

continued, and on it near front is a great snake coiled, with head (missing) rising from centre and tail extending in two undulations to R. To R. and L. are standing personages in fine robes and hats bending deferentially towards centre of picture and holding short wand of office before their mouths. Between snake and figures to R. is a label with a few Hsi-hsia characters.

The fourth piece is a continuation of the R. group of figures. Part of border remains at lower edges; upper part and R. side missing.

Design and engraving good. Paper buff, fragile but fairly preserved. Height of complete paper leaf  $10\frac{3}{4}$ " , breadth of connecting pieces *c.* 8". Detached fr.  $4" \times 1\frac{5}{8}"$ . Pl. LXIV.

**K.K. II. 0229. b. Fr. of block-printed paper leaf**, with Hsi-hsia text showing part of row of seated Buddha figs. and 'baluster' ornament from same block as K.K. II. 0253. b. Paper buff, torn away on all sides.  $3" \times 1\frac{1}{2}"$ .

**K.K. II. 0229. c. Fr. of paper** with impression of fine and spirited wood-block. Three celestial figures (Lokapālas) descend,  $\frac{3}{4}$  to L., on 'vermicular' cloud scrolls. They are dressed in loose swaying Dhōtīs and thin fluttering stoles. From their partially open mouths they are probably chanting. Their hands are in various poses of adoration; the last carries a long club in his L. hand. In the head-dress of each is a distinguishing crest, but these are too vague to determine their forms with certainty.

At top L. are two streamers of light proceeding from L. In R. top corner is black label bearing white Chinese (or Hsi-hsia) characters. Border black with Vajra in white at top. Torn at L. and part of lower side. Paper discoloured.  $5" \times 2\frac{1}{4}"$ . Pl. LXV.

**K.K. II. 0229. qq. Block-printed paper leaf**, with five columns of Hsi-hsia text on one side. On other, rough sketch of human figure with head-dress in form of upright ovate leaf. Paper buff, laid.  $5\frac{1}{2}" \times 4"$ .

**K.K. II. 0229. rr. i-ii. Fr. of paper**, of many layers matted together, coarsely painted in green and red. Pattern indistinguishable.  $6" \times 2\frac{1}{2}"$ .

**K.K. II. 0230. Fr. of paper**, with impression of upper part of seated Buddha similar to those on K.K. II. 0293. a. Paper soft and ragged.  $3" \times 1\frac{3}{4}"$ .

**K.K. II. 0230. a. Fr. of block-printed paper leaf**, with vertical band of lotus scroll opening into ogee forms within which are figures. One complete nimbate fig. in dancing pose on a lotus seed-table, playing cymbals. It appears to wear a loose robe with R. arm and shoulder bare (Buddha fashion); short legs, appear to be clothed in pyjamas.

Below is the lotus holding the seed-table and extending almost to the full width of band. The undulating stem which descends from it to the border lines below throws out lotus leaves and buds; but additional small scrolls and bracts are used to furnish awkward spaces. At top of fr. (torn) is lower part of a second ogee in which fig. appears to be seated. Paper buff, R. edge cut, bottom torn but

shows border lines. R. side and top torn away.  $5" \times 1\frac{1}{2}"$ . Cf. K.K. II. 0279. uuu. ii. Pl. LXV.

**K.K. II. 0230. b. Fr. of paper**, with part of block print showing portion of R. side of circle enclosing a subject, probably Avalokiteśvara, of which only a branch of willow growing from a slender long-necked vase, and the end of an object identified below, remain. On the space outside the circle a rough lotus petal border along bottom edge of paper. Flowers, grass and water (?) indicate landscape.

To R. a man (part only) stands on a rock gazing down at another man in black coat and cap enveloped in cloud, his hands in attitude of prayer and head turned towards first figure. This is the righteous man cast from mountain by an enemy, floating safely down to the flower-strewn ground.

Above are clouds and a storm-blown tree (to R.). A man is running along a cloud with hands held up to his head to protect it against a shower of hail-stones (?). A small label in centre of fr. bears an inscription in Chinese or Hsi-hsia characters. Paper dark buff, torn at all sides.  $6\frac{3}{4}" \times 3\frac{3}{4}"$ . Pl. LXII.

**K.K. II. 0230. d. Fr. of paper**, with part of block print showing two figures ministering at a tall many-tiered shrine. To L. of shrine, a tree; to R. a label with Hsi-hsia inscription. To R. of label, the L. side of seated Buddha figure with haloes. To L. of tree a pavilion with short flight of steps. At top of fr. appears part of low plinth of building receding in perspective to R., with flight of steps towards which a figure seems to be walking. Grass in immediate foreground of picture. Paper worn.  $5" \times 2\frac{3}{4}"$ .

**K.K. II. 0230. e. Fr. of paper**, with part of block print of Paradise similar to K.K. II. 0233. b, &c., Pl. LXII. Part of front wall and pavement. Paper much worn.  $3" \times 3\frac{1}{2}"$ .

**K.K. II. 0230. vv. Fr. of plain silk**, dark buff. Ragged and worn.  $6" \times 6"$ .

**K.K. II. 0230. ww. Fr. of canvas**, with painting of hand holding hemispherical bowl surrounded by scrolls; all in black outline tinted green and buff with inside of bowl red. Torn at all sides.  $3\frac{1}{2}" \times 3\frac{1}{2}"$ .

**K.K. II. 0231. a. Two block-printed paper leaves**, with Hsi-hsia text; each leaf decorated across the top with a row of five seated Buddha figures similar to K.K. II. 0292. i, but much clearer impression. Usual characters at top and bottom. The two leaves were originally pasted together at their edges, but are now divided. They were unequal in width, one accommodating four figures and the other six. Paper buff and strong.  $7" \times 3\frac{5}{8}"$ . Pl. LXV.

**K.K. II. 0231. b. Fr. of block-printed paper leaf**, showing part of R. side of large picture representing probably the adoration of some central figure or object. Thirty-four figures are shown, all facing  $\frac{3}{4}$  to L. All have haloes and some are distinguished by symbols. Three in foreground carry respectively a serpent, a sword and a Bīwa. In second row one has four horses in the head-dress (Sūrya?). Farther back the Sun and Moon are visible. Several figures are shaven as monks; others have a high top-knot without or with ornaments.