

is intended¹¹. But it must be pointed out that, among the attributes mentioned in the descriptions of Mañjuśrī forms accessible to me, the cup here seen in the right hand does not figure. On the other hand, we can well reconcile the natural pink colour of the flesh with the saffron colour which certain of the Sādhana texts indicate for Mañjuśrī¹². I have already had occasion to state that this panel was found fully one foot above the floor, and the good preservation of the wood also shows that the damage suffered by the colours cannot be due to moisture. This makes me think that possibly the partial disappearance of the coloured surface may be the result of long exposure to which the panel was perhaps subjected, while the nail passed through the hole of its handle kept it fixed to the wall of the deserted dwelling, as above suggested.

SECTION VII.—OTHER RUINS OF DANDĀN-UILIQ AND GENERAL OBSERVATIONS ON SITE

The remaining ruins explored by me at Dandān-Uiliq can be dealt with more briefly. They consist of what I may call the central group of remains immediately to the south of my camp, and of certain isolated structures elsewhere. To the former belonged D. I, the much-decayed small cella, the débris heaps of which were examined by me immediately after my arrival, and which has already been described¹. D. VIII, a small structure situated about 30 yards to the north-east of it, proved to contain a single room measuring 17 by 12 ft. inside. Though covered by some 6 ft. of sand, the room on excavation yielded nothing but the fragment of a paper document in cursive Brāhmī (D. VIII. 2), measuring about 6 by 4 inches, which turned up close to the floor in the north corner. Some débris of plaster and completely decayed timber which lay half-covered by sand close to the north-east wall of D. VIII, probably originated from earlier burrowings of 'treasure-seekers'. On clearing it, a small and brittle piece of crumpled paper was found containing the fragmentary Chinese document D. VIII. 1 (see Plate CXVI). M. Chavannes' translation shows that it probably formed part of a letter written by, or addressed to, the resident monk of a Buddhist shrine². It derives interest from the mention made of the monk *Ta-p'i*, whom we have already met in the document D. VII. 4. c, and who is here designated by the title of *Wei-na* or Karmadāna of a monastic establishment. The reference to the contract about a female servant given as security suggests that this communication, too, may have been connected with business arising from some loan or contract.

Central
group of
ruins.

At a distance of about 85 yards to the north-east of D. VIII were the much-decayed remains of a large dwelling (D. XIII on plan), measuring about 60 feet from east to west. According to Turdi's statement a find of silver equivalent to about Rs. 200 had been made here in the time of Niāz Hākim Bēg, and he, as well as others of his profession, had since tried their luck at this ruin by burrowing into the walls or floor of exposed rooms in the hope of further finds. This information was corroborated by the completely exposed and eroded state of what seemed to have once formed the north flight of rooms in the building. The rooms to the south, being apparently built on a lower level, had preserved their walls better, and were filled with sand from 5 to 7 feet in height. I had the central one, measuring about 22 by 18 feet inside, cleared,

Dwelling
D. XIII.

¹¹ Comp. Foucher, *Iconographie bouddhique*, i. pp. 115, 119, Plate VI. 3, 4; ii. pp. 40 sqq. The *Utpala* belongs also to Vajrapāṇi, but in his case the essential Vajra would be expected.

¹² See Foucher, *Iconographie bouddhique*, ii. pp. 40 sq., 45, 47.

¹ See above, pp. 243 sqq.

² See Appendix A.