

adoration, dressed in long red-striped coat which covers him from wrists to feet. Behind stands fledgeling bird beneath which wavy line is drawn to bottom of picture. Evil Genius dances naked on other side of inscr., flourishing castanets or bones in his hands. Both have short-long black hair tied with red bow on top like children's in Ch. lvii. 004.

Colouring throughout, orange-red, pink, grey, olive-green, and pale yellow; drawing moderately careful; condition fair.

Dedicatory inscr. consists of 7 ll. fairly legible chars. On either side of it narrow cartouche with inscr. referring to child on that side, but that of dancing child is practically effaced. For contents of inscr., see Petrucci, Appendix E, II.  $1' 8\frac{1}{2}'' \times 12\frac{1}{2}''$ .

**Ch. 00185. a-f.** Six dated woodcuts on paper, with Chin. text and standing fig. of *Avalokiteśvara* (Kuan-yin) above, printed from separate blocks. Date given in lower block A.D. 947.

Avalok. stands facing spectator, body thrown out to L. hip and R. knee bent; R. hand by side holding flask, L. at breast in *vitarka-mudrā* and with long-stemmed lotus between fingers; Dhyāni-buddha on front of tiara. Dress and orns. of 'Indian' Bodhisattva with short over-skirt as in Ch. 00125, etc. Circular halo, with canopy above. On either side, long narrow cartouche, containing epithets of Avalok. Single-line border round whole. Block  $8\frac{1}{8}'' \times 5\frac{3}{8}''$ .

Below, 13 short columns Chin. within single-line border; containing dedication, name of donor and blockmaker, and date as above; cf. Appendix E, II. Block  $c. 4\frac{1}{2}'' \times 7\frac{7}{8}''$ .

For other prints of upper block, see Ch. lvi. 0026. *c* has three paper loops at top for suspension; *b, e, f*, pin-holes in corners. Fair condition. *a*. Pl. CIII.

**Ch. 00186.** Drawing on paper with Chin. inscr. showing *Buddhist magic diagram or Maṇḍala*. As in Ch. 00190, etc., centre of diagram an eight-petalled lotus within square; but instead of forming centre of larger enveloping squares, fig. here forms centre of equal-armed cross. External angles made by arms of cross are, however, partly filled in with small squares also containing eight-petalled lotuses, so that outline of diagram as a whole is cross imposed upon somewhat smaller square. It is obvious that by filling in angles of arms completely, a fig. almost identical with those of Ch. 00190, etc., would be obtained. Principle of the two forms evidently same.

Diagram here a charm, perhaps against sickness. In heart of central lotus, single Chin. char. 'Buddha'. Over arm of cross are drawn small dishes, lamps, and vases, with word beside each denoting character of offering symbolized—'water, incense, lamp'. Beside small squares filling in angles of arms are: above, on either side, words 'Medicine King'; below, on either side, an epithet prob. referring to same deity. Along end of each arm, again, are written titles of Four Lokapālas, in words 'Heavenly King, Northern Gate', 'Heavenly King, Western Gate', etc. Finally, outside diagram above, one column of 4 Chin. chars. containing prayer; and below, two groups of three and two chars.

respectively, enclosed within rectangular lines and containing on rev., in corner, 2 ll. Chin. Good condition.  $1' 5'' \times 1'$ . Pl. CIII.

**Ch. 00187.** Drawing on paper, with Chin. inscr., representing *Buddhist magic diagram or Maṇḍala*. Same as \*Ch. 00190 but unfinished, central inscr. only being filled in. Cf. also other examples enumerated under above. On rev. 15 ll. Chin. and almost obliterated impress of four sq. seals in red. Fair condition.  $1' 2\frac{5}{8}'' \times 1' 0\frac{1}{2}''$ . Pl. CIII.

**Ch. 00188. a, b.** Two portions of illuminated Chin. MS. roll, containing treatise on names of the Thousand Buddhas. At head of each name is miniature of small seated Buddha. Good condition. See also Ch. 00210, xi. 003.  $9' \times 11''$  and  $1' 6'' \times 11''$ .

**Ch. 00189.** Drawing on paper with Chin. inscr., showing *Buddhist magic diagram or Maṇḍala*. General plan as in \*Ch. 00190, etc., but on larger scale and more elaborate in detail.

In middle a sixteen-pointed wheel, with many-petalled lotus at centre; wheel much conventionalized and its points orn. with jewels.

First surrounding square filled with series alternately of small lotuses within wreaths, and large lotuses supporting flaming jewels; in corners four small seated divinities placed diagonally; in L. top corner, Bodhisattva or Celestial Buddha with six-leaved crown, and R. hand in *abhaya-mudrā*; in R. top corner, Buddha with *uṣṇīṣa*, R. hand in attitude of blessing; in R. bottom corner, Bodhisattva or Celestial Buddha, L. hand raised with forefinger extended; in L. bottom corner, three-headed and six-armed divinity with elephant hanging behind shoulders, and long bar with ball-head at either end across knees. Four sides of square marked with four signs of compass, S. placed at top.

Next square contains no figs., but is itself subdivided into five concentric squares and dividing lines cut diagonally by short cross-lines.

Next surrounding square divided into panels, six a side, containing sacred emblems or divinities placed on lotuses and orn. with streamers. Among these are: above, crossed Vajra, boar-headed divinity, flaming jewel, conch-shell, trident-headed club (?), and sword; on R., wheel, halberd, buckler, coiled noose (?) with trident on top, club, and Vajra; below, skull-headed mace, elephant-headed divinity, flaming jewel, club with jewel top, conch, and sword; on L., axe, arrow, trident-headed club (?), Vajra, bow, and sword.

Outermost square partially filled with alternate branch of Nāga-tree or coral, and flowering shrubs, complete only on N. side; in four corners appear Mount Meru, rising above lower mountains of world, with its flat top turned towards centre of diagram. T-shaped spaces in middle of each side (see \*Ch. 00190) show sea with deity seated on it, and Buddhist emblem on larger scale floating on water. On four sides these are: above, armour-clad deity with trident or halberd, seated on mat, and overhead pair of hands placed together upright with tips of fingers interlocked and turned inwards; on R., a half-naked deity with trident, seated on