

colour. To one end is sewn part of silk tie, doubtless like that of Ch. xlviii. 001 when complete; band remaining made of strips of crimson, bright yellow, and powder-blue silk, and forms sides of triangle. The three layers of silk and paper forming body of cover stitched together with fine running threads. Damask worn; otherwise well preserved. For other examples of roll covers, see under Ch. xlviii. 001. $1' 8\frac{1}{2}'' \times 11''$.

Ch. 00383. a-c. Three frs. of paper painting in Tibetan style: (a) and (b) belonging to same picture, prob. a *Maṇḍala*, (c) distinct, and showing group of *Bodhisattvas*. Condition good.

(a) and (b) formed R. and L. sides respectively of large picture, in centre of which was red disc apparently containing an eight-pointed(?) star for divinities, like centre of Ch. 00398, 00428. (a) shows part of this disc and three points of star, which was yellow with white flame-border, while disc has Vajra-orn. border. No divinities visible on small part of star preserved. Disc formed centre of oblong panel of brilliant green; outside it $5''$ border of slate-blue.

Immediately outside R. upper curve of disc small Buddha seated in meditation on lotus, and facing outer edge of painting. Whole of rest of panel and border are covered with figs. of Tantric divinities, ranged one above other or side by side, each against his background of forked orange and yellow flame. The series covering border all straddling in attitudes of violence; those within stand straight facing spectator. They wear short *dhōṭīs*, or (in many cases) leopard-skin breeches, and red scarves; their heads and necklaces are decked with skulls, and serpents twine about their arms and legs. Many have animal heads, e.g. boar, hawk, lion, cock(?), elephant, and horse—last demon holding on L. hand conch-shell from which rises smaller horse-head; others have grotesque human heads. They carry usual Tantric symbols, *vajra*, *ghaṇṭā*, mace, axe, trident, noose, etc., and stand on lotuses or prostrate human figs. Some also tear human bodies with their hands.

Painting a good example of Tantric style, but without any special distinction in workmanship. Colours opaque, well preserved. (a) $3' \times 1'$, (b) $2' 3'' \times 11\frac{1}{2}''$ (max.).

(c) Horizontal strip from large picture, incomplete above and below, showing series of small seated *Bodhisattvas*, against brilliant vermilion background. Bvas. may have been attendants on larger fig. not preserved, or may have been represented in more or less haphazard juxtaposition as in Ch. xxii. 0023, without any attempt at unity of composition. To R. end, beyond indigo border finishing either edge of the main strip, is pasted fr. showing smaller seated *Bodhisattvas* facing outwards and evidently belonging to another picture.

Bvas. on main piece are all seated on lotuses, one in attitude of 'royal ease', some with legs interlocked, others with one leg pendent. One holds Vajra, another a pink lotus bud, another a Vajra on long-stemmed pink lotus, another a long-stemmed pink lotus without Vajra, fifth holds Pōthī. The two in middle sit in arched niches behind crimson wooden railing; and had a third fig. also in niche

between them (now lost). All are purely 'Indian' in physical type, dress, jewels, and accessories, resembling in all these essentials *Bodhisattvas* of Ch. lv. 007, etc., and lvi. 0027-0031. Hair of all black; flesh outlines red; flesh pink and white, light red, or pale grey. Colouring otherwise bright opaque red, yellow, slate-blue, green, pink, and white on strong red background; surface fairly preserved; work good of its kind. $1' \times 2' 11''$.

Ch. 00384. Paper painting showing *Bodhisattva*, prob. *Avalokiteśvara*, seated on *Padmāsana*. Legs interlocked with soles up; hands in *vitarka-mudrā* on either side of breast; no extra heads, and no *Dhyāni-buddha*. Fig. and dress in style of *Ch. 00102; halo and vesica circular with flame border. A straight border is ruled off all round picture and painted grey. Colouring limited to dull red, green, grey, grey-blue, and yellow. Rude work and poor condition. $1' 4\frac{1}{4}'' \times 11\frac{3}{4}''$.

Ch. 00385. Paper painting showing the *Six-armed and Nine-headed Avalokiteśvara* (*Kuan-yin*) with two monkish attendants. Stands facing spectator on red-tipped lotus; upper hands holding up discs of Sun and Moon (Moon on L. hand, Sun on R.); second hands, in *vitarka-mudrā* on either side of breast, hold branches of willow; lower R. hand holds noose, lower L. flask. The Moon's disc contains only tree. Nine heads, two large, are arranged as follows: two large ones in profile on either side of principal head, a row of five small heads above, and *Dhyāni-buddha* head on top. Dress in 'Indian' style of Ch. 00125. Flesh roughly shaded with red; colouring otherwise dull red, blue, green, and pale yellow. Monks have close-shaved heads, and wear under-ropes of black and yellow, mantles of red and blue, and pink shoes. One holds censer, other offers flowers on dish. Rough work, fairly preserved. Blank cartouche for inscr. in L. upper corner. $1' 7'' \times 1' 1\frac{1}{8}''$.

Ch. 00386. Paper painting, showing *Thousand-armed Avalokiteśvara* (*Kuan-yin*), standing; 'thousand' hands form halo which reaches almost to knees. Fig. larger and cruder edition of those in Ch. 00394. a-b; attitude, dress, and colouring practically same. Discs of Sun and Moon here contain no figs.; other emblems include skull-headed mace, Vajra-topped mace, noose(?). Bands of grey-blue again drawn across top and bottom of picture. $1' 7\frac{1}{2}'' \times 1'$.

Ch. 00387. Paper painting showing *Avalokiteśvara* (*Kuan-yin*) standing facing spectator, on lotus rising from tank; R. hand holds willow branch, L. by side carries flask. *Dhyāni-buddha* in grey robe appears on front of tiara. Two yellow birds (ducks?) stand on either side of tank; background sprinkled with willow and lotus sprays and blossoms, flaming jewels, and clouds in Chinese style. On L. also blank cartouche for inscr., and child, in sleeveless shirt and long trousers, carrying flowering branch.

Drawing of a badness which reaches the grotesque, especially in treatment of fig. Flesh painted yellow, with red cheeks; features large and irregular, Svastikas on palms of hands. Dress of 'Indian' type of *Bodhisattva* dress with unusually large number of narrow scarves. All fabrics are