

attendant Bodhisattvas, though in worse condition. One fr. shows a corner of the Lake with an infant soul rising in a lotus-bud. Colouring quiet, consisting chiefly of putty-grey, light green, and orange, with smaller amount of crimson, and red-brown on jewellery. Flesh of Bodhisattvas white, shaded with pink.

The *side-scenes*, divided from the main picture by bands of repeating rosettes, white, orange, light green, and pink on a light grey ground, show the Ajātaśatru legend on R., Vaidehi's meditation on L. So far as they can be identified they run as follows:

On R. (i) Former incarnation of Ajātaśatru as a hermit. The mountains and his hut only remain, and a man with sword who was doubtless assaulting A. as in Ch. lv. 0047. i, and lvi. 0018. i.

(ii) Former incarnation of Śākyamuni, as white rabbit; see same references. Rabbit only remains, and stream below.

(iii) The infant Buddha (?), unhaloed, appearing on a cloud to V., who lies sleeping on couch inside pavilion. Two men in foreground.

(iv) A man in coat, tailed cap, and long boots, entering the heavily nailed door of a pavilion. Bimbisāra entering prison (?).

(v) A. seated on verandah of pavilion, while a man in yellow coat prostrates himself before him. Two men with axes, a minister or official, and other men (mostly destroyed) stand round.

(vi) A man as in (iv), looking out of half-open door of pavilion.

(vii) On L. a man in yellow coat seated within pavilion, and in middle top of a woman's coiffure—two high loops of hair as in Ch. 0051, etc.; head turned towards L. Evidently V. visiting B. in prison. On R., A. on horseback, accompanied by man with axe, advancing L.

In foreground, L., upper half of two men in profile to R. In foreground, R., man in brown coat bowing to man in yellow.

Prob. combination of several scenes. Cf. Ch. 0051. iv-v; lv. 0033. v; lv. 0047. vi-vii; etc.

(viii) Ajātaśatru pursuing V. with sword.

Scenes below lost.

On L., V. meditating on Sukhāvātī; objects of meditation, so far as preserved, are: the sun, amongst mountains, a Buddha appearing in the sky above it; water—a stream; the moon—a white disc encircled with red, placed within an enclosure like the coping of a tank, upon the ground; water—as ice (?), cf. Ch. 0051. viii; lvi. 0018. xii—a white square with black crossmarks, within a coping; the mansions of Sukhāvātī—a two-storied pavilion. V. wears white skirt, and orange or grey jacket; her hair done in drooping top-knot at corner, with gold flower orn. on top, of head.

C. 6' 8" × 6' 6".

**Ch. 00458. Remains of large silk painting**, representing the *Thousand-armed Avalokiteśvara*, seated, with attendants. Fragments only; paint almost entirely gone from central pieces, lower obscured by dark discoloration.

In composition and general treatment evidently similar

to \*Ch. 00223, etc., attendants consisting chiefly of seated Bodhisattvas and Lokapālas, on small scale, and exceptionally numerous. One fr. shows R. (spectator's) half of A.'s fig. and halo, with chin of principal face, but rest of face and all other heads lost. Another shows corresponding portion of A.'s Padmāsana and corner of tank with group of Bodhisattvas and Lokapālas from R. lower side, and head of Vajrapāṇi in R. bottom corner. Above the tank rises the head of a Nāga, upholding A.'s Padmāsana, but too much effaced to show details of head-dress.

A third shows part of four tiers of seated Bodhisattvas and Lokapālas from other side of picture, and part of Vajrapāṇi from L. bottom corner. Smaller frs., in cleaner condition and apparently from upper half of picture, show additional seated Bodhisattvas and Lokapālas, and a roughly drawn fig. of the Sage, here four-armed, with upper hands raised, and lower at breast or on thigh. No trace remains of Nymph of Virtue, or Bodhisattvas of Sun and Moon.

Colouring chiefly crimson, blue, green, orange, and 'bronze' colour on greenish-brown background; workmanship of middle class.

H. (incomplete) c. 4' 10", width (incomplete) c. 3' 9".

**Ch. 00459. Remains of large silk painting**; prob. *Thousand-armed Avalokiteśvara* with attendants, from presence on one fr. of small Bodhisattva seated within orange disc, prob. representing Bodhisattva of Sun; cf. \*Ch. 00223, etc. Central fig., however, completely lost.

The attendants comprise numerous Bodhisattvas, seated or standing, their flesh coloured yellow, light green, light blue, or pink, and their hair black, brown, or light blue. Many have three heads, and four or six arms with which they hold up sacred emblems such as flask, shell, wheel, and jewel. Among them also is single-headed thousand-armed Avalokiteśvara; and an eleven-headed Avalok. (rest of fig. lost) with the Dhyāni-buddha over each of three principal heads. Dhyāni-buddha is also found on heads of a large number of other Bodhisattvas, whether single or triple headed.

Traces remain of two seated Lokapālas, one adjoining Bodhisattva of Sun. Large fr. from R. centre shows decorated canopy hanging on red-flowering trees. There are no traces of architectural background, or lake; hence it is the more likely that painting was not a Paradise.

There is comparatively little detail in decoration, etc. Figs. drawn in clean thin lines of black; faces not grotesque. Features are of 'Chinese Buddhist' type: Dress either of the same (see \*Ch. 002) or, in case of green and yellow divinities, of more 'Indian' type with narrow stoles. Colouring fairly preserved, bright and light in tone, consisting chiefly of blue, green, crimson, white, orange, and flesh-colour on light greenish background, with black or brown only on hair.

Evidently very large when complete. Gr. M. (four frs. which join) 3' 10" (apparently from nearly top to about middle of picture) × 2' 1".

**Ch. 00460. Silk painting** representing *Six-armed Avalokiteśvara*, seated, with attendants. General type of