

Buddhas, representing 'all the Buddhas of the ten quarters of the Universe'. Their flesh yellow, their hair blue; they sit with legs folded and hands in various familiar *mudrās*.

(ii-iii) At top above Avalok.'s canopy *Bodhisattvas of Sun* (on R.) and *Moon* (on L.), seated resp. on their five white geese and five white horses, with hands in adoration; disc of Sun orange, of Moon white.

(iv-vii) On either side of upper part of Avalok.'s halo of hands, pair of divinities with elaborate flower-decked vesicas and haloes, seated on ornate *Padmāsanas*. The two inner represent: on R. (iv) *Bodhisattva Rddhicakra* (?), four-armed, who sits with R. knee raised in attitude of 'royal ease', upper R. hand supporting head, lower R. hand holding sacred jewel; upper L. hand balancing wheel on forefinger, lower L. hand in *vitarka-mudrā* at breast. On L. (v), the *Bodhisattva Amoghapāśa* (?), triple-headed and six-armed; upper hands holding scarlet lotus and flaming jewel, middle hands flask and *Pōthī* (strings loosened and boards apart), lower in *vitarka-mudrā* or resting on knee.

These two figs. wear ordinary *Bodhisattva* dress, and their flesh is brownish coloured. But other two have white complexions with pink cheeks, no top-knots, but black hair falling on their shoulders, and solid caps of gold-work covering whole top of head. They wear also voluminous robes covering them from ankle to wrist, and set at top by flowered band into plain yoke which covers breast and shoulders to base of neck. Both kneel with bowed heads offering platters of flowers. The inscriptions on R. and L. describe them respectively as (vi) the one 'who anoints with incense', and (vii) the one 'who scatters flowers'.

Beneath them come: on R. (viii) *Indra* with three attendants, and on L. (ix) *Brahmā* with two. All these wear Chinese official dress: long skirts and wide-sleeved coats with white inner robe standing up round neck. Their heads are bare; their black hair gathered up and tied in two bunches on top. *Brahmā* and *Indra* furthermore have gold comb or toothed orn. curving backward from this top-knot, and a scarf or ribbon dressed outwards in loops down back of head. *Indra* also has thin drooping moustache and narrow beard. All kneel, *Indra* holding censer, *Brahmā* dish of scarlet lotus.

Beneath again come two monstrous divinities: on R. (x) *Maheśvara*, and on L. (xi) *Mahākāla*. Former seated cross-legged on back of bull, which is blue spotted with white, and is lying down. He has three heads (one greyish blue) and six arms, wears *Bodhisattva* dress, and is of ordinarily beneficent aspect. On his L. knee (prob. through his connexion with beneficent aspect of Śiva, as god of creation) he holds small human fig., who carries red ball on his outstretched hand. *Maheśvara*'s upper L. hand holds flaming trident; lower is outstretched empty. His upper and lower R. hands hold ball and conch-shell; middle one rests on his thigh.

Mahākāla (demonic form of same deity) is also three-headed and six-armed; his flesh brown shaded with blue. He stands with legs apart upon crocodile-jawed snake with skulls under his feet, and wears only tiger-skin loin-cloth

and short crimson breeches besides necklet, chain, and tiara orn. with skulls. He is tusked and has a shock of crimson hair standing up from head and shoulders. With his upper hands he holds out by forepaws huge elephant-skin cloak which makes background to his fig., mask drooping over his head. His lower hands are placed akimbo on his hips; middle hands outstretched grasping each a pike whose end rests upon ground, and the cords imprisoning two half-naked human figs., who stand on either side with hands tied behind their backs.

All the foregoing figs. supported on clouds, floating in air. Below come larger groups of attendants, who occupy ground in bottom corners.

First of these are two emaciated *pretas*, who stand with upturned faces and outstretched arms immediately under Avalok.'s *Padmāsana*, the one on R. clad in patched and ragged coat and broken cloth boots; one on L. only in white loin-cloth. Both clutch at showers of white grains which Avalok. pours on them from hands upon his knees. The inscriptions describe them respectively as: on R. (xii) 'the *preta* who is given the seven jewels' (*Saptaratna-dāna-preta*), and on L. (xiii) 'the *preta* who is given ambrosia' (*Amṛtadāna-preta*).

Behind come main groups of attendants, central fig. in each case being female divinity of beneficent aspect seated on bird.

On R. (xiv) she rides upon phoenix, and is four-armed; but three arms only are visible, holding up (R.) the willow, (L.) the rosary (?), and (at breast) the flaming jewel. Behind her stands (xv) a *Buddha* with blue hair and *uṣṇīṣa*, and third eye in middle of forehead. He wears purple under-robe and yellow mantle with scarlet flowers, and has R. hand in *vitarka-mudrā*; L. invisible. Behind him is (xvi) female deity (*Hārītī* ?), head and shoulders only visible, carrying child in crimson flowered robe on her R. shoulder, and another on L. arm. Beside them march two Kings (xvii and xviii) in armour, one carrying sword. Before feet of latter sits aged and emaciated Sage (xix), familiar from *Ch. 00223, etc. Only two inscriptions are attached to this group. Of these one, applied to phoenix, reads 'Gold-winged bird'; the other, relating to Sage, is obliterated. The other deities cannot be identified with certainty, but (xiv) perhaps represents *Sarasvalī*, and (xvi) prob. *Hārītī*.

Group opposite on L. corresponds in number and pose of figs., but principal deity (xx) is three-headed and four-armed, and rides on peacock. Two of her hands hold up long narrow staff or needle-like blade and bunch of grapes; the third, a bell; the fourth, a white cock at her breast. She has no top-knot, and her hair straggles in black locks on her shoulders. From the inscr. she appears to represent *Maricī* (?). Behind her stands (xxi) female attendant without attribute, and behind again (xxii) warrior King in helmet, but also without attribute. Beside walk two more Kings: (xxiii) *Vaiśravaṇa* with two-bladed pike and *Stūpa*, and (xxiv) with sword. In front kneels (xxv) the flower-offering Nymph of Virtue, customary pendant to Sage. Her dress is a somewhat cumbersome edition of ordinary Chinese woman's dress: