

full yellow skirt and crimson over-jacket with cape or wide collar on shoulders, and long wide-falling maroon sleeves. Her hair is done like that of Queen Vaidehī in side-scenes of \*Ch. 0051, etc., in two high narrow loops arching over back of head.

Dress of all other fem. divinities (xiv, xvi, xx, and xxi) is that of *vi* and *vii*, but their hair is done in top-knots with tiara, Bodhisattva fashion, except in case of (xx) referred to above. (xxi) appears to wear over her inner robe plain tight-fitting corslet fastened with belt. Armour and equipment of Kings like that of more elaborate Kings in banners (see \*Ch. 0010). In physical type and features all are of 'Chinese Buddhist' type as seen in banners of type \*Ch. 002, or Paradise pictures of type Ch. lviii. 0011, etc.

Between these groups lies tank, in which stand two short stalwart *Nāgas* (xxvi, xxvii) upholding stem of Avalok.'s lotus. They are in human shape, but with five snake-heads in each case forming crest above their own, and snake-tail curling down their backs; they wear short breeches, stoles, and scarves. Smaller *Nāga* figs. of same kind stand ankle-deep in front carrying fruit and flowers. In middle (almost destroyed) infant soul rises on lotus.

In bottom corners are demonic *Vajrapānis* (xxviii, xxix), six-armed, tusked, and serpent-decked, with skulls on their tiaras, straddling against background of flame and brandishing usual emblems (see \*Ch. 00223). At feet of each sits smaller demon with boar's head, in one case black, in the other white. Along bottom of picture ran apparently series of lesser four-armed Bodhisattvas, but of these only parts of two remain—on R. triple-headed god with bell and bow, on L. a single-headed god with Vajra. Only four inscriptions are attached to these groups, referring to *Vajrapānis* and their boar-headed attendants. Reading of one is doubtful, and the others are merely epithets.

Apart from its iconographic importance, the painting as a piece of colour is one of finest and best preserved in Collection. In detail the drawing is of conventional type, skilfully executed but without marked individual character; but in its main lines the composition lends itself to specially effective colour treatment. This is based on two colours only—pinkish red and a deep ultramarine (?) blue. Large halo of hands forms central disc of former colour, while the blue forms background throughout.

On it the various groups are painted chiefly in red, pale blue, dull green, and white, robes of central fig. and many of smaller deities being a particularly rich flowered crimson. Faces and hands of most of figs. pale brown; Avalok.'s own a yellowish flesh-colour shaded with glowing red, his hair the blue of background. 7' 1" × 5' 6". Pl. LXIII; *Thousand B.*, Pl. XVII.

**Ch. lvi. 0020. Miniature painted linen canopy.** Linen square, with knotted linen tags at corners (two lost), and red linen suspension loop in middle on top side. This side painted in imitation of draped and tasselled canopy spreading from square centre-piece. Under-side painted with four Buddhas seated in meditation on lotuses, heads to centre. Colouring red, green, yellow, and grey. For others, see Ch. 00381. 12" × 14".

**Ch. lvi. 0021. Painted linen banner;** one of set enumerated under \*Ch. liv. 008. Similar accessories, colouring, and workmanship, but somewhat larger than the Bodhisattva banners. Good condition.

Subject: *Buddha*, standing facing spectator; R. hand in *vitarka-mudrā* at breast; L. horizontal below it, back uppermost, fingers half curled up. Brownish green under-robe with maroon border; crimson mantle barred with slate-blue, drawn slightly over R. shoulder; flesh dirty yellow; hair black. Copper-green on halo border and head-piece.

Painting 2' 4" × 8", length of whole 5' 10". Pl. LXXXIX.

**Ch. lvi. 0022. Painted linen banner;** one of the set enumerated under \*Ch. liv. 008. Similar accessories, colouring, and workmanship. Good condition.

Subject: *Bodhisattva*, standing facing spectator; R. hand in *vitarka-mudrā* at breast, L. below it with hand drooping and palm turned outwards.

Painting 1' 5" × 7", length of whole 3' 9". Pl. LXV.

**Ch. lvi. 0023. Painted linen banner, with head-piece border and remains of side streamers of faded yellow linen.** Fair condition.

Subject: *Avalokiteśvara*, standing facing spectator; R. hand holding willow spray over shoulder; L. by side, carrying rosary; large *Dhyāni-buddha* on front of tiara. Fig. enormously elongated and long-legged, fig. from waist down measuring almost  $\frac{3}{4}$  of whole. In general type, slim-waisted 'Indian' variety as in \*Ch. i. 0016; q. v. for general note and descr. of dress, etc. Cloud over halo, instead of canopy. Colouring red, dingy yellow, and greenish-brown.

Painting 3' × 6 $\frac{3}{4}$ ", length of whole 3' 11".

**Ch. lvi. 0024. Painted linen banner with Chin. inscr., retaining head-piece border and remains of streamers of brown linen.** Torn about edges and halo.

Subject: *Avalokiteśvara*, standing  $\frac{3}{4}$  L. with hands in adoration. For general descr. of type and list of similar banners, see \*Ch. i. 0016. Grotesque drawing as in Ch. xx. 0012; xxi. 009-10. Colouring only crimson and yellowish brown besides black. Inscr. contains salutation to Kuan-yin.

Painting 2' 6" × 6", length of whole 3' 4".

**Ch. lvi. 0025. Miniature painted linen canopy.** Linen square; no loop or corner tags extant. Top side painted in red, yellow, and brown with imitation of streamered canopy spreading from circular centre-piece; under-side unpainted. For others, see Ch. 00381. 1' 8 $\frac{1}{2}$ " × 1' 7 $\frac{1}{2}$ ".

**Ch. lvi. 0026. Nine woodcuts on paper,** from upper block of Ch. 00185, pasted together to form single sheet. Pin-holes in four corners. Fair condition; unequal impressions. 2' 0 $\frac{1}{2}$ " × 1' 5 $\frac{1}{4}$ ".

**Ch. lvi. 0027-31. Five paper paintings** representing the *Five Dhyāni-buddhas* or Jinas, on coarse whitish paper, cut in triangular shape. 0027, of different series from others, shows edge of second gummed alongside; prob. other four were somewhat similarly joined, forming centre of charm or magic diagram like Ch. 00428.

All seated on lotuses cross-legged, with feet exposed,