

male figure intact to the waist (Fig. 326). It collapsed almost as soon as it had been photographed. It was dressed in a purple coat reaching to above the knees, decorated with large circles marking embroidery or brocade, and an under-garment of brown with blue circlets. The feet were cased in high boots of the 'Chāruk' type and light red colour. At the foot of the wall behind this statue there was found a *Wu-chu* coin embedded in the plaster of the base. The stucco relief fragments, Ta. i. 004-7, found detached, may have perhaps belonged to this figure.

Torso of
life-size
statue.

The frescoed wall to the right of this figure still stood to a height of about 4 feet, and showed interesting remains of painting (Fig. 326). The principal figure, preserved to the neck, was that of a richly adorned Bodhisattva, carrying in his left hand a wreath and raising with the right hand a badly drawn object which at the time of the first clearing appeared to me not unlike the Vajra carried by the figure so frequently accompanying Gautama Buddha in the Gandhāra reliefs. The plaster surface at this place peeled off before the clearing was finished. The figure, of remarkably good design, was draped in a white robe with the folds painted dark pink and arranged in a manner strikingly graceful and free. Elaborate bands of jewels were shown round the neck and right arm. At the feet, painted rather clumsily over the under-garment, there appeared the figure of a horned deer.

Painted
Bodhisattva
figure.

To the right of the Bodhisattva and below there was visible the poorly preserved small figure of a worshipper with a large lotus bud above. To the left above was painted the haloed figure of a white-robed Buddha, seated in meditation and about 7 inches high. A much-effaced object below, looking like a white-haired head, could not be made out clearly. Below this again and reaching down to the floor came the painting, about 16 inches high, of the grotesque warrior figure Ta. i. 009 (Plate XII). Fig. 325 shows its upper part in better condition. The figure, which is fully described in the List, is of interest on account of the curious animal-like features of the face and the details of the armour. Below him a child-like worshipper is seen kneeling, while four lines in Cursive Central-Asian Brāhmī are painted above the latter's head. The significance of the grotesque warrior remains to be determined as well as that of the deer, the head of which he faces.

Smaller
painted
figures.

The thin and extremely fragile inner wall of the passage Ta. i retained two remarkable paintings in its lower portion, standing to a height of not more than 4 feet. On the left there appeared within a vesica, and thus clearly marked as a deified being, the four-armed figure seen in Fig. 328. Ta. 008 (Plate XII) is a fragment of it, necessarily in poor preservation. The animal head of the figure, represented in profile, recalled to me at once the rat-headed divinity of the ancient Khotan legend, preserved by Hsüan-tsang, whom a painted tablet found at Dandān-oilik had first shown me.¹⁰ It is true that the head has a rather dog-like muzzle, but the sharp teeth in the jaws and the rat-like pointed ear point clearly to the deified king of the rats whose intercession had saved Khotan from an attack of the Hsiung-nu, or Huns.¹¹ Over the pink tiara he carries what at the time looked to me like a white human head or skull, a not unsuitable cognizance for the destroyer of the country's formidable foe. The flowing hair of sandy red agrees well with the dark yellow skin shown by the Dandān-oilik figure, and so does the drab or pale buff colour of head, neck, and hands. The right upper hand was broken; the right lower carried an indistinct object, perhaps a fruit or root. The left upper hand grasped a white object which might be a bell, while the lower held a patera. The five black bands, appearing on the forearms and perhaps meant for bracelets, are curious. Both this fresco and the panel adjoining were covered with numerous small black spots, and in view of the suggestion recorded above it is worth noting that tiny flakes of leaf-gold were found adhering to them both.

Rat-headed
divinity.

The panel just referred to, which occupied the wall immediately to the right, was also very curious. It showed the standing four-armed figure of a richly dressed woman with halo and vesica,

¹⁰ See *Ancient Khotan*, i. pp. 264 sq.; ii. Pl. LXIII.

¹¹ For the legend, a counterpart of that told by Herodotus

about the destruction of Sennacherib's Assyrian host, cf. Julien, *Mémoires*, ii. pp. 232 sq.