

specimens reproduced in Plate LXXX, with the corresponding fragments from the Dandān-Uiliq shrines D. I and D. II (see Plates LIV, LV), will fully bear out this observation. That this aureole in flat relief fixed on the temple wall had served to encircle a large image may be considered as certain. But of this image no recognizable trace has survived; it was in all probability sculptured in soft stucco, just as in the Dandān-Uiliq and Endere shrines.

Style of relief figures.

By the side of this general agreement in decorative design and arrangement the Kighillik fragments display unmistakable differences in style and execution, which seem distinctly to indicate an earlier date, and a close connexion also with the relief decoration of the Rawak Stūpa court, to be described hereafter. The small Buddha figures, of which portions were recovered in numerous replicas, undoubtedly represented standing Buddhas, with the right hand raised in the 'Abhayamudrā' attitude, and the left hanging down and holding the robe, as illustrated by the pieces A. 01, A. 021 in Plate LXXX. The attitude is the same as in the Dandān-Uiliq aureole reliefs D. II. 34 + 74, shown in Plate LIV, but the size is far larger, and approaches that of the corresponding reliefs from the Rawak aureoles (see Plate LXXXVI and Figs. 63, 64). Another important point of contact with the latter is the absence among the Kighillik remains of any fragments representing the feet or lower parts of the drapery of these Buddha figures. We shall see that at Rawak the corresponding relief-images were ranged in overlapping rows within the haloes without their lower parts being shown anywhere. The same arrangement may be assumed in the Kighillik wall decoration. In the Dandān-Uiliq aureoles the corresponding figures stood apart, and were hence fully shown.

Period of Kighillik remains.

Unfortunately the Kighillik pieces are so fragmentary that we can judge only from small details as to the general characteristics of their style and modelling. But these all indicate unmistakable superiority to the Dandān-Uiliq work, and, as far as care in execution is concerned, also, I think, to the Rawak sculptures. But in comparison with the latter the superiority of the material, hard plaster of Paris as against very friable clayey loess, must not be lost sight of. Hence the chronological relation between the Kighillik and Rawak Stūpa reliefs scarcely permits of definite settlement at present. But that both of them must be assigned to a considerably earlier period than that ascertained for the Dandān-Uiliq shrines is proved by the style of the Kighillik remains quite as clearly as by the more specific evidence which, as we shall see, is available in the case of the Rawak Stūpa sculptures.

Sculptural details of fragments.

The great majority of the Kighillik fragments belong to the bodies of small standing Buddhas. One of the largest is the draped torso (A. 01) with the raised right hand (see Plate LXXX). Still better preserved drapery is shown by the replica A. 04 (see *ibid.*), which retains the original red colour of the robe, now burnt to deep rich brown. Traces of the original colouring remain also on other fragments (A. 05, 06, 09, 010). Portions of the stucco, by which the figures were attached to the wall at the back, are still preserved in A. 012, 017. Numerous fragments prove that they had been broken before they were blackened by fire (see e.g. A. 011, 012). Of the well-modelled left hand grasping the end of drapery, with more of the latter loosely hanging over the forearm (see A. 021, *ibid.*), we have numerous replicas (A. 016-022). Of the head of the Buddha only two specimens, unfortunately badly injured, survive (see A. 041, *ibid.*). Of the small nimbus, too, with a raised border, which surrounded the head, also originally coloured, we have but few fragments (A. 050-052, see *ibid.*). Relatively numerous fragments (A. 035-038, 054-057, see *ibid.*) belong to the border of a large aureole, formed by overlapping lotus-petals and corresponding in arrangement to the similar relief decorations of the Dandān-Uiliq shrine D. II (see Plate LIV, LV). The latter also show how the overlapping flame-tongues (A. 039, 040, see Plate LXXX) are likely to have been