

Ch. xlix. 007. Painted silk banner; upper end of painting with all accessories lost; at bottom, remains of three streamers of dull bluish-green silk. Remainder of painting intact and in good condition.

Subject: *Virūpākṣa, Guardian of the West*. Stands facing spectator on head and raised knee of seated demon; weight thrown markedly on L. hip, R. foot on higher level than L., R. knee bent, and whole R. side relaxed. Sword hangs by R. side, R. hand on hilt (which, however, is not painted in), L. hand grasping R. wrist.

From style of work, as well as from evidence of size, finish at sides, pattern of rhomboids at bottom, and silk of streamers, the banner evidently a pair to Ch. xxvi. a. 006, and belongs to 'Indian' series *Ch. xxvi. a. 007 (see also *General Note*, *Ch. 0010). Dress as in Ch. xxvi. a. 006, but without stole, and on head a tiara instead of helmet; a plain round collar without fastening encircles neck. Scales of armour are not marked on body of coat of mail; oblong scales in skirts appear from shading to overlap upwards. Apron and flaps on hips are of 'green' leather (?) cut in one piece; the former trefoil-shaped.

Skirt clears knees in front, but behind falls to mid-calf, spreading out stiffly at sides; breeches tucked into greaves; shoes plain black. Sleeves fly out widely at elbows, showing white lining; arm-guards are of horizontal bands of red and yellow; greaves also red and yellow with appliqué discs in green. These three colours are the chief used; yellow appearing also on scale-armour and discs of corslet, and metal edging; green on ground of corslet, pleated edge of coat of mail, and ankle-guards; red on collar, border of corslet, hip-belt, and narrow streamers which fly from elbows. Skirt dark pink with blue border.

Face quite square, with level well-opened eyes gazing up to R., strong nose, ears slightly elongated and pierced but without rings, and slight moustache. Flesh shaded with dark pink. Anger is expressed by the wrinkled forehead and biting of the lower lip. Tiara a low solid crown; hair appears above in high top-knot, and falls behind shoulders in heavy mass bound with gold bands. On either shoulder a flaming jewel. Halo has red flame border, and bells above indicate canopy now lost. Demon bald, tusked, and sq.-faced as in Ch. xxvi. a. 006.

Pose of fig. stiff; drawing rather heavy; colour opaque but well preserved except for white, much of which is lost. Yellow cartouche for inscr. to L. of head, blank.

Painting 1' 5½" × 5¼", length with streamers 2' 11½".

Ch. lii. 001. Painting on linen, in purely Tibetan style, representing *Tārā* with attendant saints and divinities. Preserved complete. Colours laid on solid over coat of white waxy substance which covers the foundation of strong close-woven linen, and originally mostly dark, but rubbed off in places, leaving patches of white or of bare cloth. Canvas of painting stitched on to larger backing of dark green linen, and latter's projecting edges pasted over with bands of dark green silk forming wide frame to picture. At upper end, however, silk replaced by band of light green cotton with strainer and suspension loop.

In the middle *Tārā* sits on variegated lotus floating on the blue water of lake from which she rose. Foreground, bottom corners, and most of sides of painting are filled with rocky ground breaking down in cliff into lake. On this appear (i) in foreground demonic deity, perhaps *Marīci*; (ii) in corners and up the sides, eight additional forms of *Tārā*, and small interspersed scenes of danger and deliverance, not all intelligible. Blue for sky forms background above *Tārā*'s halo; but it is darkened with heavy clouds on which appear seated Buddhas and saints.

Tārā is represented in her usual form as a beautiful young woman wearing rich dress and jewels of 'Indian' *Bodhisattva*. She sits with R. knee raised and foot resting on small lotus; L. leg bent across; R. hand resting on knee with palm turned outwards as in *vara-mudrā*; L. at breast, and both holding long sprays of open blue lotus with broad dark green leaves. Her body is inclined slightly to R. (spectator's) and her head leans over R. p. shoulder.

Her jewels include five-leaved tiara with high-peaked crown; her stole and skirt dark red spangled with gilded flowers, and over knees are elaborate ornamental caps of blue, crimson, and green. Whole of flesh has been gilded, but gilding has almost entirely worn off. Her downcast eyes are black, mouth scarlet, hair (seen only round forehead) black decked with scarlet streamers. Head thrown into relief by oval halo of plain black or very dark green; behind fig., oval vesica with field of pale blue and rayed border of crimson, dark green, pale blue, and yellow.

On black cloud above her head sits a small Buddha in meditation, wearing white robe and holding begging-bowl in lap; flesh painted dark Indian red. R. arm bare. On either side of him, on praying mats resting on dark green clouds, sit black-haloed saints in Lamas' peaked hoods—the one white, the other perhaps red, but colour practically gone. These may represent *Padmasambhava* and *Śāntarakṣita*.

The eight small *Tārās* are coloured variously black (1), light and dark yellow (2), Indian red (2), dark grey (1), white (1), and light blue (1). All sit in same attitude as central *Tārā*, and wear similar dress and orns., carrying in R. hand at knee a flask, and in L. (raised) a long-stemmed blue lotus.

The demon in centre foreground is short and squat, and sits sideways on yellow horse, brandishing a scarlet club in R. hand and holding skull-cap at breast with L. His flesh dark blue, his hair a flaming mass streaming upwards from his forehead; in middle of latter a third eye. A canopy of peacock feathers hangs over his head; and a man's bleeding head hangs from his saddle-cloth. Horse striding over series of pyramidal objects with stepped edges, light blue, black, and dark green; meaning uncertain.

The small scenes placed between the subsidiary *Tārās* are:

(i) on L. below topmost *Tārā*: two men sitting in a pavilion.

(ii) one man pushing another head-foremost over cliff edge into lake.

(iii) in bottom corner: one man pursued by snake, another by tiger, a third by some animal indistinguishable. Above,