

In the foreground, the kneeling figure offering, on outstretched hands, an imposing censer seems to be a person of distinction belonging to some non-Buddhist religious order. His costume seems to consist of three garments; one, buff or yellow with long sleeves; a cloak of dull vermilion, banded with yellow reaching almost to the knees, the green lining showing at the lower edge falling from the two forearms and at the left knee; and an under-robe of dull carmine (an unusual colour in these pictures) showing at the right breast, over the right forearm, and covering the knees. He has thick eyebrows and ears of normal length. Shading of the flesh has faded, but there is a slight greyness on the shaven chin. Above and behind are two *devatās*, one almost entirely broken away. The other, partly hidden by the vesica of the Buddha, turns to signal with the hands the progress of the discourse. The gracefully dressed hair, outlined with red against the forehead, is adorned with an elaborate *mukuta* (tiara), from which flowing white ribbons seem to be animated by the wind. Of the two monks above, one is elderly, rather bald, with bushy greying eyebrows, like those of the kneeling figure, and a nose that projects more abruptly than usual. From his costume, very similar to that of the kneeling donor, he probably belongs to the same order; and the rosary round his neck with pendent cross suggests that he may be a Christian or Manichaeon, and from the type of features, a foreigner. The pose of the hands indicates that he is following the points of the sermon. The other, a younger monk, his hands in the *añjali* pose, wears a Buddhist robe. The finger- and toe-nails of all the figures are pointed.

The general background is slate-grey with scattered red flowers and green leaves, and the border to right has repeating 'cloud' flowers.