

worn by hill men of the north-west. In the extreme lower corner is the bald head of an elderly man, his face broken away below his nose.

The common grief experienced by this assembly finds expression in each individual according to his nature. The Arab's face is sodden with weeping, and the person to his left, behind the conical-hatted Chinese, is in a condition of sobbing and sniffing. Others are under better control, and, while realizing the greatness of their loss, are less demonstrative in showing their feelings.

Bez. v. F-H

These two *ḍākinī* figures, similar to and from the same shrine as those numbered Bez. v. A-E on plate XXI, were on the wall opposite and were therefore looking in the same direction, that is, towards the cult figure at the inner end of the shrine. The snout only of the fish *vāhana* of one of these is saved but doubtless the other was similarly mounted. All the faces seem to have been deliberately damaged.

The description of the *ḍākinīs* on plate XXI applies to these with slight variations in colouring, details of costume, positions of emblems, and the interesting caste marks on the faces.

At the top of the wall is a frieze representing elaborate festoons of drapery edged with silver guttae, and above is part of the vaulted ceiling decorated with a green border and large rosettes on a grey ground.

The unhesitating freedom in the drawing of the long contour lines, especially those of the fluttering ribbons, is evidence of the painter's technical ability. A minute inscription near the lower edge of the picture, just to the right of the hip of the figure on the left, may be a signature; and if it looks like 'Jack Jones', such a reading, in the absence of any historical warrant, is not permissible! The characters are doubtless Oriental, but too indistinct in this reproduction to recognize.