

permissible; but the lines suggesting this may be intended only to emphasize the pectoral muscles.

Muddy water, smeared on face and breast, is the work of infidels; but in spite of this disfigurement the downcast eyes and the smiling mouth can still be faintly seen. The right hand is upraised in teaching pose, the points of the discourse being checked by the thumb on the finger joints. Between thumb and first finger there is a faint indication of the web, traditionally recorded to be one of the distinguishing attributes of the Buddha. It is unusual for the Buddha to wear ornaments, and the jewelled garland bedecking this and other similar figures would seem to be unorthodox. As we know, it is recorded that Gautama, after his flight from the palace, stripped off all his princely ornaments and jewels and gave them to his groom Chandaka to take back home, together with his faithful and heart-broken steed. It has been suggested that the garlands are just temporary tributes of love and esteem from devoted followers in observance of a still-surviving and charming Indian custom. For the significance of the raft-like *āsana* I have, so far, failed to trace authority. References to the sea, in an allegorical sense, such as 'The Ocean of Transmigration' or of 'Existence', are frequent in the Master's discourses; and there is the incident of his settling the dispute between the Śākya and Koliya over water rights in the river Rohini; but none of these allusions to water offers a satisfactory explanation. The probability that there was some legend definitely involving an actual boat is strengthened by the other example, and in that case of a more substantial craft, in Bez. iii. G-K, in plate xvii.

Gifts of fruit, sweetmeats, and other food come from all sides. On the left two men, perhaps the merchants Trapusa and Bhallika, the first of Buddha's converts, present offerings. Their laden camel and white horse would represent their caravan of 'five hundred carts'. On the right a distinguished person in black top-boots (with suspenders) kneels on one knee as he proffers his tray of cakes. The fair-faced brown-haired person behind him, wearing a peculiar white cap, probably comes from the north-west. At the top, on the same side, a *bhikkhu* with shaven head, but wearing a neat little moustache, imitates with his left hand the gesture of the Buddha's right. He is very short and wears black shoes. On the opposite side is the mail-clad Vajrapāṇi grasping his diamond *vajra* and waving a *chaurī*. Below him is a *devatā* in reverential pose.

The third panel, G, H, I, shows a preaching Buddha, his right hand in teaching pose before his breast. Although badly defaced with mud, the web between thumb