MISCELLANEOUS COMMUNICATIONS.

THE LOKESVARA IMAGE OF CANDI JAGO.

In his "Antiquarian Notes in Java," published in the April number of the Journal, Mr. R. Sewell mentions that the chief image, once worshipped in Candi Jago, bears two Devanāgarī inscriptions. One, cut in the field on each side of the head, reads:—Bharāla Āryāmoghapāśa Lokeśvara; the other above the head:—Bharāla Amitābha. "It was," the author says, "apparently intended to represent, or was afterwards taken as representing indifferently, either Amitābha or Avalokiteśvara." I do not remember in what manner the late Dr. Brandes accounts for the second inscription in the splendid volume dedicated to the description of this temple. The most natural explanation would be that the Lokeśvara image, the head of which is lost, bore in or on its head-dress a figurine of its Dhyāni-Buddha Amitābha, marked as such by a separate inscription. In mediæval India miniature figures of Dhyāni-Buddhas were commonly shown in or on the *mukūtas* of their spiritual sons the Bodhisattvas and also in the head-dress of other Buddhist deities. The custom, no doubt, prevailed also in Indo-Javanese sculpture.

J. PH. VOGEL.

THE MINT-TOWN SHAHR-I-NAU.

The position of Shahr-i-Nau or Cernove has not been settled, though it has been supposed to be Gaur. Perhaps it is Rajmahal or in its neighbourhood, for in the 'Alamgir-nāma, p. 517, it is mentioned that one of Mir