It must be remembered that we have no other inscriptions in any other character to authorize us to "restore" the double letters in these dialects.

G. A. G.

CAMBERLEY.

October 22, 1912.

ALOPEN AND SILADITYA

Professor Takakusu (*I-tsing*, p. xxviii, n. 8) states that Alopen, the Nestorian missionary to China, visited Śīlāditya, in India, in the year 639 A.D. This statement is based on a remark of Edkins, quoted in the *Athenæum* of July 3, 1880, p. 8. Back numbers of the *Athenæum* are not readily available, and more than one writer has accepted Takakusu's account, without testing it, as an important contribution to the history of Christianity in India. I myself did this in the article Bhakti-mārga, in Hastings' *Encyclopædia of Religion and Ethics*, vol. ii, p. 548.

Since then the statement has been called in question, and I have been able to trace it to its source. I now hasten to correct any wrong impression which may have been caused by my trust in Takakusu. He is quite wrong, and has entirely misunderstood Edkins. In the passage referred to, Edkins is not dealing with Śīlāditya, but with the Emperor of China.

GEORGE A. GRIERSON.

CAMBERLEY.

November 28, 1912.

KANAMOKSA. A QUERY

The Kāshmirī word *āmpa* means "feeding beak to beak", as a bird feeds its young ones. Kāshmirī Paṇḍits invariably translate it by the Sanskrit word *kaṇamōkṣa*. For instance, the following passage in a well-known folktale in Sir Aurel Stein's collection runs as follows:—*ami chunakh dyut^umot^u āmpa-kani konḍ^u*, she (the bird step-mother) has fed them (her two step-children) beak to

beak with a thorn (instead of food), or, as translated by that excellent scholar, the late Paṇḍit Gōvind Kaul, *anayā cā 'nayōḥ kaṇamōkṣavyatyayēna kaṇtakō dattō 'sti*.

In another connexion he thus defines the word *āmpa* : *Pakṣiṇām bhuktiḥ, kaṇamōkṣaḥ. Kaṇamōkṣapadasyai 'vā 'rthō 'tra spaṣṭaḥ. Paraṁ-tu kaṇamōkṣapadam aprasiddham ivā 'sti, atō 'trā 'nyaiḥ padair arthaḥ pūritō 'sti. Kaṇamōkṣapadam tu mārkandēyapurāṇē labhyatē*. Here we learn that *kaṇamōkṣa* is a rare word, but that it occurs in the *Mārkaṇḍeya Purāṇa*.

I have not come across the word in that *Purāṇa*, though I have searched for it. Nor does the word occur in any dictionary or *kōṣa* on which I can lay my hand. Can any reader of this kindly give me a reference to the passage in which it occurs in the *Purāṇa*? Does it occur anywhere else?

G. A. GRIERSON.

CAMBERLEY.

November 28, 1912.

THE ORIGIN OF THE KRSNA CULT

The question of the sources of the Kṛṣṇa cult is one in regard to which it is probably impossible to come to any confident conclusion, but it is a question of great interest to students of religious origins. The long history of this worship in India, the tenacity of its grasp upon the Hindu spirit, the intense devotion that at its highest it has awakened in its votaries—these things arouse curiosity in regard to this deity more perhaps than in regard to any other member of the Hindu pantheon. To determine the original characteristics of the god and of his worship may not go far to explain his influence, but it will perhaps indicate from what soil of thought and feeling some of the deepest roots of human desire and aspiration spring. It will perhaps give some hint of the sources within the Hindu heart of that “bhakti”