

The title-page reads—

“Detailed Catalogue of the Library of the late Tippoo Sultan of Mysore. Compiled A.D. 1085 [*sic*; in pencil is added “1805?”].”

The last words are—

“Having given the Titles of the Books in the Persian Character, I have not been at all studious in my Oriental Orthography, nor have I attempted in the course of the work any Elegance of Language. It may perhaps mitigate the severity of criticism when it is known that from the commencement of this work till its conclusion only five months have elapsed. College, January 7, 1806.

S<sup>d</sup>/ Charles Stewart.”

Yours faithfully,

GEORGE RANKING, M.D.,

Lieut.-Col., I.M.S.

5. THE WORD KOZOLA AS USED OF KADPHISES ON  
KUSHĀN COINS.

*Bedford.*

*March 15, 1902.*

DEAR PROFESSOR RHYS DAVIDS,—Mr. Vincent Smith’s paper on the Kushān, or Indo-Scythian Period, read at the last meeting of the Society, has shown that there is much to be said in favour of a readjustment of present conceptions as to the chronology of the Kushān kings. At any rate it has revived my interest in the question as to what the term Kozola means which is found attached to the name of Kadphises I, and I venture to offer a solution.

As this monarch consolidated the five Yue-chi kingdoms and became the sole supreme head of the Kushān empire, I at one time suspected that the word might be intended to represent the Latin title Cæsar, or even *Khusro*, but this proved to me to be untenable when I considered that the longer expression Kozola-kara is, unless I am mistaken, found as qualifying Kadphises. This shows that the term must be explained by a word which is equivalent in meaning, whether it be Kozola or Kozola-kara. We have the words *Kusala* and *Kusala-kara* in Sanscrit which satisfy this requirement.

They mean 'prosperous,' 'prosperity-causing,' and 'auspicious' or 'propitious.' The parallel terms *Kshema* and *Kshemakara* in Sanscrit are of exactly similar meaning. I am not sure that I should not be justified in saying that the same idea of the auspicious or prosperous underlies the very name of Augustus, whose coins seem to have served as an archetype for one issue at least of Kadphises; and perhaps the word Augustus may have suggested Kozola. In cases where one meets Kozolakasa, or Kuyalakasa, or Kujalakasa, this would be the genitive of *Kuśalaka*, a noun formed from the adjective *Kuśala*.—Yours truly,

W. HOEY.

## 6. BUDDHIST NOTES.

*British Museum.*

*March 25, 1902.*

DEAR PROFESSOR RHYS DAVIDS,—Perhaps the following observations may have some interest, despite their trifling nature. If there should be any error in them I shall be grateful for correction.

1. Apparently there exists in Burma a Pali version of the *Lalitavistara*. That maker of books without end, the late Shwegyin Hsadow, has written a little tract called *Kāmādinavakathā*, containing the well-known passage describing the sleeping damsels seen by Siddhārtha (pp. 252*f* in the *Bibliotheca Indica*), with a Burmese translation and homiletic notes (Mandalay, 1894, 1898).

2. The British Museum possesses two MSS. of a little *Bimbamānavidhi* (Or. 5291-2), which begins—

āpāṇḍugaṇḍam aruṇādharam āyatākṣim  
bhrūcāpacārucaturasmitam indukāntam  
mārāṅganāvanapaṅkajam abhyahāri  
yenāvadhūtam avatāt sugatasya yuṣmān.

This apparently means "may you be blest through the sanctity of the Buddha, for whose sake a smile was brought