

Skt. *vistara*, 'extensive,' through Pāli and Pkt. *vitthara* ("Etymologie des Singhalesischen," Munich, 1897, p. 78; also his "Litteratur und Sprache der Singhalesen," Strassburg, 1901, pp. 32 and 36). Mr. Ferguson, in his last note on the subject (J.R.A.S., 1901, p. 119), adheres to this etymology. There is yet another derivation which I wish to submit, and which seems to me to be more in accordance with the phonetic laws of Sinhalese. I should connect *vatura* or *vaturu* with the Sanskrit *vartarūka* (Hemacandra's *Anekārthasaṅgraha*, iv, 31), through a Prākṛitic form **vattarūa* and Sinhalese **vataru* and *vaturu* (cf. Sinh. *katura* = Skt. *kartarī*; Sinh. *туру* = Skt. *tārā* or *tāraka*; Sinh. *vat-man* = Skt. *vartamāna*; Sinh. *daru* = Skt. *dāraka*). *Vartarūka*, moreover, means a whirlpool, an eddy. It is also the name of a river. Compare in this connection Skt. *āvarta*, 'whirlpool,' and *ā-vartaka*, name of a form of cloud personified.

Professor Geiger has rightly adhered to the recognized etymology of *diya* from Pāli *daka*. We have *dala* from Skt. *jala* in *dala-dara* (Skt. *jala-dhara*, 'cloud,' and *jala-dhārā*, 'current of water, stream'). The word *diyara*, however, I am inclined to consider either as a derivative of a compound *daka-dhārā* or as a word formed from *diya* by adding *ra* on the analogy of *vatura*. The different spellings *diya-wara*, *diaura*, *diora*, quoted by Mr. Ferguson (J.R.A.S., 1898, p. 369), seem to support the first etymology. Compare also Sinh. *piyayuru* with Skt. *payodhara*.—Yours very truly,

DON M. DE ZILVA WICKREMASINGHE.

4. TWO OLD MANUSCRIPTS.

17, *Elysium Row*, Calcutta.
December 10, 1901.

DEAR SIR,—It may interest the members of the Society to learn that in the course of removing the Records of the Board of Examiners, Fort William, which is the existing

representative of the College of Fort William, to the new offices, I have unearthed two rather interesting manuscripts. One is a large thick folio of 271 manuscript pages, in excellent condition, except as regards the calf binding. The paper is thick, and bears in it a watermark, a shield, on which is a bend, the shield surmounted by a *fleur de lis* and beneath it the letters G. R. The paper is yellowed by age and somewhat mottled by damp, but otherwise is in excellent preservation. The title-page reads as follows :—

“MÁNAVA
DHERMA-SASTRA
OR
THE LAWS OF
MENU
WITH THE GLOSS OF CULLÚCA ;
COMPRISING
THE HINDU SYSTEM OF
DUTIES,
RELIGIOUS AND CIVIL,
VERBALLY TRANSLATED FROM THE
ORIGINAL SANSKRIT
BY SIR WILLIAM JONES.”

This MS. appears on the face of it to be Sir William Jones' *original* manuscript. It is undoubtedly in his handwriting, as judged by specimens of his script in the records of the Asiatic Society of Bengal. I have no knowledge of the circumstances under which this MS. came into the possession of the College of Fort William, whose Library stamp it bears.

II. The second MS. is the original Catalogue of the Library of Tippoo Sultan, made in 1805 by Major Charles Stewart. This is a folio of 105 pages, in Stewart's own handwriting and bearing his signature.

I have collated it with the printed Catalogue of the Library published at Cambridge in 1809, and am about to bring the MS. before the Asiatic Society of Bengal at the next meeting. It is in good condition, but requires re-binding. Not a page, however, is missing.

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^d/ 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.