

As I have pointed out, in my note to which you have referred, *watura* seems to have been unknown to Knox, at any rate in the sense of 'water,' *diyara* (*deura*) being the word he gives in all cases. In the manuscript *Arte e grammatica da lingoa Chingala*, written by the Rev. Father Pero Borgoin in 1645, I find *diaura*, *diora*, 'agoa,' but nothing like *watura*. Christoph Schweitzer, also, who was in Ceylon from 1676 to 1682, gives the Sinhalese for 'water' as *diwere*. In a manuscript Dutch-Sinhalese dictionary in my possession (a copy of that of 1756 or 1759?) I find, however, *waater* explained by *watura*, *diyawara*, *jalaya*.

James Alwis, in his paper "On the Origin of the Sinhalese Language," in the Ceylon B.R.A.S. Journal for 1867-70, connects *watura* with Pāli *vāri*; while Professor E. Kuhn, in his paper "On the Oldest Aryan Element of the Sinhalese Vocabulary" (translated by me in the *Ind. Ant.*, xii), says: "*watura*, whose Aryan origin appears to me by no means impossible, in spite of an etymology being still wanting." I think, however, that Dr. Goldschmidt's explanation, quoted above, is the correct one. In that case its root is VĀ (blow), and not UD (wet); and *watura* and *water* are entirely unconnected, the curious similarity of the words being purely accidental; while, on the other hand, *diya* and *water*, though so unlike in form and sound, are actually cognates.—Yours very truly,

DONALD FERGUSON.

Croydon, Jan. 20, 1898.

2. THE CONQUESTS OF SAMUDRAGUPTA.

The Allahabad inscription mentions, among the Kings of the South, Damana of Eraṇḍapalla, which place has not yet been identified (see this Journal, 1897, p. 871).

Eraṇḍapalla is evidently the modern Eraṇḍōl, the chief town of a subdivision of the same name in the Khāndēsh District, Bombay Presidency. And, in now pointing this out, I can only express my surprise at not recognizing the identification when I edited the record, or at any rate

when I was taking through the press the second edition of my *Dynasties of the Kanarese Districts* (see the *Gazetteer of the Bombay Presidency*, vol. I, part II, p. 277 ff.), and had occasion to quote the Allahabad record in some introductory passages.

J. F. FLEET.

22nd January, 1898.

3. THE LANGUAGE OF ŞOMĀLĪ-LAND.

SIR,—As an old resident of Şomālī-land, I read with some interest Dr. R. N. Cust's article on "The Language of Somālī-land" in the January number of the *Journal of the R.A.S.*, and should like to make a few observations on it.

Though I have had exceptional opportunities of studying the Şomālī language, I regret to say that my knowledge never went much beyond the elementary stage; but in the course of my political duties under the Aden Residency I have visited all the principal ports on the coast, from the Gulf of Tajūrah to Cape Girdifo (Guardafui), and have conversed with representatives of most of the principal tribes and sub-tribes throughout the country, either in their own homes or in Aden. The Eesa and Gadabūrsī are the tribes I know best, as I lived in their country for two years (1884–86) as British Agent and Vice-Consul at Zayla, but I have always thought the Mijjertheyn (who occupy the extreme north-east horn of the country) to be the most civilized and intelligent of the tribes.

Not having seen the Şomālī Grammar and Dictionary mentioned by Dr. Cust, I am unable to give any opinion on those books, but am glad to hear that some of the Roman Catholic Missionaries have made such good use of their time; for in my day those who were in the Zayla mission seemed to interest themselves more in local politics than in linguistic studies. At that time Father Francis had a small mission for Şomālī boys at Shekh 'Uthmān, near Aden. He acquired a good knowledge