

## CORRESPONDENCE.

## 1. WATER (WATURA) IN SINHALESE.

DEAR PROFESSOR RHYS DAVIDS,—As you have, on page 198 of the January number of the Journal, mentioned the suggestion, to which I gave expression in a note to my paper on Knox's Sinhalese Vocabulary in the Ceylon B.R.A.S. Journal for 1896, that the ordinary Sinhalese word for water, *diya* or *diyara*, was ousted by *watura* through the influence of the Dutch (and English) *water*, I shall be glad if you will allow me to give my reasons for this suspicion.

First, however, let me say that I never imagined or suggested that *watura* was derived from *water*; though one of my Ceylon critics has fathered this absurdity upon me. The mere fact that the *Amāwatura* was written long before the Dutch or even the Portuguese visited Ceylon is sufficient proof to the contrary. (*En passant*, I may mention that a learned German scholar, some years ago, fell into the not unnatural error of deriving *Amāwatura* from the Sanskrit *ātma* + *avatāra*: the fact being, that *amā* = *amṛita*.)

The *Nāmāwaliya*, a poetical vocabulary of Sinhalese synonyms, written by Nallurutun in 1421 A.D., gives ten words meaning 'water,' among which is *diya*, but not *watura*. The latter word it duly records, but, with *oga*, explains as meaning 'flood.' Clough's Sinhalese Dictionary translates *watura* by 'water,' and *waturu* by 'flood, flow

of water; rainy cloud; squall.' That these last, and not 'water' pure and simple, were the original meanings of *watura* is certain. In Elu poetry *diya* is the almost universal word for 'water.'

The late Dr. Paul Goldschmidt, in his "Notes on Ancient Sinhalese Inscriptions," in the Ceylon B.R.A.S. Journal for 1879, in a note on an inscription of the tenth century A.D. at Mahākalattēwa, has the following remarks:—

"*Diy*, 'water,' from *udaka*, *daka*. This is the ancient word for 'water' which in modern times had to yield its place to *watura* (but *diya* is still used in literature and in some compounds). I take the opportunity here of giving the interesting history of *watura*. This is derived from Skt. *wātula* (or an older form *vātura*), 'windy, inflated.' This first was used as a substantive for 'rain cloud,' as proved by its Hindī equivalent *bādala* (see Beames, 'Comparative Grammar,' ii, 145); then it came to mean 'a shower of rain' or any violent flood, which is its signification in ancient and still in literary Sinhalese (see *Nāmavaliya* 82, where it is given as a synonyme for *ogha*); at last, in very modern times, it acquired the signification of 'water' in general, instead of *diya*."

Dr. Eduard Müller also, in his "Notes on Ancient Sinhalese Inscriptions," in the Ceylon B.R.A.S. Journal for 1883, in a note on the Dambulla inscription (end of twelfth century) says of *diya*: "This word disappeared from the language shortly after the time of this inscription, and was replaced by *watura* (so already at Gp. and Thūp.)." These last contractions refer to the Galpota and Thūpārāma inscriptions (both of the reign of Niçṣaṅka Malla, 1187–1196 A.D.). In the former we are told that "When he [the king] traversed a dry desert and wished for water, an unexpected cloud instantly poured down an abundant shower." Now the word here used for 'water' is *pæn* (Pāli *pāṇiyam*), and the 'abundant shower' is *maha-waturu*. In the other inscription we read of 'a rain of gifts,' *maha dan watura*. It will be seen that in neither of these cases does *watura* mean 'water' in the general sense.

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