

The insertion of *y* after *m* before *i* and *e* is another case in which I regret that I cannot accept Dr. Rockhill's view. It appears throughout in the Stein MSS. and sgraffiti; and, as Dr. Rockhill remarks, it occurs on the *Do-ring* too. Dr. Rockhill suggests that this insertion of *y* is "an attempt, since abandoned, to differentiate, in certain cases, words with nearly the same sound"; thus *mye* 'fire,' but *me t'og* 'flower.' If I rightly understand Dr. Rockhill, he means that a word with two meanings received a *y* in one case and not in another. Let the facts decide on this theory. *Mi*, occurring in the two meanings 'not' and 'man,' is in either case spelt *myi*; and so with other words. Dr. Rockhill's theory equally breaks down before words like *med*, *rmi*, *smi*, which have only one meaning apiece, and yet are invariably written in the Stein MSS. as *myed*, *rmyi*, *smiyind*. In view of these facts I must still adhere to my former opinions; and I venture to think that Dr. Rockhill would agree with me if he had been able to apply his learning to a study of the MSS. as a whole, as I hope he will do when they will be published in Dr. Stein's "Detailed Report."—Very sincerely yours,

L. D. BARNETT.

3. CUP-MARKS AS AN ARCHAIC FORM OF INSCRIPTION.

DEAR PROFESSOR RHYS DAVIDS, — Reading Mr. Rivett-Carnac's article on the above subject in the July number of this Journal reminded me of similar cup-marks which I discovered eighteen years ago in the 'Isā Şomālī Country.

I mentioned the matter at a meeting of the Royal Geographical Society in 1885; but neither the late Sir Richard Burton nor anyone else present at the meeting could suggest any explanation of the marks.

I also alluded to this in a letter to you, published in the R.A.S. Journal, April, 1898. To save the trouble of reference, I quote the paragraph:—

"Whatever be the origin of the Şomālī race, it is certain that their country, or at least the extreme western portion,

was at some remote period occupied by a Christian race ; for in the year 1885 I discovered, at a place near the coast, and about half-way between Zayla and Rās Jibūti, traces of substantial stone buildings and numerous graves marked by well-cut stone crosses three or four feet high ; and on each cross were cut a number of circular concave marks about two or three inches in diameter, and arranged in straight lines ; sometimes two parallel rows. What the meaning of these is I am unable to imagine. In the immediate neighbourhood were many large mounds of sea-shells, indicating that the ancient inhabitants had subsisted largely on shellfish.”—
Yours faithfully,

J. STUART KING, *Major*.

15, Clarendon Road, Southsea.
29th July, 1903.

4. WHERE WAS MALWA ?

DEAR PROFESSOR RHYS DAVIDS,—With reference to the footnote (*ante*, p. 561) in my paper on “Some Problems of Ancient Indian History,” Dr. Grierson and Mr. Irvine (independently of each other) have kindly written to me to point out that there is a tract in the Panjab called Malwa. They refer me to the “Gazetteer of the Himalayan Districts,” vol. ii, p. 359, and J. D. Cunningham’s “History of the Sikhs,” p. 853. I admit my error, but it does not affect the argument in my paper. The Malwa of the Panjab lies in the wrong direction. The Malwa of the account with which my paper is concerned must obviously lie to the south or south-east of Thanesar. For this reason I am still disposed to think that probably Bühler had the Malwa of the Fatehpur District in his mind. The same consideration would seem to have guided the translators of the Harsha Charita in their remark on page xii.

A. F. RUDOLF HOERNLE.

Oxford, August 25th, 1903.