argument all Mr. Keith's premises, his conclusion (which may in itself be right or wrong) does not follow from them.

I may perhaps take this opportunity of pointing out that scholars in Europe, who know much more Sanskrit than I can pretend to, sometimes find a needless difficulty in grasping the fact that there is nothing at all out of the way in two languages being current (amongst different castes or for different uses) side by side in the same locality in India. I know of a tract in Bengal in which three distinct languages are current at the present day in nearly every village; and over a great part of northern India the language of literature actually belongs to a group of Indo-Aryan vernaculars different from that in which the home-speech of the writers of that literature must be classed.

GEORGE A. GRIERSON.

Rathfarnham, Camberley.
January 22nd, 1906.

GAUḌA DEŚA.

In support of the proposition that Gauḍa was not formerly the Vaṅga Deśa (p. 163 of the January number of the *Journal*, 1905), I cite a text from *Matsya Purāṇa* :—

“Nirmitā yena Śrāvastī Gauḍadeśe dvijottamaḥ.”

(12th ch., 30, Cal. ed.)

This has been said of Raja Śrāvasta, son of Raja Yuvānāśva, of the Īkṣvāku family. For the well-known town Śrāvastī to have been founded by the Raja in the Gauḍadeśa, Gauḍa must have been lying to the north of Kośala and to the north-west of Mithilā.

B. C. MAZUMDAR.