

is thus most improbable; Sāyana takes it as the sun, but we need not say more than that some bright constellation must have been meant.<sup>1</sup> The only other occurrence of the name in the *Rgveda*<sup>2</sup> is colourless and affords no assistance.

My conclusion is that the new evidence adduced by Dr. Fleet does not really help us towards proving the Vedic knowledge of the planets: it may be incredible that even the Vedic Indians should not have known Venus and Jupiter, but it is impossible to accept, as evidence that they did know Jupiter, a view which (a) involves the bringing into close connexion in sense of two passages which have only an external bond of union, and (b) necessitates the wholly unnatural translation of a Vedic verse. If the planets are mentioned in the *Rgveda*, other passages must be found to serve as proof.<sup>3</sup>

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#### THE BIRTHPLACE OF BHAKTI

The statement that the religion of Bhakti, in its modern forms, spread from Southern India to the North is not accepted by all scholars.

The *Bhāgavata Māhātmya* is a supplement to the *Bhāgavata Purāna* of considerable authority, and is usually printed at the end of Indian editions of the latter work. In i, 27 ff. Nārada relates how in this Kali Yuga he has wandered over the whole of India and has failed to find righteousness.<sup>4</sup> At length (36) he arrives at the bank of

<sup>1</sup> For the question of Tiṣya = Tistrya = Sirius, cf. my *Sāṅkhāyana Āraṇyaka*, p. 77; Max Müller, SBE. xxxii, 331, and other references in SBE. i, 582, 583.

<sup>2</sup> x, 64, 8, with Kṛṣṇānu. See Weber, *Naxatra*, ii, 289 seq. Ludwig identifies him with Kṛṣṇānu, but cf. Hillebrandt, *Ved. Myth.* ii, 207, 208.

<sup>3</sup> For further discussion of the question of the planets and the Nakṣatras in the RV., I may refer to the forthcoming *Vedic Index* (i, 243, 244, 409 seq.) of Professor Macdonell and myself.

<sup>4</sup> A long list of defects is given. One is that the *āśramas* are obstructed (*ruddha*) by Yavanas.

the Yamunā, the scene of the exploits of Hari (i.e. Kṛṣṇa). There he finds two old men dying, and a young woman (*taruṇī*) lamenting over them. In response to his inquiries she says (44)—

“I am Bhakti. These two are considered to be my sons. They are Knowledge (*Jñāna*) and Freedom from Desire (*Vairāgya*), and are become decrepit through the influence of (the present) time . . . (47) I was born (*utpanna*) in Draviḍa; I grew up in Karnāṭaka [*sic*]; I became old as I dwelt sometimes in Mahārāṣṭra and sometimes in Gurjara. There, under the influence of the terrible Kali Yuga, my limbs were mutilated by heretics (*pākhaṇḍa*), and with my sons I fell into a long continued feebleness. Since I came to Vṛndāvana I have recovered and am now young and beautiful.” She goes on to ask why her two sons have not also become young. Nārada explains that she has been rejuvenated by the holy influence of Vṛndāvana, but that (61) Knowledge and Freedom from Desire still remain old, as there is no one who will accept them.

It is clear from the above passage that the author of the *Bhāgavata Māhātmya* considered that Bhakti was first taught in the south, and that its teaching in the north, centreing in Vṛndāvana, was a later development and a revival.

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#### THE LANGUAGE OF THE KAMBOJAS

The Kambōjas were a North-Western tribe, always mentioned in Sanskrit literature in connexion with Yavanas, Śakas, and the like.<sup>1</sup>

Muir (*Sanskrit Texts*, ii<sup>2</sup>, 152) quotes, in another connexion, a passage from the *Nirukta* which throws light upon the nature of their language.

<sup>1</sup> See e.g. *Viṣṇu Purāna* (Wilson-Hall, ii, 182).