In an earlier volume of this journal, one of the present authors (Lubotsky 1997, 562f.) argued that Vedic jaṅgahe is an intensive of the root gandh- 'to smell, be fragrant'. This form is attested only three times: at RV 1.126.6, AVŚ 5.19.4 (= AVP 9.19.1), and, finally, AVP 19.34.7. Although the meaning could be conjectured on the basis of the first two passages, the presently available Orissa manuscripts of the Paippalāda recension of the Atharvaveda provide the definitive proof.

Arlo Griffiths is currently preparing an edition of the nineteenth book of this text, and we have decided to present the relevant passage to the scholarly community, as it clearly shows that jaṅgahe indeed means 'smells'.

The hymns of book 19 of the AVP mostly consist of so-called t{cas i.e., originally separate groupings of three stanzas which at some point were placed together by redactors of the text. The word jaṅgahe occurs in the tca AVP 19.34.7–9, the preliminary edition of which is given below.1

**AVP 19.34.7–9** (TO A FRAGRANT PLANT)

7. Only AVP

tvam uttamaṁ surabhiśaṁ 'madhyamam vahator asi/ (8-8)
tvayā 'vadhūr vi jaṅgahe 'tam tvā varcasā ā dade // (8-8)

You are the most supreme of the fragrant ones. You are the center of the bridal procession. The bride smells of you. I take you for splendor.

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1 The edition presented here gives a "positive" apparatus. A raised * marks important deviations from the available manuscript-readings. Only minor simplifications have been made to the editorial policy which will be adopted and further clarified in forthcoming publications on the AVP, where full descriptions of the available manuscripts will be provided as well.

We could make use of three manuscripts. On the one hand, the facsimile edition by Bloomfield and Garbe of the Kashmirian Birchbark manuscript in Sāradā script (K). On the other hand, two manuscripts from Orissa: one relatively old palm-leaf manuscript (Pa), and one modern copy (Gu) of a manuscript probably rather closely related to Pa. The Orissa manuscripts were kindly made available by M. Witzel and Mrs. N. Mohanty.

**surabhiśaṁ** • This is a hapax of the simplex surabhis- 'fragrant', otherwise only attested in surabhiśtamam (RV 1.186.7). Frequent is the i-stem surabhi- 'id.'

**uttamaṁ. Pa Gu, - avatam K •** Note the related error tantur in stanza 9: syllables involving u/v+C or C+u/v are very unstable in K (due to Kashmirian pronunciation).

**vahator. Gu – ravahator Pa, havator K •** Metathesis of aṣaras occurs frequently in K.

**tvayā. Pa Gu – tayā K.**

**'vadhūr. vi. vathur vi Pa Gu, vidur vi K •** Barret (1940) reads, probably mistakenly: vidur dhi. -rv- and -rdh- are very similar graphemes in Sāradā. Confusion of voiced and unvoiced consonants is rather common in the Orissa manuscripts, as is confusion of short and long vowels.

**taṁ tvā. Pa Gu – datvā K.**

**varcasā ā. varccasa ā Pa Gu, varcasā K •** Double sāndhi is very common in K. Cf. also śṛṣṭā in stanza 8.

8. Only AVP

mūrdhnaṁ te mūrdhnyebhīyo 'agruvaḥ 'pativatyaḥ / (8-7)
akṣaṁ śṛṣṭa a dade // (8)

From your top for the top-parts of the unmarried woman who has [now found] a husband; I take the aukṣa fragrance from [your] head.

• It is remarkable that the stanza consists of three pādas (gāyatris) instead of the expected four. The possibility that a pāda e has been lost during the transmission of the text cannot be excluded.

**mūrdhnaṁ. mūrdhnaṁ Pa, (yaścasma) mūrdhnaṁ Gu, mūrdhnyas K •** The superfluous aṣaras which the scribe of Gu, correctly chose to cross out have been taken over from stanza 9.

**mūrdhnyebhīyo. pūrdhnaṁbhīyo K •** For mūrdhnyeṣa- cf. MS 3.2.6 (24:11) = 3.2.9 (29:12) = 3.3.2 (33:9) mūrdhnyo ṣāni 'I shall be at the top', KŚ 20.11 (32:3–4) = KapKS 31.13 (162:3) tan mūrdhnyānām mūrdhnyātvam. The entry under AVP 19.9.12 in Vishva Bandhu's Vedic Word-Concordance is a ghost-word introduced by Barret in his edition.
agrůvaḥ. K – grivāh Pa, śrivāh Gu. • The reading of the Orissa mss (with Gu. śrivāh a graphical error corresponding to Pa grivāh) may be understood as ‘a learned correction’ based on an inferred connection with the body-part mentioned in pāda a. We hesitatingly adopt the metrically deficient reading offered by K.

‘pativatyāḥ, pativityāḥ Pa Gu., pativityā K • Barret reads, probably mistakenly: pativiḍyā. His emendation patividyāḥ, based on this reading, is improbable as we need a genitive here.

aukṣaṁ. aukṣam Pa Gu., aṁ kṣaṁ K • The name of a fragrance aukṣā- is further attested at AVP 2.21.6 = AVŚ 2.36.7 (idām hiranyam gūlguly ayām aukṣā ato bhāgah / ete pātibhyas tvām adhu pratiśāmya vēt-tave “This gold, this bdellium, this aukṣa and Bhaga as well: they have prepared you for husbands, that you may obtain one that is agreeable” [tr. after Bloomfield 1897]), in the Apsaras’ name aukṣāganḍhī- ‘smelling of aukṣa’ (AVP 12.7.3 [AVPK 13.4.3] = AVŚ 4.37.3) and at BĀŪ(K) 6.4.18 = BĀŪ(M) 6.4.17. These places have been discussed by C. Kiehnle (1979), 188ff. It seems futile to look for an etymology of this term and to combine it with the word for ‘ox’.

śirṣata ā. Pa Gu. - śirṣatā K.

9. Only AVP

yaś ca ‘svāṁā te aṅgeṣu ’yaḥ premā hṛdaye ca te / (8-8)

tam tvad ā veṣayāmahe ’maya bhrājātī didyaty // (8-8)

The sweetness which is in your limbs, and the affection which is in your heart, we transfer it to us from you. The resplendent one will shine on me.

śvāṁā. smāṁā Pa [?] Gu., sphāṁā K • If the Orissa reading is correct (Pa is barely legible here), it is probably a rather recent corruption due to the similarity of the Oriya ligatures -sv- and -sm-. As for K, the corruption can be explained as a combination of graphical (-sv- ~ -sph-) and auditory errors (cons. + nas. → nas.: cf. Witzel [1994], 35f.).

aṅgeṣu. Pa Gu. – aṅge* (→ ŚRA) K • Barret almost certainly misreads the marginal ‘correction’, interpreting it as su.

yaḥ. K – ya[*]h Pa, yah Gu.

tam tvad. Pa Gu. – tantur K.

veṣayāmahe. Pa Gu. – veṣayāme K.

bhrājātī ‘didyaty. bhrājātī didyata Pa, bhājātī didyata Gu. trāgādu didyat. K • Barret misreads or misprints trāgād-. All corruptions in K can be explained as graphical or as auditory mistakes (cf. Witzel 1994): the corruption j > g, which occurs with some frequency throughout the manuscript, is of especial interest, as it may go back to a Nāgari predecessor of K (cf. Singh, plates 91ff.). On this Nāgari predecessor (*D), cf. Witzel (1985), 256–71.

REFERENCES


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