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Animal Omens in Buddhist Sanskrit Literature The call of the crow, the howl of the jackal, and the knowledge of the wagtail

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Abstract:

This paper examines three sets of omen verses from the *Śārdūlakarṇāvadāna*, which offers the earliest account of Astral Science (*jyotiḥśāstra*) in Buddhist literature. The omen verses that are translated and analysed for the first time from a newly edited text represent an antique form of thinking preserved in Buddhist literature. Not only do they reveal a tradition of bird watchers and diviners in the north-western Buddhist areas of the Indian subcontinent around the beginning of the Common Era, but they likewise provide a good deal of insight into the customs and beliefs of the people who used these omens.

Keywords:

Jyotiḥśāstra, *Śārdūlakarṇāvadāna*, *Gārgyājyotiṣa*, *Bṛhatsamhitā*, animal omens, *vāyasaruta*, *śivāruta*, *khañjarītakajñāna*.

Introduction

Divination using omens that involve the observation of the sounds and behaviour of animals occurred in different cultures in the ancient world, including the ancient Egyptians, Mesopotamians, Etruscans, Greeks, and Romans.¹ Omens involving animal divination also find reference in the literature of ancient India, where the Brahmanic tradition of Astral Science (*jyotiḥśāstra*) includes such forms of divination under its division, called *samhitā*, which encompasses material pertaining to different forms divination. The earliest extant text of this traditional form of knowledge is the *Gārgyājyotiṣa*. In later Jyotiṣa-literature, the collections of omens pertaining to especially birds received its own classification, as *śākuna*, “bird omens.”²

The theme of divination also occurs again in the Sanskrit literature of Mahāyāna

¹ Zysk, 2022a, Bouché-Leclercq 1882 [1963], Burkert, W. 1992, and Scheid, J. 2003. In ancient Egypt, early focus was placed on onerioticita; but by the Graeco-Roman Period (1st–2nd cent. CE), the Demotic divination books included the behaviour of different animals. The manuals were either collections of omens of different animals or a single animal, such as the lizard or gecko (Prada 2017 and Quack 2006). Ancient China focussed on pyro-osteomany, which utilised mainly the scapulae of different animals, the most common being cattle, and turtle plastrons (Flad 2008); animals also figured in the yin and yang distinction and described in terms of the four elements, the cardinal directions and the seasons (Smith 1991: 183–84).

² Pingree, 1981: 67–80. Actually they contain more than birds. Often other land animals are also mentioned.

Buddhism, but rarely, if it all, in the Pāli, where there is, however, abundant references to birds and animals, especially in the stories of the Buddha’s former life, known as *Jātaka*.³ The proscription of such arts as the knowledge of animal omens (*sakuṇavijjā*) and the knowledge of crows (*vāyasavijjā*), mentioned in the *Dīghanikāya* of the Pāli Canon (1, 9= 1.2.21), effectively kept this type of literature out of the Buddhist Pāli corpus. The knowledge system (*śāstra*) called “the calls of all beings” (*sarvabhūtaruta*) is mentioned in the *Mūlasarvastivāda Vinaya*. It is said to be a type of knowledge sought by the famous physician Jīvaka Kumarabhṛta after mastering medicine in Taxila and is associated with the city Bhardraṅkara (probably Sailkot in modern day Pakistan), a centre for this knowledge system.⁴

The mention of divination and particularly *śākuna* along with two examples of it, together with divination by the howl of the jackal, however, finds reference in another text of a Buddhist Sanskrit literature, known as the *Divyāvidāna*. As far as I am aware, the omens edited and translated in this paper are the only examples of animal omens anywhere in literature of Indian Buddhism. Therefore, it is likely that a forms of animal divination, originating probably in Mesopotamia, was known where Mahāyāna Buddhism was practised and became part of the stories transmitted in the Avadānas, coming from the Northwestern part of the Indian subcontinent around the beginning of the Common Era.

This paper examines this unique set animal omens in the literature of Buddhist Sanskrit. The omens occur in the form of three separated sections in the Buddhist Sanskrit text of the *Śārdūlakarṇāvadāna*. One set of omens, called “the call of the crow” (*vāyasaruta*), is in verses of *anuṣṭubh* metre; another, called “the howl of the jackal” (*śivāruta*), is in a mixture of prose and *anuṣṭubh* verses; and the final collection, called “the knowledge of the wagtail” (*khañjarītakajñāna*), is also in *anuṣṭubh* verses. Chapters with the same titles occur in Varāhamihira’s sixth century CE *Bṛhatsaṃhitā* as 89/90: *śivāruta*, 94/95: *vāyasaruta*, and 44/45: *khañjanakalakṣaṇa*. Although the names of the first two collections of verses are the same, they show sufficient variation to the Buddhist versions, to suggest that they probably represent a considerable reworking of the material in metrical structure, content, and conceptual background, reflecting the Brahmanic intellectual environment such as was present in Ujjain at the time. His final collection on the wagtail, however, exhibits some similarities to the Buddhist version, indicating a closer connection between the two collections.

If we go back a good five centuries to the beginning of the Common Era, we come across two sets of animal omens: “the knowledge of the crow,” (*vāyasavidyā*) and “the call of all living beings,” (*sarvabhūtaruta*), as Aṅgas 19 and 42 respectively in the *Gārgīyajyotiṣa*. Collections corresponding to the “call of the jackal” (*śivāruta*) and the “knowledge of the wagtail” (*khañjarītakajñāna*) are not found in Garga’s text, and therefore represent omen verses from another source.

The analysis of the versions in the *Śārdūlakarṇāvadāna* and in particular the *Gārgīyajyotiṣa*’s Aṅga 19 indicate that both collections probably derive from a common

³ See especially # 36: “Sakuṇa-jātaka.” Others are far numerous to list her, but a perusal of the table of contents of the six volumes of the Jātaka stories translated by Chalmers, et al., indicates that many different kinds of animals, and especially birds were known to the early Buddhists.

⁴ Zysk 2021: 72.

tradition of bird diviners located in the north-western and western regions of the Indian sub-continent, during the period of Buddhist activity in the area.⁵

Bird diviners often travelled with armies on campaign and with merchants in caravans, with which Buddhists had close associations.⁶ The knowledge of these diviners in the form of omens was eventually gathered together and transmitted in two literary versions around the beginning of the Common Era. One is a Brahmanic and the other a Buddhist collection of Astral Science (Jyotiḥśāstra). Both exhibit similar basic linguistic characteristics, suggesting that they share a common source.⁷ Our focus in this paper is on the Buddhist version of animal omens.

Śārdūlakarṇāvadāna

The *Śārdūlakarṇāvadāna* is the thirty-third book in the collection of Buddhist legends called the *Divyāvidāna*, which likely was redacted from stories in the *Mūlasarvāstivāda Vinaya* and from Sūtra literature. It was compiled from the first or second century to the eighth century CE in northwest India, perhaps also including Nepal.⁸ A unique feature of this collection is its presentation of an early form of the knowledge system of Jyotiḥśāstra or Astral Science that focuses on divination through astrology. Sometime after 864 CE sections were added that dealt with other types of divination, such as palmistry (*pāñilekhā*), physiognomy (*kanyālakṣaṇa*), and oneiro-mancy (*svapnādhyāya*).⁹ It is in this later part that the three collections of animal omens are found.

Even though the three sets of animal omens entered the treatise late, reference to them occurs in the earliest part of the text translated into Chinese at around 250 CE.¹⁰ In the description of the Caṇḍāla king Triśaṅku's tradition subjects of learning (*vidyā*), animal divination is mentioned as part of king's education. They included omens from the [howl of the] jackal (*śivā*) and animal omens (*śakuna*).¹¹ The former was included in the late part of the book, while that latter is represented by “the call of the crow” (*vāyasaruta*) and the “knowledge of the wagtail” (*khañjarītakajñāna*).¹² Since the account of the king's education dates at least from the third century CE, based on the Chinese translations, it is possible that the three chapters on animal omens might

⁵ Zysk 2022b.

⁶ Neelis 2011: 4, 28–38, 201–02, 225.

⁷ Zysk 2022b, and forthcoming.

⁸ Schopen 2004: 573, and Skilton 2004: 747. Tatelman 2005: 18–19.

⁹ Pingree 1981: 68–69. Zysk 2016.1: 76. A recent study of the *Śārdūlakarṇāvadāna* based on fourth century fragments of a Central Asian manuscript indicates that even in the earlier parts of the text, there is considerable difference between the Central Asian fragments and the later, more embellished, manuscripts from Nepal that served as the basis of Mukhopadhyaya's 1954 edition (Miyazaki, T, et. al, ed. 2015) This indicates quite clearly that the text underwent significant redaction over the course of its transmission as both a part of the *Divyāvadāna* and an independent treatise until its version represented in the Nawari manuscripts from Nepal .

¹⁰ Pingree 1981: 69.

¹¹ Mukhopadhyaya 1954: 31.

¹² Elsewhere in Buddhist Sanskrit literature, the *Lalitavistara* (c. 4th cent CE) enumerates eighty-six arts (*kalā*), where number 50 is called *śakuniruta* or “the call of the omen animals” (Vaidya, 1958: 208; Venkatasubbiah 1911: 22). The knowledge of omen birds (*saṃa-jāna*, Skt *śakuna-jñāna*) is number 18 in the list of 72 arts (*kalā*) mentioned in Uddyotana Sūri's 8th century *Kuvalayamāla* (Upadhye 1959.1: 22 line 2).

originally have made up a part of traditional princely knowledge on divination. It might well have been the case that a divinatory knowledge system that include animal omens existed at least from the third century; and specific examples of it were added before the ninth century during a later redaction of the text, which could have taken place in Nepal, or at least transmitted through Nepalese manuscripts. It is therefore likely the three collections of animal omens found in the *Śārdūlakarṇāvadāna* belong to a period no early than the ninth century, but reflect a tradition that goes back before the fourth century, when animal and especially bird divination was part of the monarch's court and recorded in increasing detail over the course of time in a Buddhist legend.

Text-critical remarks

Distinctive characteristics of the language of these three chapters reflect Prakritic and/or vernacular influence in the text. Many examples of these Prakritisms or vernacularisms were also identified by Edgerton as belonging to a language particular to early Buddhist literature in Sanskrit, which he called Buddhist Hybrid Sanskrit. Brough in his review essay of Edgerton's work more precisely identified the form of Sanskrit used in the *Divyāvadāna* as Buddhist Sanskrit and went on to describe it in some detail. He emphasised the still current need for properly edited texts of Buddhist Sanskrit, which should take into consideration the characteristics of Newari scribal conventions in the manuscripts that derive from Nepal.¹³

Major examples of Buddhist Sanskrit include the following: fluidity of sibilants, especially *vāsati* for *vāśati*, etc; the use of *tvā* for all gerund forms, e.g., *niṣḍitvā* for *niṣadya*; the fluidity of cases (i.e., accusative for locative) and of genders; the mixing of *parasamaipada* and *ātmanepada* endings; mixing of number in verses; and use of ellipses. With respect to the sibilants, Brough points out that their interchangeability throughout could result from Newari scribal practices.¹⁴ However, in at least one case, it appears to be a true Prakritic form. The forms of the $\sqrt{vās}$ for Skt $\sqrt{vāś}$ derive from the Pāli root (CDIAL #11589, p. 765) rather than from the practices of the native, Newari scribes. All variants are mentioned in the apparatus and important ones are discussed in the notes to the translation. Suffice it to say that the text was composed in the language of Buddhist Sanskrit, which unfortunately, is wanting in Mukhyopadhyaya's edition because of his systematic emendation to Pāṇinian-based Sanskrit.

In editing the text, I have paid attention to non-Sanskrit forms and grammar, while keeping in mind Brough's advice concerning over-editing and the norms of the Newari scribes. The present edition, therefore, endeavours to offer a text that as close as possible represents the readings in their original Buddhist Sanskrit form. In this way, it offers a substantial improvement on Mukhyopadhyaya's over-emended edition from 1954. His edition with variants, however, was consulted, along with two Nepalese manuscripts available from the Bibliothèque nationale de France (BnF), and a Nāgari manuscript from the library of Kyoto University, which follows closely the Nepalese readings.

The Mukhyopadyaya's text resulted from the consultation of only two manuscripts: B. Asiatic Society's B 17 and P. Société Asiatique's C⁵, which corresponds to Ms D of

¹³. Brough 1954: v. See also Cowell and Neil 1886: vi–viii.

¹⁴. Brough 1954: 355.

the Cowell-Neil edition.¹⁵ Where they both read the same, he used the abbreviation Mss, referring to both manuscripts. To this I have added the variants from K. Kyoto E 294 from 1857¹⁶ and from A. BnF 132¹⁷ and C. BnF 53-55,¹⁸ which is a manuscript of the *Divyāvadāna*, where the *Śārdūlakarṇāvadāna* follows *Avadāna* 31: *Sudhakumāra*, so that the *Śārdūlakarṇa* is number 32, although a number is not given in the colophon. Unfortunately, this portion of the *Śārdūlakarṇāvadāna* was not included in the transcription of Ms A (865 in the Cambridge University library) found as appendix A of the Cowell-Neil edition of the *Divyāvadāna*.¹⁹ All variants are recorded in the apparatus, so that the reader can clearly distinguish scribal conventions from true Prakritic readings. In addition, the variants together offer useful source material for the on-going editing of the *Gārgīyajyotiṣa*, an unedited early treatise on Indian Astral Science (Jyotiḥśāstra), whose languages bears similarities to that of the *Śārdūlakarṇāvadāna*, so that both texts likely shared a common source.²⁰

Summary of Content

This section provides an overview of the contents of each of the collections of omens and highlights the special features they contain.

I. The call of the crow (*vāyasaruta*)

The omens in this collection reflect the observations of Corvids over time by a tradition of bird watchers and diviners and were used as travel omens for especially an army leader or a leader of a caravan, and for a sedentary villager who cultivates a crop or attends to a herd of domestic animals. There is no indication in the text that Buddhist monks performed the function of divination, at least not for any kind of remuneration.

Viewed from the perspective of the history of science, the amount of detailed information provided in the protases of these omens, including the Corvid's nesting habits and number of offspring, could just as well characterise this collection of omens as an early version of field-guides used today by both professional and amateur ornithologists.

The omens are based partly on observation and partly on a logic that draws on social norms and cultural customs. The reasoning can be ascertained from the inherent symbolic associations between the protasis and apodosis of the omens. In this way, the omens provide deep insight into the beliefs and practices of the people who adhered to

¹⁵ Filliozat, J. 1941–42: 12.

¹⁶ Goshima and Noguchi 1983: 30. The colophon reads: *śūnyāṣṭānavabinduṃ ca vikrame (bārhaspyasaṃvatsara ?)*, in the year 1980=1857 CE (Information from Kyoto University Rare Materials Digital Archive. Corresponding folios: *khañjarītajñāna* 40a-40b; *śivāruta* 40b–42b; and *vayāsaruta* 43a–44b.

¹⁷ Fillizot, J. 1941: 81. Corresponding folios: *khañjarītajñāna* 70b–71b; *śivāruta* 71b–74b; and *vayāsaruta* 76a–78b.

¹⁸ Fillizot, J. 1941: 28. Corresponding folios: *khañjarītajñāna* 353a–353b; *śivāruta* 353b–356a; and *vayāsaruta* 357b–359b.

¹⁹ Cowell and Neil 1886: 611–656; on page 650 the corresponding folios are given: *khañjarītajñāna* 203a–204b; *śivāruta* 204b–205b; and *vayāsaruta* 206b–207b. The three sections are also missing in the fragment of the *Śārdūlakarṇāvadāna* from Central Asia, edited by Miyazaki, et. al. (Miyazaki, T, et. al, ed. 2015).

²⁰ Zysk 2022b, and forthcoming.

and relied on these omens in determining of their future course of travel and action. There is reference to the humid regions (*snigdhadēśa*), which points to the knowledge of crows further eastward in peninsular India, rather than the mountainous and aired parts to west and northwest of the subcontinent. This indicates the movement of the collections of omen eastward as a part of Brahmanic Jyotiḥśāstra. The final section of the series deals with omens based on the locations of crows' nests and the number of their offspring, and also finds veiled references to alchemy, another science known in the region.

Structure

The series of omen verses is attributed to the Caṇḍāla king Triśaṅku ("he who has three sins") and seems to be structured around the contents of the protases, where omens are grouped together pretty much on the bases of their relevance to a traveller or to one living a settled life at a fixed point; overlaps in each section, of course, do exist, as a result of incomplete or poor redaction.

Verses 1–3: an introduction to the usefulness of crow omens. It places the omens in a Hindu, perhaps Śaiva context, in which the gods proclaim that the best crows are those that eat the oblations (*balibhojana*) and includes the expression *namonamaḥ*, which traditionally reveres among others the god Śiva. A ritual is, therefore, implied in *Śārdūlakarṇāvadāna*, which is outlined in some detail in the "knowledge of the crow" from the *Gārgīyajyotiṣa* (Aṅga 19.57–70), during which the observation of the birds took place. The ritual aspect points to a connection between these two collections of crow-omens.

Verses 4–5: travel

Verses 6–9: oblations for crows, implying the food available to travellers

Verses 10–22: travel of both warriors and merchants

Verses 23–53: fix points, such as a house, a town, or a castle

Within these broad categories, there are subsets.

Verses 16–18, 30–31, and 33: things carried away in the bird's beak. Verses 30 and 33 use colour symbolism, but also include elements found in Indian alchemy, such as orpiment (*haritāla*), red arsenic (*manahśīla*), gold (*svarṇa*), as well as gems and minerals [dark-blue-sapphire (*nīla*), yellow-topaz (*pīta*), and red-copper (*lohita*)].

Verses 35–36: travel.

Verses 44–53: fixed locations, beginning from the east and moving clockwise through the cardinal and ordinal directions, two of which (southwest and west) are missing. Also found in this group are omens that deal with nests on the top, middle, and bottom of trees (50–52), and with the number of offspring (53).

II. The howl of the jackal (*śivāruta*)

This collection of omens is composed in prose sentences with verses scattered throughout. Like the "knowledge of the crow" from the *Gārgīyajyotiṣa*, the omens of this series are bracketed front and rear with specific Hindu ideology, which brings them into a Brahmanic social and intellectual context. The first two lines pay reverence to the noble ones, truth-speakers, and ascetics with the origin of the omens assigned to the Vedic seer Śaṇḍilya. The collection ends with the description of a ritual procedure for worshipping jackals, which pays reverence to the female divinity (*devī*) called variously

as Āraṇyā, and Cīriṇi who, being rather obscure, are probably local goddesses.

Structure

The following structure is based on the internal colophons, ending with “thus spoke Lord Triśaṅku” (*ity āha bhagavāṃs triśaṅkuḥ*). The titles of the sections are based on the content of the omens, with line numbers in parentheses.

- I. Cardinal directions and the number of howls (4–39)
 - A. East (4–12)
 - B. South (13–21)
 - C. West (22–30)
 - D. North (31–39)
- II. Cardinal directions and mountain slopes and passes (40–59). The lines include the following: where the jackal howls, the different characteristics of the jackal, reference to jackal worship, the directions it faces, and the number of howls it produces.
- III. Travel omens 1 (60–75). These lines explain the jackal’s howl in an orderly succession and include the following characteristics: the tones; the cardinal directions, beginning with east and moving clockwise; the egocentric orientation to directions (right-left, front-back); and the prognostication of disease and health.
- IV. Travel omens 2 (76–98). These lines continue the theme of travel predictions from the perspective of the directions and other characteristics. There is specific mention of an army (82–83) and a caravan (84). Toward the end, three summary śloka (87–89) recap the previous material in brief metrical pādas, a literary technique also found in the *Caraka Saṃhitā*. The section closes with a succinct account of the ritual performed on the day of the jackal (*śivāyā divasaḥ*), which involved the use of incense and scented flowers. It is understood that the jackal is revered because it reveals the entire course of the journey or undertaking from beginning to end (92–98).

The divinatory system of the jackal focuses on the number of its howls and the various directions from which they come. For travellers such as armies on the march and merchants in caravans, they are described essentially from an egocentric orientation (right-left, front-back), but sometimes also it is combined with an orientation using the cardinal and ordinal directions, which was from a fixed location or observation point. The blending of the two expressions of orientation is unique to this collection.

III. The knowledge of the wagtail (*khañjarīṭakajñāna*)

This set of omens lacks a well-defined structure, but important in the collection are verses that bear similarity to verses from the chapter 44/45 of the sixth century CE *Bṛhatsaṃhitā*, which points to a common source for both texts. The omens focus on the location of the wagtail’s perch rather than the direction of its call.

Śārdūlakarṇāvadāna and Bṛhatsaṃhitā versions

There are numerous similarities between Śka’s “The knowledge of the wagtail” (*khañjarīṭakajñāna*) and “The marks of the wagtail” (*khañjanakalakṣaṇa*) from BS 44/45, indicating at least one common source; but there are also sufficient differences that reveal that they both had at least one other source not shared in common.

The BS version is considerably different and systematic, beginning with the identification of four different types of wagtails (*khañjanaka*): the “auspicious” (*bhadra*) wagtail, which is large with an upraised nape and dark neck; the auspicious “fulfilling” (*sampūrṇa*) wagtail, which is dark from face to neck; the inauspicious “hollowed” (*rikta*) wagtail, which has a dark spot on its neck and white cheeks; and the inauspicious “yellow-like cow-[urine]” (*gopīta*)-wagtail, which is the most common.²¹

This is followed by an extensive list of the wagtail’s auspicious and inauspicious perches, several of which are the same as found in the Śka. The chapter concludes with a brief description of the ritual for worshipping the wagtail as an omen-bird.

Emphasis on Location

The main focus of the omen-collections in BS and Śka is on the places where the bird comes to rest or its perch. The Buddhist version puts emphasis on five, while the BS’s list is rather more extensive. In both cases, these different locations determine if the omen is auspicious or inauspicious.

Like the other two sections on animal divination, this one consists of travel omens, with a special reference to military campaigns, and unlike the other two, focuses on the places where wagtails come to rest or their perch rather than the sounds (*ruta*) they make. It is for this reason the bird bears the auspicious epithet “the bird whose feet are above, i.e., on top of, five things” (*pañcōttarapada*), a word that occurs only in this Buddhist version. Although various different things are mentioned, it is at verse 16 that the five auspicious places are enumerated: in vicinity of water, on the head of an elephant, at sunrise, in the presence of a Brahman, or on a snake’s head.

In the end, the three collections of animal omens, two focusing on birds and one on an animal, offer a glimpse of the knowledge of bird and animal diviners preserved in the Buddhist Mahāyāna literature that originally derives from the north-west of the subcontinent. Although further research is require, at this point it is reasonable to assume that bird diviners were, as in ancient Greece and Italy, utilised by travellers, especially armies, to provide the safest path to travel, leading to a successful outcome. The travails on the journey are amply expressed in the omens themselves, and include among others, snakes, enemy armies, and thieves. The omens that follow helped to guide a traveller to victory and success and away from defeat and failure.

²¹ BS 44.2-3.

*sthūlobhyunnatakaṅṭhaḥ kṛṣṇagalāḥ bhadrakārako bhadrāḥ/
ākaṅṭhamukhāt kṛṣṇaḥ sampūrṇaḥ pūrayaty āśām//
kṛṣṇo gale ’binduḥ sitakaraṅṭhaḥ sa riktakṛd riktāḥ/
pīto gopīta iti kleśakaraḥ khañjano dṛṣṭaḥ//*

The hollow (*rikta*) type refers to the hollow-looking spot on its neck.

Another version occurs much later in Vasantarāja’s 11th–early 12th century CE, *Vasantarāja Śakuna*, chapter 10, “Wagtail” (*khañjana*), where the number of types increased to five, with different names, the first four of which are auspicious (*saṃbhadra*, *prabhadra*, *anubhadra*, *ambarabhadra*), while the fifth is the inauspicious yellow-like cow-urine (*gomūtra*) wagtail (VRŚ 10.5–9; cf. Dave 2005: 103).

I. vāyasarutam²²

idaṃ śāstraṃ pravakṣyāmi vāyasānāṃ śubhāśubham/
jayam parājayam caiva lābhālābham tathaiva ca// 1
sukhaduḥkham priyāpriyam jīvitam²³ maraṇam tathā/
vāyasānāṃ vacanasiddhim²⁴ pravakṣyāmi yathāvidhi²⁵// 2
devāḥ pravadanti²⁶ śreṣṭhā²⁷ vāyasānāṃ namonamah/
āgatā mānuṣam lokam vāyasā balibhojanāḥ// 3
prasthitaḥ sa²⁸ yadādhvānam agrato vāyaso bhavet/
vyāharan kṣīravṛkṣastho²⁹ nirdiśed arthasiddhitām// 4
svareṇa parituṣṭena³⁰ phalavṛkṣasamāśritaḥ/
punarāgamanam³¹ caiva siddham artham³² niveditam// 5
vivṛddhavṛkṣapatrāṇi madhuram³³ cānuvāsati
asūpam³⁴ nirdiśed bhojyam³⁵ guḍamiśram tu gorasam³⁶// 6
dr̥ṣṭam tu³⁷ tuṇḍapādena ātmanāḥ parimārjati/
pāyasaṃ sarpiṣā miśram tatra vidyān³⁸ na saṃśayaḥ³⁹// 7
rukṣam⁴⁰ nirgharṣate tuṇḍam śiraś ca parimārjati/
saphalam⁴¹ vṛkṣam āsthāya dhruvam māṃsena⁴² bhojanam// 8
locayati⁴³ vyāharati phalavṛkṣasam āśritaḥ/
vyādhenā ca hataṃ⁴⁴ māṃsam⁴⁵ nivedayati bhojanam// 9
ghoraṃ vyāharate kāryam vāyaso vṛkṣam āśritaḥ/
kalahaṃ saṃgrāmabhayaṃ⁴⁶ tatra vidyān na saṃśayaḥ// 10
śuṣkavṛkṣe niṣīditvā kṣāmam dīnam ca vyāharet⁴⁷/
kalahaṃ sumahat kṛtvā na cārtham tatra sidhyati// 11

22. Mukhopadhyaya 1954:175–180.

23. B -priyam ca jīvitam; P,C -priyam caiva jīvitam

24. P vacasiddham; E vacasiddhim

25. A,C,K -vidhim

26. A pravanti (-1)

27. C,K śreṣṭhā

28. E prasthitasya

29. C vyāharanakṣīra-

30. A,C,K -tuṣṭhena

31. P -āgamane; A,C,K -āgamaneñ

32. B arthasiddham; P,A,C,K siddhim artham

33. K nadhuram

34. A,C,K asūy(p)a-

35. K -diśe hojyam

36. A,C,K ca gaurasaṃ

37. Mss,K dr̥ṣṭam tu; A,C dr̥ṣṭham tu

38. A,C,K vimdyān

39. A saṃśayaḥ ś and s

40. E rūkṣam

41. A phalam (-1)

42. A,C,K mānsena

43. A locayanti

44. A tam (-1)

45. A,C,K mānsam

46. B saṃgrāmaphalam

47. A (pāda b) kāmukāṃkam pravāsati (cf. v 13b)

kṣīravṛkṣe niṣīditvā kṣāmaṃ⁴⁸ dīnaṃ ca vyāharet/
 krameṇa⁴⁹ yugamātreṇa na cārthaṃ tatra sidhyati⁵⁰// 12
 śuṣkavrṛkṣe niṣīditvā kāmukākam⁵¹ pravāsati/
 tatksaṇaṃ sannivedeti⁵² tatra caurabhayaṃ bhavet⁵³// 13
 śuṣkavrṛkṣe⁵⁴ niṣīditvā kāmukākam⁵⁵ pravāsati/
 pṛṣṭhena⁵⁶ darśayed bhāraṃ kṣudhāpīdāṃ ca nirdiśet// 14
 pakṣaṃ vidhūyamāno yaḥ paśyan pathe 'sya⁵⁷ vāsati⁵⁸/
 na tatra gamanaṃ kuryāc cauraiḥ patham upadrutam⁵⁹// 15
 rajju vā⁶⁰ phalakaṃ vāpi yadi karṣati vāyasaḥ/
 na tatra gamanaṃ śreyaś cauraiḥ patham upadrutam⁶¹// 16
 gomaye śuṣkakāṣṭhe⁶² vā yadi vāsati vāyasaḥ/
 kalahaṃ⁶³ vyādhikurvacaṇaṃ⁶⁴ na cārthaṃ⁶⁵ tatra sidhyati// 17
 tṛṇaṃ vā yadi vā kāṣṭhaṃ⁶⁶ darśayec ca yadā khagaḥ/
 purataḥ⁶⁷ śuṣkapāṇi tu⁶⁸ tatra caurabhayaṃ bhavet// 18
 sārthopari niṣīditvā kṣāmaṃ dīnaṃ ca vyāharet/
 nipatet sārthamadye 'smin⁶⁹ caurasainyaṃ na saṃśayaḥ// 19
 yadā pradakṣiṇaṃ śāstraṃ⁷⁰ vāsanti⁷¹ vividhaṃ khagāḥ/
 śuṣkavrṛkṣe⁷² niṣīditvā tatra vidyān⁷³ mahābhayaṃ// 20
 bhītas trastaḥ⁷⁴ parītaś ca yas tu vyāharate⁷⁵ khagaḥ/
 paribādham⁷⁶ diśaḥ⁷⁷ sarvās tatra⁷⁸ bhayaṃ upasthitam// 21

-
48. A kāmam; C kṣāma-
 49. K prameṇa
 50. K sidhyanti
 51. A,C kāmukām taṃ (+1); K kāmukām taṃ (+1)
 52. E sannivedati; K sanni...deti (marked gap)
 53. B vadet
 54. A -vrkṣa
 55. K kākam (-2)
 56. A,C pṛṣṭhena
 57. Mss,A,C,K pathasya; E= patho 'sya ?
 58. A,K kasati ?
 59. A,C,K upadrutam
 60. B rajjavah; A,K rajjavo (wrong sandhi); C rajju vā
 61. A,C upadrutam; K drutam (-1)
 62. A -kāṣṭe
 63. B kalaha; E kalahaḥ
 64. E kuvaco vyādhir
 65. K vārthaṃ
 66. A kāṣṭhaṃ
 67. K pūrataḥ
 68. E -pāṇis tu
 69. K madhyeḥsmin
 70. E trastaṃ
 71. A,C,K vāsanto(i?)
 72. K śukla-
 73. A vidyāt
 74. A,C,K tasta
 75. K vyāhara (-1)
 76. B -bādhe; E -bādhan (= -bādhamānaḥ)
 77. A diśaḥ ś and s
 78. K tatu

gacchantam samanugacchet sa puraḥ⁷⁹ sthitvā tu vyāharet/
 na tatra gamanam kuryān mārgam atra praśāṭhatā⁸⁰ // 22
 vāstumadhye pratisthāne kṣānam dīnam ca vyāharet/
 vyādhiṃ tatra vijānīyād⁸¹ vāse vā gṛhasvāminām// 23
 śakaṭasya yathā śabdaṃ viśrabdham vāsati vāyasaḥ/
 dūrād abhyāgatam⁸² jñātvā prasiddhiṃ cābhinirdīset// 24
 gargaram ghaṭakam⁸³ caiva sthālikapiṭhāreṣu⁸⁴ vā/
 niṣaṇḍo⁸⁵ vāsate kākaḥ prasiddham gamanam dhruvam// 25
 āsane śayane⁸⁶ vāpi sthito vāsati vāyasaḥ/
 prasiddham gamanam brūyāt proṣitena samāgamam// 26
 brahmasthāne⁸⁷ niṣīditvā⁸⁸ dhruvam vāsati vāyasaḥ/
 arthalābham vijānīyād⁸⁹ dhanalābham ca ākaraḥ⁹⁰// 27
 brahmasthāne niṣīditvā kṣāmam dīnam ca⁹¹ vāsati/
 sandhisthāne harec cauras⁹² tatra vai nāsti saṃśayaḥ// 28
 devatādevatānām ca devasyopavanāni (?)⁹³ ca/
 yasya vācam vadet tasya arthalābham vinirdīset// 29
 lākṣāharidrāmañjiṣṭhāharitālamanahśilāḥ⁹⁴/
 yasyāharet puratas tasya⁹⁵ svarṇalābham vinirdīset// 30
 pātram ca pātrakam caiva mṛttikākārabhājanam⁹⁶/
 yasya yasya haret tasya dravyalābham vinirdīset// 31
 saṅgho bhūtvā⁹⁷ yugamātram śubham tiṣṭhati vāyasaḥ/
 kāṣṭham⁹⁸ vā vāyasā yatra gṛham āropayanti ca/
 nigadan tatra⁹⁹ vijānīyād¹⁰⁰ yācakāt tu¹⁰¹ mahābhayam// 32
 nīlam pītam ca lohitaṃ¹⁰² pratisaṃharaṇāni¹⁰³ ca/

79. E puraḥ sthitvā

80. Mss praśāṭhanam; A,C prasāṭhanam; E praśāṭhanam suggesting emendation to prabādhnam

81. K vijānīyāt //

82. K atyāgatam

83. K gargaram ghāṭam (-1); E gargare ghaṭake

84. B -piṭhāreṣu; P -piṭhāreṣu; A -piṭhāreṣu; K -piṭhāreṣū

85. A niṣaṇḍo; C,K niṣaṇḍo

86. A sayane

87. C,K brahme sthāne

88. C niṣīditvā

89. A,C,K vijānīyāt

90. E ca ākaret

91. A tu

92. A caura

93. P devasyoyam iva-; A devasyop(y)am iva nān(m)i; K devasyopa...vanāni (marked gap); C,E devasyopavanāni

94. A lālā-...mañjiṣṭā-; C -mañjiṣṭā-; C,K -śilā

95. E puras tasya

96. K mṛttikāvanubhājanam (= mṛttikāvan bhājanam)

97. E saṅghībhūya

98. A kaṣṭam

99. Mss,C,K nigadan yatra; A nigadamn yatra; E nigadanty atra.

100. A,C,K vijānīyā

101. B yācakānta; A,C yācakā tu; K -kā...hā bhayam (marked gap)

102. E lohitaṃ ca

103. A -haranāni; E ?

niḡṛṅṅanti ca yatra¹⁰⁴ kākā vyādhiṃ tatra vinirdiśet// 33
 grāmānte bhayam ākhyāti¹⁰⁵ kāko vā vāsati dhruvam/
 pratyekato vā vāsanti vidyāt¹⁰⁶ tatra mahābhayam// 34
 vāyaso¹⁰⁷ 'sthi ḡṛhītvā vai¹⁰⁸ pragacched anudakṣiṇam/
 niṣīdan¹⁰⁹ saphale vṛkṣe sa¹¹⁰ vaden māṃsabhojanam¹¹¹// 35
 yasya śīrṣe niṣīditvā karṇam¹¹² karṣati vāyasaḥ/
 abhyantare¹¹³ saptarātrān maraṇam tasya nirdiśet// 36
 karake codake caiva snigdhadēṣeṣu vāsati/
 ūrdhvamukhaṃ¹¹⁴ nirīkṣan tu¹¹⁵ jagadvṛṣṭim¹¹⁶ vinirdiśet// 37
 svareṇa parituṣṭena tīrthavṛkṣeṣu¹¹⁷ vāsati/
 ūrdhvamukhaṃ¹¹⁸ tathā vakti¹¹⁹ vātavṛṣṭim¹²⁰ vinirdiśet// 38
 kāyaṃ kilakilāyan tu¹²¹ snigdhadēṣeṣu vāsati/
 pakṣau¹²² vidhanvan¹²³ vāyasaḥ sadyo vṛṣṭim vinirdiśet// 39
 svareṇa parituṣṭena snigdhamadhuraṃ¹²⁴ vāsati/
 sakṣīrasādravaṃ bhāgaṃ¹²⁵ tatra ca¹²⁶ bhojanam bhavet// 40
 prākāre toraṇāgrāṇi yadi sevati¹²⁷ vāyasaḥ/
 abhīkṣṇam¹²⁸ ḡharṣate tuṇḍam¹²⁹ saṃgrāmaṃ tatra nirdiśet// 41
 maṇḍalāni vāvartāni bahir vā nagarasya ca/
 vairam ca vighrahaṃ ghoram tatra caiva vinirdiśet// 42
 grāme vā nagare vāpi kurvate yatra maṇḍalam/
 ūrdhvamukhaṃ¹³⁰ vāsanti¹³¹ vā¹³² viṣaṇṇatvaṃ¹³³ samutthitam// 43

104. A,C,K niḡṛṅṅanti ca yatra (+1)

105. B ākhyātiṃ

106. Mss vimḍim; A,C,K vimdyāt

107. K vāyaśo

108. B vā

109. K niṣīdet

110. B saṃ-; A,C,K vṛkṣe tsa

111. A,C,K mānsa-

112. C karttuṃ

113. K atyantare

114. A ūdhva-

115. B nirīkṣanti

116. A gaja-; C vṛṣṭhim

117. A -vṛkṣaṣu

118. A,C,K urdhva-

119. B vāmkti; P,A,C,K vaṃkti

120. A(?),C -vṛṣṭhim

121. B,A,C,K kilakilāyanti; P kilāyanti.

122. E vakṣo; A,C,K vakṣam

123. A vidhūnam

124. A,C,K snigdhamadhura

125. E,A,C,K sakṣarasadravaṃ bhāgaṃ; E sakṣāraṃ sādnavabhāgaṃ ?

126. A,K v(c)āsati; C vāsati

127. E toraṇāgre vā yadi vāsati

128. K abhīkṣuṃ

129. P turṇa

130. A,C,K urdhva- long short

131. A,C,K vāsanto; E vāśanto

132. A,C,E vai

133. B viṣaṇṇānāṃ; P viṣaṇṇānā; A,K viṣaṇḍānā; C viṣaṇānā

pūrveṇa caiva grāmasya yadā sūyati vāyasī/
 alpodakenotplavanti¹³⁴ vanāni nagarāṇi ca// 44
 purastād dakṣiṇe pārśve yadi sūyati vāyasī/
 varṣati prathame māse paścād devo na varṣati/
 kṛṣṇadhānyāni vardhante māśadhānyam vinaśyati// 45¹³⁵
 dakṣiṇe vṛkṣaśikhare¹³⁶ yadā¹³⁷ sūyati vāyasī/
 maṇḍūkakīṭakamakṣācaurā¹³⁸ bahulībhavanti¹³⁹ //46
 paścimottarapārśve tu¹⁴⁰ yadā sūyati¹⁴¹ vāyasī/
 madhyamam ca bhaved varṣam madhyaśasyam¹⁴² ca jāyate// 47
 paścimottarapārśve tu yadā sūyati¹⁴³ vāyasī/
 aśānir¹⁴⁴ nipatet¹⁴⁵ tatra bhayam ca mṛgapakṣiṇām// 48
 uttare vṛkṣaśikhare yadā sūyati vāyasī/
 pūrvam uptam¹⁴⁶ vijānīyāc chasyam¹⁴⁷ samupajāyate// 49
 upari vṛkṣaśikhare yadā sūyati vāyasī/
 alpodakam¹⁴⁸ vijānīyāt sthale bījāni ropayet// 50
 yadā tu madhye¹⁴⁹ vṛkṣasya¹⁵⁰ nilayam kurvanti¹⁵¹ vāyasāḥ¹⁵²/
 madhyamam varṣate¹⁵³ varṣam madhyaśasyam prajāyate// 51
 skandhamūle tu vṛkṣasya yadā sūyati vāyasī/
 anāvṛṣṭir bhaved ghorā durbhikṣam tatra nirdiśet// 52
 caturah pañca vā potān yadā sūyati vāyasī/
 subhikṣyam¹⁵⁴ ca bhavet tatra phalānām uditam bhavet// 53
 ayam bhoḥ puṣkarasārin vāyasaruto¹⁵⁵ nāmādhyāyah// 54

134. B, K -kena cotplumti; P -kenarotplumti; A -kena cotplūnti; C -kena cotplanti

135. K omits 45b–47b

136. P dakṣiṇa śikhare (-2); A dakṣiṇacukaśikare; C dakṣiṇapakṣaśikhare

137. B yadi

138. Mss -kaṭakamokṣācaurās ca; A,C -kaṭakamokṣās caurās ca; E maṇḍūkakīṭakamakṣācaurās ca

139. P b(?)kahī bhavanti; A,C ukahībhavanti; E bahulībhavet

140. E purastād uttare pārśve ?

141. B ya[dā sū]yati

142. A -śāsyam

143. K sūyanti

144. K asanir

145. K niy(p?)atet

146. Mss,A,C pūrvasaptam; K pūrvasakam

147. A,C,K vijānīyāchasyam (?)

148. A,C anyodakam; K anyorukam (? blurred)

149. B madhya-

150. P,K vṛkṣe 'sya

151. E karoti

152. E vāyasī

153. P omits

154. K sūbhikṣyam; E subhikṣam

155. B -ruta; E -rutam

I. The Call of the Crow

1. I shall expound upon this knowledge system of crows, which [indicates] what is auspicious and inauspicious, victory and defeat, gain and loss,
2. joy and sorrow, favour and disfavour, and life and death. I shall expound the result of the crow's words according to the precepts.
3. O reverence, O reverence! The gods proclaim that the best of the crows entered the human world as oblation-eating crows.
4. After he has started out, when there is a crow, situated in a tree with milky sap, calling out in front of [him] on the road, it indicates the attainment of [the man's] objective.
5. [If a crow], taking refuge in a fruiting tree, [calls out] with a contented voice, it indicates both return and an attained objective.

Oblations to Crows

6. There are the leaves of a full-grown tree. [If a crow] calls out sweetly in reply from [them], it indicates a meal that is not soupy, but milk mixed with treacle.
7. But, there is the observation that if it washes itself all round with foot and beak, then, without doubt, one knows that there is rice pudding mixed with clarified butter at that place.
8. If, after mounting a fruiting tree, it dips down its soiled beak and washes its head, then there is surely food with meat.
9. If, taking refuge in a fruiting tree, it appears and calls out, then it indicates flesh killed by a hunter as food (i.e., game meat).

Travel

10. If, taking refuge in a tree, a crow calls out in a dreadful manner, then without doubt, one knows that there is strife and danger of war at that place.
11. If, after settling down in a withered tree, it calls out weakly and miserably, then, [even] after having put up a great fight there, [the man] does not reach his objective.
12. If, after settling down in a tree with milky sap, it calls out weakly and miserably, then, with a step [only] four hands in length, he does not reach his objective at that place.
13. If, after settling down in a withered tree, it calls forth "kāmu-kāka," then, it indicates that at that very moment there is danger from thieves at that place.
14. If, after settling down in a withered tree, it calls forth "kāmu-kāka," then, it reveals trouble from behind and portends hunger pangs.
15. If [a crow,] flapping its wings and seeing [the man] on his path, calls out, then one should not set out, for the path is terrorised by thieves.
16. If a crow drags a piece of rope or a button (or small fruit/nut) [in its beak], then, it is better not to set out, for the path is terrorised by thieves.
17. If a crow calls out [while standing] on cow-dung or a dry piece of wood, then [it indicates] strife, disease, and abusive language at that place; and the man does reach his objective.
18. If a bird reveals grass or a stick [in its beak], and when there is a withered hand in front [of the traveller], then there is danger from thieves at that place.
19. If, after having settled down [in a tree] above a caravan, it calls out weakly and miserably [and] swoops down in the midst of the caravan, then, without doubt, there is an army of thieves [at that place].

20 When birds, [moving] from the left to the right and then settling down in a withered tree, call out variously an invocation, one should know that there is great danger at the place.

21. But, when a bird that is terrified, frightened, surrounded, and [experiencing] stress, calls forth, then, there is imminent danger in all directions at that place.

22. [When a crow] follows a traveller, and after being situated in front [of him], calls forth, then, he should not set out on a path from that place, for here at that place there is trickery.

Stationary location

23. [When a crow] calls out weakly and miserably on the floor inside a house, then, one should recognise that there is disease at the dwellings of the house-holders at that place.

24. If a crow calls out calmly with a sound resembling a carriage, and then, when one recognises that someone has arrived from a far, it indicates success.

25. If a crow calls out, while resting on an earthen water-jar, a small pot, or in small earthen dishes and pans, then it surely [indicates] a successful undertaking.

26. If a crow calls out, while standing on a seat or a bed, then one speaks about a successful undertaking [and] a reunion with one absent from home.

27. If a crow constantly calls out, while alighting in the central part (of a house), then one should recognise the attainment of the objective and the acquisition of wealth, for there is a mine [at that place].

28. [If a crow] calls out weakly and miserably, while alighting in the central part (of a house), then, without doubt, a thief will surely rob [him] there at the juncture (i.e., at the door of the house).

29. [If a crow] speaks [in front of] a man the words of a god and tutelary deities or non-tutelary deities in pleasure groves, then it indicates the attainment of his objective.

30. [If a crow] fetches lac, turmeric, red Indian madder, yellow orpiment, or red arsenic, in front of a man, then it indicates his acquisition of gold.

31. [If a crow] fetches a goblet, a bowl, or a clay cup in front of [a man, then,] it indicates his accusation of useful objects.

32. After a flock has formed, if a crow stands peacefully at a distance of a yoke's length [from it], calling out where they ascend [a pile of] timber or a house, then one should recognise that there is great danger from a beggar at that place.

33. Where crows seize dark-blue sapphire, yellow topaz, red copper, and those things previously carried away (?), it indicates disease at the place.

34. When a crow calls out constantly [together with other crows] at the edge of a town, it communicates danger; or [when crows] call out singly [at the edge of a town], one should know that there is great danger at that place.

35. If a crow, after seizing a bone, flies along the right side, and then settles down in a fruiting tree, it speaks about (i.e., portends) food of meat [at that place].

36. If a crow alights on a man's head and tears away at [his] ear, it indicates his death within seven nights.

37. [If a crow] calls out [while standing] on a coconut shell or at [the edge of] water in the humid regions; and if [crows] hold their beaks open facing upward, it indicates rain on the land.

38. [If a crow] calls out with a glad voice in trees by a bathing place; and if it speaks with

an opened and upturned beak, it indicates wind and rain (i.e., monsoons).

39. If a crow calls out “kilakila” to a flock [of birds] in the humid regions, while flapping its wings, it indicates rain the same day.

40. If a crow calls out softly and sweetly in a glad voice, then, [it indicates that] there is food that is partly milk and partly solid at that place.

41. If [a crow] resorts to the tops of portals at a wall and constantly polishes its beak, it indicates a battle at the place.

42. [When crows make] turnings or circles outside the town, it indicates hostility and violent discord at that place.

43. When a crow makes circles in a village or in a town; or [when crows] call out with their beaks upturned, [it indicates] that sadness has arisen [at that place].

Crows’ nests and procreation

44. And, when a female crow procreates on the east side of a village, [then] the forests and towns spring forth [even] when water is scarce.

45. If a female crow procreates on the southeast side [of a village], the god rains in the first month; [but] afterwards, he does not rain; the black-barley grain increases, [but] the *māṣa*-beans parish.

46. When a female crow procreates at the top of a tree on the south side [of a village, etc.], frogs, scorpions, flies, and thieves abound.

47. On the one hand, when a female crow procreates on the northwest side [of a village, etc.], there is moderate rain and a moderate amount of grain produced [at that place].

48. On the other hand, when a female crow procreates on the northwest side (?) [of a village, etc.], [then] a thunderbolt descends at that place; and there is fear among animals and birds.

49. When a female crow procreates at the top of a tree on the north side [of a village, etc.], one should recognise that previously sown grain will spring up [at that place].

50. When a female crow gives birth on the crown of a tree, one should recognise that [even] little water will cause the seeds in the ground to grow [at that place].

51. But, when a female crow makes a nest in the middle of a tree, moderate rain will fall and a moderate amount of grain will be produced [at that place].

52. And, when a female crow procreates at a branch of a tree trunk [i.e., near the bottom of the tree], [then] there will be terrible drought that indicates famine at the place.

53. When a female crow generates four or five chicks, then, it is said, that there is an abundance of fruits at that place.

54. This, O Puṣkarasārin, is the lesson called “the call of the crow”.

Notes to verses

- 1–2. In 2c, the Mss' reading with an extra *akṣara* is maintained. The protases are explained as binary opposites. The author will explain what the crow's call portends.
3. In d, the word *balibhojana*, "oblation-eater," as the name for the crow, is not found in Dave, where a synonymous name *balipuṣṭakāka*, "crows nourished by oblations," occurs (504). The implied meaning is that crows that eat the oblations offered to them are the birds that are observed as omen-birds. This points perhaps to semi-domesticated crows used especially for divination. The expression "reverence, reverence" (*namo namaḥ*) is meant to give obeisance to the divine beings, often found in a Śaiva context, "reverence to Śiva, reverence to Śiva".
4. In c, *adhvani* is expected, but *adhvānaṃ* (= *adhvanam*) is found, which is a good example of accusative with locative meaning. In the Buddhist context, the one who has set out as a traveller (*prasthita*) could well be a Buddhist mendicant, who accompanies a caravan (Neelis, 2011: 34); but there is no indication so far that Buddhist monks performed the divination, which from the context was undertaken by the Caṇḍāla King Triśaṅku.

Verses 6–9 portend the oblations offered to the crows.

6. In a, all Mss have *-patrāṇi*, indicating the places where the crow is found. Therefore, *-patreṣu* is expected. Here again the accusative has locative meaning. In d, A, C, and K have *gaurasam*, which could be a Prakritic variant or a simple scribal error.
7. In a, the Mss reading *dr̥ṣṭam* is preferred. The meaning is not entirely clear. Either the bird washes itself from toe to head, or it rubs its beak with its feet to clean it.
8. In a, *rukṣam* is found throughout as a Prakritic form, probably based on Prakrit and Pāli *rukka* (CDIAL 10799, p. 624). Here it appears that the bird rubs its beak and head on the ground to clean them.

The next set of verses 10–22 address the call of the crow during travel either for military purposes or for commerce.

11. Since the first *pāda* of verses 11–14 is similar and uses the same Prakritic gerund form *niṣḍitvā*, the four verses form a group from a common source.
12. Since his steps are so small probably because of fear, he is inhibited from reaching his goal.
13. In b, the reading of the Nepalese Mss is metrically incorrect, but correct in 14, so the emendation is accepted. In c, E reads with the Mss, but notes the correct Sanskrit form. Here it is an example of a common occurrence in the Mss, where the *parasamaipada* and *ātmanepada* endings are mixed. Ms K indicates a gap of one *akṣara*, which could point to corruption.
14. Verses 13 and 14 have the exact same protases, but slightly different inauspicious apodoses, suggesting two versions of the same omen.
15. In b, the Mss read *pathasya*, "of the path," which E emends to *patho 'sya*. A better emendation is *pathe 'sya*, so perhaps it is a misprint.
16. In a, most Mss prefer the plural form. Ms C, however, has the accepted *rajju*, as accusative neuter, where the gender is fluid. E emends to correct masculine *rujjam*. The word *phalaka*, from *phala*, "fruit," can mean a small fruit, grain, or perhaps a nut; or else it can mean a "board" or "shield" (also in Pāli) (CDIAL 509: 9054). In BHS, it has the meaning of a "holder for a strap; perhaps a fastener, something like a button"; or a "leather bag or pocket with button(s)" (BHSD 396). In this context of crow omens, it could well refer to a small button which, like a piece of rope, was left behind after a person was attacked and robbed.
17. In c, the Mss read accusatives, with an extra-*akṣara*, making the *pāda* unmetrical, but probably closer to the original. The implied verb of the apodosis is *nirdiśet*, "indicates," found throughout the text. The editor's emendation expresses the same meaning, but after considerable manipulation of the text. The exact meaning of the verse is unclear, but it could be a case in which the (inauspicious) crow turns something auspicious (cow-dung, as one of the five products of a cow) into something inauspicious, along with a dry piece of wood.
18. In c, again *-pāṇi* is a case of gender fluidity, leading to E's emendation. In this verse, the crow reveals to the traveller the remnants of an attack from thieves.

19. Here the crow that swoops down on the caravan is a bad omen. In the apodosis of the verse and many others to follow there is an implied *tatra*, “at that place,” indicating precise location. Cf. Garga 19.53 (Zysk 2022b: 240).
20. In a, E’s emendation is probably results from pāda a of the next verse. Since *śāstra* (neuter) as an invocation implies a positive protasis, it is likely, therefore, the tone rather than words of the invocation is meant in this context.
21. In c, E’s emendation is unnecessary and the accusative has locative meaning.
22. In pāda d, E emends to *praśātanam*, which is not found in the dictionaries. He presumably takes it from *sātana*, “felling, destroying, cutting off,” plus *pra* (cf. $\sqrt{\text{śad}}+\text{pra}$ only in the causative, “to cause to fall down”). The reading renders no meaning in this context. His second guess is *prabādhanam*, “tormenting,” which works better if emended to past passive participle, *prabādhitam*, “tormented,” “harassed” (cf. previous verse). According to the Mss, the reading is *praśātanam*, K has *prasātanam* (note: *s* for *ś* and *ṭ* for *ṭh*), and the editor reads *praśātanam* (note *t* for *ṭ* is editorial), all of which appear to be a corruption of *praśaṭhatā*, which Edgerton tentatively reads at *Mahāvīyupatti* 2010, meaning “trickery” “deceitfulness.” It is similar to Ardha-Māgadhī *paśadha*, “rogue,” “trickster,” which fits well the context (BHSD 387. I thank Martin Gansten for this insightful suggestion).
- The protases of verses 23–53 address circumstances that broadly speaking take place in a fixed location, such as a house, town, fort, or temple. It includes a group of verses 30–31, 33 that portend for the most part auspicious and inauspicious results based on what the crow carries away in its beak. There also seems to be a certain preordained colour symbolism implied in these omens. The protases of verses 41–42 deal with the flight of the crow at a fixed location like a village, town, or temple; and protases of verses 44–53 deal with procreation and nest locations in terms of the cardinal and ordinal directions.
23. In d, all read *pratiṣṭhāne*, which in correct Sanskrit should be *pratiṣṭhāne*. I understand *gṛhasvāmin* in d to be a synonym of *gṛhapatiḥ*, “householder”.
24. In c, K has *atyāgatam*, “overcome,” “surpassed,” “possessed by,” etc., i.e., “knowing that there is one having been passed by from afar...,” which, although strained, is also possible. The accepted reading indicates that a guest arriving from afar is an auspicious event.
25. In a, E emends to locative. The preferred reading again is accusative with locative meaning; and in c, C, K read with single nasal and A has *ḍ* for *ṇ*. The compound word *sthālikapiṭhara* in b includes *sthālika*, from *sthāli*, “an earthen dish” or “plate,” meaning a small plate or dish; and *piṭhara*, is a “pot” or “pan” (CDIAL 794-95: 13766; 461: 8166). These are all items found around cooking and eating areas of the house, which surely implies ample food and drink and ample supplies for the journey.
26. The emphasis is on the traveller’s safe return home, i.e., he comes back to his own seat or bed.
27. The word *brahmasthāna* can also mean a Mulberry tree; but in this context, refers to the central part of a building, which in the next verse (28c) is contrasted with *sandhisthāna* or the places of union in a building, including, for example a doorway (Vatsyayan 1992: 83, 276 and 298). In this context, “door,” is an appropriate meaning. In d, E’s emendation *ākaret* does not work; and the reading of the Mss is accepted. Both this and the previous verse indicate that the crow enters the home, which could point to the domestication of crows, since crows are shy birds, not prone to enter dwellings.
28. The difference between the protases in 27 and 28 is the weak and miserable sound of the call, while the location remains the same. The inauspicious protasis is followed by an inauspicious apodosis, which shifts the location to a point of juncture, such as a doorway. In an email (form 29.06.2022), Dean Anderson points out that crossing lines or *sandhis* on a building has ominous meaning, so that entering a building from an auspicious or inauspicious direction involved crossing a *sandhi*.
29. This verse affirms the idea that the birds communicate the will of the gods. In b, corruption prevents absolute clarity, but again it appears that the accusative has locative meaning. The

structure of pāda c is continued in the following verses (30-31), where in 30c *puras*, “in front of,” is understood to be read in 29c.

30. In c, the preferred reading *puratas* has an extra *akṣara*. E emends to correct Sanskrit. In addition to the apparent colour symbolism, there is a reference to alchemical elements, and gold as perhaps the end product. Cf. Garga 19.35 (Zysk 2022b: 240).
31. In b, the corrected version of K offers a possible variant: *mṛttikāvan bhājanam*,” a cup consisting of clay.” The clay cup could refer to the vessel used in the burning of metals and substances in Indian alchemy.
32. In a, the reading of the Mss is preferred to the editor’s emendation, and in e, all readings yield a non-metrical pāda with an extra *akṣara* and have *yatra* for *tatra* in d. In d, K indicates a gap. There is a mixing of numbers in this verse, indicative of this form of Sanskrit. This verse deals with the behaviour of a crow. Here one crow calling out away from the flock indicates a beggar; and the crows ascending the woodpile and the house, while cawing loudly, spells danger.
33. In this and the next verse, the word for crow is the common onomatopoetic from *kāka*, which points to another source of omen verses, one closer to the versions in the BS, since *kāka* is the most common word for crow used by Varāhamihira. The first three items mentioned in pāda a could be things having respectively a dark, yellow, and red colour in general; but more likely they refer to different kinds of gems, which have been taken from the diseased and dying people. In b, the word *pratisamharaṇāni* found in all Mss is obscure. Since it does not occur in the lexicons, it could point to a Prakritic form. The editor offers only a question mark for the reading. If our reading is correct, the meaning seems to be “those things collected back,” i.e., the things that the birds previously collected or carried away and are now in a safe place to be retrieved at a later period. It is behaviour common to corvids. In c, there is an extra-*akṣara*, corrected by E. As in verse 30, above, the colour and alchemical connections are also found.
34. Both collective and individual calls at that place are inauspicious.
35. In c, K has *niṣīdet*, “settles down,” which harmonises with *pragacchet* in b; and A, C, and K’s *vṛkṣe tsa* is a scribal error. Here the bone clearly points to offerings of meat.
36. In this verse, the man being eaten by the crow has probably fallen in battle or been attacked by thieves and is barely alive. Cf. Garga 19.30 and 42.15, where the crow that alights on the head of a man indicates grave danger from assault or snake bite (Zysk 2022b: 239).
37. In a, the Mss have *kilakilāyanti* in the plural, which does not agree with the singular nouns throughout. Therefore, I suspect scribal error.
39. The emended reading in c is based on Garga 42.16, 18, and 23, which mention flapping wings (*pakṣau*) of a crow. Here the editor’s reading is based on faulty Mss, where *v* was misread for *p* in Nāgarī script. Perhaps noteworthy is the similarity between vv 36 and 39 and Garga 42.15 and 16, which occur in the same sequence of verses.
40. There are problems with pādas cd. E’s reading, based presumably on the Mss, *sakṣarasadravaṃ bhāgaṃ*, gives little meaning; his suggested emendation, *sakṣāraṃ sādnavabhāgaṃ*, “partly alkaline and partly not liquid,” offers a possible solution. Better perhaps is the emended reading: *sakṣīrasādravabhāgaṃ*, “partly non-liquid (i.e., solid) and partly milky,” as a kind pap. In d, E’s reading *vāṣati* is probably based on A, C, and K (K *vāṣati*). It is however redundant and therefore probably corrupt. My emendation is in keeping with the construction of pāda d of these verses.
41. In pādas a and b, the editor’s emendation is rejected for the readings from the Mss. The polishing of the beak is symbolic of warriors sharpening and polishing their swords.
42. In a, *maṇḍalāni* and *āvartāni* are nearly synonyms, so there might be corruption here. Missing is the verb for the protasis, which is supplied from the next verse, i.e. *kurvate*, “makes,” which could yield the possible emendation, *maṇḍalāni vā kurvate*, “Or if crows make circles...”. This and the next verse concern the flight of the crow at a fixed location.
43. In c, E’s emendation, *vāśanto*, is based on the Mss, which probably exhibit scribal error. In d,

E's emendation is accepted, since only B's *viṣaṇṇānām* provides a possible solution, but the grammar is strained: "of those sad one, it has arisen," i.e., there is sadness at the place. The Mss point to the same corruption as found at 25b, with a possible understanding of A, C, and K's reading as *viṣaṇṇatā*, "sadness," which, however, requires further emendation of *samutthitam* to *samutthitā*. In this verse, the apodosis lacks a verb, which is supplied from the apodosis of the previous verse. It indicates an intrinsic connection between verses 42 and 43, and the use of ellipsis.

Verses 44–53 begin a series of omens that portend the results from the different places where nests are built in and around a village or a temple complex. The spatial orientation is expressed in terms of the cardinal and ordinal directions indicative of a fixed location. As in the previous omen verses, there is ellipsis. From the point of view of history of science, it is important to note that there is a distinction between male and female birds, the latter being responsible for nest building. Verses 44–49 include only five (one is repeated) of the total eight cardinal and ordinal directions beginning with the east and primarily moving clockwise. The missing directions are southwest, west, and northeast.

44. In c, the manuscript reading of *utplunti* (or *utplūnti*) could be a Prakritic or Buddhist Sanskrit form for *utplavanti* ($\sqrt{\text{plu+ut}}$)
45. Ms K lacks verses 45b–47b. In this verse, rain is attributed to a god (*devaḥ*), probably, Indra or the Ṛgvedic Parjanya. In other words, rains are divinely sent.
46. In a, C's *dakṣiṇapakṣaśikhare*, "on top on the south side" is also possible (cf. 19a and 40a). Pādas cd are corrupt in the Mss and are therefore emended to accommodate plural number as indicated in P.
- 47–48. Because the protases are the same, but the apodoses are different in 47 and 48, the editor suggests another reading from 47a: *purastād uttare pārśve*, "on the northeast side." However, if the sequence begins in the east and moves round clockwise, northeast should be read in verse 48a. Even though all the manuscripts, including K, read *paścimottarapārśve tu*, there is obviously an error in transmission.
49. In c, the Mss read *pūrvasaptam*, "the first seven;" and K has *pūrvasakaṃ*. Neither of these renders meaning. Therefore, E emends to *pūrvam uptam*, "previously sown," for which compare *pūrvasasya*, "the earliest sown grain," so that *pt* of the Mss' *-saptam* is an orthographical mistake for *sy* in *-sasya*.

Verses 50–52 concern the nests that are built at the top, middle, and lower part of a tree and their results. The location remains fixed, but the direction is irrelevant in this context. Cf. Garga 19.43–44 (Zysk 2022b: 241). The use of *tu* in 51 and 52 indicates contrast.

50. In a, the Mss have *anyo* for *alpo*, which again could be an orthographic mistake of *ny* for *lp*.
51. In a, P and K have the alternative reading *vṛkṣe 'sya*, "her [nest] in the middle tree," which is incorrect. Moreover, the more correct reading should be *asyāḥ*. In b, E has needless emendation.
53. This is the only omen-verse that divines on the basis of the number of offspring produced by the female crow. In c, the Mss' reading *subhikṣyaṃ* is retained as a Prakritic variant of *subhikṣaṃ*. Cf. Garga 19.50d–51 (Zysk 2022b: 242).
54. The Mss read *ruta* as masculine, which again is indicative of gender fluidity in Buddhist Sanskrit.

II. śivārutam¹⁵⁶

1. namaḥ sarveṣāṃ āryānāṃ/ namaḥ sarveṣāṃ satyavādināṃ/
teṣāṃ sarveṣāṃ tapasā vīryeṇa¹⁵⁷ ca imaṃ¹⁵⁸ śivārutam nāmādhyāyaṃ vyākhyāmi/
2. ity āha bhagavāṃs¹⁵⁹ triśaṅkuḥ/
3. śāṅḍilyam idam abravīt¹⁶⁰/ yādṛśam ca yathā¹⁶¹ vāset teṣāṃ sarveṣāṃ vāsān¹⁶²
śrṇotha¹⁶³ me/
4. pūrvasyāṃ diśi yadi vāset śivā pūrvamukhaṃ sthitvā
5. trīn vārān vāsed vṛddhiṃ nivedayet¹⁶⁴/
6. caturo vārān yadi vāset atra¹⁶⁵ maṅgalaṃ¹⁶⁶ nivedayati/
7. pañcavārān vāsed varṣāṃ nivedayati/
8. ṣaḍvārān vāset paracakrabhayaṃ nivedayati/
9. saptavārān vāsed bandhanaṃ nivedayati¹⁶⁷/
10. aṣṭavārān vāset¹⁶⁸ priyasamāgamaṃ nivedayati/
11. abhīkṣaṃ¹⁶⁹ vāset paracakrabhayaṃ¹⁷⁰ nivedayati/
12. ity āha bhagavāṃs¹⁷¹ triśaṅkuḥ/
13. dakṣiṇāyāṃ dakṣiṇāmukhaṃ¹⁷² sthitvā
14. trivārān¹⁷³ vāsed atr̥ atr̥¹⁷⁴ kurute/ maraṇaṃ tatra nivedayati¹⁷⁵/
15. caturo vārān vāsati dakṣiṇāmukhaṃ¹⁷⁶ sthitvā dakṣiṇāyā eva diśāyāḥ/
priasamāgamaṃ¹⁷⁷ nivedayati/ arthalābhaṃ ca nivedayati/
16. pañcavārān vāsed arthaṃ¹⁷⁸ nivedayati/
17. ṣaḍvārān vāset siddhiṃ¹⁷⁹ nivedayati/
18. saptavārān vāsati¹⁸⁰ vivādakalahaṃ nivedayati/
19. aṣṭavārān vāsati bhayaṃ nivedayati/

156. Mukhopadhyaya 1954: 168–171.

157. A vīryaṇa ca/

158. C iyaṃ

159. A,C bhagavān

160. K abravī

161. Mss,C,K tathā

162. Mss,K,A,C sān

163. Mss,A,C,K tṛśodha

164. A nivedavetti; C nirvedayanti; K nivedayet

165. A,C,K vāset/atra

166. K maśakaṃ

167. A nidayati

168. B vāsayati

169. K abhīkṣaṃ

170. C paracakraṃ (bhayaṃ omitted); K paracakraṃ bhayaṃ

171. A bhagavās

172. C,K-mukhāṃ; A dakṣiṇāmukhāṃ

173. A,C,K trivān

174. C,K abhṛ abhṛ

175. A missing: maraṇaṃ...nivedayati

176. A,C,K dakṣiṇā-

177. K -samagamaṃ

178. C artha

179. K siddhiṃ

180. A,C,K vāseti

20. abhīkṣṇaṃ vāsati¹⁸¹ ākulaṃ nivedayati/
21. ity āha bhagavāms¹⁸² trisaṅkuḥ/
22. paścimāyāṃ¹⁸³ paścimāmukhaṃ¹⁸⁴ sthitvā
23. śivā trivārān vāsati maraṇaṃ nivedayati/
24. caturvārān vāsati bandhanaṃ nivedayati/
25. pañcavārān vāsati varṣaṃ nivedayati/
26. ṣaḍvārān vāsati annapānaṃ nivedayati/
27. saptavārān vāsati maithunaṃ nivedayati/
28. aṣṭavārān vāsati arthasiddhiṃ nivedayati/
29. abhīkṣṇaṃ¹⁸⁵ vāsati¹⁸⁶ mahāmeghaṃ nivedayati/
30. ity āha bhagavāms¹⁸⁷ trisaṅkuḥ/
31. uttarasyāṃ diśi uttarāmukhaṃ¹⁸⁸ sthitvā
32. trivārān¹⁸⁹ vāsati puruṣasya prasthitasya nirarthakaṃ gamaṇaṃ bhavati/
33. caturvārān vāsati rājapratibhayaṃ nivedayati/
34. pañcavārān vāsati vivādaṃ nivedayati/
35. ṣaḍvārān vāsati kuśalaṃ nivedayati/
36. saptavārān vāsati varṣāṃ nirvedayati/
37. aṣṭavārān vāsati rājakuladaṇḍaṃ nivedayati/
38. abhīkṣṇaṃ¹⁹⁰ vāsati yakṣarākṣasapiśācakumbhāṇḍabhayaṃ¹⁹¹ nivedayati¹⁹²/
39. ity āha bhagavāms trisaṅkuḥ/
40. diśi vidiśi caiva giriprāgbhāreṣu¹⁹³ śikhareṣu nirdeśaṃ taṃ ca śṛṇoṭha me/
41. amuṃ bhuñjyāt¹⁹⁴ pipāsārthaṃ¹⁹⁵ vidyāsiddhiṃ¹⁹⁶ tathaiva ca/
vidyālabhaṃ¹⁹⁷ dhanalabhaṃ ca¹⁹⁸ nirdiśec ca vicakṣaṇaḥ/
tīrthākāraṃ vṛkṣamūle¹⁹⁹ vāsate²⁰⁰ yadi dṛśyate//
42. sarvatra siddhiṃ nirdiśet/
43. na ca śṛgālabhaye²⁰¹ śivā vāme²⁰² sameti/

181. A,C,K vāseti

182. A bhagavās

183. P omits

184. E paścimābhimukhā

185. K abhīkṣuṃ

186. A vāti

187. A āhu bhagavās

188. E uttarābhimukhaṃ

189. A,C,K trivān

190. K abhikṣuṃ

191. A -kumbhāsubhayaṃ; C yakṣarāsapiśācāsaca-; K -kumbhāṇḍa-

192. A nivmedayati

193. C -prāghareṣu; K -bhāreṣu

194. B abhum atumkṣyat; P amum abhumjyat; A bhrum abhuṣat; C abhum abhumjyat; K abhum at(n)uśyat//; E amūṃ tuśyet

195. E pipāsārtāṃ

196. E-siddhyai

197. A,C,K -labhan

198. E labhaṃ

199. B tīrthakāre vṛkṣamūle

200. E vāsati

201. A śṛṅgare-; K -bhaya

202. A yāme

44. apramattena²⁰³ smṛtimatā pūjayitavyā²⁰⁴ śivā²⁰⁵ nityam/
 45. gandhapuṣpopahāreṇa²⁰⁶ śuśrūṣā²⁰⁷ kartavyā²⁰⁸/
 46. eva marcāyamānā²⁰⁹ (?) sarvasiddhiṃ nivedayiṣyati²¹⁰/
 47. evaṃ sarvārthās²¹¹ tasya sidhyanti trīṣaṅkor vacanaṃ yathā²¹²/
 48. kroṣṭiko²¹³ yadi vāsati arthalambhaṃ²¹⁴ nivedayati/
 49. adhomukho²¹⁵ yadi vāsati nidhānaṃ tatra nivedayati/
 50. ūrdhvamukho²¹⁶ yadi vāsati²¹⁷ varṣāṃ tatra nivedayati/
 51. dvipathe yadi vāsati²¹⁸ pūrvamukhaṃ sthitvā arthalābhaṃ nivedayati/
 52. dakṣiṇāmukho²¹⁹ yadi vāsati tathā²²⁰ priyasamāgamaṃ nivedayati/
 53. dvipathe paścimāmukho²²¹ yadi vāsati kalahaṃ vivādaṃ vighrahaṃ maraṇaṃ ca nivedayati/
 54. kūpakaṅṭhake²²² yadi vāsati arthaṃ tatra nivedayati/
 55. śādvale yadi vāsati arthasiddhiṃ²²³ nivedayati/
 56. atimṛdukaṃ²²⁴ yadi vāsati²²⁵ vyādhikaṃ²²⁶ tatra nivedayati/
 57. gītahāreṇa²²⁷ yadi vāsati arthaṃ anarthaṃ ca nivedayati/
 58. tribhir vārair arthaṃ caturbhir anarthaṃ pañcabhiḥ priyasamāgamaṃ ṣaḍbhir bhojanaṃ saptabhir bhayaṃ²²⁸ aṣṭabhir vighrahavivādaṃ²²⁹ ca/
 59. ity āha bhagavāṃs trīṣaṅkuḥ/
 60. atha bhūyaḥ pravakṣyāmi²³⁰ anupūrvam śṛnotha me/
 61. nānāhāre yadi vāsati mārge saṃsthitasyāpi sarvaṃ vakṣyāmi taṃ śṛnotha me/

-
203. K apramaṭtena
 204. Mss,K -tavya
 205. P śivo
 206. A puṣyā(p?)āhāreṇa
 207. C śuśrūṣā (?)
 208. K kartavyo
 209. A,C,K māc(v?)amāṇā
 210. A nivedayaṣyati
 211. E sarve 'rthās
 212. A yadā
 213. A kroṣṭriko; K kroṣṭhriko; E krauṣṭriko
 214. A,C -lanbhaṃ
 215. A,C atho-
 216. P omits; A urdhva-
 217. A vāseti
 218. A vāseti
 219. A dakṣimukho; E dakṣiṇābhimukho
 220. A vaseti athā; E yathā
 221. A paścimomukhā; K paścimāmukhā; E paścimābhimukho
 222. A kupa-
 223. P,A,K yā artha-; C yā arthasiddhi
 224. K atimṛdūkaṃ; C atimūdukaṃ
 225. A,C,K vāsati/
 226. Mss,A,C,K yā (it should be yo) vyādhikaṃ
 227. A -hāraṇaṃ kaṃ
 228. A,C,K bhayaṃ/
 229. E vighrahaṃ vivādaṃ
 230. A pravakṣyāni; C pravakṣyāmic ca

62. samprasthitasya²³¹ puruṣasya śivā vāsati vā yā pūrvamukhaṃ²³² sthitvā²³³ kṣipragamanam arthasiddhiṃ nivedayati/
63. atha dakṣiṇāmukhaṃ vāsati yā arthasiddhiṃ nivedayati/
64. paścān mukhaṃ²³⁴ vāsati bhayaṃ nivedayati/
65. athottaramukhaṃ vāsati arthalābhaṃ²³⁵ nivedayati/
66. atha samprasthitasya²³⁶ vāsati yā purataḥ sthitvā upakleśaṃ nivedayati/²³⁷
67. atha dakṣiṇe vāsati yadi dakṣiṇāyā²³⁸ eva diśaḥ karmasiddhiṃ ca nivedayati/
68. paścimato²³⁹ yadi vāsati caurasahitam²⁴⁰ asya duḥkhadaurmanasyaṃ²⁴¹ nivedayati/
69. atha mārge vrajito²⁴² dakṣiṇato vāsati mahāvvyādhiṃ anarthaṃ caurā²⁴³ muṣanti²⁴⁴ tan nivedayati/
70. glānasya²⁴⁵ yadi vāsati²⁴⁶ dakṣiṇāmukhaṃ²⁴⁷ na taṃ²⁴⁸ cikitsatuṃ śakyaṃ²⁴⁹ mṛtyudūtena²⁵⁰ coditaḥ/
71. glānasya yadi vāsati uttarāmukhaṃ²⁵¹ sthitvā ārogyadhanalābhaṃ ca nivedayati/
72. atha mūrddhā²⁵² vāsati yā upakleśaṃ nivedayati/
73. atha paścimāmukhaṃ²⁵³ sthitvā²⁵⁴ yā anyabhavyāsthite²⁵⁵ yamaśāsanam²⁵⁶ [nivedayati]²⁵⁷/
74. nānādhāre²⁵⁸ yadi vāsati, yā saṃkṣobhaṃ nivedayati/
75. ity āha bhagavāṃs triśaṅkuḥ/
76. śivā purataḥ puruṣasya²⁵⁹ mārgaprayātasya yadi vāsati²⁶⁰ yā agrataḥ kṣemamārgam²⁶¹ vijñāpayati/ arthasiddhiṃ nivedayati/

-
231. A sampratitasya
232. A pūrvam mukhaṃ
233. B sthitvā vā
234. A paścāmukhaṃ; K paścāt mukhaṃ
235. K arthalāboṃ (?)
236. A samprasthita
237. P omits: paścān mukhaṃ...nivedayati/
238. P dakṣiṇārcā; A dakṣiṇā; C dakṣiṇārvā; E dakṣiṇamukhā
239. K paścimāto
240. B cauratahitam; P cauramāhitam ; K caurasahitem (= -sahitam); E caurato 'hitam
241. A -manisyam
242. E vrajato
243. A caure(em?)
244. B mukhanti; K mūṣanti
245. K glāna
246. A,C,K vāsati/
247. E dakṣiṇa-
248. E sa
249. E śakyo
250. A,C,K mṛtyū-
251. E uttara-
252. B mūrddhā
253. E paścima-
254. A,K sthitvā
255. E anyonyam vyāharate
256. A -śāsanam
257. A,C,K omit nivedayati, which is inserted by E.
258. K nānādvāre
259. K pūruṣasya
260. A,C,K vāsati/
261. K kṣama-

77. mārḡavrajato²⁶² 'sya śivā vāmenāgatya²⁶³ gacchate dakṣiṇamukhaṃ²⁶⁴
kṣemamārḡaṃ²⁶⁵ vijānīyād arthasiddhiṃ ca nivedayati/
78. mārḡavrajataḥ²⁶⁶ puruṣasya²⁶⁷ śivā vāmenāgatvā²⁶⁸ purato²⁶⁹ vāsati²⁷⁰ [yā] tathā²⁷¹
sabhayaṃ²⁷² mārḡaṃ vijñāpayati²⁷³/ nirvarteta vicakṣiṇaḥ/
79. dakṣiṇāṃ diśaṃ vāmaṃ gatvā vāmataḥ parivarteta na tan mārḡam²⁷⁴ gantavyaṃ
triśaṅkuvacaṇaṃ²⁷⁵ yathā/
80. purataḥ²⁷⁶ śivā gatvā agrataś ca niṣīdati²⁷⁷ sabhayaṃ mārḡaṃ vijānīyāt/ nivarteta
vicakṣiṇaḥ/
81. śivā purata²⁷⁸ āgatya vāmena²⁷⁹ parivartate bhayaṃ etīhi²⁸⁰ tenāpi bhayaṃ jānīyād
vicakṣiṇaḥ/
82. senāyāṃ āvahāyāṃ²⁸¹ śivā vāsati paścimaṃ nirvartanaṃ nivedayati/ yadi gacchet
parājayaṃ²⁸²/ senā na gacchet²⁸³/
83. senāyāṃ vrajamānāyāṃ²⁸⁴ śivā āgacched agrataḥ senājayaṃ²⁸⁵ nivedayati/
paracakraparājayaṃ²⁸⁶ ca nivedayati/
84. sārthasya vrajamānasya śivā gacchaty agrataḥ kṣemamārḡaṃ²⁸⁷ nivedayati/
arthasiddhiṃ tathaiva ca/
85. puruṣasya pathivrajato²⁸⁸ vāmato²⁸⁹ vāsati [akṣema]mārḡaṃ (?) nivedayati/
86. tan mārḡaṃ²⁹⁰ gantavyaṃ²⁹¹ triśaṅkuvacaṇaṃ²⁹² yathā²⁹³/
grāmasya nagarasyāpi caityasthāne tathaiva ca//
87. pūrvenottareṇāpi śivā vāsati kṣemaṃ tatra nivedayati/

-
262. E mārḡaṃ vrajataḥ
263. K vāmenāgabhyaḥ (?)
264. E dakṣiṇa-
265. K kṣama-
266. E mārgē vrajataḥ
267. K pūruṣasya
268. E vāmenāgatya
269. K pūrato
270. A,C,K vāsati/
271. Mss,K tathā bhayaṃ
272. M omits sabhayaṃ
273. K vijñāpatī
274. E mārgēṇa
275. K triśaṅkū-
276. K pūrataḥ
277. A,C,K niṣīdati/
278. K pūrata
279. K vāmena
280. A,K etiha
281. Mss,A,C,K āvahāyāṃ; E āvāhitāyāṃ
282. E parājaye
283. Mss,A,C,K senā gacchet
284. A vrajanāyāṃ
285. P omits senā na...senājayaṃ
286. K paracakraṃ parājayaṃ
287. A kṣemaṃ mārḡaṃ
288. A,C,K puruṣapathi-
289. P omits
290. E mārgēṇa [hi]
291. K nāntarvyaṃ
292. K triśaṅkuṃ vacanaṃ
293. E tries to make this line into two pādas in anuṣṭubh metre.

- dakṣiṇe paścime yadi vāsati yā bhayaṃ tatra nivedayati//
88. vāmato na praśamsanti tathaiva vidīśāsu ca/
atidīrghātīrūkṣā²⁹⁴ vā kāle māsāntike tathā//
89. adharāṃ tu bhayaṃ vakṣye trīśāṅkuvacaṇaṃ yathā/
madhurasvarāṃ²⁹⁵ śivāṃ jñātvā kāle vele upasthite/
kṣemaṃ caivārthasiddhis²⁹⁶ ca cintitavyaṃ vicakṣaṇaiḥ//
90. vyādhir²⁹⁷ upadravāś²⁹⁸ ca sarve²⁹⁹ tu praśamaṃ yānti trīśāṅkuvacaṇaṃ yathā³⁰⁰/
91. śivārutasyopacārah³⁰¹ digvidīśāsu nimittā grahītavyāḥ/
92. yaḥ śivāyā divaso³⁰² bhavati sa divaso jñātavyaḥ³⁰³/
93. puṣpagandhamālyopahāras tad divase³⁰⁴ upapādayitavyaḥ³⁰⁵/
94. nityaṃ devatāgurukeṇa³⁰⁶ bhavitavyaṃ³⁰⁷/ daivāgurukeṇa³⁰⁸ bhavitavyaṃ/
95. devyai śuśrūṣā kartavyā/ sarvārthān sampādayiṣyati/ sarvakāryāṇi³⁰⁹ nivedayati³¹⁰/
96. yat kañcit kāryaṃ ārabhiṣyati³¹¹ tatsarvaṃ nivedayati/
97. devyai sajjaraso³¹² gurgulum³¹³ ca dhūpayitavyaṃ/ puṣpabalim³¹⁴ ca yathākāle
dāpayitavyaḥ³¹⁵/
98. ity āha bhagavāṃs trīśāṅkuḥ³¹⁶/
99. śivārutakathane 'tra vidyāṃ³¹⁷ vakṣyāmi yathāsatyaṃ bhaviṣyati/
100. namo araṇyāyai cirīṇīyai³¹⁸ svāhā sajjarasadhūpaṃ³¹⁹/
101. ayaṃ bhoḥ puṣkarasārin śivāruto nāmādhyāyaḥ³²⁰/

294. Mss,A,C -truktā; K -raktā; E -rūkṣā

295. E madhusvarāṃ

296. P,C cārtha-; A kṣema cārtha-; Mss,A,C,K siddhiṃ

297. A vyādhis; K vyādhim

298. Mss,A,C upadravaṃ; K ūpadravaṃ

299. E sava ?

300. P,C,K yadā

301. Mss -opacāraṃ; A,C -opacārah; K -āparācaḥ; E -opacāro

302. Mss yaṃ śivāyā divaso; A,C,K yaṃ śivāya divaso; P yaṃ śivāya divāya diva

303. Mss,A,C,K taṃ divasaṃ jñātavyaṃ

304. Mss,A,C,K -opahāraṃ taṃ

305. Mss upapādayitavyaṃ; A,C,K upayātavyaṃ

306. C gurukena

307. K bhavītavyaṃ

308. A,C,K daivāgurukena

309. K -karyāni

310. K ṇivedayati

311. K ārabhiti

312. E sarjaraṣaṃ

313. B guggulum; K gurgulūm; E guggulu

314. E -balis

315. Mss,A,C,K dāpayitavyaṃ

316. A,K bhagavānatriśāṅkūḥ; C bhagavān trīśāṅkuḥ

317. K vidyā

318. Mss cirīṇīyai / vīriṇīyai (?); E cīriṇīyai

319. E sarjjarasa-

320. E śivārutanāmādhyāyaḥ

II. The Howl of the Jackal

1. Reverence to all the noble ones and reverence to all the speakers of truth [and] to all of them with strength and ascetic heat. I communicate this lesson called the howl of the jackal.

2. Thus spoke Lord Triśaṅku.

3. He spoke this that derives from [the teachings of] Śaṅḍilya: Just as one [jackal] should howl, so hear from me the howls of them all.

Cardinal directions and the number of howls

4. Standing facing eastward in the easterly direction:

5. If a jackal howls three times, it announces prosperity.

6. If it howls four times, it announces auspiciousness at this place.

7. If it howls five times, it announces rain.

8. If it howls six times, it announces danger from a circle of foes (i.e., an enemy's army).

9. If it howls seven times, it announces capture.

10. If it howls eight times, it announces the reunion with loved ones.

11. If it howls continuously, it announces danger from an enemy's army.

12. Thus spoke Lord Triśaṅku.

13. Standing facing southward in the southerly direction:

14. [If a jackal] howls three times and makes [the sound] "atr atr," it announces death at that place.

15. If it howls four times from a southerly direction, while standing facing southward, it announces the reunion with loved ones and the attainment of the objective.

16. If it howls five times, it announces [the attainment of] the objective.

17. If it howls six times, it announces success.

18. If it howls seven times, it announces disputes and strife.

19. If it howls eight times, it announces danger.

20. If it howls continuously, it announces disorder.

21. Thus spoke Lord Triśaṅku.

22. Standing facing westward in the westerly direction:

23. If a jackal howls three times, it announces death.

24. If it howls four times, it announces capture.

25. If it howls five times, it announces rain.

26. If it howls six times, it announces food and drink.

27. If it howls seven times, it announces carnal enjoyment.

28. If it howls eight times, it announces the attainment of the objective.

29. If it howls continuously, it announces dense rain clouds (i.e., monsoons).

30. Thus spoke Lord Triśaṅku.

31. Standing facing northward in the northerly direction:

32. If a [jackal] howls three times, the undertaking of a man who has set out [on a journey] is in vain.

33. If it howls four times, it announces danger to the king.

34. If it howls five times, it announces discord.

35. If it howls six times, it announces harmony.

36. If it howls seven times, it announces rain.
37. If it howls eight times, it announces the staff of the royal lineage.
38. If it howls continuously, it announces danger from Yakṣas, Rākṣasas, Piśācas, and Kumbhāṇḍas.
39. Thus spoke Lord Triśaṅku.

Cardinal directions and mountain slopes and passes

40. Hear my instruction in the cardinal and ordinal directions, on mountain slopes, and at mountain passes.
41. The prudent man [should recognise that] if [a jackal] is seen and howls at the foot of a tree resembling a ford, he experiences the desire for thirst and the attainment of the knowledges; and it indicates the acquisition of knowledge and wealth.
42. In every case, it indicates success.
43. And, in the case that the jackal is afraid, it will not approach on the left.
44. Possessed of a good memory, the jackal should always be vigilantly worshipped.
45. Reverence should be made with an oblation of scented flower blossoms.
46. Even if it causes injury, it announces every success.
47. Thus according to the words of Triśaṅku, all his objectives are accomplished.
48. If a jackal howls, it announces the attainment of the objective.
49. If it howls with its head face downward, it announces a treasure at that place.
50. If it howls with its head facing upwards, it announces rain at that place.
51. If it howls, standing at a crossroad facing east, it announces the attainment of the objective [at that place].
52. If it howls, [standing at a crossroad] facing south, it announces the reunion with beloved ones [at that place].
53. If it howls, [standing] at a crossroad facing west, it announces conflict, discord, strife, and death [at that place].
54. If it howls at the entrance of a cave, it announces [the attainment of] the objective at that place.
55. If it howls on a grassy plain, it announces the attainment of the objective [at that place].
56. If it howls very softly, it announces disease at that place.
57. If it howls in a melodic tone, it announces [the attainment of] both the objective and the non[-attainment of the] objective (i.e., it is inconsequential).
58. [If it howls] three times, [it announces] the [attainment of the] objective; four [times], the non[-attainment of the] objective; five [times], reunion with beloved ones; six [times], food; seven [times], danger; [and] eight [times], strife and discord.
59. Thus spoke the Lord Triśaṅku.

Travel omens 1

60. Now, moreover, I shall expound upon [the jackal's howl] in orderly succession. Pay attention to me!
61. And, if it howls in different tones, I will explain all that for a traveller on the path. Pay attention to me!
62. If a jackal howls, standing facing to the east of the man who has set out on a journey, his swift movement announces the attainment of the objective.
63. Now, if it howls, facing to the south [of the traveller, his swift movement] announces

the attainment of the objective.

64. If it howls, facing to the west [of the traveller, his swift movement] announces danger.

65. Now, if it howls, facing to the north [of the traveller, his swift movement] announces the attainment of the objective.

66. Now, if it howls, in front of the traveller, it announces a minor stain.

67. Now, if it howls on the right [of the traveller], [while approaching] from the southern direction, it announces the accomplishment of his undertaking.

68. If it howls from behind [the traveller], it announces his association with thieves [and] his despair from misery.

69. Now, if it howls to the south of a traveller on the path, it announces these: severe disease, lack of objective, and thieves that steal.

70. If it howls while facing to the south of a sick person, the messenger of death says that he cannot be cured.

71. If it howls, while standing facing to the north of the sick man, it announces the attainment of health and wealth.

72. Now, the [jackal] that howls from above [a sick man] announces a minor stain.

73. Now, [a jackal that howls], while standing alone and facing to the west [of the sick person, [announces] death's decree (i.e., death).

74. If [a jackal] howls in various tones, it announces a disturbance.

75. Thus spoke the Lord Triśaṅku.

Travel omens 2

76. If a jackal howls from the east of a man who has set out on the path, it portends a secure path in front [and] announces the attainment of the objective.

77. If a jackal, approaching from the left of him who has set out on the path, proceeds facing southward, one recognises that the path is peaceful; and it announces the attainment of the objective.

78. And a jackal [that], approaching from the left, howls in front of a man setting out on the path portends a dangerous path. The prudent man should turn back.

79. [If a jackal], going from [the traveller's] right side to his left side, returns from his left side, then, according to the words of Triśaṅku, one should not proceed by that path.

80. If a jackal, going eastward, settles down in front [of the traveller], one should recognise that the path is dangerous. The prudent man should turn back.

81. If a jackal, coming from the east, turns round from the left, then the prudent man recognises the "here goes danger" and, thereby, it is dangerous.

82. If, in the case of an army assembled [for battle], a jackal howls from the west, it signals retreat. If it proceeds, there is defeat; [therefore,] the army should not proceed.

83. In the case of an advancing army, if a jackal arrives in front, it announces victory and the enemy's defeat.

84. If a jackal goes in front of an advancing caravan, it announces a secure path and the attainment of the objective.

85. If a jackal howls to the left of a man who has set out on the path, it announces a [(in)secure?] path.

86. According to the words of Triśaṅku, one should proceed by the path to a village's and a city's place of veneration.

87. If a jackal howls from the east or from the north, it announces peace at that place. If it howls from the south or the west, it announces danger at that place.
88. They do not esteem [a jackal that howls] from the left and in the ordinal directions; that has an extra-long [sound], an extra-harsh [sound], or [that howls] at the end of the month (i.e., the day of new moon).
89. According to the words of Triśaṅku, I declare that the inferior [directions, i.e. ordinal directions] as dangerous. Recognising the jackal with a sweet voice when Saturn approaches, prudent men consider there to be peace and the attainment of the objective.
90. According to the words of Triśaṅku, disease and all calamities come to rest.
91. There is reverence to the jackal, for its signs are to be obtained in the cardinal and ordinal directions.
92. The day that belongs to the jackal should be considered as [its] day.
93. On its day, [the jackal] should be presented with an offering of flowers and scented garlands.
94. He who is intent on the godhead and he who is intent on the divine should always carry it out.
95. Reverence should be made to Devī, for she brings about all objectives and announces all outcomes.
96. Once the action [of divination] begins, [the jackal] portends all of it.
97. One should fumigate the Devī with *sajja*-resin and bdellium; one should present it with an oblation of flowers at the proper time.
98. Thus spoke the Lord Triśaṅku.
99. In this narration of the call of the jackal, I speak about knowledge, for it shall be according to the truth.
100. Reverence to Āraṇyā, to Cīriṇī, svāhā, the smoke of *sajja*-resin.
101. This, O Puṣkarasārīn, is the lesson called the call of the jackal.

Notes to lines

3. All but Ms A have *tathā* for *yathā*, which could be due to scribal error. The words *vāsān śṛnotha me* is the editor's reconstruction of the reading of the Mss, explaining that *trśo(m)dha me* is for *śṛnotha me*, comparing the verb form to Vedic *śṛnota* as imperative plural. The Mss read: [*vā*]sān *trśodha me*, which appears to be a corruption, since the correct form occurs below, beginning with v 40.
- Lines 4–39 deal with the number of howls in the four cardinal directions, beginning with the east and moving clockwise. In each of the directions, there occur from three to eight howls plus a final continuous howl. There is a near perfect sequencing where auspicious howls are 3–5 times from the east, 4–6 times from the south, 5–7 times from the west, and 6–7 times from the north. The remaining times are inauspicious. Only the sequencing of the eight howls is both auspicious and inauspicious; and the continuous howling is always inauspicious.
5. E's emendation is unnecessary.
14. For the mimicking sound *atr atr*, C and K have *abhṛ abhṛ*.
15. E emends to accommodate *ā* at the end of *paścimā*, which in Sanskrit is short. Here in this text it is consistently long, indicating a characteristic of Buddhist Sanskrit for the cardinal directions. It agrees with the implied feminine *dik*.
- 18–20. The Mss read present active voice (mixing *parasmaipada* and *ātmanepada* endings at 18 and 28); E emends to standardize the sequence.
22. E's emendation is unnecessary.
31. E's emendation is unnecessary.
37. In this line we have reference to the staff of the royal lineage, which is to be interpreted as an inauspicious sign, referring to punishment.
38. In part, this is also the list of names of common demons (see Zysk 2016.2: 547–551). The word *kumbhāṇḍa* is the Pāli form of Sanskrit *kuṣmāṇḍa*, lit. “having testicles shaped like a *kumbha*-gourd,” and is the name of a “kind of gourd” (CDIAL 194: 3374); *kumbhaṇḍa* and *kumbhāṇḍa* also occur in BHS along with other demons mentioned in this verse and has Virūḍahaka as the lord, who is one of the four “world-guardians” (BHSD 189, 498).
- Lines 40–59 address the behaviour and the qualities of the jackal, and the direction and number of its howls. It instructs that the jackal should be revered; and even if it brings about injury to humans or animals, it is still auspicious.
41. The last six pādas are in *anuṣṭubh* metre. E introduces needless emendation. The manuscripts are all corrupt, but P, A, and C point in the direction of the adopted reading. The compound *tīrthākāravṛkṣamūla* seems to refer to a tree-root shaped like a ford (*tīrtha*) that goes out into the water, like large roots at the base of a tree. The word *vidyāsiddhi* refers to the attainment or accomplishment of the different knowledges (*vidyā*) or arts (*kalā*) available to the nobility.
46. The reading *marcāyamānā*, as the editor notices, is questionable. The Mss have *mācamānā*, which appears to be a form of the present participle. It could be either a mistake or a Prakritic form of *marcayamānā*, “causing to injure”.
48. In a, E emends to *krauṣṭrikaḥ*. A reads *kroṣṭriko* (K *kroṣṭhriko*), from the $\sqrt{kruś}$, “to cry out,” referring to the howling one. Cf. *kroṣṭr* (Pāli and Prakrit *koṭṭhu*) also means “jackal” (CDIAL 187: 3615) and the corrupt form *krauṣita(-śabda)*, “(sound of) shrieking” (BHSD 198).
- 50–51 A indicates the mixing of voice-endings.
- 52–53 E emends to *-abhimukho*. At 53, E omits *vivādaṃ*, “discord/dispute.” In the directional sequence from 51–53, north is missing.
- 54–55. In these lines, a pattern of ellipsis is noticed. The first contains *tatra*, “at the place,” which is missing in the 55; while 55 has *siddhim*, “attainment,” which is missing in 54. Ellipsis is a regular feature of these prose lines. At 55, the Mss insert *yā* before *arthasiddhim*, which is syntactically unnecessary, since the conditional particle *yadī* is present. The mixing of the two forms of syntactical construction (i.e., the particle and the pronoun) points to an early formulation of the omen. The same insertion of the relative pronoun occurs at 56.
57. The melodic high and low notes are ambiguous and give rise to both auspicious and

- inauspicious results, i.e., he both wins and losses.
58. This is a greatly abbreviated version of the numerical omen sequence in which the continuous howling (*abhīkṣṇa*) is missing. The numbering always begins with three and ends with eight, with the last in the sequence being continuous.
- Lines 60–75 are essentially travel omens in which different series of omens are embedded. There is mixture of directional types, both cardinal (south, north, west) and locational (above), plus sound. Missing are east and below. Lines 62–65 make a set that focusses on sound, movement, and the four cardinal directions. East, west, and north yield the same auspicious apodosis, so that they are likely considered to be auspicious directions. Lines 66–68 use a front, back and right orientation, with left missing in the sequence. The last sequence (69–74) deals with diseases and includes death.
66. The word *upakleśa* has a specific meaning in the Buddhist context (BHSD 134).
67. The reading *dakṣiṇāyā* follows K. E emends to *dakṣiṇamukhā*, “while facing south.” However all Mss have *dakṣiṇā*.
68. E’s emendation is unnecessary.
70. The infinitive form *cikitsatum* is unique to Buddhist Sanskrit. E emends to *śakyo*, which is correct Sanskrit.
72. The location “above” the sick man, suggests that the jackal is situated on a rock or mountain slope above the sick man who is on the path below.
73. E emends to *anyonyam vyāharate*, “converses with another [jackal],” which yields the opposite meaning from that found in the Mss.
74. Ms K has *nānādvāre*, “at different doors,” which suggests another meaning of the protasis.
- Lines 76–98 continue with another collection of travel omens. This sequence emphasises movement, sound, direction, and location of the jackal, where there is the combination of a topographical and an egocentric or locational orientation. They end with a brief description of the method by which a jackal should be worshipped. Lines 82–84 address specifically military and commercial contexts.
- 77-78. E emends to *mārgaṃ vrajato* in 77 and *mārge vrajato* in 78. All Mss read *gacchate*, where *vāsati* is expected.
78. A, C, and K have the Prakritism *āgatvā*.
79. The construction using two accusatives: *dakṣiṇām diśam vāmaṃ gatvā*, appears to be Prakrit for *dakṣiṇā diśo vāmaṃ gatvā*.
82. The word *āvahāyāṃ* (Mss *ā* for *a*) follows the Mss. E emends to *āvāhitāyāṃ*, and *parājaya* to masculine. Finally in the last sentence, E inserts “*na*,” which is expected in the apodosis.
85. This line focuses on the sound and location of the jackal and seems to be misplaced in the overall sequence of omens. E’s *puruṣasya pathi-* captures the correct meaning of the phrase, which is obscured in the Mss’ *puruṣapathi-*. A possible reading (*kṣema*)*mārga*, “secure path,” derives from the previous apodosis. However, since the jackal is generally inauspicious on the left, the implied reading could be (*akṣema*)*mārga*, “insecure path.”
86. This is a verse in *anuṣṭubh* metre, but pāda c lacks two *akṣaras* that are supplied by E.
87. These two lines contain twenty-one *akṣaras* each, but do not seem to be metrical. They involve the cardinal directions, where east and north are auspicious and south and west are inauspicious.
- 88–89. These five lines are metrical in *anuṣṭubh* metre. At 88c, *-rukṣā* is retained, as it occurs through the Mss. At 89c, E emends to *madhu-* on the basis of metre. In 89e, all Mss read *siddhiṃ* that E corrects to *siddhiḥ*. The former, being accusative, points to the Prakritic nature of the text; or it could simply be a scribal error. This sequence of verses identifies the inauspicious locations, directions, sounds, and times of the jackal’s howls. The time of Saturn (*kālavēlā*; note here *vele* is masculine or neuter) is generally an ominous time of the day when religious activity is inappropriate. It has the sense of a time when opportunity has passed or an inoperative time to act; so that the time before it approaches yields an auspicious outcome.

90. E's emendation to *upadravās* is accepted on the basis of *sarve* and his reading *sava* appears to be a typographical error.
91. A and C have *śivārutasyopacārah*(K: *-āpacārah*), which E emends to the form with correct *sandhi*, a grammatical characteristic not always observed in the Buddhist Sanskrit text.
- 92–93. There is gender confusion in these lines, which E repairs. The Mss tend to read the masculine accusative for the nominative neuter, which in a-stems is identical.
- 95–97. The implied meaning of these lines is that the goddess determines the success or failure of attaining the objective and the jackal communicates that through its howls.
97. E sanskritises *sajja-* to *sarjja-* and *gurgulu* to *guggulu*. As before at 92-92, there is gender confusion.
100. The form *cirīṇiyai* of A, C, and K is a Prakrit form of *cīrīṇyai*, which E emends to *cīrīṇyai*. The divinities Āraṇyā and Cīrīṇī or Cīrīṇī are presumably local names of the goddess (*devī*) mentioned in the previous lines.

III. khañjarīṭakajñānam³²¹

khañjarīṭakaśāstram³²² vai parvate³²³ gandhamādane/
kucarair³²⁴ dr̥ṣyate saumyaṃ kucarasya³²⁵ mahābhayam// 1
yāni tāni³²⁶ nimittāni darśayet³²⁷ khañjarīṭakaḥ/
pracarato³²⁸ bhaved dr̥ṣṭvā pañcōttarapado dvijaḥ// 2
tatra sarve pravarteyur yatra yeṣu³²⁹ bhaved bhavet³³⁰/
śādvale bahucelatvaṃ gomayeṣu³³¹ prabandhatā// 3
kañcāre³³² bahucelatvaṃ³³³ kardame bahubhakṣatā/
kṛkātē³³⁴ svalpacelatvaṃ³³⁵ purīṣe³³⁶ tu kṛśaṃ śravam(?)³³⁷// 4
bhasme³³⁸ vivādam aphaḷaṃ vālukāyāṃ tu saṃbhramam³³⁹/
devadvāre tu saṃmānaṃ padmeṣu bahuvittatā/
phale cārthānugūṇaṃ³⁴⁰ proktaṃ³⁴¹ puṣpeṣu³⁴² priyaṣaṃgamam³⁴³// 5
bhayaṃ prākāraśr̥ṅgeṣu³⁴⁴ kaṭakeṣv aridarśanam/
pakṣā pracarate³⁴⁵ vyādhiḥ patito³⁴⁶ mṛtyum³⁴⁷ ādiśet// 6
sugandhatailabhūtāni³⁴⁸ maithune³⁴⁹ nidhidarśanam/
vṛkṣāgre vidyate pānaṃ³⁵⁰ gṛheṣv atha...lasaḥ³⁵¹// 7
deśabhaṅgaḥ³⁵² pravāde³⁵³ ca bandhanaṃ vighrahīkṛte³⁵⁴/

321. Mukhopadhyaya 1954: 166–167.

322. A khañjarīṭukaśāstram; K khañjarīṭakaśāstrīṣaṃ...(unmarked gap from 1a-3a); C -śāstram

323. C parvata-

324. Mss,A,C kucarā

325. E saumyakucarasya

326. P omits

327. A,C darśayet//

328. P,C pracaranto; A pracaramnto (+1).

329. K...tra yeṣu

330. P bhave; C,K bhave bhave

331. K gomayeṣu

332. B kāñcāṣe; P kāñcīṣe; A,C kāñcīṣe; K kāñcāṣe; E kārpāse ?

333. K vahuca...kṣatā (unmarked gap)

334. B kṛkatve; P,A,C,K kṛkātē; E kṛkare

335. B sarvacelatvaṃ

336. K purīṣe

337. E śravaḥ

338. K,C bhāsyē

339. E saṃbhramaḥ

340. E phale 'rthānugūṇam

341. P omits; K prokte

342. P omits; K puṣpeṣu

343. A,C,K priyaṃgamaḥ

344. A -śr̥ṅgeṣu; K -śr̥ṅgeṣu

345. A pakṣā pracanite; E pakṣayā carate

346. A,C,K patitaṃ

347. K mṛtyūṃ

348. E ?

349. E methune

350. A,C,K vidyayā pānaṃ/

351. A,C,K gap is indicated

352. Mss,A,C,K -bhaṅga-

353. E pravāde, śakāte ?

354. A,C,K vighrahītake

amṛtaṃ ca sthitaṃ dṛṣṭvā odanaṃ³⁵⁵ nātra saṃśayaḥ// 8
 gavāṃ pṛṣṭhe dhruvaṃ siddhir³⁵⁶ aśvapṛṣṭhe dhruvaṃ jayaḥ/
 āvikānām³⁵⁷ ajānām ca pṛṣṭhe³⁵⁸ sarvatra śasyate³⁵⁹// 9
 uṣṭrapṛṣṭhe³⁶⁰ dhruvaṃ kleśaḥ śvānapṛṣṭhe³⁶¹ ca vidravaḥ/
 pṛṣṭhe ca gardabhasyeha maraṇaṃ nātra saṃśayaḥ// 10
 kīle tu maraṇaṃ vidyād³⁶² yūpāgre ca na saṃśayaḥ/
 kumbhasthāne śmaśāne vā mṛto vā yatra dṛśyate// 11
 antarīkṣe pradīyānto 'phalaṃ³⁶³ tu vinirdiśet/
 dṛṣṭvā samāgataṃ³⁶⁴ vāsaṃ prahrṣṭaṃ khañjarīṭakaṃ³⁶⁵/
 yathāsthānaṃ yathāvarṇaṃ³⁶⁶ maṇṣyaṇām niveśayet³⁶⁷// 12
 viṣame svalpakakṣeṣu³⁶⁸ prasaktaḥ³⁶⁹ kalaho bhavet/
 sameṣu³⁷⁰ samake kṣetre³⁷¹ samān varṇān³⁷² vinirdiśet³⁷³/
 nadyāṃ tu śailavāhinyāṃ pravāsaṃ abhinirdiśet// 13
 kāṣṭheṣu³⁷⁴ nāstikā(?)³⁷⁵ cintā tathāsthīṣu³⁷⁶ dhanakṣayaḥ/
 yāṃ diśaṃ samudāgacchet³⁷⁷ pañcōttarapadaḥ³⁷⁸ khagaḥ/
 tāṃ diśaṃ gamanaṃ vidyād yathā tasya tathā punaḥ// 14
 kīṭā vātha pataṅgā³⁷⁹ vā bhayaṃ yad iha dṛśyate/
 pracurāpi yadājñeyā narasyāsthīni nirdarśayet³⁸⁰// 15
 apām³⁸¹ samīpe³⁸² gajamastake vā
 sūryodaye brāhmaṇasannidhau vā/
 mukhyaparakāṣe³⁸³ 'py ahimastake vā

355. Mss,A,C,K rodhanaṃ

356. K siddhimr

357. E avikānām

358. A,K pṛṣṭe

359. K saṃśayamḥ

360. A,K uṣṭrapṛṣṭe

361. K-pṛṣṭe

362. K vidyāta

363. A,C,K pradīyantophala; E praḍīnaṃ tu aphalaṃ

364. K samogataṃ

365. K sv(kh)amjarīṭakam

366. K yathāvarṇa

367. A niveśaye; E vinirdiśet

368. B -kaccheṣu; A -kakṣaṣu

369. Mss, ACK praśaktaḥ

370. K sameṣū

371. A kṣatre

372. B paṇṇān

373. B viśiṣyate

374. A,C kāṣṭheṣu; K kāṣṭheṣū

375. Mss,C,E nāstikā; A nābhikā; K nāstikā (?); E ?

376. K tathāsthīṣū

377. K samudāgacchet

378. A -y(p)adā; pado

379. A pataṅgā

380. B narasyāsthīni nirdiśet; P narasyāsthānir darśayet / ??; A,C narasyāsthīni nirdarśayet (+1); K narasyāsthī nirdarśet (or nirdiśet ?)(-1); E narasyāsthīni nirdiśet.

381. K ayām ?

382. K samīy(p)e ?

383. P,A,C,K puṇya-

yaḥ paśyate khañjanakaṃ³⁸⁴ sa dhanyaḥ// 16
mātaṅgarājo matimāṃs triśaṅkuḥ
provāca³⁸⁵ tattvaṃ³⁸⁶ khañjanaṃ³⁸⁷ ca śāstram/

nivedanaṃ sattvasya³⁸⁸ śubhāśubham/³⁸⁹
snigdhe sarukṣe³⁹⁰ viṣame ca same³⁹¹
ādeśayed³⁹² doṣagaṇair yathoktaiḥ/

tam ādiśet tatra samīkṣya vidvān
śubhāśubhaṃ tatphalam³⁹³ ādiśec ca// 17
ayaṃ bhoḥ puṣkarasārin khañjarīṭakajñāno³⁹⁴ nāmādhyāyaḥ³⁹⁵ // 18

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384. P,A,C khañjarakaṃ; K khajanaṃ
385. A prevāca; K prāvāca
386. A,C,K tatvaṃ
387. Mss,C,K khañjanaṃ
388. A,C,K satvasya
389. E omits this pāda
390. E sarūkṣe
391. K sarukṣaviṣame same ca
392. K cādeśayed; E ādeśayad
393. A,C taṃ phalam
394. E khañjarīṭakajñānaṃ.
395. B khañjarīṭakanāmādhyāyaḥ

III. The Knowledge of the Wagtail

1. [If], indeed, men, whose passage is troublesome, witness the knowledge of the wagtail on mount Gandhamādana, then the great danger of a man whose passage is troublesome is mitigated.
2. Having seen those omens that the wagtail reveals, the bird becomes for the traveller “one whose feet are on top of the five things” (i.e., it becomes an omen-bird).
3. There, where all men undertake a journey, on which things [the bird] perches, there is a state of having much clothing when it is on green turf and a state of continuity when it is on cow dung.
4. If it is on gold, there is the state of having much clothing; if on dirt/mud, there is the state of having much food; if on the nape of the neck [of an animal], there is the state of having little clothing; and if on faeces, there is minute sound (or insignificant fame)(?).
5. If it is on ashes, it indicates useless quarrelling; if on gravel, it indicates confusion; but if it is on god’s (temple-)door, it indicates respect; if it is on lotuses, there is much esteem; if it is on fruit, one suitable for wealth is mentioned; if it is on flowers, it portends the meeting of loved ones.
6. If it is on the summit of a rampart, it indicates danger; if it is on the sides of hills/mountains, it indicates the sight of the enemy. Disease travels with the bird. [Therefore,] a fallen bird indicates death.
7. There are beings who wear well-scented oils. Where the bird copulates, there is the appearance of a treasure; if it is at the top of a tree, beverage is found; if it is on houses....
8. If it is on coral, it indicates the region’s partition; [if it is seen] when waging war, it indicates capture. If, after having seen it standing in the nectar[-like food], without doubt, there is boiled rice portage.
9. If it is on the back of cows, there is surely success; if it is on the back of horses, there is surely victory; [and] it is everywhere esteemed, if it is seen on the back of sheep and rams.
10. If it is on the back of camels, there is surely pain; if it is on the back of dogs, there is surely panic; if it is on the back of an onager, there is, in this case, death without doubt.
11. If it is on a stake, a sacrificial post, the mouth of a water jar, at a charnel ground, or where death is seen, one should know that without doubt there is death.
12. [Wagtails] that have hastened away in the sky indicate barrenness. If an excited wagtail that has assembled [with others] is seen at a residence, one enters a place [where] men are in their proper locality and their proper caste.
13. If it is seen in forests of dead trees on uneven ground, there is continual strife; if it is in an even field on level grounds, it indicates the same caste; but at a river having a channel of rocks, it indicates a foreign residence.
14. If it is on sticks, there is heretical thought (?); if it is on bones, there is loss of wealth. One should know that the direction in which the bird whose feet are on top of the five things flies is the travel route to be followed.
15. When there are worms or insects, here danger is witnessed; and when a multitude [of them] is recognised, one sees a man’s bones.
16. He is fortunate, who sees [a wagtail] in the vicinity of water, on the head of an

elephant, at sunrise, in the presence of a Brahman, or on a snake's head that resembles a leader.

17. The wise Caṇḍāla king, Triśaṅku, uttered the wagtail's knowledge system as truth. He should announce the truthful information as auspicious or inauspicious, as mentioned, by means of its defaults and qualities [when it is perched] on wet, dry, uneven, and even land.

Therefore, after examining it, the prudent one, should indicate it as auspicious or inauspicious and should portend its result.

18. This, O Puṣkarasārin, is the lesson called "the knowledge of the wagtail."

Notes to verses

1. K has an unmarked gap from 1a to 3a, and its beginning is corrupt. E's reading in c is untenable and may be an error of a dropped *anusvāra* at the end of *saumya*. The word *kucara* has the sense of one whose passage (*cara*) is hindered or troublesome (*ku*). The Mss' reading *kucarā[ḥ]* is likely a scribal error. Mount Gandhamādana, "intoxicating with fragrance," known for its fragrant forests, has significance in both Brahmanic and Buddhist literature. Its exact location is in question, but according to Pāli sources it is a Himalayan mountain that lies in the Middle Regions (*Majjhimadesa*) (<https://www.wisdomlib.org/definition/gandhamadana>; accessed 14.10.2022). The meaning is that if travellers use the omens in this Śāstra, while crossing mountain passes, they will avoid mishaps.
2. On the epithet "whose feet are on top of the five things" (*pañcōttarapada*), see verses 14 and 16, below. By calling it by that epithet, the wagtail becomes an omen-bird (*śakuna*).
3. This verse is again grammatically strained. The use of the secondary suffixes *tā* and *tva* points to Prakritisms. In b, C and K read *bhave bhava*, which could mean "in every living state," implying perhaps the theory of karma and rebirth. In this case, the rendering would be "there, where all men should undertake a journey, on what things [the bird perches], in every state of birth, there is [the following]." Perhaps, a better reading of pāda b, might be *yeṣu yeṣu bhavet*, "on whatever things the bird perches." The omen says that the prediction is determined by the place where the bird is found, rather than, say, its call or its behaviour; and instructs that the divination should take place before the journey begins. Cow-dung is a very auspicious item, since it is one of the five products of the cow.
For ab, cf. BS 44.6: ...*dhānyakūṭeṣu śriyaṃ khañjanaḥ kurute*, "The wagtail effects good fortune when on [the following]...pots of curds and granaries;" and for cd, cf. BS 44.7: *gorasasampac ca gomayopayate/ śādvalage vastrapṭiḥ*: "If it comes near to cow-dung, there is the acquisition of cow's milk; if it is on green turf, there is the acquisition of clothing."
4. This verse is troublesome. In a, B and K have *kāñcāṣe*, P has *kāmcāṣe*, and AC have *kāñcāṣe*, which are probably corruptions of *kañcāre* or the Prakritic form of the word for gold. In c, *kṛkāṭe*, "joint in the neck," is based on P, A, C, and K (*kṛkaṭe*) [Cf. CDIAL 3419 (p. 177)]. In d, the logic is obscure. The Mss' reading, *śravam*, is perhaps a Prakritic a-stem neuter, which E corrects to *śravas*. Its meaning in this context is unclear.
For a, cf. BS 44.6: *hemasamīpa...śriyaṃ khañjanaḥ kurute*, "The wagtail effects good fortune when ...in the vicinity of gold..."; and for b, BS 44.7: *pañke svādvannāptir...*, "If it is in mud, there is the acquisition of sweet food;...".
5. The grammar of this verse is strained, with a good deal of ellipsis (e.g., principal verb of apodosis, *ādiśet*, at 6d). In b, the editor emends to *saṃbhramaḥ*, which is unnecessary, and at c, to *phale 'rthānugūṇam* for the sake of metre. But in this Buddhist Sanskrit text, metre is not always strictly followed, even in *anuṣṭubh*. God's door (*devadvāra*) is most likely a reference to a door of a temple.
For ab, cf. BS 44.9: ...*śarkara...sthaḥ...bhasmakeṣeṣu...aśubho maraṇarughayaḥ*, "if mounted on...gravel;...on ash and hairs of the head,...it is inauspicious and leads to death and disease". (following the comm.). For d-f, cf. BS 44.4-6: *atha madhurasurabhiphalakusumataruṣu(4)...kamalotpala...śriyaṃ khañjanaḥ kurute(6)* "A wagtail effects good fortune (when it stands) in trees with sweet fruits and fragrant flowers...red and blue lotuses...".
6. In c, all Mss read *pakṣā* (K *yakṣā*?) *pracarate vyādhiḥ*, where *pakṣā* could be a Prakritic form for *pakṣinā*. Therefore, the editor's emended reading, *pakṣayā*, is accepted with *pakṣā* meaning "a winged one," i.e., a bird. Perhaps a better emendation to Sanskrit could be *pakṣinā carate*.
For a, cf. BS 44.9: ...*prākāra...aśubho maraṇarughayaḥ*, "if on ramparts..., it is inauspicious and leads to death and disease."
7. The meaning of this verse is not entirely clear. In c, A, C, and K have *vidyayāpānam*, "a drinking party (*āpāna*) with knowledge, i.e., a type of symposium (?). The first line could

refer to a wagtail in a bedroom, where there is an aroma of sweet smelling oil because of love-making. There is a gap of two *akṣaras* in d, obscuring the apodosis.

For b, cf. BS 44.12a: *tasmin nidhir bhavati maithunam eti yasmin*, “There is a treasure where [the wagtail] copulates;” and for d, BS 44.8: *gṛhapaṭale ’rthabhraṃso...*, “If it is on the roof of a house, there is loss of wealth...”.

8. This verse again is for the most part obscure. In a, on *pravāḍe* as coral, see BHSD 385. In c, the portage which, as a favourite food of the wagtail, could appear as ambrosia (*amṛta*) to a hungry traveller. In d, all Mss read *rodhanam*, “impediment,” which is unlikely, so E’s emendation to *odaram* is tentatively accepted.

For a, cf. BS 44.7: *...śakaṭasthe deśavibhramśaḥ*, “if it is mounted on a waggon, the region is in decline;” and for b, cf. BS 44.8: *... badhre bandho...*, “if it is on a piece of leather, there is capture.”

9. In c, all Mss have *āvīkānām*, which is a likely Prakritism, but emended to Sanskrit *avīkānām* by the editor.

For ab, cf. BS 44.4-6: *...karituragabhujmūrdhni (4)...śriyaṃ khañjanaḥ kurute (6)* “A wagtail effects good fortune when on...the head of elephants, horses, and snakes...;” and for c, cf. BS 44.8: *prṣṭhe tv aāvīkānām priyasaṅgamam āvahaty āśu*, “if on the back of goats and sheep, it immediately indicates union with loved ones.”

10. The mention of camels helps to place this omen series in the western regions.

For a and c, cf. BS 44.9: *mahiṣoṣṭragardabha...sthaḥ...aśubho maraṇarugbhayaḥ*, “if it is perched on a bull, a camel, or an onager/donkey...it is inauspicious and leads to death and fear of disease (or fear of death and disease).”

11. For c, cf. BS 44.9: *...śmaśāna...sthaḥ... aśubho maraṇarugbhayaḥ*, “if it is situated on a charnel ground,..., it is inauspicious and leads to death and fear of disease (or fear of death and disease).”

12. Pāda c lacks one *akṣara*, which E tries to repair. The original probably ignored *sandhi* at pāda break to yield *praḍīyantaḥ aphaḥalam*. In f, E’s emendation is unnecessary. The word *prahīyantaḥ* is a present participle in the passive voice from the $\sqrt{hā} + pra$. Although the *ātmanepada* is required for the passive, in Buddhist Sanskrit the *parasmaipada* and *ātmanepada* forms are fluid. In c, *vāsam* is accusative used as locative. An assembly of excited wagtails indicates social order.

13. In a, B has *svalpakaccheṣu*, “on very small river-banks,” which also works; in b, the Mss’ *praśaktaḥ* represents the fluidity of sibilants; and in d, it has *parṇān*, “feathers,” and *viśiṣyate*, “is distinguished from”.

For ef, cf. BS 44.10: *...śubhaḥ piban vāri nimnagāsamsthaḥ*, “It is auspicious if, being situated by a river, it drinks water.” The meaning is that birds in the dead forest on uneven ground portend a place of mixed castes, leading to strife, but on even ground with an even distribution of plants, there is the harmony among the classes. The context for this omen is surely Brahmanical. In the previous verse, it was auspicious when the wagtails assembled at a home residence (*vāsam*), but here an inauspicious narrow river gorge indicates a residence away from home (*pravāsam*). The contrast is between the two types of residences: one in the home village, the other some other place away from the home village, i.e. a temporary dwelling. The connection between the river gorge and the foreign residence could point to the dangers of travel to faraway places.

14. This verse is tentative. In a, Ms C and E read *nātikā*, which makes no sense. Based on a possible reading of K, I have emended it to *nāstikā* in an effort to provide meaning to the first line.

For b, cf. BS 44.9: *...asthi...sthaḥ... aśubho maraṇarugbhayaḥ*, “if it is situated on (a charnel ground of) bones... it is inauspicious and leads to danger from death and fear of disease (or fear of death and disease).”

15. Even though unmetrical, pāda d is based A and C, the only acceptable reading. Here the quantity of worms and insects indicates the time of death that could range from recent to long

- time past. There is no correspondence in BS.
16. The metre changes to *upajāti*. Pāda c is obscure. P, A, C, and K have *puṇya*, “virtue,” for *mukhya*, yielding this possible meaning: “on a snake’s head resembling a virtuous man.” Here there are five places where the wagtail can set its feet, illuminating the meaning of the five (*pañca*) in the epithet *pañcōttarapada* at verse 2, above.
For a, cf. BS 44.4-6: *salilāśayeṣu puṇyeṣu...kari...bhujmūrdhni...(4) dvijasamīpe(5) ...śriyaṃ khañjanaḥ kurute(6)* “a wagtail effects good fortune when at sacred water-reservoirs, on the head of an elephant...and of a snake, [and] in the presence of a Brahman;” and BS 44.10: *...sūryodaye praśasto...*, “(The wagtail) is esteemed, if it is seen at sunrise.”
17. These seven metrical pādas do not make standard verses of four pādas each, and therefore indicate corruption. However, they make sense if broken up a 2+3+2. Pāda 3 is omitted by the editor, who thought perhaps it was a repetition of pāda 2. In b of the second grouping *sarukṣe* (= *sarūkṣe*) is a Prakritic form (BHSD 455: “semi-MIndic”); and in c, E’s emendation is unnecessary.
18. E emends to *-jñānaṃ*, which is correct Sanskrit, while the Mss represent the common fluidity of genders.

Abbreviations

BHS	Buddhist Hybrid Sanskrit
BHSD	Edgerton, F. <i>Buddhist Hybrid Sanskrit Grammar and Dictionary</i>
BS	<i>Bṛhatsaṃhitā</i>
CDIAL	Turner, R.L. <i>A Comparative Dictionary of Indo-Aryan Languages</i>
E	Editor, i.e. Mukhyopadhyaya
Garga	<i>Gārgīyajyotiṣa</i>
Śka	<i>Śārdūlakarṇāvadāna</i>
VRŚ	<i>Vasantarājaśākuna</i>

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