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Two men prepare to embark upon a trans-Himalayan trading expedition. Since one of them was born in the Year of the Snake (*sbrul lo*), he cannot leave on a Wednesday which is his “contrary planet” day (*gshad gza*). The other man cannot depart on a Friday since he was born in the Year of the Rabbit (*yos lo*), making Friday his “contrary planet” day. In order to assure that an inauspicious departure will not lead to misfortunes along the way, they decide to leave on Thursday.

Negotiations between two families who wish to form a marital alliance through their children have progressed to a critical stage. Prior to making the final agreements the parents must submit the birth signs (*lo rtags*) of their children to the local astrologer (*rtsis pa*). He determines that the boy and the girl are a suitable match and sets a wedding date. He also tells them which of the local girls are eligible, by virtue of their birth signs, to be the bridesmaid (*bag grogs*) during the wedding festival.

These are just a couple of ways in which astrological considerations influence the behavior of Tibetans in the Nubri Valley of Gorkha District, Nepal. Religious affiliation in Nubri is rNying ma pa, and the main liturgical officiants are married, householder lamas (*sngags pa*).

Due to the fact that horoscope-based calculations have a bearing on important life-decisions, Tibetans have a vested interest in knowing their astrological backgrounds. One method for keeping track of the requisite data is to record it at birth. In Nubri, following the birth of a child the *rtsis pa* is summoned and asked to draft a natal horoscope, referred to as a *skyes dkar* in the local vernacular. Relying on personal knowledge and textual sources,² the *rtsis pa* records the vital information on a piece of paper in carefully written, non-cursive (*dbu can*) script.

Casting the natal horoscope is an event that is distinct from the child’s naming ceremony and initial “life-empowerment” ritual (*tshe dbang*), both of which are performed by a lama. It is only after the child has been recognized as an individual through naming and empowerment that the astrologer’s services are solicited. Once the horoscope has been cast and recorded, the *skyes dkar* is kept by the individual or his/her parents until death, at which time the document is destroyed in the hearth. Prior to death, the *skyes dkar* is carefully stored among other treasured objects. Even if one is illiterate, great care is taken to preserve the *skyes dkar*, for it contains the keys to help calculate important decisions throughout the course of a life.

In Nubri, the position of village astrologer is non-hereditary. Rather than being taught in a monastic setting, the skill is learned through a prolonged apprenticeship under a practicing astrologer. The apprenticeship involves the hand-copying of astrological manuscripts, as well as oral instructions on how to interpret those writings. While serving as an apprentice, the novice acts as a personal attendant to the master. The astrologer who wrote the three *skyes dkar* presented here was born in 1929 (*sa sbrul*, Earth Snake Year), received training

from his father who passed to him a corpus of astrological treatises, and recently passed away in the spring of 1998.

Prior to his death the astrologer commenced training a young successor; he is not his own son, but is a distant relative. Most instruction is given during the annual retreat (*mtshams*), which coincides with the first month of the Tibetan year (February/March). During this time the master and disciple remain cloistered in a small house at the monastery, a short distance from the village. Unfortunately, the aged master expressed concern that his art will soon be lost due to disinterest and lack of diligence by the younger generation. Whether this reflects merely an inter-generational lack of confidence or an actual decline of traditional knowledge (as is seen in so many other Himalayan areas) remains to be seen.

Unlike more monastically-based Tibetan social contexts where a cash payment is given to the astrologer as compensation for his service, in Nubri a system of labor reciprocation (*gla bu*) prevails. The casting of a horoscope and writing of a *skyes dkar* is considered to be the equivalent of a full day's labor. Therefore, at some future date the recipient household must send a member to the astrologer's home in order to perform agrarian chores.

While doing a demographic survey of Nubri, the three *skyes dkar* presented here came to light. An integral task of population research is to determine when each member of a household was born. Fortunately, the Tibetan calendrical system allows one to determine birth years simply by ascertaining the animal signs of the years in which informants were born. For example, if an informant stated in 1997 that he is 35 years old and was born in the Year of the Rabbit (*vos lo*), then we know that he was born either in 1963 or the first month of 1964. However, parents sometimes forget the birth signs of their children, which was the case with one particular respondent.³ When doubts arise about such matters in literate societies, people have recourse to written records. In this case, the informant groped about in an alcove above his seat by the hearth, pulled down a small, wooded box, and extracted several carefully-folded sheets of paper. We had been attempting to determine the birth year of his eldest daughter, Kun bzang,⁴ so he leafed through the documents until he found her name. After cautiously unfolding the document, his eyes darted about until he found the requested data. Just as he had suspected, she was born in the Year of the Horse (*rita lo*). Later, permission to photograph the *skyes dkar* of several of the informant's children was kindly granted. Three have been compared and translated for this article.

Despite the fact that birth is an important life-cycle event, Tibetan birth rites have received very little scholarly attention. Although descriptions of childbirth and the complex of beliefs and practices surrounding the event do exist (Chophel 1983; Sangay 1984; Skorupski and Cech 1984; Khangkar 1986; Norberg-Hodge and Russell 1994), none of these refers to the custom of computing and recording a newborn's horoscope. The more specialized literature dealing with Tibetan astrology (e.g., Choezom 1995; Cornu 1997) contains much information about systems of calculation, but little ethnographic context in which the calculations are made. Nevertheless, evidence points to the existence of *skyes dkar* or similar astrological documents throughout the Tibetan world. For example, Jampa Kalsang mentions that parents often consult an astrologer following the

birth of a child. Based on that horoscope, decisions regarding the child's education and social role in life can be made, including whether or not the child should pursue a religious vocation (Kalsang 1995: 24). The biography of Zhabs dkar (1781-1851), a famous yogin born in A mdo, mentions that a relative calculated his astrological chart shortly after he was born. According to those computations, Zhabs dkar was destined to be either a great leader or religious practitioner (Ricard 1994: 16-17). Gorer refers to the Lepcha custom of summoning a lama to cast the horoscope of a newborn. Each Lepcha child, with the exception of the illegitimate, has his or her horoscope drawn up. Contents of the document would include the child's sacred name, and an enumeration of ceremonies to be performed by the parents in order to assure a prosperous and safe future for that child (Gorer 1984: 173, 291). Finally, Ribbach's semi-fictional biography of the Ladakhi 'Brog pa rNnam rgyal begins with the description of a birth and the father's journey to Lama Yuru where he asks the monastery's astrologer (*dbon po*) to cast a horoscope for his son. The account is replete with allusions to the complexity of the calculation process and the counter-measures that parents must take to assure that misfortunes do not befall their child (Ribbach 1986: 7-11).

Much of what can be gleaned from these references displays an agreement with the content, style, and context of these natal horoscopes from Nubri. They are drawn up by one specialized in astrology (*rtsis pa* or *dbon po*), and they contain the sacred name of the child. More important, they provide ritual instructions that permit the parents to ward off potential misfortunes engendered by the congruence of forces in the spiritual landscape. By knowing which antagonistic forces are involved in the timing of the birth, preventative measures can be taken.

A thorough survey of related customs from all points in the Tibetan cultural landscape would uncover much data for comparison. The intent of the following is to present some basic data in an unadorned translation. We hope thereby to contribute some primary information which both specialists and students of Tibetan culture in general may find useful in the study of the relationship between the individual and the cosmos, and in understanding traditional Tibetan notions of the life-cycle.

THE DOCUMENTS

The three *skyes dkar* presented here are from the same family, and were composed by the recently deceased village astrologer. The head of the family is a householder lama (*sngags pa*) belonging to the most prestigious descent lineage (*rgyud pa*) in the village. The lama's first wife died after giving birth to her second child (both offspring died in infancy), so the mother of the children covered by these three *skyes dkar* is the lama's second wife. Kun bzang was the second child born, the first having died within a month of birth. bKra shis was born after Tshe dbang.

Their mother subsequently gave birth to six more boys and one more girl, among which only three boys survived to adolescence. (Infant mortality in Nubri persists at a high rate.) Currently, the elderly lama and his wife have retired from village life and reside in a small home attached to the temple. Management of

their village estate is in the hands of the two youngest sons and their common wife. For several generations the family has ranked among the wealthiest and most highly respected in the village, having significant land holdings and a large herd of bovines. In addition, the family is well respected.

The following three documents follow a type, with each having five sections. First, a brief opening—which could also be considered a title—giving the name of the person who is the subject of the calculation. This is followed by an invocation of Mañjuśrī, with an explanation of the need for such a horoscope. Third, the details of the birth situation of the individual are presented. Then, some proclivities, strengths and weaknesses, etc., which each person is expected to show. The fifth section gives briefly stated remedies for some of the “defects” people are prone to because of the forces at work at their birth. These corrective actions are to be carried out by the parents at an auspicious time, or are to become part of the life-routine of the individual.

The *skyes dkar* of “Kun bzang”, “Tshe dbang”, and “bKra shis”, as we refer to them here, are very similar. The most significant variation is that the second section of the text of Tshe dbang makes only an indirect reference to 'Jam dpal's *yum*, omits some details of Mañjuśrī's praise, and has a more direct opening. For this reason, we present a homogenized opening and introductory statement (the latter in its “fullest” form), followed by the individual descriptions of the birth times, etc., of each subject. Please see the text of Tshe dbang's *skyes dkar* for its variations. We do not know why this text differs from the other two.

As the accompanying texts show, these documents are full of non-standard spellings, as well as perhaps abbreviated spellings special to the astrological tradition. Also, the author has employed a “shorthand” form of description. The transliterations of the three *skyes dkar* are presented in an unedited form in order to preserve the authenticity and local attributes of the originals. Many of the readings given in the Birth Details section are provisional, requiring more input from astrologers for complete interpretation. Indeed, the study of each *skyes dkar* is potentially a book in itself, if one were taken through the full calculations used from each tradition and the complete significance of each element.

We should not search too far for an over-all model for these documents; they will vary from *rtsis pa* to *rtsis pa* and region to region. Much of the similarity of these three *skyes dkar* is due to their being the work of a single author.

THE TEXTS

OPENING

“Here is the *skyes dkar* of X; may good increase!”

INVOCATION

“Homage to Mañjuśrī! Mañjuśrī, Prince Kumārabhūta, Lord Who Illuminates (our intellects), the Clear Sphere [in Sanskrit, *ākāśadhātu*, the realm of changeless space] of the ultimate wisdom of countless Buddhas, as well as The Singer, Clear Voice, Lotus of Women's Lineage [*ma rigs*]. Since that Mañjuśrī (Yab together with his Yum) is a lord residing joyfully, (the *rtsis pa*) requests that a clear intellect appear (for him in this casting).

“There are circumstances of the time and place of birth [*'phral rkyen*], outer and inner impediments in life, illnesses, spirits, etc., good and bad results in this life (which spring from) former lives through the power of delusion, ignorance, and the miserable actions of sentient. Therefore, one must determine even the most secret and profound calculations regarding one’s birth.

“Here they are, (beginning with) the first, presented in order:”

BIRTH DETAILS

A. TEXT 1 / “KUN BZANG”

“(Born on) Friday of the 12th month of the Male Fire Horse Year (January/February, 1966).⁵ The major constellation (*naksatra*) is Pegasus, which is transiting when Virgo [Bu mo] is appearing on the day of birth. The day [of birth is] the Tiger.⁶ The *spar kha* is *kham*; the *sme ba* is 1. Capricorn is ascendant. Thus are the causal connections understood [*rig pa* for *reg pa*].”

B. TEXT 2 / “TSHE DBANG”

“(Born on) Friday, the 22nd day of the sixth month, he is one born [*lo ba*] in the seventh month of the Female Fire Sheep Year (July 28th, 1967). The major constellation is rGyal; there is no conjunction as the major constellation is too advanced. The day of birth is the Snake. The *spar kha* is *zon*, 7. The birth-sign is the Crab.”

C. TEXT 3 / “BKRA SHIS”

“(Born on) Sunday, the 13th day of the sixth month, (she is) one born in the Earth Bird Year (August 5th, 1969). The *naksatra* is sNubs; there is conjunction. [Illegible phrase.] The *spar kha* is *ron*; the *sme ba* is 1, white. The day [of birth is] the Monkey. Cancer is ascendant. (The stage of the) dependent origination is old age and death.”⁷

PROCLIVITIES, STRENGTHS, WEAKNESSES, ETC.

A. TEXT 1 / “KUN BZANG”

“She is strongly passionate. Her lifetime will be 78 years. She will have seven misfortunes [*bar chad*],⁸ and two boys successfully born. She will like to travel. She will have many cattle. She will be a selfless person, benefitting others. She will have a great anger [*khong khro* for *khong 'phro*]; she will be wanting for happiness. She will have a good heart.

“Her economic well-being [*nor*] will rise and fall. She will have no thoughts of harming others. Her pride will be great. She will have headaches when young. It will be proper for her to wear red when she is old. Any kind of horses and cattle she has will be of good quality. She will become learned in writing and mathematics.

“Between the ages of three and four her power for growth [*dbang thang*] will increase. In the 11th, 16th, 18th, 36th, and 48th years, various sorts of misfortune [*rkyen*] will befall her. If she survives beyond that age, she will live until 78. In the future she will be without a husband. She will show anger towards family members and kindness towards others.

“She will be protected by Lha and bTsan; she will be hurt by gSon ’dre and Sa bdag. She will be esteemed by the Lha and hurt by the The’u rang.

“Early and late in life she will be happy. If she doesn’t wash and maintain religious purity, the defect of mental retardation will appear.

“(The following times) need to be counteracted:⁹ The first, fifth, 11th, and 21st days; the first and third months; the eighth and ninth months; and, the ninth year.”

B. TEXT 2 / “TSHE DBANG”

“At the time these connections exist, when his sun and asterisms are aligned, also, with regard to this one [’di’i] the asterism which embraces the sun as well as [his *bla*] being on his upper shoulder, he will be (skilled in being) a carrier.¹⁰

“His understanding will be confused. His body will be strong. He will like food. He will not hurt people. However, he will (also) not be of help. His thinking will be (morally) good. He will live to be 78. He will have seven misfortunes [*bar chad*] and will have many children. On occasion, he will be damaged by an insult [*phyar kha* for *byar kha*]. Death will come quickly in the end.

“His leader [’go] is the Lha sman mo. The ’Dre, rGyal po, gNod, and bTsan will harm him.

“His life condition will be like a spring sun. Moles will appear on his chest and back (unless) he gives food offerings again and again to the bTsan.

“He will wear clothes (made from) horses and cattle; any sort is appropriate. Although he will find religion in his 12th year, he will (even then) realize benefit from it. In the future, his blessing [*dge legs*] will increase; he will achieve wealth; even his reputation will be great. (He will have) wealth, merit, and cattle.

“(The following times) need to be counteracted: The first and 11th days; the first, fifth, seventh, and tenth months; the ninth year.

“Having two cows, he will tend them (until) 60.”

C. TEXT 3 / “BKRA SHIS”

“When her asterisms are aligned, the stars and the sun (are together when her *bla*) is residing on her upper shoulder,¹¹ so she will delight in offering to carry things. However, many rGyal po (spirits) become difficult, (they will be) overcome. She will be cowardly. She will have a broad outlook. She will enjoy games. Her joints will not be firm. She will be conceited. Her happiness will be short. She will live to 70. She will have seven obstacles [*bar chad*] and three sons successfully born.

“There will be damage on occasion of hidden ’Dre. Death will come quickly in the end. She is approved of by the Lha sman mo; the ’Dre and rGyal po will harm her.

“From time to time, what position and wealth she has will be lost. In the latter part of her life [*tshe smad*], happiness will come.

She will need to make religious purity abide (with her). She will recover from an illness of the bile. Wearing clothes (made from) horses and cattle, and ornaments, all sorts are appropriate.

“(The following times) need to be counteracted: The seventh day; the seventh month; the first day and the first month; the first year and the fifth year; further, the seventh year and the 16th year and the ninth year.”

REMEDIES (*SKU RIM*) FOR SOME SHORTCOMINGS

A. TEXT 1 / “KUN BZANG”

“Make food offerings again and again to the Klu. Avoid corpses, wedding clothes, and families of smiths. If one casts *tsha tsha* of sGrol ma for obstacles, there will be virtue without calamity.”

B. TEXT 2 / “TSHE DBANG”

“However many obstacles may manifest for (the person’s) desires [*bsam lhun?*], there will be virtue without calamity.”

C. TEXT 3 / “BKRA SHIS”

“(Make) *tsha tsha* and give help to the religious community....” [Photograph of text breaks off here.]

CONCLUDING REMARKS: ASSESSING THE DATA

In what way do these natal horoscopes influence the life course of the individual? Given that Tibetans place much stock in astrological reckonings, the question is both valid and interesting. For example, almost everybody in Nubri is aware of his or her birth sign (*lo rtags*) and the corresponding auspicious days (as well as their “contrary planet”—*gshad gza'*—days), which signal times when certain endeavors should or should not commence. The following section will compare the predictions and proclivities recorded at birth with some actual occurrences that the individuals have experienced.

At present, Kun bzang is married to a wealthy man. As predicted, she and her husband possess a large herd of good-quality cattle, as well as a single horse. Thus far, the family’s fortunes have not been erratic. By 1997, Kun bzang had given birth to four sons and three daughters, all of whom are alive except for the youngest daughter. On the one hand, she has exceeded the predicted number of two successful male births, albeit all are quite young and could still succumb to the forces of childhood diseases. On the other hand, it may be significant that, having given birth seven times (some connection between *bar chad bdun* and seven births?), she has requested assistance in obtaining contraceptives. Both Kun bzang and her mother concur that she has given birth to enough children.

Kun bzang is a popular woman in the community, and is considered to be a fortunate person with a “good heart”. She also has a reputation for being generous and exceptionally happy. As for writing and arithmetic, she has acquired neither skill. The final statement regarding remedies, to avoid blacksmiths, is interesting. Smiths in Nubri are considered to be a different class (*rigs*) of persons, and hence are prohibited from intermarrying or carrying on any intensive social interactions with other village residents. The smith is not even permitted to enter the houses of non-smiths. These prohibitions are especially stringent with regard to people of the lama lineage, to which Kun bzang belongs through patrilineal descent.

The significance of 78 as a life expectancy is unknown. There are very few people in the village who actually live that long. Therefore, it is probable that 78 is the maximum extent of her life, and it can be curtailed by several obstacles along the way. Furthermore, it is stated that it will be proper for Kun bzang to wear red clothing in her latter years, and that she will be without a husband sometime after her 48th year. These statements are a prediction that her husband will precede her in death and, as a widow, she should become a nun. In Nubri, as elsewhere in the Tibetan world, it is possible for widows to become nuns (e.g., Havnevik 1989: 151-152; Gutschow 1997: 51).

Tshe dbang, by virtue of being the eldest son in the family, is the rightful successor to his father's position as hereditary lama (*sngags pa*) in their lineage. This may explain the statement that he will have many children. However, while still young his father decided to send him to a rNying ma monastery in Kathmandu, where he has lived ever since. All indications point to the probability that Tshe dbang will never reside permanently in Nubri.

The predictions of his proclivities are not very flattering (strong but stupid, harmless yet useless). The horoscope claims that he will find religion in his 20th year. In reality, he was ordained as a novice monk at an early age. As for having "wealth, merit, and cattle", he currently sends large cash remittances to his parents in the village, so as a monk he has been rather successful from an economic perspective. Cattle, however, are something he will most likely never possess. As a celibate monk who was sent outside of the community, he is excluded from inheriting any of his father's land and bovines. Therefore, there is no real reason for him to return to an agro-pastoral livelihood.

bKra shis is also married to a wealthy man. The prediction of having three surviving sons has yet to be fulfilled. By 1997 she had begotten three children (one son and two daughters), all of whom are alive, and was pregnant with a fourth. At age 28, she certainly has the potential to fulfill her horoscope. Like her elder sister, bKra shis is considered to be a very fortunate woman.

It would be unrealistic to assume that natal horoscopes direct most of an individual's actions during his or her lifetime. Such an assumption represents the fallacy that culture prescribes all facets of behavior. In many cases, *skyes dkar* are stored securely away by parents, and may not ever be consulted by children even after they have grown. For most people of this village in Nubri, it is sufficient to know the birth sign (*lo rtags*) and corresponding auspicious and inauspicious days. Nevertheless, *skyes dkar* are treasured items, the loss of which are sorely lamented.

Some of the direct influences that horoscopes have on an individual's actions are obvious, such as the determination of when to get married or commence a business venture. Yet what about some of the more subtle and indirect influences? Do people keep these predictions and propensities in mind at all times, or just when necessitated by circumstances? This is clearly a topic that warrants further research, as it illuminates an interesting and potentially important juncture between astrological concepts and individual decision-making processes, or more broadly, between culture and behavior.

Notes

1. The authors wish to thank Dr. Dashima Dovchin of Dallas, Texas, and Lha btsan tshe ring of the mGo log village of Khang rgan in Amdo, Tibet, for their valuable assistance and advice. We would also like to thank the lama in Nubri who kindly permitted these documents to be photographed and published. Geoff Childs would like to acknowledge the financial support of Fullbright-Hays and the Wenner-Gren Foundation for the fieldwork undertaken in Nubri from 1995-1997.
2. The most popular source for guiding calculations used by Tibetans in Nubri today is an annually published astrological manual by Khu nu bsTan 'dzin called *Bla ma bsod nams 'brug rgyas lo tho*. The documents studied here follow no single system of astrology; they mix Chinese with Indian systems (there are several of the latter) in an attempt to "cover all bases" and provide data which will be useful in several systems.
3. In societies characterized by low fertility and infant mortality rates, such a statement seems incomprehensible. Yet, in a place where women bear as many as 12 children during their reproductive careers, parents often have difficulty remembering the birth years of each child. *sKyes dkar* often proved invaluable in rectifying this problem.
4. For obvious ethical reasons, all the names used herein are pseudonyms, and the name of the village where the research was conducted has not been given.
5. Actually, the 12th month of the Fire Horse Year corresponds to January, 1967. If this were so, then the next child (Tshe dbang) would have been born a mere seven months after Kun bzang, an extremely unlikely event. In the case of a child born during the latter part of the 12th month of the year, it is common for parents in Nubri to claim that the birth year is actually the subsequent one in the cycle. In this case, the girl's actual birth date is the 12th month of the Wood Snake Year (January/February, 1966).
6. Calling days "Sun Tiger" etc., comes from Nag rtsis. This system was first presented in a text called *Tshe rabs las rtsis*, which is studied at sMan rtsis khang. The text is said to have been composed by Du har nag po, and to have been introduced from China during Khri srong lde'u btsan's time. For brief descriptions of these, see Namkai Norbu (1996: 79-90).
7. This simply means that she was born on one of the days of the month that represents old age and death, the 12 stages of the "dependent originations" or "conditioned productions" which propel ordinary sentient life, and which is called *pratītyasamutpāda* in Indian Buddhist materials. This is yet another indicator, along with the *bla gnas brtsis*, below, astrologers use to link the days of the month with greater processes in life and the cosmos; there are practical (including medical) implications in both calculations. (There are two and a half sets of *rtēn 'brel* days per month.)
8. "Seven *bar chad*" is the total of negative life episodes (serious illness or paralysis; spontaneous abortion or stillbirth; in love but not compatible with the person, or marrying the wrong person; and early death, etc.) that can happen to a man or woman in one life. Thus, saying that someone will have seven is saying that they will have a rather unhappy life. By the structure of the above phrase, some of these *bar chad* may include miscarriages, although even Tshe dbang (a male) will have seven *bar chad* and "many children".
9. These times are especially inauspicious, and for which it will be necessary to perform rites of avoidance and propitiation to prevent disturbances, or during which one simply does as little as possible. As mentioned, some of these are the days of the *gshad gza*, or one's "contrary planet".
10. This is a calculation based on the Kālacakra/*dkar rtsis* "internal astrology". Each month, one's *bla* travels through 30 stations in the body; on the day of the month on which this person was born, the *bla* would have been stationed on one of his

shoulders, indicating a particular power or strength there. There are *bla gnas brtsis* in many medical and astrological manuals, which describe these points: the starting point for a man's *bla* is at the bottom of his left foot; for a woman's, at the bottom of her right.

11. This is the same statement, reworded, that has been interpreted in fn. 10.

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TEXT 1: KUN BZANG

'di nang bo mo kun bzang skyes dkar dge seg 'phel/
 namoḥ mañjuśrīgoṣaya/ rab 'byams rgyal kun mkhyen brtse chu mthongs dbyings/ snang
 byed dbang pho 'jam dpal gzhon nu'i rje/ ma rig ku mu ta gsal sgra dbyangs ma/ 'jam
 dpal yab yum bdag blo dgyes bzhugs nas/ blo gros dri med snang ba tsal du gsol/ 'gro
 rnams las nyon ma rig 'khrul dbang gis/ sngon las phral rkyen phyi nang bar chad dang/
 nad gdon la sogs bzang ngan 'bres bu rnams/ skyes rtsis zab gsang yang snying bkod par
 bya/ rim pa bzhin du thog mar 'di lta ste/ me pho rta lo/ hor zla 12 re za spa sangs/ karma
 khrumd nyi kar pi mo bab na byes khyams zhing/ nyi ma stag/ ra kha kham sme ba 1/ yar
 ngo chu srin khyim/ rden 'brel reg pa/ khru khro gtum che/ tshes tsher don brgyad bar
 chad bdun dang bu bska gnyis/ 'gro la dga'/ 'gro 'dod mang/ rang don yal/ mi don 'grub/
 khong phro che/ spro ni thung/ sems pa bzang/ nor la dar rgud 'ong/ mi la gnod sems
 med/ nga rgyal che/ chung ngus la mgo bo na/ rgyan gos dmar po 'phrod/ rta phyugs
 gang rig bzang/ yig rtsis la mkhas/ lo gsum nas bzhi la dbang thang bskyed/ lo bcu gcig
 bcu drug bco brgyad so drug zhe brgyad rnams la kyen sna re 'ong ngo/ de las grol na
 tshes tshé 78 thub/ ten drog bye dral yong/ nang mi la sdang/ phyi mi la byams/ lha btsan
 skyobs/ son dre dang sa bdag gnod/ lha yi snang/ the rengs gnod/ tshé stod la tshé sme
 skyid/ khrus dang gtsang sbra ma byas na/ blen lkugs skyon can 'ong/ ldog bya ni/ zhag
 gcig dang zhag lnga/ zhag 11 dang nyre 1/ zla ba 1 dang zla 3/ zla ba 8 dang dgu/ lo dgu
 la dog go/ sku rims ni klu la gsol chod yang yang bya/ ro bag khon dang gar tshang
 dzems/ lam phrang dang tsha tsa sgrol ma ton na nye med dge'o//

TEXT 2: TSHE DBANG

'di nang bu tshé dbang skyes skar dge legs 'phel/
 namoḥ mañjuśrīgoṣaya/ rab 'byams rgyal kun mkhyen brtse chu mthongs dbyings/ snar
 byed dbang po 'jam dpal gzhon nu'i rje/ ma rig ku mu ta gsal sgra dbyangs ma/ 'jams
 dpal yab yum bdag blo dgyes bzhugs nas/ blo gros dri med snang ba tsal du gsol/ 'gro
 rnams las nyon ma rig 'khrul dbang gis/ sngon las phral rkyen phyi nang bar chad dang/
 nad gdon la sogs zang ngan 'bres bu rnams/ skyes rtsis zab gsang yang snying bkod par
 bya/ rim pa bzhin du thogs mar 'di lta ste/ me mo lugs gis lo ba dang/ hor zla drug pa/ 22
 re za spa sangs karma rgyal dus ma byor rab stod/ nyi ma sbrul/ spa kha zon 7/ khyim
 karta ten brel sid pa dus mtshong sbrul za kar 'di rnams dzom pa la/ 'di yang thog dmar
 nyi ma khyung pa'i karma la/ dpung mgo la skyes khur po ba/ shes pa rmongs/ ro
 'gyongs/ zas la dga'/ mi la mi gnod/ phan yang mi thogs so/ sems pa ni dkar/ tshé tsher
 bdun bcu don rgyad 'tsho/ bar chad bdun dang bu tsha mar/ kab su byar kha gnod/ tha ma
 blo bur ru shi 'am/ lha sman mo bgo/ 'dre rgyal po gnod/ btsan gyis gngang/ skyid sdugs
 dpyid kha nyi ma 'dra/ 'brang rgyab la rme ba yongs/ btsan la yang yang gsol chod
 gngang/ rta phyugs gos sogs gang rig 'phrod/ lo nyi shu la chos kyang snyed don yang
 'grub/ dge las pyi la phel ba 'ong/ nor ni thob/ grags pa yang che/ nor bsod phyug/ ldog
 bya ni zhag 1 dang 11 dang zla ba 1 dang zla ba lnga/ yang zla ba bdun dang zla ba bcu
 dang/ lo dgu mtshun dog go/ phyugs ma gnyis ldan drug cu 'tsho/ sku rim ni/ sam lhun
 dang lam 'phrang gang mang 'grub na nye med dga'o//

TEXT 3: BKRA SHIS

'di nang bo mo bkra shis skyes dkar yin no/
 namoḥ mañjuśrīgoṣaya/ 'jam dpal yab yum bdag blo dgyes bzhugs nas/ blo gros dri med
 snang ba tsal du gsol/ 'gro rnams las nyon ma rig 'khrul dbang gis/ sngon las phral rkyen
 phyi nang bar chad dang/ nad gdon la sogs zang ngan 'bres bu rnams/ skyes rtsis zab
 gsang yang snying bkod par bya/ rim pa bzhin du thog mar 'di lta ste/ sa bya lo ba 'di/
 hor zla drug pa/ tshes 13/ za nyi ma/ karma snubs/ dus 'byor/ ngud byed/ spar kha ron/
 sme ba 1 dkar/ nyi ma spres/ yar ngo karta'i khyim/ ten 'bres rga shi/ kar 'di rnams dzom
 pa la nyi kar spung go la bab na/ khur bul dga'/ rgyal po dka' gyur mang tsam phob/
 snying chud/ blo kha yangs/ rtse mo la dga'/ tshig mi brtan/ rang thong che/ spro thung/

tshe tsher bdun bcu tsho/ bar chad bdun dang bu bskal gsum/ rbad 'dri skab su gnod/ tha
ma blo dur du shi yong/ lha sman mo snang/ 'dre ni rgyal po gnod/ gnas kab nor sa gang
tong 'ong/ tshe med skyid po 'ong/ gtsang sbra dod po byi gos/ mkhris pa nad sdang po
'ong/ rta phyugs gos gyen gang rig 'phrod/ ldog bya ni/ zhag dun dang zla ba dun/ zhag l
dang zla ba l/ lo l dang lo lnga/ yang lo bdun dang bcu drug/ lo dgu la ldog go/ sku rim
ni/ sa tsa dang dge bdun la skyabs/