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Letter from the Editor

In July of 2009, the IALS held what appears to have been one of the largest conferences the organization has ever held, judging by number of papers and participants. I refer readers to the full conference report by Monisha Ahmed and John Bray, but wish to congratulate all in the IALS and on the ground in Ladakh as well as Jammu & Kashmir who helped make the conference such a success. The conference sparked lively debate in the IALS about topics including but not limited to the constitution, conference venues, future IALS commitments, and publications.

As editor of *Ladakh Studies* and keenly interested in the future of IALS publications, I will mention some key concerns that arose during the conference and that will no doubt be subject of discussion at Aberdeen. The IALS Executive and Advisory Committee held a meeting before the conference began to discuss among other issues, sales of current IALS publications and *Ladakh Studies* in Ladakh, India, and the wider world. There was heated debate on issues such as distribution, access, and ownership of information. Key points of contention included the economics of accessibility/affordability pitted against author or IALS compensation, distribution in bookstores versus web and other sources, and how to raise the profile of IALS and gain IALS membership at the same time.

The conference saw the sale of several dozen books published or written by members of the IALS, with some fraction of the sales going to benefit the IALS. I strongly urge/suggest that we nominate one or two people to coordinate the publication table at all our future conferences so as to most effectively organize the sales and distribution of items that members may wish to sell. The IALS and its members can both benefit from book sales, which are standard fare at most academic conferences. The IALS is now selling its publications in the Leh at Lehling, ABC, Fairdeal, Book Worm, and Student Centre bookstores, among other locations. Currently, we are offering bookstores 25% of sales for each book sold, and 15% for issues of *Ladakh Studies*. Please contact me if you have further ideas for how the IALS can benefit from selling its publications in Ladakh or India. May I remind our readers that IALS publications are for sale on the IALS website. As of late last year, members can download back issues of *Ladakh Studies* going back to issue Nr, 15 (August 2001) at: <http://ladakhstudies.org/lbackissues.html>.

Over the past decade, the IALS has developed a first class website and increasingly prolific set of publications. I sincerely hope the IALS can harness this content and raise its global profile in order to build a sustainable future as an organization. To this end, I welcome letters to the editor or on the IALS blog (<http://ladakhstudies.blogspot.com/>) on this and other topics. As always I am eager to publish new authors in *Ladakh Studies* and look forward to hearing from you if you have articles, essays, or timely letters as well as a blog post on topics related to Ladakh and the IALS.

Kim Gutschow
Williamstown
January 2010

Climate Change and the Challenges of Conservation in Ladakh

Sunder Paul

Introduction

Traditional Ladakhi buildings are constructed with locally available material in harmony with the region's climatic conditions. Domestic houses have thick stone masonry walls at the base, with small windows on the ground floor. Windows on the first floor are a little bigger, and the first floor and above are usually built with sun-dried mud bricks and with a thickness ranging from 1.5 to 2.5 feet. Larger buildings such as monasteries and palaces are built on the same principles. The mud bricks in the upper storeys help to reduce the weight of the superstructure and have excellent thermal properties.

Unlike modern concrete structures, these ancient mud structures remain cool in summer and warm in winter: they are well suited to the extreme variations in temperature in Ladakh, which range from -30°C to $+38^{\circ}\text{C}$. However, unfortunately, old mud structures are unable to withstand heavy rainfall, and in the last 25 years there has been a trend towards much heavier precipitation compared with earlier decades. Mud structures are easily eroded by water and, all too often, parapets and walls have been washed away. Recent changes in Ladakh's climate therefore pose considerable challenges for the conservation of the region's historical buildings. This article begins with a review of current climatic trends, and then discusses possible ways of resolving the problems that result.

Evidence of climate change in Ladakh

In the past 20 to 25 years there has been a trend towards greater precipitation, but the pattern remains highly irregular, and it is still uncertain how long it will continue. For example, in 2002 there was almost no rainfall, although there was a large amount of snow. By contrast, the total precipitation recorded in 2006 was 150mm rain and 232mm snow against an average over 1995 to 2007 of 32mm rain and 215mm of snow according to the records of the Field Research Laboratory (FRL) in Leh. The total rainfall measured during August 2006 was a record high of 150mm, and this led to devastating floods in and around Leh.

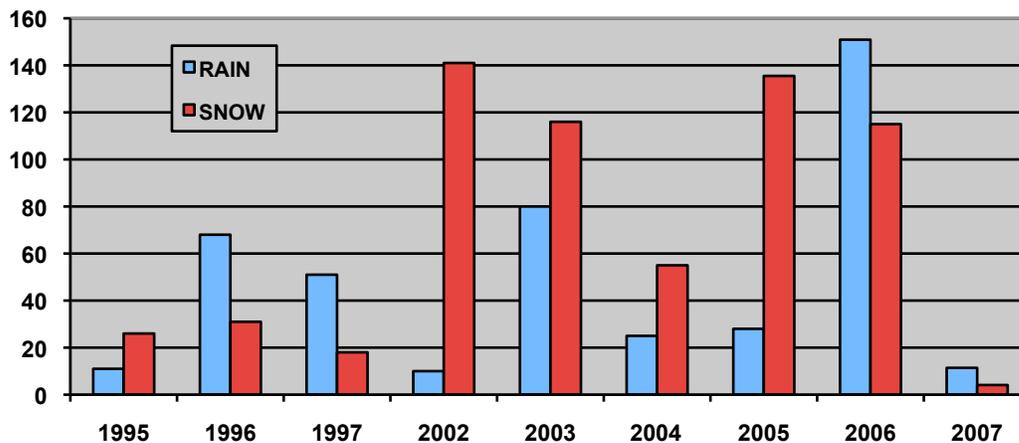


Fig 1. Rain and snow in mm. Source: FRL, Leh

New building and repair techniques create their own problems

As a result of the change in climate patterns, people in Ladakh are now shifting from traditional flat roofs to sloping CGI (Corrugated Galvanised Sheet) roofing, thus compromising with the aesthetics of traditional Ladakhi and Tibetan architecture. In the mid-1980s after a sudden rise in rainfall people started laying polythene sheets between the wooden beams and the top layer of 'mud concrete' on their roofs to prevent them leaking. However, this strategy proved to be unsuccessful as the wooden twigs in the roof started rotting after five to six years because of the moisture retention properties of the polythene.

When constructing new buildings, many monasteries now prefer RCC frame structures instead of traditional mud buildings. They know that cement structures have very poor thermal properties: they become very cold in winter and hot in summer, and are not suited to cold places like Ladakh. People living in cement buildings have even complained about knee and joint pains because of the cold. Nevertheless, it seems that they prefer more water-resistant concrete buildings rather than warm and cosy traditional buildings.

The change in precipitation patterns has also led to a more rapid deterioration in the condition of historic monuments and other important buildings. In many cases, attempts to repair the buildings have also proved damaging, as fear has led their owners and custodians to introduce CGI or RCC (Reinforced Cement Concrete) roofs or cement plastering. One example comes from Alchi: in 2003 the local monks decided to fix a CGI sloping roof to one of its temples in order to protect its priceless wall paintings from heavy rainfall. However, the construction of the roof was against the principle of conservation as it spoiled the traditional look of the monastery, and the ASI therefore persuaded the monks to remove it.



Fig. 2. The CGI roof at Alchi Monastery before its removal.

Possible alternative solutions

For the moment, we may need to adopt a watch and wait policy to see whether current climate trends continue. For example, in the summer of 2008 rainfall was again very low. Nevertheless, it is likely that the conservation of all Ladakh's mud-based structures – both major historical monuments and ordinary houses - will become increasingly difficult in the time to come.

In the field of conservation we always follow the principle of maximum retention and minimum intervention. However, in current circumstances, some kind of intervention may be necessary, and we need to discuss and debate what may be most appropriate. The best approach is likely to be an adaptation of traditional knowledge and skills.

For example, the ASI on its protected monuments has started to waterproof the 'mud concrete' over the roof by adding finer clay with an appropriate quantity of *markalak* (a fine cream-coloured clay which has binding and water retaining properties, and is found near Spituk), and by giving a gentle slope with a number of drainage spouts. This has proved a very useful means of arresting the water seepage, although the process has to be repeated every two to three years.

Preserving Leh palace

The nine-storey Leh palace, which is a protected monument under the care of the Archaeological Survey of India (ASI), is one of the tallest and largest structures in the western Himalayas. It is some 60m wide and 30m high, and is a perfect example of Tibetan architecture, resembling the Potala in Lhasa. It is also a prominent example of the conservation challenges in the region.

The main construction materials are stone, sun-dried mud brick and wooden poles. The foundations on the lower levels mainly consist of thick, cross-buttressed walls of stone masonry, and these continue to the sixth level. The sixth level onwards consists of important rooms and assembly halls, and the royal apartments are on the seventh level. Some rooms also have wall paintings. The windows are big, sun-facing and highly decorated. The flat roof has a nice decorated parapet along the entire terrace. The sixth to the ninth levels are constructed in sun-dried mud brick, and the roofs consist of a layer of rammed earth about 20-30cm thick.

The materials used to build the palace have withstood Ladakh's extreme climatic conditions for the past 500 years. However, especially in the last 25 years, the mud structures have suffered from extensive damage because of increased precipitation. The decay is mainly seen on the parapets, roof, and walls, in the form of eroded parapets, fallen and sunken roofs, and damaged walls with and without paintings.



Fig.3. The roof of the Leh palace before its repair by the Archaeological Survey.

In 1991 the ASI purchased the palace from the Ladakh royal family. After initial survey work, it started to make initial repairs in 1995. In 1998 it launched a major renovation programme in 1998, and this is still under way. When repairing the roof the ASI has followed the strategy outlined above of adapting traditional technologies and materials, and ensuring continuous maintenance every two or three years wherever necessary.

Similar practices can also be adopted by monasteries and even the general public to save Ladakh's built heritage, thus ensuring that we are able to hand it over in its full richness and authenticity to coming generations.

Conservation and livelihoods through Himalayan Homestays

Rinchen Wangchuk

It was a normal affair for the villagers of Ulley to lose some valuable cattle to snow leopards and wolves every year. Yet, it caused them heavy economic losses to the farmers whose livelihoods depend mainly on the animals they rear. But this year Tsewang Norboo and Rigzin Namgyal of the village are happy despite losing a yak each to snow leopards just a few months ago. The reason? They were able to claim the live stock insurance this time. "This is an indirect benefit of Homestays and snow leopards conversation programmes" says Norboo who is very proud of a village-run programme started a few years ago.

Himalayan Homestays is an ecotourism programme that supports local livelihoods. A percentage of its profits is channelled into a village fund that is spent according to the villagers needs to conserve their cultural and natural resources. In Ulley village, the villagers decided to invest their fund into an insurance scheme that compensates such livestock loses. In another remote corner of Ladakh, villagers of Rumbak gather to celebrate the creation of the Argali reserve. Here, the community has voluntarily agreed to regulate livestock pressures in areas used by the small population of Tibetan Argali, also commonly known as Great Tibetan sheep, in the Hemis National Park, hence reducing the competition for pasture resources between wildlife and livestock, and giving conservation of wildlife a level of priority that they could previously never have afforded.

Both of these processes were catalysed by a non- governmental organisation (NGO), the Snow Leopard Conservancy-India Trust (SLC-IT) that has been able to provide tangible benefits to the community linked with community-based tourism (CBT), awareness programmes, and the positive efforts of the Wildlife Department. Ladakh is richly and uniquely endowed with cultural heritage: it has both Buddhist and Muslim sites of great antiquity and the landscape is spotted with fortresses and monasteries from past centuries. In terms of natural heritage, the high altitude cold desert supports a diverse flora and fauna, being home to a few of the Himalayas' most charismatic endangered species, such as the snow leopard. With so much to preserve, it is critical that development be implemented in ways that accommodate and honour this rich culture and biodiversity, and provide fruitful options for local residents.

On the other hand, given such unique cultural and natural heritage, Ladakh has witnessed a quantum growth in the number of tourists who visit these spectacular mountains and valleys. Although income opportunities have increased, they are primarily restricted to urban areas, offering little incentive for rural communities to conserve their irreplaceable natural assets on which this tourism both thrives and depends. Such factors have escalated the substantial income disparities between rural and urban communities, leading to steady out-migration from rural areas to more crowded urban centres. Moreover, these subsistence communities face heavy economic hardship due to livestock depredation by predators like snow leopard, in turn leading to increasing levels of resentment which threaten the future of this as well as other endangered species, and the integrity of the ecosystems in which they live.

Current Policies and Programmes

Recent Government policies seem to show a shift towards promoting rural tourism. With the popularity of CBT programmes like the Himalayan Homestays, government

departments are now looking at directing large amounts of funding into creating several hundred homestays. Though the effort is laudable, there seems to be little regard for the real needs or interests of visitors, both domestic and foreign, or the capacity of host communities which are exposed to new pressures and value systems. Often such programmes implemented on a mass scale have the tendency to lack participatory consultation, proper understanding of social issues, or proper application of the principles of true community based tourism, thus, resulting in products and infrastructure that in the end may negatively impact the social fabric and environment of these fragile mountains and coveted tourist destinations.

The *Ladakh Himalayan Homestays* program (www.Himalayan-Homestays.com) fosters conservation-based and community managed tourism development in remote settlements, through a process of participatory skills development, capacity building and program ownership. It stands out as a decisive example that seeks to be sensitive to both host and visitor expectations without compromising the aspirations of host communities, all the while balancing these concerns with conservation of the area's unique cultural and natural heritage. The Himalayan-Homestays initiative emerged out of a series of brainstorming sessions between SLC and villagers in Hemis National Park on how best to resolve conflicts with snow leopards and other predators that were killing 12% of their livestock annually. Together, these stakeholders developed alternatives that would transform a centuries-old problem into an opportunity.

Villagers decided tourism was an opportunity that had potential and one that was giving them little benefit at the time even though annually some 5,000 visitors were passing through the Park and their settlements. Starting in 2000, with initial assistance from The Mountain Institute and later UNESCO's small grants support, villagers and SLC-IT developed a community based tourism program that would generate income and require minimal capital investment on the part of the villagers. For all participating groups it was an opportunity to develop and demonstrate how an income generating activity such as ecotourism could be fully integrated with wildlife conservation, and more specifically with the protection of the snow leopard, one of the Himalaya's most charismatic and elusive species and an important Ladakhi cultural symbol.

During the workshops that followed villagers defined the Himalayan Homestays in the following way: *"A traditional village-based Ladakhi Homestay would share their traditional way of life and values with visitors, provide traditional food, in an eco-friendly environment that requires little initial investment."*

The physical investment in one homestay is about US \$40, for sheets, buckets, etc., but the providers have to commit to participate in training and skills development. In the six years since the program started, homestay incomes have reached an average of over US \$ 300 per household annually. In this period, the business of Himalayan Homestays has helped transform the perception of a snow leopard from that of a pest to an invaluable tourism asset worth more alive than dead. In order to create a viable community owned and run venture the process involved the following:

1. Community mobilization : Using a highly participatory method of Appreciative Participatory Planning and Action (APPA) developed by The Mountain Institute, that works on appreciative enquiry of building upon strengths;
 - Villagers and other key actors such as tour operators identify potential tourism assets, local resources and skills;

- Based on these assets they are then asked to develop short and long term visions for tourism opportunities;
 - Subsequently these discussions lead to a plan being developed that focuses on mobilizing the internal resources of the various participants.
2. Assessment of client demand: While the idea to start Homestays appealed to all stakeholders, it seemed imperative to gauge visitor needs and interests.
 - A market survey was conducted on over 500 visitors trekking through Hemis National Park in partnership with the private sector to determine visitor preference for stay, food and activities
 - Six out of ten visitors voted their preference for Homestays against other types of organized trekking, tented accommodation and Guest Houses. Likewise the interest for Local food and dry compost toilets were rated high.
 3. Marketing: A partnership between the community, private entrepreneurs and SLC-IT was established to ensure a strong link between business and conservation. We set up a website to reach visitors that were looking for an authentic experience and launched a flier campaign in Leh to target walk-in clients. In the five years, visitor numbers increased from 17 to over 700 visitors by 2006.
 4. Community-wide benefit sharing mechanisms: Rotation systems were set up in each village to enable participation of all interested households. For those who could not cater for visitors in their homes, additional services like trek and nature guiding, offering solar showers and operating parachute cafes offering rest stops and snacks to trekkers (and named for the origin of the tent-like structure they are built beneath) were developed. From the start, it was agreed that all payments for homestay services would be made by visitors in cash directly to the provider, thereby avoiding situations where agents, guides and others would become middlemen in ensuring payments to villagers.
 5. Conservation Funds: A system was set up whereby each household would contribute 10%-15%(in few cases) of earnings from tourism into the village conservation fund. This fund would be used by the community every year for a village level project that they all agreed would be beneficial to conservation of natural and cultural resources.

Benefits to Host Communities and Visitors

From a mere 17 visitors, who stayed with four families in its first year of operations, the number has risen to 700 visitors in about 100 families spread across 20 villages of Hemis National Park, Sham, Zangskar and Spiti (the latter in Himachal Pradesh). Similarly, in 2004, the Ecotourism and Conservation Society of Sikkim (ECOSS) started their version of Himalayan Homestays. In Ladakh, Homestays were first set up in 2002 in an important snow leopard area in Hemis National Park, with visitors coming through tour operators in Leh. Based on its success, within two years the operations spread to five other villages in Hemis, seven in Sham and four in Zangskar, and by 2006 through a partnership with a Spiti based NGO called MUSE the Homestays expanded to five additional villages of Spiti, all in prime snow leopard habitats

Over 4,000 visitors passed through these routes with little or no benefit to the locals. But, over the last few years, villagers have worked hard to earn their share from the income from tourism. And income from Homestays more than doubled in most villages, especially the remote and poorer villages of Sku, Rumbak and Ulley as they are also located in the prime snow leopard habitat. Women who comprise the majority of

homestay providers (and in some cases work as local guides, and who receive the cash payments) felt that the income from Homestays has made a significant change in their lives. The income has given them greater decision making powers at home that they did not have before. With the ability to exercise decision-making power over economic resources, a majority have used the money to send their children to better schools in urban centers. In other households, providers such as Yanjor, bought additional pack ponies to augment his meager income from weaving.

Participation in the Homestays has strengthened the sense of pride local people have in their culture, lifestyles, and surroundings plus provided opportunities to interact with people from other countries. As Skarma Lungstar pa from Yangthang village says, *"I was born in this valley and lived as a farmer all my life here. I hated it. Now that visitors come from distant places and appreciate our mountains and culture it makes me proud to be a Yangthang pa."*

The result of the above participatory processes has resulted in a combination of experiences for the visitor that include learning about Ladakhi and other cultures, nature treks with local guides, eating traditional cuisine, and enjoying Ladakhi hospitality, thus providing an authentic Himalayan experience that they have been thirsting for. Aron Hejdstron from Sweden is one such satisfied visitor who wrote about his visit *"Excellent!! This was my true Himalayan and Ladakhi Experience."* Likewise Marcia & Dave Reck from United States described their experience as *"Good food and interesting introduction to Ladakhi village life. Thank you, Padma and don't worry about your English. Just keep practicing."*

Although it is difficult to see the snow leopard, the visitor experience is built around the habitat in which they live and the people with whom they share the land, thus providing an opportunity to also educate visitors about true eco-tourism, wildlife conservation, and sustainable development. In addition to this Homestay incomes have enabled positive attitudinal change amongst locals towards predatory animals, seen by the fact that where snow leopards were once considered hated predators, villagers now claim that *"wild animals are the ornaments of our mountains."*

Conclusion

The success of the whole initiative has been involvement of private entrepreneurs such as tour operators in the process, and the strong partnerships between them, local communities and the facilitating NGO. Without a viable business for communities the conservation actions that have resulted from the project would not have been possible. Today, the communities have moved from first protecting only snow leopards to creating reserves for highly threatened ungulates like the Tibetan Argali that directly compete with their livestock for the limited rangeland. While Ecotourism has wide and contested definitions, many of the people involved with Himalayan Homestays have taken pride in local culture, engaged in positive interaction with visitors, while learning to conserve threatened species, fragile ecosystems, and local culture.

**Dieter Schuh. 2008. *Herrscherurkunden und Privaturkunden aus Westtibet (Ladakh)*. Monumenta Tibetica Historica. Abteilung III. Band 11. Halle: International Institute for Tibetan and Buddhist Studies. 475 pp., illus. Price: 98.50 Euros. Available from: www.tibeinstitut.de
Reviewed by John Bray.**

This publication makes an essential and long-awaited contribution to our sources for the history of Ladakh between the late 17th and the early 19th centuries. It contains an edited collection of 69 legal documents. The oldest dates from the reign of King Nyi ma rnam rgyal (r. 1694-1729), and there are further documents from each of his successors until Tshe dpal don grub rnam rgyal (r. 1802-1837). They provide valuable insights into numerous aspects of pre-modern Ladakh, including the kingdom's taxation structure, its relations with neighbouring states, and much that is of local interest to specific regions.

The documents were originally collected in the early 20th century by Joseph Gergan (1878-1946), the Moravian minister and Bible translator. In 1976, Joseph's son S.S. Gergan edited and published his history of Ladakh under the title *Bla dvags rgyal rabs chi med gter*, and this lists many of these texts among its sources. Luciano Petech, who benefited from Gergan's work, likewise refers to them in his *The Kingdom of Ladakh* (1977).

In 1978 Dieter Schuh visited S.S. Gergan in Srinagar, and subsequently invited him to the University of Bonn. Schuh was able to photograph Gergan's collection and to benefit from his advice when first studying the documents. This book is therefore the long-term outcome of their collaboration. Gergan passed away in 1981 and, as Schuh comments in his introduction, the long delay before the book took its final form was not originally intended. However, the eventual result reflects the benefits of his own greater expertise following further researches since the 1980s into related areas of Tibetan and Himalayan history.

The texts

The majority of the documents – a total of 46 – consist of royal charters, mostly concerning grants of land or taxation privileges. Three documents are official letters, including one from an unspecified Dalai Lama to Ngag dbang 'brug rgyal, who is described as a 'Ladakh munshi'. Four documents are private contracts which have been confirmed by the rulers of the time; and the remaining 11 consist of other private contracts and miscellaneous agreements. For each document, Schuh presents:

- a short description and summary, together with cross-references to Gergan (1976) and Petech (1977) where applicable;
- a Romanised transliteration;
- a German translation; and
- high-quality, black-and-white photographs of the originals, including close-ups of the seals.

The documents are arranged according to Gergan's original numbering. However, Schuh also gives a separate table of contents arranged by category and date. The book includes a set of maps, and a particularly valuable glossary of names and specialist terms.

The charters reflect a shared official style. They begin by citing the sources of the King's authority: he is often described as a *chos rgyal po* or *dharmaraja* who can therefore claim religious as well as temporal legitimacy. The list of addressees reflects the official social and political hierarchy. These typically include the *mkhar dpon* (castle administrators), *va zir* (wazirs), *drag shos* (mid-ranking aristocrats), *'go pa* (village headmen), *krang pa* (junior officials of uncertain function) and *chibs dpon* (stable masters) of a given region. Many of these titles are familiar to later generations as house and family names. For example, Ribbach (1940, 1986) describes the semi-fictional life history of a member of the *drag shos* family in Khalatse who married a daughter from a *chibs dpon* house in a neighbouring village.

The main body of the text of each charter typically describes what the beneficiary has done to earn his grant of land and taxation privileges. It then specifies the location and nature of the land and taxation privileges. The charters continue with a warning to all that they must rigorously abide by the king's edicts or face dire punishment. They conclude with the date and place of issue, which is usually the palace in Leh.

The photographs of each text are clearly reproduced, and make it possible to study the original script in detail. On pp. 455-472 Schuh displays a glossary of standard abbreviations, with examples extracted from the texts, and this will no doubt be of particular value to future scholars studying similar texts. He also provides enlargements of the official seals. The great majority of these are either in the form of symbols or represent variations of the Tibetan and 'Phags pa scripts: the exception is the seal of one O ma chig pa (p. 378) who was involved in a land dispute in the early 1770s, and whose seal uses the Persian script.

Military campaigns

Many of the land grants were made as a reward for distinguished service in time of war, typically in Baltistan:

- An early example is a charter from 1698 which awards Ngag dbang don grub a set of fields in Pe pe (near Alchi) following his service as an archer in a war against Shigar (pp. 268-273).
- Similarly, in 1762 bKra shis from Nubra took part in another campaign against Shigar and distinguished himself by destroying the watchtowers of Kartaksho, taking the fort of Narsa, and capturing two sets of prisoners (pp. 273-280).
- A third example among several others is a charter from 1817 (pp. 43-66) which gives a detailed description of the exploits of No-no bSod nams bstan 'dzin of Nubra in a series of military campaigns in Baltistan between 1802 and 1815: he was rewarded with grants of land in both Leh and Nubra.

While Baltistan comes up most frequently, two of the charters refer to a conflict in Mustang in 1723/24 (pp. 70-83, pp. 186-197).¹ The minister Tshul khirms rdo rje had accompanied the Ladakhi princess Nor 'dzin dbang mo to Mustang where she was to marry the local ruler. However, Lo was caught up in a conflict with Jumla, and the ruler was captured and held in the castle at Kagbeni (sKag). Tshul khirms rdo rje managed to

¹ On this episode see also: Francke (1926: 228-235); Petech (1977: 89-90).

lead a counter-attack to release the captives and secure a peace treaty with Jumla. For this he was awarded land and taxation privileges in Suru-Kartse.

Diplomatic initiatives

Other documents refer to diplomatic initiatives. For example, a charter from 1707, only part of which survives, rewards an unnamed emissary who had been sent to Lhasa during a period of internal conflict in Central Tibet (pp. 400-406). Despite these difficult circumstances he was able to ensure the safe arrival of the diplomatic presents from Lhasa to the king of Ladakh.

A later emissary, rDo rje g.yul rgyal, was sent to Kashmir in 1803 (pp. 307-315). He managed to resolve a dispute which had led to the closure of the passes linking Zangskar with Kashmir. The ruler of Kashmir had sent the king a robe of honour as well as the rice produced in a *jagir* (landed estate) in the Kashmir valley that had been awarded to Ladakh. rDo rje g.yul rgyal's reward was a land grant in Stok.

Taxation privileges

Taxes were typically paid in kind or in the form of labour obligations, many of which had a distinctly local flavour. Here are some examples:

- In 1718 bSod nams lhun grub was rewarded for his military services with a grant of land and exemption of tax and labour obligations (pp. 87-98). The taxes from which he was exempted included providing supplies of butter, delivering liquid manure in spring, transport of lucerne (alfalfa) in autumn, and gathering dung (presumably for fuel).
- In 1764, Nono dBang rgyal was granted rights to the medicinal plants of the mountains and lower land of Suru, and well as court fees and income from customs duties on wool, woollen blankets and felt (pp. 186-197).
- In 1777 Ngag dbang rgya mtsho from Zangskar was exempted from an range of taxes and labour obligations including war service, hunting assistance, transport of corn, levies of cattle and flour, compulsory purchases, rounding up of donkeys, extra work, extra portorage, beer for *mdzo*-drivers and so on (pp. 229-233).

The documents also point to cases of resistance against taxation and labour obligations. For example, in 1759 King Tshe dbang rnam rgyal sent a letter to the castellan (*mkhar dpon*) of Hanu complaining that the local landowners were not fulfilling their portorage duties, and threatening to revoke their privileges (pp. 360- 364). In 1782 King Tshe brtan rnam rgyal issued a general edict (pp. 389-394) after his predecessor's abdication following protests against excessive taxes. The edict acknowledged past oppression, and announced a reduction and regularisation of the tax system.

Muslims in Ladakh

Not surprisingly, Muslim names appear most frequently in the texts referring to Suru-Kartse, Dras and Chushot. In one of the Chushot texts (pp. 344-345), a Muslim called A-smig Khan shares with No-no Blo bzang rgyal mtshan the role of administrator of the local monastery's property. Muslims also appear in two more specialist roles:

- In 1763 (pp. 330-334), A-min mKhan is mentioned as the Ladakhi emissary responsible for carrying gifts as tribute to Buddhist dignitaries in Central Tibet. The word for 'tribute' is *lo phyag*, and this appears to be a reference to the regular Lopchak (*lo phyag*) missions from Ladakh to Lhasa, which carried gifts and letters for a wide range of religious leaders in addition to the Dalai Lama's government. This suggests that Muslim court traders were in charge of the practical administration of the Lopchak missions in the 18th century as they were in the 19th and 20th centuries.
- In 1780-81 (pp. 281-285), A-sa-lam was awarded land in Leh on which to build a house as a reward for his services as a silversmith. According to Petech (1977: 112), who cites the same text, this was a reward for his services in minting silver coins.

Topics for future research

Schuh has himself written a further paper (2008) drawing on these documents to discuss new insights into the history of 18th century Baltistan. Future scholars will likewise be able to use the collection to explore other aspects of Ladakhi history in greater detail. Potential topics should include not only the themes introduced above but also, for example, the language used in the documents, and the design and meaning of the seals.

The publication of Gergan's collection also prompts a further question: are there still similar documents that are yet to be studied? Anecdotal evidence suggests that there is in fact a good chance of further discoveries. As an example, Schwieger (2005: 161-174) reports on a set of texts that he was able to find in Heniskot (He na ku). Pirie (2007: 117) reproduces a photograph of a 17th century document exempting two Photoksar households from taxes. I understand from Gulzar Hussein Munshi that the Central Asian Museum in Kargil has recently acquired a further such document from Suru-Kartse. Schuh's excellent publication should stimulate us to locate, document and analyse more of these important historical texts before it is too late.

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Reviewed by John Bray

Our late IALS colleague Peter Marczell was best known for his studies of the Alexander Csoma de Kőrös (1784?-1842), the Hungarian scholar who served as one of the pioneers of Tibetan and Ladakhi studies. In this book he documents the life and travels of László Berzenczey (1820-1884), another Hungarian who – like Csoma – travelled to Central Asia in the hope of discovering the origins of the Hungarian race. The book appeared in 2007, the year that Peter died, and it therefore constitutes one of his final contributions to Central Asian studies.

Like Csoma, Berzenczey was born in Transylvania. As a young man he participated in the 1848 Hungarian revolution, and then spent several years in exile in – among other places - the US, Hong Kong and Turkey before returning to his homeland in 1862. He was imprisoned for five years on account of his revolutionary past, and then made a brief return to parliamentary politics before retiring in disillusionment.

In 1873 Berzenczey again set out in his travels, hoping to fulfil a long-held ambition to explore the ‘cradle’ of the Hungarians in Central Asia. He travelled via St Petersburg to Kashgar in Eastern Turkestan (now Xinjiang). Between 1864 and 1877, Turkestan was controlled by a local Emir, Yakub Beg. At the time of Berzenczey’s visit, the British in India were hoping to build up their diplomatic relationship with Yakub Beg as a means of countering Russian expansionism. Berzenczey therefore found himself caught up in Anglo-Russian rivalries, and it is this that justifies the reference to the ‘Great Game’ in the book’s sub-title. He was eventually able to leave Turkestan by travelling south over the Karakoram pass to Ladakh and on to British India.

Marczell presents a 26-page introductory section explaining Berzenczey’s personal background in the context of wider political and social developments in mid-19th century Europe. The main part of the book consists of a series of ten articles by Berzenczey himself, which were published in the *Times of India* in 1874, and describe his journey from Russia via Kashgar to Ladakh and Lahul. These articles together run to 122 pages, and appear in book form for the first time. Marczell has carefully annotated the text, and presents extracts from British official records concerning Berzenczey in the Appendix.

Berzenczey was at pains to stress that the motive for his journey was a purely personal desire to trace the beginnings of the Hungarians’ historical migration from Central Asia to Europe. However, it is scarcely surprising that the Kashgarians viewed him with a degree of suspicion. Berzenczey added to the confusion with his apparent inconsistency in describing himself variously as a Hungarian, a Magyar, and an Austrian (in his capacity as a citizen of the Austro-Hungarian empire). He was detained near the border on suspicion of being a Russian spy, but eventually managed to secure his release by appealing to F.D. Forsyth, a senior British official who was then leading his second diplomatic expedition to Kashgar.

Forsyth was one of the main British proponents of an expansion in the trade from British India via Ladakh to Turkestan.² He played an important role in the history of Ladakh in that he was one of the two British signatories of the 1870 Commercial Treaty with Kashmir: this was the agreement which set up the Treaty Road through Leh, and led to the deployment of the British Joint Commissioners to Ladakh. The 1873 expedition was a major enterprise, and Forsyth's personal ambitions depended on a successful outcome. It is not surprising that he too regarded this previously unknown traveller with a certain wariness.

Berzenczey himself seems to have overplayed his hand by sending a message to Forsyth claiming to be an old acquaintance, even though the two had never met. Forsyth nevertheless managed to have Berzenczey released. He refused to allow him to travel to India together with his own mission, but provided him with an Indian attendant, two ponies, a tent and provisions so that he could make his own way to Ladakh. Berzenczey was grateful for Forsyth's aid, but disappointed to be held at arm's length. He later complained that Forsyth's policy towards him had been "painful and humiliating" and "by no means far-sighted."

Berzenczey reported a widespread sense of oppression in Turkestan – "It would take too long to enumerate the cruelty of this monster called Yakoob Beg" - and was delighted to leave it, notwithstanding the rigours of the Karakoram pass. Like other travellers, he noted the trail of skeletons – mostly deceased pack animals but including one human skull – on the path to Ladakh. He records a special note of gratitude to W.H. Johnson, an English official who served the Maharaja of Kashmir as *wazir* of Ladakh in the 1870s. Among other kindnesses, Johnson raised his spirits near Saser by sending him a *munshi* bearing "a bottle of sherry, a bottle of brandy, a tin of preserved sausages, and one of herrings." Berzenczey comments that "no priest making his offering with the chalice did ever more fervently utter his thanksgivings than did I with my sherry bottle in my hand."

Berzenczey writes in a lively, opinionated style, no doubt reflecting the journalistic aspirations of his original *Times of India* editors. The main value of his account lies in his status as one of the very few Western travellers to record first-hand observations of Yakub Beg's Turkestan. In doing so, he sheds light on the wider geopolitical scene in which 19th century Ladakh was embroiled. Though scarcely a profound writer, he is always entertaining. We should drink a toast to the memory of Peter Marczell – in sherry, brandy or Tokaji wine – for his work in restoring another engaging Hungarian traveller to the historical record.

² For the background to Forsyth's ambitions see: Arik Moran. 2009. "A Project of Imperial Importance": the Palampur Fair and the Kangra Tea Industry, 1867-79." In *Mountains, Monasteries and Mosques. Recent Research on Ladakh and the Western Himalaya*, pp. 117-130 Edited by John Bray & Elena de Rossi Filibeck. Supplement No. 2 to *Rivista degli Studi Orientali* 80 (New Series).

14th IALS CONFERENCE REPORT, LEH 2009

Monisha Ahmed and John Bray

The 14th IALS conference took place in Leh from 16th to 19th July. This was the fourth IALS conference to be held in Leh, and the first in the Grand Dragon Hotel. As with similar events in the past, it was notable for the diversity of the participants' national and academic backgrounds and its relaxed atmosphere, combined with stimulating discussions both inside the conference rooms and on the fringes.

More than 60 papers were presented at the conference by a wide range of scholars who between them represented Ladakh and other parts of India as well as Austria, the Czech Republic, France, Germany, Italy, Switzerland, the UK and the US. The number of papers and the variety of topics is an indicator of the continuing health of Ladakh studies, and the creativity of scholars working in the area. One of the most encouraging features of the conference was the large number of papers by younger as well as more experienced Ladakhi scholars. Shri Ghulam Hassan Khan, Ladakh's Member of Parliament, also mentioned the need to encourage younger Ladakhi scholars when he briefly attended the conference on the third day.

Keynote address

The keynote address was by Salman Haidar, the grandson of Hasmatullah Khan who served in Ladakh as a Jammu & Kashmir government official in the early years of the 20th century, and was the author of *Tārikh Jammūn, Kashmīr, Laddākh aur Baltistān* (Lucknow 1939). Mr Haidar is himself a distinguished former diplomat whose postings included a stint as Indian Ambassador to Bhutan from 1980 to 1983 and, during his visit to Ladakh, he was particularly keen to visit Stagna monastery because of its historic links with the Drukpa Kagyupa sect in Bhutan. Mr Haidar's other postings included periods as Indian Deputy High Commissioner (1987-1991) and High Commissioner to the UK (1998), Ambassador to China (1991-92), and Foreign Secretary (1995-1997). He mentioned that he had previously visited Ladakh for a series of briefings before leaving for China, and had been given a 'warm reception' by the local Tibetan community who mistook him for the Chinese ambassador to India.

In his address, Mr Haidar discussed his grandfather's work in Ladakh, and his affection for the region. Hashmatullah Khan's history remains an important source both because of its extensive use of oral tradition – much of which is now lost - as well as documentary records. He had become a personal friend of the Italian scholar Giotto Dainelli, who first visited Ladakh in 1909, and had visited him in Italy after completing the *hajj*. In retirement, he passed on his reminiscences of Ladakh to his grandchildren. Hashmatullah's personal legacy in Ladakh includes the construction of an irrigation canal in Kargil which still exists.

Papers

The conference programme gives an idea of the breadth of contemporary Ladakh Studies. For the first time the conference was arranged in parallel sessions, thus allowing more time for discussion, but also presenting many of us with difficult choices. As in previous conferences, History of Art was well represented with sessions on Alchi, Buddhist Art, Restoration and Planning. On 17th July, the CIBS welcomed us to lunch at their Choglamsar campus, and we were able to view a selection of excellent

photographs of Alchi, which have been displayed in an exhibition in New Delhi, and are shortly to be exhibited in Mumbai. The restoration and conservation of Ladakh's art, architecture and material culture likewise remains an important theme.

Other aspects of Ladakhi religious, social and political heritage were discussed in two panels on history, and a third on Buddhist nuns. The origin and concept of 'Bhoti' was reviewed in the language panel, and a session on anthropology/ethnography looked at topics ranging from sacred trees to monastic dance and the cultural significance of Pa-ta Gonbo in the Nubra valley.

Ladakh's natural environment and contemporary health issues were discussed in a series of panels on wildlife, food diversity and resource management, climate change and women's health. These served as a reminder that Ladakhi culture itself rests on distinctive and at times fragile ecological foundations. Decisions on how to manage the Ladakhi environment impinge on contemporary politics and social change. Current political and development issues were discussed in a series of panels on politics and on development, media, education and tourism.

Films

This was one of the first IALS conferences that included a number of films as part of the conference programme. The films were either shown grouped together under themes, interspersed with relevant papers or stand-alone screenings. In recent years many Ladakhis have become actively involved in acting and film production, and there is now a small but dynamic local film industry in Ladakh. Some of the more popular films that have emerged are 'Delwa' (directed by Dorjay Wangchuk Mogol and T Angdu Lonpo) and 'Migchu' (Zangpo Sakti and Stanzin Gya).

Most of the films screened were documentary and covered topics such as the status of Buddhist nuns ('Shadow of Buddha', Heather Kessinger, 2009), climate change and the impact of globalization ('Living With Change - Voices from Ladakh', World Wildlife Foundation, 2009 and 'Taming the Dragon', Robert ffolkes and Namgyal Thangthong, 2009). One film – 'The Culture of Here' (Abdul Nasir Khan, 2007) – focused on Ladakh's trading history and material culture. Others were from the genre of docu-drama: 'Das Alte Ladakh' ('The Old Ladakh', Clemens Kuby, 1986), 'Thin Ice' (Håkan Berthas, 2007) and 'Behind the Ice Wall' (Peter Getzels and Harriet Gordon, 1995). Two films screened were commercial cinema – 'Frozen' (Shivajee Chandrabhushan, 2007) and 'Las Del' (Dorjey Wangchuk and Wangdus Saspol).

The film screening began with an introduction to films in Ladakh by Ravina Aggarwal, who looked at the impact of both Bollywood and Hollywood films on the region and discussed Ladakh's nascent film industry. All films and subsequent discussions were presented by directors, actors, or others involved in the production.

Dinner and cultural programme

On 16th July the Central Institute of Buddhist Studies (CIBS) generously hosted a dinner for conference participants at the Grand Dragon Hotel. The evening began with Morup Namgyal, Ladakh's foremost singer, song-writer, and dramatist, reciting songs, followed by a performance of the Leh branch of the Jammu & Kashmir Cultural Academy. The evening was graced by the presence of Leh's District Commissioner, Shri Ajit Kumar

Sahu, and the Chief Executive Councillor of the Ladakh Autonomous Hill Development Council, Shri Chhering Dorje. The CIBS also arranged a lunch for conference participants on the second day of the conference.

General meeting and Excursions

The IALS General Meeting took place in two sessions: the first on the opening day of the conference introduced the proposed revised IALS constitution. The second session, which took place on the final day, provided for discussions of future plans as well as elections to the Executive and Advisory Committees (see separate reports on the meeting and on the constitution). The main part of the conference concluded with a dinner at Leh's renowned 'Tibetan Kitchen' on the evening of 18th July.

On 19th July, conference participants had a choice between two excursions. The first was led by the Tibet Heritage Foundation, and involved a walking tour of the Old Town of Leh. Our guides gave a detailed explanation both of the past history of the town and of contemporary efforts to restore its ancient buildings, and adapt them to modern uses. The second tour was led by Dr Phuntsog Dorje, and involved a short coach trip outside Leh. Phuntsog began by explaining the iconography of the well-known rock sculpture below the gonpa and castle in Shey, and then took us to the ruins of the former Nyarma monastery on the far side of Thikse. A third trip was organised by Dr Tsering Phuntsog to Leh's Pashmina processing plant to see the process of cleaning and carding the fibre.

Acknowledgements

Many people came together to help make the conference a success and we are thankful to all of them for their support. The first is Dr Nawang Tsering and CIBS for agreeing to collaborate with IALS for the conference. We are grateful to Chhering Dorje, Chief Executive Councillor, for supporting our application for funding to the State Tourism Department and to the latter for agreeing to support us. For his help in Leh we are thankful to Nisar Hussain, Assistant Director Tourism, as well as to Saleem Beg, former Director General Tourism, for his very helpful advice.

We would like to thank the J & K Cultural Academy, especially Nawang Shaksपो, the Director of the Academy's Leh office, for arranging the cultural programme on the first night of the conference. To the management and staff at the Grand Dragon Hotel we are most appreciative of the good facilities they offered us, their hospitality and attentiveness to satisfy all our demands. We are also thankful to those who helped us organise the post conference trips, mainly Tibet Heritage Foundation, Phuntsog Dorje and Dr Tsering Phuntsog. To Wangchuk Fargo we are thankful for the use of his office in the days leading up to the conference and for help organising accommodation and transport.

To members in the IALS committee we would like to acknowledge the support and help of Francesca Merritt, Tashi Morup and Ghani Sheikh. We couldn't have done it without them. We thank Ravina Aggarwal and Kim Gutschow, who joined the President and Secretary on the Review Committee, for their hard work in going through all the abstracts; and Kaneez Fathima for encouraging women from the college in Kargil to attend. We are indebted to Sunetro Ghosal for much practical help and support at many levels.

We look forward to seeing as many of you as possible in Aberdeen in 2011.

14th IALS COLLOQUIUM . 16th – 19th JULY 2009, Leh, Ladakh. Grand Dragon Hotel

16th July, Thursday

9-11 OPENING SESSION

Welcome Address – IALS Secretary / President / CIBS Principal

Patron – Tashi Rabgyais

Keynote Address – Salman Haidar

10.30 – 1.00

ALCHI – CHAIR: Dr Nawang Tsering

Christiane Amina Papa-Kalantari, *King Pehar and the Politics of the Bro-clan – New Perspectives Regarding the Origin, History and Function of a Local Male Protector in Ladakh and Western Tibet around 1200.*

Gerald Kozicz, *Some Notes on the Architectural History of the Alchi Sumtsek.*

Holger Neuwirth and Christian Luczantis, *The Development of the Alchi Temple Complex, an Interdisciplinary Approach.*

Thupstan Norboo, *Mangyu Enclave, a Living Testimony of Indo-Tibetan Culture in Ladakh.*

POLITICAL DEVELOPMENTS IN LADAKH – CHAIR: Ravina Aggarwal

Mona Bhan, *Refiguring Rights, Redefining Culture: Hill-Councils in Kargil, Jammu & Kashmir.*

Nasir Munshi, *Working of Autonomous Councils in Indian Federalism with special reference to Ladakh Autonomous Hill Development Council, Kargil.*

Radhika Gupta, *Hill Council Elections 2008: A Mirror to Kargili Society?*

Tashi Morup and G. M. Sheikh, *Devolution of Panchayati Raj Institution in Ladakh (J&K).*

2.20 – 3.50

FILM – Visual Culture

Das Alte Ladakh ('The Old Ladakh', Clemens Kuby, 90 minutes), presented by Ravina

Aggarwal

ENVIRONMENT/WILDLIFE – CHAIR: Tashi IDawa

Pankaj Chandan, Nisa Khatoon and Phuntsog Tashi, *Conservation and Management of High Altitude Wetlands of Ladakh.*

Col R. T. Chacko, *Threats to the Black-necked Cranes Breeding in Ladakh.*

Blaise Humbert-Droz, *Tackling the Changthang's Environmental Crisis – A Turning Point?*

4.10 – 6.10

FILMS – *Living with Change – Voices from Ladakh* (WWF, 19 minutes), presented by Stanzin Dorjai.

Taming the Dragon (Sir Robert Folkes and Namgyal Thangthong, 45 minutes), presented by Sir Robert Folkes.

The Culture of Here (Abdul Nasir Khan, 30 minutes), presented by Gulzar Munshi.

HISTORY I – CHAIR: John Bray

Abdul Ghani Sheikh, *Leh through the ages: 10th to 20th Centuries.*

Roberto Vitali, *The Introduction of Tsong kha pa's Doctrine in the Region of River Sindhu: A Study of its Secular Implications.*

Phuntsog Dorjay, *Pre-Islamic Heritage in the Kargil areas of Ladakh.*

Bettina Zeisler, *trölces yang rhtsikces: Ladaksi rhnyingpe lorgyusi magdan*

Deconstruction and Reconstruction: Foundations for the Early History of Ladakh.

17th July, Friday

9.00 – 11.00

HISTORY II – CHAIR: Janet Rizvi

John Bray, *August Herman Francke's Pioneering Research on Ladakh: Historical Perspectives and Future Directions.*

Elena De Rossi Filibeck, *A Research Report on the Ladakhi Wedding Songs kept in the IsIAO Institute, Rome.*

Christian Jahoda, *Oral and Festival Traditions of Western Tibet and their Historical Relationship with Textual Materials: Some Comparative Perspectives.*

ANTHROPOLOGY/ETHNOGRAPHY – CHAIR: Sophie Day

Nawang Tsering Shakspo, *Sacred Trees (Iha-chang).*

Krystof Travnicek, *Acculturation and Innovation in Tibetan Buddhism: A Study of Contemporary Indian (Ladakhi) Cham Rituals in the Global World.*

Sonam Wangchuk, *The Cultural Significance of Pa-Ta Gonbo in the Nubra Valley.*

11.15 – 12.45

BUDDHIST ART – CHAIR: Roberto Vitali

Heinrich Pöell, *The Wood Carvings of Lhachuse and their Art - historical Context.*

Kurt Tropper, *The Inscription in the Village Temple of Kanji.*

Kristin Blancke, *Mural Paintings in the Chenrezig Lhakhang in Lamayuru: the Bar-do Thos-grol Illustrated on a Wall.*

FOOD DIVERSITY AND RESOURCE MANAGEMENT – CHAIR: Pascale Dollfus

Dr Tsering Phuntsog, *Rangeland Management and Livestock Production System in Changthang, Ladakh.*

Dorje Angchuk and Shashi Bala, *Common Property Resource Management through Local Institutions in Ladakh: A Conceptual Framework for Research.*

Juliane Dame, *Local Production, Regional Policies and New Markets: Food System Transitions in Ladakh.*

12.45 – 2.15 Lunch and Exhibition of Photographs of Alchi

Central Institute of Buddhist Studies, Choglamsar

2.15 – 4.15

LANGUAGE – CHAIR: Nawang Tsering Shakspo

Konchok Tashi, *Bhoti: the Origin, the Concept, the Ideology, the Usage & the Change with Reference to Leh, Ladakh.*

Sonam Phuntsog, *Old Manuscripts of Ladakh.*

Veronika Hein, *Oral and Festival Traditions of Western Tibet: A first look at some Counting and Alphabet Songs from Spiti.*

CLIMATE CHANGE – CHAIR: Sir Robert ffolkes

Joseph T Gergan and Renoj J Thayyen, *Some observations on Glacial Lake Outburst Floods (GLOF) in the Ladakh Mountain Range.*

Dr Mohammed Darokhan Deen, *Improved Green House–An Innovative Agriculture Tool to Produce Vegetables in Winter in Trans Himalayan region.*

Tundup Angmo, *Impact of Climate Change on Local livelihoods in the Western Himalayan Region of Ladakh and Lahaul & Spiti.*

4.30 – 6.30

FILM-Frozen (Shivajee Chandrabhushan, 107 minutes), presented by Ravina Aggarwal.

WOMEN'S HEALTH – CHAIR: Kim Gutschow

Kim Gutschow and Dr Padma Dolma, *Maternal Mortalities and Moralities: The Power of Ethnography.*

Jennifer Aengst, *Pronatalist and Pro-family planning?*

Sara Smith, *The Domestication of Geopolitics: Policing Marriage and Fertility in Leh*.

18th July, Saturday

9.00 – 11.00

MATERIAL AND VISUAL CULTURE – CHAIR: Phuntsog Dorje

Pascale Dollfus, *Masks and Masking*.

Ajaz Hussain Munshi, *The Story of Silk and Silk Route*.

Monisha Ahmed, *Exploring the Place of Dress in Ladakh*.

Sophie Day, *Imaging Ladakh: Repatriating Research Data from the early 1980s*.

RESTORATION AND PLANNING – CHAIR: Christian Luczantis

John Harrison, *Conservation in Leh Old Town: the Munshi House*.

Wolfgang Heusgen, *WANLA-Temple: Renovation of the double roof in 2008*.

Martin Vernier, Laurianne Bruneau and Quentin Devers, *Bronze Age in Ladakh: New Petroglyphs from the Nubra Valley*.

Andre Alexander, *Three Models for Heritage Conservation in Ladakh*.

11.15 – 1.15

HALL 1

BUDDHIST NUNS – CHAIR: Monisha Ahmed

Lauren Galvin, *Seekers of Enlightenment in Female Form: The History, Practices and Vision of the Nuns of Khachodling Nunnery, Zangskar*.

FILM - *Shadow of Buddha* (Heather Kessinger, 72 minutes).

CONTEMPORARY DEVELOPMENTS – CHAIR: Nasir Munshi

Calum Blaikie, *The Commodification of Amchi Medicines in Contemporary Ladakh*.

Simon Ozer, *Mental Problems in Ladakhi Youth in Relation to Modern Culture*.

Gurmet Dorje, *Indifference towards Buddhist Women*.

Stanzin Tonyot, *Governmentality and Religious Conflict in Leh District, J&K*.

2.15 – 4.15pm

FILMS *Thin Ice* (Håkan Berthas, 58 minutes), presented by Stanzin Dolkar.

Behind the Ice Wall (Peter Getzels and Harriet Gordon, 50 minutes), presented by Kim Gutschow.

DEVELOPMENT, MEDIA, EDUCATION AND TOURISM – CHAIR: Tashi Morup

Rinchen Dolma, *Death at Infancy – Need for a Sustainable and Accountable Press in Ladakh*.

Padma Chozom, *Educational Development in Ladakh*.

Salomé Deboos, *Tourism Influences in the way to view oneself belonging to one Community*.

Jonathan Demenge, *“We are Puppets in the Hands of Nature”. Road Construction, Migration and the Transformation of People-environment Relationships in Ladakh*.

4.30 – 6.15

FILM- *Las-del* (Ladakh Vision Group, 105 minutes), presented by Tsering Angdu.

HEALTH – CHAIR: Kaneez Fathima

Rais Akhtar, *Environment and Disease in Leh Town*

Dr. Kacho Akbar Khan, *Preventable Hearing Loss among Children in Suru Valley, Kargil*.

T Stanba, A Davis, T McElroy, J Dadul, C Hunt, and C Larson, *Understanding Disability in Ladakh through Qualitative Research: Are Ladakhi Communities ready to meet the needs?*

IALS General Committee Meeting.

Sunday, 19th July---Trips to Old Town, Rock carvings at Shey and Nyerma, Pashmina Plant

Publication of Papers from the 13th IALS conference in Rome, July 2009.

John Bray

A volume of selected papers from the history and culture panels at the Rome conference has now been published. The publishers have set the price at 245 Euros and the book can be ordered online at: www.libraweb.net/.

Mountains, Monasteries and Mosques. Recent Research on Ladakh and the Western Himalaya. Edited by John Bray & Elena De Rossi Filibeck. Supplement No. 2 to *Rivista degli Studi Orientali* 80 (New Series). Pisa & Rome: Sapienza, Università di Roma, Dipartimento di Studi Orientali. ISBN: 8862271883. ISBN-13: 9788862271882.

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- Shahzad Bashir— Nūrbakhshīs in the History of Kashmir, Ladakh, and Baltistan: A Critical View on Persian and Urdu Sources.
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- Pascale Dollfus – Who are ‘Those of the Black Castle’? Discussing the Past of a Nomadic Group Inhabiting the Southeastern Edge of Ladakh.
- Elena De Rossi Filibeck— Wedding Songs from Wam le.
- Erberto Lo Bue – Notes on Sky-burial in Indian, Chinese and Nepalese Tibet.
- Poul Pedersen –Traditionalism and Cosmopolitanism in the Life of a Modern Ladakhi: Abdul Wahid Radhu and Marco Pallis.
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- Sonam Wangchok – Sacred Landscapes in the Nubra valley.

15 trains proposed on Leh-Bilaspur route

New Delhi, April 25, 2009: Daily Excelsior

The ambitious and strategically important Leh-Bilaspur rail link proposal gains momentum with railways finalising the feasibility report of the project. Six passenger trains and nine goods trains are being proposed to run daily between the proposed 498 km long Leh-Bilaspur section in the feasibility report.

"The feasibility report of Leh-Bilaspur rail link project is almost ready and it will be submitted to Railway Ministry shortly for scrutiny. After the scrutiny, the report would be sent to the Planning Commission before being sent to Parliament for final approval," said a senior Railway Ministry official involved with the feasibility study.

The feasibility study of Leh-Bilaspur rail link project, carried out by railways, has estimated that 6,000 passengers are expected to travel daily in the section, once the line is operational in this difficult terrain. On the freight front, the feasibility report has taken into account the possibility of carrying 3.92 million tonnes - mostly foodgrains, steel, sugar, oil, iron and cement - in a year. The proposed rail project linking Bilaspur in Himachal Pradesh and Leh in Jammu and Kashmir will have 20 stations including Chhibbrin, Sundar Nagar, Bhangrotu, Mandi, Kullu, Manali, Mulden, Pang and Jarapa. According to the report, the Leh-Bilaspur project is estimated to cost about Rs 22,000 crores.

Spl allowance for employees working in Ladakh demanded

Leh, May 4, 2009: Daily Excelsior

Coordination Committee of All Ladakh Employees Association had urged the Government to provide special regional allowance to the employees working in Ladakh region. Members of the Coordination Committee in a meeting with the employees from State Health department including doctors, discussed various issues related to the admissibility of special allowance to the state government employees working in the Ladakh region under the purview of 6th Pay Commission's recommendation. The meeting unanimously decided to stress upon the Government to approve and grant the special regional allowances to the employees working in Ladakh on the pattern of Central Govt employees. They also criticised the Government on SRO-93 and HRA issue.

High altitude wetlands of Ladakh under severe threat

May 07, 2009: American Chronicle

While the threat of global warming has alarmed the entire world community since the past few years, back home in India it has been threatening the very existence of high altitude Himalayan wetlands in general and wetlands of Ladakh in particular. Ladakh has three main high altitude wetlands of Pangong Tso, Tso Morari and Tokhar which have been witnessing massive tourist activity thus threatening these wetlands.

"Major challenges to the high altitude wetlands of Ladakh include unplanned and unregulated tourism, tourist season coinciding with peak biological activity, infrastructure, tremendous grazing pressure, lack of awareness among the stakeholders, emerging threat of climate change and lack of coordination among various developmental agencies," said Pankaj Chandan, India Coordinator, Himalayan High Altitude Wetlands Conservation programme while speaking at an extension lecture on the theme 'Conservation and Management of Himalayan High Altitude Wetlands with a Focus on Black-necked Crane', organised by the Friends of Ladakh Society, University of Jammu, J&K in collaboration with The Vijay Suri Foundation at the Seminar Hall of DSRS, Social Sciences Block, University of Jammu here today.

He said that the Himalayan high altitude wetlands of J&K not only support the unique biodiversity in the region but are also source of livelihood for the local communities. At the regional level these wetlands also act as source of major rivers originating from the regions and supports billions and billions of people in the downstream regions. Forty per cent of the world's population is dependent on water coming from Himalayas, he added. Enumerating few challenges before the conservationists working in areas like Ladakh, he said high altitude areas are very tough and difficult to work in.

The working season is very short; conservation outcome also depends on the political situation. He said ownership of the conservation activities should be given to the local communities. Conservation activities should be related to economic incentives and conservation should also help in improving the livelihood of poor and vulnerable communities. Chandan who has worked extensively on the Himalayan high altitude wetlands which are one of the most unique ecosystems in the world and he has been managing WWF-India's High Altitude Wetland Conservation project in the states of J&K, Himachal Pradesh, Uttarakhand, Sikkim and Arunachal, said high altitude wetlands were crucial for biodiversity and for sustainable economic growth not only locally but also at a river basin and regional levels. These, he said, regulate micro-climates immense livelihood, cultural and spiritual significance He said the WWF Wetland projects started in Leh in year 2000 with a stakeholders meeting at Leh which followed by various activities planned at three wetlands of Ladakh Tsomoriri, Tsokar and Pangong Tso. Chandan added that two more sites were added in 2004 which were Hanle Marshes and Chushul Marshes. This followed major WWF conservation actions and field presence at Leh, Tsomoriri and at Tsokar including Target Oriented Education and Awareness Activities, Publication of Resource material, Capacity Building Programmes for Stakeholders, Community Based Tourism Activities, Scientific Documentation of the High Altitude Wetlands and Institutional Mechanisms Evolved.

What is most interesting is the initiative taken by the WWF India for the conservation and management of Ladakh high altitude wetland is that it has started involving Indian troops at the wetland sites "That is amazing but we have been doing it successfully now. We are involving troops in Avifaunal Surveys, keeping records at the specific locations, for regular garbage cleanliness campaigns, distributing posters and other resource material developed by WWF and other organizations," he said. "Training workshops for officers of the armed forces are being organized. One training programme after every alternate year is being organized in Ladakh for gthe Indian Army, ITBP, Indian Air Force Border Roads Organization and Jammu & Kashmir Police. The process of training the officers has been institutionalized. Many officers who were trained in these training programmes are contributing in Conservation in other parts of India as well," he added. Besides, there are regular training programmes for tour operators. One training programme is organized every year for tour operators. Organizations like Bombay Natural History Society are also coming forward to help in these training programmes. Tour operators in Ladakh are regularly participating in various conservation activities. Annual cleanliness of the camping sites is organised every year by the tour operators. Besides Himalayan Car Rallies in wetland areas have been stopped with the help of local tour operators.

The presentation also gave an overview of the Black-Necked Crane which is a state bird of the state of Jammu & Kashmir and uses these high altitude wetlands as its breeding ground. Speaking on the occasion, Professor Anita Charak Billawaria, Secretary, Friends of Ladakh Society, University of Jammu, who is also heading Centre for History and Culture of Jammu and Ladakh regions, University of Jammu, said that the Friends of Ladakh has been working relentlessly for the past few years in the field of

art and culture. She said that "Friends of Ladakh" is a group of people who share common interests about Ladakh. The Centre for History and Culture of Jammu and Ladakh Regions, University of Jammu is the nodal agency for this group while The Vijay Suri Foundation (TVSF) is a social organization working in the field of art, culture and languages.

She said that the Society would be organizing many activities in the near future including the Ladakh food festival.

Professor Jasbir Singh, Department of Economics, University of Jammu who is the joint secretary, Friends of Ladakh, University of Jammu, while presenting a formal vote of thanks, said FoL was started with three objectives. One of these was creating awareness among people, students and communities regarding preservation of art and culture followed by participating and conservation. He said with this lecture which focused on adopting conservation strategies to protect our precious ecosystem of which we are an integral part of, Friends of Ladakh has achieved its third objective. Earlier, Dr Kavita Suri, member, Friends of Ladakh introduced the speaker to the audience. The lecture was attended by a number of students, researcher and teaching community of the University including Dr Anupama Vohra, Prof VD Singh. Dr Anju Thapa, Dr Vishwa Raksha, Dr Niharika, Dr Hema Gandotra, Dr Sharda Sharma, Prof Suman Jamwal, Dr Sham Narayan, Dr Munir Alam, SK Gupta, retd chief engineer, Lt Col Biplav Nath, Mahesh Kaul, Lalit Gupta, Sandhya Dhar and many others.

Kargil's Hassan stands Out in JK

Srinagar, May 16, 2009: kashmirobserver.net

An independent candidate and former rebel of the National Conference, Ghulam Hassan Khan, impeded a clean sweep by the ruling coalition in Jammu and Kashmir, defeating a Congress heavyweight in Ladakh to become the only contender to buck the trend in the state.

Before today's verdict, the coalition partners had represented the constituency all the nine times, with Congress winning five and the NC the remaining elections.

Phuntsog Namgyal, the Congress candidate this time, who had won the seat on several occasions, lost by a convincing margin, paving the way for the majority community in the rugged mountain region to find a voice in the parliament again.

Khan, who had been backed by the Shia clerics from the influential Islamia School of Kargil in this election, had represented the seat in 1999 as the NC candidate, but had lost to Congress nominee, Thupstan Chhewang, in 2004.

In 1967 and 1971 midterm polls, the Ladakh Parliamentary seat was represented by Kaushuk Bakula of the Congress. In 1977 elections, the seat was won by Parvati Devi of INC while as in the midterm 1980 Parliamentary elections, the seat was won by P. Namgyal, independent. In 1984, 1989 and 1996 elections, the seat was continuously won by Phunsog Namgyal on INC ticket. In 1998, the seat was won by Syed Hussain of NC while as in 1999, the constituency was represented by Hassan Khan of NC. In last Assembly elections Kargil and Zanaskar assembly segments were won by NC candidates Qamar Ali and Feroz Ahmad Khan while Leh went to Nawang Regzin of Congress and independent Tsetan Namgyal made it to assembly from Nobra constituency.

Govt increases rice, wheat quota for Leh district

Srinagar, May 26, 2009: Daily Excelsior

In a significant decision, the Government has increased the annual ration quota of rice to 46,500 quintals and wheat/ Atta to 45,000 quintals for rationees of Leh district against the existing quota of ration.

This decision was taken here today in a high level officers meeting of Consumer Affairs & Public Distribution (CA&PD) department held under the chairmanship of Minister for Consumer Affairs & Public Distribution and Industries & Commerce, Surjit Singh Slathia. The meeting reviewed over all supply and stock position of essential commodities of Ladakh region. It was revealed that at present sufficient stock of essential commodities are available there. Member Legislative Assembly Nobra Tspan Namgyal, Executive Councillor (CAPD) Stanzin Delek, Secretary CAPD K. B. Jandial and Director CAPD Kashmir division, besides other senior officers attended the meeting. The meeting was informed that to meet out the demands of sugar and K. oil in Leh district 7500 quintals of sugar and 30 lakh liters of K.oil would be made available for the rationees.

Speaking on the occasion, the Minister stressed upon the concerned to ensure adequate supply and proper stocking of essentials in the district. He asked for proper distribution of ration through the department outlets to the consumers and instructed for framing of checking squads for ensuring frequent market checking to avoid any hoarding and black marketing.

2-day film festival organised in Leh

Leh, May 28, 2009: Daily Excelsior

Two-day Ladakh Environment Films Festival, organised by J&K State Pollution Control Board in collaboration with Toxic Link, New Delhi, commenced here today. The Chief Executive Officer, LAHDC, Leh, Chhering Dorje was the chief guest on the occasion. In his address, Chhering Dorje expressed thanks to the State Pollution Control Board, Leh branch for arranging the programme on the important theme of environment. He emphasised the need for proper use of natural resources and maintain eco-balance. DFO, Leh Dr Balaji, who is nodal officer gave details about objective of the festival which was attended among others by students and citizens. Different environment issues were discussed.

CEC Leh allots portfolios

Leh, June 11, 2009: Daily Excelsior

Chief Executive Councillor of Ladakh Autonomous Hill Development Council (LAHDC) Leh, Chhering Dorje today allotted the portfolios to three newly inducted Executive Councillors. Phunchok Stanzin has been allotted the portfolio of Executive Councillor Agriculture, Dorje Stanzin as Executive Councillor Education and Tsering Angchuk as Executive Councillor Health. Earlier, the CEC handed over the appointment order and letter of allotment of portfolios to the three newly inducted Executive Councillors. The Executive Councillor Minorities Affairs, Mohd Khan and Councillor Phyang Jigment Namgyal were also present on the occasion. It is pertinent to mention here that three Executive Councillors namely Dorjey Motup, Tsering Norboo Lampa and Stanzin Delik tendered their resignation recently which was accepted by the CEC on June 9.

Format approved to detect irregularities

Leh, Kargil LAHDCs accounts to be audited

Jammu, June 17, 2009: Daily excelsior

For the first time since their inception, the accounts of the Ladakh Autonomous Hill Development Councils of Leh and Kargil will be audited to ensure financial discipline by detecting irregularities, violation of rules and expenditure beyond budgetary provisions.

The Ladakh Autonomous Hill Development Council of Leh was framed in 1995 while the Hill Council of Kargil came into being in 2003 and both these Councils have been receiving financial assistance of crores of rupees from the State Government under Plan and Non-Plan heads.

The financial assistance from the State Government is directly credited into the Special Council Funds from where the allocation is being made for different sectors. But since their formation, all the expenditures of these Councils have been lying unaccounted thereby leaving enough chances for financial irregularities, violation of financial rules and expenditure beyond provisions.

The successive State Governments never paid any serious attention towards audit of accounts of these Councils which is evident from the fact that separate format for preparation, maintenance and final presentation of accounts of the Councils, which is required under rules and adopted in almost all such Councils in the country, was not approved till the end of 2008-09 financial year despite the fact that accounts of the autonomous bodies are required to be tabled in the Legislature, authoritative sources told the EXCELSIOR.

"The concerned authorities of Leh Hill Council brought formats adopted by several other Councils in the country on their own and presented the same before the Finance Department a number of times during the past 15 years but everytime the format was rejected for not being in consonance with the requirement of Leh and Kargil Councils", the sources said.

Now after nearly 15 long years since the formation of first Hill Council in the State, a format for preparation, maintenance and final presentation of accounts of LAHDC Leh and Kargil has been approved by the State Finance Department recently, the sources disclosed, adding the approved format is on the pattern of that adopted by Karbi Anglong Council in Assam.

Following the approval of format, both the Councils have sought the assistance of Comptroller and Auditor General of India (CAG) for development of proper software so that current accounts are computerised and linked with previous accounts, the sources said, adding the issue was also discussed with visiting Deputy CAG, who assured to depute accounting experts to help the accounts staff of both the Councils.

"For accountability and transparency, auditing of the accounts is very important and necessary but we were hapless as Government had not adopted format", Chief Executive Councillor of LAHDC Leh Chhering Dorje said when contacted.

He hoped that with the approval of format the Government will also sanction staff so that Chief Controller of Finance and Internal Audit Officer of the Council could get assistance in preparation of accounts of Council as per the approved format.

Ansari first V-P to visit Kargil

Srinagar, June 21, 2009: The Hindu

Mohammed Hamid Ansari today became the first Vice-President of the country to visit the mountainous Kargil district, where he took stock of development work under progress. Ansari was given a rousing welcome in the frontier district of Ladakh region on his arrival at the airport. He was accompanied by Governor N N Vohra and Chief Minister Omar Abdullah. The Vice-President had arrived here yesterday on a two-day tour and had participated in the 17th annual convocation of the University of Kashmir. After his arrival, Ansari met various deputations of religious, political and social organisations and enquired about development projects underway. Ansari addressed soldiers outside the airport and lauded their valour. The road to Kargil Circuit House, where Ansari stays, was adorned with colourful buntings and students waved national flags to welcome the dignitary.

NC bags both LAHDC seats

Kargil, June 22, 2009: Daily Excelsior

National Conference today bagged both the seats of Ladakh Autonomous Hill Development Council (LAHDC) Kargil. From Parkachik constituency, Syed Baqir Razvi of NC defeated Independent candidate Syed Hassan by a margin of 609 votes. Syed Baqir Razvi secured 1451 votes while Syed Hassan got 842 votes. Out of 2328 polled votes, 35 were rejected. Similarly, in Silmo constituency, Mohammad Mussa of National Conference defeated Independent candidate Ghulam Hussain by a margin of 1305 votes. Mohammad Mussa secured 1962 votes while Ghulam Hussain got 657 votes. Out of 2643 polled votes, 24 were rejected. These seats had fallen vacant due to election of Councillors Feroz Ahmad Khan and Aga Syed Ahmed as Members of the State Legislature.

Tiger Hill in Kargil to be developed as tourist destination

Mumbai, July 06, 2009: Hospitality Biz India.com

According to a PTI report, The Jammu and Kashmir Tourism Department wants to promote Tiger Hill and Tololing as tourist destinations. Plans are in pipeline to develop infrastructural facilities in Drass, which was the main epicentre for the Kargil war. The ministry plans to set up hotels along the national highway connecting Srinagar and Leh from where Tiger Hill can be viewed. Local hotel owners and shopkeepers have welcomed the government's proposal and are optimistic that tourism will pick up once Tiger Hill and Tololing are opened for tourists.

Dirty air, lack of water threaten Ladakh

Leh, July 14, 2009: The Times of India

Ladakh is no longer pristine. Rising temperatures are drying up glaciers in this trans-Himalayan cold desert and generator smoke from the power-strapped towns across the rugged mountains in northernmost India are eating into the fragile ecosystem, destroying its sparse green cover.

"The effect of climate change is very high in the mountains. More than 10 percent of the glaciers have melted and at the most I give Ladakh another 30-40 years, if measures are not taken to save the fragile ecosystem and conserve water," Sonam Gorjyes, director of the Ladakh Ecological Group, said. The signs of change are apparent in the topography.

Barely 15 km from crowded Leh lies a desolate stretch of white sand dotted with nearly 50 small Buddhist shrines at the foot of a mountain, next to an ancient palace of the king of Ladakh. A decade ago, Bollywood badshah Shah Rukh Khan and actress Monisha Koirala smouldered on the exotic stretch in an emotionally-packed shot in Mani Ratnam's hit movie "Dil Se".

Ten years on, the little bend along the river Indus is home to a settlement, shacks, a tourist spot and acute water scarcity. In the district headquarters, Leh, the scene is even more alarming. Depleting ground water, ghetto-like buildings, an explosion of hotels, guest houses, motels, eateries and bazaars that run on diesel generators from noon till dawn, and a profusion of SUVs and cars belching noxious fumes make for a visitors' nightmare.

The pungent smoke of the diesel first hits the eyes and then the nose as one enters the town. Coupled with the thin oxygen cover at an altitude of over 3,500 metres, the process of breathing stabilisation and altitude acclimatisation takes longer than the mandatory 24 hours. "Do not move for at least 36 hours and roll up the windows of your vehicle," instructs the taxi driver with an anti-pollution shield covering his nose and mouth.

At least 40 percent of people in the town working outside homes cover their faces to avoid the diesel smoke -- which does not dissipate easily in the thin air. The construction of flush toilets in hotels, army bases and modern apartments have added to the water woes because the water used cannot be recycled owing to the absence of recycling systems, eco-experts rued. "The water system in Ladakh is snow-fed. Precipitation is less than 40 mm a year. So, most of the villages and towns, including Leh, is dependent on the melting snow. Statistics compiled by the Indian Air Force shows that temperature of Ladakh has risen by one degree Celsius over the last 35 years which is alarming for the region," said Gorjyes, whose group has been working for the last 25 years to promote renewable energy in the area. The average humidity in Ladakh is below 40 percent.

A group of green NGOs met here in April to discuss climate change. The report of their deliberations, published by the UN organisation for mountain ecology, ICIMOD, said 35 percent of the glaciers in the region will disappear by another 20 years and temperatures across the Tibetan and trans-Himalayan region will rise by 2.5 degrees Celsius by 2050. The Himalayas have around 45,000 glaciers.

The boom in tourism, the lifeline of this ancient trading post spread across 97,000 square km along the Himalayan and Karakoram Silk Route, is accelerating degradation, local eco-tourist operators said. According to department of wildlife officials who met the operators for the first time June 30 in Leh to discuss curbs on tourism to save Ladakh's environment, "75,000 tourists visited the district in 2008 and the number would go up by 2009-end".

Ladakh, said Jigmet Thakpa, chief conservator and wildlife warden of the district, "boasted of a wide biodiversity with 36 mammals, 309 species of birds, 370 species of butterflies, 11 reptiles and 22 types of fish found in the streams. "But they have to be protected. We are trying to change to the nature of tourism in the countryside by building 300 homestays in the state with women's self-help groups and have restricted indiscriminate use of water and littering." The district has just been brought under the purview of the Non-Biodegradable Material Management Handling and Disposal Act (2007) passed by the Jammu and Kashmir government. The notification was issued May 14.

"Women's groups are monitoring the imposition of the ban on non-biodegradable material across the district. The situation is alarming. All the small glaciers are gone," said filmmaker Stanzin Dorjai Gya, whose movie on Ladakh, "Living With Climate Change", has been screened worldwide. Laments divisional forest officer of Leh B. Balaji: "The whole world is focussing on islands, while high altitude cold deserts like Ladakh are being ignored. The crops are in peril due to locust attacks from China. It might result in a famine-like situation any time."

LAHDC to revive ancient traditions to boost tourism

Srinagar, July 15, 2009: PTI

In a bid to promote tourism and attract both domestic and foreign tourists, the Ladakh Autonomous Hill Development Council (LAHDC), Kargil, is making efforts to revive the ancient tradition. Executive councilor tourism Punchok Tashi on the concluding day of the two-day Kargil Tourism Festival said that Kargil has a rich potential of multi-tradition and culture of different tribes like Shina, Dard, Purki, Balti, Ladakhi and Kashmiri and efforts are being made to promote their culture and tradition. Tashi lauded the efforts of state tourism department for successful conduct of such event to promote tourism and to preserve age-old tradition of the area. For the first time artists from other states also participated in the festival.

Army-police row over lake in Leh

New Delhi, July 19, 2009: Daily Excelsior

A piece of land near the picturesque Pangong Lake in Jammu and Kashmir, frequented by hundreds of foreign tourists, is at the centre of a legal battle between the police and civil administration and the Army over its ownership. The dispute was sparked as police secured a non-bailable warrant against three Army officials including an officer of Major General Rank from Chief Judicial Magistrate in Leh for allegedly manhandling civilian officials, who were returning from Pangong Lake after demolishing the alleged illegal structure erected by the Army in 2005. This prompted the Army authorities to take a stay order from Jammu and Kashmir High Court besides moving an appeal for quashing of FIR.

The Chief Judicial Magistrate of Leh had issued non bailable warrants against Major General Manvendra Singh (the then Brigadier), Colonel M P Erray and Major S Dabbas earlier this year for allegedly man-handling the then Sub-Divisional Magistrate of Nyoma Ali Raza and two other officials. The SDM, upon his return to Leh, had filed a complaint with the police which registered a case against the three officials under section 34 (common intention), 109 (punishment for abetment), 186 (obstructing a public officer from performing duty), 341 and 342 (wrongful restraint) and 506 (criminal intimidation).

Army spokesperson of Udhampur-based Northern Command D K Kachari said, "The land in question has been an operational location of the Army since 1962. There was a difference of opinion on the fencing of a certain portion of the land between the local civil administration and military authorities. Unfortunately, the issue could not be resolved despite efforts by the local military authorities with their civil counterparts and led to an impasse."

Col Kachari said an FIR was filed by the SDM Nyoma against the Army officers for alleged intimidation.... Writ Petition 561A Cr PC No 76/2009 and Cr MP No 158/2009 has been filed at Srinagar High Court on June 18, 2009 by the Army for quashing the FIR.

"The High Court has given a stay order against further police probe and the case is presently sub-judice," Col Kachari said in an email response to queries.

The SDM, in his complaint, had said they had visited Pangong lake to demolish a shed erected for Army officers on a land that belonged to the State tourism department. However, upon their return, the Army officials, deployed in 114 Infantry Division, detained the officials for nearly 12 hours. The SDM claimed that he was kept standing on the road along with two of his officials and the Army officials allegedly took away the debris of the demolished structure with them. Repeated summons by the police to ensure presence of these Army officials failed to yield any results following which a non-bailable warrant was issued.

Pangong lake is situated at a height of about 4,250 m (13,900 ft). It is 134 km long and extends from India to China. Two thirds of the length of the lake lies in China. During winter, the lake freezes completely, despite being saline water. An Inner Line Permit is required to visit the lake as it lies on the Sino-Indian line of actual control. (PTI)

Lights, Camera, Action in Ladakh

July 21, 2009: Indian Express

At 12,000 feet above sea level, the wind is brutally cold as it whips across the market place in Leh. But a crowd has gathered outside the cinema hall, for the premier of Las-Del (Karmic Connection). After all, Ladakhi cinema's favourite heroine Stanzin is making a comeback after a two-year sabbatical and the audience cannot wait. Made on a budget of Rs 15 lakhs, Las-Del is Ladakh Vision Group's most expensive film but as

long as the movie is a tear-jerking love story, the producers are confident of having a hit on their hands. "I don't know why the Ladakhi people like to cry so much while watching a film," remarks Stanzin, in the documentary film *Out of Thin Air* by filmmakers Shabani Hassanwalia and Samreen Farooqi, who have traced the growth of the vibrant industry of Ladakhi local cinema.

"When we first went to Ladakh in 2006, we wanted to make a film different from the exoticism of the place. So we stayed away from the stereotype — the bare, lunar landscape with monasteries, maroon robes and echoing wind," says the duo who founded Hit and Run films in 2008, a Delhi-based film production house. It was at the Leh marketplace where Hassanwalia, 28 and Farooqi, 30 discovered a riveting subject: local film posters fluttered like flags everywhere, and led them to discover the busy, independent film industry of the region. "We met David Sonam, a hotel owner at Leh and he told us about Ladakhi films, shot on video, released in the local cinema halls," says Farooqi. Further meetings led them to the Ladakh Vision Group and the film industry, a motley crew of teachers, monks, homemakers, taxi drivers who came together six years ago to make films in their local language, using locals as actors and in spite of the barren landscape and the bitter cold, their own locales. From November to May, Ladakh is quiet and reeling under the harshest winter experienced on Indian soil. But that is also that time of the year, for the past six years, when a local film is released and runs to packed halls. The story is the same as it is in Bollywood: Boy meets girl, they sing and dance till tragedy ensues and the viewers wait with bated breath for a happy ending. But the essence of each film is completely Ladakhi.

"They want to see themselves on screen as opposed to the conventional Bollywood faces with whom they have not one facial feature in common. And yet, the same Bollywood dance and story is desirable, glamorous: it's how most of us understand the notions of love, family and loss," says Hassanwalia. So the next time you're headed to the region for a break from Delhi, revel in the movies that are made against all odds, of a people who will grow green patches to replicate Yashraj type shots and will even create a sarson ka khet in the middle of a lunar crater.

Dance festival promotes national integration in Kargil

Kargil, July 23, 2009: ANI

A colourful dance festival, featuring artists from all parts of the country, was recently organised here by the Indian Army to mark the 10th anniversary of the Kargil war and to acknowledge the help and cooperation of the people of Kargil.

Artists from all over the country came together to perform and spread the message of unity and integration. Bamboo dance of Mizoram, the very lively 'Bhangda' from Punjab, martial arts from Assam, were all part of the festival.

The Indian army believes that the people of Kargil have been very helpful during all the wars that India has seen, the dance festival was a way to acknowledge this help.

"The people of Kargil have helped and cooperated with the army in all the wars, from 1948 to 1999, so we wanted to create a strong interface between the people and the army. We also wanted to entertain them and promote integrity," said Brigadier Amarjeet Singh, Indian Army.

The artists were enthusiastic and believed that such efforts help connect people and should be encouraged especially in a country that is so diverse.

"When we all come together in programmes like these, we interact and get a chance to know each other. We are sending a message of love and integrity through this programme," said Keval, a dancer from Punjab.

Located in the Ladakh region of the state, Kargil is near the line of control (LOC) between India and Pakistan. An armed conflict between the two countries flared up here in 1999.

7 Councillors quit LUTF

Jammu, July 29, 2009: Daily Excelsior

Seven Councillors of Ladakh Autonomous Hill Development Council (LAHDC), Leh today resigned from Ladakh Union Territory Front (LUTF) and resolved to form a separate group to continue fulfilling obligations towards their respective constituencies in particular and people of the district in general.

These Councillors are Tsering Angdu from Martselang, Tsewang Tundup from Basgo, Sonam Dorjet from Lingshed, Dorjey Namgyal from Temisgam, Sonam Tsering from Chushul, Nawang Norbu from Nyoma and Chotar Tsering from Korok.

In a joint statement, these Councillors said that they have decided to quit LUTF due to inefficiency on the part of Chief Executive Councillor Tsering Dorjey as well as LUTF party leadership. "The Council, under the chairmanship of Tsering Dorjey, has not been able to do justice to the mandate given to it by the LAHDC Act and the people of Ladakh", they added.

"The Council has not only failed to provide necessary direction to the development process in the district but also virtually lost control over the administrative machinery as well", they said, adding "though LUTF stands for securing UT status for Ladakh region yet during the past four years, the party leadership didn't take any meaningful step for this cause".

These Councillors further said that some officials were trying to cause harm to the provisions of LAHDC Act pertaining to its control over matters concerning allotment, occupation and use of land within the district but the Council was unable to resist and deal with these conspiracies.

The LAHDC Act provides for holding one meeting of Executive Council in a month and a meeting of general council in three months but no serious attention is being paid towards convening such meetings and this has been affecting the Council's decision making process, they further said, adding during the past two years, all decisions of the Council are being made by a group of selected few with complete disregard to democratic norms.

Survey work for construction of rail link to Leh begins

New Delhi, July 30, 2009: news.chennaionline.com

The remote Ladakh region is all set to be connected with the railway network with the government today saying the survey work for the project has begun following its sanction.

"Survey for construction of rail line between Bilaspur (Himachal Pradesh) to Leh (Ladakh) has been sanctioned and the survey work has been taken up," Minister of State for Railways K H Muniyappa said in the Lok Sabha in a written reply. He said broad gauge line will be laid connecting Bilaspur to Leh.

This would be the second ambitious project in Jammu and Kashmir connecting the state with the rest of the country. The other being the Kashmir rail link project.

MoT sanctions funds to develop Kargil as a tourist place

July 31, 2009: travelbizmonitor.com

The Ministry of Tourism (MoT) has sanctioned the following infrastructure projects in Kargil during the Eleventh Plan till date: development of tourist facilities in and around Kargil (2007-08) with Rs 484.47 lakh; development of Drass-Panikhar (Kargil

Development Authority) (2007-08) with Rs 241.70; development of Drass-Sankhoo as a destination (Kargil Development of Authority)(2008-09) with Rs 472.32. In a written reply to the Lok Sabha, Kumari Selja, Union Minister of Tourism said that development and promotion of tourism is primarily the responsibility of the state governments/Union Territory Administrations.

Selja added that the MoT extends Central Financial Assistance under the scheme of Product Infrastructure Development for Destinations and Circuits for Tourism projects based on the project proposals received from them complete in all respects subject to inter se priority and availability of funds. She added that providing security to the visiting tourists is also the responsibility of the concerned state government/Union Territory Administrations. However, in order to ensure the safety

Leh observes complete bandh

Leh, August 01, 2009: Daily Excelsior

A complete bandh was observed in Leh town today in protest against the killing of an innocent person by some unknown gunmen at Fotola on Srinagar-Leh National Highway.

To register anguish and grief over the killing of Mohd Ali, son of Mohd Abbas of Chushot, people of different communities under the banners of Buddhist Association, Anjuman Immamia, Moin-ul-Islam, Moravian Mission and Hindu Maha Sabha came out together and took out a protest march upto Polo Ground.

The speakers while criticising the inhuman act of killing of an innocent person by the gunmen, termed it as a great threat to the peace loving people and the tranquil atmosphere of Ladakh region. They vowed to join hands and fight collectively to give a crushing defeat to such cruel act.

Lauding the bravery act of Mohd Ali, who gave up his life while fighting with gunmen to save the lives of two Korean nationals, who were travelling in the same vehicle, they urged the Government to announce suitable bravery award in favour of deceased person. They also demanded Government job to the next of kin of Mohd Ali.

In a joint memorandum addressed to Deputy Commissioner, Leh, the copies of which were endorsed to Governor and Chief Minister, the Ladakh Buddhist Association, Anjuman Immamia, Moin-ul-Islam, Moravian Mission and Hindu Maha Sabha demanded that case should be immediately investigated and culprits be put behind the bars.

These organisations also demanded enhancement of security on the Srinagar-Leh highway to prevent such incidents in future.

Indian air force re-commissioning its airstrip in Ladakh

August 01, 2009: TibetanReview.net

The Indian air force is to develop by the end of this year its third airstrip in Ladakh region which shares border with Chinese occupied Tibet. The Niyoma airstrip will help strengthen air maintenance for far-flung army posts in the region as well as provide a boost to tourism in the picturesque area, often referred to as 'Moonland', reported domain-B online (India) Jul 30. Niyoma is close to the regional capital Leh.

The Indian air force had earlier re-commissioned two airstrips in the region, one at Daulat Begh Oldi near the Karakoram Pass and another at Fukche in central Ladakh. The report said the Indian effort was aimed at speedily countering extensive defence-related infrastructure developed by the Chinese all along India's border with Tibet, an activity it has been engaged in for quite some time.

Archery, a favourite sport of Kargil youth

Kargil, August 2, 2009: thaindian.com

Though cricket and hockey are today a big fascination for sports lovers across the country, the youth in Kargil of Ladakh region have a special charm for archery. Kargil is known for a number of traditional sports activities and archery is one of them. The archery is played in Kargil and nearby villages during summer with a lot of fun and full of spirit. Though there are various sporting options available for the youth here, but the youngsters have a major fascination for archery as a sport. Presently young generation of Kargil play archery as entertainment and they want to continue it in future. Organisation of archery competitions is a usual feature of the many social and cultural events of the region.

“This is not just a sport but an important part of our culture. We participate in this (Archery events) with keen interest to preserve our cultural heritage so that we can pass on the sport to our coming generation,” said Mohammad Ali, an archery enthusiast.

Traditionally, archery has been a favourite pastime for people in Kargil, as during spring season, once the sowing season is over, the villagers are in festive mood. They enjoy archery in gardens or in open spaces in village centres. People in Kargil take big pride in playing archery, as they say it's been a part of their culture for generations. It has always been held in high esteem and been a part of culture in Kargil. Local residents also believe that archery holds a big potential to draw tourists. They say that it can be evolved as a major charm for tourists, as it is played in Kargil in traditional style. Specific wood, iron and feather make the instruments including bow and arrow that the players use in archery, which they play in traditional method. People here play archery on different occasions during the year wearing traditional dresses, which bespeaks how the local people in Kargil have not forgotten their traditional game which their ancestors used to play.

Located in the Ladakh region of the state, Kargil is near the line of control (LOC) between India and Pakistan. An armed conflict between India-Pakistan flared up here in 1999. Union Tourism Ministry is developing Kargil, the scene of the 1999 Indo-Pak conflict, into an ideal tourist destination with an investment of rupees 484.47 lakh. (ANI)

Crime free Kargil is the exception in strife stricken J-K

August 08, 2009: Indian Express

At a time when crime incidents are dominating the violence ridden J-K, Kargil district has created a record of its own as a crime-free region in the state. There has not been even a single crime or militancy related case during the past two years.

In a written reply to the query of BJP legislator Prof Chaman Lal Gupta at the state Assembly on Friday, Chief Minister Omar Abdullah who also holds the charge of Ministry of Home, said that not a single case of murder, theft or dacoity has been registered in any police station of the Kargil district.

In J-K, he said 478 cases of murder have been registered in past two years. The state has witnessed 3722 thefts and 30 dacoities during the same period.

In Kashmir division the highest number of murder cases during the past two years were registered in north Kashmir's Baramulla district. In Baramulla, 57 murder cases have been registered out of which 16 have been challaned in the court of law. Baramulla is followed by Jammu district where 49 murder cases have been registered during past two years.

Biogas plant in Ladakh to serve as a cheap source of energy

Ladakh, August 11, 2009: ANI

A biogas plant in Jammu and Kashmir's Ladakh region will serve as a cheap and a new renewable source of energy once it is dedicated to the people in the region. The

plant has been set up at Defence Institute of High Altitude Research (DIHAR) in collaboration with Bhabha Atomic Research Centre (BARC).

Somen Acharya, a scientist at DIHAR, said that the main purpose of installing this plant was to see the feasibility of biogas plant during the winter season. "The purpose of installing this plant is to see the feasibility of this bio-gas plant during the winter season when the temperature goes as low as minus 30 degree Celsius," said Acharya. Biogas typically refers to a gas produced by the biological breakdown of organic matter in the absence of oxygen. Biogas originates from biogenic material and is a type of bio fuel. A relatively clean burning, colourless, and odourless gas; biogas is composed of methane and carbon dioxide, depending on the feedstock used.

Shashi Bala Singh, Director of DIHAR, believes that once dedicated to the people this biogas plant would have good impact on Ladakh region. "Here the bio-gas plant is based on kitchen wastage, cow dung and dry leaves. It will generate electricity up to 50 units per day and it's an eco-friendly venture and I hope it will have good impact on Ladakh region," said Singh. The plant would provide fuel for cooking and lighting purposes and would be completed by September.

Three Malaysians killed in Leh

Srinagar, August 25, 2009: PTI

Three Malaysian tourists died today when the vehicle in which they were travelling fell in the Indus River in Laddakh region. The accident took place at Alchi about 70 kms from Leh district headquarters. A locale Tsering Stobdan was driving the vehicle, which did not had any number plate and carried five Malaysian tourists. Two male passengers Angee Lee aged 52 years, Lee Ah Yem aged 59 years and one female passenger Tang Guat Gnoh aged 54 years died on spot while another female Lin Bee Wong, 47 years and the driver were seriously injured and admitted to a nearby hospital. One of the female passenger Cheon Swee Chun aged 42 years is missing. The rescue team headed by Superintendent of Police, Leh is conducting operations to trace the missing lady, police said in a statement.

Belgium student on tour dies in Leh

Srinagar, August 28, 2009: PTI

A Belgian student, who had come to Ladakh on a tour, died in Leh, a police spokesman said today Tina Ana Meria fell seriously ill yesterday in Leh, 434 kms from here. She was declared "brought dead" when taken to a local hospital, the spokesman said. Tina was part of a group of students from Belgium on a tour in Ladakh. They had arrived in Leh recently. Police have filed a "suspicious death" case under section 174 CrPC, the spokesman said, adding that a postmortem of the deceased was conducted and the report is awaited. In a separate incident body of one Ghulam Rasool Dar, resident of Halpora village of Kokernag, was found today on the premises of Child and Maternity Hospital at Sheerbagh, 55 kms from here in Anantnag district of South Kashmir.

Woodstock comes alive in the hills

Leh, September 02, 2009: The Times of India

This could well be called India's own mini Woodstock. Hundreds of music-lovers and hippies from all over the world gathered amidst snow mountains and monasteries, in a sandy maidan called Sindhu Ghat on the banks of the Indus river, about 7km from this Ladakhi town, to listen to well-known local and international musicians over four days. The Ladakh Confluence, a first-of-its kind festival, organised by a bunch of music lovers from Mumbai, Delhi, Goa and Ladakh, and sponsored by the J&K government, ran from

Friday to Monday, with a group of lamas clad in burgundy robes and sunglasses playing their traditional instruments and chanting.

On Friday evening, the audience which had gathered on the grounds were treated to an extraordinary performance by the UK-based percussionist and electronica machine Talvin Singh, who jammed first with santoor player Rahul Sharma and then with Carnatic fusion vocalist Mahesh Vinayakram, whose fulsome voice rose to touch the luminous Milky Way, leaving every one breathless and not from altitude sickness. Sharma, who happens to be Kashmiri, told the audience that the santoor is a local instrument and then proceeded to play a misty mountain Kashmiri folk tune. Vinayakram (the son of ghatam guru Viku Vinayakram) thrilled the audience when he rendered his version of 'Om Mane Padme Hum'.

A surprise guest in the audience on the opening night was the CM of J&K Omar Abdullah, who arrived with a battalion of gun-toting security guards—a grim reminder that all is not well in the rest of the state. The atmosphere was surreal with whirling hippies in dreadlocks, army officers in fatigues, lots of local Ladakhis, and a particularly bright Mars which had gravitated close to Earth, almost in deference to the event! We saw one hippie trying to get a security officer to dance with him, but he politely declined. At one point, a surge of security guards suddenly came into the audience and we realized that the young Abdullah had gotten up to tap his feet, evidently unable to resist Talvin's mesmerizing beats.

Over the weekend, the festival had it all — music, art, nature, culture and a whole lotta love at 11,500 feet. The acts included Soulmate, the acoustic blues band from Shillong, Rajasthan Roots from Jaipur, which did experimental Rajasthani folk, Shaair + Funk, the electropop group, Bauchklang, the acapella group from Austria, Terrakota, a Portugese band which played reggae and Afro-rhythms, Davide Swarup, jazz guitarist Sanjay Divecha and the intriguing band Gateways which had a fusion of Gujarati tribal and Swiss Jazz.

Besides the structured acts, there were a whole lot of musicians who came up with spontaneous jams. Tara Baswani, a lead singer with Cirque du Soleil Koza, who had flown in from New York, jammed on Sunday with Mumbai's Vivian Pocha and Ashutosh Phatak. She said: "I am so excited to be here. It is really about bonding with the environs and therefore breaking barriers of music." Alongside the two stages, numerous tents were set up with cross-cultural offerings, food, and water refills to minimize plastic bottles for environmental consciousness was a big theme of the festival. A film lounge screened short documentaries and rockumentaries throughout the festival, including Ashvin Kumar's *The Little Terrorist*, Nina Paley's *Sita Sings the Blues*, an animated breakup story inspired by the Ramayana and set to 1920s jazz, *Home*, an aerial view of the planet's fragile state from 50 countries, and Martin Scorsese's *Shine a Light* on the Rolling Stones. Chering Dorjay, chairman of the Ladakh Autonomous Hill Development Council, promised much more in years to come.

Ladakh divided on Chinese incursions

Srinagar, September 17, 2009: Times of India

While the recent Chinese incursions into Ladakh followed by reports of military exercise by PLA have sent ripples through out the country, the people of Ladakh appear unruffled. Chief executive councillor of Ladakh Autonomous Hill Development Council Chering Dorjay told TOI that the threat wasn't serious adding charily that the entry of Chinese helicopters (in Chunar, along LAC) in Leh was serious. He called the Chinese incursions in Pangong "unwitting". Former MoS parliamentary affairs, P Namgyal, who lives in Leh, said, given the vastness of the border and absence of troops on either side, the border residents of both the countries can mistakenly enter into each other's territory.

"The incursion of Chinese troops could also be a mistake," Namgyal added. The markets in the region are flooded with Chinese goods an indicator of a porous border. "The exchange of goods between the two countries for more than a decade is owing to virtually open borders," Namgyal said. This has never caused any concern in defence circles, he added. The Chinese are in occupation of 38,000 sq km of Aksai Chin area of Indian territory in the high Himalayas. "What else can they take given the presence of huge contingents of ITBP men along LAC?" asked Chering Dorjay. "China has even built roads in that area and we came to know about the occupation of 38,000 sq km much after the 1962 war," he added. However, threats by Chinese troops to shepherds is serious matter, he said.

Deputy Commissioner of Leh A K Sahu, too, isn't disturbed by the Pangong breach. "The water body is shared by the armies of both the countries and, as such, there could not be any serious incursion there," Sahu said. A senior police officer, speaking on the condition of anonymity, said, "The vastness of the border makes it difficult for the Indian troops to man it. Hence, there are at times cases of border crossing by the people." Disagreeing with them was a Ladakh resident who did not wish to reveal his identity. "The Indian troops have gone for massive upgradation of infrastructure and military capabilities along the Sino-Indian border here," he said, adding, "IAF choppers are constantly flying to detect any instance of border-crossing."

Four Indian sites in 2010 Watch Map Monuments Fund

Washington, October 8, 2009: thaindian.com

Four Indian monuments are among the sites listed in the 2010 Watch Map Monuments Fund. The first, Chiktan Castle, located within Kargil, a remote, mountainous region of northern India, was built in the 16th century by Balti (Pakistani) craftsmen. The castle served as a royal residence for centuries despite shifts in rulers as the region was amalgamated with neighboring kingdoms. It is composed of rammed earth and stone masonry with mud mortar. Following the designs of architect and carpenter Shinkhen Chandan, the castle used timber to support the ceilings of the structure as well as to frame the doors and windows.

The second site, Dechen Namgyal Gonpa, dating to the 17th century, was an early monastery, or gonpa, of the Drugpa Kagyu branch of Tibetan Buddhism along the ancient trade route of Ladakh. Perched 14,000 feet (4,270 meters) above sea level on the Western Tibet Plateau, Dechen Namgyal Gonpa was built under the patronage of the Ladakhi king Sengge Namgyal with the assistance of the Tibetan priest Stag-Tsang-ras-pa. The advantageous position on the trade route plateau is reflected in the architecture, which is a combination of a monastic layout and fortification. The interior is embellished with notable wall paintings and sculptures, and it is still used today as a place of worship for ten monks. The monks perform their daily rituals and maintain the building with help from local residents of Hanle.

The third site is the historic civic centre of Shimla, which was built in the 19th century. After a municipal committee was established in 1851, a core of civic buildings was constructed along a 3.7-mile (6-kilometer) axis known as the Mall. The spine of this district stretches from the neo-Gothic Christ Church on the east over to the Telegraph Office on the western boundary, with the iconic greystone Town Hall as its centerpiece. Other important public structures built in this era include the Gaiety Theatre, the tallest five-story building of the period, and the General Post Office Building, which is the oldest post office in modern India.

The fourth site is the Kothi, located at the Mahmudabad Estate, which was founded in 1677 by Raja Mahmud Khan, a descendant of the first caliph of Islam. The Kothi, or palace, is part of a 20-acre complex called the Qila, or fort. It is a leading

example of Awadh palace architecture, and served as an important administrative and residential complex for rulers of Mahmudabad throughout the Mughal period and subsequently during the British colonial era. (ANI)

Ladakh council demands for permanent huts along LAC

Ladakh, October 10, 2009: thaindian.com

The Ladakh Autonomous Hill Development Council (LAHDC) of Leh District in Jammu and Kashmir has proposed to build permanent huts for the nomadic shepherds along the Line of Actual Control (LAC). The LAHDC has proposed to replace the temporary tents known as Changpas, provided by the local authorities to the nomadic shepherds, by proper huts made of timber and mud. The LAHDC opined that the move would also help in demarcating Indian side of the LAC. The nomadic shepherds had complained that the Chinese troops frequently intrude into Indian side and threaten them. The shepherds also complained about the forceful evacuation by the Chinese troops.

According to Dorjey Stanzin, Executive Councillor of LAHDC: "The state government should think that wherever the nomads stay, there should be huts. So that when we are discussing the border with China, we should be able to tell them that our territory is demarcated." "We have spoken to the Indian army officials, especially officials of the 'Sadbhavana' project which is a good project of the Army. If infrastructure is developed here, it will be good for us," Stanzin added.

The nomads and shepherds who go to the border area for grazing their sheep play an important role in gathering information about the activities on the other side of the borders. "There is no infrastructure in places that we stay in, there are no houses. There is no proof that we inhabit the place. We keep shifting to various places in the region, a month in one place two in another and so on. But still we go there with our cattle. It is our own place and we want to protect it. In fact we have been protecting it for a long time. But there is no army, no protection, nothing," says Nawang Norboo, Councillor, Demchok village, in Ladakh region. Earlier, in September, the Jammu and Kashmir Government sought the clearance from the Ministry of Defence to construct huts along the Line of Actual Control in the Leh District. (ANI)

Solar power plant in Ladakh villages

Markha Valley, October 28th, 2009: ANI

A solar power plant starts supplying electricity to the villagers of Markha valley in Jammu and Kashmir. A small solar power plant of 1KW capacity empowered the villagers of Markha valley, one of the remotest villages of Leh district. Funded by Niyamdu Dro, a France based NGO; the plant is a part of a global project for the sustainable development, environment protection and equitable tourism in the area. The Markha valley is in the Hemis National Park. Volunteers of Youth Association for Conservation and Development (YAFCAD) of Hemis National Park helped construct a building for the solar power plant.

Eashey Dolma, coordinator, Markha Solar Power Plant said the village has benefited a lot. "The village has been benefited a lot especially institutes like school and medical aid centre. Now computers at school can run using electricity. A lot can be done because of electricity," said Dolma. "We all the villagers are very thankful to Jean Francois and his entire team members of Niyamdu dro France for providing solar power Plant in our village and also thanks to students association of Hemis national park to construct a building for the solar power plant and we hope in future also we will get help from them," said Tashi Largyal, a villager.

The project also aims at creating a micro-economy in the region by promoting trekking, tourism and starting a mineral water plant

Double hump camels to be deployed along China border

New Delhi, October 30, 2009: www.dnaindia.com

Troops guarding the icy Sino-Indian frontier will soon have a new companion in the form of double hump camels which will be deployed to carry rations and materials for them. The Indo-Tibetan Border Police (ITBP), which guards the 3,488 kilometre-long frontier, has decided to induct these sturdy animals in the force. The force will initially induct around five such camels and deploy them after procuring from Ladakh where they are reared under government sponsored schemes. These camels till now were used for tourism purposes and it would be the first time when they will be deployed for delivering supplies for troops. "We will induct the double hump camels to transport rations and material for our troops. A trial would be carried out by procuring few of them initially," ITBP director-general Vikram Srivastava said. These camels will be deployed in the cold desert of Leh and Ladakh, he said. The double hump camels are shorter and stouter as compared to their single hump counterparts. The double humps are also plump and pliable and collapse in winter when food is scarce. Currently mules and horses are used by the border guarding force to transport rations and luggage for the troops in the difficult areas where vehicles do not ply. ITBP posts are situated at heights ranging from 9,000 to 18,500 feet.

Turtuk in Ladakh opened for foreign tourists

Jammu, November 21, 2009: punjabnewslines.com

In a major move to boost tourism in Ladakh region, the Ministry of Home Affairs, Government of India, has relaxed the Protected Area Permit Regime (PAPR) enabling foreign tourists to visit Turtuk village in Nubra valley, situated on the famous Silk Route. Expressing happiness over the decision, Minister for Tourism and Culture, Nawang Rigzin Jora and Minister of State for Tourism, Nasir Aslam Wani said that opening of Turtuk area for foreign tourists would place Nubra valley prominently on the world tourism map. They added that the decision would go a long way in bringing the virgin locales of the region into limelight. The Ministers also appreciated the role of Union Home Minister, P. Chidambaram for taking personal interest in this matter. Referring to the potential tourist spots in the region, Jora said that from now on tourists would be able to travel along the banks of the Pangong Lake, right up to the villages of Man and Merak. Earlier, he said they were allowed to go only up to village Spangmik. He said the route along the Pangong Lake from Merak to Chushul and then across Tsaga La, Tsaga to Loma Bend would also be considered for opening, once sufficient tourist infrastructure is developed there. A large number of foreign tourists are already visiting Nubra valley for Bactrian camel safaris and hot sulphur springs of Panamik, he added

The Minister said that the long pending demand of the locals of Kargil to open the Chiktan-Batalik area for foreign tourists has also been approved by the Home Ministry. The approved tour circuits in the district are, Kargil-Khangral-Shaker-Chiktan-Sanjak-Leh and Dah-Garkone-Darchik-Batalik-Silmo-Kargil town, he informed and added the area is also the home of famous Drokpas, supposed to be pure Aryan tribe. Earlier, the tourists were allowed to travel only up to Dah, he said. Giving details of the other important relaxations, Jora said that earlier tourists were allowed to travel in the PAPR area in groups of four, but after the present relaxation tourists can also go in twos. He said permits for visiting these areas are issued by the concerned Deputy Commissioner. Giving details of tourists traffic to Ladakh, the Minister said the number of tourists visiting the region has touched 75, 000 from the modest figure of 500 in 1974, when Ladakh was

opened for tourism and the tourist season which used to be confined to July-August, now extends from May till end of October.

Indian police seize US\$3M haul of aphrodisiac fungus

Srinagar, November 26, 2009: torontosun.com

Indian police in Kashmir seized a US\$3 million haul of a rare fungus touted as “Himalayan Viagra” for its supposed aphrodisiac properties, an officer said Thursday. Four men were arrested on Monday with 200 pounds (90 kilograms) of the fungus, caterpillar mushroom, in the mountainous Ladakh region in the Indian portion of Kashmir, said Bhim Sen Tuti, a police officer. They were allegedly trying to smuggle the fungus into China, he said. The fungus is traditionally used in Chinese medicines as an aphrodisiac and for treating fatigue and diseases including cancer. The street value of the haul was \$3 million, police said. Ladakh is nearly 340 miles (550 kilometres) northeast of Srinagar, the main city of Indian Kashmir. If convicted, the four face jail terms ranging from seven years to life imprisonment for violating India’s Wildlife, Forest and Biodiversity laws, Tuti told The Associated Press. This is the first time police have unearthed an illegal trade in caterpillar fungus to China from Indian Kashmir, he said. Zulfiqar Ali, a researcher at Kashmir University’s pharmacy department, said the fungus is harvested in freezing temperatures in mountainous Kashmir, which is divided between India and Pakistan. Both claim the region in its entirety.

LADAKH BIBLIOGRAPHY SUPPLEMENT No 20

This supplement lists additions to updates in previous editions of *Ladakh Studies* and in my *Bibliography of Ladakh* (Warminster: Aris & Phillips, 1988). Please send new references and suggested annotations to John Bray (2001, 5-2-15 Oe, Kumamoto-shi, 862-0771, Japan; JNBray1957@yahoo.co.uk).

Abbreviations

- LS* *Ladakh Studies*
- ML* *Modern Ladakh. Anthropological Perspectives on Continuity and Change*. Edited by Martijn van Beek & Fernanda Pirie. Brill's Tibetan Studies Library 20. Leiden: Brill, 2008.
- MMM* *Mountains, Monasteries and Mosques. Recent Research on Ladakh and the Western Himalaya*. Edited by John Bray & Elena de Rossi Filibeck. Supplement No. 2 to *Rivista degli Studi Orientali* 80 (New Series). Pisa & Rome: Sapienza, Università di Roma, Dipartimento di Studi Orientali.
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- Chin, Nancy P., Dye, Tim, & Lee, Richard. 2008. "Women's Narrative Life Histories: Implications for Maternal and Child Health in Ladakh." In *ML*, pp. 229-239. ■ Summarises authors' research on the underlying social reasons for high rates of infant and child mortality.
- Crook, John H. 2009. *World Crisis and Buddhist Humanism: End Games, Collapse or Renewal of Civilisation*. Delhi: Motilal Banarsidass. 408 pp. ■ A synthesis of the

- author's philosophical reflections drawing both on his experience as a scientist and – among other experiences – his researches in Ladakh.
- Dame, Juliane. "Barley and Potato Chips: New Actors in the Agricultural Production of Ladakh." *LS* 24, pp. 15-24. ■ Discusses cash crop farming in the village of Igoo, and a project to produce potatoes for Pepsi & Co.
- Day, Sophie. 2008. "Visions of Ladakh: Nicola Grist, 19 April 1957—26 August 2004." In *ML*, pp. 29-40. ■ Reviews the life and Ladakhi anthropological researches of Nicola (Nicky) Grist with a particular focus on the comparisons that she drew between Buddhist regions of the Indus valley and the Muslim villages in the Suru valley where she did her Ph.D fieldwork.
- Demenge, Jonathan. 2009. "In the Shadow of Zangskar: the Life of a Nepali Migrant." *LS* 24, pp. 4-14. ■ Discusses the life and accidental death of Thinlee, a Nepali worker involved in the construction of the new road along the Zangskar river, as a case study in the recent history of migrant labour in Ladakh.
- De Rossi Filibeck, Elena. 2009. "Wedding Songs from Wam le." In *MM&M*, pp. 173-207. ■ Provides an introductory analysis, transcription and translation of songs collected by the Ladakhi historian Joseph Gergan in 1916.
- Dollfus, Pascale. 2008. "Calculs pour l'ouverture de la bouche de la terre: étude du temps, géomancie et art divinatoire au Ladakh." In *ML*, pp. 119-137. ■ Discusses the astrological calculations relating to the ceremonial start of agricultural work in spring.
- Dollfus, Pascale. 2009. "Who are 'Those of the Black Castle'? Discussing the Past of a Nomadic Group Inhabiting the Southeastern Edge of Ladakh." In *MM&M*, pp. 153-172. ■ Discusses a range of sources for the past history of one of the three main Ladakhi nomadic groups, the Kharnakpa.
- Gibbons, Bob & Pritchard-Jones, Sian. 2006. *Ladakh: Land of Magical Monasteries*. Varanasi: Pilgrims Publishers. 221 pp., illus., map. ■ Guidebook describing history and background of Ladakh and including plans of main monasteries.
- Gompertz, M.L.A. (Ganpat). 1927. *High Snow*. New York: George H. Doran Company. 338 pp. ■ Romantic novel about a party of English visitors to Ladakh, including descriptions of the Hemis festival etc.
- Grist, Nicola. 2008. "Urbanisation in Kargil and its effects in the Suru Valley." In *ML*, pp. 79-100. ■ Discusses the development of the urban economy, the emergence of an administrative elite, and their impact on relations between rival Muslim factions in the upper Suru valley. Edited extracts from author's Ph.D thesis.
- Gupta, Radhika. 2009. "Asad Ashura: an Indigenous Cultural Tradition." In *RROL* 2009, pp. 127-137. ■ Discusses the traditions associated with the *Asad Ashura* festival in Kargil district.
- Halkias, Georgios T. 2009. "Until the Feathers of the Winged Black Raven Turn White": Sources for the Tibet-Bashahr Treaty of 1679." In *MM&M*, pp. 61-86. ■

- Discusses the historical and political background to the treaty and presents a detailed textual analysis, together with photographic reproductions of two surviving sources documents.
- Hasni, Ghulam Hassan. 2009. "Common Proverbs in Baltistan and Ladakh." In *RROL 2009*, pp. 102-109. ■ Based on author's field research in Baltistan and points to its shared heritage with Ladakh.
- Humbert-Droz, Blaise. 2009. "Threats to Ladakh's Biodiversity: Priorities for Action." In *RROL 2009*, pp. 168-176. ■
- Jahoda, Christian. 2007. "Archival Exploration of Western Tibet or what has Remained of Francke's and Shuttleworth's *Antiquities of Indian Tibet*, Vol. IV?" In *Pramāṇakīrtiḥ. Papers dedicated to Ernst Steinkellner on the occasion of his 70th birthday*. Part 1, pp. 361–394. Edited by Birgit Kellner et al. Wiener Studien zur Tibetologie und Buddhismuskunde 70. Vienna: Arbeitskreis für Tibetische und Buddhistische Studien, Universität Wien. ■ The Moravian missionary August Hermann Francke (1870-1930) and the Indian Civil Service officer Henry Lee Shuttleworth (1882-1960), planned to publish an archaeological gazetteer of Ladakh, Lahul, Spiti and Kinnaur, but never completed it. This article reviews the drafts of the work which survive in archives in London, Leipzig, Berlin and Herrnhut.
- Jahoda, Christian. 2009. "Spiti and Ladakh in the 17th-19th Centuries: Views from the Periphery." In *MM&M*, pp. 45-59. ■ Discussed political and administrative aspects of the relationship, as well as socio-economic and religious links. Based both on extensive field research and on new evidence from documents collected by the Moravian missionary A.H. Francke and his Ladakhi colleague Joseph Gergan in the early 20th century.
- Kaplanian, Patrick. 2008. "Groupes d'unifiliation, parenté et société à maison au Ladakh (le *phaspun*)." In *ML*, pp. 197-227. ■ Reconsiders earlier debates on the nature of the *phaspun* kinship grouping.
- Khan, Asfandyar. 2009. "The Origin of the Kesar Epic." In *RROL 2009*, pp. 13-19. ■ Discusses possible Zoroastrian connections.
- Kozicz, G. 2006. "Gya – 100 Jahre nach A. H. Francke: eine Dokumentation der architektonischen und archäologischen Überreste eines buddhistisch geprägten Siedlungsraums im westlichen Himalaya." *Archiv für Völkerkunde* 56, pp. 51-70. ■ Illustrated analysis of the ruins of Gya comparing present-day findings with photographs taken by A.H. Francke's photographer Pindi Lal in 1909.
- Ladakh Ecological Development Group. 2000. *Renewable Energy Resource Data Collection in Ladakh: a Summary of Data Collected in 1998*. Delhi: LEDeG. viii, 26 pp. illus.
- Le Callo'ch, Bernard. 1991. "Francisco de Azevedo's Travels in Guge and Ladakh." *Tibet Journal* 16, No. 2, pp. 55-66. ■ Review of de Azevedo's visit to Ladakh in 1631.

- Le Calloc'h, Bernard. 2004. "Sangye Phuntsog est-il allé à Lhasa en 1824-1825?" *Acta Orientalia Academiae Scientiarum Hungaricae* 57, No. 4, pp. 439-455. ■ Discusses whether Csoma de Kőrös's teacher Sangye Phuntsog could have travelled to Lhasa in the winter of 1824-25 in order to report on his relationship with Csoma, and concludes that this would have been impossible.
- Lee, Richard V. 2009. "Hazards of Modernity in the Hanle Region." In *RROL 2009*, pp. 162-167. ■ Refers particularly to health hazards.
- Lo Bue, E. 2007. "The Gu ru lha khang at Phyi dbang. A Mid-15th Century Temple in Central Ladakh". In *Discoveries in Western Tibet and the Western Himalayas*, pp. 175-196. Edited by Amy Heller & Giacomella Orofino. PIATS 10. Vol. 8. Leiden: Brill. ■
- Lo Bue, Erberto. 2009. "A 16th Century School of Ladakhi Painting." In *RROL 2009*, pp. 20-29. ■ Discusses paintings at Phyang and Basgo in the second half of the 16th century which bKa' brgyud pa influence from Tibet.
- Lo Bue, Erberto. 2009. "Notes on Sky-burial in Indian, Chinese and Nepalese Tibet." In *MM&M*, pp. 221-237. ■ Reviews funerary practices in Ladakh, Lahul, Spiti, Kinnaur, Central Tibet and Mustang, with a particular focus on 'sky burial'.
- Loram, Charlie. 2004. *Trekking in Ladakh*. 3rd ed. (1st ed. 1996, 2nd ed. 1999). 290 pp., maps, illus. Hindhead, UK: Trailblazer Publications. ■ Includes 50 hand-drawn maps, comments on local customs, Ladakhi phrases.
- Malet, Rawdon. 1934. *When the Red Gods Call. Being the Biography of a Shikari in the Making*. London: H.F. & G Witherby. 251 pp. illus. ■ Lightly fictionalised account of hunting expeditions to Ladakh and other parts of northern India, including a description of the Hemis festival.
- Mankelov, J. Seb. 2008. "The Introduction of Modern Chemical Fertiliser to the Zangskar Valley, Ladakh, and its Effects on Agricultural Productivity, Soil Quality and Ladakhi Society." In *ML*, pp. 267-280. ■ Discusses the ways in which Zangskari farmers have experimented with new fertilisers and adapted their farming techniques accordingly.
- Maurer, Petra. 2009. "Sa bdag and Tortoise. A Survey of the Tradition of Geomancy in Ladakh." In *MM&M*, pp. 209-219. ■ Analyses the tradition of Geomancy, defined as "the interpretation of the patterns of a landscape, for instance the shape or position of a tree or a rock, a group of rocks, or the course of a river" in the light of discussions with two astrologers from Ladakh.
- Mehra, Parshotam. 2007. "India's Imperial Legacy and China's Frontier Gains: the Western Sector—A Case Study." In *Essays in Frontier History. India, China, and the Disputed Border*, pp. 33-57. New Delhi: Oxford University Press. ■ Draws on papers in the Indian National Archives to examine British policy on the demarcation of Ladakh's northern and eastern boundaries in the 19th century.
- Mills, Martin A. 2008. "Small Shoes and Painted Faces: Possession States and Embodiment in Buddhist Ladakh." In *ML*, pp. 139-152. ■ Reconsiders the

concept of spirit possession in the context of wider philosophical debates about mind-body dualism.

- Mills, Martin A. 2009. "Charting the Shugden Interdiction in the Ladakh Himalaya." In *MM&M*, pp. 251-269. ■ In 1996 the Dalai Lama forbade his followers to worship the powerful Tibetan protector deity Dorje Shugden (rDo rje shugs Idan). Earlier the worship of Shugdan had been widespread in the Gelug (dGe lug) monasteries of Ladakh: this paper discusses their responses.
- Mohammed, Jigar. 2009. "The Mughals' Relations with Ladakh During the 16th and 17th Centuries." In *RROL 2009*, pp. 33-38. ■
- Moran, Arik. 2009. "A Project of Imperial Importance": Palampur Fair and the Kangra Tea Industry, 1867-79." In *MM&M*, pp. 117-130. ■ By setting up an international fair at Palampur, the British hoped to promote the sale of tea and other Indian products in Chinese Turkestan (Xinjiang). However, Central Asia traders favoured other routes, and the Palampur fair ultimately faded away.
- Munshi, Gulzar Hussain. 2009. "My Horses are My Pride." In *RROL 2009*, pp. 119-126. ■ Discusses the history of horses in Ladakh and Central Asia.
- Munshi, Nasir Hussain. 2009. "A Lost Legacy: Forms of Dance and Music in Baltistan." In *RROL 2009*, pp. 114-118. ■ Calls for steps to revive Baltistan's cultural heritage.
- Nawang Tsering Shaksपो. 2009. "A Note on Yige, the Balti/Ladakhi Script." In *RROL 2009*, pp. 97-101. ■ Calls for Balti and Ladakhi scholars to come together to discuss the script that should be used to write their languages.
- Oppitz, Michael. 2001. *Robert Powell. Himalayan Drawings*. Zürich:Völkerkundemuseum der Universität Zürich. 304 pp. illus. ■ A review of the paintings and drawings of the Australian artist Robert Powell in the Himalayan region between 1975 and 1981. Essays by Clare Harris (pp. 53-60) and Heather Stoddard (pp. 61-67) focus specifically on his work in Ladakh. A further selection of Ladakhi drawings appears on pp. 127-169.
- Osborne, Paul. 1986. *Pilgrimage. An Artist's Journey from Mount Athos to Tibet*. Introduction by Paul Hogarth. London: George Philip. 128 pp. ■ Pp. 54-75 include water colours of Leh and surrounding areas in the mid-1980s.
- Nawang Tsering. 2009. "Promoting and Preserving Buddhist Tradition in Ladakh." In *Cultural Heritage of Jammu & Kashmir*, pp. 44-53. Edited by K. Warikoo. New Delhi: Pentagon Press for the Himalayan Cultural and Research Foundation. ■ Overview of Buddhist history, culture and contemporary challenges.
- Nelles Maps. 2004. *Ladakh Zanskar. Carte de Randonnée, Wanderkarte, Trekking Map. 1:350,000*. n.p.: Nelles Verlag. ■ Covers the Indus valley, Kargil and Zanskar, but not Nubra or Rupshu, showing the main villages, monasteries, roads, and trekking routes.

- Paul, Sunder & Tashi Ldawa Tshangspa. 2009. "The Restoration of the Palace in Leh." In *RROL 2009*, pp. 72-80. ■ Reviews recent restoration initiatives by the Archaeological Survey of India.
- Pedersen, Poul. 2009. "Traditionalism and Cosmopolitanism in the Life of a Modern Ladakhi: Abdul Wahid Radhu and Marco Pallis." In *MM&M*, pp. 239-250. ■ Analyses the tensions between tradition and modernity in the experience of Abdul Wahid Radhu, who was born in 1922 into a wealthy Muslim family in Leh.
- Pedersen, Poul & Howard, Neil. 2009. "Prince Peter's Journey from Manali to Ladakh, 5th June–22nd August 1938." In *RROL 2009*, pp. 55-71. ■ Based on Prince Peter's travel diary.
- Pirie, Fernanda. 2008. "Dancing in the Face of Death: Losar Celebrations in Photoksar." In *ML*, pp. 175-193. ■ Examines the New Year ritual in a Ladakhi village as a classic 'rite of passage' which highlights structural tensions between the socio-political and cosmological worlds of the villagers.
- Pöll, Heinrich. 2004. "Wooden Temple Doors in Ladakh, 12th to 14th c. CE." *Journal of the Asiatic Society of Mumbai* 79, pp. 191-204. ■ Argues that the art of carved wooden doors in Alchi reflects external influences from what is now Himachal Pradesh and Western Tibet as well as Kashmir.
- Pordié, Laurent. 2007. "Buddhism in the Everyday Medical Practice of the Ladakhi Amchi." *Indian Anthropologist* 37, No. 1, pp. 93-116. New Delhi: Indian Anthropological Association. ■ *Amchi* medical texts and therapeutic practices are mainly of a technical medical and a-religious nature. However, all healers underscore the importance of the moral dimension in the practice of medicine, a dimension that refers expressly to religion.
- Pordié, Laurent. 2008. "Reformulating Ingredients: Outlines of a Contemporary Ritual for the Consecration of Medicines in Ladakh." In *ML*, pp. 153-174. ■ Discusses local and foreign perceptions of the *smandrup* ritual as practised in Changthang in 2006.
- Riaboff, Isabelle. 2008. "Distant Neighbours Either Side of the Omasi La: the Zanskarpa and the Bod Communities of Paldar." In *ML*, pp. 101-115. ■ Discusses the historic connections through migration and trade between Zanskar and Buddhist communities in Paldar in Kishtwar *tahsil*, Jammu Province.
- Rizvi, Janet with Ahmed, Monisha. 2009. *Pashmina. The Kashmir Shawl and Beyond*. Mumbai: Marg. 324 pp. illus. ■ Beautifully illustrated study of the history, production and international cultural impact of the Kashmir shawl. The two chapters by Monisha Ahmed discuss the role of goat-herders in Changthang, and the pashm trade through Ladakh to Kashmir.
- Salik, Syed Bahadur Ali. 2009. "Balti Folksongs Referring to Ladakh." In *RROL 2009*, pp. 110-113. ■ Discusses four folksongs with Ladakhi references.
- Salvatori, Marta. 2005. "The Ladakhi Lute and Related Folk Songs". *Tibet Journal* 31, No. 3, pp. 63-88. ■ Focuses on the *zhabs bro* dance song, and its

- accompaniment with the *sgra snyan* long-necked lute. Includes Roman transliterations of 17 *zhabs bro* songs.
- Schmidt, Matthias. 2008. "Land Use, Land Administration and Land Rights in Shigar, Baltistan." In *ML*, pp. 243-265. ■ A detailed study of changing patterns of land use in the course of the 20th century.
- Schuh, Dieter. 2008. *Herrscherurkunden und Privaturkunden aus Westtibet (Ladakh)*. Monumenta Tibetica Historica. Abteilung III. Band 11. Halle: International Institute for Tibetan and Buddhist Studies. 475 pp. illus. ■ Presents 69 legal documents from the late 17th to the early 19th centuries from the collection of Joseph and S.S. Gergan. Includes a romanised transliteration of each text, together with a German translation and photographs of the original. Many of the documents concern royal land grants etc.
- Schuh, Dieter. 2008. "Die Herrscher von Baltistan (Klein-Tibet) im Spiegel von Herrscherurkunden aus Ladakh." In *Chomolangma, Demawend und Kasbek. Festschrift für Roland Bielmeier zum 65. Geburtstag*. Vol. 1, pp. 165-225. Edited by Brigitte Huber, Marianne Volkart & Paul Widmer. Beiträge zur Zentralasienforschung 12. Halle: International Institute for Tibetan and Buddhist Studies. ■ Draws on 17th-19th century historical documents from Ladakh to discuss the region's relationship with Baltistan.
- Sheikh, Abdul Ghani. 2009. "Kargil from the Perspective of Historical Travellers and Government Officials." In *RROL 2009*, pp. 39-45. ■ Draws on 19th and early 20th century Western travel accounts.
- Sheikh, Abdul Ghani. 2009. "The Traditions of Sufism in Ladakh." In *MM&M*, pp. 131-139. ■ Reviews the history of the early Sufi teachers in Ladakh and their more recent successors.
- Shubber, Yasmin. 2006. *A Summer in Ladakh*. New Delhi: Viveka Foundation. ■ An illustrated book of poetry.
- Singh, A.K. 2006. *An Aesthetic Voyage of Indo Tibetan Painting. Alchi and Tabo*. Varanasi: Kala Prakashan. 96 pp. illus. ■ Discusses the historical and cultural milieu of the Western Trans-Himalayan region, and the development of artistic style with particular reference to Alchi and Tabo.
- Singh, Koko. 2006. *Driving Holidays in the Himalayas: Ladakh*. New Delhi: Rupa & Co. 175 pp., maps, illus. ■ Includes suggested travel plans and background on climate, agriculture, flora and fauna, history, religion and festivals.
- Singh, Koko. 2006. *Driving Holidays in the Himalayas: Zaskar*. New Delhi: Rupa & Co. 157 pp., maps, illus. ■
- Smith, Sara H. 2008. "Notes from the Field: the Geopolitics of Intimacy and Babies in Leh." *LS 23*, pp. 20-25. ■ Reflects on author's field research investigating attitudes to marriage between Ladakhis of different religions.

- Sonam Joldan. 2006. "Traditional Ties between Ladakh and Buddhist Tibet: Monastic Organization and Monastic Education as a Sustaining Factor." *Tibet Journal* 31, No.2, pp. 69- 88. ■ Includes an overview of the historical relationship between Ladakhi and Tibetan monasteries. During fieldwork in 2004, the author interviewed 96 Ladakhi monks who had studied in Tibet before 1959.
- Sonam Joldan. 2006. "Relationship between Ladakh and Buddhist Tibet: Pilgrimage and Trade." *Tibet Journal* 31, No.3, pp. 43-76. ■ Overview of the main trade routes and trade goods between Ladakh and both Tibet and Central Asia. Focuses on second half of the 19th century, drawing on British records in the National Archives in New Delhi.
- Sonam Wangchok. 2009. "Sacred Landscapes in the Nubra valley." In *MM&M*, pp. 271-283. ■ Documents a selection of the best known sacred sites in Nubra, including sacred mountains, lakes, caves and trees.
- Stoddard, Heather. 2007. "A Preliminary Note on the 'Rin.chen bZang.po Temples' of rKan.bzhi, Ladakh." In *The Pandita and the Siddha. Tibetan Studies in Honour of Gene Smith*, pp. 254-267. Edited by Ramon N. Prats. Dharamsala: Amnye Machen Institute. ■
- Tashi Morup. 2009. "The Changthang: Eco-tourism is Not the Answer." In *RROL 2009*, pp. 152-161. ■ Argues that eco-tourism is not achieving its objectives.
- Tiwari, Sunandan & Gupta, Radhika. 2008. "Changing Currents: an Ethnography of the Traditional Irrigation Practises of Leh Town." In *ML*, pp. 281-300. ■ Settlements in and around Leh coordinate their water use in a single system under the control of locally-elected water officials.
- Torricelli, Fabrizio. 1994. "Some Notes on the Maitreya Image in Western Ladakh." *Tibet Journal* 19, No. 1, pp. 3-16. ■ Discusses the image in Mulbekh, linking it to classical Indian literary sources.
- Tropper, Kurt. 2009. "A Thousand *Manis* in Immutable Stone". A Donor Inscription at Nako Village (Kinnaur, Himachal Pradesh)." In *MM&M*, pp. 87-96. ■ Discusses a donor inscription on a *mani* wall in Nako in Kinnaur, which most likely dates from somewhere between the 16th and early 20th centuries.
- Young, Peter, n.d. *Himalayan Holiday. A Trans-Himalayan Diary 1939*. London: Herbert Jenkins. 108 pp. illus. map. ■ Account of a summer visit to Leh, Nubra and Baltistan by a British air force officer.
- Zeisler, Bettina. 2008. "'Wenn du deine Mühle gemahlen hast, womit mahlst du dann dein Mehl?'" – Idiomatiche Wendungen im Ladakischen." In *Chomolangma, Demawend und Kasbek. Festschrift für Roland Bielmeier zum 65. Geburtstag*. Vol. 1, pp. 359-388. Edited by Brigitte Huber, Marianne Volkart & Paul Widmer. Beiträge zur Zentralasienforschung 12. Halle: International Institute for Tibetan and Buddhist Studies. ■ Discussion of idiomatic expressions in Ladakhi.
- Zeisler, Bettina. 2009. "Language Change and the Fossilisation of the Old Tibetan *b*-Prefix in Ladakhi and Balti." In *RROL 2009*, pp. 81-94. ■

Zubdavi, Sheikh Mohammad Jawad. 2009. "History of Balti Settlements in the Indus Valley Around Leh." In *RROL 2009*, pp. 30-32. ■ Dates the arrival of the first Baltis to the 15th century.