For the last three decades, Ladakh (made up of Leh and Kargil districts) has been readily accessible for academic study. It has become the focus of scholarship in many disciplines including the fields of anthropology, sociology, art history, Buddhist studies, history, geography, environmental studies, ecology, medicine, agricultural studies, development studies, and so forth. After the first international colloquium was organised at Konstanz in 1981, there have been biannual colloquia in many European countries and in Ladakh. In 1987 the International Association for Ladakh Studies (IALS) was formed to establish contact and disseminate information and research findings among those interested in the study of Ladakh. Membership is open to all, by writing to the membership secretary or using Paypal through the IALS website.

Please go to: http://www.ladakhstudies.org/membership.html
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From the Editor

This volume is going to press amidst the recent decision to shift the location of the 16th IALS conference from Aberdeen Scotland to Leh, Ladakh. When it became clear that various sources of funding would not be forthcoming, the IALS executive committee decided to move the conference to Ladakh. The shifting nature of scholarships and the funding climate more generally in the UK and South Asia raises a number of issues that are best discussed at our General Meeting in Leh namely what kinds of scholarships and 'needs, should the IALS focus upon and what kinds of under-represented groups of scholars should be encouraged with the funds available.

Another issue to address in our general meeting will be the situation of LS publications, including their format, role, intended audience, and pricing. Many critical issues around publication been raised in a series of exchanges in this issue as well LS 26, and I am grateful to Martijn van Beek, Patrick Kaplanian, John Bray, and Janet Rizvi for starting the conversation. The General Meeting will allow further discussion from members in the IALS and I would encourage those members with particular views to contact those of us in the Executive Committee in advance of the General Meeting with specific issues or concerns.

It has been my goal to raise the profile of our journal as well as the quality of its scholarship, ends that may occasionally be at odds with one another, I'm prepared to admit. However, these two aims need not necessarily be opposed, as a journal with sufficient scholarship may allow for wider distribution and accessibility in libraries or bookstores across Ladakh or India for instance. I would like to thank Sonam Wangchok and others in Ladakh who have promoted and succeeded in getting several bookstores in Ladakh to regularly stock and sell our journal. If those IALS members who have contacts with bookstores or distributors in Mumbai, Delhi, and other large Indian cities could be in touch, we can approach bookstores in these venues as well. Other issues that remain to be discussed include the production of Ladakh Studies, the IALS publishing its own books, and the issue of how Ladakh Studies might be promoted in PDF format. I hope these and other issues can be discussed at length during the General Meeting in Leh this summer.

I want to apologize for delays in responding to emails this summer as I have moved to take up a new position in Germany, requiring considerably reorganization of household and office. I will be in the US in the fall/winter of 2011 and then back in Germany in the spring of 2012. For the time being, my email will stay the same and my postal addresses are noted inside the covers, as always.

Looking forward to seeing you in Leh, if not before.

Kim Gutschow
Goettingen, Germany
May 2011
From the Secretary:

It’s been a roller-coaster ride for us on the Conference Committee since our announcement of the Conference in the last issue of *Ladakh Studies*. The failure to secure any funding at all for holding it in Aberdeen, though not totally unexpected, was a bitter disappointment. To carry on regardless in Aberdeen would have meant setting the per-capita cost of attending the conference at a level which would make it hard for even many Western scholars to attend, while precluding the participation of scholars from Ladakh and elsewhere in South Asia, except those very few who could meet the expenses involved out of their own resources. Fortunately no deposits had been paid, so we suffered no financial loss.

Of course the change of venue to Leh, while necessary to ensure the participation of a good number of Indian scholars, especially Ladakhis, and (we hope, visas permitting) a few from Pakistan, has disappointed several international scholars who haven’t found it possible to fit a trip to Ladakh into their schedules this year. You win some, you lose some, and it isn’t possible to accommodate everyone’s differing plans and expectations. We’ve had endless debates about place and dates, and we can only hope that in the event we’ve managed to satisfy as many people as possible.

We’ve already received a number of promising abstracts, and are delighted at the number of young, mostly Ladakhi researchers who have sent in quality work. It will be such a pleasure for all of us oldie-goldies to see a cohort of young fresh faces at the conference, and the ultimate justification for our decision to hold it in Leh.

The General Body Meeting of the Association will be held during the period of the Conference, and we’ll be publishing the Agenda on the website by the middle of June. At the same time we’ll also put up a notice of elections, and we look forward to receiving sufficient nominations in the prescribed form for the posts falling vacant, namely President, Secretary, Membership Secretary and Treasurer, and four members of the Advisory Committee. (Please, however, don’t seek or accept nomination unless you’re quite sure that you have the time and the commitment to see the job through.)

To end on a personal note: the IALS Secretarieship is the first administrative job I’ve ever been required to turn my hand to, and it was with extreme reluctance that I let myself be persuaded to stand as sole candidate for the post at the Leh conference in 2009. One stipulation I made was that I’d serve only a single conference term, so this is my last letter in *Ladakh Studies*. In spite of my hesitation about taking on the job, I’d like to place on record what an interesting and pleasurable experience it has been working with my colleagues on the Executive and Advisory Committees. EC members Kim, Sonam, Gareth and Seb, are each of them doing a fine job with total commitment, and I’ve enjoyed my association with them enormously, as with John, though sadly he is at the same time bowing out as President after a long period of distinguished service to the IALS. I’m certain that my successor, whoever she or he may turn out to be, will enjoy the same measure of support and co-operation as I have, and I wish the reconstituted Committees all the very best as they continue to work for the good of the Association.

But before that, looking forward to seeing many of you in Leh in August.

*Janet Rizvi, April 2011*
The IALS and Ladakh publishing: reaching different audiences
—John Bray

Patrick Kaplanian’s letter in *Ladakh Studies* 26 points out that many recent academic books on Ladakh published in Europe are very expensive, well beyond the budgets of individual researchers on low salaries. On the other hand, the two latest *Recent Research on Ladakh* volumes published in India are readily affordable. So what is happening? Is there now some sort of parallel market? And what are the implications for Ladakh researchers, both locally and internationally? All these issues will come up in Leh and in this note I wish to review our past experience as a basis for informed discussion and planning.

**Key questions**

Patrick’s observations and Martijn van Beek’s response touch on an important set of questions, both for individual members of the IALS and for the association as a whole:

-- The first question—often enough—is how to get our work published at all.

-- The second, which is almost as important, is how to ensure that our work reaches the right audience. Price is one aspect of this, but we must also consider distribution and marketing. Moreover, as Martijn points out, academics building their careers need to ensure that their work is published by the ‘right’ journals and publishing houses if they are to receive full professional credit.

-- The third question, for the IALS as a collective body, is to consider how we can together promote good writing on Ladakh, especially by younger and emerging scholars.

**Wider publishing perspectives**

The questions and challenges that we face are of course far from being unique to the IALS or to Ladakh Studies. For a wider perspective, I particularly recommend two sets of supplements to the newsletter published by the International Institute of Asian Studies (IIAS) in the Netherlands. These are: *Academic Publishing Today* (August 2007 - www.iias.nl/icas5-supplement); and *Choice in Academic Publishing* (July 2009 - www.iias.nl/icas6-supplement). I also recommend Beth Luey’s *Handbook for Academic Authors* (Cambridge University Press, 2009).

The common themes both of the IIAS supplements and of Luey’s *Handbook* are first the rapid changes and complexity of today’s publishing market, and secondly the need for an effective collaboration between authors and publishers. Effective collaboration requires a degree of mutual understanding. On the authors’ part this includes an understanding of the various publishers’ business models and target audiences. Among other ‘bad news’, mainstream publishers almost never publish Ph.D theses without major rewriting; and these days they hardly ever take conference volumes unless the sponsors are prepared to offer a hefty financial subsidy.

On a more hopeful note, diligent authors have a much greater chance of success if they are clear about their publishers’ target audiences. In general, the larger the market, the cheaper the book. Luey’s *Handbook* offers helpful advice on journal articles, scholarly monographs, books for the general reader, and textbooks. She discusses the special considerations that apply to each, and offers a helpful set of explanations on ‘why prices
vary’. The factors typically include the size of the print run, the royalties to be paid, the existence or otherwise of financial subsidies, and the extent of different publishers’ overheads.

**Combining different approaches**

So how do we as individuals and as an association adapt to the changing national and international publishing market? I suggest that there is not—and cannot be—a single answer. One of the great strengths of the IALS is that it brings together both professional and independent scholars from a variety of different disciplines, and at different stages of their careers. Our first objective—to cite the association’s constitution—is to “promote the study and awareness of all aspects of Ladakh… both within Ladakh itself, within the academic world, and on the international stage.” This objective is admirable, and we should stick to it. However, in practice we are never going to find a single publishing solution that meets all the needs of all our potential authors and audiences. Instead, we will need to look at a combination of answers.

Our recent publications do in fact represent something of this kind of combination, albeit with mixed results. Before thinking about future options, we need to reflect on past experience.

**The Recent Research on Ladakh volumes**

The *Recent Research on Ladakh (RROL)* volumes for 2007 and 2009 contain short articles drawing on the papers presented at the IALS conference in Leh in 2003 and the Kargil conference in 2005. They are, as Patrick suggests, intended to be readily available to a local audience, although of course we would also like them to go further afield. By ‘local’ I have in mind English-reading Ladakhis, but also non-specialist international visitors passing through Leh and Kargil bazaars.

The original brief for *RROL 2007*, which was co-edited by Nawang Tsering Shakspo published by the J&K Academy, was that authors should aim for a maximum of 3,000 words. That would mean that professional academics could summarise their work here without undermining their prospects of writing up the same research in more technical detail in a specialist journal.

A similar brief applied to *RROL 2009* which, for the first time, we published under the IALS’s own imprint. My own view was that self-publishing was a qualified success. The book turned out well, thanks to Monisha Ahmed’s editing skills and Sunetro Ghosal’s expertise in seeing the book through the press. However, we have still faced the challenge of distributing the book to a wider audience as effectively as possible. It may be that commercial publishers are better equipped to do this than we are.

Both books are still available in hard copy, and we are currently looking at the possibility of making an online version of *RROL 2007* available to IALS members via our website.

**The Brill volumes**

The articles in *Ladakhi Histories* and *Modern Ladakh*, the two volumes published by the Dutch publishing house Brill, are generally much longer and more academic in their style and intended audience. As a condition for publication, Brill requires that the articles and
the volume as a whole meet a certain academic standard, although this is loosely defined.

In practice there is less overlap between the two RROLs and the two Brill volumes than originally expected. Nevertheless, there is some overlap: the authors who contributed related articles to both sets of volumes include Bettina Zeisler, Jigar Mohammed, Christian Luczanits, Radhika Gupta, Erberto Lo Bue, Poul Pedersen and myself.

One of the advantages of Brill was that—unlike many commercial publishers—they did not require a financial subsidy before taking on publication of a collective volume. Also, as Martijn points out, Brill has an excellent distribution network to its target audience of academic libraries and specialists. I think that it has been good for the IALS, as well as for the contributors, to be able to reach this kind of international audience.

However, the high cost price for individuals was always a concern. Here, I am happy to report that there are now plans to produce an Indian edition of Ladakhi Histories via the Library of Tibetan Works and Archives in Dharamsala. I therefore hope that this book too will soon be available at a reasonable price in Leh bazaar, and that Modern Ladakh will follow in due course.

Mountains, Monasteries and Mosques

Similar considerations apply to Mountains, Monasteries and Mosques, the collection of history and anthropology papers from the 2007 Rome conference. This was published as a supplement to the Rivista degli Studi Orientali, and it is therefore be available in libraries that subscribe to the journal. It is also beautifully produced. However, as Patrick points out, it is not priced at a level that makes it affordable to individual researchers. I hope that in the future we may be able to bring out an Indian edition of this book as well.

Ladakh Studies and the IALS website

In their earlier discussion, Patrick and Martin focussed on books, but a review of IALS publications of course has to include Ladakh Studies and our website. Both exemplify the ‘combined approach’ that I suggest. Under Kim Gutschow’s editorship Ladakh Studies has recently included a particularly interesting range of contributions, which reflects well on the IALS’s diverse membership.

Meanwhile, with Seb Mankelow as webmaster, the website has become more professional, updated more regularly, and more pleasant to look at. Equally, there is plenty of scope for individual and collective creativity in making still further improvements. Both Kim and Seb are constantly looking for suggestions and contributors.

Future options: authors, editors and publishers

My hope for the future is that the IALS will continue to be associated with a range of publications reflecting the diversity of our membership, and our intended audiences. Individuals will in any case follow their own paths, publishing their work where they can. However, I trust that we can continue to bring people together in print as well as in person and—a major topic in itself—on the Internet.
One variation on the academic theme could be to work with one or more suitable journals to bring out special editions devoted to one aspect or another of Ladakh studies. This approach would get our work into academic libraries—which I think is a satisfying and worthwhile objective in itself—though not so readily to the Leh or Kargil bazaar.

Another variation could be to work more with Indian publishers, who are generally able to produce books more cheaply than their European counterparts. However, we should note that those Indian publishers with the best marketing networks resemble their European and North American counterparts in being reluctant to take on conference papers of uneven quality unless they receive a financial subsidy. This means that—to the extent that we are planning collective volumes—we are much more likely to be successful if the various chapters are tightly edited, and share a common theme. This is in fact the approach adopted by Blaise Humbert-Droz and Tashi Morup, who are currently editing an IALS collective volume on the natural environment in Ladakh. I very much look forward to the outcome.

In short, there is ample scope for creativity. However, bringing any of these ideas to fruition will require sustained energy and commitment on the part of both authors and editors. The future depends on our individual and collective initiative.

PS by Janet Rizvi:

Clearly there’s no easy solution to the knotty problems of publishing and pricing. But as for access, it seems to me that one major objective should be to make recent publications available to Ladakhi researchers, in Leh and Kargil; and the obvious solution is to have central libraries in the two towns. I don’t know about Kargil, but Leh has several libraries: the main municipal public library; the CIBS library, the LEDeG library; the Eleazar Joldan College library, and the new libraries at LAMO, HCHF and the Central Asian Museum. It’s possible that many if not all of the pricey publications listed by Patrick Kaplanian in his letter in LS 26 may be available in one or the other of these; but it may take the researcher a good deal of running around to locate any given title. It’s also true that the opening hours of many or most of these libraries are limited to those of government offices. Researchers or other students may find it frustrating to have perforce to take time off their studies on government holidays, or to break off at 4.30 pm when some of the libraries close (including that at the college).

The ideal solution would be a central library of Ladakh studies, with branches in Leh and Kargil, to which authors could be invited to donate copies of their work; but then there’s the problem of funds, since to make it comprehensive a good many volumes and journals would still have to be purchased, and it would need to employ a qualified librarian. The next best solution I can think of is a central reading-room, with generous opening-hours, and with a consolidated catalogue of all the established libraries, which would agree to send over books on requisition. This would also need funds. The third best solution would be the creation of a consolidated catalogue of all the holdings of all the libraries, which will be available in all of them; so that, e.g. a student working in the college library knows that to consult van Beek and Pirie, Modern Ladakh, all she has to do is to hie her off to the CIBS at Choglamsar. There may be other out-of-the-box solutions; I propose we discuss the issue at the General Meeting in August.
Professor Luciano Petech (1914-2010)
——Elena De Rossi Filibeck and John Bray

Professor Luciano Petech, who passed away aged 96 on 29 September 2010, was the leading Western historian of Ladakh of his generation, and a gigantic figure in the wider fields of South, East and Central Asian studies.

Petech is best known for his work on the history of Ladakh, Nepal and Tibet, but his expertise extended to philology and literature, with a particularly wide geographical range. His publications include studies of Ptolemy, Marco Polo and the Italian Jesuit Matteo Ricci, as well as many essays on the historical relationship between Asia and Europe. All his work is characterised by the careful use of multiple historical sources in both Asian and European languages.

He was born in Trieste on 8 June 1914 and completed his secondary school studies there, before moving on to the University of Rome. He at first studied Arabic but, after attending the classes of the renowned Tibetan scholar Giuseppe Tucci (1894-1984), fell in love with Tibetan. The two men became close friends. Later on, they often met for lunch, and used to go for walks in the mountains where they loved to eat chestnuts and drink red wine.

After graduating in 1936, Petech took up a post as an Italian lecturer at the University of Allahabad. His doctoral thesis, A Study on the Chronicles of Ladakh, which was published in Calcutta in 1939, is a careful examination of the La dvags rgyal rabs, the royal chronicle of Ladakh. The first half of the thesis is a study of the mythological and cosmological sections of the chronicle, while the second half examines the period from the 10th century onwards. In his analysis Petech draws on the earlier work of the missionary scholar A.H. Francke (1870-1930), acknowledging his achievements but frequently challenging his interpretations. The thesis makes use of comparative sources in Persian and Chinese as well as Tibetan.

By the time that Petech’s thesis was published in late 1939, the Second World War had broken out and, as an Italian citizen, he was interned in a series of civilian detention camps. These included the camp near Dehra Dun from which the Austrian mountaineers Heinrich Harrer and Peter Aufschnaiter escaped to Tibet. The published version of his thesis was delivered to his detention centre, but first had to be vetted by the British censors. Years later, at the time of the 2007 IALS conference in Rome, a group of us visited him at his apartment, and he showed us the original volume, still marked by the censor’s stamp.

While Petech was in the camp, he prepared a translation of the Blue Annals, the 15th century Tibetan chronicle, only to discover on his release that the Russian scholar George Roerich (1902-1960) had been working on a similar project, together with his Tibetan colleague Gendun Choephel (1903-1951). Petech decided not to publish his own translation, leaving the field to Roerich. Long afterwards, he observed half-ruefully that his work had not been wasted because it had helped train his mind while in captivity. During his time in the camp he also helped in the infirmary.

Once back in Italy, Petech resumed his academic career, first as a professor of Hindi and Urdu at the University of Naples, and then in Rome where he held the chair of East Asian History at Sapienza University from 1958 to 1989. His lectures covered the history
of India, China, Japan, Nepal and Tibet: it was his course in the 1966-67 academic year that inspired one of the present writers (EDRF) to take up Tibetan studies.

When teaching, he would open a historical atlas and leave it on the table, taking the view that the questions ‘where’ and ‘when’ always formed the basis for further historical investigation. His preferred critical approach was to set aside all preconceptions and to let the sources speak for themselves. He always arrived in class on time, walking down the corridors of the then Istituto di Studi Orientali with an authoritative demeanour that inspired respect. At the same time he displayed a certain personal reserve, perhaps deriving from shyness. During the upheavals of 1968, rebellious students never really criticised Professor Petech because nothing could be held against him as a teacher: everyone recognised his honesty and competence.

From 1989 to 1995 Petech served as President of the International Association of Tibetan Studies (IATS), and received a ten-minute standing ovation when the time came to stand down from this post after the 1995 IATS conference in Seggau (Austria). In 1990, he had been awarded the title of Professor Emeritus at Sapienza University. In the course of his career, he was appointed to a large number of other academic honours, both in Italy and in international centres from Hungary to Japan.

Petech’s total list of publications on Tibetan studies amounts to 118 works ranging from heavyweight monographs to shorter essays, reviews and encyclopaedia entries. He returned to the study of Ladakh after the Second World War with three articles in the Indian Historical Quarterly and Rivista degli Studi Orientali, which take a close look at historical sources for the region. However, Ladakh was only a part of his wide field of interests. His magnum opus, which was completed between 1952 and 1957, was a seven-volume edited collection of the writings of Italian Jesuit and Capuchin missionaries who had worked in Tibet and Nepal during the 18th century. These volumes included the Italian writings of the Jesuit missionary Ippolito Desideri (1684-1733) who travelled through Ladakh in 1715. The American scholar Michael J. Sweet has recently translated Desideri’s account of his travels on the basis of Petech’s critical edition (see review).

To mention no more than a small selection, his later major works include China and Tibet in the early XVIIIth Century (2nd ed. 1972) on the turbulent events leading to the establishment of the Chinese protectorate in Lhasa. Here he makes use of the missionary documents that he had edited in the 1950s, but the main sources are Tibetan and Chinese records. Similarly, Aristocracy and Government in Tibet 1728-1959 (1973) analyses the structure of the Tibetan administration and outlines the history of the leading aristocratic families of Lhasa. It is based on a careful study of Tibetan, Chinese and Nepali texts, supplemented with information supplied by Tibetan exiles and international scholars in the UK, the US and Japan.

In the 1970s, Petech turned his focus to Ladakh once again and, deciding that his Ph.D thesis was now “hopelessly obsolete”, embarked on two years’ study to write an entirely new book, taking advantage of the new materials that had appeared in the meantime. His researches included a five-week visit to New Delhi and Ladakh in 1975 as well as extensive archival studies in Italy and Japan. The outcome of his research, The Kingdom of Ladakh c.950-1842 A.D., was published in 1977. This book greatly expands on his earlier work, including a completely revised chronology: it remains a fundamental reference point for all students of Ladakhi history.
Petech’s later contributions to the field include an authoritative historical introduction to the wider Western Tibetan region which was published in 1997 in a study of Tabo monastery in Spiti, under the editorship of Deborah Klimburg-Salter. This essay is characteristic of all his work in that it is succinct, and firmly based both on a careful analysis of the historical sources and of local geography.

In his later years, he became more and more frail. Sadly, he was too weak to take part in the IALS conference in Rome in 2007, but he expressed a keen interest in the event, making a particular point of asking about newly emerged historical sources on Ladakh. The volume of historical and anthropological papers from the Rome conference, *Mountains, Monasteries and Mosques* (2009), is dedicated to him.

In 1952 he married Piera Piacco and they had one daughter, Diana. Both Piera and Diana survive him.

In a short but moving farewell during Professor Petech’s funeral service, Diana recalled his love of the famous Italian poet Dante Alighieri, the author of the *Divine Comedy*. She expressed the hope that after his long earthly adventure, marked by a great deal of physical suffering towards the end, her father had, just like the great poet, “left to see - once more - the stars.”

**Bibliographical sources**
A complete list of Professor Petech’s publications is to be found in the following three sources:


**Books and articles on Ladakh and Western Tibet**


**Other Major Works**

1950. *Northern India according to the Shui-ching-chu.* Roma: IsMEO.


Historical research and heritage conservation cooperation in Ladakh
Two workshops to celebrate the opening of the Central Asian Museum Leh (CAML). 21st of May and 23rd of August 2011, Central Asian Museum Leh, Ladakh

The opening of the Central Asian Museum Leh is planned for Summer 2011. In order to celebrate its opening, a workshop dedicated to historical research and heritage conservation in Ladakh is being organized. The idea is to bring together all actors (locals and international) together to enhance cooperation. Various initiatives are taken to document and protect the cultural heritage of Ladakh, and all actors could benefit from a greater communication.

The Central Asian Museum Leh appears as a great opportunity for this.

The event is organized in two distinct days:
*A first meeting in May (Saturday 21st) with all the actors present at that time in Ladakh so that everyone gets to know each other actions and plans.

*A second, more official meeting in August (Tuesday 23rd) right after the conference of the International Association for Ladakh Studies (IALS) so that international actors can take part.

This workshop will be the opportunity to discuss possible cooperations.

If you would like to attend or participate in the event please contact us at bruneaulaurianne@yahoo.com
If you wish to participate and present your work the deadline for contacting us is 31st of April.
If you wish to attend only please inform us before 15th of May and/or 15th of August.

Please note that we have secured funding for both dates. We will offer tea and lunch. Unfortunately we cannot offer support for accommodation costs or flights.

The organizers:
Laurianne Bruneau, post-doctoral researcher, Centre for Archaeological Research on Indus-Baluchistan, Central and Eastern Asia, UMR 9993 of the CNRS, Paris;
André Alexander, co-director, Tibet Heritage Fund (THF), associate researcher, Berlin University of Technology;
Martin Vernier, independent scholar on Ladakhi archaeology and history, Switzerland;
Quentin Devers, Phd candidate in archaeology, EPHE, Paris.
Archaeological heritage at stake
——M. Vernier, L. Bruneau & Q. Devers.

On the one hand Ladakh is the most popular Himalayan region for travellers in need of virgin landscapes and adventures. On the other hand it is one of the last Tibetan areas where art works are still preserved in situ. The trivialization of travels in distant countries as well as the development of local facilities has contributed to an ever-growing inflow of tourists. If most of the visitors get satisfied with walking around the country to bring back souvenirs (mainly photos and blisters), some feel invested with the mission of acting for the greater good. The 1980s are a good example of that associative zealous work, especially in the educational field. Nowadays private schools are plentiful and the pursuit of money they have induced within the population is commonplace. Lately tourists and ecological excesses (let us recall the recent creation of quad bikes tours in the Changthang area) are local concerns and attempts are made to find solutions.

For more than a decade now, the architectural and religious heritage of Ladakh has been the target of development assistance and good will. Thanks to this assistance the Leh old town has been preserved from destruction and many historical sites (such as Basgo, Alchi Tsatsapuri lhakhang, Wanla) have been documented and to a lesser extent restored. One can only hope that this ‘cultural consciousness’ will, in the future, include monuments other than religious, such as rock art sites and fortifications, that are indiscriminately destroyed on a daily basis.

However a lack of knowledge, dialogue or even proper competence has to be reported in some cases, leading to the total or partial loss of the heritage it is supposed to protect. For instance, the ‘restoration’ of Tissuru chorten above Leh or more recently that of Changspa using concrete has changed the shape of the monuments in irrevocable ways. The involvement of religious authorities in conservation issues is needed but it does not always result in professional restorations. Let us take as example the svastikas drawn using a ball-pen in Amitabha’s mandala on the left wall of the gSumtseg at Alchi by the monk in charge of the temple. We can also mention the sporadic restoration of the Markha valley temples that resulted in the disappearance of murals and the removal of ancient architectural elements and religious objects. While these are only isolated instances, they put the issue of cultural conservation into a wider perspective. Actors in charge of restoration are ever more numerous in Ladakh and little besides financial means appears to limit their action. Some act with or for local authorities, others within professional or non-profit organizations. Some even act out of their scope or their field. The large engravings of lions that used to stand guard at Kaltse bridge for centuries are now reduced to decorative elements in the garden of a private restaurant! But what might have happened if they had been left in situ, facing bulldozers? And what about the temple of Pipcha village ‘restored’ by a Swiss association that supports the school nearby?

In 2009, a relatively new Italian organization (Stupa Onlus) completed the reconstruction of a painted chorten at the foot of the fort in Zangla, Zanskar. The reconstruction used concrete and destroyed the original design of the monument forever, threatening its inner paintings and thus annihilating any possible archaeological research. The organization’s goal is to reconstruct chortens in Tibet, China, Nepal, Bhutan, Mongolia, Ladakh, India, and Sri Lanka. In Ladakh their future projects include, among others, the reconstruction of the ancient chortens of Malakartse and Karsha Kadampa.
This is no simple issue: it involves religion, popular beliefs, conservation needs and wish for restoration, identity and identification, private and public domain, interference and impermanence. The disparate projects mentioned above stress the necessity for a coordinated action. It seems to us that the key actors of cultural conservation in Ladakh should sit together and discuss the possibility of a joint and planned programme that would guarantee the long-term preservation Ladakh’s unique heritage do deserve.
This timely volume rewards the Ladakh specialist with thirteen innovative and original essays that explore religious, socio-economic, and historical phenomena within contemporary Ladakh. Two of the thirteen essays are in French and the volume is broken down into five sections: historical trends, regional identities, ritual, kinship and gender, and agriculture. The editors’ introduction explicitly provides a broad overview of contemporary scholarship on Ladakh, whilst calling for more cross-cutting scholarship that recognizes the inter-disciplinary nature of many topics within Ladakh studies. This introduction also includes a historical overview that offers several reasons for why scholarship on Ladakh is yet to be fully integrated with other disciplines in the social sciences including South Asian studies. The reasons given for this disjunction include, among others, the myopia of early research, the aversion against locating Ladakh in India rather than as an extension of western Tibet, and the problematic tendency to categorize Ladakh as primarily Buddhist when more than fifty percent of its current population is Muslim. The current volume successfully corrects many of these earlier biases; however, it does not engage with contemporary debates in South Asian studies or the social sciences as effectively as promised. The introduction alludes to the decision about which of two Brill series the volume would be located in—the Tibetan Studies Library or the Indological Library. Yet the choice between Tibet and India itself illustrates and unwittingly reinstates the very divide this volume is dedicated towards transcending.

Fittingly, the volume is dedicated to Nicky Grist, whose own work sought to break down a stereotypical and rather uncomplicated view of Ladakhi identity by deconstructing Muslim allegiances in the Suru Valley as well as the ongoing social fragmentation and contestation evinced by Buddhist polyandry in Matho. Sophie Day’s eloquent appreciation of Grist’s substantial contributions to Ladakh studies sits alongside a posthumous essay by Grist that nicely illustrates the shifting priorities among Sunni and Shia households in Suru away from agrarian and pastoral labor towards increasingly stratified and commodified occupations that marginalize both women and the poor. The historical section includes Monisha Ahmed’s description of how Sonam Paljor helped develop the textile trade in relation to broader social currents in Ladakh and John Bray’s essay on the system of forced labor known as begar. Bray skilfully elucidates the historical and economic relationships between the local headmen or monastics who served as middlemen for the European travelers as well as Ladakhi, Dogra, and British rulers that used and legitimated this system or forced transport. Isabelle Riaboff’s careful analysis of kinship, marriage, and trading patterns among Paldar’s symbiotic Bod culture—which draws from nearby Zangskari and Pahari models—nicely complements Grist’s essay on Shia and Sunni subcultures within the Kargil landscape. However, none of these essays substantively engages with wider discourses on region, ethnicity, caste, and nation in Kashmir that have been heavily theorized by Aggarwal, van Beek, Bertelson, Bose, and Ganguly, among others.

The organization of the volume betrays an unconscious ambivalence towards contemporary and traditional formulations of Ladakh Studies. Although it foregrounds notable essays on regional and religious diversity and closes with an interesting section on agrarian practices, the bulk of the volume is devoted to traditional topics within
Tibetan studies including astrology (Dollfus), possession cults (Mills), Losar rites (Pirie), kinship (Kaplanian), and Tibetan medicine (Pordie). Kaplanian’s re-examination of how pha spun relations mediate both birth and death pollution suggests that kinship idioms and customs can double as languages of identity and region, inclusion and exclusion. Dollfus provides a fascinating deconstruction of how the local astrologer serves as a kind of social worker. She argues that astrologers use the local almanac (lo tho) in order to counsel villagers about how they might bring their activities in harmony with the movements of the planets, stars, sun, moon, and other elemental forces. Mills offers a rethinking of Ladakhi possession cults that emphasizes the bodily rather than mental transformations required of its participants. He attacks the pervasive Cartesian worldview in trans-Himalayan studies of possession that perpetuated a body/mind split that he finds not applicable to the Ladakhi context. Pirie notes that Ladakhi Losar is as much a time for the subversion as for the reinstatement of social norms, drawing briefly on Van Gennep but surprisingly not engaging with Victor Turner, whose finely developed notions of communitas and liminality have been extensively debated within ritual studies scholarship and by South Asianists like Nicholas Dirks.

Pordie’s description of the social dynamics surrounding a ritual consecration of amchi medicines in the Changthang makes considerable headway in incorporating the ways that Buddhist reform and changing economic conditions including the notable presence of NGOs and development AID have changed the practices and structure of traditional medicine in Ladakh. While Chin, Dye, and Lee’s essay on the relationship between maternal and child health is grouped with Kaplanian’s essay on kinship, the style and substance of the two pieces could not be more different. Chin et al. provides an empirical summary of interviews with 22 women in rural Ladakh that highlights the important impact of mother-daughter relationships on the future daughter’s own workload, education, marriage, and childbearing patterns. The authors conclude that maternal health programs must look across familial relationships and the life cycle in order to better comprehend the likelihood of neonatal and infant survival. Kaplanian, by contrast, uses Levi Strauss to develop a new description of the Ladakhi kinship system that rejects prior accounts of this system as household-based rather than clan-based.

The volume closes with three short essays that highlight economic and environmental practices. Matthias Schmidt analyzes land management practices in Shigar valley, Seb Mankelow discusses how increasing economic and social pressures are linked to the use of chemical fertilizer in Padum and its environs, and Tiwari and Gupta analyze how the rise of hotels and changing land use patterns have influenced irrigation practices in Leh town.

Overall, this volume will be highly useful for scholars in Himalayan or Ladakh Studies, but will be of less interest to those looking for theoretical or analytical links to other discourses in the social sciences and humanities most broadly. While many of the essays provide invaluable and very in-depth descriptions of their particular subjects, they make limited efforts to engage with previous research or broader theoretical and methodological themes. The high price tag does little to ensure that this volume is destined for a private readership rather than library shelves as has been the case with several Ladakh Studies volumes in the past.


— John Bray

The Italian Jesuit Ippolito Desideri (1683-1733) was one of the first Western missionaries to travel to Ladakh and Tibet. His immense linguistic expertise and insights into Tibetan culture were all the more remarkable for the time when they were acquired, and make him one of the greatest of all Western travellers in the region.

For students of Ladakh, Desideri is best known for his account of his journey through Ladakh in 1715, together with his Portuguese colleague Manoel Freyre. However, he went on to stay in central Tibet for a further six years. He studied Buddhism in Sera monastery, and became so skilled in Tibetan that he was able to compose his own philosophical treatises to expound Christian theology to a Tibetan audience. He also served as a witness to a particular turbulent period in Tibetan period, including the capture of Lhasa by Dzungar Mongols in 1717 and the subsequent death of Lajang Khan, the secular ‘king’ of Tibet.

On his return to Rome Desideri composed a detailed account of his experiences, the *Notizie Istoriche del Thibet*. However, this was never published in his lifetime, largely because of the Jesuits’ defeat in internal power struggles in Rome, and the manuscript lay unnoticed until the late 19th century. In 1937 the Italian scholar Filippo de Filippi, published an English translation. The translation reads well, and until now has been the best available source on Desideri for the English-speaking world, but it is partially abridged. In particular, de Filippi left out many of Desideri’s philosophical reflections on his encounters with Tibetan Buddhism.

In the 1950s Luciano Petech, who died last year (see obituary), included a definitive critical edition of the *Notizie* in his seven-volume collection of writings by Italian Jesuit and Capuchin missionaries in Tibet. Now Michael Sweet and Leonard Zwilling have drawn on Petech’s work to produce a magnificent new English translation, entitled *Mission to Tibet*, which includes all the chapters on Tibet that de Filippi had left out.

The book begins with a detailed introduction putting the *Notizie* in the context both of 18th century Jesuit ideology and of Desideri’s personal life and struggles. It also discusses earlier Italian and English renderings of the text, paying full tribute to Petech’s earlier work, including his “truly magisterial cornucopia of annotation”. The main text comes to nearly 500 pages, and the appendices include Manoel Freyre’s much shorter *Report on the Tibets and their Routes* as well as Desideri’s “Tibet Missionary Manual”. There are a further hundred pages of endnotes. Both the introduction and the translation itself are lucid and informative. Despite its length, the book is a delight to read.

The section specifically dealing with the journey from Kashmir to Ladakh and on to the Tibetan border at Tashigang appears on pp. 160-167. The main incidents of this part of the text are well-covered by de Filippi, although Sweet’s version reads more smoothly.
Despite its brevity, the section on Ladakh is full of incident. Desideri discusses the hazards of the journey from Kashmir, including a “rather terrifying bridge” made of rope woven by willows, and the perils of avalanches. His description of Leh is still recognisable: the town “extends from the foot of a hill upward until one comes to the residence of the Grand Lama and the royal palace, which are very large and spacious buildings, and ends with a great fortress near the summit, upon which there stands yet another fort.” However, one notable feature of the town has now disappeared: “The city is surrounded by walls below and on the other two sides and is secured by a gate”. Desideri notes the presence of Kashmiri merchants engaged in the wool trade, as well as traders from Khotan selling “well-bred horses, white cloth and other articles”, and Tibetan merchants from carrying “tea, tobacco, silk and other textiles, and other Chinese goods”.

Desideri and Freyre were well received by the king of Ladakh (Nyima Namgyal, r. 1694-1729). According to Desideri, “the king and prime minister expressed their strong desire that we should stay and exercise our duties as teachers of our holy law”. Desideri felt a “heartfelt desire to stay and establish a mission in this land that seemed so well disposed toward it.”

By contrast Freyre’s account is much less favourable: in his own report he states that the king “would summon us from time to time, not in fact to discuss the word of God but to seek and receive certain small presents”. He adds that he paid not the least attention to what the two priests had said but instead “asked for the three guns that were at our lodging in exchange for which he would give us four horses.” Freyre insisted on pressing on to Lhasa for reasons that are not entirely clear (see Sweet 2006 for a discussion of his possible motives) and, acknowledging his seniority, Desideri reluctantly agreed.

Trent Pomplun’s Jesuit on the Roof of the World complements Sweet’s translation of the Notizie with a more detailed analysis of Desideri’s Jesuit training, and his perceptions of Tibetan Buddhism. Pomplun draws with equal facility on contemporary Latin, Italian and Tibetan texts. The part of the book that deals specifically with Ladakh is relatively brief: only two pages. It will therefore be of less value to readers whose interest is confined solely to Ladakh, but essential for those who wish to understand Desideri’s worldview.

The picture of Desideri that emerges from the two books is of a man of immense energy who, though convinced that the Tibetans were in error in their religions beliefs, nevertheless held them in high regard, and applauded their “natural inclination entirely directed toward the good and toward acting virtuously”.

In closing, I should point readers in the direction of our IALS colleague Enzo Gualtiero Bargiacchi, who spoke so enthusiastically on Desideri at our 2007 conference in Rome. His website (www.ippolito-desideri.net) provides a comprehensive guide to resources on Desideri, and his Bridge Across Two Cultures—which is likewise available on the Internet—provides an ideal short introduction to Desideri’s life and work. Readers encountering Desideri for the first time should read Bargiacchi first, and then move on with pleasure and enlightenment to Pomplun and to Sweet’s wonderful new translation.

References


—Patrick Kaplanian

Saluons ce recueil d'articles de Nawang Tsering Shakspo, un des membres les plus actifs de l'IALS. Certains s'adressent plutôt au grand public et apporteront peu au spécialiste, comme ce résumé de l'histoire du bouddhisme (pp.3-34), ce rappel de la vie de Csoma de Körös (pp.41-48), cette promenade aux trois villages appelés Sumda (pp.159-168) ou cette présentation des Tibétains en exil (pp.97-102). D'autres sont très intéressants pour le chercheur.

Le livre commence par une visite à Kuksho (pp.XIX-XXVI, numérotées en romain), un village mixte, bouddhiste et musulman, qui ne consiste pas en une simple juxtaposition de maisons habitées les unes par des familles lamaïstes, les autres par des familles mahométanes. Un véritable syncrétisme se met en place. Plusieurs frères peuvent appartenir aux deux religions, ce qui ne les empêche pas de faire un mariage polyandrique ! Un akhun musulman est très versé dans l'art de la médecine des amchis et c'est un musulman qui égorge la bête que l'on sacrifie au lha. De nombreux autres exemples vont dans le même sens.


Le chapitre Nubra, Chanthang, Zangskar n'est pas une description touristique, mais parle une fois de plus des exploits des grands lamas dans ces trois régions. Les deux chapitres sur le Baltistan et l'écriture ladakhi sont intéressants. L'auteur rencontre des lettrés Baltis à Islamabad. On essaie de communiquer en balti/ladakhi, mais cela ne passe pas : on passe à l'ourdou. L'auteur raconte aussi l'échec des publications de la *Cultural Academy* en balti. D’après lui parce que le balti était écrit en persan, dont l'alphabet est peu adapté. Mais l'alphabet, en fait arabe, est aussi peu adapté à l'ourdou et même au persan.

Un chapitre est consacré au Drukpas dits du sud (Lho-drupka) c'est-à-dire bhoutanais ; un autre à la Mongolie et un autre, par contre peu convaincant, aux ressemblances entre Sikkim et Ladakh. La seule ressemblance que je retiens est que les deux étaient dirigés par des rois, alors que les autres pays lamaïstes (Tibet, Bhoutan et Mongolie) avaient adopté le système des rinpoche. Le chapitre sur les chants populaires est très technique et solidement argumenté. Viennent ensuite les danses populaires puis le 'cham. Restent encore les arbres « sacrés » (lha-lchang) et les murs de mane qui ferment le livre. Tout cela est écrit d'une plume alerte et agréable, grâce à la collaboration de Kyle Gardner.

—Patrick Kaplanian

Parler de nourriture au Ladakh ce n’est pas parler que de cuisine, c’est traiter en fait de l’ensemble de la société : rituels, relations humaines, échanges, agriculture, religion, etc., tout est plus ou moins lié à l’alimentation. Sous prétexte que la nourriture touche à tous les domaines la thèse d’Anne Delaballe risquait de devenir une nouvelle monographie insistant un peu plus sur les aspects alimentaires. Il n’en est rien : l’auteur s’en est superbement bien tirée et nous présente un travail passionnant et copieusement documenté. Ce travail est novateur sur deux points : D’abord il présente autant les bouddhistes que les sunnites et les chiites et décrit les rituels et les régimes alimentaires des trois. Il n’y a bien sûr pas grand chose à comparer entre certaines fêtes spécifiquement bouddhiques, sunnites et chiites ; par contre en matière de rites de passage les rapprochements sont étonnants.

Ensuite elle s’intéresse aux changements intervenus depuis une vingtaine d’années lesquels se produisent sur deux axes. Religieux d’abord : depuis les événements de 1989 chaque communauté a tendance à se replier sur elle-même et ses membres diminuent leur participation aux fêtes et rituels des deux autres. Cela s’accompagne d’une modification des mœurs alimentaires de chaque groupe, évolution qui va dans le sens d’un éloignement. Ainsi le LBA et les autres associations bouddhiques prônent la non consommation d’alcools forts au profit du chang et la non consommation de viande tandis que les associations musulmanes mettent en exergue la viande, aliment festif par excellence, et veulent entièrement bannir l’alcool. Toutes ces associations sont d’accord pour fustiger les dépenses excessives et ostentatoires lors de certains rituels.

L’autre axe est socio-économique. De plus en plus d’hommes obtiennent un emploi salarié et la charge de travail agricole et domestique qui repose sur les femmes restées à la maison est trop lourde. Elles sous-traitent donc de plus en plus en faisant appel à des spécialistes, des cuisiniers professionnels par exemple. C’est ainsi que la profession de boulanger prend de plus en plus d’importance.

Bref un très beau travail. On regrettera seulement que les sources, lorsqu’elles devraient être citées, ne le sont pas (écrire plus de 100 pages sur les rites de passage sans citer une seule fois le *Feste in Ladakh* de M Brauen, 1980, relève de l’exploit) au profit de citations de complaisance de travaux de seconde main. Je signale que l’on peut trouver cette thèse comme la plupart des thèses françaises, sous forme de microfilms.

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Il aura fallu attendre plus de 30 ans pour disposer d’une carte correcte du Ladakh. Les pionniers se rappellent qu’en 1974, 1975 on ne trouvait pas de carte, et qu’on ne savait même pas où on était lorsqu’on parcourait la route de Srinagar à Leh. Puis sont apparues des photocopies des cartes de l’AMS ‘American Map Survey), excellentes, ou plutôt qui auraient été excellentes si ce n’étaient des photocopies en noir et blanc sur lesquelles il était difficile de distinguer routes et rivières. Après quoi les publications se sont multipliées, parfaitement utilisables pour le touriste qui se contentait de faire le tour des gonpas, mais plus ou moins fiables pour celui qui partait à pied, à l’aventure dans les montagnes. La nouvelle carte Olizane, entièrement en couleurs, est d’une précision étonnante : moi-même j’ai vérifié avec quelques trekkeurs qui connaissent bien certains endroits et qui m’en ont confirmé la précision et la fiabilité : cols, sentiers, campements, hameaux, ruines, sources etc. tout cela est d’une précision et d’une exactitude étonnantes : il n’est plus possible de se perdre.

3 feuilles donc

Nord : brog-yul, Nubra et Shyok  
Centre : Indus, Zanskar et Pangong  
Sud : Haut Zanskar, Rupshu
LADAKH BIBLIOGRAPHY SUPPLEMENT No 21

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: JNBray1957@yahoo.co.uk.


Bhatnagar, Yash Veer.; Seth, C.M.; Takpa, J.; Ul-Haq, Saleem.; Namgail, Tsewang; Bagchi, Sumanta; Mishra, Charudutt. 2007. “A Strategy for Conservation of the Tibet Gazelle, Procapra picticaudata, in Ladakh. Conservation and Society 5, pp. 262-276. Surveys initiated in 2000 found that only about 50 gazelle survive precariously in eastern Ladakh. Past hunting and continued excessive livestock grazing are the main factors causing a rapid decline in the gazelle population. Article outlines a recovery strategy.


Brown E.T.; Bendick, R.; Bourles, D.L.; Gaur V.; Molnar P.; Raisbeck G.M. &Yiou F. 2002. “Slip Rates of the Karakorum Fault, Ladakh, India, Determined Using Cosmic Ray Exposure Dating of Debris Flows and Moraines.” Journal of Geophysical Research 107 (B9), 2192. Measures an average slip rate of 4 ± 1 mm yr−1 along the Karakorum fault, heretofore considered one of Earth’s greatest strike-slip faults and thought by many to play a key role in Asian deformation kinematics.


Clift, P.D.; Hannigan R.; Blusztajn J.; & Draut, A.E. 2002. “Geochemical Evolution of the Dras-Kohistan Arc during Collision with Eurasia: Evidence from the Ladakh Himalaya, India.” The Island Arc 11, pp. 255-273. Argues that the Dras-Eurasia collision can be dated as Turonian-Santonian (83.5-93.5Ma). This is older than was previously thought, but consistent with radiometric ages from Kohistan (Pakistan).


Goeury, David. 2010. “Le Ladakh, royaume du développement durable?” Revue de géographie alpine 98-1. http://rga.revues.org/index1100.html. ■ Local officials have worked with NGOs to develop an alternative model for protecting the environment in wildlife sanctuaries. This is based on the participation of local inhabitants rather than on their eviction to areas outside the sanctuaries.


Gutschow, Kim. 2010. “The Medicalization of Birth in Ladakh: An Encounter Between Biomedicine and Buddhism.” In Medicine Between Science and Religion: Explorations on Tibetan Grounds, pp. 185-214. Edited by Vincanne Adams, Mona Schrempf & Sienna R. Craig. London: Berghahn Press. ■ There has been a marked increase in the number of hospital births even as home births continue to be popular in rural Ladakh. Women continue to employ both biomedical and Buddhist narratives around childbirth as each offers valid explanations for disastrous or dangerous deliveries.


Halkias, Georgios T. 2011. “The Muslim Queens of the Himalayas: Princess Exchanges in Baltistan and Ladakh.” In Islam and Tibet - Interactions along the Musk Routes, pp. 231-252. Edited by Anna Akasoy, Charles Burnett, and Ronit Yoeli-Tlalim. Farnham: Ashgate. ■ Intermarriages between the ruling families of Ladakh and Baltistan were an important aspect of regional diplomacy from at latest the 16th century. Draws on Ladakhi and Balti folksongs to discuss the history of Ladakh’s ‘Muslim queens’.


Jahoda, Christian. 2008. “Political Space and Socio-Economic Organization in the Lower Spiti Valley (Early Nineteenth to Late Twentieth Century).” Journal of the International Association of Tibetan Studies 4, pp. 1-34. ■ Traces changes in the system of land law as they affected khral pa (‘taxpayer’) households between 1846 and 1947.


Pareek, Lalit et al. 2007. A Study on Micro Hydro Units in Ladakh. Dehra Dun, India: Published for Ladakh Ecological Development Group by Bishen Singh Mahendra Pal
Singh. xxvii, 143 pp. ■ Analyzes the units’ feasibility using quantitative and qualitative tools, institutional arrangements, and costing methods.


NOTES FOR CONTRIBUTORS

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