



انٹرنیشنل ایسوسی ایشن برائے لداخ اسٹڈیز

International Association for Ladakh Studies

14th IALS COLLOQUIUM

ABSTRACTS

In Alphabetical Order

Jennifer Aengst

Graduate student, Anthropology, University of California, Davis.

Pronatalist and Pro-family Planning?

This paper examines the relationship between pronatalism and family planning in Ladakh through looking at population. Specifically, this paper seeks to understand two things: first, how and why family planning suddenly became controversial when it had been previously well accepted in Ladakhi society and; second, how Ladakhis can be both pronatalist and pro-family planning.

Based on data from interviews conducted with Buddhist and Muslim women, I contend that the controversies surrounding family planning are due to concerns about the population, which have emerged at various historical moments in Ladakh's history. This paper will look at how "the population" has been constituted as a problem, trying to understand how divergent ideas of what is happening to Ladakh's population (whether increasing, decreasing, or some groups increasing while other's decrease) can be espoused at the same time within one community.

Ladakhis are able to support pronatalism and family planning when they are worried about Ladakh's population and when they make a distinction between temporary and permanent methods of contraception. The relationship between pronatalism and family planning is particularly complicated for Ladakhi women. Their reproductive choices—specifically the choice of a contraceptive method and the choice to space their children—not only have personal consequences for them but also have political implications within the local community.

Monisha Ahmed

Independent Researcher, Mumbai

Exploring the Place of Dress in Ladakh

This paper looks at the historical development of dress in Ladakh, and discusses how it may have originated and what influences came from outside the region. It presents how fabric were/are made and used in Ladakh, and the influence trade has had on dress. It explores what defines "traditional" dress in Ladakh and how dress is used to express notions of identity. Finally, it examines the continued importance and perceptions of "traditional" dress in contemporary Ladakh.

Rais Akhtar

National Fellow (Geography), CSRD, Jawaharlal Nehru University, New Delhi

Environment and Disease in Leh Town

The town of Leh, Ladakh, lies at an altitude of 3,500m above sea level, comprises huge floating population during short summer season June-October when temporary migrant workers and tourists treble population size. The city is growing uncontrolled and unplanned. The urban growth is private-driven as people make their former fields available for development.

The purpose of the paper is to focus on the environmental concerns, particularly the sanitation and hygiene in the selected urban localities (based on stratified random sampling, and questionnaire survey (100 samples) in each locality, to assess impact of environmental pollution on the population particularly air and water pollution as a result of industrial activities. The house structure and its impact on indoor air pollution has also been studied. Attempt has also been made to study the pattern of diseases in Leh town with focus on socio-economic and environmental explanations.

The paper concludes:

- i. Health care availability is satisfactory in Leh. However, due to mountain topography, health care facilities are not evenly distributed.
 - ii. Indoor pollution and dust-storms are serious health hazards;
 - iii. Respiratory diseases are most common health problems affecting some 20.3% of the population, followed by blood pressure (15.8%) and dental problems(15.4%).
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André Alexander

Leh Old Town Initiative

Three Models for Heritage Conservation in Ladakh

During the last IALS seminar in Rome 2007, the discussion about the future of Ladakh's tangible heritage was raised in the paper written by the present author together with Andreas Catanese, as well as in the contribution by John Harrison. This current paper aims to contribute further to the discussion by showing three distinct models of conservation suitable to Ladakh.

1. "Pure" conservation, based on in-depth documentation and study: the example of Alchi Tsatsapuri. Following the ground-breaking work of scholars such as Christian Luczanits, Erberto Lo Bue and Romi Kosla on historic Ladakhi monuments, new research on a little-known monument in Alchi has yielded important new knowledge.

This temple is known as Tsatsapuri, and the research carried out for the first phase of a conservation project has included complete architectural survey, carbon-dating, reading of the inscriptions and documentation of the iconographic program of the wall-paintings. A first hypothesis concerning the date and nature of the founding and development of this monument will be presented, contributing to our knowledge of the development of religious Ladakhi art and architecture in the period prior and up to the 15th century.

2. "Rehabilitation"

For the majority of historic residential buildings within the former walled city of Leh (today's "Old Town"), pure restoration is out of the question. Ground floor rooms are dark and little ventilated, as they were used as stables and granaries in the not-too-distant past. These houses can be preserved only if they can be modified to the changes in life-style of their owners-occupiers during their rehabilitation.

3. "Conversion and Extension": Tsas Soma and the Central Asian Museum.

In the old town of Leh, the history of a physical presence of the Sunni Muslim community dates back to the times of King Senge Namgyal, when land was given for the first construction of a mosque. That mosque, known as Masjid Sharif, still exists in an old garden called the Tsas Soma. This walled garden area also preserves further historic buildings, which include bakeries and a room to wash dead bodies. To these, following a proposal by the Secretary of Tourism, J&K State, a museum, library and conference room are being added, thus creating an area that blends historic and contemporary architectural features.

Mona Bhan

Assistant Professor, Anthropology, DePauw University, Indiana

Refiguring Rights, Redefining Culture: Hill-Councils in Kargil, Jammu & Kashmir

In 2003, an autonomous hill-development council was formed in Kargil district. The council signalled Indian government's continued attempt to grant political autonomy to marginalized communities living on India's frontiers. This paper discusses how Brogpas, a small ethnic community living along the disputed line-of-control, appropriate discourses of cultural distinction to stake claims in the council. By analyzing Brogpa engagements with the discourses and logic of the hill-council, I discuss the emergent relationship between cultural recognition and citizenship in postcolonial India.

Calum Blaikie

Dept. of Anthropology, University of Kent (UK) / French Institute of Pondicherry

The Commodification of *Amchi* Medicines in Contemporary Ladakh

Recent decades have witnessed significant changes in the way *amchi* medicines are produced and circulated in Ladakh. In this paper, I will discuss the major causes of these changes, the various ways they have been experienced and responded to by the *amchi*, and some of their consequences for the practice of Sowa Rigpa in the region. The home production of medicines remains important for most *amchi* for reasons of efficacy, economics and identity, particularly in the rural areas. However, many practitioners increasingly purchase readymade drugs from entrepreneurial and institutional medicine producers, and some no longer make their own medicines at all. To examine these developments I ask: What are the forces driving the commodification of medicines and what are the roles of institutions and entrepreneurial medicine producers in this process? How is mass production being encouraged, adapted to or resisted by *amchi* occupying different geographical and social spaces? How are these responses shaping the knowledge, practice and social relations of the Sowa Rigpa system in Ladakh? By addressing these questions, the paper will explore some of the tensions and contradictions being experienced by practitioners of a medical system in flux, both internally and in relation to wider modernisation processes and social change.

Kristin Blancke

Independent Researcher

Mural Paintings in the Chenrezig Lhakhang in Lamayuru: the Bar-do Thos-grol illustrated on a Wall

Being a tourist guide, on my many trips to Ladakh I have been astonished by the mural paintings on one of the walls in the Chenrezig Lhakhang in Lamayuru. The prayer hall is dedicated to Chenrezig, its main feature being a statue of the eleven headed - thousand armed Avalokiteshvara. But above all my attention has been attracted, time and again, to the paintings on the wall on the right-hand side when entering the shrine room. Here, we find an illustration of the entire process of the *bar-do* experiences as described in

the Bar-do thos-grol, known in the West as “The Tibetan Book of Death”. The wall depicts the figure of a deceased person confronted with the entire range of experiences occurring during the three *bardo* phases between the moment of death and the successive rebirth, (‘chi-kha’i bar-do : *bardo* of the moment of death; chos nyid bar-do : *bardo* of ultimate reality; srid-pa bar-do : *bardo* of becoming). Each image is explained with the appropriate inscription relative to it. The paintings are beautiful, and the presentation is extremely interesting: the presence of the deceased throughout the process, who finds himself confronted with the successive appearances of deities—peaceful as well as wrathful—with rays of light of varying intensity, and as time goes by with ever more fearful visions of strange creatures haunting him and pushing him ahead so that in the end he really needs to find a new incarnation, makes a very lively depiction of what is explained in the Bar-do Thos-grol. As far as I know, a complete wall dedicated to the *bardo* experiences is a unique feature in the Tibetan world. We find walls depicting the peaceful and wrathful deities in other temples, or we find images of the Lord of Death and the Judgment scene, but I have not seen the whole cycle complete with all the details of the *bardo* process represented as mural paintings anywhere else. Unfortunately, the wall is badly in need of repair, with huge cracks running through the paintings, and smudges of mud running down from the ceiling. Therefore, I want to make a contribution to shed some light on the significance of this wall and on the originality with which the subject matter has been approached, in the hope that it will inspire people to look at it, try to understand it, appreciate its unique character, and eventually attract enough attention to urge a restoration.

John Bray
Independent Scholar

August Herman Francke’s Pioneering Research on Ladakh: Historical Perspectives and Future Directions

The Moravian missionary August Hermann Francke (1870-1930) can be regarded as one of the ‘founding fathers’ of modern Ladakh studies. His own contributions to the field ranged from historical research, to linguistic analysis, as well as collections of folk-songs, sagas and rock inscriptions. However, Francke is now himself a historical figure, and contemporary researchers need to engage critically with his work—understanding both its strengths and its weaknesses—if they are to make best use of it.

This paper has three sections. Part one, which draws on archival research as well as a close reading of Francke’s many German—and English—language publications, analyses his motives and methods, including a particular focus on the roles of his Ladakhi and Lahuli collaborators. Part two assesses his contributions in the light of subsequent research, highlighting both its continuing importance and the need for continuous reassessment in the light of new findings. Part three turns from the past to the present and the future: what lessons can we learn from Francke today? What new directions are needed in Ladakhi studies?

Col R. T. Chacko
Independent Researcher, Bangalore

Threats to the Black-necked Cranes Breeding in Ladakh

In India, the Black-necked Cranes, *Grus nigricollis*, breed only in Ladakh, the eastern part of Jammu and Kashmir state, bordering Tibet.

Though first sighted in 1920 in Ladakh by Ludlow, their present population is very small and the breeding success rate has very been poor. After the road communications have been improved, tourists have been allowed to some of the breeding areas and with the increase in humans, domestic animals and

ownerless dog population in their breeding and feeding areas, the destruction of nests, eggs and chicks have been on the increase.

My 8-year study discovered some new breeding areas and clearly brought out the problems they face during breeding.

The main problems they face are-

- a) Inconsiderate tourists visiting the nests, disturbing them and handling the eggs and chicks.
- b) Destruction of eggs and chicks by now semi-feral dogs introduced in those areas.
- c) Destruction of eggs and chicks by humans.

In 1998, out of the 21 eggs laid in 12 nests, 9 hatched but only 2 finally migrated with the parents. Thus, in 1998 India's contribution to the world population of these cranes was only just two birds, as a total of 19 eggs and chicks were destroyed at different stages, mostly by dogs and humans.

Urgent action is needed, if we are to protect the Black-necked Cranes from disappearing from Ladakh, just as India lost the Siberian Cranes from Bharatpur in Rajasthan.

Pankaj Chandan, Project Manager, Ladakh, WWF-India Field Office,
Nisa Khatoon and **Phuntsog Tashi**, Freshwater and Wetlands Programme, WWF-India.

Conservation and Management of High Altitude Wetlands of Ladakh

The Himalayan High Altitude Wetlands are one of the unique ecosystems of the world. The wetlands not only support a wide variety of flora and fauna, but are also sources of various rivers originating from the region. Many mountain communities are dependent on these wetlands. These wetlands provide valuable pastures to the local communities who are dependent on livestock for their livelihood.

Ladakh dotted with some of the World's most unique and spectacular wetlands, also holds the distinction of being the only known breeding ground of Black-necked Crane *Grus nigricollis* in India. The region has numerous wetlands—brackish as well as freshwater.

Most of these wetlands are of glacial origin and remain frozen from December to March. A unique tent-dwelling tribe of nomads, the Changpas, move around these wetlands in search of pasturelands. In addition to the Black-necked Crane, several other species of birds also use these wetlands as their breeding grounds too, such as Bar-headed Goose (*Anser indicus*), Brown-headed Gull (*Larus brunicephalus*), Great-crested Grebe (*Podiceps cristatus*), Ruddy Shelduck (*Tadorna ferruginea*), Lesser Sand Plover (*Charadrius mongolus*) etc. Many species of mammals are found in the region, e.g. the Blue Sheep (*Pseudois nayaur*), Ladakh Urial (*Ovis orientalis vignii*), Tibetan Argali (*Ovis ammon hodgsoni*), Tibetan Wild Ass (*Equus kiang king*), Himalayan Marmot (*Marmota himalayana*), Red Fox (*Vulpes vulpes*), Tibetan Gazelle (*Procarpa picticaudata*), Snow Leopard (*Uncia uncia*), Lynx (*Lynx isabellina*), Wild Dog (*Cuon alpinus laniger*), Tibetan Wolf (*Canis lupus chanko*), Tibetan antelope (*Pantholops hodgsoni*), and Wild Yak (*Bos grunniens*).

Ladakh, like any other high-altitude desert in the world, has a very fragile ecosystem and can be easily degraded by unplanned and unregulated developmental and tourism activities. Unplanned developmental activities and unregulated tourism activities in some areas of Ladakh are a direct threat to the unique biodiversity of Ladakh. At the same time unregulated tourism activities near the wetlands are becoming a major threat to the breeding birds. This is causing more damage as the peak period of biological activity in Ladakh coincides with the peak tourism season.

The present paper presents a general overview and current status of the high altitude wetlands of Ladakh. The paper also highlights the fact that tourism can also be used as a tool for wetland conservation. The paper presents the findings of five years (2004-2008) of study on the avifaunal ecology of the key wetlands of Ladakh. The various conservation issues related to these high altitude wildlife species will also be discussed. The paper also presents an overview of conservation initiative that WWF – India and Department of Wildlife Protection have taken to conserve these unique ecosystems.

Juliane Dame

Dept. of Geography, South Asia Institute (SAI), University of Heidelberg, Germany

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

Over the past decades, Ladakh has faced significant socio-economic changes at the local and regional level. At the same time, national and international programs and policies have made important impacts on the local food system and raised debates on sustainable development. Thus, the high mountain area of Ladakh proves as a suitable case study for investigating the effects of rapidly shifting political, socio-economic and ecological conditions on food and livelihood security in a region of limited resource potential. The study design follows an actor-oriented approach focusing on quantitative and qualitative social research methods.

Based on field research in Ladakh (between 2007 and 2009) this paper shows how food system changes are induced by multiple processes and driving forces on different levels. Although subsistence-oriented land use is the central pillar of food security in Ladakh, rice is increasingly replacing locally grown barley as the main staple of the diet. Reasons are changing food preferences and the availability of subsidised rice allotted through the national Public Distribution System. Recently, a diversification of agricultural production has been supported by the semiautonomous hill council government and different NGOs. Their focus is set on vegetable and fruit production for improved nutrition, marketing and army supply. Additionally, the cultivation of potatoes sold to an international food corporation for chips production is evaluated as an attractive new option by local farmers. Despite these trends, selling of agricultural products still remains a niche while monetary income sources are mostly found in the army or the tourism sector.

Dr Mohammed Deen Darokhan

President, LEHO (Ladakh Environment and Health Organisation)

**Improved Green House-An innovative Agriculture Tool to Produce
Vegetables in Winter in Trans Himalayan Region.**

Ladakh, situated in the western Indian Himalayan region, suffers harsh climate and land lock condition in the winter. Availability of fresh vegetables is quite seasonal, scarce and can be grown only in open field from May to October.

Non availability of vegetables during winter especially in the villages affects the health of the people and in the towns the vegetable that are brought by air are limited and very expensive.

Ladakh has the natural advantage of having lots of sunshine in the winter. Based on the availability of the sunshine LEHO introduced an innovative construction design to build Improved Green House (IGH) to produce green leafy vegetables during winter.

The technology is simple and cost effective. All the material required, is available in the village except the poly film. The standard size can be used for producing vegetables for home consumption and the

commercial size for sale for income generation. The Improved Green House design has been found to further enhance the growing period of vegetables and flowers. It is a step forward for food security. Green house receives sun rays through a transparent cladding material. The heat received is absorbed by the vegetable crops and other objects. These objects in turn emit long wave thermal radiation, which is blocked by the cover and raises the temperature in the green house. This rise in temperature in cold climate in places like Ladakh and other Himalaya region is being used to produce vegetable in winter.

Sophie Day

Professor, Goldsmiths, University of London

Imaging Ladakh: Repatriating Research Data from the Early 1980s

A selection of photographs on the theme of household and village life around Leh from the early 1980s will be presented in their historical context. I hope this presentation might suggest how images could provide a resource for a history of the present through which to assess the implications of various developments over recent years. Through this case study, I propose to raise two key themes for discussion and debate:-

- (1) Ethical issues on the use of images
- (2) The desirability of returning ('repatriating') research data

I anticipate moving into the role of facilitator as much as speaker in discussing, for example, when and how consent should be obtained to use images; where might archives be stored or hosted locally and in what form—digital or other? Could the IALS formulate guidelines for the return of data that are sensitive to local issues as well as international and professional codes?

Salomé Deboos

CEIAS

Tourism Influences in the Way to View Oneself Belonging to one Community

My research field is in Zanskar, and more specifically Padum. I'm a doctor in social anthropology (EHES, in Paris). I have lived for considerable periods abroad and my aim is to understand how people are overcoming their differences to belong to one community.

Padum was for a long time the only community in Zanskar valley, where two religions are practiced (Buddhism and Islam). Now there are some families in Pipiting and Upti, but they still say that they are originally from Padum.

My paper will be based on my research which were conducted on this topic since 2002 and covered a full winter (2004/2005).

My field is more specifically on dynamics of arbitrage in Padum, but for this paper, I will focus on giving some trends in the way to view oneself as "community" in the context of globalization. This communal cohesion shows the strong influences of politics and history. So, after a quick history survey, I aim to show how the increase of tourism, of the number of seasonal workers in summer, and the establishment of an army camp in Padum, changed these strategies.

We may wonder about the definition of community, how sharing space and lifestyle affects a group's sense of belonging. How are the relationships within and between both groups organised, and also what they are based on (Buddhists and Muslims)?

Also, I will discuss the concepts of reciprocity and exchange and the nature of these as they exist in Padum.

Jonathan Demenge

DPhil student, Institute of Development Studies, University of Sussex, UK

“We are puppets in the hands of nature”—Road Construction, Migration and the Transformation of People-Environment Relationships in Ladakh

The paper looks at the transformation of people-environment relationships in the context of road construction in Ladakh. Through the study of two distinct groups of population—Ladakhi villagers and working migrants from Jharkhand and Nepal—the paper looks at diverse and changing conceptions of roads, nature, time and space. It shows how these conceptions have changed as a consequence of road construction, leading to new relationships between people and the environment.

The study is based on ethnographic fieldwork conducted in Leh, Chilling, Lingshed and the lower Sham region. It studies evolutions in the landscape, understood as the physical distribution of social and political processes in space, and changing perceptions of the environment. More particularly, it examines the consequences of roads on people’s sense of place, relations to time and space and patterns of mobility in Ladakh.

The paper will be a short introduction to the politics of road construction. It argues that road construction is the site of expression of changing and conflicting views over the landscape. The paper will document some important qualitative changes related to the construction of roads in terms of dwelling, mobility, and perceptions of space and time. It will show that roads canalise movements, but they do not necessarily increase mobility. Finally, the paper will advocate the need for Ladakh studies to be more inclusive and to integrate the study of migrants in order to fully account for the complexity and diversity of the Ladakhi ethnoscape.

Pascale Dollfus

CNRS, Paris

Masks and Masking

My paper deals with masks (*‘bag*) worn by villagers on special occasions. In addition to these, masks made of wood, papier-mâché, fabrics, leather or animal skins, people sometimes simply smear their faces with white flour. I will leave aside the well-known masks featuring various divinities, worn by monks performing masked dances (*‘cham*) once a year in the monastery courtyard, as well as those used during *lha mo* Tibetan theatre performances, which only exist among Tibetan refugees in Ladakh.

Masks are used, for example, in Shey during *sbrul lo* and *shrub lha*, two agrarian festivals celebrating the first fruits and the harvest. In addition, in almost every village, masks appear during Ladakhi New Year Losar (*lo gsar*) celebrations. They are worn by the Api-Meme (*a phyi mes me*)—grandmothers and grandfathers, all played by men, who visit each household in turn, dancing, singing and joking. However, traditions differ from one place to another, and some villages have never had an Api. Whereas in some villages these ritual figures have already disappeared, in others these old customs have been revitalized, sometimes associated with important modifications.

After thoroughly examining the context in which masks are to be found and the characters they bring to life, especially the buffoon, let us look at the stories told about them. Finally, a comparison will be drawn with Tibet and other Himalayan areas inhabited by Tibetan-speaking populations: Spiti and Kinnaur, Arunachal Pradesh in the Indian Himalayas, Dolpo and Humla in Northern Nepal.

Dorjey Angchok, Scientist (Agri. Extn), Defence Institute of High Altitude Research (DRDO), Leh, and **Shashi Bala Singh**, Director, Defence Institute of High Altitude Research (DRDO), Leh.

**Common Property Resource Management through Local Institutions in Ladakh:
A Conceptual Framework for Researcher**

More diverse the environment and lower the population density, greater is the need for social networking. The networks provide a platform for farmers to satisfy their curiosity about different innovations being tried by different people (Box, 1989; Richard, 1989). Altitude variation is the major factor deciding the type of agro-climatic region and a single altitudinal level and eco-niche does not have the potential to provide the subsistence need of the villagers, therefore farmers require access to different eco-niches. To solve this problem many of the resources, which are vital for survival, are held in common, where the rule of subtractability and excludability is followed. The availability of Common Property Resource (CPR) helps people living in high-risk environment of Ladakh to fulfil this need. CPR institutions play an important role in designing strategies significant to deal with the tough and inhospitable environmental condition, prevailing in Ladakh. Therefore to analyse resource management institutions, we need to understand the conceptualization of nature and repertoire of resources that a community evolves to adjust with changes in the natural phenomenon (Gupta1992).

Through this paper, an effort has been made to provide a framework to study local institutions that regulate the use of CPR in Ladakh. Globally, if the current trends towards deforestation, desertification and alarming high environmental damage are to be halted and reversed, we must understand at the local level, how farmers of Ladakh are managing resources through their own local institutions. We must learn to bring forth, at the conscious level, the various explicit and embedded variables (e.g. future glimpse, reciprocity, interaction, sanction, discount rates) that constitute a complex system of CPR management in high-risk prone areas. Government policies and projects initiated by aid agencies generally do not explicitly consider people to be a part of the solution, have failed to achieve objectives of resource conservation and management. We face a great challenge in how to address the analysis of CPR problem, as do the communities of people who struggle with ways to avoid CPR problems in their day-to-day lives. A single model can't comprehend the complexity of this system therefore we need to develop tractable models for particular niche, where each CPR is viewed as a niche in itself.

Elena De Rossi Filibeck

Professor, Rome

A Research Report on the Ladakhi Wedding Songs kept in the IsIAO Institute, Rome.

At the 13th IALS Conference, I presented an annotated translation of 39 wedding songs from Wam le (eastern Ladakh). These songs are part of a collection compiled by the Moravian Missionary scholar August Hermann Francke (1870-1930) and the Ladakhi Christian pastor Joseph Gergan (1878-1946). In 2000, an original manuscript copy of Francke's collection was found in the Istituto Italiano per il Medio ed Estremo Oriente (IsMEO), now Istituto Italiano per l'Africa e l'Oriente (IsIAO).

The collection consists of two notebooks containing the 39 songs from Wam le, as well as six notebooks containing 57 wedding songs from Ri shod, and another large notebook containing the following sections:

- a) Wedding songs from Tag ma cig and Ka la tse (*sic*) pp.1-17;
- b) Songs taken from the Khalatse manuscript, which are not found in the Tag ma cig collection, pp. 17-39;
- c) A supplement of Ladakhi songs, pp.40-51,
- d) An appendix to marriage songs of Tag ma cig (rTa ma cig) and Khalatse, containing those songs which are found only in the Chang glu or Drinking Songs of Khalatse, pp.1-8.
- f) An appendix containing a second copy of the wedding songs from Wam le, pp.1-16.

My paper presents a research report on the task of editing the whole of August Hermann Francke's material kept in the IsIAO Institute. The aim is to make this forgotten material available and to compare it with the wedding songs that have already appeared in scattered publications.

I shall give the complete transcription of the songs but not their translation as the main part of the Khalatse, Tagmacig and Ri shod wedding songs consist of a ritual set of questions and answers in the form of riddles. Actually, after having studied them, I realised that I was able to understand the literal meaning of the words but not the many references concealed behind them. I will discuss some examples. Nevertheless, I think that a systematic presentation of the songs, even if not in translation, will be useful for future research.

The final version of the work will be completed by a historical introduction by John Bray.

Lauren Galvin

Independent Researcher

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

Shortly after returning home from two and a half years living with the nuns of Sani, Zangskar, I began searching for references and scholarly works on the nuns to complement my first-hand experience. What I found was a paucity of resources; an alarming absence of substantial up-to-date documentation on the history of the nunneries, on how the nuns live, their inner world, and their thoughts and feelings on themselves as female monastics. The exception of course being Kim Gutschow's extremely well researched and detailed account of the nuns of Karsha and their role within the larger community of monks and villagers. Her work and private conversations have greatly assisted me in better understanding and conceptualizing my experiences in Sani. There are many other nunneries that have yet to be well documented however. In what follows, I will attempt to bring more awareness to the nuns' *immediate* situation, shedding light on how the nuns conceive of themselves, i.e. what they have to say about their current identity as nuns and their relationship with their male counterparts and fellow villagers. I want to suggest that by incorporating their own perspectives, one is left with a very multifaceted and complex picture regarding becoming and being a nun. In this short space, I will attempt to draw out the complexities of why a woman chooses not just celibacy but the monastic life. These two choices are very different. Some women refuse to be exchanged but remain in their native households. Others choose the monastic life.

I argue that ultimately it is the desire to dedicate one's life to the dharma that seems to be the driving force for the majority of the nuns of Sani. Even if there are other forces behind becoming a nun, *remaining* a nun requires an unwavering commitment to the teachings and to practice, to self-transformation, and to the goal of embodying the Bodhisattva ideal.

Detailing the origins of Khachodling Nunnery followed by a short description of the nuns' ritual and daily calendar, I will simultaneously discuss and interpret the conversations I have had with the nuns regarding why they have become nuns. I will also consider why it is that monks and nuns seem to play different roles within the larger community. My concluding argument will be two-fold. On the one hand, when the nuns speak for themselves, what they have to say reveals a subtle resistance to the traditional order of Zangskari society as well as to the Buddhist hierarchy that values the male body over that of the female. On the other hand, Khachodling nuns' role within the larger village context can be understood as indeterminate and ambiguous with respect to their futures and to the question of whether and to what extent the nuns escape their gender and sexuality. On some occasions the nuns are called down to the village first and foremost as renunciants, and on other occasions, as women.

For several important reasons, I see the present situation of the nuns of Zangskar as having had arrived at a threshold, and consequently, one that is open to many possible futures. What might those futures look like, and what support should the nuns accept, locally, nationally, and internationally? To what extent do they want to be tied to the village, and to what extent do they want to remain more isolated and engaged in personal practice? Can they develop self-sustainable ways of supporting themselves? Do they want to be the forerunners in their community of social activism, taking on issues such as women's health?

I must add as a precursor to this paper that however one defines ones own "agenda," my judgment is inextricably linked with what I have to say; I am providing one limited understanding as I am unable to translate the nuns' experiences without imparting my own viewpoint and interpretation onto the page. Nonetheless, this should not disqualify what follows. I am not Zangskari, nor am I a nun, but I have had the privilege of living with the nuns of Sani for a significant amount of time, including one winter and three summers, and as a member of their community, I have been offered an unusual insight into their lives. My intention is to represent the nuns as they want to be represented, to bring to the centre a dialogue between the nuns and their larger community, and to start seriously considering and concretely envisioning what the future might look like for the Zangskari nuns.

J.T. Gergan, Geologist, Dehra Dun, and

Renoj J. Thayyen, National Institute of Hydrology, Western Himalayan Regional Centre, Jammu

Some Observations on Glacial Lake Outburst Floods (GLOF) in the Ladakh Mountain Range

Glaciers and permafrost in mountains are sensitive to changes in atmospheric temperature because of their proximity to melting conditions. With increase of global temperature, as a result of global warming, Himalayan glaciers are in general state of recession resulting in formation and bursting of glacial lakes. Ladakh has witnessed many Glacial Lake Outburst Floods (GLOFs) in recent past. Bursting of glacial lake formed by the blocking of Shyok River by the surging of Chong Kumdan glacier in 1930s, is one of the best-documented GLOF in Ladakh. However, the GLOFs occurrences in tributary valleys have hardly been investigated or recoded as GLOF. In the records they have been described as flash floods, often reported as results of cloud bursts. There are small streams flowing down the Ladakh range of which many may not even join Indus or Shyok. Depending on the amount of water in a stream, they are called Tokpo in Ladakhi. Glacial lakes are formed with the recession of glaciers in headwaters of these Tokpos. In the past, recessional glacial lake formations were larger and the magnitude of floods in the Tokpos was also much more than at present. This can be clearly be made out by the size of boulder spread over the alluvial fans. Signature of formation and bursting of these recessional lakes is clearly visible in the headwaters of many valleys. Preliminary examination of flash floods in Leh and Phiyang Tokpo were carried out in the summer of 2007 by authors. In course of fieldwork, it was clearly observed that the floods in Leh and Phayang Tokpo were due to the bursting of recessional glacial lakes of Phuche glacier in Leh valley. In the catchment of Phiyang Tokpo, the terminal moraines of Phiyang glacier has breached resulting in GLOF. On preliminary investigations, it is suggested that the melting of ice-cored moraine resulted into the lake burst. Increase in the summer precipitation has also contributed to increase in the water level of the lakes due the increased melting of glaciers over height of 5,500m. An important factor that has not been given its due importance is the melting of the mountain permafrost with the increase in global temperature. This is not only destabilizing the mountain slopes but also contributing to increase of melt water flow into glacial lakes.

There is an urgent need for the preparation of inventory of the glacial lakes of Ladakh and identify them according to their vulnerability to failure. Monitoring of glacier lakes and development of an early warning system to fore warn the occurrence of GLOF in advance to public living down stream needed immediate attention. More over limited glacial melt water has been the source of sustenance for the

people of Ladakh since the time of early settlers of Ladakh. Glaciers have already receded to such an extent that it would be difficult in coming years to meet the basic need of water for the people of Ladakh. Depleting melt water would also have its impact on the ground water reserves. Therefore it is suggested that methods may be evolved for controlled breaching of glacier lakes so that water does not go waste and the people of Ladakh fully utilize it.

Radhika Gupta

D.Phil student, Social Anthropology, Oxford University, UK

Hill Council Elections 2008: A Mirror to Kargili Society?

The Ladakh Autonomous Hill Development Council, Kargil was formed in 2003. At the time there was little awareness among the people of Kargil about its precise functions. From its inception in 2003, this situation has changed dramatically. Today the Hill Council in Kargil is the main site for the contestation of power. The contest however is not merely for political power. Embedded in the playing out of local democracy are the tensions in social relations that exist in contemporary Kargili society. These tensions emanate from the division of society into two religious factions—the Islamia School and the Imam Khomeini Memorial Trust (IKMT). Nearly every individual in Kargil today is aligned to one of these factions. This alignment is not merely political. Its origins can be traced to a challenge to the established social and religious order of Kargili society. This challenge has been framed by an ongoing debate on how to reconcile Shi’te religiosity with the changes brought about by modernity. Thus, the political process associated with the Hill Council has got invested with an unusual level of emotions. How and why do ideological debates in a society surrounding religion eventually transform themselves into a brash quest for political power? What effect does this have on social relations in a society? I will explore these questions in my paper through the ethnographic prism of the Hill Council elections of 2008 in Kargil. The paper will discuss the historical development of local politics in Kargil and analyse the various factors at play in the recent Council elections to ask, to what extent, can these elections be seen as a mirror of contemporary society in Kargil.

Gurmet Dorjey

Assistant Professor (Buddhist Studies), Centre for Central Asian Studies, University of Kashmir, Srinagar.

Indifference towards Buddhist Women

Buddhism is free of the myths and symbols that make some other religions so intractable to feminist reforms. In its philosophical views and its meditation practices, Buddhism has tremendous potential for deconstructing gender. In less than a decade, we have gone from a situation in where almost nothing seemed to have been written about Buddhist women to a worldwide Buddhist women’s movement. There are many women Buddhist teachers and a growing consensus that the traditional male dominance of Buddhism is a problem. Yet, despite the advances that which we made in the 21st Century, the techno world, Buddhism still privileges men above women.

Is Buddhism still a religion that works better for men than for women, despite the changes of the past years? Buddhism’s is a philosophy of deconstructing gender, and there is a changing situation in the contemporary Buddhist world.

Why there is very little written about female Buddhist? Is this not a big question of gender partiality in Buddhism still in 21st Century?

Kim Gutschow, Williams College and

Dr. Padma, Obstetrician, Sonam Norbu Hospital

Maternal Mortalities and Moralities: The Power of Ethnography

While the causes of maternal mortality are well understood, solutions seem particularly difficult to deliver. Why is this so and what can ethnographic narratives offer to maternal health de ethnography and narrative to both global and local discourses around safe motherhood.

How might detailed descriptions of every single maternal death in a place like Ladakh—where there are so few births and even fewer maternal deaths, given the paucity of population and fertility rates—help explain the construction of current maternal health discourses and agendas? My paper will explore the way that ethnographic narratives of maternal deaths restore the mother as subject while offering unique insights that are obscured by a focus on evidence-based paradigms, vertical solutions, and institutional programs.

John Harrison

Conservation Architect, Wales

Conservation in Leh Old Town: The Munshi House

With the building of the vast new palace on Tsemo hill by King Sengge Namgyal, Leh developed in the 17th Century as the principal town in Ladakh and the crossroads of long-distance trade between north and south, east and west. Monasteries and temples were built within a defensive wall at the foot of the palace, and the mansions of royal ministers and wealthy townsmen. The Munshi, or secretary's, House was one of these, and it has survived despite economic decline and the social changes which have led to the gradual abandonment of the old town area by the original families. The house is a prominent landmark with its two traceried balconies, and the richly decorated nineteenth century interiors are unique in Leh. The historic house is now being restored by the Ladakh Arts and Media Organisation and adjoining ruins rebuilt as an arts centre, with library and archive, exhibition spaces, meeting and study rooms: a new public educational facility in the neglected old town. Both the restoration work and the new building design have utilised the available local skills and materials in masonry and carpentry, whilst incorporating modern concepts of thermal insulation and solar gain within a traditional Tibetan/Ladakhi architectural form.

Veronika Hein

Austrian Academy of Sciences, Vienna

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

In festival traditions in Spiti and upper Kinnaur a special type of songs, here called “counting and alphabet songs”, plays a prominent role. The songs in question are considered especially auspicious by the local village population, who sing them at wedding celebrations or at New Year (*lo gsar*) and other important festivals.

This paper investigates the characteristic features of this type of songs and works out constituting elements of oral tradition in their structure and content.

Some transcription of text will be presented with English translation and audio-recordings will accompany the presentation.

Wolfgang Heusgen

Professor, Graz University of Technology, Austria

WANLA-Temple: Renovation of the Double Roof in 2008

Over the centuries several attempts have been made to seal the roof against water with the aid of new, additional layers of loam. This has led to massive overloading of the structure that is evidenced particularly clearly by the wide cracks in the masonry. The thickness of the roof at the front (entrance side next to the lantern) was reduced by 43 cm and, at the same time, a drain was installed on two sides. Works performed during three sections since 2005 led to a reduction of weight of more than 28 tons in an area of approx. 32 mB2!

The latest roof layer, approx. 10-18 cm thick, was installed in two layers in an improved, traditional technique (components: markalak, loam, soil, fluvial sand, horse dung and straw). In the particularly critical zone of the transition to the top ceiling (parapet zone), a fibreglass-reinforced strip of plastic was installed to protect the painted areas by preventing rivulets on the inside. In 2008, the roof surface above the main recess will be refurbished. The existing roof with up to 1 metre thickness will be removed. The new roof construction will be based on a split aluminium lightweight construction. The original inner ceiling will be suspended from spring-born bars. The second beam will support the new external roof independent from the inner roof. In order to prevent leakage full double-layer formwork insulation will be inserted between the new timber construction and the new clay roof. This solution has the advantage of separating the two levels (different stress and distortion) and will not be visible after completion.

Blaise Humbert-Droz

Environmentalist & Independent Researcher

Tackling the Chang Thang's Environmental Crisis – A Turning Point?

The Indian Chang Thang Plateau, representing around 40% of Ladakh landmass, is the focus of renewed attention at the international, national and local level, owing to its outstanding wildlife value—the Chang Thang hosts the first Ramsar site (The only other Ramsar Site of the Indian trans-Himalaya is Chandertal Lake in Himachal Pradesh.), Lake Tso Moriri, of the trans-Himalayan region—and the serious threats to its integrity posed by uncontrolled tourism and related activities. The 11th meeting of the Goose Specialist Group of International Union for Conservation of Nature (IUCN) hosted in Leh in May 2008 by the Department of Wildlife Protection and attended by some thirty delegates from twelve different countries, issued in this respect a detailed resolution for the conservation of the wetlands and grasslands of Ladakh. This resolution, following on earlier recommendations spelled out in the Ladakh Biodiversity Action Plan, comes at a key point in time. Our field surveys of the past fourteen years as well as reports from the Bombay Natural History Society, WWF and others confirm the global importance of the Chang Thang as vital reservoir of freshwater, flora and fauna as also the rapid increase of human activities, especially tourism, and the immediacy of the threat from human-induced degradation. There are now signs that these data and recommendations have reached a critical mass and are starting to elicit stronger conservation actions. Prominent among these is the initiation by the Department of Wildlife of a wetland monitoring and waste management campaign, which includes training of field staff in waterbird census, observation of tourist impacts and garbage clean-ups jointly with local communities and tour operators. A first exercise conducted with 18 wildlife guards in Tso Kar and Tso Moriri in the summer of 2008, due to be repeated every year and extended to other parts of the Chang Thang, provided a much-needed initial benchmark of waterbirds' and environmental status, on which to base future monitoring and protection. Also significant is the decision by the Ladakh Tour Operators' Association (ALTOA) to update their proposal for pollution control in tourist and wilderness areas and submit it for implementation in 2009 to the department of tourism and the district administration. Other steps taken recently by the Government and NGOs to promote tourist "home-stays"—rather than permanent tent

camps and hotels, which are significant sources of pollution—go in the same direction. There are thus hopes, after fifteen years of relentless tourism development and degradation, that these and further corrective actions, if well coordinated, may be able to tackle the growing environmental crisis faced by the Chang Thang, help restore its natural resources and preserve the unique biological diversity and livelihoods that depend on them for sustenance.

Christian Jahoda

Austrian Academy of Sciences, Vienna

Oral and Festival Traditions of Western Tibet and their Historical Relationship with Textual Materials: Some Comparative Perspectives

My paper focuses on oral traditions or “standardized oral forms”, such as songs (*glu, gzhas*) and formal speeches (*mol ba*), which form an essential part of festivals and festive assemblies in village contexts all over historical Western Tibet (Ladakh, Zangskar, Purang, Guge, Spiti and upper Kinnaur). As in the case of epic tales (for example the Gesar epic), songs and formal speeches have been written down in the course of history.

This process of textualisation of oral texts and expressions, which contributed to the consolidation of existing (mainly orally transmitted) textual traditions or even to the creation of authoritative texts, seems to have been a characteristic feature in the culture of Western Tibetan societies since long time ago. Early evidence for this process has been found and studied in the case of the ‘mollas’ of Mustang (*Glo bo*) by David Jackson who has also demonstrated the importance of this genre for the establishment, maintenance and legitimisation of the political, social and religious order in the local communities. Another example is constituted by the written version of a cycle of marriage songs which was found in rTags ma gcig in Lower Ladakh by August Hermann Francke in the late 19th century.

Recently, research into the oral and festival traditions in Spiti and Purang by members of a research project based at the Academy of Sciences, Vienna, has brought to light not only further evidence for the existence of a number of manuscripts of wedding songs and forms of folk oratory in these areas but has also indicated the circulation and proliferation of manuscripts and texts over more or less distant areas of Western Tibet.

Dr. Kacho Akbar Khan

E.N.T. Specialist, District Hospital, Kargil

Preventable Hearing loss among Children in Suru Valley of Kargil.

Ladakh, which is a unique piece of land, has two important district namely Leh and Kargil. It is known fact that Leh is situated at a higher altitude as compared to Kargil, but Kargil experience heavy snow fall in winter.

Suru valley of Kargil is the area between Minji and Rangdum situated on both sides of river suru. The valley is the most populated area of Kargil but also the most backward area, very less percentage of literacy rate, poor hygienic low standard of living ,all leads to many health problem.

Being an ENT surgeon working in the district for many years, the worrisome and common problem that I have observed during my service is that preventable ear infection that is acute-otitis media, (AOM, ASOM) chronic suppurative otitis media (CSOM) leading to mild to severe

conductive deafness, then to sensorineural deafness, is prevalent among the masses of this valley especially in few villages. The diseases like ASOM – csom starts in children at a very early age. It is a matter of concern that people, being ignorant, do not take the disease seriously rather they take it casually. Consequently child lands in to complete conductive deafness or moderate to severe s.n. deafness. Ultimately due to hard of hearing many of school going children both M&F, quit their studies or become deaf and a very few among these children reaches hospital , then it comes to know about the severity of the problem whether it is pre-lingual or post – lingual. These trends could be seen previously. Although now as the time is changing and with this changing people coming to know about the modern health facilities, but it is most sufficient, still there is lot to be done to prevent this menace, which will be a great contribution towards humanity.

Here, I would like to stress on few significant points that

1. Cold weather should not be the reason, because colder places than this area, like Drass and Zanskar do not have a high percentage of this disease among people.
2. Secondly this is neither hereditary nor congenital as there are many incidence of having normal offspring from deaf and dumb parents.

To conclude it is the need of the hour that many preventive and curative steps must be taken to combat this problem and save the innocent children being handicapped. We must hope for the better because hope sustains efforts and endeavour will bring laurels.

Kacho Mumtaz Ali Khan

Independent Researcher, Kargil

The Old Mosque of Chiktan and a Khanka of Yokmakharboo.

Chiktan is one of the block of Kargil district, which is 75 kms from the district headquarter. Chiktan is famous for its rich and unique culture, which has always been a repository of famous songs folklore folktales wise sayings and great epics like Kesar Saga. Chiktan had many great singers and story tellers of Ladakh.

Due to the advent of Islam in around 14th Century, the ancient tradition and custom started to fade in the Kargil region but Shaker Chiktan retained its rich culture and tradition despite all odds. The impression of the ancient tradition could be seen in the day-to-day life of the people of this area. Tibetan style of architecture remained as the central technique of buildings, whether it is residential house or religious buildings like mosque and Imambadas.

The mosque at Chiktan is unique in the sense that it is the only mosque in the Ladakh region that is completely built in Tibetan architectural style. The wood carvings are amazing as dragons and other legendary creatures have been carved on the capitals and posts, which is a rare thing to see in mosques and other Islamic religious places.

The Khanka of Syed Hussain Shah a renowned preacher of Islam who came to the region some where in 17th Century to propagate Islam was buried at Yokmakharboo a tiny village of Shaker Chiktan. The Khanka is still a place of reverence and usually people come here to pray so that their wishes are fulfilled. The Khanka is almost in good shape and it is constructed in mud stone and wood.

Konchok Tashi

Senior Research Fellow, Central Institute of Indian Languages, Mysore

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

The quest for recognition of Bhoti language in the 8th Schedule of the Indian Constitution was started in 1975. It is grounded in the concern of a valued cultural language, which is the repository of vast treasures of knowledge and wisdom and of great importance to its many Buddhist users, falling in to disuse due of lack of government support. While Buddhist groups in the Trans-Himalayan belt stretching from Ladakh to Arunachal Pradesh have rallied behind in support and in great show of solidarity to demand its inclusion in the 8th Schedule, the government records are characterized by lack of clear cut information. Census of India does not even record Bhoti as a language or mother tongue, perhaps a pointer to the fact that less than 10,000 people have claimed it as their mother tongue.

The All India Educational survey does point to its use in schools but under two names—Bhoti and Bodhi—but does not reveal the possible diglossic nature of the settings, where the communities learn Bhoti only in formal domain and acquire their own mother tongues as related but different varieties/languages in informal domain. The recognition of Ladakhi/Bodhi and Bhotia as school languages (in J&K and Sikkim) has changed the complex diglossic situation by adding the issue of social identity as different from pan-ethnic cultural identity, and in turn restricting the accessibility of Bhoti, in some cases, only to monastery run institutions as a separate language rather than as mother tongue or school language. The term Bhoti itself—based on Sanskritic term of reference to Tibetan—is often, but not always, used to refer not to the language but to the script, which is obviously derived from Brahmi and is a pointer to the Indian origins of codification processes in the history of language. However, the language of the written body of cultural texts in Bhoti is undoubtedly Classical Tibetan, which is different from its contemporary spoken forms, and provides corpus of a most valued and leading member of the Sino-Tibetan family as well as its Tibeto-Burman group. The content of this vast treasure house of texts—preserved in beautifully preserved manuscripts—is of great value to Buddhists of course, but there are also knowledge-based texts that are of universal value and of special importance to Indian tradition for they include translations of unique texts originally created in Sanskrit but now lost and available in translation form alone.

Gerald Kozicz

Architectural Research / FWF, Graz, Austria

Some Notes on the Architectural History of the Alchi Sumtsek

Among the early Buddhist monuments of Ladakh, the Alchi Sumtsek claims a most prominent position not just due to its outstanding architectural concept. Since the discovery of the lineage and the attached inscribed names of the teachers in the third storey by Roger Goepper, the Alchi Sumtsek serves as anchor point for the dating and the chronology of the history of the early phase of Buddhist activities in the region.

Some new evidence arising from architectural research may still provide some new evidence that the third floor is not part of the original structure and therefore the inscriptions might be a later addition. David Snellgrove and Tadeusz Skorupski already translated an inscription that accounts some repairs in the 16th Century. A few details that have so far escaped the attention of scholars debating about the dating of the structure clearly point at a significantly earlier date for the undertaking of repair works and structural measures.

The paper is not aiming at raising arguments against Goepper's results. Instead, it will put forward the hypothesis that the Sumtsek, which had been a pioneering piece of architectural work at the time of its

creation for the whole region, needed some “adjustments” because of lack of building practices and structural knowledge—allowing for the addition of new paintings in the third floor i.e. the lantern that still shows significant evidence of repair works that might even be the consequence of an early collapse.

Ghulam Mehdi

PhD Student, Dept of Sociology, University of Jammu

Turtuk: Hidden Truths

The present paper venture aims to study one community, which was notified as Schedule Tribe only in 1989. The Baltis of Turtuk (Leh) were pastoral community in the distant past but have incorporated agricultural in their economic mode of life.

Turtuk came to national and international highlights during 1999 Kargil War, when in sub-sector Hanif, a fierce battle was fought with the Pakistani intruders. To the outer world, Turtuk is a far flung, highly inaccessible land situated in one corner of Nubra valley in Leh district of Ladakh. But there is certainly a lot more to Turtuk.

A land of craggy mountains, glaciers, streams and apricot gardens, Turtuk was once part of sub-routes of the famous ancient Silk routes to Pakistan and Yarkand.

Inhabited by the Baltis belonging to the Shia sect of Noorbakshi order, people of Turtuk are mostly small in stature but are tough survivors. Their outlook is conditioned by a hard fight for existence in an overpowering high altitude environment. Baltis are basically Buddhists who converted to Islam in the 15th Century. They speak Balti, an archaic form of Tibetan language. In the schools, only Urdu and English are taught, which are also used in the offices. Main crops cultivated are barley, wheat, maize and buckwheat. Steep rocky slopes and sparse vegetation offers limited possibilities for cattle rearing. The winters are long and hard (average record is -16° C in Jan/Feb).

Though a native of Turtuk, I got to know about my own land and its people very closely when I got associated with National Rural Health Mission (NHRM) Survey and during the preparation of Jammu and Kashmir Human Development Report (JKHDR) in the area in 2006-2007. Having covered the region extensively for the said survey, many new facts came to light.

Ajaz Hussain Munshi

Curator, Munshi Aziz Bhat Museum of Silk Route and Central Asian Trade, Kargil

The Story of Silk and Silk Route

Clothing can be derived from many sources. The pre-dominant among it may be cotton fiber wool and silk fiber. Although a range of fabrics may have given cultural area e.g. cotton from India sub-continent like Dhaka Muslin, wool products from Kashmir, Animal fiber from Central Asia and Iran.

The story of silk worms, spread of Sericulture and methods of fabrication and ornamentation is multi-dimensional. If we refer to Sericulture and its place of origin and commercialization, then our attention moves to China. The earliest evidence of silk and silk fabrics is provided by the Archaeological discovery of the Lain–Zhu civilization which existed circa 3000 BC, in the Jiangsu and Xijiang Province on the east coast of China.

China was no longer able to keep secret the process of silk production. According to one legend, a Chinese princess of the 5th Century betrothed to the King of Khotan, and distraught at the thought of not

having access to an unlimited variety of silken fabric to wear during her exile, smuggled a few silk worm eggs out of china in her heads dress. It was form Khotan that sericulture spread all over the work, to Persia and further west to Europe and India.

Silk Route

One of the world's great highways, the Silk Route started from Changan, present day Sian to Gobi Desert. It passed through Kansu corridor, where it branched into two routes. Caravans could choose either the routes around the parameter of the Taklamakan Desert, passing through Kashgar or the other branch that left from Taklamakan to an important feeder route to India, via Yarkand, climbing the hazardous Karakoram pass—The Gate way of India—to Ladakh and Kashmir before joining the easy ride down to the markets of Mumbai coast.

William Moorcroft, who spent not less than two years in Ladakh between 1820-22 reports that the trade between Hindoostan and Khotan was formally very extensive, from Khotan Shawl wool in transit to Kashmir, China Silk, felts , carpets, spices, gold and precious stones were imported into Ladakh from Yarkand to Khotan.

Kargil's Place on the Silk Route and Central Asian Trade.

Situated on the Karakoram Plateau, Kargil is a nodal point between Srinagar, Leh, Zanskar and Baltistan, since it is equidistance from all four places. In ancient times, due its strategic location, Kargil was important staging post for traders. It was an important link between India, Central Asia, Tibet, Kashmir and Baltistan. The traders included foreign merchant, ordinary peasant, nomads, porters and even princes.

Role of Local Merchants and traders in the Central Asian Trade on Silk Route

Right from the early 18th Century till 1850, all the trading activities both in detail, wholesale and management of trade in Kargil, Leh and Baltistan was managed and controlled by Punjabi Sikhs and Hoshiarpuri Hindus, However, after 1850 AD some local influential and well-off Muslim and Buddhist families from Leh and Kargil ventured into this Trade. There are still alive, in Leh and Kargil, men who have travelled form Yarkand in Xinjiang across the 5,575m Karakoram Pass—Route—with caravans of horses, mules and camels laden with Khotan, Silk Namdas and Charas, or on the reverse journey with Indian spices and dyestuffs.

Lastly, these exchanges benefited the countries and people around the Silk Route dependent on the existence of trade carrying the riches of their countries to the countries that needed them. It encouraged international division of labour, each countries cheapest and best product finds its way abroad in return for other countries cheapest and best product.

Nasir Munshi

Councillor, LAHDC, Kargil

Working of Autonomous Councils in Indian Federalism with Special Reference to Ladakh Autonomous Hill Development Council, Kargil

This paper explores the notion of self-governance as it relates to the formation of autonomous hill-councils in the Ladakh region of Jammu and Kashmir. In addition to briefly charting the political history of hill-councils in India, I will argue that the hill-council was conceptualized for Kargil to bolster decentralized development planning. Participatory Planning is an approach that is gaining prominence and recognition not only in Ladakh but also in the rest of the country. Years of working with top-down developmental models has made the importance of decentralized planning amply clear to policy makers. In this vein, the paper will analyze the opportunities that the hill-council has created for grassroots development in Kargil.

Holger Neuwirth & Christian Luczanits

Professors, Austria

The Development of the Alchi Temple Complex, an Interdisciplinary Approach

Although the monastic complex at Alchi, Ladakh, is one of the most studied and best published Buddhist monuments in the western Himalayas, a detailed interdisciplinary analysis of the complex yielded numerous discoveries, that allow to go considerably beyond previous studies. Of particular interest are the original plans of the diverse buildings, their components and their interrelationship to each other as well as to related monuments in the region. While in some cases the interrelationship of the building components to each other help to understand their chronological succession and differences in the iconographic program, in others style and iconography of the painted decoration clarifies the relationship of architectural parts.

The analysis will thus not only demonstrate in detail how the complex evolved, but also how this evolution reflects the adaptation to changing religious needs. These changes are not only visible in the iconographic topics depicted, but also in the architecture and its adaptations.

Rebecca Norman

Volunteer Coordinator, SECMOL, Leh

A Dictionary of the Language Spoken by Ladakhis

Data for this dictionary of the language spoken by Ladakhis has been being collected since 1997. It contains at least twice as many words of any previous dictionary of Ladakhi, and the usage, grammatical information and pronunciation have been determined by asking informants from all parts of Leh District. As most of Ladakh's language is closely related to Tibetan, the dictionary correlates words used in Ladakh with related words found in Tibetan dictionaries. The basic etymology of frequently used loanwords from other languages is also given. However, there remain several interesting words for which no source language has yet been conclusively identified.

Even within this relatively brief span of twelve years, change can be observed, as the regional dialects in most of Leh District evolve toward the dialect of Leh town. For example, the pronunciation of complex consonant clusters reflecting thousand-year-old Tibetan spelling is visibly changing in western Leh District (Sham), with young people today denying pronunciations that young people ten years ago reported as common, such as /bras/ "rice" or /phyukpo/ "rich."

However, the language of Kargil district does not appear to be changing towards Leh town's variety, and retains complex consonant clusters: not only /br/ and /phy/ but even /zbrul/ "snake" and /khrel/ "to be shy." Meanwhile, the dialects of upper or eastern Ladakh, which are more similar to Tibetan, are exhibiting a parallel evolution toward the evidently prestigious Leh town dialect and away from the Tibetan elision of pre-radical and final consonants. The target for publication of the Dictionary is 2010.

Simon Ozer

MA student, Psychology, University of Aarhus, Denmark

Mental Problems in Ladakhi Youth in Relation to Modern Culture

It seems that an increasing number of young people in the isolated region of Ladakh are experiencing mental problems. This Himalayan country, situated in the northwestern India, has undergone a rapid development. It has been influenced by the opening of the area for tourists in 1974 and from the massive presence of the Indian military due to the wars with Pakistan and China. Today, many of the young people find jobs in the military or move to the capital, Leh, in a search for fortune in a place of modern opportunities. Also, very young people from wealthier families are sent away to boarding school and for higher education in for example Delhi, Jammu or Srinagar. This article explores the belief of many

Ladakhi intellectuals that an increase in mental problems is related to a moral decay caused by the new lifestyle of the young people. It compares this understanding with an assessment of mental problems in Ladakh carried out in cooperation with the doctors at SNM hospital, taking into consideration also the influence of recent development on the young people in Ladakh.

Padma Chozom

Research Scholar, Jawaharlal Nehru University, Delhi

Educational Development in Ladakh

Education is one of the most important elements for overall development of a region. It is a vital element for socio-economic transformation of a region as it provides a basal stratum for acceleration of development process. But the spread of such an important element is not ubiquitous in our country. India has made significant gains in education since independence but a lot still remains to be achieved. In spite of the effort of the government to remove regional inequalities, many remote and tribal areas continue to lag behind in education. Special schemes have been initiated by the government to remove the gap in educational development in the remote and inaccessible area but the results are still negative. There are many associate environmental, socio-economic and cultural factors that have retarded the development of education, despite the sincere effort of the government. Within this region also, we find large regional disparities. This is true in the case of Leh district, where we find that some villages have made considerable improvement in education while there are some other remote inaccessible villages like Samad Rokchan, Warifstan etc where literacy is still limited to few peoples. An attempt will be made to analyse this regional disparities within Leh district. So, that the government and people can take some productive steps to level out these disparities.

Beside, regional disparities in education we find gender disparities (Though Leh is still better than other district of the country). So, this aspect will be also taken into account.

To analyse the overall education scenario of Ladakh, following perspective will be taken into account:

- Growth of education over the period of time (1961-2001)
- Regional disparity among villages in literacy (Reason for these disparities)
- Gender disparities in education
- Educational attainment—Gender wise
- Enrolment in school;-

Though it has improved substantially in recent years but the retention rates are low i.e Dropout rate is high (Reason for this high dropout rate)

- Gender- bias in enrolment and completion of education.
- Attitude of peoples towards educational development.
- Access to school:
 - Availability of school—school within a hamlets, up to 1km,more then 1km (each for primary, secondary, college)
 - Number of school per 1,000sq. kms
 - Pupil-teacher ratio
 - School per lakh population.
- Qualitative Aspect-Infrastructure
 - Number of school without own building or
 - % of school having pucca building with 1/2/3 rooms
 - Condition of the school building
 - Drinking water, toilet facilities, backboard
 - Secondary school with laboratories and libraries
- Strategies the government can adopt to develop the education system.

To get the real picture of the education scenario a survey of around 15 villages with different physio-cultural and economic condition will be conducted by the researcher.

Christiane Amina Papa-Kalantari

Research Associate, Austrian Academy of Sciences

The Cup-Bearing Lady with the Lotus and the Armoured Equestrian—Form and Meaning of Donor Depictions in the Alchi Dukhang. Some Debating Points.

Donor images provide a rich resource for historical and religious-political studies at Alchi from the time of the foundation of the oldest temple in the 12th c. onwards. Among the donor scenes at Alchi the most debated example is the so-called royal drinking scene in the Dukhang, with strong Iranianising Turcic features. However, this famous scene cannot fully be understood and appreciated if looked upon as an isolated depiction and if focusing only on its visual vocabulary. It will be shown that the drinking scene is only one component of a large thematic arrangement of different types of images of sovereignty reflecting the political and religious ideology of the rulers of Alchi, which stands in a long tradition of Buddhist art in the Western Himalaya and their royal patrons. These scenes are related to specific historical events, including the consecration of the temple, which reflect a distinct Western Tibetan visual culture and iconography. In particular the relation between the seemingly worldly sphere of secular imagery and that of deities and protectors as well as the prominent role of women will be examined. As will be pointed out, the cup-bearing or drinking mode of the representation of donor couples is a key element in this regard, exemplary of the ethos of the rulers of Alchi.

Phuntsog Dorjay

Independent Researcher, Hamburg

Pre-Islamic Heritage in the Kargil areas of Ladakh.

Kargil is the second largest urban centre of Ladakh. Prior to the advent of Islam, in 15th Century AD, Kargil used to be known as Purig and was primarily a Buddhist land. However, a reconstruction of the early history of this region is rendered more difficult by the lack of indigenous historical traditions based on written documents.

Kargil area has some major Buddhist rock art sites, some of the sculptures are amongst the world's highest statues after the destruction of the Bamiyan Buddhas of Afghanistan. The major rock carvings of the region have been observed by many for centuries and since the colonial period they have been mentioned in the writings of western explorers and administrators as they began to visit Ladakh. However, the need of more in-depth study of the individual sites is seriously needed for a better understanding of the early history of the region.

This presentation, based on several visits to the region, will focus on the Pre-Islamic rock art heritage of Kargil, recognising that much remains to be done to fill remaining gaps in the earlier references to these sites. Beginning with the carving at Byama Khumbu, which depicts Avalokitesvara, flanked by gandavas on either side, and lay devotees or donors in the lower register. Similar themes were popular during the 10th Century in the neighbouring regions of Dunhuang, where the donors were given a very prominent position in the painting, which is also suggested by the inscription. The absence of any inscription in Byama Khumbu carving makes it difficult to understand when these carvings were made and the background of the artists involved. Apart from the devotees, animal figure such as a horse carrying the Vajra and bell is also observed; similar figures were recently found in the neighbouring region of Baltistan by a German archaeologist. Regional differences can be seen even in the costumes between the carvings in Kargil region and Leh region in upper Indus belt, for example at the costume of lay devotees under the Shey Tathagathas are more close to present day Ladakhi costume.

Style of carving is also differing between Kargil and neighbouring region of Baltistan which share a similarity with Gandhara type of figures. Whereas the giant figures in Kargil such as Karte-khar Maitreya, Mulbek and Tumel share a style more close to Kashmiri bronzes.

The paper will discuss in detail the above mentioned differences in theme, style and regional influences in the carvings to reconsider the early art heritage of this region.

Dr Heinrich Pöell

Independent Researcher, Graz

The Wood Carvings of Lhachuse and their Art - historical Context

In the small village temple of Lhachuse (near Kanji) wood art of exceptional quality and art historical significance has been preserved. These carvings comprise fragments of a carved doorframe, the remains of a façade, and various architectural pieces.

The Lhachuse façade was closely related to the Sum-tsek temple in Alchi (early 13th Century); decoration and style are in fact so similar that the same atelier can be assumed. However, the doorframe has little connection with the other wood art in the region: its layout is ultimately derived from the post-Gupta wood art of Himachal, with comparable examples in Ribba and Nako (Kinnaur, HP); the lintel shows scenes from the Buddha life in a style that has parallels in the doors at Tabo and Nako, reflecting a still experimental state of Buddha life depictions in Ladakh; and the door jambs relate to wood art from Brahmaur, Ribba and Nako, yet show no connection with any other extant wood art in Ladakh. On the basis of these stylistic comparisons, a ca. 11th Century. date can be assumed for the Lhachuse door. The paper will illustrate these artefacts in detail and discuss their significance for the early art history of Ladakh, by tracing their relations with artistic creations of other areas in Ladakh and Western Tibet. This will permit a glimpse into the evolution of Ladakhi art in the early mediaeval period, and will demonstrate the confluence of Kashmiri and non-Kashmiri art idioms and styles in this period. Thus the often-quoted “Kashmiri connection” of early Ladakhi art turns out once more as an oversimplification; local innovations have taken their inspiration not only from Kashmir, and the art of this period has to be understood as a product of various influences from neighbouring regions and beyond.

Rinchen Dolma

Editor, Reach Ladakh, Leh

Death at Infancy—Need for a Sustainable and Accountable Press in Ladakh

Print media as a mass communicator possess the ability and capacity to build a nation, by educating, disciplining, motivating, exhorting and rewarding people, by promoting tolerance, brotherhood and unity. The press can help the nation to progress, and to usher in prosperity and happiness for all by focusing the attention of the people and of authorities on areas and the people which are in need of development and betterment. It is because of these reasons that over the years press acquired the status of ‘Fourth Estate’. Our history narrates that press was born as an educator, and informer, as a purveyor of news and a modular of views. Press as a regular and constant spokesman of the people and an unignorable intervener on their behalf can bring out the voice of the unrepresented sections of the society, their problems, grievances, hopes and aspirations and ensure their participation in the governance. However, history of Ladakh narrates a very unfortunate tale of print media; many a times press in some form or other took birth but got killed at its infancy. It was never nurtured to attain maturity; as a result it could never build its credibility and accountability among the people of Ladakh. So, this paper would be an endeavour to have an insight of the reasons behind it, a stepping stone to open new avenues for putting forth a better perspective and understanding of print media among the people of Ladakh. Regions like Ladakh having a close knit society bonded together by social obligations and where word

of mouth is the most dependent medium of communication it is very challenging to do fair and free reporting. Ladakh has a bureaucratic system where reprisal measures are taken to silence the critical voices and mediums like radio and television are more like a Government PR, lacking objectivity and accountability. There's an urgent need to make people aware of their right to be informed and right to express their opinion, and for that existence of an effective and accountable medium is imperative—a sustainable print media.

Something seemed to have transcended upon this historical land—people are aware yet ignorant, informed yet blinded, knowledgeable yet submissive, modern yet conservative. The younger generations awed by Western culture has overwhelmed their identity and desire to be Ladakhi's. Buddhist ethics seems to have taken back seat and materialism is the call of time. The sheer negligence with which the social norms are treated somehow suppresses the ability of Ladakh's society to evolve from within. Infact, the alarming level of submissiveness reflects in the lack and neglect of discourse on its social issues. Role of media is just not limited to inform, educate and entertain people but also motivate and inspire them in participating in development oriented efforts. It can mobilize public in support of social issues like family planning, women empowerment, girl child education, primary health care, self employment and eradication of social evils and blind faith. And press plays an effective function as a catalyst of change by proposing developmental measures, schemes and projects of welfare of the people, by identifying the neglected areas and the needy sections of the society. It's high time that the people of Ladakh realize the role played by press in the development of a society and enjoy individual liberty, the most essential ingredients of human happiness and progress.

The major highlights of this paper would be the following:

A peep into the history of Press in Ladakh- the various papers and the initiators

- Serious constraints and hindrances posed to sustainable growth of entrepreneurial task in Ladakh
 - Passivity in Ladakhi culture—anti-press
 - Recent developments and changing perspectives
 - Current newspapers in Ladakh—need for a sustainable home originated newspaper
 - Print media—a guarantee of development, both individual and society
-

Ajay Kumar Singh

Department of History of Art, Benaras Hindu University

Ruined Buddhist Temple of Sumda Chenmo, Ladakh and its Wooden Images

Proposed paper deals with the antiquities of Buddhist temple which is now ruined, located at Sumda Chhe in Zanskar and approachable by a day-long trek from Sumda Do, about 20 Km from Nimo in Ladakh. The temple was discovered by the author in 1982 (Report published in *Times of India* and *Puratattva* Journal of Archaeological Survey of India, New Delhi 1982). The site was revisited by the author in 2005 and 2008 and comprehensive inventory of the objects lying amidst debris was prepared. Intensive investigation of the site suggests that the temple was double-storey building and its ground floor still remains intact probably since the levelled surface lurches with weight. Due to cold climate, wooden images exposed to open sky, show very little damage over the 25 years as can be compared by the pictures. The wooden images still retains high profile features of the sculptural style that pre-dominated the region in the early years of the second diffusion of Buddhism. This heritage of Ladakhi Art is left neglected for centuries, it is a high time that the Department of Art and Culture or some NGOs come forward to conserve and protect the site with the help of local people.

Sara Smith

PhD student, Geography, University of Arizona, Tucson

The Domestication of Geopolitics: Policing Marriage and Fertility in Leh

This paper approaches intimacy and fertility as sites of geopolitical practice. Personal decisions, such as how many children to have and whom to marry have become (geo) political in Leh, that is, they are seen as practices through which territories are made or unmade. This paper is based on eleven months of fieldwork (2007-2008) in Leh and the surrounding villages exploring how women understand the relationship between their most personal decisions and current political events. Drawing on surveys, interviews, and a participatory oral history youth project, I will examine how fears, desires, and the materiality of the body can be both sites of participation in and refusal of political and geopolitical boundary making.

Sonam Wangchuk

Programme Co-ordinator, Safeguarding Cultural resources (SACRE), Leh

The Cultural Significance of *Pa-Ta* Gonbo in the Nubra Valley

My previous paper for 13th IALS Colloquium was on “the sacred landscape in the Nubra valley” as a whole which included sacred mountains, caves, sacred trees, foot prints, medicinal hot springs etc. The scope of present study is confined to the cultural significance of one of the sacred landscapes of Mahakala known as *Pa-Ta* or Rongdo (*Rong-mdo*) Gonbo in the Nubra valley.

The name of the valley originated from the self-formed Tibetan letters *Pa* and *Ta* which can be seen on the mountain above the village. The mountain along the valley from Rongdo village to the upper valley (Phu) is full of self-formed statues of protectors, lamas, some particular scenes from Gesar epic and so on. Among them the self formed Mahakala (*mgon-po*) and Naga Raja (*klu-yi mgon-po*) are the most significant and going on pilgrimage to this sacred valley have an impact on the cultural life of Buddhist communities across the region. Hence, these aspects of the Ladakhi culture are important to our understanding of the region’s heritage. Buddhist people still go on pilgrimage to these sacred sites and perform many rituals etc. associated with them. The study of sacred landscape in Ladakh is a subject that greatly needs to be explored as the knowledge of this aspect of Ladakh’s heritage is fast disappearing as many rituals etc associated with them are no longer being practiced and the younger generation has little knowledge on the significance of these sites. The paper will be based on field research, mainly interviews with pilgrims, villagers and monks of Tagthog Gonpa.

Tashi Morup, Journalist, Leh and

G. M. Sheikh, LDO (Ladakh Development Organisation)

Devolution of Panchayati Raj Institution in Ladakh (J&K)

The study assesses whether State devolution policies are increasing or diminishing space for exercising democratic local control over decentralised decision-making structures and local bodies. Devolution policies considered include PRIs, which solicit peoples’ ‘participation’ in decision-making at the local level. The State of Jammu and Kashmir (J&K) needs special attention because historically, it promoted self-governance and took initiatives to organise village Panchayats and ensure devolution of power. However, over a period of time, it has lagged behind other states in India. It is quite intriguing that a State, which excelled in innovation regarding Panchayati Raj had to take an inverse turn in the years to come. It becomes compelling to go back in time to locate those signposts in the trajectory that has affected both chronological and historical linearity. This has been done through the review of policies pertaining to Panchayati Raj in the state of J&K.

Besides reviewing historical details, the study looks at the Ladakh region in the state of J&K, with specific focus on analysis of institutions and policies, and maps perceptions of various actors engaged in making devolution a possibility. Special emphasis has been given to evaluating women’s participation in the functioning of local bodies, or Halqa Panchayats.

On the bases of study certain recommendations regarding devolution of power are also put forth in view of the current status of PRI in J&K and commitments made by newly elected Government of J&K to hold Panchayat elections in the State.

Krystof Travnicek

PhD student, Department for the Study of Religions, Masaryk University, Czech Republic

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

Text of the conference paper is purely devoted to the religious tantric dances of the Tibetan Buddhism, which are called cham (tib. /'cham/), and their contacts with Euro-American Western touristic culture. The presentation of cham by monks outside their home monastery (in the Western world for example) has been a relatively new phenomenon. The discussion about the desacralization, degradation, transformation, decontextualization and secularization of the dance ceremonies comes up in connection with these cham tours and the invasion of the tourists to the cham dances performed in cloisters as well. These interactions are transforming some cham dances, especially in the area of Indian Ladakh and Himachal Pradesh, or could be transforming. The text of the paper is devoted to such new phenomena and brand new questions like: western commercialism, moving of the some cham rituals from traditional winter time to summer touristic time, production of brand new textual sources for touristic purpose, turning the sacred dances into a regional entertainment for tourists, ritualised sponsorship and a new global context of cham. The main question of the text of the conference paper is: exist some transformatory processes of the Tibetan Religious Dances under influence of Western contacts? All mentioned questions will be discuss and investigate in the text of the conference paper.

Dr T Phuntsog

District Sheep Husbandry Officer, Leh

Rangeland Management and Livestock Production System in Changthang

KEY WORDS: Livestock production, management, natural resources, rangelands resources,

The Hindu Kush-Himalayan region and Tibetan Plateau consist of more than 60 % of the rangeland ecosystems. These rangelands are supporting a large number of livestock industries in all over the region. Ladakh is located at the northern part of India and Changthang Plateau, in the eastern part of Ladakh, represents an important biogeographically province within the Indian trans-Himalayan region (Rodgers and Panwar 1988). The area falls under one subdivision and most of the people are nomads. The economy of this region is totally dependent upon the livestock production. Changthang region has a very rich rangeland resources and the way of rangeland management is still traditional. The present study is focused on the traditional management of rangelands and livestock production.

Study Area

The present study is based upon the accumulated work experience of the author in Ladakh and Changthang region in particular as a change agent in the rangeland over the last 3 decades. Most of the statements are based upon oral statement of the natives of the region and elsewhere in Ladakh. The author has widely travelled to see the production and value-addition system in respect of Pashmina/Cashmere—most of the travels and studies conducted under the auspices of International Centre for Integrated Mountain Development (ICIMOD) and the Ministry of Textile, Govt. of India.

Traditional Management of Rangelands in the study areas

The rangeland is studded with many places which are revered by the people. All the passes have a spot on the top which are known as 'Latos' and people flutter prayer flags there when they scale the pass. All the pasture lands belong to the communities in that region and the pasture areas socially divided into villages/ hamlets through social boundaries, which are de-facto boundaries never to be trespassed. The trespasser and non-boundaries and non-conforming grazers are heavily penalized under the customary rules, which used to be very strong and effective for proper use and management of pastures in ancient time. The communities migrate from pasture to pasture as per a fixed calendar, which is adjustable to the demand of situation. The communities always decided pasture-related issues through village meetings and the decisions of the meetings are always respected and followed scrupulously by each and every member of the community. The flock size is also regulated under village laws. The village and monastery duties are equally binding on the communities. Each and every family has to obey the institution of the monastery and the village headman equally. Some families in every village are called "Korbas" as they rear livestock for the monastery. The community exercise de-facto use rights on pastures but the pasture land belongs to the government as per the new of the country. Individual families are not allowed to claim any specific use right on any piece of communal pasture land.

Rangelands and Livestock Production

Rangelands and livestock production are complementary to each other in the nomadic communities of high land livelihood systems. The nomadic economy is entirely dependent upon the livestock production and their livestock are dependent upon the rangelands as a source of feed and fodder. In this type of livestock production system the communities are migrating one place to other place in search of resources according to the seasons in certain routes. Generally, the herders have been following the rotational and definite pattern of seasonal migration. The stay in a particular place is almost depends upon the availability of resources such as water, favourable weather and sufficient space for their animals. They have been managing rangelands for thousands of years in the HKH region and have a rich knowledge of indigenous rangeland management technologies. The migrating routes of the nomadic communities are fully dictated by the availability of resources.

Conclusion

Rangelands in this region provide basic resources of provisions of life supporting activities. Prospects of pasture development in the Ladakh region are very bright but there is a need to document the traditional good practices and technologies of rangeland management and make them more meaningful for the local communities. Pashmina industry is one of the fastest growing industries in this region; it should be needed to introduce some new technologies for further development of this industry. Fodder availability and pasture possibilities have always been matters of great concern for the scientists and researchers and others officials. For this region stress need to be placed on the improvement of pasture production and management to assure nutritional security, in order to optimize production from animals and need to develop alternative resources of livelihoods. The rangelands are supposed to have immense reserve of raw material to withdrawal but there should be need of sustainable utilization of these natural resources.

Abdul Ghani Sheikh

Independent Researcher, Leh

Leh is actually ‘Le’, which literally means oasis. The meaning of Leh also indicates marshy land. The present site of Leh town was once used as pasture land. An old Dardic song tells us that in the past Dard migrants preferred to settle down in Dah rather than Leh.

Leh assumed importance towards the end of the 14th Century when King Thitsug De made the town his capital. His successor King Taqpa Bumde built the red Gonpa, castle and Ti-suru stupa. Being the capital, Leh emerged as an important centre for trade, culture, and a tourist destination. A British Joint Commissioner, R. L. Kennion remarked, “What Port Sayeed is to the Suez Canal, Leh is to the Central Asian trade road.”

Calling Leh a centre of Ladakhi culture, a scholar has described it as “Lhasa in miniature.” A Western traveller in the 1920s observed that everyone who came to Leh was either nice or strange, adding that they were mostly explorers, scientists, artists and writers. Ladakh’s first school and dispensary were opened at Leh by the Moravian Mission in 1887 and 1888 respectively. Earlier a post office was set-up in the town. Everything centred around Leh bazaar. It was used as a polo ground and dance floor. Any vital news about neighbouring Central Asia, China and Tibet first reached Leh bazaar through caravans. Since then Leh has considerably transformed with its expansion, development and demographic changes. But it has always been a cosmopolitan place. This essay will explore the historic importance and development of Leh town through the ages.

T. STANBA¹, A. DAVIS², T. McELROY³, J. DADUL¹, C. HUNT¹, C. LARSON³

1. Health Environment Education and Literacy in the Himalayas (HEALTH Inc);
2. Sunny Hill Health Centre for Children,
3. Centre for International Child Health at BC Children’s Hospital.

**Understanding Disability in Ladakh through Qualitative Research:
Are Ladakhi Communities Ready to Meet the Needs?**

Purpose: This presentation will discuss the process and results of a research initiative undertaken in 2008 to inform community-based disability programming in Ladakh, India. Qualitative, participatory research was applied by partners HEALTH Inc. (Ladakhi NGO) and the Centre for International Child Health (Canada) to comprehend disability issues in remote, rural villages.

Methods: Guided by focused ethnography and the community readiness model, interviews and participant observation was collected in June-July 2008 from 31 persons with disabilities, family members and community leaders in 5 villages in the Hanu and Dhomkar valleys. All interviews were analysed qualitatively using a mix of inductive and deductive techniques. Community readiness interviews were scored using anchored rating scales to determine level of ‘readiness’ to take action on meeting the needs of persons with disabilities. Following the baseline assessment, community workshops were planned for summer 2009 to disseminate and dialogue about results and facilitate local engagement in planning and intervention.

Results: This approach resulted in community-level engagement during and following the research; a known level of community readiness that can be used to improve the targeting of suitable community based intervention; identification of significant needs, barriers and facilitators for persons with disabilities and their families.

Conclusions: Participatory research models like focused ethnography and community readiness were proved as effective methods in the Ladakhi context and will be used to improve community based disability program outcomes.

Kurt Tropper

Post-doctoral Research Fellow and Lecturer for Classical Tibetan, University of Vienna, Austria

The Inscription in the Village Temple of Kanji

The Kanji temple has been the object of art historical as well as architectural research in recent years and can approximately be dated to the 13th/14th Century. In the northern section of its east wall, it features a long and rather fragmentary *dbu med* inscription that was already mentioned in several publications but has hitherto remained unpublished. In 2002, I was able to record the inscription in great detail and on the basis of this documentation I have recently prepared a first edition and translation. In my paper, I will present an outline of the inscriptional text, which can roughly be divided into three major parts: 1) an introductory section with some general religious instructions, 2) a historical narrative, and 3) an inventory/description of the temple's art work.

Because some passages are completely damaged and cannot be reconstructed with a reasonable degree of certainty, the meaning of the text remains partly unclear. By introducing and discussing some of these problematic passages I hope to be able to draw especially on the collective knowledge of the local scholars and clergy, evoking some elucidating feedback.

Nawang Tsering Shakspo

Director (Leh branch), Jammu & Kashmir Academy of Art, Culture and Language.

Sacred Trees (*lha-chang*)

At certain junctions in particular villages in Ladakh, one finds old trees called *lha-chang*. “*Lha*” means god, “*lchang*” means tree. These trees are often hundreds of years old and usually poplars or willows. Such a tree stands in Leh at the place called *Chute-rantak* and is known as *gTsug-tor Lha-lchang*. At least one such tree is found in every Ladakhi villages and local population show deep respect to the trees and give protection believing that local gods are resident in them.

In the proposed paper, I shall try to elaborate historical and cultural significance of the trees in the context of people's faith. Light will be shed how these trees got so much of respect from the people and remained sacred upto present time and their preservation for the protection of environment.

Stanzin Tonyot

MA Anthropology, University of Arizona

Governmentality and Religious Conflict in Leh District, J&K, India

The events of September 11, the “war on terror” and the subsequent global backlash have led to an increase in debates about the role of religion and violence. Recent research supports the claim that until 1980, religious and non-religious ethnic nationalism caused almost an equal amount of conflict, but from 1980 onwards, religious nationalist/ethnic groups were responsible for increasingly more conflict. While primordialists locate the problem of religious conflict in the differences in traditions, instrumentalists see religious conflict as the effect of economic and political inequalities or of the intentional use of religion by politicians. Constructivist approaches are based on the notion that religious identities were historically and discursively constructed through the rise of modernity, secularism, and the human sciences, which sought to categorize objects and phenomena into unambiguous groups. These approaches, however, do not provide satisfactory answers to the persistence of religious conflict; rather, they maintain the binary divisions of structure/agency, traditional/modern, colonial/colonized, and east/west. I propose that Foucault's notion of governmentality as the interplay of different government rationalities does away with many of these divisions. Before the 19th Century, government meant the deployment of a particular type of rationality—one example could be the art of government according to truth—during a particular time in history. Since the 19th Century, however, governmental rationalities have overlapped, challenged, or struggled with each other. My paper will examine the relationship between governmentality and religious conflict in Leh district of India's Jammu and Kashmir State.

Thupstan Norboo

Research Assistant (Leh branch), Jammu & Kashmir Academy of Art, Culture and Language and Ph.D student, Department of Buddhist Studies, University of Jammu

Mangyu Enclave, a living testimony of Indo-Tibetan culture in Ladakh

At the right bank of Indus lies a small village called Gyera. From here a narrow gorge begins that leads to the historical village called Mangyu. This is the village where Lama Lotsawa Rinchen bZangpo (958-1055.A.D) built an enclave similar to that of Alchi and Sumda called sNam-par- sNang-mdzad. Since the village is cut off and difficult to reach, very few scholars and researchers know about the historical village or have paid attention to understand the historical perspectives of the Mangyu. However, recently some scholars and archaeologists carried out renovation works there, which help to protect centuries old historical monuments of Rinchen Zangpos period in Ladakh for posterity.

In this paper, I shall try to establish that Mangyu enclaves are one of the rarest sanctuaries where mural paintings and stucco sculptures are contemporary to the foundation of temple of the 11th Century and are example of Indo-Tibetan art.

Tundup Angmo

Climate Change Coordinator, GERES India

Impact of Climate Change on Local livelihoods in the Western Himalayan Region of Ladakh and Lahaul & Spiti

The cold desert regions of Ladakh and Lahaul & Spiti are an isolated, inhospitable terrain that lies in the western Himalayas sandwiched between Pakistan and China. The entire cold arid region may be divided into seven valleys i.e. Leh, Nubra, Changthang, Zaskar, Suru, Lahaul, and Spiti. The region typically has average weather conditions characterized by extreme seasonal temperatures ranging from +40 to -40 degree Celsius, meagre annual rainfall (10-100mm) during summer season. High wind speed movement, heavy influx of ultraviolet and infrared radiations and low atmospheric pressure.

Climate change is a shift in the “average weather conditions over an extended period of time” that a given region experiences. This is measured by changes in all the features we associate with weather, such as temperature, precipitation, and storms. In context of the western Himalayan region too a shift in the average weather has been observed across all three regions. Various changes related to climatic features like warmer winters, lesser and untimely snowfall, hotter summers, untimely and intense rainfall and flash floods have been reported. Likewise various impacts caused due to climate change have been observed in this area e.g. glacial retreat, Changes in flowering and harvesting time of the local varieties of apples and apricots that have been traditionally growing over decades of years.

Keeping these changes and perspective of locals in mind, an assessment of climate change on the local livelihood was conducted in 2008 in order to get a clearer picture.

Methodology:

An amalgam of three approaches was used for assessing the impacts of climate change on the local livelihoods and environment in the cold regions of Ladakh and Lahaul & Spiti. These three approaches are:

- a. Interviews with villagers and prominent persons(especially aged people)
- b. Analysis of meteorological(temperature and precipitation) data for the past 35 years for Leh district
- c. Questions related to changes in temperature and precipitation over last 35 years was included in the climate change baseline study. These questions were asked specifically to those above 35 years of age and were conducted in all the three districts (i.e. Leh, Kargil, Lahaul and Spiti) in 30 villages.

Limitations:

Due to lack of scientific data in this region, there is no substantial proof of impacts of climate change on the environment or livelihoods for a sufficient duration of period (which is a pre-requisite to scientifically assess its impacts for e.g. Retreat of glaciers). Besides the analysis of the climatic data (temperature and precipitation) which confirm to the changes in the climate of Leh district, this has been complimented by a list of bio-indicators which are more or less common to all the four districts under the scope of the impact study.

Martin Vernier, independent scholar on Tibetan history and Archaeology (Switzerland).

Laurianne Bruneau, PhD student, University of Paris I Panthéon-Sorbonne and Member of the French Archaeological Mission in Central Asia, CNRS, Paris, and

Quentin Devers, PhD student, École Pratique des Hautes Études, Paris.

Bronze Age in Ladakh: New Petroglyphs from the Nubra valley

Rock art recently documented in Ladakh, and more specifically from the Nubra valley, will be introduced. After presenting the international team in charge of documenting Ladakh's rock art, we will focus on the site of Murgi Tokpo, surveyed and in part systematically documented since 2006, which is for now the largest rock art site in Ladakh.

We will proceed to a general presentation of the site and then show how its content is relevant for the Protohistoric period, and specifically Bronze Age, of Ladakh.

We will conclude on the importance of rock art for the 'pre-history' of Ladakh and the identification of ancient routes.

Roberto Vitali

Independent Researcher, Dharamsala

The introduction of Tsong kha pa's doctrine in the region of river Sindhu: A study of its secular implications

In my paper, I deal with the endeavours of sTod Shes rab bzang po, the La dwags pa disciple responsible for the bulk of the introduction of Tsong kha pa's teachings in his own land, Zangs dkar, lDum ra and Pi ti, which are a classic of the historical literature of upper West Tibet. Reading through old and not so old sources, one realises that they do not concord in their presentation of the dynamics of the diffusion fostered by sTod Shes rab bzang po. Therefore I attempt a reconstruction of the steps that led to this establishment.

However the aim of my work is not so much to concentrate on these activities *per se* but to explore the context in which they unfolded and the secular implications of the adoption of Tsong kha pa's doctrine in La dwags during the earlier part of the 15th century. This was a seminal period in the history of the wider region of the Indus, marked by a transition from the old establishment to a novel state of affairs. The new system was a laboratory for the future order which became prevalent in the whole of the plateau.

Bettina Zeisler, Tübingen

trolces yang rhtsikces: Ladaksi rhnyingpe lorgyusi magdan Deconstruction and Reconstruction: Foundations for the Early History of Ladakh

According to modern Western approaches, historical accounts are narrations or mere constructions, often serving political aims, such as a ruler's legitimation. While the Old Tibetan chronicles, biased as they might be, shed some light on the development of the Tibetan empire from the mid 7th Century onwards, they have little value for the preceding periods. With respect to Ladakh, the situation is even worse, as the earliest surviving historical narration, the *Ladvags Rgyalrabs* was composed in the 17th Century. Even though it may have been based on written records and oral traditions now lost, by any means it could not have represented the beginnings of Ladakhi kingship without severe distortions, not to speak about the time before the Tibetan empire. Other independent witnesses, particularly documents not meant for self-representation or descriptions in foreign sources are extremely rare. August Hermann Francke added much speculation to our general ignorance. A thorough inquiry will show that several assumptions concerning the early history of Ladakh have to be discarded, admittedly without gaining much firm ground.

I hope to deal with the following topics:

1. *Darada* (Dards) in the 'Upper Indus Valley' or Where are the sources of the Indus?
2. From Eastern Tibet to Hunza: The country of the Goldclan (*Suvarṇagoṭra*, *Gserriḡs*) and the 'Women's Dominion' (*Nūguo*, *Strīrājya*)
3. *Śaya* (Shey) and other non-Tibetan place names
4. Impact of the Spurgyal dynasty: the ideology behind the names of Purang and Purik
5. Different loyalties: a note on 'Caesar' Gyapa Co