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INTERNATIONAL ASSOCIATION FOR LADAKH STUDIES

LADAKH STUDIES

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For the last three decades, Ladakh (made up of Leh and Kargil districts) has been readily accessible for academic study. Yet in that short time, it has been the focus of scholarship in many disciplines. Research on Ladakh includes but is not limited to the fields of anthropology, sociology, Buddhist studies, history, geography, environmental studies, ecology, agricultural studies, development studies, etc. The first international Colloquium on Ladakh was organised at Konstanz in 1981 and 13 have been held since then in various European countries and in Ladakh. Proceedings of these have been published or are in press. In 1987 the International Association for Ladakh Studies (IALS) was formed to provide contacts between all who are interested in the study of Ladakh, and to disseminate information about proposed and completed research and publications. Membership is open to all who are interested in Ladakh; for more information please apply to the membership secretary.

INTERNATIONAL ASSOCIATION FOR LADAKH STUDIES

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LETTER FROM THE EDITOR

This issue begins a new editorship as I continue the work that Henry Osmaston and Martijn Van Beek so faithfully accomplished for nearly two decades. The little red newsletter known as *Ladakh Studies* has long been both a professional and a personal journal, filled with tidbits of information and news primarily of interest to those who work on or in Ladakh. While I plan to continue to offer detailed pieces that focus their lens exclusively on Ladakh, I aim to interest a broader audience in the research of our IALS community.

The task of soliciting such a broader readership is manifold, yet a few concerns appear paramount. Ideally, articles should be reader-friendly and make reference to broader themes and topics beyond Ladakh as well. If you feel there are issues missing from the newsletter---write about them! I hope to see more on gender, class, ethnicity, nationality, and economics as much as the more familiar ones of art, culture, and geography. I look forward with anticipation to your submissions and aim to craft the journal in response to our changing membership as the association moves into its third decade.

If you have not already done so, I urge you to visit the new IALS website and blog and make your voice heard. For it is only through communication that your concerns can effect in the community. Many of the materials for this issue were solicited before I was elected editor at the IALS conference in Rome. Thus, both the tone and persons who appear in the newsletter will be familiar to many. While I will continue to welcome familiar authors, I am especially keen to open up the newsletter to newer voices and concerns.

The journal, the website, and the blog are in an exciting and unprecedented period of renewal and review. We will continue to debate issues such as 'Whither Ladakh Studies?' and 'Whither the IALS?' This period offers an opportunity to reconsider what we hope to achieve through these forums and how they might engage our community in the broadest manner possible.

Two pressing concerns are the ratification of our constitution and the print or electronic dissemination of the newsletter. We intend to discuss and hopefully ratify the constitution at the next IALS meeting in Leh in the summer of 2009. The blog and the newsletter are ideal forums for hashing out some of the more contentious issues before the meeting itself. Please check the website for an update on these forums and a call for papers or contributions in LS. Our newsletter will be soon available to members either as pdf file or in print, but not both. I hope to raise some discussion of the constitution and the way that we distribute our newsletter in the next issue of *Ladakh Studies*. I welcome your ideas and contributions on these and other matters.

Kim Gutschow
Honorary Editor
Williamstown, MA. USA

NEWS FROM THE IALS

IALS Website and Blog

—*Seb Mankelov and Kim Gutschow*

Two web-based initiatives have been launched to improve the IALS' presence on the Internet and raise the Association's profile through the posting of information detailing publications, colloquia, research, news and events. The IALS website and blog provide an online environment for the exchange of information between all parties interested in Ladakh. It is hoped that members will regularly visit and contribute to both sites thus promoting the IALS and even continuing online the academic and social discussion and debate that up until now has largely been restricted to the biennial colloquia.

IALS website: <http://www.ladakhstudies.org>

Initially conceived by Thierry Dodin and revised by Henry Osmaston, the IALS website has undergone an extensive facelift through the efforts of Seb Mankelov and Kim Gutschow. Web design and maintenance has now been pulled in-house with the primary objective of providing the IALS with a regularly updated presence on the internet. Membership registration and renewal is now possible online; news stories (both members' and current affairs from Ladakh) are posted several times a month; and colloquia and details about Ladakh Studies as well as other publications alert visitors to IALS activities and the benefits of membership. There is also a Ladakh Links resource and a fledgling photo gallery.

Ladakh Studies Blog: <http://ladakhstudies.blogspot.com>

As part of the initiative to improve the IALS presence on the Internet we have created the Ladakh Studies Blog, an ongoing narrative where members can initiate or contribute to online debate and discussion. If you are unsure about how to participate or what the benefits of a blog are, please read Kim Gutschow's blog post *Why should the IALS Blog?* You do not need a google username but can post a response anonymously or using a URL you choose.

For those of you who have not blogged before, a blog can be a forum for a number of people to engage in an online conversation. Although the initial posts in the blog are made by the authors of the blog---in this case myself and Seb Mankelov---the responses to such posts can be made by anyone, anywhere, and at anytime in the world who has a connection to the internet. It is in the responses that the blogs can flatten previous barriers to communication because of distance, economy, and access.

While not completely democratic---a computer and the English language remain entrance requirements ---a blog does allow a far-flung set of users a unique forum they might otherwise not have. In bringing disparate voices in a shared and informal conversation that takes place over days or weeks, the blog encourages cross-fertilization of ideas and tolerance of difference in its members. We hope that the IALS blog can become a tool that strengthens as much as expands the IALS community. Please feel free to email Kim or Seb with questions about how to participate, or if you would like to be a blog author.

Suggestions for Website and Blog Submissions:

We encourage members to get involved and contribute to our website and blog, as both regular publication of good content. We especially encourage the following types of submissions:

- General Ladakh news – share interesting news stories that you have found in the media. http://ladakhstudies.org/News_files/category-ladakh-news.html
- Gallery and illustrative pictures for use throughout the website. Many IALS members, through their often intimate and privileged access to Ladakh, have unusual images that they might like to share with others. Please supply with a detailed picture caption. An example of the kind of submission we are looking for can be found under the Gallery link on the IALS website. See <http://ladakhstudies.org/gallery.html>
- Members' news – keep others up-to-date with your research interests and publications or share your personal news, whether it is taking up a new employment post or announcing the arrival of a new baby. See <http://ladakhstudies.org/News.html>
- If you would like to publicise your latest book please feel free to submit details (cover image, publisher, contents etc) for our website section "Other publications from IALS Members." See <http://ladakhstudies.org/otherpublications.html>
- Links – Please send details if you would like to add a link or report a bad link. See <http://ladakhstudies.org/ladakhlinks.html>
- Maps – we are aware that the website is in need of a better Ladakh map. We have had a kind offer of replacements from the author of the Olizane Ladakh maps but unfortunately these do not cover the full extent of Ladakh. If anyone has any suggestions for appropriate maps that we could publish, please contact us.
- Feedback – If you have any feedback or suggestions to better the website or blog, we would like to hear from you.

Website and Blog submission guidelines.

If possible please submit all images as JPEG files and text as an unformatted Microsoft Word Document. If you are submitting a news story that can be found online then please also attach the full URL. Images selected for inclusion on the website will be appropriately resized for online publication.

Please direct all website correspondence to Seb Mankelov (seb@sebmankelov.com). Please direct all blog correspondence to Kim Gutschow (kim.gutschow@williams.edu) or go directly to the blog at: <http://ladakhstudies.blogspot.com>

Conference Report: The 13th IALS Colloquium, Rome 2007

—*John Bray*

The 13th IALS Colloquium took place in Rome under the auspices of the Università di Roma «Sapienza» from 7-11 September 2007. Rome was a particularly appropriate venue for an international conference, given the city's central role in the history of European civilisation and its strong tradition of Tibetan and Himalayan studies. As Enzo Gualtierio Bargiacchi reminded us, the Italian Jesuit Ippolito Desideri was among the first Europeans to visit Ladakh on his way to Lhasa in the early 18th century, and his reports from the region remain an important historical source. Moreover, one of the greatest names in Tibetan studies has been Giuseppe Tucci, who visited Ladakh and Western Tibet in the 1930s. Tucci's pupil Luciano Petech published his thesis on the Ladakhi royal chronicles in 1939 as well as the definitive history, *The Kingdom of Ladakh (c.950-1842 AD)* in 1977. Elena de Rossi Filibeck, the Rome-based convenor of the colloquium, was a pupil of Professor Petech.

Papers

We were particularly pleased to welcome 11 scholars from Ladakh itself. Altogether, more than a dozen nationalities – and nearly as many academic disciplines – were represented among the 60-odd conference participants. This variety was reflected in the range and high quality of the 40 papers presented. While it is impossible to do full justice to all the papers certain contributions and themes stood out as samples of the colloquium's riches. The excellent panels on art history and architecture called attention to the urgent need to preserve a remarkable heritage offering deep insights into the history, trade, and economics of the region. The historical panel focussed on Islam, illuminating little known sects like the Nurbakshi and the Sufi in historical perspective. The music panel brought us beautiful digitally produced soundscapes of chants as well as Bollywood music, while the geography panel used powerful new mapping technology to discuss environmental change and food security issues. Sobering analyses of livelihoods in Kargil and wildlife on the Changthang showed dramatic changes and illustrated encroachments by tourists and climactic changes. Finally, the medical panel offered focussed insights on changing patterns of maternal and infant health as well as the state of infectious disease in Ladakh.

Roman hospitality

The majority of the conference participants stayed in the Villa Aurelia to the south of the river Tiber, and within sight of the dome of St Peter's Cathedral. The first session opened at the Villa Aurelia, while later sessions were held at the Villa, at the Facoltà di Studi Orientali of the University, and at the Museo Nazionale d'Arte Orientale «Giuseppe Tucci». Moving between these three locations created certain logistical challenges, but enabled us to gain more of a flavour of the city of Rome. The baroque splendour of the lecture room at the Museo Nazionale d'Arte Orientale was particularly impressive. The Museum kindly arranged an exhibition of photographs taken by early Italian explorers—notably the early 20th century scholar Filippo de Filippi—in Ladakh and the Karakoram region.

As in previous IALS colloquia, the conference provided an opportunity for exchanges between local Ladakhi researchers and their international colleagues, and between representatives of a wide range of different, but complementary academic disciplines. The

Oriental Faculty was particularly generous in its sponsorship of the lunches at a nearby hotel, with an excellent view of roof-top Rome.

Publication proposals

Three publications are planned as a result of the conference:

- The Oriental Faculty of Università di Roma «Sapienza» has agreed to publish a selection of papers from the humanities in a supplement to the *Rivista degli Studi Orientali*.
- Subject to the final agreement of an external publisher (with whom negotiations are currently under way), we hope to bring out a separate volume of papers on art history and architecture under the editorship of Erberto Lo Bue.
- Dr Richard Lee is leading a team which plans to produce a volume of papers on the ecology and medicine of Ladakh, drawn both from the Rome colloquium and from previous conferences.

IALS general meeting

A new Executive Committee was elected during the IALS general meeting by all members present.

- John Bray succeeds the late Henry Osmaston as President of the IALS.
- Monisha Ahmed was elected the Honorary Secretary.
- Kim Gutschow was elected to succeed Martijn van Beek as Honorary Editor of *Ladakh Studies*.
- Francesca Merritt remains Honorary Treasurer.
- Seb Mankelov and Kim Gutschow will manage the IALS website and blog while Martin Mills will serve as the Assistant Secretary.

Acknowledgements

We are grateful for the financial and practical support of the Oriental Studies faculty of Università di Roma «Sapienza», Istituto Italiano per l’Africa e l’Oriente (IsIAO), the Museo Nazionale d’Arte Orientale « Giuseppe Tucci », and Carlo Cristi of Arte Orientale Tessli. We all owe a special debt of thanks to Elena de Rossi Filibeck, the co-convenor of the conference without whom we would never have come to Rome; to Francesca Merritt for her patient organisation of the financial arrangements; and to our fellow members of the conference committee, Monisha Ahmed, Martijn van Beek, Erberto Lo Bue and Martin Mills.

ROME PROGRAMME

Friday, September 7: Culture & Society

Petra Maurer (Heidelberg)—*Sa bdag and tortoise. A survey of the tradition of Geomancy in Ladakh.*

Elena De Rossi Filibeck (Rome)—*Reflections on the cultural meaning of the Ladakhi marriage songs: a case study on the Wamle bag ston gi glu.*

Bettina Zeisler (Tübingen) "*Ci songkhani dra (onomatopoeia): giving a voice to the event*".
Erberto Lo Bue (Bologna)—*Notes on Buddhist funerary practices in Indian Tibet at the dawn of the 21st century.*

Mohammad Raza (Kargil)—*The Pakistani shelling of Kargil, 1997-1999*

Saturday, September 8: Keynotes and Key Themes

Enzo Gualtierio Bargiacchi (Rome)—*Ippolito Desideri's first remarks on Ladakh*
Monisha Ahmed (Mumbai)—*From Benaras to Leh—the trade and use of silk-brocade*
Nawang Tsering Shaksपो (Leh)—*Ladakhi folk-dance*
John Harrison (Wales)—*Conservation of architectural heritage of Ladakh*
Sonam Wangchok (Leh)—*Inventory of cultural resources in Ladakh*
Martin A. Mills (Aberdeen)—*Charting the Shugden Ban in Ladakh*
Harjit Singh (New Delhi)—*Changing Ladakh: some observations on environment, society and population parameters of Leh district.*

Saturday, September 8: History of Art and Architecture

Phuntsog Dorjay (Hannover)—*Introduction of Buddhism and Buddhist art in Ladakh: a study through ancient rock art.*
Neil and Kath Howard (Birmingham)—*Archaeological ruins of rGya Valley.*
Gerald Kozicz (Graz)—*A 12th century Stupa in the neighbourhood of the monastic complex of Nyarma.*
Deborah Klimburg-Salter (Vienna)—*The life of the Buddha at Alchi in regional perspective*
Chiara Bellini (Bologna)—*The mGon-khang Paintings in dPe-thub*
Filippo Lunardo (Rome/Bologna) Tshogs zhing: *a wall painting in the new 'Du khang of Spituk (dPe-thub).*
Kacho Mumtaz Ali Khan—*History of Chiktan Razi Khar (castle) and its preservation and reconstruction*
Wolfgang Heusgen (Graz)—*New knowledge about the construction of Wanla temple.*
Andreas Catanese (Leh)—*The Leh Old Town Project: conservation, challenges and discoveries*

Sunday, September 9: History

Georgios T. Halkias (London)—*Modern Pasts: Tracing the 1679 Tibet-Bashahr Treaty*
Christian Jahoda (Vienna)—*Spiti and Ladakh in the 17th-19th centuries: views from the periphery.*
Arik Moran (Oxford)—*Shifting alliances? British imperialism on the Ladakhi frontier.*
John Bray (Tokyo)—*Regional perspectives on the lo-phyag mission from Ladakh to Lhasa*
Pascal Dollfus (Paris)—*Who are "Those of the Black Castle"? Discussing the past of a nomadic group inhabiting the south-eastern edge of Ladakh.*

Sunday, September 9: Islam in Ladakh

Shahzad Bashir (Palo Alto)—*The Nurbakshis of Baltistan and Ladakh: observations on historical sources.*
Abdul Ghani Sheikh (Leh)—*Traditions of Sufism in Ladakh*

Gulzar Hussain Munshi (Kargil)—*Imambaras, khanqas and mosques of Kargil: The confluence of Buddhist and Islamic art and cultural heritage*
Poul Pedersen (Aarhus)—*Traditionalism in Ladakh: Marco Pallis and Abdul Wahid Radhu*

Monday, September 10: Music and the Performing Arts

Valentina Cataldo (Bologna)—*Music in Tibetan Buddhist rituals in Ladakh*
Patrick Sutherland (London)—*The Spiti Sound Archive: Recording the Hirrip*
Balwant Thakur (Jammu)—*Changing trends in the performing arts of Ladakh*

Monday, September 10: Agriculture, Sustainability, Ecology

Blaise Humbert-Droz – *Can Ladakh's biodiversity withstand the impact of tourism?*
Dorje Dawa & Davide Geneletti (Trento)—*Developing an environmental GIS database for a remote mountainous area. A regional-scale study in Ladakh, Indian Himalaya*
Tashi Morup (Leh)—*The Changthang Wildlife Sanctuary Act and future concerns among nomads*
Seb Mankelov—*Seeds of Change: Contemporary agrarian trends in Central Zangskar.*
Kaneez Fatima (Kargil)—*Women and agriculture in Ladakh*
Mohammad Saleem Mir (Kargil)—*Sustainable agriculture production in Ladakh*
Juliane Dame (Heidelberg)—*Food security in Ladakh: subsistence-oriented resource utilisation and socio-economic transformation.*

Monday, September 10: Medicine

Christopher C. Wahlfeld (Buffalo)—*Fieldwork: patterns of reproductive health at two hospitals in the Leh district of Ladakh.*
Kim Gutschow (Williamstown) & Padma Drolma (Leh)—*Birth in Ladakh and Zangskar: from home to hospital*
Richard Lee (Buffalo)—*Emerging Infectious diseases and the integrity of indigenous cultures and regions.*

OBITUARIES

KACHO SIKANDAR KHAN SIKANDAR, 1917-2007

—John Bray

Kacho Sikandar Khan Sikandar, who died on 14th June 2007, was one of the great scholars of Ladakh, and had made a major contribution to the study of the region's history. At the time of the IALS colloquium in Kargil in 2005, he was already too frail to take part in the main proceedings, but attended an evening celebration organised by the Hill Council, and graciously agreed to serve as Joint Patron of the association. We were greatly honoured by his support. The following details of Kacho Sikandar's life are based on information supplied by his son Kacho Mumtaz Ali Khan, together with Abdul Ghani Sheekh.

Kacho Sikandar hailed from a distinguished Purig family, and was born and brought up in Yokma Kharbu in Kargil district. He was educated at Sri Pratap College and Amar Singh College in Srinagar at a time when the only access from Kargil to Kashmir was by foot over the Zoji-la. After his graduation, he taught at the Middle School in Leh. Abdul Ghani Sheekh remembers what it was like to be one of his pupils:

One day in the late 1940s, when I was in the fourth or fifth class, a handsome teacher came to teach Urdu. We had studied the language with other teachers, but his method was unique. He started with a poem in praise of God, waving his arm gracefully. He recited the poem melodiously and explained the meaning of the verses. We were carried away by his style. The teacher was Kacho Sikandar Khan. In the winter vacation he went to his native village, Yokma Kharbu, and was unable to return to Leh because of the occupation of Kargil by the Gilgit Scouts who had invaded Ladakh on behalf of Pakistan. We students missed him badly.

Kacho Sikandar later joined the Kashmir Administrative Service (KAS) and remained in government service for 34 years until his retirement in 1980. He served in a number of responsible positions, including Tehsildar, Settlement Officer and Assistant Commissioner.

Kacho Sikandar's first publication was a translation into Urdu of the Ladakhi epic Nurbu Zangpo and Ithoq Lhamo. This is the story of the love of Prince Norbu Zangpo (believed to be one of the earlier incarnations of the Buddha) and the goddess Lhamo. His next book, *Qadim Ladakh* (1977), is a major study of Ladakhi history from the earliest times until the post-independence period. He followed it up with a study on *Ladakh in the Mirror of Her Folklore* (1997) which, after a broad survey of Ladakhi culture, includes English translations and transliterations into Roman script of 100 Ladakhi folksongs. His fourth book, *Afkar-e-parishan*, is an autobiography which also contains a number of Urdu poems. Kacho Sikandar was pained by the erosion of Ladakh's traditional communal harmony, the deterioration of moral values and growing corruption in society. His autobiography sheds light on his views on these matters. Kacho Sikandar left one more text, *Gachu Lha Brok*, which is to be published soon. Gachu is the name of the *brok* (summer pasture) of Yokma Kharboo, the village where he spent his childhood, and it has many features that are related to the Kesar Saga. The text also contains the names and details of some of his contemporaries.

At a recent meeting, Tashi Rabgias, who had served as Joint Patron of the IALS together with Kacho Sikandar, recalled his deep love for Ladakhi culture. In the 1950s a portion of the front facade of Leh palace had crumbled. Deeply pained, Kacho Sikander had written a long poem in which he describes the collapse as the closure of a glorious chapter in Ladakh's history. The poem is included in his autobiography.

During last year's IALS colloquium in Rome, Abdul Ghani Sheikh recalled Kacho Sikandar as "a polite, social and honest person – a man of integrity." Similarly, Kacho Mumtaz remembered his father as a "very kind and noble human being who always worked for the universal brotherhood and unity of Ladakh." He will be greatly missed.

Publications by Kacho Sikandar Khan

- 1978 *Nurba Zangpo aur Ithoq Lhamo*. Jammu & Kashmir Cultural Academy.
1987. *Qadim Laddakh tarikh va tamaddun*. Yokma Kharbu: By the Author. 733 pp.
1997. *Ladakh in the Mirror of her Folklore*. Kargil: Kacho Publishers. 255 pp.
2004. *Afkar-e-parishan*.
Forthcoming. *Gachu Lha Brok*.

PETER MARCZELL, 1936-2007

— **John Bray**

Peter Marczell, who died late last year, was a member of the IALS International Advisory Committee, and an international authority on the life and works of the great Hungarian scholar Alexander Csoma de Kőrös (Csoma Kőrösi Sándor – 1784?-1842). Csoma began his studies of Tibetan in Ladakh in the 1820s and, since the publication of his *Essay Towards a Dictionary Tibetan and English* in 1834, has been regarded one of the founders of modern Tibetan and Himalayan studies in the West.

Born in Hungary, Peter left his homeland as a political refugee, and settled in Geneva. He earned his living as an economic adviser and market researcher, an activity which evidently involved wide international travel. It seems that his interest in Buddhism – and ultimately in Csoma de Kőrös – was first sparked in the course of a visit to Sri Lanka in the 1980s. In passing, he once remarked that his professional activities had included an unsuccessful attempt to promote the products of hibiscus plants from Sudan. He was clearly a man of many parts: his other interests included a parallel life as a film critic and habitué of international film festivals.

Peter first came into contact with IALS in 1992 when he played a leading role in promoting what became the 5th IALS colloquium at the School of Oriental and African Studies (SOAS) in London. It was Peter's idea to hold a conference to mark the 150th anniversary of Csoma de Kőrös's death. Philip Denwood, who was then Lecturer in Tibetan at SOAS, took up the suggestion and decided to give the conference a particular focus on Ladakh in association with the IALS.

Peter himself read the first paper of the conference, “Bodhisattva Csoma de Kőrös”: myth or reality?” This was a characteristically shrewd assessment of the legend that Csoma had been ‘canonised’ as a Bodhisattva by Taisho University in Japan during the 1930s. His overall argument was that the ‘canonisation’ owed more to political opportunism than to religious devotion, and that the legend should therefore be treated with great care.

Peter never went to Japan but his researches took him to a number of other places which either were directly associated with Csoma or contained important archives. He was a frequent visitor to London where, together with his wife, he stayed at a hotel near the British Museum. In Oxford's Bodleian Library he was particularly excited to find a set of manuscripts associated with Csoma which had been donated by his friend, Rev Solomon Caesar Malan. Malan had studied Tibetan with Csoma in Calcutta between 1840 and 1842, and afterwards went to England where he lived the life of a scholarly country parson in Broadwindsor, Dorset. Malan had donated an important set of Csoma documents to the Hungarian Academy of Sciences in Budapest, but kept back three pieces. These included two Tibetan texts and ‘an outline of a Tibetan dictionary’ written in a particularly fine hand – possibly by Csoma's Zangskari teacher, Sangye Phuntsog. In 1994, I was able to accompany Peter to a small ceremony in Broadwindsor church to mark the unveiling of a memorial plaque to Malan in the name of “grateful Hungarians”.

Peter's other travels took him to Csoma's birthplace in Transylvania (now part of Romania), the University of Göttingen (where Csoma had studied), the Hungarian Academy of Sciences in Budapest, the National Archives in Delhi, the Asiatic Society in Calcutta and to Zangskar itself. He presented the results of his findings at the IALS conferences in London (1992), Leh (1993), Bonn (1995), Aarhus (1997), Leh (1999) and Oxford (2001), and at a series of other conferences including those organised by International Association of Tibetan Studies (IATS). His IALS publications are included in the select list below.

In 2003 Peter published a Hungarian-language collection of papers on Csoma. In early 2007 he brought out a second book on the Hungarian traveller László Berzenczey who – partly inspired by Csoma – had travelled to Chinese Turkestan and across the Karakoram to Ladakh in 1875. However, his crowning achievement was the publication later in 2007 of his two-volume study of *Alexander Csoma de Kőrös*, which is reviewed elsewhere in this issue of *Ladakh Studies*. The first volume assembles Peter's most important essays on Csoma, and the second is a collection of source documents.

Peter had been suffering from a chronic illness for some years, and this no doubt accounted for his gaunt appearance. Happily, he was able to take part in the IALS colloquium in Rome last September and, although obviously frail, seemed to be in good heart. He was carrying copies of his books, and radiated a quiet satisfaction that this work had at last been completed.

In late September and early October Peter travelled to Hungary to visit friends and continue his researches. However, soon after his return to Geneva, he reported in successive e-mails that he felt "awfully weakened" and that a medical examination had "yielded very alarming results." It seems that he passed away soon afterwards. His wife Viviane had died a year earlier and, although Peter rarely spoke about personal matters, it was clear that she had been greatly mourned.

Peter could be scathing of other writers who – out of an excess of admiration, personal ambition or ignorance – had distorted the memory of Csoma de Kőrös with implausible legends. His own writing was well sourced and carefully argued. At the same time, while he always claimed a critical detachment, it is obvious that Peter felt a special affinity with a subject who – like himself – had been a wandering expatriate Hungarian, and had been sustained by high ideals. We must be grateful to him for communicating his findings to the rest of us with such enthusiasm and care.

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DR KEITH BALL, 8th December 1915 – 10th January 2008.
— *John Bray*

Dr Keith Ball's connection with Ladakh dates back to 1980 when – already well into his 60s – he joined the Bristol University expedition to Zangskar. Over the following decade and a half he built up a wide circle of Ladakhi friends and – together with Dr Tsering Norboo and other colleagues – conducted pioneering research into Ladakhi health conditions. Among other activities, he helped set up two local NGOs: Ladakh Action on Smoking and Health (LASH) and Ladakh Institute of Prevention (LIP – www.lipladakh.org).

An interest in preventative medicine had been one of the main themes of Keith's earlier career in Europe. Born in 1915, he graduated from the Middlesex Hospital Medical School in 1938. During the Second World War he was senior registrar at the Middlesex Hospital until 1944 when he joined the newly established United Nations Relief and Rehabilitation Authority. As his obituary in *The Times* (London) observed, "His experiences in working with this organisation to provide medical and other help for people who had been displaced in forced labour camps, concentration camps and those who were refugees, imprinted indelibly on him the social sources of disease."

On returning to Britain after the war, he became consultant physician at the Central Middlesex Hospital, with which he remained associated for the rest of his career. When he reached the age of 60, he retired from clinical work and moved to an academic post as senior lecturer in the department of community medicine at London University.

In Britain, Keith is best known for his campaigning on smoking. Through his influence, the Royal College of Physicians published an influential report on *Smoking and Health*. In 1971 Keith helped start the lobby group Action on Smoking and Health (ASH) – the UK predecessor to LASH - and became its first Honorary Secretary. He also did similar work in the field of coronary prevention.

Keith's official role in the 1980 Bristol University expedition to Zangskar was as medical advisor. John Crook, who led the expedition, remembers him as "a patient doctor to us all" and notes that "his warm personality soon attracted villagers to him." John recalls Keith sitting in an upstairs room in sTongde village surrounded by a complicated array of pipes and other equipment for his various respiratory tests. The tests involved a lot of huffing and puffing into the pipes to test lung power, and provided a great source of amusement for his Zangskari friends.

Together with Jonathan Elford, Keith subsequently contributed a chapter on "Health in Zangskar" to *Himalayan Buddhist Villages*, the set of research papers on Zangskar edited by John Crook and Henry Osmaston. The chapter reports on the findings of the initial visit to sTongde in 1980, a return visit to Kumik in 1981, and a visit to Leh in 1985. In sTongde Keith had exchanged notes with the local *amchi* who, by feeling his ulnar pulse, had been "tactful enough" to suggest that he would live to the age of 80. Happily, he exceeded this target by a full 12-year cycle.

Keith returned to Ladakh several times after that initial visit, and developed a particularly close association with Dr Tsering Norboo of the Sonam Norbu Memorial Hospital in Leh. One of their most important contributions was to identify the link between environmental dust and high rates of silicosis in the Indus valley, as well as the damaging effects of kitchen smoke on health. Together with other colleagues, they wrote a series of research papers on silicosis, high-altitude oedema, tetanus and respiratory illness in Ladakh.

Keith was also able to give advice on the development of community medicine. He was as firm in his opposition to smoking as he had been in England, and in 1986 he helped set up LASH together with Dr Tsering Norboo. In one of his papers on health in developing countries, Keith cited a report from Dr Norboo following the 1988 “World No Smoking Day”:

Every section of society was involved in the anti-smoking campaign. All-India Radio broadcast anti-smoking slogans in Hindi and Ladakhi regularly before the news, which is the most popular listening period. Radio talks and discussions were arranged. All the schools in Leh and the surrounding villages started the prayer period with a 15-20 min talk on the topic. Young boys are approaching me for literature on the subject. LASH, the Lion's Club, and the Health Department organized a very successful meeting with the help of the Development Commissioner. All the headmasters, principals, presidents of various clubs, village heads, and a variety of other leaders were present. The radio gave complete coverage, and I now expect wider acceptability of smoke-free homes and work places.

Keith subsequently worked with Dr Norboo and others to set up the Ladakh Institute for Prevention (LIP) to coordinate educational and research activities on preventative health. Over the years, he inspired, encouraged and supported many younger Ladakhis to pursue an interest in public health. Among them is Shabir Bandy who is currently working in Scotland and speaks warmly of Keith's “keen interest and continuous dedication.”

In remembering Keith, Martijn van Beek recalls a characteristic incident from the 1980s:

I'll always remember Keith giving Ladakhis working at LEDeG a hard time about their smoking—firm, but always with a smile. One time in 1987 or 1988 he walked into a restaurant when a LEDeG staff member had just lit up. Seeing Keith, he tried to hide his cigarette in his fist, which he put in his pocket. I am sure Keith must have seen his agony and the smoke curling up from his trouser pocket, but he kept up a nice chat for several minutes before leaving. His victim had to run off to the kitchen to pour water on his burned hand. . . It shows the kind of respect Keith commanded, I suppose, as well as his sense of humour.

In more recent years, Keith had been unable to travel, but retained a close interest in Ladakh and his friends there. He died on 9 January after suffering from a long deteriorating illness.

Everyone who knew Keith - whether in India or in Europe - will remember him for his qualities of warmth, patience and careful research. We send our condolences to his wife Francesca and their three daughters.

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PROFESSOR ROBERT ROAF, 25th April 1913 – 16th February 2007

— *Roger Croston*

Professor Robert Roaf, was a renowned spinal surgeon and one of the last British pre-war Himalayan climber, who first came to Ladakh with Marco Pallis. He took part in the fourth IALS colloquium, which was held in Bristol in 1989, and read a paper on "Ladakh in 1936". He subsequently re-visited Ladakh, and described his experiences in a short paper published by the Tibet Society in 1992. He remained in contact with the IALS and to the end of his life retained a deep interest in Ladakh and the wider Himalayan region.

Professor Robert Roaf's early childhood was spent in London. Aged 13, he won a scholarship to Winchester, and in 1931 won a further scholarship to Balliol College, Oxford, to study physiology and biochemistry.

In 1935 Marco Pallis invited Roaf to join his forthcoming Himalayan expedition as medical officer. The plan was to climb in Sikkim and to travel from there to Tibet. As Roaf explained, "... the one condition [was] that I learn enough Tibetan to handle all the local patients who inevitably turn up in camps. Looking back I'm not sure why I accepted as it really wasn't a good career move."

Pallis had climbed extensively without guides in the Alps and had led a previous Himalayan expedition. A gifted musician and fine linguist, he became interested in Tibet in 1933 and became an outstanding Buddhist scholar. His climbing companions Richard Nicholson and Jake Cook joined him, along with Freddy Spencer-Chapman, a man with immense powers of endurance. Pallis subsequently wrote up his account of the 1936 expedition in his book *Peaks and Lamas* (1939).

Roaf found Sikkim an exceptionally beautiful country, it being possible to go from tropical to arctic conditions in two days: "From Mangan one can see the river Teesta at 2,000 feet together with the summit of Kanchenjunga at over 28,000 feet. The main difficulty on the trek to base camp was leeches. The first we knew of them would be our heads dripping with blood or our boots filled with it."

Reaching Lachen village at 10,000 feet the expedition was blessed by a saintly *Tulku*, and recruited 30 more porters for work on the Zemu glacier: "The village headman was a skilled negotiator and drove a good price. He consulted me, complaining that when he drank excess brandy his eyes watered. A previous English doctor had made the foolish suggestion that he should drink less and he hoped I was not equally silly."

Having acclimatised, an attempt was made on the northwest ridge of Simvu. While the climbing party attempted the summit – they failed due to an impassable chasm – Roaf returned to base with the porters where he found a crisis developing between arguing Darjeeling and Garhwali porters. Some had decided the climbers would all be killed on the mountain and so they could steal all their possessions. When Roaf returned alone: "They were convinced all other British were dead. The only problem was how to dispose of me and I had a very anxious night. Fortunately, by pure chance news came that a Lt. Harrison, whose

seriously ill climbing companion was being carried down to Gangtok, would arrive soon hoping to join us. No more plotting after that.”

Unable to travel on to Tibet, the expedition decided instead to turn to Ladakh, travelling there via Lahore and Kashmir. Roaf had an outstanding visual memory of Leh in that period. As he recalled during the 1989 IALS conference:

Leh was a magnificent sight. It was much smaller in area than nowadays, and the relatively few houses were surrounded by orchards, fields and trees... On our journey we had met many Tibetans and Yarkandis and in Leh we saw many different races each with their characteristic dress and culture. The Yarkandis were fine-looking men with lager horses. Although they had typical Mongolian features, many had fair complexions and hair, and green or blue eyes. In their caravans there was always at least one Samovar strapped on the back of a pony or mule.

Roaf's party were privileged to meet many of the most prominent Ladakhis of the time. He recalled meeting Haji Mohammed Siddiq, “a highly respected head of a trading business with links with Lhasa, Central Asia and Kashmir”. Joseph Gergan, who had nearly completed his Bible translation, made an equally strong impression. At Spituk, they met Dawa, the bursar, whom Roaf described as “a man of outstanding ability and spirituality, who also had a trenchant sense of humour.” At Phyang monastery they took lessons in *thangka* painting from Konchog Gyaltzen, one of the outstanding religious artists of his generation.

One day while sitting on the floor talking to Lama Gyaltzen in Phyang, Roaf happened to lightly land his feet on the massive black tome of Prof. Boyd's *Textbook of Pathology* to which he had just referred. The lama stopped in the middle of his discourse and said in shocked tones, “Excuse me, you may not know it, but you are treading on a book!” Roaf at once apologised, picked up the precious volume and laid it in a safe place. Pallis thought its learned author would have been surprised at such respect – an honour it probably never received from his students in his own laboratory at home.

Nearly 70 years later, in 2005, Roaf met a monk from Phyang who was visiting North Wales and reminisced about his time there and the great philosophers he had met. The monk asked him his age. He replied, “92.” The monk said he was “29.” Both laughed heartily at this reversal of figures, both well knowing the importance of auspicious numbers in Tibetan culture.

Roaf's expedition to the Himalayas had a lasting impact on his career: “In India I saw many medical conditions virtually unknown in England, especially deformities. This may have influenced me to become an orthopaedic surgeon. Also, then, long before anti-biotics, there were very few effective treatments and orthopaedics had good results.”

Roaf completed his Oxford degree six months after returning to England. Becoming a Quaker in 1939 he registered as a conscientious objector at the outbreak of the Second World War. After air raids on Liverpool, though, he decided he could not continue to eat food brought to Great Britain at the expense of sailors' lives and joined the Merchant Navy as Ship's

Surgeon. He was invalided home at the end of 1943 with recurrent undulant fever and worked the last two war years in an emergency hospital in Winwick, near Warrington.

Next, after taking a degree in orthopaedic surgery at Liverpool, he was appointed assistant surgeon at the Liverpool Royal Infirmary in 1946. Early in 1947 he was appointed to the Robert Jones and Evans Hunt Orthopaedic Hospital, Oswestry. Also, in 1947 he began to develop new methods of operating through the chest to correct spinal deformities from the front. These took years to be accepted but are now standard procedure worldwide.

In 1952 Roaf was approached to set up a post-graduate training programme for 18 months at the Irwin Hospital, Delhi, India, as part of the Colombo Plan. He encountered a vast number of unexpected problems but made many life-long friends as well as deepening his interest and knowledge of Indian arts and culture. Returning home in 1955, Roaf was appointed Director of Clinical Studies and Research at Oswestry. In 1963 he was appointed Chair of Orthopaedic Surgery at Liverpool University at the age of 50. He was later appointed Pro Vice Chancellor, and retired aged 63 in 1976.

In retirement Roaf visited Tibet and the Indian Himalayas on several occasions, often to visit Tibetan refugee settlements, usually accompanied by one or more of his family. His last visit to the Himalayas was in 1998 at the age of 85. In 2003 he was delighted to receive researchers from the Namgyal Institute of Tibetology, Gangtok, Sikkim, who interviewed him about his experiences of their country in 1936. In 1939 Roaf married “an extremely tolerant wife”, née Ceinwen Roberts, from Anglesey. She predeceased him, aged 94, by a week. They are survived by their four children.

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ESSAYS

Emerging Infectious Diseases and the Integrity of Indigenous Cultures and Regions

—Richard V. Lee, M.D. Professor of Medicine and Pediatrics and Obstetrics; Adjunct Professor of Anthropology and Social and Preventive Medicine; Director: Division of Maternal & Adolescent Medicine; Director: Division of Geographic Medicine, State University of New York at Buffalo

During 2007 and 2008, there were reports of cases of human infection with the plague bacillus in Mongolia. A recent case report of a young man infected with plague and cured with antibiotics, from killing and skinning an affected Himalayan marmot, started me thinking about the marmots that populate the Pir Panjal, Zaskar, Ladakh, and Karakoram ranges that shape the landscape and climate of Ladakh.

Ruminations led to speculation about the occurrence of epidemic and pandemic infections in the region in the past and perhaps in the future. These ruminations were fed by the history of trans-Himalayan trade and travel so ably described by Janet Rizvi.^{1,2}

Although I know of no documented early accounts of plague in the Western Himalaya, considering the documentation of travel by monks seeking scripture and enlightenment in Central Asia and the western mountains long before the Mongol conquests in the West and the burst of plague in Europe in the 14th and 15th centuries, it is likely the plague spread south and west from the steppes of Mongolia into the trade routes that make up the web of travel that constitutes the larger map of the “Silk Road.”³ I do not know that marmots of Ladakh and Kashmir are reservoirs of the plague bacillus, but considering the endemicity of plague in rodent colonies, and their attendant fleas, in Asia and North America, it certainly seems a reasonable hypothesis, easily proven by bold but careful examination of local marmots.

An unusual and perhaps frivolous speculation to be sure, but more importantly, it brought out the naive and dangerous misconception I shared with others that Ladakh, contained within its mountain and spiritual fortresses, was somehow preserved from the infections of a distant world filled with dangerous pathogens like smallpox, tuberculosis, plague and others. Misplaced expectations that somehow the people and animals that subsist in the region are highly susceptible to presumed novel infections is fostered by the notion that Ladakh and the Western Himalaya are an island—an undiscovered and uncontacted remoteness separated by distance and sea, something like the Americas before 1492.

Ladakh and the Western Himalaya have been alive with migrating birds, transhumance pastoralist nomads, religious and trading caravans from South, Central, and East Asia for time out of mind. Ladakh would not have been spared the epidemic infections of the ancient, urbanizing and traveling world. Measles and influenza along with smallpox and plague would have been frequent visitors from the growing urban centers of trade along the “silk roads.” In fact there are modern clues to the history of cosmopolitan infections in Ladakh: for example, the old ChangPa couple with evidence of two old infections, the man with Potts disease or TB of the spine and the lady milking a yak with old scars of cowpox on her hands.

The history of travel and trade through Ladakh destroys the notion that the region is the equivalent of a remote island. Ladakh has protected and maintained its traditional culture for more than a millennium despite the waxing and waning of plagues and invaders. Its stability is perhaps because it was remote enough to be left alone most of the time but accessible enough for the old, established infectious pathogens to circulate and maintain immunocompetence throughout the population. In fact, the “old” diseases become an integral component of traditional culture. Consider the ubiquitous consumption of tea and chang as a behavior to reduce the risk of gastroenteric infections and to provide an important source of calories for children and adults.

The events of the past century, however, have dramatically reduced the movement of animals, people, and pathogens along Ladakh’s northern and western boundaries, and have opened the southern and eastern boundaries to rapid expansion of tourism and military intrusion. The current situation has magnified the risks for importation of infectious pathogens that have emerged as novel infections in the highly urbanized and motorized world.⁴ It is highly mobile infections, like HIV and SARS, that are likely to be most dangerous and harmful to the indigenous Ladakhi populace.

HIV and SARS traveled quickly around the globe around transportation routes by airplane and truck traffic. Rapid expansion of motor roads throughout Ladakh has increased mobility and access to modern services and technology. However, one of the less welcome consequences of road building is the emergence of sexually transmitted infections, illicit substance usage, and tobacco and alcohol addiction in traditional communities ill prepared to mitigate the consequences of development.

Mobility and access will have substantial impact upon reproductive tradition, practice, and outcome. Impacts that are important for the two papers by Kim Gutschow and Chris Wahlfeld given at the IALS meeting in Rome, September 2007. Access to medical and obstetric care may produce changes in choices for prenatal care and delivery, especially for women in villages distant from hospitals with obstetric services. Family size and traditional reproductive choices are likely to be adapted to improvements in maternal and neonatal mortality, access to contraceptive care, and improved detection and treatment of sexually transmitted infections. The advent of HIV infection will appear early among women of reproductive age and as a public health sentinel should be under active surveillance.

The majority (60-75%) of human infections, especially contemporary emerging infections, have their origin in animals and birds.⁵ The importance of zoonotic infections and agricultural practice and tradition have been dramatically illustrated by the origin of SARS in 2002-2003 and the steady advance of H5N1 avian influenza over the past decade from Southern China. Ladakh’s Buddhist villages are not comparable to the small, multispecies farms of Southern China and Southeast Asia nor do they share comparable food sources and selection. It seems to me unlikely that Ladakh will be a source of similar pandemic infections. Nevertheless, Ladakhis would be highly susceptible to these emerging pathogens and because of the capacity of avian influenza viruses to infect and persist in wild waterfowl, the migratory birds, such as bar headed geese and black necked cranes, would be possible

vectors and victims. The papers about the birds of Rupshu document the fragility of the wetlands and the wetland avian population.

Villagers and transhumance nomads are at risk for gastroenteric infections such as *E. coli* 0157:H7 since these organisms can become normal flora in ruminants (sheep, goats, yaks, cows, etc.). Range fed animals not fed with antibiotic supplemented feeds may pose less risk than animals fed supplemental grain and growth promoting feeds. Hanle Basin has experienced episodes of hemorrhagic diarrhea similar to the hemolytic-uremic syndrome of *Shigella* toxin producing *E. coli*. The unique ecology of the Hanle region fosters the persistence of toxigenic *E. coli* and the transmission to humans.⁶

Ladakh has to be more afraid of pathogens carried by human beings entering by airplane or motor vehicle than pathogens that are endemic among the regional animals and people. The impact of novel infections in a remote, but not isolated, region like Ladakh will surely produce morbidity and mortality, but perhaps the greatest harm will descend upon traditional behaviors and communal stability. Epidemic infection superimposed upon the spread of roadways and the transformation of rural and urban relationships may destroy the fabric of Ladakhi society most of us have come to study and admire.

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Balti Folksongs with Reference to Ladakh

—Syed Bahadur Ali Salik

Folksongs are the soul of Balti and Ladakhi folk culture, and have played an important role in conveying the ways and traditions of one generation to the next. Many are popular in both Baltistan and Ladakh. The majority of existing songs relate to the *gyal tus*, the period of local rulers before 1840 A.D. More than a hundred folksongs have been published in Ladakh by Kacho Sikandar Khan Sikandar while about a hundred more have been discovered in Baltistan. Some of these relate to historical events, while countless others deal with all imaginable human emotions: joy and sorrow, love and hatred, pride and prejudice, hope and frustration, remorse and pity.

In Balti folksongs, the poet does not disclose his or her name. Instead, he or she prefers to use expressions such as “I, the youth,” “I, the girl” etc. These folksongs contain stories about the eternal love of husband and wives, bitterness between daughters and mothers-in law, the prayers and good wishes of mothers for their offspring, and the affection of lovers, as well as bravery and cruelty. The songs show the natural beauty of Baltistan and Ladakh as well as the ancient culture and customs of the region. They are also a treasure of Balti vocabulary.

The people of Baltistan know the backgrounds so well that they have only to mention the titles of particular songs to convey messages about their feelings. For example, the song of *Shing Khan Kufa* stands for faithlessness while *Tsan Thaqring* is a symbol for waiting anxiously. *Langdukpa* refers to the demand for justice; *Bono Marym* is a call to the nation to be alert; and *Khrizom Bono* is an admiration of human beauty.

In Baltistan there are no new folksongs. When people adopted Islam, the local Rajas adopted Persian as an official language, and the Balti language was neglected. After the partition of the Indian sub-continent, Urdu was adopted as the national language of Pakistan, and flourished accordingly, while poets only rarely wrote in Balti. The present stock of songs is old and we have to protect them as an important asset of our common Balti and Ladakhi heritage.

Khrizom Bono

This song is a story of separation and belongs to the Ladakh region. It is a love story of a couple, and Khrizom was the name of the girl. The legend goes that the girl's parents sent her to another region in an arranged marriage, and the two young people were unable to resist them. Although they were separated, they longed to see each other again. The lover sings of his beloved:

If someone brings me news about my beloved Khrizom, I will present him with my turban.
My love is so strong that even if the crow becomes old and turns white, I will cherish your love in my heart.
If someone brings to me news about my beloved Khrizom, I will present him with my gun that saves me from my enemies.

Oh my beloved, if rivers become dry and only sand is in them, even then I will keep your love deep in my heart.

If someone brings news of my beloved, I will present him with the rings from my fingers.

Even if the mountains become old and crumble, my love will be everlasting.

If someone brings news of my beloved Khrizom, who is dearer to me than my own life, I will present him with my belt full of cartridges.

My love is so long-lasting that even if the round stones of the river become old and hair grows on them, your love will remain enshrined in my heart.

Aano Dalmo Suk

This song is the story of a deer and her fawn. The mother deer is wounded by a hunter's bullet on the top of a rocky hill. The young one, who has been sitting alongside his mother, is terrified by the booming sound of the gun from which the bullet was fired. Seeing his mother's condition, the fawn asks:

Fawn Oh mother, what is the matter? You are looking very sad today.

Mother I am tired because of the change of weather, and nothing else.

Fawn Oh mother, I see men in this valley today.

Mother Oh my son, they are not men. They are scarecrows erected by hunters. They are called *thoyour*. They look like men from far away. Nothing has happened, my son.

Fawn Oh mother, who is climbing up with a gun on his shoulder?

Mother Oh my son, don't worry. They are shepherds looking after their herds with sticks in their hands and nothing else.

Fawn Oh mother, what is that red spot on your shoulder, and why are those red drops trickling from your shoulder?

Mother My son, there is nothing to worry about. I happened to lie down in the flower beds for a while. The red flowers stuck to me, and are now dropping from my body. This is the only reason—there is nothing to worry about.

The heart of the young deer is throbbing with fear and misgiving, but the mother does not tell him that she is perishing. The hearts of all who listen to this pathetic folksong are filled with grief and sympathy.

Sara Begum.

The song relates to a couple—Sara Begum and Ali Murad Khan—who love each other intensely. The song tells of the lovers' plight, and the passions of love and separation. When the two part from one another, the beloved describes her condition. She tries to console herself. She utters words of prayer for her lover again and again. She prays for his long life and that they will meet again:

I pray that Sara Begum turns into a golden hen. If I am transformed into a hen, I will go to the fields of Ali Murad Khan on the pretext of searching for grains and then I

will live there. I am not yet disappointed. I am full of hope. I am sending you my compliments.

If Sara Begum becomes a beautiful pigeon, she will sit in the fields of her lover and will be absorbed in his thoughts and will thus try to pacify her heart. Oh God bless Ali Murad Khan with long life like the stars in the sky.

If God turns me into a beautiful ring, I will creep onto the finger of Ali Murad Khan and adorn his hand. Oh my lover, I am waiting for you, and I salute you.

Oh God, if you turn me into a beautiful handkerchief I will adorn the pocket of Ali Murad Khan. Oh God, please grant long life to Ali Murad Khan, like the grass and plants on the land

Oh God, if you turn me into a shoe, I will adorn the feet of Ali Murad Khan and will cling to his toes. I will keep waiting for the coming times. I send you my Salaam.

If Sara Begum becomes a pen or pencil, she will fix herself into the fingers of Ali Murad Khan and will make him write love letters to her liking, and pacify her heart.

It can be seen how subtly this song expresses the sentiments of love, passion and hope for a future reunion

Conclusion

In the light of these three Balti folksongs, among many others, we can say that the cultures of the Ladakh and Baltistan regions are very close to one another. These folksongs are presented to the Ladakhi people on behalf of the people of Baltistan as a message of love and friendship.

Acknowledgements

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NEWS FROM LADAKH

—Thanks to Nasir Khan and Tashi Morup for finding these stories.

Scientists find palm fossils in Ladakh. New Delhi, March 28, 2007: Zeenews

The frozen deserts of Ladakh once had a coastal environment millions of years ago with palm trees dotting its landscape and scientists have discovered yet another evidence of it in the form of plant fossils.

Palaeobotanists scouring the icy heights of Jammu and Kashmir came across a set of plant fossils near Tsokar in the Eastern Ladakh region a proof of the existence of a coastal environment in the region.

"The fossils belong to the middle-late Eocene period, anywhere between 45-33 million years ago," S K Paul, a senior scientist with the Dehradun-based Wadia Institute of Himalayan Geology said.

The fossils were discovered near Shingbuk, about 12 km from Tsokar which lies in the Indus Suture Zone which divides the Himalayas from the Karakoram Mountains as well as the Tibetan plateau. The scientists claim that the fossil specimen discovered by them is different from all the known species of *Palmacites* and have described it as a new species -- '*Palmacites tsokarensis*', named after the locality from where it was collected.

"Its presence not only indicates that palms were abundant during the middle-late Eocene in the region, but also suggests that the area had not attained as much height as it has today (about 5,000 meters above mean sea level)," he said.

Paul, along with co-authors of the study -- Ram Awatar, Binita Phartiyal, A Sharma and R C Mehrotra of the Birbal Sahni Institute of Palaeobotany, Lucknow, reported their findings in the latest issue of journal 'Current Science'. Palaeobotanists have found fossils of palm trees and even a variety of rhinoceros from the Ladakh region suggesting existence of a coastal environment and later a luxuriant vegetation in the area.

"In the tectonic interpretation it can be said that a large gap of the Tethys Ocean was consumed along this zone as a result of collision of the Indian plate with the Eurasian plate," the scientists said in their report. The Tethys Ocean existed in the Mesozoic era, the period between 250 and 65 million years ago, between the continents of Gondwana and Laurasia.

The leaf impressions were collected from the Indus Suture Zone's Hemis Formation which is considered to belong to the middle-late Eocene period. "The fossil remains are of a fine quality and preserved in the finer part of the siltstone horizons," Paul said.

A team of Palaeobotanists led by R N Lakhanpal had discovered palm fossils -- *Livistona wadiai* -- in the 1980s from northeast of Hemis Gompa, a famous Buddhist temple situated about 50 km southeast of Leh. "The present fossil, along with *Livistona*, indicates tropical conditions during the depositional period," Paul said. The fossils are of a fan-shaped leaf, with the preserved lamina length of about 34 cm and a preserved width of 20 cm.

Ladakh's nomads could lose lifeline to sanctuary. April 28, 2007: Down to Earth
The decision by Jammu and Kashmir's Leh district to declare the Changthang region a highaltitude wildlife sanctuary has put Ladakh's Changpa nomads in a fix. The nomads have, for long, been using the land for grazing their livestock including their famous pashm goats. They say the decision will hem them in, though they have, for centuries, been living in harmony with Changthang's ecosystem. The administration's decision has threatened other communities too. The move to create the wildlife sanctuary, through a notification issued by the Leh district magistrate in January 2007, is part of the administration's plan to strictly implement the Jammu and Kashmir Wildlife (Protection) Act, 1978.

The notification is in compliance with a Supreme Court order of September 2002, restricting human activities in protected wildlife areas and also follows a visit of the Central Empowered Committee (cec) to the Pangong lake—an important biological reserve pool for many species of migratory birds—last summer.

The act was not properly implemented in the state because of a shortage of staff at the wildlife department. The state government has already identified a 4,000-sq km tract for the sanctuary. Other areas coming under the plan include the Pangong Lake, Chushul, Sato-Kargyam and Anley marshes, and the Loma-Skagjung pastures.

Changthang, meaning eastern flat land, is located east of Leh on the India-China border. The average altitude of the area, which is home to wild animals and rare birds, is around 14,600 m above sea level. The proposed plan has been mooted as an immediate measure to save the biodiversity of the region which is under threat, say authorities. "Many of our tents are near the lake and we fear that they won't let livestock graze in the area," says Konchok Stobgais of Man Merag village. The pastoral people say if the area is declared protected, they will have no place to go.

Problem proposal

Others, too, say the plan has shortcomings. "All of Changthang has been outlined for the sanctuary, instead of being practical by pinpointing the focus areas of biological importance," says Rinchen Wangchuk, a wildlife activist with Snow Leopard Conservancy, an ngo in the region. "The authorities should have consulted local people and taken them in confidence while surveying for the sanctuary demarcation," says Urgain Rangdol of Koyoul village. "The areas apart from the 'biological hotspots' will be excluded during the process of settlement of rights," says Jigmet Takpa, a conservator with the wildlife department in Ladakh. But many including the nomads are not convinced. On March 13, people from Changthang sub-division, including members from Ladakh Autonomous Hill Development Council (lahdc), met the district magistrate seeking withdrawal of the plan. They argued protected zones would deny them access to the region's resources. The authorities asked them to constitute a committee and come up with recommendations.

All for tourism?

"The sanctuary is intended to benefit those in the tourism business. They have nothing to lose like us," says Tsering Angchuk from Chushul. The Changpas accuse the thriving tourism business and the military activities near the line of actual control of harming the fragile

ecology of the region. "We always co-existed with the wildlife and with the army who dump waste and set up buildings near lakes," says

Ladakh to get roads on 'war footing'. May 05, 2007: The Indian Express

With the Rs 12,123-crore Special Accelerated Road Development Project (SARDP) for accelerating road connectivity to the Northeast well under way, the government has identified Ladakh as the next region for development of border roads on a "war footing".

In a significant move, a high level delegation of MEA and MoD officials accompanied Defence Minister A K Antony on his first visit to Leh to draw up a masterplan for integrated road development in the region. The delegation, headed by Special Envoy to the Prime Minister, Shyam Saran, will survey the region for the next few days and identify vital projects to be brought under an accelerated development plan. "We will be conducting a survey in the region to see where infrastructure can be improved. The aim is to get developmental work done at a fast pace," Saran said.

He added that the project would be modelled around North-East's SARDP. Significantly, an official from MEA's China desk is also part of the delegation to identify vital projects in the area. Concerned with the growing land transport network on the Chinese side across the border, the delegation will be looking to increasing black topped roads for "end point connectivity" till the international border. While BRO will be handling all road projects, the idea is not just to meet defence needs. "It will not be just to increase security. Communication as a whole will get benefited in the region," Saran.

The roads will also help local law enforcement authorities reach remote locations, an official added. The defence minister has also thrown his weight behind the project. "They (Border Roads Organisation) must complete border roads on a war footing. We will give top priority for both equipment and manpower," the Defence Minister said.

Complete strike in Kargil. Kargil, May 11, 2007: UNI

Life was today crippled by a strike called by a number of organisations in protest against allotting three more seats to Zanaskar in the Ladakh Autonomous Hill Development Council (LAHDC), Kargil. Shops and business establishments were closed in the town and other major areas of the district in response to strike call given by Anjuman-e-Jamaitul-Ulma and Islamia School Kargil.

Streets wore a deserted look as transport remained off the roads. Even the convoy of the security forces was not allowed to move. Work in Government, semi Government and financial institutions was also paralysed as employees stayed away. The educational institutions also remained closed. The sponsors of the strike alleged that during the delimitation by the Government, the Zanaskar was allotted three more seats in the LAHDC, Kargil, when they already have four members in the Council. They alleged other areas, which has more population were ignored by the administration during the delimitation.

New farm tech turns Ladakh green. May 14, 2007. The Financial Express

The cold desert area of Ladakh is now a thing of the past. The area has undergone transformation successfully through what we may call a “green revolution”. Today, the area produces 63 tuber and leafy vegetable crops in summer in open fields. Some exotic crops are also grown in this region.

The technology developed by the Defence Research and Development Organisation (DRDO) has made the transformation possible. Even in winter when the temperature falls below 50 degree Celsius, about 18 fruits and vegetables in greenhouses and semi-underground trenches, said the DRDO director for life sciences, RC Sawhney. “At present 50% of the vegetable and 100% of the fodder needs for troops deployed at the line of actual control are met through crops grown in the region,” he said.

The usually low summer temperature in the Ladakh region, makes it possible, winter crops grown in rest of the country to be grown in this region. Potato is grown in summer in Ladakh region, particularly during May to September.

“Potatoes grown in the region meet 75% of the needs of the troops,” said agri scientist Sanjay Kumar Dwivedy. RDO has a field research laboratory (FRL) located in Leh in Ladakh. The FRL has standardised agro-techniques for 65 vegetables including tropical, sub-tropical and temperate ones suitable for growing in the region. The standardised technology was demonstrated and transferred to farmers. New vegetables crops like parsley, celery, sarda melon, Japanese bunching onion, sweet turnip, karam sag, chenopodium and garlic have been introduced and farming practices have been standardised.

FRL also standardised seed production technology and transferred it to farmers. One of the significant seed production technology developed by FRL is that of garlic aerial true to type seed bulbul technology which saves up to 15 quintal per hectare planting material. About 54 genotypes of indigenous apricot from the cold arid regions of Ladakh have been identified, evaluated and conserved. FRL has developed vegetative methods for propagation of apricot by grafting, chip budding and top working. It has set up a scion bud wood bank and progeny orchard of apricot. A gene bank for apricot, apple, seabuckthorn, cherry, walnut, strawberry and mulberry has been set up.

“Cherry, walnut are grown in the neighbouring region which is about 9,000 feet below Leh. Farmers are successfully growing apricot, strawberry and apples,” said Dwivedy.

Solar-based greenhouses including low cost double walled polytrenches have been set up along the line of actual control in Kargil and Siacen for round the year vegetable cultivation. Terrace farming with integrated irrigation system with drip, sprinkler system has resulted in 50% water use efficiency. Underground storage techniques for perishables have been developed for use in winter. The Ladakh Development Council provides Rs 50,000 subsidy to farmers for setting up greenhouses. Triple layered polycarbonate greenhouses are found to be most suitable to grow early seedlings (from first week of April) for protected cultivation to take early crop and also for ensuring 300% cropping intensity. “Our technology has improved the livelihood option of farmers. Earlier, barely any crop was grown in this region.

Today, the farmers are encouraged to grow a number of crops. The defence forces are also benefited by getting organic food produced locally,” said Dwivedy.

On being asked what prices the crops are purchased from farmers, Sawhney said, “Before we introduced our techniques of cultivation in Ladakh, food had to be transported from Chandigarh by air. Transportation is costly. It increases the cost of vegetable by about Rs 27 per kg. The army purchases most of the fruits and vegetables from farmers in the region. The farmers have formed cooperative societies of their own. They negotiate the price at which would they like to sell.

The purchase price is usually little less than the cost of the food transported from Chandigarh and is quite remunerative for farmers”. FRL has also developed post-harvest and processing technology for various crops grown in the region and has transferred it to the industry. A number of processing units have come up in the region, particularly for jams, jelly, nectar, juice and pickles. The industry in the region provide employment opportunities. FRL has also developed cold arid poultry production technology for boosting availability of meat and eggs. “There is some constraints in poultry farming. As Ladakh is predominantly populated by Buddhists, the poultry farming did not get the desired boost,” said Dwivedy.

Congress, NC-backed candidates win Ladakh Hill Council polls . Kargil, May 28, 2007: Kashmir Times

A ruling Congress candidate and an independent supported by the main opposition National Conference (NC) today emerged victorious in the by-elections to the Hill Development Councils for Leh and Kargil respectively.

The bypolls to the Lower Leh constituency in the Ladakh Autonomous Hill Development Council (LAHDC-Leh) and Ranbirpura Drass seat in the LAHDC-Kargil were held on Saturday. In Lower Leh, Sonam Dorjay of the Congress defeated Phunchok Wangdan, an independent candidate supported by the Ladakh Union Territory Front (LUTF), in a straight contest by 2142 votes. The Lower Leh seat fell vacant after Thupstan Chawang got elected to Parliament.

Ghulam Rasool Nagvi, an independent candidate backed by the NC, won Ranbirpura Drass, defeating his nearest rival Ghulam Qadir, a Congress-supported independent nominee, by about 700 votes. Mohammad Ismail Bhaji of the Peoples Democratic Party and independent Abdul Hameed were also in the fray.

The byelections to the Ranbirpura Drass constituency was necessitated due to the death of councillor Haji Abdul Majeed in a road accident in July last year. An estimated 78 per cent and 60 per cent polling was recorded in the elections for Lower Leh and Ranbirpura Drass constituencies respectively on Saturday. The polling had passed off peacefully as no untoward incident was reported from any part of the two constituencies.

Centre to set up University in Leh. Leh, June 8, 2007: Excelsior Correspondent

The Centre has agreed to open a University in Leh on the pattern of Shillong University in North East. This was stated by Chief Executive Councilor (CEC) Ladakh Autonomous Hill Development Council (LAHDC) Leh, Chering Dorje while addressing an inaugural session of the two-day General Council Meeting that began here today.

Dorje said that with the setting up of such a University, the long standing educational aspiration of the people of Ladakh will be met. The CEC informed that the Centre has also included Leh district among the list of 25 districts across the country to introduce special intervention programme whereunder such additional funds are expected to receive.

LAHDC Leh to give top priority to road connectivity. Leh, June 9, 2007: Daily Excelsior

After discussing the schemes of Annual Plan 2007-08 for two days in its General Council Meeting, the Ladakh Autonomous Hill Development Council (LAHDC) Leh today resolved to give top priority to connect the unconnected areas like Singhelalok, Urbees, Skyu Markha and Sumda.

During two days discussion and deliberations, LAHDC Leh approved Rs 21.35 crore for PWD, Rs 4.07 crore for health, Rs 2.96 crore for education, Rs 1.42 crore for agriculture, Rs 2.92 for PHE and Rs 2.39 crore for urban development sectors in Leh district during 2007-08. Besides, Rs 3.12 crore will be spent on councilors constituency development funds during the same period. Under this scheme, Rs 10 lakh has been allotted to each Councilor to develop the constituencies.

Quoting the unemployment problem, Councilor Skyu-Markha Rigzin Spalbar, who is the Opposition leader in the House, stressed for raising job opportunities by introducing information technology schemes. The Deputy Commissioner Leh M K Dwivedi said that maximum vacancies have been filled up in the offices except 100 superior posts and 222 posts of Class IV. He added that interviews of the Junior Assistants and Stenographers are being taken shortly but the filling up of Class IV posts may take sometime as more than 12000 applications were received for 222 posts of orderlies.

Executive Councilor Agriculture and Education Tsering Norboo Lampa said that Hill Council was bent upon to increase local products while Executive Councilor Health Dorje Motup said that more health infrastructure would come up in Leh. Executive Councilor Tourism Tsewang Rigzin said that due publicity would be made about tourism potential in Ladakh. Executive Councilor Forest said that Council has productive plan for promotion of fisheries. The CEO assured that LAHDC would come upto the people's expectations and disclosed that NABARD, ADB and Japan Bank of International Development have been approached for taking up of many developmental schemes in Leh.

Kargil to get Rs 28 crore for tourism promotion. Srinagar, July 11, 2007: PTI

The Kargil district is all set for a facelift, thanks to a Rs 28 crore plan for promotion and development of tourism here, in the next three years. The State Tourism Department would

spend the funds on various sporting activities like white water rafting, ice skating, ice hockey and skiing to attract more domestic and foreign tourists and adventure sport fans to the area, Director of State Tourism Farooq Ahmed Shah said yesterday.

A Kargil Development Authority was put in place to work in this regard, he said after visiting the area. Further, Rs 1.5 crore would be spent on development of Drass, the second coldest place in the world, and Kanka village in the district. The Army has also assured of help in identifying and developing tourist places including the suru valley to make the district a major attraction for global tourism.

Tourist Boom Brings Threat to Leh's Tibetan Architecture. Leh India August 19, 2007: AFP

Perched high above the Himalayan town of Leh, a warren of traditional mud-brick houses squats by the ruins of the royal palace and a monastery, appearing to grow out of the mountainside. These homes in the capital of India's Buddhist Ladakh region which have stood for centuries are regarded as some of the best remaining examples of urban Tibetan-style architecture.

But conservationists are increasingly fretting about the survival of these medieval buildings in the Old Town which are now sadly dilapidated. The New York-based World Monuments Fund in June put Leh's Old Town on a list of the world's 100 most endangered sites, citing a host of factors as cause for concern, including more rain from climate change in the usually arid region. But although Leh last year received unusually heavy downpours that caused several of the flat roofs to cave in, a walk through the old area shows that decades of plain neglect are more to blame than anything else.

"Since the last 15 years people have been moving away," said conservationist Andre Alexander, head of the Tibet Heritage Fund, which has been working for the last four years to restore buildings in Old Leh. "There's been a build-up of infrastructure in the modern town. The contrast has helped to convince people there's no future in Old Town." In the past, when Leh was more dependent on farming, people cultivated land in the valley and lived on the hillside. But in the past decade tourism has boomed -- more than 40,000 people visited Ladakh last year alone, officials say -- and the money it brought in allowed more people to move down to the modern part of town.

"They no longer need to do farming so they have sold the farmland or built it up," said the pony-tailed Alexander, originally from Germany. Many of the former farms are now hotels or large houses, and many of the traditional homes on the hillside are empty. Yet the three-floor houses are perfectly adapted for the cold, dry climate, with the thick walls great for keeping warmth in while numerous tall windows let in lots of sunshine. They are beautiful too, with carved wooden window frames and narrow stairs that lead out to rooftop terraces that look out over the valley below.

Alexander's conservation group offers financing to locals still living in the area, mainly poor labourers, to help them restore their homes, which can cost as much as 1,250 dollars. "Before the roof was coming down. The walls were crooked. There were many cracks," said Tsering

Dorje, as he sipped butter tea made with yak's milk in his spruced-up house. The impoverished mason got help from the group by offering to do all the work himself. Alexander believes that as Tibet's capital, Lhasa, becomes more modern under Chinese rule, it has become more important than ever to protect Leh's architecture.

"In Lhasa there is not so much left. The government had a very different vision of what Lhasa should be -- very modern," said Alexander who worked in Lhasa before moving to Leh in 2003. "Leh now has much more than Lhasa." Tibet-influenced Ladakh shares many cultural similarities with its trans-Himalayan neighbour, which China has ruled since 1951 after sending in troops to "liberate" the region the previous year.

But Leh's Old Town is by and large still ignored by the authorities. Most tourists stay in cheap guesthouses in the new part of town and eat in restaurants there, while the Old Town's unpaved alleys, infrequently cleaned, make it difficult for visitors to get to its temples and monasteries. It does not yet have running water, though some observers note that with no proper sewage system in place, that is not such a bad thing. "Definitely we are lacking a policy on that -- I have been always saying that," said Tsewang Rigzin, new tourism councillor for the Ladakh Autonomous Hill Development Council. "In the last 15 to 20 years there's been very bad planning for Leh. Everything has gone on in a very haphazard manner."

Rigzin hopes the authorities will come up with a plan for the old area, but admits that the council lacks the funds to actually restore anything. The World Monuments Fund said the authorities could at least do a better job of maintenance, as well as monitoring new construction. "There are new buildings being built out of concrete and cement next to some of the historic mud-brick buildings. So there's a loss of character going on," fund technical director Mark Weber told AFP from New York. "These buildings have survived centuries but some of them have not been attended to. Properly maintained, using traditional materials, these buildings can last for centuries more."

Councillors seek SSP Leh's removal Jammu, September 17, 2007: Daily Excelsior

Several Executive Councillors of Ladakh Autonomous Hill Development Council (LAHDC), Leh have demanded immediate removal of Senior Superintendent of Police (SSP) Leh Alok Kumar from the district. In a letter written to the Deputy Commissioner Leh Dr M K Bhandari, the Executive Councillors Tsering Narboo Lampa, Dorjay Mutup, Tsewang Rigzin and Mohd Khan mentioned that there has been strong resentment among the people over anti-people attitude and autocratic style of functioning of the SSP. They said that General Council of LAHDC Leh had already passed a resolution seeking SSP Alok Kumar's immediate removal in the interest of maintenance of peaceful and cordial atmosphere. The Councillors further said that Member Parliament from Ladakh Thupstan Chhewang has also written to the President. They warned that people will come on roads in case the SSP was not removed within next few days.

Pak protests India's plans to allow tourists at Siachen. Islamabad September 17, 2007:

Pakistan on Monday strongly protested to India over its plans to open Siachen Glacier to tourists warning this could adversely affect the ongoing peace efforts and turn the whole process "on its head." The Indian Deputy High Commissioner Manpreet Voora was summoned by the Foreign Office to receive a "strong protest" and handed over a demarche stating that Siachen is a disputed region and that Pakistan was opposed to Indian army's plans to initiate any tourist activity. "The area (Siachen) remains a conflict zone and the reported move by India to open this for tourism could aggravate the situation with serious consequences that vitiate the atmosphere for the ongoing peace process," Pakistan Foreign Office Spokesperson Tasnim Aslam told a weekly briefing. Indian High Commission officials said Vohra while receiving the note reiterated India's stand that the entire Jammu and Kashmir region is an inalienable part of India. Aslam said the Siachen plan could also affect the Confidence Building Measures between the two countries. "It's like turning the whole (peace) process on its head," Aslam said. The Indian army said last week that the first group of trekkers would set off later this month for the 20,800-foot high Siachen glacier, the world's highest battlefield occupied only by Indian and Pakistani troops since 1984.

Milk revolution in Ladakh. New Delhi, September 23, 2007: PTI

A white revolution of sort is brewing in the barren landscape of Ladakh, where even a blade of grass is a rare sight in the high altitude desert. Nomadic hill tribes, who for centuries have survived on morsels of 'Satu', are now treating themselves to daily glassfuls of milk. This "milk revolution" has been brought about by the Defence Research and Development Organisation (DRDO), known more for developing missiles, tanks and fighters.

DRDO specialists have developed hybrid cows which produce more milk in high altitude area. Scientists at the Leh-based Regional Research Laboratory have cross-bred the region's famous yaks with high yielding Swiss cows to produce a new breed which can withstand extreme high altitudes.

These cross-breeds yield a minimum of 18 litres of milk a day. W Selvamurthy, Chief Controller for Research and Development in DRDO, said 40 cross breeds have been so far produced and handed over to villagers in and around Leh, opening new means of livelihood for people. "We are going in for more such breedings of these high yielding cows to boost the supply of milk in these high-altitude areas," he said.

Kargil's cold desert gets big irrigation project. Jammu, September 29, 2007: The Economic Times

Kargil, the cold desert region of Jammu and Kashmir where Indian and Pakistani armies fought a war in the summer of 1999, will now have a major irrigation project. India's Ministry of Water Resources has approved the Parkachick Khawas Canal Project in Kargil district to provide irrigation facilities at a cost of Rs.350 million in one of the biggest initiatives to transform the economy of the backward region, which remains closed for almost six months a year.

"This is for the first time that the Kargil district has got such a major project, which on completion will provide irrigation facilities to a cultivable command area of 5,587 acres," said K.L. Dhar, a spokesman for the Union Minister for Water Resources Saif-ud-Din Soz. Soz, who is from Jammu and Kashmir, has been showing keen interest in the development of the state. He has already mooted a navigation plan though the Jhelum river in the Kashmir Valley.

"The Parkachick canal project envisages the construction of a lined canal with a trapezoidal section, stone masonry channel, cut and cover type channel in different spots and a tunnel of 900 metres. The total length of the canal would be 18 km and distribution system would be 1.5 km. "The canal has been designed to draw its maximum required discharge of 150.09 cusecs from the right bank of river Suru. The project will irrigate 100 percent of the command area of 5,587 acres in Tai Suru block of Kargil district," Dhar said. "Soz has expressed satisfaction that this project will contribute substantially to the overall development of this backward region of the state and help uplift its economy," he added.

A similar project, the Igo-Phey Medium Irrigation Project, was sanctioned for Leh district of Ladakh and is nearing completion. Soz said that the state government has been asked to propose another project for augmenting the irrigation potential in Leh district.

Deemed University status for CIBS Leh demanded. Leh, October 23, 2007: Daily Excelsior

The Central Institute of Buddhist Studies, Leh has been playing significant role for promotion of Buddhism besides preserving Ladakhi art, culture and language for the last 48 years. This was stated by the Chief Executive Councillor, LAHDC Leh Chering Dorje while addressing a function organised on the occasion of 48th anniversary of CIBS here today.

Stressing the need to grant Deemed University status to CIBS, Chering Dorje said that in the event of achieving Deemed University status, this Institution will have every stream for studying Buddhism thus students from other Himalayan regions and foreign countries would come to Ladakh for studies.

He extended gratitude to CIBS for imparting Bodhi teaching training to the Government teachers last year and requested the CIBS authorities to organise such training this year too for the teachers of both Government and private schools. The former Union Minister and MLC P Namgail, who was present on the occasion as guest of honour, said that State Government has already recommended the Bodhi language for inclusion in 8th Schedule of the Constitution. He added that he would personally make efforts in this regard at central level. He also assured to make strategies for getting Deemed University status to CIBS by finding solution to the technical problems.

Presidents of Ladakh Gonpa Association and Ladakh Buddhist Association also spoke on the occasion. Earlier, Principal CIBS Leh Dr Nawang Tsering presented a detailed picture of the institution touching the history of CIBS, aims and objectives.

LUTF to go alone in election Ladakh simmering with discontent due to Cong policies. Jammu, December 4, 2007: Excelsior Correspondent

Leh-Ladakh has been simmering with discontent for the past one year due to discriminative policies of Congress-led Coalition Government in the State. The party has also been creating fear psychosis in the region and dividing the society keeping in view the forthcoming elections.

These allegations were levelled by Member of Parliament (MP) from Ladakh, Thupstan Chhewang at a press conference here this evening. "The local unit of Congress party with the active support of the State Government is resorting to methods which are undemocratic and autocratic", he said. Ever since the Ladakh Union Territory Front (LUTF) has won majority of seats in the Ladakh Autonomous Hill Development Council (LAHDC), the Congress party and Minister for Power Nawang Rigzin Jora have been trying to destabilize the Council and install its puppet as the head of Ladakh Buddhist Association (LBA), he further alleged.

"This is evident from the fact that Congress made blatant use of Government machinery during the by-election to the Lower-Leh constituency election for LAHDC and used police force to arrest and implicate the political workers of LUTF in false and fabricated cases. Even the elected Councillors were not spared when they were arrested and beaten up brutally in police custody", the Member Parliament said.

Mr Chhewang said that on November 2, 2007 the Congress workers were instigated by Minister for Power to attack and forcefully occupy the office of Ladakh Buddhist Association but police instead of arresting and filing charges against the unlawful assembly of attackers, instituted cases against workers of LBA and LUTF. "It was on the instruction of State Government that the district administration resorted to sealing of office of LBA AND even while negotiation for finding a solution was going on with Deputy Commissioner as mediator", he alleged.

Terming action on the part of Congress workers as blatant interference in the religious affairs of Ladakh Buddhists, he said that the people of Ladakh will teach a lesson to Congress party particularly Power Minister, who deceived the people of the region by not raising the demand of Union Territory after joining Coalition Government despite the fact that he was sent to Legislative Assembly uncontested from LUTF platform. "We will contest elections from Zanskar, Nobra and Leh seats in the coming elections without aligning with any political party and our main aim would be to ensure the defeat of Congress party which is diluting the demand of UT status which was raised vociferously in the Working Groups meeting and Round Table Conference", he announced. The Member Parliament also demanded immediate removal of SSP Leh and SHO Leh Police Station for unleashing reign of terror in the region

Cong to organise rally against LUTF's anti-Ladakh policies. Leh, December 4, 2007: Excelsior Correspondent

District Congress Committee, Leh will hold a public rally on December 7 at Polo Ground, here against the anti-people and anti-Ladakh policies of Ladakh Union Territory Front

(LUTF) and its leaders. The day will also be observed as black day in protest against the hooliganism of the LUTF activists.

The decision was unanimously taken during the central working committee meeting of the District Congress Committee held under the chairmanship of DCC president Rigzin Spalbar. The meeting was also attended by Minister for Power Nawang Rigzin Jora and Councillors of the party. The meeting strongly condemned the illegal and immoral direct interference of LUTF and its leaders into the non-political religious organisation-LBA by thrusting Dr Dawa as its president and misuse of LBA as LUTF's branch to carryout political activities to counter and discredit Congress and its leadership.

It was decided in the meeting to fight tooth and nail against politicisation of any non-political organisation by politicians for their vested interests. The participants alleged that LUTF leadership has utterly failed to fulfill their promises made during last LAHDC Leh elections and misleading the people to cover its failures. They appealed the general public to be beware of directionless, short-sighted and undemocratic political dynamics of LUTF leadership.

The participants appreciated Minister for Power for arranging another 4.5 megawatt DG set at Leh and improving the transmission lines in Leh besides allotting DG sets for Tiskshi, Kyagar, Wanla, Mangyu, Lamayuru and Rumbak. They further praised the Minister for getting approval from the Central Government and sending a team led by Planning Commission to Puga Valley for exploring generation of power through geo-thermal source. In the meeting, Norbu Gyalsen was appointed as working president of DCC Leh, Tsultim Phunchok as general secretary incharge Nubra, Rinchen Tondup as general secretary incharge Sham area, Gyurmar Dorje as general secretary incharge Nyoma block, Rigzin Motup as general secretary incharge Nurbuk block, Tashi Norbu as general secretary incharge Kharu Block and Ali Akbar as general secretary incharge minorities affairs

Kargil gets weekly air service Jammu, December 26, 2007: Daily Excelsior

Government and Indian Air Force have decided to commence weekly air service of AN-32 Courier/Passenger Service from Jammu to Kargil and back. This decision was taken at a high level meeting presided over by the Minister for Social Welfare and MLA Kargil Haji Nissar Ali here today. Director Airport Authority of India, Divisional Commissioner Jammu, Deputy Commissioner Jammu, Wing Commander IAF, SSP Anti-Hijacking Jammu Airport and Liaison Officer AN-32 Courier Service attended the meeting.

The tickets for the interested passengers will be issued from Kargil House, Jammu 48 hours before the time of flight. Claiming it a significant event for the Kargilites, Haji Nissar Ali said that commencement of this service will go a long way in easing out the climatic hurdles that hitherto had come in way for Kargilites moving out of their places to outside world during the colder parts of the year.

Ladakh front to go it alone. January 4, 2008: The Hindu

Jammu: The Ladakh Union Territory Front has decided to contest on its own in the strategic Leh area in the 2008 Jammu and Kashmir Assembly elections. Talking to reporters here,

Thupstan Chewang, MP and LUTF Leader, said the front would not have any electoral tie-up with the present ruling alliance as it “violated” the principle of democratic decentralisation.

One of the two LUTF legislators elected in 2002, Nawang Rigzin Jora, joined the Congress-led coalition and is a Cabinet minister. However, the other, Pintoo Narboo, did not support the coalition. In the October 2005 elections to the Leh Autonomous Hill Development Council, the LUTF won 25 seats, leaving just one to the Congress. The council was formed by an ordinance issued by the Congress government at the Centre in the mid-1990s for devolving powers to the district.

But things have been far from resolved in Ladakh, which area-wise is more than double the size of the rest of the State. The bureaucracy and the democratically elected council have been on warpath, asserting their supremacy over the affairs of the region. The council has fewer powers than elected district boards in the rest of the country under the Panchayat Raj system. Hence genuine decentralisation could not be achieved. A delegation of the council, which recently met Prime Minister Manmohan Singh, alleged that the Leh Senior Superintendent of Police was harassing innocent people. Recently, the police thrashed one of the elected representatives of the area, it said. The council complained that the State government was interfering in its functioning, resulting in hurdles to development.

**J&K govt sets up Tourism Development Authorities in Ladakh. Jammu, January 15, 2008:
The Economic Times**

In a bid to boost tourism, Jammu and Kashmir government has established three Tourism Development Authorities (TDAs) in Ladakh region of the state. Replying to the question in the state assembly, Deputy Chief Minister Muzaffar Hussain Baig on Tuesday said that the state government has set up three TDAs for Leh, Kargil and Zaskar areas of Ladakh to give fillip to the tourism industry in the cold desert. The authorities will develop tourist infrastructure in potential areas which are accessible for domestic and foreign tourists visiting the region, he said. However, the department has no proposal to undertake development works in restricted areas, close to Sino-India border, at present which could be thrown open some time later during the year, he added.

**Buddhists in Ladakh call for end to family planning: MP attributes population decline to Buddhists being more prone to govt campaigns New Delhi, January 19, 2008:
Daily Times**

Fearing a decline in their population, Buddhist groups in the Ladakh region of Jammu and Kashmir have called for an immediate halt on family planning programmes in their region.

In a letter to Chief Minister Ghulam Nabi Azad, Ladakh Buddhist Association (LBA) President Dr Sonam Dewa said the Buddhist population in Ladakh, its last sanctuary bordering Tibet, was dwindling fast. He said Ladakh, commonly known as Little Tibet, was no longer a Buddhist-dominated district. Muslims have surpassed the Buddhist population and Hindu populations have also grown considerably over the past one decade, he added. Census figures reveal that the Buddhists' share of the total population in the region has

dropped from 53.83 to 45.87 percent over the past four decades, while the Muslim population has increased from 45.43 to 47.40 percent. The Muslim population in Leh district exhibited a phenomenal growth of 65.40 percent, which even surpassed the overall growth rate of Muslims across Jammu and Kashmir. The Hindu population, non-existent four decades ago, now contributes 6.22 percent of Ladakh's population.

Family planning prone:

Another Buddhist leader MP Thupstan Chewang attributes the decline to family planning campaigns launched by the government. "Unlike Muslims, more Buddhist families opt for family planning. Furthermore, seven percent of males become monks or marry too late after completing their tenures in the army," he said.

Chewang also believed that the custom of polyandry practiced earlier in the region was the main reason for low birth rates. Monogamy has put the brakes on population growth, he said. "In polyandrous marriages, the norm was that a woman would bear 10 to 13 children. Now, in monogamous marriages a woman bears just two to three kids." In Ladakh, which is incidentally the state's largest region, Buddhist women have a better literacy rate (46.16pc) than Muslim women (35.76pc). Despite a wave of modernity polyandrous marriages are still a custom in some areas due to the scarcity of resources, particularly farmland.

Pashmina goats dying of cold. Jammu, February 07, 2008: Hindustan Times

Some 150,000 rare Himalayan goats that provide fine wool for Kashmir's famous Pashmina shawls are facing death because of heavy snow in Changthang, the land of nomads on Indo-Chinese border, this winter. The goats' pastures, spread over the mountains of the Changthang area of the Ladakh region, have been covered by unusually deep snow and farmers are fast running out of fodder.

Severe chilly conditions have reduced the mortality rate of goat babies to 4 to 5 per cent. The grasslands are covered by snow and the mountain grazing has become impossible. The government has rushed survey teams and fodder supplies to save the species, which produces expensive wool. "More than 100 quintals of fodder was supplied on Wednesday itself and more is being sent," Minister for Sheep and Animal Husbandry Taj-Mohi-ud-Din said.

"The severe chill has resulted in higher mortality rate this year," confirmed Tsering Panchok, District Animal and Sheep Husbandry officer, Leh. The problem of fodder shortage is acute in Korzok and Kharnak areas, where nomads rear 36,000 of Pashmina goats. "We have taken note of the problem. The state government has rushed the fodder from its farms to the nomads rearing the animals in Korzok and other places in Changthang area. More than 100 quintals of fodder has been dispatched," Taj said. The Animal and Sheep Husbandry department has its own farms in Changthang and Nubra areas in Ladakh.

"It is from there that we have rushed the supplies to help the farmers. We will be sending more as and when required," the minister said. Another 600 quintals of fodder and feed would be sent in the next three days, he added. "Though it is the duty of the farmers to keep sufficient stocks which lasts the whole winter, in view of the extraordinary situation caused

by heavy snowfall, we have responded to the situation,” Taj said while taking stock of the situation.

“It is the highest snowfall in decades in Changthang,” Deputy Commissioner, Leh, MK Bhandari told the Hindustan Times by phone. Changthang is a cold desert area at the height of 14,600 feet above sea level, it does not experience snowfall because there is hardly any precipitation. “But this time there is more than two feet of snow,” he added. Ladakh produces 30,000 kg of Pashmina every year and each goat on an average produces 250 grams of the precious wool.

NREGS being introduced in Leh from April 1. Leh, March 14, 2008: Daily Excelsior

The Deputy Commissioner, Leh, Dr M K Bhandari has called upon functionaries of Rural Development Agency to create awareness among the people about National Rural Employment Guarantee Scheme (NREGS) which is being launched in Leh district from April 1. Dr Bhandari was speaking while inaugurating a training programme for the ex-sarpanches, panches, members of monitoring committees of panchayats and functionaries of rural development agency in Leh. About 300 members of Leh and Chushol blocks attended the meeting organised to sensitize the people about NREGS.

The Deputy Commissioner stated that the NREGS is a prestigious programme to provide atleast 100 days of guaranteed wages to unskilled workers in rural areas for their livelihood. Earlier, Project Director, DRDA, Ali Raza, Assistant Commissioner, Development, Tsering Morup and resource persons of rural development educated the participants in the meeting about the objectives of the scheme, including preparation of job cards, generating productive assets, protecting of environment, empowering of rural women, registration of households, planning and monitoring of the schemes.

Ladakh is on hunger protest in support of exiled Tibetans. March 25, 2008: ANI

Locals in Ladakh took part in a hunger protest to express their solidarity with exiled Tibetans protesting against Chinese oppression. Over 200 people participated in the event. “Our main motive is the same as sought by the Dalai Lama. We will silently sit in hunger strike and protest,” said Takpa Chimet, a group leader. The Tibetan protests began on March 10, to mark the anniversary of the 1959 uprising in Tibet against Chinese rule that was crushed by the Chinese People’s Liberation Army, driving the Dalai Lama into exile.

Pashmina shawls may lose warmth. New Delhi, March 27, 2008: Business Standard

TEXTILE: Over 15,000 Changthangi goats have perished in heavy snowfall. Kashmir’s hand-woven Pashmina shawls, which are made of the warmest and the softest wool in the world, may soon become a rarity following the mass deaths of Ladakh’s Changthangi goats caused by the recent heavy snowfall and damage of pastures as a result of the invasion of locusts. According to Chering Dorjey, head of the local Hill Council of Leh, Ladakh, at least 15,000 to 20,000 newly-born goats are estimated to have perished in the catastrophe that fell on Changthang in December-January, the abode of tribesmen who rear Changthangi goats.

“Since it was the time when the pregnant ewes usually deliver their babies — most of which died — this is likely to have a devastating and long-term impact on the production of Pashmina in India,” he said. According to the Jammu and Kashmir government’s estimates, the annual Pashmina shawl trade in the state is worth Rs 500 crore (\$124 billion), and more than 50,000 people live off it.

The Changthang plateau, spread across Ladakh and Tibet at an altitude of 5,000 metres, is home to the bulk of the world’s Pashmina production. Though Chinese Pashmina, which is woven into fabric with the help of powerlooms and has thus cornered over 70 per cent of the world’s 20,000 tonnes trade, the hand-woven Kashmiri Pashmina still remains a popular brand in the international fashion market.

Dorje, who led a team of officials to survey the affected area, said the animals had died due to acute scarcity of fodder and the authorities’ “inability” to provide food supplies after snowfall blocked the access roads. The team from Ladakh Autonomous Hill Developmental Council (LAHDC), Leh, is still unable to map the tragedy as some of the Changthang villages remain snowbound even today.

This phenomenon has left the population of surviving Pashmina goats with a skewed sex ratio with more males than females. “This is a serious situation for the trade,” the interim report of the LAHDC says. According to the report, the unchecked invasion of locusts from Tibet for the past three years have damaged the pastures where the Pashmina goats are reared. The locals, mostly practising Buddhists, had refused to spray insecticides for one year to check the locusts. “Later they agreed but the insecticide was unable to deter the army of locusts that completely destroyed the western Changtang pasture,” Dorje said.

Since January, 12 intrusions by China. New Delhi, March 31, 2008: The Times of India

Since January, Chinese troops have intruded a dozen times into Indian territory in the strategic Pangong Tso lake area in eastern Ladakh as part of Beijing’s continuing aggressive posture all along the Line of Actual Control (LAC).

Pangong Tso (Tso means lake in Ladakhi), two-thirds of which is controlled by China as it extends from India to Tibet, and other parts of Ladakh like Demchok and Trig Heights, in fact, are witnessing “an enhanced level of activity” by People’s Liberation Army, sources said. “The sector is witnessing aggressive Chinese foot, motorised and boat patrols. On March 23, for instance, Chinese troops in a vehicle-mounted patrol crossed over into our territory on Pangong Tso’s southern bank and stayed there for some time with impunity before going back,” said a source. Pangong Tso, at an altitude of 4,218-metres, has become a “hot” area ever since the 1999 Kargil conflict with Pakistan, with China even constructing a “track” right up to the lake’s southern bank during that time.

Ladakh, of course, is just one part of the story. China may be enmeshed in the Tibetan turmoil at the moment but there has been simply no let up in its “aggressive patrolling” in all the three sectors — western (Ladakh), middle (Uttarakhand, Himachal) and eastern (Sikkim, Arunachal). India, in fact, recorded well over 140 intrusions by Chinese troops across the 4,057-km LAC in 2007 alone. This even included transgressions into Sikkim in August-

September, even though China had earlier accepted the state to be a part of India. Coupled with this is the stunning build-up of military infrastructure by China all along the LAC, especially in the Tibet Autonomous Region, which makes it possible for it to amass large number of troops at the border in double-quick time.

Observers say the objective is to ramp up pressure on India to stick to its line on "Tibet being an integral part of China" as well as to strengthen Chinese claims on disputed areas along the LAC. The government, however, continues to downplay Chinese intrusions in public, holding there is no need to "press the panic button" since "peace and tranquillity" prevails on the LAC. Both external affairs minister Pranab Mukherjee and defence minister A K Antony have held that the "incidents" take place due to "differing perceptions" of the LAC. "Whenever there is any issue (intrusion), it is always taken up through the appropriate channels and that system is continuing," said Antony, who is now set to visit Tawang in early-April.

Front to go all out to defeat Cong: LUTF to contest 3 Assembly seats in Leh, Kargil Jammu, April 5, 2008: Daily Excelsior

Gearing itself up much in advance for Assembly elections in the State, Leh Union Territory Front (LUTF) has decided to contest three out of four Assembly seats in Ladakh region and was ready for a pre-poll understanding or post-poll alliance with the parties, which support the LUTF's cause, to defeat Congress.

"The LUTF, whose main electoral plank will be Union Territory (UT) status for Ladakh, has decided to field its own candidates for Leh and Nobra seats in Ladakh district and Zanskar in Kargil district", all important LUTF leader and Ladakh MP Thupstan Chhewang told the Excelsior. Once a prominent Congress leader, Mr Chhewang has now described the Congress as "enemy Nr. one" of the people of Ladakh and declared that people of Ladakh will ensure that Congress was routed out in the entire region. Charging the ruling Congress with having let loose a reign of terror in Ladakh which he equated with "state terrorism", the high profile Ladakhi leader said the people have made up their mind to defeat the Congress.

"The ruling Congress during last two and a half years had done so much damage to the interests of Ladakh that it can't be forgiven by the Ladakhis. The people will give their reply to the Congress in the Assembly elections", Mr Chhewang said. Replying to a question on prospects of a pre-poll alliance with BJP or NC, the LUTF leader asserted that the Front was ready to seek assistance or enter into an understanding with any party which was ready to defeat the Congress. He pointed out that the BJP has always supported the demand of Ladakhi people for granting UT status to Ladakh.

On post-poll support to any party to form the Government, Mr Chhewang was of the view that it would depend on the scenario emerging after the elections. But, he clarified that in no case the LUTF will support the Congress. Ladakh region has four Assembly constituencies—two each in Ladakh and Kargil district. While the LUTF has decided to contest both Ladakh seats including Leh and Nobra, it will field its candidate in Zanskar seat of Kargil, which has

significant Buddhist population. The LUTF was ready to support a candidate in Kargil who had the potential to defeat Congress.

Mr Chhewang recalled that the LUTF had in November 2002 agreed to support the Congress keeping in view its "political interests". However, he regretted that one of the LUTF MLA, who was made the Minister, ditched the Front and joined the Congress "just for the sake of a Ministry".

"This time, we have decided to field the candidates who are loyal to the LUTF", he said, adding the contestants will be finalised in consultations with the people of Ladakh and those associated with the LUTF. Mr Chhewang maintained that the LUTF will contest next election on the plank of UT status for Ladakh. He was all praise for three year tenure of Mufti Sayeed led coalition Government during which Ladakh's demands were viewed very sympathetically. He said the people of Ladakh had very high hopes from Chief Minister Ghulam Nabi Azad when he took over in November 2005 but he has belied the hopes.

After 43 yrs, IAF plans to reactivate Ladakh airstrip. April 20, 2008, New Delhi: The Times of India

Forty-three years after the last aircraft landed there, India plans to reactivate the famous Daulat Beg Oldi (DBO) airstrip in northern Ladakh, which overlooks the strategic Karakoram Pass and is just a few km away from the China-occupied Aksai Chin area. "Yes, we have plans to land our AN-32 transport aircraft at DBO in the near future. It's part of the IAF effort to improve air maintenance of the far-flung posts in the region," Western Air Command chief Air Marshal P K Barbora told TOI. The reactivation of the old airstrip will also send a strong message to China, whose troops regularly undertake incursions across the Line of Actual Control (LAC) into Indian territory to flex their muscles and strengthen claims on disputed areas.

Buddha's teachings being forgotten in Ladakh. Leh, May 04, 2008: CNN-IBN

The story of Buddhism in contemporary India is incomplete without a mention of Ladakh. Ladakh was an ancient Himalayan kingdom and was cut off from the rest of world for centuries. But in the last few years it has seen rapid transformation. With change have come not just new opportunities but also new challenges that have redefined the role Buddhism plays in Ladakhi society. Most of Ladakh's 1.5 lakh Buddhists live in Leh. The city has a small Muslim population while the other district in Ladakh, Kargil, Muslims are a majority. But relations between the two communities have soured in recent years. One of Ladakh's most renowned historians, Abdul Ghani Sheik, says that as the city opens up to the world, its values are slipping.

"Many more people are traveling outside Ladakh and they bring ideas that do not fit in Ladakh. The other problem is money. More and more money is coming in and it's setting up people against each other. Some are more prosperous than others," Sheik says. In the last few years Ladakh has seen many instances of violence. In 2006, Buddhist youths attacked and burnt Muslim homes in Leh, reportedly as revenge for attacks on Buddhist houses in Kargil.

The scars of that event are still fresh. Remains of burnt houses still remain even after two years of the riots. The families, which fled, have not returned since. Today the ghost houses are a symbol of the simmering tensions between the two communities that erupt every now and then. Two years have passed since the riots, but tension still runs high in many villages. No political party has pressed for an inquiry into the violence.

"The government never brought out a report about what provoked this violence. Was it spontaneous or was it planned attack? And that's led to more suspicion," Shafi Lasu, lawyer for Muslim petitioners, says. How was such violence committed by the followers of a religion based on non-violence? To find out, CNN-IBN spoke to Lama Lobsang Angchuk, the leader of the influential Ladakh Buddhist Association (LBA), which has been accused of inciting violence.

"The young people have a hot blood and they often do these things," Angchuk says. Otsal Wangdus, a lawyer and the leader of the LBA's youth wing, is more open. He is the new, resurgent face of Buddhism in the region and ready to take up arms, he says, to defend himself. "Buddhism never says, go for violence. But when you always pinch, we have to break our practices," Wangdus says.

Religion still means a lot for many young men, but many warn of the dangers of reducing religion to rhetoric. "It's a paradox, on one side there is a lot of talk about Buddhism. Lot of people are talking about it in public forums. But the essential practices and places associated with Buddhism in Ladakh are dying," Martijn Van Beek, a Buddhist scholar, says. But even as young Buddhists struggle to reconcile their religious identity with the realities of today's Ladakh there are some who have made their peace with the world around them. We met one such young man who has broken every stereotype that exists about Buddhism and Buddhist monks.

Molam Gyatso is a Buddhist monk and a model. He is the face that has sold soft drinks. These days they call him the pyaas bujhao lama (quench your thirst lama). Gyatso became the face of an ad campaign purely by chance. And now he wants to put his newfound fame to good use and try to resolve the communal problem in Ladakh. "All problems like the Buddhist and the Muslim divide can be filled through communication. I don't want older politicians to come. I want Buddhists and Muslims to talk to each other more directly," Gyatso says.

Gyatso spent 14 years of his life in a monastery in the Himalayas. But he has already found a way to connect with the world around him. "Yes, they say this is not good, but when I tell them how this technology can be used to preserve things and to spread the message across the world, they don't mind," he explains. And he clearly is not the kind of monk who'd sell his Ferrari.

"I will love to buy a Ferrari.. just kidding," he says with a hearty laugh. Gyatso is today a role model for both Buddhist and Muslim youth in Ladakh. In some ways, though, he's just doing what the Buddha once did. Communicating the virtues of non-violence and co-operation. And Gyatso is a true Buddha's warrior, fighting a battle for peace.

Tenzin Tsundue in Dharamshala, Priya Pal in Bodh Gaya, Molam Gyatso in Ladakh - they've brought a new energy and dynamism to their age-old faith. But unlike many others, these young warriors have not taken the path of violence to win the battles they're fighting. Perhaps they know that the challenges to their faith come not just from outside. They come from within.

Leh, May 15, 2008:

J&K Police Leh have seized huge stocks of copper wire, iron posts for pre-fabricated huts pillars and diesel oil barrels, which were found under illegal occupation of a scrap dealer at Choglamsar Zampa in Leh. SSP Leh, S R Samuel said, the seized items meant for defense use were brand new worth some 25 lac rupees and source of this pilferage has been identified as Mohd Bilal Ganai, a resident of Calcutta. Further investigations are on in this regard, he added.

SSP Samuel said, "I do not blame the entire Army, but there is every possibility of certain black sheep who are involved in this case." The involvement of army officers cannot be ruled out, he added. A case under section 409, 411 Ranbir Penal Code has been registered with Leh police station. Earlier, Army had reported the theft of several bundles of copper telephone wires (99.5 % purity), which is included in the seizure made and six civilians have been arrested so far in this connection. Apart from the aforementioned goods several stolen vehicles and Low Tension Electric Conductors have also been recovered from the same place during the raid conducted recently by the Police.

General Council Meeting. May 14, 2008

The two-day General Council (review) Meeting for the financial year of 2007-08 was held in the newly built Council Assembly hall after its inaugural ceremony today jointly performed by Chering Dorjey CEC, LAHDC and Thupstan Chhewang, MP, Ladakh in the presence of councilors and all the districts heads of the departments.

The meeting began with the brief address by Mr. Dorjey who calling the occasion as 'historic' reiterated the Council's commitment for transparency in its dealings. Presence of some students occupying the seats in the small gallery was to give a symbolic meaning to this commitment.

The students clogged in the small space shared by local media and others were, however, unaware of the dramatic scenes that unfolded before their eyes in the echo of that oval-shaped hall. After CEC's address P Namgyal, MLC stood up to raise an objection about the sitting arrangements, which he called was not in keeping with the 'protocol'. It led to an uproar – magnified by echo – in the house with shouting and counter-shouts by LUTF and Congress party councilors sitting on opposite benches. Amidst all these drama Mr. Namgyal threw papers in the air and left the house protesting. His party councilors and two rebel councilors from LUTF also staged a walk out in support of Mr. Namgyal.

It took sometime for Chairperson, Mr. Dorjey to resume the normal activities of General Council meeting and he began with a positive note of over 92 percent total budget expenditure in the current financial year against the total allocation of 65 crore rupees for the Leh district, which he termed as a 'record achievement'. Hill Council's decision to give

recognition to the Amchi system of medicine was also announced by Tsewang Gonbo, Councilor Domkhar before the house at the outset of the two-day review meeting. Leh, April 10, 2008:

Two months after getting his bundles of cloths worth some five lac rupees booked at Grand Post Office, New Delhi, to be sent to Leh through 'Speed Post', Namgyal, a petty cloth merchant from Ladakh, is still waiting for his parcels to arrive. After purchasing his business stock for the coming summer season, he booked it as Speed Post at GPO New Delhi in the month of February but remains undelivered until now. Namgyal said, "I purchased the stock looking at the demands from different schools for uniform; there is now risk of loosing on it completely and suffer the brunt."

Similarly, another retailer Togo has some 80 parcels undelivered even after months of getting booked for Speed Post service under Indian Postal Service. There are many other such complaints from the small business community of the Ladakh region. According to Sonam Jorgais, President, Merchant Association Leh, such postal packages belonging to petty businessmen from both Leh and Kargil districts undelivered for months run in thousands and they have taken it up with the J&K State Govt. Mr. Jorgais says, the parcels through different postal services including speed post are normally dumped at Chandigarh to be airlifted in chartered flights to Leh. When things go smooth we receive our parcel in three to four days, he added.

Taking up this serious matter with A A Raja, Union Minister for Communication and Information Technology, Govt. of India, Nawang Rigzin Jora, J&K Minister for Trade, Commerce and Industries in a letter has said that the undelivered parcels in thousands belonging to traders from Ladakh should be airlifted soon. The business people in Ladakh face similar transportation crises in case of air cargo also, which is the only alternative medium to bring in trade items purchased from different parts of India in winter when roads remain closed for six to seven months due to snow. Sipa Majid is a computer retailer in Leh and he has been waiting for his computer related parts worth nine lac rupees to arrive through air cargo for over a month.

Such highly erratic service has added to the woes of the small merchants in Ladakh, who try to make their livelihood through running small shops and other business establishments. "Our business is sheer hand to mouth living on marginal profits we make running our retail shops, says Sonam, who sells electrical goods in Leh. In view of difficulties in Leh, merchants here have sought relaxation in VAT ever since it was imposed considering the remoteness and tribal character of the Ladakhi population. Namgyal, the cloth retailer, says, the local market is dominated by non-ST big traders from other parts of India who are the main suppliers, wholesalers, distributors or even contractors and our share as mere retailers is very marginal."

Mr. Jorgais the President Merchant Association opines that in all respects VAT impedes our growth given the poor facilities and hard conditions under which small businessmen work here in Ladakh. Dr. Arun Das Gupta, Chairman Empowerment Committee, has even directed the Finance Secretary J&K State to chalk out a solution for Ladakh as a "special case". Stocking for winter months several months in advance is a major problem due to closing of roads which is compounded by steep hike in air freight charges during this period, Mr.

Jorgais said adding that as a citizen of India we too want to happily contribute to the country's economy, however, at present in the wake of poor transportation and underdeveloped Ladakh with zero industrial growth we are simply not in a position to afford VAT. And recurring problem such as that of poor postal service in case of Ladakh only adds to our woes, Jorgais laments.

Moral Policing in Leh. Leh, May 16, 2008

Streets in Leh are abuzz with the news about cops catching couples indulged in extra-marital affairs and other socially unacceptable relationships under newly launched moral policing campaign. According to SHO Leh, four cases have been booked under 'Obscenity Act'. The number of couples caught and later released, however, far outnumbers those found accused under the aforementioned law, sources confirmed.

Instead of calling it 'moral policing' police rather term it as 'preventive policing'. Newly appointed SSP Leh S R Samuel talking to the local media said, this is an effort towards preventing communal flare ups as witnessed in the past over such issues relating to different communities. Any clandestine support in this regard from any section of the society is though hard to confirm as many believe so; notwithstanding this campaign launched by police, surprisingly, have many views in its favor. A young local lady says, it is a shame that in such a small society such relationships prevail at such a large scale and intervention of police is a must when things get out of hands. Extra-marital affairs lead to family break downs leaving the kids and relatives to suffer, another adds to this.

Yet there are those who think this is 'just not right'. Adultery was once against the law, but no more illegal as per the Indian Constitution, a scholar asserts disfavoring such moral policing, which, she adds, has failed in many other parts of India.

LBA appoints new President.

LBA has appointed its new leader, who is a retired DIG of Indian Para-military service, elected through traditional 'Takril' method. Mr. Rinchen hails from Nurla village of Sham area and his name was among the proposed list for the job of LBA President along with four other respected citizens of Leh. With his taking over as the President, the stalemate in LBA between two rivaling groups within its General Committee Members of some 273 representatives from different parts of Ladakh has finally ended. The legal case pending with the district court is also likely to get an impetus towards a solution soon with this development.

Ladakh Gonpa Association under its Lama Lobzang Angchuk and his successor Togdan Rinpoche played key roles in solving the long drawn battle over the controversial election of previous LBA President Dr. Sonam Dawa, who had to step down finally. "We held as many as 16 meetings to get the two groups together," said Lama Lobzang Angchuk. Similarly, Tokdan Rinpoche asserted that his key interests is to amicably solve the issue immediately and give this organization a facelift by detaching it from politics in the long run as per the opinion of the people.

BOOK REVIEWS

Ladakhi Histories. Local and regional perspective, edited by John Bray. (Leiden: Brill, 2005). 406 pp. maps, photographs. ISBN 9004 145516.
—*Pascale Dollfus*. * Reproduced with permission from the *European Bulletin of Himalayan Research*.

This volume illustrates the plurality of approaches to studying history and current research in the making. It compiles contributions - very different in length and in style - from researchers from a variety of disciplines: linguistics, tibetology, anthropology, history, art and archaeology. Their sources include linguistics, archaeological and artistic evidence; Tibetan chronicles, Persian biographies and European travel accounts; government records and private correspondence, land titles and trade receipts; oral tradition and survivors' recollections. The majority of the papers were first presented at the *International Association of Ladakh Studies* (IALS) conferences held in 1999, 2001 and 2003, and these have been supplemented by a few additional contributions. I neither have sufficient knowledge nor the space to discuss each of these papers at length or adequately, I will rather summarize the content of the book as a whole.

The aim pursued is not to write a history of Ladakh, but rather to propose – as its title shows - several “histories of Ladakh”. As John Bray, the editor, states: “Ladakh’s history has to be understood at several different levels”. The interaction between local, regional and international viewpoints is therefore one of the main themes of this book. Three contributions however do not inform us of Ladakh’s history, but rather highlight the character, aspirations, and motivations of those who planned to visit the region and eventually chose it as their ground for research. In his first paper, Peter Marczell (pp.183-202) examines unpublished correspondence (rendered here verbatim) from Dr. J. Gerard, a Scottish military surgeon, that gives insight into early British fascination for the Western Himalayas. In the second one, (pp.203-216), he discusses the Hungarian scholar Alexander Csoma de Kőrös’s use of a pseudonym during his Himalayan travels in the 19th century. For his part, Poul Pedersen (pp.293-308) focuses on the commitment of Prince Peter of Greece and Denmark to psychoanalysis and the Oedipus complex, that motivated his scientific interest in polyandry, and made him go to Ladakh.

The other 19 remaining essays, put into a historical sequence, lead the reader from the late 7th or early 8th century, when Ladakh was part of the Tibetan empire, up to the present day, and recalls - sometimes indirectly - the wars, migrations, conversions, influences and changes which took place in this region over this vast time span. In passing, one welcomes the introductory essay written by the editor himself (pp.1-30) that gives a useful overview of Ladakh's local and regional interconnections, then examines its political and religious history in greater detail.

The first two papers point out the linguistic similarities between the dialects spoken in the two extremities of the Tibetan speaking world – Ladakh and Baltistan at the north-western end and Amdo and Kham at the north-eastern end. On one hand, Philip Denwood (pp.31-40) suggests that a millennium ago regular communication must have taken place across the Changthang plateau, which due to a more favourable climate once housed a much larger

population at that time than it does today. On the other hand, Bettina Zeisler (pp.41-65) discusses the position of Ladakhi and Balti within the family of Tibetan languages from linguistic and historical perspectives, and argues that Ladakhi and Balti have their origin in an earlier state of the Tibetan Language, that preceded Classical Tibetan. In other words, "Choskat or the classical book language turns out to be a younger cousin rather than a parent of Old West Tibetan. Thus its orthography cannot be compulsory for the Balti and Ladakhi phalskat."

With Christian Luczanits' essay (pp.65-96), one shifts from linguistic to architectural and art historical evidence such as rock- and stone-carvings, stone-engravings and wood-carvings, murals, statues and all kinds of archaeological relics. The author stresses the importance of studying this largely ignored material to improve our understanding of the early history of Ladakh, and shows in particular how this can help in evaluating the extent of early Buddhism in the area. Next, Roberto Vitali (pp.97-124) sheds some light on "the one hundred years of darkness" in the history of Ladakh (1280s-1380s). In a paper densely packed with historical detail and footnotes, he analyzes the "fractured secular panorama" at that time. By confronting Tibetan and Persian sources, he introduces the military campaigns of the Chaghatai Mongols (sTod Hor) into Ladakh and Upper West Tibet and the Qarachil expedition undertaken by the Delhi Sultanate to stop the former's advance into North-west India. He also makes a thorough review of the sources concerning rGyal bu Rin chen/Rinchana Bottha, a mysterious prince included in the royal genealogy of Ladakh. According to him, this nobleman, who gained power in Kashmir, was a stranger to Ladakh. Neil Howard (pp.125-146) continues on the theme of invasion with the raid into Ladakh by Sultan Zain-ul Abidin of Kashmir in the 15th century. In the light of new studies, he questions its route, its date, and its place in the history of Ladakh. Jigar Mohammed (pp.147-160) reviews the raid of yet another invader, the Mughal general Mirza Haidar Dughlat, whose armies occupied Ladakh in the 1530s. By way of his paper, the reader enters a new period of Ladakhi history: the so-called Namgyal dynasty, a branch of the existing royal family which ruled over Ladakh from the 16th century to the annexation of the kingdom in 1842.

Drawing on Persian texts from medieval times and on the account of the French traveller François Bernier who visited Kashmir in the mid-17th century, he provides the Mughal view of the region's economic and social affairs. Focusing on the local level, Peter Schwieger's contribution offers a complementary perspective, and adds to our understanding of the relationships between the kingdom of Ladakh and local sub-kingdoms and chiefdoms in this period. He introduces two pairs of documents concerning land titles that give a list of the officials and functionaries who were active in He-na-ku [Heniskot], a petty kingdom ruled by an offshoot of the Namgyal dynasty. At that time, in the nearby Suru valley, most of the inhabitants converted to Shia Islam.

According to Nicola Grist, author of a Ph.D. Thesis on "Local politics in the Suru valley" from which the essay presented here (pp.175-180) is drawn, the spread of Islam in Purig was a gradual process. It results "both of Muslim preachers converting the ordinary populace and of chiefs adopting Islam as part of the process of alliance building with the Mughals and the Chiefs of Baltistan." Nevertheless, by 1758 Purig was incorporated into the Ladakhi kingdom. Consequently the Suru valley was ruled by regional administrators (*mkhaz dpon*,

“Lords of the fort”) who were all Buddhists from the Leh capital area. It was still the case in the 1830s, when Ladakh was invaded by the Dogra armies and finally lost its independence. Following the first Anglo-Sikh War, the state of Jammu & Kashmir was established by the Treaty of Amritsar in 1846. It included Ladakh and Spiti, while Lahul became part of British India. The British authorities therefore felt necessary to demarcate the border between British and Kashmir – and between Kashmiri and Tibetan – territory, and they sent commissioners to survey the frontier at two different times (1846, 1871-72). This technical and political challenge is narrated by Neil Howard (pp.217-234), who discusses the confusion about where the boundary lay and shows that this persists on contemporary maps.

In the late 19th and early 20th centuries, Leh consolidated its status as entrepôt on the Central Asian routes. The British established an Agency to supervise trade and, through the security provided, helped the establishment of Christian missions. Based on British government records kept in the National Archives of India, K. Warikoo (pp.235-248) discusses the trans-Himalayan political and trade linkages between Kashmir, Ladakh and eastern Turkestan. He highlights the increasing involvement of the British in Central Asian affairs, after the Russian conquest of Western Turkestan.

Jacqueline Fewkes and Abdul Nasir Khan (pp.321-334) give an accurate picture of the traders’ networks inside and outside Ladakh based on personal and business papers of two caravan route traders in Leh: a corpus of 1,000 pages written in different languages (English, Uighur, Persian, Tibetan, etc.). The authors were able to precisely trace the movements of goods, and the people involved in the system and the places where they lived. Consequently they identify three kinship-based social networks embedded in trade history: the traders, transporters (*kiraiyakash*, from *kiraiya* “hire”), and to a lesser extent colonial officials. In each case, kinship was a deliberate strategy. The *kiraiyakash* transporters were not the only group of Ladakhis who travelled outside their own region in order to make money and, at the same time, increase Ladakh’s resources as a whole. They were also migrant labourers as Janet Rizvi (pp.309-320) shows in a innovative essay focusing on the Suru valley and Zangskar, and drawn, as with her earlier work, from the survivors’ recollections. It is also on oral tradition that Tashi Stobdan’s paper (pp.181-182) is based. The story concerns a dispute over grazing rights between the villages of Stok and Matho that was ultimately resolved by an archery competition.

As we have already noted, the expansion of British rule in India paved the way for Christian missionaries. Three papers address this topic. In the first one, John Bray (pp.249-270) introduces the context in which these missions took place and presents the various Protestant missions that worked in Tibet and the Himalayan border regions in the 18th century (the Baptist Missionary Society, the Anglican Church Missionary Society and independent German missionaries). He highlights their special interest – also shared by the British officials - in linguistic research. In the following essay, Christian Heyde (pp.271-280) discusses the beginning of the West Himalayan Moravian Mission paying particular attention to the station founded in Keylang by his ancestors, Wilhem and Maria Heyde, who lived there for 39 and 42 years respectively. Their efforts to convert villagers to Christianity met with little success. However the missionaries improved living conditions by introducing new irrigation channels, new crops, new trees, new stoves, and made important contributions to education and schooling. This is the topic of A.H. Francke’s paper first published in Germany

in 1898 and translated here from German by G. Reifenberg. It gives a vivid picture of the problems facing the Leh schools: no fixed timetable, no proper classrooms, and most of all no pupils! As Francke clearly states, the main question was the following: how can the mission teachers persuade the children of the Buddhist Ladakhis to attend school? And secondly, which language should be used in translation and more generally in writings: Classical Tibetan that nobody speaks or colloquial dialects? Jäschke, the linguist, who was in favour of using Literary Tibetan, opposed Heyde and Francke who wished to develop local dialects (Bunan or Ladakhi) as a written language. This question is still a burning issue today. The desire to use a simplified version of written Ladakhi provokes fierce debates (see B. Zeisler in this volume).

After the demise of the Ladakhi kingdom and its annexion to Jammu and Kashmir State, although the Maharajas were Hindus, connections with Tibet and its religious centres were maintained. The main monasteries continued to send monks for religious training. It was the case for instance of Geshe Ye-shes don-grup (1897-1980), whose life and contributions to Ladakh are described in Nawang Tsering Shakspo's paper (pp.335-352), based on two unpublished autobiographies. In the same way, all the traditional Buddhist artists in 20th century Ladakh have direct or indirect links with Tibet, and in turn transmitted their skills to a generation of painters and sculptors. By reviewing lives and works of some outstanding figures, Erberto Lo Bue (pp.353-378) highlights the crucial role that these Ladakhi artists have played in preserving Buddhist culture not only in Ladakh, but even beyond, during one of the most troublesome times in the history of Tibetan civilisation.

To conclude, Fernanda Pirie (pp.379-394), through the case study of the remote village of Photoksar, analyzes the way anti-hierarchical principles counter social stratification in Ladakh in an ethnological and historical perspective. She argues that these principles of equality derived from social patterns that were established during the kings' era and continue to influence modern contemporary village politics. Thus, while villagers had realised the benefit of selecting a headman who has the knack of dealing with government officials and NGO representatives for an extended term of office, they remain reluctant to have power embodied in one person.

This volume clearly shows that there is not only one way of writing history and it has attempted to uncover several of them. Taken together, it provides the reader with considerable new data and opens the way to reap the fruits of subsequent research. As this book demonstrates, there is still a great wealth of things to be uncovered. To date, while the history of the Kargil and Purig regions has been almost totally disregarded, the history of the Ladakh Changthang has yet to be written. Furthermore, one may deplore the lack of an essay devoted to nomadic or semi-nomadic pastoralists inhabiting the eastern plateaus. The Changpas only appear as hold-off shadows when discussing trade networks.

The editing and general appearance of the book are of a high standard, although there are some minor misprints, especially in the spelling of proper nouns. (Concerning Tibetan/Ladakhi translation, no uniform system of transliteration has been imposed.) Alas its price (104 Euros, US\$ 155 – discount for IALS members at 71 Euros or US\$102) is prohibitively expensive for South-Asian readers. Last but not least, it includes a useful index and two welcome maps: one situating Ladakh in India's contemporary international

boundaries and areas disputed with China and Pakistan, the other showing the different regions composing it. The latter unfortunately is not as informative as it might be. In fact, the toponyms mentioned do not necessarily match the names cited in the book (and vice-versa). Henasku, Suru River or Basgo to quote only a few examples are missing. On the other hand, useless names – at least for the reader - are inscribed. Finally, the volume offers some fine black and white photographs, some of them drawn from the National Museum of Denmark, Copenhagen or the Charles Bell collection in the Pitt Rivers Museum, Oxford. The lovely picture of the cover showing “the leader of the Ladakhi *lo-phyag* mission in 1921” is one of them.

Alexander Csoma de Kőrös, by P. J. Marczell, 2 volumes, (Kolkata, India: The Asiatic Society, 2007).
—Neil Howard

I first met Peter at a Ladakh Studies Conference. Peter Marczell appears never to have felt the need to produce a new biography of Csoma since he spoke highly of the well-known biography by Duka and the work by Hungarians such as Géza Bethlenfalvy and Bernard Le Calloc’h. Peter’s main concerns were two-fold: to remove the hagiographical errors attached to Csoma’s life by over-nationalistic Hungarian memorialists, and to pursue lesser known aspects of Csoma’s work and his relations with contemporaries and friends.

Volume 1, *Csoma Kőrösi’s Planet* begins with a Preface in which the author declares his purpose: to strip away some of the false accretions from Csoma’s life and to fill gaps in our knowledge from sources not previously known or considered. Many of the thirteen chapters are revised and translated essays that have been published previously. After the preface, we have Philip Denwood’s Introduction and “A short overview of the life and achievements of Csoma Kőrösi”.

Chapter 1, William Moorcroft’s ad hoc secretary, concerns six letters in the British Library composed by William Moorcroft shortly before he left Leh for the final time but written in Csoma’s hand. Marczell discusses Moorcroft’s possible motivation in employing Csoma on such secretarial work, and how it might have had the unforeseen consequence of the latter initially being suspected, in Calcutta, of spying for Russia which was then widely suspected of harbouring designs on British India. In the first of two annexes to the chapter, the transcribed texts of the letters cast interesting lights on Moorcroft’s multifarious interests. The second annex contains a list of the actual daily stages of Ghulam Haidar Khan’s journey from Leh to Kashmir – including an exciting crossing of the Zoji La following heavy snow. This is a rare and valuable piece of contemporary geographical information.

Chapter 2, Moorcroft’s pioneering memorandum considers his paper written for the Asiatic Society in Bengal (ASB), dated 8 February 1823, which summarises the results of his own and Csoma’s enquiries, to date, into Tibetan language and literature; and proposes that the British authorities should pay for Csoma to produce a reliable dictionary and grammar of Tibetan. However, Moorcroft and Csoma were not the only people interested in understanding the Tibetan language and culture at that period. As a result of the machinations of H. H. Wilson, Secretary of the ASB, Moorcroft’s pioneering report and

Csoma's work were neglected for some time in favour of B. H. Hodgson's researches in Nepal.

Chapter 3, Csoma Kőrösi's Zangskari guides in Tibetan learning, examines briefly the roles of Csoma's teachers from Zangskar. The first was Sangye Puntsok (*Sangs rgyas Phun tshogs*), originally a lama but by the time Csoma met him married to the widow of the King of Zangla in Zangskar. He was a highly educated aristocrat and the foremost practitioner of Tibetan medicine, astronomy, and astrology. The second was Kunga Choleg Dorje (*Kun dgah chos legs rdo rje*) a distinguished lama of Dzongkuhl, the cave monastery near Ating in Zangskar. The third was *Tshul khrims rgya mtsho* who may also have been known as Lama Karma pa of Kham. A summary of the latter's biography is given. Kunga Choleg's formal answers to Csoma's questions have survived and were published in 1976. This publication is discussed in an appendix to the chapter.

Chapter 4, Dr. Gerard's plan for a pilgrimage with Csoma describes how Dr James Gerard, a surgeon with the British Indian army at Subathu, near Simla, had been an admirer of William Moorcroft and a friend of Csoma's. By 1826 Moorcroft was known to have died somewhere near Bokhara and Gerard, in a long, eloquent and "emotional" petition, proposed to his superior officer, Captain C. P. Kennedy, that he and Csoma go to look for Moorcroft's property and papers. Kennedy referred the request to the government which declined permission, while Csoma refused to risk his life on the venture.

Chapter 5, Csoma Kőrösi's intervention between Hodgson and Turnour, shows an instance, from 1837, of Csoma's growing reputation as a Tibetologist as a result of his association with the Asiatic Society of Bengal (ASB).

Chapter 6, Extracts from letters by Csoma Kőrösi published in his lifetime but omitted in his collected works, provides two more examples of the scholarly working relationship between Prinsep and Csoma. The first letter will be of particular interest to members of the IALS because it refers to evidence of the former existence of Buddhism in Baltistan. Perhaps fellow members can tell us if the statue and its inscription mentioned here still exist?

Chapter 7, Csoma, the librarian, and his Lower Saxon background, provides miscellaneous information about his work as Librarian of the ASB. Csoma's establishment in his department's rooms in the ASB comprised an assistant plus a *duftury*, a servant whose job it was to look after the condition of the books; two *derwans* or doorkeepers; a *farash*, the male equivalent of a European housemaid; a gardener; a sweeper; and a *seculgur* or *sicleegur*, a polisher of the readers' tables and chairs. Obviously his post of Librarian was a sinecure.

Chapter 8, Pia Memoria: Alexander Csoma Kőrösi, Dr Theodore Duka and Sir Aurel Stein, examines the origins, personalities, motivations and careers of three Hungarian scholars who worked in British and Greater India. Csoma was originally inspired by Hungarian nationalist yearnings to discover the homeland of the Hungarians in the east, Duka by Csoma, and Stein, to an extent, by Duka. He concludes with mentions of their intellectual descendants in Hungary and elsewhere.

Chapter 9, Csoma Kőrösi's pseudonym, begins by explaining the construction of Csoma's Hungarian aristocratic name. Then we see how several "pseudonyms" were deliberately developed. In Zangskar and the Upper Sutlej valley he made himself known by variants of Rumi Sekundar/Skanda Beg (Lord Alexander from Rome, i.e. Europe). On a later passport, issued at his request by the Company, the pseudonym was Persianised for diplomatic purposes and he took the title "Molla" (Mullah).

Chapter 10, Csoma Kőrösi: Himalayan hermit or nationalistic activist? is the chapter that is central to Marczell's understanding of Csoma's life and motivation. He discusses the facts behind the notion of a geographic cradle of the Hungarian race so much beloved of Hungarian nationalists. Marczell explains the origins and definitions of such epithets as "Pilgrim Scholar" and "Hermit Hero" that have been attributed to Csoma. A most interesting footnote unravels the mysteries surrounding Csoma's places of residence in Zangskar. Yet Marczell omitted one detail--how Csoma's residence in Zangskar appears as "Yangla" in some published accounts due to misinterpretations of florid English writing in the documents held at the British Library. The chapter concludes with copious footnotes containing much new material.

Chapter 11, Bodhisattva Csoma Kőrösi: myth or reality? begins with a gently sceptical analysis of the surviving evidence for the creation of Csoma's "Bodhisattvahood". Marczell concludes that Csoma's reputation was being used to promote Japanese-Hungarian understanding by an intellectual adventurer – charlatanism and make-believe of a kind which are still revived from time to time. A photograph of the statue at the centre of the ceremony under discussion may be seen at the back of *Recent Research on Ladakh 4 and 5*.

Chapter 12, The Cult of Csoma and politics, begins by noting that in Hungarian eyes Csoma was not merely a scholar but also a national hero. Here, Marczell considers the individuals and organisations which have contributed to what he calls the "Cult of Csoma". Anglophone readers will be surprised by the way orthodoxy was imposed on discussion of Csoma's reputation and by the influence of the communist governments. The first volume concludes with an Addendum listing the Tibetan manuscripts previously belonging to Csoma, of the Malan Bequest in the Bodleian Library. Finally there is an index, four maps and a number of photographs.

Volume 2, *British-Indian Source Documents* is impossible to summarise. It is almost 600 pages long and to quote the author's introduction it "is the first comprehensive collection [of documents] to be made available in English with clearly identified references and cross-references... intended to be an indispensable source material for the study of the life and work of Csoma" (p.xvii).

Part I consists of transcriptions of handwritten sources. The first item, the "Pioneering Memorandum", includes the letter William Moorcroft wrote to the ASB and all the correspondence between government officials as they processed Csoma's and Moorcroft's requests that Csoma be allowed to study in Ladakh. It offers an example of how the Company went about its administrative business.

Parts 2 and 3 of the second volume contain reprints of extracts from the Journal of the Asiatic Society of Bengal and other periodicals containing information on Csoma's ongoing work. These are followed by fragments of information about him in other men's published memoirs. Finally, there are lists of catalogues and archives and their contents.

Moravian Missionaries in Western Trans-Himalaya (Lahul, Ladakh and Kinnaur). Tobdan & C. Dorje. 2008. New Delhi: Kaveri Books. 283 pp. ISBN-1081-7479-084-5. Price: Rs. 1250.

—John Bray

The first Moravian missionaries, August Wilhelm Heyde (1825-1907) and Eduard Pagell (1820-1883), arrived in the Himalayan region in 1854. They and their successors subsequently founded mission stations in Kyelang (Lahul, 1856), Poo (Kinnaur, 1865), Leh (Ladakh, 1885) and Khalsi (Ladakh, 1899). In addition to their evangelistic activities, the missionaries made important contributions in the fields of education, agriculture, medicine and historical and linguistic research. The most notable Moravian scholars were H.A. Jäschke (1817-1883), whose *Tibetan-English Dictionary* (1881) is still of use today; and A.H. Francke (1870-1930), who pioneered the study of the history and archaeology of Ladakh and Lahul. This book is in part a tribute to their memory.

The book begins with five historical chapters, consisting of an "Introduction of Christianity in the Western Trans-Himalayas", followed by a chapter on each of the three regions—Lahul, Kinnaur and Ladakh—where the missionaries worked. The final chapter is a review of Bible translations in Western Himalayan Languages.

The appendices include four pamphlets published by Francke between 1906 and 1908 on the Kyelang mission's lithographic press. The pamphlets are reproduced in full and between them take up nearly 200 pages. Finally, there are three much shorter appendices: a transcription of two Christian rock inscriptions in Lahul which almost certainly were carved by the Moravians themselves; a cheerful but ill-informed article reproduced from the *Hindustan Times* in 1987; and Gabriele Reifenberg's translation of an 1897 article by A.H. Francke that describes a perilous journey across the Zoji-la. The book concludes with a bibliography and an index.

The authors are careful to cite their sources but a substantial proportion of the text consists of extended quotations from H.A. Jäschke's *Tibetan-English Dictionary* (1881), the introduction to my own translation of S.H. Ribbach's *Drogpa Namgyal (Culture and Society in Ladakh, 1986)*, C. Wessels' *Early Travellers in Central Asia* (1924), and official British gazetteers of Lahul, Simla and Chamba, a thesis on Lahul by Elizabeth Stutchbury; and J.S.M. Hooper's *Bible Translation in India, Pakistan and Ceylon* (1938; revised 1964). With the exception of the Jäschke quotation, the missionaries rarely speak for themselves. Overall the book has the feel of a compilation – albeit an interesting one – rather than a work of original analysis. The first five chapters reflect both the strengths and the limitations of the authors' sources. The chapter on Lahul is one of the strongest, however, it includes a number of errors, notably a reference to Theos Bernard, whose name is misspelt 'Bernardo' and who is described as a 'prominent member of the mission': Bernard was a US academic and yoga practitioner who was murdered in Lahul in 1947 (not in 1945 "somewhere beyond Ladakh"). The chapter on

Ladakh begins with a reference to the dubious claims by Nicholas Roerich (1874-1947) to have discovered local legends that Jesus Christ visited Ladakh. It includes excerpts from travel accounts by Sven Hedin (1865-1952), Cecil Tyndale-Biscoe (1863-1949) and Marco Pallis (1895-1989). Apart from a brief note on the Leh Mission School (which conflates the names of the principal and the deputy principal), there is no mention of the contemporary Christian community in Ladakh.

The reproductions of A.H. Francke's pamphlets from the Kyelang mission press are of particular interest because the originals are extremely hard to find. These are: *First Collection of Tibetan Historical Inscriptions on Rock and Stone from West Tibet* (1906); *Second Collection of Tibetan Historical Inscriptions on Rock and Stone from West Tibet* (1907); *Die historischen und mythologischen Erinnerungen der Lahouler* (Translated here as "Ancient Folklore in the memory of the People of Lahul"); and *St Mark in Tinan*—St Mark's Gospel translated into the Tinan language of Lahul. The German-language introductions and titles are written in Francke's own hand while the Tibetan scripts are evidently by different contributors and must be the work of his local assistants. These are true rarities: the title pages show that only 40 copies of each were printed. Francke intended them to serve as preliminary research findings and would have distributed them to colleagues in India or abroad.

One of Francke's particular contributions to historical research was to identify the importance of rock inscriptions. *The First Collection* contains 89 inscriptions, mainly from different parts of Ladakh but also including four from Baltistan. He notes that the inscriptions are in different scripts, including Indian Brahmi, Karoshti and Kashmir Takri, Urdu/Arabic as well as Tibetan. The *Second Collection* contains a total of 145 inscriptions, of which the last 22 are from Lahul and Chamba. Although Francke had not seen all the inscriptions personally, he issued the two collections to prepare the way for further research. Later scholars have expanded on and challenged some of his readings. However, these preliminary collections may have research value even now because so many inscriptions have been damaged in the intervening years.

The third and fourth pamphlets illustrate the link between Francke's work as a missionary and his historical research. One of his main contributions to the mission was as a Bible translator. His predecessor, H.A. Jäschke, had translated the New Testament into Tibetan *chos-skad*, adopting a literary style that he hoped would be accessible across the Tibetan world. While admiring Jäschke's achievement, Francke argued that it was also important to produce translations in a style that was closer to the local spoken languages and he had already produced a Ladakhi *phal skad* version of the Gospel of St Mark.

The purpose of his stay in Lahul from 1906 to 1908 was to produce similar translations in the local Bunan, Tinan, Pahari, and Manchad languages. However, when he arrived in Lahul he had no written texts to assist his studies of the local languages because none of them had an associated literature. As he notes in his introduction, the 21 folk-stories, historical reminiscences and songs are intended to fill this gap. While one of the texts is reproduced in Francke's *Antiquities of Indian Tibet* (Calcutta, 1926) the others appear to be unpublished. The final text, *St Mark in Tinan*, represents one of the results of Francke's labours, together

with the local evangelist Zodpa Dechen. This was the first and perhaps still the only book published in Tinan, and will be of value to linguistic researchers.

Overall, the book makes a valuable contribution in that it makes information about the Moravian missionaries more readily available in the region where they worked. Poor editing and the limitations of its sources mean that it is far from being the last word on its subject. However, it should serve as a welcome stimulus to further research.

LADAKH BIBLIOGRAPHY SUPPLEMENT No 18

This supplement lists additions to updates in previous editions of *Ladakh Studies* and in my *Bibliography of Ladakh* (Warminster: Aris & Phillips, 1988). Please send new references and suggested annotations to John Bray (1208, 2-14-1 Furuishiba, Koto-ku, Tokyo 135-0045, Japan; JNBray1957@yahoo.co.uk).

Abbreviations

LCC. Ahmed, Monisha & Harris, Clare (Eds.). 2005. *Ladakh Culture at the Crossroads*. Mumbai: Marg.

RROL 2007. *Recent Research on Ladakh 2007*. Edited by John Bray & Nawang Tsering Shakspo. Leh: Jammu & Kashmir for Art, Culture and Languages.

Bibliography

Adams, Andrew Leith. 1867. *Wanderings of a Naturalist in India, the Western Himalayas and Cashmere*. Edinburgh: Edmonston & Douglas. 333 pp. ■ Pp. 258-306 are concerned with Ladakh and refer to the impoverishment of the region during the early years of Dogra rule.

Aggarwal, Ravina. 2005. "The Turquoise Headdress of Ladakh". In *LCC*, pp. 56-65. ■ Analyses the form, manufacture, and social and economic relevance of headdresses.

Ahmed, Monisha. 2004. "The Politics of Pashmina: the Changpas of Eastern Ladakh." *Nomadic Peoples* 8, No. 2, pp. 89-106. ■ Discusses the politics and economics of the pashmina trade since the 1960s, and the roles of private and government traders as well as cross-border trading from Tibet. Changpa nomads benefit from high prices, but are concerned about price fluctuations.

Ahmed, Monisha. 2005. "Textile Arts of Ladakh: Nomadic Weaves to Silk-Brocades." In *LCC*, pp. 66-81. ■ Discusses the different varieties of textile art.

Ahmed, Monisha & Harris, Clare. 2005. *Ladakh Culture at the Crossroads*. Mumbai: Marg, 124 pp. ■ Contains papers on traditional building, Islamic architecture, metalworking, textiles, Buddhist religious art. Further details to follow in next edition of bibliography.

Arya, Ritesh. 2007. "Groundwater Exploration and its Exploitation in Ladakh. Implications for Sustainable Development." In *RROL* 2007, pp. 226-232. ■ Argues that groundwater supplies are plentifully available and can be used to resolve water shortages and develop agriculture.

Bano, Jamila. 2007. "High Altitude Sickness in Ladakh." In *RROL* 2007, pp. 145-150. ■ Based on research from the Sonam Norbu Memorial hospital in Ladakh.

- Bashir, Shahzad. 2003. *Messianic Hopes and Visions: the Nūrbakshīya between Medieval and Modern Islam*. Columbia: University of South Carolina Press. xxxvi, 328pp. illus maps. ■ Historical analysis of the Nūrbakshīya sect from the time of its founder, Mu•ammad Nūrbaksh (1392-1464) to the present day. Pp. 244-282 discuss the sect's establishment and survival in Baltistan and Ladakh.
- Beszterda, Rafał. 2006. *Bracia morawscy na pograniczu indyjsko-tybetańskim. Sposoby działania, wpływ na lokalne zmiany kulturowe i recepcję kultur himalajskich w Europie*. [Moravian Brethren in the Indo-Tibetan Borderland. Their Activities, Influence on Local Cultural Change, and Role in the Reception of Himalayan Cultures in Europe.] Ph.D thesis. Warsaw Institute of Archaeology and Ethnology. Polish Academy of Sciences. ■ Discusses the historical and theological origins of the Moravian mission in the Western Himalayas, the missionaries' activities in the social and economic fields, their translations and publications, and their influence on the study of Asian cultures in Europe.
- Bhan, Mona. 2007. *Visible Margins. State, Identity, and Development among Brogpas of Ladakh (India)*. Ph.D thesis. Rutgers, State University of New Jersey. 303 pp. ■ Ethnographic analysis of the interactions of Brogpas with the development practices and discourses of the Indian civil-state and the military. Contrasts the military's 'Operation Sadhbhavana' project to win local 'hearts and minds' with the strategies of the Kargil Hill Council.
- Bhatnagar, Yash Veer et al. 2006. "Perceived Conflicts Between Pastoralism and Conservation of the Kiang *Equus kiang* in the Ladakh Trans-Himalaya, India *Environmental Management* 38, No. 6, pp. 934-941. ■ Pastoral communities in Changthang believe that local rangelands are overstocked with kiang, and this threatens the animal's conservation prospects.
- Boesi, Alessandro. 2007. "The Classification of Medicinal Plants in Tibetan Medicine." In *RROL 2007*, pp.133-140. ■ Amchi practitioners throughout Tibet and the Himalayan regions use the same texts, but the identification of several medicinal plants has been adapted to local environmental conditions.
- Bruneau, Laurianne. 2004. *Les représentations rupestres du Ladakh/Zanskar. Mémoire présenté et soutenu sous la direction de H.P. Francfort et S. Cleuziou. Thèse de doctorat d'études approfondies. Paris: Université-Paris 1 Panthéon-Sorbonne. Département d'archéologie orientale. 2 vols. Illus. ■ Study of petroglyphs in the Indus valley, Zanskar, Nubra and Rupshu. Discusses techniques and subjects, highlighting their historic value. Vol. 2 is a photographic catalogue.*
- Chaturvedi, Gitanjali. 2007. "Trifurcation: a Secular Agenda? In *RROL 2007*, pp. 193-202. ■ Discusses the formation of the Ladakh Union Territory Front (LUTF) in the early 2000s, and assesses the prospects for secular politics in Ladakh.
- Chaud, Marianne. 2001. "Le théâtre contemporain des communautés bouddhistes du Ladakh. Une nouvelle institution pour une nouvelle affirmation identitaire." Mémoire de DEA en anthropologie présenté en vue du diplôme de l'EHSS. Paris: École des Hautes Études en Sciences Sociales. 118 pp. map. Illus. ■ Discusses the evolution of Ladakhi theatre since the 1950s, arguing that it is closely linked to the affirmation of Buddhist identity.

- Chaudhuri, Ajit. 2000. "Change in Changthang: to Stay or to Leave?" *Economic and Political Weekly*, 35, Nos. 1-2 (Jan. 8 2005), pp. 52–58. Mumbai. ■
- Clarke, John. 2005. "Metalworking in Ladakh". In *LCC*, pp. 44-55. ■ Discusses the metalworkers of Chiling village.
- Collier, Jérôme 2006. Le médecine *amchi* à Ladakh. Étude géographique d'un recours thérapeutique traditionnel et des représentations de la tradition médicale dans un espace en mutations socioculturelles et économiques. Mémoire de Master 1 de Géographie Mention « Mondialisation et Développement » UFR de Géographie, Université de Provence. 112 pp. ■ Discusses the role of *amchi* medicine in contemporary Ladakh and reviews amchis' struggles to revitalise their tradition and escape from marginalisation.
- Cook, Robert. 2007. "Psychology, Buddhism and Sustainable Development." In *RROL 2007*, pp. 261-270. ■ Calls for a new ethic to replace modern consumerist beliefs, and points to the emerging common ground between Western psychological thinking and Buddhist values.
- Deboos, Salomé. 2007. Être musulman au Zangkar. Thèse de doctorat en Ethnologie et Anthropologie Sociale. Paris: Ecole des Hautes Études en Sciences Sociales. 310pp. ■ A discussion of Muslim social relations in contemporary Zangskar, based on extensive fieldwork in Padum.
- Delaballe, Anne. 2006. Les nourritures de la partage et de la discorde. Études des relations sociales entre bouddhistes et musulmans du Ladakh au travers de l'analyse des échanges alimentaires. Thèse de doctorat nouveau régime en ethnologie et anthropologie sociale. Paris: École des Hautes Études en Sciences Sociales. Département d'anthropologie sociale. 374pp. ■ Analyses the changing ritual and social role of food both within and between Buddhist and Muslim communities during the recent periods of rapid social change.
- Dollfus, Pascale and Labbal, Valérie. 2003. "Les composantes du paysage ladakhi." In *Histoire et devenir des paysages en Himalaya. Représentations des milieux et gestion des ressources au Népal et au Ladakh*, pp. 91-112. Edited by Joëlle Smaadja. Paris: Centre nationale de recherche supérieure. ■ Geographical overview of land use in Ladakh, included as part of a wider study on land resources in the Himalayan region. Sections on mountains and gorges, 'empty' spaces, cultivated space etc.
- Dollfus, Pascale and Labbal, Valérie. 2003. "IncurSION toponomiques au coeur de deux territoires villageois du Ladakh. In *Histoire et devenir des paysages en Himalaya. Représentations des milieux et gestion des ressources au Népal et au Ladakh*, pp. 237-258. Edited by Joëlle Smaadja. Paris: Centre nationale de recherche supérieure. ■ Discussion of local place names and their cultural significance in the two villages of Sabu and Hemis Shukpachen
- Dollfus, Pascale; Lecomte-Tilouine, Marie and Aubriot, Olivia. "Un araire dans la tête... Réflexions sur la repartition géographique de l'outil en Himalaya." *Techniques et cultures*

- No. 27, pp. 3-50. Paris. ■ Comparative review of the design, usage and terminology of ploughs across the Himalayan region, including Ladakh.
- Dolma, T. et al. 1990. "Seasonal Koilonychia in Ladakh." *Contact Dermatitis* Feb 1990, No. 2, pp. 78-80. ■ During a health survey for chest disease in Ladakh, it was noted that women and a few men had marked koilonychia. It is thought to be due to exposure to cold wet mud while repairing walls and irrigation canals.
- Dorje Dawa. 2007-2008. Environmental Impact Assessment of Tourism Development in Ladakh, Indian Himalaya. Doctoral thesis in Environmental Engineering (XIX cycle). Faculty of Engineering, University of Trento. Xv, 115pp. illus. Maps. ■ Develops a spatial environment database for Ladakh using Geographical Information System (GIS) and remote sensing techniques, with a particular focus on the environmental impact of tourism in Ladakh and the spatial patterns of urban sprawl around Leh.
- Droël, Line. 2007. *Bouddhistes et Musulmans du Ladakh. Les causes de l'harmonie perdue. Mémoire.* Université de Fribourg, Faculté des Lettres Sciences des Religions. 185 pp. illus. ■ Discusses Buddhist-Muslim relations in Ladakh with particular reference to the 1989 agitation, the creation of Hill Council in 1996 and current social relationships.
- Emmer, Gerhard. 2006. "Ladakh als Mitte und als Rand: Zum Wandel kultureller und historischer Kontexte." In *Der Rand und die Mitte: Beiträge zur Sozialanthropologie und Kulturgeschichte Tibets und des Himalaya*, pp. 103-134. Edited by Andre Gingrich and Guntram Hazod. Vienna: Verlag der Österreichischen Akademie der Wissenschaften. ■ Analyses the historical evolution of Ladakh's political and religious institutions in comparison with those of Tibet.
- Emmer, Gerhard. 2007. "Dga' ldan tshé dbang dpal bzang po and the Tibet-Ladakh-Mughal War of 1679-84". In *The Mongolia-Tibet Interface. Opening new Research Terrains in Inner Asia*, pp. 81-107. Edited by Uradyn E. Bulag and Hildegard G.M. Diemberger. Proceedings of the Tenth Seminar of the International Association of Tibetan Studies, Oxford 2003. Vol. 9. Leiden: Brill. ■ Discusses the historical biography and contemporary representations of the Mongolian monk-general Dga' ldan tshé dbang dpal bzang po.
- Emmer, Gerhard. 2007. "The Condition of the Argons of Leh." In *RROL 2007*, pp. 179-186. ■ Discusses Argons' relations with Ladakhi Buddhists, and makes comparisons with the findings of Ashutosh Varney who conducted research on civil society organisations in cities with mixed Hindu/Muslim populations in northern India.
- Engelhardt, Hans Dietrich. 2008. "Rupshu: Paradies für Bergsteiger - Überlebenskampf für Bewohner." *Alpenvereinsjahrbuch Berg 2008*, pp. 80-99. Munich. ■ Well-informed travel account and review of recent social and ecological developments in Rupshu.
- Fatima, Kaneez. 2007. "Education in the Drass Valley". In *RROL 2007*, pp. 233-236. ■ There is now greater awareness of the importance of education for girls.

- Galántha-Hermann, Judith. 1993. *Unfinished Past: a Different View on Certain Aspects of the Life and Times of Alexander Csoma de Kőrös in Ladakh*. Lectures and Papers in Hungarian Studies 3, Hungarian Studies Association of Canada. 22 pp. ■ Reports on findings of visit to Zangla, looking at buildings where Csoma is believed to have studied.
- Galántha-Hermann, Judith. 2000. *Up Close: the Ladakhi Teacher of Alexander Csoma de Kőrös*. Lectures and Papers in Hungarian Studies 27, Hungarian Studies Association of Canada. 18 pp. ■ Assesses available information on Sangye Phuntsog, including his Tibetan birth signs which apparently were particularly compatible with Csoma's.
- Goepfer, Roger. 2003. "More Evidence for Dating the Sumtsek in Alchi and its Relations with Kashmir." In *Dating Tibetan Art. Essays on the Possibilities and Impossibilities of Chronology from the Lempertz Symposium*, pp.15-24. Edited by Ingrid Kreide-Damani. Contributions to Tibetan Studies 3. Wiesbaden: Reichert. Cologne. ■
- Goodall, Sarah. 2004. "Changpa Nomadic Pastoralists: Differing Responses to Change in Ladakh, North-West India." *Nomadic Peoples* 8, No. 2, pp.191-199. ■ An overview of the factors leading nomad families from Ruphsu-Kharnak to settle in and around Leh, based on interviews with 103 migrant households.
- Hancart Petitet, Pascale. 2005. "Mortalité maternelle au Ladakh: de la santé publique à l'anthropologie." In *Panser le monde, penser les médecines. Traditions médicales et développement sanitaire*, pp.123-143. Edited by Laurent Pordié. Paris: Karthala. ■ Anthropological analysis of maternal mortality during childbirth in Zanskar.
- Harris, Clare. 2005. "Reshaping Tradition: The Life and Work of Nawang Tsering". In *LLC*, pp. 82-93. ■ Nawang Tsering was born 1937 in Tia, and is the designer of the Chamba image in Thikse monastery.
- Harrison, John. 2005. "House and Fortress – Traditional Building in Buddhist Ladakh." In *LCC*, pp. 20-33. ■ Discusses historical development of Ladakhi architecture, together with materials used for construction.
- Harrison, John. 2007. "The Conservation of Kanji Tsuglakhang." In *RROL 2007*, pp. 79-88. ■ Reports on the work of the Achi Association, a Swiss-based NGO, in repairing the Tsuglakhang temple using traditional methods and materials.
- Heusgen, Wolfgang. 2007. "Alchi Sumtseg: an Endangered Jewel?" In *RROL 2007*, pp. 73-78. ■ Examines the Sumsteg from the perspective of an architect concerned with the structure of the building.
- Irimoto, Takashi. 1986. "Anthropological Study on the History of the Kingdom of Ladakh—A Historical-ecological Approach." *Bulletin – National Museum of Ethnology* 11, No. 2, pp.403-455. Osaka. ■ Describes the Ladakhi kingdom as a porous system – not isolated but also not completely connected. Speculates about the reasons for the decline of the kingdom.

- Irimoto, Takashi. 1989. "Radakku-ni okeru rah no gainen. [The Concept of *Lha* in Ladakh]" *Hokkaido Indo Tetsugaku Bukkyō Gakkai* 4, pp. 305-324. ■
- Jackson, David. 2005. "Recent Painting Traditions of Ladakh: Central Tibetan Styles in Far Western Tibet." In *LCC*, pp. 104-121. ■ Reviews the diversity of artistic traditions in contemporary Buddhist religious paintings.
- Jina, Prem Singh. 2007. *Ladakh Buddhist Culture and Tradition*. Delhi: Kalpaz Publications. 264 pp. illus. ■ A collection of essays on Ladakhi monasteries and historical figures.
- Jourde, Pierre. 2008. *Le Tibet sans peine*. Paris: Gallimard. 119 pp. ■ A cheerful travel book about Zangskar, despite the misleading title.
- Kala, Chandra Prakash & Mathur, Vinod B. 2002. "Patterns of Plant Species Distribution in the Trans-Himalayan region of Ladakh, India." *Journal of Vegetation Science*, 13, No.6, pp.751-754. ■ Studied the vegetation distribution in eight landscape types—ranging from river beds to crags and ridges—along an altitudinal gradient in Ladakh.
- Khan, Raja Ifikhar Hussain Ali. 2007. "The Impact of Balti Culture on Jammu & Kashmir and Beyond." In *RROL 2007*, pp. 107-110. ■ Points out that Ladakhis and Baltis share a common linguistic heritage, and discusses Balti influence in Kashmir.
- Kloos, Stephan. 2005. "Le développement dans la négociation du pouvoir. Le cas de la médecine à Hanu. Inde himalayenne." In *Panser le monde, penser les médecines. Traditions médicales et développement sanitaire*, 101-122. Edited by Laurent Pordié. Paris: Karthala. ■ Explores the relations between public health, local society and traditional medicine, taking the work of *amchis* in Hanu as a case study.
- Kloos, Stephan. 2006. "Amchi Medizin zwischen Rand und Mitte." In *Der Rand und die Mitte: Beiträge zur Sozialanthropologie und Kulturgeschichte Tibets und des Himalaya*, pp. 55-77. Edited by Andre Gingrich and Guntram Hazod. Vienna: Verlag der Österreichischen Akademie der Wissenschaften. ■ Discusses the life and work of Tashi Balu from the Dard village of Hanu Gongma as a case study of the changing role of *amchis* in Ladakhi society. Sets the discussion in the context of a review of the relationship between the centre (in this case Leh) and the periphery (in this case Hanu Gongma).
- Kozics, Gerald. 2005. *Architektur im tantrischen Buddhismus. Der Architektonische Raum im Diamantkreis*. Graz: ACPUB Academic Publishers. 37 pp. 33 illus. ■ Analyses the architectural space of the Alchi Sumtsek and relates it to the Wanla temple and Nyarma main temple. Discusses Buddhist architecture as a means of expressing religious and cosmological ideas.
- Kozics, Gerald. 2007. "The Architecture of the Empty Shells of Nyarma." In *Discoveries in Western Tibet and the Western Himalayas*, pp. 41-54. Edited by Amy Heller G Giacomella Orofino. PIATS 2003. Vol. 8. Leiden: Brill. ■

- Kozicz, Gerald. 2007. "Der Manjusri Lhakhang von Alchi. Ein Raum für den Bodhisattva der Weisheit." *Journal of Comparative Cultural Studies in Architecture* 1, pp 21-27. Berlin. ■ Demonstrates that the Majusri Lhakhang in Alchi is an architectural expression of the mandala concept. Available on: www.jccs-a.org/site/issue_files/jccs_01_kozicz_full.pdf.
- Kozics, Gerald. 2007. "Documenting the Last Surviving Murals of Nyarma." *Orientalis* 38, No. 4, pp. 60-64. Hong Kong. ■
- Kozics, Gerald. 2007. "Details am Rande." *Indo-Asiatische Zeitschrift* 11, pp. 53-62, Berlin. ■ Discusses features of the Mandalas of the Sarvadurgatiparishodana and Dharmadhatu contexts which apparently only occur in the Alchi group of temples.
- Kressing, Frank. 2003. "Traumatisierung durch 'das Fremde' in Ladakh? Wie ein kleines Volk im Himalaja Außeneinflüsse bewältigt." *Psychosozial* 26, No. 91, pp. 91-106. Special edition on "Lebensgeschichten. Trauma und Erzählung." Edited by R. Haubl et al. Frankfurt. ■ Summarises the findings of a Volkswagen Foundation project on local responses to 'alien influences' (e.g. tourism, the military presence etc) in Buddhist Ladakh.
- Labbal, Valérie. 2001. "Travail de la terre, travail de la pierre." Des modes de mise en valeur des milieux arides par les sociétés himalayennes. L'exemple du Ladakh. Ph.D thesis. Université Aix-Marseille 1 – Université de Provence. 440 pp. ■ Analyses the role of irrigation in Ladakhi agriculture, and discusses the historic relationship between village communities and royal power during the Ladakhi kingdom.
- Labbal, Valérie. 2001. "Un araire du toit du monde." *Techniques et cultures* No. 27, pp.109-124. Paris. ■ Describes the structure, fabrication functions and usage of ploughs. Gives nomenclature associated with the tool and the yokes that accompany it. Illustrated with photographs and drawings.
- Lee, Richard V. 2001. "Maladies, Malaise and Modernization: Health and Development in the North-Western Himalaya (Ladakh)." *Asian Affairs* 32, No. 3, pp. 300-306. ■ Discusses medicine and the dilemmas of social change with particular reference to Zangskar.
- Lo Bue, Erberto. 2005. "A Short Biography of a Contemporary Buddhist Painter." In *LCC*, pp. 95-103. ■ The painter is Tsering Wangdu Ölthangpa (Tshe ring dbang 'dus Ol thang pa), who was born in Nyemo, c. 1944.
- Lo Bue, Erberto. 2007. "A 16th-Century Ladakhi School of Buddhist Painting." In *Buddhist Art: Form & Meaning*, pp. 102-116. Edited by Pratapaditya Pal. Mumbai: Marg Publications. ■ The second half of the 16th century was a particularly important period in the history of Ladakhi painting. Illustrated with photographs from Phiyang and Basgo.
- Lo Bue, Erberto. 2007. "Traditional Buddhist Art in 20th Century Ladakh." In *RROL 2007*, pp.89-98. ■ Discusses the lives and work of Tse-ring-wang-dü, born probably in 1944 at Nye-mo, and the sculptor Nga-wang-tse-ring, born in 1936 at Tia.

- Luczanits, Christian. 2007. "Alchi Sumtseg Reconsidered" In *RROL 2007*, pp. 61-72. ■ Argues in support of Roger Goepfer's dating of the Sumtseg to 1200-1220 as the earliest, and discusses the temple's relationship with Central Tibetan art of the same period.
- Luzi, Laetitia. 1996. *Enfance, éducation et socialisation de l'enfant dans un village du Ladakh*. U.F.R. de sciences sociales. Mémoire de maîtrise. Université de Paris X – Nanterre. 134pp. illus. ■ Discusses early childhood, education and socialisation of Ladakhi children. Based on fieldwork in Mang gyu. Discusses the socialisation of the child in the family context; the status and role of the child in the family and in society; external influences; and inculcation of social values.
- Marzell, Peter. 2007. *Alexander Csoma de Kőrös*. Vol.1. *Csoma Kőrös's Planet*. 302 pp.; Vol. 2. *British-Indian Source Documents*. 593 pp. Calcutta: Asiatic Society. ■ Vol.1 is a collection of 12 papers on Csoma, including three previously published in IALS proceedings ("William Moorcroft's pioneering memorandum", "Csoma Kőrös's Zanskari Guides in Tibetan Learning" and Csoma Kőrös's pseudonym"). Vol. 2 is a transcript of manuscript in Indian and British archives as well as contemporary 19th century printed sources.
- Marshall, Julie G. 2005. *Britain and Tibet 1765-1947: A Select Annotated Bibliography of British Relations with Tibet and the Himalayan States including Nepal, Sikkim and Bhutan*. With a foreword by Alastair Lamb. London/New York: RoutledgeCurzon. xxvii, 607pp. ■ Chapter 5 on "Western Tibet and the Western Himalayan Region 1800-1903" includes extensive references to Ladakh.
- Meinertzhagen, R. 1927. "Ladakh with Special Reference to its Natural History." *Geographical Journal* 70, No. 2, pp. 129-156. London: Royal Geographical Society. Illus. ■ Describes journey via the Indus valley to Panggong Lake and Nubra in 1925. Part 2 reviews "The Origin of Life in the Himalayas and on the Tibetan Plateau."
- Mills, Martin A. 2000. "Vajra Brother, Vajra Sister: Renunciation, Individualism and Household in Tibetan Monastic Buddhism." *Journal of the Royal Anthropological Institute* 6, pp. 17-34. ■ Challenges the view that Buddhist monasticism is characterised by a pronounced view towards individualism, detaching monks from relational social life, and that doctrines of karma represent an alternative mode of identity to those constructed within household life. Draws on research in Lingshed.
- Mir, Mohammed Saleem. 2007. "The Apricot Wealth of Ladakh." In *RROL 2007*, pp. 237-240. ■ Summarises research on different varieties of apricot in Kargil and Leh districts. There were 100 varieties and eco-types, some of which seem to have been introduced from Tibet and Yarkand.
- Monasterio, M.E. 2000. "An Experience of Psychiatry in Ladakh, India." *Australasian Psychiatry* 8, No.3, pp. 216-219. Illus. ■ Review of psychiatric cases at Sonam Norboo Memorial Hospital in Leh during author's visit in 1997-1998.

- Mohammed, Jigar. 2007. "Mughal Sources on Medieval Ladakh, Baltistan and Western Tibet." In *RROL 2007*, pp.35-42. ■ Discusses contemporary accounts by Mirza Haidar Dughlat, Abul Fazl, Inayat Khan and François Bernier.
- Nadvi, Muhammad Omar Gutu. 2007. "The Holy Quran and the Teachings of the Holy Prophet Muhammad (PBUH) and the Ladakhi Language." In *RROL 2007*, pp.257-260. ■ Author is translating the Holy Quran into simple Ladakhi, together with Konchok Panday. Hopes that this will contribute to common understanding between different communities in Ladakh.
- Nawang Tsering Shakspo. 2007. "Historical Perspectives of Saboo." In *RROL 2007*, pp. 101-106. ■ Saboo, near Leh, has been the home of many important figures in Ladakhi history.
- Norboo, T. and Ball, K. 1988. "High Altitude Pulmonary Oedema in the Himalayas: a Preventable Condition." *Practitioner* 232 (1448), pp. 557-60. ■
- Norboo, T. et al. 1991. "Silicosis in a Himalayan village population: role of environmental dust." *Thorax* 46, 341-343. London: British Thoracic Society. ■ Reports findings of research on silicosis in Chuchot Shamma and Stok. The main cause appears to be exposure to environmental dust.
- Norboo, T. et al. 2004 "Mini Review of High Altitude Health Problems in Ladakh." *Biomedicine & Pharmacotherapy* 54, No. 4, pp. 220-225. ■ Discusses altitude sickness, and the health impacts of environmental dust and domestic fire pollution.
- Padma Gurmet. 2007. "The Amchi System of Medicine. The Art and Science of a Healthy Way of Life." In *RROL 2007*, pp.125-132. ■ Outlines the key principles of Amchi medicine and discusses the changing role of traditional practitioners in contemporary Ladakh.
- Papa-Kalantari, Christiane. 2007. "The Art of the Court: Some Remarks on the Historical Stratigraphy of Eastern Iranian Elements in Early Buddhist Painting of Alchi, Ladakh. In *Text, Image and Song in Transdisciplinary Dialogue*, pp. 167-228. Edited by Deborah Klimburg-Salter, Kurt Tropper, and Christian Jahoda. PIATS 2003. Leiden: Brill. ■
- Pedersen, Poul & van Beek, Martijn. 2007. "Prince Peter's Film from Ladakh 1938." In *RROL 2007*, pp. 43-50. ■ Discusses the film's contents, and explains how Prince Peter came to be visiting Ladakh.
- Phuntsog, S.T. 2007. "Dharmic Physiology." In *RROL 2007*, pp. 141-144. ■ Discusses the links between the Buddhist Dharma, medicine and healthy living.
- Pirie, Fernanda. 2006. "Insisting on Agreement: Tibetan Law and its Development in Ladakh." In *Tibetan Borderlands*, pp. 67-87. Edited by P. Christiaan Klieger. PIATS 2003. Leiden: Brill. ■ Reviews historical judicial practices in Ladakh and village approaches to dispute resolution. Final section discusses the Ladakh Buddhist Association's dispute resolution services.

- Pirie, Fernanda. 2007. *Peace and Conflict in Ladakh. The Construction of a Fragile Web of Order*. Brill's Tibetan Studies Library 13. Leiden: Brill. xii, 244 pp. 41 illus. ■ A study of the ways in which social order has been created by, but also despite and in defiance of, the powerful external forces of religion, war, politics and wealth. Draws on anthropological research in Photoksar and Leh.
- Raza Abbasi, Mohammed. 2007. "Pakistani Shelling of Kargil in 1997 and 1999. An Eyewitness Account." In *RROL 2007*, pp. 187-192. ■
- Reversé, Julie. 2005. *Médecine traditionnelle tibétaine et modernité urbaine. Étude d'une "clinique pour voyageurs" à Leh, Ladakh, Himalaya indien*. Mémoire de maîtrise. Paris: Université Paris X – Nanterre. 127 pp. Illus. ■ A study of the Ladakh Society for Traditional Medicine which operates the only clinic offering traditional medicine to foreigners at Changspa, Leh.
- Rhodes, N.G. 1981. "The Silver Coinages of Garhwal and Ladakh, 1686-1871." *The Numismatic Chronicle* 141, pp. 120-135. London. ■ Illustrated analysis of silver *ja'u* struck in Ladakh between the late 18th and late 19th centuries, linking the design and quality of the coins with the region's changing political fortunes.
- Rhodes, Nicholas. 1982. "A Hoard of Ladakhi Ja'u". *The Numismatic Chronicle* 142, pp. 164-165. London. Illus. ■ Describes coins originating from a hoard in Kalimpong that seems to have been deposited in about 1816.
- Riaboff, Isabelle. 1991. *Essai d'analyse comparative des rituels funéraires contemporains dans l'aire de culture tibétaine*. Mémoire de maîtrise. Département d'Ethnologie. Paris: Université de Paris X – Nanterre. 216pp. ■ Comparative study of contemporary funeral rituals drawing on sources from Tibet, Ladakh, Sikkim and Nepal.
- Rinchen Wangchuk & Jackson, Rodney. 2007. "A Community-based Approach to Mitigating Livestock-Wildlife Conflict in Ladakh." In *RROL 2007*, pp. 241-246. ■ Reports on a community-based initiative to reconcile the principles of conservation and villagers' desire to protect their livestock from snow leopards and wolves.
- Sahni, Sat Paul. 2007. "Ladakh Travels Far and Fast." In *RROL 2007*, pp. 153-162. ■ A review of Ladakh's social and economic achievements since 1947.
- Saraf, Pushp. 2007. "Buddhist Political Activism after 1988." In *RROL 2007*, pp. 171-178. ■ Analyses the role of the Ladakh Buddhist Association (LBA) in the events leading up to the formation of the Ladakh Autonomous Hill Development Council (LAHDC) in 1995, and assesses current situation.
- Sheikh, Abdul Ghani. 2005. "Islamic Architecture in Leh." In *LCC*, pp. 31-43. ■ Reviews architecture of Ladakhi mosques as well as Islamic workmanship in the construction of Leh palace: the main designer of the palace was a Balti Muslim.

- Sheikh, Abdul Ghani. 2005. *Ladakh: Tehzeeb-o-Saqafat*. Jammu: Crescent House Publications. 512pp. illus. ■ A collection of essays in Urdu on Ladakhi history and prominent Ladakhi personalities.
- Sheikh, Abdul Ghani. 2007. "Transformation of Kuksho Village." In *RROL 2007*, pp. 163-170. ■ Kuksho has a mixed Buddhist and Muslim population, and in former times villagers jointly celebrated the festivals of both religions. However, relations between the two communities are now more strained.
- Sheikh, Abdul Ghani. 2007. "Ladakh and its Neighbours. Past and Present." In *RROL 2007*, pp. 11-24. ■ A broad historical overview.
- Singh, Thakar. 1912. *Code of Tribal Custom in the Ladakh Tahsil, Jammu and Kashmir State*. Allahabad: Pioneer Press. 100 pp. ■ A guide for officials. Begins with a classification of the 'races' and livelihood in Ladakh, and then reviews customary law with regard to betrothal, marriage, guardianship and minority, adoption, bastardy, wills and legacies, special property of women, gifts, and the role of monasteries. Includes a summary of legal cases and how they were decided.
- Skarma Junglay. 2007. "Fokar in the Kingdom of Purig." In *RROL 2007*, pp. 117-122. ■ Fokar is famous for its isolated 'hidden valley' of Urygan Dzong which is believed to have been a hermitage of the Tibetan saint Padmasambhava in the 8th century AD.
- Sonam Wangchok. 2006. *Origin and Development of Sakya Tradition in Western Himalaya with Special Reference to Matho Monastery in Ladakh*. Ph.D thesis. University of Delhi: Department of Buddhist Studies. ■
- Sonam Wangchok. 2007. "Buddhism and Contemporary Society in Ladakh." In *RROL 2007*, pp. 255-256. ■ Argues the task of the present generation is to take a pragmatic view both of past social values and of the "corrosive forces of a materialist age", so that the Buddha's core message of wisdom and compassion can take firmer and deeper roots in Ladakh.
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NOTES FOR CONTRIBUTORS

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