

ཨ་རི་མ་གྲིང་སྤྱི་ལ་དཔལ་སྐོབ་སྐོང་ཚོགས་པ།

انٹرنیشنل ایسوسی ایشن برائے لداخ اسٹڈیز

INTERNATIONAL ASSOCIATION FOR LADAKH STUDIES

LADAKH STUDIES

27

May 2011

ISSN 1356-3491

THE INTERNATIONAL ASSOCIATION FOR LADAKH STUDIES

Patron: Tashi Rabgias

President: John Bray, 2001, 5-2-15 Oe, Kumamoto-shi, 862-0971, Japan

jnbray1957@yahoo.co.uk

EXECUTIVE COMMITTEE

Secretary:

Janet Rizvi

F-2601 Palam Vihar, Gurgaon, 122017, Haryana, India.

Tel: (91) 124 4074884

secretaryials@gmail.com

Editor:

Kim Gutschow

Hollander Hall

85 Mission Park Drive

Williams College

Williamstown, MA 01267 USA

Kim.Gutschow@williams.edu

Center for Modern Indian Studies,

Goettingen University

Waldweg 26

D-37073 Germany

&

Treasurer and Membership Secretary:

Gareth Wall, 48 St. Stephen's Rd, Selly Oak, Birmingham, B29 7RP, United Kingdom

wallgareth@gmail.com

ADVISORY COMMITTEE:

Mohammed Raza Abbasi (Ladakh)

Monisha Ahmed (India)

Martijn Van Beek (Denmark)

Mona Bhan (USA)

Sophie Day (UK)

Kaneez Fatima (Ladakh)

Blaise Humbert-Droz (Switzerland)

Tashi Morup (Ladakh)

Gulzar Hussain Munshi (Ladakh)

Tashi Ldawa (Ladakh)

Phuntsog Dorje (Ladakh)

Tsewang Dolma (Ladakh)

LADAKH Liason Committee Chair:

Sonam Wanchok, P.O.Box 105, Leh Ladakh 194101(J&K) INDIA. Mobile No. 9419218013. E-mail: sonamleh2@gmail.com

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

Please go to: <http://www.ladakhstudies.org/membership.html>

INTERNATIONAL ASSOCIATION FOR LADAKH STUDIES

LADAKH STUDIES

NR. 27 May 2011

CONTENTS

From the Editor. <i>Kim Gutschow</i>	2
From the Secretary. <i>Janet Rizvi</i>	3
IALS NOTES & NEWS:	
The IALS and Ladakh publishing: reaching different audiences. <i>John Bray</i>	4
Obituary: Luciano Petech (1914-2010). <i>Elena De Rossie Fillibeck and John Bray</i>	8
Notice: Historical research and heritage conservation cooperation in Ladakh Two workshops to celebrate the opening of the Central Asian Museum Leh	12
Archaeological heritage at stake. <i>M. Vernier, L. Bruneau & Q. Devers</i>	13
BOOK REVIEWS & OTHER:	
Martijn van Beek and Fernanda Pirie. <i>Modern Ladakh. Anthropological Perspectives on Continuity and Change</i> . Reviewed by Kim Gutschow	15
Ippolito Desideri. <i>Mission to Tibet. The Extraordinary Eighteenth Century Account of Father Ippolito Desideri, S.J. and Pomplun, Trent. Jesuit on the Roof of the World. Ippolito Desideri's Mission to Eighteenth Century Tibet</i> . Reviewed by John Bray	17
Nawang Tsering Shakspo. <i>A Cultural History of Ladakh</i> . Reviewed By Patrick Kaplanian	20
Anne Delaballe, <i>Les Nourritures du Partage et de la discorde</i> . Reviewed by Patrick Kaplanian	21
<i>Ladakh & Zaskar – Cartes de trekking au 1/150 000ème. Trois feuilles nord, sud, centre. Réalisées par Abram Pointet</i> . Reviewed by Patrick Kaplanian	22
Ladakh Bibliography Supplement No. 21. <i>John Bray</i>	23

From the Editor

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

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

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

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

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

Kim Gutschow
Goettingen, Germany
May 2011

From the Secretary:

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

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

We've already received a number of promising abstracts, and are delighted at the number of young, mostly Ladakhi researchers who have sent in quality work. It will be such a pleasure for all of us oldie-goldies to see a cohort of young fresh faces at the conference, and the ultimate justification for our decision to hold it in Leh. The General Body Meeting of the Association will be held during the period of the Conference, and we'll be publishing the Agenda on the website by the middle of June. At the same time we'll also put up a notice of elections, and we look forward to receiving sufficient nominations in the prescribed form for the posts falling vacant, namely President, Secretary, Membership Secretary and Treasurer, and four members of the Advisory Committee. (Please, however, don't seek or accept nomination unless you're quite sure that you have the time and the commitment to see the job through.)

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

Janet Rizvi, April 2011

The IALS and Ladakh publishing: reaching different audiences

—*John Bray*

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

Key questions

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

- The first question—often enough—is how to get our work published at all.
- The second, which is almost as important, is how to ensure that our work reaches the right audience. Price is one aspect of this, but we must also consider distribution and marketing. Moreover, as Martijn points out, academics building their careers need to ensure that their work is published by the 'right' journals and publishing houses if they are to receive full professional credit.
- The third question, for the IALS as a collective body, is to consider how we can together promote good writing on Ladakh, especially by younger and emerging scholars.

Wider publishing perspectives

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

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

On a more hopeful note, diligent authors have a much greater chance of success if they are clear about their publishers' target audiences. In general, the larger the market, the cheaper the book. Luey's *Handbook* offers helpful advice on journal articles, scholarly monographs, books for the general reader, and textbooks. She discusses the special considerations that apply to each, and offers a helpful set of explanations on 'why prices

vary'. The factors typically include the size of the print run, the royalties to be paid, the existence or otherwise of financial subsidies, and the extent of different publishers' overheads.

Combining different approaches

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

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

The *Recent Research on Ladakh* volumes

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

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

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

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

The Brill volumes

The articles in *Ladakhi Histories* and *Modern Ladakh*, the two volumes published by the Dutch publishing house Brill, are generally much longer and more academic in their style and intended audience. As a condition for publication, Brill requires that the articles and

the volume as a whole meet a certain academic standard, although this is loosely defined.

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

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

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

Mountains, Monasteries and Mosques

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

***Ladakh Studies* and the IALS website**

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

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

Future options: authors, editors and publishers

My hope for the future is that the IALS will continue to be associated with a range of publications reflecting the diversity of our membership, and our intended audiences. Individuals will in any case follow their own paths, publishing their work where they can. However, I trust that we can continue to bring people together in print as well as in person and—a major topic in itself—on the Internet.

One variation on the academic theme could be to work with one or more suitable journals to bring out special editions devoted to one aspect or another of Ladakh studies. This approach would get our work into academic libraries—which I think is a satisfying and worthwhile objective in itself—though not so readily to the Leh or Kargil bazaar.

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

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

PS by Janet Rizvi:

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

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

Professor Luciano Petech (1914-2010)
—*Elena De Rossi Filibeck and John Bray*

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

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

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

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

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

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

Once back in Italy, Petech resumed his academic career, first as a professor of Hindi and Urdu at the University of Naples, and then in Rome where he held the chair of East Asian History at Sapienza University from 1958 to 1989. His lectures covered the history

of India, China, Japan, Nepal and Tibet: it was his course in the 1966-67 academic year that inspired one of the present writers (EDRF) to take up Tibetan studies.

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

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

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

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

In the 1970s, Petech turned his focus to Ladakh once again and, deciding that his Ph.D thesis was now "hopelessly obsolete", embarked on two years' study to write an entirely new book, taking advantage of the new materials that had appeared in the meantime. His researches included a five-week visit to New Delhi and Ladakh in 1975 as well as extensive archival studies in Italy and Japan. The outcome of his research, *The Kingdom of Ladakh c.950-1842 A.D.*, was published in 1977. This book greatly expands on his earlier work, including a completely revised chronology: it remains a fundamental reference point for all students of Ladakhi history.

Petech's later contributions to the field include an authoritative historical introduction to the wider Western Tibetan region which was published in 1997 in a study of Tabo monastery in Spiti, under the editorship of Deborah Klimburg-Salter. This essay is characteristic of all his work in that it is succinct, and firmly based both on a careful analysis of the historical sources and of local geography.

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

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

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

Bibliographical sources

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

Petech, Luciano. 1988. *Selected papers on Asian History*. Rome: ISMEO.

Daffinà, P. (ed.). 1990. *Indo-Sino-Tibetica Studi in onore di Luciano Petech*. Rome: Bardi Editore.

De Rossi Filibeck, Elena. 2006. "Il contributo di Luciano Petech alla storia del Tibet." *Rivista degli Studi Orientali* 78, Nos. 1-2, pp. 25-39. Roma/Pisa:Accademia Editoriale.

Books and articles on Ladakh and Western Tibet

1939. *A Study on the Chronicles of Ladakh (Indian Tibet)*. Supplement to *India Historical Quarterly* 15. Calcutta: Calcutta Oriental Press. Rpt ed. Delhi: Low Price Publications.

1947. "The Tibetan-Ladakhi-Moghul War of 1681-83." *Indian Historical Quarterly* 23, pp. 169-199.

1947. "Alcuni nomi geografici nel La-dvags-rgyal-rabs." *Revista degli Studi Orientali* 22, pp. 82-91.

1948. "Notes on Ladakhi History." *Indian Historical Quarterly* 24, pp. 213-235.

1977. *The Kingdom of Ladakh (c.950-1842A.D.)*. Roma: Istituto Italiano Per Il Medio Ed Estremo Oriente.
1979. "The 'Bri-gung-pa Sect in Western Tibet and Ladakh." In *Proceedings of the Csoma de Kőrös Memorial Symposium 1976*, pp. 313-325. Edited by Louis Ligeti. Budapest: Akadémiai Kiadó.
1997. "Western Tibet. Historical Introduction." In *Tabo. A Lamp for the Kingdom. Early Indo-Tibetan Buddhist Art in the Western Himalaya*, pp. 229-256. Edited by Deborah Klimburg-Salter. Milan: Shira Editore
1997. "A Regional Chronicle of Gu ge pu hrang." *Tibet Journal* 22, No. 3, pp. 106-11.

Other Major Works

1950. *Northern India according to the Shui-ching-chu*. Roma: IsMEO.
- 1952-57. *I Missionari Italiani nel Tibet e nel Nepal*. 7 vols. Rome: Istituto Poligrafico dello Stato.
1972. *China and Tibet in the Early 18th Century: History of the Establishment of Chinese Protectorate in Tibet*. 2nd ed. Leiden: Brill.
1973. *Aristocracy and Government in Tibet, 1728-1959*. Rome: IsMEO.
1990. *Central Tibet and the Mongols: the Yüan Sa-Skya Period of Tibetan History*. Rome: IsMEO.
1994. *Mediaeval history of Nepal (c. 750-1482)*. 2nd ed. Rome: IsMEO.

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

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

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

The event is organized in two distinct days:

*A first meeting in May (Saturday 21st) with all the actors present at that time in Ladakh so that everyone gets to know each other actions and plans.

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

This workshop will be the opportunity to discuss possible cooperations.

If you would like to attend or participate in the event please contact us at bruneaulaurianne@yahoo.com

If you wish to participate and present your work the deadline for contacting us is 31st of April.

If you wish to attend only please inform us before 15th of May and/or 15th of August.

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

The organizers:

Laurianne Bruneau, post-doctoral researcher, Centre for Archaeological Research on Indus-Baluchistan, Central and Eastern Asia, UMR 9993 of the CNRS, Paris;

André Alexander, co-director, Tibet Heritage Fund (THF), associate researcher, Berlin University of Technology;

Martin Vernier, independent scholar on Ladakhi archaeology and history, Switzerland;

Quentin Devers, Phd candidate in archaeology, EPHE, Paris.



Archaeological heritage at stake

—M. Vernier, L. Bruneau & Q. Devers.

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

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

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

In 2009, a relatively new Italian organization (Stupa Onlus) completed the reconstruction of a painted *chorten* at the foot of the fort in Zangla, Zanskar. The reconstruction used concrete and destroyed the original design of the monument forever, threatening its inner paintings and thus annihilating any possible archaeological research. The organization's goal is to reconstruct *chortens* in Tibet, China, Nepal, Bhutan, Mongolia, Ladakh, India, and Sri Lanka. In Ladakh their future projects include, among others, the reconstruction of the ancient *chortens* of Malakartse and Karsha Kadampa.

This is no simple issue: it involves religion, popular beliefs, conservation needs and wish for restoration, identity and identification, private and public domain, interference and impermanence. The disparate projects mentioned above stress the necessity for a coordinated action. It seems to us that the key actors of cultural conservation in Ladakh should sit together and discuss the possibility of a joint and planned programme that would guarantee the long-term preservation Ladakh's unique heritage do deserve.

Modern Ladakh: Anthropological Perspectives on Continuity and Change.

Martijn Van Beek and Fernanda Pirie, eds.

Leiden: Brill, 2008. Pp 311, 25 plates and figs. \$ 148.00. ISBN: 9789047443346—

—Kim Gutschow (adapted from a forthcoming review in *Himalaya*, vol 30)

This timely volume rewards the Ladakh specialist with thirteen innovative and original essays that explore religious, socio-economic, and historical phenomena within contemporary Ladakh. Two of the thirteen essays are in French and the volume is broken down into five sections: historical trends, regional identities, ritual, kinship and gender, and agriculture. The editors' introduction explicitly provides a broad overview of contemporary scholarship on Ladakh, whilst calling for more cross-cutting scholarship that recognizes the inter-disciplinary nature of many topics within Ladakh studies. This introduction also includes a historical overview that offers several reasons for why scholarship on Ladakh is yet to be fully integrated with other disciplines in the social sciences including South Asian studies. The reasons given for this disjuncture include, among others, the myopia of early research, the aversion against locating Ladakh in India rather than as an extension of western Tibet, and the problematic tendency to categorize Ladakh as primarily Buddhist when more than fifty percent of its current population is Muslim. The current volume successfully corrects many of these earlier biases; however, it does not engage with contemporary debates in South Asian studies or the social sciences as effectively as promised. The introduction alludes to the decision about which of two Brill series the volume would be located in—the Tibetan Studies Library or the Indological Library. Yet the choice between Tibet and India itself illustrates and unwittingly reinstates the very divide this volume is dedicated towards transcending.

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

The organization of the volume betrays an unconscious ambivalence towards contemporary and traditional formulations of Ladakh Studies. Although it foregrounds notable essays on regional and religious diversity and closes with an interesting section on agrarian practices, the bulk of the volume is devoted to traditional topics within

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

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

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

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

Ippolito Desideri. *Mission to Tibet. The Extraordinary Eighteenth Century Account of Father Ippolito Desideri, S.J.* Translated by Michael J. Sweet. Edited by Leonard Zwilling. Boston: Wisdom, 2010. 795 pp. maps. Illus. Paperback. \$34.95.

Pomplun, Trent. *Jesuit on the Roof of the World. Ippolito Desideri's Mission to Eighteenth Century Tibet.* New York: Oxford University Press. 302 pp. Hardback. \$29.95.

— *John Bray*

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

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

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

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

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

The section specifically dealing with the journey from Kashmir to Ladakh and on to the Tibetan border at Tashigang appears on pp. 160-167. The main incidents of this part of the text are well-covered by de Filippi, although Sweet's version reads more smoothly.

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

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

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

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

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

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

References

Bargiacchi, Enzo Gualtiero. 2008. *A Bridge Across Two Cultures. Ippolito Desideri S.J. (1684-1733). A Brief Biography*. Florence: Istituto Geografico Militare. 62 pp. Available online on: www.ippolito-desideri.net/BioDesideri/Bio.Des.ingl.pdf.

Bargiacchi, Enzo Gualtiero. 2009. "Ippolito Desideri's First Remarks on Ladakh." In *Mountains, Monasteries and Mosques*, pp. 27-43. Edited by John Bray & Elena de Rossi Filibeck. Supplement No. 2 to *Rivista degli Studi Orientali* 80 (New Series). Pisa & Rome: Sapienza, Università di Roma, Dipartimento di Studi Orientali, 2009.

De Filippi, Filippo (ed. and trans.). 1937. *The Travels of Ippolito of Pistoia S.J. 1712-1727*. With an introduction by C. Wessels S.J. London: Routledge.

Petech, Luciano (ed). 1952-1957. *I Missionari Italiani nel Tibet e nel Nepal*. 7 vols. Rome: Istituto Poligrafico dello Stato.

Sweet, Michael J. 2006. "Desperately Seeking Capuchins: Manoel Freyre's Report on the Tibets and their Routes (Tibetorum ac eorum Relatio Viarum) and the Desideri Mission to Tibet." *Journal of the International Association of Tibetan Studies* 2 (August 2006), No. 2, pp. 1-33. Available on: www.thdl.org.

**Nawang Tsering Shakspo. *A Cultural History of Ladakh*. Avec la collaboration de Kyle Gardner. Centre of Research on Ladakh. The Solitarian Sabu (Leh) – 2010 – 272 pages – 395 INR.
—Patrick Kaplanian**

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

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

Page 35, l'auteur nous présente son village, Sabu, sous l'angle des connexions entre l'histoire locale et celle du Ladakh. Le chapitre consacré au Lama Tsultrim Nyima (1796-1872) traite surtout des relations entre les grands lamas et les maharadjas du Jammu. On y parle aussi du XVIIIème Kushok Bakula et du Stag-tshang rinpoche. Les deux chapitres suivant résument les biographies de Geshe Ye-shes Don-grup et du XIXème Bakula Rinpoche. Ils ont le mérite de faire économiser la lecture de longs textes fastidieux en tibétain classique.

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

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

Anne Delaballe, *Les Nourritures du Partage et de la discorde, Etude des relations entre bouddhistes et musulmans du Ladakh au travers de l'analyse des échanges alimentaires*, thèse de doctorat, Paris, Ecole des Hautes Etudes en Sciences Sociales, Département d'anthropologie, 374 pages, manuscrit, 2006.
—Patrick Kaplanian

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

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

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

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

S'adresser à :

Maryse NONCLE

maryse.noncle@univ-lille3.fr

Atelier National de Reproduction des Thèses

9, rue Auguste Angellier 59046 LILLE Cedex

Tél.03.20.30.86.73 Fax 03.20.54.21.95

Ladakh & Zaskar – Cartes de trekking au 1/150 000ème. Trois feuilles nord, sud, centre. Réalisées par Abram Pointet. Editions Olizane ; 11 rue des Vieux Grenadiers, 1205 Genève, Suisse. www.olizane.ch – Edition 2008. Prix : 16€ par carte.

Patrick Kaplanian

Il aura fallu attendre plus de 30 ans pour disposer d'une carte correcte du Ladakh. Les pionniers se rappellent qu'en 1974, 1975 on ne trouvait pas de carte, et qu'on ne savait même pas où on était lorsqu'on parcourait la route de Srinagar à Leh. Puis sont apparues des photocopies des cartes de l'AMS (American Map Survey), excellentes, ou plutôt qui auraient été excellentes si ce n'étaient des photocopies en noir et blanc sur lesquelles il était difficile de distinguer routes et rivières.

Après quoi les publications se sont multipliées, parfaitement utilisables pour le touriste qui se contentait de faire le tour des gonpas, mais plus ou moins fiables pour celui qui partait à pied, à l'aventure dans les montagnes.

La nouvelle carte Olizane, entièrement en couleurs, est d'une précision étonnante : moi-même j'ai vérifié avec quelques trekkers qui connaissent bien certains endroits et qui m'en ont confirmé la précision et la fiabilité : cols, sentiers, campements, hameaux, ruines, sources etc. tout cela est d'une précision et d'une exactitude étonnantes : il n'est plus possible de se perdre.

3 feuilles donc

Nord : brog-yul, Nubra et Shyok
Centre : Indus, Zaskar et Pangong
Sud : Haut Zaskar, Rupshu

LADAKH BIBLIOGRAPHY SUPPLEMENT No 21

This supplement lists additions to updates in previous editions of *Ladakh Studies* and in my *Bibliography of Ladakh* (Warminster: Aris & Phillips, 1988). Please send new references and suggested annotations to John Bray: JNBray1957@yahoo.co.uk.

Bajpai, S., Whatley, R. C.; Prasad, G. V. R.; & Whittaker, J. E. 2004. "An Oligocene Non-marine Ostracod Fauna from the Basgo Formation (Ladakh Molasse), NW Himalaya, India." *Journal of Micropalaeontology* 23, pp. 3-9. ■

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

Bhutani, R., Pande K. & Venkatesan, T.R. 2005. "Tectono-thermal Evolution of the Indian-Asia Collision Zone based on ^{40}Ar - ^{39}Ar Thermochronology in Ladakh, India." *Journal of Earth System Science* 113, No.4, pp. 737-754. ■ New thermochronological data indicate that post-collision deformation led to a crustal thickening, causing an increase in temperature, which may have caused partial melting at the base of the thickened crust.

Bray, John & Tsering D. Gonkatsang. 2010. "A Letter from the Dalai Lama." *Ladakh Studies* 26, pp. 24-30. ■ Analyses the text of a 19th century letter from the Dalai Lama in connection with the *lo phyag* mission from Ladakh to Lhasa.

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

Chaudhry, Depi. 2009. *Trekking Guide to the Western Himalayas*. Noida: Collins. 215 pp., illus., maps. ■ Includes a section on Ladakh.

Clift, P. D.; Carter, A.; Krol, M.; & Kirby, E. 2002. "Constraints of India-Eurasia Collision in the Arabian Sea Region Taken from the Indus Group, Ladakh Himalaya, India." In *The Tectonic and Climatic Evolution of the Arabian Sea Region*, pp. 97-116. Edited by P.D. Clift et al. London: Geological Society Special Publication No. 195. ■

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

Clift, P.D.; Shimizu, N.; Layne, G.; & Blusztajn, J. 2001. "Tracing Pattern of the Unroofing in the Early Himalaya through Microprobe Pb Isotope Analysis of the Detrital K-feldspars in the Indus Molasse, India." *Earth and Planetary Science Letters* 188, pp. 475-491. ■ Presents data on the erosion history of the early Himalaya recorded in the Indus Molasse Basin. Suggests that the Indus River may have initiated soon after the India-Asia tectonic collision.

Colchen, M.; Mascle, G.; Van Haver, T. 1986. "Some Aspects of Collision Tectonics in the Indus Suture Zone, Ladakh. In: *Collision Tectonics*, pp. 173–184. Edited by M.P. Coward, M.P. & A.C. Ries. London: Geological Society Special Publications Vol. 19. ■ Discusses the tectonic contacts, relative chronology and structure evolution of five distinct tectonic zones in the Indus Suture zone.

Corfield, R.I. & Searle, M.P. 2000. "Crustal Shortening Estimates across the North Indian Continental Margin, Ladakh, NW India" In *Tectonics of the Nanga Parbat Syntaxis and the Western Himalaya*, pp. 395–410. Edited by M.A. Khan et al. London: Geological Society Special Publications, Vol. 170. ■ Constructs a structural and lithological map covering the Spontang ophiolite and the north Indian continental margin from the Indus Suture Zone in the north to the high-grade metamorphic rocks and granites of the High Himalaya in the south.

Dame, Juliane & Mankelov, J. Seb. 2010. "Stongde Revisited: Land-use Change in Central Zangskar." *Erdkunde* 64, No. 4, pp. 355-370. ■ Analyses current trends of land utilization, work patterns and livelihood strategies in comparison with research conducted by Henry Osmaston in 1980. Illustrates diversification of the cropping pattern and recent agricultural trends.

Dame, Juliane & Nüsser, Marcus. 2008. "Development Paths and Perspectives in Ladakh, India." *Geographische Rundschau* 4, No. 4, pp. 20-27. ■ Livelihood strategies have changed in recent decades but agrarian land use remains the economic mainstay of Ladakh.

Dargyay, Eva K. 1986. "Merit-making and Ritual Aspects in the Religious Life of Zangskar (West Tibet)." In *Karma and Rebirth: Post-classical Developments*, pp 179-199. Edited by Ronald Wesley Neufeldt. Albany: State University of New York Press. ■ Discusses the role of lay people in collective merit-making activities with three examples from Zangskar: the annual Naropa festival at Sani, the *dGe tsha* funeral ritual, and the commissioning of decorative manuscripts of Buddhist texts. Based on fieldwork in 1979.

De, Sourav. 2011. *Life near the Sky: Ladakh*. Gurgaon: Shubhi Publications. 125 pp. ■ Mainly consists of coloured illustrations.

Denwood, Philip. 2008. "The Tibetans in the West. Part 1." *Journal of Inner Asian Art and Archaeology* 3, pp. 7-21. maps, illus. ■ Investigates the westward push of the Tibetans between the early 7th and the 9th centuries with particular reference to Ladakh, Baltistan, Gilgit, Wakhan and Chitral.

Desideri, Ippolito. 2010. *Mission to Tibet. The Extraordinary Eighteenth Century Account of Father Ippolito Desideri, S.J.* Translated by Michael J. Sweet. Edited by Leonard Zwilling. Boston: Wisdom. 795 pp. maps. Illus. ■ Complete and unabridged translation of Desideri's *Notizie Istoriche del Thibet*. Pp. 165-175 give an account of his journey

through Ladakh in 1715. Appendix C on pp. 615-624 is a translation of the 'Report on the Tibets and their Routes', including the journey through Ladakh, by Desideri's companion Manoel Freyre.

Dey, Pradip. 1975. "Echo-word Constructions with Special Reference to Ladakhi." *Indian Journal of Linguistics* 2, pp. 92–98. ■

Doerfel, Marianne. 2000. "Mission im Himalaya: Herrnhuter unter Buddhisten gestern und heute." In "*Alles ist euer, ihr aber seid Christi*". *Festschrift für Dietrich Meyer*, pp. 959-988. Edited by Rudolf Meyer. Schriftenreihe des Vereins für Rheinische Kirchengeschichte. Cologne: Rheinland-Verlag. ■ Essay on the Moravian mission's encounter with local cultures in the Himalayan region.

Dollfus, Pascale & Labbal, Valérie. 2009. "A Foray into Ladakhi Place Names." In *Reading Himalayan Landscapes over Time. Environmental Perception, Knowledge and Practice in Nepal and Ladakh*, pp. 239-260. Edited by Joëlle Smadja. Translated by Bernadette Sellers. Collection Sciences Sociales 14. Pondicherry: Institut Français de Pondichéry. ■ Discussion of local place names and their cultural significance in the two villages of Sabu and Hemis Shukpachen. English translation of an article published in 2003.

Dollfus, Pascale & Labbal, Valérie. 2009. "Ladakhi Landscape Units." In *Reading Himalayan Landscapes over Time. Environmental Perception, Knowledge and Practice in Nepal and Ladakh*, pp. 85-106. Edited by Joëlle Smadja. Translated by Bernadette Sellers. Collection Sciences Sociales 14. Pondicherry: Institut Français de Pondichéry. ■ 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. 2003. "De quelques histoires de *klu* et de *btsan*." *Revue d'Études Tibétaines* 2 pp. 5-39. ■ Discusses stories of *klu* (spirits associated with water) and *bstan* (red, anthropomorphic creatures without backs). Draws on research conducted in Hemis Shukpachen.

Dollfus, Pascale. 2009. "Working for the Welfare of All Living Beings: Mediums, Lamas and Storytellers in the Pin Valley, Spiti." In *Bards and Mediums. History, Culture and Politics in the Central Himalayan Kingdoms*, pp. 137- 161. Edited by Marie Lecomte-Tilouin. Almora: Almora Book Depot. ■ Presents a historical introduction to Spiti, its relationships with Tibet and Ladakh. Discusses the role of mediums possessed by local gods, their role in major festivals, and their links with monks and storytellers.

Dorjey Angchok & Singh, Premlata. 2006. "Traditional Irrigation and Water Distribution System in Ladakh." *Indian Journal of Traditional Knowledge* 5, No. 3, pp. 397-402. ■ Discusses irrigation methods in their cultural context.

Fewkes, Jacqueline H. 2009. *Trade and Contemporary Society along the Silk Road: an Ethno-history of Ladakh*. Routledge Contemporary Asia Series. London: Routledge. xiii, 196 pp., illus., maps. ■ An ethno-historical study discussing the early 20th century trade system in Ladakh, its interruption by mid-20th century border formation, and the continuing role of the community formed by trade-related social networks. Based on Ph.D thesis.

Geneletti, Davide & Dorje Dawa. 2009. "Environmental Impact Assessment of Mountain Tourism in Developing Regions: A Study in Ladakh, Indian Himalaya." *Environmental Impact Assessment Review* 29, pp. 229–242. ■ Draws on Geographical Information System (GIS) modelling and remote sensing imageries. The most adverse impacts are along trekking routes in Central and Southeastern Ladakh, and within the Hemis and the Tsokar Tsomoriri National parks.

Ghosh, Anandamayee. 1997. "Some Language Traits in the Ladwags Version of the Gesar Epic." *Bulletin of Tibetology* 33 No. 1, pp. 1-14. Gangtok: Namgyal Institute of Tibetology. ■ Discusses vocabulary, rare usages, expressions and peculiarities of syntax in the Ladakhi versions of the Kesar saga collected by A.H. Francke.

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

Gutschow, Kim. 2010. "The Delusion of Gender and Renunciation in Buddhist Kashmir." In *Everyday Life in South Asia*, pp. 261-274. Edited by Diane Mines and Sarah Lamb. Bloomington: University of Indiana Press. ■ Reprint of 2002 publication discussing the economy of merit and other forms of social and symbolic capital that rank nuns below monks in Ladakhi Buddhism.

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

Hajazi, Armugaan. 2010. *Lamahood: a Sociological Study of Young Lamas of Leh*. New Delhi: Readworthy Publications, xv, 294 pp. ■ Includes a historical review and an assessment of the present status of Buddhism in Ladakh.

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

Hartmann, Hans. 2009). *A Summarizing Report on the Phytosociological and Floristical Explorations (1976-1997) in Ladakh (India)*. Landquart (Switzerland): Druckerei Landquart. 146 pp. ■ Presents a summary of the author's researches on Ladakh, previously published in German-language journal articles between 1983 and 1999. Discusses plant communities in 20 field areas across Ladakh at altitudes ranging from 2680 to 5317m above sea-level. Available for download on www.ladakhflowers.com.

Herdick, Reinhard. 2010. "Kulturelle Rahmenbemerkingen zur Ausstellung über die Architektur der Klöster Ladakhs." In *Bergklöster in Ladakh*, pp. 9-15. Edited by Werner Prokschi. Eichstätt: Magenta 4. ■ Introductory cultural analysis to accompany a photographic study of Buddhist monasteries.

Hughes, H. C., & Droser, M. L. 1992. "Trace Fossils from the Phe Formation (Lower Cambrian) Zaskar Valley Northeastern India." *Memoirs of the Queensland Museum* 32, No.1, pp. 139-144. ■

Jahoda, Christian. 2006. "Socio-economic Organisation of Village Communities and Monasteries in Spiti, H.P., India: the Case of a Religious Administrative Unit (*Chos gzhis*)." In *Discoveries in Western Tibet and the Western Himalayas. Essays on History, Literature, Archaeology and Art*, pp. 215-235. Edited by Amy Heller and Giacomella Orofino. Leiden: Brill. ■ Taking Tabo as a case study, discusses the *chos gzhis* system whereby villages provided economic support for local monasteries.

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

Jina, Prem Singh. 2009. *Cultural Heritage of Ladakh Himalaya*. New Delhi, Kalpaz. 372pp. ■ A study of Buddhist monasteries based upon inscriptions and rock or stone carvings.

Jina, Prem Singh. 2011. *Studies on Buddhist Monasteries in Ladakh: a Case of Matho Monastery of Sakya Order*. New Delhi: Cyber Tech Publications. viii, 238 pp., illus. ■

Koshal, Sanyukta. 1990. "The Ladakhi Language and its Regional Perspectives." *Acta Orientalia Academiae Scientiarum Hungaricae* 44, pp. 13–22. ■ Identifies five regional dialects of Ladakhi and discusses phonological and lexical differences as well as varying patterns in consonant clusters.

Koshal, Sanyukta. 2005. *Conversational Ladakhi. La dwags si skad yig*. Delhi: Hanish & Co. ■ ii, 798 pp. ■ Fully revised edition of an earlier work on the same topic.

Kozics, Gerald. 2008-2009. "From Mainamati to Nyarma: Remarks on the Development from Cruciform to Oblong-shaped Temple Lay-outs." *Journal of Bengal Art*, 13-14, pp. 9-21. Dhaka. ■ Discusses the architectural concepts of cruciform temples of Bengal (7th- 10th centuries AD) and their impact on the development of monastic architecture of Western Tibet, using the ruins of Nyarma as a case-study.

Kozics, Gerald. 2009. "The Temples of Alchi Tsatsapuri: A Brief Introduction into the Architecture and Iconographic Program." *Indo-Asiatische Zeitschrift* 13, pp. 55-66, Berlin. ■ Provides a short summary of the architectural history of the temples as well as a list of the 28 mandalas, some of which can only be identified tentatively. Includes detailed drawings.

Kumar K., Nanda A.C. and Tiwari, B.N. 1996. "Rodents from the Oligo–Miocene Kargil Formation, Ladakh, India. Biochronologic and Palaeobiogeographic Implications." *Neues Jahrbuch für Geologie und Paläontologie* 202, No.3, pp. 383- 407. ■

Kumar, A. 1998. "Record of Well-preserved Trilobites from the Cambrian of Zanskar." *Journal of the Geological Society of India* 51, No. 5, pp. 671-678. ■

Labbal, Valérie. 2007. "Interpréter les 'dysfonctionnements' des systèmes irrigués traditionnels. L'exemple d'une oasis du Ladakh central (Himalaya indien)." *Techniques et Culture* 48-49, pp. 125-148. ■ A technical analysis of the traditional irrigation system in Sabu, near Leh.

Ludlow, Frank. 1920. "Notes on the Nidification of Certain Birds in Ladak." *Journal of the Bombay Natural History Society* 27, pp. 141-146. ■ Reports on birds' nests observed on a shooting trip from Srinagar to Tso Moriri and back via Suru in 1919.

Magnusson, Jan. 2011. "Greater Ladakh and the Mobilization of Tradition in the Contemporary Baltistan Movement." In *Islam and Tibet. Interactions along the Musk Routes*, pp. 352-375. Edited by Anna Akasoy, Charles Burnett, and Ronit Yoeli-Tlalim. Farnham: Ashgate. ■ Analyses Balti activists' promotion of the concept of 'Greater Ladakh', which is based on the pre-1947 *wazarat* of Ladakh and Baltistan within Jammu & Kashmir.

Mevisen, Gerd. 2009. "Ladakh: The Westernmost Extension of the Pancaraka Imagery." *Indo-Asiatische Zeitschrift* 13, pp. 67-87. Berlin. ■ Discusses the Tsatsapur temple near Alchi in regional and cross-regional context.

Namgail, T.; Bhatnagar, Y.V.; Mishra, C.; & Bagchi, S. 2007. "Pastoral Nomads of the Indian Changthang: Production System, Land Use, and Socioeconomic Changes." *Human Ecology* 35, pp. 497-504. ■ Argues that the increase in the goat population for production of pashmina is not sustainable. Recommends joint management of natural resources by local people, the State and non-governmental organisations.

Namgail, T.; Wieren, S.E., & van; Prins, H.H.T. 2010. "Pashmina Production and Socio-economic Changes in the Indian Changthang: Implications for Natural Resource Management Natural Resources Forum 34, No. 3, pp. 222-230. ■ The increase in the population of pashmina-producing goats jeopardises the long-term survival of wild herbivores. Makes suggestions for conservation of natural resources based on joint management by local people, NGOs and the state.

Nawang Tsering Shakspo. 2010. *A Cultural History of Ladakh*. With Kyle Gardner. Sabu (Leh): Centre of Research on Ladakh. The Solitarian. 272 pp. ■ A collection of the author's research papers, including chapters on Kuksho and Sabu villages, Lama Tsultrim Nyima (1796-1872), Baltistan, folksongs, dance and sacred trees.

Nazki, Mohammad Iqbal. 1988. *Brokhpas of Ladakh: an Ethnographic Study*. Srinagar: Centre of Central Asian Studies, University of Kashmir. iv, 39 pp. ■

Ozer, Simon. 2010. "The Understanding of Karma and Etiology in Buddhist Ladakh in Relation to the Theory of Locus of Control." *Ladakh Studies* 26, pp. 6-13. ■ Discusses different contemporary interpretations of karma, and the extent to which it does and does not contribute to fatalistic attitudes.

Pareek, Lalit et al. 2007. *A Study on Micro Hydro Units in Ladakh*. Dehra Dun, India: Published for Ladakh Ecological Development Group by Bishen Singh Mahendra Pal

- Singh. xxvii, 143 pp. ■ Analyses the units' feasibility using quantitative and qualitative tools, institutional arrangements, and costing methods.
- Paul, Sunder. 2010. "Climate Change and the Challenges of Conservation in Ladakh." *Ladakh Studies* 25, pp. 4-8. ■ Discusses the challenges of architectural conservation, using compatible building materials, with particular reference to the temples of Alchi and Leh Palace.
- Pellicciardi, Vladimiro. 2010. "Tourism Traffic Volumes in Leh District: an Overview." *Ladakh Studies* 26, pp. 14-23. ■ A review of trends since the 1970s supported by careful analysis of official statistics.
- Pfister O. 2001. "Birds recorded during visits to Ladakh, India, from 1994 to 1997." *Forktail* 17, pp. 81-90. Journal of the Oriental Bird Club (UK). ■ Records sightings of 168 species.
- Pfister, O. 1995. "The Cranes of Hanley." *Sanctuary (Asia)* 15, No. 6, pp. 28-32. ■
- Pfister, O. 1997. "Black-necked Cranes Acting as Foster Parents." *Oriental Bird Club Bulletin* 25, pp. 58-60. ■
- Pfister, O. 1999. "Observations on Dippers, including the *Sordidus* Morph of White-throated Dipper in Ladakh, India." *Oriental Bird Club Bulletin* 30, pp. 26-30. ■
- Pfister, O. 1999. "Owls in Ladakh." *Oriental Bird Club Bulletin* 29, pp. 22-28. ■
- Poncar, Jaroslav & Keay, John. 2010. *Ladakh 1974-2008. A Photographic Homage*. Chicago: Serinidia. 304 pp. illus. ■ A high-quality photographic study.
- Prokschi, Werner. 2010. *Bergklöster in Ladakh*. With an introductory essay by Reinhard Herdick. Eichstätt: Magenta 4. 136 pp. illus. ■ A photographic study of the architecture of Buddhist monasteries of Ladakh.
- Riaboff, Isabelle. 2004. "Rituals for the local gods among the Bod of Paldar." *Études Mongoles et Sibériennes, Centrasiatiques et Tibétaines* 35, pp. 185-201. ■ Discusses rituals among the Bod population in the Kabön valley in Kishtwar. There are many parallels with similar rituals in Zangskar.
- Riaboff, Isabelle. 2009. "White Minds, Pure Bodies": the Emergence of Feminine Mediumship in Contemporary Zanskar. In *Bards and Mediums. History, Culture and Politics in the Central Himalayan Kingdoms*, pp. 162-172. Edited by Marie Lecomte-Tilouin. Almora: Almora Book Depot. ■
- Stein. R.A. 1990. "L'épopée de Gesar dans sa version écrite de l'Amdo." *Indo Tibetan Studies. Papers in Honour and Appreciation of Professor David L. Snellgrove's Contribution to Indo-Tibetan Studies*, pp. 293-304. Edited by Tadeusz Skorupski. Tring: Institute of Buddhist Studies. ■ Discusses a written text of the Gesar saga in Amdo and points to similarities with oral versions in Ladakh. Speculates on possible points of contact between the two regions.

Suri, Kavita. 2010. *Turtuk, Unveiled*. Gurgaon: Shubhi Publications. 162 pp. ■ Turtuk is a Muslim village in the Nubra valley close to the Line of Control.

Zeisler, Bettina. 2009-2010. "East of the Moon and West of the Sun? Approaches to a Land with Many Names, North of Ancient India and South of Khotan." *The Earth-Ox Papers*, pp. 371-463. Edited by Roberto Vitali. *Tibet Journal* Special Issue. Vol. 34, No.3—Vol. 35, No. 2. Dharamsala: Library of Tibetan Works and Archives. ■ Draws on Tibetan, Chinese, Khotanese and Arabic sources to discuss very early history of Ladakh and its possible relationship with Yangtong and Zhangzhung.

NOTES FOR CONTRIBUTORS

***Ladakh Studies* is the official journal of the IALS**

We publish information relevant to researchers with an interest in the Ladakh region, including both Leh and Kargil districts. We invite our readers to submit essays, book reviews, fieldnotes or research news, and other items relating to current events, media, and knowledge about Ladakh broadly conceived.

Submission Guidelines

Ladakh Studies encourages submissions of short essays—**under 4000 words**—about contemporary events or ongoing research in Ladakh. Essays may cover historical social, cultural, political, ecological, or scientific topics of interest to IALS members. Book Reviews or “Notes From the Field” should be **under 2000 words**. All material should be submitted in digital form as email attachments, in MS Word. We also accept digital files sent by CD but formatting may be altered. All illustrations should be submitted digitally as JPG files, under 2 MB.

Essays should be submitted single spaced, with left hand margins, with no indentations but line breaks between paragraphs. They should use social science citation guidelines (Author, Date: page #) in both the text and footnotes, and include a bibliography. Please use 12 point Arial or Times font, format to US letter size paper, and consult previous issues of *Ladakh Studies*. All essays will be peer reviewed before publication.

Please address editorial submissions and correspondence to:

Prof. Kim Gutschow, Honorary Editor, *Ladakh Studies*

Kim.Gutschow@williams.edu

Hollander Hall
85 Mission Park Drive
Williams College
Williamstown, MA 01267 USA

&

Center for Modern Indian Studies,
Goettingen University
Waldweg 26
D-37073 Germany

Deadline for the next issue is 30 September 2011

Ladakh Studies (ISSN 1356-3491) is published by the IALS and is sent to all current members of the IALS. Annual membership fees are: UKP 14, Euro 20, or \$20 for those residing outside South Asia. Residents of India, Pakistan, Nepal and Bhutan may pay IRS 400 and full time students pay half the rates above. To join IALS and pay by Paypal, see our website: www.ladakhstudies.org

All correspondence pertaining to subscriptions or membership should be directed to:

Gareth Wall, 48 St Stephen's Rd, Selly Oak, Birmingham, B29 7RP United Kingdom
wallgareth@gmail.com

