

INTERNATIONAL ASSOCIATION FOR LADAKH STUDIES

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EDITORIAL

This ninth issue of *Ladakh Studies* signals a number of important changes. Most important of these is that Henry Osmaston has decided to pass on many of his IALS responsibilities to others, while assuming the position of president of the association. Ever since the inception of the IALS in 1987 at Herrnhut, Henry has borne responsibility for practically all matters pertaining to the organisation, including the production and distribution of *Ladakh Studies*. At the colloquium at Moesgård in June 1997, I was entrusted with the task of editing the newsletter. I am grateful for the honour and will strive to maintain the high standards set by Henry. This means that you will find much continuity and some changes in this issue.

The main function of *Ladakh Studies* has always been to provide members with information relevant to Ladakh research and this will continue to be the principal objective. A second major asset have been the regular bibliographic updates compiled by John Bray. Thanks to John's continuing efforts, this issue contains the sixth such update. As usual you will also find information about recent and upcoming conferences of the IALS, as well as other conferences that are relevant to Ladakh studies, and a short news digest about Ladakh. In addition, consistent with past practice, there are several reviews of recent publications. So what is new? At present, changes are planned rather than realized, but you will find some indications of what I would like to achieve.

First, you will find a section with dissertation abstracts. In recent years, several doctoral dissertations have been written on Ladakh but they are not generally known beyond a small circle. It is my intention to publish short abstracts of all doctoral and master's theses, and would also be happy to publish summaries of other types of research reports. I would like to publish more recent, more in-depth news coverage from Ladakh. Most important of all, perhaps, from this issue onwards the newsletter will be published twice a year, in June and December. We hope that in this manner we can provide you more rapidly with more information.

Much of the material in this newsletter will have to come from you, as readers and contributors. I would therefore like to invite members to submit relevant information, such as abstracts, review suggestions, news, website addresses, conference reports, and other relevant material for possible inclusion. And although this is not a refereed journal, we would like to publish more short articles. Please refer to the inside back cover for submission and formatting guidelines. In general, suggestions how *Ladakh Studies* may be improved and serve your needs better are most welcome.

Finally, I thank the contributors to this issue, and would like to acknowledge the support of the Department of Ethnography and Social Anthropology at Aarhus University.

Martijn van Beek
Hon. editor

FROM THE HONORARY SECRETARY

I am greatly honoured to be elected Hon Secretary of the IALS, and very much look forward to helping develop the association, with the support and inspiration of all its members.

My first and most important task is to thank Henry Osmaston, my predecessor as Hon. Secretary, who was elected President of the IALS at the Århus colloquium. As most members will know, Henry was the prime mover behind the formal establishment of the IALS at the Herrnhut colloquium in 1987, and for ten years served single-handedly as Hon. Secretary, Treasurer and Editor of *Ladakh Studies*. The next volume of *Recent Research on Ladakh* will be dedicated to Henry as a *Festschrift*, and a fuller account of his life and academic career will appear there. Meanwhile, it would be inaccurate to say that Henry is 'enjoying a well-earned rest'. He is currently on a two-month visit to Uganda, where he served as a colonial forester between 1949 and 1963. Among other activities, he hopes to finalise the editing of a volume of conference proceedings on the Rwenzori mountains.

Henry has been replaced not by a single successor but by three people: myself as Hon. Secretary; Martijn van Beek as editor of *Ladakh Studies* (and co-editor with Kristoffer Brix Bertelsen of the Aarhus proceedings); and Francesca Merritt as Hon. Treasurer. Together with the International Committee, we look to all IALS members for help in maintaining the association and developing new ideas.

Four qualities, which underlie all our activities, will be particularly important for the future:

- The association has served as a point of contact, not only between Ladakh and the outside world, but also between individuals from India and a variety of countries in Europe, North America and - potentially - Japan. Among other such links, I look back with particular warmth to the 1987 Herrnhut conference which opened up many fruitful contacts in what was then the German Democratic Republic.
- The IALS brings together different disciplines as well as different nationalities. Paradoxically, it may be an advantage that hardly any of us earn our livings directly from any branch of Ladakh studies. Our conferences and personal contacts have benefited from the resulting breadth - as well as depth - of interdisciplinary experience.
- We aspire to high standards in our publications, while eschewing academic snobbery. The field of Ladakh studies has proceeded well beyond the elementary stage, but there are many new aspects to explore, and new links and comparisons to be made. One of the main roles of the IALS is to encourage younger and 'emerging' scholars.

- Within Ladakh we have no formal agenda, other than the promotion of research. Whatever the views of individual members, it is essential for the IALS as an organisation to remain politically neutral. Equally, it is important to make our research findings available to Ladakhis, in one form or another.

As I write, the editing of the next volume of *Recent Research on Ladakh* is now well under way; there are plans to launch an IALS web-site; and we look forward to the 1999 colloquium (see separate announcement). There is every reason for the IALS to flourish in its second decade.

John Bray

Ladakh Himalaya Occidental
Recent Research No. 2: Ethnologie, Ecologie
Acta Biologica Montana 5, Université de Pau

The Editorship of these Proceedings of the 2nd International Colloquium on Ladakh at Pau has been attributed to Claude Dendaletche alone on numerous IALS documents and probably elsewhere. The reason was that the title page of the Proceedings shows "C. Dendaletche Ed." while the verso refers to "éditeur: Claude Dendaletche" and most English speaking readers have interpreted this as meaning that he was the sole editor, although Bray in his bibliography shows Dendaletche and Kaplanian as joint editors.

The problem is the different meanings of "éditeur" in French and "editor" in English, the former meaning publisher not editor. In fact, most of the organisation of the colloquium was done by Kaplanian and he was joint editor for the Proceedings which should accordingly be referenced as:

Dendaletche, C. & P. Kaplanian (eds.) 1985

Only 300 copies of this book were published and it went out of print many years ago, so that copies are now difficult to obtain. However Professor Dendaletche informs me that he has a few of the original covers of this book still unused. For anyone seriously wishing to obtain a copy he would be willing to make a good photocopy of the entire text and bind it in one of these covers (cost on application).

Address:-

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Henry Osmaston

INTERNATIONAL ASSOCIATION FOR LADAKH STUDIES

GENERAL MEETING AT 8TH COLLOQUIUM, Aarhus University, Denmark. 6 June 1997

Minutes

Secretary's Report

1. Members: There are about 90 paid-up non-Indian members, 10 paid-up non-Ladakhi Indian members, 10 paid-up Ladakhi members and about 15 Ladakhi honorary members. Our membership extends from Australia and Japan to America and Canada, besides eleven countries in Europe and of course India and Pakistan.

Treasurer's Report

2. Thanks to a loan of £2250 from the Bristol University Alumni Association for the publication costs of *Recent Research on Ladakh 6*, the IALS has a credit balance of £3012 at the moment, but projected expenditure over the next year will be nearly £3000 (mainly bills for RRL 4&5 and 6) plus a debt of £1550 to Bristol being repaid from sales of RRL 6. Thus our finances will depend heavily on subscriptions and on sales of RRL 4&5 and 6.

Editor's Report

3. *Recent Research on Ladakh 4 & 5* (eds. Osmaston & Denwood) is now available from SOAS.

Recent Research on Ladakh 6 (eds. Osmaston & Nawang Tsering) has just been landed in UK and is available from Bristol University.

The Asian editions (Banarsidass) of both are already on sale in India, but should *not* be sold outside Asia. If a member finds this being done, please inform Henry Osmaston as it is depriving the IALS of much-needed income.

Recent Research on Ladakh 7 (eds. Dodin & R  ther) was published two days before the Aarhus colloquium by The Institute of Cultural Anthropology, University of Ulm in their UKAS series, through the efforts of Prof. Ina R  sing.

Recent research on Ladakh 8 will be edited by van Beek and Bertelsen with support from Pedersen.

Ladakhi Studies 8 was published in Dec. 1996 and reprinted in June 1997.

We hope that all members will buy each volume of RRL themselves (at a discount of £3 on each of RRL 4&5, and 6) and encourage sales to their own and other institution libraries, and to their colleagues. Please mention them in references and bibliographies. If you have access to an appropriate journal or newsletter editor, please submit a review for publication and ask whether the journal will enclose fliers, of which we shall have a good supply.

Other business

- 4 The Ladakhi members at the meeting offered to discuss with the Ladakhi Committee the possibility of hosting the 9th colloquium in Leh in 1999. Failing that there are tentative offers from London and Herrnhut (Germany).

- 5 There is a provisional offer from members in the USA to host the 10th colloquium there in 2001.
6. Janet Rizvi reported by letter that bureaucratic formalities for the establishment of the Institute for Ladakh Studies are proceeding.
- 7 The meeting gratefully thanked **Martijn van Beek** and **Kristoffer Brix Bertelsen** for organising an interesting and enjoyable colloquium and **Poul Pedersen** for his support and encouragement. It was noted that members from 9 countries had attended including 12 from India.
- 8 The following additions to the Permanent Committee were approved:
Abdul Ghani Sheik (Hon. Membership Secretary and Treasurer, Ladakh Branch of IALS)
Francesca Merritt (see 10 below)
Sonam Dawa (Hill Councillor, former Director of LEDeG)
Moh. Jaffer Akhooon (allopathic doctor, Kargil)
- 9 It was agreed that to improve the finances of the IALS subscriptions should be increased as follows forthwith:-
Ordinary Member £10 p.a. **Indian Member** Rs.100 p.a.
Full-time Student half these rates.
Honorary Ladakhi member (not receiving Ladakh Studies) Nil.
- 10 Thierry Dodin proposed setting up an IALS web site at Bonn with information about aims, membership, publications, colloquia etc.; this was approved.
- 11 Henry Osmaston resigned from the post of Hon.Sec./Ed./Treas. which he had held for ten years.
- 12 The following new officers were approved for a period of four years (subject to confirmation after two) to act as a standing committee for decision-making in the periods between colloquia:

Hon. Secretary

John Bray*

Hon Treasurer and Membership Secretary

Francesca Merritt**

Hon. Editor

Martijn van Beek***

- 13 John Bray took the chair and proposed the appointment of Henry Osmaston**** to be President of the IALS, to fill the vacancy left by the death of Moonis Raza, and to join the standing committee. This was approved and he was presented with a very fine carved and painted *tchok-tse* (traditional Ladakhi table) and *phe-kor* (tsampa bowl) as a gift from all the members, brought by the Ladakhi members from Ladakh. He expressed his gratitude for this honour and gift. Numerous *khataks* were also presented to him, to the organisers and to our hosts at the camp where we were staying.

Henry Osmaston & John Bray

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INTERNATIONAL ASSOCIATION FOR LADAKH STUDIES

4 July 1997

To:- All IALS members
Especially those who were
participants at the 8th
Colloquium, Aarhus

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Dear Colleague,

I am very grateful for the honour given to me at the general meeting at the 8th Colloquium, in appointing me to the post of President, vacant since the death of Professor Moonis Raza, recently Vice-Chancellor of Delhi University.

I have found the last ten years as your Secretary etc. interesting and enjoyable, especially the opportunity to make so many new friends. While I cannot bring to the post of President the same academic distinction as Moonis Raza, I hope to maintain close contact with the affairs and members of the IALS and to continue my personal involvement in Ladakh studies.

I am also extremely grateful for the beautiful *tchok-tse* which was presented to me at the meeting, the gift of the participants on behalf of the whole IALS and brought from Ladakh by the Ladakhis. It is a very fine example of the traditional Ladakhi table, adorned with carved and painted dragons and peacocks. I (and I hope my children, who have also visited Ladakh) shall treasure this and the *phe-kor* (tsampa bowl) with it as a reminder of Ladakhi hospitality.

Yours sincerely,

HENRY OSMASTON
President

NINTH COLLOQUIUM TO BE HELD IN LADAKH

Abdul Ghani Sheikh, hon. membership secretary and treasurer of the Ladakh branch of the IALS, reports that a meeting was held at Leh on 14 July 1997 to discuss the possibility of holding the next IALS colloquium in Ladakh. All current members in Ladakh were invited. Ten members were attended, including Sonam Dawa, Spalzes Angmo, Jigmet Namgyal, Tashi Stopdan, David Sonam Dawa, Gulzar Hussain Munshi (Kargil), Dr Mohd. Deen, Nawang Tsering Shakspo, Dr Nawang Tsering, and Abdul Ghani Sheikh. Ms. Francesca Merritt, hon. treasurer, was present in an ex-officio capacity.

The members decided that they indeed would like to host the next colloquium in Ladakh, and suggested June or September 1999 as possible dates. Gulzar Hussain Munshi, on behalf of the members of Kargil, proposed that the Colloquium be held at Kargil. At this time, no agreement could be reached on this matter and a decision has been postponed until further deliberations have taken place. The Hon. Secretary, John Bray, invites members to communicate to him their opinions on place and time for the Ninth Colloquium, so that these may be considered in reaching a final decision on this matter.

We hope that this second colloquium to be held in Ladakh will help to strengthen local scholarship and exchange between our foreign and Indian members. Abdul Ghani Sheikh reports that as of July 1997 the IALS has ten members from Kargil region. Recent growth in membership in Ladakh has been quite encouraging, especially the growing interest in the IALS from Kargil. One of the major drawbacks of colloquia in Europe has been the limits this necessarily puts on the possibilities for participation of Ladakhi and other Indian members. Therefore, the initiative from our Ladakh branch to take upon themselves the organisation of another Colloquium is particularly welcome at this time.

*****RROL 4&5 and 6*** MEMBER DISCOUNT**

RROL 4&5 costs UKP20, but paid-up members can buy it for UKP16 *provided that their order is sent via Hon. Sec. John Bray*. Similarly, RROL6 costs UKP16.00, but members can have it for UKP13.00.

Cheques should be drawn on a UK bank and made out to SOAS (RROL 4&5) or the University of Bristol (RROL 6). Bank cheques drawn in sterling on banks in USA, Canada, Germany or France and Eurocheques (please add UKP1.50) are also acceptable. *Please do not send cheques paid by any other non-uk bank even if expressed in sterling*. Both are post free by surface mail. UKP4.00 extra by air.

John Bray

THE EIGHTH INTERNATIONAL COLLOQUIUM ON LADAKH

Moesgård (Denmark) 5-8 June, 1997

The eighth IALS colloquium took place at Moesgård, hosted by the Institute of Ethnography and Social Anthropology of Århus University. We could scarcely have wished for a more congenial setting. Moesgård is an eighteenth century manor house (vaguely reminiscent of Marlinspike Hall in the *Adventures of Tintin*) set in rolling Danish farmland. We are deeply grateful to the main organisers - Martijn van Beek and Kristoffer Brix Bertelsen supported by Poul Pedersen - together with their enthusiastic local team of drivers and helpers.

The colloquium was a truly international gathering. The participants included scholars from Denmark, Germany, Austria, Britain, France, Hungary, Norway, Sweden and the US as well as eleven Ladakhis and five scholars from other parts of India. For the first time, the Ladakhi contingent included three representatives from Kargil. The conference benefited from generous grants from the Danish Research Council for the Humanities (SHF), the Development Research Council (RUF), the Humanities Research Fund of Aarhus University, and the Department of Ethnography and Social Anthropology; and these helped finance the expenses of the Ladakhi members as well as other conference arrangements.

The conference took place in a barn-like building which had once formed part of the manor's stable block. It opened on Thursday 5 June with sessions on archaeology and early history followed by the first of two sessions on modern history. On the Friday there were further sessions on modern history; rural livelihoods; new directions in anthropological research; and community and belonging. The final day of the main conference included sessions on new directions in development womens' issues; education; and language.

As ever, one of the main virtues of the colloquium was the wide variety of papers on different subjects, and this makes selection of common themes a difficult - and subjective - task. For this participant, one of the most interesting aspects of the conference was the emergence of new research on Islam and the Muslim regions of Ladakh. David Pinault gave an illuminating analysis of the annual Muhurram rituals among the Shia community in Leh; and the three Kargil participants - together with Nicky Grist - offered perspectives on contemporary development issues in their region. Ravina Aggarwal presented a translation of an Urdu short story by Abdul Ghani Sheikh: this was set against the sensitive background of the Buddhist/Muslim tensions in 1989. The story expressed the pain of divisions in the Ladakhi community during that period, but also affirmed faith in the prospect - and reality - of reconciliation.

Peter Marczell returned to Buddhist studies with a discussion of the guides to Tibetan learning used by the Hungarian scholar Csoma Körösi during his stay at Dzongkhul

monastery (Zangskar): this was based on his own researches and personal contacts at the monastery. Nawang Tsering Shaksपो discussed the foremost teachers of successive kings of Ladakh, while Neil Howard analysed the archaeological evidence provided by fragments of pottery found in the ancient forts of Ladakh; and Michael Khoo discussed the observation on solar and lunar eclipses.

Four scholars offered papers on regions which - at least until recently - have been off the map for Western scholars of Ladakh. Sonam Phuntsog discussed the Dard heritage of Hanu village, where he had served as a teacher. Monisha Ahmed gave a compelling account of the local salt trade in Rupshu; and Pascale Dollfus discussed the worship of a local deity by the Kharnakpa in the Changthang region. Martin Sökefeld presented a paper on emerging 'national' consciousness in the Northern Areas of Pakistan, and this suggested interesting comparisons with contemporary developments in Ladakh.

The final sessions on 'new directions' benefited from the presence of many active participants in Ladakhi affairs. Sonam Dawa discussed the successful launching of the Hill Council, and assessed the prospects for sustainable development. His Ladakhi colleagues took up related development themes with discussions of the education, ecological agriculture and non-conventional energy sources. Overall, the conference served to highlight both Ladakh's cultural heritage, but also the challenges of the future.

Most of the participants stayed at a colony of beach houses in nearby Ajstrup, and some of us took the opportunity to cool off in the sea after the heated debate of the conference sessions. Sonam Phuntsog remarked that the Danish countryside reminded him of Kashmir: this was presumably a reference to the greenery of its foliage rather than the height of its mountains.

At the IALS business meeting, Henry Osmaston resigned from his post as Hon. Secretary and was unanimously elected President of the association. John Bray was chosen to replace him, and Martijn van Beek elected editor of *Ladakh Studies*, while Francesca Merritt was elected *in absentia* as Hon. Treasurer. The IALS members presented Henry with a Ladakhi *choktse* (table), decorated with carvings of dragons. This is now on display in the conservatory of Henry's house in the English Lake district: he has attached a label to the underside of the *choktse* to ensure that his descendants are fully aware of its historic significance.

The party on the final evening lived up to the IALS's multicultural traditions. Among others, Sonam Phuntsog entertained us with a notable display of Ladakhi dancing. Kristoffer, who was doubtless cheered at the imminent prospect of relief from the burdens of conference organisation, gave a spirited rendering of a Viking folksong. In response to popular demand, he also presented a repeat performance of a song about Danish frogs, which had first been brought to the attention of the international community at the Leh colloquium in 1993. Henry Osmaston offered his own

contributions from the English folk tradition. In spite of this, a good time was had by all.

A final session had originally been planned for Sunday 8th June, but the two speakers had already given their presentations earlier in the programme, taking the place of others who had dropped out at the last moment. The final morning was taken up by bleary-eyed coffee drinking; the communal exercise of taking down the marquee which had sheltered us from the sun at meal-times; and a tour of the ethnographic museum at Moesgård.

Most of the papers presented at the conference will be published in a volume of proceedings, edited by Martijn, Kristoffer and Poul, and we look forward to its appearance later in 1998 or 1999.

John Bray

PAPERS READ AT THE 8th COLLOQUIUM

- Aggarwal, Ravina (Northampton, MA) - The Monastery and the Marketplace: A Story of Power and Betrayal.
- Ahmed, Monisha (Bombay) - The Salt Trade: Rupshu's Annual Trek to Tso Kar.
- Bray, John (London) - A.H. Francke in Ladakh: the Making of a Missionary Scholar.
- Dawa, Sonam (Leh) - Development Issues in Leh District.
- Deen, Dr. Mohammed (Leh) - Concept of Ecological Agriculture in Ladakh.
- Dhar Chakrabarti, P.G. (Jammu) - Eco-Management and Sustainable Development in Ladakh.
- Dollfus, Pascale (Paris) - The Great God of the Territory Ka la bu skyong: a Mountain Deity Worshipped by the Kharnakpa.
- Ghosh, Anandamayee (Santiniketan) - Gzung skad (literary language) and the Ladakhi speech: a continuity.
- Grist, Nicola (London) - Aspects of Development in Kargil.
- Gutschow, Kim (Cambridge, MA) - The smyung gnas fast in Zangskar: how liminality is dependent on structure.
- Herdick, Reinhard (München) - The village Yangthang in West-Ladakh - an analysis of the spatial ordering of architectural and socio-cultural structures.
- Howard, Neil (Birmingham) - Ancient Forts -- Ancient Pottery.
- Dr. Jaffar Akhoun (Kargil) - Development of Tourism Potential in Kargil Distt.
- Kaneez Fatima (Kargil) - Education, Women, and Development in Kargil Distt.
- Mohd. Raza (Kargil) - Development issues in Kargil District.

- Khoo, M.J. with J. McKim Malville (Boulder, CO) - Transmission/diffusion of astronomical/ astrological/cosmological knowledge along the Indus corridor from early Harappan culture.
- Marczell, P.J. (Genève) - Csoma Körösi's guides to Tibetan learning from Dzongkul monastery, Zanskar.
- Namgyal, Jigmet (Leh) - Power Development through Non-Conventional Energy Sources (solar, Micro Hydel & Wind) in Ladakh Region.
- Pinault, David (Chicago) - Muharram Ritual and Communal Identity among the Shi'a Population of Leh Township, Ladakh.
- Rizvi, Janet (Gurgaon) - The Trade in Pashm and Its Impact on Ladakh's History.
- Sökefeld, Martin (Hamburg) - Balawaristan: Imagining a Nation in the Northern Areas of Pakistan.
- David Sonam Dawa (Leh) - Problems of Education in Leh District.
- Sonam Phuntsog Achinapa (Achinathang) - Hanu Village: A Symbol of Dard Resistance.
- Shakspo, Nawang Tsering (Leh) - The foremost teachers of successive Kings of Ladakh.
- Sheikh, Abdul Ghani (Leh) - Economic Conditions during Dogra Regime.
- Singh, Harjit (New Delhi) - Population and Economy in High Altitude Regions of Ladakh, Spiti and Lahaul - a Comparative Study of Three Villages.
- Spalzes Angmo (Leh) - Women's Development in Leh District.
- Zeisler, Bettina (Berlin) - Borrowed language: Mimicry or Integration of Foreign Concepts.

UPCOMING EVENTS

- June 17-19, 1998. International Convention of Asia Scholars. Noordwijkerhout, Netherlands. Information: <http://ias.leidenuniv.nl/conferences/icas>
- July 25-31, 1998. 8th Seminar of the International Association for Tibetan Studies, Bloomington, IN, U.S.A. Information: Dr. Elliot Sperling, Research Institute for Inner Asian Studies, Goodbody Hall, Bloomington, IN, U.S.A.
- September 25-26, 1998. First Annual Workshop of the Himalayan Studies Network. CNRS, Meudon, Paris, France. Information: himal.res@cnr-belleveue.fr
- October 16-18, 1998. 27th Annual Conference on South Asia, Madison WI, U.S.A. Information: <http://www.wisc.edu/southasia/> e-mail: sasianctr@mac.wisc.edu

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Two years ago I made a proposal at the Bonn Colloquium that an Institute of Ladakh Studies should be established in Ladakh [see *LS8*, ed.]; now at last I'm in a position to report some progress on the matter.

I put the proposal to meetings in Leh and Kargil in September 1995, and it was favourably received. It was decided that the name of the institute should be The Institute of Ladakh Studies, and that the library of the Institute should be called the Moorcroft Library. It was decided that the governing body of the proposed institute should give equal representation to Leh and Kargil, and that there should be a branch of the Moorcroft Library at Kargil, and this was readily agreed.

In September this year the Institute was registered under the Jammu and Kashmir Societies Registration Act. The Governing Board consists of: Chairperson Mr Sonam Stobdan Lachumir; Vice-Chairperson Dr Mohammad Deen Darokhan; General Secretary Dr Janet Rizvi; members from Leh Ms Tadzjin Joldan, Mr Sonam Wangchuk (SECMOL), and from Kargil Mr Muhammad Hussain, Kacho Asfandyar Khan, Mr Gulzar Munshi, and Mr Tsering Norbu. We have been fortunate to be able to rent a room in the heart of Leh, at the Joldan House, for our office; and are trying to attract membership within Ladakh.

We have established four categories of individual membership:

- (i) Donor members Rs25,000; US \$1,000; UK £500; or above.
- (ii) Life members Rs10,000; US \$500; UK £250.
- (iii) Ordinary members Rs500, plus Rs200 annual subscription; US \$15 plus \$10; UK £10 plus £5.

(Provided that ordinary members shall have the option to take out membership for a five-year period, on an initial payment of Rs 1200 (US \$60; UK £30) and subsequent payments of Rs 1000 (US \$50; UK £25) at intervals of five years.)

- (iv) Associate members Rs 50 annual subscription.

Category (iv), intended primarily for students within Ladakh, will not have voting rights in the Institute. We also hope in due course to attract corporate and institutional members.

If we can attract membership worth Rs 200,000 in Ladakh itself, this will not only give us sufficient funds for a year and enable us to start purchasing books and other material

for the Moorcroft Library, but will also serve as a basis of credibility from which to appeal for funds outside Ladakh.

We very much hope that sooner or later all the members of the IALS will join the Institute, and that the Indian IALS members will sign up immediately. It is not quite clear whether subscriptions from overseas members will attract the provisions of the Foreign Contributions Regulation Act, or even if not, what would be the best way of receiving foreign remittances. In the meantime, overseas members may perhaps like to wait till their next visit to Ladakh for their field-work, and sign up then. Anyone who would like to join in categories (i) or (ii) may contact me to discuss how best the remittance may be made.

We are exceedingly grateful to Mr Thubstan Chhewang, Chief Executive Councillor of the Ladakh Autonomous Hill Development Council, who has been very supportive, and who has urged us to apply for allotment of land on which to build our own premises. Of course that can only be at least a couple of years ahead, when we have raised the funds, and proved to ourselves and the world that we can remain in business, and are fulfilling a useful function in Ladakh. But since the Council will charge us only a nominal rent, it seems sensible to take up the option of having our own plot of land while we can get it.

One function we're very anxious for the Institute to fulfil is that of a kind of common-room for visiting scholars. Indeed, with the co-operation of visiting IALS members, we need not wait to gather funds before initiating a programme of lectures — seminars — presentations — film shows — you name it, during the tourist (research) season of 1998. I do appeal to all of you to make your way to our office whenever you are in Leh, (or contact our representative Mr Gulzar Munshi in Kargil), and discuss with the Chairperson, or whoever you find there, the possibility of sharing some of your knowledge and expertise in Ladakh studies with the interested public of Ladakh. This, it seems to me, would be a means of instantly proving that we mean business, and give us a lot of credibility locally.

The other action we need to take for this purpose is to open the Moorcroft Library in both towns. Our landlady, Mrs Kunga Joldan, will be able to let us have a second, bigger room from next summer, and if possible the Governing Board hope to open the library then — and at the same time in Kargil. In view of our limited funds, I appeal to all members of the IALS to donate books, articles, tapes, videos, photographs, to stock the two libraries. If each member of the IALS could at the very least undertake to let us have two copies of his or her own publications, that would give us a terrific start. Material for the libraries may be sent — by registered post, please — direct to our Leh office, or brought in their luggage by members visiting Ladakh.

Janet Rizvi
General Secretary

NEWS FROM LADAKH

The past year has been a turbulent one for many Ladakhis, most of all for the people of Kargil who were twice forced from their homes by artillery shells fired by Pakistani troops. This news digest, mostly covering 1997, does not purport to be exhaustive, but offers a selection of the news reported in Indian newspapers and magazines that may be of interest to our members. Readers are encouraged to send news items to the editor for inclusion in future issues.

KARGIL SHELLED REPEATEDLY

In late March, early April, in August and September, Kargil district came under attack from Pakistani troops. The first incidents, from March 27-31, targeted Indian Army outposts near the Line of Actual Control (LAC) (*HT 19/4/97*). In the second series of incidents, beginning on April 9, for the first time villages near Kargil and the outskirts of the town itself were hit by mortar shells. Two people were killed and several others injured, and damage was caused to several villages and the helipad at Kargil (*IE, 11/4/97*). Firing continued intermittently between April 9 and 13, during which period Indian Armed Forces are reported to have given a "befitting reply" (*HT 6/5/97*). Later reports suggested that Pakistani troops resorted to this unprecedented assault in an "attempt by the Pakistan Army to escalate tension in the area and voice its opposition to the Indo-Pak reconciliation talks in progress in New Delhi." (*HT 19/4/97*) A report from Kargil in *India Today* (15 May 1997) also emphasized this connection. Then, beginning on August 22, another heavy exchange of fire between Pakistani and Indian troops took place. Pakistan's Ministry of Defense initially denied that any exchange of fire had taken place in Kargil sector at all. (*The Nation, 26/8/97*) Both sides claimed to have inflicted heavy losses on the other.

Just when things seemed to have quieted down somewhat, the Pakistan army opened fire on Kargil town itself. According to newsreports, firing started around 1.30 p.m. on September 30. The bus stand, the district hospital, the Tibetan market and the Suru Valley Public High School were hit particularly badly, while several shells landed near a mosque, damaging it. Seventeen civilians were killed in the attack and many more injured (*IE 2/10/97*). In all, according to Army reports, Kargil was hit by 110 artillery shells (*The Hindu, 3/10/97*). Chief Minister Farooq Abdullah visited Kargil on October 1 and announced relief and compensation measures. The Indian Army responded to the attack and reported on October 2 that fifty Pakistani troops were killed and 31 bunkers destroyed in the area (*The Hindu, 3/10/97*)

Throughout this series of events, analysts suggested that the escalation of firing along the LAC was intended to prevent improvement of ties between India and Pakistan, as also noted by Dr Farooq Abdullah (*The Hindu, 2/10/97*). The newly established hotline between the Prime Ministers of India and Pakistan proved its usefulness on this occasion, as PM I.K. Gujral and his Pakistani counterpart Nawaz Sharif spoke at length to deescalate the situation. Other possible explanations offered in

the press were attempts to smuggle in insurgents, and retaliation for the lack of enthusiasm in Kargil for the militancy in the Valley (*The Hindu*, 3/10/97).

COLONEL RINCHAN PASSED AWAY

PTI reports:

Ladakh's most decorated soldier, Colonel Chewang Rinchan, died in Leh on July 1. He was 67. Colonel Rinchan, elder brother of former Union Minister and present MP Mr. P. Namgyal, was the only surviving soldier to have won the Mahavir Chakra twice. Born in 1931 at village Sumoor of Nubra, he was the youngest ever commissioned officer in the Indian Army to win the Mahavir Chakra. He was just 17 when he led some untrained Nubra boys against Pakistani army regulars during the aggression in 1948.

He took part in every military operation in the Ladakh region starting from the Chinese aggression of 1962 and the two wars against Pakistan in 1965 and 1971. It was in the 1971 operations that he was awarded with the second Mahavir Chakra. He was a legend in the Ladakh Scouts and was also known as the "Stormy Colonel" and the "Lion of Ladakh".

THE MOUNTAIN TAMERS: Beacon sets record

On June 1, *The Hindustan Times* reported that the Zoji-la was already open for traffic on May 5, forty days ahead of the official schedule. "I hope they (Beacon) can repeat this performance every year," said Ghulam Mohammed, a resident of Drass in Kargil. He is 62-year-old and he cannot recall when traffic had moved on this road in May. Brig. B.S. Dhaliwal, Chief Engineer, Beacon, said that these surprising results were achieved because of the dedication of "our boys and that of Kashmiri labourers who, in complete disregard of their personal safety and comfort, worked round the clock".

(*HT*, 1/6/97)

Meanwhile, on the other side of Ladakh, concern was expressed by the Himachal Pradesh Chief Minister, Vibhadra Singh, over the inordinate delay in the construction of the 7.5 km long tunnel beneath the Rohtang Pass. Preliminary surveys had taken 15 years to complete and the minister would like to see construction start soon. "Besides being a vital link for the defense services, the tunnel would provide an all-weather, reliable and vital connection between Ladakh and tribal areas of the state which remain isolated from the rest of the world for more than six months in a year because of snow" the chief minister told the Times of India. (*ToI*, 17/4/97)

J&K ASSEMBLY ELECTIONS RESULTS 1996

Nubra: Tsetan Namgyal (NC)
Leh: Chering Dorjay (INC)
Kargil: Qamar Ali Akhoon (NC)
Zaskar: Mohd. Abbas (NC)

LADAKHI MINISTERS IN THE J&K GOVERNMENT

Dr Farooq Abdullah, who assumed power in October 1996, has included two Ministers of State from Ladakh in his government. Qamar Ali Akhoun from Kargil serves as Minister of State for Public Works, while Kushok Togdan Rinpoche serves as MOS with the Chief Minister for Ladakh Affairs and Planning. Mr. Tsetan Namgyal has been appointed as Deputy Minister for Tourism, Parks & Gardens, Youth Services & Sports.

J&K ASSEMBLY PASSES HILL COUNCIL BILL

On October 3, 1997, the Ladakh Autonomous Hill Development Council Bill was unanimously passed by the Jammu and Kashmir Assembly. However, the Chief Minister, Dr. Farooq Abdullah, indicated that it could be replaced after the Balraj Puri Committee on Regional Autonomy submitted its report. The Bill will replace the Ladakh Autonomous Hill Development Council Act which promulgated during the President's Rule. The Act was of a temporary nature, the Chief Minister said. (*The Hindu*, 4/10/97).

Later, the Chief Minister, Dr. Farooq Abdullah, went on record to say that "there was no having a government that will govern by force; I do not want to bulldoze the issue; the Jammu and Ladakh regions have their own sentiments. I have to win the hearts and minds of not only the people of Kashmir but also of the Jammu Hindus, the Jammu Muslims and the Ladakh Buddhists." (*The Hindu*, 14/10/97)

LOK SABHA ELECTIONS SCHEDULED FOR JUNE

The crisis in the governing coalition at the centre has necessitated that elections be held for the Lok Sabha in three phases in February/March. However, polling in Ladakh has been postponed until June 21 for climatic reasons (*The Hindu*, 10/2/98). During the most recent elections in 1996, former M.P. and Union Minister Mr. P. Namgyal (Congress) reclaimed the Ladakh seat, which had been vacant for several years due to disturbances in the State of Jammu and Kashmir. The Hindustan Times reports that the Ladakh constituency is expected to witness a tough fight between the National Conference and the Congress(I). "Although the seat, comprising the districts of Leh and Kargil, has been traditionally with the Congress(I), the NC this time is trying to win over the electorate. While Mr. P. Namgyal, has filed his nomination as the Congress(I) candidate, Mr. Syed Hussain is the National Conference candidate and Mrs. Spalzes Angmo, who lost the 1996 Lok Sabha and Assembly elections, is the BJP nominee. Mr. Abdul Hassan Bhat (RJD) Mr. Mohammed Yaqub Beigel (BSP) two substitute candidates for the NC and the Congress(I) nominees and an independent complete the list." (*Hindustan Times*, 5/2/98)

FOR THE RECORD

Janet Rizvi

In Ravina Aggarwal's paper, 'From Utopia to Heterotopia; Toward an Anthropology of Ladakh', in *Recent Research on Ladakh* 6, p. 24, I find the following reference:

"Seldom do texts on Ladakh make mention of the fact that almost half of its population practices Islam. ... In travel writings on Ladakh (Harvey 1983, Rizvi 1983), Islam emerges as a dark blemish on the otherwise pure and pristine society of Ladakh, with allusions to the hostile and sinister one-night stop-over in Kargil with its veiled women or in the form of avaricious scheming peddlers of Kashmiri origin."

I believe that this is a misrepresentation of the whole tenor of my book—whose very title, *Crossroads of High Asia*, was chosen to indicate a meeting and mingling of influences. Let me start by referring to p. 150 of the 1983 edition.

"Of the three religions represented in Ladakh, the Christians form a tiny minority ... Buddhists and Muslims are found in more or less equal numbers, with a preponderance of Buddhists in the north and east, and of Muslims to the south and west."

Other texts may fail to mention that Islam is the faith of almost half the population; not mine.

I make no claim that my work on Ladakh is beyond challenge. But this I do assert, that from the very start I have taken utmost pains to project Ladakh not as an exclusively Buddhist society, but as one whose chief attraction is its composite culture, the main constituent element of which, second only to Buddhism, is Islam. Does the caveat 'second only to Buddhism', add up to portraying Islam as a 'dark blemish'?

I concede that in the Appendix 'Information for Visitors' of the 1983 edition of my book there is a possibly unfortunate reference to the agony of stumbling through Kargil's unlit alleyways in the small hours to catch pre-dawn buses for Leh or Srinagar (p. 212). The context however is innocent enough—a recommendation to visitors to carry a good torch. To use this as a peg on which to hang my alleged antipathy to Islam, and specifically to Kargil, seems hardly justified.

In my preface I apologized for not doing justice to Kargil, an area of which, even at the time, I was only too aware my knowledge was inadequate. With the greater insight I have gained since then, I now regret having written off the entire class of Aghas in Kargil as propagating 'a puritanical, not to say fanatical form of their religion' (p. 155). Surely the Aghas constitute a more complex community, with many more attributes than simply 'puritanism' and 'fanaticism', as I have tried to indicate in the 1996 edition (pp. 211-12).

But Dr. Aggarwal's paper, read at the 1993 Colloquium, necessarily relies on the 1983 edition, and even this, I submit, taken as a whole, is not open to the charge of being anti-Islam. In the Introduction, I have written with enthusiastic approval of the mixed culture of Ladakh:

“Central Ladakh was the bastion of Buddhism against which the tide of Islam beat in vain; western Ladakh, while not completely turning its back on the earlier ways of life and thought, accepted the new religion and much of the culture that went with it. Nor did central Ladakh itself remain untouched by outside forces, of which Islam was only the most insistent. Its position as a major entrepot at the centre of a network of important trade routes gave Leh in the old days something of a cosmopolitan air, and this is reflected even now in the mixed racial composition of its population; while the speech of the Leh people, basically a Tibetan dialect as everywhere in Ladakh, is enriched by an admixture of foreign words, mainly Persian and Urdu (p.4).”

I have gone on to speak of the influence of Islamic poetic forms like the *ghazal* on Ladakh's folk-literature; and the excitement of polo, originally a Muslim pastime which has been grafted on to the way of life of the Leh region. And I have discussed other elements—the Christianity of the Moravian missionaries, and the influence of cis-Himalayan India representing the ‘modern’ world, which have left their imprint on Ladakh's unique composite culture (p.5).

The theme of the composite culture is elaborated further on in the book: “... from its geographical situation at one extremity of the Tibetan plateau, Ladakh was exposed to cultural influences other than the Buddhist, particularly those derived from Islam; and developed some of the characteristics of a composite culture. Insofar as cultural forms evolve in accordance with environmental conditions, no doubt there is much in Ladakh to remind us of old Tibet. ... But in those fields where a people's creativity has relatively free rein, not directly subject to environmental limitations, the Ladakhis possess a vigorous cultural identity all their own, and owing little to Tibet (p. 139).”

—or, by implication, to Buddhism.

Elsewhere I have spoken with approval of the open-mindedness of the Buddhists in countenancing the marriages that led to the creation of Leh's Arghon community; and with admiration of the Arghons themselves (pp. 117, 156-8), as well as of the Chushot Shias (p. 156). I have made an admittedly inadequate (because second-hand) attempt to describe the Chigtan variant of Ladakhi society and culture, with its unique blend of Islamic and Buddhist elements (pp. 146-7).

I request Dr. Aggarwal to examine the 1983 edition of my book once again in the light of the above remarks, and see if she can produce a single reference to substantiate her allegation that in it ‘Islam emerges as a dark blemish on the otherwise pure and pristine society of Ladakh’, or that (with the partial exceptions conceded above) it contains any allusions whatsoever to ‘the hostile and sinister one-night stop-over in Kargil with its veiled women’ or to ‘avaricious scheming peddlers of Kashmiri origin’. In case she fails to do so, as I believe she will, perhaps she will be so good as to make her findings public.

Response to the critique

I must confess that I was rather taken aback by Dr. Rizvi's objection to my work especially since there was merely one brief citation of her book in the entire paper. The article was intended as a discussion of general trends in anthropological scholarship on Ladakh and not as a personal review of any one text or author. The particular sentence that she bases her rejoinder on includes images from both her book and Andrew Harvey's *Journey in Ladakh*. The "scheming peddlers of Kashmiri origin" phrase is in reference to his writing, the one night stopover in Kargil is drawn from hers.

As far as the overall tenor of Dr. Rizvi's work is concerned, in other places I have cited with praise the hybridity inherent in the title *Ladakh: Crossroads of High Asia* and also referred to her contributions to research on Ladakhi trade. Yet I do stand by my reading of her 1983 manuscript which is substantially replete with images that enhance Orientalist stereotypes of Islam in Ladakh. I should also add that my decision to submit my critique for the Proceedings of the Sixth IALS conference was to stimulate a meaningful internal dialogue about textual discourses which I believed was necessary at that time.

I have not read the 1996 edition of Dr. Rizvi's book but if she sees herself as involved in a cause that is aimed at responsible representations of different communities in Ladakh, I welcome this trend and look forward to future work from her.

Ravina Aggarwal

Editor's note:

LADAKH STUDIES wants to be a forum for scholarly exchanges and debate of this kind. The issue of representations of Ladakh, and more generally of 'Orientalism' in our scholarship and of stereotyping different communities is an important one that has been central in particular to anthropology in the past two decades. Some may agree with Dr. Aggarwal that such debates are overdue in Ladakh research, while others may see such concerns merely as expressions of 'political correctness'. *Ladakh Studies* would welcome contributions from members to this debate about the imagining and representation of Ladakh.

CONFERENCE REPORT

26TH CONFERENCE ON SOUTH ASIA

Madison, WI

12-15 October 1997

One of the most enjoyable events in the academic calendar for South Asianists in the United States is the annual conference hosted by the University of Wisconsin-Madison. This year, more than 200 papers were read in fifty sessions spread over three days, while the parallel documentary film festival organized by Chingara offered twenty recent films. An important asset of the conference is its interdisciplinary nature, bringing together scholars with a wide range of interests and from different disciplinary backgrounds.

For people with an interest in Ladakh, the presence of a sizable contingent of Himalayan researchers is perhaps the main attraction of the Madison event. For one, the Nepal Studies Association holds its annual membership meeting at this occasion and serves as an umbrella for much of the Himalayan activity at the conference. This year panels dedicated to Himalayan topics included "Economic Narratives in the Himalayas", "Landscape and its Sacred Architecture in Newar Buddhism", and "Recent Research on Urban Nepal". A special NSA-sponsored panel brought together exponents of the older generation of Himalayan researchers such as Gerald Berreman, James Fisher and Jack Ives under the heading "Before the Memories Fade..."

When I first attended this conference in 1996, it was clear that there was considerable interest from scholars in Ladakh. On that occasion David Pinault and I met on a panel. This time, there were three of us IALS members presenting papers. A panel on "Cosmology and Complexity of Pilgrimage" included Mick Khoo's paper on "Principles of Spatial Organization in the Newly Emerging Pilgrimage at Phokar Dzong", while Kim Gutschow's paper "Ritual and Social Complexity at the Sani Pilgrimage of Zangskar, NW India" was read *in absentia*. My own contribution, "Lessons from Ladakh? Local Discourses about Development" was part of a panel on "Discourses and Development".

In talks with members of the NSA their interest in improved contact with scholars working in Ladakh was stated quite explicitly and in order to foster this link I was elected to the board of the NSA. In addition, the editor of *Himalayan Research Bulletin*, Barbara Brower, renewed her invitation to Ladakh scholars to submit articles for publication in that journal (see the separate announcement elsewhere in this newsletter).

Martijn van Beek

TWELVE WEEKS IN ARGENTINA

Tibetans who have resettled in America, Britain, France, Holland, Switzerland, India, Nepal, Australia, Bhutan and Canada were all rushing towards a wire fence with their cameras. Inside the enclosure were a dozen yaks. These yaks were to play a major role in Jean-Jacques Annaud's film "Seven Years in Tibet". It was moving for all us Tibetans to see these yaks, even if they were from a zoo in America. Unfortunately there were no Tibetans who had come recently from Tibet peering through the fence, for this was not Tibet, but the small mountainous town of Uspallata, in the Mendoza province of Argentina, at the foothill of Andes.

It was October 1996. For many of us it was strange to experience yet another summer during what should be the winter months. The leaves on the poplars, willows and silver birches were turning green. Local farmers were beginning to plough their fields. The whole valley of Uspallata was becoming greener every day.

When Jean-Jacques Annaud's original plan to shoot the film in Ladakh failed, it did not take long for his scouts to find his version of Tibet, thousands of miles away from Tibet and in the Southern Hemisphere. Having found his 'Tibet' he imported the yaks from America and invited over one hundred fifty Tibetans (including me!) from throughout the world. The houses, chortens, prayer wheels and gonpas of Tibet were built out of polystyrene. It was both common, and comical, for us to see a huge chorten, 20 feet high, being lifted and moved a few inches, by two men! With every passing day the area was being transformed until it became Jean-Jacques' Tibet.

The town of Uspallata suddenly became the Leh—if not the Lhasa—of the Southern Hemisphere, especially on Sundays and holidays. Maroon robed Lamas, Tibetan women with their costumes of brightly coloured aprons and men with their chupas would be a common sight in the small market place. Monks blowing trumpets from the recreated Jokhang, Tibetans riding horses in the wide open spaces as part of horse riding training and the sound of Tibetan songs echoing round the valley made us happy and relaxed in this place, which began to feel like a mini Tibet. The older monks, who remember Lhasa well, were amazed to walk through Jean- Jacques' Barkhor Square.

On the other hand, tension was created long before the shooting started, as one could also see the large group of Chinese extras, who have resettled in Argentina, training to use automatic machine guns and a handful of Tibetans learning to operate traditional Tibetan rifles. The scene in which the Seventeen Point Agreement is signed (though in fact signed at a different time and in a different place than depicted in the film) was also a very moving day for us all: many of us were crying.

Tibetan monks taught the native Argentines and Bolivians all aspects of Tibetan Buddhism so that they could be convincing as 'Tibetan' extras in the many crowd scenes. They were taught how to prostrate, to recite mantras, to spin a prayer wheel, how to circumambulate the stupas and so on. Every day, our new native 'amigos' would recite their latest Tibetan phrase, learnt from the monks during the lunch break. After the day's shooting or training work, everybody would rush to read the Cast List for the

next day, as it was pinned to the notice board in our hotel by one of the Assistant Directors.

It was a fantastic experience to be selected to go to Argentina for 12 weeks to be involved in this film. Despite all that hard work, I am only on the screen for a few seconds! The Tibetans were more interested in having their picture taken with Danny than Brad (Pitt), at least in the beginning. It was a wonderful opportunity to meet up with Tibetans whom I had not seen since our school days, some twenty years ago, and to find out that one of them is now a photographer in New York. I am looking forward to comparing experiences with the Tibetan and Ladakhi extras and stars who were in Morocco for the filming of Martin Scorsese's 'Kundun'.

Dalha Tsering

HIMALAYAN RESEARCH BULLETIN

CALL FOR PAPERS

Himalayan Research Bulletin publishes original articles, current news, short notes, book reviews, reports of meetings, dissertation abstracts, professional announcements, and other information of scholarly and research interest in all fields relevant to the Himalayan areas of Asia.

The editor, Barbara Brower, invites submissions from scholars working on Ladakh, and members are encouraged to consider submitting articles to HRB that are too long for inclusion in *Ladakh Studies*.

Please contact the editor of HRB for details regarding preparation of manuscripts, etc.

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Himalayan Research Bulletin is published twice a year by the Nepal Studies Association. It replaces the *Nepal Studies Association Newsletter* which began publication in 1972. The *Himalayan Research Bulletin* is sent to all current members of the Nepal Studies Association. Non members may also subscribe to the journal.

Annual Subscription fees (for 1997)

Individuals (including students)	USD 20.00
Institutions and libraries	USD 50.00

Subscribers and members outside the U.S.A. should add postage USD 5 for surface mail or USD 15 for airmail.

Syed Ali Shah

The IALS meeting in Århus in June 1997 was marked by sad news from Leh: Syed Ali Shah, Ladakh's foremost photographer, had passed away in the spring.

Like all *Syeds* of Ladakh, Ali Shah's family traces its ancestry to the prophet Muhammad himself, and had been one of the few from among the Shia community to play a significant role in Central Asian trade. Ali Shah had never been keen on becoming a trader himself, but instead dedicated himself to recording old Ladakh with his camera. As a young man he had visited trade centers Kashgar and Urumqi, which left a deep impression on him. After the demise of the Central Asian trade Ali Shah opened a chemist's shop to make a living, but continued to use his free time to travel around Ladakh and capture the beauty of the land and its people on celluloid, building up a unique photographic record. After Ladakh was opened to tourism, Syed Ali Shah's shop—appropriately located at the 'northern gate' through which the caravans would arrive from Central Asia—increasingly focused on the sale of prints of his most beautiful photographs.

Tourists and researchers, many of us were first attracted by his pictures, but Ali Shah would soon invite you to a chat and butter tea. He could speak for hours, telling the stories behind the pictures on display. Conversation would quickly turn to his nostalgia for old Ladakh and his deep scepticism about the new. His knowledge of the history and traditional culture of Ladakh was as profound as his views on modern Ladakh were pessimistic. Though his opinions were uncompromising he would often conclude discussions with a joke, and perhaps even sing some of his beloved ghazal songs.

Selling pictures was not just business for him, but a way to communicate memories of the times he missed so much, and his love for his pictures was expressed in the care with which he would pack them to ensure that they would withstand travel and arrive in good shape. He often expressed his desire to raise money to set up a museum of old Ladakh and present his pictures and some art objects in a suitable environment, with the traditional music that he had begun to record playing in the background. The sale of his photographs was to finance the project, although he was always facing a shortage of photographic paper. Last time I met him we parted with his usual remark: "Sir, next time you come to Ladakh, don't forget to bring me some good German photographic paper!" Sadly, I won't be able to fulfill his wish.

Thierry Dodin



Photo credits

The photograph of the group of participants was taken by Karin André Spalzes Angmo, Kanceez Fatima and Nicky Grist were caught in conversation by Gudrun Meier.

Henry Osmaston was photographed by Michael Khoo.

Syed Ali Shah was photographed by Kristoffer Birs Bertelsen.

DISSERTATION ABSTRACT

Monisha Ahmed, "We Are Warp and Weft" - Nomadic Pastoralism and the Tradition of Weaving in Rupshu (Eastern Ladakh). Unpublished D.Phil Thesis, Faculty of Anthropology and Geography, Linacre College, Oxford University, pp 394, maps, figures, tables, and 70 plates. Michaelmas term 1996.

This thesis, based on twelve months of fieldwork and archival research undertaken in Ladakh, explores the place of wool and weaving in the life of Rupshu. It attempts to trace the nexus between livestock, fibres, textiles, social and symbolic structures in Rupshu in order to understand the multitude of contexts within which wool-oriented activities exist. The craft of weaving was bestowed upon Rupshu by the gods, and thus all acts related to it have a close connection to the sublime.

Rupshu lies in the easternmost part of Ladakh in North India, in a Restricted Areas Zone, and is accessible only to Indian citizens. Hence, extensive fieldwork has not been carried out in this area. Further, though there is a little documentation on the craft of weaving in Ladakh, none exists on the nomadic tradition of weaving.

The first two chapters introduce the region of Rupshu and explore the historical context. They include a discussion of the origin and development of weaving and textiles in the area, and of the old trade routes in fibres.

The next two chapters examine the connections between livestock, the source of fibres in Rupshu, and the Ladakhi pantheon. The relationship between the two is reflected in the manner in which livestock are revered and treated in Rupshu. Further, this affinity is widely expressed in Rupshu, and one such occasion is the harvesting of fibres.

The next four chapters look specifically at the craft of weaving, and local representations of the tradition. Using examples of particular pieces woven in Rupshu, I examine gender, spatial, and hierarchical relations that they express and perpetuate.

Not all the fibres harvested in Rupshu are used there, and the final chapter examines their distribution through trade. While woven articles are not traded, specific containers are woven for the transport of fibres and their characteristics are looked at here.

The concluding remarks include a discussion of the future of wool and weaving activities in Rupshu, and address the dangers posed by re-settlement schemes, and a shortage of pasture and over-grazing. These trends would eventually lead to a decrease in the number of livestock, and cause the people of Rupshu to abandon their tradition of nomadic pastoralism.

Students of Ladakh who complete theses or dissertations are encouraged to send an abstract (preferably in digital form, by e-mail) to the Hon. Editor. Kindly keep the abstract, which should be in English, to about one page, or 450 words. Summaries of other types of research reports will also be considered.

BOOK REVIEWS

The Kingdoms of Gu.ge Pu.hrang, according to mNga'.ris rgyal.rabs by Gu.ge mkhan.chen. Ngag.dbang grags.pa, by Roberto Vitali. pp. xi, 642. Tho.ling gtsug.lag.khang etc. Dharamsala, India, 1996. Distributed by Serindia Publications, London, UKP 20.00.

Vitali's book is a major addition to West Tibetan historical studies, in terms of both quality and quantity. He tells us that it had long been his dream to write a book on the history of this part of the Tibetan world and when he had the good fortune to be given a copy of Ngag.dbang grags.pa's work he at last felt himself in a position to do it. By a happy chance, as he writes, his book is published in the year of the one thousandth anniversary of the foundation of Tho.ling.

The first eighty-five pages give a transcription of the text, printed in Tibetan. The next sixty pages, entitled Part One, cover a number of important preliminary matters. The text Vitali used is unfortunately incomplete and he specifies what is missing; IALS members will be disappointed to learn that most of the section of Ngag.dbang grags.pa's text which covers the reigns of sKyid.lde Nyi.ma.mgon and his three sons is lost. Perhaps it will turn up one day; but meanwhile a wealth of information remains. There follow some biographical notes on the author, an outline of the Yarlung section of his work, and then a straight translation into English of that section of the text which deals with the history of mNga'.ris. Then there some general remarks and Part One closes with a synopsis of the main features of the history of Gu.ge and Pu.hrang.

Part two contains the heart of the book: 386 pages of detailed discussion and analysis of the historical information recorded by Ngag.dbang grags.pa. It also contains many references to, and extracts from, a wide variety of other Tibetan historical texts (cross-referring to Dan Martin's book can be helpful here, see below) and the result is that Vitali, in effect, suggests a new history of western Tibet up to the end of the 15th century A.D. Ladakh was, of course, closely involved in this history and during a quick first reading I noted at least sixty references to developments in the history of Ladakh, many of which would seem to overturn long-accepted interpretations of the *La.dwags rgyal.rabs*. There follow forty pages of addenda on aspects of the history of mNga'.ris not covered by Ngag.dbang grags.pa; and, in a postscript of the utmost importance for the historian of Ladakh, a document recovered from Sikkim (when this book was practically finished) containing a royal lineage of Mar.yul which is very different from that in the *rGyal.rabs*, but similar to the one contained in *gDung.rabs zam.'phreng* used by S.S. Gergan. The final sixty-one pages give a bibliography and a very full index.

The book is attractively designed and well put together—strikingly so, given the often poor quality of books produced in India. However, the elegant paper covers of the Asian edition (my copy) may not stand up to the strains of repeated use if this heavy book (it is over three and a half centimeters thick) is read often, as it must surely be.

There seem to be few errors; there is a page of errata listing six items. In addition I suggest that on page 492, line 10, “western border” should read “western border” (this is in a very interesting passage which apparently reveals that in 1399 AD Gu.ge became overlord of a kingdom of Mar.yul whose territory may have had much the same boundaries as present-day Upper Ladakh.

A criticism could be made of the author’s deployment of footnotes—there are 993 of them—which are often very long, run over from one page to the next, and frequently are longer than the passage in Vitali’s discussion to which they refer. Many of the footnotes contain material which is so important that it would have been better, from the point of view of the reader’s convenience, to have incorporated it into the main body of the page. This is, perhaps, merely a personal preference of mine; but I have one criticism which is serious: there is no map. In order to understand many of the points Vitali is making about the history of Gu.ge Pu.hrang, it is necessary to understand where places and districts referred to by Vitali and Ngag.dbang grags.pa are located. Published maps of Western Tibet and Greater Ladakh may not show all these places, such maps are mostly in collections which are not easily accessible to most of those who should read this book, and not infrequently Vitali is making the first identification of historic places mentioned in the original text. It is to be hoped that from his obviously vast and intimate knowledge of the geography of Gu.ge and its neighbours, Vitali will (soon?) supply us with a map.

These criticisms notwithstanding, *The Kingdoms of Gu.ge Pu.hrang* is a work of the first importance which should be in the library of everybody who has an interest in any aspect of the first five hundred years of the history of Ladakh.

Neil Howard

***Tibetan Histories: A Bibliography of Tibetan-Language Historical Works*, by Dan Martin in collaboration with Yael Bentor. Foreword by Michael Arls. pp 296. Serindia Publications, London 1997. UKP 27.50.**

As the author states, his bibliography is aimed at historians using Tibetan-language sources but it is presented so as to be convenient and helpful to non-specialist readers too. In the introduction Martin explains the types of historical text he has included and the types excluded (with references for some of the excluded types). Speaking in general terms, he has included all those types of Tibetan historical writing which could be said to contribute to the study of history as that discipline is understood in the world at large. The writings come from all sects of Tibetan religion, including Bon.

The bibliography contain 702 entries on 217 pages, arranged in chronological order of date of composition. Each entry is numbered. The author’s name is given first, then the title of his work, followed by variant titles in subsequent publications or editions (if any). After this comes a brief statement of the work’s subject matter and, if relevant,

discussion of its authorship, dating, etc. Then there is a listing of scholarly publications which have translated all or substantial parts of the work, or used it as their primary source. Finally, Martin lists references to the subject of the entry in other Tibetological works, including catalogues, articles and books.

The bibliography includes historical works from the whole of the Tibetan political and cultural world. My hasty assessment suggests that at least 37 of them contain material relevant to the history of Greater Ladakh, including publications by Ladakhi historians: S.S. Gergan, Tashi Rabgyas, Thupstan Paldan and Nawang Tsering Shakspo.

The publisher has made a pleasing and strongly put-together book which should withstand the years of use that each copy deserves to receive. The author has a relaxed, informal style of writing with occasional touches of scholarly humour which seem to reveal a man who is comfortable in his library, and the result is that a potentially forbidding load of dull information has become a pleasure to read. This book should stand on all our shelves next to Vitali's *The Kingdoms of Gu.ge Pu.brang* (and John Bray's *A Bibliography of Ladakh*).

I have been heard, from time to time, to lament in public the lack of new sources for the study of the history of Ladakh, for the earlier period in particular. The splendid work of these two scholars means that from today that lack is no longer so great as it was—although the very richness of the material revealed in these two books suggests that there may still be more to be found in Ladakh. Already it is clear to me that those of us who have, from time to time, laboured at the forge of Ladakhi history writings must now consign parts of our work to the scrap bin and take up our hammers again. Which, of course, is what the study of history is all about.

Neil Howard

Tibet and the British Raj. The Frontier Cadre 1904-1947, by Alex McKay. Pp. 293, illus. Curzon Press, London 1997. ISBN 0-7007-0627-5.

McKay's 'Frontier Cadre' are the British Political Officers who served in Tibet between the withdrawal of Lt. Col. Francis Younghusband's military expedition to Lhasa in 1904 and Indian independence 43 years later. Leading members of the cadre include Sir Charles Bell, and Hugh Richardson who was the final British and first Indian government representative in Lhasa. Both men wrote scholarly works on Tibet, and Richardson is still actively working on Tibetan history from his retirement in St Andrews (Scotland).

The book is based on McKay's doctoral thesis, but extensively - and lucidly - rewritten. McKay discusses the political officers' training and backgrounds, and the personal

characteristics that attracted them to Tibet. Many of them were well accepted within the country, to the extent that Sir Charles Bell was able to write that he had in some measure 'become Tibetanised'. The officers helped shape British perceptions of Tibet both through their official dispatches and through their published articles and books.

There is a link with Ladakh, which McKay does not explore, in that the British Joint Commissioners who served in Leh between 1867 and 1947 were fellow members of the Indian Political Department. As occupants of one of the main frontier 'listening posts', they likewise influenced British official views of Tibet. One of them, R.L. Kennion, played a part in the run-up to the Younghusband expedition when he personally delivered a letter from British Viceroy Lord Curzon to the Tibetan governors in Gartok for onward transmission to Lhasa. The letter was returned, and Curzon referred to the Tibetans' refusal to accept British correspondence as one of his justifications for seeking to open communications with Lhasa by force. Although, McKay does not refer specifically to the British Joint Commissioners in Ladakh, his study of their colleagues in Tibet gives an insight into the shared ethos of Political Department officers working on the frontier.

John Bray

Karakorum Himalaya. Sourcebook for a Protected Area, by Nigel J.R. Allan. Pp. vi, 83. IUCN - The World Conservation Union, Karachi 1995. ISBN 969-8141-13-18.

This book is a bibliography covering the whole Karakorum region, Pakistan as well as India. The IUCN is an international environmental organisation, and the compiler hopes that his work will assist conservation initiatives in the area. It consists of five sections: history; description and inventory; photographic and cartographic documentation; public awareness; and related bibliographic materials. The references to Ladakh are intermingled with other regions, and most will already be familiar to IALS members. The book's particular value to students of Ladakh will be as a guide to the literature on neighbouring regions to the west.

John Bray

Islam in Tibet & the Illustrated Narrative "Tibetan Caravans", by Gray Henry (ed.). Pp. 328, plates, maps. Fons Vitae, Louisville KY 1997. ISBN 1-887752-03-X. Paperback. USD 24,95.

Here, at last, is the English translation of Abdul Wahid Radhu's *Caravane Tibétaine!* Originally published in 1981 by Fayard in a French edition compiled by Roger du Pasquier on the basis of the original unedited memoirs of a member of one of Ladakh's foremost Muslim families, the text had been inaccessible to most Ladakhis, few of

whom have mastered French. The appearance of an integral translation, including the original photographs, must be welcomed.

The book opens with a short foreword by HH the Dalai Lama in which he notes that Tibetan Muslims were an integral part of Tibetan society, and writes that “although Tibetan culture has been strongly influenced by Buddhism, Tibetan Buddhism and Tibetan culture are two different things.” Next is a brief but informative and lucidly written essay by the Tibetologist José Ignacio Cabezón, “Islam in the Tibetan Cultural Sphere”. Intended as a broad introduction to the topic, it contains little news. The endnotes of this essay are as long as the text itself (11 pages each) and it is here that the interested reader finds interesting detail and valuable references to the small but growing literature on Muslims in Tibet and Ladakh.

Located rather oddly in the middle of the endnotes of Cabezón’s essay, eight pages of photographs by Kevin Bubriskie offer a glimpse of the Muslim community in Lhasa today. Next, there is a three-page extract from a text by William Stoddart which is intended to offer a quick overview of “The Different Viewpoints of Buddhism and the Other World Religions Regarding Ultimate Reality”, in the course of which the reader is introduced to Hinayana and Mahayana, with a footnote explaining that there is also Vajrayana.

The second part of the book, entitled *Tibetan Caravans*, begins on page 39 and comprises, as indicated earlier, an integral translation of Abdul Wahid Radhu’s *Caravane Tibétaine*, including the preface by the Anglo-Greek writer Marco Pallis, who met Wahid Radhu in Kalimpong in the 1940s-50s and who had visited his ancestral home in Ladakh in 1936.

Abdul Wahid Radhu accompanied his uncle who had been entrusted with the leadership of the penultimate Lopchak mission which left Leh in 1942. While this Tibetan Caravan gives the account its title, only a minor part of the book in fact deals with this trip, or even trade in general. The early chapters consist of quotations from a diary kept by the author during the Lopchak, but quickly these entries disappear to make way for more reflective passages written in the late 1970s. Much of the book deals with the author’s later engagement with Tibetan nobles in Lhasa and Kalimpong, and his work for the Government, both in Lhasa and in exile up to the 1970s. In addition to his physical travels and other activities, the author extensively discusses his spiritual development, offering an interesting insight into the movement from his initial fascination with (Western?) modernity to an increasing preoccupation with ‘traditional’ Islamic spirituality, the value of which is revealed to him by Westerners such as Pallis and the author René Guénon—the irony does not escape the author.

Although the text is written by a Ladakhi Muslim who played—at least for some time in the 1950s and early 1960s—a role in shaping political and economic development in Ladakh, there is little mention of Ladakh in the text as a whole. For the student of

modern Ladakhi history, such as myself, there are small bits and pieces scattered throughout the text that help to shed light on certain events. Only briefly, through his depiction of his own youth and education and the family business, Wahid Radhu offers an insight into life in Leh in the days before Indian Independence.

While the publication of this English translation must be warmly welcomed, I am disappointed by the poor quality of the translation and what I gather must be sloppy editing. First, the translator has produced a rather atrocious translation of the French, leading to awkward constructions such as “Howbeit as things proved, love for the ancestral traditions was too firmly rooted in Abdul Wahid’s soul to succumb, as so often happens, to those profane teachings which what passes for an adequate education in the West invariably comprises, whether covered by a thin veneer of Christian ideas or otherwise.” The book is replete with similar and worse specimens. Secondly, one wonders why the text was not edited by a specialist in Ladakhi or Tibetan studies. This would have helped to produce phonetic spellings of Ladakhi and Tibetan words and geographical names. For example, a spelling such as *junglu* may cause a French speaker to approximate the Ladakhi/Tibetan pronunciation, but *zhunglu* is certainly the more common anglicized form. Maps also have been left untranslated, so that Kashmir appears as Cachemire, Punjab as Pendjab, Lhasa as Lhassa, and Upshi as Opshy. Third, although I am no specialist in this field, the text by Dr. William Stoddart does little service in explaining even the rudiments of Tibetan Buddhism, and certainly does little justice to the conceptions of Ultimate Reality that are so central to the teachings of its different schools. And finally, one wonders why the book contains no mention of the *adaptateur* of the memoirs of Wahid Radhu, Roger du Pasquier, and—more importantly—why it has not been published under the name of the author of the bulk of the text: Abdul Wahid Radhu?

The book’s cover text makes the rather tall claim that “this is the most complete and definitive work on the subject of Islam in Tibet”. It is not, I would suggest. The value of the book, such as it is, lies in the essay by Cabezón and—above all—in Wahid Radhu’s text. One would have wished for a more carefully prepared translation and edition of this text, however, especially since it does constitute a rather unique testimony of the epoch of caravan trade in Central Asia and of modernizing Tibetan and Ladakhi society. In spite of these shortcomings the book deserves a place on the shelves of all students of Ladakhi society and culture, if only to remind them that, as His Holiness the Dalai Lama writes, “Tibetan Buddhism and Tibetan culture are two different things.”

Martijn van Beek

NEW BOOK

RECENT RESEARCH ON LADAKH 7
Proceedings of the 7th Colloquium of the International Association for
Ladakh Studies, Bonn/St. Augustin, 12-15 June 1995

by

Dodin, Thierry & Heinz R  ther (eds.)

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Ulmer Kulturanthropologische Schriften Band 9. Ulm: Universität Ulm.
496 pages. Price: DM 45 (paper). Available from: Dipl. Biol. Ulrike Ziegler, Abteilung Anthropologie, Universität Ulm, 89081 Ulm, Germany. ISBN 3 930983 06 0

NEW BOOK

THE YOGINS OF LADAKH A Pilgrimage among the Hermits of the Buddhist Himalayas

By
John Crook and James Low

During research on the village life of Zangskar in the Himalayas of Ladakh, John Crook became acquainted with several Tibetan Buddhist hermits living in cave houses in the mountains, one of whom, Khamtag Rinpoche, allowed him to photograph a rare, hand written, text providing instructions in an advanced system of meditation. He was asked to translate this text for use by Westerners. Crook later returned to Ladakh with Tibetologist James Low and made a detailed study of the social life, history, meditational philosophy and practices of the yogins who still live well hidden in the high Himalayas. The authors' adventurous journeys on foot in the mountains took them on a pilgrimage visiting many remarkable men all of whom had trained originally in Tibet.

The book provides an account of the lineage and philosophy of the Drukpa yogins of Tibet together with a description of their contemporary manner of life and discipline. The yogins were often shy about discussing their activities but, on learning of the authors' own meditational practices, they became generous in a welcoming friendship. Much of their teaching lay as much in their presence and attitude as in anything they said. James Low has prepared a brilliant translation of the difficult Meditation Notebook of Tipun Padma Chosgal on which the authors provide a commentary. He also includes an account of his own Chod practice in one hundred and eight cemeteries in Ladakh and a translation of a previously unknown biography of the great woman yogin, Machig Labdron.

The work as a whole is an attempt at understanding the meditational psychology of the yogins. They were however mostly resistant to theoretical discussion, forcing the authors to reflect deeply on their own motivation and experiences of practice. This reflection forms an important part of the book leading to careful consideration of the need for privacy in meditational practice, the purpose of retreats far from human kind and the significance of Buddhist thought in the modern world. The result is an unusually critical and fresh attempt at understanding the profound ideals and methods of Tibetan Buddhism.

Motilal Banarsidass Publishers. Delhi. ISBN: 81-208-1462-2
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Our member, Gabriele Reifenberg has taken the initiative to reveal the secrets of Ladakhi cuisine to the world. The book, published by Melong Publications, will be mostly for sale in Ladakh, but limited numbers of copies are available directly from Gabriele. The prices quoted are 'minimum donations' and all profits will go to benefit the Women's Alliance of Ladakh.

Members who are interested in acquiring a copy of the book should send a note with their name and address indicating the number of copies they desire to:

Gabriele Reifenberg
5 Owlstone Road
Cambridge CB3 9JH
U.K.

tel: (+44) 01223 354355

We hope to bring a review and taste report in the next issue of *Ladakh Studies*.

LADAKH BIBLIOGRAPHY SUPPLEMENT NO 6

John Bray

This supplement lists additions to updates in previous editions of *Ladakh Studies* and the following bibliography:

Bray, John, with Nawang Tsering Shakspo 1988. *A Bibliography of Ladakh*. Warminster: Aris & Phillips.

Entries marked with an asterisk have not been seen by the compiler. Please send references and suggested annotations to be included in future editions to John Bray (Central Lodge, 55 B Central Hill, Upper Norwood, LONDON SE19 1BS; e-mail: miyoko@jblon.win-uk.net). Photocopies of articles would be particularly welcome.

ABBREVIATIONS

PIATS 7 *Tibetan Studies. Proceedings of the 7th International Association for Tibetan Studies. Graz 1995.*

General Editor: Ernst Steinkellner. Editors of Vols. 1 and 2: Helmut Krasser, Michael Torsten Much, Ernst Steinkellner, Helmut Tauscher. Vienna: Verlag der Österreichischen Akademie der Wissenschaften, 1997.

RROL 4&5 *Recent Research on Ladakh 4 & 5*. Edited by Henry Osmaston and Philip Denwood. London: School of Oriental and African Studies; Delhi: Motilal Banarsidass, 1995.

RROL 6 *Recent Research on Ladakh 6*. Edited by Henry Osmaston and Nawang Tsering. Bristol: Bristol University Press; Delhi: Motilal Banarsidass, 1996.

RROL 7 *Recent Research on Ladakh 7*. Edited by Thierry Dodin and Heinz Räther. Ulmer Kulturanthropologische Schriften Band 8. Ulm: Abteilung Anthropologie, Universität Ulm, 1997.

TJ *Tibet Journal*. Dharamsala: Library of Tibetan Works and Archives.

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Aggarwal, Ravina. 1996. "From Utopia to Heterotopia: Towards an Anthropology of Ladakh." In *RROL 6*, pp.21-28. ■ Critiques contemporary anthropological perspectives of Ladakh, pointing to the need for a broader, and more fluid view of Ladakhi identities.

Aggarwal, Ravina. 1997. "Haunted Histories: Experimental Ethnography and Feminist Fiction in the Marketplace of Leh." In *RROL 7*, pp. 1-20. ■ Tells a ghost story set in Leh bazaar as a means of exploring wider ethnographic issues, particularly the role of women in Ladakhi society.

Ahmed, Monisha. 1996. "We are Warp and Weft": Nomadic Pastoralism and the Tradition of Weaving in Rupshu (Eastern Ladakh). Ph.D. thesis. Linacre College, Faculty of Anthropology and Geography, Michaelmas 1996. 394 pp., maps, figures, tables, plates. ■

- Backstrom, P. C. 1992. "Balti". *Socio-linguistic Survey of Northern Pakistan 2 (Languages of Northern Areas)*, pp. 3-25; 219-237. ■* Cited in Sprigg 1996.
- van Beek, Martijn. 1996. *Identity Fetishism and the Art of Representation: the Long Struggle for Regional Autonomy in Ladakh*. Ph.D. thesis. Cornell University, 410 pp. Available from UMI Microform (Ann Arbor), No. 9628420. ■ 'Identity fetishism' arises because the world is widely perceived as 'comprised of relatively discrete, homogeneous and unambiguous identity groups variously designated as nation, peoples, cultures or tribes'. Discusses the politics of identity and social change in Ladakh since the mid-19th century.
- van Beek, Martijn. 1997 (a). "Contested Classifications of People in Ladakh. An Analysis of the Census of Jammu and Kashmir 1873-1941". In *PLATS 7*, Vol. 1, pp. 35-49. ■ Traces the history of official classifications of people in Ladakh as represented in successive censuses. Based on part of the author's Ph.D. thesis.
- van Beek, Martijn. 1997 (b). "The Importance of Being Tribal. Or: the Impossibility of Being Ladakhis." In *RROL 7*, pp. 21-41. ■ Discusses the official classification of the people of Ladakh into 'tribal' categories.
- van Beek, Martijn & Bertelsen, Kristoffer Brix. 1997. "No Present without Past: the 1989 Agitation in Ladakh." In *RROL 7*, pp. 43-65. ■ Analyses the historical background of the 1989 agitation and questions the validity of 'concepts of community understood as stable, homogenous and unambiguously bounded' entities.
- Berglie, Per-Arne. 1996. "Spirit-Mediums and the Epic. Remarks on Gesar and the Epic among Spirit-Mediums in Tibet and Ladakh". *Shaman 4*, Nos.1-2, pp. 17-26. Szeged (Hungary). ■ A comparative study of the interaction between 'shamanism', Buddhism and folk-culture using the author's own research with Tibetan mediums and secondary sources on Ladakh.
- Bertelsen, Kristoffer Brix. 1997 (a). *Our Communalised Future. Sustainable Development, Social Identification and Politics of Representation in Ladakh*. Ph.D. thesis. Department of Ethnography and Social Anthropology, Aarhus University. ■ A critique of the concept of sustainable development with reference to Ladakh. Includes an analysis of the origins of the Young Men's Buddhist Association (YMBA) in the 1930s; its successor organisation, the Ladakh Buddhist Association (LBA); and the 1989 Ladakh agitation.
- Bertelsen, Kristoffer Brix. 1997 (b). "Protestant Buddhism and Social Identification in Ladakh", *Archives de Sciences Sociales des Religions 99*, pp. 129-151. Paris. ■ Explores the historical background of political and social activism among Ladakhi Buddhists. Based on the author's Ph.D. thesis.
- Bertelsen, Kristoffer Brix. 1997 (c). "Early Modern Buddhism in Ladakh: on the Construction of Buddhist Ladakhi Identity and its Consequences." In *RROL 7*, pp. 67-88. ■ Discusses the role of Kashmiri neo-Buddhists in the emergence of Buddhist 'nationalism' in Ladakh.
- Bhagat, R.C. See Fotedar and Bhagat 1984.
- Bhasin, M.K. 1992. *Cold Desert: Ladakh: Ecology and Development*. Programme on Man and the Biosphere UNESCO. Delhi: Kamla-Raj Enterprises. viii, 150 pp. ■ An ecological study.

- Bray, John. 1995. "Kashmir, Ladakh and Western Tibet. Episodes in Frontier Diplomacy During British Rule in India". In *RROL 4 & 5*, pp. 255-270. ■ Based on India Office records in London. Discusses three main incidents: a dispute over the supply of Ladakhi grain to Rudok (Tibet) in 1897-1899; the Tibetan 'kidnapping' of a Ladakhi near the Panggong lake in 1917; and the murder of a Tibetan in Rupshu in 1935.
- Bray, John. 1996. "The Roman Catholic Mission in Ladakh, 1888-1898". In *RROL 6*, pp. 29-42. ■ The London-based Mill Hill Mission briefly established a station in Leh, and this was staffed by British and Dutch missionaries. Based on Mill Hill archives.
- Bray, John. 1997. "Ladakhi and Bhutanese Enclaves in Tibet". In *RROL 7*, pp. 89-104. ■ The Ladakhi enclave was called Minsar (*Men ser*), and continued to pay taxes to Ladakh and then Kashmir until the mid-20th century. The Bhutanese enclaves were near Mount Kailash.
- Chhimet Namgyal (Chi-med-rnam-rgyal). 1996. "Ladwags kyi skad (Ladakhi Language)." In *RROL 6*, pp. 351-358. ■ Discusses the history and characteristics of the language.
- Clarke, John. 1995. "Survey of Metalworking in Ladakh." In *RROL 4 & 5*, pp. 9-17. ■ Discusses the work of *gser-gar* (goldsmiths) and *mgar-pa* (blacksmiths). 6 photographs.
- Clemens, Jürgen. 1997. "Resource Management in Astor (Gilgit Wazarat) since the Partition of Kashmir. Natural Setting, Utilization Rights and Modern Impacts on Alpine Pastures and Forests." In *RROL 7*, pp. 105-116. ■ Discusses political and ecological developments since 1947.
- Crook, John. 1995. "Ecology and Culture in the Adaptive Radiation of Tibetan Speaking Peoples in the Himalayas." In *RROL 4 & 5*, pp. 19-37. ■ Discusses the relationship between agricultural economics and culture as determinants of social organisations with particular reference to Zangskar, the Indus valley and the Purang region of Western Tibet.
- John Crook. 1996. "The Meditation Notebook of Tipun Padma Chogyal." In *RROL 6*, pp. 43-51. ■ Describes the life of a Drugpa Kagyupa master from Chemre, and summarises the contents of his notebook, which deals with aspects of the Mahamudra system of meditation.
- Crook, John. H. and Low, James. 1996. *The Yogins of Ladakh*. New Delhi: Motilal Benarsidass. 420 pp. 48 illus. ■ An account of the lineage and philosophy of Drukpa yogins in Zangskar together with a description of their contemporary manner of life. Includes a translation of the meditation notebook of Tipun Padma Chosgal.
- Crossette, Barbara. 1995. *So Close to Heaven. The Vanishing Buddhist Kingdoms of the Himalayas*. New York: Alfred A. Knopf. 297 pp. ■ A journalistic account of the contemporary state of Bhutan, Ladakh, Sikkim and the Buddhist regions of Nepal. Pp. 91-100 give the author's impressions of Ladakh, acquired during visits in 1989 and the early 1990s.
- Crowden, James. 1995. "Development and Change in Zangskar 1977-1989." In *RROL 4 & 5*, pp. 271-279. ■ Compares social and economic conditions in 1976-1977 with those in 1989 after the construction of the road to Padum.
- Crowden, James. 1996. "The Road to Padum: its Effect on Zangskar." In *RROL 6*, pp. 53-66. ■ Discusses the economic and psychological impact of the road.

- Darokhan, Mohammed Deen. 1996. "Handicraft Development in Ladakh. An Approach Paper." In *RROL* 6, pp. 67-82. ■ Discusses the potential for income generation from handicrafts.
- Denwood, Philip. 1995 (a). "William Moorcroft: an Assessment." In *RROL* 4 & 5, pp. 39-53. ■ Discusses Moorcroft's character and achievements; his relationship with Alexander Csoma de Kőrös; and 19th century rumours that he had not during a journey to Bokhara in 1825 - as is generally supposed - but lived on in disguise in Lhasa.
- Denwood, Philip. 1995 (b). "The Tibetanisation of Ladakh: the Linguistic Evidence." In *RROL* 4 & 5, pp. 281-287. ■ Suggests that the Tibetanisation of Ladakh could have started in the 7th century or even earlier.
- Desh Bandhu. 1989. *Jammu Kashmir and Ladakh: Tourist Attractions and Tourism*. Delhi: Akashdeep Publishing House. 264 pp. ■ Cited in Library of Congress catalogue.
- Di Mattia, Marialaura. 1996. "A Historical Profile of Ladakhi Religious Architecture". *TJ* 21, No 2, pp. 90-127. ■ An overview with particular reference to Alchi. Highlights links with Indian art. Includes 17 photos and sketches.
- Dittmann, Andreas. 1997. "Ethnic Groups and Bazaar Economy in Baltistan." In *RROL* 7, pp. 117. ■ Focuses on the development of the bazaar in Skardu.
- Dodin, Thierry. 1996. "Negi Lama Tenzin Gyaltsen: a preliminary account of the life of a modern Buddhist saint." In *RROL* 6, pp. 83-98. ■ Negi Lama (1894-1977) of Kinnaur, though never a monk, was one of the foremost Buddhist scholars of his time. Discusses his career in central Tibet, Kham and India.
- Dollfus, Pascale. 1995. "Ethnohistoire des musulmans du Ladakh central." In *RROL* 4 & 5, pp. 289-325. ■ Analyses the history of the various Muslim communities of Ladakh.
- Dollfus, Pascale. 1996. "No Sacred Mountains in Central Ladakh? In *Reflections of the Mountain. Essays on the History and Social Meaning of the Mountain Cult in Tibet and the Himalaya*, pp. 23-39. Edited by A.M. Blondeau and E. Steinkellner. Vienna: Verlag der Österreichischen Akademie der Wissenschaften. ■
- Dollfus, Pascale. 1997 (a). "La ville de Leh au XIXème siècle: une oasis au carrefour de l'Inde, du Tibet et de l'Asie centrale." In *RROL* 7, pp. 135-167. ■ Discusses Leh's roles as a political centre and a trade entrepôt in the 19th century. Illustrated with contemporary drawings, maps and photographs.
- Dollfus, Pascale. 1997 (b). "Les chrétiens de l'ancien royaume bouddhiste du Ladakh". In *Les habitants du toit du monde. Études recueillies en hommage à Alexander W. Macdonald par les soins de Samten Karmay et Philippe Sagent*, pp. 461-483. Nanterre: Société d'ethnologie. ■ A review of the history of Christian missionary contacts with Ladakh and the development of the Moravian community. Mainly based on secondary sources.
- Emmer, Gerhard. 1996 (a). "Ladakh Autonomous Hill Council: Chance für eine 'bessere' Zukunft?". *Südasiens* 2-3, pp. 35-40. Essen/Dortmund. ■ Discusses the prospects for the Hill Council inaugurated in September 1995.

- Emmer, Gerhard. 1996 (b). "Ladakh, eine Kultur gerät unter Druck". In *Alltagskulturen in Indien. Aktuelle Entwicklungen in der indischen Gesellschaft*, pp. 39-78. Edited by Gerhard Emmer and Hermann Mückler. Frankfurt: IKO Verlag. ■ Discusses Ladakhi traditional culture and the impact of modern social pressures. Includes sections on social structure, polyandry, the status of women, monasteries, Islam, contemporary politics and tourism.
- Fotedar, D.N. and Bhagat, R.C. 1984. *Jammu, Kashmir and Ladakh, Zoological Studies: an Annotated Bibliography, 1848-1983*. New Delhi: International Books and Periodicals Supply Service. 133 pp. ■ * Cited in Library of Congress catalogue.
- Gerner, Wendelgard. 1991. *Das Bodhisattva-Ideal im Mahayanabuddhismus und seine Verwirklichung im Leben des ladakhischen Volkes*. Europäische Hochschulschriften. Reihe XXIII. Frankfurt/New York: P. Lang. 186 pp. ■ A discussion of the Bodhisattva idea as perceived in Ladakh.
- Goepper, Roger. 1993. "The Great Stupa at Alchi", *Artibus Asiae* 53, pp. 111-147. ■ *Cited in Di Matria 1996.
- Goepper, Roger. 1996. *Alchi. Ladakh's Hidden Buddhist Sanctuary: the Sumtsek*. With photographs by Jaroslav Poncar. London: Serindia Publications. Lavishly-illustrated study of the paintings in the Sumtsek temple in Alchi.
- Green, Paula. 1996. "Buddhist Nuns in Ladakh." In *RROL* 6, pp. 99-103. ■ Discusses social changes facing Ladakhi nuns, with particular reference to Shargol, Mulbek and Wakkha.
- Grist, Nicky. 1995. "Moorcroft's Contribution to Ladakh Studies." In *RROL* 4 & 5, pp. 327-36. ■ Moorcroft's account of his travels to Ladakh (as edited by H. Wilson) is an invaluable historical source, but some of his descriptions of local people tend towards stereotyping.
- Grist, Nicky. 1997. "Kinship Groups and History in Suru - Ladakh." In *RROL* 7, pp. 169-176. ■ In the early 20th century Hashmatullaah Khan recorded oral histories concerning the origin of local clans in Suru. Many of these stories are now forgotten. Instead people attach more importance to the history of the region's Shia religious affiliations.
- Gutschow, Kim. 1995. "Kinship in Zangskar: Idiom and Practice." In *RROL* 4 & 5, pp. 337-347. ■ Discusses the terms *rus* and *sha* as they are understood in Zangskar.
- Gutschow, Kim. 1996. "'Lords of the Fort', 'Lords of the Water' and 'No Lords at All': the Politics of Irrigation in Three Tibetan Societies." In *RROL* 6, pp. 105-115. ■ Discusses the traditional political and social systems which govern the distribution of water in Tibet, central Ladakh and Zangskar.
- Gutschow, Kim. 1997 (a). "A Study of 'Wind Disorder' or Madness in Zangskar, India." In *RROL* 7, pp. 177-202. ■ Discusses the case study of a Zangskari who was apparently suffering from mental illness, and was subsequently initiated as an oracle. The case study illustrates wider themes of Ladakhi/Tibetan concepts of sickness and healing.
- Gutschow, Kim. 1997 (b). "Unfocused Merit-Making in Zangskar: a Socio-Economic Account of Karsha Nunnery". *TJ*, 22 No.2, pp. 30-58 ■ Analyses the nunnery's ritual functions and its relations with the main Karsha monastery.

- Herdick, Reinhard. 1997 (a). "The Old Village Centre of Lamayuru in West Ladakh: An Analysis of Spatial Ordering of Architectural and Socio-cultural Structures." In *RROL* 7, pp. 203-234. ■ Lamayuru appears to be the only remaining fortified village (*rdzang*) in Ladakh. Its architecture and lay-out reflect local social structures.
- Herdick, Reinhard. 1997 (b). "Patterns of Spatial Ordering of Houses Through Symbolism and Functionality. Parallels and Contrasts Between the Cultures in Ladakh and the Kathmandu Valley." In *PLATS* 7, Vol. 1, pp. 405-418. ■ The Ladakhi comparison is based on fieldwork in Lamayuru.
- Hoffmann, Carl-Heinz. 1996. *Zanskar im Himalaya. Reise in die Gegenwart*. Cologne: Vista Point Verlag. With photographs by Franz Aberham. Pp. 236. ■ Well-informed account of Zangskari life. Excellent illustrations.
- Howard, Kath. 1995. "Archaeological Notes on mChod-rten Types in Ladakh and Zanskar from the 11th - 15th Centuries." In *RROL* 4 & 5, pp. 61-78. ■ Analyses five types of *mchod-rten*. Illustrated with sketches and photographs.
- Howard, Neil. 1995 (a). "The Fortified Places of Zanskar." In *RROL* 4 & 5, pp. 79-99. ■ A survey of historical sites based on local fieldwork and illustrated with sketch maps and diagrams.
- Howard, Neil. 1995 (b). "Military Aspects of the Dogra Conquest of Ladakh 1834-1839." In *RROL* 4 & 5, pp. 349-361. ■ Proposes a revised chronology of events.
- Howard, Neil. 1996 (a). "Chronology of the Travels of G.T. Vigne in the Western Himalaya, 1835-1839." *Ladakh Studies* 8, pp. 27-30. ■ Discusses the value of Vigne's travel account, published in 1842, as a historical source.
- Howard, Neil. 1996 (b). "What Happened Between 1450 and 1550 AD? And Other Questions From the History of Ladakh." In *RROL* 6, pp. 121-138. ■ Suggests that the century under discussion was a period of widespread political instability.
- *Hurley, J. 1961. "The people of Baltistan". *Natural History* 70 (8), pp. 18-45. ■ Cited in Sprigg 1996.
- Ironside, Elizabeth. 1984. *A Very Private Enterprise*. London: Hodder & Stoughton. ■ A thriller, partly set in Ladakh, concerning investigations into the murder of a British diplomat in New Delhi.
- Jamyang Gyaltzen ('Jam-dbyang-rgyal-mtsan). 1995. "Monks of Mangtro Gompa." In *RROL* 4 & 5, pp. 55-59. ■ Discusses the history of the *rong-btsan* deities who take possession of two oracle monks at the monastery's annual festival.
- Jamyang Gyaltzen ('Jam-dbyang-rgyal-mtsan). 1996. "The Introduction of Buddhism into Ladakh"; "La dwags su sangs rgyas kyi bstan pa dar tshul". In *RROL* 6, pp. 117-119; 303-324. ■ An account of the arrival of the four main Buddhist schools in Ladakh.
- Jigmet Namgyal. 1996. "Power development in Leh District." In *RROL* 6, pp. 189-193. ■ The main source of electric power is the Stakna Hydel Power House, but icing prevents it functioning in winter.

- Jina, Prem Singh. 1995. *High Pasturelands of Ladakh Himalaya*. New Delhi: Indus. 142 pp. ■ An analysis of pasture ecology.
- Jina, Prem Singh. 1996 (a). *Ladakh: the Land and the People*. New Delhi: Indus Publishing Co. 288 pp. Illus. Maps. ■ A general survey.
- Jina, Prem Singh. 1996 (b). "Impact of Tourism on the Ecology of the Ladakh Himalayas." In *RROL* 6, pp. 157-159. ■ Tourism brings economic benefits, but some of its social and ecological repercussions may not be desirable.
- Kaplanian, Patrick. 1995. "L'homme dans le monde surnaturel du Ladakh." In *RROL* 4 & 5, pp. 101-108. ■ Analyses the three main groups of beings in the Ladakhi's traditional supernatural world: *lha*, *tsan* and *lhu*.
- Khoo, Michael. 1997. "Preliminary Remarks Concerning Solar Observation, Solar Calendars, and Festivals in Ladakh and the Western Himalaya." In *RROL* 7, pp. 235-269. ■ Ladakhis use observations of the rising and setting of the sun and stars as a means of determining the agricultural calendar and the cycle of local festivals.
- Klimburg-Salter, Deborah E. 1997. *Tabo. A Lamp for the Kingdom. Early Indo-Tibetan Buddhist Art in the Western Himalaya*. With contributions by Christian Luzzanits, Luciano Petech, Ernst Steinkellner and Erna Wardl. Milan: Shira Editore. Pp. 279. ■ An analysis of the history and art of Tabo monastery in Spitti.
- Konchok Namgyal (Dkon-mchog-rnam-rgyal). 1996. "Chams gyi nad don mo ra bsdu. The Significance of Chams Performance." In *RROL* 6, pp. 359-364. ■ Discusses the history and meaning of Chams dancing in Buddhist monasteries.
- Ladags Melong* 1, No. 4. Leh, 1996. ■ A special issue on Ladakh's links with other Himalayan regions, including Tibet, Bhutan and Baltistan.
- Le Calloch, Bernard. 1995. "Historical Background of Csoma de Kôrös's Sojourn in Ladakh (Zanskar) between 1822 and 1826." In *RROL* 4 & 5, pp. 363-82. ■ Explains the political context for Csoma's travels.
- Lobzang Tsewang. 1996. "A Comparative Study of Salvation in Christianity and Buddhism." In *RROL* 6, pp. 285-295. ■ Argues that both religions teach the pathway to salvation.
- Lozang Jampal (Blo-bzang-'jam-dpal). 1996. "The Five Royal Patrons and Three Maitreya Images in Basgo"; "La dwags rgyal rim yon bdag rnam lnga ba mgo byams pa rnam gsum". In *RROL* 6, pp. 139-156; 325-349. ■ The three Maitreya images were constructed between 1450 and 1650 by the Kings Takpa Bumde; Tshewang Namgyal; Jamyang Namgyal and his queen Khatun; and Sengge Namgyal. They still survive but are in need of preservation.
- Mallon, David & Prodon, Roger. 1995. "Ecology and Conservation in Ladakh." In *RROL* 4 & 5, pp. 109-114. ■ Discusses flora, fauna and human impact on the environment.
- Marczell, Peter. 1995. "Bodhisattva Csoma de Kôrös: Myth or Reality?" In *RROL* 4 & 5, pp. 383-396. ■ Evaluates reports that Csoma was officially 'canonised' in Japan in the 1930s.

- Marczell, Peter J. 1996. "William Moorcroft's Commercial Pilgrimage to Manasa Sarowara in 1812." In *RROL* 6, pp. 161-178. ■ Discusses Moorcroft's secret visit to Tibet and his preoccupation with the pashmina wool trade.
- Marczell, Peter. 1997. "William Moorcroft's Pioneering Memorandum to the Secretary of the Asiatic Society of Bengal on the Letters, Writing, Language and Culture of Tibet and its Vicinity." In *RROL* 7, pp. 271-296. ■ Discusses a memorandum written in 1823, and its subsequent neglect by the official and academic communities.
- Meier, Gudrun. 1995 (a). "Sozialstrukturen in Hunza (Pakistan)." In *RROL* 4 & 5, pp. 115-125. ■ An analysis of the evolution of social structure in Hunza during four phases of its history.
- Meier, Gudrun. 1995 (b). "A.H. Francke - a "Brother in Spirit" to Alexander Csoma de Kőrös." In *RROL* 4 & 5, pp. 397-403. ■ Discusses the researches of the Moravian missionary A.H. Francke.
- Meier, Gudrun. 1996. "Herrnhuter Beiträge zur Erforschung Ladakhs." In *RROL* 6, pp. 177-183. ■ Discusses the contributions made by Moravian missionaries to the study of Ladakhi language and culture.
- Meier, Gudrun. 1997. "The Moravian Church's Educational Work in Lahul, Kinnaur and Ladakh 1856-1994." In *RROL* 7, pp. 297-308. ■ Illustrate with photographs from the Moravian archive in Herrnhut (Germany).
- Merritt, Francesca (Ed.) *The Guide to the Monastery at Phyang*. n.p., n.d. pp. 36. ■ Brief guide to the history and main sights at the monastery.
- Mills, Martin. 1996. "Notes on the History of Lingshed Monastery, Ladakh". *Ladakh Studies* 8, pp. 19-22. ■ Describes main buildings and historical traditions.
- Mills, Martin. 1997. "The Religion of Locality: Local Area Gods and the Characterisation of Tibetan Buddhism." In *RROL* 7, pp. 309-328. ■ Draws on fieldwork in Lingshed to discuss the interaction between the 'classical' monastic tradition and local 'folk religion'.
- Minke, Heinz. 1986. *Ladakh: letzte Oase lamaistischer Kultur*. Wels: Welsermuhl. 141 pp. Illus. ■ Discusses Buddhist culture in Ladakh.
- Namgyal, P. 1997. "Ladakh: a Micro-Minority Community." In *RROL* 7, pp. 329-333. ■ Calls for greater sensitivity to the needs of minorities in modern India.
- Nawang Tsering. 1995. "The Fate of Traditional Education in Ladakh." In *RROL* 4 & 5, pp. 209-213. ■ Discusses efforts to adapt and maintain traditions of religious instruction with particular reference to the Central Institute of Buddhist Studies in Choglamsar.
- Nawang Tsering. 1996. "The Wheel of Life: the Cycle of Rebirth in Buddhism." In *RROL* 6, pp. 281-284. ■ Explains the symbolism of the Wheel of Life diagram found in Buddhist monasteries.
- Nawang Tsering Shakspo. 1995. "The Significance of Khuksho in the Cultural History of Ladakh." In *RROL* 4 & 5, pp. 181-187. ■ Discusses Khuksho village's mixed Buddhist/Muslim religious tradition.

- Nawang Tsering Shaksपो. 1997 (a). "Ladakh's Relations with Other Tibetan Kingdoms". In *PLATS 7*, Vol. 2, pp. 669-676. ■ Article focuses on correspondence in the government archives in Jammu: in 1911 Maharaj Kumar of Sikkim was seeking a bride from the Ladakhi royal family.
- Nawang Tsering Shaksपो. 1997 (b). "The Role of Incarnate Lamas in Buddhist Tradition: a Brief Survey of Bakula Rinpoche's Previous Incarnations." In *RROL 7*, pp. 435-445. ■ The first Bakula was a disciple of the Buddha. The 17th incarnation was the first to be born in Ladakh. The present Bakula Rinpoche is the 19th incarnation.
- Negi, Fatch Chand. 1996. "Economic and Cultural Life of the Frontier Region of Himachal Pradesh." In *RROL 6*, pp. 211-212. ■ A concise summary.
- Norberg-Hodge, Helena. 1996. "The Social and Environmental Cost of the Global Economy: Lessons from Ladakh." In *RROL 6*, pp. 195-204. ■ Argues that economic globalisation is leading us towards a global monoculture, with potentially disastrous consequences.
- Osmaston, Henry. 1995. "Farming, Nutrition & Health in Ladakh, Tibet & Lowland China." In *RROL 4 & 5*, pp. 127-156. ■ Presents detailed statistical evidence from all three areas to explore possible links between nutrition and health as reflected in body height and weight.
- Padfield, Nigel. 1995. "Child Health and Nutrition in Some Ladakhi Villages." In *RROL 4 & 5*, pp. 157-163. ■ Discusses the results of Leh Nutrition Project (LNP) surveys conducted in 1981 and 1982.
- Petech, Luciano. 1997. "Western Tibet. Historical Introduction". In Klimburg-Salter (1997), pp. 229-256. ■ Discusses the historical setting of Tabo monastery in Spitti with particular reference to the legendary kingdoms of Zhangzhung, Purang and Guge.
- Prakash, Sanjay et al. c. 1991 *Solar Architecture and Earth Construction in the Northwest Himalaya*. New Delhi: Har-Anand Publications. 132 pp. ■ Published under the auspices of the Society for Development Alternatives.
- Rather, Ali Mohamad. 1996. "Discrimination in Ladakhi Society: a Study of Mons and Bedas of Ladakh." In *RROL 6*, pp. 215-218. ■ Mons and Bedas form some 2% of the total population. They are recognised as professional musicians, but are considered to be the lowest in the social hierarchy.
- Riaboff, Isabelle. 1996. "gZhon nu mdung la, Mountain God of Zanskar. A Regional Divinity and its Cults". In *Reflections of the Mountain. Essays on the History and Social Meaning of the Mountain Cult in Tibet and the Himalaya*, pp. 23-39. Edited by A.M. Blondeau and E. Steinkellner. Vienna: Verlag der Österreichischen Akademie der Wissenschaften. ■ Based on fieldwork in Zanskar.
- Riaboff, Isabelle. 1997 (a). "Les lha, une catégorie Zanskari à géométrie variable. Ou, que sont les dieux devenus?" In *RROL 7*, pp. 335-378. ■ Analyses contemporary concepts of *lha* deities in Zanskar.
- Riaboff, Isabelle. 1997 (b). "Notes sur les rituels agraires du Zanskar. Terre, terroirs, territoires". In *PLATS 7*. Vol. 2, pp. 803-816. ■ Focuses on two agrarian rituals: *sa kha*, the 'opening of the earth' at the end of winter; and *'bum 'khor*, the circumambulation of cultivated space.

- Ripley, Abby. 1995. "Food as Ritual." In *RROL 4 & 5*, pp. 165-175. ■ An anthropological study of the role of food in local festivals and other forms of social exchange.
- Rizvi, Janet. 1996. *Ladakh. Crossroads of High Asia*. Delhi: Oxford University Press. ■ General introduction to history and culture of Ladakh. Revised edition of Rizvi (1983).
- Rizvi, Janet. 1997. "Leh to Yarkand: Travelling the Trans-Karakorum Trade Route." In *RROL 7*, pp. 379-411. ■ Discusses routes, travellers and transport arrangements and accounts of the journey - mainly by Western travellers - in the late 19th and early 20th centuries.
- Roaf, Robert. 1995. "Ladakh in 1936." In *RROL 4 & 5*, pp. 177-179. ■ Reminiscences of a journey to Leh.
- Sagaster, Ursula. 1997. "Women in a Changing Society: Baltistan 1992." In *RROL 7*, pp. 413-419. ■ A summary of 75 interviews with Shia and Noorbakshia women in Skardu.
- Sagwal, S.S. 1991. *Ladakh, Ecology and Environment*. New Delhi: Ashish Publishing House. 136 pp. ■ Discusses agriculture, desert ecology and reforestation.
- Schwieger, Peter. 1996. "Ka'-thog-rig-'dzin Tshe-dbang-nor-bu's Diplomatic Mission to Ladakh in the 18th century." In *RROL 6*, pp. 219-230. ■ The kingdom of Purig was separated from Ladakh in 1734, and relations between the two kingdoms became strained. In 1752 a lama from eastern Tibet came to the region to act as a mediator between them.
- Schwieger, Peter. 1997. "Power and Territory in the Kingdom of Ladakh." In *RROL 7*, pp. 427-434. ■ An analysis of Ladakhi ideas of kingship based on research on 18th century Ladakh.
- Sheikh, Abdul Ghani. 1995. "A Brief History of Muslims in Ladakh." In *RROL 4 & 5*, pp. 189-192. ■ A summary of the Muslims' history and contribution to wider Ladakhi culture.
- Sheikh, Abdul Ghani. 1996. "Some Well-known Adventurers of Ladakh." In *RROL 6*, pp. 231-238. ■ Several Ladakhis accompanied European explorers into Central Asia in the late 18th and earlier 20th centuries.
- Sheikh, Abdul Ghani. 1997. "Ladakh's Relations with Central Asia." In *RROL 7*, pp. 447-456. ■ An overview of historic links based on literary sources and interviews with traders.
- Silvers, Ronald. 1988. *A Pause on the Path*. Philadelphia: Temple University Press. 197 pp. Illus. ■ A travel book discussing Buddhism in Ladakh.
- Singh, Beetu. 1994. *Ladakh*. New Delhi: Brijbasi Printers. 152 pp. ■ An account of Ladakh's history, religion, customs etc.
- Singh, Harjit. 1995. "Ecological Set-up and Agrarian Structure of High Altitude Villages of Ladakh." In *RROL 4 & 5*, pp. 193-208. ■ Based on fieldwork in Stok, Rangdum and Parkachik.
- Singh, Harjit. 1996. "Ecology and Development in High Altitude Ladakh: a conflicting paradigm." In *RROL 6*, pp. 239-250. ■ Discusses the difficulties of finding the best compromise between appropriate development and social and cultural conservation.

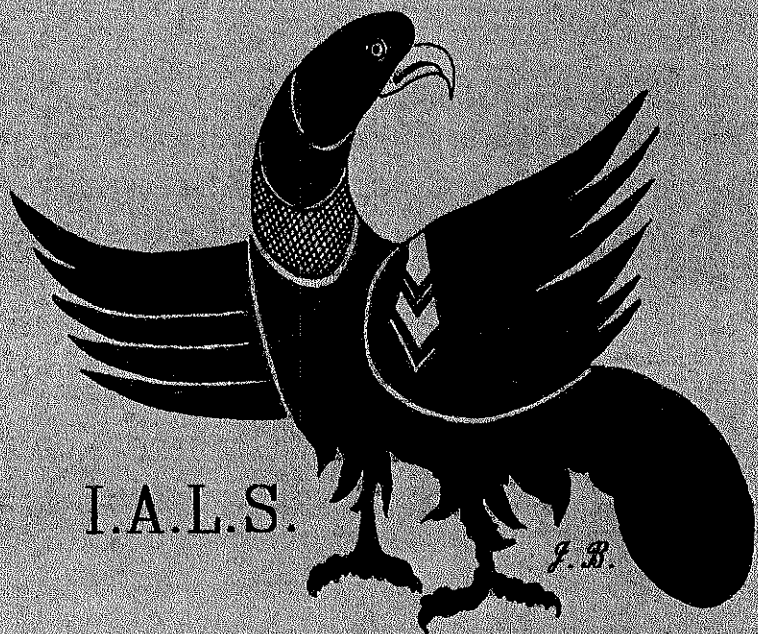
- Sonam Morup. 1996. "Hydel Power Potential in Leh District." In *RROL* 6, pp. 185-188. ■ Discusses four sites identified for hydro-electric power schemes, and the potential for tapping solar and wind power.
- Sonam Phuntsog (Bsod-nams-phun-tshogs). 1996. "Sacrificial Offerings to Local Deities in Ladakh"; "La dwags su yul lhar dmar chod." In *RROL* 6, pp. 213-214; 365-369. ■ The practice of offering sacrifices to local deities persisted until recent times, but was discontinued as a result of pressure from senior lamas.
- Sonam Wangyal. 1997. "Political Evolution in Post-Independence Ladakh." In *RROL* 7, pp. 485-491. ■ Reflections by a prominent former political leader.
- *Sprigg, R.K. 1966. "Lepcha and Balti Tibetan: Tonal or Non-tonal Languages?" *Asia Major* (New Series) 12, No. 2, pp. 185-201. ■ Cited in Sprigg 1996.
- *Sprigg, R. K. 1967. "Balti Verb Syllable Finals, a Prosodic Analysis." *Asia Major* (New Series) 13, Nos. 1-2, pp. 185-201. ■ Cited in Sprigg 1996.
- Sprigg, R. K. 1996, "My Balti-Tibetan and English Dictionary and its Predecessors". *TJ* 21, No. 4, pp. 3-22. ■ Review of the author's investigations into the Khapalu dialect of Balti.
- Srinivas, Smriti. 1996. "The Household, Integration and Exchange: Buddhists and Muslims in the Nubra Valley." In *RROL* 6, pp. 251-280. ■ Analyses the complex relationships between households in two Nubra villages.
- Srinivas, Smriti. 1997. "Witch Possession in Nubra Valley: the Analysis of a Case." In *RROL* 7, pp. 457-473. ■ Uses a particular episode to explore wider social and cultural issues.
- Stanzin Tondup. 1996. "Health Activities in Leh District, Ladakh." In *RROL* 6, pp. 297-302. ■ A summary of the current official and unofficial medical infrastructure.
- Tashi Stobdan. 1997. "Reflections on the Religious, Political and Economic aspects of Stok 'Jagir'." In *RROL* 7, pp. 479-483. ■ Until the mid-19th century the village of Stok was dominated by the local Kalon ('minister'). Thereafter it became part of the *jagir* (estate) of the kings of Ladakh.
- Temple, Erwan. 1992. *Bibliographie du Tibet*. Saintes: Tibet Diffusion. ■ General bibliography of Tibetan studies.
- Tóth, Elizabeth. 1995. "A Source Used by Alexander Csoma de Kőrös for his Tibetan Studies (Giorgi, *Alphabetum Tibetanum*)." In *RROL* 4 & 5, pp. 405-409. ■ Giorgi was an Augustinian friar who wrote a study of Tibet in 1762, using material from Roman Catholic missionaries in Lhasa.
- Trewin, Mark. 1995. "The Politics of Ladakhi Song: Three versions of a praise song attributed to Morup Stanzin c. 1825." In *RROL* 4 & 5, pp. 411-418. ■ The three versions reflect wider political and social influences: the first is more 'traditional'; the second appears to have been influenced by the Urdu *ghazal* form, and the third by the conventions of Hindi films.

- Tsering Samphel. 1997. "Zorawar Singh, Tshultim Nyima and the End of the Ladakhi Monarchy." In *RROL* 7, pp. 421-426. ■ An account of the Dogra invasions of Ladakh between 1834 and 1840.
- Tsering Norboo & Tsering Morup. 1996. "Culture, Health and Illness in Ladakh." In *RROL* 6, pp. 205-210. ■ Points out that an individual's health-related behaviour is influenced by his or her cultural background. Social change in Ladakh has implications for health.
- Tsewang Rigzin (Tshe-dbang-rig-'dzin). 1996. "La dwags nang so nam pa'i las (Farming in Ladakh)." In *RROL* 6, pp. 371-374. ■ An overview.
- Verma, Virendra. 1991. *Valour Triumphs: the Saga of Rezang La, November 18 1962*. Dehra Dun: Youth Educational Publications. 86 pp. Illus. Map. ■ An account of a battle between Indian and Chinese troops during the Sino-Indian border conflict.
- Vitali, Roberto. 1997. *The Kingdoms of Gu.ge Pu.brang according to mNga'ris rgyal.rabs by Gu.ge mkhan.chen Ngag.dbang grags.pa*. London: Serindia. 655 pp. ■ A comprehensive history of West Tibet from the 10th to the 15th centuries.
- Vohra, Rohit. 1995. "Early History of Ladakh: Mythic Lore and Fabulation. A Preliminary Note on the Conjectural History of the 1st Millennium A.D." In *RROL* 4 & 5, pp. 215-233. ■ Draws on the folk tradition to present a preliminary view of pre-11th-century history.
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ཨ་ཨ་ འཛམ་གླིང་གླིང་ལ་དུགས་སློབ་སྦྱང་ཚོགས་པ།

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