

INTERNATIONAL ASSOCIATION FOR LADAKH STUDIES

LADAKH STUDIES

– 20, March 2006

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Production: Bristol University Print Services.

Support: Dept of Anthropology and Ethnography, University of Aarhus.

EDITORIAL

Once again I must apologize for the long delay in bringing out this issue of *Ladakh Studies*. Many different factors have caused postponement of publication, including our wish to initiate discussions about the current state and future direction of the IALS and of the newsletter. Hon. Sec. John Bray's letter on the next page takes up some of these issues.

As I am about to embark on a sabbatical year during which I hope to be away from my office for extended periods of time, I believe the time is right to hand over editorial responsibility for *Ladakh Studies* to someone else. I have enjoyed producing the newsletter over the past years and I hope that *Ladakh Studies* has been useful and informative. Certainly the newsletter can be improved considerably in a number of areas. It would be very useful for the new editor to have a sense of what readers think about the current format and contents of LS, and what they find missing, so I would like to ask you to send us your suggestions. Elsewhere in this issue, you will find some questions about *LS* which you may find helpful in formulating your input. Please send your suggestions to me with a copy to John Bray. Hopefully, the new editor can introduce necessary changes to the newsletter, whether it is to continue in print or (also?) in electronic form.

People who are interested in taking over the editorship are requested to contact John Bray. Of course, I will be happy to share information with possible candidates for the editorship about what the job has entailed during my tenure. Please note that the editor's responsibilities do not include the printing and distribution of the newsletter, which are taken care of by Bristol University Print Services and Francesca Merritt, respectively. I should also like to note that most of the news items are being provided by Nasir Hussain via e-mail, an invaluable service that has considerably reduced the workload for the editor.

ERRATA LS 19

- * The photograph of Kushok Bakula Rinpoche with the Duke of Edinburgh was not taken in 1995, but at Queen Elizabeth's Golden Jubilee in 2003.
- * Bray's Bibliography Update was nr. 15, not 14, as was wrongly stated in the Table of Contents of LS19.

FROM THE HONORARY SECRETARY

This letter brings you warm greetings from a cold but crisp Tokyo. Japan marks the calendar rather than the lunar New Year, so we entered the Year of the Dog on 1 January. In early February, for good measure, we celebrated the Setsubun festival which involves throwing soya beans to expel any lingering demons from the previous year. So we are now well into 2006...

Looking back at last year, I take particular pleasure at the memory of the 12th IALS colloquium in Kargil: this edition of Ladakh Studies carries a separate report on this event. We owe particular thanks to all our Kargil friends for organising it.

Full details have yet to be confirmed, but we are hoping to hold the next colloquium in Rome, possibly in September 2007. The local convenor will be Elena de Rossi Filibeck who teaches at the University of Rome. Elena is a pupil of Luciano Petech, who of course is well known for his research on the history of Ladakh. Her own work includes a catalogue of the Tibetan collection of Giuseppe Tucci, the well-known Italian scholar who visited Ladakh in the 1930s. Elena herself led a group of students to Ladakh this last summer, and her recent publications include a translation and commentary on an extract of Joseph Gergan's *La dvags rgyal rabs chi med gter* dealing with Spiti. In holding the conference in Rome, we hope to build on an existing tradition of links between Ladakh, Rome and international scholarship.

Meanwhile, work is in progress on several other fronts. We are planning to re-launch the IALS website with the domain name www.ladakhstudies.org, and Henry Osmaston has been working with an Internet specialist in Cardiff on its initial design. We hope that this will be a vehicle for regular updates, reports and other contributions.

Until now, we have never held any events between our biennial colloquia, and I am keen to explore the possibility that we might do so in the future. For example, might there be scope for more informal seminars, perhaps with a combination of one or two Ladakhi and international speakers, in Leh and Kargil during the summer? Please let me know if you have any suggestions or ideas on this front.

As also announced elsewhere in this issue, Martijn van Beek is proposing to stand down from his editorship of Ladakh Studies after the next issue. Along with our customary call for articles and other contributions, we are therefore issuing a call for one or more people to succeed him. The timing of Martijn's stepping down is linked to his plans for a sabbatical year which will involve extensive travel in Asia and elsewhere. He has brought energy, enthusiasm and an eye for detail to his task. We all owe him an enormous debt of gratitude.

WWW.LADAKHSTUDIES.ORG

Good News!_ The IALS website is now extensively revised and expanded, and is reinstalled on a new host server. The new internet address is above which will be a lot easier to remember than the previous one and will I hope attract more visits (though most of the visits so far recorded on the counter probably derive from mine to check progress)._ The revision has been quite laborious, even involving my sculpting of the logo and the Tibetan and Urdu texts pixel by pixel to try to improve them.

We owe Thierry Dodin many thanks for originally setting up our site which has been very successful in coming top of the list in Google if one searches for "Ladakh studies"._ It may take a little time before the new site attains this position, so in the meantime I shall ask him to keep the old one open with a notice redirecting to the new one.

The technical reconstruction of the site has been done by Kevin Trueman of KTSX (Business & Home Solutions) who has been most helpful in overcoming various problems which arose._ For instance different browser programmes (e.g. Internet Explorer which most people use and Mozilla Firefox which I use) do not always read_ or display the data in exactly the same form._ Please let me know if you encounter difficulties or apparent errors._ If you like the site we should be pleased to know.

Each month we shall have an opportunity to amend or add to the site. If you have criticisms or suggestions for its improvement please tell the Executive Committee and we will consider them._ In principle we shall welcome these but obviously our reaction may be influenced by whether you yourself are prepared to provide any necessary material or effort.

NEW EDITOR FOR LADAKH STUDIES

Martijn van Beek is stepping down as editor of Ladakh Studies after the present issue, having served in that role with distinction since 1997. Over the years Martijn has put tremendous effort into the editorship, amidst many other pressures. The production and publication of Ladakh Studies is one of the most important IALS activities, and we have all benefited from his professionalism.

We are now looking for a new editor-or possibly a team of two or more editors-to take over from Martijn. At present, editorial responsibilities include the collection of materials for publication, correspondence with contributors, copy editing, lay-out and production of a mastercopy, which is sent to Bristol University Print services for printing. The newsletter is mailed to members by Hon. Membership Secretary Francesca Merritt.

The new editor(s) should be prepared to take over in the course of 2006 and should have access to the necessary computer and internet facilities.

Potential candidates are encouraged to contact Hon. Sec. John Bray (JNBray1957@yahoo.co.uk).

For information about the current tasks and time involved in the editorship, please contact Martijn van Beek (mvanbeek@hum.au.dk).

John Bray

NEWS FROM LADAKH

Centre releases Rs 4.5-cr for Buddhist studies

JAMMU, June 10: During the last financial year, Centre released a financial assistance of Rs. 4.50 crore to Central Institute of Buddhist Studies, Ladakh. For the current financial year an amount of Rs. 6.39 crore have been earmarked by the Centre for the institute.

The Central Institute of Buddhist Studies, Leh-Ladakh, formerly known as School of Buddhist Philosophy, was established at the behest of Pandit Jawaharlal Nehru in 1959 with the active co-operation of Rev. Kushok Bakula Rinpoche. It was registered under the J&K Societies Registration Act-VI,1998(1941) and was later affiliated to the Sampurnanand Sanskrit University, Varanasi, UP. The Department of Culture, Government of India has been financing this Institute since 1962.

The main objective of the Institute is to inculcate in its students the wisdom of Buddhist thought and literature, as also to familiarize them with modern subjects, translations and publications of rare manuscripts and other research work relevant to Buddhist studies.

PM in Ladakh: Offer the peace dividend

BEIJING, JUNE 10: Prime Minister Manmohan Singh, who flew to Leh today to join the annual Sindhu Darshan festivities, might stumble upon an interesting factoid. There are more Indian troops in Ladakh than the local population. There might have been good reasons in the past for a large military presence in this sparsely populated region of Jammu and Kashmir. For one, Ladakh connects India's disputed frontiers with China and Pakistan.

Amidst an unfolding peace process with Pakistan and a proclaimed strategic partnership with China, Manmohan Singh can offer the peace dividend to Ladakh. Few regions of the nation have paid as high a price as Ladakh in India's unending confrontation with China and Pakistan in the second half of the 20th Century. Ladakh lost its role as the trading hub between the sub-continent, Tibet and Xinjiang. As India's frontiers with China and Pakistan closed, Ladakh moved from being the fulcrum of inner Asia to a "remote" region. Manmohan Singh's radically different template for Ladakh should involve significant reduction of military forces, restoration of historic external connectivities, and establishment of all weather transport corridors with the rest of the country.

Although Ladakh is at the heart of New Delhi's boundary dispute with Beijing, not a shot has been fired in the region's frontier with China since 1962. The military operations in Siachen since 1984 have led to an expansion of military presence in Ladakh. The region also saw the Kargil war with Pakistan in 1999. However, a lot of water has flown down the Indus since then. As relations with China and Pakistan improve, India needs to review its military disposition in Ladakh. Peace and tranquility on the frontiers with China and the prospect of a negotiated withdrawal from Siachen suggest the possibility of a reduced but effective military presence that can cope with the unexpected.

More important is the prospect of reviving trans-frontier trade. As India seeks to open the LoC with Pakistan for trade, and implements an agreement with China to resume trade at the Nathu La pass in Sikkim, why should similar opportunities be denied to Ladakh? In Ladakh, Manmohan Singh will surely hear demands for the revival of the Kargil-Skardu link across the Indo-Pak divide and the restoration of trade routes with western Tibet and southern Xinjiang. Informal trade with Tibet is already booming near Demchok in southern Ladakh where the Indus enters India. The spirit of commerce is in the blood of the Ladakhis and New Delhi must find ways to encourage it rather than let it develop through unofficial channels.

Agreements with China to establish transport links with western Tibet would let Ladakh emerge as the natural gateway to the thousands of Indian pilgrims who want to travel to Mount Kailash and Lake Manasarovar. If India can end its self-denial on road access to Xinjiang through the Karakoram pass, it could allow the Ladakhis to take full advantage of high-end tourism in the spectacular terrain of the Karakorams.

An international airport at Leh and air connectivity at Demchok could dramatically transform the tourist potential of Ladakh.

Ladakh, thanks to geography, is better connected to the outside world than India. This can easily be changed, not by denying international access to Ladakh but by expanding its connectivity to India. Using modern tunnelling technology, all weather roads to Ladakh can be built by going under the high mountain passes that provide only fair weather links between Ladakh and the rest of the country. Creating a modern transport infrastructure-that will expand connectivities all around-will help Ladakhis help themselves as well as strengthen India's defences in a sensitive region.

PM for talks to open trade routes

Leh (J&K), June 11: Affirming India's commitment to settle the issue of Aksai Chin with China and Baltistan with Pakistan peacefully through talks, Prime Minister Manmohan Singh today said efforts would be made to open trade routes with these areas currently under "foreign occupation". He said talks would be held with China for opening up of the route to Kailash Mansarovar through Ladakh so that the time of pilgrimage to one of the most sacred religious places could be reduced. "A big part of Ladakh, Aksai Chin, is under foreign occupation. In the same way, Baltistan (in northern areas under Pakistani occupation) is under control of foreign troops," he told a public meeting after laying the foundation stone for a 45 MW hydel power project here. "We are firmly determined to resolve these problems through talks with China and Pakistan so that people can lead a peaceful life and can utilise their creative energy to take the state to new frontiers," he said.

Aksai Chin is a part of Jammu and Kashmir occupied by Pakistan in 1947 and later ceded to China.

The Prime Minister noted that in earlier times, trading used to be done through Ladakh with Xinkiang (China) and Central Asia. "I will make an effort to ensure that relations with China improve and new trade routes are opened with that country".

Earlier, the Prime Minister said efforts were being made to open the route between Kargil and Skardu in Pak-occupied northern areas as people wanted to have trade relations with Baltistan and Gilgit. Dr Manmohan Singh, who laid the foundation stone for a 44 MW power project in Kargil earlier, said the people of the state have been suffering a lot of problems because of conflict with Pakistan.

Recalling the 1999 Pakistani aggression in Kargil, Dr Manmohan Singh said "Our effort is to ensure that such dangers do not recur. That is why we have started talks with Pakistan government to ensure permanent end to mutual conflicts and so that people of the two countries could live peacefully. "In this regard an important decision has been taken on opening of the Srinagar-Muzaffarabad bus service after 55 years," he said.

The Prime Minister announced a grant of Rs 10 crore each for the Ladakh Autonomous Hill Development Council (LAHDC), Kargil and the LAHDC, Leh.

Dr Manmohan Singh said converting the Srinagar-Leh road into national highway was under consideration and plans were being contemplated to make this road an all-weather route by constructing a 12-km tunnel to bypass Zojila Pass, which becomes inhospitable during winters. He said the government was also planning to approve construction of the highway between Leh and Manali in Himachal Pradesh and was considering a proposal for a separate road between Leh and Shimla.

Move on Kargil-Skardu road hailed

Jammu, June 13, 2005: Ladakhis have welcomed the announcement of Prime Minister Manmohan Singh to hold talks with Pakistan for opening the road between Kargil and Skardu in Pakistan-controlled northern areas and with China to open the route to Tibet through Aksai Chin.

Ladakh, which was once the centre of Central Asian trade, was geographically cut off from the rest of the world in the later half of the 20th century due to border tensions. The region itself remains cut off from the rest of the State for more than six months due to inclement weather. The people in Leh district of Ladakh share ethnic links with the Tibetan plateau and it was through this region that Buddhism spread to China. Similarly, a number of divided families live in the Shia-dominated Kargil district, which share ethnic links with the neighbouring northern areas controlled by Pakistan. It was in this context that the Shias on Sunday appealed to Dr. Singh to open the Kargil-Skardu route.

Asghar Karblai, the newly-appointed chairman of the Kargil Autonomous Hill Development Council, told The Hindu over phone that it was a longstanding demand of Kargil district to open the old Kargil-Gilgit-Skardu road. "We hope the Prime Minister will open this road as the other routes do not provide much benefit to the divided families of Kargil who live in the northern areas. The Prime Minister has assured us that the Government was considering a proposal to start talks with Islamabad on opening a road between Kargil in Jammu and Kashmir and Skardu in the northern areas which is controlled by Pakistan."

Nawang Rigzin, Minister in the Mufti Government and hailing from Leh, said Ladakh was ethnically, geographically and culturally different from the rest of the State. It had its own set of problems and aspirations, which needed to be accommodated. "We have apprised the Prime Minister of our feelings and demands," he said.

Opening the Leh-Demchok-Tibet tract would help the people of Leh district. The Prime Minister had been asked to take up the issue of opening up this road with his Chinese counterpart as it would also benefit lakhs of pilgrims who visited Mansarovar in Tibet annually. This route was much shorter compared to the present route tourists took via Uttaranchal to Tibet.

Dr. Singh was also asked to open up economic links by softening the border with the Chinese-controlled territory so that the clandestine trade between the two parts became legitimate. Chinese goods flood Ladakhi markets at present.

Indian army fuel turns to water

By Binoo Joshi

BBC News, Jammu, 20 July 2005: India's army has uncovered a scam that may have had troops in its troubled Kashmir filling their armoured vehicles with water rather than fuel. The army of the Northern Command found seven tankers supposed to be carrying diesel to the Ladakh region had been filled with water instead. The army thinks middlemen sold off the fuel en-route from the filling depot. The case has embarrassed the army, which needs to stock up on fuel before snows cover the mountain passes. Delhi has thousands of troops stationed in Indian-administered Kashmir. Both Pakistan and India claim Kashmir in its entirety and the nations have fought two wars over the region.

Spokesman for the Northern Command at Udhampur, Col RK Sen, told the BBC that troops in the area had received a tip-off on stolen diesel supplies. He said in a joint operation with police they seized seven tankers outside the army depot in Leh, capital of Ladakh, that were found to be carrying water instead. The tankers have a capacity of 9,000 litres and travelled from depots in Ambala, Pathankot and Jammu along two routes - one through the state of Himachal Pradesh and the other via Udhampur and the Kashmir Valley. The losses for the stolen fuel run into tens of thousands of dollars.

Col Sen said this was the first time he had heard of such a case and it seemed to be the work of middlemen who supplied diesel from the state-owned Indian Oil Corporation to the army camps. "It appeared the contents of these tankers were sold off either at Ambala [in the northern state of Haryana] itself or en-route to Leh." The incident has caused serious concern for the army as it needs to stock diesel, petrol and kerosene for the winter months before the mountain passes close in September and October." Police have registered a case against the drivers of the tankers. Senior superintendent of police at Leh, Alok Kumar, said there would be a detailed investigation into the matter.

Govt introduces power tillers for Ladakh farmers with 33% subsidy

SRINAGAR, July 30: As a part of farm mechanization of agriculture in Ladakh, the Agriculture Department has for the first time, introduced power tillers on trial basis in Leh district to bring in qualitative as well as quantitative improvement in the agricultural production in the region.

In this regard, the department will provide 33 per cent subsidy to the Leh farmers for purchase of power tillers while they have to bear the remaining cost.

During the current financial year, the department will provide 15 power tillers in the district. Of which, 5 tillers have been kept for Leh, 3 for Khalti, 3 for Nubra, 2 for Kharu and one each for Nyoma and Durbuk.

The department has invited block-wise applications from the interested farmers with revenue records of land holdings which should reach to the office of District Agriculture Officer, Extension, Leh on or before 20th August 2005. The eligibility to apply for the power tiller is that the applicant should be a practicing farmer and should have at least 10 kanals of land under cereal/vegetable cultivation.

At Kargil too, there is a cry for reunion across the LoC

Drass/Kargil, July 31: It is another severed road on the Kashmir-scape. Just 238 kilometres long. And here too the hostile Line of Control cuts through families, leaving behind tragic narratives, a battered economy and a long history of pain. Unlike Srinagar-Muzaffarabad highway, the reopening of Kargil-Skardu road has not generated an intense political debate. Even as Kargil is imprinted on the national consciousness, after India and Pakistan fought a two month long bitter war across its hills six years ago, the dividends of recent Indo-Pak peace have failed to arrive here. The urge for a reunion, a peace bus and an end to the memory of war in these remote mountains remains a local Kargil discourse.

And the intensity of the issue here surfaces in the stories of hundreds of divided families. Muhammad Shafi has his family split by the LoC. An amiable elderly political activist of Drass, he had two uncles in Skardu. Traders by occupation, they found themselves on the wrong side of the border at the time of Partition. The only time that his father Haji Ghulam Rasool got to see his remaining brother - other being dead - was through a stopover at Karachi airport on his way to Haj pilgrimage in the mid-seventies. The meeting time had been mutually decided. Ghulam Rasool reached the airport at the appointed time. But it was a stranger, not his brother, who waited for him there. The stranger told him he was his nephew. His brother had died only a week ago.

Stories like these litter the landscape across Kargil. They give a sense of *deja vu* as they form a part of the same narrative archetype as the stories associated with Srinagar-Muzaffarabad road. Only they do not figure in the political discourse of the sub-continent with the same intensity and urgency.

"There are 300-350 divided families which unlike in Kashmir have never met after Partition. This is why we want Kargil-Skardu road to re-open at the earliest for them to meet each other," says Aslam Karbalaie, the chief executive councilor of Kargil Hill Development Council (KHDC). "It will open up huge economic opportunities for the local people and the state itself as we can trade with Skardu, Gilgit, Central Asian countries and even China."

Team from northern areas of Pak visits Kargil

Srinagar, August 3 (PTI)

A four-member team from northern areas of Pakistan visited Kargil today. Mohammad Ismail Khan, regional representative for Asia-Pacific of the World Mountain Forum (APWMF), Fida Mohammad Nashad, Member of the Northern Areas Legislative Council, I Nadeem, Councillor from Skardu and Advocate Assadullah Khan from Gilgit, who were here in connection with the intra-Kashmir conference, were received warmly by the people of Kargil, official reports reaching here said this evening. Men, women and children lined up all the way from Drass to Kargil, a distance of 70 kilometres, to receive members of the team, the reports said. Khan said that there are 7000 divided families between Kargil and Skardu unable to meet due to closure of Kargil-Skardu route.

Overwhelmed by the love and affection shown by the local people, the team members demanded opening of the Kargil-Skardu route which they said was essential not only from the humanitarian point of view but also for the economic progress of communities living in these remote areas.

Leh's medicinal herbs to the aid of troops

LEH: August 06, 2005: In an initiative by a research laboratory based here in one of the world's highest locations, medicinal herbs grown in the Leh region have been included in the daily rations of soldiers

posted on the Siachen glacier in order to help them cope with altitude-related ailments. The high altitude and the low oxygen levels cause psycho-physiological problems among the troops, including memory loss. Such problems can have a long-term impact on the general health of the soldier. A three-month tenure on the Siachen and similar high-altitude stations can cause memory loss. Cases of depression are also common.

To counter these ailments, the Field Research Laboratory (FRL) here has launched a war with nature. The idea is to make the hostile terrain of Ladakh reasonably green and productive by growing herbs specifically to help soldiers ward off the impact of the altitude on their health. The most popular drugs are Hypericum SP, made from a medicinal herb, for depression, and Ephedra SP, for asthma. These have shown positive results. The laboratory has developed the technology for the preparation of a herbal beverage from the fruits of seabuck thorn, a naturally growing wild plant, a weed in the region. This beverage, rich in Vitamins C, A, B, K and E, does not freeze even up to minus 22 degrees Celcius. Since it also has anti-ageing and anti-stress properties, it is included in the special rations of troops here.

Herbal tea is another product that is now being supplied to the troops in Siachen and has proved to have medicinal value. It has acted as an energiser, an anti-stress agent, a stimulant, useful in cold climates. Most important, it restores memory. Soldiers who have served on the glacier attest to the effectiveness of the herbs. Captain Anshul, who served in the northern part of the glacier recently says: "The first week at the glacier was tough with a lot of health problems. But after taking the herbs I was all right within few days."

The laboratory, which works under the Defence Research and Development Organisation, is located at an altitude of 12,000 feet. Despite operating amid adverse weather and low-oxygen conditions, the laboratory has succeeded over several decades in making green, bringing about positive changes in the cold desert. This process has helped the local people meet their food needs. Simultaneously it has taken care of the unique needs of the troops in the world's highest battlefield who otherwise depend on airlifting of food stocks from the plains during most part of the year. The produce from its fields meets 60 per cent of the demand for the troops in the region.

Waiting five decades to make a six-hour journey

KARGIL: August 07, 2005: Aslam Hussain, a Balti-speaking Shia, has been waiting to meet his son living in Skardu, situated across the Line of Control, for more than five decades. Like countless other families living here, the father and son were divided by the sudden drawing of the Line of Control that bifurcated the Balti belt in Ladakh. Since then, families on either side of the LoC have not been able to get permission to visit one another.

Prime Minister Manmohan Singh recently said that talks were on with Pakistan to open a road between Kargil and Skardu in the Pakistan-controlled Northern areas. Dr. Singh's statement is significant not only in view of the humanitarian crisis but also the larger political dynamics prevailing across the Line of Control.

At present, the divided families have to travel thousands of kilometres to take the Wagah route in Punjab on the international border or the Uri-Muzaffarabad route. To reach the main towns of the Northern areas one has to reach Islamabad, the capital of Pakistan, and then take the Karakoram highway. A person making the journey from Kargil has to travel at least 1,500 km to reach the Northern areas across the LoC. The long distance and the political factors mean the divided families have not met in decades. The only mode of communication is letters and telephone calls.

An initial survey based on revenue records, carried out by the Kargil Autonomous Hill Development Council, revealed that the main Skardu town, where most of the Balti-speaking divided families reside, is 132.5 km from Kargil and can be reached within six hours as compared to present journey of more than three to four days.

Skardu is the main town of Baltistan and is home to some of the highest peaks in the world. But locals believe that the opening of Kargil-Skardu road would not be an easy proposition for Pakistan.

Asgar Ali Karbalaiee, Chief Executive Councillor of the Kargil Autonomous Hill Development Council, the democratically-elected main policy-making authority says, "The situation in the Northern areas is an open secret but the main impact of the opening of the road would be felt here as the people

here belong to the same ethnic stock as across the Line of Control and are emotionally linked to the people living in the Northern areas."

Rumblings of revolt from the local Balti-speaking or Shinna-speaking Shias are felt all over the northern areas and obviously it is in this belt that Pakistan feels the most insecure. Demands for the opening of the old routes have been strongly aired on both sides.

The Balti conference organised in Kargil, in which four scholars from the Northern areas participated, was a step towards bringing together people from both sides of the LoC. The "artificial insularity" of the Northern areas by Pakistan is gradually ending due to pressure from the locals but it would take time, Mr. Karbalaiee said. A unique ethnic upsurge can be clearly seen as good quality music produced here in the popular Balti tradition is in great demand in the Northern areas. Many locals of the Northern areas have asked their relatives to send these cassettes across, he said. Gilgit, Skardu, Gazar, Dayamar, and Ganchhi - the five districts of the Northern areas - encompass an area of about 33,600 sqkm with a population of 1.2 million. They will gain from the trade prospects with this side of the Line of Control.

The Northern areas have always enjoyed a position of strategic importance as it links numerous countries in Central Asia and the west, even Afghanistan. Local traders say that as the Skardu route leads up to Central Asia, the ancient trade links of the country may revive. Sajjad Kargali, a local scholar says, "The Kargil-Skardu route can be a vital gateway for the country and the local economy to the untapped markets of Central Asia."

Jora inaugurates first HSS at Nyoma

August 10, 2005: Newslines From J&K Government Leh,

The Government headed by Chief Minister Mufti Mohammad Sayeed is committed to improve the educational standard in the state including far-flung areas of Ladakh by providing a sound educational infrastructure. This was stated by Science and Technology Minister Mr. Nawang Rigzin Jora while inaugurating a Higher Secondary School at Nyoma, 230 km from here today. Constructed at a cost of Rs. 1.12 crore, this is the first Higher Secondary School in Nyoma Sub-Division.

Speaking on the occasion, Mr. Jora said that the Government has expanded the education facilities in remote areas like Ladakh. He said that six High Schools were upgraded to Higher Secondary School during current year thus raising the number of Higher Secondary Schools to 12 in the district.

Mr. Jora said that the government has provided liberal funds to both the district of Leh and Kargil for improving the educational standard and its infrastructure. It was now the duty of the people of remote area to give a good schooling to their children. He said that the government has given sanction for filling up of vacant posts of teachers on contractual basis in schools and lecturers for Higher Secondary Schools. He urged upon the teachers to work with dedication to improve the educational standard.

The Science and Technology Minister said that the Changthang area is fast marching on road to progress. Besides District Normal funds, an amount of Rs. 9.42 crore is being spent under border Area Development Programme (BADP) which is a Centrally Sponsored Scheme, he added.

The Chief executive Councillor, LAHDC, Mr. Rigzin Spalbar said on the occasion that the Hill Council is giving its utmost attention on education by keeping it on top priority. The Hill Council has made a sound mechanism in education department to monitor the sector, which resulted in improving the standard of education here. He appreciated the functioning of the Village Education Committees in enrolment of more students in schools and help executing educational activities. He urged upon them to promote sports activities also.

Sub Divisional Magistrate, Nyoma Mr. Ali Raza said on the occasion that Residential Schools have been established at Durbuk, Nyoma, Puga and Kargyam by pooling students from remote villages. A large gathering coming from far-off villages of Nyoma witnessed the inaugural function, which was marked by cultural programmes of school children and Jabro, a reputed folk dance of the area.

Bye-election to Zaskar an acid test for NC

SRINAGAR, AUG 13 (PTI)

The bye-election to Zaskar assembly segment in Jammu and Kashmir on August 25 will be an acid test for opposition National Conference as the popularity graph of ruling PDP-Congress coalition has been on a steady rise ever since the formation of Ladakh Autonomous Hill Development Council (LAHDC) for Kargil district in 2003.

National conference candidate Mohammad Abbas, whose death earlier this year necessitated the by-poll, had won both the elections in 1996 and 2002 in the segment which was carved out of Kargil in 1995.

The opposition party had strong roots in the predominantly Muslim Kargil district till the 2002 assembly polls but managed to hold on to only Zaskar seat in the wake a massive anti-incumbency wave. However, the by-polls will test the support base of National Conference in the Kargil region as the ruling coalition has already made huge inroads in the area. Moreover, the National Conference candidate for the by-polls Sayed Abbas is a rookie in politics and is up against the combined might the coalition parties which have chosen Ghulam Mohammad Raza, provincial general secretary of JKPC, as their consensus candidate.

One of the major achievements of the coalition government has been that it has ensured equitable development of all regions. Kargil district had been ignored by the previous government but as soon as the PDP-led coalition took over, LAHDC was formed to ensure devolution of powers, Minister of Sports and MLA from Kargil segment Haji Nissar Ali told PTI here.

Ali said development was the top most criterion for the electorate while choosing their representatives as they had been "misled for too long in the name of regionalism, religion and other hollow slogans." "All over the state, you will see there is a change in the way people choose their representatives. They look at the development card of governments and the coalition government has made all-out efforts for upliftment of the people of entire Kargil district," the minister, who will be extensively campaigning for the ruling alliance candidate, said.

He said people are wise enough to ensure that the coalition is in power in LAHDC, the state and the centre and development will be more in case the ruling party candidate wins. However, NC candidate Sayed Abbas, an engineer and a son of local religious leader Aga Sayed Mohammad Rizvi, believes he has a strong chance of winning. "I am sure that people will vote for me. They are not happy with the working of the coalition government," Abbas, a first-time contestant, said. Abbas was chosen ahead of veteran NC leader from the region Qamar Ali Akhooon following his defeat in 2002 polls from Kargil segment and his ouster from the chairmanship of LAHDC earlier this year, a move his party has challenged in the court.

Mir inspects pace of development works in Zaskar

ZANSKAR, Aug 23: In order to give fillip to the tourism, trade and commerce in Kargil district via Leh and to provide better road connectivity to the people the execution of Zaskar-Leh road under Prime Minister's package is in progress and so far 60 Kms road length from Zaskar and 30 kms from Nyoma Leh have been completed. This was stated by Minister of State for Works G.A.Mir who is on four day visit of Kargil district while inspecting the pace of various ongoing development works executing in Zaskar Sub Division. He said Govt is committed to provide better road connectivity to the people of the State in every nook and corner. He stressed upon the Engineers to accelerate the pace of ongoing developmental works, keeping in view the short span of working season in the area.

Mr. Mir today visited various areas of Zaskar which include Tungri, Ating, Shagar, Tankar, Zungkhul and assessed the people's problems and gave on spot instructions for redressal of grievances. The Minister said that Government would consider to connect the Kargil district with Jammu province and Himachal by constructing a road from Zaskar to Paddar Doda district. He said the construction of this road would boost tourism in the area and would provide easy access to the people.

Describing the Prime Minister's package as a vehicle for alround development of the State, the Minister said each region has been given separate allocation for different departments to avoid any compliant of discrimination in the utilization of funds. He stressed upon the officers to involve panchayat member and legislator while formulating plan for particular area and in the implementation of the developmental schemes.

New era of prosperity dawning in Kargil

August 26, 2005: Newsline From J&K Government

Srinagar, August 26 (INF)- Kargil district has received 28 road projects as its share of massive road connectivity programme started in the State for last 3 years of coalition Government. The road projects taken up under various schemes would cost Rs. 25 crore.

This information was given to Minister of State for works, Mr. G.A. Mir during his 5 day extensive tour of the district conducted to review and inspect the ongoing pace of developmental works and explore possibilities to create easy road to the district from different destinations of the State and attract inflow of tourists to the beauties of nature found in abundance in the District.

The R & B Department has achieved a great feat in the district situated along rugged Himalayas by carving out 1740 kms road length connected some remotest area of the district. This include 121 km black topped, 300 km shilling and metalled and soled and 300 km fair-weather road length. During the tour, the Minister inspects the pace of various developmental works which also include Zanskar- Nayoma Leh Road, Kargil-Shilikchay road, Tuina-Kamutal road, Padam to Solopi Gyapak road. Sub-district hospital building Drass, link road Drass-Goshan and Haripora-Beras bridge. The construction work of these projects is in progress.

During the inspection the Minister was informed that execution of Zanskar-Nayoma Leh 160 km road have been taken up at a cost of Rs. 267 crore and so for 90 km road length have been made fair weather from Zanskar and Nayoma sides and rest of the portion would be completed during next 2 years.

Speaking on the occasions, the Minister said that due to the prolonged winter the district have a short working season and exhorted upon the Engineers to redouble their efforts and ensure speedy completion of all developmental works. He stressed for ensuring the use of quality material for execution of developmental works and directed Superintending Engineer to make frequent visits on the development sites for the speedy completion of these works.

In order to assess the road connectivity problems, the Minister visited various hilly terrain villages of the district which also include Matayin, Pandrass, Drass, Thasgam, Bemhuat, Khrubo, Budgun, Sonku, Panikar, Tungri, Ating, Maroocha, Dynia and Sagar.

The Minister also addressed a series of public meetings during his tour and assured the people that present Government is determined to provide all basic facilities to the people of the far-land areas of the State. He said various revolutionary steps have been taken to revamp and rejuvenate the all round development of the land locked and backward people of the State. He said a prestigious project of Rs.70 crore have been formulated and submitted to the centre for funding for upgradation and widening of 230 kms Kargil-Zanskar road. He said road connectivity is playing a vital role for Socio-economic development of the people and without these facilities the people of Kargil district remain for away during previous regimes. He said the people of these are were ignored decades together and added that but when the present Government took over the reins of State a net work of developmental activities have been initiated in these areas, which are bringing fruitful results.

The Minister said that Government would consider to connect the Kargil district with Jammu, Himachal and Pahalgam by constructing two roads from Panikhar Kargil to Pahalgam and Ating Zanskar to Padder Doda. He said in this way the people of the area would be benefited by easy road connectivity and added that it would be also beneficial to boost the tourism, trade and commerce in the district. Enumerating some achievements Mr. Mir said that Rs. 20 crore have been utilized under District Plan and BADP under R & B sector alone during last financial year. He said that 13 major works have been completed at the total cost of Rs. 7.47 crore, which include 4 bridges, 9 complex of various departments, one bus garages and one indoor stadium in district Kargil.

He said at present the execution of 4 roads projects at the total cost of Rs. 5.9 crore is in full swing in the district under PMGSY phase III and said that the construction work of 9 new road projects of a total length of 39 kms under PMGSY phase IV would be taken up soon at the total cost of Rs. 38.50 crore in the area so that the people of the area would be provided better road connectivity.

The Minister said that sufficient funds have been also earmarked under district sector for execution of road and bridges. He said Rs. 12.30 crore are being spent under the district sector and 217 kms of new road length are being blacktopped metalled soled and made fair weather during current financial year.

Responding to the demands put forth by the locals of the area, the assured them that their all genuine demands would be mitigated in phased manner.

Kashmir's ruling coalition wins assembly by-poll

SRINAGAR: September 1, 2005 IANS

An independent candidate backed by Jammu and Kashmir's ruling coalition was on Wednesday declared elected in the by-election held in the Zaskar assembly constituency.

Gulam Raza defeated his nearest rival, Syed Abbas of the regional National Conference by 3,966 votes. Raza polled 8942 votes against Abbas' 4976 votes, a poll official said from the Kargil district headquarters. A total of 16,300 voters cast their ballots in the Aug 25 by-election. The People's Democratic Party that leads Kashmir's ruling coalition and its ally Congress had jointly backed Raza. Four candidates were in the fray in the constituency, located in the cold desert Ladakh region of Kashmir but the main contest was between Raza and Abbas. The by-election was caused by the death of the sitting National Conference member earlier this year.

CCS clears Manali-Leh road

NEW DELHI, Sept 6: UNI

The Cabinet today approved construction of an all-weather alternate route to Leh from Manali aimed at providing an alternative route to the strategic Ladakh region facilitating swift movement of troops to the border areas. The Cabinet Committee on Security (CCS), at a meeting here presided over by Prime Minister Manmohan Singh, approved the construction of the 292 km double-laned road to be completed within nine years at a cost of Rs 1355 crore.

An 8.8 km tunnel- costing Rs 943.32 crore- under the 3,978 meter high Rohtang pass will make the road- to be constructed by the Border Roads Organisation (BRO)- an all-weather alternative route to the Ladakh region, said Defence Minister Pranab Mukherjee immediately after the CCS meeting.

Briefing mediapersons, the Defence Minister said the double-laned approaches to the Rohtang Pass tunnel had been approved for construction at a cost of Rs 180 crore while the remaining stretch- passing through Sarchu, Pang and Karu- shall be built at a cost of Rs 286.85 crore.

The present Manali-Leh Road, considered to be the highest road-link ever, remains operational only from May to October as the 3,978 meter high Rohtang pass, the gate-way to the Lahaul valley, remains blocked due to about 20 to 30 feet thick snow at many places.

Former Prime Minister Atal Bihari Vajpayee had laid the foundation stone for the ambitious Rohtang Pass tunnel near Solang Nallah, about 18 km from Manali, in 2002 after the Kargil conflict brought to fore the necessity of an all-weather alternative route to the Ladakh region.

Snow leopard wins battle for survival

September 22, 2005 Express India

Leh, September 21: SWIFTLY disappearing from rest of the bewitching Indian woodlands along with endangered tiger population, snow leopard has finally won the battle for survival in its Ladakh bastion with its population touching a record 400.

"The endangered snow leopard population is increasing at a rapid pace here unlike other habitats in the rest of country. It has won the battle for its survival," J-K Chief Wildlife Warden C.M. Seth says. "It is increasing very fast. And if the trend continues, India will leave China, Russia, Nepal and Bhutan behind in the population of snow leopard in India," he says. As per the J-K Wildlife Department survey reports of 2005, the leopard population increased to 400 this year from 230 to 250 in 2003.

Kargil jobs lure Nepalis

DODHARA, KANCHANPUR, Oct 18 Kantipuronline

Remote hilly Kargil territory in northern India, where Indian soldiers fought pitched battles with separatist militants allegedly backed by Pakistan's Army in 1999, have been the dreamland for many job aspiring youths of the far-west districts these days. There are Indian Army camps in the area.

Many youths reach Drass Sector in the hilly area of Kargil after a 3-day travel by train and bus. They return to their homes during Dashain with heavy pay packets.

"It is arduous to carry the equipment of Indian soldiers via the snow-capped hills and take them to their base camps," said Dil Bahadur Chhetri of Dodhara-6. "But the annual income of over IRs 50,000 that we get after summer and winter employment is easily luring many like us despite the strenuous job." Their work is to supply goods to Indian soldiers at the base camps. According to him, Nepali youths have to contact local contractors and pay them 10 to 15,000 rupees as commission annually. "After we get through the health check that is conducted by the Indian military, we are offered the job for a season," he said.

Anil Rana Magar of the same village revealed that there is huge demand of Nepali youths due to their fame to perform hard labor. "Once we are selected, we are also entitled to uniform and ration as obtained by them (Indian soldiers)."

Of late, scores of youths from Dailekh, Gorkha, Kailali and Dhading districts have reached the frontline in Kargil, regardless of the danger there. "We set off with the goods before dawn breaks and reach the base camps after 6-7 hours' walk," said Chhetri. According to him, they obtain 145 and 135 rupees for a trip in winter and summer respectively. But it is not always that easy to carry heavy loads in the snow-covered hills. "Some of our friends also fall ill due to the backbreaking work," recalls Tikaram Sharma.

LUTF makes clean sweep, Cong routed

JAMMU, Oct 21: The Congress, which ruled Ladakh Autonomous Hill Development Council (LAHDC), Leh, for two terms, was routed in the elections held for third term of the Council in Leh on October 16 losing power to Ladakh Union Territory Front (LUTF). It was a clean sweep for the LUTF which won all 21 seats in a House of 26, the results of which were declared till late tonight. The LUTF has immediately staked a claim to form the Council. Counting for four seats was going on when the reports last came in while the Congress had won one seat uncontested.

Thupstan Chhewang, who headed LAHDC for about 9 years before switching over to the national politics being elected as Member of Parliament in last year's election as an independent candidate, supported by the Congress, spearheaded the LUTF's campaign in the current elections. On the eve of elections, the National Conference had dissolved its Leh unit and contested the elections on the LUTF platform. After being elected to Lok Sabha, Mr Chhewang had resigned as LAHDC chairman. He was succeeded by Rigzin Spalbar, who was the lone candidate to be elected uncontested on Congress mandate in the election. The LAHDC has a total of 30 seats. Election is held for 26 seats while four Councilors are nominated. With Rigzin Spalbar having been elected unopposed to the Council, election was held for 25 seats.

Deputy Commissioner, Leh, Satish Nehru, who is also Returning Officer for the Council election, told the Excelsior that results of 21 seats had been declared till 10 pm tonight and all of them had gone in favour of LUTF. The Congress had only one seat in its kitty which it had won uncontested. The Congress was, however, leading in Shut constituency while trends were awaited from three other seats.

The winners include Mohd Khan from Turtuk, Chering Tundoo (Kundar), Chewang Rigzin (Disket), Stangzin Delik (Tigar), Cheri Angchuk (Panamik), Dorje Stangzin (Tangse), Sonam Theing (Chachool), Nawang Narboo (Nyoma), Dorje Mutook (Kungiam), Chotar Tsering (Kurjok), Jeayal Wangil (Sakti), Tsering Paldon (Igoo), Tundook Spalzung (Thiksey), Tsering Dorje (Upper Leh), Tsering Angdu (Saspol), Dorje Namgayal (Temisgam), Tsering Narboo (Khalsi), Chewang Gomba (Lama Yaroo), Phungsook Stangzin (Shukar Bachan), Tsering Angdu (Marchilong) and Tsering Tundook (Basgo). All of them belonged to the LUTF. While the Congress had fielded candidates on all 26 seats, the LUTF contested 25 seats.

This is for the first time that the Congress has suffered a major political jolt in Leh, which was considered to be its stronghold. Science and Technology Minister Rigzin Zora, who represents Leh in Assembly constituency and was elected as LUTF MLA, had campaigned for Congress candidates in the Council election. Election for the Council was held on October 16 while counting was taken up today. A

total of 55,224 voters had exercised their right to franchise. The LUTF was formed in 2002 on the eve of Assembly elections. Both MLAs from Leh and Nobra were elected uncontested on LUTF mandate in 2002.

Leh defeat may force Cong to take over J&K reins

SRINAGAR: OCTOBER 23, 2005 The Congress seems to have lost its influence in Leh where the recent election of the Ladakh Autonomous Hill Development Council (LAHDC) almost routed it as the Ladakh Union Territory Front (LUTF) swept the polls. After ruling the council for two consecutive terms, this is for the first time that the party stands reduced to a non-entity.

This, observers believe, is likely to be projected as yet another factor that must force the Congress high command to take over the reigns of power in the state early next month when Mufti Sayeed completes his three-year term. "We have all along been telling that not being in power despite the adequate strength is frustrating the ranks," one Congress leader in the state, who does not want to be identified, said.

Citing lackadaisical attitude of the 'Srinagar-based governments' as the reason, the LBA spearheaded a massive agitation for UT status in 1989 that included boycott of the Muslim minorities for around nine months.

Scores of houses were torched and the Muslim employees serving the region were literally chased away. This led to the agreement between the state government, then headed by Dr Farooq Abdullah with Congress as partners. The then home minister Buta Singh brokered the deal for setting up LAHDC that was formally started in 1995 during the gubernatorial regime.

The Congress won the last two elections and was ruling the council. This is for the first time it has been dislodged. LAHDC has a total of 30 seats, of which four are nominated and the rest are elected.

Officials associated with the electoral exercise told The ET that so far one seat went to Congress leader Rigzin Spalbar, the man who replaced the founder chairman of the council, Thupstan Chewang, after the latter was elected to the Lok Sabha uncontested. "Of the 25 seats, 24 went to LUTF and one is disputed with both sides claiming victory," one official associated with the elections said.

LUTF, it may be recalled, was floated by the Buddhists-dominated Leh in 2002 summer after its leaders - Thupstan Chewang (now MP) and Rigzin Jora (now IT minister of J&K) -- boycotted all political parties and said they were intensifying their struggle for UT status. No party could get a candidate as activists from NC, Congress and BJP resigned and joined the Action Committee.

It fielded two candidates in the 2002 assembly polls and both - Pintoo Narbu and N R Jora - were elected unopposed. Later they extended their support to the PDP-led coalition government. The subsequent Lok Sabha polls followed on the same lines and Chewang became the MP and sided with the Congress at the Centre. Situation normalized after the BJP resumed its functioning, followed by the Congress and the NC.

A senior Congress leader from the region said the party has accepted the defeat. "This is the verdict of the people and we take it as it is," he said pleading not to be identified. But he alleged that LUTF used money and muscle to manage the show. The power politics, however, created problems for the region. While Jora said the LAHDC polls should be contested under the Congress, Chewang opposed and revived the LUTF. It was supported by the Lamas, the Buddhist monks, along with the NC and the BJP. "Since LUTF used the emotive UT status as its main slogan and projected itself as the real representative of Ladakh's ethnic character, it managed the show," one observer from Leh said.

Dorje is new chief of LAHDC

Leh, Oct 28: Tsering Dorje was today unanimously elected as the chairman & Chief Executive Councilor Ladakh Autonomous Hill Development Council (LAHDC), Leh. The Chief Executive Officer, LAHDC Satish Nehru convened a meeting of councilors to select the new Chairman & Chief Executive Councilor, Leh.

The name of Tsering Dorje who is Councilor Upper Leh constituency, was proposed by Tsering Norboo Councilor, Khaltis and was seconded by Dorje Mutup Councilor, Kungyam. Later all the 21 Councilors who were present supported for Tsering Dorje. The seat of CEC has fallen vacant in view of the conduct of 3rd General Council Election.

Tsering Dorje has been the President of LUTF ever since the LUTF was formed in 2002. He has a political career at his back and has been remained MLA in the J&K Assembly. Soon after his selection as Chairman & Chief Executive Councilor, Tsering Dorje said that he would do his best to meet the aspirations of the people of Ladakh what has reposed in the new Hill Council.

Stating about Thupstan Chhewang who has made the foundation of Hill Council in Leh, Dorje said that his Hill Council is now emboldened with heavier responsibilities and the Council would do its best level to make Leh a prosperous district giving it a place among best districts in the whole country.

Dorje urged upon the District Administration to give him full support in implementation of developmental activities in Leh at a speedier way. Among those who facilitated Dorje at a Tea Party at Leh Conference Hall, were Member Parliament Thupstan Chhewang, Khanpo Rinpochhey, Togdan Rinpochhey and people of all walks of life.

Protesters stone shops, houses

Srinagar, Nov 9: The communally sensitive region of Leh is on boil after two girls from the majority community reportedly eloped with two boys from minority community, including a police officer. The incident that took place some months ago has now triggered a chain of protests in the hilly town. Reports reaching here said dozens of agitators belong to Ladakh Buddhist Association took to the streets of Leh for second consecutive day Wednesday and pelted rocks at shops and houses owned by the members of the minority community. Many shops, a mall and two houses suffered damages in the stone pelting at Balkan Gali "despite the presence of a police party headed by Station House Officer (SHO) Mr Aanchuk," reports said.

"We're feeling insecure," a man who requested not to be named told Greater Kashmir by telephone from Leh. "The situation is tense, violence can escalate any time." Kashmir's Divisional Commissioner, Bharat Bhushan Vyas said, "The law and order maintaining agencies have been told to ensure that no one in Leh feels insecure."

Reports said the protesters shouted "Kargil waley nikal jawo (Kargilites go away)," as they were agitated over the eloping episode involving two youth from the nearby Kargil district dominated by Muslims. One of the girls, hailing from Leh's Sagoo village ran away with police sub-inspector Muhammad Yusuf some four months ago. Since then there has been no word about them even as the authorities have registered a case of abduction against the SI and suspended him from the service, Vyas told Greater Kashmir.

The second girl, a nurse in SMHS Hospital Srinagar, fled away with a youth from Kargil's Kunoor village who worked as a pharmacist in Srinagar, a month ago. According to reports, there was no initial reaction to the incidents. But since Monday people have been taking to streets and demanding whereabouts of the girls. The protests, according to the locals, are reminiscent of 1989 when scores of shops owned by Kashmiris were looted and set ablaze by mobs demanding a separate land for Buddhists.

Protest in Kargil against violence in Leh

Police fires in air after mob ransacks govt officer

KARGIL, Nov 11: Police today opened fire in the air and resorted to a cane charge to disperse agitators, who attacked a police station and ransacked some government vehicles protesting against the rioting in Leh on Wednesday. Reports said, a strong mob converged at the police station here, demanding release of four boys arrested during the demonstration. The protesters pelted stones at the police station damaging some government vehicles in the process prompting the police to baton charge. However, when the agitators refused to leave and continued with slogan-shouting and stone-pelting, the police opened fire in the air to disperse them. The four boys were later released.

Reports said, an agitated mob of people took to the streets and started protesting against the communal violence. A group of youth stopped a police vehicle and pelted stones at it causing damage. An additional reinforcement of police was summoned to the spot, which provoked the mob further, said reports, adding they raised slogans against those who responsible for inciting communal violence and demanded an end to the communal violence.

The trouble started when an agitating mob walked upto the Police Chowk while raising slogans where they were stopped by policemen but the protestors pelted stones at the police station. Police tried to disperse the mob and cane-charged them following it with firing of teargas shells into the air. They also arrested four persons.

However, rest of the youth continued their protests demonstrations demanding release of arrested youth. This compelled the police to fire bullets in air and impose a curfew. But after the Friday prayers, thousands of people again took out a protest demonstration, which was led by the religious scholars, said reports. They were demanding that people, who instigated the violence, should be brought to book. Reports said, when the protest demonstration reached near the Islamia School, three religious scholars, Moulana Sheikh Mohammad Abdullah, Sheikh Mohammad Ahmadi and Sheikh Ibrahim Khalili advised the people to protest peacefully.

They condemned the violence against the minority community in Leh besides demanding compensation for those whose property was damaged in the violence. Thereafter religious leaders led the people to the police station and requested the police authorities to release the arrested youth, said reports adding when police did not release them, people who were waiting outside the police station again raised the slogans. But police used lathi charge and teargas to disperse the demonstration.

However, Leh remained peaceful today with no incidents of violence reported from anywhere after two shops belonging to minority community were burnt in Choglamsar Village in reaction to alleged abduction of two girls of majority community by two boys, one among them a married sub-inspector having children. But members of the minority community kept their shops closed demanding action against unidentified miscreants, who had torched a couple of shops in Choglamsar after girls' alleged abduction came to fore.

Reports said, a complete shutdown was observed in Kargil in response to a general strike call given by several religious and social organisations here in protest against the rioting in Leh. Shops, business establishments, schools, other educational institutions, banks and government offices remained closed. Several religious and social organisations took protest marches and rallies throughout the district. Talking to the Kashmir Times, Ladakh Buddhist Association president Tuntup Sonam claimed that on directions from Shia Muslims, minority community in Leh also observed a Bandh closing their shops in the afternoon.

The riots erupted after two girls from the majority community belonging to Tonkhar Village and Saboo Villay in Leh reportedly eloped with boys, one of them a police officer, from the minority community in the communally sensitive Ladakh region.

The girl from Tonkhar Village was a trainee nurse in Srinagar, added reports.

Reports said, police have initiated efforts to trace the girls but so far they have not been traced. Reports further said, though Leh remained calm today but situation was tense and people were apprehensive of a communal flare in the days to come if effective steps were not taken to trace the girls. The incident had taken place about two months ago, but came to light on Wednesday.

Normalcy returns in Kargil

Kargil November 13, 2005 (UNI): Normalcy has returned in this border district of Jammu and Kashmir which was rocked by violent protests on Friday against the rioting in Leh on November 9. The situation is completely under control and normalcy has returned to the district, officials said.

On Friday, several policemen were wounded, a police post and a Maruti gypsy damaged when protestors turned violent and indulged in stone-pelting. Police opened fire in the air and resorted to cane-charging to disperse the agitators. A strong mob had converged at the police station here, demanding release of four boys arrested during the demonstration. The protestors pelted stones at the police station prompting the police to use baton charge. However, when the agitators refused to leave and continued with slogan-shouting and stone-pelting, the police opened fire in the air to disperse them.

The four boys were later released.

A complete shutdown was observed in the district in response to a general strike call given by several religious and social organisations here in protest against the rioting in Leh. Shops, business establishments, schools, other educational institutions, banks and government offices remained closed. Several religious and social organisations took protest marches and rallies throughout the district. The riots erupted after two girls from the majority community reportedly eloped with the boys, one of them a police officer, from the minority community in the communally sensitive Ladakh region. The incident had taken place about two months ago, but came to light on Wednesday only. Reports received here said that agitators belonging to the Ladakh Buddhist Association came out on the streets on November 9 and allegedly started pelting stones at shops and houses owned by the members of the minority community.

Lot to learn from Leh, say Afghan farmers

LEH, Dec 7: Even as a large-scale rehabilitation programme aided by different nations and organisations is going on in war torn Afghanistan, a team of 22 Afghan farmers, social workers and Government servants including one woman visited Ladakh recently to see and learn from a region with similar topography and climate to their own.

"Here people are highly motivated and there is a lot of Government support in the developmental works", says Shah Mahmood Ahmadi, an agriculturist from the North Samangam province in Afghanistan talking about his ten-day tour experience in the Leh district of Ladakh region. The 22-member team visited different NGOs working mainly in agriculture and education.

In decades of war we have lost on our potential and we have to start from the basic, Ahmadi says recounting the devastation caused by 25-years of war. "Now we know the value of peace," he adds. "The state of education is very low and the health problems are of great concern to the people of Afghanistan now." Describing the state of health in some of the areas in their country, a fellow Afghan, Sayed Hussein points out that in Sangtakht province, a family had its eight members suffering from Tuberculosis, a disease endemic in Afghanistan due to poor living conditions. "Families are big in size and in many cases all the members live in just one room in a very unhygienic condition," Sayed says. He also talks about the prevalence of leprosy in large scale in Afghanistan. Sayed is a member of a health organisation LEPCO that works towards eradication of these diseases.

Now with growing political stability and continued international commitment to Afghanistan's reconstruction, an optimistic outlook seemed to be emerging among the people to tread on the path of development. It was this will to bring in a change that drew the Afghans to Leh hoping to gain something from this remote yet progressive district of India with similar geographical conditions to that of Afghanistan.

Ladakh looks 80 per cent similar to Afghanistan; the difference is in culture, says Sayed. There can be exchange of scholarship programmes in knowledge sharing, he says, pointing out that the Afghan farmers growing wheat varieties in the winter months of October-November in climatic conditions was similar to Ladakh. Afghanistan also has better apricot and mulberry varieties than those found in Ladakh apart from several other fruit varieties that could be grown here.

Afghans have lot to learn and gain from the Ladakhi experiences in the field of agriculture, horticulture, education, solar energy and even governance, which they realised during their visit here organised by a French NGO, GERES. Ahmadi appreciates the use of solar energy, water-lifting mechanisms, fruit processing replicable in the arid lands of Ladakh. He also praises the inspiring education movement under the Student Education and Cultural Movement of Ladakh (SECMOL). In livestock, Yak, Zo and Pashmina goats in Ladakh could be reintroduced in Afghanistan once a rich rearer of these animals.

During their stay in Leh, the Afghans paid visits to mosque and interacted with the local Shia and Sunni communities. Mahboob Ali, a resident of Chuchot village in Leh, says, The six Afghans belonging to Shia sect visited our mosque and admired us as 'khush-haal' (happy and prosperous) people.

31 arrested, curfew imposed, army stages flag march in Leh

Srinagar : At least 31 people were arrested and curfew imposed today in Leh town, where the army staged a flag march following clashes between Muslims and Buddhists triggered by reports of alleged desecration of the Quran at a Mosque in Kargil.

The state police has arrested 31 people so far in connection with the clashes, Inspector General of Police (Kashmir Range) K Rajendra told PTI over phone from the Ladakhi capital. Kumar said the imposition of curfew and requisitioning of army and Indo-Tibetan Border Police (ITBP) had been done as a precautionary measure.

A defence spokesman said the civil administration, sensing trouble, today sought army assistance in maintaining law and order in Leh following which five to six columns were rushed immediately to conduct a flag march. So far the situation was under control, he added.

Divisional commissioner Kashmir Basharat Ahmad Dhar and IGP Kumar have been camping in the Leh to monitor the situation. Clashes erupted between Muslims and Buddhists at Bodh Kharboo in Kargil area on Monday after some unidentified persons allegedly tore off pages of the holy book in a Mosque there.

The civil administration had enforced prohibitory orders in the Leh and Kargil towns to prevent a flare up in the situation but incidents of stoning houses and establishments of rival communities continued for two days. As tension mounted in the region, the civil administration decided to request army for help in maintaining law and order in this cold desert region of Jammu and Kashmir.

Ashoora processions banned amid tension, curfew in Leh

LEH, Feb 9: Even as senior officials toiled to restore order and an Ashoora procession was taken out amid unprecedented security arrangements in the main township of Leh, communal tension compelled authorities to impose curfew on all Shia-dominated localities in this Ladakh district. Consequently, none of the Zuljanah processions came out here on the martyrdom anniversary of Prophet Mohammad's grandson, Hazrat Imam Hussain, and his associates in the battlefield of Karbala over thirteen hundreds years back.

Reports of a sacrilegious act at Kharbu, in the sister district Kargil, had created considerable tension in this Buddhist-dominated district of Leh on Tuesday last. A demonstration by the members of the Muslim community in protest against the desecration of the holy Quran in Kargil had not been received well by the majority community. Consequently, some people, allegedly belonging to Ladakh Buddhist Association (LBA) had resorted to stone-pelting on a Muharram procession on Wednesday and Thursday.

Tension intensified late last night when Police swooped on certain localities and started arresting people at random. At Chuchot Yokma, Police raided the residence of a prominent Shia activist, Haji Nasir Ali at 0300 hours. Members of the community alleged that the men in uniform molested Haji's daughters and subjected them to severe beating. Thereafter, Police arrested 20 to 25 persons, all belonging to Shia community. They alleged that the Police personnel belonging to the majority community were wielding guns while those belonging to the minority community upto the rank of Sub Inspector are seen carrying just the batons. According to them, the LBA activists torched the residential houses of Dr Mohammad Ramzan and Mohammad Abbas Maqsoom at Horzay as also the house of one Shameem Zargar at Yurtung in Leh outskirts.

Residential houses of late Mohammad Khalil near Jamia Masjid of Leh and Mohammad Tahir Hussain in Housing Colony had already been set on fire a day before. It was in the wake of these mounting tensions that the authorities imposed curfew in Leh district and did not allow Ashoora processions at Chuchot Yokma, Chuchot Gongma, Phyang, Thiksay, Shay and other Shia localities. IGP Kashmir Zone K Rajendra Kumar and Divisional Commissioner Kashmir Basharat Ahmed Dhar arrived in town and they managed taking out of a Zuljanah procession at the district headquarters. However, its traditional route was changed and reduced to just 700 yards. Later, the senior officials alongwith Army and ITBP officers, DC Leh Satish Nehru and SP Leh Alok Kumar arranged the parade of senior citizens of both the communities through several localities in town.

While the curfew restrictions remained in force, Army conducted a march through main streets. SP Leh, Alok Kumar, told the Excelsior that members of both the communities were responsible for certain provocations and accentuating trouble. He contradicted allegations that Police had let loose a reign of terror and it was selectively picking up members of the minority community alone. As regards the incident

at Haji Nasir Ali's house, Alok Kumar said that members of Shia community resorted to heavy stone pelting on the Police patrol party "without any reason". He said that SHO Leh, Padma Dorjay, was severely injured in an attack on him as some people lobbed a stone into his eye which was completely damaged. In critical condition he was airlifted to AIIMS in New Delhi today. Alok Kumar said that the SHO's vehicle suffered extensive damage in the attack and his PSO was also badly injured.

SP Leh confirmed the arrest of "12-odd urchins". He refuted allegations that Police personnel of one community were operating with guns and those of the other community with only batons. "How's that possible?" Alok Kumar asked. He had no knowledge about reports that a Chief Medical Officer, who was "bent upon capturing the top position in LBA after his retirement from service on March 31" was exploiting the situation and spreading the trouble. Councilor Abbas Abidi, who is a Congress leader and represents Chuchot in Leh Area Hill Development Council, described the role of Police and administration "one-sided".

Meanwhile, Ashoora processions passed off peacefully in Kargil district. Over 25,000 Shia devotees participated in the main Ashoora procession that originated from Madrasa Asna Ashriya and culminated into Shaam-e-Gareebaan at Qattalgah in Kargil. Smaller Ashoora processions were taken out at Dras, Chikthan, Sankoo, Taisaro and other places.

After Leh, curfew imposed in Kargil: DySP's house torched, ADC among 12 injured

KARGIL, Feb 10: Notwithstanding some feeble indications of reassurance in the disturbed district headquarters of Leh, communal tension spread to the Muslim-dominated Kargil district, forcing authorities to impose curfew today. District Magistrate Isfandyar Khan lost no time in announcing prohibitory orders after a mob of over 6,000 people resorted to stone-pelting on the Headquarters of Ladakh Autonomous Hill Development Council of Kargil and the official residence of DySP Headquarters was set on fire.

Even as the Muharram processions had passed and ended peacefully here on the occasion of Ashoora yesterday, over 6,000 people belonging to the majority Muslim community converged on the main streets in town. Registering their strong protest against the desecration of holy Quran at Bodh Kharbu—a town on Kargil-Leh highway—last week and the developments of the last three days in Leh, the demonstrators complained that the administration had failed in curbing the "communal elements". The demonstrators were demanding arrest of the people responsible for the Bodh Kharbo desecration incident last week.

Participants also directed their ire on the local Hill Council's Chief Executive Councillor, Ali Asgar Karbalai, holding him responsible for "not condemning" the incidents of Bodh Kharbo and Leh. They seemed to be angry even with Haji Nisar Ali, Minister incharge Social Welfare and MLA from Kargil, who is reportedly in New Delhi. Karbalai's office was badly damaged in stone-pelting.

The situation took a more serious turn when the processionists at Baroo, in the main town, torched the official residence of Dy SP Headquarters, P Sonam, who was not present. SP Kargil Danish Rana told the Excelsior that all of the Dy SP's belongings were destroyed in the blaze. As police swung into action, authorities called out Army for a flag march and curfew was imposed, ding-dong clashes continued for over an hour between the demonstrators and Police. Approximately 20 civilians, officials and police personnel sustained minor injuries. Additional DC, Kachoo Mohammad Shah, was severely injured when a stone hit his face. He was evacuated and admitted to District Hospital. SP Rana was also hit but not injured. Police succeeded in dispersing the crowds with the use of baton charge, tearsmoke and firing in air. Still the mobs damaged some shops and destroyed the merchandise of a Buddhist shopkeeper, hailing from Zanaskar, in fire.

DC Kargil Isfandyar Khan described the situation as "extremely serious but under control". He said that no relaxation in curfew was likely for the next three days. While Army was out on a flag march and the people's movement was completely frozen, DC and SP were personally patrolling the main streets to ensure calm. Residents failed to perform Friday prayers in different mosques as curfew was imposed and enforced strictly. Authorities confirmed that over a dozen miscreants had been picked up and detained by police for resorting to arson.

Meanwhile, Minister incharge Power and a senior Buddhist leader Nawang Rigzin Jora arrived in Leh and he joined Divisional Commissioner of Kashmir, Basharat Ahmed Dhar, and IGP Kashmir, K Rajendra Kumar, in the Government's efforts of restoring calm and normality in the Buddhist-dominated hill district today. Both Dhar and Rajendra have been camping in Leh since yesterday. As already reported, owing to intensification of communal tension, curfew had been imposed in Leh on Wednesday. Officials said that curfew continued in Leh without any relaxation for the second consecutive day.

Divisional Commissioner of Kashmir, Basharat Ahmed Dhar, claimed that the authorities managed interaction and march of senior citizens of both the communities at the district headquarters of Leh amid "receding tension" last evening as well as today. He said that several functionaries of the Ladakh Buddhist Association (LBA) associated with the government's efforts of restoring peace in the hill district. He said that the Hill Council chairman came all the way from Nobra today and he too contributed to restoration of normality and communal harmony. The officials also visited the local hospital where some of the injured, including a paramilitary soldier, were still under treatment. As already reported, nearly 20 people, including SHO Leh, had sustained injuries in ding-dong clashes between the mobs and police on Wednesday and Thursday. Due to the imposition of curfew, no Ashoora procession, excluding that of the main town, had been permitted by the authorities in Leh district on Thursday.

With presence of the Hill Council CEC Mr Dorje, LBA functionaries and senior officials, Power Minister Jora took a series of meetings to review the situation today. Authorities sounded hopeful that relaxation in curfew was likely on Saturday or Sunday if the situation continued to improve at the present pace.

Peace march amid relaxation in curfew

LEH, Feb 13: As Dalai Lama condemned incidents of arson and communal disturbance in Ladakh, a peace march of both the Buddhist as well as Muslim communities was taken out here today with resultant improvement of situation in Kargil.

With remarkable improvement in the situation, authorities today managed a joint meeting of both the communities at the local Hill Council headquarters. Divisional Commissioner of Kashmir, Basharat Ahmed Dhar, and IGP Kashmir, K Rajendra Kumar, who have been camping here since Thursday last, arranged the first liaison between the hostile communities. The situation took a new positive turn when Basharat Ahmed Dhar read out Dalai Lama's passionate appeal, calling upon the people of Ladakh to maintain "the rich heritage and tradition of communal harmony". The highly revered spiritual leader has condemned the recent incidents of violence and exhorted the Ladakhis to restore normality in the disturbed areas.

In his address to the joint meeting, Dhar gave credit to the Buddhist community that the initiative of a peace march had come from it. He described it an equally positive development that the proposal had been readily accepted by the Muslim community. president of the Ladakh Gumpa Association Lama Angchuk, former Minister and another spiritual leader Kushak Togdan Rimpoche, adhoc head of Ladakh Buddhist Association (LBA) Dr Jamyang Gyalton, former MP P Namgyal, President of District Congress Committee Leh and former MLA Tsering Samphel, Chief Executive Councillor of Ladakh Autonomous Hill Development Council of Leh Mr Dorje and a number of other influential Buddhist activists and leaders were present at the meeting.

The Muslim community was represented by president of Maktaba Imamia Sheikh Mirza, representative of the local Imambara Mohammad Saleh, Mohammad Shafi Lassu and Congress Councillor Abbas Abidi. Some leaders of the community had reached here all way from Kargil and they too participated in the joint meeting.

Speakers of both the communities laid stress on communal harmony and asserted that a disturbed Ladakh would benefit none but the enemies of Ladakh. Basharat Ahmed Dhar pointed out that Ladakh's economy and prosperity did rest on peace, tranquility and the communal harmony which were all essential for a successful tourist season. He expressed his sorrows over the fact that a number of tourist groups, who were scheduled to visit Ladakh in February, had cancelled their visit due to the news of communal strife.

Immediately after the meeting ended, leaders of both the communities, including Divisional Commissioner, IGP, DC Leh, SSP Leh, took out a peace march. It passed through main streets and headed

straight to the local Imambara. As the peace march swelled with the participation over 100 Muslim and Buddhist activists, it went to Gumpa Suma. At Imambara, as well as Gumpa, the participants of the march interacted with the common people of the both communities and finally there was consensus on peace and communal harmony. Authorities relaxed curfew for four hours in all the three zones. No untoward incident was reported from anywhere during this period.

SSP Leh, Alok Kumar, said that more relaxation in curfew was likely on Tuesday as the situation was returning to normal at satisfactory pace. As the flights did not operate due to fog and mild snowing, Divisional Commissioner and IGP could not return to Srinagar. A high level Crime Branch team, which was again supposed to reach here this afternoon, failed to arrive in on the second consecutive day. The CB team has been directed by the Government to investigate circumstances that led to communal tension in the twin district headquarters of Leh and Kargil.

Official sources here said that five joint groups of the leaders and activists of both the communities were constituted after the peace march and it was decided that they would visit the highly disturbed and tense localities on Tuesday and Wednesday. Sources said that the first group would visit Shay and Thiksay, second group Chuchot, third group Phyang and Spituk, fourth group Ganglez and Horzay and the fifth group would visit certain areas of the main Leh town.

Meanwhile, DC Kargil, Isfandyar Khan, told the Excelsior that curfew was relaxed for two hours each in all the three sectors of Kargil town today. It was first time that curfew was relaxed since it was imposed on Friday. He said that the authorities had made adequate arrangements to provide essential commodities to the people as the groceries and provision stores opened during the relaxation period. He said that since no untoward incident took place anywhere in town during the period of relaxation, it was likely to be extended on Tuesday. Khan said that Dalai Lama's appeal for communal harmony was likely to have a resultant impact in Kargil as well.

Snowstorm of hate: Desecration of the Koran at a village mosque sparks off large-scale riots across Ladakh

by Praveen Swami

Mohammad Musastamped down the steps of the ramshackle mosque in the village of Bodh Kharbu and glowered at the two men with whom he had spent almost every working-day morning. "What have you done?" he growled angrily.

Neither Shraavan Kumar, a migrant from Sikkim who runs a roadside tea shop, nor Tashi Namgyal, an unemployed village resident who was amongst its most loyal customers, seemed to have any idea what Musa was talking about. Musa told them that pages of the Koran stored in the mosque had been torn to pieces. The three men sat in the teashop, discussing what to do next. "I've had enough of all this talk," Musa finally said. "I'm going to deal with things my way." Soon after dark, a mob from Musa's village, Khangral, attacked Buddhist homes on the fringes of Bodh Kharbu, sparking off a series of communal attacks and counter-attacks unprecedented in Ladakh's history. Ladakh's Shia Muslims and Buddhists, who are bound together by ties of language, culture and even kinship, found their historic ties ripped apart by a snowstorm of hate.

Just what led a small shack in an obscure village to become the starting point of a communal conflagration? At first glance, the violence appears as a straightforward Buddhist-Muslim confrontation. After the first attacks on Buddhist homes in Bodh Kharbu, which took place on the night of February 5, the authorities focussed on preventing the outbreak of similar violence in the Shia-dominated town of Kargil. Crowds that gathered to commemorate Muharram were incensed by the news from Bodh Kharbu. However, thanks to the intervention by religious and political leaders as well as the police, no violence took place.

On February 7, though, things began to go wrong. That morning, young Shia men who had gathered in Leh's Imambara for a Muharram procession began to force shops in the city bazaar to shut down. Aziz Darzi, an ethnic-Kashmiri Sunni shoe-store owner who failed to respect this demand, was attacked. Shoes stored in his shop were tossed on to the street. One of them ended up outside the door of the offices of the Ladakh Buddhist Association (LBA), where a prayer meeting was under way.

The next morning, Buddhist chauvinists gathered at the LBA office to avenge the supposed insult to their faith. Even while officials negotiated with LBA leaders, the mob attacked and seriously injured a Muslim policeman, Mohammad Abdullah. LBA leaders eventually agreed not to take out a protest procession, but low-grade attacks on Muslims in Leh grew in volume. Stones were thrown at Muharram processions in Leh on February 8 and 9, while Muslim-owned homes were set on fire in the hamlet of Horzey.

Shia retaliation came soon. Leh policeman Padam Dorje lost an eye after a protester lashed out at his face with a sharp-tipped iron chain, a device used for flagellation by penitents during Muharram processions. In Kargil, a mob set ablaze the home of Deputy Superintendent of Police P. Sonam; several senior officials were injured in stone-throwing. Troops from the Indian Army and Indo-Tibetan Border Police were called out to enforce curfews in Kargil and Leh, which dragged on until February 16.

A close study of the violence in Ladakh, though, makes clear that the violence was not a two-way fight between Buddhists and Shia Muslims. Struggles internal to both communities were just as important. In Kargil, for example, the violence of February 11 mainly targeted the offices of the Kargil Hill Council and its chief executive, Asghar Ali Karbalai, not local Buddhists. Karbalai, a Congress-affiliated politician, took charge of the Kargil Hill Council as a result of new legislation that gave the four nominated members of the body voting rights. National Conference-backed councillors were thus reduced to a minority - and the events of Bodh Kharbu gave them a chance to settle the score.

Underpinning the Congress-N.C. feud in Kargil is a deeper disputation: the right to speak for Kargil's Shia community. The traditional order is represented by the traditionalist Islamia School, which represents the clerical class. By contrast, the newer Imam Khomeini Memorial Trust (IKMT) voices the aspirations of new trading and business elites. Like the Islamia School, the IKMT has a chauvinist approach to religious practice. But it embraces reform in matters of education, particularly the schooling of girls.

Matters came to a head in 2002, when the IKMT broke ranks with the Islamia School and backed an independent Lok Sabha candidate who had the support of the Congress. The IKMT's candidate lost, but the action heralded the end of a unitary, pro-N.C. Shia order. In December 2003, the Islamia School hit back by winning the first elections to the new Kargil Hill Council. Soon, however, it was dethroned by the legislative coup which gave Karbalai and the IKMT control of the body.

In Leh, similarly, local politics underpinned the violence. Thupstan Chhewang, who represents the Ladakh Union Territory Front, was elected Member of Parliament as a direct consequence of the Congress-IKMT actions in Kargil. The LUTF was born after all Leh-based political parties were dissolved in the course of the 1989-1992 agitation demanding Union Territory status for Ladakh. The agitation, which included a boycott of Muslim-owned businesses, dragged on until 1992. Three people were killed in its course.

Chhewang's claims to speak, through the medium of the LUTF, for all of Ladakh's Buddhists came under challenge last year. In December, former LBA president Tsering Samphel broke ranks and announced the rebirth of the Ladakh unit of the Congress. Even though the LUTF sat on the Treasury bench in Parliament, Chhewang claimed that the decision betrayed Ladakh's united fight for Union Territory status. Split down the middle, the LBA executive had to be dissolved. LUTF hegemony was again under threat.

For elites in the region, struggles for political authority have more meaning now than at any point in the past. Because of its massive tourism earnings and huge flows of funds from military contracts, Leh has seen an influx of economic migrants, provoking fears among the district's Buddhists that they will eventually be marginalised. Many of the migrants are not Muslim - affluent Buddhists from the eastern agricultural regions of Leh and people from the plains have also settled in good numbers, but Ladakh's Shias make an easy target.

In Kargil, too, there are unprecedented stakes. As in Leh, military contracts have given birth to a new contractor class, which finds religion useful to consolidate its influence. Development funds now being handed over to the Kargil Hill Council, too, are a major means of patronage. If, as most people in the region expect, the Line of Control softens to enable trade with Gilgit and Baltistan, Kargil could witness an economic boom that will enable it to break its centuries-old economic bondage to both Leh and Srinagar.

Could the Bodh Kharbu incident, then, have been a deliberate act of provocation? At least some evidence points in that direction. Musa, speaking to Frontline, asserted that he had not actually endured the

mosque to survey the damage; nor did he invite Shravan Kumar or Tashi Namgyal to witness the torn Koran. Whoever tore the pages from the book inflicted no damage on any other religious object.

However, a local feud might have prompted the act. Bodh Kharbu residents had sought permission from the residents of nearby Chiktan to rebuild Buddhist idols and a chorten located in the Shia-dominated village. The Shias had refused, demanding first the right to build a new mosque. Two years ago, Musa said, someone had thrown a piece of rock through the mosque window; on another occasion, the safe containing donations from the occasional visitor had been robbed. Whatever the truth, it is unlikely that the lifting of curfew in Ladakh will mark the end of its new communal war. Leh's business elites, who came up during the anti-Muslim trade boycott of 1989-1992, are already sensing opportunity. "I vow," reads an SMS message in Leh, "not to do business or have any social relations with any non-Buddhist."

While few in tourism-driven Ladakh can afford more violence this spring, there are many others who see profit in a slow campaign of hate.

NEWS FROM MEMBERS

- Dr Nawang Tsering has been appointed Principal of the Central Institute of Buddhist Studies at Choglamsar.
- Seb Mankelow married Jagjit (Jaj) Kang on 18th June 2005. Seb reports: “Our wedding had a strong link with Zangskar and in particular a monk who, during my visit last winter, provided an auspicious date for the ceremony. In accordance with the monks directions, Jaj arrived at the ceremony riding a red horse (which we interpreted as a red car) and stood on a green carpet throughout the ceremony! Although I failed to organise her 'collection' by seven men from my village we are both hoping - as predicted - that our wedding will be 'very prosperous'! We honeymooned in Sardinia and we are planning to return to Zangskar together next summer for another three-month visit.”

MEMBERSHIP RENEWALS

As publication of *LADAKH STUDIES* has been running considerably behind schedule, we are postponing renewal of membership by one year.

EXPEDITION REPORT

HANLE BASIN, LADAKH

**Richard V. Lee, Ritesh Ariya, Matthew V. Lee,
Howard A. Lippes, Christopher Wahlfeld**

In the summer of 2003 an email message from Ritesh Ariya, an Indian hydrogeologist friend, working to improve water supplies and safety throughout Ladakh, alerted us to outbreaks of dysentery (diarrhea with fever, abdominal pain, and blood in the stool) culminating in hemorrhage and death in Hanle. Hanle is a valley, village and *gompa* on the Inner Line, a restricted area very close to the border between Ladakh and Tibet. The Gompa and the Valley were described by Thomson (2000 [1852]) and Cunningham (1998 [1854]) in the 1840s and 1850s. Except for modern buildings, vehicles, solar power, and a large increase in population, the valley is little changed. An extension of the Tibetan Plateau, the Hanle region is peopled with nomadic pastoralists, remote and restricted but not isolated because of the border patrols and encampments of the Indo-Tibetan Border Police. Many of the people in Changthang today are Tibetan nomads who fled Tibet following Chinese annexation of Tibet in 1959.

In 1997 and 1998 the All India Astrophysics Institute began constructing an observatory at Hanle, the highest optical telescope in the world at about 14,500 feet, which has been in operation for five years. The residents and visiting staff and scientists contribute to the local and regional traffic. The gravel road from Hanle, a dusty route that crosses a barren desertic plain marked only by wind-bent electricity poles or empty asphalt drums, joins a paved road at Loma 30-40 miles to the northwest, and is easily traveled by motorcycle and four-wheel-drive vehicles. There is a twice-a-week bus between Hanle, Nyoma, and Leh.

We began planning a medical expedition for early in the summer of 2004, applying for permission from the Indian Home Office, the Ladakh local government, and the military. A photographic essay in the January 2004 issue of National Geographic magazine indicated a prolonged approval process. However, by the time our group was identified and the appropriate letters and documents sent in at the beginning of May, a new outbreak of dysentery had started in the Hanle Valley, and a visiting medical team became useful. We received our approval and travel documents by the first week of July.

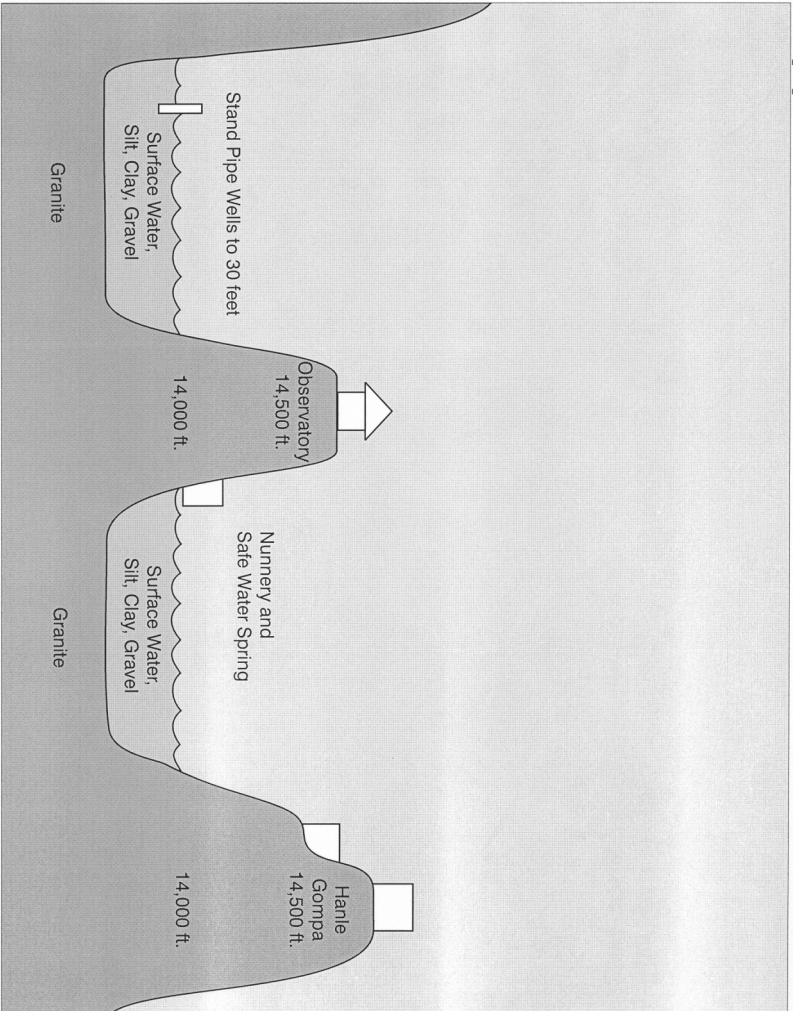
The Hanle Valley is a basin at about 14,000 feet surrounded by a ring of mountain ridges with some peaks in excess of 18,000 to 20,000 feet. The dominant lithology of these hills surrounding the glaciated valley varies from the granite mound, on which the observatory is located, representing the volcanic activity in the past, to ridges of ocean floor metamorphic sequence sediments which house the Gompa, with slates dominating the section at Nunnery. These metamorphic sequences represent the upliftment of the Tethyan ocean floor in the past. Scoured to hard rock by glaciation, the basin has been filled in with silt and gravel brought in by the multiple run off streams from the glaciers and snowfields in the ring of mountains (map and figure). Hanle Basin is a swamp, a high altitude inland delta. Multiple shallow pools, rivulets, and streams circulate and slowly merge to form the Hanle River which exits the basin through the cleft in the rim adjacent to the Gompa. There are a few springs and at least one hot spring which also keep the basin wet. In contrast to the aridity of the Northwestern Himalaya, Hanle basin is rich in water and soil and thus able to support luxuriant grasses, which make the region so desirable for grazing sheep, goats, yaks, and dzo. Indeed, the presence of such large herds and flocks provides the manure that fertilizes and sustains such extensive pastoralism. The enormous numbers of animals tended by a large population of pastoralists living in their yak wool tents and a growing population of sessile villagers create a rich brew of microbes and organic detritus. In addition to the domesticated animals, the region has a profusion of wildlife: wild asses (kiang), Himalayan marmots, pika, a variety of rodents, river otters, migratory waterfowl, and magnificent black-necked cranes.

A large number of stand pipe wells had been constructed a few years before but the bore holes and pipes had only been drilled to 30 to 40 feet. In 2003 Ritesh's team drilled a test bore well core to a depth of 90 feet where they reached the granite floor of the glaciated valley. The core showed layers of sediment with fine particles at the deepest level and increasingly coarse particles towards the surface. For adequate percolation and filtration of natural water supplies, the sequence of soil for the water to seep through is coarse layers first and then through increasingly fine particles before reaching the standpipe bore. The

sedimentary structure in the Hanle basin would require drilling to the deepest layer, down to granite, to ensure the safest borehole well water.

Hanle is a sanitation nightmare. The groundwater smells and looks contaminated. Coarsening upward soil sequence prevents the percolation of surface water below the ground because of the nature of the sub soil formation due to the action of glaciers in the past. As a result, the filtration and percolation necessary to produce reliably safe drinking water from shallow stand pipe wells in an inland delta is not available. The villagers have performed a crude epidemiologic study in their selection of pumps for regular use. Only a few of the pumps were used routinely. The majority, including many pumps convenient to village clusters, were not used. The Nunnery, at the base of the central hill upon which the observatory is located, has a natural spring, (oozing from the well bedded slate sequence with its source far outside the Hanle Basin) which did not require a stand pipe pump. The monks, a mile away, drew water from the Nunnery spring, and did not use the stand pipe well at the base of the Gompa despite its convenience.

The stand pipe pump at the Tibetan school at Ponguk was of particular concern since the 2004 outbreak of dysentery was concentrated among the pupils. The day before we left Hanle, ten students had developed fever and diarrhea after several days of no new cases. Before we reached Hanle about a dozen cases, with two fatalities, had been treated, most with direct contact with the school. There had been no dysentery cases among the nuns, the monks, or the school at the Gompa. There had been only an occasional case among people living away from the school. Because the school provides boarding for Changpa children whose families are encamped a long distance away from the school, the occasional case in a child whose home is far away was explained by the fact that the child attended school during the school week and returned to the family home for holidays. Nonfatal diarrhea cases in the families of ill children did occur, suggesting both direct person-to-person spread, and that the infection was less grave in adults.



There are three epidemiologic possibilities: the pathogen was being transmitted by the water from the stand pipe well, was being transmitted by food, or was being transmitted by direct contact among the students and staff. Sorting out these possibilities would have been beyond the microbiologic capacity of our team and the regional laboratories. Determining the exact identification of the *E. coli* bacteria found in some of the water samples and present in patients, and its antibiotic susceptibility pattern, will be essential for treatment of individual patients, and for designing remediation of the water supply.

Diarrhea was not the only serious infection in the Hanle basin. As with previous medical expeditions in Ladakh, in addition to daily general clinics, we performed skin tests for exposure to tuberculosis (Lee, et al. 2001). Tuberculosis is present in Ladakh, sunlight, dry air, and altitude notwithstanding. Close living quarters and the extended family, with infants, grandparents, and even great-grandparents all living together, fosters the persistence of the tubercle bacillus in the population. The use of BCG, a live attenuated tubercle bacillus vaccine, in all newborn infants has helped to reduce the prevalence and morbidity of tuberculosis in the region. The vaccine induces a positive reaction to the skin test, especially in young people, which wanes as the person grows older. We were surprised that a large number of young girls and boys had negative skin tests suggesting that they may not have been given the BCG vaccine or that the vaccine used was not potent. However, because many of the children we skin tested were changpas, born at home in distant villages or tents, the absence of tuberculin skin test positivity indicated the lack of infant BCG vaccination and no exposure to active tuberculosis. That the risk of acquiring active tuberculosis existed among the Changpa was dramatically illustrated by a crippled middle-aged man with back and hip pain. On examination he had a characteristic spinal deformity for Pott's disease (tuberculosis of the spine) and multiple old and recent moxibustion and cauterization scars, a common traditional healing practice. The pharmacy assistant at Hanle knew of the patient and his treatment for tuberculosis.

On our return to Leh we spent an evening discussing our observations with Ritesh. We learned that the majority of stand pipe wells had been drilled only to 30 feet and that the geologic characteristics of the subsoil would not provide adequate percolation and filtration of water at such shallow depths and with such large amounts of surface water. Bore hole drilled samples studied by Ariya in 2003 has clearly shown that the groundwater is available in unconfined conditions at depths of less than 20 feet below the ground level below this is a clay sequence representing the action of glaciers and silting in the past. The thick deposit of black clay inhibits the percolation of surface water below the ground. Hence possibility of contaminant-free water is remote. Efforts for better understanding of the hydrogeology of Hanle basin to identify an aquifer in confined conditions and to tap groundwater from this source would guarantee safe water in the Hanle basin. Plans to study and improve the water supply are underway.

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LADAKH STUDIES NEWSLETTER

SUGGESTIONS FOR IMPROVEMENT?

We are very keen on receiving input from members about the newsletter. Kindly send your comments and suggestions to Martijn van Beek (etnomvb@hum.au.dk) and John Bray (JNBray1957@yahoo.co.uk).

1. What do you find most useful about LS?
2. What do you find least useful?
3. What do you miss in LS?
4. Could the newsletter be published exclusively in electronic form?
5. What else should we consider to improve the newsletter?

KARGIL CONFERENCE REPORT

by John Bray

The 12th IALS colloquium took place on 12th to 15th July. This was the first time that we had held a conference in Kargil, and that in itself made the event especially memorable. There were more than 70 participants from ten different countries, including three (Croatia, Slovakia and Canada) that had not previously been represented at IALS events. We all benefited immensely from the hard work, friendship and hospitality of our friends in Kargil.

The conference programme fully demonstrated the cultural and historical riches of Kargil and the wider Purig region, and we hope that it will serve as a stimulus to further research to be presented at future IALS conferences in years to come.

Inauguration ceremony

The conference was launched with great style at the town auditorium, close to the main bazaar, which had been specially decorated for the occasion. We were honoured by the presence of Haji Asgar Ali Karbalaiee, the Chief Executive Councillor of the Kargil Hill Council, who was Chief Guest. The Guest of Honour was Kacho Asfandyar Khan, who is himself a scholar and later presented a paper on the Kesar Saga.

As the guests arrived they were welcomed by teams of musicians organised by Mipham Otsal of the J&K Cultural Academy, and they later presented a cultural programme inside the auditorium. The performers included Muslim and Buddhist representatives from Dras, the Da-Hanu region and Wakha-Mulbekh as well as Kargil town.

The Munshi Aziz Bhatt museum

After the main inauguration, we moved to the Munshi Aziz Bhatt museum so that it could be inaugurated in its turn. The museum contains an important collection of Central Asian trade and Kargili artefacts: its core comes from the Munshi family, and has been supplemented by other donations. This is the first museum of its kind in Ladakh, and the organisers hope that it will serve as a centre for future study and research by both local scholars and visitors. (See the separate report on p. 47, ed.)

Conference programme

The conference took place in a hall at the government compound in Baru, some distance away from the Kargil bazaar on the road towards Leh. The breadth and variety of the presentations makes the conference difficult to summarise: the following is a selection of some of the papers and themes that made a particular impression on this participant.

Tashi Rabgias opened the first session in his capacity as the senior scholar present. The title of the first session was 'Images of Kargil'. The papers by Ghulam Hassan Khan, Sadiq Ali Sadiq, Ali Rather, and Abdul Hamid Tanweer took a broad historical view of the region. Abdul Ghani Sheikh discussed the impressions of historic – mainly Western – travellers in the 19th and early 20th centuries. Turning to more recent events, Ravina Aggarawal discussed representations of Kargil since the 1999 war in film as well as the printed media, arguing that local voices and images had all too often been neglected in the patriotic fervour that followed the war. Sophie Day closed the first session with a review of the work of Nicky Grist (1957-2004), emphasising the continuities between her early researches in the Indus valley and her more recent work in Suru. Nicky would have loved to take part in the Kargil conference, and it was good to commemorate her in this way.

We returned to historical themes on the second and third days of the conference. Kacho Asfandyar Khan discussed the origins of the sKaysar (Kesar) legend in Tibet and Ladakh: he recalled listening to the legend as a child, and - having returned to the study of the epic as an adult - pointed to possible affinities with the pre-Islamic religion of Persia as well as Tibetan Bon. Other historical papers included Jigar Mohammed's review of Mughal relations with Ladakh in the 17th century, and a variety of studies on the history of Zanskar, Dras, and different parts of Purig. Maulvi Omar Gutu Nadvi discussed the philosophy of Khache Phalu, an 18th century Muslim who wrote in Tibetan and may well have had links with Ladakh. Many of the other presenters in the sessions on Culture and Society and Links and Comparisons with Baltistan also drew on historical themes.

The art history and architecture session included papers paintings by Christian Luczanits and Erberto Lo Bue; on rock sculptures by Lalit Gupta and Sonam Phuntsog; and on the monuments of Dras by Ghulam Nabi Zia. Two the speakers pointed to the urgent need for conservation of Ladakh's historic buildings. Wolfgang Heusgen gave a first-hand account of the challenges of preserving the temple at Wanla: the roof is overloaded, and weight needs to be removed from it to prevent it collapsing. Sundar Paul and Tashi Ldawa Tshangspa reported on the current restoration of the palace in Leh.

The Environment and Ecology session naturally touched on more contemporary issues. Blaise Humbert-Droz, emphasised the special features of Ladakh's environment, but also the threats arising from military activities and off-road driving by tourists: a well-designed Biodiversity Strategy and Action Plan (BSAP) is essential. Ken Macdonald, a Canadian geographer who has made a special study of Baltistan, discussed the social and political history of wildlife management in the Karakoram region. Richard Lee combined medicine and geology with an analysis of health problems in the Hanle region arising from unclean water supplies. Zohra Bano drew on her own experiences as a doctor to discuss the most common diseases among women and children in Ladakh. Radhika Gupta gave the final presentation in this session, explaining the workings of Ladakhi village irrigation systems.

The panel on Social Change and Development complemented Ecology. Monisha Ahmed discussed recent social developments in Rupshu, and the current trend for people to leave nomadic life and settle in Choglamsar and Leh. Jigmet Namgyal, who has recently retired from J&K government service, outlined plans to join Ladakh to a transmission line from Srinagar to Leh via Kargil. Sonam Angchuk gave a different perspective on energy use with a vivid presentation on new designs for low-cost solar heated buildings.

The final session on Thursday 14th July – but not, as it turned out, the last session of the conference – was on language. Recently, there has been much discussion in and around Leh on the history, grammar and style of written Ladakhi. The four papers in session discussed these issues from contrasting perspectives, provoking heated but largely good-humoured debate on a topic that is likely to remain controversial for some time to come.

IALS general meeting

This was the first IALS conference since our patron, Kushok Bakula Rinpoche, passed away. As a mark of respect, we commemorated his passing with a two-minute silence.

As worthy successors to Kushok Bakula, we elected Tashi Rabgias and Kacho Sikandar Khan as joint patrons of the IALS. Both are distinguished scholars of Ladakh: we were delighted that Tashi Rabgias was able to be present throughout the conference, and that Kacho Sikandar Khan was able to attend the reception.

We also elected four new members to the Advisory Committee Gulzar Hussein Munshi, Dr Mohammed Salim Mir, Dr Mohammed Raza Abbasi and Tashi Ldawa Tshangspa.

Evening reception

On the evening of 14th July, Hill Council Chief Executive Haji Asgar Ali Karbalaiee organised an outdoor reception for the IALS at BulBul Bagh in central Kargil. A number of leading local figures, including the army commander, also attended. The whole event was a wonderful further demonstration of Kargil hospitality.

Balti participants

Two scholars from Baltistan – Syed Bahadur Ali Salik and Ghulam Hassan Hassni – arrived at 2 a.m. on Friday 15th., the very last day of the conference. We were particularly glad that they were able to come because of the close historical and cultural links between Baltistan and Ladakh. However, their journey was quite an adventure from several points of view.

Bureaucratic delays threatened to hold up their visa applications, and right until the last moment, we were uncertain whether they were able to come. Fortunately, Syed Bahadur Ali Salik knew Siddharth Varadarajan, a senior Indian journalist who had visited Baltistan some years previously, and we sent him an e-mail asking for advice. Siddharth Varadarajan wrote back saying that he was in Kazakhstan, as was Indian Foreign Minister Natwar Singh. We sent him a letter to be handed to Natwar Singh, and he duly delivered it on the return plane journey from Kazakhstan from New Delhi. The Foreign Minister's personal intervention ensured that the Balti scholars were able to collect their visas from the Indian High Commission in Islamabad on 11th July, the day before the conference started.

However, they still had to get to Kargil. Their visas specified that they had to enter the country via Delhi, and the first flight from Lahore to Delhi was on 13th July. They took that flight and then flew on from Delhi to Leh early on 14th July. Even then, they were delayed by landslides on the Leh-Kargil road. Instead of coming in the early afternoon as we had hoped, they did not finally arrive until the early hours of the following morning.

The two Baltis received a warm welcome from conference participants and from many other friends in Kargil, and later in Leh. They took part in the conference excursion to Sankoo and Kartse (see below), and presented their papers on the terrace of the Caravanserai Hotel in the evening. Syed Bahadur Ali Salik discussed 'Balti Folksongs with Reference to Ladakh', pointing to the shared cultural heritage of the two regions. Ghulam Hassan Hassni spoke of 'Balti Proverbs and Idioms', the subject of his recently published book. Many of the proverbs were readily recognisable by our Kargil friends: he would begin reciting the first half of the proverb, and a chorus of Kargilis would complete it.

Both scholars now live in Skardu, approximately 100 miles from Kargil. Ghulam Hassan Hassni's home village in Kharmang is even closer – about 35 miles. That makes their long roundabout journey to Kargil all the more poignant. However, it is also a sign of hope. This was the first time that Balti scholars had been able to take part in a conference in Ladakh since 1947, and we trust that there will be many more such occasions in the future.

Conference field trip

The final day of the conference on Friday 15th July was devoted to an excursion by bus up the Suru valley to Sankoo and Kartse. The excursion highlighted the long and varied history of the region, as well as the natural beauties of the landscape. It provided an opportunity for participants to relax and to exchange ideas informally after a very crowded programme.

Our first stop was at the Trespone mosque, which combines features of both Islamic and Central Asian art. Near Kartse, we saw the Maitreya relief sculpture, which resembles the better-known image cut in the rock face at Mulbekh. We were unable to cross the river to Kartse village, because the footbridge had been washed away. However one of our Kargil colleagues pointed out that one of the battles in General Zorawar Singh's invasion of Ladakh in 1834 had taken place on the opposite side of the valley. On the return journey to Kargil, we stopped to inspect an ancient Buddhist relief carving on a large rock close to the road.

Grateful acknowledgements

We received a particularly warm welcome from our friends and colleagues in Kargil, and that is perhaps the most memorable aspect of the conference. We also received financial support from the Kargil Hill Council and the J&K Tourist Department which sponsored the accommodation at the Caravanserai Hotel, overlooking the main bazaar. We are especially grateful to Saleem Beg for helping arrange the Tourist Department sponsorship.

Gulzar Hussein Munshi led the local committee: he was well supported by Dr Mohammed Saleem Mir; Dr Mohammed Raza Abbasi; and their team of volunteers, especially Kacho Mumtaz Ali Khan, Aijaz Hussain Munshi, Said Hardass, Bashir Wafa, Vilayat Keep, Mohammed Hussain, Nabi Ziya, Dr Niyaz and Parvez Bagh. We owe further thanks to the members of the Young Baltistan and KASCO organisations in Kargil. Among the IALS 'visitors', we are grateful to Abdul Ghani Sheikh for his co-ordination work in Leh, and to Francesca Merritt for her good-humoured efficiency in financial and organisational matters. All these individuals and organisations worked immensely hard on our behalf both before and during the conference, and its success is due to their efforts.









CONFERENCE PROGRAMME

TUESDAY 12TH JULY

Introductory Remarks by Tashi Rabgias

Images of Kargil

Ghulam Hassan Khan - Ladakh in the Mirror of Trade, Travel and Transit
Sadiq Ali Sadiq - Ngati Adab ('Our Culture')
Abdul Ghani Sheikh - Historic Travellers' Perspectives on Kargil Town
Dr Ali Rather - Kargil, Past, Present and Future
Abdul Hamid Tanweer - History of Suru Kartse, Wakha Mulbekh and Fokar
Ravina Aggarwal - Representations of Kargil following the Kargil war
Sophie Day - Visions of Ladakh. Nicky Grist, 19th April 1957-26th August 2004

WEDNESDAY 13TH JULY

Environment and Ecology

Blaise Humbert-Droz - Threats to Ladakh's Biodiversity: Priorities for Action
Ken Macdonald - Not so Free on the Range: Power and the History of Wildlife as Property in the Karakoram Himalaya.
Richard Lee - Hazards of Modernity at the Hanle Basin, Ladakh
Dr Zohra Bano - Most Common Diseases Among Women & Children in Ladakh
Radhika Gupta - Irrigation Systems in Ladakhi Villages.

istory

Kacho Asfandyar Khan - The Origin of the Legend of sKaysar. The Epic Hero of Tibet and Ladakh
Jigar Mohammed - Mughals and Ladakh in the 17th Century
Sanulah Munshi -The Fall of Western Tibet
John Bray - Begar and the British
Asghar Ali Basharat - The Trade Between Kargil, Leh and Skardu
Ahmed Jawan -History of Dras
Habibullah Kakpuri - History of Zanskar
Mohammed Ali Khan Hazin -The Mirror of Baltistan

Social Change and Development

Monisha Ahmed -Where Have All The Rupshu-pa gone?
Dr Mohammed Saleem Mir - Social Support System of Ladakh
Dr Nawang Tsering - Tradition and Transformation of Buddhist Culture in Ladakh
Danesh Rana - Tourism in Kargil
Tashi Morup - Pashmina project in Leh
Jigmet Namgyal - Power Scenario in Ladakh and J&K.
Sonam Angchuk - Low-cost Solar Heating Buildings for the Trans-Himalayan Region

Art History/Architecture

Christian Luczanits - Variations on a Theme. The Iconography of the Kanji Main Temple
Lalit Gupta - Brahad Buddha: Buddhist Art of Colossi and the Continuing Tradition in Ladakh
Sonam Phuntsog - Kargil's Rock Sculpture
Ghulam Nabi Zia - Historical Monuments of Dras
Wolfgang Heusgen - With Maintenance to Destruction? The Wanla Temple
Erberto Lo Bue - Wall paintings and inscriptions at Phyang and Basgo
Sundar Paul and Tashi Ldawa Tshangspa - The Restoration of the Palace in Leh
Janet Rizvi - Presentation on the Kashmir shawl (Evening slide show)

THURSDAY 14TH JULY

Links and Comparisons with Baltistan

Nasir Hussein Munshi - The Lost Legacy: Forms of Music and Dance in Baltistan

Mohammed Sadiq - Balti Folksongs
Tsering Norbu - Traditional Dresses of Kargil
Raja Ifikhar Hussein -The Untold Story of the Makpon Rajas of Skardu in Jammu & Kashmir
Maulvi Omar Gutu Nadvi - The Philosophy of Khache Phalu
Mohammed Ali Khan Hazin - Balti and Balti Yul
Sheikh Javed History of Balti Settlement in the Indus Valley around Leh
Mohammed Assi - Dras Past and Present

Culture and Society

Fernanda Pirie - Hierarchy or Equality? Reconsidering the Dral-go.
Mona Bhan -Hidden Legacies: Aryanism and Perceptions of Brogpa selfhood.
Tsewang Namgyal Yarkem Wakha - Some Old Customs of Purig
Kacho Mumtaz Ali Khan -Kesar Saga and its Impact on Ladakh
Geshe Lobzang Khadup - Influence of Religion in the Socio-Cultural Heritgae of Zanskar
G.H. Murtaza -Ancient and Modern Legal System of Ladakh
Tsering Samphel - Knowledge Management in Ladakh
Mohammed Baqir Naqdoo - Ancient Birth Customs and Rituals of Purig
Skarma Junglay - Meditation Caves in Fokar

Language

Bettina Zeisler - Glimpses into the Past: Language Change and the Fossilization of Written Tibetan b-
Prefix in Western Sham and Purik dialects.
Nawang Tsering Shakspo - Ladakhi Language and Script
Lobsang Tsering - Script and Grammar of the Ladakhi Language.
Tsewang Rigzin - The Tibetan Script

FRIDAY 15TH JULY

Evening presentation by Balti participants at the Caravanserai Hotel

Syed Bahadur Ali Salik - Balti Folksongs with Reference to Ladakh
Ghulam Hassan Hassni - Balti Proverbs and Idioms

Inauguration of the Munshi Aziz Bhat Museum

by Abdul Nasir Khan and Jacqueline Fewkes

The Munshi Aziz Bhat, Museum of Central Asian Trade and Kargli Artifacts celebrated its opening with a well attended inauguration ceremony on 12th July 2005 in Kargil. The Chief Executive Councilor LAHDC, Kargil, Asgar Ali Karbalie cut the ribbon to welcome local people and international visitors to this new center of cultural education. Gulzar Hussain Munshi, Museum Director, and Ajaz Hussain Munshi, Museum Curator, were there to introduce the collections to all visitors. The event was timed to coincide with the Kargil meeting of the IALS, and all conference participants attended.

Munshi Aziz Bhat was a Kargili trader who lived between 1866 and 1948: during this time he established a sarai in Kargil which became an important trading center. The discovery of the remaining trade goods in the ruins of this sarai made it possible for his descendents to form a unique collection of cultural artifacts. This collection includes rare examples of historical Central Asian coins, carpets, and jewelry. Other items give a unique view of Kargil's early 20th century international trade connections, such as synthetic dyes from Germany, USA and England, buttons from Italy and Austria, and cloth from Japan. Another extraordinary collection in the museum includes a variety of clothing from South and Central Asia. There are also rare books, records of trade transactions, and examples of official stamps. These are just some of the many treasures which are displayed at the Munshi Aziz Bhat Museum.

The museum is the result of hard work on the part of many individuals. People of the Kargil region donated artifacts for display. The entire Munshi family (Lankore, Kargil) supported this project, while Gulzar Munshi and Ajaz Munshi worked to make it a reality. As they wrote in the museum brochure: "Though 95% of the artifacts belong to us, we do not want to make a personal or a private museum. We want to convert it into a trust which will have local, national, and international members, who take interest in our history and culture and the over all development of our area. Thus the aim is to establish a center in Kargil for visit, study, and research for locals, tourists, and research scholars and keep it growing with the passage of time."

The steps taken to open this museum were quite impressive: the result has been the establishment of an important resource in the study of Ladakh. It is hoped that the international community will continue to support this museum and all it represents for the conservation of local history.

YAK TALE

The Furness yak farmer

By Peter Anderson,
(*Westmorland Gazette*, England, 27 March 1987)

Many English businessmen and eccentrics have mystified their contemporaries with bizarre ideas - but Ulverston's celebrated yak farmer must rank above them all. Sir Henry Coulton, who lived in and around Ulverston in the early part of the 20th century was the man who survived ridicule and derision when he attempted to introduce the gentle Tibetan yak to the Furness's fells. His dreams of turning the area into the yak-farming capital of the world very nearly came true, and no doubt entrepreneurs around the world will be paying homage to the great man on the centenary of his birth next Wednesday.

A keen traveller and explorer, he came across the fearsome looking ox while visiting the Rupshu plateau south of the Indus. His family had always been successful farming people, and he envisaged money and fame from his exciting discovery. Weeks of negotiations followed with the local rulers in Tibet before Sir Henry was given permission to bring two breeding pairs of the animals back to Furness. The magnificent black and white beasts survived the gruelling journey to England and finally arrived in Furness in the spring of 1922.

Reaction among the traditional sheep farmers of Cumbria wavered between mistrust and scorn, while the strange horned creatures became a popular tourist attraction in Furness among people from near and far. Sir Henry, with the support of his wife Helen, had high hopes of breeding yaks for their milk, coat - and dung. In Tibet the dung was used as an invaluable form of fuel, and Sir Henry believed it could be put to the same use in Furness.

The great man, who had put his exploring days into the past to concentrate on his farming endeavours, laboured for many months on the high Furness fells. But it eventually became clear that all - was not well - the mighty animals began to lose weight, while their long shaggy hair started to give way to ugly bald patches. Sir Henry became anxious that his great experiment was on the verge of miserable failure. He called in veterinary surgeons and specialists from London, but no-one had any experience in tending the beasts. The first of the four yaks died in the cold winter of 1922-23.

The following months brought only more sadness for the Coulton family. The worsening condition of the remaining oxen coincided with a turn for the worse in Sir Henry's financial affairs. The three remaining yaks had all died within nine months of the first, and by 1924 Sir Henry was forced to sell the farm and move away from his beloved Furness. His fortunes after leaving Ulverston have always been unclear.

The tale of Sir Henry Coulton is now long forgotten by the majority of Ulverston people. But his courageous exploits and gritty English determination deserve a toast next Wednesday on the centenary of this great man's birth.

Postscript by Henry Osmaston

There are other records of yak being brought to or raised in Britain, both of the wild as well as the domestic variety. Being impressive beasts but fairly easy to feed and handle, the London Zoological Society kept some at Whipsnade for many years and it was probably from there that a few animals were acquired by several Scottish and English safari parks including Blairdrummond, Palace Rigg, Drumdelgie, Manchester and West Midland in the 1980s and 1990s. At Blairdrummond a stock was maintained for

over 10 years, starting with a rather elderly wild bull which took an affection to a couple of Scottish Highland cows, which resemble in build, coat and horns a drimo (female yak) except that they are usually a tawny colour (as are a few domestic yak). There were numerous hybrid offspring of which the males (dzo) were mostly sterile; I saw one, a huge animal, bigger than any I have seen in Ladakh or Tibet.

Like yak, Scottish Highland Cattle are very hardy animals, having been bred to survive through the bitter weather on the hills of northern Scotland on scanty herbage, but the cows give more milk than drimo. It would be well worth importing frozen semen to Ladakh for inseminating some drimo and ordinary cows. The resulting female hybrids could then be back-crossed with a yak (bull) and should be harder than those which are currently bred by crossing yak with cows to produce dzomo.



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BOOK REVIEWS

Kim Gutschow. *Being a Buddhist Nun: The Struggle for Enlightenment in the Himalayas.* Cambridge, MA: Harvard University Press. Pp. xix + 333., 21 b/w plates. ISBN 0-47401287-9 Hardback Price \$29.95 / £19.95 / _27.70

Fifteen years ago I was contacted by a newly appointed graduate student at Harvard University. She had studied classical Tibetan and visited Zangskar during a summer vacation, falling in love with it as so many others have done (including myself). She now planned to focus her research on nuns in Zangskar but her faculty board was insisting that she should get formal permission from Delhi; fortunately I was able to persuade them to forgo this. This was the start of Kim Gutschow's long association with the nuns of Karsha, during which she has spent a total of over three years in Zangskar, including three winters and three traverses of the Chadar, the traditional but hazardous winter trading journey down the gorge of the frozen Zangskar River, also visiting most of the outlying villages and monasteries.

I have been reading this book of hers with special interest and enjoyment since it presents the other side of the picture from that familiar to me. During a shorter time in Zangskar, my attention was concentrated on secular aspects of life there, how ordinary people lead their daily lives and support themselves. Kim Gutschow now recounts in detail for the first time how a few exceptional women are inspired to live with the problems of a life split between three demanding tasks: first, their religious devotion to a personal and communal search for higher things through meditation, prescribed ceremonies and other duties; second, the recurrent need to solicit alms from lay villagers for the support of herself and her colleagues; third, the continuing provision of practical help to her family in everyday household and farming tasks.

Two other themes recur throughout the book, one partly arising out of the other. She herself uses the phrase 'the economy of merit' and I found it fascinating to read how in some ways social life in remote Ladakh parallels life in London. Here we are used to the idea (though we divide between approval and disapproval) that conspicuous charity by individuals to conspicuous purposes (the national opera?) often leads to conspicuous meritorious rewards in this life (a peerage perhaps), as well as possibly in the next. In Zangskar religious merit (and hence social merit) is gained by financial and other support of individuals and institutions and there is no question of being an 'anonymous donor' as sometimes in the West; it is of course also in the interest of the recipients to encourage a publicly competitive element. A key aspect of the system is that the more meritorious the recipient the greater the merit that accrues to the donor, but in this context 'merit' is not the same as 'need', indeed the reverse. The outcome is precisely that of the Biblical phrase 'to him that hath shall be given'.

In the context of monasticism, a nunnery and its nuns are always the poor relations. Unlike monasteries they have acquired few or no past endowments of land or income; current donors will prefer to give to a monastery, and preferably to the highest ranking monks there or even to wealthy visiting prelates. Their life is a continuing struggle to make ends meet. Yet they are happy. We have much to learn.

I particularly wished to take this opportunity of expressing my appreciation of this exceptional book, filled with facts but with an easy narrative style. However I am not qualified to comment on its more specialised Buddhist religious aspects, so I am handing over to John Crook.

Being a Buddhist nun is an extremely valuable account of the life of nuns in the Himalayan valley of Zangskar, a region of Ladakh in N.W India. The work is driven by a deep sense of injustice and a compelling focus on its nature and origin in a remote society still basically medieval in character. It is a highly gendered work in a necessarily gendered field of study. It is certainly true that the arrival of women scholars in such fields as primatology and social anthropology has opened up and corrected a perhaps largely unconscious neglect of the feminine by earlier male workers. Patriarchy is not something that ruled in the past, its presence may make itself felt even now in the liberal and democratic West. The gendering of a research topic is of course accompanied by a comparable gendering of review and assessment but fortunately reflexive self-understanding within post-modernity enables discussion to occur without the rancour of a previous generation. It is perhaps none the less unfortunate in this work that a

major chapter on marriage, exchange, work patterns and responsibilities of the two sexes is entitled "The Buddhist Traffic in Women" and an illustration of nuns prostrating before a high lama is captioned "Bowling and scraping ". Such use of words reflects a western bias rather than indigenous perspective.

Kim Gutschow had the guts and the determination to endure some thirty nine months of research in one of the most demanding high-altitude environments of Asia, including three winters in the primitive accommodation of a cliff-top nunnery and making three trips down the notoriously dangerous Chador gorge by way of the frozen river. Having studied Tibetan at Harvard she was able in time to develop fluency in the Zangskari dialect. This long term residence and linguistic ability has enabled her to present an unrivalled account of monastic economy and social anthropology in Ladakh. Her text is full of "thick" description, delightful anecdotes, biographies of courageous and not so courageous nuns and accounts of the personal joys and sufferings of individuals. Although she focuses on the often lamentable ways in which nuns suffer discrimination she is not unduly disrespectful of the monastic system to which they belong, rather she subjects it to a prolonged and penetrating examination and interpretation.

Gutschow focused primarily on the nuns of Karsha nunnery but familiarised herself with other nunneries throughout Ladakh. She contextualises her prime focus with detailed accounts of the farming economics and social structure of Zangskar. Although the bulk of this material had been researched in detail earlier, work to which she makes rather scant reference, the specific details of life in Karsha add considerably to a comparative account. It is interesting to note, for an example, that the monks of the great Karsha Gompa use books in their accounting whereas in the previously studied sTongde Gompa across the valley the bulk of the accounting was simply done by memory.

Her prime thesis examines the causes of discrimination in Buddhist society which are often puzzling given the clear statement within Buddhism that men and women are equal and both capable of attaining enlightenment. There is also an equally puzzling contrast between the clear philosophical rejection of any objective reality to social categorisation and the 'emptiness' of co-dependent personal terms, and the rigid social enforcement of gender roles both within and without the monastic system. This puzzle is general to Buddhism and appears equally in China as well as in the Himalayas. Only perhaps in modern Taiwan are nuns now accorded a respect similar to that of monks. Folk belief differs greatly from the ethical philosophy of high lamas and it is folk belief that rules. There is a belief, for example, that women cannot attain enlightenment from their female bodies. For this they must be reborn as male. Many women despise their femininity and wish to be reborn as male.

Gutschow sees the prime problem as enshrined in the folk beliefs surrounding the idea of 'merit'. During a lifetime, merit needs to be accumulated so that future rebirths will be an improvement on the present. While this amounts to the clear expression of attachment to self and the operation of desire, both of which prevent any possibility of enlightenment, Buddhist ethics encourage the earning of merit through selfless behaviour. Generosity is therefore a pleasing aspect of Buddhist culture. However, merit can also be acquired through financing monastic ceremonies, teachings, and sponsoring numerous rituals many of which are only remotely Buddhist and hark back to earlier beliefs. Since monks are assumed to be pure, giving to monks acquires more merit than giving to others. Giving to nuns in their disadvantaged female bodies does not rank highly in a process of merit acquisition. There is thus an elaborately developed "economy of merit", which conflates with a differential distribution of gifted wealth to the disadvantage of nuns and the very great advantage of monks. Gutschow explores and elaborates this thesis in convincing depth. Much of the poverty of nuns and their poor ability to generate income or capital for their institutions arises from this non-doctrinal, folk basis of vernacular Buddhism.

The arrival of female anthropologists and accompanying do-gooders has promoted change in the traditional system so that financial aid is now given, often quite copiously, to nunneries in Ladakh. Gutschow herself has been able to help her nun friends considerably in this way. This has enabled nuns not only to improve their accommodation and buildings but also to spend more time in the study of scriptures and ritual. In general there is steady improvement in the life of Himalayan nuns and this is not only due to outside aid. Attitudes in Ladakh are changing, although the fundamental misconceptions of Buddhist thought seem to remain untouched. The whole doctrine of merit clearly needs re-examination and a new presentation. Gutschow is however by no means starry-eyed about the future. In her last chapter she points out that such changes in wealth and status have not occurred without resistance and resentment. The partial withdrawal of nuns from labour on their home farms contributes to economic difficulties for their families and a reduced support for monks. Outside influence is not always welcomed.

As usual thoughtless or biased do-gooding can be counterproductive. In addition, wealth promotes greed and misuse of funds as well as occasioning theft and fraud. Even so there does seem to be a clear movement towards putting the Buddhist house in order with respect to women's rights. In this the Himalayan example is clearly well ahead of comparable movements elsewhere in Asia and the Middle East. As Gutschow concludes, outside support together with changing attitudes within the laity "will spell the difference between victory and defeat for Buddhist monasticism in the coming years."

Editor's note: Kim Gutschow's book has received the following honours:

- Honorable Mention 2004 Elli Köngäs-Maranda Prize of the Women's Section of the American Folklore Society.
- 2005 American Ethnological Society's Sharon Stephens First Book Award

Lopon Konchok Tharchin & Geshe Konchok Namgial, *Recollections of Tibet*. Edited by Francesca Merritt. Privately published, no date, no ISBN nr. Pp. 161, maps., 2 colour and 21 b/w plates, INR. 150.

In the last few decades, numerous autobiographical works by prominent Tibetans from both the lay and religious sides of Tibetan life have entered the English-speaking marketplace, giving considerable insight into life in Tibet before the Chinese invasion. For a variety of obvious reasons, most of these works depict the lives of figures close to the governmental hierarchies of Central Tibet, or at the pinnacles of the various religious orders of Eastern Tibet. It is a pleasure therefore to pick up so detailed, enlightening and charming a pair of autobiographies as those in *Recollections of Tibet*, emerging as they do from the memories and lives of Ladakhi monks, but also portraying an important outsider's view of Tibet during the middle of the twentieth century.

As with all such works, it is in the details that most of the joys and revelations are to be found. Whether it be religious particularities of their personal journeys into the monastic life (the interventions of oracles, the remarkable description of Geshe Namgial's mother's last hours), or the often detailed description of pilgrimages to Tashilhunpo, Drepung and Drigung, and attending the Great Prayer Festival at Lhasa, both texts are revealing in the everyday realities of religious life. In these regards, the first text by Lopon Konchok Tharchin contains the most intricate detail on the traditions, histories and ritual particularities of the various monasteries and temples visited, whilst Geshe Namgial's remembrances have more of an eye for the interpersonal, noting the differences in customs of hospitality, discipline and patronage between Tibet and Ladakh. The texts are however united in their depiction of the extraordinary rigours of the journeys between their home monasteries and Tibet (which generally involved lengthy overland journeys through the hot plains of India and the mountain passes of Sikkim), and the economic and physical toll such an endeavour took of young monks and their families. *Recollections of Tibet* is not in any sense a scholarly work, although it is clearly the work of two (indeed three) scholars. There is a useful glossary of Sanskrit and Ladakhi terms at the back, but in matters of detail one sometimes would wish for a more precise transliteration. What would be nicer still, however, would be to see these autobiographies - which are presently part of a small print run, and have little in the way of context provided - become part of a wider collection of voices that can speak of the twentieth century that Ladakhis have seen.

Ramesh K. Dhungel. *The Kingdom of Lo (Mustang). A historical study*. Kathmandu: tashi gephe foundation, 2002. 341 pp., maps., illus. ISBN: 99933-57-93-6.

The kingdom of Lo (gLo, gLo-bo, bLo, bLo-bo) – now better known as Mustang – is of interest to Ladakh scholars for two main reasons. First, there are direct parallels in the histories of the two regions: Lo/Mustang was a Buddhist kingdom on the edge of Western Tibet; its economy depended heavily on trans-Himalayan trade; and it was eventually absorbed into a larger South Asian polity, in this case Nepal. Secondly, there were close political links between Ladakh and Lo/Mustang at several points in their

history, most notably in the 17th and 18th centuries when they were joined by a series of military and matrimonial alliances.

This book is the first comprehensive survey of Lo/Mustang's history in English. It is based on an impressive combination of field and documentary research. Dhungel first visited the region in 1982/1983 under the auspices of the Research Centre for Nepal and Asian Studies at Tribhuvan University in Kathmandu. With the help of local assistants, he read, copied and photographed historical documents in the royal palace and in the other main villages and religious centres, as well as in neighbouring regions of Nepal. He first summarised his findings in his Mustang History Report submitted to Tribhuvan in 1987, and subsequently developed them into a Ph.D thesis at the University of Columbia. The book is therefore the considered distillation of years of research.

Dhungel begins the book with an outline of Lo/Mustang's political, geographical and cultural setting, and a review of earlier works, mainly by Western scholars. He is critical of romantic/orientalist tendencies in the works of the Italian scholar Giuseppe Tucci and the French writer Michel Peissel. He is kinder in his assessments of the work of David Snellgrove and David Jackson, but – reasonably enough – points out that their contributions were somewhat preliminary in nature.

In the main part of his study, Dhungel divides the history of the kingdom into three periods. The first of his three core chapters discusses Lo/Mustang's political and cultural affiliation with Tibet and the Ngari (mNga'-ris) region. Citing the La-dvags-rgyal-rabs chronicle among other sources, he notes that Lo/Mustang-like Ladakh-was part of the Tibetan empire between approximately the 7th and the 10th centuries. After the break-up of the empire, it initially came into the political orbit of Purang in western Tibet, and was influenced by the Second Diffusion of Buddhism. The great Indian Buddhist teacher Atisha may have visited Lo/Mustang, and lama sTon-pa-yang-rab-who came from Lo-definitely received religious instruction from him.

As in other parts of the Western Himalayan region, the period between the 12th and the 14th centuries was one of shifting political boundaries according to the rising and falling fortunes of individual rulers and kingdoms. According to the La-dvags-rgyal-rabs, King Lha-chen 'Utpala of Ladakh briefly conquered Lo/Mustang in the 12th century. Thereafter, Lo/Mustang appears to have controlled by at different times by either the kingdom of Khasa/Yatshe (centred on what is now western Nepal) or its rival, the western Tibetan kingdom of Gung-thang.

In the early 15th century the local commissioners of Lo/Mustang gained a high degree of local autonomy from Gung-thang, which was then in the ascendancy. In 1440 A-ma-dpal (1387-1447) became the first independent ruler (chos-rgyal) of Lo/Mustang, and the following two centuries mark the height of the kingdom's power in the region. Like their contemporaries in Ladakh, the kings of Lo/Mustang reinforced their legitimacy through their sponsorship of Buddhist teachers, and by constructing Buddhist monuments as well as secular fortifications.

From the mid-16th century onwards, Lo/Mustang faced increasing pressure from the kingdom of Jumla to the south. For two centuries it struggled to maintain a tenuous independence, and it is in this context that the alliance with Ladakh was particularly important. Ladakhi forces joined with the army of Lo/Mustang to repel attacks from Jumla several times in the course of the 16th, 17th and early 18th centuries. According to the La-dvags-rgyal-rabs, King Tshe-sbang-rnam-rgyal (r.1575-1595) conquered Lo/Mustang, although Dhungel suggests that his army came to the kingdom simply to assist it. King bSam-'grub-rab-brtan, who ruled Lo/Mustang from about 1610 to 1650, married a Ladakhi princess named Nyi-zla-rgyal-mo, and this helped reinforce the two kingdoms' military and political alliance.

In the 1720s King bKra-shis-rnam-rgyal of Lo/Mustang married Nor-dzin-bde-legs, the daughter of King Nyi-rnam-rgyal of Ladakh, while his sister married the Ladakhi prince bDe-skyong-rnam-rgyal. In 1723 Ladakhi soldiers came to the aid of Lo/Mustang in a war with Jumla, and an important Jumli commander is said to have been killed by an arrow shot by the Ladakhi general Tshul-khrims-rdo-rje.

Lo/Mustang was caught up in further conflict with Jumla from the 1730s onwards. However, Ladakh was no longer able to assist, and Lo/Mustang received little aid from its remaining allies. Jumla's hegemony itself came to an end in 1789 when Gorkha forces annexed it into the expanding kingdom of Nepal. King dBang-rgyal-rdo-rje of Lo/Mustang joined the Gorkhali invasion of Jumla. Thereafter Lo/Mustang accepted Gorkha authority as a tributary state under Nepal.

Politically, Lo/Mustang has been part of Nepal ever since. However, the Lo/Mustang kings retained a degree of local autonomy, and continued to serve as sponsors of Buddhist learning. The present King 'Jig-med-dpal-'bar is the 21st of his line: he has no formal constitutional authority, but Dhungel notes that civil and criminal court cases are still mostly heard in the king's court rather than the government court at Jomsom. Meanwhile, like Ladakh, Lo/Mustang has had to cope with the effects of rapid social and economic change, including the expansion of tourism.

Dhungel's closely documented study places all these events in historical context. The book's appendices contain transcriptions of 26 of the most important Nepali historical documents concerning Lo/Mustang, and 24 Tibetan-language documents. The titles are given in English, although less linguistically accomplished scholars will regret that there are no English translations of the main texts, unlike in the second volume of A.H. Francke's *Antiquities of Indian Tibet* (1926) which performed a similar service of historical documentation for Ladakh. The book also includes a 22-page biography of books and articles in English, Tibetan and Nepali. In keeping with the main focus of the book, it focuses on the history of Lo/Mustang and the wider region, rather than recent linguistic and ethnographic research. It omits important contributions by Charles Ramble and Dieter Schuh.

The final part of the book consists of 14 colour plates, and 19 black and white photographs. These illustrate the landscape and a selection of historical monuments of Lo/Mustang and include portraits of the present king. Two photographs show the author and village leaders opening boxes of records, and convey a sense of the excitement of the original research. The other photographs show a selection of original documents.

Dhungel writes in a scholarly style, densely packed with historical detail. His book demands – and rewards – close concentration. It provides an authoritative foundation for further research of Lo/Mustang itself, and for comparative analysis of the wider Himalayan region.

Ordering information

The book can be ordered from any of the three main bookshops in Kathmandu: Mandala Book Forum, Jamal, Kathmandu, (books@mos.com.np or mandala@ccsl.com.np); Vajra Bookshop, Jyatha Thamel, PO Box 21779, Kathmandu (email: vajrabooks@hotmail.com or Bidur_la@mos.com.np); Pilgrim Books, Thamel, Kathmandu, Nepal. It may also be ordered direct from the publisher c/o Jigme S. P. Bista GPO Box 10489, Kathmandu. Fax: 977-1-4479558, Tel: 977-1-4479558.

Otto Pfister. *Birds & Mammals of Ladakh*. Oxford University Press, Delhi, 2004. xvii + 361 p., c.400 col. pl., 5 b/w. pl. ISBN 019565714-4. Hardback, Rs.795 (BP20 incl. p&p in Europe).

Otto Pfister is a Swiss wildlife photographer and especially an ornithologist, who has spent much of the last ten years in India and is also author of *Birds of India* and *Birds of the Himalaya*. He has spent much time in Ladakh where he has made a special study of the Black Crane, an endangered species found on the marshes of Rupshu.

This book, his latest, is a very welcome addition to the literature on Ladakh. He has brought together a wealth of information on about 276 bird and 30 mammal species recorded in Ladakh, drawing on both his own close observations of them and the records of earlier explorers. Besides a full and clear description of each species and sub-species, he provides information on its call, its habitat, behaviour, and breeding, its status and distribution, its local name and how to distinguish it from closely similar species. He has drawn mainly on his own extensive field observations, supplemented by those of the earlier explorers and particularly the records of the Bombay Natural History Society.

There are introductory sections with information on the main ecosystems of Ladakh and short descriptions of the Hemis National Park and other protected areas; hints on observing wildlife and useful diagrams illustrating the technical anatomical terms used in descriptions.

This text is complemented by a collection of first class colour photos of every species from Lammergeier to Wren and from Snow Leopard to Vole. Up to seven photos are provided for some

species, illustrating different sub-species, breeding/non-breeding plumage etc. These provide excellent facilities for field identification even for beginners.

Altogether this is a book which should be in their rucksack as an essential companion of everyone interested in the wildlife of Ladakh; this perhaps is the only complaint one might make – it is sadly not a pocket-book, but then it is much more than a pocket-book could be.

The wild fauna have been so well observed and researched that I feel confident there can be few errors (a subject on which I am not competent to judge) and it is pleasing to see the help of our colleagues David Sonam and David Mallon acknowledged. However I noticed some slips when he strays further afield: he has accepted the Buddhist myth of an extensive lake once covering much of Ladakh including Rupshu and his comments on the domestic yak are misleading. The book is printed and bound to the high standard one expects of the OUP, though they have let the author and reader down in one vital respect by omitting the map to which he refers and which should be an important aid in locating the many places mentioned in the text.

New Internet community portal on Ladakh

A new web site has recently been created, providing information about Ladakh and serving as a “community portal” for Ladakhis (and others) to discuss current affairs in the region.

WWW.JULLAY.COM

THESIS REVIEW/COMPTE-RENDU

Nicola Grist. Local Politics in the Suru Valley of Northern India. thèse dactylographiée, Goldsmiths' College, Londres, 1998, 299 pages.

Faire un compte-rendu de sa thèse sera ma façon à moi de rendre hommage à Nicky. Nicky était une défricheuse. Lorsque je l'ai rencontrée pour la première fois en 1976, elle était au milieu de nulle part, au fin fond d'un village perdu, et manifestement la première ethnologue à prendre à bras le corps les bouddhistes de la vallée de l'Indus. Il y avait à l'époque tout à faire. D'où d'interminables discussions passionnées sur des choses qui aujourd'hui paraissent évidentes.

Lorsque ce grand défrichage fut terminé, et qui furent rédigés les deux premiers rapports (CULE 1, 1977 et CULE 2, 1978-79) elle chercha du nouveau. Alors que les ethnologues arrivaient en masse à Leh, elle partit recommencer à zéro sur un terrain totalement vierge : les Balti du district de Kargil, et tout particulièrement de la vallée de la Suru. Il fallait pour cela un certain courage physique, mais aussi une certaine envergure intellectuelle, car il fallait se plonger dans l'islam en général, le chiisme en particulier : c'est un autre monde.

La thèse commence par l'habituelle présentation géographique et historique. L'étude se concentre sur deux blocks, Suru et Sankhu qui représentent 25% de la population du Tehsil, ce qui paraît largement suffisant comme échantillon, d'autant qu'elle fait pas mal d'incursions à Kargil. La problématique aussi est lancée : pourquoi, lorsqu'un certain développement économique est apparu, ce sont les sunnites qui ont raflé tous les postes administratifs créés, tout comme les contrats de sous-traitance avec l'Etat, alors qu'au départ, c'est-à-dire dans les années 60, sunnites et chiites formaient une communauté quasi unique au sein de laquelle on s'intermarriaient.

Pour répondre à cette question l'auteur cherche les structures les plus profondes du fonctionnement de ces deux branches de l'islam dans la Suru. L'étude est donc à cheval sur une ethnologie synchronique qui cherche à comprendre les mentalités et une histoire récente qui se développe sur une trentaine d'années et qui cherche à comprendre pourquoi la société s'est complètement restructurée.

La société chiite traditionnelle n'était pas si différente de la société bouddhiste de la vallée de l'Indus, la religion mise à part, au moment de l'indépendance de l'Inde. On trouve chez les chiites des institutions assez proches de celles de la vallée de l'Indus comme le phaspun (qui est assez proche de la khangpa des bouddhistes) et le pa (qui est assez proche du phaspun des bouddhistes).

Mais une autre structure s'est mise en place : la faction. Les chefs de faction déclarent descendre du prophète, et la faction est devenue l'institution la plus importante (voir aussi l'article de Nicky dans RRL 7). Les références, du coup, sont : le prophète, ses descendants les imams, les villes saintes de Proche-Orient (Mechhed, Qom, Kerbala etc.), l'arabe et le persan.

Il en résulte que les Purigi rejettent leur passé bouddhiste, dont ils ne reconnaissent l'existence que du bout des lèvres, et qu'ils considèrent que toutes les traditions qui lui sont liées, réciter la saga de Kesar par exemple, est péché.

Lorsque l'éducation a commencé à se développer, les chiites ne s'y sont pas intéressés. Elle était laïque en ourdou et en anglais. Pour eux l'idéal restait de recevoir une éducation coranique dans une madrasa, de préférence en Irak ou en Iran, afin d'acquérir mérite pour l'au-delà et prestige ici-bas. Les sunnites ne l'entendirent pas de cette oreille qui mirent leurs enfants dans les nouvelles écoles créées par le gouvernement et tout naturellement, grâce à cette éducation, raflèrent tous les postes entretemps créés par l'administration.

Quand aux causes de cette cause, d'après Nicky elles résident dans l'attachement des chiites à la terre. Les chiites raisonnent plus dans l'espace, les sunnites dans la parenté : pour la paraphraser je dirais : les chiites épousent leur voisine, les sunnites leur cousine. Mais surtout pour les chiites le modèle idéal est le lettré qui a fait des études dans une madrasa, de préférence au Proche-Orient, et qui est versé dans les textes, le Coran (en arabe) et l'enseignement ésotérique chiite (en persan).

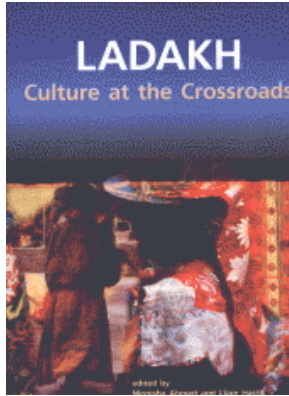
Lorsqu'une prise de conscience s'est produite chez les chiites, c'était trop tard. Non seulement les sunnites avaient pris tous les postes créés, mais ils s'étaient constitués en " élite administrative " séparée.

Pour l'illustrer Nicky analyse de très près la cérémonie du mariage chez les traditionalistes comparée à la même cérémonie chez les membres de la nouvelle élite administrative.

Les chiites réagirent trop tard mais ils réagirent. Ainsi la faction yokmapa créa sa propre école pour rattraper le retard. Nicky, ne se contentant pas d'être une simple observatrice, y enseigna.

A mon avis cette thèse, dont cette recension rend mal compte de la richesse, éclaire pas mal de choses. On comprend par exemple pourquoi chiites et bouddhistes firent front commun pour obtenir le statut de scheduled tribe, et pourquoi, lorsque ce statut fut obtenu, les sunnites en furent exclus. Parce que les deux communautés avaient à faire face à des sunnites trop dynamiques, trop efficaces et trop entreprenants. Mais à l'inverse on comprend aussi que les chiites n'allèrent pas plus loin et refusèrent à partir de 1989, la main tendue des bouddhistes pour établir un front commun et obtenir un statut d'autonomie commun aux deux districts de Leh et de Kargil. C'est que, à cause de l'évolution des chiites depuis les années 60, les deux communautés étaient devenues trop différentes. Les chiites refusent leur passé bouddhiste, les traditions qui y sont liées, et sont désormais tournés vers l'Iran, Irak, l'Arabie et les langues arabes et persane ; les bouddhistes assument une origine tibétaine.

NEW BOOKS



LADAKH: CULTURE AT THE CROSSROADS edited by **Monisha Ahmed and Clare Harris**

Hardbound with jacket, with 124 pages and with 120 illustrations. Size: 30.5 x 24.1 cm ISBN: 81-8526-71-8. Marg Publications, September 2005 INR 2250; GBP 39, USD 60

The book is a combination of essays written by internationally known experts including historians and anthropologists on the history and ongoing production of art in Ladakh and recognizes both Buddhist and Islamic contributions to the cultural environment. Drawing on recent research in the region, this richly illustrated book covers subjects ranging from the analysis of key sites and prominent contemporary artists, through to the interpretation of metalwork, jewellery and textiles. The publication will appeal to those with an interest in the Himalayas, art, Buddhism, and Islam.

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Introduction - Monisha Ahmed and Clare Harris

1 House and Fortress: Traditional Building in Buddhist Ladakh - John Harrison

2 Islamic Architecture in Ladakh - Abdul Ghani Sheikh

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4 The Turquoise Headdress of Ladakh - Ravina Aggarwal

5 Textile Arts of Ladakh: Nomadic Weaves to Silk-Brocades - Monisha Ahmed

6 Reshaping Tradition: The Life and Work of Nawang Tsering - Clare Harris

7 A Short Biography of a Contemporary Buddhist Painter - Erberto Lo Bue

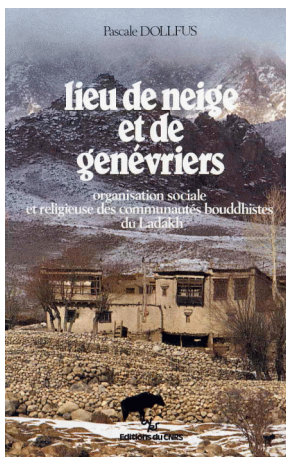
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LIEU DE NEIGES ET DE GENÉVRIÈRS

Organisation sociale et religieuse des communautés bouddhistes du Ladakh

par Pascale Dollfus



Reprint

ISBN : 2-271-06369-8

Prix : 30 Euros, 41 \$US (prix indicatif)

2005 - 17 x 24 - 296 p - 59 ill. dont 14 couleur - br.

Pascale Dollfus a vécu plus de deux ans dans ce village ladakhi au nom poétique situé à 3900 mètres d'altitude. Dans ce livre, elle décrit les sites ainsi que les gestes, les pratiques journalières, et les rites de ces paysans sédentaires bouddhistes qui parlent un dialecte tibétain. Mais au-delà d'une description minutieuse et sensible du quotidien villageois, elle propose une réflexion nouvelle sur les liens de sang et de résidence dans cette partie du monde.

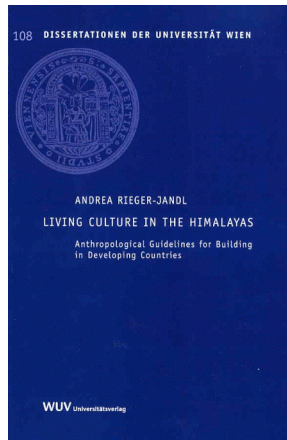
A la lumière de l'histoire de cet ancien royaume indépendant et en le comparant avec le Grand Tibet et les communautés tibétophones du Népal, Pascale Dollfus montre le rôle de la notion de "maison" dans le système de parenté et dans la structure sociale, et dépeint la manière dont le bouddhisme "innerve" la société ladakhi. Ce "lieu de neige et de genévriers" n'est pas un lieu isolé. Aux confins de l'Inde et du Tibet, il participe à l'histoire des sociétés himalayennes.

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A study of housing problems in Ladakh and of attempts at addressing these through “anthropological pre-design study”. Contains chapters on traditional architecture, town planning, analyses of the housing situation, use of space, building techniques and materials – particularly the use of solar technologies – and occupants’ wants and needs.

Dissertationen der Universität Wien, Band 108

2005

263 pp., PB

Photographs, maps, graphs

ISBN3-85114-938-6

Price: _19,90

Available from www.facultas.at



LADAKH
by Prabir C. Purkayastha

Timeless Books, 2005, 40 cm., pp. 142, ills. col. 23, b/w 86, Rs. 9000 or US\$211.76 (ISBN: 8190236970)

“... During the last fourteen years Purkayastha has journeyed endlessly through this wilderness, where time has ceased to march on. For, in this last bastion of ancient Tibetan culture, breathes a magical way of life in which little has changed through the centuries. And, it is this age-old tapestry that Purkayastha reverently reveals in his book 'Ladakh'.

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www.prabirpurkayastha.com

BIBLIOGRAPHY OF LADAKH SUPPLEMENT NO. 16

by John Bray

This supplement lists additions to updates in previous editions of Ladakh Studies and in my Bibliography of Ladakh (Warminster: Aris & Phillips, 1988). Entries marked with an asterisk have not been seen by the compiler. Please send new references and suggested annotations to John Bray (1208, 2-14-1 Furuishiba, Koto-ku, Tokyo 135-0045, Japan; JNBray1957@yahoo.co.uk).

Abbreviation

LHLRP *Ladakhi Histories. Local and Regional Perspectives*. Edited by John Bray. Brill's Tibetan Studies Library. Vol. 9. Leiden: Brill. 402 pp.

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Bakula Rangdol Nima (Ba-ku-la Rang-grol nyi-ma). 2005. *La dvags si brda sprod bzhugs so. A Ladakhi Grammar*. Leh: Cultural Preservation Society. 95 pp. ■ Aims to serve as a bridge between the Ladakhi colloquial language and classical grammar of literary Tibetan.

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Béguin, Gilles, and Lionel Fournier. 1986. "Un Sanctuaire Méconnu de la Région d'Alchi." *Oriental Art* 32, 4: 373-387.

Bhatnagar, Y.V. Strachey R.W. and Jackson R. 1999. *A Survey of Depradation and Related Wildlife-Human Conflicts in Hemis National Park, Ladakh, Jammu & Kashmir*. Unpublished Report. Washington: International Snow Leopard Trust.

Bray, John. 2005. "Introduction: Locating Ladakhi History". In *LHLRP*, pp. 1-30. ■ Overview of Ladakhi historical research in relation to neighbouring regions.

Bray, John. 2005. "Early Protestant Missionary Engagement with the Himalayan Region and Tibet." In *LHLRP*, pp. 249-270. ■ Discusses Baptist, Church Missionary Society (CMS), and Moravian missions in the eastern and western Himalayan regions in the first half of the 19th century.

Byrne, Sue. 2005. "The Ambassador-Teacher: Reflections on Kushok Bakula Rinpoche's Importance in the Revival of Buddhism in Mongolia." *Ladakh Studies* 19 (March 2005), pp. 38-48. ■ Kushok Bakula served as Indian ambassador in Mongolia from 1989 to 1999 and, alongside his diplomatic activities, helped foster the post-communist revitalisation of Buddhism there.

- Chandan, Pankaj et al. 2005. *Directory of Wetlands. Jammu & Kashmir, India*. New Delhi: World Wildlife Fund-India. 86 pp. ■ Pp. 54-65 refer to wetlands in Ladakh.
- Chatterjee, Archana, Pankaj Chandan, Parikshit Gautam and Blaise Humbert-Droz. 2002. *High Altitude Wetlands of Ladakh. A Conservation Initiative*. New Delhi: World Wildlife Fund-India. 40 pp.
- Chandan P, A Chatterjee, P Gautam, C M Seth, J Takpa, S Haq, P Tashi and S Vidya. 2005. *Black-necked Crane-Status, Breeding Productivity and Conservation in Ladakh, India 2000-2004*. New Delhi: World Wildlife Fund-India and Department of Wildlife Protection, Government of Jammu & Kashmir.
- Chitkara, M.G. 2003. *Kashmir's Buddhist Ladakh*. New Delhi: A.P.H. Publishing Corporation. xvi, 184 pp. ■ A right-wing Hindu perspective on contemporary politics in Ladakh.
- Chowdhury, Srinjoy. 2000. *Dispatches from Kargil*. New Delhi: Penguin Books India. 231 pp. ■ Account of the 1999 Kargil war from a journalist reporting for The Statesman.
- Dawa, Sonam, D. Dana and P. Namgyal. 2000. "Water Harvesting Technologies and Management System in a Micro-watershed in Ladakh, India." In *Waters of Life: Perspectives of Water Harvesting in the Hindu Kush-Himalaya*, Vol. 2, pp. 235-253. Edited by Mahesh Banskota and R. Chalise. Kathmandu: ICIMOD.
- Dhar, O.N. and Mulye, S.S. 1987. "A Brief Appraisal of Precipitation Climatology of the Ladakh Region." In *Western Himalaya. Vol 1. Environment*, pp. 87-98. Edited by Y.P.S. Pangtay and S. C. Joshi. Naini Tal: Gyanodaya Prakashan.
- Denwood, Philip. 2005. "Early Connections Between Ladakh/Baltistan and Amdo/Kham." In *LHLRP*, pp. 31-39. ■ Discusses linguistic affinities between Ladakh and north-eastern Tibet and suggests that the two regions were formally linked by now defunct communications routes across the northern Changthang region.
- Dewân, Parwéz. 2004. Parwéz Dewân's Jammu, Kashmir & Ladâkh. *Ladâkh. Travel, Trekking, Art, Culture, History, Wildlife; Almost Everything*. New Delhi: Manas Publications. 589 pp. ■ Gazetteer-like book, including sections on history, places of tourist interest, wildlife and trekking.
- Dollfus, Pascale. 2004. "The Great Sons of Thang stong rgyal po: the Bu chen of the Pin Valley, Spiti." *Tibet Journal* 29, No. 1, pp. 9-32. ■ The bu chen are itinerant players who recite stories, dance, and perform rituals such as the 'breaking of the stone' on a man's chest. They are based in Spiti but traditionally have performed in neighbouring regions, including Ladakh.
- Ducoin, David. 2000. *Zanskar. La route du changement*. Preface by Olivier Föllmi. Fontenay-sous-bois : Anako Éditions. 127pp. colour, b/w illus. ■ Personal reflections on social change in Zangskar. Includes interviews with local amchis.
- Ducoin, David. 1997. *Zanskar, visages d'un autre temps*. Fontenay-sous-bois: Anako Éditions.
- Ducoin, Marylène; Ducoin, Jacques; and Ducoin, David. 1992. *Sur les sentiers du Zanskar*. By the authors. 11 route de la Croix, 56860 Séné, France. ■ Cited in Ducoin 2000.
- Fewkes, Jacqueline H. 2005. *The Legacy of Trade: Social Networks in Ladakh, India*. Ph.D. dissertation. University of Pennsylvania. ■ An ethno-historical study discussing the early 20th century trade system in Ladakh, its interruption by mid-20th century border formation, and the continuing role of the community formed by trade-related social networks.
- Fewkes, Jacqueline and Khan, Abdul Nasir. 2005. "Social Networks and Transnational Trade in Early 20th Century Ladakh." In *LHLRP*, pp. 321-334. ■ Discusses the networks linking Ladakh with neighbouring regions, drawing on personal archives of the family of Mohammed Deen Khan in Leh.

Fiore, Gabriella. 2003. *L'arte buddhista in Ladakh. Una tradizione vivente*. M.A. dissertation. University of Bologna.

Föllmi, Olivier. 1990. *La fleuve gelée*. Geneva: Éditions Nathan. Small-size edition: Éditions de la Martinière, 1996; Japanese translation by Tsugiko Higaki: Shinchosha 1995. ■ Account of the chadar, the winter journey along the frozen Zangskar river to the Indus valley.

Föllmi, Olivier. 1999. *Where Heaven and Mountains Meet. Zanskar and the Himalayas*. With watercolours by Rapkar Wanggchuk. London: Thames & Hudson. 180 colour illus. ■ Includes accounts of author's journeys to Zangskar and personal experiences.

Fontein, Jan. 1979. "A Rock Sculpture of Maitreya in the Suru Valley, Ladakh." *Artibus Asiae* 41, No. 1, pp. 5-8.

Francke, A. H. 2005. "Schools In Leh." Translated, with an introduction by Gabriele Reifenberg. In *LHLRP*, pp. 281-292. ■ Translation of an article first published in *Herrnhut* magazine in 1898. Describes the Moravian mission school and the prospects for educational development in Ladakh.

Goodall, Sarah K. 2004. "Rural-to-urban Migration and Urbanization in Leh, Ladakh: a Case Study of Three Nomadic Pastoral Communities." *Mountain Research and Development*, 24, No.3, pp. 220-227. Berne: International Mountain Society. ■ Draws on secondary and aggregate sources of population data, in addition to quantitative and qualitative primary data collected among migrant and non-migrant households from three nomadic pastoral communities.

Goepper, Roger. 2003. "More Evidence for Dating the Sumtsek in Alchi and Its Relations with Kashmir." In *Dating Tibetan Art. Essays on the Possibilities and Impossibilities of Chronology from the Lempertz Symposium, Cologne*. Edited by I. Kreide-Damani. Wiesbaden: Ludwig Reichert Verlag.

Grist, Nicola. 2005. "The History of Islam in Suru." In *LHLRP*, pp. 175-180. ■ Discusses the historical spread of Islam together with modern developments.

Gujja, Biksham, Archana Chatterjee, Parikshit Gautam and Pankaj Chandan. 2003. "Wetlands and Lakes at the Top of the World." *Mountain Research and Development* 23, No. 3, pp. 219-221. Berne: International Mountain Society. ■ Calls for documentation and conservation of lakes and wetlands in the Hindu Kush-Himalayan mountain region, including Ladakh.

Hamid, Abdul. n.d. *Sngon dus kyi gtam dpe. Ancient Wisdom*. (Sayings and Proverbs of Ladakh). np. 135 pp. ■ Each proverb is cited in Tibetan and Roman script, with English and Urdu translations.

Handa, O.C. 2001. *Buddhist Western Himalaya. Part 1. A Politico-Religious History*. New Delhi: Indus Publishing Company. 400 pp. Illus. ■ Attempts an integrated socio-political and religious history of Ladakh, Lahul, Spiti and Kinnaur with particular reference to the second diffusion of Buddhism from the 10th century onwards.

Hasni, Ghulam Hassan. 2004. *Tamlo (Balti Proverbs)*. Skardu: Shabbir Printing Press. 387pp. ■ Each proverb is transcribed in Roman as well as Urdu script, together with a short English translation and a longer explanation in Urdu.

Heyde, Christian. 2005. "The Early History of the Moravian Mission in the Western Himalayas: the Life and Work of Wilhelm and Maria Heyde." In *LHLRP*, pp. 271-280. ■ Wilhelm Heyde first visited Ladakh in 1855, and co-founded the Moravian mission in Lahul in 1856. He and his wife stayed in Lahul until 1898.

Howard, Neil. 2005 (a). "Sultan Zain-ul Abidin's Raid into Ladakh." In *LHLRP*, pp. 125-145. ■ Discusses the route and likely dating for this raid from Kashmir, and concludes that it cannot have taken place later than the 1440s.

Howard, Neil. 2005 (b). "The Development of the Boundary between the State of Jammu & Kashmir and British India, and its Representation on Maps of the Lingti Plain." In *LHLRP*, pp. 217-234. ■ Discusses the first and second boundary commissions in 1846 and 1871-1872. Draws on both archival and on-the-ground research.

Humbert-Droz, Blaise and Sonam Dawa (Eds.). 2004. *Biodiversity of Ladakh: Strategy and Action Plan. Prepared under National Biodiversity Strategy and Action Plan-India*. Calcutta: Sampark, in Association with Ladakh Ecological Development Group. xiii, 243 pp., illus., maps. ■ Reviews the rapid socio-economic changes and unsustainable development which threaten Ladakh's traditional lifestyle and ecological integrity.

Government of Jammu and Kashmir. n.d. (c.1985). *Ladakh Region. Jammu and Kashmir State Gazetteers*. Srinagar: State Editor. Gazetteer Department, Government of Jammu & Kashmir. 332 pp. illus. ■ Includes sections on history, agriculture, industries, commerce, government administration, education and health. Supported by official statistics.

Gupta, Shashi Kant Pushp. 1998. *Algal Flora of Ladakh*. Jodhpur: Scientific Publishers. 341 pp., illus.

Jackson, Rodney & Rigzin Wangchuk. 2001 "Linking Snow Leopard Conservation and People-Wildlife Conflict Resolution: Grassroots Measures to Protect the Endangered Snow Leopard from Herder Retribution." *Endangered Species Update* 18, No. 4, pp. 38-41. ■ Conservationists are working with local people in Hemis National Park to improve livestock protection, thus making it less likely that herders will retaliate against snow leopards that kill their animals.

Kala, C.P. 2003. *Medicinal Plants of Transhimalaya: Focus on Tibetan Use of Medicinal Resources*. Dehra Dun: Bishen Singh Mahendra Pal Singh. v, 200 pp. ■ Based on a field survey of medicinal plants used by amchi doctors in Ladakh and Lahul. Documents 337 species of medicinal plants with their botanical and amchi names.

Kaul, Hriday Nath. 2003. *India China Boundary in Kashmir*. New Delhi: Gyan Publishing. 343 pp., maps. ■ Discusses historical origins and contemporary politics of the Indo-Chinese boundary dispute in Ladakh.

Kloos, Stephan. 2004. *Tibetan Medicine Among the Buddhist Dards of Ladakh*. Wiener Studien zur Tibetologie und Buddhismuskunde Heft 27. Vienna: Arbeitskreis für tibetische und Buddhistische Studien. 183 pp. ■ An examination of the social importance of amchi practitioners in Hanu Gongma village, based on four months field research in 2001.

Ladakh Prabha 7. 2000. The Buddhist Monasteries: Their Art and Architecture. Edited by Dr Sanghasen Sing and Dr Priya Sen Singh. Choglamsar: Central Institute of Buddhist Studies. 287 pp. Proceedings of a CIBS conference: 16 articles in English, 2 in Sanskrit, 6 in Hindi and 11 in Bodhi. Includes discussions on the role of Rinchen Zangpo, and monastic art in Lahul, Kinnaur and Spiti as well as Ladakh.

Linrothe, Robert. 2001. "Group Portrait: Mahasiddhas in the Alchi Sumtsek". In *Embodying Wisdom. Art, Text and Interpretation in the History of Esoteric Buddhism*. Edited by R. Linrothe and H. H. Sørensen. Copenhagen: Seminar for Buddhist Studies.

Linrothe, Robert N. & Kerin, Melissa. 2001. "Deconsecration and Discovery: The Art of Karsha's Kadampa Chorten Revealed." *Orientalism* 32, No. 10, pp. 52-63.

Lo Bue, Erberto. 2005. "Lives and Works of Traditional Buddhist Artists in 20th Century Ladakh. A Preliminary Account." In *LHLRP*, pp. 353-378. ■ Reviews the work of Tshe-dbang-rig-'dzin (c.1877-c.1968), a sculptor and painter from Khalatse; Ye-shes-'jamdbyangs (1932-), a monk-painter from Nyurla; Ngag-dbang-tshe-ring, a sculptor from Teya; Tshe-ring-dbang-'dus (1944-), a painter from Nyemo; and Tshe-ring-dnos-grub (1944-), a painter from Martselang.

Luczanits, Christian. 2005. "The Early Buddhist Heritage of Ladakh Reconsidered." In *LHLRP*, pp. 65-96. ■ Reviews outstanding historical issues concerning Ladakh's early Buddhist heritage from the perspective of an art historian and archaeologist. Includes a particular focus on paintings and wood carvings in Alchi.

Malhotra, Ashok. 2003. *Trishul: Ladakh and Kargil 1947-1993*. New Delhi: Lancer Publications. xiv, 186 pp., maps. ■ A historical record of military battles in Ladakh.

Mankelov, J. S. (Seb). 2003. The Implementation of the Watershed Development Programme in Zangskar, Ladakh: Irrigation Development, Politics and Society. MA Dissertation, South Asian Area Studies. London: School of Oriental and African Studies. Available at: www2.soas.ac.uk/Geography/WaterIssues/OccasionalPapers/AcrobatFiles/OCC66.pdf.

Mankelov, Seb. 2005. "Watershed Development in Central Zangskar." *Ladakh Studies* 19 (March 2005), pp. 50-57. ■ Reviews the impact of the government-sponsored Watershed Development Programme, which involves a high degree of community participation. Draws on author's MA thesis.

Marczell, Peter. 2001. "The Tibetan MSS of the Malan Bequest in the Bodleian and their Relation to the Life and Works of Csoma Korösi". *Studia Asiatica* 2, Nos. 1-2, pp. 55-71. Bucharest. ■ Describes manuscripts collected by Csoma (probably in Zangskar) and now deposited at the Bodleian Library in Oxford. The papers include religious texts and part of a draft outline of Csoma's Tibetan dictionary.

Marczell, Peter. 2005. "Dr. James G. Gerard's Unfulfilled Ambition to Visit Ladakh." In *LHLRP*, pp. 183-202. ■ Gerard was a British army physician who served in Sabathu (near present-day Simla) in the 1820s and 1830s and was an admirer of both William Moorcroft and Csoma Korösi. The paper reproduces three letters by Gerard from the British Library's Oriental and Indian Office Collection.

Marczell, Peter. 2005. "Csoma Korösi's Pseudonym." In *LHLRP*, pp. 203-216. ■ Discusses Csoma's motivation for using a pseudonym, an adaptation of his given name rather than his surname, during his travels in Ladakh and India.

Meinertzhagen, Col. R. 1927. "Ladakh, with Special Reference to its Natural History." *The Geographical Journal* 70, No. 2 (August 1927), pp. 129-164. ■ Part 1 is a narrative of a visit to Ladakh, including Rupshu, the Pangong Lake and the Nubra valley in 1925. Part 2 discusses the "origin of life in the Himalayas and on the Tibetan Plateau".

Mishra, C. 1997. "Livestock Depredation by Large Carnivores in the Indian Trans-Himalaya: Conflict Perceptions and Conservation Prospects." *Environmental Conservation* 24, pp. 338-343.

Mohammed, Jigar. 2005. "Mughal Sources on Medieval Ladakh." In *LHLRP*, pp. 147-160. ■ Discusses references to Ladakh in Mirza Haidar's *Tarikh-i-Rashidi* (mid-16th century); Abul Fazl's *Ain-i-Akbari* (later 16th century); Inayat Khan's *Shahjahan Nama* (mid-17th century); and the travel accounts of François Bernier (in India from 1656 to 1668).

Nath, A. 1982. "Some Observations on Wildlife in the Upper Suru/Northern Zangskar/Markha Valley of Ladakh." Cheetal.

Nawang Tsering Shakspo. 2005. "The Life and Times of Geshe Ye-shes-don-grup." In *LHLRP* pp. 335-352. ■ Geshe Ye-shes-don-grup (1897-1980) was one of the leading Ladakhi Buddhist leaders of his

generation. This paper draws on two unpublished autobiographies to discuss his early training in Tashi Lhunpo and his subsequent career in Ladakh.

Ngawang Tsering. n.d. (c. 2004). *The Monasteries of Hemis, Chemde and Dagthag*. np: by the author. 96 pp. ■ Guide to the three monasteries, with accounts of their histories and monuments.

Pedersen, Poul. 2005. "Prince Peter, Polyandry and Psychoanalysis." In *LHLRP*, pp. 293-308. ■ In 1938 Prince Peter of Greece and Denmark became the first anthropologist to do field research in Ladakh. This paper discusses the prince's engagement with psychoanalysis and the interest in polyandry that led him to go to Ladakh.

Pirie, Fernanda. 2005. "The Impermanence of Power: Village Politics in Ladakh, Tibet and Nepal." In *LHLRP*, pp. 379-394. ■ Argues that the evolution of Ladakhi history helps explain villagers' reluctance to recognise centralised or external authority, as well as their tendency to resist the establishment of hierarchies. Draws on field research in Photoksar.

Pfister, Otto. 2004. *Birds and Mammals of Ladakh*. New Delhi: Oxford University Press. xxviii, 362 pp. illus. ■ Provides extensive information, including photographs, of 310 bird species, and 33 mammal species reported in Ladakh.

Purkayastha, Prabir Chandra. 2005. *Ladakh*. New Delhi: Timeless Books. 184 pp. Colour, b/w illus. ■ Lavishly produced book of art photographs.

Rizvi, Janet. 2005. "Trade and Migrant Labour: Inflow of Resources at the Grassroots." In *LHLRP*, pp. 309-319. ■ Draws on oral history to discuss patterns of trade and migrant labour from the Suru valley and Zangskar in the early 20th century.

Schwieger, Peter. 2005. "Documents on the Early History of He-na-ku, a Petty Chiefdom in Ladakh." In *LHLRP*, pp. 161-174. ■ In the 17th century He-na-ku (Heniskot) was a petty chiefdom ruled by a sub-branch of the rNam-rgyal dynasty in Leh. This paper discusses two pairs of documents relating to He-na-ku which were issued by the Ladakhi King bDel-ldan-rnam-rgyal in the 17th century.

Sharma, D.D. 2003. *Tribal Languages of Ladakh. Part Two*. New Delhi: Mittal Publications. xvi, 175 pp. ■ Aims to present a comprehensive account of Ladakhi and its place among the languages of the western Himalaya. Includes a discussion of regional and dialectal variations of Ladakhi.

Sharma, D.D. 2004. *Tribal Languages of Ladakh. Part Three*. New Delhi: Mittal Publications.

Singh, Sanghasen and Singh, Priya Sen (Eds.) 2002. *The Buddhist Monasteries. Their Art and Architecture*. Ladakh Prabha 7. Leh: Central Institute of Buddhist Studies. 287 pp. ■ Collection of articles from a conference with the same title: 6 articles in English, 2 in Sanskrit, 6 in Hindi and 11 in Tibetan. Includes material on Spiti, Lahul and Kinnaur.

Sonam Wangchuk (Ed.). 2004. *Kushok Bakula Rinpoche 1917-2003. A Tribute*. New Delhi: Bakula Foundation. 122 pp. ■ A series of articles and reminiscences by prominent Ladakhi and international personalities to commemorate Kushok Bakula's first death anniversary.

Smadja, Joëlle (Ed.). 2004. *Histoire et devenir des paysages en Himalaya: Représentations des milieux et gestion des ressources au Nepal et au Ladakh*. Paris : CNRS. 305 pp. maps, illus. ■ Advertised in IIAS newsletter.

Srinivas, Smriti. 1995. "Conjunction, Parallelism and Cross Cutting Ties Among the Muslims of Ladakh." *Tibet Journal* 20, No. 3, pp. 71-95.

Tashi Rabgias. 2004. *Ladakh. Tradition and Change*. Leh: By the author. 131 pp. ■ Personal reflections by one of Ladakh's senior scholars.

Tashi Stobdan. 2005. "Gyajung Nagpo the Centenarian Archer of Stok". In *LHLRP*, pp. 181-182. ■ Gyajung Nagpo was a local hero whose skill in archery helped resolve a grazing dispute between Stok and Matho villages.

Tropper, K. 2000. "Die Ak?obhyavyuhasutra-Inschrift in Alchi. Ein Beitrag zur Kanjurforschung." *Wiener Zeitschrift für die Kunde Südasiens* 44, pp. 232-234. Vienna. ■ Summary of author's 1996 MA thesis on an inscription in the assembly hall (du khang) of Alchi monastery. The inscription is a slightly abbreviated passage from a Tibetan translation of the Ak?obhyavyuhasutra which is included in various editions of the Kanjur.

Uhlig, Helmut. 1976. *Buddhistische Kunst aus dem Himalaya. Kaschmir-Ladakh-Tibet-Nepal-Bhutan*. Berlin: Kunstamt Berlin-Tempelhof.

Vohra, Rohit. 2005. *Rock Art in Ladakh*. Contributions to Himalayan Studies, Ladakh Series Vol. IV. Grosbous (Luxembourg): Ethnic Unlimited. 35 pp., 117 b/w photographs. ■ A brief discussion of principles of "Scientific interpretation of rock art & petroglyphs in Himalaya - Karakoram - Hindukush" followed by a series of black and white photographs predominantly of rock carvings in Sham and the area around Leh. Includes reproductions of historical photographs from the Moravian archives at Herrnhut of e.g. Leh bazaar and the bridge at Khalatse.

Venkataraman, Rama. 2000. *Ladakh: A Himalayan Treasure*. Dehra Dun: Bishen Singh Mahendra, 185 pp. illus. ■ A geographical review of Ladakh with sections on geography, man-made geography, climate, vegetation, animals and birds, and cultivation.

Vitali, Roberto. 2003. "On Some Disciples of Rinchen Zangpo and Lochung Legpai Sherab and Their Successors, who Brought Teachings Popular in Ngari Korsum to Central Tibet." In *Tibet and Her Neighbours. A History*, pp. 71-79. Edited by Alex McKay. London: Edition Hansjörg Mayer. ■ Includes a discussion of the role of Zangs-dkar lo-tsa-wa Phags-pa-shes-rab, a disciple of Rin-chen-bzang-po who helped propagate the second diffusion of Buddhism in central Tibet.

Vitali, Roberto. 2005. "Some Conjectures on Change and Instability During the One Hundred Years of Darkness in the History of Ladakh (1280s-1380s)." In *LHLRP*, pp. 97-123. ■ There are few historical sources for the century between the 1280s and the 1380s when Ladakh and neighbouring regions were caught up in a series of Mongol military campaigns. This paper reviews the available material to try to build up a more complete picture.

Warikoo, K. 2005. "Political Linkages Between Ladakh and Eastern Turkestan under the Dogras During the 19th Century." In *LHLRP*, pp. 235-248. ■ Draws on British records in the National Archives of India. Discusses Hunza's relations with Ch'ing officials in Turkestan; Zorawar Singh's ambitions towards Yarkand and Tibet; and Kashmiri and British relations with Eastern Turkestan in the 1860s and 1870s.

Wildlife Institute of India. 2001. *Conserving Biodiversity in the Indian Himalaya: New Initiatives of Field Conservation in Ladakh*. A Collaborative Project of Wildlife Institute of India, US Fish and Wildlife Service and Snow Leopard Trust. Annual Technical Report 1999-2000. ■ Includes chapters on Vegetation Surveys in the Indian Trans-Himalaya; traditional health and medicinal plants; insect survey; herpetofauna; breeding birds; large mammals in eastern Ladakh and Nubra; ecological status of wetlands; patterns of livestock depredation by wild animals in Zangskar; management planning for trans-Himalayan protected areas. Available from Wildlife Institute of India.

Wilson, W. 1860. *A Summer Ramble in the Himalayas*. Edited by 'Mountaineer'. London: Hurst & Blackett. ■ Pp. 300-317 discuss a visit to Leh and give a description of its inhabitants.

Zeisler, Bettina. 2005. "On the Position of Ladakhi and Balti in the Tibetan Language Family." In *LHLRP*, pp. 41-64. ■ Discusses the evolution of the Tibetan script and Tibetan dialects, and argues that Ladakhi and Balti should be considered to be 'cousins' rather than 'descendants' of Old Central Tibetan and classical literary Tibetan.