



The Brokpa's of Ladakh: Preserving the immaculateness of Aryan Race

Gulzar Hussain

Student, Pondicherry University, Puducherry, India

ABSTRACT

For them ethnicity characterizes status. They claims to be unadulterated Aryan stocks and myths have that they follow their hereditary ancestry to the individuals from the Alexander's armed forces which remained stayed in this mountainously rugged place. Settled in villages of Ladakh, the 1800 in numbers, Brokpa group has effectively possessed the capacity to keep its quality pool in place, following strong social norms and guidelines. BROKPAS are oblivion in India, however they are world famous as many international tourist and historians made their frequent visit for different interest, viewed as a missing individuals from a thoroughbred 'Ace Race' settled in the Himalayas, Brokpas draw in inquisitive guests, some of who attempt to full fill their dream of having unadulterated Aryan children.

This examination is however a little pushes to follow the historical backdrop of the Brokpa people group and to analyse the fever of being asserting themselves as Aryan or the descendants of Alexander, and furthermore of the investigation of the culture and the lifestyle of the Brokpa's and their push to save the immaculateness of races is likewise the goal of these written work.

Keywords: *Ladakh, unadulterated, social norms, religion, custom, tourist, adventure*

Brief account of Ladakh

Ladakh ("place of many passes") is a located in the Indian province of Jammu and Kashmir, extended from the Kunlun Mountain ranges in the north and north east to the Great Himalayas toward the south, occupied by individual of Indo-Aryan and Tibetan

descent. It is a standout amongst the most meagrely populated area in the Jammu and Kashmir and its way of life and history are firmly identified with that of Tibet. Ladakh is prestigious for its remote mountain magnificence and culture. Ladakh is geologically, ethnically and socially a unique place in Jammu and Kashmir as well as of India. However littlest in populace arranged past the Himalaya, more than twofold that of whatever is left of the state. Ladakh is divided into two district of Leh and Kargil in 1979.

Leh, is a Buddhist dominated part of Jammu and Kashmir state, with a populace of 147,104 (2011 census) spread over a region of 44,000 sq. km, and hold the distinction of being the largest district area wise in J&K, relatively equivalent to the consolidated territory of other districts of Jammu and Kashmir. From Leh the street prompts Siachen, the most astounding front line on the planet, Having World's highest motorable pass i.e., Khardungla (more than 16,000 ft). This locale has numerous world acclaimed Gompas (cloisters), arranged on the high purposes of the mountain ranges, which are the spots of love, contemplation and religious direction. Leh has obtained new significance as the focal point of Buddhist journey, workmanship and design and has turned into the goal of a developing number of local and outside visitors and researchers. Muslims in Leh consist of 15% of the total population and there various Muslim religious places in Leh locale.

Kargil, area of Ladakh region secured 14,086sq.Km, with the populace of 1 lac 43 thousand (2011 census) people. Majority of the population comprises of Shia sect, with Buddhist pockets in Zaskar and Shargol.

Likewise, there is a little pocket of Shina speaking Muslim in Drass, yet etymologically and ethnically they are near whatever is left of kargil. 'Kargilites are relatives of Mongol, Dard and Mon races'¹.

Settlement at Da-Hanu

They had a conviction that their precursors originated from Europe and Settled down in Pur valley of East of Gilgit². The three incredible children of Angutho, named, Galo, Melo and Dulo end up rich by their calling as one of them turned out to be great Hunter, one great dealer and another progressed toward becoming good Shepherd respectively.

Once on a hunting trip, they come across with another place known as 'Nirdah', close to the town of Dha. As they took off their shoes to rest, some grain from the grain utilized for protection fell on the ground. People of Gilgit ended up envious of the accomplishment of this family and made a plot to kill them. However by the assistance of their companion (profession by good musician) spared their life and fled Gilgit and achieved Ganok Valley. The three siblings Galo, Melo and Dulo had children named Gapomaru, Thapomaru and Gil Singhe, respectively.

When they came to Nirdah for second time, for their astonishment, they observed sprouting seedlings of barley. Where they found the Barley developing in Nirdah called it as "Malmalkutu".

They further ahead moved towards 'Hanu' town for chasing and took rest for a night and one of the three sibling ploughed the field and sowed the grain seed in the field as they like this place additionally, and left to Ganok once more.

At the point when their children developed more seasoned, they, Galo, Melo and Dulo, took them on chasing and came to Nirdah and Hanu for third time and named the field in the Hanu valley "Hangdangmin", which remain the uppermost village in the Hanu valley. Later on the three siblings settled in three different places and their family separated between Ganok, Nirdah and Hangdangmin, in Hanu. As their children had an alternate taste, at that point they chose to have a yearly celebration turning between ganok, Nirdah and Hangdangmin. In each place they had a 'duhiya' (a place for lha, diety, soul)

where they slaughtered the Ibex and goats for celebration. . This was the origin of Bononah festival, which is still celebrated every three years in Dha at the full moon of October.

The lost army of Alexander

Human habitations in kargil appear to have been late likely as late as 500 B.C. the primary pioneer to settle here is conceivably the Dard. The Dard individuals seem to be of unadulterated Aryan stock and they have a conviction that they follow their hereditary history to the individuals from the Alexander's armed force which remained back³. Aryan stocks occupied lower Ladakh in around 200 B.C. the Dard made a trip to kargil through Baltistan and Deosia, they controlled over Purig (Kargil) till the Tibetan assault on Zaskar. The relocation courses are obviously specified in the society tunes regardless they sing those tune amid their New Year and reap celebrations.

"Dard" is derived from Sanskrit which implies individuals who live in the slopes side⁴. Some student of history affirm that when Alexander's armed force came to India in 327 B.C came back to Greece abandoned a few troops in the Gilgit region thus Greece is where the Dard started.

The antiquated dialect, custom and culture and racial attributes of the Dard were as yet found in a few zones of Ladakh like Da-Hanu, Darchik and Garkun. The Dard clan has around 2,500 individuals in these three little towns of Ladakh.

These people group were known as Minaro and the Ladakhi's called them 'Brokpa' and 'Drokpa' which implies individuals moving from place to place with their cattle looking for field. They were a piece of Dard some of them were found in the detached pocket in India and Pakistan Occupied Kashmir (PoK).

The main contact of the western world with the Dardic individuals was begun in 1830 by Godfrey Thomas Vigne, the British nonconformist adventurer. In his record Vigne described these individuals of having particular European highlights, the vast majority of them having either blonde or red hair with blue eyes and amazingly reasonable skin. Vigne propounded the hypothesis that either these

¹ Puri, Balraj. "Major identities of Jammu And Kashmir State." India International Centre Quarterly 28, no. 3 (2001), pp.69-79

² Dewan, Parvez. A History Of Ladakh, Gilgit, Baltistan. Manas Publication, 2008

³ Dewan, Parvez. A History Of Ladakh, Gilgit, Baltistan. Manas Publication, 2008

⁴ Dewan, Parvez. A History Of Ladakh, Gilgit, Baltistan. Manas Publication, 2008

individuals were remainders of the Alexander's Greek Army it the unique Aryan races from which all the Indo-European individuals plunged. The primary reference to the Broqpa clan is found in the book "Jammu and Kashmir regions "(1857) by Frederic Drew, a geologist in the service of the Maharaja of Kashmir.

In 1970s, the legislature of India has limited vacationer passage into Da-Hanu regions, these was a result of to protect the virtue and vestige of these Aryan practices and halfway had started to pull in neo-Nazis. In 1976 two youthful German ladies had came to Da-Hanu to get the seed of these unadulterated Aryan.

In 2010, the Jammu and Kashmir government marketed, Batalik a critical battle zone during Kargil war, as a high altitude warscape. Minority of Buddhist Broqpas who were promoted as the last pure specimens of the Aryan races.⁵

Maintaining identity: The 'Aryan'

The Broqpas or alleged Aryans have kept up their virtue of race and culture without being unfriendly to the impact from the outside world. Solid social control and pride in their family has helped in protecting their lifestyle and hereditary uniqueness. To keep up their racial virtue marriage can occur inside family and furthermore the myth is that spouse swapping is regular things among these individuals to keep up their racial immaculateness. They had strict principles and control that if young ladies from these races wedded outside the group she would not be permitted to enter in that town.

Broqpas accrue new form of cultural capital by participating in global circulation and fantasy. Broqpas claims they are Aryan; younger Broqpas are actively cultivating their 'Aryan' identities by adding suffix 'Aryan' to their names. Domestic and international visit t the Broqpa village are new packaged in exploration of the "Aryan Valley".

Bononah Festival

When the three brothers, Galo, Melo and Dulo decided to settle at their favourite place, their sons had an alternate taste, ths Melo's sons Thopomaro stayed with Dalo in Ganok and Dulo's sons Gil Singh

⁵ Bhan, Mona." Aryan Valley' and the politics of Race and Religion in Kashmir". Cultural Anthropology Online, March 24 (2014)

with Mel in Nirdah. Then they decided to have a yearly festival relating between Ganok, Nirdah and Hangdangmin. In each places they had a 'duhiya'(a place for lha, diety, spirit) where they killed Ibex or goats for the festival. This was the origin of Bononah festival, which is still celebrated every three year in Dha at the full moon of October.

Brokpas of Dah observes Bonnonah festival in October before the collecting and sifting of second yield. They bring blooms of different hues with solid sweet-smell from field to enliven th tops of men and ladies.

During Bononah festivals, dance in memory of ancestors are performed and along with hymns of happiness, prosperity, bounty, are sung hymns with sexual connotation and accompanying amorous dances. Singing competitions are held between two group of women and men and obscene questions-answer are exchanged⁶.

It goes on for five days and began four or five days before harvest. Amid these days different old stories are narrated in singing form. They had a conviction that their predecessors hit the dance floor with lha (gods), who relocated from Gilgit to Dah-Drouk (mountain field). They additionally play Chama, the music for the God.

They are keeping Bononah festival alive by praising like clockwork. The last day of celebration matched with the passing commemoration of their pioneer Gil-Singhe, in regard to their familial pioneer, they remove their tops and keep hush for the couple of minutes.

Few stands of crops are harvested and fastened to the main pillar of the house as an offering to the house-god (Sa-bdag) and few are offered to the village Lha-tho⁷.

Conclusion

Ladakh is consisting of various ethnic group, which make Ladakh unique not only in India but all over the

⁶ Talwar, Rashmi. "Glimpse into the life of Pure Aryans", Dateline kargil.

⁷ Bhasin, Veena. "Social change, Religion and Medicine among Broqpas of Ladakh." Studies on Ethno-Medicine 2, no. 2 (2008): 77-102.

world. one of the unique race for which the word is crazy to know more is that of Brokpas (alleged to be known as Aryan race) is inhabited in one of the remote corner of Ladakh region, constituted in the valley of Da-Hanu, Darchik and Garkun had keep their races pure through endogamy. Though they are least known in jammu and Kashmir including other parts of India, but is famous among the foreigner and many of the tourist visiting these places. Some alleged that foreigners visit these places as 'pregnancy tourism'. Preserving the races and maintaining their Aryan identity is now considered as their responsibility. The Brokpas of these small Valleys with a population of not more than 3000 had their own culture and belief system. To preserve the immaculateness of races they didn't marry outside their valley. They claim themselves as Aryan and the youths among the Brokpas cultivating their Aryan identity by adding Aryan to the suffix of their name with full spirit and pride. The three legendary brother is still remembered with full pride and last day of the Bononah festival is commemorated the death anniversary of the hero Gil-Singe and they removes their hat and keep silence for a couple of a minute. It is the high time for government of India and the state government to preserve this unique race and facilitate them by providing better infrastructure in terms of education, social upliftment, economic prosperity, so that the unique gene pool of Aryans does not go waste as the time gone by.

References

- 1) Ali, Mohd, and J. S. Sehrawat. "Stature reconstruction from the cephalo-facial measurements of Brokpa Tribal in Kargil (India): A forensic anthropological investigation." *International Journal of Medical Toxicology and legal Medicine* 20, no. 3 and 4 (2017): 22-28.
- 2) Bhan, Mona. "Aryan Valley' and the politics of Race and Religion in Kashmir." *Cultural Anthropology Online*, March 24 (2014).
- 3) Bhasin, Veena. "Social change, religion and medicine among Brokpas of Ladakh." *Studies on Ethno-Medicine* 2, no. 2 (2008): 77-102.
- 4) Bhasin, Veena. "Brok-pa of Ladakh: A Case of Adaptation to Habitat." *Journal of Human Ecology* 3, no. 2 (1992): 81-113.
- 5) Daga, S.R., A.S. Daga, R.V. Dighole, R.P. Patil, and H.L. Dhinde. "Rural neonatal care: Dahanu experience." *Indian Pediatr* 29, no. 2 (1992): 189-193.
- 6) Erdmann, Frey. "Social Stratification in Ladakh: Upper estates and low castes." *Recent Research on Ladakh. History, culture, Sociology, Ecology. Schriftenreihe Internat. Asienforum Bd 1* (1983): 139-165.
- 7) Francke, August Hermann, and S.S. Gergan. *A history of Ladakh*. Sterling Publishers, 1977.
- 8) Friese, Kai. "The Aryan Handshake." *Transition* 83 (2000): 4-35.
- 9) Gohil, R. N., and M.A Qadri. "Ethnobotany of Kargil, I. Medicinal Plants used by Balti, dard and Brokpa races." *J. Econ. Taxon. Bot., Addit. Ser* 10 (1992): 301-306.
- 10) Hasnain, F.M., "The Brokpa Darads of dah, hano and Garkun in Ladakh". *Ladakh: Life and Culture*, (ed.) KN Pandita (Srinagar, 1986): 27-31.
- 11) Lone, Mudasir Ahmad. "LADAKH: SOCIETY, PEOPLE AND PLACE: A SOCIOLOGICAL OUTLOOK." *Acme international Journal of Multidisciplinary Research*. 1, no. 5 (2013): 112-119.
- 12) Perez, Oren. "Reflection on an Environmental Struggle: P& (and) O, Dahanu, and the Regulation of Multinational Enterprises." *Geo. Int'l ENVTL. L. Rev* 15 (2002): 1.
- 13) Rizvi, Janet. *Trans-Himalayan Caravans: Merchant princes and peasant traders in Ladakh*. Oxford University Press, 2001.
- 14) Tsering, Rinchen, Leema Bora, Kazuo Ando, and Yasuyuki K. Kosaka. "the Brokpa and their Social development: the work of M/S Dunkarpa welfare association at Dirang circle oWest Kameng District, Arunachal Pradesh, India." (2010).