The Snow Leopard
Editorial

The Snow Leopard – a biannual magazine -- is the product of Nepal’s Snow Leopard Scouts, the youth from high schools, who create arts and write about nature and wildlife during snow leopard environmental camps and in other outdoor activities. These creative arts, poems and essays reflect their observations, feelings and empathy toward snow leopard, other associated wildlife and nature at its entirety. The Snow Leopard Scouts Program, an environmental initiative of the Snow Leopard Conservancy (Nepal Program) and National Trust for Nature Conservation, trains and mobilizes young students to protect snow leopards and the biodiversity of the high mountains of Nepal. Our long-term goal envisages urban and rural youth committing themselves to serve as stewards of the environment, alongside their parents, peers and other community members.

The magazine also contains writings by selected peers on arrays of topics related to snow leopard and environment as a whole. They are meant to bring about environmental awareness and appreciation by showing that biodiversity matters, flora and fauna have values for their own sake and they lift our spirits and nurture our souls. Environmental education is essential to stem current dramatic biodiversity loss, and young age is considered the key period for developing awareness and positive attitudes toward the nature.

Snow leopard is a top predator in the Himalayan ecosystem. A familiar metaphor for nature is the pyramid of life, with large predators living at the peak. A growing body of scientific studies shows that the presence, and absence, of top predators cascades all through nature in surprisingly complex ways, and biological diversity increases when top predators are present.

We hope that you will find this first issue of The Snow Leopard bi-annual Magazine informative and entertaining.
Snow Leopards are Captured in Remote Cameras

There, an automatic camera clicks photographs instantly if a snow leopard comes across it. This is called “camera trapping”.

Co-existence Between Human & Nature

Even though we are not so sure about whether the intensity and frequency of cyclones that are occurring recently are related to the impact of climate change or not. But in this context, I would like to raise my concern on nature, environment, climate change, and our survival within this.
Although Nepal is a small country, it is rich in its biodiversity and climate. The endangered Snow Leopards are found in the Himalayan region of Nepal, mostly between the altitudes of 3000 to 5400 meters. They are also known as the “Jewel of the Mountains”.

Their habitat includes rocky cliffs and hill tops in the mountainous region and they prey on blue sheep, jharals, ghorals, and musk deer as well as domestic animals such as yaks, cows, horses, sheep and goats. In addition, Snow Leopards are known to hunt hares and marmots. Snow Leopards are found in various protected areas such as Annapurna Conservation Area, Sagarmatha National Park, Langtang National Park, Manaslu Conservation Area, Gauri-Shanker Conservation Area, Shey-Phoksundo National Park, Kanchenjunga Conservation Area, etc. There are approximately 350 to 500 of these endangered animals found in Nepal.

Thousands of tourist visit Nepal every year, and many of them come to witness the natural beauty of the country. Conservation of endangered species helps tourism and its growth. Poaching, loss of natural habitats, decline of prey base, climate change, etc. all contributes to snow leopard decline. People and their land-use practices are the main threat to its existence.

Snow leopard serves as an indicator for environmental health of the high mountain ecosystem. Hence, if we do not make the effort to conserve this beautiful animal now, the future generation will only be able to see it in pictures. We should discourage and wipe out poaching and deforestation and help maintain the balance of food chain in the ecosystem. The government should also severely punish those involved in snow leopard poaching. Local communities must play an active role and collaborate with the government and other environmental organizations to protect this magnificent symbol of pride.

Sandhya Fagami (6), Sri Jana Aadrash Secondary School, Kowang, Mustang
Snow Leopard is found only in twelve countries in the world: Nepal, China, India, Bhutan, Mongolia, Russia, Afghanistan, Pakistan, Kazakhstan, Kyrgyzstan, Tajikistan, and Uzbekistan.

Perhaps 4500 to 7500 Snow Leopards exist in the wild.

In Nepal, the estimated population of Snow Leopard ranges from 350 to 500.

The Langu valley of the Shey Phoksundo National Park supports the highest density of Snow Leopards (10 to 12 Snow Leopards per 100 square km) in Nepal.

Nepal’s National Parks and Wildlife Conservation Act 1973 has listed Snow Leopard in the endangered species list. It is illegal to hunt Snow Leopard. Any effort of poaching, smuggling Snow Leopard parts, or hurting them is not tolerated by law and, if found guilty, will be punished with Rs. 50,000 to Rs. 1,00,000 penalty or 5 to 15 years of imprisonment or both.
Nature is our sweet home: built by the walls made of meadows and slopes, yards of green fields, and roofs of mountains. Since time immemorial, all the human beings, birds, animals, and insects have been surviving in this lovely lap of nature. Today, it is pity to see this protecting home’s roof is leaking, wall is broken, and the yard is peeled off. This nature, house of living beings, is fragile and it is going to be broken easily in any time even by light earthquake. To protect this delicate home and to conserve this disordered nature is our accountability to humanity and civilization. This activity is called conservation of nature.

The condition of nature is very pitiable. She is injured and suffering due to green-house effect, heavy rains, natural disasters, destruction of flora and fauna etc. She is facing extinction of valuable flora and fauna regularly. Due to habitat deterioration and pollution, the animals like snow leopard, red panda, and the economically valuable herbs like yarshagumba (Cordyceps sinensis) are going to be extinct. If it is not checked, all the natural gifts will go extinct soon though there is inescapable and inevitable association between man and nature.

For the protection of nature, it is crucial to run sensitizing activities among the people for their awareness but only after having self-awareness in us first. After the involvement of such consciousness programs, the local community must be able to have different economic gains from it without impeding the natural resources. If so, snow leopard and Yarshagumbalike animal and plant can be saved. It is high time for Nepal’s government and non-government organizations to play vital roles for the conservation of nature; similarly, local youth clubs and mother groups have to convey awakening programs in the local communities about the importance of nature conservation. For the conservation of nature even we small children have to be engrossed in this mission; and time and again the organizations like National Trust for Nature Conservation and Department of National Parks and Wildlife Conservation have to carry on meetings, talk and debate programs to sensitize and engage common people in conservation. Obviously, the mission of protecting nature can be facilitated if we convey awareness among the concerned communities how they can benefit from conservation and sustainable use of resources.

Finally, I would like to sum up in a nutshell that we should not think what nature can provide us; instead, our motto must be that what better services we can provide to enhance the nature forever.

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प्रकृति संरक्षण

हेँदै आज प्रकृति विलापमा ऑव्लु भजङ्खिख्।
आपणे हक्कली मानवकृष्ण संरक्षणको भिभक्त माग्देखिख्।

हितालौंको छानो, हिरयो वैद्यको मकोङ, पाखा पाखोङका
पखोङले बनेको प्रकृति हाम्रो समालो घर हो। परजबु वातावर
मानव, पडी, जनाबर लगायत अन्य किपटहुँ, तस्मै
हाम्रो झ्याङ आएका छन्। अपसौंच। आज हाम्रो छोटोवा घरमा
चुहिएले हो। हाम्रो घरमा पखाले महिलाएको छ र यसको भुई
उफकिएको हो। यसैं र तस्मै हाम्रो घरलाई तनै नीजाला भन
सकिन्छ। मानवता, सभ्यता र जिन्देखालीको धोखा र महरक
लागेको वातावरण सुगम नै प्रकृति संरक्षण हो।

आज प्रकृतिको अन्नमा निकाई नै नाझु भएको छ। प्रकृति
हराउँे प्रभाव, अधिक वस्तु, प्रकृतिक प्रसोहर, भविष्यत र
विभाजन विनाश आदि समयाले पाइँदै आएकी छिन्। विभिन्न
वनस्पति तथा पशुपतीहरु पनि लोप हुँदैकु छ। वास्तवमा विनाश
र प्रौद्योगिकी जस्ता समयालको कारण हिउँदैकु छ, हाम्रो जस्ता
जनवरहरु लगायत वायुमार्ग जस्ता अन्यले उच्चोगी जिङ्कोट
लोपोभाक अवस्थामा पुग्नेको छन्। यसैं हुने हो भने प्रकृतिका
उपहारहरु समाजका लागि हराउँे जानेहुन्छ। प्रकृति र मानिस
बीच अनुमोद्योप्ता सम्बन्ध छ, पी दुई पीछ निर्देशित वजन
छ।

प्रकृतिको संरक्षणका निर्मत शिक्षा तथा जनतेनुभावकको
कायरमकम सम्बन्धल छ। जनतेनुभावकका शृङ्खला
आफ्नो गर्नुभएको छ। जनतेनुभावक समयालाई जरुरी
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About fifty years ago a strange animal rushed into Nima Phinjo Sherpa's house at 9:00 p.m. in Jorsalle, Cahunilkarka, Everest region of Solukhumbu district. Members of the house were about to go to bed when they heard their dog whimpering. The strange animal had caught the dog and was now dragging it. All the family members pointlessly dispersed screaming with fear. Seeing the loved animal hurt, the owner Phinjo could not control himself, he threw sticks and stone at it; but seizing their beloved pet the animal disappeared in the dark. All family members and some neighbors, who heard the uproar, hurriedly gathered around Phinjo. An old neighbor Dhapla said, "It's Syarken (the snow leopard)". In childhood Phinjo was terrified with such incidents in the village. When he was in adolescent, one day Phinjo had seen a female snow leopard with its cubs, he recalls it and restates to the villagers "It was gorgeous!"

Local people of Jorsalle village used to share their experience of ashy-hairy dark-spotted snow leopard rambling around the jungle that extends from Dudkoshi river to the base of the Himalayas. During the winter the snow leopard used to approach into the nearby villages and make the domestic animal its prey. After having its food, it used to conceal itself in the cliffs, caves, caverns and alcoves in the steep high mountains. However, Phinjo says, "the local Sherpas do not kill or hunt the snow leopard since they think it is a figure of God. Instead, they protect the snow leopards accepting as true that if these fierce wild animals are irritated, they would have misfortune in the village and the domestic animals will be victimized inauspiciously."

Phinjo further adds an astonishing event, "Once a Rai tribe man named Rambir went to feed salt to the yaks in a jungle where he saw a snow leopard playing with its cubs. When he tried to chase them, his body was stiffened rigidly. Since he could not move his limbs, his friends carried him home on their backs. Later he was recuperated by the help of Sherman’s mantras (chanting) and medicine". Phinjo shares his experience and says that there is a belief among Sherpa people that Shyarken is a form of God.
उहिले भेटिएको हिउँचितुवा

आजोबदा पचास वर्षाँधिको कुरा हो। सागरमाधुर्य सोलखुपु जिल्लाको चोरीकर्ता जोरसले गाउँमा एउटा वन्यजलु अचानक स्थानीय हिया किवियो शेपको घरमै रह्मा। गारितको ९, बजी दिनघरमा। मानिसहरू खाँटाई सुनुने नस्ले गरी लिने।

उनीहरुले कुौँ बुझे त्यसै खुलासोहरू गरेको सुने। त्यो अस्मीमा जनाउँने कुकुरलाई समांतर नस्ले दिने। परिवारका सदस्यहरू हरेको त्यसै खुलासोहरू गरेको थाले। आफ्नै मान्यता गरेको कुकुरलाई चिनाउँछौं फिन्नोलाई सबैभन्दा भएका। उसले त्यो जनाको मुखाखट्ठ कुकुर मुक्तानु निकै जोखिम गर्नुहो। मानिसहरूको दाङौको विपचित र हिउँचितुवा धुराहरूको विवेचन बढाउँछ। मानिसहरूले धुराहरूलाई देख्ने र धुराहरूलाई उनलाई विवेचन गर्नु पर्ने।

भुवादर खेरोमा गाडा रहेको। भम्लिमो शरीरमा ठीक ठीक परेको हिउँचितुवा तुल्यहरूले देखिएको विशेष दिवसको फॅसियस्म फॅसियस्मो जगमा भरेको अनुभव जोरसले स्थानीयहरू बनाउँछ। धुराहरूको समस्या हिउँचितुवा गाउँमा भर्ने र घरपालु जनावरहरूलाई आफ्नो आहारा बनाउँछ। भर्ने बारी याममा कालको जनावरहरू आफ्नो आहारा बनाउँछ। भर्ने बारी याममा कालको जनावरहरू आफ्नो आहारा बनाउँछ।

यसहरूले धुराहरूलाई माने देख्ने धार्मिक देखिएको फिन्नोले जमलाई पुलले गरिएको। धार्मिक जनावरहरूरूसै रिसामा गाउँमा अनिटा हुने। घरपालु जनावरहरू माने देखिएको भएको हिउँचितुवा जर्डनी गर्ने र धुराहरूलाई रुपमा पुलले गरिएको। धार्मिक जनावरहरू रिसामा गाउँमा अनिटा हुने। घरपालु जनावरहरू माने देखिएको भएको हिउँचितुवा जर्डनी गर्ने र धुराहरूलाई रुपमा पुलले गरिएको।

एउटा अल्मा लाओ घटना अभिनयो सम्भवनाका तारी हरेको फिन्नो झुकाउँछ। अजनामा दश बर्षाँ असाध्य रामरू हने र राजको मानिस चोरीकर्ताको बने उचाउनुहुने। जर्डनी हिउँचितुवा देखिएको। उसले तिसीलाई बोद्रिने धुराहरू जर्डनी फाल्गुनी पनि स्याङ्गी हरूले बोद्रिने धुराहरू उर्ग्वलाई धुराहरू उर्ग्वलाई र धुराहरूलाई जर्डनी र धुराहरूलाई जर्डनी हिउँचितुवा देखिएको।
Hello there -- do carefully observe the colorful birds portrayed on this page.

Are you impressed that they are so beautiful? Perhaps you may also be puzzled why they look so bizarre.

There are more than three dozen species in the family of birds more commonly known as the Birds of Paradise. Found in New Guinea and parts of Australia, they are considered the world’s most dramatic and attractive birds. Most males are distinguished by striking colors and bright plumage of yellow, blue, scarlet, and green, while the females are generally dull brown. Males often sport such vibrant feathered ruffs or amazingly elongated feathers that they look like something you could find only in an imaginary land!

The legend, among New Guinea tribes, has it that a girl places her brother’s lifeless body in a hollow tree. She strikes the tree, and Birds of Paradise explode upward like smoke and downward like fire. The smoke represents dark, highland birds; the fire vivid, lowland species. To local people, the feathers are related to the spirit flying. They also symbolize a birth. They’re the origin of the world!

With their glam attire, Birds of Paradise embody a biological mystery: Why would evolution tolerate such extravagant display? After all, exhibitionism is expensive, in biological terms, and a red flag to predators.

In New Guinea, unlike in most other places, nature is not “Red in Tooth and Claw”, but “with painted skirt and crowned brow”. Life is pretty comfortable for Birds of Paradise in New Guinea. The island’s unique environment has allowed them to go to extremes unheard of elsewhere! Under harsher conditions, as in most places, evolution simply wouldn’t have come up with these birds!

Males put their bright colors and “unusual” ornaments to good use when they display for females. Such displays can last for hours, and in many species they consume a significant part of the male’s time! Whether you agree or not their fantastic plumages and bizarre courtship displays are a result of millions of years of “sexual selection” at work in an environment with plentiful food and no natural predators!

Now before you go — try to ponder as ecologists do: Why are South Africa’s Bird-of-Paradise flowers so beautifully colored (see the image below)?
प्रकृतिको आश्चर्यः स्वर्गका चरा

जगातील साधीहुँ। यहां रेखाएँका रातीर्वी चाराहुलाई आनापूर्वक हृदेंसहूँले।
केन विनाशक्रोणुः सुस्तरलायट तपाईः प्रभावित हुन्छन्। तपाईः शाहद छाकु नम्नहुन्छ होला
किन विनाशक्रोण हङ्गले अदृश्य देखिउँछन्?
स्वर्गका चरा भन्द्र सामाजिक जीवन यस
चराको दुर्भवो भन्ने बढी प्रजाति हुँ।
न्युगनिधी र अन्नैलियाको क्षेत्री भागहन्ता पाइन्छे
तिनीहुँ शैवन्त्या आवद्यक र नातकवाज
चरामा पहुँच्छ। प्रायः बालकहरुको तिभिषम रक्षा
क्ष्राको र पहिलो, नित्य, नित्यक र हरीया रक्षा
जङ्खा हुँदै भन्ने भौनोभको साधारणतया
रूपमा बैरी रहेकाछछ। बालकहरुको पाख
रिखता रातीर्वी-चुनी हुँदैकि भन्ने हेतू
तिनीहुँ नै रक्षनको संसारका जीव भएको
आभास हुँदै।
न्युगनिधी एउटा प्रचलित दल्ले का यसरी
भनिन्छ, एकजना केहीले आफै भाईको
मृत्युपछि उक्तमा साधारण एउटा धक्को
स्त्रीका ठाडङका भिँक राखिउँछ। रात्रिका,
यो रात्रिका यसरी विक्षेपकि
कि धक्को माधवान्त धुंहारको मृत्यु र तपाईः धक्को
ज्याना निकरिएको गरी
स्वर्गका चराएँ तपाईः उड्डेक आकाशकारी
छर प्रस्ताव देखिउँछ। तस्मां निस्कास्ता धुंहारने
अन्यकाको एवं तिनीहुँ माधवान्त भगवती भनेको
चरारू सयस्यत किन्तु तपाईः तपाईः
तिनिको आयोजनो जबाबदार जबाबदार भनेको जीवन
P्रजाति को अन्धकार दिन्छ। यसहुँ
स्वर्गका चराहुँ विकास यस्ताङ्गः अन्यकाको
दुःख प्राप्त कर्णुः यसहुँ तपाईः
प्रागृह्यको भक्तिका विकास तपाईः
अन्यकाको दुःख प्रभावित हुँदै
स्वर्गका चराको कृतक विकास ज्याङ्गः अन्यकाको
रुपमा देखिउँछ।
भाले चाराहुँ भयानी हो चाराहुलाई आक्षण
गनुः आफै रमण र सुनौट पशुका फिजाउँदै
मन्नाधिक तृण प्रस्ताव पाइदछ। चण्डी सम्म
गरिन्छे तत्र यसले प्रतिविदेश भालएको आफै
महर्षीपुः भावहहुँ देखाउँने संकेतका रुपमा
पस्त महाभाव पनि हुँदै। तपाईः विवास
मन्नाधिक या मन्नाधिक तर यी भाले चाराहुँ
रहस्यमय, मन्नाधिक र रारी नाथको
अवलोकन प्रकाश मात्र भएको। चाराहुलाई
व्यक्ती प्रतिक पनि ठाउँ। उनीहुँः यसलाई
संसारको उद्यम पनि मानने।

चाराहुँ यी बहुरी आपराजने चाराहुलाई समूहमा
स्वर्गका रुपस्य प्राकृत गनी तपाईः एउटा
जैविक आश्चर्य समेत बढा गरेको छ। यो
आवश्यकस्य एउटा प्रकृत बढा हुँदै - प्रकृतिको
विकासकरभिन्न यस यसले प्रत्यावालाई
सहर राख्ने। यसले प्रत्यावालाई
दुःख प्राप्त कर्णुः यसहुँ
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निर्देशको प्राकृतिक प्रस्ताव

जानमुदा भालिरहेको यहाँ चाराले एकटुक
प्रकृतिविद भाल होनुः, दिखाइ अन्निको
‘स्वर्गका चरा पूवः’ किन यतिका रमण-नौकी
हुँदै। (कपया फूलको तस्वीर हृदेंसहूँले।)
There was a debate competition going on in school that day on the topic “biodiversity conservation in Nepal and its challenges.” Getting directly to the point Amrita started, “We all know that Nepal is rich in its biodiversity, but if you look around today, we find that everything is being destroyed and this raises doubt that Nepal will be able to maintain this wealth in the days to come.”

Encouraged by a big round of applause from the audience, Amrita added, “Biodiversity is not our inherited property; rather, it is something that we have borrowed from the future generation. Despite efforts from the governmental and non-governmental organizations, civil society, community, and students to conserve biodiversity, the situation seems to be deteriorating every day. Poaching is going on, and in fact, fostering. Deforestation and wood smuggling has hit dangerous levels. On the one hand, the endangered rhinos are getting killed, while on the other hand, smuggling of red sandalwood is on the rise. Yarsagumba (cordyceps) trade is taking place in an uncontrolled manner and the concerning government bodies are quiet. Ecological wealth is dwindling day by day while smugglers are prospering and making more money than ever.”

Another round of thundering applause followed. Amrita took a long breath, looked at the audience and said: “The reason behind this corruption. We have a saying: where there is land, there is dispute; “Ja” stands for “jamin” (land) and “Jha” for “jhagada” (quarrel) or dispute in Nepali. There is an adage that land brings dispute as “Ja” is followed by “Jha” in Nepali alphabet. Likewise, probably because of the fact that both words start with “C” letter. Where there is need for conservation, there is corruption. She looked at the crowed, smiled and added, "Corruption is taking over conservation. If we want to conserve our invaluable biological diversity in the long term, we have no other option than to root out corruption. This is my conclusion. Thank you!"

Out of the eleven students that participated in this debate, Amrita's presentation was the most eloquent, articulate and substantive. There was no doubt that Amrita would win the debate competition, but everyone was surprised when someone else’s name was declared as the winner. The reason behind the surprise result was corruption on the part of the judges’ panel. Despite being robbed the chance to win the competition, Amrita seemed happy rather than being dejected. The reason behind her reaction was also corruption. Her presentation was in fact prepared by her father the night before.

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Himalayan Tahr

Himalayan Tahr is one of the species of wild goat found in 2,500 to 5,500 mt. of hill and mountain region. Due to poaching, habitat loss, the IUCN red data book has categorized it as Near Threatened species. Himalayan Tahr is one of the natural preys of endangered Snow Leopard.
Sony Gauchan is the former president and secretary of the Snow Leopard Scouts Committee in Jomsom (Mustang). Sharing her experiences, Sony, a student in the ninth grade at Dhaulagiri Secondary School in Jomsom, says: "As a Snow Leopard scout, I tell friends not to kill Snow Leopard and its prey like blue sheep, musk deer, marmot, etc."

Like Sony, Ramesh Sunuwar is also involved with Snow Leopard monitoring in Mustang. Also a former secretary of the Snow Leopard Scouts, Ramesh, a tenth grader at Janahit Secondary School in Jomsom, believes that the involvement of young students in Snow Leopard conservation has helped this endangered animal. He was trained to operate remote cameras during two successive environmental camps he attended. Ramesh has been involved in educating other children about snow leopard’s habitat characteristic, prey count, and sign tracking and interpretation.

Like Sony and Ramesh, many other students from Mustang have been trained in remote camera installation and monitoring. Priyanka Sharma, eighth grader from Yogendra Higher Secondary School in Tukuche, says: "In school I only heard about Snow Leopard but after attending the environmental camp I know so much more about this animal, although I did not personally see it with my own eyes." Along with learning about Snow Leopard habitat, scats collection and interpretation, and sign tracking, Priyanka and other students had a few chances to see blue sheep, the main prey of Snow Leopard.

"We also learned about the negative impact of climate change on Snow Leopard habitat," says Sunil Pariyar from Gyanodaya Secondary School in Lete.

Snow Leopard environmental camps have been organized in Manang and Mustang districts in the Annapurna Conservation Area, and in upper settlements in Sagarmatha National Park. Snow Leopard Scouts at school level have been formed and active in Manang, Mustang, Solukhumbu, and Pokhara (Kaski district). Snow Leopard Conservancy (SLC) has been supporting NTNC/ACAP to organize these camps in various parts of Nepal.

In these camps, field biologists and technical experts teach the students about the camera trapping techniques. The remote cameras are placed along the trails where Snow Leopards walk, mostly above 4000 meters altitude. "We learned how to use these cameras and change chips in them as part of Snow Leopard monitoring", says Ramesh.

"In Manang and Mustang of the Annapurna Conservation Area, more than half a dozen Snow Leopards have been recorded in the cameras", says Bikram Shrestha, SLC’s coordinator of Snow Leopard Scouts and Science Program, "Students are using camera trapping method to monitor Snow Leopards under local herder and ranger’s surveillance."

“In school I only heard about Snow Leopard but after attending the environmental camp I know so much more about this animal, although I did not personally see it with my own eyes.”
हिउँचितुवाको अनुगमनमा सक्रिय
स्क्वाउड्स

‘स्क्लामा छैदा हिउँचितुवाको भाँडः सुनेको मात्र थिए, शिविरामा रहेको प्रत्यक्ष देखा नपाए नि हिउँचितुवाको विषयमा धेरे थाहा भो।’

अदिल अदिकारी

Photo: NTNC/ACAP-SLCP
Pangolin or scaly anteater is one of the interesting small mammals of Nepal. The word "Pangolin" has French origin and refers to the animal’s ability to curl up into a ball. Its hair is characteristic of mammals. Its scaly, grotesque body is characteristic of reptiles. These traits along with its comical nature have made this animal an object of fantasy.

Most of these nocturnal animals are found in Asia and Africa. Out of the eight sub-species, two are found in Nepal, namely, Chinese Pangolin and Indian Pangolin. Indian Pangolin is found below 500 meters whereas the Chinese pangolin below 2000 meters. These animals are known by different local names: the Kirat community people call them Pikichi, while Newars recognize them as Kanyaya by virtue of its bronze-like scales, Tharus use the name Sal Machhari and Hile Machari while to Tamang, they are known as Gose. The English name, scaly anteater, refers to is scaly body and ant eating habit.

Since its outer body is covered with tough scales and fused hair, it is a unique evolutionary example. With powerful claws, they are adapted to efficiently dig burrows and also locate their prey’s nests. They have no teeth. Their tongue, which is 60 to 70 cm long and 5mm thick, can be extruded to the length of 250 mm to capture ants. Their main food is ants and termites. They are rather secretive and nocturnal animals, and are extremely shy and slow moving creatures. They defend themselves by curling up into a ball. They are also protected from predators by the hard scales that cover their bodies.

Pangolins are hunted and trapped in the night. In Nepal pangolin population over a period of the past-decades has steadily diminished. Active conservation programs should be mounted to protect this curious animal from further depletion. For long term conservation of pangolin, human activities such as stone mining in hills, extraction of red hill soil, underground tuber extraction and destruction of mounds should be minimized. Besides this, an earnest attempt should be made for captive breeding to increase population of this animal. There is a demand for their meat and scales in the domestic and international markets for medicinal use, and smuggling of their parts is on the rise. Despite many national and international laws in place to help conserve the species, including Nepal’s National Parks and Wildlife Conservation Act 2029, conservation of this species is still at stake. By law, people involved in the illegal trade of these animals will have to pay Rs. 40 to 75 thousand fine or 1–10 years of imprisonment or both.
सालक संरक्षण

सालक अर्थात् कल्याणको दृष्टि से नाना स्तनधारीहरू मध्ये एउटा आर्क्यक जीव हो। अङ्ग्रेजीमा यसलाई याइडोग्लिन भनिन्छ जसको उत्पत्ति जङ्ग भाषावाद भएको हो र यसलाई भक्तिजनले भएर्न हुने खेलम भएको जीव भनेर चिनिन्छ। सालकले मैल्सतहीर जीवको गुण जनाउँछ भने यसको विचित्र र कल्प होरिलाई सारिसुप जीवको गुण पहिचान पाउँछ।

यी पहिचानबाट गर्दै यी जीव अर्हो छ।

आहराको व्यूर्षले नाती साँखाको भएर्न झेर्जो यी जीवहरू परिवार र अफ़्रिकालाई पाइछन। यसलाई ५ प्रजातिहरू नेपालमा काउँ र तामो गरी हुई प्रजातिका सालकहरू पाइछन। तामो सालक ५ सय मिलियन वर्ष उत्तरतटमा भएर नाटक र काउँ सालक २ हजार मिलियन वर्ष तल पाइछन। यी सालकहरू नेपालमा विभिन्न वनस्पती अध्ययन वाइटिंगनु मार्गदर्शनका लागि विस्तारित समस्यामा यसलाई पिक्चर भनिन्छ। नेपालमा कायमाय, धेरू समुदायमा विलिङ्गछ र सालमाची भनिन्छ। तामाङ समुदायहरू सलराई गर्ने हरेर चिन्तन्नु। कभिका बाह्रु विश्वभाषा र कल्प होरिले यी अर्क्यक जीवन अङ्ग्रेजीमा यसलाई नैस्टने एट्टकर भनिन्छ।

चाहिए भाग कडा विज्ञानिको खण्ड खुप खोले हालिए र जीवनहरू तर दरिए केही ब्यूर्जिस्ट भएको हुन्छ र जीविति यसलाई चाहिए उदाहरण समेत हो। सालकका शिकारिको नकतिखाले जिम्मेदार दुसौ पार्दै र आहराको गुँध पता लाग्न महत्त्व पाइछ। यसको दृष्टि हुन्छ। कित्रुत ६०-७० सेमी. लामो र ५ मिलिमिटर काची जिर्ने भएको रौड २२ मिलिमिटर परस्परका आहारा समान महत्त्व पाइछ। यसको मुख्य आहार हर्षको कभिका र धम्वहरू हुन। लिनीयूह गायक तलिकाले व्यापार र गायक विश्वास गाइन। विनीहर लजानु प्रसंगिका र दिहिन धूप जीव हुन। आफूल्लाई व्यापार सालकले वारिसलाई गोलो भावन्टी जतनी हालनी परिवर बस्न। कडा आवश्यक भएको कारण विनीहर विभिन्न जीवहरू बुझिन्न, सालकहरू नैस्टने एट्टकर रहनु।

सालकहरूलाई राती समाजतिनु र तल्लो दिवस छिटाएर गरिन्तो। नेपालमा सालकहरू सम्बन्ध एक बिश्वको दशमाले छ। यो विशेष जीववाद व्यापार साँखको खालि संरक्षणमूलक कार्यक्रमहरू सम्बन्धमा प्रसन्न पाइछ। सालकहरूको संरक्षणका विदेशकल्याणीतले कार्यक्रमहरू माहितक चलाउन पाइछ। पाहोलाई हुने भन्ना खानी र खाने भएको मात्र उल्लेखनीय न्युनीकरण पाइछ। यसलाई सालकहरूको संरक्षण छन्न मुद्दहरूको व्यवस्थापन छन्न जानिन्छ । राष्ट्रमन्त्री र अन्तरराष्ट्रीय संगठनका लागि सालकहरूको माथु र खट्टाहरूको माथु माङ्छुट्टी हुने भएको छ। र सालकहरूलाई राष्ट्रमन्त्रीको निर्णय तथा व्यवस्था बारेमा प्रयत्नका लागि विधि र लागि राष्ट्रमन्त्रीको निर्णय ऐन नैस्टने बिजनु मार्ग यसलाई विथिन्छ र नैस्टने सालकहरूको संरक्षण कृपालिका नै छ। नेपालको सालकले प्रमुख धर्म व्यवस्था दुर्भिक्ष गर्ने जीवन जीवन घटाउँछ जरूरित भएको उपलब्धि र यसलाई विश्व सम्म जोकसम्म जरूरित भएको उपलब्धि र यसलाई विश्व सम्म जीवन जीवन घटाउँछ जरूरित भएको उपलब्धि र यसलाई विश्व सम्म जीवन जीवन घटाउँछ जरूरित भएको उपलब्धि र यसलाई विश्व सम्म जीवन जीवन घटाउँछ जरूरित भएको उपलब्धि र यसलाई विश्व सम्म जीवन जीवन घटाउँछ जरूरित भएको उपलब्धि।
It was dry everywhere due to a long period of drought. There was no crop anywhere. It was getting hotter by the day. Because of the unbearable heat and threat from dogs, a few rabbits had hidden themselves in a bush for safety. Having had enough of living in fear, one of the rabbits said, "God has done us injustice by making us small and weak. He has given us neither horns like the deer nor claws like the cats. We have no weapons to fight the enemies with, nor any strategy. We have no option but to run away from everyone. And there is always danger everywhere around us".

Another rabbit said, "I am sick and tired of this endless struggle. I have decided to commit suicide by drowning myself. I have run out of my capacity to tolerate this struggle". Everyone then spoke in the same voice and said, "Let's all go and die together." They all walked toward a pond. There happened to be many frogs who lived in that pond. They were sitting on the edge of the pond. When they saw the rabbits approaching, the frogs started to leap into the pond.

When the rabbits realized that the frogs were jumping into the pond because they were afraid of them, one of the rabbits said, "Friends, we should not kill ourselves. The creator has created even smaller beings than us who are afraid of us. They are much weaker. Why should we lose hope in life?"

After listening to him, all the other rabbits decided not to commit suicide and returned to their homes.

- Shyam Bhattari
The great festival Dashain of 2013 made its way amidst the constant threats of Cyclone Phailin in the east coast of India and the aftermath of continuous heavy rain fall here in Nepal. It made me strongly realize two things: first, how powerfully destructive nature can be and second, how interconnected we are with each-other and with nature regardless of our nationalities and political borders. News, pictures and videos showing millions of people displaced, crops ruined, trees uprooted and homes blown off is proof of nature's strength and power of devastation. Similarly, unseasonal three days of continuous rainfall in Nepal during the major days of Dashain as a result of Phailin is a testimony of our interconnectedness.

From the dawn of human life, we started to live close to nature and surrounding environment. Social, cultural, economic, spiritual, and political facets of human life continued to be dependent on nature and its gift. Above all, our life relies on nature. Daisaku Ikeda, the Buddhist philosopher and peace-builder, says that every single thing in existence is worthy of supreme reverence. Nature is not something for human beings to exploit as they see fit, solely for their own interests. Both nature and humanity are part—and at the same time complete expressions—of the life of the universe. To destroy the natural world is to destroy human life.

Going back to ancient traditional practices, anthropological studies have shown that traditional societies associate their faith and respect of divinity to the symbol of Mother Nature. Back then, nature and its elements were worshipped. Today's 'hi-tech' and 'rational' beings have ignored the meaning of those symbols which hold the significance of interconnectedness, interdependence and our existence within this. But now, with the harsh reality of climate change, it is time to understand it. We must discern the interconnectedness between our way of living and the life of other creatures that are dwelling in the same planet. As a witness of mountains losing snow, melting glaciers, drought, food insecurity, climate-refugee and many others, we must be aware of the cause-effect relationship between nature and us before it's too late.
लेख

हिन्दी

देखिए देशभरको पुर्वीय समृद्धी तटमा उल्लिखित को समृद्धि ओही फाल्नक र त्यसको परिवारमध्ये नेपाली भूमिगत भएको निर्देश वर्णिको अभासितलाई पौर २०७० सालको महानेर थाल्नेले मनाइँदै। यो समयले मनाइँदै दुईवटा कुराको जवाबमै अनुभूति गराउँ। पहिलो, प्रकृति कंटनेसम स्वतंत्रतामुः हुन सक्छ, भनेर कुरा र वरियो, रागदुर्भाव रा जीवनभरका सीमाको भिन्नामित्त भए पनि हामी पृथ्वीभरका वर्ग चाहिए हामी मित्र भूमि र संस्कृतिका मानिसहरू परिवारमा धेरै जोडिएका रहिएको भनेर वास्तविकताको उद्देश्य छ।

हामी भूमिका मानव जीवनको शुरुवातको गतिरेखामा प्रकृति र बैरपरिको बाह्यात्मक गतिरेखा रहेको र त्यसको जीवनिको नीतिबंधन, नीतिज्ञान, राजनीतिक प्रकृतियाँ निर्माण र प्रस्तावना प्रकृति र त्यसैले दिः प्रकृति उपायारहको नै भए पनि थाले। हामी प्रकृति मुख्यतः प्रकृतिमा भए पनि छ। बीच दर्शनिक तथा शासनको वाङ्कामुः

मानव र प्रकृति बीचको सम्बन्ध-अस्तित्व

इक्को भन्नुः

"अल्पकालमा रहेको प्रकृति कुरा नमुना व्यवस्थायोग्य छ। मानिसहरू प्रकृति प्राप्ति विचार होइन जसलाई लाई अङ्ग गर्नुको लागि आफै प्रकृतिको एकल भए पनि मिल्न। प्रकृति र राजनीति दूरे दुरुपार्थकीय जीवनको अड्ढा मात्र होइन् पूर्ण अधिकारिक पनि हुन। प्रकृतिका समायोजन र नाट गाँउ भनेको मानव जीवनलाई नाट गाँउ हो।

प्रचलित समयमा लिन फर्काहरू परम्परागत समाज तथा मानिसहरू आफ्नो विश्वास प्रकृति

अविद्या युवालाई तकाल स्थिरीकरण गर्न र त्यसको अनुशासन गर्न सम्भव भएको छ। एक प्रकृतिका सामाजिक गरिंदै, अन्य जीवन र हामी मानवलाई जीवन प्रकृतिको प्रकृति नेपाली समाजलाई अन्तर सम्बन्धमा अवहार गर्न सामाजिक व्यवस्था व्यवसाय सम्भव र स्थिरीकरण गर्न पाए।

- हिंदी उद्धारण श्रेणी
My grandmother used to say “God resides in the Himalayas. If the God is missing from there, there will be misery in the world. Hence, men should not make the Himalayas their habitats; it ruins the meditation of the gods, because, they don’t want boisterous men over there”. I came to understand later that the god of my grandmother is the snow leopard. If people encroach their habitats, the snow leopard starts disappearing. Since the snow leopard is the symbol of healthy Himalayan environment, its desertion creates environmental imbalance. Therefore, the snow leopard is indicator of biodiversity; so, we all have to love the snow leopard a lot as the god which has strong fighting paws and clean hair on the chest. We have to protect this god.
Two eight-week old male cheetahs are about to start their new life at the Dallas Zoo with an unusual cage mate - An eight-week old male black Labrador Retriever puppy named Amani.

When the two cheetah cubs, Winspear and Kamau, got there they were surprised to be greeted by an equally cute room-mate! Experts believe that Amani will not only be a good playmate for the wild cats, but also provide a calming influence on the naturally aggressive animals. These cheetahs are going to be part of the zoo’s Animal Adventure Outreach Program to help teach the public about their highly endangered species. As to whether the unusual companions will get along and continue being mates when Winspear and Kamau are tall hefty, we will have to see. But for now, the three babies seem to be getting along just fine.

While these aerodynamic cats once roamed the open grasslands, savannas, dense vegetation, and sometimes even mountainous terrains of Africa, the Arab Peninsula and Asia in large numbers, they are now on the brink of extinction, especially in Asia where they were hunted down ruthlessly for their beautiful skin.

The cheetahs that are still living in the wild face numerous challenges ranging from loss of habitat to conflict with humans, as well as the fact that they are not the strongest of animals and are often unable to fend for their cubs falling prey to the more aggressive lions, jackals and hyenas. With only between 15,000 to 25,000 believed to be left in the wild, conservation programs such as the one Winspear and Kamau are part of, are becoming increasingly crucial for the animal’s survival.
डल्लास चिड़ियाखानामा पिजराका 'अनौठो साथीहरू'

- गिरा डोलासिया

डल्लासचिड़ियाखानामा ५ हज़ार पूर्वक दुईवटा भाले चिताहरु त्यतिने उमेदको अमानी नाव भएको एउटा कालो ल्याप्रेडर जातको कक्कको छाउरोसंग नयाँ जीवन शुरु गरे तरखर गर्ने देखिएको थियो।

आफू, जस्तै रामो साथीले चिड़ियाघरको बारामिट भूमि खुलाइ गर्दा ती चिताको दुई छाउराहर विनियमको र कमाउ विचित्र गर्ने। प्राकृतिक रूपमा आक्रमक-हिंसक सवारको अमानी खेलने साथी मात्र होइ, शान्त सवारको जन्म पनि हो भने प्रभाव छाउर राखिन्छ विजाहरु विश्वस्त हुन।

यी चिताहरु चिड़ियाघरको जनावरहरुको सहजक फियाको मार्गहरु जनावरहरुलाई पुन्छाउन दिनाङ्कहरुको कार्यक संचलन पनि सात्ताको अन्तर्गत र अन्य सवारको कार्यक र विनीहरु अर्थात संकटपत्र प्राथमिक जनावरहरु हुन भने सयन्त्र छाउरको विनाश । विनाशको र अन्यव विनियमको र कमाउ एकैडाको साथी रूपमा सवारको सवार विनाशको साथी मात्र हो।

फीलिंका साथ तेज रफ्तारमा दौड़न सक्ने खुदी भएका यस्ता चिताहरु एकता अफिक्को, अर्थ र एसियाली मुलुकहरुका छुला घासको ढेकर, जजालहरु र हिमाली भूमिमा प्रवास पाइने, भने अहिन्द्र आप्र दी जनावर लोप हुने संसारमा छून। यसैमा सुन्दर छालका कारण एसियाली मुलुकहरुमा बसलाई निर्मितिक पूर्वक मार्ग साध्य पारिएको छ ।

अहिलेथर्म जनावरहरु भने यस्ता जनावर हुने वास्तव विनाश, जनसंख्या वृद्धि र मानिसहरुको इन्जुर्स्टों थाँगे पूर्वीहरु भेल्ने आइहरुको छून। यस वाहेक सिस, स्थान र ब्याख्या हुने जस्ता आक्रमक जनावरहरुको आफ्ना बल्लारुप जोखिम नस्तो र कमाउ हुने गर्दै विनीहरुको संख्यामा कमी आइहरुको छ। संसारभर विनीहरु ९५,०००-२५,००० गो हालाहालमा रेको अनुमान गरिएको छ । विनियमको र कमाउब्याख्या चिड़ियाघरमा राख्ने ब्याख्या हरु निर्माण एकै तर्कलाई संचलन कार्यक प्रथम यस्ता संकटमा जनावरहरुको जीवनलाई लागि निक्के महत्वपूर्ण सावित भएको हुन।
Manang Village

Ram Prasad Devkota, Teacher.
Bhanu Secondary School, Tal, Manang

This is Manang village, and there is the Gangapurna lake across, you see! Enriching culture, treasuries of nature, how luscious! come and see.

Most beautiful snow mountain Annapurna, lake Tilicho, oh lovely!
Oh piece of paradise! Manang village! My soul is lost in thy lofty.

What enchanting magic is in Khangsar, Manang, and Bhraka village!
Manang village is empowering to melt your hard heart.

To fuse with Marsyangdi river, what a speed has brook Thorang!
To spread decorum of Nepal’s globally is the village named Manang.

The fields produce barley and wheat, and hotels earn dollars there!
Her excellent fame encourages you to view gorgeous Manang here.

Manang! You have an angel-Marsyangdi, flowing shyly inside your heart!
Low! Your attractive sight makes Himalaya shy to bath in charming art.

Oh Manang! You’re enriched with vivid tongues, cultures and customs!
Superb angel! Your cuteness drags worldwide tourist to view thy charms!
When the yaks appear in front of the snow leopard in the nook of mountains, the sight makes festive and waters its mouth lusciously.

Art by: Soni Gurung, Class: 6
Kaski Modernized Boarding School
In the lonesome Himalayan areas, there is neither studio nor a photographer; but on the corner of the trails, there are cameras hidden among the stones and rocks, that click the pictures capturing whatever passes by. There, an automatic camera clicks photographs instantly if a snow leopard comes across it. This is called “camera trapping”. With camera-trapping, snow leopards have been monitored for the last three years in Nepal. The first camera-trapping started in Namu-Bhapras, Lubra.
and Muktinath, in lower Mustang. This is a community based snow leopard monitoring program undertaken by Snow Leopard Conservancy (SLC) and National Trust for Nature Conservation (NTNC).

In this program, the Snow Leopard Scouts are formed within the local schools. They include students from grades 6, 7, and 8. To increase participation in the snow leopard monitoring Scout members, network representatives, rangers from NTNC’s Annapurna Conservation Area Project (ACAP) and local herders are taken to the environment camp and trained on camera trap technology. Since local people are directly involved in the snow leopard monitoring, other community people have been gradually motivated by the program.

In 2011, monitoring was conducted in Lower Mustang: Namu–Bhapras, Lubra and Muktinath, where three different snow leopards were trapped in the remote cameras. The Snow Leopard Scouts named them Mukti, Tilicho, and Nilagiri respectively. In 2012, Mukti was again trapped with its cub, so we knew it was female. In 2013, the cameras, placed in Namu and Muktinath, trapped one more adult snow leopard. Now we know there are at least five snow leopards in Lower Mustang. Five snow leopards are also being monitored in similar way using remote cameras in Lomanthang, Samjung and Marang of Upper Mustang, and at least 2 individuals in the cameras installed in Ledar and Yakkharka areas in Manang. One of the main objectives of camera trapping is to monitor snow leopards and estimate their number in the area.

As there is no similarity in the fingerprints of the people, likewise individual snow leopards can be recognized distinctively by patterns of spots found on the tail, body, and front and back of the head.

The images captured in one of the Upper Mustang remote cameras are remarkable and we have learnt so much from them. In one of the photos the mother snow leopard appears with its two young. In another picture, a snow leopard is scraping, and still in another it is seen scent-spraying as perhaps to mark its territory. One of the main objectives of this program is to encourage local students to conserve snow leopard by monitoring them through cameras and working together as Snow Leopard Scouts.
स्वचालित क्खामोशी कैद अनौपचारिक हिउँचितवाहरू

हिउँचितवाहरू अनुगमनमा स्वामी जनसङ्गभागीता बढाउन स्काउटस सदस्यहरू सहित गाँउद्योग प्रकृति संरक्षण क्षेत्र (एनएसएनसी) को अनुपूर्ण संरक्षण क्षेत्र (एक्साय) को रेस्ट र व्यावसायक गोट्वारहरूलाई हिउँचितवाहरू बालावर्गीय विकासमा नगरी ऊर्जाहारलाई स्वचालित क्खामोशी कैद प्रविष्टिकरण प्रशिक्षण विकर्तृ । हिउँचितवाहरू अनुगमनमा स्वामी जनसङ्गभागीता बढाउन स्काउटस सदस्यहरू सहित गाँउद्योग प्रकृति संरक्षण क्षेत्र (एनएसएनसी) को अनुपूर्ण संरक्षण क्षेत्र (एक्साय) को रेस्ट र व्यावसायक गोट्वारहरूलाई हिउँचितवाहरू बालावर्गीय विकासमा नगरी ऊर्जाहारलाई स्वचालित क्खामोशी कैद प्रविष्टिकरण प्रशिक्षण विकर्तृ ।
सन् २०११ मा तलो मुस्ताङको नमु-भागमा, लुजा र मुक्तिनाथमा गरिएको अनुगमनमा ३ बटा छाता-छाता हिउँचितुबाहु कैद भएको थिए जसको नाम स्वो लेखक स्काउटको बिचारी भाई बरिमौल्ले कम्भा: मुभी, तिलियो र निलगीरी राखिदिएका छन्। सन् २०१२ मा मुक्तिनाथ एउटा छाता लिए हिउँचितुबाहु अवानशििको कैद भएको उ पोथी हो भनेको भनियो। सन् २०१३ मा नमु र मुक्तिनाथमा राखिएको क्यामराले धप १ हिउँचितुबाहु कैद परियो। यसबाट मा जान सकिन्छ भने तलो मुस्ताङको कृतिमा ५ बटा हिउँचितुबाहु हुन्। यही तरीकाले अनुगमन गाएको क्यामा माथिन्दो मुस्ताङको लोयलन्याक, सामजुडि र माराडिमा ५ बटा र मनाङको लेबर र याक बलामा ३ बटा छाता-छाता हिउँचितुबाहु क्यामामा कैद भएकेका छन्। क्यामारा ट्राप्सिडको मूल उद्देश्य हिउँचितुबाहुको अनुगमन र नितायकी सम्बन्धित गाएकी हो।

माथियो माथिहो मुस्ताङको एउटा स्वाच्छिन्न लेखकमा लेखकमा कैद गरिएको आकृतिहरू असाधारण छन् जसमध्ये एउटा क्यामामा पोथी हिउँचितुबाहु दुईबटा बलबटारुमेर हिउँचितुबाहु पोथीको छ भने अर्को आकृतिमा हिउँचितुबाहुले जमिनमा झारको अथै अर्को आकृतिमा हिउँचितुबाहुले पहाडको भिलामा आफ्नो गन्त छाडेर गरीहरूको भेटेका छ। यसबाट अहिले गन्त सकारक भएको हिउँचितुबाहुले आफ्नो केन्द्र निगरानी गर्नका लागि यसता जिनहरू छाडौने गद्दै।

यस कार्यक्रममा मुख्य उद्देश्य व्यावसायिक हिउँचितुबाहुले व्यावसायिक क्यामाको प्रयोगबाट हिउँचितुबाहुको अनुगमनमा सहभागी गराउने हो। साथि व्यावसायिक हिउँचितुबाहुले हिउँचितुबाहुले रानीमा आमलेरिप समथि लेखकी स्काउटका रुपमा कियाछन हराउने लगे उद्देश्य पनि यस कार्यक्रमले राखेको छ।

Photo: Tashi R Ghalé
Sagarmatha (Everest) National Park provides good habitat for snow leopards. The primary areas where snow leopards occur in Sagarmatha are Thame, Thambeten, Thamo and Phortse. Snow Leopard Conservancy (SLC) has initiated community-based “Snow Leopard Saving and Credit Program” aimed at promoting economic development while funding conservation activities under the management of existing village women’s groups. Members of these Saving and Credit Management Groups have decided to spend 25% of the profit towards Snow Leopard conservation. Ang Doma Sherpa, the President of Sumdarpeak Saving and Credit Management Group, says, “Out of the 25% profit, 10% is directly given to schools for Snow Leopard conservation education for children.” The Headmaster of Thame Primary School, Mr. Lakhman Tamang, confirms that the money has been utilized for conservation related purpose. “The school has already received this support twice,” says Tamang. “We have used this resource in school by having children participate in conservation related educational activities such as conducting environmental debate, arts competition, story and essay writing, etc”. The 15% of the net profit amount is allocated for Snow Leopard Conservation Fund. This money is used to compensate group members who have lost their livestock to Snow Leopard in these villages. They receive Rs. 500 to Rs. 1000 per adult animal that has been killed by snow leopard, while Rs. 300 to Rs 500 per calf according to Aang Maya Sherpa, the President of the savings and credit group in Thamo.
Do you know that children around the globe are doing their best to save planet earth? Among these, here we are going to talk about a German child who has initiated a conservation related work which may inspire many children like you.

Plant-for-the-Planet is a children’s initiative that aims to raise awareness amongst children and adults about the issues of climate change and conservation. The initiative also works to plant trees, and considers this to be symbolic action to reduce the effect of climate change.

The idea for Plant-for-the-Planet was first developed in Germany in 2007 by a nine year old boy called Felix Finkbeiner. Felix was first inspired when Felix’s teacher set the assignment to prepare a school report about the issue of climate change. While conducting his research he came across the story of Wangari Maathai, the Nobel Peace Prize Laureate from Kenya who had worked to plant over 30 million trees across Africa as part of her ‘Green Belt Movement’. On the 28th of March 2007 the first tree was planted in Felix’s school, thus marking the official launch of Plant-for-the-Planet. In 2011, it reached a goal of planting a million trees. This campaign is still going on.

Now it is your turn to start planting at least one plant at your home or in garden, school or in the community so that it helps minimizing the impact of climate change in our environment.

Compiled by: Shraddha Shah
Our slogan 'Greenery is wealth of Nepal' is shattered, Owing to the wildlife poaching from the jungle here.

The snow leopard is about to extinct badly there Oh friends! Let us conserve by guarding it over here.

My village Kowang is in the lap of Dhaulagiri Breathtaking it is due to encompassed greenery.

Oh friends! Let us preserve the gigantic mountains Known as sources of the hidden mystery to be found.

People made it bare and dull by deforesting today Hampered the habitats of the wildlife these days.

Poachers kill the wild animals and trap them in noose No one is worried of wild animals' hardship and loss!

Still, my mind cannot grasp about man's deeds How selfish and proud the human being is.

But oh man! Don't be so self-centered and egoistic Learn to preserve existence of other being, please!

Now, we're obliged to protect the nature over here We all are to be involved hand in hand to do so here.

Environment is our life, which is habitat of wildlife Oh human! Try to understand real value of their life.

- Tara Thapa, Grade : VIII. Shree Jana Adarsha Secondary School; Kowang, Mustang
वन मेरो पीडा

हे वन तस्करहरू,
मलाई काटी भय गरायी
मेरो खुरूलाई ध्वस्त बनायी

मैले त प्रकृतिलाई सजाउँगे
देशको गीर्वल बढाउँगे
सबै प्राणीलाई शितल आँध्री दिन्छुँ

प्रकृतिको सृंदरता बढाउँछ मेरो सपना
मूख यात्राहरूको मलाई दिवो मेरो सबै चाहना
अब त मैल्लौ मलाई यही नै उगीहरूको कामना

भक्तिको डूर चाहना नगरुङ्गे मलाई मान्यो
सबै चक्कानुपरी परी प्रकृतको छाल राज्यी
स्वाभः तनी प्रकृतिको नियम विरुढ्य जायी

अनमोल प्रकृति र संस्कृति छ हाम्रो सारथामा
जोगाउँने र भक्तालेउ घुन छ जनताको हातमा
हे अबकु जनता हो,
पर्यंत पिनीहरुलाई,
एकविंद नेरो धाण लागेउँ,
एकविंद नेरो अस्तुति विरोधी,
र पिनी सुविनहरु अवधि भाद्यी जानेँछुँ

- रामजी पाउडेल, संस्कृति शिक्षक
श्री योगेन्द्र उपाध्याय, टुकुचे, मुस्ताङ

Grieves of
Victimized Forest

Oh smugglers of the forest!
Ouch! You have destroyed me cutting
Ooh! You have hurt me deforming.

I used to decorate the entire country
By amplifying the dignity of the country
Provide refuge to the living beings calmly.

My dream and desire to add the beauty in nature
You have devastated oh! Foolish people!!
Now I am compressed in your ugly desire.

You have annihilated me before fulfilling my plans
For, you have destroyed me for bread and butter
Being so selfish, you have been counter-clockwise of nature.

But there is precious nurturing culture within this nature
It is in your hands to protect or to predete its valuable characters,

If you deface me carelessly, like this, oh foolish people!
Be watchful! You hurting fool!
Then, One day you will have received my deadly curse
Make sure, through such my blighting tears
Your tremendous future certainly disappears!

By: Ramji Paudel, Conservation Teacher
Shree Yogendra Higher Secondary School
Tukuche, Mustang.

Chirayito

Scientific Name : Swertia chirayita
Nepali name : Chirayito
Other names : Charaito, Tite, Tikta
English Name : Chireta
Natural habitat : In the cold and open areas of mountains from 1200 meters to 2500 meters. It is found in 40 districts in Nepal.
Use : Used as an ingredient in Ayurvedic medicines to heal wounds, scabs, and to improve appetite. Also used to add bitterness in beer.
Prime Chemical Elements : Chiratin, Ramaragentic, Offlic Acid, Chiratozenin, Swortinin, etc.

Source: Plant Division
In Nepal, the Department of National Parks & Wildlife Conservation was initiated by establishing a conservation branch under the Department of Forest in 1973. To reinforce its valuable works more systematically, the Department of National Parks & Wildlife Conservation was formed separately under the Ministry of Forest and Soil Conservation in 1980.

There are 10 National Parks, 3 Wildlife Reserves, 6 Conservation Areas, and 1 Hunting Reserve and Twelve Buffer Zones have been designated. Among the 9 wetlands listed under the Ramsar in Nepal, 6 of the wetlands are within the protected areas under this department. These protected areas cover 34,185.62 square kilometers (23.23% of total area of Nepal). Among the 118 types of ecosystem found in Nepal 80 kinds are included in these protected areas.

The following programs are running under the Department of National Parks and Wildlife Conservation:

1. Crocodile Conservation & Rehabilitation Program.
2. Elephant Breeding & Management Program.
3. Vulture Conservation, Breeding and Relocation Program.
4. Buffer Zone Program
5. Tiger Conservation Special Program.
6. Tarai Arc Landscape (TAL) Program
7. Sacred Himalaya Landscape Program

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The Snow Leopard | page-34
Globally endangered Snow Leopard was radio collared in Kanchenjunga Conservation Area. The collaring was performed on November 25, 2013, led by the Government of Nepal’s Department of National Parks and Wildlife Conservation, with the support from WWF Nepal, USAID, National Trust for Nature Conservation, and Kangchenjunga Conservation Area Management Council.

Nepal created a new stride in snow leopard conservation with the historic collaring of a snow leopard using satellite GPS technology.

The snow leopard is an adult male approximately five years of age, weighing 40kg and with a body length of 193cm.

“The snow leopard collaring is indeed a new win for Nepal,” says Megh Bahadur Pendey, the Director General of the Department of National Parks and Wildlife Conservation. “It helps us to strengthen measures to better understand and protect the snow leopard whose survival is under threat from anthropogenic activities and the pervasive impacts of global climate change.”

This is the first time that satellite-GPS technology is being used in snow leopard collaring in Nepal. The first radio collaring in the history of snow leopard was accomplished by the team of Rodney Jackson in Langu valley of Mugu district in the early 1980s.

Anil Menandhar, Country Representative of WWF Nepal, says that the success of the radio collaring program opens up new frontiers in snow leopard conservation as well as new avenues to profile Nepal as a living laboratory to help in building international collaboration in the conservation science.
CONSERVATION ACTIONS WE CAN TAKE

• Report poaching to the concerned authorities.
• Protect Snow Leopard habitat and prey species.
• Take measures to minimize loss of livestock to Snow Leopard: for example, guard livestock CAREFULLY, avoid leaving animals to graze near cliffs or in very broken terrain AND keep in the PREDATOR-PROOF CORRALS.
• Spread wildlife conservation awareness among local people and tourists.

BECOME A STEWARD FOR NATURE BY ENCOURAGING YOUR COMMUNITY TO CO-EXIST WITH THE ENDANGERED SNOW LEOPARD BY TAKING THE ABOVE ACTIONS.

BY ENSURING SNOW LEOPARDS CAN FIND SUFFICIENT WILD PREY FOR FOOD, AND SO THAT THEY NOT HAVE TO RELY UPON DOMESTIC LIVESTOCK FOR THEIR SURVIVAL.

Snow Leopards and other wildlife are like a necklace of jewels around our mountains!

Do you know these facts?

• Snow Leopard is among the endangered species of Nepal and other 12 range countries in South & Central Asia.
• Snow Leopard serves as an indicator for environmental health of the high mountain ecosystem.
• Like humans and all animals, Snow Leopards require food, shelter and security from enemies.
• Snow leopard presence in Nepal and the Himalayas can be compared with the importance of lions to African countries or the Giant White Panda to China.
• Snow leopard is part of natural heritage and is unique and valuable to the area.