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INTERNATIONAL ASSOCIATION  
for  
LADAKH STUDIES

# LADAKH STUDIES

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Editor: Henry Osmaston

INTERNATIONAL ASSOCIATION  
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**LADAKH STUDIES**

*No.6 January 1993*

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Back Cover: Eagle copied from Thikse Monastery. *Joanna Bristow*

Enclosures:

Sixth Colloquium at Leh, August 1993: registration forms.  
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MEMBERSHIP

Membership of the I.A.L.S. is open to all who are interested in Ladakh studies. The initial subscription is £5 or US\$5 to cover stationery and postage. We shall ask for further subscriptions when necessary. Please send your subscription as a cheque on a UK bank or as cash. Other cheques cost more to cash than they are worth. If you are in India please send your subscription of R50 to Dr. Nawang Tsering, Central Institute of Buddhist Studies, Choglamsar, Leh, Ladakh, INDIA, with one copy of the application form, and send another copy to the Hon.Secretary:

*Dr. Henry Osmaston, 3 Plum Green, Finsthwaite, Ulverston, Cumbria  
LA12 8BJ UK Tel. & Fax: 05395-31070*

The membership application forms enclosed in this newsletter do not imply that any further subscription is due from established members, though I should be grateful to receive information about changes of address, telephone number etc. Please pass the form on to any colleague who may be interested.

# THE INTERNATIONAL ASSOCIATION FOR LADAKH STUDIES

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Only in the last decade has Ladakh (northwest India, once known as Little Tibet) been readily accessible for study, but in that short time it has been the focus of much attention by students in many disciplines. These have been attracted by the interest of its physical situation at high altitude in the rain-shadow of the geologically active Himalaya; by the natural ecology of this rugged desert and the skilful adaptations of pastoralism and agriculture; by the sociology, history and cultural tradition, especially as a surviving example of Tibetan Buddhism; and by the problems presented by modern development and conservation. Informal study groups organised international colloquia on Ladakh in 1981 at Konstanz (Federal Republic of Germany), in 1985 at Pau (France) and in 1987 at Herrnhut near Dresden (German Democratic Republic). The proceedings of these have been published\*. The 4th IALS Colloquium was at Bristol (UK) in 1989, and the 5th at SOAS in London in June 1992; it is planned to hold the 6th in Ladakh in August 1993.

At Herrnhut the International Association for Ladakh Studies (IALS) was formed with an international committee of distinguished scholars. The functions of the IALS are to provide contacts between all who are interested in the study of Ladakh, and to disseminate information about proposed and completed research and publications. To do this the IALS organises colloquia, arranges publication of the proceedings, and publishes an occasional newsletter, "Ladakh Studies". This includes information about conferences, planned and current studies, requests for specific information and help, short reports, publications and general information about Ladakh. The close integration of resources, culture and religion in Ladakh demands a holistic approach, and members of the IALS are concerned with a wide variety of topics. Membership is open to all who are interested in Ladakh; for further information apply to the Hon.Sec.

\*D.KANTOWSKI & R.SANDER (eds) 1983 *Recent Research on Ladakh: history, culture, sociology, ecology*. Weltforum Verlag, Munich.

\*C.DENDALETCHÉ (ed) 1985 *Ladakh, Himalaya Occidental: ethnologie, ecologie. Recent Research No.2*. Acta Biologica Montana 5, Pau.

\*L.ICKE-SCHWALBE & G.MEIER (eds) 1990 *Wissenschaftsgesichte und gegenwärtige Forschungen in Nordwest-indien*. Dresden Museum of Ethnology.

N.B. The first two are out of print and the third is nearly so. The 4th & 5th proceedings are in press.

# LADAKH STUDIES No.6

JANUARY 1993

Editor: Henry Osmaston

## SIXTH COLLOQUIUM ON LADAKH LEH 1993

Everyone will be glad to learn that the political situation in Ladakh has so eased that the main and local committees of the IALS have agreed that we should go forward with plans for a meeting in Leh this year, on 16-20 August 1993. A main factor in this decision has been the cessation of the Buddhist three-year social boycott of the Muslims on 29th November 1992, so that we can be confident that everyone who wishes will be able to attend. Talks with the Delhi Government on the grant of Hill Council Status are proceeding and will be smoothed by the ending of the boycott.

A detailed programme has not yet been prepared, as it was thought more important to inform members as soon as possible of the decision to hold the meeting, but it is envisaged that there will be both formal presentations of papers and day trips to local places of interest. Information on travel and administrative arrangements is on a later page.

## THE FIFTH COLLOQUIUM ON LADAKH SOAS 1992

Prompted by Peter Marczell of Geneva, a successful colloquium was organised at SOAS by Philip Denwood and a London committee on 1-2 June 1992, to mark the 150th anniversary of the death of Csoma de Kőrös the Hungarian scholar and linguist who, from studies mainly carried out in Zaskar, Ladakh, laid the foundations of the formal study of Tibetan. The following papers were presented to an audience of over 60:

Bethlenfalvy, G.: Moorcroft and Csoma de Kőrös.

\*Bray, J. Kashmir: Ladakh and Western Tibet: episodes in frontier diplomacy during British rule in India,

\*Crowden, J.: Development and change in Zaskar 1977-1989.

\*Denwood, P.: The Tibetanisation of Ladakh - the linguistic evidence

\*Dollfus, P.: Ethnohistoire des musulmans du Ladakh central.

\*Grist, N.: Moorcroft's contribution to the anthropology of Ladakh.

Goepper, R.: Inscriptions on the Great Stupa at Alchi.

Gutschow, K.: Kinship, idiom and practice in Zaskar.

\*Howard, N.: Military aspects of the Dogra conquest of Ladakh, 1834-1839.

\*Le Calloc'h, B.: Historical background of Csoma de Kőrös's sojourn in Ladakh (Zaskar) between 1822 and 1826.

\*Marczell, P.: *Bodhisattva Csoma de Kőrös*: myth or reality ?

\*Meier, G.: A.H.Francke: a brother in spirit to Alexander Csoma de Kőrös ?

\*Toth, E.: Sources used by Alexander Csoma de Kőrös for his Tibetan studies Giorgi, *Alphabetum Tibetanum*.

\*Trewin, M.: The politics of Ladakhi song: three versions of a praise song attributed to Morup Stanzin, c.1825.

\*Vohra, R.: Inscriptions of the late first millennium AD from Tangste in Ladakh.

\*Text of paper already received for publication.

In addition there was an exhibition of colour photographs from the "Projekt Save Alchi" by J. Poncar. Videos were shown on the Buddhist Dards (Vohra), Alchi (Poncar) and Ladakh Bethlenfalvy).

## COLLOQUIUM PROCEEDINGS

There has been a good demand for the proceedings of the Third Colloquium on Ladakh published by the Dresden Museum of Ethnology as *Wissenschaftsgesichte und gegenwärtige Forschungen in Nordwest-indien*, and only a few copies remain unsold.

It is hoped to publish the proceedings of the Fourth and Fifth Colloquia together with the help of financial sponsorship from SOAS.

## OTHER MEETINGS, RESEARCH & PUBLICATIONS

The Himalayan Research and Cultural Foundation held its first national seminar at JNU on 9-11 December 1991 on *Society & Culture in the Himalaya* with four main themes:

1. Ecological and geopolitical perspectives of the Himalayas,
2. Himalayan society and culture in a historical perspective,
3. Himalayan frontiers in recent history,
4. Modernisation and change in the Himalayas.

Only two of the numerous papers were directly on Ladakh, by J.S.Lall on the Sino-Indian border in the western sector and by Harjit Singh on the problems of changing society and cultural dilemma faced by Ladakhis. The proceedings are in press; further details from the Hon.Sec., our member Dr.K.Warikoo, Central Asian studies, School of International Studies, Jawaharlal Nehru University, New Delhi 110067.

Dr. Warikoo and Dawa Norbu have edited *Ethnicity & Politics in Central Asia* just published by South Asian Publishers, 36 Netaji Subhash Marg, Daryaganj, New Delhi 110002 (R300). This deals particularly with former Soviet policy in its central Asian Republics and with Chinese policy in Tibet. Ladakh is not covered.

The European Bulletin of Himalayan Research No.3, 1992, deals mainly with Nepal and Tibet, but has the first part of a long review *Himalayan Archives in Paris* by Lucette Boulnois. This is a comprehensive guide to the numerous relevant libraries in Paris which hold specialist resources on the Himalayan region. Copies are obtainable from Sudasien-Institut der Universität Heidelberg, Im Neuenheimer Feld 330, 6900 Heidelberg, Germany.

The United World College of S.E.Asia (one of several World Colleges, including South Wales, inspired by Kurt Hahn) has started a development project in Ladakh, working through the Lamdon Social Welfare Society, and in 1992 delivered and started the operation of an ambulance at Leh. To help collect funds for this work they have published a 1993 calendar with twelve beautiful pictures of Ladakh and Ladakhis, obtainable from: Alastair Christie, United World College of S.E.Asia, Pasir Panjang P.O.Box 15, Singapore 9111 (Fax -65-778546). The same pictures will also be used for a 1994 calendar available after June 1993. Price of 1993 calendar by airmail £5; 1994 calendar by seamount £5. Send a UK cheque made out to A.G.Christie.

The Ladakh Project and the Ladakh Ecological Development Group held a meeting in Leh on 7-11 September 1992 entitled '*Rethinking Progress*'. There were numerous speakers both Indian and from overseas and a large Ladakhi audience. The proceedings will be published by the Ladakh Project, 21 Victoria Square, Bristol UK.

SECMOL (Students' Educational & Cultural Movement of Ladakh) report that their school and hostel are running well and they now have 21 students in the latter.

## STUDY VISAS

Further to the brief note in the last number of Ladakh Studies on difficulties encountered in obtaining Study/Student Visas for India, a little more information is now available. It seems that the fundamental problem lies with the Home Ministry in New Delhi, who insist on vetting all applications for such visas, and not with the High Commission in London who take as constructive an approach to applications as they can. The presence of the word 'research' or anything similar in any visa application causes instant suspicion on the part of Indian ministry officials and in consequence a slow processing of the application, with a high rate of rejection unless the correct approach is used. To propose research in a politically sensitive district like Ladakh increases the risk of rejection.

On the other hand it is widely understood in India that many foreigners carry out informal studies while travelling on a Tourist Visa, but this is ignored unless a specific instance comes to official notice in which case the authorities may feel obliged to prohibit it.

If a Study/Student Visa is essential (e.g. to qualify for a grant) the following procedure will increase the chance of success. First the applicant must obtain affiliation to a prestigious Indian academic institution - certainly one of more than local influence. Second the appropriate application forms, accompanied by proof of affiliation, should be sent to the High Commission in London. Third the applicant must be prepared to wait at least 4 months for approval by the Home Ministry in India.

It is impossible for any other visa to be issued while a Study/Student Visa is under consideration and rejection of such an application may make it very difficult to obtain any other kind of visa subsequently. Any Tourist Visa needed for a preliminary or preparatory visit, before the period or work for which the Study/Student Visa is needed, should be obtained first.

## MEMBERS' TOURS etc.

John Crook hopes to lead a three-week cultural tour to Ladakh in early August, which will include visits to monasteries and palaces and a trek through Zaskar. It would be possible to add attendance at the colloquium as a supplement. Anyone interested in joining should write to him at Winterhead Hill Farm, Shipham, Winscombe, Avon, U.K. (Tel: (-44)-934-842231).

## COMMUNICATIONS WITH LADAKH

Airmail from abroad to Ladakh is still slow and unreliable, taking from 10 days to a month. However it is now possible (with luck) to telephone directly from overseas to Ladakh by direct dialling. The exchange at Kargil sometimes yields better results than that at Leh. The following numbers of committee members may be useful to members in connection with colloquium arrangements.

LEH: Mr.Sonam Dawa, LEDeG office                   91-1912-680 Home: -646  
Mr.Sonam Anchuk, SECMOL office               91-1912-686 Home: -492  
Himalaya Hotel (and Dr.Din sometimes)   91-1912-236

KARGIL     Dr.Mohamed Din, Animal Husbandry Office 91-1985-236

# HINTS AND TIPS FOR TRAVEL IN SPITI AND KANAWAR

*Neil Howard*

Spiti and Kanawar were opened to tourists in the early summer of 1992 and I spent 10 days in Spiti. The following notes may be helpful to members thinking of visiting Spiti in 1993.

## **Permission**

In theory, clear rules had been laid down by the government of HP and any DC or SDM could issue the necessary permits but in practice there was much uncertainty and only the DC's offices in Keylong (Lahul) and Rampur (Kanawar), and the authorities in Simla, were issuing permits. Also the rules seemed to change from time to time. By 1993, no doubt, things will be working more smoothly. However Tourism Department offices - even in Manali - were not up-to-date and if there is still doubt in future the only solution is to visit the entry points, Keylong and Rampur, and make enquiries. The PA to the DC in Keylong, Mr Hiralal Thakur, is most helpful; he is an amateur historian himself and welcomes visitors with a serious interest in Kulu, Lahul and Spiti-Kanawar.

In the early summer of 1992, permission to enter was necessary for all visitors and Indians who are not residents of Spiti-Kanawar. Later it had been relaxed for tourists entering from Lahul, going only as far as Tabo and returning to Lahul.

The only permitted purpose of a visit is Tourism, and wandering freely about the district is discouraged. The authorities expect tourists to stick to the through road in Spiti-Kanawar and the trekking route along the Pin and Parvati rivers. They like visitors to be based in Kaja, the district centre, and to make local visits on a day-out basis, by road. No overnight stops or diversions from the road were permitted south of Tabo in 1992.

Permission could be refused: a party of senior school children on bicycles were refused in July. The authorities looked favourably on individual travellers who applied personally for their permission but were reluctant to grant group permissions in advance to parties proposed by travel agents (however, some travel agents had more successful contacts than others).

The authorities' worries over permission seemed to be three: that impostors might engage in activities injurious to India's security in this sensitive border area, that tourists might find the physical environment more hostile than they expected and get into difficulties and that visitors might find the few facilities available to them less civilised than they expected.

## **Places to visit**

**Kaja** is the administrative and commercial centre of Spiti but is of no other interest. **Kibar** is the highest village on a road; agriculture at over 17,000 feet may be inspected. **Dankar** is the pre-1947 centre of administration and is a spectacular village on a rocky ridge, with an interesting monastery. There are no longer any defences. The **Pin valley** is also spectacular and leads down from the Pin-Parvati Pass, a difficult trekking route which opens in the later summer.

**Monasteries and temples:** **Tabo**, founded in the early 11th. century AD, now Gelugpa, contains magnificent mural paintings and stucco statuary. It has been restored and conserved by the Archeological Service. The government buildings and the growth of Tabo village have crowded the temple enclosure in an unlovely manner and destroyed a number of outlying stupas. There is an unattractive modern temple nearby. **Lalung** has two temples of the same period whose murals and stucco statuary have unfortunately been repainted but which are still impressive. Unusually for temples of this period there are no remains of a monastery and the temples are on a hill-side instead of on flat land. **Dankar** has a group of Gelugpa temples, quite old and picturesque, perched on the end of the village ridge. **Tangyut** monastery, three hours very steep walk from Kaja, is Sakyapa. **Kye** monastery, Gelugpa, is usually combined with a visit to Kibar. **Guling** in the Pin valley is Nyingmapa

and has a summer festival, August 7th and 8th in 1992, with *cham* dancing and folk dancing. The dancing monks were trained in Kalimpong and the clown was outstanding. There were few tourists and the atmosphere was entirely natural.

**Petroglyphs** were found (and photographed by me) in two large areas, apparently old camp sites. These are: by the government godown at Pho, near Dankar, and by the row of 216 stupas east of Tabo monastery. The absence of Buddhist symbols and writing amongst the designs and the deep repatination of the rock suggests that they may pre-date the foundation of Tabo and the other old monasteries of Spiti. These important relics are gradually being destroyed by government development.

### **Transport**

There are daily buses between Manali and Keylong, Manali and Kaja and Rampur and Kaja. Local buses run on most days from Kaja to local centres of interest. There are jeeps based in Kaja; prices range from c. R 2,500 Kaja-Manali (single) to R 600 Kaja-Pin Valley or Kaja-Tabo (return). All roads are dirt-surfaced and rough; there may be breakdowns and obstructions in the road.

### **Accommodation**

In Kaja there were in 1992 a couple of basic hotels and a number of grubby *dabhas*. In Tabo there is an HP Tourism Department Tourist Rest House with dormitory accommodation and optional food - good, cheap and clean. At Dankar a rest house appeared to be in process of being built at the monastery. There are **Government Rest Houses** in a number of places where one may stay on application to the caretaker if there are vacancies after official visitors have been catered for but their hospitality must not be abused (as it was being abused in Kaja when I was there, by a self-important English woman who refused to give up her room to a pre-booked government officer after the one night she was allowed. After a few more such experiences it will not be surprising if the rest houses are closed to foreign tourists). **Camping** can be difficult. There were no recognised tourist camping places at the settlements and few sources of water.

### **Trekking**

Spiti has a much harsher environment than either Zaskar or Ladakh. The land surface is a desert of sand and stone, with almost no trees or grass, except where it is cultivated. Streams are usually in deep and precipitous valleys below the surrounding land. Settlements are far from each other and usually separated by broad river beds, by very steep hillsides of several thousand feet or by mountains. The trekking map gives no real idea of the terrain, for example Demul to Lalung is roughly 5 miles (8 km) on the map but to walk from one to the other involves a descent into and a climb out of the Lingti river gorge, 2,500 feet on either side. Zaskar, by comparison with Spiti, is flat, lush and densely populated.

### **Food supplies for trekkers**

In Kaja one can buy most things on most days in the general stores and the market, but in the villages the only shops are (usually) the Government's Fair Price shops which may not be prepared to sell to visitors. Villagers are still unused to the idea of selling to tourists; being relatively prosperous, because the road gives them access to markets in the plains, they may have little inclination to do so. Their innocent hospitality should not be imposed upon.

### **Useful contacts**

In Kaja Narain Sing Rawat keeps the best stocked general store and is infinitely resourceful and always charmingly helpful in providing anything which the traveller might want. The DC in Kaja, Mr Shushil Negi, is helpful and keen to welcome visitors and to develop tourism, but, of course, he should be approached only when it is absolutely necessary. In Tabo there is a young graduate of Chandigarh University called Bodh who has a knowledge of local history and culture and wishes to guide tourists. Mr Sharma, the warden of the Tourist Rest House in Tabo is an excellent host.



## BIBLIOGRAPHY OF LADAKH Supplement No. 3.

This supplement lists additions to Bray's Bibliography of Ladakh in addition to Supplements Nos. 1 and 2 in Ladakh Studies 3 and 5 respectively. Please send references to be included in future supplements to Henry Osmaston or John Bray (8 Glendall St, Brixton, London SW9 8AJ, U.K.).

- Ahluwalia, H.P.S.** 1987. *Ladakh. Nubra the Forbidden Valley*. New Delhi: Himalaya Books. ■ A travel book describing the Nubra valley, Hemis, a Ladakhi wedding, and Leh.
- Aschoff, Jurgen C.** 1992. *Tibet, Nepal und der Kulturraum des Himalaya (mit Ladakh, Sikkim und Bhutan)*. Dietikon: Garuda Verlag. ■ Annotated bibliography of 2131 German-language books and articles published on Tibet and neighbouring regions between 1627 and 1990.
- Bray, John.** 1991. "Language, Tradition and the Tibetan Bible". *Tibet Journal* 16, No. 4, pp. 28-58. ■ Reviews the history of Bible translations and other Tibetan-language Christian literature by the Moravian church in Ladakh.
- Buth, G.M. and Navchoo, Irshad A.** 1990. "Ethnobotany of Ladakh, India: Beverages, Narcotics, Foods". *Economic Botany* 44, No. 3, pp. 318-321. New York. ■ Describes preparation of chang, salt tea, narcotics and various foods.
- Dube, D.N.; Mattoo, Neerja; All, Suralya Abdulla.** 1989. *Kashmir, Jammu and Ladakh. The Trefoil Land*. New Delhi: Spantech. ■ A coffee-table picture book.
- Grimshaw, Anna.** 1992. *Servants of the Buddha. Winter in a Himalayan Convent*. London: Open Letters. ■ A vivid account of a winter spent with the nuns of Rizong.
- Hahn, Michael.** 1988. "August Hermann Francke (1870-1930) und sein Beitrag zur Tibetologie". In *Der Missionar als Forscher*, pp. 87-122. Edited by Johannes Triebel. Gutersloh: Guterslhoher Verlagshaus Gerd Mohn. ■ Essay on August Hermann Francke's contribution to Tibetan studies. Includes an extensive bibliography.
- Kaplanian, Patrick.** 1992. "Analyse du nouvel an populaire au Ladakh". In *Tibetan Studies. Proceedings of the 5th Seminar of the International Association for Tibetan Studies*. Vol. 2, pp. 515-525. Edited by Shoren Ihara and Zuiho Yamaguchi. Narita: Naritanshinshoji. ■ Discusses the main ingredients of New Year rituals in Ladakh, and the reasons for the variations in the way the festival is celebrated in different villages.
- Kaul, Shridhar and Kaul, H.N.** 1992. *Ladakh Through the Ages. Towards a New Identity*. New Delhi: Indus Publishing Company. ■ Part I is a study of Ladakh's history, geography and culture by Shridhar Kaul who worked in Ladakh as Education Officer in the 1930s and helped found the Ladakh Buddhist Association. Part 2 is a study by his son of events in Ladakh since the 1950s.
- Khosa, S.; Singh, A.K.; Chaturvedi, M.** 1992. *Antiquities of the Western Himalayas*. Delhi: Sundeep Prakashan. ■ Discusses the art of the monasteries of Kinnaur, Spiti and Ladakh.
- Lamb, Alistair.** 1989. *Tibet, China and India. A History of Imperial Diplomacy*. Hertingfordbury: Roxford Books. ■ Discusses relations between the three countries in the first half of the twentieth century, making extensive use of Indian Office record in London. Pp. 350-361 discuss boundary issues in Ladakh.
- \_\_\_\_\_. 1991. *Kashmir. A Disputed Legacy 1846-1990*. Hertingfordbury: Roxford books. ■ A detailed historical review of the creation of the state of Jammu and Kashmir in the nineteenth century, and the disputes between India and Pakistan since 1947. Main focus is on the Kashmir valley, but includes many references to Ladakh.
- Ota, S. B.** 1991-1992. "*Ladakh. Evidence of Stone Age Culture*". Himalaya 3, Nos. 3-4, pp. 48-51. New Delhi. ■ Summarises recent research. Author is a member of the Archaeological Survey of India, based in Nagpur.
- \***Ribbach, S.H.** 1936. "Botschafterdienst in Tibet". In *Das Kreuz im Landes des Sudens*,

- pp. 48-56. Edited by Arno Lehmann. Dresden and Leipzig: C. Ludwig Ungelenk. ■ Describes a mission journey to Alchi. Cited in Aschoff 1992.
- Richardus, Peter.** 1992. "The Life and Work of Ye shes Don grub (1897-1980)". In *Tibetan Studies. Proceedings of the 5th Seminar of the International Association for Tibetan Studies*. Vol. 1, pp. 203-207. Edited by Shoren Ihara and Zuiho Yamaguchi. Narita: Naritasan Shinshoji. ■ Ye shes Don grub was born in Stok and studied as a monkin Tashi Lhunpo. In his 39th year he wrote an outline of his life history, and this is now part of the Von Manen collection in the National Museum of Ethnology in Leiden.
- Sagwal, S.S.** 1991. *Ladakh. Ecology and Environment*. New Delhi: Ashish Publishing House. Chapters on climate; soil and land use; agriculture; animal husbandry; environmental pollution; wildlife; medicinal and aromatic plants; desertification; afforestation challenges and agroforestry. Written in a concise textbook style.
- Singh, Harjit.** 1991. "Education Diffusion in the High Altitude District of Leh - Problems and Prospects". *Think India* 3, Nos. 2-3, pp 14-24. New Delhi.
- \_\_\_\_\_. 1992 (a). "Ecological Set-Up and Agrarian Structure in High Altitude Villages of Ladakh". In *Dynamics of Mountain Geo-Systems*, pp. 204-221. Edited by R.B.Singh. New Delhi: Ashish Publishing House. ■ Sections on land use, agricultural structure of villages, and cropping patterns.
- \_\_\_\_\_. 1992 (b). "Environmental Constraints on Agriculture in a Cold Desert". In , pp. 79-92. Edited by Noor Mohammad. New Delhi: Concept Publishing Co. Based on research in Ladakh.
- Tashigang, S.W.** (Ed.) 1975. *Calendrical Calculation and Astrological Texts from Ladakh*. Vol 67. Leh. Reproduction of texts from the 'Bri-gun(-)pa school in the possession of Emchi Tashi Wangyal.
- Van Beek, Martijn.** 1990. "Unrest in Ladakh. Did the 'Foreign Hand' Strike Again?" *Himal* 3, No. 1 (Jan/Feb 1990), pp. 31-32. Lalitpur (Nepal). Contests the theory that Western intellectual colonialism was responsible for recent unrest in Ladakh (see Wahid 1990).
- Voice of the Himalaya** 3. Leh, 1990. Articles on the socio-economic profile of Ladakhi Buddhists; Buddhism and Science; the year of Buddha's Mahaparanirvana; historical perspectives of Nubra.
- \_\_\_\_\_. 4. Leh, 1991. Includes articles on 'The Middle Way'; Matho monastery; the changing life style and pattern of diseases in Ladakh; the development of Pashmina; musical studies; and Rupshu.
- Wahid, Siddiq.** 1989. "Riots in Ladakh and the Genesis of a Tragedy". *Himal* 2, No. 5 (Sept/Oct 1989), pp. 24-25. Lalitpur (Nepal). Discusses the background to Buddhist/Muslim violence in Ladakh and argues that Western scholars' views of Buddhism and Islam have contributed to recent tensions.
- Walravens, Hartmut and Taube, Manfred.** 1992. *August Hermann Francke und die Westhimalaya-Mission der Herrnhuter Brudergemeine. Mit einem Beitrag von Michael Hahn*. Stuttgart: Franz Steiner Verlag. Bibliography of the printed works and manuscripts of August Hermann Francke (1870-1930) and his colleagues in the Moravian mission. Includes a guide to collections of Francke's papers in Germany and abroad; an evaluation of Francke's contributions to Tibetan and Ladakhi studies; and 282 photographs (mainly black and white) of the Moravian mission's Tibetan text and of Francke himself.
- Warikoo, K.** 1992. "Ladakh's Trade Relations with Tibet under the Dogras". In *Tibetan Studies. Proceedings of the 5th Seminar of the International Association for Tibetan Studies* Vol. 2., pp. 853-861. Edited by Shoren Ihara and Zuiho Yamaguchi. Narita: Narita Shinshoji. Includes a historical conspectus of trade between Ladakh and Tibet from the sixteenth century onwards; an analysis of the extent and pattern of trade; imports; and exports. Concludes by stressing the continuity of patterns of trade before and during the Dogra era.

**INTERNATIONAL ASSOCIATION FOR LADAKH STUDIES**  
**SIXTH COLLOQUIUM ARRANGEMENTS**  
**16-20 AUGUST 1993**

The Sixth International Colloquium on Ladakh will be held at Leh in Ladakh on Monday 16th to Friday 20th August 1993. A Colloquium Committee has been formed in Leh, chaired by Dr. Nawang Tsering of the Central Institute of Buddhist Studies, with representatives in Delhi, Prof. Harjit Singh and Dr. Warikoo of Jawaharlal Nehru University.

**ACCOMMODATION**

We think that most participants will prefer to make their own arrangements for meals and accommodation, but the Committee can supply a list of hotels and guest-houses, and can help with bookings where necessary. Bed & breakfast in a simple guest-house is R50-R100; in a hotel R100-R500.

**TRAVEL**

Participants must make their own travel arrangements. The easiest route is by air from Delhi or Chandigarh though this is often fully booked and is always liable to cancellation owing to cloud. The bus route from Delhi via Manali is very scenic but also very rough and liable to landslides. It goes over several high passes of 4000-5000m so a few days pleasant acclimatization in Manali is advisable. It is only recommended for hardy travellers.

Srinagar and the Vale of Kashmir are still unsafe for travel and there is little prospect of improvement this year, so entry to Ladakh by the previously popular road route via Srinagar and the Zoji La is inadvisable. Even travel by air via Srinagar is risky in case of delay there. However if the Vale of Kashmir is peaceful by then, there are advantages in arriving by bus via Srinagar, with 3 or more days stay in Srinagar (1600m) on houseboat, both for scenery and to allow acclimatization to altitude (Leh is 3500m).

It is also possible to trek into or out of Ladakh by various routes over high passes in the main Himalaya, taking two or three weeks; for those with time and energy this is the ideal way (consult the Lonely Planet Guide; also see\*).

**Details**

Indian Airlines, Delhi-Leh: Thrice a week, Tues., Thurs., Sat., \$172 return but due for an increase. The only way this flight can be booked in advance for travel from abroad is (a) by booking the international flight on Air India, or (b) by getting someone in Delhi to book and pay for it in advance and to give you the ticket on arrival. This can be arranged by some overseas travel agents\*.

Super-bus Delhi-Manali 12hrs, bus Manali-Leh 36-48hrs, but allow a safety margin for delays. R250 plus Manali hotel. It is also possible to fly from Delhi to Bhuntan (Kulu) and then take a taxi to Manali (c. 3hrs).

N.B. You should allow at least 2-3 days in Delhi for all bookings (air, train or bus) which you intend to make yourself. Alternatively they can be made through a travel agent with a Delhi office or agent\*. Taxis or jeeps can be hired for all these routes at much higher costs (e.g. R12,000 Manali-Leh). All costs are approximate. In Jan 1993 R43 = £1, R28 = US\$1.

## **ADMINISTRATION**

The dates planned for the Colloquium are 16-20 AUGUST 1993. Escorted visits to museums, monasteries, research stations etc will be arranged before, during and after the colloquium, so you should plan to spend at least two weeks at Leh.

If you hope to attend, please complete and post both of the provisional registration forms attached, one to Leh and one to U.K. **as soon as possible**. Please note the Secretary's new address. Registrations will not be individually acknowledged but those who register will be sent further details when available.

If you wish to present a paper or make some other presentation at the colloquium, please send provisional details on your registration forms, followed by an abstract NOT EXCEEDING 100 WORDS as soon as possible afterwards.

The registration fee for attending the colloquium will be R.100 for Indian nationals resident in India and R.1000 for foreign members, payable on arrival in Leh before the colloquium. It is not yet clear whether any local funds will be available for the colloquium overheads, so we cannot say whether this fee will cover some of the expenses of the excursions.

It is unlikely that funds will be available for assisting members with their travel or accommodation expenses, but any who will be unable to attend without such assistance should write to Dr.Nawang Tsering (if in India) or Dr.Henry Osmaston (if elsewhere) explaining their circumstances, in case we may be able to help them.

If you are not yet a member and wish to join, please complete two membership applications and send them to U.K. and Leh, with your subscription.

If you need a formal invitation to get permission or financial support to come, please ask Dr.Nawang Tsering in Leh if you are in India, otherwise the Hon. Secretary in U.K.

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\*Himalayan Kingdoms, 20 The Mall, Clifton, Bristol BS8 4DR (Tel:(-44)-272-237163 Fax: (-44)-272-744933) have agreed to offer IALS members a discount on fares and to donate a further sum to the IALS. They also plan a trek in the Markha Valley leaving UK on 22 June and ending in Leh on 10 August which could be extended to include the colloquium. Another trek Manali- Zanskar-Leh reaches Leh on 17 August, but this would miss two days of the colloquium. Individual treks can also be arranged.

