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INTERNATIONAL ASSOCIATION  
for  
LADAKH STUDIES

# LADAKH STUDIES

## N<sup>o</sup>. 7

September 1994

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Editor: Henry Osmaston

INTERNATIONAL ASSOCIATION  
for  
LADAKH STUDIES

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**No.7 September 1994**

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

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***Dr. Henry Osmaston, Finsthwaite Cottage, Finsthwaite, Ulverston,  
Cumbria LA12 8BN UK Tel. & Fax: (-44)-15395-31070***

With this issue we are asking all members to renew their membership now using the form enclosed so as to ensure that our records are correct. Also by paying a subscription as above if they have not paid an initial or renewal subscription in the last twelve months. Subscriptions are not normally acknowledged to save postage costs.

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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; the 5th at SOAS in London in 1992; the 6th in Ladakh in August 1993. The 7th will be at Bonn in June 1995.

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, and publication of the 6th is in hand.

# LADAKH STUDIES No.7

SEPTEMBER 1995

Editor: Henry Osmaston

The Sixth Colloquium in August 1993 in Ladakh, the centre of all our interests, was a great success (see pp.10, 11) The Seventh Colloquium will be at the University of Bonn in June 1995 and we are indebted to Thierry Dodin and Heinz Räther for taking on its organisation (see p.12). We are sorry if this rather early date may not suit some members but we were constrained by the date of the Tibet Society meeting in Graz which we wished to precede or follow and the difficulties if our organisers had to make final arrangements while away at Graz themselves.

We are very sorry to announce the death of our President, Professor Moonis Raza, late Vice-Chancellor of Delhi University, who has been seriously ill for much of the last two years. He had a personal interest in Ladakh and his presidency much enhanced the reputation of the IALS. (see obituary p.6)

Our Patron H.E.The Ven.Kushok Bakula Rinpoche is still the Indian ambassador to Mongolia.

## Membership & subscription

To avoid the burden on members and myself of collecting small annual subscriptions from many countries in different currencies, we have managed the affairs of the IALS as economically as possible. This has allowed a system of only asking members for an initial subscription which would last until another was requested. Consequently founding members from 1988 have enjoyed membership and receipt of Ladakh Studies for six years without further payment, and later members for shorter periods, though some have generously sent interim subscriptions.

Now it is necessary to ask for another round of subscriptions from all who have not paid one in the last twelve months. This is for three reasons. First, funds are needed for printing and postage (often overseas) on Ladakh Studies. Second, funds are needed to finance the publication of the proceedings of the 4th, 5th and 6th. colloquia (see below). Third, some of our current list of 200 members may no longer wish to continue in which case we can economise by pruning our mailing list.

Therefore if you wish to continue to remain a member of the IALS, to attend the colloquia and to receive Ladakh Studies, please complete the form enclosed and send it to me. Please also enclose a subscription unless you have paid an initial or renewed subscription in the last twelve months. Please pay special attention to the means of payment, as foreign cheques for small amounts like this cost more to process than they are worth.

## Publication of Colloquium Proceedings

All the papers of the Fourth and Fifth Colloquia are now on disc ready to print camera-ready-copy and a contract for their publication in a single volume has been agreed with Motilal Banarsidass of Delhi. The costs of our contribution to this are being financed mainly by SOAS (which sponsored the Fifth Colloquium and will distribute the book in U.K.), partly by the IALS.

Almost all of the papers presented at the Sixth Colloquium, Leh, by participants from outside India are now to hand on paper and disc. About half of the papers presented by Indian members are to hand on paper and are being put on disc by SECMOL. Two Delhi

publishers have expressed an interest in publishing these, but as with the other proceedings this will require a subvention from the IALS to cover the cost of a share of the books to sell outside Asia.

### **The Political Situation in Ladakh**

After further discussions with the Central Government, on 8 October 1993 Ladakh was offered Autonomous Hill Council status; Leh District (with a mainly Buddhist population) accepted this offer, but Kargil District (with a mainly Muslim population) did not. This leaves Zangskar Tehsil, mainly Buddhist but in Kargil District and only easily accessible through Kargil, in a slightly anomalous position. Leh District will have greater control of its own finances and for many purposes will deal directly with the Central Government rather than the Jammu & Kashmir Govt.; however the formal establishment of the Council seems to have been delayed. All has been quiet in Ladakh since the ending of the Buddhist boycott of Muslims in November 1992, and the tourist trade is again rising.

### **Communications to and within Ladakh**

Flights to Leh are still heavily booked and sometimes it is very difficult to get a seat. The early morning scrum at Leh airport is a disgrace to Indian Airlines. In summer there is a lot of traffic including a daily bus from Kyelang on the Manali - Leh road over the Baralacha La and other high passes, and the road has been slightly improved during the last two years. No special permit is now required to travel on this road. In 1993 it was closed by heavy rain and landslides near Manali for several days. Some lightly clad bus-tourists on a day's outing to the Rothang La were cut off and spent two days and nights clambering down steep hillsides in the rain to return to Manali.

Srinagar is nearly deserted by tourists, and most of the hotels are closed or commandeered by the Indian army. Competition among houseboat owners for the few tourists is so acute that huge discounts can be obtained on the normal rates. However last year I stayed on one comfortably in solitary state and enjoyed a peaceful paddle round the canals in a shikara, besides shopping normally in the bazaar. A daily bus goes to Kargil and Leh but is heavily booked and the road over the Zoji La is still bad and subject to landslides. Tourists may now visit Pangong Lake, Rupshu, and the Shyok and Nubra valley as far as Panamik, though there are some restrictions. Journeys must be arranged through a travel agent and only certain places may be visited. Jeeps can be hired in Leh to visit these areas, but the road over the Khardong La (18,380 ft., 5,600m, according to the notice on the pass; 17,360 ft. by my altimeter; not given on the AMS map; 16,900 ft on an old Survey of India map) is difficult for man and machine. It is claimed to be the highest road in the world and the only one with a bridge over a glacier, actually a steep ice gully about 20m across. Unacclimatized visitors should not undertake it lightly; the journey is slow, may be subject to hold-ups and takes many hours so is not feasible for a day's return trip and there are as yet no commercial facilities for visitors to stay in Nubra. However the road up the Nubra valley is excellent. There have been rumours that the frontier post at Demchok on the Tibetan border may be opened for transit by Indians and perhaps foreign tourists. This could provide a popular access to Mount Kailash for pilgrims.

There is a daily bus between Kargil and Padum, taking about 18 hours on this improved road, but it is heavily booked. Taxis can be hired up the Suru valley, but for travel over the Pensi La to Zangskar a more expensive jeep must be hired. This seems to be enforced by the jeep-drivers' union but is justified by the still rough road there.

## **ACTIVITIES IN LADAKH**

### **Archaeology**

One recommendation of the Leh Colloquium was that there was an urgent need for research into and conservation of traditional architecture in Ladakh. In Ladakh itself the Archaeological Survey of India and the All Ladakh Gompa Association are the main authorities in the field of Archaeology & Architecture. Various overseas organisations are concerned including the following:

The Alchi Project: Professor Roger Goepper and Professor Jaroslav Poncar, c/o Museum of East Asian Art, Cologne, Germany.  
 Romi Khosla & INTACH (Indian National Trust for Art and Cultural Heritage, (see Bibliography Supp.4)  
 Initiative for the Preservation, Development and Promotion of Tibetan Architecture and Construction Practices: Ernesto Noriega, c/o Tibetan Library of Works & Archives, Dharamsala. (Sankar Gompa)  
 Institut für Architektur und Stadtgeschichte, TU Berlin — Stefan Fellner; with Prof. W. Haffner (Univ. Giessen) and Prof. Dieter Schuh (Univ. Bonn)

Among our members the following are also particularly interested and active:-  
 Philip Denwood, Neil Howard (castles & forts), Kath Howard (hortens), Clare Harris, Christian Hlade (Linchet Gompa), John Harrison.

### Education

Education was also much discussed at the Sixth Colloquium. Soon afterwards the Chief Education Officer called a meeting of 600 teachers and officers to discuss education in Ladakh and suggested changes. Following an initiative by SECMOL (Students' Educational and Cultural Movement of Ladakh), Operation New Hope has linked the Education Dept. with the main NGO's working in Ladakh in a project to overhaul the primary education system.

### Health

Dr. Mohamed Deen (Desert Development Agency, Kargil) and Mrs. Deen, with the encouragement of Dr. Keith Ball, have started LEHO, the Ladakh Environmental Health Organisation. One of their concerns is to distribute and promote the wearing of cheap and simple nose-&-mouth masks, especially during the winter period when high winds carry clouds of fine loessic dust along the valleys. This dust appears to be the main cause of silicosis, a serious lung condition (once a major cause of disability among coalminers in Britain and elsewhere), which is a widespread medical problem in Ladakh. Those readers who have been to China will remember that similar masks are commonly worn there in all sorts of circumstances.

### BOOKS

**Proceedings of the Third Colloquium on Ladakh, Herrnhut, Dresden:-**  
*Wissenschaftsgesichte und gegenwärtige Forschungen in Nordwest-indien.*  
 John Bray still has some copies for sale post-free) at 11

### *Himalaya des hommes aux turquoises.*

Our member Claude Dendaletche has recently published this popular account of his travels in Ladakh, mainly in the Markha valley, in 1978, 1980 & 1983 (see Bibliography Supp.4).

### *Caravane Tibétaine* by Abdul Wahid Radhu. Editions Peuples du Monde.

Our member Patrick Kaplanian has republished this account of the author's journey as a young boy in 1942 from Leh to Lhasa with the traditional *Lopchak* trading caravan carrying gifts to the Dalai Lama. He settled there till the Chinese occupation, making many friends among important people. His story thus nicely complements that of Heinrich Harrer (Seven Years in Tibet) who was there over the same period.

### *The Indian Journal of Public Administration* 33 (3), July-September 1993. **Special Issue: Towards sustainable development of society — Imperatives and Perspectives.**

Although none of the papers in this issue deal specifically with Ladakh, they provide an interesting insight into the current views of the Indian administration and academia into many problems which are of great importance in Ladakh.

## MOONIS RAZA

Born U.P. India 2 Feb 1925  
Died Boston USA 19 July 1994

Moonis Raza started his career as a geographer at Aligarh University, then moved to Srinagar where he became Dean of Humanities and later Principal of the Regional Engineering College, becoming an expert on the geography and development of Kashmir and taking a special interest in Ladakh studies. His high qualities were rewarded by being called to head the Department of Regional Development in Jawaharlal University in New Delhi, where he supervised Harjit Singh's important doctoral thesis on Ladakh in 1978.

When I was planning research in Zangskar I wished to establish a special research link with JNU and I shall never forget the exhaustive examination of my project under the strict eye of Prof. Moonis Raza. It left an indelible impression of a man of insight and integrity with a deep knowledge of the region and of the problems of doing research there. Our collaboration with JNU has been productive and much is owed to his enthusiasm and critical assistance. It was this project which I and Henry Osmaston were enabled to develop in Zangskar, and which thus indirectly led to the establishment of the IALS itself.

Professor Moonis Raza had been seriously ill for a couple of years or more and had gone to the USA for treatment and to visit his son who is a doctor there. His death is a severe loss to the Association and we send our condolences to his family and colleagues.

John Crook

### Review

#### ***HIMALAYAN BUDDHIST VILLAGES; Environment, resources, society and religious life in Zangskar, Ladakh.***

John Crook & Henry Osmaston (Eds.). 1994 University of Bristol, Bristol. Pp.xxx + 866, 115 illus. ISBN 0-86292-386-7.

Available post-free in the UK from: The Secretary, The University of Bristol, Bristol BS8 1SS, UK. Price £25.

Co-published in India by Motilal Banarsidass, Delhi, ISBN 81208-1201-2. Price Rs.800.

'Crook & Osmaston (forthcoming)' made its first appearance in Ladakh bibliographies in the early 1980's: it has now at last forthcome. It is in every sense a *magnum opus*. Every serious student of Ladakh will greet its appearance with enthusiasm and relief.

Himalayan Buddhist Villages is a multi-disciplinary study of life in Zangskar before the construction of the valley's first motor road. James Crowden, the pioneering member of the team of contributors, made his first journey to Zangskar in 1976; he has contributed a vivid account of butter-trading down the frozen Zangskar gorge in winter. John Crook followed in 1977 to conduct a pilot socio-economic study. Three years later a team associated with the University of Bristol descended on the village of sTongde to conduct the core of the fieldwork for this book. Individual members of the team made several subsequent research visits, the last in 1993. Thus although the book is primarily a study of Zangskar as it was 14 years ago, it also takes account of recent changes on the ground as well as a selection of the more recent academic studies.

The team's skills included agriculture, anthropology, demography, geography, medicine, psychology and Buddhist meditation. The contributors include two Ladakhis, a scholar from New Delhi and a Tibetan in addition to several Westerners. The book is arranged in five parts to reflect their varied interests and perspectives: environment, resources and farming; demography, work and health; history and social life in Zangskar; monastic life and values; and tradition and change.

In the introduction John Crook makes the point that the book should be taken as a whole. The chapters are written by different authors and from different points of view, but they are intended to complement each other. The writers' styles vary, but they all convey a sense of immediacy and enthusiasm. Their topics range from the practicalities of farming to the higher meditation practised by Zangskari yogins. The book is an important contribution to the study not only of Ladakh, but of the Himalayan region as a whole.

It cannot be said of this volume that it will fit easily into the reader's pocket. Even a Zangskar trekker might hesitate before adding its 900-odd pages to the load in his rucksack. But it should appear on the bookshelves of specialists everywhere.

John Bray

N.B. The lead author of each chapter is listed in Bibliography Supplement No.4 in this newsletter, and the individual chapters are separately listed and summarised under those authors' names.

### **Seminar**

The Himalayan Research and Cultural Foundation (Hon. Sec. our member K. Warikoo) held a seminar in March 1994 on 'The Cultural Heritage of the Western Himalayas and its Future' at The School of International Studies, Jawaharlal Nehru Univ., New Delhi.

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## THE TREKKING ROUTE UP THE TSARAP RIVER, ZANGSKAR .

*Neil Howard*

Most maps of Zanskar show a footpath following the Tsarap River from Purne (Pune), on the trekking 'highway' from the Shingo La to Padum, to Takh camp, next to Whiskey Bridge on the Manali-Leh military road, at the southern foot of the Marang La. Now that tourists are permitted to travel freely along the military road between the Baralacha La and Leh, some may consider following the Tsarap route as an attractive alternative to the crowds and filth on the Shingo La. It is not, however, quite straight forward. These brief notes based on our experience of this journey last summer may be helpful although they should not be taken as a precise guide; we did not have a reliable map with us and therefore a number of prominent landmarks cannot be commented on. Above all, the Tsarap River route is not for the inexperienced.

### **The route**

The path is impassable by ponies or donkeys between the Niri River and Marshun village, and probably in other places. But for most of its length it is well maintained, often revetted and occasionally built out from the cliffs on structures of timber and stone. This maintenance is carried out by the monks of Phugtal gonpa who have had revenue rights over much (if not all) of the Tsarap river basin, up to and including the Rabo choten which is just down-stream from the Yunam Lake, since the 15th century.

The path leaves Phugtal by climbing up through the gonpa, then follows gentle slopes to a high, glacially polished shoulder. After about three hours from Phugtal there is a fairly long stretch of path through scrub vegetation. We camped here.

The path crosses another big scree to reach the junction of the Lumen stream and the Tsarap; then it ascends another glacial shoulder. Perhaps two hours later it reaches the Niri river which drains the Sha-de (Shadi) basin and which, in early August, was running clear blue in contrast to the turbid grey of the Tsarap. The path crosses the narrow gorge through which the Niri joins the Tsarap by means of a suspension bridge of twig ropes, approached on both sides along narrow natural shelves in the cliff strata. There is a good camping place here where we had lunch.

After the Niri, the path traverses cliff faces (by means of more natural shelves) interspersed with screes until shortly before Marshun. The path is several hundred feet above the river and very narrow; if you fall there is nothing much to stop you ending in the river - often nothing at all. We camped at the mouth of a deep gorge with a clear stream, some 2 to 4 hours up the Tsarap from the Niri; we dined on fish caught in a pool by the side of the Tsarap.

During the second half of this passage from the Niri to Marshun, the path diverges from the brink of the Tsarap (the attractive-looking shelf above the river ahead, at this point, is impassable) and ascends a very narrow tributary gorge which is dry and has steps built up it. High up the cliff of this gorge is a huge bees' nest. The path then rounds the cliff face above the Tsarap by means of a path built out from the rock, before descending to lower levels. The most difficult scree is a mile or so before the Marshun bridge; it is so steep that in places the stones have all slid away revealing hard smooth clay beneath, crossed by means of a faint path. We had to cut steps in the clay with our sticks. The Marshun bridge is also made of plaited twigs. It is much longer than the Niri bridge and was in bad condition when we crossed it. Between Phugtal and Marshun the path has been on the true right bank of the Tsarap (i.e. on the left going upstream as we were); here it crosses to the true left bank.

On the right bank, between Marshun and Yurshun, is Kormoch where there is a new nunnery containing the nuns who used to live further up-stream at Mone Leh. From Kormoch a path leads over the Gotuna and Nialo Kontse passes to the Niri River, a few

miles upstream from its junction with the Tsarap. It avoids the difficult passage of the gorges just described and is said to be relatively easy. From the point where this path joins the Niri, one has a choice of continuing upstream to Tantak or downstream to the Tsarap. We have not walked this route.

Marshun and Yurshun are both small villages. The two(?) houses of Marshun are built like a fortress on a steep rock overhanging the river. The people here were not welcoming and the camp-site was a dirty bit of path by the temple. We went on and camped at Yurshun (a dozen houses?) whose people were most welcoming.

Between Marshun and Yurshun the Tsarap valley is wide; it narrows again above Yurshun but there are no more gorges to be negotiated. After Yurshun the path crosses back to the right bank by means of a timber cantilever bridge and remains on this bank to Takh. The deserted monastery of Mone Leh is in a good camping ground; we had lunch there. We camped at Satok (Sutak) in a rather dirty nala below the village (6 houses?); the villagers were inclined to be pushy.

From Satok to Stok Mesik the path rises and falls easily over high shoulders; the Tsarap valley is wide and basin-like here, although the river is in a narrow gorge in the bottom. Stok Mesik camp site is a large, willow-covered flood plain of the Tsarap. We camped here. Four more hours walking, mostly along the valley floor, completes the journey to Takh, a road gang camp with a couple of dhabas (eating places).

### Organisation

A monk at Phugtal told me he had recently walked from Satok to Phugtal in 8 hours; I do not believe him. We took three-and-a-half days (after a morning in Phugtal) to reach Satok and 5 days overall - actually 5 camps, with a half day before the first and after the last. No doubt it could be done more quickly. Camp sites occur about every three or four hours, where there is tolerably flat ground, clear water and fuel. The camp sites marked on the maps are not easily identified and it would be unwise to leave the choice of an evening camp beyond four o'clock.

Our party consisted of Kath (my wife) and me, a middle-aged porter who had made the journey before and two young porters (respectively: a Zanskari, a Ladakhi and a Kulu man, all living in and recruited in Manali). We had two tents, cooking vessels and food for the entire journey - rice, lentils, flour etc., plus a few personal possessions.

\*\*\*\*\*

**Note.** I visited Phugtal Gonpa at the same time as the Howards, though in a rather dilapidated state of health so was unable to go further up the Tsarap. However I was able to confirm the presence of abundant glacial erratics high on the shoulder beyond the gonpa. At my request Kath Howard kindly made diligent observations along their route, looking for further evidence of past glaciation. From her notes and photos it is clear that despite its angular course (shown by satellite images to be much more angular than on the AMS U502 map) the whole Tsarap valley has been glaciated at a high level, probably more than once, below which the present river is deeply incised. These glaciers originated in the extensive high catchment of the Tsarap east and west of the Baralacha La, along the crest of the Himalaya where there are still small glaciers at the heads of the valleys.

This may be the explanation of the large glacial erratics of gneiss at Tantak, if the Tsarap glacier backed up the Niri valley a short way. The erratics, till and thick gravels at Phugtal, Cha and Purne suggest that the Tsarap glacier and its outwash were dammed back by a tributary glacier at the upper end of the Lungnak gorge.

Comparison of a Landsat image with the AMS map shows that there are considerable discrepancies in detail which could be confusing when trekking. The map by Artou/Olizane/Pegasus based on Landsat should preferably be used in conjunction with the AMS map.

Henry Osmaston

## *Sixth International Colloquium on Ladakh*

*Leh, Ladakh, 16-20 August 1993*

Despite some problems with transport to and from Ladakh, partly due to heavy rain and landslides cutting the Manali road, this meeting proved most successful and enjoyable, being attended by 30 overseas members and a similar number from Ladakh and elsewhere in India; besides these were some official participants such as the Development Commissioner (Mr. Angurana), the Secretary for Ladakh in the Kashmir Government (Mr. Arun Kumar). Strong support was provided by all three religious communities, Buddhist, Muslim and Moravian Christian, in the persons of H.H. Stakna Rinpoche, the President of the Ladakh Muslim Association (Mr. Akbar Ladakhi) and the Pastor of the Moravian Church (Rev. E.S. Gergan), as well as by other official and unofficial organisations. Great satisfaction was expressed afterwards at our success in bringing together for friendly discussion such a wide range of local interests.

Over forty papers were read, some arousing intense and prolonged discussion, on topics ranging from the purely academic to others of topical concern, and covering Ladakhi history, culture, religion, philosophy, health, education, anthropology and society, development and the environment.

Some topics such as the role of the local vernacular in education were so controversial that no unified view could be formed and we thought it inappropriate that an international group like ours should take up any formal position on them. However we ventured to express the Association's concern at the deteriorating condition of many sacred works of art, historical places and monuments of great antiquity in Ladakh and recommended that attention be given to their appropriate conservation, in relation to their ownership, ritual use and local sensitivity. Similarly we recommended that concerted efforts should be made to encourage traditional arts, crafts and architecture. These recommendations were conveyed officially to the D.C. and other bodies concerned.

We also recorded that many individual participants were deeply concerned about the current educational system, about the marginalisation of the productive traditional agricultural system and about the increasing problems of water and air pollution.

The main activities took place in a cool and capacious tent erected near the 'Ecology', but on two evenings we were hospitably entertained by the Development Commissioner at the Circuit House and by Rigzin Namgyal Kalon (Chairman of the Leh Citizens' Council) at his home. On the final evening the local committee invited all the participants to an evening of Ladakhi entertainments including momos, chang, music, dancing and singing. Inspired by this and also perhaps by a few unlabelled bottles which were quietly circulating, John Crook and James Crowden, encouraged by Sonam Dawa, led the way on the floor to several more hours of rock-&-roll by almost all present, the like of which has never I am sure been seen in Leh before, and an example which many rather staid academic meetings might do well to follow.

Great credit is due to Dr. Nawang Tsering, Sonam Dawa, Sonam Anchuk and the other members of the local committee for the success and smooth running of the colloquium.

It is intended to publish the proceedings through D.K. Printworld or Motilal Banarsidass, Delhi. Any participant who gave a paper and who has not yet submitted it to Dr. Nawang Tsering (if in Ladakh) or Henry Osmaston (elsewhere) should do so at once or it may not be possible to include it.

## **7th INTERNATIONAL COLLOQUIUM ON LADAKH**

**BONN, 12-15 June 1995**

The 7th colloquium of the International Association for Ladakh Studies will be held 12-15 June 1995 at Arnold-Janssen-Haus, Sankt Augustin near Bonn, Germany (about 20 minutes by public transport from Bonn). It will be organised by the Institute of Central Asian Studies (contacts: Dr.Heinz Räther & Dr.Thierry Dodin), University of Bonn.

This is immediately before the 7th Seminar of the International Association for Tibetan Studies at Graz, Austria, for the convenience and economy of those wishing to participate in both. It may also facilitate the attendance of participants who will be dependent on travel grants. That meeting will be 18-24 June; contact address: Prof.Dr.E.Steinkellner, Institute for Asian Studies of the Austrian Academy of Sciences, Postgasse 7/4, A-1010 Wien, Austria.

### **Accommodation**

Four possibilities:

1. **Arnold-Janssen-Haus** itself: a limited number of rooms for DM 70/day including breakfast, lunch and dinner. **Early booking is necessary ! (first-come-first-served)**
2. **Youth Hostel**, about 1 hour to Arnold-Janssen-Haus. Bed and breakfast DM 30.50/day. Reservation will be done by us.
3. **Hotels in Bonn**. These must be booked by the participants themselves, but a booking form will be sent to those expressing this wish on the provisional registration form.
4. **For students only**: we will try to arrange free private accommodation.

**Conference Fee** - DM 50, to be paid on arrival.

Approximate exchange rates now are: £1 = DM 2.4      \$1 = DM 1.55

**Travel grants** can only be provided for a limited number of Asian participants. These will be accommodated at Arnold-Janssen-Haus. **Applications must reach us by the end of October.**

### **Transport**

We hope to arrange a shuttle service for participants arriving at Cologne/Bonn or Frankfurt airports.

### **Registration**

**If you hope to come, please return your provisional registration form AT ONCE, even if you are not sure. We will then send you further information. This is especially important if you wish us to reserve accommodation for you. Further information will not be sent to anyone not registering provisionally. Please mail the forms to:**

Dr.T.Dodin/Dr.Heinz Räther,

Tel: (-49)-228-737465

Zentralasiatisches Seminar,

Fax: (-49)-228-737458

Universität Bonn,

Regina-Pacis-Weg 7, 53113 Bonn, GERMANY

## BIBLIOGRAPHY OF LADAKH

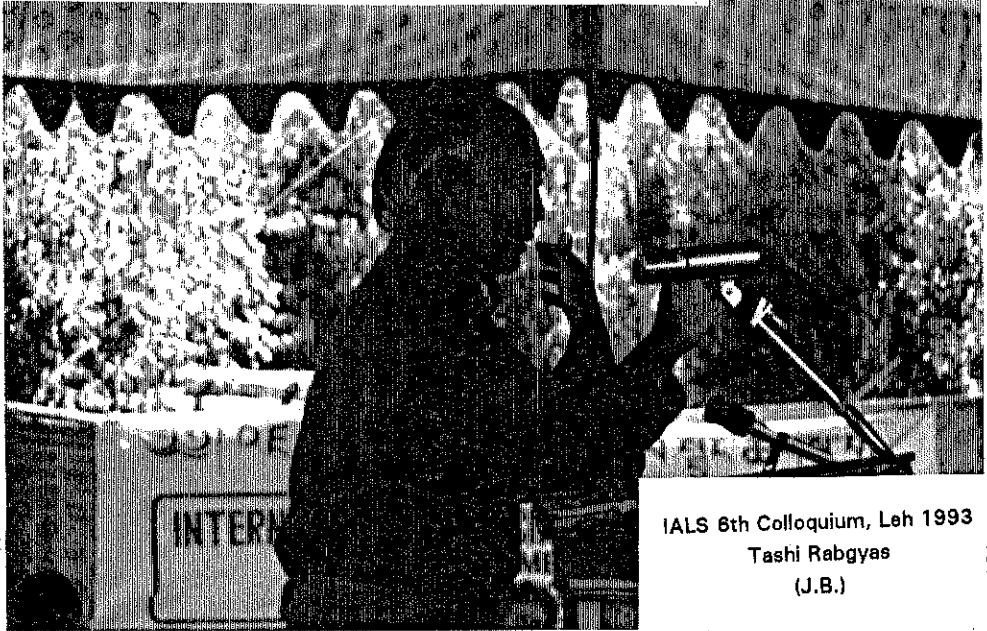
### Supplement No. 4

This bibliography lists new references supplementing those in John Bray's *Bibliography of Ladakh* (Warminster: Aris and Phillips, 1989; out of print), and Supps. 1, 2 and 3 published in *Ladakh Studies* Nos. 3, 5 and 6. Entries marked with an asterisk have not been seen by the compilers. Please send references to be included in future editions to Henry Osmaston or John Bray (8 Glendall St, Brixton, LONDON SW9 8AJ).

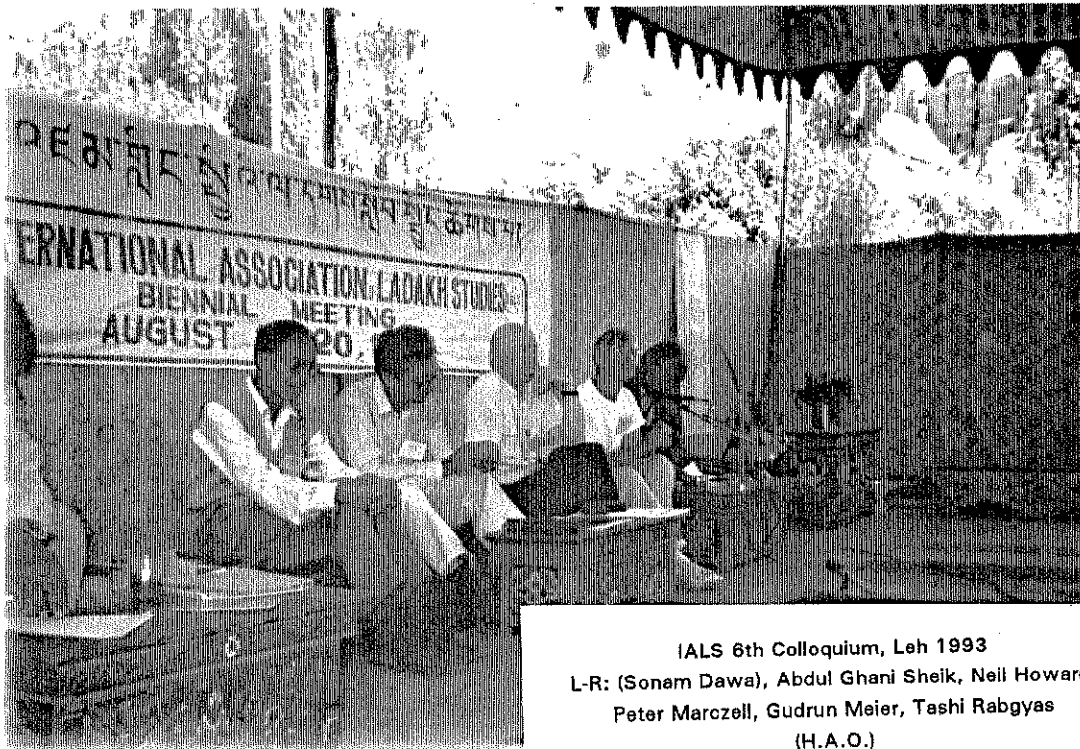
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- Ball, Keith, and Jonathan Elford 1994 Health in Zangskar. Chap. 13 in Crook & Osmaston 1994 q.v. ■ Surveys of the inhabitants of sTongde (1980) and Kumik (1981) showed that in general health was good among those who avoided death in childhood. Both goitre and bronchitis were surprisingly low.
- Ball, Keith, Tsering Norboo, Usha Gupta & Shuja Shafi 1994 Ladakh: is tetanus rare at high altitudes? *Tropical Doctor* 24, 78-80. ■ Tetanus seems to be rare in both humans and livestock in many high mountain regions including Ladakh. The reason is not known.
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- Crook, John H. and Tsering Shakya 1994 Six Families of Leh. Chap 23 in Crook & Osmaston 1994 q.v. ■ Reports a resurvey of six families in Leh, originally studied in 1938 by Prince Peter of Greece. There has been a major shift from polyandry to monogamy. Detailed family trees are presented.
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# PHOTOS OF THE LEH COLLOQUIUM

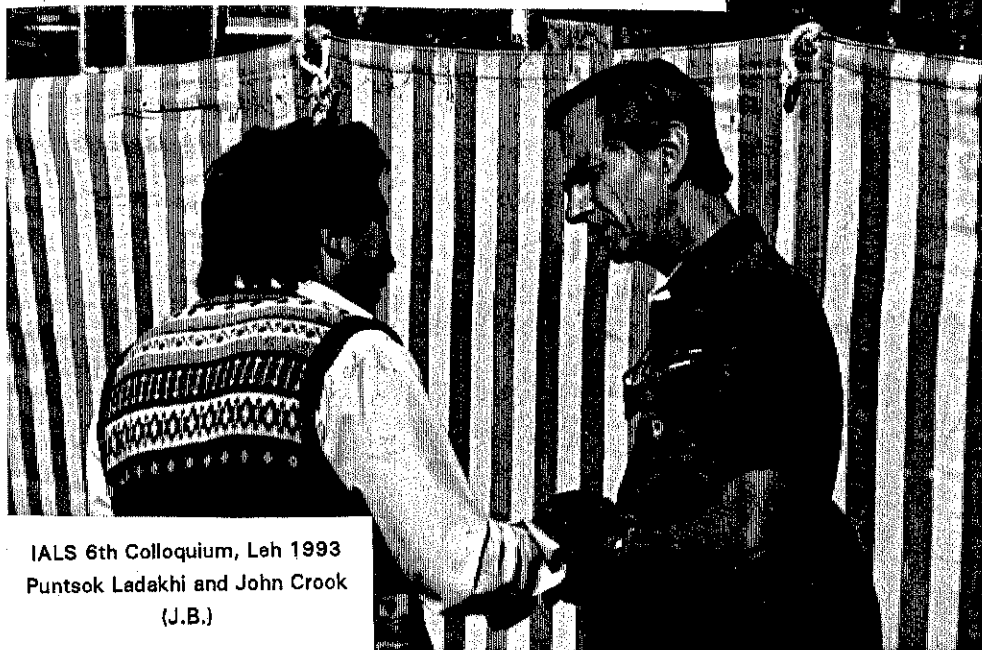


IALS 6th Colloquium, Leh 1993  
Tashi Rabgyas  
(J.B.)

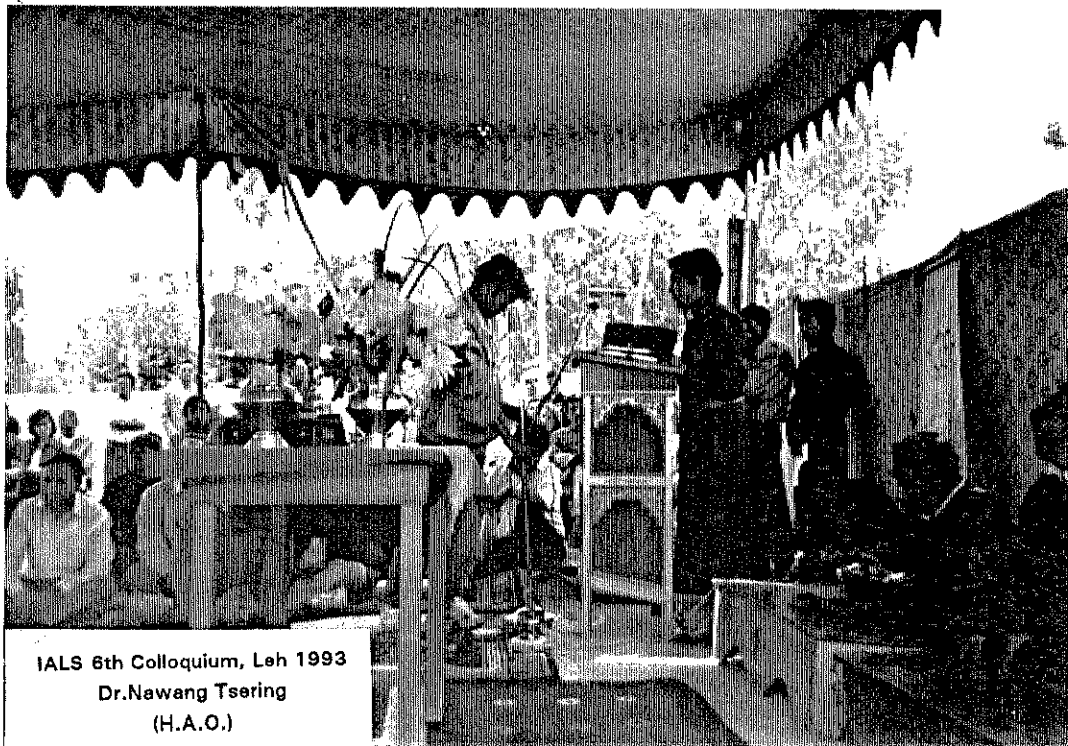


IALS 6th Colloquium, Leh 1993  
L-R: (Sonam Dawa), Abdul Ghani Sheik, Neil Howar  
Peter Marczell, Gudrun Meier, Tashi Rabgyas  
(H.A.O.)

# PHOTOS OF THE LEH COLLOQUIUM



IALS 6th Colloquium, Leh 1993  
Puntsok Ladakhi and John Crook  
(J.B.)



IALS 6th Colloquium, Leh 1993  
Dr. Nawang Tsering  
(H.A.O.)



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- Roaf, Robert 1992. Returned to Ladakh. *Tibet Society of the U.K. Newsletter, Summer 1992*, p.11-12. London. ■ Comparison between visits to Ladakh in 1936 and 1991.
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