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INTERNATIONAL ASSOCIATION
for
LADAKH STUDIES

LADAKH STUDIES

№.5

Editor: Henry Osmaston

ཨ། རྗེ་མ་གྲིང་གྱི་རི་ལ་དུ་གསལ་སྟེ་བ་སྟེར་ཚོགས་པ།

LADAKH STUDIES No.5, March 1992

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Enclosures:

SOAS Conference, 1-2 June 1991; details and application form.

Proceedings of 3rd Colloquium at Dresden: details and application form.

I.A.L.S. membership application forms.

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

MEMBERSHIP

Membership of the I.A.L.S. is open to all who are interested in Ladakh studies. The initial subscription is £2 or US\$3 to cover stationery and postage. We shall ask for further subscriptions when necessary. Please send your subscription to me 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 me:

Dr. Henry Osmaston, Department of Geography, University of Bristol, Bristol BS8 1SS, U.K.

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.

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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; the 5th will be at SOAS in London in June 1992; it is hoped 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. LICKE-SCHWALBE & G. MEIER (eds) 1990 *Wissenschaftsgeschichte und gegenwärtige Forschungen in Nordwest-indien*. Dresden Museum of Ethnology.

N.B. The first two are out of print but may be reprinted.

1993:	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec	→
	++							3	6	6	2		
	+			1	2	4	9	10	9	4	2		
	-	17	17	17	17	15	9	6	5	9	11	18	18

C. If the colloquium committee has no funds to assist with the expenses of participants will you be able to come ?...24 Yes, 9 ? Only 6 respondents were from India of whom 3 were doubtful of coming without funding.

D. Interest on a scale of 0-3 in the following possible session topics for the colloquium, all referring to Ladakh. * = a topic to which you might contribute a paper, display etc. The figures below are total scores.

Ancient history 57**	History after 1834 57
Religion & philosophy 82**	Language & education 38
Archaeology 57* Art 62* Architecture 61*	Their conservation 60
Natural vegetation 38** Wild animals 43*	Their conservation 46*
Future of the City of Leh 61	Development 52**
Agriculture 46*	Animal husbandry 36
Environmental problems 65**	Nutrition & health 41*
Tourism 40** Drama 35	Ritual 56 Dance 37
Music & song 39* Festivals 56	Literature 29 Poetry 28
Family 47 Birth 35	Marriage 45 Death 38
Crafts 50*** Economics 39*	Trade 41* Monastic system 52
Others (specify): Ethnobotany 3, Land tenure 3, Social History 3, Geology 3, Geomorphology 3,	
Traditional Housing 3	
Conducted visits to palaces 27, monasteries 29, forts 25*, villages 32, farms 10,	

D. If the proceedings of the 1st Colloquium were reprinted would you buy at a price of less than £10 ? 23 Less than £20 ? 8
 2nd Coll. @ less than £10 ? 23 Less than £20 ? 9
 Do you know other probable buyers e.g libraries ? 40

ALEXANDER CSOMA de KÖRÖS

Csoma de Körös, who already had command of thirteen languages, left Hungary in 1819 to seek for the origins of his people in central Asia. He reached Leh in 1822, and foiled in his hopes to proceed to Yarkand was returning to Srinagar when he met William Moorcroft at Dras. Encouraged and helped by Moorcroft he decided to embark on a study of Tibetan. He arrived in Leh for the second time on 1 June 1823 and was advised to study at Zangla in Zanskar under Lama Sang-gya-phuntsog, a scholar, amchi and onpo who had himself studied classical Tibetan in Tibet. He was given a small room in the palace and studied there and at Dzonkhul monastery till the autumn of 1824. After wintering in the more genial climate of Kulu he returned to Zanskar and spent a year studying at the spectacular monastery of Phugtal, eventually completing his studies after a further three years at Kanum in Lahul. During this time he received support from the British Government of India which also undertook the publication of his two main works, the Grammar and the Dictionary.

Although these concerned classical Tibetan rather than Ladakhi, their preparation depended on the ease of access to Ladakh and his welcome there, compared with Tibet itself, so that it is entirely appropriate that his memory should be linked closely with the former. The Dictionary has recently been republished in Delhi.

FESTIVALS IN 1992

Clare Harris has kindly supplied details of the following festivals which will take place in

Ladakh in 1992, taken from a calendar published by Thubstan Paldan, Leh. (Some of the transliteration looks eccentric)

15 June	Buddha Pumima
9-10 July	Hemis Staschu. The large thanka of Padma Sambhava is only displayed in every twelfth (Monkey) year, and it is due this year.
16-17 July	Yuru Kabgyat
31 June-1 July	Phyang Tsaedup
2 Aug	Tukpa Tsesje
7-8 Aug	Dakthok Tsaschu
13-14 Nov	Tikse Gustor
16 Nov	Lhadabs Tuschen
22-23 Nov	Cheraday Angchek
19 Dec	Grgaldan rNamchat
24 Dec	Ladakhi Losar

In addition it is expected that the eldest son of Rani (Gyalmo) Deskit Angmo of Stok, also known as Queen of Ladakh, will be married and crowned sometime this year, on a date to be selected by the astrologers.

MEMBERS' TOURS etc.

Stephen Batchelor will lead a cultural tour to Ladakh on 4-18 July to coincide with the Hemis Festival and to visit other monasteries and the Ladakh Ecological Development Group. There are still vacancies; anyone interested should contact him on 0803-732799 or write to him at Sharpham South Wing, Ashprington, Totnes, Devon, U.K.

John Crook will lead a three-week cultural tour to Ladakh in September, which will include visits to monasteries and palaces, a three-day trek and a three-day retreat. Anyone interested in joining should write to him at Winterhead Hill Farm, Shipham, Winscombe, Avon, U.K.

Christopher Chadwell is founder and Secretary of the Himalayan Plant Association. He organises seed-collecting tours to the Himalaya including Ladakh, distributes seed to members and other organizations such as botanic gardens and issues a newsletter. The latest (Jan.92) has articles on the climate and Vegetation of Ladakh and Amchi Medicine. Anyone interested should contact him at 81 Parlaunt Road, Slough, U.K.

Stephen Homewood has sent me details of a tour to Ladakh in August 1992 to study traditional Ladakhi medicine with Amtschi Tsewang Smanla, now working at the Leh Nutrition Project. There will be a trek to see some of the most interesting Tibetan medicinal plants, the collection, preservation and use of which will be explained. Contact Andreas Neugebauer, Freibergstr.53, W-7000 Stuttgart 50, Germany

The Himalayan Research and Cultural Foundation has been formed at Jawaharlal Nehru University (Post Bag 8), New Delhi 110067; our member Dr.K.Warikoo is the Secretary, with two Ladakhis, Kushok Bakula and Puntshog Stobdan, on the committee. A 3-day seminar on *Society, Culture & Politics in the Himalaya* was to have been held last autumn but I have not heard further.

THIRD COLLOQUIUM PROCEEDINGS

The proceedings of the Third Colloquium on Ladakh have been published by the Dresden Museum of Ethnology as *Wissenschaftsgesichte und gegenwärtige Forschungen in Nordwest-indien*. The editors, Drs.Gudrun Meier and Lydia Icke-Schwalbe are to be congratulated on an attractive and interesting collection of wide-ranging papers, half of them in English and the others in German or French.

Copies can be obtained from me for £11 post-free (see details enclosed) or direct from :
Dr.Gudrun Meier, Staatliches Museum für Volkerkunde, Japanisches Palais, Karl-Marx-
Platz, 8060 Dresden, GERMANY

Please inform anyone else who might be interested in buying a copy, particularly the library of any institution with which you have contacts.

FOURTH COLLOQUIUM PROCEEDINGS

Some papers for publication in the Proceedings have still not been submitted. Please send them to me as soon as possible. So that I can prepare camera-ready-copy, they should if possible be on W.P. floppy disc (5¼ or 3½ inch) IBM compatible, using MS-DOS and preferably MS-WORD 4 or 5; Word-Perfect is acceptable as second best; BBC third best; NOT Apple-Mackintosh.

If not possible on disc, please send clear typescript using a new ribbon in 12 point (10 pitch) Courier or a *sans-serif* type such as Unifers; I can probably read these on to disc with an optical character reader. NOT proportionally spaced type please. My O.C.R. cannot read italics nor underlining, so please enclose any word(s) which should be in italics between double asterisks; I can then convert these automatically. I have no typist and cannot undertake retyping of papers

REVIEWS

A NEW LADAKHI DICTIONARY

The first Ladakhi dictionary was prepared by Captain Ramsay, a British officer stationed in Leh, in 1890. This was simply from English into Ladakhi, the latter being rendered phonetically in the English alphabet. It also includes short essays on such topics as Lamas and the Lapchak. It has long been out of print but a copy is held by SOAS and I have found a reduced photocopy useful in the field, lacking anything better.

Since then a large and erudite grammar and a textbook have been written by Sanyukta Koshal, and a short German-Ladakhi vocabulary by Helga Hirschberg, but until now there was no 'both-ways' dictionary between Ladakhi (using Tibetan characters) and a European language. The Tibetan-English dictionaries of Csoma de Kőrös, Jäschke, Bell and Goldstein, together with Bell's English-Tibetan one, are of course of use, but many Ladakhi words are not included.

Now at last, thanks to Helena Norberg Hodge, we have a new Ladakhi-English dictionary of about 4000 words, using Tibetan characters entirely hand-written by Sonam Wangchuk, and with a phonetic equivalent, combined with a simple but practical English-Ladakhi section (see Bibliography).

Helena first went to Ladakh in 1975 with the intention of making a linguistic study of the Ladakhi language for a higher degree at SOAS. With the help of Gyelong Paldan she made an initial collection of 3000 words but before long her energies became totally absorbed in the problems of change and development in Ladakh and her linguistic studies were put on ice. During the next decade however she became the most accomplished foreign (i.e. non-Indian, non-Tibetan) speaker of Ladakhi, and has at last returned to her original task by revising and adding to her text with the help of Tashi Rabgias, and publishing it privately in a form that will be of use to both Ladakhis and English speakers, at both beginner's and more advanced levels. The phonetics will not satisfy linguistic purists, but are practical and effective for an ordinary English-speaking reader.

The English-Ladakhi section is of unorthodox layout for ease of preparing copy-ready-text which was all done in Leh. After each English word are Ladakhi phonetic equivalents with page references back to the Ladakhi-English section. The text is clear and easy to read, partly because the entries are widely spaced. Although this will make it particularly useful in schools in Ladakh, and will allow users to insert their own notes, an opportunity has been lost to make it half the size

and a really convenient pocket dictionary.

A quick comparison between the phonetic versions of the same word spelt identically in Tibetan here and in the new edition of Goldstein's truly pocket Tibet Phrase-book (Lonely Planet 1987) shows how far the present pronunciation of the Lhasa dialect has diverged from that of Ladakhi, generally accepted to be nearer the ancestral Tibetan. Both vowels and consonants often have quite different sounds in Lhasa, and many more consonants are silent, e.g. *mang.po* and *nyis* in Ladakh have become *mang.gu* and *nyi* in Lhasa, though still spelt the same. The divergence also shows in a small sample of the 19 words on the first page of the Ladakhi dictionary, where there are 7 words which do not appear in Chandra Das.

Available from Ladakh Ecological Development Group, Leh (R.200), or The Ladakh Project, 21 Victoria Sq., Bristol, BS8 4ES, U.K. (£10 postfree)

ANCIENT FUTURES: *Learning From Ladakh* Helena Norberg-Hodge

This cryptic but attention-catching title encapsulates the author's belief that we all, both individuals and peoples, should value more all that is truly best in our traditional ways of life: that people in developing countries should not jettison their traditions too easily, seduced by the tinsel attractions of the West.; that people in Western countries, already ensnared by the high pressure stresses of the rat-race, should stand back from it and learn the virtues of more relaxed traditions.

A lucky chance sent 'Helen Dorma', as she is widely known among Ladakhis, to study linguistics in Ladakh in 1975, only just opened to foreigners after many years seclusion. There she found her Western cultural assumptions repeatedly challenged by the frugal but adequately productive rural economy, by the lack of population pressure and by the relaxed and non-violent Buddhist ethic.

The first part of her book is a warm and sympathetic account of life in Ladakh as she experienced it during the first few years after her arrival there, ranging from domestic details of local families with whom, thanks to her command of the language, she was on intimate terms, to more public occasions such as marriages and festivals.

Next she describes the progressive erosion of traditional values and behaviour under the influences of on the one hand tourism and the commercialism that follows in its wake; on the other the well-meaning policies and projects of government and N.G.O's aimed at bringing the 'benefits of modern life' to Ladakh. Initially the Development Commissioner in Leh saw his main task thus: "If Ladakh is to be developed we have to figure out how to make these people more greedy. You just can't motivate them otherwise." Now sadly there is growing evidence of his success. The insistent propaganda of the media and the insidious example of affluent tourists all promote the ideals of a Western consumer society and make Ladakhis ashamed of their own 'primitive' society. Helena accepts the need for better health and education, but maintains that the provision or acquisition of new goods and services often merely raises peoples expectations but not necessarily their happiness and tranquility, indeed often the reverse, and damaging their environment in the process. All of us can remember that our lives before Concorde and mobile phones were not altogether gloomy and deprived.

Finally Helena suggests what can be done to counter these pressures and redirect the responses to them. In Ladakh itself the Ladakh Project and the Ladakh Ecological Development Group, which she founded with John Page, have been actively encouraging pride in traditional arts, crafts and values, introducing alternative technology such as solar heating and mini-hydro-electric plants and promoting 'green' agriculture. Elsewhere she advocates opposing the universal trends towards ever-increasing centralisation, disruption of family life and divorce from nature.

How the critical distinctions between desirable and undesirable development can be made effectively in a popular but immature democracy with strong sectional divisions and a sometimes autocratic administration is less clear. However the success of the grass-roots *chipkya* movement

against deforestation on the other side of the Himalaya offers encouragement. A small but significant victory has been that the D.C. has banned the use of plastic bags in Leh.

This book is one more persuasive shot in the battle she has been fighting for the conservation of the minds and lives of Ladakhis and will appeal to all who are concerned with current social trends in Ladakh and in their own personal niches. H.H. the Dalai Lama has written an encouraging preface and Peter Matthiessen an introduction.

See Bibliography for details. Available from bookshops (\$25 hbk., £8.99 pbk.) or from The Ladakh Project, P.O.Box 9475, Berkeley, CA 94709-0475, USA (\$22.50 hbk.) or The Ladakh Project, 21 Victoria Sq., Bristol, BS8 4ES, U.K. (£13 hbk., £8.99 pbk.)

CURRENT WORK & INTERESTS

It has been suggested that some members may like to contribute brief notes (say up to five lines) on their current work to future issues of Ladakh Studies, particularly with the aim of making contact with other members working in the same field or with relevant information. I have much of such information and in several cases have been able to put individuals in contact but I am reluctant to publish it without the individual's approval; please let me know if you would like me to put in an entry for you. I should like to aim at a page of entries in each issue. It would of course be advisable to word these so that they do not necessarily imply fieldwork in Ladakh. It is inadvisable for any foreigner to apply for a permit to do research in Ladakh; it is very unlikely to be granted and may result in serious travel problems.

Another complementary suggestion is that we should, as many similar organisations do, publish a complete list of members' names and addresses together with a brief indication (not exceeding one line) of their particular interests, as provided on their membership application form. I should be glad to hear from any member who feels strongly about this, either for or against.

One request that I have been asked to publicise is from our member Syed Muhammad Abbas Kazmi, Director of Baltistan (anthropological) Research Centre who is collecting traditional folk-songs of Baltistan and would like a musicologist to cooperate with him in this task. Anyone interested should write to him at P.O.Box 626, Skardo, Baltistan, Pakistan.

THE POLITICAL SITUATION IN LADAKH

The present situation in Ladakh is quiet, but the Buddhist social and economic boycott of Muslims is still in force. A deputation has been to Delhi to discuss the grant of Hill Council status. At present the prospects for the summer seem fair.

Mark Trewin comments on the contradictory and unreliable advice about the current situation in Ladakh that he has received from:

Travel Advice Unit, British Foreign & Commonwealth Office
Indian Tourist Office
Indian High Commission, London
British High Commission, New Delhi

He also reported that in the winter (1990-91) there were no facilities for foreign exchange in Ladakh; that all foreigners must pay in foreign exchange for flights by Indian Airlines to and from Leh (the timetable and fares for which changed frequently), but students can get a discount. Video and audio cassettes were not allowed in hand-baggage by air.

It would be useful if members who visit Ladakh would inform me briefly about the situation there when they return (a postcard would do). I could then pass this information on to other members planning to go there, though I should be grateful if they would enquire by telephone rather than by writing.

BIBLIOGRAPHY OF LADAKH SUPPLEMENT No.2 (J.Bray & H.A.Osmaston)

This supplement lists additions to Bray's *Bibliography of Ladakh* (1989) and Supplement No.1 in *Ladakh Studies* 3. Information about additions to be included in future supplements will be welcome.

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Text and colour photographs of Ladakhi monasteries.
- BRAY, JOHN.** 1990. "The Lapchak Mission from Leh to Lhasa in British Indian Foreign Policy". *Tibet Journal* 15, No.4, pp.75-96.
Discusses British concerns that the Lapchak (lo-phyag) was a tribute mission and therefore implied Ladakh's subordination to Tibet. Based on India Office records, London.
- 1992. "Ladakhi History and Indian Nationhood". *South Asian Research*. London: School of Oriental and African Studies.
Historical review of relations between Buddhists and Muslims in Ladakh in traditional Ladakh, the colonial era, and the period since independence.
- CROOK, JOHN H.** 1990. 'Buddhist Ethics and the Problem of Ethnic Minorities: the Case of Ladakh'. In *Radical Conservatism: Buddhism in the Contemporary World*. Edited by S.Sivaraksa. Bangkok: International Network of Engaged Buddhists.
Discusses Ladakh's contemporary political problems from a Buddhist point of view. Sections on Ladakh's relations with Kashmir; social change in Ladakh; Buddha Sakyamuni's views on political relations; and the implications for contemporary Buddhist ethics and the practice of global politics.
- (Forthcoming) 'Psychological Processes in Cultural and Genetic Co-evolution'. In *Religion and Survival: Biological Evolution and Cultural Change*. Edited by V.Reynolds and E. Jones.
Includes a case study on social and religious adaptation in Buddhist Ladakh as part of a wider discussion of psychological, social and religious 'co-evolution' in the modern world.
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Based on material gathered from Zankar.
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Reports field studies in villages of the Padum plain describing official development policies and projects and assessing their results.
- DOLLFUS, PASCALE.** 1991. "Les musulmans dans l'ancien royaume bouddhiste du Ladakh". *La transmission du savoir dans le monde musulman périphérique*, pp. 17-21. Programme de recherches interdisciplinaires sur le monde musulman périphérique. Lettre d'information, no. 11, mars 1991. Paris: CNRS.
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(Details from P.Dollfus, Paris)
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Story for children about a boy's return to school in Leh via the frozen Zanskar river.
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A study of pre-historic rock-carvings in Ladakh, including comparisons with similar
carvings in Kazakhstan, Siberia and Mongolia.
- FRANCKE, A.H.** 1899. "Wer Sind die Broggpas? Nebensächliches von einer Missionsreise".
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- GOHIL, R.N. & CHETAN PALJOR.** 1987. "Nubra- an oasis beyond desert." In
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A short general description of Nubra and its people.
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132-134, 146-148, 150-152, 167-168, 179-182. London.
Detailed account of Ladakhi life, customs and religious beliefs by a Roman Catholic
missionary based in Leh.
- HARRIS, CLARE.** 1989. *Cave and Palace: the Imagery of the Colossus and its Relationship to
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Studies.
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A scientific description of the plants and plant-communities found along the main road from
the Zoji La to Leh; 41 b/w. plates.
- 1987. "Pflanzengesellschaften trockener Standorte aus der subalpinen und alpinen Stufe im
südlichen und östlichen Ladakh." *Candollea*, 42, 277-326. (23 plates, English summary)
Description of the xerophytic sub-alpine and alpine plant communities in southern and
eastern Ladakh, including Zanskar, with data from 86 sample plots.
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- 1990. "Pflanzengesellschaften aus der alpinen Stufe des westlichen, südlichen und
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