perspective, connote distrust in the monetary system in comparison with an equally possible internal view of trust that informal sectors provide for regional economies. Writing on the subject, Trenk\textsuperscript{2} (1991) pointed to the implications of informal credit relations for the economy as a whole, which can only be understood through their social "embeddedness".

This study will examine how far extended trust is created through the establishment of informal credit relations in developing urban and regional environments, and which might lead to co-operation on a general social level beyond ethnic boundaries. Therefore, a central objective of the study is to establish the meaning of regionality and its character in the development of informal credit systems, as well as its connection to the general social value system, as far as relations of trust are concerned.

Yangthang in western Ladakh. Kim Gutschow (Cambridge, MA) detailed a lay fasting rite known as snyung gnas which is performed in Zanskar and shed new light on Turner's theory of liminality. Finally in a session called "Community and Belonging", David Pinault (Chicago) discussed the ways in which the annual Muharram rituals celebrated in Leh township have functioned in recent years to mediate communal relations among the Shia, Sunni and Buddhist populations, while Martin Sökefeld (Hamburg) analysed "the nationalist imagination" that has emerged in the Northern Areas of Pakistan, whose inhabitants suffer from much political discrimination.

The third day was entirely devoted to development and education with a set of papers on sustainable development, non-conventional energy sources and ecological agriculture read by Sonam Dawa (Leh), P.G. Dhar Chakrabarti (Jammu), Jigmet Namgyal (Leh) and Mohd. Deen (Leh); Mohd. Raza Abbasi (Kargil) exposed the role of voluntary organisations in the development of Kargil Districts, while Mohd. Jaffar Akhoon (Kargil) spoke on the scope of tourism. In addition, special attention was devoted to education, and particularly to women's issues. David Sonam Dawa (Leh) stressed the problems of primary education in Leh District. Both Kaneez Fatima (Kargil) and Spalzes Angmo (Leh) gave lively papers on women's development and education respectively in Kargil and Leh Districts. Finally Katherine E. Hay (Copenhagen) highlighted the gender dimension of modernisation in Ladakh.

On the fourth and last day in a session called "Language and Literature" Anandamayee Ghosh (Santiniketan, West Bengal) examined the continuity of gzungs skad (literary language) which prevails in Ladakh from the linguistic point of view in common speech and in the written language. Bettina Zeisler (Berlin) discussed loan-words in the Ladaki language: mimicry or integration of modern concepts. We may also include under this theme the paper given on the second day by Ravina Aggarwal who, taking the example of a novel written by Abdul Ghani Sheikh, discussed the various problems arising when translating modern literature.

Most of the papers delivered during the colloquium (plus some others ...) will appear in van Beek, Martijn and Kristoffer Brix Bertelsen (Eds.) Recent Research on Ladakh 8. Proceedings of the Eighth Colloquium of the International Association of Ladakh Studies, Moesgaard, 5-8 June 1997.

THE LHASA VALLEY
November 27-29th, 1997, Meudon.

Conference Report by Heather Stoddard

An interdisciplinary workshop, entitled: "The Lhasa Valley: History, Conservation and Modernisation in Tibetan Architecture", was held on the premises of the UPR 299 (Milieux, sociétés et cultures en Himalaya), CNRS, Meudon. The workshop was funded by the European Science Foundation, Asia Committee, Leiden. Further grants were provided by the Institut National des Langues et Civilisations Orientales and the URA 1229 (Langues et Cultures de l'Aire Tibetaine), CNRS, Paris. The workshop was initiated and prepared by Heather Stoddard, with the assistance of Françoise Robin. Participants came from the Tibet Autonomous Region of the People's Republic of China, USA, UK, Italy, Switzerland, Germany, Norway and France. Other colleagues were invited from China, Nepal and India.

The city of Lhasa is, with Jerusalem, Rome, Benares and Mecca, one of the holy cities of our planet. The name itself, Lhasa, meaning "Land of the Gods" or "Sacred Place", proclaims its origin in the mid-7th c., however, archaeological finds confirm the presence of human habitation in the valley since Neolithic times, 4500 years ago. For two hundred years capital of the military empire of Great Tibet, the city became simultaneously the "Sacred Place" of Tibetan Buddhism. Lhasa was also important as a Central Asian city, in historical, cultural and economic terms, drawing pilgrims and merchants from many parts of Asia. Unique by its altitude, at 3700 m. above sea level, Lhasa was and still is one of the places on earth that captures the imagination of humankind.

Lhasa is one of fifty protected historic cities of the PRC. However, at present, the whole valley, including the old city, is undergoing rapid transformation. The very fabric of the heart of Lhasa is in danger. When the workshop was proposed two years ago, 270 sites remained out of the 650 recorded on Aufschnaiter's map in 1948. At the end of 1997, only 180 survive. This is why the workshop sought to concentrate attention on city itself, while at the same time reaching out to the broader question of Tibetan architecture on the high plateau, and beyond.

At present, the Lhasa Historic City Atlas is under preparation with the participation of a European-T.A.R. team, headed by Knud Larsen of Trondheim University, Norway, and it was this on-the-ground work done by us over the last four year which created the impetus for the present workshop. French tibetology has also produced a rich and interesting new corpus of materials on Lhasa in the 17th c. during the reign of the Great Fifth Dalai Lama, in Lhasa. Lieu du Divin, Olizane 1997, ed. F. Pommaret.