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The first edition



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Foreword by the President Kumar Khadga Bickram Shah

One's first visit to the Himalaya is always immensely exciting. The feeling of anticipation of climbing on mountains higher than one has ever been before, the anxiety of how one will adapt to altitude or, on a large expedition, whether one will be a member of the summit party to reach the top.

Such was the feeling of excitement when, after years of isolation, the doors of Nepal finally creaked open and the Nepal Himalaya was 'exposed' to the world. Since then, it has been an irresistible challenge and an arena for mountaineers built-in-need for adventure with numerous countries having its share of glory and tragedy.

There have been about 650 expeditions large and small during the period 1949-1984 and their drama of success and failure have provided impetus to more mountaineers both men and women with the aim of meeting the ultimate mountain.

In this regard, the Nepal Mountaineering Association has played a vital role in the promotion of the Nepal Himalaya. In fact N.M.A. has been sponsoring enthusiastic students to its training school in Manang to learn the techniques of mountaineering. It was gratifying to learn that an Everest summiteer participated in our training course which just concluded last month. Beside training, N.M.A. also lends financial support to the H.R.A. (Himalayan Rescue Association).

So many were the queries on mountains and mountaineering that N.M.A. thought it necessary to publish a Journal. I consider it a pleasure to present the first NEPAL HIMAL Journal. This has been a long cherished dream and with this issue I hope will pave the way for a full fledged Journal with up-to-date information and activities in the Nepal Himalaya.

It is heartening to learn that His Majesty's Government of Nepal has sanctioned Rs. one million for the setting up of an *International Mountain Museum*, Nepal the objectives of which would basically be the following:

1. To project to the average layman, school children, tourists, trekkers and mountaineers the physical setting geology, geography, natural history and ethnography with particular reference to the Nepal Himalaya.
2. To present the history of mountaineering in the Himalaya highlighting the milestones, including the physical aspect of the mountains, mountaineering personalities and technicalities of mountaineering.
3. To develop a library on Himalaya and Himalayan mountaineering with appropriate research facility for researchers in the field and
4. To develop an international centre for the exchange of ideas and experiences, mountains and mountaineering through the periodic organisation of special programmes including lectures, seminars, and exhibitions,

This positive project has come at a time when mountaineering of today has undergone something of a transformation. Formerly, expeditions attempted to reach the summit by the easiest route. Nowadays, when almost all the important peaks in the world have already been climbed, mountaineers have gone over to attempting the same peak by more difficult routes. Even summits of over 8000 metres in height have not been an exception. I am confident that such a Museum will be a source of inspiration for many.

This Journal includes articles and activities on subjects related to the mountains and mountaineering.

I would like to thank all the contributors and advertisers who helped enable the Journal to overcome its financial problems and look forward to their cooperation in the future.



A handwritten signature in black ink, which appears to be 'Kumar Khadga Bickram Shah'.

Kumar Khadga Bickram Shah
President Nepal Mountaineering
Association

The Mallory-Irvine Saga

Sixty years ago on June 8th 1924, two British mountaineers disappeared into the mists, high up on 'Mount Everest' and entered the realm of legend and speculation.

Did they gain the summit of the world's highest mountain before they perished? Why did they not return to their waiting team-mates? Did one of them fall and also pull the other with him? Or did they become too exhausted to descend to the shelter of their tent and died of exposure and frostbite?

They were never seen again nor were their bodies ever found.

They were George Mallory and Andrew Irvine.

Mallory, 39, had already become a well known mountaineering figure. He had been a leading participant in the first reconnaissance of Everest in 1921, and also in the first attempt to scale the mountain in 1922. Both times from its northern flanks in remote Tibet.

A handsome, skilled alpinist, talented writer and schoolmaster, he had become known for his pithy response to a query as to why anyone should try to climb Everest. It was he who answered, "Because it is there!" suggesting that man will always try to overcome the greatest challenges confronting him!

Amongst fellow mountaineers, Mallory was often quoted for another remark of his, in which he rejected the common use of the term 'conquest' when a summit is reached. "Have we vanquished an enemy? None but ourselves!"

When he returned to the north side of Everest in 1924 and disappeared into the clouds on his way to or from the 'Top of the World', Mallory caught the imagination of the British public, a nation demoralised by the carnage of the First World War.

Irvine was much younger, only 22, less experienced in mountain climbing and not very well known. But he was selected by Mallory to go with him on his push for the summit. He too vanished into legend with Mallory.

"I regard Mallory as 'The Man' of Everest of all generations," says the world's best known mountaineer, Sir Edmund Hillary, the New Zealander who made the first recorded ascent of Everest, a generation later, on May 29th 1953, along with Tenzing Norgay Sherpa of India. "He was the man who really brought Everest to the public mind and was in a sense the inspiration for all of us who followed. He certainly was for me!"

Although Hillary was too young in 1924 to be aware then, of Mallory and his disappearance, his admiration for Mallory began with reading the latter's account of the '21 reconnaissance of Everest. In Hillary's opinion this was a "Fantastically Good Mountaineering Effort!!" in an isolated region no one knew about in 1921. "If anyone deserved to get to the top, he would have, but I have no idea whether he did!"

Hillary says he does not remember looking on the summit

for signs, that Mallory and Irvine had been there. Though in fact he saw none. He and Tenzing had made their ascent from an entirely different side of Everest by climbing a route in Nepal. This has proved, in subsequent years, to be an easier one than that followed in the 1920's.

Another of the world's most famous mountain climbers, Reinhold Messner of Italy, the only man to have scaled Everest in August 1980, entirely on his own, said recently, that he thinks he knows what happened sixty years ago.

In Messner's 'solo ascent' of Everest, he had used a route that was to a large extent, the same as that used by Mallory and Irvine, so he is familiar with the terrain. "I'm sure they didn't reach the summit," he said, "they went up towards the summit from their camp (at 8,170 metres) and climbed the first step, a rock feature at 8,535 metres. But certainly not the second step, a greater step not far beyond the first step.

At the first step they were already late for getting to the summit (at 8,848 metres). They arrived below the second step and in fifteen minutes, could see that it was impossible to climb this step.

They slowly went back towards their camp in the middle of the afternoon and on the way, died. "Maybe one fell and pulled the other. Maybe both fell, I don't know. Anyhow I'm sure that they did not reach the summit."

Mallory's strange disappearance inspired many young Britons to want to climb Everest themselves, Messner said. "In 1921 and 1922 the public's reaction was that the risk was too great and foolish. But their deaths in 1924 made others want to try it.

EVEREST has now been successfully climbed but not 'conquered' or 'vanquished' by a total of 158 men and women from nineteen nations. Os is the total actually 160!?!■

■ ELIZABETH HAWLEY

George Leigh Mallory (37) and Andrew Comyn Irvine (22), wearing primitive but effective oxygen equipment, were last spotted at 12:50 p.m. on June 8, 1924 some 250 metres below the summit of Everest, "going strong for the top". It was a climb from which they never returned. Though revered by contemporary and subsequent climbers, common opinion has held that the pair did not make the summit.

Thomas Holzel, an experienced alpinist, has won an Honourable Mention in The Rolex Awards for Enterprise 1984, for his project to recover the camera believed to accompany the body (assumed to be that of young Irvine) that has been reported by subsequent expeditions to the world's tallest mountain top. Lying at 8,100 metres on the snow terrace of Everest's north face, where Holzel has predicted it to be in 1970, the remains were noted by a Chinese climber in 1980.

As expeditions to the top of Everest are primarily concerned with success in achieving the peak, little time or effort can be expended in extraneous searching missions, due to limited oxygen supplies. Thomas Holzel's entirely new approach to the challenge of exploration at the "top of the world" led him to design a special, recycling oxygen system that promises to allow faster ascents, and longer operating times at the peak of the mountain.

His HCR (Holzel-Chemox Rebreather) oxygen system is specifically intended for extended high (terrestrial) altitudes in subfreezing temperatures. A unique, closed-circuit chemical-oxygen system, it is the only closed-circuit system existing for mountaineering use. Its use promises very fast ascents of Himalayan peaks, between 2-3 times as fast as with open-circuit systems. The system will give Thomas Holzel and the members of his expedition ample time to search the five acres of the 8,200 metres snow terrace for the remains of the reported body. If the camera is found there is every reason to believe that the film can be developed. The photos could end the mystery, once and for all.

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Nepali Everest Summiteers

The Himalaya is the highest mountain system in the world which extends over 2,400 kilometres as a vast south facing arc between the Indus-Brahma-putra rivers with Nanga Parbat (8125 m) and Namcha Barwa (7755 m) as its terminal high points. 800 kilometres of its central section traverses through Nepal and is known as the Nepal Himalaya.

Out of the 31 Himalayan peaks over 7,600 metres in height, 22 lie in the Nepal Himalaya including eight out of the world's 14 highest giants—Mount Everest—8848 m; Kanchenjunga- 8598 m; Lhotse-8516 m; Makalu-8463 m; Cho-Oyu-8201 m; Dhaulagiri 8167 m; Manaslu-8162m and Annapurna 8079 m. Indisputably, the king amongst these magnetic, lofty, dazzling peaks is Everest.

Ever since the First Everest Reconnaissance Expedition by the British in 1924, there have been 15 expeditions to Everest each unsuccessful. It was these repeated failures which probably gave the mountain real stature in the publics' eyes.

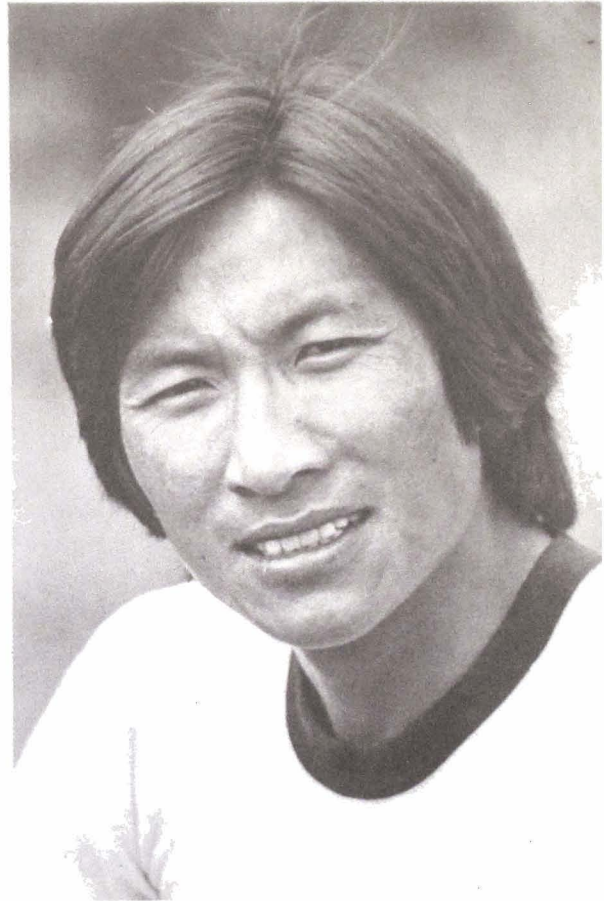
Much has been written about foreign Everest summiteers since Tenzing Norgay and Sir Edmund Hillary's historic ascent on 29 May 1953. No comprehensive list of the Nepali summiteers has been published so far. This article intends to bring to date (1984 pre-monsoon) such a list.

With the exception of one, all the Nepali Everest climbers, mentioned in this list are Sherpas—those indomitable band of men who have been the mainstay of all Himalayan expeditions.

Where did these hardy mountain men come from? Sherpa tales tell of a powerful chieftain *Thakpa Tho*—"great leader above all"—who is said to have led his people into Nepal down the valley of the *Rongshar Chu*, eastward into *Solu* while others followed later over the high pass *Nangpa La*. Unopposed at last, because there were none to resist them, the *Sherpas* (derived from the word '*Shar-pa*' meaning 'easterner') pressed on into the fertile but empty slopes south of Everest. From tents to homesteads, homesteads to farms, farms to permanent villages, a majority of them engaged in agriculture. Some were traders, others settled down in Darjeeling over the turn of the century and (have now) acquired Indian Citizenships. It is here they were first discovered.

In cloud-wreathed *Khumbu* and *Solu* (averaging 15,000 feet in altitude habitable only in the sheltered folds of the mountains are the villages of the world renowned Sherpas, these "Tigers of the snow" (In the 1924 Everest expedition, the name '*Tiger*' was given to the best high altitude Sherpas) innumerable in number, whose names will forever belong to the history of Himalayan climbing.

Phu Dorji was the first Nepali to reach the summit of Everest on 29th May 1965 (12 years after the first ascent) during the third Indian Everest Expedition. *Phu* was a member of the fourth summit party consisting of five climbers, out of which



Pertemba Sherpa : Looking forward to his third ascent



Ang Dorjee Sherpa : Two ascents without artificial oxygen

only three (including himself) made it to the top via the south col. route. In recognition of his feat, the Government of Nepal awarded him the *Nepal Tara* and a life-time pension of Rs. 500/- per month.

Phu Dorji first came into the limelight after he carried a load to the south col. (26,000 ft.) with the British Everest Expedition in 1953 thereby qualifying for the Tiger badge. He was also responsible for helping 18 climbers from four different nations climb Everest.

One story says that it was with great reluctance that *Phu Dorji* agreed to step on the summit of Everest before accompanying the team to the top, as he had a premonition, the Lamas even told him that if he did so he would die. How far this story is true, one cannot tell but ironically the same mountain claimed his life on 18th Oct.'1969, while he was bridging a crevasse in the Everest Ice Fall for the unsuccessful Japanese Reconnaissance Party.

The Japanese returned again in 1970 led by 70 year old Saburo Matsukata attempting the south west face. There were 39 members trying to improve on the 1969 performance. Unsuccessful in their efforts and after a number of setbacks they turned their attention to the south col. route. The first summit party comprising of two Japanese climbers achieved their goal. It was only on the following day 12 May that *Sherpa Chotare* became the second Nepali to reach the summit.

Moneywise, the 1973 Italian Expedition led by Guido Monzino (64 man team) was one of the most luxurious & extravagant ones. Engaging helicopters for transporting luggage through the Ice Fall, the team employed 100 Sherpas.

Two Nepalis on the first team reached the summit via the south col. route—*Sherpa Lhakpa Tenzing* and *Shambu Tamang*. Whereas *Lhakpa* became the third Nepali *Shambu* achieved two feats. Besides being fourth he had the distinction of becoming the *world's youngest Everest*. He was only 18 years old. Till today, this record still stands. Also, amongst this list of Nepali Everest summiteers, he is the only non Sherpa. Two days later (7 May) another attempt was launched in which *Sherpa Sonam Gyalzen* was successful and became the fifth Nepali climber.

The 1970 Japanese expedition was the first to include a woman climber—Miss Setuko Wanatabe and till the 1975 Japanese Ladies Expedition led by Mrs. Eiko, Hisano, was launched, Wanatabe set up a women's altitude record by climbing the south col. (8,000 m.). This record however, was broken by Junko Tabei who on 16 May became the first woman to stand on the summit. *Sherpa Sirdar Ang Tshering (Sixth)* shared her success. Both summiteers climbed the south col. route.

Without the help of Ang Tshering the expedition's success

story may have been a bit different for as H.P.S. Ahluwalia in his book "Faces of Everest (Chap 12) puts it:

"The route was too steep and too long for a woman. Ang Tshering was climbing faster and often urged me (Tabei) to move on by pulling my hand. I was tired and we progressed slowly towards the summit, sometimes on our elbows. It was a very hard climb".

1975 besides being the Year of the Woman as far as Everest was concerned was also the year when the south west face was over-come. It was Chris Bonnington who lead this successful post monsoon expedition. Described as one of the most difficult climbs and fraught with danger, the expedition met with success only after the discovery of a ramp which solved the problem of the Rock Band. *Pertemba Sherpa* (Seventh) was a successful member of the second summit party. *Pertemba* was given the opportunity as Chris had promised to give the Sherpas a place in any subsequent summit attempts after the first.

Two years later (1977) saw the South Koreans' first expedition to Everest. Leading a sixteen member team was Young Do Kim attempting the south column route. Backed by 28 high altitude Sherpas the teams progress was rapid. Within a month of Base Camp being established the first summit bid was made by Sang Yul Park and *Sherpa Ang Phu*. Faulty oxygen gear and unexpected heavy snowfall frustrated their efforts. In the second summit bid, *Pemba Norbu Sherpa* was successful and became the eight Nepali to reach the top.

The notorious Khumbu Icefall was in particularly bad condition in 1978 much more broken up than usual when the Austrian's were led by Wolfgang Nairz. Also attached to this expedition was a two man team attempting the "much contested mountain" without artificial oxygen—Reinhold Messner and Peter Habeler.

It took this expedition 8 days 350 ft. of rope and 70 aluminium ladders to fix the route through the dreaded Khumbu Icefall.

On 3 May, despite wind and drifting snow, the second summit team (Messner and Habeler were on the first) comprising of *Sherpa Sirdar Ang Phu* (9th) Bergman, Schauer and Leader Nairz toiled upward in snow, sometimes, knee, even hip-deep in two and a half hours to the south summit. They managed to climb the steep, corniced Hillary Step and reached the summit at noon. Five days later (May 8th) Messner & Habeler achieved their goal by reaching the summit without the aid of artificial oxygen. A new world record had been created.

The same year (1978 post-monsoon) saw a Franco-German expedition. Although sharing the same permit both teams had independent leaders. The 16 member German side was led by Dr. Karl Maria Herrligkoffer while the 14 member French team was led by forty nine year old Pierre Mazeaud. Both teams were attempting the south col. route.



Everest (8848 m.)

From the German team, *Sherpa Ang Kami* (10th) and *Sherpas Ang Dorje* (11th) & *Mingma Noru* (12th) reached the summit. *Dorje* and *Mingma* achieved the feat without artificial oxygen.

Writing in the American Alpine Journal 1979 German leader Dr. Herrligkoffer said "*The next day (Oct 15th) was the big day for the French. Their leader, 49 year old Pierre Mazeaud and 46 years old Kurt Diemberger on his fourth 8000 er, with young Dr. Nicolas Jaeger and Jean Afanassieff, reached the summit, the first two after an eleven hour climb. By a complicated hook-up, Mazeaud spoke by radio directly to France. On Oct. 16 Sigi Hupfjaer, Swiss Robert Allenbach, Polish Wanda Rutkiewicz, Willi Klimek and Sherpas Mingma & Ang Dorje reached the summit, the last two without oxygen apparatus.*

Ironically, there was no mention or credit given to Sherpa Ang Kami who also climbed Everest.

In this expedition Miss Rutkiewicz became the first Pole and first European woman to climb Everest. Similarly French leader Mazeaud at 49, became the oldest man to do so. This record was however broken by Gerhard Schmatz leader of the 79 German post monsoon expedition.

From 1978 onwards there has been a series of continuous successes for Nepali climbers.

Two summit bids took place in 1979. A Yugoslav West Ridge Expedition led by T. Skarja, in which *Sherpa Ang Phu* (his second ascent) reached the top. Tragically, *Phu* was killed in a fall from the ridge when returning to Camp. IV. *He was the first man to have climbed Everest twice by two separate routes.*

The post monsoon German expedition placed the highest number of Nepali climbers on Everest, more than any other expedition before. *Lhakpa Gyalzo Sherpa* (13th); *Pertemba Sherpa*, this was his second successive summit bid); *Sundare Sherpa* (14th) *Ang Phurba* (15th) and *Ang Jambu Sherpa* (16th)

Hannelore Schmatz became the fourth woman to reach the summit during this expedition.

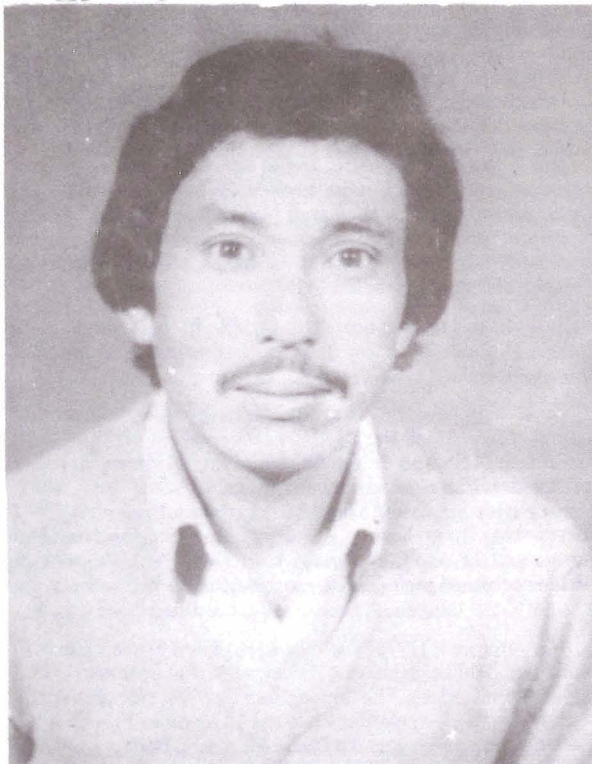
In 1980 there were three successful Everest expeditions-Polish, Japanese and Spanish whereas in two expedition there were no Nepali, summiteers, *Pasang Temba Sherpa* (17th) of the Spanish expedition led by Juan I. Lorente and accompanied by Martin Zabaleta reached the summit on 14th May 1980. They were climbing the normal south east ridge.

The Americans came again in 1981 led by John West attempting the south pillar to south east ridge route, *Sundare Sherpa* once again reached the "top of the world" on 21 Oct.' while young *Tenzing* (18th) followed him three days later.

The post-monsoon '82 Canadian expedition probably received the widest media coverage Arrangements were such

that T.V. viewers in Canada could watch 'live' the step by step activities of William March and his team. Having been successful the previous year *Sundare Sherpa*, not yet content, was back again on the slopes of Everest, attempting his third ascent. His determination established one new world record. He became the first man in the history of mountaineering to have climbed Everest thrice. He reached the summit on 5th Oct. with *Lhakpa Dorje Sherpa* (19th) while *Pema Dorje* (20th) and *Lhakpa Tsering* (21th) followed two days later. The team took the standard south col. south east ridge route.

Shambu Tamang : Worlds youngest everest summiteer





Mt. Everest South Face (8848 m.)

The base camp of Everest is always alive with activity during the climbing season and four months after the successful bid, by Japan's Yasuo Kato (his second ascent, his first being on 26 Oct. '73) a German-American expedition set up their base camp. The team was all American led by a German; Gerhard Lenser who were following the standard south col.-south east route. Out of eight successful summiteers were two Nepali climbers-Ang Rita Sherpa (22nd-14 April '83) and Lhakpa Dorjee Sherpa (23rd-7May '83)

The same year '83 saw the success of three Japanese expeditions—another record. The *Sangaku Doshikai*, the *Yeti Dojin* and the *Japan Everest Winter Expedition* were successful in placing two, three and four climbers on the Summit. *Nawang Yonden Sherpa* (24th) with the Japan winter team got to the top on 16th Dec. '83. The team attempting the 'tourist route' (south col) was led by Kazuyuki Takahashi.

This year, till the pre-monsoon period (the autumn climbing season is under-way) there were two successful expeditions. The Bulgarians with five summiteers and the Indians also with five. Climbing with the Indian team was *Ang Dorjee Sherpa* making his second attempt on Everest without artificial oxygen. This was the same expedition where Bachhendri Pal became the first Indian woman to reach the summit. *Ang Dorjee* with Bachhendri and two others attained their goal on 23 May. With this climb, *Ang Dorjee* equalled Messner's record of two ascents without artificial oxygen.

Till the beginning of this autumn climbing season, 24 Nepali climbers have attained the Everest goal, this without taking into count the second & third ascents. What magic lies in this mighty peak? Why are mountaineers lured to its slopes? (the mountain is booked till 1991) are questions to which numerous answers can be supplied by different mountaineers.

After his first ascent with Peter Boardman in (1975), *Pertemba*, after experiencing the loss of a friend, food, bad weather and snow blindness vowed he would never go back. But four years later he was back with the Germans acting as their camp manager, with no inclination of climbing. At the Base Camp of Everest however, *Pertemba* could not resist, saying, "I can't stand there when I see the mountain". He put on his gear, joined the climbers and made it to the top-his second ascent.

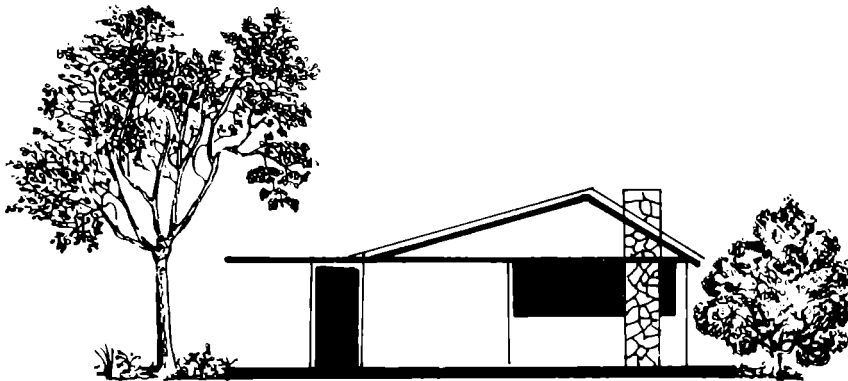
No mountaineer can resist the challenge of Everest.■

■ SHAIENDRA RAJ SHARMA

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The Himalaya-Perspective on Change

INTRODUCTION

Mountains everywhere have fascinated and impressed men by their mystery and majesty. It is no wonder that the Himalaya-mightiest of them all-should engage the imagination of people in the S. Asian sub-continent from early times. It pervades their mythology and religion, poetry and song. This land of snow was variously known as *Hemavata*, *Himava*, *Himachala*, *Himadri* and *Himavanta* in the Vedas and referred as *Parvatasrayin* in the Puranas. It has been mentioned in the Kiskindhyakanda of Ramayana and Tirthayatra Digvijaya sections of Mahabharat, Buddhist Anguttara Nikaya and Jaina Agama Texts. According to the Markandeya Purana, the Himalayan range is said to have stretched from sea to sea like the string of a bow. This was alluded to by Kalidasa in one of his verses:

God of the distant north, the Snowy Range O'er other mountains tower imperially; Earth's measuring-rod, being great and free from change Sinks to the eastern and western sea

Arab geographers of the Middle Ages seemed to be more imaginative. One of their fanciful notions was to regard the Eurasian landmass as a desirable woman clothed in nothing but a long chain girdle about her ample waist. The girdle was of mountains studded with snowy peaks that stretched from the Pyrennes through the Alps, Balkans, Caucasus and Elburz to the limits of the known world in the Hindu Kush and Himalaya. However, the ancient Indian tradition borne of the *Madhyadesa* and *Aryavarta* on the Indo-Gangetic plain recognized it as peripheral phenomena on the northern frontier. Thus the Epic and Puranas classed *Himavanta* both as *Varsaparvata* and *Maryadaparvata* or boundary mountain and did not include it among the seven *Kulachalas* (mountain ranges) of Bharatvarsa subcontinent. Not only are the seven *Kulachalas* all from south of the Ganges, the plants and animals enumerated in the contemporary literature as Himalayan are tropical rather than temperate. Among the snow peaks, Kailash or Kang Rimpoche of the Tibetans in trans-Himalaya was better-known than any other on the main range. The Sanskrit names of prominent Himalayan peaks were imposed much later during the period of scientific exploration in the 19th century. The importance of Kailash peak in Hindu cosmogony seems to have been both due to its association with lake Manasarovar and proximity to the sources of the Ganges and Yamuna to whose headwaters post-Vedic Aryans found their sacred retreat.

Ancient Indian literature shows comparatively better understanding of the major rivers than the ethereal mountains. Varah Purana lists most of the major Himalayan rivers (*Himavatprabha*) including the Lohit (*Brahmaputra*) although the description was in relation to the numerous hydraulic civilizations they nurtured in the plains than their mountain source. With the gradual expansion of Aryandom from



Annapurna



Saptasindhavah eastward to Gandak and Kosi basin, commenced the transposition of Sanskrit names *sindhu*, *saraswati*, *ganga*, *mati* or *vati* on the nation *gad*, *di*, *khushi* or *khuwa*. And they were sanctified as prescribed in the Markandeya Purana thus:

“All the rivers are sacred,
all flow towards the sea.
All are like mothers to the world,
all purge away sins”

The ancient conception of the Himalaya was one of utter immanence, the eternal home of the gods. It was an object of awe and devotion and not for men to enquire and fathom.

THE UPHEAVAL

However, a reflection on the genesis of the *shaligram* ammonite, revered by the Hindus as an embodiment of Vishnu, leads one to a geological past far beyond the Puranic or Biblical deluge. The making of the ammonite fossil is related to the emergence of the Himalayan heights from the depths of a sea. It was only seven decades ago that Alfred Wegener first postulated the theory of Continental Drift whereby the various continents were said to have “drifted” apart on the underlying plastic materials hundreds of millions of years ago from a single land mass. Though discussions persist as to the actual mechanism and extent of the drift, modern geotechniques have also established the movement of continents under the Theory of Plate Tectonics. For example, it is estimated that the S. Asian sub-continent has moved 4,400 kilometres northwards since the close of the Mesozoic era, 140 million years ago.

About the Middle Permian or more than 200 million years ago, an extensive sea stretched along the latitude presently occupied by the Himalaya. Into this geosynclinal sea known as the Tethys (daughter of the Ocean) was deposited vast quantities of sediments from the northern Angara and southern Gondwana land mass. The initial mountain building process started seventy million years ago when the acndwana or Indian plate and the Angara or Eurasian plate began to converge and collide. The sea-bed was folded and raised into longitudinal ridges and valleys. This Upper Cretaceous uplift was the first spasm of Himalayan orogeny.

The second phase of mountain building commenced during Upper Eocene (65 m yrs) and was much more powerful. The Tethys bed was raised high enough to cause the final retreat of the sea and its sedimentary deposits were elevated into mountain ranges and intervening basins into large river valleys. The third sequence of Himalayan uplift took place 25 million years ago during Middle Miocene that finally established the major structure of the mountain range. It was during this period that the extant rivers deposited vast quantities of erosion material along the southern front to form the Siwalik system.

The fourth Himalayan paroxysm occurred two million years ago during the Pliocene. Along with further elevation, compressional forces squeezed and pushed southwards extensive thrust-sheets and also raised and folded the Siwaliks. The fifth upheaval ensued during the late Pleistocene, only 600,000 years ago. This final phase more or less determined the present geomorphic form of the Himalayan system. Its impact was felt most in the sub-Himalaya where the block uplift of the frontal range led to the filling-up of deep valleys with large amount of fluvial debris.

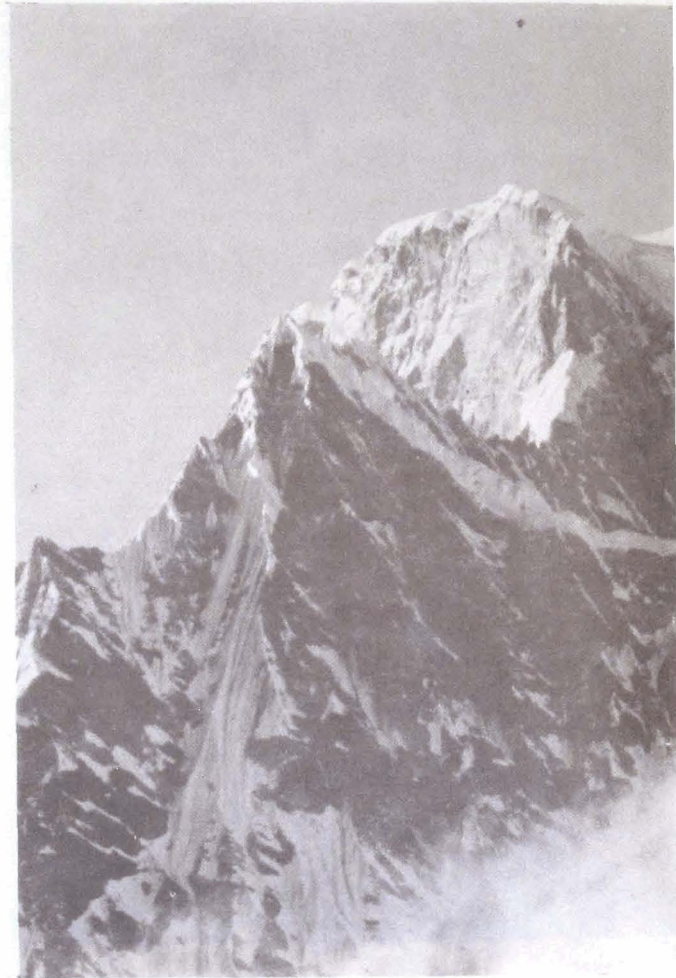
The creation of the Himalaya took place by a series of events in a cyclical process and involved a time span of 30 to 40 million years. Though the phase of major upheaval has passed, the region is still undergoing a process of adjustment. The continuing activity at its foreland tract is indicated by the upward dragging of Kashmir 'Karewa' deposits by 1,500 metres since the Pleistocene time and the tilting of Kathmandu lacustrine deposits by 200 metres in 200,000 years. The most dramatic evidence of structural instability and local tensions are the frequent visitations of earthquakes in the Himalayan region. Severe earthquakes are manifestations of tremendous stresses in the substratum and indicate that the Himalaya is still an area zone of active geological activity.

NATURAL PROCESSES

The uplift of the Himalaya was followed by other powerful natural processes. One was the vigorous action of degradation whereby materials from high ground were transported to lower elevations. Geophysical data indicate that sediments on the Indo-Gangetic plain attain a total thickness of 6,670 metres to 10,000 metres in a narrow belt of the foothill zone. This overloading of the fore-deep and subsequent downwarping caused the raising of the mountain mass in order to maintain isostatic equilibrium. Closely related to this phenomenon was the upward dragging of the adjoining Himalayan region by the uplift and 'floatation' of the 2,000,000 square kilometers Tibetan plateau at an average altitude of 4,500 metres.

The progressive rise in the elevation of the Himalaya though slow led to significant changes in climatic and hydrographic patterns. The accentuation in Himalayan height led not only to the progressive desiccation of the Tibetan plateau but also to a more pronounced monsoon regime on the south side of the mountain range.

Though recent researches have established some link between the extent of snow cover and reflectivity in Tibet with the amount of rainfall in India due to jet stream movements in the troposphere the Himalaya remains an effective climatic barrier with wind in the north and water in the south as dominant agents of landscaping. The progressive drying up of lakes and choking of river courses with gravels in Tibet may be



Gaurishankar (7134 m.) abode of the Hindu God Shiva



attributed to the decrease of monsoon impact. On the other hand, many south-flowing rivers as a direct result of their increased gradient as well volume of water were capable of maintaining their transverse course and even capture tributaries from other river regimes.

Another important aspect of hydrology is the extent of glacier activity in the past and present. It is estimated that 17 percent of the Himalayan area is under glacier ice and that it is only half of that during the late Pleistocene (10,000 years ago) when glaciers extended much lower down. Glaciers are slow agents of erosion and deposition but very forceful on higher elevations as well as carriers of vast quantities of rock and debris. And their periodic and seasonal fluctuations provided large volumes of water and grinding material to the mountain rivers. Many of the Himalayan valleys flooded by these glacio-fluvial materials during the past phases of glacial advance have since been carved into series of river terraces. These terraces as well as the convexity of gorge walls of rivers valleys amply indicate the strong natural processes still active in the Himalayan region.

In the case of the Himalaya, excessive altitude and steep slope make it an area of high energy environment resulting in glaciation, landslides and soil erosion. Then upon this stage of rugged relief is enacted the monsoon drama with seasonal rhythm that provides the conveyor belt for material transport. The geomorphic combination of high elevation, steep slope and angle cause the flow of materials down hill. But for the transport of vast quantities of sand and silt by Himalayan rivers over millions of years, there would be no Gangetic plain and no developed economies to contrast with the poverty of the hills.

HUMAN ECOLOGY

In contrast to the long sequence of Himalayan orogeny and subsequent natural processes, the tenure of man in the region has been very brief. Although the Peking man is said to have witnessed the last phase of Himalayan uplift, Palaeolithic finds have been few and the extant Neolithic stone implements post-date the period of "Maximum Thermal" (5,000-2,500 B.C.). The flowering of urban culture in the Indus valley by the third millennium B.C. and composition of Aryan Rig Veda by the next millenium in the neighbouring regions also indicate that the Himalayan region was a marginal area for human occupation during the pre-historic times as they still are to-day.

It was in the later Vedic period that the Central Asian Aryans became masters of Indus-Gangetic doab after subduing the natives of early India. These Dravidian natives and forest people of Negroid origin were represented as villains in the epic Ramayana just as the Mongoloid Kirants later entered the scene during the Mahabharat war. Political conflicts in the Indo-Gangetic plain since the Vedic period must have caused movement of people to seek the security of Himalayan fastness.

By the time of the expansion of Buddhism and Jainism in the 5th century B.C., the region had already begun to attract religious missionaries and military adventurers.

The Himalaya wedged between the centres of two Asiatic races is no more an ethnic divide than it is a major water divide. It was both a new frontier and vestigial haven of refuge for diverse races. Although Neolithic people of Austro-Munda type might have roamed in the foothills, the peopling of the Himalaya was basically the outcome of successive waves of migration of Mongoloids from the north-east and Caucasoids from the south-west. The epicentre of the Mongoloid group was in the Sechuan-Yunnan plateau while those of the Caucasoids was in the Central Asian steppe. They migrated in stages, each carrying their eco-culture to this new environment-Mongoloids with pig and root crops and the Caucasoids with cattle and grains.

The migrations of the Caucasoids from the north-western gates of India are better recorded as each invading horde left their stamp on the history of the sub-continent. Fully exposed to the reverberations of these intruders, western Himalaya became the home of early Caucasoid, the Khassa, as well as refugees from the plains. The later category became more pronounced with the increasing onslaught of Mohammedans from the 10th century A.D. onwards.

The phases of westward movement of the Mongoloids to the Himalaya have been conjectured on linguistic basis. The first migration is said to have taken place about 2,000 B.C., before the Aryan invasion of India, along the Tsangpo corridor into Tibet. The frontal waves reached beyond Purang to trans-Himalayan areas of Rupshu and Ladakh while numerous splinter groups moved south across the Himalayan passes. The older legends of the Mongoloid ethnic groups in Nepal claim their ancestral homes to be in 'Bokim' and 'Pohiung', beyond the snows in Tibet. The Sherpas of Khumbu for example emigrated from Tibet as late as the 16th century. The second important migration wave occurred around 200 B.C. through north Burma, Assam, Bhutan, Sikkim and Nepal along the south slopes of the Himalaya. This group is represented by speakers of Tibeto-Burman languages with pronominalised structure, probably due to their interaction with the Munda people to the south.

Thus both due to their source and routes of migration, the zone of Mongoloid-Caucasoid interface became tangent to the mountain crest whereby the Mongoloids dominated east of the Gandak basin and Caucasoids spread over the entire western Himalaya.

However, the medieval and modern history of the Himalayan region provide some intimations of expansion beyond their natural area. One of the most important phases of Mongoloid expansion was the seventh century golden age of Tibet when the forces of Srong-btsan-sgam po swept down to the Ganges plain. About the same time, Kashmir had begun to



Purnima (7161 m.)

emerge as a powerful state and according to *Rajatarangini* of Kalhan, one of its medieval rulers is said to have invaded the Magar principalities in the Gandaki basin. In the east, the Shan Ahoms descended to the Brahmaputra valley in early thirteenth century and maintained their supremacy for another four centuries. The twelfth century saw the zenith of Khasa Malla power with their dominion spread over the Kali-Karnali basin and Tibetan marches of Purang and Guge. The Khasas continued to spread eastward into the Gandaki basin and reached Kathmandu Valley in 1387. Their Gorkhali heirs extended further east to Sikkim and the ambition of Gorkhals that briefly stretched from Tista to Sutlej was thwarted only by the superior arsenal of the East India company in 1815. The final conquest of trans-Himalayan Ladakh by a Dogra ruler of the Punjab plain took place only in 1833 and it is an imperial heritage that India still carries.

With conquerors and colonisers also came religion: Brahmanism across the 'malarial moat' to the south, Lamaism from the north and Islam from the west. Yet the spiritual world of the people continue to be dominated by the older substratum of anonymous gods and demons as indicated by their shamanistic proclivity. Even higher religions exchanged distant symbols whereby conch-shells from the Indian Ocean reverberated in Tibetan gompas and yak tails served as fly-whisk in Hindu temples. Another characteristic feature was the intermingling of diverse traditions in this contact zone of three culture worlds and three economic systems: tribal subsistence of the humid east, tradepastoralism of the arid north and agro-artesian of the central and western Himalaya. The vortex of this amalgam is represented by Kathmandu Valley where the natives profess Indian religion and philosophy and yet persist with the use of mattock and fecal manure in agriculture that is more reminiscent of the Chinese realm. In load-carrying also, the Newari technique is an erratic island in the sub-continent. Traditionally, the Tibetans use shoulder strap, the hill men use head-bands, and the Indians carry the loads on their head. The Newari style of balancing the load on a shoulder pole (*kharpan*) is more typical of the Far East. Numerous are other examples of such preservation of material and cultural relicts from the hoary past. Of all, the Himalayan region has been experiencing an interaction between acquisitive values associated with individual property, on the one hand, and resource-sharing ethics of tribal and community groups. The inexorable progression of the former and the erosion of the latter ethos certainly has far-reaching implications in resource exploitation.

ENVIRONMENTAL STRESS

In recent years, the Himalaya has become a focus of much ecological concern. Journalistic accounts have dramatised deforestation and soil erosion in the Himalaya and consequent devastation of adjoining plains and even the creation of a new island in the Bay of Bengal. A broad survey of environmental

change in relation to world food prospects highlighted the rapid deterioration of Himalayan ecosystem from Afghanistan to Assam. The scenario may be briefly summarised as follows.

Population increase in the Himalaya has led to the extension of cropland on steep slopes, overgrazing of woodland and devastation of vegetation. Forests are receding further under the combined pressure of shifting cultivation, uncontrolled herds of livestock and wood-gathering for fuel. The clearing of forest has contributed to the change in climate-towards more aridity and loss of organic topsoil. This in turn has resulted in landslides and floods with much damage and disaster. Construction of roads, intrusion of development, industrial activities and tourism has a negative impact on the mountain ecosystem. Building of large dams is also questionable owing to the excessive silting of the rivers and high seismicity of the region. The Himalaya should be left in its natural state. Unless there is a massive effort for afforestation and ecological education of the natives, the Himalayan region is destined to turn into a desert landscape. It is a serious warning to policy-makers and governments who are ignorant of ecological consequences.

Yet, it was as early as April 1975 that a high-level national seminar on hill areas development was held in India. It was attended by policy makers and planners at the central level and politicians and administrators of all Hill states and Union Territories and they made a 111-point recommendation on industrial development, vegetative resources, irrigation and power, socio-cultural and educational development, handicrafts, roads and communications and tourism. The recommendations were significant as their implementation would affect the economic life of a sizable population and extensive area of the Himalaya within India. Some of these recommendations were later adopted and implemented although the urgency and performance varied from one state to another.

It is therefore surprising to note that two recent authoritative compilations on ecology with focus on the Indian Himalaya have no reference to the above important policy document. These contributions evidence a high level of scientific appreciation of systematic matters regarding Himalayan ecology but on the development aspect, they relapse into a more sophisticated plea for forest management, soil conservation, controlled development and community involvement. Above all, there is a strong plea for maintaining ecological balance between men and mountains.

However, ever since man's appearance on earth, its natural resources have not been the same again. More advanced the economy, greater is the pressure on resources. The spoliation of natural ecosystem is inevitable with human intervention and to speak of ecological balance in its pristine state is only a futile perpetuation of an ancient myth.

DEVELOPMENT CONTEXT

Two basic issues need to be resolved before turning to the development aspect of the Himalayan region. These relate to deforestation and rapacity of the hill man. In order to appreciate the present context of forest depletion in the Himalaya better, it seems pertinent to refer to experiences elsewhere. Much of the woodland in Europe was cleared during the medieval period for farmland, oresmelting and ship-building. The later preservation of Alpine forests owes not so much to the romantic influence of Rousseau or conservationists but by alternatives provided first by coal and then hydropower. Again, the rejuvenation of Appalachian forests from the destruction of early pioneers was due to the opening of new frontiers for settlement and technological innovations. On the other hand, the conservation of forest on the Japanese Alps was made possible by the deflection of 89 percent population of the country to the towns and conurbations on the coastal plains.

In the context of the Himalaya, the level of human occupancy is still in the stage of intermediate exploitation, where natural vegetation still provides food, fodder, fuel and even shelter. The forests have no cushion without alternatives of fossil fuel. In addition to these basic needs, there has been progressive encroachment of commercial exploitation of timber initiated by railways expansion in the last century and industrial demand of the present.

Native negligence of nature is another recurrent theme in ecological discussions. This perspective, in a way, tends to highlight natural blight and ignore human plight! But one must appreciate the compulsions of the hill peasant who has to struggle in a marginal environment and where his toils are not for a certain standard of living but survival itself. It is a statement of reality that "mountain population are those with least income, the least education; and the least political power."

Again most of the countries that fall within the category of the 'least developed' are land-locked and mountainous. Of these, Afghanistan, Bhutan and Nepal lie in the Himalayan region. In neighbouring India and Pakistan, the administrative units in the Himalayan area are peripheral zones of development. The basic problem of the Himalayan region, therefore, is not ecological but the low level of economic development. Owing to its location and topography, the region lacks basic transport facilities in order to articulate the benefits of modern development. Lack of growth is secondary and tertiary economic activities in turn force the inhabitants to adopt more extensive methods of cultivation and grazing. It is to be noted that the extension of roads in the Indian Himalaya, though inspired by the Sino-Indian conflict of 1962, has helped to improve the rural economy of once remote regions. The economy of the mountains cannot be improved without

changing the hill peasant into a farmer having linkages with a wider market. No more is it possible to contain him in eternal privacy and scarcity.

The vital resource that can transform the economy and ecology of the hill and mountain areas and also be the sinews for wider development of the sub-continent, however, lie within the Himalaya itself. The hydro-power potential of the river system originating from the Himalaya is estimated to exceed 28,150 megawatt at 60 per cent load factor. Only a fraction of this potential is being utilised to-day. The development of a large system of hydro-power generation is closely linked with erosion control in the headwaters and irrigation and flood control measures downstream.

The constraints to the realisation of this grand design of harnessing Himalayan water resources are not only financial and technological but political as well. The major rivers span more than one country and national expediency conflicts with larger interest. This has become more apparent with the shift of national rivalries from the borderlands of Western Himalaya to the heartland of the subcontinent since the mid-20th century. It is a geographic truism that conflicts for land and water resources are more frequent among neighbouring states. The water of Punjab canals became a subject of dispute with the partition of India and maximal use of Indus tributaries for hydro-power are still handicapped by periodic military confrontations between India and Pakistan. The dialogue between India and Nepal on the fuller exploitation of the major tributaries of the Ganges has wavered with the subtleties of political climate over the last three decades. The emergence of Bangladesh as a new nation in 1971 also gave birth to the Farakka issue regarding the sharing of Ganges and Brahmaputra waters. The implementation of the 50 million kilowatt energy of the Brahmaputra by tunneling at the Dihang bend with Sino-Indian collaboration seems a even more remote possibility. Regional cooperation is a crucial component for the maximum utilisation of the gigantic Himalayan rivers. But the prospect for collaboration among the countries of the sub-continent in the near future seems as sombre as the labours of the Himalayan Sisyphus that is the hill man. ■

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Socio-Economic Impact of Trekking in the Villages of Nepal

To the above title I would like to add after 'Trekking' the words 'and Mountaineering', as mountaineering expeditions follow trekking routes, as far as their base-camps. And of course by trekking, we mean not so much that activity but the impact of the outsiders and foreigners on formerly simple villagers, and their effect on the country-side.

Nepal is a long narrow country lying along the southern slopes of the Himalayan Range. Although in the west of the Kingdom, there are districts situated north of the range such as Dolpo-at present, owing to difficulties in communications and various other reasons, trekking and mountaineering is virtually confined to the southern slopes of the Himalaya from eastern Nepal westwards to about the Karnali river.

This is a narrow strip of country. From a view-point of a moderate altitude, one can look southwards over the Mahabharat and Sivalik ranges to the sea of haze-which is the Gangetic Plains. And from a higher point one could look northwards at the same time to the brown wastes of the Tibetan Plateau. The Himalaya runs from east to west, but the crest line slopes, in Nepal, to the south. Thus the climate is milder here than in the western Himalaya, and there is much less snowfall. In Kashmir there is a winter sports resort at a height of 8,000 feet. In Nepal it is exceptional for one inch of snow to fall at that altitude. In the west, passes of 12,000 feet above sea-level are closed for months, but in Nepal, they may never close, because the snowfall is not too great, and the glaciers are comparatively small. There is little real wilderness (as it is usually called) on these southern slopes. In summer one will come across herders with their yak and sheep, right up to the limit of the snow line, on the flanks and moraines of the glaciers.

These Himalayan slopes are quite densely populated. Not as much of course as compared to the Terain or the urban areas, but densely enough for the hill terrain. Villages clamber up the knees of the high mountains and are perched in the most unlikely places. The nearest village is seldom less than a day or two's walk from the base-camp or trekking destination. No where is the rest of the Himalaya do men and mountain, meet so closely as they do in Nepal. The possibilities of the socio-economic impact on these seemingly remote, but actually accessible areas is immense, where mountain travel is concerned. The subject is definitely an important one, and having thus set the stage, I can but offer a few pointers.

As examples I shall take the 'Round Annapurna Trek', the 'Annapurna Sanctuary' and the whole of the Khumbu district. These same principles can be applied to most of the other trekking routes and destinations in the hills.

What are the economic benefits, brought in by mountain travel/tourism? Visitors will naturally buy food, pay for board and lodging and above all, pay the guides and porters a good wage. To dispose of this last matter first, the benefits are

uneven. Most of the guides are Sherpas, while the porters are professionals, often coming miles away from the main trekking areas. Walking round Annapurna, your porters will definitely not be Manange's or Thakalis (most of whom do not carry loads other than their own!) but Tamangs from the periphery of the Kathmandu Valley. Toiling up the Annapurna Gorge, your men will not be Gurungs but Magars from nearabouts Baglung. As a trek-operator myself, this situation has often worried me since I would like to see the money being spent for the benefit of the people living along the trekking routes. The biggest expense of agent-operated treks are wages which are paid out to the local (!) hired staff. Apart from the people in Khumbu, these go to the workers who live far away from the actual trekking area. One can see no immediate solution to this problem, though I can of course argue, that the economy of the hill area is being helped as a whole.

Where food is concerned, the quantities bought by the groups is not large, as in some parts of the hills, food is abundant. Food in lodges is often sold at ridiculously low prices, to the back packing trekkers, but this is a benefit to lodge-owners, if not to the community as a whole. However in this respect I feel that some villages and the people living there have lacked initiative, as trekkers always need a large supply of fresh vegetables, eggs, fruit and edible meat along the trail. If these could be produced on farms set up for that purpose, then the trade would be a boon and not a drain on normal resources. It is a criticism to mountain tourism, that cost of food for the locals is forced up. To some extent this may be true, but in places like Solu Khumbu, Jhomson, Manang etc, the effect of development works, installations of hospitals, schools, banks and government offices, brings in an increase in population, and in any case the cost of food goes up, which is no fault of the trekkers or trekking.

Turning now to the other side of the economic coin, one must also consider the damage caused by trekkers and expeditions, and the wear and tear on the country-side. Contrary to popular belief, trekkers do not move through the country-side cutting down trees and leaving a trail of destruction behind them. The cutting is done by the villagers themselves, who sell them as firewood. As long as this is done in a controlled manner, no serious damage may be done. But this is not always the case. Afforestation projects are of great value in Nepal, but there is also a crying need for the establishment of social forestry (as it is called) which in this context I can interpret as growing trees as crop. If such 'tree farms' could be established by the Panchayat, along the trekking routes, then this product might fulfil the local needs as well as become a valuable cash crop, to be sold to the trekkers for whom this is a necessity.

Regarding the situation in Khumbu-reproduced below are the observations of an intelligent Sherpa, who is a trekking Sirdar and quite well known in his village.

“Although Sagarmatha National Park is being accepted by the Sherpas, as a positive aspect, the people still cut down trees. The officials of the National Park have no contact with the local people, and as such do not investigate the cutting of trees, which is continuing at a rapid rate. There are a number of new shops and trekkers lodges, particularly in Namche Bazaar. Much of the wood is used for cooking purposes in the lodges. The trekking parties, however, who are organised entirely through the trekking agencies, are not allowed to use firewood either for cooking or camp-fires, they use kerosene oil instead. So it is not the trekking agencies who are responsible for the wood-cutting, but the lodges who cater to the needs of the individual trekkers, who do not deal with the agencies”.

If this is correct, then it says very little for the civic or social sense of the Sherpas! Also as the park contains some magnificent forests, it is a pity that they cannot be controlled or propagated so as to produce a sufficient supply of fuel, both for its inhabitants as well as the visitors.

Earlier on I had mentioned three typical treks-‘Round Annapurna’, ‘Annapurna Sanctuary’ and ‘Khumbu’. To

distinguish between the three types, let us categorise the first as ‘transit trekking’ and the latter two as ‘trekking destinations’, though of different types. On the Annapurna trail trekkers seldom spend more than a night in each camp or village, nor do they leave the main trail, thus little damage is done.

On the contrary, during the second trek Annapurna Sanctuary-although it is approached by a similar ‘transit trail’, trekkers and expeditions fan out all over the area and cause extensive damage to the high altitude shrubs and bushes, which have a growth rate of 1 c.m. per year. It would be an excellent idea, if His Majesty’s Government were to ban all such camping and lodges in the Modi Valley beyond Hinko, with the notice that the upper glacier basin of the Modi will be closed to mountaineering for a trial period of 5 years. During this time, investigations can be carried out on the high altitude ecology of the region. Later on when the future regulations have been formulated and the fuel situation studied, then only should camping be permitted.

Finally Khumbu. This is a major destination of a different sort, and probably the one place where, undeniably trekking



The training school for aspiring mountaineers in Manang

and mountaineering have brought their benefits. To quote my Sherpa Sirdar once again "Fifteen Years ago, the wealth in Khumbu, was concentrated only among the land-owners. Now the wealth is primarily in the hands of the lodge-owners and shopkeepers, most of whom got their capital from trekking and whose business' is prospering due to the income brought into Khumbu by the trekkers and the Sherpas themselves, as they are directly involved in trekking and mountaineering. The hospital and school started by Sir Hillary has also contributed greatly to the health and education of our people".

Only in the upper Kali Gandaki is there a similar concentration of lodges and trekkers, but as pointed out earlier, this is only a transit area. And very few of the inhabitants draw any income at all from trekking.

Finally there remains the "socio" aspect of my article. Not being modest, I am even less qualified to write on this than the economic' aspect! But I shall take it to imply how both trekking



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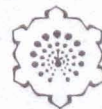
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and mountaineering, have altered or affected, the customs, culture, way of life, and beliefs of the hill people, by the penetration of foreigners into even the most remote areas. The deterioration and loss of such local culture is also sometimes called 'detrabilisation'-the loss of tribal character, traditions and changes in the national dress etc. in the hills. During the last forty years there have been considerable changes, but these go back much further than the relatively recent advent of mountain tourism. These have been due, mainly to foreign army enlistment by the people from the hills, commercial ventures and job-seeking in India. The changes have seldom been for the better, but that is the price, one has to pay for 'development', 'communications' and (dare I say it!?) 'education'. A more than necessarily inquisitive, foreigner, who

tries to delve around for faults, will not unnaturally, blame mountain-tourism. This is certainly not so.

Just as the keepers of the ancient temples and monuments strive to protect the integrity and sanctity of the edifices-so it behoves mountain tourism to protect its product, which includes both people and scenery. We must all strive to conserve the wildlife, forests and natural resources of the Himalaya; as they are the life and blood of mountain tourism. What is more important also is to encourage and educate the people to look back and remember once again their cultural heritage, and to cast off the drabery of foreign influence and to emerge once more the proud princes of this land-Nepal. The achievement of this goal is of national importance, and certainly worth giving a try.■

Nepal Mountaineering Association's training school in Manang

■ **JIMMY ROBERTS**



Solo Bids on the Eight Thousand Metre Mountains

For the first time since Nepal opened its mighty peaks to foreign climbers in 1949, altogether three mountaineers came to the Nepal Himalaya, in a single season—the autumn of 1983—from France, Japan and South Korea. Their ambitious goal, the conquering of the eight-thousand metre mountains 'solo'. Each man had a different approach to this formidable undertaking. But! only one of them was successful.

In the year 1978, the very year that he and Peter Habeler of Austria, completed the first successful attempt of 'Everest' without any artificial oxygen, Reinhold Messner, the famous Italian Alpinist, made the first of any 'solo ascents' to a 8,000 metre peak—his achievement was the 'Nanga Parbat' (8,126 metres) in Pakistan's Karakoram. He was 33 then. Two years later, spurred by the reports, that the noted Japanese climber Naomi Uemura, was attempting Everest 'solo'. Messner went to the Chinese side of Everest, and in Aug '80, climbed alone on to the north face of the 'Top of the World'.

In Nepal however, there had already been two 'solo' ascents of the 8,000ers, in 1981, although neither was planned that way originally.

In the spring of '81, a Japanese team was to attack Dhaulagiri I (8,167 mts) the seventh highest of the world's mountains. But for various reasons, two of the three climbers dropped out and only one of them actually went to the top. He was Hironobu Kamuro, 29. Making use of fixed ropes, he went to the summit entirely alone.

That autumn, after a small Anglo-Polish team had abandoned their attempt to scale the excessively steep and difficult west face of 'Makalu' (8,463 mts), the world's fifth highest mountain, Jerzy Kukuczka, one of the Poles on the team, returned alone. He went all the way to the summit by a different line on the face, and over to the north-west ridge—'solo'.

The Problems:

Later Messner declared that never again would he attempt a solo climb of an 8,000 mt peak, as it was much too dangerous. He could have well cited the case of a highly experienced French Alpinist Nicolas Jaeger, who had done a lot of solo-climbing elsewhere in the world but on lesser peaks. Jaeger disappeared in the spring of '80 when attempting to scale 'Lhotse' on his own.

When one falls into a crevasse, as Messner did on Everest, there is no one to break your fall or help you get out of the crevasse. No one is there to help share your burden of the supplies of tent, sleeping bag, food, fuel and other equipment. Nor is anyone around for you to discuss the best line to follow, or the warning signals of avalanche danger, or to help battle the high wind when erecting a tent, or trying to keep it erect.

It takes a special kind of psychological as well as physical

toughness, to cope with all these problems by one's self when tackling some of the world's highest peaks. Lack of oxygen around makes matters worse at such high altitudes. And the use of artificial oxygen during such 'solo ascents' is out of the question, however feasible it may sound, as other vital supplies are load enough!

The Plans:

But suddenly last autumn, brought not just one but three such 'soloists'. First on the scene was a French engineer Pierre Beghin, 32, an expert on avalanching. He was an experienced Himalayan climber who had successfully scaled an 8,000er 'Manasalu' already, without 'bottled air' back in October of '81 on a very small expedition which he himself had led.

Beghin's goal this time was 'Kanchenjunga' (8,505 mts) the world's third highest mountain, which no one had ever attempted to climb before, alone. Beghin's wife, a doctor and a couple of his friends went with him to his base-camp at the beginning of Kanchenjunga's normal south-west-face route at an altitude of about 5,300 metres, and they remained there throughout the period of his climb. They took no part at all during his ascent or descent. Beghin had decided to adapt himself to the higher altitudes by carrying loads of supplies to a site at 6,250 mts where he would make a small one-tent camp. From there he would move on up the mountain alone, without any artificial oxygen but with one more tent to pitch at a higher altitude.

Next in line to come with hopes for a 'solo-ascent' was a South Korean, Huh Young-Ho, a 29 year old cement company clerk. Young-Ho's climbing experiences also included a successful ascent of 'Makalu' another 8,000er, in the spring of '82 while on an expedition, of which he was one among the 16 climbers under another's leadership.

Huh's destination was 'Manasalu' at 8,163 metres, the eighth highest peak in the world. His was an alpine style ascent, with no fixed camps, no oxygen and no companions. But a couple of porters and Korean mates were with him at base-camp in case his attempt failed. In that case he would enlist their help to pitch three high camps and make a joint ascent to the summit.

The last of the three was Tsuneo Hasegawa, a 35 year old mountain-guide, who was a professional and had considerable experience in alpine areas, but had never before attempted an 8,000 metre summit.

Hasegawa had planned a two-pronged assault on 'Dhaulagiri I'. He had come previously as the over-all leader of a 15 member team of Japanese climbers and four high-altitude Sherpas as porters. The first order of business on the mountain was to make a route and establish camps, along the standard climbing route on the north-east ridge. He took part in this team

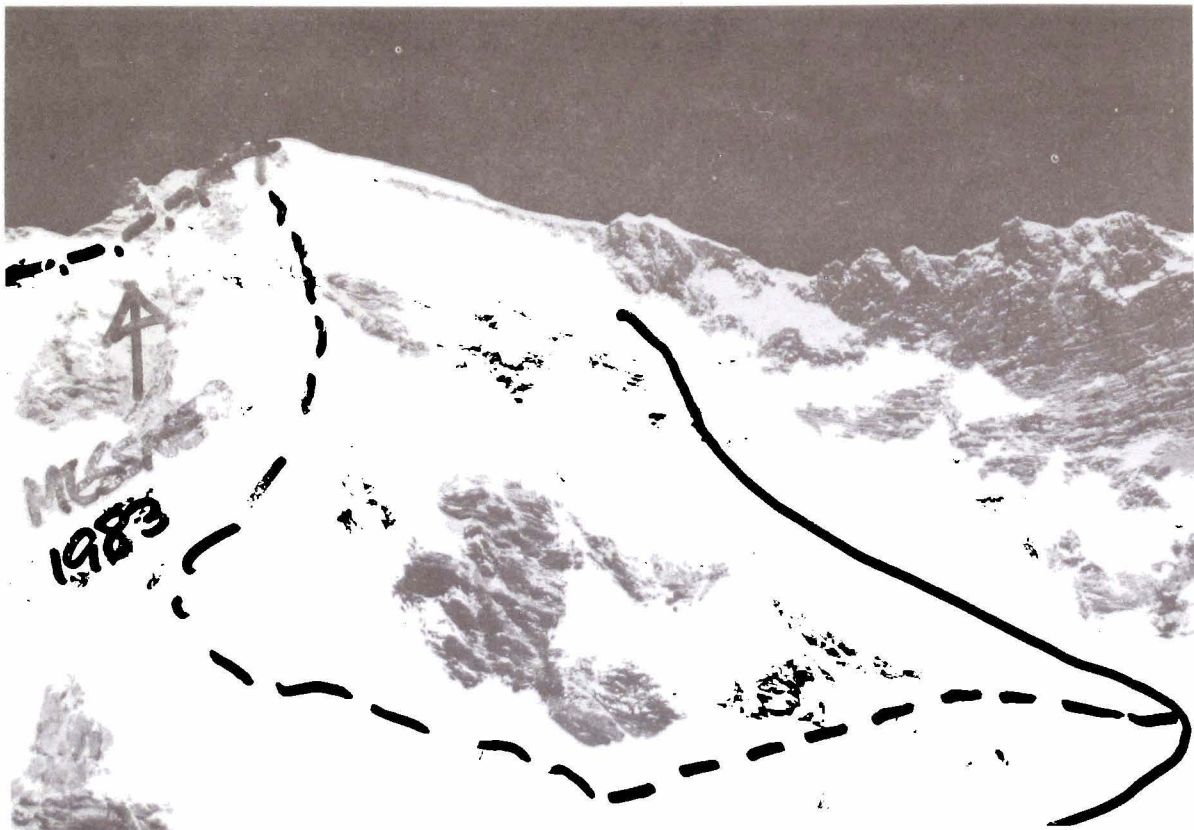
effort to acclimatise himself, though the leadership of the ridge climb was assigned to his Deputy Leader Hiroshi Yoshio, 46. Hasegawa's own ambition was to make a 'solo' ascent by an entirely new route on the north-face far to the left of the well known 'Pear route', and after reaching the summit, descend the north-east ridge, using the route already prepared, and perhaps even stay in a camp set up by the team. He would thus make the first traverse of Dhaulagiri I by way of its summit, but his was not to be a descent unaided by others.

The achievements

The first to arrive in Nepal was also the first to gain his summit. Peirre Beghin stood atop his goal 'Kanchenjunga' at 3:00 p.m. on the 17th of October '83. His was the first solo climb of this vast mountain. Beghin's success was confirmed three days later by two Swiss mountaineers, who ascended from the

north face and found the altimeter left behind tied to an oxygen cylinder, which had been left behind by another expedition in an earlier year. Pierre's name was on the altimeter.

Beghin had established his base-camp on the 15th of September, and two days later had commenced his climb, carrying three loads of 50 kg of supplies to his camp I at 6,250 metres, and fixing rope on two sections of this part of the route. Twice he fell into one of the many crevasses that abound in this area. Luckily they were not deep and so no harm was done. He went down for a rest at base-camp on the 24th September, three days later he once again resumed his climb. This time he went on above his first camp and got to the site for his camp II at 7,200 metres on the 29th, on the so called Great-Shelf. By now he had surmounted what he considered the most difficult and dangerous part of his climb. This was a very narrow ledge with seracs, and here again he had to put in fixed ropes. A



The route followed by Messner to Cho-Oyu (8201 m.)

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period of extremely bad weather coupled with heavy snow-fall, caused him to return to basecamp, where he remained from the 1st to 6th October.

On 6th October, Beghin began his bid to go all the way to Kanchenjunga's summit. He was in camp II on the 7th and the next day, took the only tent from there and moved up to 7,700 metres. On the 9th he went for the top. But after he had reached about 8,000 metres, he decided that he had to turn back. The snow was very deep and the summit was in cloud. So instead of getting to the summit, he returned to base-camp that day. 14th October, after which he again made for the top. He was in camp I that same night, and in camp II the next, camp III on the 16th, and finally at the top on the 17th October.

Beghin's final climb from camp III, at 7,700 metre to the 8,505 metre high summit had taken him ten arduous hours. Though his descent took only five hours. At 8:00 p.m. after having wasted an hour in search of his tent in bright moonlight in the wrong places, very weary and definitely feeling the lack of oxygen, he finally took shelter in his small tent. His exhaustion all the more, having had no food or drink all day. The 19th saw him back safely at base-camp with slightly frost-nipped fingers and toes, feeling very happy though also very tired. His entire climb had been successfully accomplished completely alone!

"There is some fascination to be alone" Beghin said in Kathmandu after his climb. "But there are also some very hard moments in camp when you are alone and think a lot. It's not so bad when you are climbing, and busy with what you are doing, but when you are in camp, you are thinking too much!"

Meanwhile the second soloist, South Korean Huh Young-Ho, had tried his assault on Manasalu. His base-camp had been pitched at 4,800 metres on the 14th September, but he could not continue for another fortnight, due to very heavy snowfall, as the monsoon had not finished as yet. At last on the 28th, he was able to spend his first night at 5,200 metres. The next day he was moving higher when snow began falling again, and he was forced to retreat to base-camp. And that was the end of his attempt, solo.

In early October Huh and two Sherpas, twice, moved up to camp I at 5,200 metres and in the second push Huh and one of the Sherpas, Ang Jangbu, went all the way to camp III, which they had put up at 7,200 metres. On the 8th, Huh managed to get to Manasalu's summit plateau at 7,600 metres, but was once again forced to retreat due to bad weather. His ultimate push commenced on the 16th again. Huh and Ang Jangbu gained camp III on the 30th once more, waited out the strong winds of the 21st, and finally, Huh having climbed the very last bit from camp III alone, gained the summit on the 22nd at about 3:30 p.m. His achievement came after twelve hours of struggle against nearly 1,000 vertical metres of mountainside in very strong wind with no artificial oxygen, to make this climb on hard snow any easier.

Not far below the summit Huh had met three West Germans, an Italian and two Sherpas, from a predominantly German expedition on Manasalu's south face. He preceded them to the top and returned to camp III in four hours. He too was very weary when he rejoined Ang Jangbu, but nevertheless managed to return to base-camp safely and on his own, as the latter was not well and had stopped at camp I.

Hasegawa's Japanese expedition pitched their base camp at 4,700 metres on the 27th September, and immediately went to work on their route towards the north-east column and the ridge above. Their destination was Dhaulagiri. However progress up the ridge route was very slow, throughout the month of October, as first heavy snowfall and then fierce winds often made climbing impossible. Hasegawa's own plan for a solo climb was completely shattered, when the ridge climb leader Yoshio, fell ill severely and did not get well. In fact after staying at base-camp trying to recuperate, he finally left the expedition to return home on the 20th October. This meant that Hasegawa himself had to take over the leadership. And with bad weather slowing down the rate of movement up the ridge, he had no hopes of any attempt at all to scale the north face alone. However he did make two attempts to reach the summit via the team's ridge-route. On the 3rd November he and Shinichi Ishii, 31 set out for the top from their camp III at 7,500 metres, but were driven back after 200 metres by the fierce winds. They retreated back all the way down to their base-camp that day, which was on the north-east column at 5,700 metres.

Two days later at 1:00 a.m. Hasegawa left advance base-camp to go all the way to the summit. However, it seemed that luck was not on his side, even that day. One of the members as of the team, Chikahiro Chin 29, had not arrived at advance base as expected, so Hasegawa had to give up his final attempt, to return and search for the missing member. By now the expedition's permitted climbing period, which had already been extended from the normal end-of-season's 31st October, by an additional week, had very nearly expired, without any success. Unhappily the tragedy of this expedition was not yet over, for Chin died on the 7th November, the second day of their retreat from base-camp, apparently from the effects of altitude.

Hasegawa still has hopes for a solo ascent on an 8,000er, in the near future, but if he has any specific plans as to where and when, he is non-committal. The ambition still remains despite failure, disappointment and death of a friend. Climbing ambitions are unshakeable! ■

■ ELIZABETH HAWLEY

A Perspective on Mountain Sickness and Mountain Rescue in Nepal

Unlike all the other discomforts that mountaineers and trekkers learn to endure or ignore—thirst, hunger, cold, heat, strained muscles, sunburn—Acute Mountain Sickness (AMS) is the one condition which, if ignored, has a consistently fatal outcome. In the early days of trekking, classic symptoms of AMS were ignored through ignorance and an ego determination to reach a goal. As awareness grew, there was an awkward phase where individuals perceived it as a personal weakness if they succumbed to AMS symptoms. So they persevered upwards only to perish or be carried down in time. In a few more years it became acceptable, and even in some cases fashionable to have classic symptoms of AMS and to acclimatize and adjust as needed. But with more subtle presentations, where a reasonable margin of error existed in making the diagnosis, individuals still elected to ignore warnings and persist upwards. Again with fatal outcomes.

In addition, the new generation of trekkers, introduced into the backcountry of Nepal, by glossy brochures and bland assurances from friends that “it was no problem at all I did it in running shoes,” are led into situations for which they have no background to make any critical decisions. Reliance on trip leaders can often be deceptive since many of these people are leaders, only by virtue of having trekked once or twice before, and may never have encountered an emergency. In these days of instant gratification and remarkably short attention spans, few people elect to do the years of preparation that would in fact be necessary to travel competently and independently in the world’s highest and most remote mountain ranges.

The whole problem of mountain sickness is not so much ignorance these days as it is in ignoring. Detailed lists of possible symptoms, including headache, nausea, loss of appetite, unusual exhaustion, and breathlessness at rest, have not always helped people make the diagnosis. I now feel that anyone who does not feel well at high altitudes should be suspected of having AMS. If mountain sickness can be ruled out—for example, diarrhoea alone is not a symptom of AMS—the person can continue upwards. But if the diagnosis is not clear, the person should not ascend. If the symptoms clear in 24 hours or so, the ascent can continue. If they get worse during the next 12-24 hours, descent is mandatory. It may be necessary to ascend a pass in order to descend more quickly in some cases, but this is a decision best based on experience. With complete recovery from mild symptoms, re-ascent is acceptable.

For mountaineers and high altitude trekkers, an area of uncertainty still exists regarding when it is safe to re-ascend following a severe case of AMS, such as full-blown High Altitude Pulmonary Edema (HAPE), or High Altitude Cerebral Edema (HACE) requiring evacuation by someone else. There is currently, not enough data to give a firm answer. The proposed guidelines are based on infrequent experience and inference. The two people I know who, chose to re-ascend within one

to two weeks of severe HACE subsequently, re-developed the symptoms. People who have a severe case of AMS occasionally take one or two months (sometimes six or more) to recover completely at a low altitude. The question takes on importance, to the modern alpinist who often lines up several expeditions in succession. For severe cases of AMS involving coma or near-coma (unawareness of one’s surroundings) I think three months is the minimum time, before re-ascent to similar altitudes is allowed. For moderate cases involving significant assistance in getting down, probably 1-2 months are necessary. The key to preserving an expedition experience, is to recognize and admit to early symptoms which will clear, with acclimatization, and not allow the more serious syndromes to develop. As climbers get severe AMS and insist on re-ascending after varying lengths of time, more concrete recommendations will become available.

Another compounding problem in AMS is the motivation of trekkers who often try to prove something to themselves or others. In some ways, guided climbing on trekking peaks is just the macho-extension of trekking. Arbitrary altitude goals take on significance: the desire to get above 20,000 feet (6100 m) at least once. Disaster can come from tight schedules, inappropriate or irrelevant measures of fitness (many marathon runners are finding that they do poorly at altitude), underestimation of the difficulties, excessive ambitions, and trekker versus leader feuds over the safety of conditions. (Guide: “The snow’s too deep.” Client: “I paid for this climb and I think it’s worth trying.”) The 1983 Fall trekking season saw the deaths of climbers on guided climbs.

What is the answer? First of all, one must ask one’s self why do I really want to do this? I think the answer to this is more important than it might seem on the surface. Jeff Lowe, a remarkable experienced and level-headed climber once told me about an introspective night he spent, alone in a tent at the foot of the then unclimbed Southeast Face of Ama Dablam (22,450 feet; 6800 m) which he planned to solo the next day. His anguish came from trying to ascertain exactly why he wanted to do it, as he had already climbed the peak by a different route earlier in the week. Only when he had resolved this question for himself, dealing with ego and ambition, was he able to head out the next day with the confidence he needed for this very committing climb.

For the trekker who finds himself (or herself) two weeks walk from a radio or a road and suddenly breaks a tired ankle, the ensuing pain and uncertainty as one is carried and cajoled over difficult terrain for a number of days, can certainly allow time to wonder if this type of adventure was what they really had in mind. There is an increasing number of trekkers, who after a week or two of walking, find that they don’t really want to be trekkers anymore and usually try in vain, to find some way out.

Another way to look at it is this: twenty years ago it was the mountaineers of Europe and North America who became

trekkers in Nepal. Gradually non-mountaineers with significant backcountry experience became willing and interested in taking on the challenge of remoteness and altitude as the next step in their wilderness adventuring. Their backgrounds allowed them to consciously take on the *commitment* involved in being almost out of touch for rescue. Remarkably enough, due to the tremendous appeal of Nepal's contours and culture, a significant number of people are now signing up for 2-4 weeks trek and spending their first night ever in a sleeping bag on day one. To compound the problem, these people, loved by reports of friends and their own ambition, often elect to do remote, higher, and more committing treks than the earlier and more qualified tourists. Why?

I think one answer can be found in the fitness movement. Once-sedentary people, having discovered the joys of physical movement and fitness, seek additional challenges to continue to discover themselves and their resources. What starts out as a tentative jog around the block, leads to regular running three times a week, and finally one's first race of five or ten kilometers. Gradually one sets one's sights on a particular challenge, often a marathon of 26 miles. From there, increasing challenges are sought, and trekking and high altitude climbing enter the picture. But have you ever noticed the number of people associated with managing a "fun" run of 15 kilometers? Water every mile, along with ambulances, doctors, paramedics, nurses, radios, intravenous solutions, drugs, ice, cots, tents. Why should all this be necessary when a group of people decide to run together instead of individually? Because many have not figured out the limits of their own bodies and driven by inane sayings of coaches, in their formative years ("No pain—no gain," "When the going gets tough, the tough get going"), they push themselves to the jaws of death only to be snatched back by highly trained personnel. I have worked these races and seen normal, healthy, and intelligent individuals transformed into writhing, delirious wrecks with body temperatures over 108 degrees Fahrenheit, an hour later. It is only natural that some of these people should expect comparable support when they head off, for their new challenge, their new "Everest," their "Himalayan Experience."

A tourist remarked to me the other day that since the Himalaya are the highest and remotest mountains in the world, Nepal must have one of the world's best rescue systems. I systematically explained the realities of the situation and she was aghast: having just trekked, she acted like someone who, induced to walk a tightrope because she believes there is a net below, finds out at the end that the net didn't exist at all. What are the realities of the situation?

The hazards of trekking and climbing in Nepal are related to the remoteness, the absence of roads or trains on which to make an evacuation. Because of this, a simple sprained ankle can change the entire itinerary of a group, while more serious illness can become a nightmare. The remoteness is closely tied

to the terrain. The Nepal Himalaya form an almost impassable barrier to the north, running essentially east-west. Draining the glaciers and snowfields are a series of rivers running mainly southward. These rivers have carved steep gorges for themselves, and any movement east or west involves crossing the "grain" of these gorges and traversing a succession of 9-11,000 foot ridges. Thus getting out is often just as difficult as going in. Likewise, some treks involve crossing a major pass, which problematically cuts off retreat when one is across.

The terrain is compounded by the scale of the mountain range. Thus tourists can find themselves at well over 17,000 feet (5100 m) while just crossing, over *between* mountains. Because the passes seem low by comparison, the effects of hypoxia, cold, and weather are often underestimated by the inexperienced. The weather is another unpredictable factor. Although there are fair seasons in the spring and fall, sudden storms can load passes with 3-4 feet of snow which drastically changes their difficulty. Moreover, a dusting of a few inches at a lower camp, can mean three feet at the top of a pass, misleading the novice.

By way of example, I was once asked to meet two members of a trekking group and try talking them out of crossing the 17,500 foot (5335 m) pass between the Gokyo and Pheriche valleys because recent storms had made it difficult. The two men had no mountaineering experience, and unsuitable boots, but were insistent on doing the pass, because it was on the itinerary that they had signed up for. At that moment, Reinhold Messner, perhaps the world's most experienced mountaineer, happened to walk up to us. The two clients asked him for his opinion. I held my breath for a moment, wondering if his assessment of the conditions would be different to mine. Without hesitating he said that the conditions on the pass were bad and that he too was going around, another way. Thus, an experienced mountaineer, for whom the pass would have been child's play, in better condition, had made a decision, based on experience, those conditions would now make it, if not hazardous, at least unnecessarily uncomfortable. A few days later I was treating another trekker for moderately severe frostbite sustained while crossing the pass, the day after our conversation. The untrained trekker does not have a framework on which to base his decisions.

The altitude can also be deceiving. The trekkers often walk in deep valleys that are higher than the highest summits of their native lands. They eat and sleep for days and weeks above the highest point they may have ever reached previously, without even starting to climb a mountain. Additional time must be built into the schedule to allow for acclimatization, of the body to the altitude. Most trekking agencies include rest days on their itineraries, but even this *average* schedule may be too fast for some of their clients.

Altitude poses even more extreme questions for the alpinist. With the growing trend towards rapid, alpine style ascents,

there is still no consensus among either climbers or physiologists as to how to prepare for this type of ascent. Messner has propounded the theory—well tested by himself—that spending a month or more acclimatizing and exercising at 18,000 feet (5400 m) can prepare a person to ascend to 26,000 feet (8000 m) or more quickly. Other climbers try to get permits for more than one peak, using an ascent of a 23,000 foot (7012 m) peak to prepare them for a nearby 26,000 footer (8000 m). There have been cases of AMS among practitioners of either regimen, and climbers pushing the extremes will just have to be move aware of their bodies and the unpredictability of AMS.

Many trekkers are unaware of the main “objective” hazards of mountain travel. Some trails are threatened by avalanches at certain times of the year. A 200 foot section of trail on the way to the Annapurna Sanctuary was covered by 10-12 feet of ice in a single avalanche at the height of the trekking season in Oct. 1983. Luckily no one was on that section at that moment. Certain passes, notoriously the Teshi Lapsha, are threatened in sections by dangerous rock fall, particularly if attempted at the wrong time of the day. An American woman was killed by a rock in December 1983 while crossing a particularly rock-fall prone section at 4:30 in the afternoon.

If accidents or illness does occur, what are the special problems of Himalayan rescue? The same remoteness mentioned above prevents messages from being easily passed to Kathmandu. There are few radios in the backcountry, and even if the group knows where they are located, it is often 1-2 days walk from the accident. Once the message reaches Kathmandu, it is usually directed to either the trekking agency and/or the victim's embassy. This is because most messages request either a helicopter or chartered fixed-wing transport, and such arrangements must have payment guaranteed in advance before they leave Kathmandu. Some tourists, on casual acquaintance with this system, and used to government-supported rescue in their own countries, are put off by what they interpret as a calloused attitude. Nepal, though rich in scenery and cultural heritage, is one of the poorest countries in the world. Recent acquisition of a few more helicopters makes the possibility of rescue more likely. These are Royal Nepalese Army helicopters which are used for all purposes, not just rescue. And since they are very expensive to maintain, the government currently charges Rs. 8000 per hour for their use in rescue. This is the price that must be guaranteed in advance. To the government's credit however, they do everything they can, to make helicopters available for rescue operations, and have skilled pilots willing to take significant risks in saving a life. I personally watched a pilot fly a comatose HACE victim, hours from death through a growing snowstorm at 14,000 feet, saving her life.

The pilots, however, have told me that they don't always enjoy such rescue missions. In their routine duties, if the

conditions are bad, they don't go. With a life at stake, these limits have to be pushed, at direct risk to the pilot and crew. The inadequate communications prior to rescue—often just one hastily scribbled note—makes it difficult to decide when it is necessary to take risks and when the flight could be put off until the next day. Some time ago this problem was highlighted by an attempted rescue with which I was involved in the Khumbu region.

A note was received stating that a trekker was seriously ill with bloody diarrhoea, vomiting, fever, and dehydration and that intravenous fluids were needed *urgently*. We managed to obtain a helicopter within a few hours, deposit the guarantee, and take off at 2:30 in the afternoon in the face of increasing clouds, high winds, and approaching darkness. We reached the village from which she had written only to find that she had started up the trail that morning. Flying along the trail, we finally spotted members of her group outside a tea house waving at us. Unfortunately, there was almost no place to land. Colonel Khattry, the head helicopter pilot of the Royal Nepalese Army, flying the machine with casual ease, finally nudged it down on a tiny terraced field with three feet of clearance for the rotors and six inches for the rear wheels. The slightest miscalculation or sudden gust of wind and we would have been killed. With fifteen minutes to spare before it would be too late to fly back (the helicopters are not allowed to fly at night), we sprinted up the hill to find that the group had waved at us because they thought we had the lady with us and that we had wanted to give them a message. They further related that the woman in fact did not want to be rescued, but merely flown, a few days walk up the trail to Namehe where she could recover and finish her trek. The Sherpas told us that she was now better and was a short way down the trail.

We took off, finally spotted her along an inaccessible portion of steep, forested trail, hovered long enough to determine that she was all right, and flew back at dusk to Kathmandu.

The helicopters have a landing ceiling of about 18,000 feet (5500 m), a point that will reach most trekkers in trouble, but is only the base of most Himalayan peaks. The problem of providing outside technical rescue on the peaks themselves remain insoluble at present. Indeed, this was highlighted this past season when my partner, Dr. David Peterson, was flown up to the Teshi Lapsha at 17,000 feet (5182 m) to try to rescue the injured American lady mentioned earlier. He was left overnight on the glacier and developed moderate mountain sickness which would have prevented any further rescue efforts the next day. He found the woman already dead, and he along with the Sherpa who had stayed with her, were flown out safely the next day.

Most mountaineers know this before they start out that they will have to get themselves off if they get in trouble. The trend towards smaller, less-supported expeditions will increase the

problems of self-rescue, but the granting of multiple permits for different routes on the same peak will place other mountaineers in a position to help if trouble should strike. This was most dramatically illustrated by the rescue of a New Zealand Expedition which had been avalanched and stranded on the West Face of Ama Dablam, by an exceptionally strong and experienced Tyrolean-Austrian team planning to do the South West Ridge.

Non-acclimatized rescuers would have very little chance of reaching climbers on high peaks in time to affect the outcome. The training of Nepalis in mountain rescue techniques by Chamonix guides and the Nepal Mountaineering Association, is a step towards having trained personnel at the right place and the right time, to help injured climbers.

The weather at high altitudes can make movement impossible on any mountain at any time, thus obstructing rescue operations.

What can be done to improve the situation? The Himalayan Rescue Association (HRA) was founded in 1973, mainly as a reaction to the unnecessary and starting number of deaths from AMS among tourists mainly in the Everest region. An Aid Post was built at Pheriche at 14,000 feet (4268m) on the way to Everest Base Camp in cooperation with Tokyo Medical College. A second Aid Post was established near Manang at 11,300 feet (3445m) in 1982. Pamphlets, research, and direct rescue work, significantly reduced mountain sickness deaths over the years. Now, with tourism on the rise and less experienced people electing to do harder treks, the need for more effective communications and rescue response is being clearly established. The HRA is purely a voluntary organization: The only paid members are the Nepali staff at both aid posts. The doctors, Executive Committee, and the Medical and Research Directors are all volunteers. The work is supported solely by donations, collected from trekkers and mountaineers. The HRA works in cooperation with, but has no control over at present, any communication networks or helicopters. Although mountain rescue in Europe and North America is oriented towards stretchers, pulleys, cables, etc., along with organized ground searches for missing people, these techniques are currently irrelevant to the Nepal Himalaya. The priorities of the HRA are: 1. Our own radio network; 2. Increased training and coordination of Nepali rescue personnel; 3. Expansion to other aid posts; and 4. Continued research into prevention and treatment of AMS and the collection of data.

The government of Nepal recognizes the importance of tourism and mountaineering to its economy. At the same time they are interested in keeping climbing and trekking deaths to a minimum. However, there is no effective way to screen prospective trekkers and climbers for experience, as has been shown in other mountain ranges. Continued expansion of roads and communication networks, though a threat to Nepal's



An injured mountaineer undergoing treatment

inherent charm, will ease some problems of rescue in the future.

The trekking agencies and Adventure Travel companies, though responsible in some ways for attracting people unsuitable for trekking, are not in a position, due to intense competition, to begin trying to screen their clients. If they did, tourists would present false information, in order to be allowed to go (this happens very often), and those agencies stressing the dangers and difficulties of trekking will find their clients shifting to a less alarming company. The companies offer comparable services, some with more experience than others.

A problem within the industry is that as tour leaders and guides, gain experience over the years, they rightfully expect expenses down, often let experienced people go because the less experienced people are willing to work for less money. Initially often, just a plane ticket to Nepal. There is room in the industry for professional full-time guides, and the handful that I've met who have the experience, personally, and commitment, and who are attempting to make a living in this manner should be more adequately compensated and kept in the industry to improve the safety of clients. The rate of "burn-out" among them is unacceptably high considering that the whole idea is just adventure and fun.

Which leads to the consideration of the tourists themselves. They are often less experienced now than they were in the past, and have higher expectations of both themselves and the companies that contract to take them to Nepal. An American physician who aggravated an old knee injury on a trek and was carried on the leader's back for a full day, was less than grateful in relation to this extraordinary sense of responsibility, and let it be known that she expected this kind of service! (Indeed, she later sought a refund for part of her trek) Aggressive clients often intimidate less-experienced leaders who don't have the confidence to insist that a client should with symptoms of AMS should descend.

Another problem is age, at both extremes. More and more parents wish to trek with their children, from infants to adolescents. I personally feel that there is a risk to bringing children to high, cold and remote places until they are old enough to walk there themselves. Children are statistically more susceptible to AMS and have more difficulty conveying their symptoms. They are more prone to being cold, and tolerate gastrointestinal upsets less well than adults, becoming dehydrated remarkably quickly. Many parents who have successfully trekked with their children will question my view, but I want to urge caution on others when planning a trek with children who will not be walking to try to keep to well-established areas with reasonable access and lower altitudes. Also beware of becoming egoistic with the achievement of your child. I have seen parents encouraging unhappy and ailing children towards an arbitrary goal in order to claim to having "completed" the trek.

People of above fifty years, are not at a statistical risk for more problems at altitude, even, as far, as we can tell, from cardiac problems. However, as the sweep of Adventure Travel advertising widens, more people with marginal experience and increasing age are attracted. They generally do okay, but last season saw an increase in what I'll call "cardiovascular panic." Inexperienced older people with minor symptoms of altitude, panicking because of their fears of heart attack, and stroke, and requiring to be rescued. I will say that older people of any age, for whom walking and camping are natural activities, should be encouraged to visit the Himalaya if they desire, but older people for whom the whole experience will be new, should seek lower altitude treks (under 10-11000 feet)(3000-3300m) until they establish some confidence.

Mountain climbers, used to playing the edges of the possible and the prudent, are destined to occasionally step over that line or get caught by a calculated risk. That tourists, romantically stimulated by gripping expedition accounts, should try to play these same edges without knowing the rules is often fatally foolish. They are naively unaware of the major problems that they face: Walking on snow slopes and glaciers with inadequate footgear or no ropes, walking under areas of avalanche and rockfall needlessly, or at the wrong time of the day, underestimating the potential of frostbite at altitude, inadequate dress and equipment, and inadequate regard for their porter's safety. Most tourists assume that anyone who agrees to carry their pack is an experienced mountain guide. In fact, left to their own devices, the Nepalis survive quite well in their usual environment. But saddled with the sahib's slow pace, sometimes inadequate food, and high altitude terrain they wouldn't ordinarily visit, the trekker sometimes is required to rescue his porter, and the inexperienced and exhausted tourist is more likely to think "every man for himself."

In general, tourists should match ambition to experience, even using an easier trek as training for a more committing one. Non-mountaineers should evaluate their motives for going high, perhaps testing themselves on lesser peaks in their home countries to see if they like mountaineering before arbitrarily trying to go over 20,000 feet.(6100m). I encourage all potential trekkers to educate themselves about mountain travel, medical problems, and the culture of Nepal before they arrive. Trekking is different to Himalayan mountaineering in that, under usual circumstances no one should die. The goal of the Himalayan Rescue Association, through education and rescue, is to try to make this a reality. ■

DAVID R. SHLIM, M.D.

Medical Director
Himalayan Rescue Association
Kathmandu, Nepal

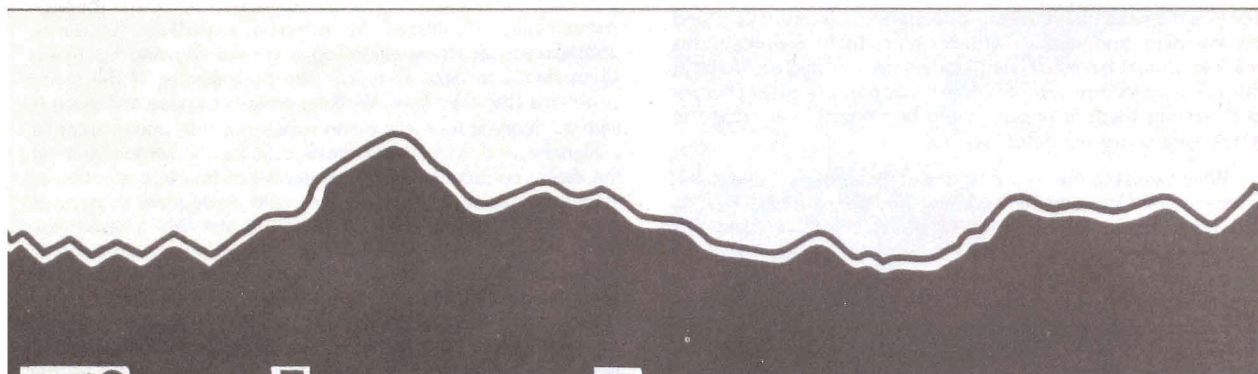
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The Inevitable Yeti

There is nothing abominable about the snowman. It was Henry Newman of the *Calcutta Statesman* writing under the name of Kim, misinterpreted over the telegraph the word 'yehteh' which means wild man of the rocky places as to mean abominable snowman.

But sightings of the snowman, the Yeti, go back to the 14th century and before. Tibet, Bhutan, Sikkim and Nepal have known of a large, hairy, high-smelling creature that is wont to attack man, kidnap women, and vampire-like drink the blood of yaks from the year dot.

In the Vatican today the 14th century sighting of Yetis at play has been recorded by a German mercenary who wandered off the silk route and stumbled upon a valley and watched frolicking snowmen.

One of the Maharajas of Sikkim has even painted the Yeti in an epic sort of a way. A giant beast i.e. wandering off the canvas carrying away a fairly contented looking Sikkimese lady. The Maharaja used to declare rather solemnly that the Yeti often came to tea with him and dignified this solemn occasion by covering its abominable head with a solo topi.

His late Majesty the King of Bhutan used to say that vast expeditions sent to seek the Yeti were doomed to failure before the start. Because the snowman despite smell, general hideousness and all, was a shy, sensitive creature-emotionally unstable-not given to public appearances. To spot a Yeti one had to eat, dress and look like a yak herdsman. One also had to have a fairly full-blooded yak as appetisers.

Tibet's Rongbuk monastery encloses primitive tales of the Yeti the most charming of which has the snowman living atop Mount Everest and hurtling down its side to feast of yak or to nibble the ear lobes, the finger tips and the toes of human-beings. Rather like asparagus.

Solukhumbu, Sherpaland is replete with tales of the Yeti, a scalp, a hand and race-memories of how the clever lamas of Khumjung village had despatched an entire tribe of troublesome snowmen. Legend has Yetis descending upon the village of Khumjung and disturbing the sleep of the tired villagers by picnicking at moonlight and making loud keening contented noises. It was the wily lamas who plotted the ultimate picnic-a terminal one as it turned out. The lamas dressed as lay villagers enacted a picnic where they drank imaginary booze, got histrionically drunk, had a horrid mock fight and wound up stabbing each other to an enacted death with wooden swords. Having done which the lamas left hundred proof *chhang*, real swords and poisoned meat and disappeared into their gumpa from where they watched.

The tribe of Yetis who were watching all this and who are said to be excellent mimics came loping out of their mountain fastness, went on a bender on the *chhang* and for real



An artist's impression of a Yeti

despatched each other with the swords. And that is how the monastery of Khumjung has a Yeti scalp and a Yeti hand.

A more benevolent story of the Yeti told by the Sherpas is about the turquoise-trading Sherpa elder who on his way to Tibet met a Yeti couple, the lady Yeti in great pain. The gentlemen Yeti urged the trader to stop and help his wife who had a bone stuck in her throat. Both the Yetis swore that no harm would befall the by now shivering Sherpa. Placated, and with ultimate daring the Sherpa thumped lady Yeti hard on the back, the bone flew out and the delighted couple gave the

Sherpa a bag which they said he was to open when he got home. Which he did only to discover two dismembered heads of what must have been very wealthy turquoise traders. because on each hair on the heads was a turquoise.

Obviously the Sherpa prospered and a dynasty, still extinct of 'hyun' Sherpas was founded. 'Hyun' means turquoise And to this day the *hyun* Sherpas of Khumbu trade in turquoise. But the times being what they are most of them keep an eye open for a Yeti couple in trouble.



Sir Edmund Hillary : undertook a Yeti hunting expedition



Ama Dablam (6812 m.)

My mentor the late Desmond Doig who was on the Yeti hunting expedition with Sir Edmund Hillary as scribe told fascinating stories about the Yeti and unlike Sir Ed was quite convinced that they existed.

His reasoning was simple. Why should people as far flung as the Sikkimese, the Nepalese and the Bhutaneses with little contact in those days between them all describe the Yeti so similarly. There was no doubt in his mind that a large ape-like creature that wandered about on his hind legs was covered with hair and made a loud whistling sound existed somewhere in the vast uncharted lands and folds of the Himalaya.

According to him the three contenders for the Yeti title was the *Dzu-teh*, the *Meh-teh* and the *Thelma*. The *Dzu-teh* is large, moves at great speed on all fours but is known to stand on his hind legs and was, according to Desmond, the blue bear.

The *Thelma* is the gibbon of Assam who is given to hooting through the jungles below the snowline and arranging twigs and leaves in a primitive ikebana style.

Which leaves the *Meh-teh* who is man-sized eats pifer, the mouse common among the highest snowline, and like the human being chooses the mountain passes as an easy way to traverse north to south or vice-versa. This, Desmond believed was the Yeti and in zoological terms was descendant of the greater orangutan.

And why shouldn't the orangutan exist? We know fossils have been found in the lower Himalaya, we know that there is something there that leaves tracks for Eric Shipton to discover. We know that the Sherpas, the Sikkimese and the Bhutaneses have seen something—could this not be the Yeti, the not-so abominable snowman?

Until such time as the sightings stop from Russia to China, until such time as man has explored every crevice along the Himalayan wall, until such time as we have over-scientified everything, the Yeti like Moby Dick or the all consuming magnetic attraction to the unknown, will continue to draw the imagination of people. The thought of the Yeti, the thought of the unexplored, the assault towards the impossible dream is good for the soul.

On top of a white cupboard in my bedroom I have a facsimile of a Yeti scalp. It was willed to me by Desmond Doig and he got it in Assam, bought it off a tribesman who was wearing this scalp and wandering through an Assamese jungle. Where did he get it? What tale attaches itself to it are questions that weren't answered because the tribesman spoke no known language. But like hope the Yeti scalp there on top of a white cupboard in my bedroom. Drop in and see it sometime. Or wait until the museum opens in Nepal and go and meet it there, for I intend to gift this scalp to the International Mountain Museum as proof positive of the Yeti's existence. ■

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Mountain Lore

Who climbs mountains?

According to NMA the list of mountaineers by profession is endless. There are accountants and waiters, clerks and engineers. Says the head of a Trekking Agency, "We haven't been able to figure out why there is a direct co-relation between mountaineering and engineering". He was not talking of the fact that several engineer mountaineers who having spent six blissful months in the 'abode of the gods' have to, on their return to reality and their homes, go back to school. Because technological advancement in their months of absence have been as enormous as the mountains they've been climbing. Our heart goes out to the mountaineer who has given up the "real world" in Japan and opened a restaurant in Kathmandu solely to be able to climb mountains.

ROCK YOUR BORIS

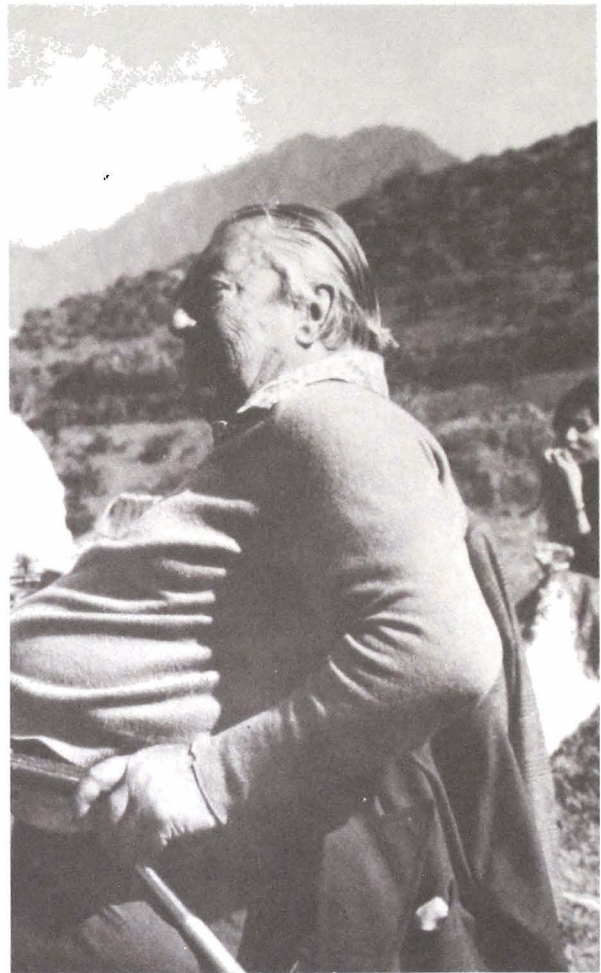
In the days when mountaineering expeditions used to live in Boris' *Royal Hotel* and dine of the legendary Lissanovetch hospitality a strange request was made to them. On the eve of their mountain-ward departure Boris would request a piece of rock from the summit of whichever mountain they happened to be climbing. Today retired restaurateur Boris boasts the most incredible collection of "peak rocks" eight of them from mountains above 8000 metres. They are kept on display in a glass case and to ask Boris about one of them is to relive an expedition from the past.

CONTEMPLATING EVEREST

The mountains have as many legends as peaks. One of our favourites concerns the intrepid Lama Gulu who built the Thyangboche monastery in contemplation of Everest. Alas! after years of toil and as consecration time grew near birds flew over the unclimbed sacred *Khumbila* and caused, true to legend, an avalanche. The good Gulu, his followers and large chunks of the Thyangboche monastery perished. But just as Lama Gulu was reincarnated so the monastery of Thyangboche was reborn. This time it was the roof that caused a problem. High winds blew it away. It was Sir Edmund Hillary—perhaps reincarnated himself—who solved the problems by donating metal roofs and shoring once and for all work begun by Lama Gulu at the turn of the century.

SCARF AROUND MAKALU

The late Karmapa Lama gave the 1961 Makalu expedition led by Sir Edmund Hillary a great length of sacred scarf which the team was to carry with them and reverently place at the top of the mountain. Through a series of circumstances beyond everyone's control the sacred scarf that ensured success got accidentally donated to the Thyangboche monastery and the expedition met with one disaster after another. It was this expedition that held the record for the world's highest



The legendary Boris Lissanavitch



Guru Padmasambhava : the first to have 'climbed' Everest in the 7th century!

successful rescue attempt when four members-two foreign and two Sherpa were disabled near the summit. The sacred scarf still lies sacrosanct in the Thyangboche monastery.

VIRGIN PEAKS

In the rush to climb it is good to know that at least two peaks will never succumb to the "because it's there" school of thought-Khumbila blessed by the Gods and sacred to the Sherpas has been declared inviolate by Sherpas. And one likes to feel that it was the Gurungs and the Rais and the wonderful people of the hills who have declared *Machhapuchhare* sanctified. However there is a persistent rumour that Nepal's intrepid Jimmy Roberts wanting to see an unclimbed mountain outside his window in Pokhara decreed the mountain sacrosanct and unclimable. Expeditions plant their flags just below the summit.

In the old prophecy, the Sikkimese were told that all would be well as long as one of the *Kanchenjunga* peaks, where legend has the Guru Rimpoche secreting jewels, remained unclimbed. The late Sir Tashi Namgyal insisted that victory flags be planted just below the summit. (The successful 1955 British expedition summit party stopped about five feet below and some twenty feet away from the summit. Similarly, the 1956 British expedition to *Machhapuchhare* halted 150 feet below the top as "the summit belongs to the gods".) In 1975 however an enthusiastic expedition planted their flags at the top and the lepchas of Sikkim swear that it is because of this that Sikkim has not been the same.

A SHERPA CALLED PHILLIP

In 1961 intrepid Yeti hunter Sir Edmund Hillary persuaded the keepers of the Yeti scalp to loan it to him and accompanied by village elder Khunjo Chumbi took the sacred relic around the world.

Khunjo Chumbi had the same effect on the western world as an Elvis Presley or a Michael Jackson.

On a visit to the White House, Khunjo left Sherpa offerings of brick tea and yak cheese and rare brocade. In London's Buckingham Palace Khunjo left a Sherpani outfit for Her Majesty Queen Elizabeth II, and a silver dagger for Prince Phillip.

A year later the Queen of England requested that Khunjo meet her in Kathmandu. Time was short and Khunjo and Mrs Chumbi set forth from far-off Khumjung double marching

Kathmandu. Mrs. Chumbi heavily pregnant at that time walked with the men and at one lunch-break missed her lunch, delivered a baby and walked on. "I didn't want to stop the men", she said later. They finished a 14 day march in half the time.

In Kathmandu, Mrs. Chumbi showed the Queen of England

how to wear a Sherpani dress and was asked by Prince Phillip if the child had been named. When she said no he said, "Call him Phillip and I'll be the godfather".

And so it came to pass that amongst the gods on the altar in Khunjo Chumbi's home in the mountains is a personally autographed photograph of Queen Elizabeth II and President Kennedy. And in their home is a 22 year old Sherpa called Phillip who is now a ski instructor.

NO ROOM AT THE TOP

With Everest booked till 1992 like a good public school Everest summiteers should be warned that, if mountain lore is to be believed, there is no room at the top.

Perhaps the most fascinating Everest climb ever, happened in about the 7th century A.D. when the famous Buddhist saint and prosileitiser Guru Padmasambhava was challenged by the leading Tibetan shaman priest of the time, to a show of otherworldly strength. The ultimate decision of powerfulness lay in who could shin up Everest fastest. While Guru Padmasambhava slept an agitation of acolytes woke him in the dead of night to say that the shaman priest astride his finger drums was flying towards Everest. The Guru waited till first light when the rays of the sun lifted Padmasambhava, chair and all to the top of Everest. The shaman priest and his finger drums were

lost enroute. And a thunder round the mountain heard today is said to be the finger drums in search of it's master.

Guru Padmasambhava left his chair of wisdom atop Mount Everest and strolled down. Early expeditions climbing Everest were suspected by the Tibetans of trying to steal the sage's chair.

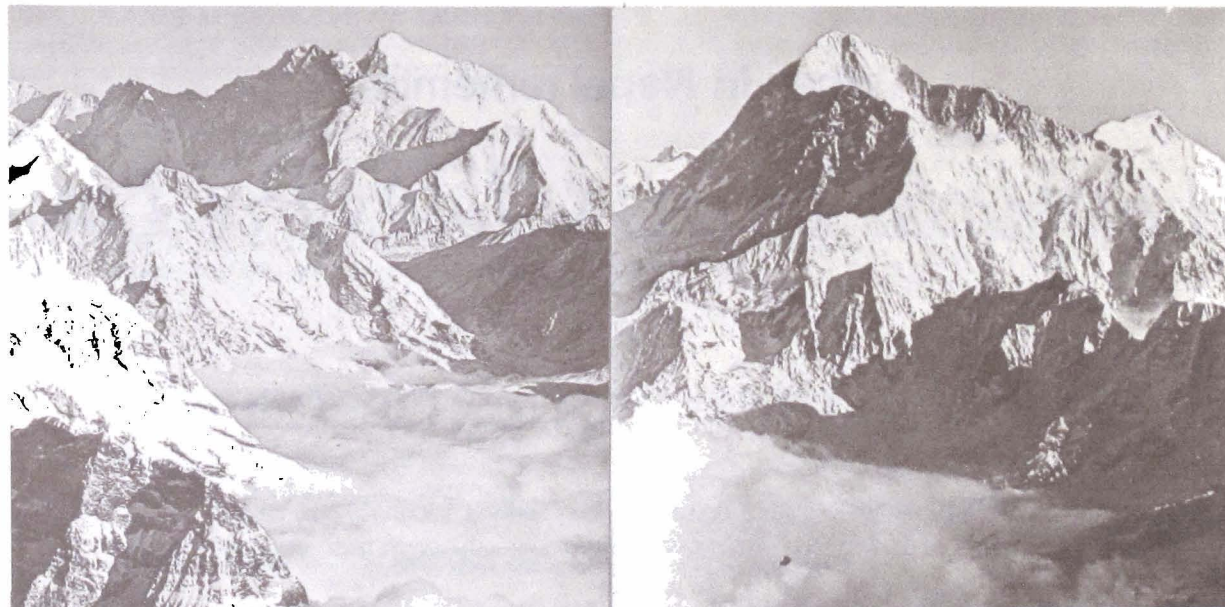
In more recent times, besides flags, earth's highest pinnacle is said to have a bust of Mao-tse-tung which was carried up there by a joyous, singing, oxygenless team of Chinese workers. Also on top of Everest the intrepid climber is expected to meet the king of Sukpas (Yetis) who lives there presumably seated on Guru Padmasambhava's chair endlessly gazing at Mao-tse-tung's bust!

Immediately beneath this extraordinary tableau buried under ice are a bar of chocolate, a packet of biscuits and a handful of lollies placed there by Tenzing and a crucifix placed, on the behest of Lord Hunt, by Sir Edmund Hillary.

Also there more recently is an image of goddess Durga laced by Ms. Bachhendri Pal of the successful 1984 spring Indian Everest expedition.

By 1992, should any more offerings by made to the gods and placed on Everest's peak the traditional 29,028 ft. will have risen to 29,034 ft.!

Makalu



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A. Peaks opened for Nepalese expeditions or joint Nepalese and foreign expeditions consisting of at least three Nepalese members:—

S. No.	Name of the Peak	Altitude in meter	Geographical location (Himal)	Administrative Zone	Latitude		Longitude			
1.	Bhrikuti	6364	Damodar	Dhaulagiri	28	53	37	84	13	04
2.	Loenpo Gang (Big White Peak)	6979	Jugal	Bagmati	28	11	45	85	48	00
3.	Chamar	7187	Serag	Gandaki	28	33	19	84	56	43
4.	Changla	6563	Changla	Karnali	30	18	11	82	07	44
5.	Dorje Lhakpa	6966	Jugal	Bagmati	28	10	26	85	46	45
6.	Gurja Himal	7193	Dhaulagiri	Dhaulagiri	28	40	26	83	16	37
7.	Gyachung Kang	7952	Khumbu	Sagarmatha	28	05	53	86	44	32
8.	Gyalzen Peak	6151	Jugal	Bagmati	28	11	00	85	50	17
9.	Jongsang Peak	7483	Janak	Mechi	27	52	52	88	08	08
10.	Karyolung	6511	Rowaling	Sagarmatha	27	48	55	86	36	55
11.	Lantang Ri	7205	Lantang	Bagmati	28	22	55	85	41	01
12.	Bhairab Takura (Madiya Peak)	6799	Jugal	"	28	11	53	85	48	28
13.	Nala Kankar	6062	Nalakankar	Karnali	30	21	27	81	23	58
14.	Nepal Peak	6910	Kangchenjunga	Mechi	27	46	37	88	10	30
15.	Ohmi Kangri	6829	Janak	"	27	53	52	87	57	51
16.	Phurbi Chyachu	6637	Jugal	Bagmati	28	07	50	85	52	10
17.	Kirat Chuli (Tent Peak)	7365	Kangchenjunga	Mechi	27	47	10	88	11	55

B. Peaks opened to foreign expeditions only when they have been climbed by Nepalese and foreign joint expeditions:—

1.	Bobaye	6808	Gurans/Yoko	Mahakali	29	57	33	81	01	21
2.	Chamlang	7319	Mahalangur/Barun.	Sagarmatha	27	46	30	86	58	57
3.	Cheo Himal	6820	Peri	Gandaki	28	45	52	84	27	06
4.	Ganesh I (Yangara)	7429	Ganesh	Bagmati	28	23	30	85	07	38
5.	Jethi Bahurani	6850	Gurans	Mahakali	29	52	56	81	02	37

6.	Khangsar Kang (Roc Noir)	7485	Annapurna	Gandaki	28	36	50	83	52	29
C. Peaks opened for foreign expeditions:—										
1.	Ama Dablam	6812	Barun	Sagarmatha	27	51	42	86	51	50
2.	Annapurna I	8091	Annapurna	Gandaki	28	35	45	83	49	20
3.	Annapurna II	7937	"	"	28	32	05	84	07	30
4.	Annapurna III	7555	"	"	28	35	01	83	59	31
5.	Annapurna IV	7525	"	"	28	32	14	84	05	02
6.	Annapurna South	7219	"	"	28	31	04	83	48	30
7.	Api	7132	Gurans	Mahakali	30	00	15	80	56	00
8.	Barun Tse	7132	Barun	Koshi	27	52	19	86	58	55
9.	Baudha	6672	Mansiri	Gandaki	28	22	43	84	40	38
10.	Chobuje	6685	Rolwaling	Janakpur	27	52	50	86	29	33
11.	Cholatse	6440	Khumbu	Sagarmatha	27	53	06	86	46	18
12.	Cho Oyu	8201	Khumbu	Sagarmatha	28	05	37	86	39	43
13.	Cho Polu	6711	Mahalangur	"	27	55	09	86	58	55
14.	Churen	7371	Dhaulagiri	Dhaulagiri	28	43	55	83	12	45
15.	Dhampas	6012	Mukut	Dhaulagiri	28	47	49	83	36	57
16.	Dhaulagiri I	8167	Dhaulagiri	Dhaulagiri	28	41	46	83	29	43
17.	Dhaulagiri II	7751	Dhaulagiri	Dhaulagiri	28	45	46	83	23	22
18.	Dhaulagiri III	7715	Dhaulagiri	Dhaulagiri	28	45	16	83	22	46
19.	Dhaulagiri IV	7661	Dhaulagiri	Dhaulagiri	28	44	10	83	18	55
20.	Dhaulagiri V	7618	Dhaulagiri	Dhaulagiri	28	44	04	83	21	56
21.	Dhaulagiri VI	7268	Dhaulagiri	Dhaulagiri	28	42	30	83	16	32
22.	Sagarmatha	8848	Khumbu	Sagarmatha	27	59	17	86	55	31
23.	Varaha Shikha (Fang)	7647	Annapurna	Dhaulagiri	28	34	41	83	48	12
24.	Ganesh II	7163	Ganesh	Bagmati	28	22	45	85	03	32
25.	Ganesh III (Salasungo)	7110	Ganesh	Bagmati	28	20	07	85	07	19

26	Ganesh IV (Pabil)	7052	Ganesh	Bagmati	28	22	17	85	03	43
27.	Ganesh V	6986	Ganesh	Bagmati	28	19	53	85	09	49
28.	Gangapurna	7455	Annapurna	Gandaki	28	36	25	83	53	28
29.	Tarke Kang (Glacier Dome)	7193	Annapurna	Gandaki	28	36	25	83	53	28
30.	Gauri Shankar	7134	Rolwaling	Janakpur	27	57	57	86	20	07
31.	Tripura Hiunchuli (Hanging Glacier Peak)	6553	Kanjiroba	Karnali	29	19	36	82	44	13
32.	Himalchuli East	7893	Mansiri	Gandaki	28	26	08	84	38	32
33.	Himalchuli North	7371	Mansiri	Gandaki	28	26	59	84	36	23
34.	Himalchuli West	7540	Mansiri	Gandaki	28	26	07	84	37	07
35.	Himlung Himal	7126	Peri	Gandaki	28	46	19	84	25	19
36.	Hongde	6556	Mukut	Karnali	28	50	34	83	29	57
37.	Jagdula Peak	5764	Jagdula	Karnali	29	19	30	82	35	30
38.	Kumbhakarna (Jannu)	7710	Kanchenjunga Kambakarna	Mechi	27	40	58	88.	02	45
39.	Shey Shikhar (Junction Peak)	6139	Kanjiroba	Karnali	29	17	13	82	47	47
40.	Kangbachen	7903	Kanchenjunga	Mechi	27	43	00	88	06	48
41.	Kagmara I	5960	Kanjiroba	Karnali	29	08	20	82	45	40
42.	Kande Hinuchuli	6627	Patrasi	Karnali	29	24	40	82	33	37
43.	Kanchenjunga (Main)	8586	Kanchenjunga	Mechi	27	42	09	88	09	01
44.	Kanchenjunga (Central)	8482	Kanchenjunga	Mechi	27	42	05	88	09	20
45.	Kanchenjunga (South)	8476	Kanchenjunga	Mechi	27	41	31	88	09	25
46.	Kang Guru	6981	I	Kandaki	28	39	27	84	18	05
47.	Kangtega (Khantega)	6779	Barun	Sagarmatha	27	47	32	86	49	07
48	Kanj eralwa	6612	Kanjiroba	Karnali	28	14	00	82	52	35

49.	Kanjiroba (Main Peak)	6883	Kanjiroba	Karnali	29	22	33	82	38	25
50.	Khatang	6782	Rolwaling	Janakpur	27	45	25	86	35	50
51.	Lamjung Himal	6983	Annapurna	Gandaki	28	29	22	84	11	30
52.	Langsisa Ri	6427	Jugal	Bagmati	28	13	01	85	42	49
53.	Langtang Lirung	7234	Langtang	Bagmati	28	15	22	85	31	10
54.	Lhotse	8516	Khumbu	Sagarmatha	27	57	45	86	56	03
55.	Lhotse Shar	8400	Khumbu	Sagarmatha	27	57	30	86	56	35
56.	Lobuje West	6145	Khumbu	Sagarmatha	27	58	20	86	46	45
57.	Makalu I	8463	Mahalangur	Koshi	27	53	23	87	05	20
58.	Makalu II (Kangchungtse)	7678	Mahalangur	Koshi	27	54	57	87	04	44
59.	Manapathi	6380	Dhaulagiri	Dhaulagiri	28	38	44	83	27	30
60.	Manaslu	8163	Mansiri	Gandaki	28	32	58	84	33	43
61.	Manaslu North Peak	7157	Mansiri	Gandaki	28	36	14	84	32	40
62.	Nampa	6755	Gurans	Mahakali	30	00	30	81	00	00
63.	Ngojumba Kang	7743	Khumbu	Sagarmatha	28	06	22	86	42	22
64.	Nilgiri Central	6940	Nilgiri	Dhaulagiri	28	40	45	83	44	19
65.	Nilgiri North	7061	Nilgiri	Dhaulagiri	28	41	21	83	44	48
66.	Nilgiri South	6839	Nilgiri	Dhaulagiri	28	39	15	83	43	58
67.	Numbur	6957	Rolwaling	Sagarmatha	27	45	15	86	34	28
68.	Nuptse	7855	Khumbu	Sagarmatha	27	58	02	86	53	14
69.	Patrasi	6450	Patrasi	Karnali	29	25	22	82	35	15
70.	Ngadi Chuli (Peak 29 Dakura)	7871	Mansiri	Gandaki	28	30	13	84	34	09
71.	Pumori	7161	Khumbu	Sagarmatha	28	00	53	86	49	41
72.	Putha Hiunchuli	7246	Dhaulagiri	Dhaulagiri	28	44	56	83	08	55
73.	Saipal	7031	Gurans/Saipal	Mahakali	29	53	14	81	29	43
74.	Shartse	7459	Khumbu	Sagarmatha	27	57	56	86	59	00
75.	Sisne	5849	Sisne	Karnali	29	47	00	82	20	30

76.	Sita Chuchura	6611	Dhaulagiri	Dhaulagiri	28	47	00	83	29	07
77.	Tawoche	6501	Khumbu	Sagarmatha	27	53	48	86	46	48
78.	Thamserku	6623	Barun	Sagarmatha	27	47	25	86	47	15
79.	Tilicho Peak	7134	Annapurna	Gandaki	28	40	58	83	48	50
80.	Tukuche Peak	6920	Dhaulagiri	Dhaulagiri	28	44	46	83	33	43
81.	Yalung Kang	8505	Kanchenjunga	Mechi	27	45	15	88	08	25

D. Peaks open for trekking groups with permission from Nepal Mountaineering

Association:										
1.	Imja Tse (Island Peak)	6183	Khumbu	Sagarmatha	27	55	15	86	56	14
2.	Paldor Peak	5896	Ganesh	Bagmati	28	16	43	85	11	02
3.	Tharpu Chuli (Tent Peak)	5663	Annapurna	Gandaki	28	33	30	83	53	40
4.	Hinuchuli	6441	Annapurna	Gandaki	28	30	39	83	51	03
5.	Singu Chuli (Fluted Peak)	6501	Annapurna	Gandaki	28	35	15	83	53	06
6.	Ramdung	5925	Rolwaling	Janakpur	27	49	03	86	26	00
7.	Parchemuche	6187	Rolwaling	Janakpur	27	49	40	86	32	45
8.	Mera Peak	6654	Khumbu	Sagarmatha	27	46	27	86	54	40
9.	Khongma Tse (Mehra)	5849	Khumbu	Sagarmatha	27	56	37	86	50	30
10.	Kusum Kanguru	6367	Khumbu	Sagarmatha	27	43	50	86	47	28
11.	Kangja chuli	5844	Lantang	Bagmati	28	09	00	85	35	50
12.	Pokalde	5806	Khumbu	Sagarmatha	27	56	15	86	50	10
13.	Mardi Himal	5587	Annapurna	Gandaki	28	28	20	83	55	58
14.	Lobuje	6119	Khumbu	Sagarmatha	27	58	08	86	47	05
15.	Kwangde (Kawande)	6011	Rolwaling	Sagarmatha	27	48	01	86	38	02
16.	Pisang	6091	Damodar	Gandaki	28	38	57	84	11	25
17.	Chulu West	6419	Damodar	Gandaki	28	44	36	84	01	32
18.	Chulu East	6584	Damodar	Gandaki	28	44	09	84	01	10

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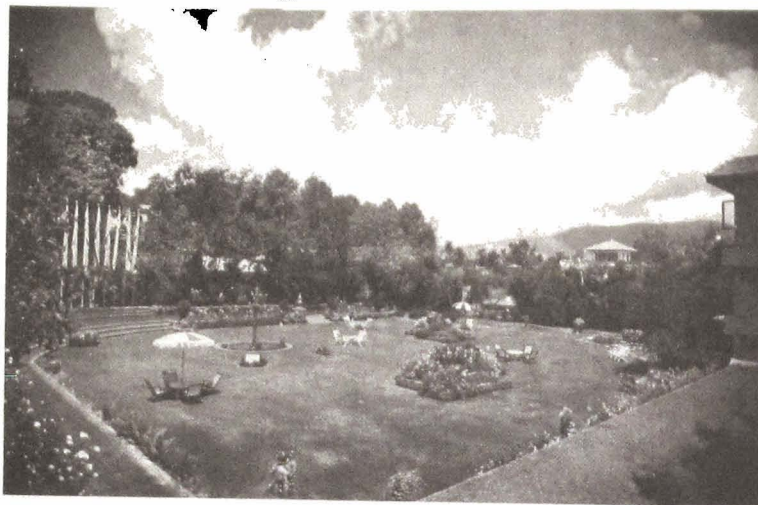
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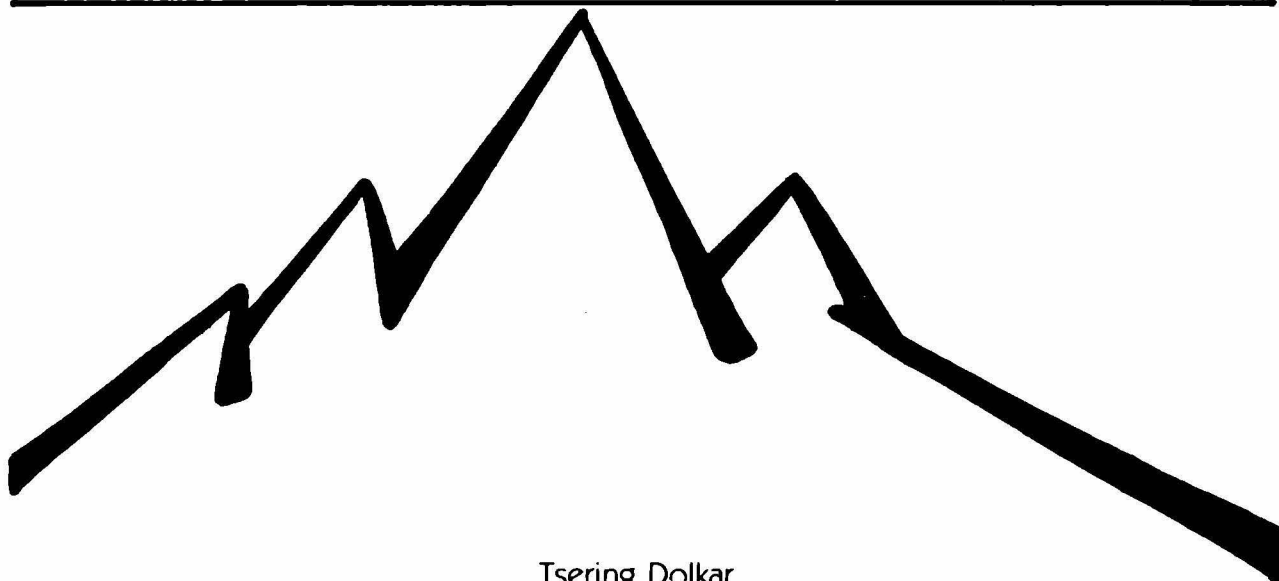
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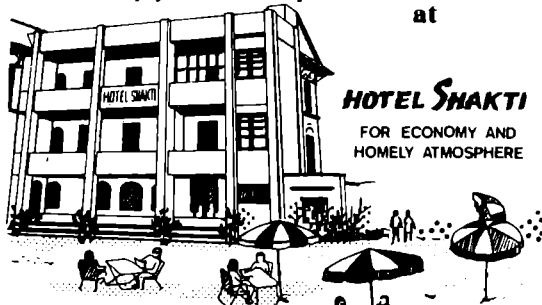
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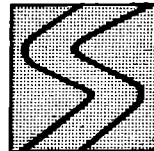
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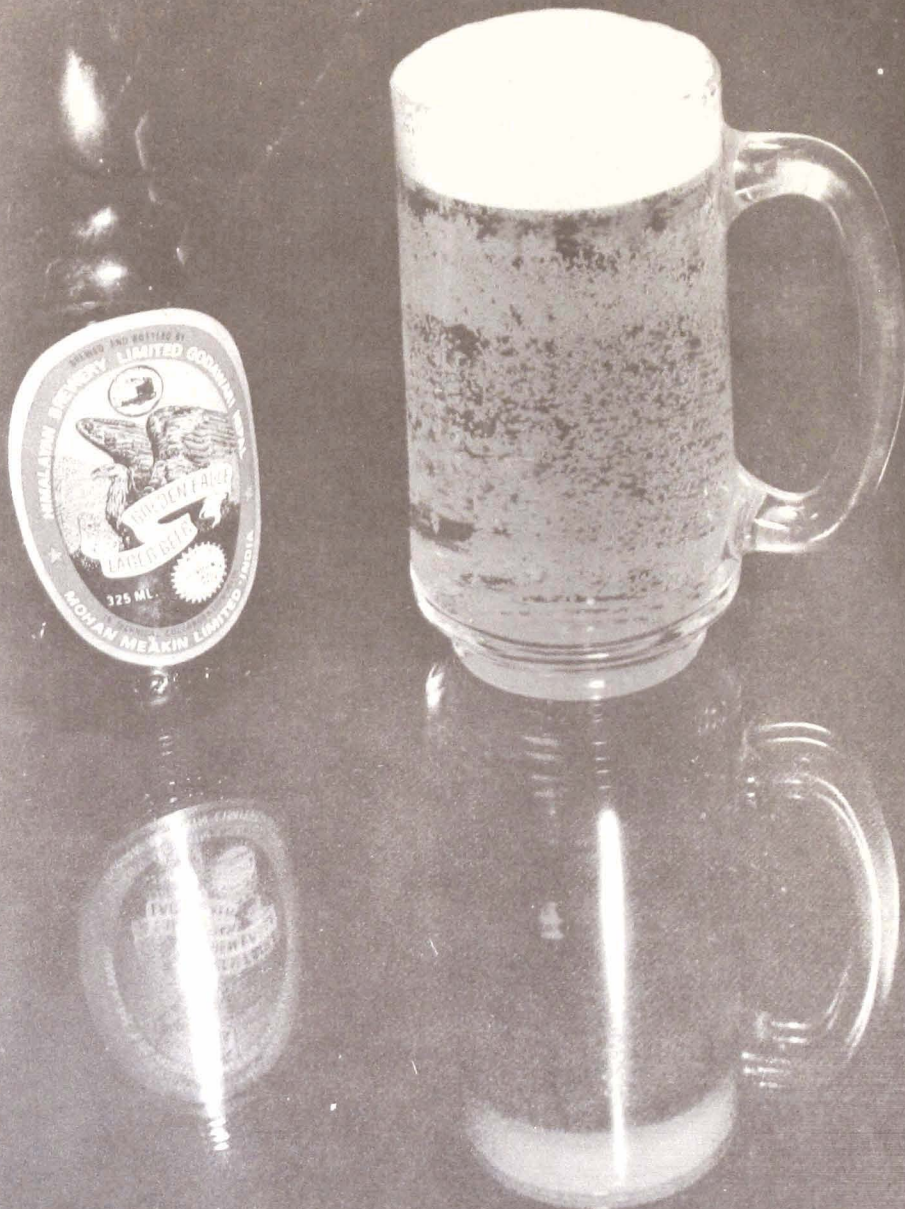
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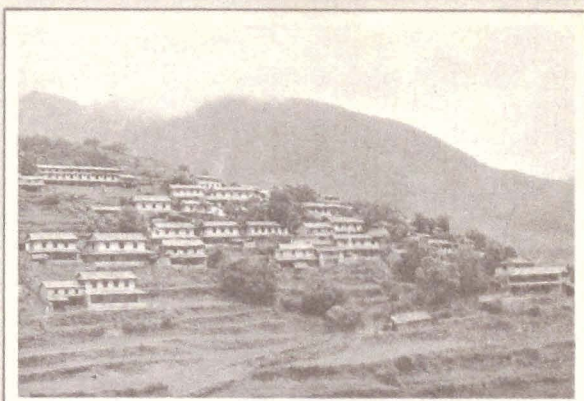
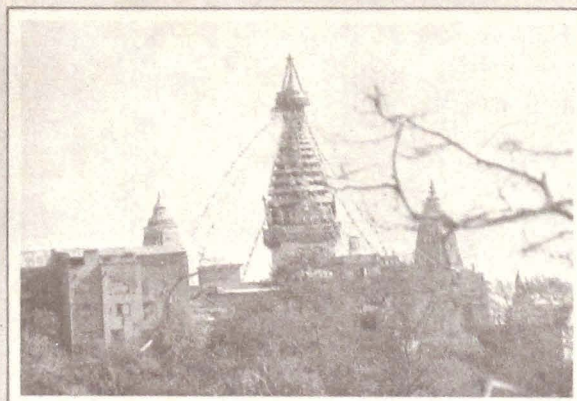
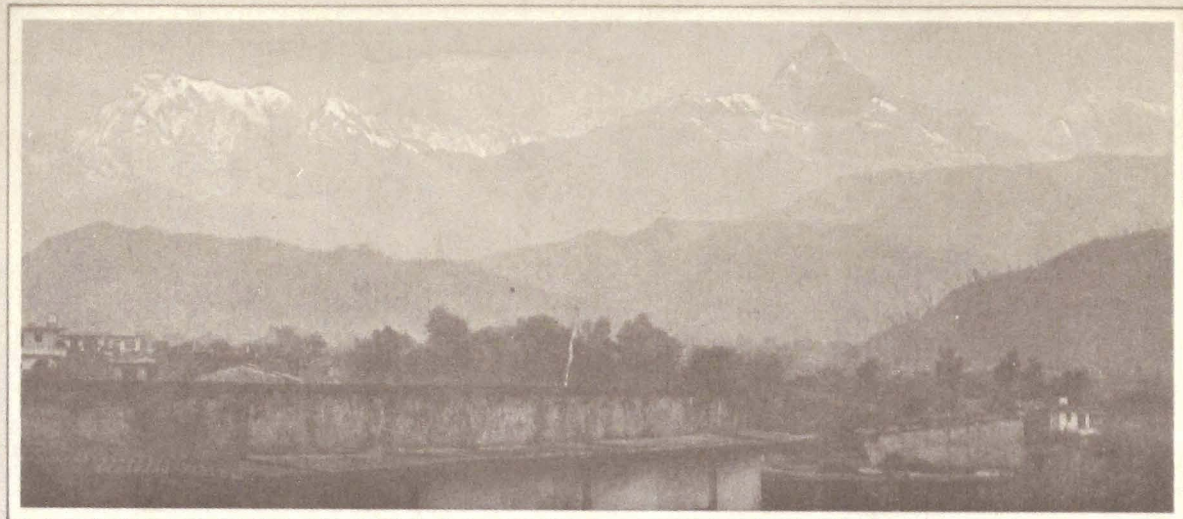
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