

# **Tibet Oral History Project**

Interview #71D – Nawang Jampa  
May 23, 2012

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# TIBET ORAL HISTORY PROJECT

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## INTERVIEW SUMMARY SHEET

1. Interview Number: #71D
2. Interviewee: Nawang Jampa
3. Age: 86
4. Date of Birth: 1926
5. Sex: Male
6. Birthplace: Chamda
7. Province: Dhotoe (Kham)
8. Year of leaving Tibet: 1959
9. Date of Interview: May 23, 2012
10. Place of Interview: Hotel Tibet, Mcleod Ganj, Dharamsala, Himachal Pradesh, India
11. Length of Interview: 0 hr 54 min
12. Interviewer: Marcella Adamski
13. Interpreter: Thupten Kelsang Dakpa
14. Videographer: Pema Tashi
15. Translator: Tenzin Yangchen

### **Biographical Information:**

Nawang Jampa's father worked in the fields and also did tailoring. The family herded animals and produced dairy products. Nawang Jampa became a monk at Chamda Monastery and lived there for around 25 years. He alternated between living at the monastery when there were prayer sessions and living at home to help with the fieldwork.

Nawang Jampa recalls that he walked from his home in Kham to Shigatse in Utsang Province for nearly a month after the Chinese appeared in his region. He was around 30 years of age and became a transporter. He used mules to carry textiles for wealthy merchants between Phari and Shigatse.

Learning about His Holiness the Dalai Lama's escape, Nawang Jampa fled to Kalimpong in West Bengal, India. After working briefly on a road crew, he was told by the *Chushi Gangdrug* [Defend Tibet Volunteer Force] to join the Mustang Unit. He gives a brief description of his experience in Mustang, Nepal. He talks about the scarcity of food, living in tents and the guerrilla tactics they adopted in attacking Chinese convoys. The Nepalese forced the disbandment of this unit after Nawang Jampa had been there for 14 years. The group surrendered their arms and the men were imprisoned by the Nepalese for six months.

### **Topics Discussed:**

Kham, childhood memories, monastic life, trade, guerrillas in Mustang, life as a refugee in India.

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**Interview #71D**

**Interviewee: Nawang Jampa**

**Age: 86, Sex: Male**

**Interviewer: Marcella Adamski**

**Interview Date: May 23, 2012**

Question: Please tell us your name.

00:00:12

**Interviewee #71D: What?**

Q: What is your name?

**#71D: Name?**

Q: Yes.

**#71D: My name?**

Q: Yes.

**#71D: Nawang Jampa. Nawang Jampa.**

Q: His Holiness the Dalai Lama asked us to record your experiences, so that we can share your memories with many generations of Tibetans, the Chinese and the rest of the world. Your memories will help us to document the true history, culture and beliefs of the Tibetan people. Do you give your permission for the Tibet Oral History Project to use this interview?

**#71D: Yes. I do not have much to say.**

Q: Thank you for offering to share your story with us.

**#71D: Okay.**

Q: During this interview if you wish to take a break or stop at any time, please let me know. If you do not wish to answer a question or talk about something, let me know.

00:01:47

**#71D: Okay.**

Q: If this interview was shown in Tibet or China or anywhere in the world, would this be a problem for you?

**#71D: What?**

Q: If this interview that is being filmed, if this was shown in Tibet or China, would there be any problems?

**#71D: [I] wonder how it is. For instance, [I] have many relatives in Tibet. However, we do not keep in touch with them because that might cause them harm. So, [I] do not have interactions with them.**

Q: *Pa-la* ‘respectful term for father,’ can you tell me how old you are and where were you born?

**#71D: What?**

Q: How old are you?

00:02:45

**#71D: Eighty-six years.**

Q: Where were you born in Tibet?

**#71D: The birthplace is called Chamdha. The region is known as Chamdha.**

Q: We are honored to record your story and appreciate your participation in this project.

**#71D: Yes?**

Q: Thank you for talking to us about your experience.

**#71D: Okay.**

Q: *Pa-la*, what kind of work did your parents do for a livelihood in Tibet?

**#71D: Mother’s duty was to cook and Father worked in the fields and did tailoring. There were animals like goat, sheep, *dri* ‘female yak’ and yaks that must be taken care of.**

Q: What kind of tailoring did your father do?

**#71D: Tailoring?**

Q: Yes.

**#71D: [He] tailored shirts like this [touches shirt], pants, shoes and everything.**

Q: How many children were in your parents’ family?

**#71D: What?**

Q: How many siblings did you have?

00:04:24

**#71D: [I] think there were three or four.**

Q: Can you tell us what was it like to be a child growing up in your area? What was your childhood like in Kham, your family area?

**#71D: Except for working in the fields and with the animals—if one was a monk, [he] attended prayer assemblies at the monastery—there was no other work, like politics. Whether it was our family or neighboring families in Chamdha, everyone worked in the fields and grazed animals, drank curd and milk in summer and grains and wheat in winter. Except for such, our region did not have anything to do with machines.**

Q: What was the name of your village and what was the nearest monastery?

**#71D: What?**

Q: What was the name of your settlement?

**#71D: Name of the settlement?**

Q: Yes.

**#71D: It is called Nyimong or something.**

Q: Did you always stay with your family or did you move at a certain age?

**#71D: What?**

Q: Did you stay with your family while you were young?

00:06:43

**#71D: Yes. [I] lived at the monastery and at home as well.**

Q: Did [you] also live at the monastery?

**#71D: Yes. [I] used to stay for short periods at the monastery and then came home. One was free to do anything. No one stopped you from leaving the monastery nor did anyone stop you from going to the monastery. This was the practice in the whole region and did not pertain to one or two families.**

Q: How did you like living in the monastery when you were there and what did you do?

**#71D: What?**

Q: Were [you] happy in the monastery?

**#71D: Now?**

Q: When [you] lived in the monastery long back?

**#71D: Earlier?**

Q: Yes.

**#71D: Earlier [I] was young and did not think much. Really.**

Q: Did [you] have to work in the monastery?

**#71D: What?**

Q: Did [you] have to work in the monastery?

00:07:55

**#71D: When one came home there was not any work, except for helping a little in fieldwork. One went to the monastery to attend prayer assemblies and study the scriptures. There was nothing else.**

Q: Did you learn how to read the scriptures in the monastery?

**#71D: Yes?**

Q: Were [you] taught to read the scriptures?

**#71D: Scriptures?**

Q: Were [you] taught to read the scriptures?

**#71D: Scriptures?**

Q: Yes.

**#71D: [I] knew how to read any of the scriptures.**

Q: How long did you stay both as a monk in the monastery part time and home part time? How many years did that last?

**#71D: Perhaps [I] lived for 25 or 26 years at home and at the monastery. [I] might have been in the 30s or nearing 40 when [I] came to Tibet [Utsang Province] to trade. [I] cannot recall much. This is just approximate, really.**

Q: Did you go to Shigatse to trade between 35-40 years of age?

00:09:43

**#71D: It continued until '59.**

Q: How old were you then?

**#71D: Must have been in the mid-30s.**

Q: When [you] went to trade?

**#71D: Yes, perhaps mid-30s or the mid-40s.**

Q: Thirty-six?

**#71D: [I] stayed there engaged in trade until '59. [I] came here in '59. [I] cannot recall each and every date. [I] cannot remember the years correctly due to old age.**

Q: Was the monastery a big one or a small one and what sect was it?

**#71D: The monastery was quite large. There were around 150 monks.**

Q: Was the Chamdha Monastery of the Gelug sect?

**#71D: What?**

Q: Gelug or...?

**#71D: Gelug.**

Q: When did you stop going to the monastery? When did you stop being a monk?

**#71D: What?**

Q: At what age did you stop going to the monastery?

00:11:15

**#71D: [I] must have lived there from a small age until around the mid-30s. And then [I] lived a few years in Shigatse. Time passed in this way until the year '59. Then [I] came here in the year '59. [I] cannot recount each and every date. This is just approximate.**

Q: *Pa-la*, what were the conditions like? Did something happen that made you leave the monastery in Kham? What happened?

**#71D: What?**

Q: You left the monastery in Kham and went to Shigatse.

**#71D: Yes, yes.**

Q: What's the reason for leaving?

**#71D: What?**

Q: What's the reason?

**#71D: At that time we considered it good to go to Tibet [Utsang] and study in the great monasteries [of Sera, Drepung and Gaden]. However, I went and did some business but nothing concrete...[not discernible] not very good.**

Q: Did you prefer to be a businessperson than to be a monk?

00:13:02

**#71D: There was not much work for a monk but to study the scriptures. And while on business, one hired horses and mules to transport goods. It was not a big accomplishment.**

Q: It sounds like you enjoyed getting on a pony and doing business and going about. Is that true?

**#71D: What?**

Q: Were you happier doing business?

**#71D: There were colleagues. It was not just me but there were other colleagues. Time just passed in that way in Tibet.**

Q: Were there any Chinese in your area or around your monastery when you were a monk?

**#71D: What?**

Q: When you were in the monastery in the past...You were in the monastery, right?

**#71D: Yes?**

Q: When you were small...

**#71D: Yes?**

Q: Were there Chinese nearby then?

**#71D: Chinese?**

Q: Chinese, Chinese.

**#71D: What?**

Q: Were there Chinese?

**#71D: Chinese?**

Q: Yes. Nearby.

00:14:43

**#71D: The Chinese had appeared in our region.**

Q: Had [they] arrived?

**#71D: [They] had arrived which was why we moved away. The Chinese had arrived.**

Q: Oh, moving up where?

[Interpreter to interviewer]: Shigatse.

Q: Oh, you went from Kham to Shigatse?

[Interpreter to interviewer]: Until Tibet...Shigatse, yeah.

Q: Okay. How long? That's a distance from Kham to Shigatse. How long did that take?

**#71D: What? At that time there were no vehicles and we were on foot. So, it took nearly a month. One must walk carrying load on the back. [I] did not drive a horse or mule and walked carrying the stuff.**

Q: Was that the monastery you were walking that whole month or the people or were they just some friends of yours because you had left the monastery?

00:16:10

**#71D: There were no family members. There were a few people but I cannot recall much.**

Q: Were [they] friends?

**#71D: There were a few companions who were carrying loads and walking together.**

Q: These are not monks from the monastery?

**#71D: [They] were not monks.**

Q: When you got to Shigatse, what kind of business did you start?

**#71D: [I] sought ways to get a mule or two...**

Q: Mule?

**#71D: Yes, and like the horse carts that transport things here, [I] drove the mules and transported goods up and down between Phari and Shigatse. The rental was not much but there was good value for money. That was how [I] plied.**

Q: Did [you] go between Phari and Shigatse?

**#71D: What?**

Q: Where did [you] go from Shigatse?

**#71D: Phari.**

Q: Is it Phari?

**#71D: Yes.**

00:17:45

Q: Not that high?

[Interpreter to interviewer]: They couldn't charge a lot of money but it was okay.

Q: Who couldn't charge a lot of money? Oh, you. The goods you sold...

[Interpreter to interviewer]: They didn't sell it. They transported it.

Q: Oh, you transported goods from Phari to Shigatse.

[Interpreter to interviewer]: Shigatse to Phari and back.

Q: Like a transport vehicle. I see. And you couldn't charge a lot of money to do that at that time. What kind of goods went back and forth? Do you remember the kind of materials you transported, *pa-la*?

**#71D: What?**

Q: [You] went to Phari and Shigatse...

**#71D: Phayul?**

Q: [You] went from Phari to Shigatse.

**#71D: Yes.**

Q: What kind of goods did you transport?

**#71D: What?**

Q: What kind of goods did you transport?

00:18:36

**#71D: The goods consisted of what the merchants paid to be transported and not what we had purchased. We took the goods from the merchants' place and we transported them in our cart to Shigatse. We also went to Phari and transported goods. [I] was engaged in that kind of work and did not do any business myself.**

Q: And how long with your *di* 'mule' and your cart—your *di* is like an ox, is that correct? What is a *di*? What does that mean?

**#71D: What?**

Q: What's a *di*?

**#71D: Jig?**

Q: What's a *di*?

**#71D: What?**

Q: You said that you had a *di*.

Q: What's a *di*?

**#73D: What?**

Q: A pony? It was a pony that you had. Okay. How long was the distance between Shigatse and Phari? How long did it take you?

00:20:01

**#71D: It took around 5-6 days between Shigatse and Phari.**

Q: Can you tell me what was Phari like as a town? Can you describe what it was like?

**#71D: [Speaks before question is translated] The goods were textiles that big Tibetan merchants had purchased from India. [We] only transported different kinds of fabrics that big merchants had purchased and not what we had bought.**

Q: You would get the textiles in Shigatse and take them to Phari or vice versa?

**#71D: Not from Shigatse. [The goods] were transported from Phari to Shigatse. [We] transported [goods] that the big merchants had bought in India.**

[Interviewer to interpreter]: India border to Phari and then to Shigatse.

[Interpreter to interviewer]: Yeah, so he transported between Phari and Shigatse.

[Interviewer to interpreter]: Phari was closer to the Indian border and then Shigatse further on.

Q: Can you please tell me what was Phari like as a town? Can you describe what you remember?

**#71D: What?**

Q: Phari?

**#71D: Phari?**

Q: What was Phari like?

**#71D: There was a large open ground and nearby was quite a big town. Close to Phari lay a mountain pass, a very big mountain pass. [I] can recall Phari as being located close to a large open ground. I cannot recall much.**

Q: Was it a large town?

**#71D: What?**

Q: Was Phari a large town?

00:22:26

**#71D: Perhaps there were 20-30 families. [I] cannot recall much.**

Q: Was it full of traders and many people coming from all different places?

**#71D: There were big traders from Kham but I cannot recall their names.**

Q: Were there many people? Were there traders and many different people in Phari?

**#71D: There were many traders who traveled between Kalimpong [West Bengal, India] and Tibet. [They] purchased goods in Kalimpong and sold in Tibet. [They] took Indian and Tibetan goods to and from Dhartsedho and sold [them]. The bigger merchants owned 8-9 *la* [approximately 7 animals per *la*] of horses and mules. We were small transporters that owned only a horse/mule or two and not those that did it [business].**

Q: Can you please describe a little bit about Shigatse? What was that town like and why was it important?

**#71D: A large river flowed on this [moves right hand in front] side. Upon a hill like this [points with left hand to middle of right palm] was located the monastery of the Panchen Rinpoche [Panchen Lama]. And below that [points lower on right palm] on a large plain was the big town of Shigatse.**

Q: Who is the Panchen Rinpoche?

**#71D: What?**

Q: Can you please talk about the Panchen Rinpoche?

00:24:57

**#71D: In the past, His Holiness the Panchen Rinpoche and His Holiness the Dalai Lama...His Holiness the Dalai Lama lived in the Potala of Tibet and the Panchen Rinpoche was the lama of Tashi Lhunpo [Monastery]. Tashi Lhunpo and the [Tibetan] government were separate. The head of Tashi Lhunpo was the Panchen Rinpoche.**

**At His Holiness the Panchen Rinpoche's monastery, there were aristocrats under the authority of the Panchen Rinpoche similar to the ones in the Tibet Government. They held their own meetings.**

Q: Tashi Lhunpo was a large monastery?

**#71D: [It] was a large monastery. It was one of the largest monasteries of Tibet. The trio of Se-Dre-Ga or Sera, Drepung and Gaden [Monasteries] were similar in size with Tashi Lhunpo. They were similar and belonged to the same sect, Gelug.**

Q: Did you go visit the monastery when you went to Shigatse and Tashi Lhunpo?

**#71D: What?**

Q: Have you been to the Tashi Lhunpo?

00:27:40

**#71D: Yes, yes, [I] have been numerous times. When we stayed in Shigatse, that is where we went for prayers and to circumambulate. It is close by, located close by.**

Q: Did you ever think of going back and being a monk or did you like staying, being a transporter of goods?

**#71D: [I] never thought of going back.**

Q: It never occurred to you?

**#71D: It did not.**

Q: Did you settle down and get married in Shigatse or in Phari or just keep being transporter?

**#71D: What?**

Q: Did you get married in Shigatse?

**#71D: [I] was not married then.**

Q: How long do you continue to be a transporter of goods? How many years and when does that change?

**#71D: Perhaps it was 10-15 years. [I] cannot recall much.**

Q: And then what happened that changed this career?

**#71D: What?**

Q: You were a transporter between Phari and Shigatse. What was the reason for leaving it?

00:29:29

**#71D: Stopping [work] in Shigatse?**

Q: Yes.

**#71D: The reason for stopping [work] was that when it was said that His Holiness the Dalai Lama had left Lhasa, I immediately left my work and came away. I reached Kalimpong when His Holiness arrived at Bodh Gaya [Bihar, India] and at once, I left Kalimpong for Bodh Gaya.**

Q: What happened to you next?

**#71D: What?**

Q: What happened after you reached Bodh Gaya?

**#71D: The *Chushi Gangdrug* [Defend Tibet Volunteer Force] made a *tenshug* ‘special prayers requesting a master to live longer’ to His Holiness the Dalai Lama in Bodh Gaya. Subsequently we were dispatched to construct roads at Bomdila [Arunachal Pradesh].**

[Interpreter interprets *tenshug* as ‘letter.’]

Q: What kind of letter did the *Chushi Gangdrug* offer to His Holiness?

**#71D: The *tenshug* was for the long life of His Holiness and that there be no misfortunes in [His Holiness’] life.**

[Interpreter interprets as: So they just offered like that the *Chushi Gangdrug*’s work don’t have any, sort of bad vibes, that it doesn’t have any problems in continuing.]

Q: I don’t understand. They wouldn’t have any bad...

[Interpreter to interviewer]: Misfortune. Misfortune.

[Interviewer to interpreter]: Misfortune.

[Interpreter to interviewer]: To prevent misfortune.

[Interviewer to interpreter]: To prevent misfortune, the *Chushi Gangdrug* offered a letter to His Holiness, to do what?

[Interpreter to interviewer]: Oh, it was offering for long life.

[Interviewer to interpreter]: They offered a letter to...long life to His Holiness?

[Interpreter to interviewer]: Yeah, offering for long life for His Holiness. Also that there's no misfortune for their own endeavor.

Q: And what was the endeavor of the *Chushi Gangdrug* next? What were they going to do because His Holiness had fled Tibet, so...? His Holiness had fled Tibet, so what were the *Chushi Gangdrug* going to do next?

00:32:22

**#71D: The leaders of the *Chushi Gangdrug* sent men hailing from the three provinces to train in the United States. [They] were planning to challenge the Chinese.**

Q: What happened to you next? You went to work in construction work in Bomdila? How long did you stay there and what happened after that?

**#71D: What?**

Q: How many years were you in Bomdila?

**#71D: [I] stayed there for less than a year.**

Q: Where did you go next?

**#71D: [I] was sent to the Mustang Unit.**

Q: Why did you go to Mustang and what happened there?

**#71D: What?**

Q: Why did you join the Mustang army?

00:33:47

**#71D: The reason was that the *Chushi Gangdrug* said, "You must go." and [I] went.**

Q: Did you want to go?

**#71D: What?**

Q: Did you want to go?

**#71D: What?**

Q: Did you want to go to Mustang? Did [you] have plans to go?

**#71D: [To] Mustang?**

Q: Were you happy to go?

**#71D: I cannot hear well.**

Q: You went there when the *Chushi Gangdrug* said so. Did you have plans to go?

**#71D: Obviously [I] would go where everybody went.**

Q: What was the reason you were going to Mustang? What were you going to do there?

00:34:43

**#71D: The *Chushi Gangdrug* formed the Mustang Unit with an aim of countering the Chinese.**

Q: Can you tell me about how old were you when you went to Mustang?

**#71D: How old was [I] then? ...[I] was 14 years in the army at Mustang.**

Q: How old were you when you went there?

**#71D: When [I] joined the Mustang Unit?**

Q: How old were you?

**#71D: ...Perhaps [I] was around...[I] cannot recall much.**

Q: Was it many years...

**#71D: [Interrupts] [I] joined the Mustang Unit in '60 and stayed there until the year '74.**

Q: Fourteen years in Mustang. Can you tell us about the conditions in Mustang and what were you doing?

**#71D: What?**

Q: How did the people live in the Mustang unit? Were the conditions good or bad? What were the conditions like? What was the situation?

**#71D: What?**

Q: What was the situation?

**#71D: The situation was such that provisions had to be brought on horses and mules from Nepal. One could not purchase readily in that region. It was a small place and there was not much available for purchase.**

Q: And then?

00:37:10

**#71D: Provisions must be purchased in Nepal and transported on horses and mules. Though there were farmers that sold grains, the place was very small and there was not much.**

Q: What were the conditions like? How many men were there in this small area of Mustang that they brought from Nepal? How many men, about how many men, and what were the conditions like for food, shelter, clothing?

**#71D: The standard average was 1,500 men.**

Q: What were the shelter and food like?

**#71D: For food, as [I] told you earlier, rice and grain had to be bought from Nepal for there was nothing much there.**

Q: Where did [you] live?

**#71D: What?**

Q: What were the living conditions? Were there tents or homes?

**#71D: What?**

Q: What were the living conditions?

00:38:41

**#71D: We stayed in tents. There were only tents.**

Q: Were the tents small?

**#71D: Each tent housed around 10 men. There was nothing except for such tents. Much later crude houses were constructed.**

Q: Constructed later?

**#71D: What?**

Q: Were the houses constructed later?

**#71D: Yes, earlier there were only tents. Right at the beginning there were not even tents and [we] had to live in the open.**

Q: Were you seeing any action? Were you trying to fight the Chinese from coming into Mustang? What was the reason for being there?

**#71D: [We] went to attack the Chinese many times.**

Q: Did you go there?

**#71D: Yes. They [the Chinese] did not have the authority to cross into Nepali territory.**

Q: So these 1,500 soldiers, they were *Chushi Gangdrug*. They went from Mustang into China, is that correct?

[Interpreter to interviewer]: Tibet.

Q: I mean into Tibet, to fight the Chinese that were in Tibet.

00:40:31

**#71D: Yes. Not everybody went. One must go there, attack and flee back at once. There was nowhere to stay in the Tibetan territory.**

Q: Do you know if they had success in attacking the Chinese soldiers in Tibet?

**#71D: Our strategy of attack was...when a vehicle passed, [men] waited at strategic points of the roads, ambushed the vehicle and fled. They [the Chinese] could not retaliate immediately because we had arrived there secretly and waited by the roads where the vehicles plied. [We] entered Tibetan territory and launched such attacks. There was no cross firing kind of an encounter between us.**

**Once the ambush was over, [we] must flee and not remain there in the Tibetan territory. If [we] lingered, they were many soldiers and [we] were sure to suffer loss. Guerrillas must secretly advance like thieves, attack and then flee. There was nothing else.**

Q: *Pa-la*, did you go yourself on many of these missions and can you remember any that you could tell us about that you saw with your own eyes?

**#71D: What?**

Q: Have you been there?

**#71D: I used to be in an office and to be honest, I did not go into Tibet to fight.**

Q: What was your job in the office?

00:43:09

**#71D: If there were a hundred men, someone was required to do the recording. There were things to do. If there were a hundred men, work must be assigned.**

Q: You were doing office work in the organization?

**#71D: What?**

Q: You did the paperwork?

**#71D: Yes.**

Q: *Pa-la*, when did this end? You were there 15 years. What happened that...

[Interpreter to interviewer]: Fourteen.

Q: Fourteen years. What happened that made this action come to an end?

**#71D: What?**

Q: What was the reason for ending this work?

**#71D: For one, the Nepalese told [us] that that we could not stay and secondly there was some internal friction. Those were the reasons for the closure of the Mustang Unit. There was an internal friction and the Nepalese said that they were going to send 1,000 troops upon us.**

Q: The Nepalese...

**#71D: The Nepalese were going to send [troops] to fight us. Because there was internal disagreement, the Nepalese said that. Then His Holiness the Dalai Lama's words came, "If you have weapons, surrender them to the Nepalese. Should the need arise, [you] can get them." Then we had surrendered all the weapons to the Nepalese. After surrendering to the Nepalese, we were jailed with an armed [soldier] standing guard for every 2-3 men. [We] were imprisoned for six months.**

Q: For how many days were [you] in?

00:45:27

**#71D: Six months.**

Q: Six months.

**#71D: Yes.**

Q: Why did they imprison you for six months?

**#71D: What?**

Q: Why did the Nepalese imprison [you]?

**#71D: [Silent]**

Q: [You] were imprisoned for six months.

**#71D: Yes.**

Q: Why were [you] imprisoned? What was the reason?

**#71D: Reason?**

Q: Yes.

**#71D: The reason was that the Nepalese were sending a thousand troops against us. Should they arrive, we would attack and annihilate the Nepalese. His Holiness the Dalai Lama's words came, "Surrender weapons to the Nepalese. Should the need arise for weapons, [you] can get them." His Holiness had sent two men to where we were. And then we surrendered all the weapons to the Nepalese. After the surrender, at a distance of several days...it was around 2-3 days' walk, we were imprisoned on a flat area on a mountain for six months. There was nowhere to go for their police surrounded it.**

Q: What were the conditions like there, *pa-la*?

**#71D: The prison was a large open area that was surrounded by them. There were some crude tents set up for us and they provided measly meals. That was it. One could not go anywhere.**

Q: Do you know why would they do that? Was there some reason they were afraid of these 1,200...

[Interpreter to interviewer]: 1,500.

Q: ...1,500 soldiers? Why do you think the Nepalese put you in this compound?

**#71D: What?**

Q: Why do you think the Nepalese put you in prison?

**#71D: In prison?**

Q: Yes.

00:49:05

**#71D: We...**

Q: Do [you] think the Nepalese were afraid?

**#71D: What?**

Q: Were the Nepalese afraid of you, the Tibetan soldiers?

**#71D: It was a large ground and they surrounded it. We were put in the center where there were crude tents and detained for six months. They provided measly meals. After the completion of six months, land was allotted at [the place] called Pokhara where a settlement was formed for us. [We] worked in the fields; lands for cultivation was available. [We] lived there cultivating the lands.**

Q: What did you do? Did you stay there in Pokhara area and have a farm or what did you do?

**#71D: [I] stayed in Pokhara for less than a year working in the fields. And then [I] came to Dharamsala. I lived in the cooperative until now. [I] arrived in '74 and now, how long has it been?**

Q: It's 2012.

**#71D: [I] have been living in the cooperative until now.**

Q: Thank you, *pa-la*. I'm just... Maybe I have another question or so. Can you tell me what are your wishes for Tibet? What do you hope happens to Tibet these days?

**#71D: What?**

Q: What in your opinion would be good to happen to Tibet?

**#71D: What about Tibet?**

Q: What would be good for Tibet? What would be a good development for the present situation of Tibet?

00:51:31

**#71D: For the future?**

Q: Yes, for the future.

**#71D: [I] hope that there will be peaceful talks between Tibet and China and [I] do not think that we can declare war on the Chinese or be in a position to do anything grand. Under the leadership of His Holiness the Dalai Lama and by holding peaceful talks, I have hopes that His Holiness will get to return to Tibet.**

Q: If His Holiness goes back, would you go back as well?

**#71D: What?**

Q: If His Holiness goes back to Tibet, would you go back as well?

**#71D: I always believe that His Holiness the Dalai Lama will get to return to Tibet before my death. The world says that there should be peaceful talks and China will have to do so. [I] feel that His Holiness will get to return to Tibet.**

Q: Would you go then?

**#71D: Of course, [I] would go. Even if you die, your bones would be in Tibetan territory. Were His Holiness to return to Tibet, [I] would go just now. Why remain? What is the use of staying then?**

Q: *Pa-la*, I hope your wish comes true and your story was very, very helpful. Thank you for giving us such important information about the history of Tibet through your own experiences.

**#71D: Thank you. Thank you.**

END OF INTERVIEW