

# **Tibet Oral History Project**

Interview #8D – Dakpa Samdup  
May 15, 2012

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# TIBET ORAL HISTORY PROJECT

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## INTERVIEW SUMMARY SHEET

1. Interview Number: #8D
2. Interviewee: Dakpa Samdup
3. Age: 75
4. Date of Birth: 1937
5. Sex: Male
6. Birthplace: Lhasa
7. Province: Utsang
8. Year of leaving Tibet: 1959
9. Date of Interview: May 15, 2012
10. Place of Interview: Hotel Tibet, Mcleod Ganj, Dharamsala, Himachal Pradesh, India
11. Length of Interview: 1 hr 49 min
12. Interviewer: Rebecca Novick
13. Interpreter: Thupten Kelsang Dakpa
14. Videographer: Ronny Novick
15. Translator: Tenzin Yangchen

### **Biographical Information:**

Dakpa Samdup's parents came from Kham and settled in Lhasa where he was born. He was educated for a few years at a private tutor's home where learned to write Tibetan script. His father traveled from place to place trading different goods such as, rice, wheat, cloth, horses, mules and guns. Later Dakpa Samdup and his sister moved to Medo Balo where his family leased a large estate owned by the monastery, which was partially divided up and provided to tenant farmers. These tenants had to provide one family member each to work for the estateholder in return for their own land use. Dakpa Samdup describes how such a system works as well as a similar exchange for managing livestock.

Dakpa Samdup recounts his first encounter with the Chinese and the formation of the *Chushi Gangdrug* Defend Tibet Volunteer Force by Andrug Gonpo Tashi to resist the Chinese invasion. Dakpa Samdup joined the organization and describes the tactics employed by the guerrillas to fight against the Chinese.

Dakpa Samdup recounts his experience of the grueling escape to India over snow-covered mountain passes with his fellow *Chushi Gangdrug* soldiers and 50 Chinese prisoners-of-war. He then spent two years in Mustang helping the *Chushi Gangdrug* continue their fight against the Chinese using training and equipment from America.

### **Topics Discussed:**

Childhood memories, trade, religious festivals, tenant farmers, first appearance of Chinese, Chushi Gangdrug guerrillas, escape experiences, guerrillas in Mustang, life as a refugee in India.

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## Interview #8D

**Interviewee: Dakpa Samdup**

**Age: 75, Sex: Male**

**Interviewer: Rebecca Novick**

**Interview Date: May 15, 2012**

Question: *Pa-la* ‘respectful term for father,’ please tell us your name.

00:00:14

**Interviewee #8D: Dakpa Samdup.**

Q: His Holiness the Dalai Lama asked us to record your experiences, so that we can share your memories with many generations of Tibetans, Chinese and people round the world.

**#8D: [Nods]**

Q: Your personal memories are going to help us to document the true history, culture and beliefs of the Tibetan people.

**#8D: [Nods]**

Q: Do you give permission for the Tibet Oral History Project to use this interview?

**#8D: Yes, I do. Because it is in accordance with the wishes of His Holiness the Dalai Lama I will relate all that I know as that is my responsibility. I am living as a refugee without land—without a country—and it becomes my responsibility to clarify this.**

Q: Thank you very much. If you want to take a break, just let us know.

00:01:46

**#8D: Yes.**

Q: And if there’s anything you’d just rather not talk about, that’s fine...

**#8D: [Interrupts] I may have to answer nature’s call, as [I] go frequently.**

Q: If you do not wish to answer a question or talk about something, let me know.

**#8D: Okay.**

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

00:02:14

**#8D: There will be no problem [but I] do not consider that as a problem. In general, there will be problems because I am the only one from my family who is outside...in India. Everyone is left in Tibet. However, since this concerns a country and a race, if I am cautious...if my suggestions help, I will be happy and will not withdraw my words.**

Q: Okay. You might also want to think about changing your name and we can also make sure that you have an alias, a different name.

**#8D: Yes?**

Q: [You] can have a different name.

**#8D: Name?**

Q: [You] can change your name.

**#8D: My name?**

Q: Yes.

00:03:05

**#8D: A change is not necessary. It makes no difference. For instance, I am not the only Dakpa Samdup in Tibet. It is possible that there are others. For example, it is the same in India. There are many Tibetans with the name Tsering. That is just an example. Likewise, there is one Dakpa Samdup in the Tibetan Settlement in Mundgod who is a colleague of mine. It is possible that there are many such similar ones in the whole of Tibet.**

Q: Okay and if you...Because you mentioned you had family and friends still in Tibet, you might want to think about not mentioning specific names of people who are still alive in Tibet during the interview.

**#8D: Okay.**

Q: So, Dakpa-*la*, can you just start by telling us what life was like growing up in Lhasa when you were a child, a small child?

**#8D: I see. I was born in Lhasa. My father...my parents came from Kham. They came from Kham; they were traders and settled in Lhasa. As a child [I] have been to learn Tibetan script writing on *jangshing* 'wooden slates' for some time. However, it was at a private [house] and not a government [school]. [A teacher] was privately hired by paying money, though there was not much money that was paid but provisions in the form of meat and butter. I studied a year or two learning writing on *jangshing*, perhaps two to three years.**

Q: About how old were you then?

00:05:16

**#8D: Perhaps [I] was 7 or 8 years old then. [I] am not very clear about the age because this [points to head] is not correct. [Smiles]**

Q: Where?

[Interpreter to interviewer]: In Lhasa to private tutors.

[Interviewer to interpreter]: Oh, okay...to private tutors...Because his family was travelling so much? Is that right? His parents were in Lhasa but they sent him...like to stay with the private tutor? I don't quite understand.

Q: Why didn't you go to study Tibetan in a school?

**#8D: There were no schools then. There were no schools in Tibet then. There did exist schools like the Tse School but they were beyond our financial means. Therefore, private tutors were requested to teach at their homes, which [I] attended.**

Q: I see. So, this school where you stayed, there were how many other kids?

[Interpreter to interviewer]: It was not a school...private tutors.

Q: The private tutor's residence where you stayed, how many other kids were with you?

**#8D: There were two other students. There were only three of us. He was [tutoring] privately.**

Q: You slept there and ate there and everything?

00:07:34

**#8D: [We] did sleep at the teacher's but there were times when [we] went there in the morning and returned [home] in the evening. Sometimes we stayed there and swept and dusted the teacher's home as well as performed chores that children normally attended to. His [the tutor's] children studied with someone else and at times we used to play together. So, we stayed there for two or three days at times.**

Q: And what kind of person was your tutor? Can you describe him or her?

**#8D: The tutor was very hot tempered. [Smiles] There was a *kopcha* [device used to punish students] formed by attaching strips of leather [shows size of left palm] to a stick. Two or three strips [of leather] were stuck one on top of the other and attached to the stick. There was also *ba* 'cane' - it was not bamboo but *ba*, which was spilt and smoothened.**

**Sometimes this was used on our cheeks and sometimes here [shows left hand]. However, [we] were not struck here [shows right hand] because hitting here would mean the hand would shake when writing. So, [he] never struck on this [hand]. [He] struck on the cheeks [gestures to both cheeks] with the strips of leather and also on the buttocks.**

If he was not happy on a certain day...We had to write on the *jangshing* and later present it, say around 10 o'clock according to the time now. While handing it [to the teacher] like this [uses both hands] and if one letter was not right, [he] struck [us] on the head with the *jangshing*. He was hot tempered because when I look back now, I suspect he suffered from *soklung* [illness caused by wind getting stuck in the heart center due to various strenuous circumstances]. However, he was highly educated and learned.

Q: Were you good at your studies?

00:10:55

**#8D:** Well, when beaten [I] used to run away. My family members would coax and give me goodies and take me home. For a day or two, they would pamper me and then send me back to the tutor. The tutor did not beat me for two or three days but then [he would] resume. That was like a part of him.

My parents and relatives would say thus to the tutor, "Please beat my child. Please beat and do whatever you have to do." If one did not [study], he would refuse to teach and send you out. That was it.

Q: Did you consider yourself a bit of a naughty kid or did you think you were a good kid?

**#8D:** Perhaps I was not very good. I do not know but when I look at other kids these days, perhaps I was not very good. And also the tutor was hot-tempered. So, due to the combination of both, there was an explosion.

Q: Why did your parents think it was so important that you learned good Tibetan?

00:13:03

**#8D:** Because he [father] was a trader and as a trader, one had to make a list when goods were purchased and when goods were sold. An account for income and expense had to be prepared and he could not keep accounts. My father had very little knowledge of writing in the Ugyen script, which he could only read. Nobody else could read it. He would write in that manner to maintain accounts. He was desperate and thought, "If [I] send this child to study, it will benefit me and also him in his life. It will benefit me." He might have thought that way, which was why he urged me a lot to study. However, perhaps on account of my stubborn ways or as the Tibetans would say, it was not in my destiny, I faltered.

Q: So they were traders? What kind of things were they trading? What kind of business?

**#8D:** [Father] traded in various things. For example, tea, rice, wheat flour and clothes, like the ready-made garments you have these days. [He] visited villages and sold ready-to-wear garments and collected grains [in return] during the autumn season. Instead of cash, [he] received grains. And then he sold the grains in Lhasa and received cash. In Tibet, there was no restriction on the sale of knives and guns. So [he] bought such and sold them; also horses and mules, which were sold and purchased. [He] dealt in all kinds of trade that would earn a profit.

**When [father] went to the villages, [he] made a note of the names of families [who purchased garments]. After the harvest in autumn, [he] went to collect grains. The grains were transported to Lhasa and sold there for cash.**

Q: The guns that they were trading, where were the guns made?

**#8D: After World War II, there were plenty of guns available like *ripin*, Palmolive and there was one [type] from the United States that had a sloping trigger.**

Q: From the United States? Anywhere else?

**#8D: There was the *ripin* and *rinpin shangjukha*. Many types of guns were available. In the Palmolive variety, there was another type called the Palmolive *lungshi*. There were such types of guns and also pistols called *sajikha*. There were bigger revolvers of this size [shows a size of about a foot]. The *sajikha* was small about this size [about 6 inches]. So, [father] dealt in such trade.**

Q: What were considered the best guns? Which ones were considered the best?

00:17:36

**#8D: The American-made *ngashang* that used five bullets was considered the best. This one and the Palmolive were considered good.**

Q: Where was the Palmolive made?

**#8D: Could it be Russia where the Palmolive was made, if I assume?**

Q: Why did you leave the school? You said you were at the school for two to three years. Why did you leave?

**#8D: We underwent a change then. My father was into trading and we were many siblings.**

Q: How many siblings do you have?

00:18:36

**#8D: I have four older sisters. Including me, five.**

Q: Four older sisters?

**#8D: Four older sisters and I was the youngest. There was only one son.**

Q: Okay.

**#8D: Now there were many members [in the family] and then we went to the village to manage a *shika* ‘estate.’**

Q: What's a *shika*?

**#8D: There is this thing called *shika*. It is land that belonged to a monastery that we took on lease. There were many people [on the estate] that one could engage as laborers. They were called *wulak*. Have you heard of that?**

Q: No, I haven't.

**#8D: [You] have not. From the beginning the *wulak* have been provided with land and housing and kept there. We took this *shika* on lease. We cultivated this land and others nearby until Tibet was occupied [by China]. Meanwhile, my father and an uncle continued to trade. That was how we lived.**

Q: Where was the *shika* located?

**#8D: Medo Gongkar; it was in Medo.**

Q: What was the place?

00:20:23

**#8D: It was in Medo Balo. The name of the family [that owned the estate] was Namgyal Khangsar. It is Medo; Medo is a big town.**

Q: How many people did you have working for you?

**#8D: We did not have to take responsibility of work ourselves, but there were people who came on a daily basis to work. As I told you earlier, for instance, there were already many workers living on a land that belonged to a monastery.**

Q: How many approximately?

**#8D: There were 10-15 or 5-6 or 30-40 depending upon the size of the estate.**

Q: How many were there on your estate?

00:21:48

**#8D: There were seven or eight on mine.**

Q: Were they men?

**#8D: They were families. One person from each family had to come to work for us every day. [Smiles]**

Q: Okay, one member has to work.

**#8D: These families were provided with houses and lands since a long time ago; [I] do not know when. They cultivated the land and as payment [for the land], one person from each family had to work for the [estate owner/lease taker] family. That's the idea.**

[Interviewer to interpreter]: So they don't actually get paid anything? They get the land and...

[Interpreter to interviewer]: They get the land to sow and ...

[Interviewer to interpreter]: They can do what they want with that but they don't actually get paid like a salary?

[Interpreter to interviewer]: One person has to come and work every day.

[Interviewer to interpreter]: And that's how...

[Interpreter to interviewer]: That's the...

[Interviewer to interpreter]: That's like exchange.

Q: Okay. So how long were you there for? How long did your family stay there for?

00:23:29

**#8D: The family members lived in many separate places. I and one of my older sisters lived in Medo Balo. Another older sister lived in the place called Lhawusha. One sibling lived in our house in Banasho in Lhasa.**

Q: *Pa-la*, when you were in Lhasa, did you ever see His Holiness the Dalai Lama and if so, could you describe that?

**#8D: It was a special audience for the sponsors. During the Monlam Chenmo 'Great Prayer Festival' [in Lhasa] we made an offering of two *zhogang* 'Tibetan monetary unit' [each] to the monks. When one made that offering, if sought, one could receive an audience with His Holiness the Dalai Lama. In order not to go empty-handed for the audience, we carried a piece of white cloth containing either money or other things as a symbol of good omen.**

**All the sponsors filed by to receive the audience of His Holiness the Dalai Lama. As we passed by, [I] think [I] was small at that time because His Holiness hit [me] twice on the head with his hand [pats head twice]. [Smiles] When I looked up, I was immediately pushed away by someone. I looked back up at His Holiness as His Holiness hit me like this. Yes, I remember this very vividly. His Holiness was smiling and seemed very happy as I looked up. Afterwards [I] felt delighted. [I] felt like that in my heart.**

[Interviewer to interpreter]: And he was being hit on the side of the head by ...? Who'd hit him?

[Interpreter to interviewer]: By His Holiness.

[Interviewer to interpreter]: His Holiness had actually hit him!

[Interpreter to interviewer]: That's why he tried to look up and was pushed aside by somebody else.

[Interviewer to interpreter]: So His Holiness smacked him on the head?

[Interpreter to interviewer]: Twice.

[Interviewer to interpreter]: Twice! Oh, and His Holiness was only five years older than him, actually. Oh, that's interesting.

**#8D: [Interrupts] There is an ordinary audience with His Holiness the Dalai Lama called *dhangchap* that he grants. At that time we were the sponsors for the Monlam...**

Q: What is meant by *dhangchap*?

00:28:00

**#8D: *Dhangchap* means that His Holiness [gives blessings] from a little distance by using a wand. In our case we were close to the throne and he gave [blessings] like this [stretches out hand].**

Q: What was your impression of His Holiness at that time?

**#8D: It was the present 14<sup>th</sup> Dalai Lama and except for that one audience, [I] have never received another. One felt a lot of happiness. [I] do not know why but one was overjoyed. Then when we returned home, [I] felt so happy that there were no hunger pangs though it was time for food. [I] did not feel hungry and was so joyful that there was an urge to walk here and walk there. Such [feelings] came about.**

Q: I just wanted to go back a little bit to the land holding and the peasant families that lived on the land. You know the Chinese are always saying that Tibet was this feudal serfdom before they liberated it. So, what do you think about the conditions of the people who worked for your family and how they were treated? Do you think they were treated fairly?

00:30:17

**#8D: *Sadak delrim* 'land-owner class' is a term coined by the Chinese. For instance, I purchase a huge area of land and convert it into farmland. I allot tiny plots of lands to those that do not own lands and construct houses for them on the condition that one person [from the family] comes daily [to work on my farm] depending upon the size of land provided. If it is a large plot, one person would be required to come every day, a smaller plot would mean every alternate days and a still smaller plot of land would mean once a week. The Chinese called such cases as *sadak delrim*. The Chinese issued many statements like 'yellow thieves and red bandits.' Every utterance of the Chinese cannot be taken as the truth. That's not right.**

Initially the tenants who worked [on the farm] have been provided with the basics. A nomad is given animals like yaks and *dri* 'female yaks' in the beginning. He is given that on the understanding that he pays an annual tax in the form of butter as cost [of the animals]. That was the condition and it was not like they were ordered to give back when they had not been provided anything. That was never the case. It was like that in the community.

Take me for example, [I] owned 62 or 63 *dri* and yaks. This 62 or 63 numbers of *dri* and yaks were given to some other nomad since we could not take care of them. The amount of work was too much [for us]. They [the animals] were given to him and when a *dri* gave birth, the calf was considered as ours while he could utilize whatever the quantity of milk as his salary. That was the case for everybody.

00:33:45

From the 62 or 63 *dri* and yaks, however many calves were born during a particular summer season, all the calves became mine while whatever the quantity of milk that he milked belonged to him. That is the important thing.

An annual accounting was done at the [nomadic site]. All the newborns were marked with a stamp on the horns. At the time of marking, he [nomad] gave a square shaped butter of this size [holds hands a foot apart] and a cheese of the same size. We could use those but we did not have any say about the milk.

Well, *dri* and yaks could die. [They] might die. If one fell sick, we had to be informed immediately. One of us went there [nomadic site] upon receiving the message to see if the *dri* or yak was sick or not. Though we did not have facilities for medical treatments, one went to have a look. If the *dri* or yak died, the horn that had been initially stamped must be returned to us.

The Chinese say that was oppression and that poor people were being made to suffer. If viewed all of a sudden, it seemed like it; however, if looked at carefully, that was not the case. The reason, as I told you earlier is that [the tenant] had been provided with an entitlement and the cost of this had to be returned. He was given work in lieu of the cost. It was them [the Chinese] that created different categories like leadership class, rich farmers class, middle class farmers and many others. There was no reason for things like that. If one was capable, there were opportunities everywhere like in India now. It was similar to that.

Q: If the people who worked for you, if they had any kind of grievance or problem, could they come to your family members to discuss it?

00:37:51

#8D: Yes, [they] could speak about it. For instance, there is a sickness in the [tenant] family and [they] are facing problems, for which leave of absence can be requested. A certain number of days would be granted like 10 days, 15 days or a month. Such permission would be given. In some cases, though it was not sickness but he [the tenant] had important work to do, he could say that he would bring replacements later and avail

**leave. Later, instead of just one person, two or three people could come to work to make up the number of days [lost]. There were no problems on this count.**

Q: Can you tell us your first experience of seeing Chinese people in Tibet and what that was like and how they were... Your first interactions with them—what that was like?

**#8D: When the Chinese first arrived, I went to look at them. I was a child and went to watch.**

Q: Where did you go to look at them?

**#8D: The Chinese came marching on the road. They came in a single file. When they arrived, I went to watch them. There were many children watching them. The older people were in terror. One elderly person beat all the children for going to watch [the Chinese]. [Laughs] The Chinese had red faces and were short statured. The men were short and slung over here [indicates from shoulders to chest] were long [bags] that the elders said contained *tsampa* ‘flour made from roasted barley.’ [I] do not know what they were carrying but each one was carrying a small square shaped pack and nothing else. At the sound of a whistle, [they] stopped and at the sound of a whistle, [they] took off. I can recall that vividly.**

Q: What year was that?

00:41:24

**#8D: Really, [I] cannot remember the year.**

Q: How much time before the uprising, maybe?

**#8D: The Chinese arrived quite early in Lhasa...When it was said that Chamdo was lost and it became widely known, shortly after that [the Chinese] arrived in Lhasa.**

Q: So you were at that time...How old were you? Do you recall?

**#8D: I was perhaps 12, 13, 14, or 15 then. I cannot remember correctly.**

Q: Tell us how the Chinese changed the lives of you and your family? Can you tell us that? How the lives of yourself and your family changed after they came?

00:43:01

**#8D: There were no specific changes that occurred to the family members. Those of us who lived in Lhasa continued to live in Lhasa and those that lived in Lhawusha lived in Lhawusha and those that lived in Medo Balo lived in Medo Balo. We were all one family and lived that way.**

**We used to transport wood in carts. At that time the Chinese faced scarcity of wood. There was no wood in Lhasa and the wood supply had to come from Medo. We did a great deal of wood trade with the Chinese. The wood buyers were the interpreters, who were known as**

*lotsawa* then. The interpreters arrived to make the deal with us and the Chinese made the cash payment.

The reason this [wood trade] could come about was that drivable roads were constructed. The Chinese constructed automobile roads by gathering a huge number of people. Perhaps they [the Chinese] were in collaboration with the Tibetan Government, as there were many Tibetan Government officials who oversaw [the construction work]. So, after the roads were built, we started wood trade since carts could ply on the motor roads. That is how it came about.

Q: Then what happened?

**#8D: Yes?**

#8D: Then what happened?

**#8D: How?**

Q: What happened later?

00:45:40

**#8D: After that...around that time, I do not know the exact period that the *Chushi Gangdrug* [Defend Tibet Volunteer Force] arose. When the *Chushi Gangdrug* began...**

Q: How old were you when the *Chushi Gangdrug*...About how old were you when you first heard of it?

**#8D: When the *Chushi Gangdrug* force initially began at Diguthang, I was about 18 or perhaps 19, most probably 19 years old. Around that time the people constructed a Golden Throne for His Holiness the Dalai Lama. Andrug Gonpo Tashi was the main lead along with many government officials. A huge number of people gathered together, who became known to each other and formed a small organization.**

When a huge number of people gathered together to build the throne for His Holiness from contributions—seizing such an opportunity, one day Andrug Gonpo Tashi called a meeting at the Andrugtsang Hall. During the meeting he said, “We cannot remain like this. [We] must arise and make some preparations.” He was the one who explained this and shouldered the responsibility. I do not know who his source was; whom he was in touch with. As I look back and reflect, perhaps it was the Tibetan Government. Otherwise, it is difficult for one person to do this.

00:47:27

The Tibetan Government policy [stated] living in peace with the Chinese. When such was the situation, Andrug Gonpo Tashi called the meeting and told us, “The *Chushi Gangdrug* will be formed.” Liberation process had begun strongly in Kham and Amdo provinces and a lot of people came fleeing. Those people were united, together with many people from Utsang. When people stood united like that, taking the chance...perhaps there were already

preparations on with the Secret Service of the United States for assistance. It used to be said earlier that our people had gone abroad [for guerrilla warfare training] and they had arrived in the United States. So, weapons had been dropped from planes at Diguthang and the first *Chushi Gangdrug* encampment began at Diguthang.

From Diguthang, 500 cavalrymen were sent to Shang Gaden Chokhor where there was a *gomzoe* of the Tibetan Government. *Gomzoe* is what you call a store or something like that here. It is where you store things or guns. It was located at Shang Gaden Chokhor and [they] were sent to Shang Gaden Chokhor.

Q: Where?

00:48:58

**#8D: To Shang Gaden Chokhor.**

Q: Shang...?

**#8D: There was a monastery called Shang Gaden Chokhor. Shang is in the direction of Tsang. Led by Andrug Gonpo Tashi, 500 cavalrymen left for Shang Gaden Chokhor to fetch weapons. They got all the weapons but the Chinese attacked and pushed [them] gradually towards the north. We were those that were stationed at the Lhoka region. At that time, orders came to the different groups and each group was ordered to go here or there. And we got sent to the Tsethang area...towards the Tsethang area.**

**Initially we fought for quite a while at Tsethang. When the encounter took place all the Chinese entered into houses. [They] entered houses belonging to rich families and could not be overcome. With the passage of a long time, what [*Chushi Gangdrug*] did was...at a distance of say, the Performing Institute [Dharmasala, India] located there?**

Q: Yes.

**#8D: [They] dug a tunnel at a distance from the Performing Institute until here [interview location], where the Chinese were. [They] dug a tunnel and planted *zebam* ‘dynamite.’**

Q: What’s *zebam*?

**#8D: Yes?**

Q: What’s *zebam*?

00:50:25

**#8D: *Zebam* is one that explodes rocks and such. Like that. [Laughs] [They] planted such and it turned the houses upside down, including the ground of the house and everything. The entire area was upturned killing people if there were people and everyone. There was no [escape].**

Then there was someone called Dorjee-*la*. [We] planted dynamite in the house of Dorjee-*la*. After that, by digging tunnels to a different area, dynamite was placed in the house of a rich family called Sharlho in Tsethang, where numerous Chinese had entered. Dynamite was planted here too.

There was a place called Gangbu where [the Chinese] fled into the belly of a mountain. Once [they] entered the belly of the mountain, there was nothing we could do. [We] were helpless. [The Chinese] entered the belly of a mountain. If this [points to right shoulder] was the mountain called Gonpori of Tsethang, [slides finger down arm] there's a big mountain here [makes a fist] and [the Chinese] rushed into it. Since then and until Tibet was defeated, they could not be flushed out. [We] stood guard [indicates standing with gun in hand] there but were not able to... That was the experience I had but others would have different...

Q: Were you hiding in the mountain?

**#8D: We were at Tsethang. We were outside while the Chinese were inside the belly of the mountain.**

Q: What were they doing hiding there?

**#8D: There was an attack and [they] were being killed. So [they] dug bunkers inside the mountain and were hiding there.**

Q: This is great but I would like to back up a little bit, like you said that you joined... I have here you joined *Chushi Gangdrug* in 1957. So this is quite early on, two years before the uprising in Lhasa, for example. So what was it that made you decide quite early on when people in Lhasa were still not... were not sure how this thing is going to go? Why did you decide that you were going to join and fight?

00:54:53

**#8D: Well, '57...**

Q: 1957.

**#8D: '58, '59, '57...**

Q: It mentions in the form that...

**#8D: Wait, wait. It could be. My memory is not good. Yes, that is right.**

Q: The uprising took place only in '59 in Lhasa.

**#8D: The uprising, the turmoil in Lhasa took place in the 2<sup>nd</sup> Tibetan lunar month of '59. The attack happened after the Monlam or *tsongchoe* '12-day prayer assembly.' Earlier, after the fall of Chamdo, was everything calm? No, it was not. A group would be formed attacking a small [Chinese] unit or another encounter occurred at a distant village.**

**Encounters continued to take place. There was never any conclusion. The end only came about, if you based your calculation on the 1900s, perhaps it was '74, '75 or '76 that it came to an end. It continued, starting from the fall of Chamdo when the war began.**

Q: [To interpreter] I was just wondering because his mother's from Kham. So I'm wondering if she's given him extra information. I'm just wondering...like his decision to go...how did that come about? Did his father ask him to join up?

00:56:45

**#8D: No, no, it was not like that that I wanted to go [to join the *Chushi Gangdrug*]. The liberation process had already begun in Kham and us, the Kham descendants, wherever [we] were living, [like] the traders in Lhasa formed their own groups. For instance, the Ganzi group from Ganzi, Tiwu group from Tiwu, Lithang group from Lithang, Bapa from Ba, each one sought out their group members and [the rule] was that either one person [from a family] enlisted or made a contribution. So, that was how I happen to come there.**

Q: Did the family members send you?

**#8D: What?**

Q: Did the family members send you?

**#8D: Family members in the sense that we had our groups. My father was from Ganzi, from Tiwu.**

Q: Ganzi?

**#8D: Yes, from Tiwu. [He] was from Tiwu Ganzi. Since [he] was a Tiwu Ganzi, the group of Tiwu Ganzi ordered that one must join, "You have [family] members and must sent one person. If not, [you] must contribute [in kind]." That was how I came to be in the *Chushi Gangdrug* and to be honest, I am not one to join the *Chushi Gangdrug*. I would rather just cultivate the land. [Laughs]**

[Interviewer to interpreter]: This was a very active time during the Khampa rebellion, very, very active. Okay, alright. So he would rather have not but he did join up.

Q: Okay so, when you first joined up, what did you have to do? You had to go to Tiwu and then you met your unit? Can you describe that; the first time you went?

00:59:21

**#8D: We had to join the Tiwu group [of the *Chushi Gangdrug*]. There were eight or nine people when I reached there. One could not travel in a group because the Chinese would come to know about it. We had to journey in groups of two, three, four, five or six people. I was among the latter ones that arrived at Diguthang. Andrug Gonpo Tashi and the others were just leaving when I arrived at Diguthang. I reached there just as they were leaving for Shang Gaden Chokhor. After my arrival, it was around 10 days or so...no, not 10 days but perhaps a week that we were dispatched to Tsethang.**

Q: Were you trained to use a gun?

**#8D: I already knew how to use a gun as father traded [in guns].**

Q: Where's Tsethang?

**#8D: Lhoka. Tsethang is in Lhoka. It is nearby Gongkar where you have the airport now. Gongkar is where the airport of Lhasa is located. A little further away in the east is Tsethang. One traveled towards the east.**

Q: What happened there?

**#8D: At Tsethang, I told you earlier about the Chinese escaping into the houses and our inability to flush them out except by using dynamites. [We] managed to flush [them] out from only two houses. We did manage to flush [them] out from the town of Tsethang, but we could not flush out those that fled into the belly of the mountain called Gangbu.**

[Interviewer to interpreter]: So he was involved in this; in the blowing up of the houses?

[Interpreter to interviewer]: The Chinese were the ones blowing up the houses.

[Interviewer to interpreter]: Oh, they were not blowing up the houses. Sorry.

Q: Was it the *Chushi Gangdrug* that was using the bombs when the Chinese hid in the house?

**#8D: Yes, tunnels were dug underground from a great distance and...for example, if one needed to blow up this place, a tunnel was dug from far away and a person crawled through, placed the dynamite and blew it up.**

Q: Who placed it?

01:02:46

**#8D: The *Chushi Gangdrug* blew it up. The thing that used to blow up was thicker than a finger and required a sort of wire running through it, which was then ignited. An ingredient [for the dynamite] was a white dough-like chemical that came from abroad but it was not sufficient. So, under such circumstances, we used to make the chemical ourselves. The Tibetans used to make the chemical ingredient mixing *sitsa* and *muzi*. This was filled into it and then the dynamite was thus used. [English translations for *sitsa* and *muzi* are unknown; they were powdered with coal to make firecrackers and gunpowder.]**

**Once [the dynamite] was positioned, the tunnel must be closed by filling in stones and soil. However long the length of the tunnel, it must be filled by bringing in soil. If not, the force would kill us. Instead of blasting upwards, [the force] would turn inwards. That was why it had to be closed.**

Q: So it is a lot of work actually to destroy one house. It's a lot of work and...

**#8D: [Interrupts] The [tunnel] must be filled solid, otherwise there was the danger of the force killing us. [The force] instead of moving upwards could rush inwards. It was bad.**

Q: How many houses did you blow up in this manner?

01:05:22

**#8D: A single dynamite could blow up a huge house.**

Q: How many houses did you blow up?

**#8D: Two houses were blown up. Two huge houses were blown up. [We] managed to blow up only two houses. The reason was that there was not sufficient chemical ingredient—the chemical ingredient that was needed.**

Q: What kind of other action did you see?

**#8D: The other was the guerrilla type of action. It was attacking guerrilla-style by moving silently towards an army camp. Three or four men attacked using hand grenades. Earlier, men scouted around in the night, at 5 or 4 o'clock before dawn. They surveyed the area for escape routes and made plans, "You can flee that side. You can flee this side. And let's meet there." After the planning was done, five, six or seven men attacked the smaller [Chinese] army camps. We attacked and could overcome them without suffering any casualties. However, when confronted with larger units, there was no chance to win.**

Q: In your unit, how many men were there?

01:07:55

**#8D: One of my colleagues has arrived here. He lives in Nepal now.**

Q: When you were fighting in Tibet, how many men were with you?

**#8D: Not many men went [to attack].**

Q: How many men?

**#8D: Not many men went; except for five, six, seven or eight men because if the Chinese lay in wait, everyone could get killed.**

Q: What kind of instruction were you getting? Was there like a leader of your group who answered to a leader of a larger group? How did the hierarchy work in *Chushi Gangdrug*, like who were you getting orders from and how's that working?

**#8D: Ours was the Commander-in-Chief of the Sandotsang, the Sandotsang Commander-in-Chief. Ours was a large group. I have forgotten the name of the Commander-in-Chief. [He] was a man with a moustache, a very handsome man. We were together with the Sandotsang Army Unit.**

Q: How many troops were under this Commander-in-Chief?

01:09:28

**#8D: Though he was called Commander-in-Chief, he was like a captain. There were only 100 or 200 troops under him.**

Q: Did you think that the organization was pretty good, that it worked pretty well?

**#8D: [It was] very well organized. There was a regulation of 27 points, a regulation with 27 points. If one violated any rule and if [the crime] was bad, one could get a death sentence. Particularly if one abused a woman, then the problem was enormous if found out.**

Q: Can you recall some of the rules?

**#8D: The first one was to follow whatever orders the Commander-in-Chief gave. But I cannot recall all of them. Then one cannot go into the villages and plunder. One should not rape women. While on the way to war, one cannot trouble villagers along the way.**

**...I cannot remember much now. This [points to head] is not moving. This [points to head] is not working. Well, it was like that. There were 27 points but I can only recall so much.**

[Interviewer to interpreter]: It had lot to do with the ethical conduct of being soldiers. It's very interesting.

Q: Were there ever any spies that infiltrated *Chushi Gangdrug* that you knew of?

01:12:06

**#8D: Chinese spies did infiltrate. [They] were found out and caught. When we lost Tibet and were fleeing [to India], there were 40-50 Chinese we had caught that were with us. Some of them were soldiers and some were spies, but most of them were soldiers. There were 40 or 50 brought along. They were then handed over to the Indian Government at Mon Tawang.**

[Interviewer to interpreter]: They handed them over at Tawang?

[Interpreter to interviewer]: To the Indian Government.

[Interviewer]: 40-50 of them? They brought 40-50 Chinese out of Tibet with them? Can you...?

Q: Were 40-50 Chinese brought to India?

**#8D: [They] were brought to India.**

Q: Why?

**#8D:** [They] were bound [crosses wrists] and brought along believing that they may cause harm. [They] were brought along single file. One did not have much intelligence and when [we] reached the Indian border, [they] were handed over to the Indians. Very much later I heard that the Chinese had arrived in Kolkata. [We] did not know that we had reached the Indian border.

Q: In jail or where in Kolkata?

**#8D:** Yes?

Q: The 40-50 Chinese in Kolkata...?

01:14:13

**#8D:** Oh, whether in prison or...I heard from some sweater traders that they were in Kolkata, but I have not seen [them] myself.

Q: When you brought them out, the Chinese prisoners of war, how many other people were in that group? I mean Tibetans.

**#8D:** People were...[raises both hands to indicate a countless number]

Q: How many Tibetans were with you?

**#8D:** All the Tibetans were there, perhaps around 26,000 or 20,000.

Q: 20,000?

**#8D:** Yes, around 20,000 when we crossed the Mangola pass. There were that many when [we reached] Mon Tawang. [The Chinese prisoners-of-war] were brought along together. [I] heard later that they were handed over to the Indian authorities at the border. Much later sweater traders who went to Kolkata said that they had met Chinese who claimed, “We were brought from Tibet as prisoners and the Indians have left us here.”

Q: I’m a bit confused about this 20,000 people. They couldn’t have come out all at once.

01:16:15

**#8D:** Yes?

Q: You said that around 20,000 Tibetans came away. How did they come together?

**#8D:** All the officials were there. The *Chushi Gangdrug* officials were there as well as their assistants that brought [the Chinese prisoners] along. I saw with my eyes—[the prisoners] being brought along the way. After reaching [India] it was said that they were handed over to Indian authorities but I did not witness it.

Q: No, [I] didn’t mean the Chinese. I meant the Tibetans. You said that about 20,000 Tibetans came out together.

**#8D: It was over 20,000 that came out.**

Q: How did 20,000 Tibetans come out together?

**#8D: Everyone was together like this [puts both hands up with fingers in line] single file. For instance, when crossing the Mangola pass, there were no paths over the Mangola where people could walk [everywhere]. It is a snow-covered mountain and in order to cross the snowy mountain, there was no way except for people to walk in single file. Just a single person could pass by.**

**Each person [*Chushi Gangdrug* troops] owned a horse that was laden with provisions to last for three days. The *Chushi Gangdrug* provided the emergency ration, as one would call it in India, that was to last for three days. This was loaded on the horse and one led the horse and came away. Most of the horses fell into the snow. After crossing over another pass from Mangola pass, we could not find any pathway in the snow and it took us many days. [We] spent many days.**

Q: Were the Chinese...?

01:18:03

**#8D: There were no Chinese then. [We] were in Indian territory. There was a small bridge nearby an Indian police post. The territory on one side was Indian and the other side belonged to Tibet. We spent many days inside the Indian territory since the road was blocked by snow.**

Q: How many *Chushi Gangdrug* troops were with you when you came to India?

**#8D: The Indian Government had set up reception camps at two places for us, Missamari and Dhegacholing. Including people who were not *Chushi Gangdrug* such as many monks; there were about 30,000 that had arrived.**

Q: And they weren't getting shot at?

**#8D: There were no Chinese at the border.**

Q: Didn't the Chinese pursue?

**#8D: The Chinese pursued and fired shots from aircrafts with machine guns. The casings of the bullets from the machine guns were this big [makes a circle with thumb and forefinger]. Had anyone been hit on the head, it would have brought [him] down but none of the Tibetans got hit. Every time an aircraft arrived, it turned foggy. So, we could not be targeted.**

Q: Nobody was hit?

01:20:57

**#8D: [I] heard that some people got hit but [I] did not see it with [my] eyes. Due to the presence of such a huge number of people, it was not possible to know. Some would have died.**

Q: Which was the place where the aircrafts arrived?

**#8D: Aircrafts first flew over Tandu Monastery of Yarlung. A group of Tibetan soldiers had returned there after escorting His Holiness the Dalai Lama to India. They fired shells as well as 6-7 men together aimed their guns at the plane, but it could not be overcome since our weapons were outdated. After journeying 4- 5 days, as we crossed over a mountain pass another aircraft flew. The front of the plane got hit but due to fog, it was not possible to take aim.**

Q: This group of 20,000 *Chushi Gangdrug* people, so where had they started? Had they been fleeing from lots of different areas of Tibet? Had they all started from one area or were they sort of travelling and then meeting people on the way and growing and growing like that?

01:23:51

**#8D: [I] cannot say exactly that there were 20,000 *Chushi Gangdrug* because when Tibet was on the verge of defeat, Andrug Gonpo Tashi led a large army fighting through the northern region from Shotalhosum through Kongpo and then merged [with the unit] at Lhoka. So, the whole of *Chushi Gangdrug* was present, along with those that had come from different areas. [People] arrived from the direction of Bhutan and some through the Mangola pass. [People] arrived through many different routes, taking their respective paths. Therefore, it is difficult to quote the exact number of *Chushi Gangdrug*. There were also many monks as well as lay people.**

**From the reception centers organized by the Indian Government, Missamari was the bigger center and Dhegacholing, the smaller. When [people] could not be accommodated at Missamari, [they] were accommodated at Dhegacholing.**

Q: Did you ever meet Gonpo Tashi?

**#8D: [I] met him once at Tawang. [He] was a very regal man. I had not seen him before. [He] was a very regal man.**

Q: When did you meet him in Tawang?

01:25:46

**#8D: After reaching Tawang, the Indian Government distributed rice since we did not have anything to eat. Rice was airdropped from planes. The Indian authorities piled up the rice and asked people to come in a line. As they walked single file, rice was measured and each person rationed a kilogram or two. When the distribution took place, having nothing to eat, people rushed in. And then Andrug Gonpo Tashi...others in authority could not control the people and so Andrug Gonpo Tashi arrived.**

**Gonpo Tashi had a powerful voice, was tall and broad. The man was extremely handsome. He ordered that everyone make a queue. Everybody was made to come in single file and the distribution was done. That was the time I saw him. Earlier, I arrived at Diguthang when Andrug Gonpo Tashi was leaving. Also, when the meeting took place in the hall of Andrugtsang in Lhasa, it was my father who attended it and not me.**

Q: As far as you know, were there any other groups who brought Chinese prisoners-of-war out of Tibet?

**#8D: Tibetans?**

Q: Yes, by Tibetans.

**#8D: Chinese by Tibetans?**

Q: Yes, capturing Chinese and bringing them to India.

01:28:16

**#8D: None were brought out except by the *Chushi Gangdrug*. Yes, there was one who had surrendered. Gya Lobsang Tashi was his new name.**

Q: Lobsang Tashi?

**#8D: Tibetans called [him] Lobsang Tashi. His name was changed and nobody called him by the Chinese name. There was a Chinese called Lobsang Tashi. He was the commander of an artillery regiment at Nordolinka in Lhasa. He was the commander of an artillery regiment.**

Q: Was he a Chinese?

**#8D: Yes, he was a pure Chinese; a senior Chinese commander, perhaps a high ranked officer. Due to certain differences in the Chinese military, he defected to the Drapchi Maga 'Tibetan Government Army.' The Drapchi Maga investigated the matter and when it was learned that he was to be charged and also that he had surrendered himself to the Tibetans in total sincerity, a few men from the Drapchi Maga brought him to the *Chushi Gangdrug* if they wished to keep him. It was agreed and he stayed there.**

**He was with the *Chushi Gangdrug* and helped us a little in drawing up strategies. [We] benefitted a little. He was with the Tibetans during the escape [journey] after Tibet was lost. He spoke Tibetan and lived with Tibetans. He lived in the Settlement in Bylakuppe and passed away in the Settlement.**

**We did not have any training and he was one with knowledge. So, [we've] benefited a little. [I] do not know about being hugely helpful but [we had] benefitted a little. He helped the Tibetans in all sincerity. Upon reaching India, [I] heard that he said, "I wish to live like a Tibetan with Tibetans. Please do not hand me over to the Indians. I wish to live with**

**Tibetans.” I was not there when he said that, though. [He] then came to the Settlement in Bylakuppe.**

[Interviewer to interpreter]: And just to clarify, Thupten, these prisoners-of-war were Tibetans, were they? They were Tibetan spies, right?

[Interpreter to interviewer]: No, they were Chinese.

[Interviewer to interpreter]: Okay, because I thought we were talking about Tibetans who were spying for the Chinese. You want to clarify that.

Q: The Chinese spies that you brought along, were they Chinese?

**#8D: They were Chinese who spoke Tibetan.**

Q: Were they not Tibetans...?

**#8D: No, not Tibetans. [They] were Chinese who had been taught the Tibetan language and pretended to be Tibetans. When given lashings, [they] said, “I am a Chinese.” [Laughs]**

Q: Okay, so they actually looked Tibetan. They looked Tibetan.

[Interpreter to interviewer]: Many provincial Chinese do look Tibetan.

[Interviewer to interpreter]: I see. I see. I see.

Q: So can you tell us what happened when you reached Tawang? Can you describe what happened at that point when you all reached Tawang? How did the Indian authorities respond?

01:33:18

**#8D: Except for a few Indian authorities in Tawang who received our guns, the rest of the region was totally Tibetan. Our Tibetan currency, the *tanka karmo*, which is a silver coin mixed with copper and valued at four *sang* ‘a currency unit’ was in circulation and not the Indian currency at that time.**

**We sold the horses when we reached Tawang, for which we received *tanka karmo*. While making purchases of food, we paid in *tanka karmo*. However, the Tibetan paper currency was invalid in Tawang. The *tanka karmo* was valid. Besides, the copper coins were also invalid and there were no Indian currencies.**

Q: What’s the *tanka* made of?

**#8D: Yes?**

Q: What’s the *tanka* made of?

**#8D: The *tanka karmo*? It is silver with a tiny amount of copper.**

Q: Could you just recount, maybe just a couple of experiences that really have stuck in your mind from your time with *Chushi Gangdrug*, either they could be military experiences, they could be personal experiences; they could be anything but just during those years that you were with the *Chushi Gangdrug* if there's a couple of incidents that really stick in your mind?

01:35:53

**#8D:** [My] time with the *Chushi Gangdrug* was so-so at Lhoka. Then I joined the *Chushi Gangdrug* at Lo Chumigyatsa 'Mustang.' That was a difficult experience with scarce food and clothing.

Q: Where?

**#8D:** Lo Chumigyatsa.

Q: Lo Chumigyatsa?

**#8D:** Yes, it is in Nepal. It is in Nepalese territory though the inhabitants were Tibetans as they spoke Tibetan and ate *pa* 'dough made from roasted barley flour and tea.' Many of them live around here, even many monks. There are many girls of that region who married Tibetans. There were areas called Lo Mendang and Lo Chumigyatsa but these were all one region. Presently it is Nepali territory.

We, the *Chushi Gangdrug*, stayed there for about two years. Many groups of 10 or 12 people sneaked into Tibet and attacked small Chinese posts that consisted of around 10 sentries. Several attacks were carried out. The arms were sent from the United States. All our men who received training in the United States were parachuted close to Mustang in Tibetan territory and so were all the weapons. The guns were called *gyayshang* that could hold eight bullets.

Q: Eight bullets?

01:37:47

**#8D:** It had the capacity to hold eight bullets. Because it could hold eight bullets, it was called *gyayshang*. [Rifles] with capacity to hold five bullets were called *ngashang*. Earlier when we were stationed in Lhoka, [we used] the 5-bullet rifles. Now we had progressed and were armed with the 8-bullet [rifles]. These were airdropped and so were six or seven men. They were trained in guerrilla warfare in the United States and then [parachuted] at Lo Tsoka.

The whole region was plain with not many mountains except for a few hillocks. In the night, we burned dung in the middle of the plain and observing the fire, the planes communicated on wireless. It is called a "signal." They called it the "signal." This facility was available. A time was scheduled through such communication and the soldiers surrounded the area. Then in the center was dropped the weapons and men. First it was the men, who immediately stepped away and then the aircraft circled twice...

Q: Were they Chinese planes?

**#8D: What?**

Q: Were they Chinese planes?

01:39:06

**#8D: No, no. They were American planes. The weapons were attached to parachutes and dropped.**

Q: Were they dropped from the planes?

**#8D: [They] were dropped from planes. Then we carried them to Mustang in Nepali territory. We must enter [Nepali territory] because there were Chinese on the other side. That was what [we] did.**

Q: How long did you keep fighting for?

**#8D: [I] was quite a long while in Lhoka, but when [I] was in Mustang, though some men went many times, I slinked only once [into Tibet]. I received the orders only once. On my only trip there were not many Chinese soldiers. There was some Tibetan women fleeing and so I did not fire. The [colleagues] said, “Do not shoot. [They] are Tibetans.” I saw the Tibetan women with my eyes. “Do not shoot,” and so, [we] did not fire. [The women] fled and we went our way. [We] left it at that.**

Q: How many years were you there?

01:41:48

**#8D: I was in Mustang for two years. I was only two years because the food...I possessed good clothes and a pistol. [I] sold the pistol for 350 Nepalese *rupees*.**

Q: Nepali *rupees*?

**#8D: For 350 Nepalese *rupees*. [My] sword’s scabbard was entirely made of silver while the sword was the bayonet part of an English-made rifle. The bayonet of an English-made rifle was [my] sword, for which a scabbard had been made. I sold it for 50 *rupees*.**

Q: How much did you sell the scabbard for?

**#8D: The scabbard and sword were sold together for 50 *rupees*.**

Q: Fifty?

**#8D: Yes. I also possessed an amulet to hold my blessed pills. This amulet had been in my family for five generations, for five generations. I sold this 5-generation amulet then for 30 *rupees*. And then I sold my clothes. After everything was sold, food became difficult to**

**procure. [I] could not find anything to eat and so, I went away. To put in a nutshell, I fled stealthily in the night. [Laughs]**

Q: Then that was the end of your stint in the *Chushi Gangdrug*?

**#8D: Yes?**

Q: Then the *Chushi Gangdrug*...

01:43:12

**#8D: That was the end of my stint. [Laughs]**

[Interviewer to interpreter]: Can we just establish that he's talking about Mustang?

[Interpreter to interviewer]: Yeah.

[Interviewer to interpreter]: I think he's talking about Mustang. Can you just confirm that or you know that he is?

Q: Lo Chumigyatsa is Mustang, right?

**#8D: Yes, it is Mustang.**

Q: Okay, fine. That's a really great story. We're going to have to stop now, but I just wanted to ask you, *pa-la*, what do you think about the self-immolations that are happening these days in Tibet?

**#8D: This is immeasurably great. Today, during the gathering of the 49<sup>th</sup> day of mourning [of one of the martyrs], one cannot help but shed tears. They are really great for doing it for the country and race. It was not for their own, but for the cause of race and country that they sacrificed their lives. When they perform this act in reality, it is immensely great. If one does not have feelings for such causes, then one is equal to a cow.**

Q: Do you think it is good?

**#8D: It is good. For the cause of one's race, irrespective of the path, it is very important to fight for the cause of one's race. One cannot sit idle or sleep. In general, there are many powerful countries in the world. There is the United Nations Organization that has especially been established, right? But what is [the use]? Nothing. Nothing unless one can do something himself. Though there are many who speak sweetly, many speak sweetly, but unless one is capable, it is very difficult.**

01:46:55

**Is it not? For instance, due to desperation and difficulties heaped on them in Tibet, they are immolating themselves. I am living happily in Dharamsala undergoing medical treatment, why would I immolate myself? One would not, right? One immolates only when there are momentous problems. That is what desperation is [when] there are no other solutions; [the**

**Chinese] cannot be overcome with might, with wealth or with men, right? [We] cannot match them in population. When the situation is akin to the sky enveloping the earth, nothing else can be done.**

Q: Okay. Thank you. Thank you so much for telling us your story.

**#8D: Thank you.**

Q: I have to ask you one more time. If this interview was shown in Tibet, China or anywhere, any problem for you?

**#8D: There will be no problems.**

Q: And we can use your real name? Is it okay?

**#8D: It is okay. There is no difference.**

Q: Thank you so much.

**#8D: There is nothing much that [the Chinese] can do. I am living in India and all the older relatives are dead. That is it. I do not have anyone to think about. The children live in India, so there are no worries.**

END OF INTERVIEW