

Tibet Oral History Project

Interview #30U – Panay Bum
April 7, 2017

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INTERVIEW SUMMARY SHEET

1. Interview Number: #30U
2. Interviewee: Panay Bum
3. Age: 83
4. Date of Birth: 1934
5. Sex: Male
6. Birthplace: Chonay
7. Province: Dhoday (Amdo)
8. Year of leaving Tibet: 1959
9. Date of Interview: April 7, 2017
10. Place of Interview: Minling House, Clement Town, Dehradun, Uttarakhand, India
11. Length of Interview: 01 hr 15 min
12. Interviewer: Marcella Adamski
13. Interpreter: Tenzin Yangchen
14. Videographer: Tenzin Choenyi
15. Translator: Tenzin Yangchen

Biographical Information:

Panay Bum was born in Chonay in Amdo Province in 1934. His mother was always very busy attending to the farm and to the animals at their nomadic site. His father served as a minister under the Chief of Chonay for tens of thousands of families. Panay Bum describes the history behind the Chiefs of Chonay and the relationship between Amdo Province and China.

Panay Bum recalls learning at the age of 16 that the Chief of Chonay warned of a Chinese invasion and the ministers chose to resist. He joined the volunteer resistance fighters and fought the Chinese army for a year and half until the number of Chinese soldiers increased. The resistance group received assistance from Tibetan Muslims, whose region had already been occupied by the Chinese.

After the Chinese army invaded, they gave gifts to the Tibetans and sponsored long propaganda lessons each night. His mother asked Panay Bum to go to Lhasa because she was worried about his safety. There he joined the *Chushi Gangdrug* [Defend Tibet Volunteer Force] and fought for another year before escaping to India.

Topics Discussed:

Amdo, government/administration, invasion by Chinese army, resistance fighters, Chushi Gangdrug guerrillas.

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Interview #30U

Interviewee: Panay Bum

Age: 83, Sex: Male

Interviewer: Marcella Adamski

Interview Date: April 7, 2017

Question: Please tell us your name.

00:00:10

Interviewee #30U: The name is Panay Bum.

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?

#30U: [Nods] Yes.

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

#30U: Okay.

Q: During this interview if you wish to take a break at anytime, please let me know.

#30U: Okay.

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

#30U: Okay, okay.

Q: If this interview were shown in Tibet or China, would this be a problem for you?

00:01:51

#30U: [Nods]

Q: Would it be a problem for you?

#30U: There will be no problem.

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

#30U: Okay.

Q: *Pa-la* ‘respectful term for father,’ please tell me how old you are?

#30U: [I am] 83 years old and the birth sign is the pig--the same age as His Holiness the Dalai Lama.

Q: Where were you born? What village and what province?

#30U: It is Chonay in Amdo. Chonay. Chonay.

Q: How many people were in your family when you were growing up?

#30U: There were my mother and grandmother. I have three sisters. There were no other members besides these in the family.

Q: What kind of work did they do for a livelihood?

#30U: My family did not face any problem earning a livelihood because we were the ministers for the leader of Chonay. [To interpreter] I had shown you the picture earlier [during pre-interview]. So due to the benevolence of the parents, I never faced any problem in terms of livelihood.

Q: Was...Your father was the minister?

00:04:20

#30U: Yes, my father was the one.

Q: What was your father’s name?

#30U: Father’s name was...father’s name was...his name was...Dolma Tseten, Dolma Tseten.

Grandfather’s name was Dolma Tseten and my father’s name was Kunchok Tseten.

Q: Did your father live at home or with the ministers, ministry?

#30U: [Father] had to go [and work] as a minister for 2-3 months and not always.

Q: When he was not working there, did he do some other kind of work?

#30U: [Father] did not do any other work but came home and stayed home. When there was any work to be done as a minister, he went and otherwise stayed at home.

Q: What did your mother do besides...she cared for the children, did she have any other responsibilities?

00:06:36

#30U: We were *samadok* ‘farmers and herders,’ so there were nomads as well as farmers doing both farming and nomadic activities. Sometimes mother worked at home and sometimes went to the nomadic site to work there. Mother hardly had any time to rest for [she] was always engaged.

Q: How many animals did your family own?

#30U: In the hometown there were *dzo* ‘animal bred between a yak and cow,’ *dzomo* ‘female *dzo*,’ yaks and cows. Then there were horses and mules. There were many horses.

Q: About how many animals altogether?

#30U: Altogether there were around 50-60 animals.

Q: Did your family have a house in the village as well as nomadic site?

00:08:40

#30U: Yes, we owned a house in the village. There was a house like this with two floors. It was a large house. A *ba* ‘tent made from yak hair’ was pitched at the nomadic site, a black *ba*. A *ba* was pitched.

Q: Did the father ever go with you to the nomadic site and help?

#30U: Yes, sometimes [he] went to the nomadic site for a week or two to oversee and then came home. Most of the time when [he] was not required to attend minister’s duty, [Father] came home and stayed home.

Q: Can you tell us what kind of work did your father do for the ministry?

#30U: If there was any important work, [Father] was called to the Chief of Chonay. If there was not any work, they sent a message. The Chief of Chonay sent a message, “You do not have to come here. Remain there to serve the people.” Such a message would be relayed.

Q: Did a messenger arrive?

#30U: Yes.

Q: What did the Chief of Chonay do? What were his responsibilities in your area?

00:11:25

#30U: For three generations the Chiefs of Chonay had attended school in China. [They] went to school in China and after completing school, after completing 12th grade, returned to the hometown. After returning home the Chief of Chonay brought a bride, who was the daughter of King Wang of Alak Shang.

Q: Alak Shang?

#30U: Yes. That is in Mongolia—Mongolia. A bride was brought home. For three generations of the Chiefs of Chonay, three daughters of King Wang of Alak Shang had been brought as brides to this family of Chonay, for three generations.

Q: Was that a king?

#30U: Yes, a king.

[Interviewer to interpreter]: Three had come as brides.

[Interpreter to interviewer]: Three daughters had come as brides.

[Interviewer to interpreter]: And they were the daughters of...

[Interpreter to interviewer]: ...the King of Alak Shang of Mongolia.

Q: Alak Shang?

00:13:05

#30U: That is Mongolia—Mongolia.

Q: ...had come to be wives for the Chief of Chonay's sons?

#30U: Three generations of the Chiefs of Chonay had brought brides from Alak Shang.

Q: When we say that your father went for...to get some training in China, was it Mongolia that he went?

#30U: [The Chief of Chonay] went to study in China—was sent to China to study as a child. After being sent to school in China, like in India, [he] completed 12th grade and returned to Tibet, to Chonay. The daughter of King Wang of Alak Shang was also studying in China and they met at school.

Q: And did he marry her?

00:15:03

#30U: When he returned to Chonay after completing school, he brought the bride.

[Interviewer to interpreter]: Was that his father then who went for three years...

[Interpreter to interviewer]: Not his father; it's the Chief of Chonay...

[Interviewer to interpreter]: The Chief of Chonay, got it. And he came and she became the bride of the Chief of Chonay.

[Interpreter to interviewer]: Right.

Q: So where did they go to study in China?

#30U: [They] went to Peking in China.

Q: Oh, to Peking? What kind of things did they study? Do you have any recollection?

#30U: The reason for studying [in China] was that we in Amdo, Tibet and China lived side by side. Believing that it would be difficult to live side by side without knowing Chinese language and script, the father sent the son to study in China.

Q: Was Amdo considered part of China?

#30U: No, no, it was separate. [The people of Amdo] are Tibetans. The Chinese ate rice and bread while the Tibetans ate *tsampa* ‘flour made from roasted barley.’

Q: Did the Chinese treat the Chonay, the leader of Chonay as a representative from another country?

00:17:41

#30U: That I do not know.

Q: Your father became a minister to the chief of Chonay and did he ever go...did your father ever go to Peking with him?

#30U: [Father] went until Lendu in China—went until Lendu—but did not go beyond Lendu.

Q: What kinds...The chief of Chonay, was he representing the Tibetan Government in Lhasa or was he just a chief of the village that had been given that role?

#30U: The region of Chonay is a separate one. There are three provinces in Tibet: Amdo, Kham and Utsang. There are three provinces. Actually [they] are the same, but each has different regions and Chonay is one.

Q: Was your father when he was working for the chief of Chonay, what kind of duties was he doing for the Tibetan Government?

[Interpreter to interviewer]: ...for the people of Chonay?

[Interviewer to interpreter]: ...for the people of Chonay.

00:20:20

#30U: If there was any important work in the region, [Father] had to go to the Chief of Chonay and if there was not any important work, [he] lived in the village where there were

many families—there were many tens of thousands of families—and looked after them and extended help whenever necessary.

Q: What kind of help could he give?

#30U: [Father] helped the poor families by buying animals and providing them to those that did not own animals. [He] bought lands and provided to those that did not have lands. [Father] did such things.

Q: Was this kind of help for the poor, was this organized or instituted by the Chief of Chonay?

00:22:12

#30U: Yes, yes. Father carried out whatever orders the Chief of Chonay issued. There was not any other work besides this.

Q: And what about...like, what about the governing, like how big, how many people do you know was in the Chonay region? You said there were tens of thousands, like how many families? Could you give us an idea?

#30U: It is an old story that in Chonay...You know *dhakay*, that is used to filter oil?

Q: Yes?

#30U: *Dhakay* that is used to filter oil. If compared to the stars, it is said that the population under the Chief of Chonay was like the stars.

Q: Like what, *pa-la*?

#30U: In Tibet there is the grain [measurement] called *bo*. It is said that there are that many people.

Q: Like a *bo* full of grains?

#30U: Yes, there were that many people in Chonay.

Q: How many...inside of Amdo, how many regions were there like Chonay?

00:24:08

#30U: There were many regions like Tsongon, Ngawa, Tsako...there were nearly 18-19 major regions. There were many.

Q: Eighteen or 19 regions and these regions...every region had a chief of the region, correct?

#30U: Not every region had a chief because only those that were densely populated had a chief. Not every small region had a chief.

Q: And then who were these leaders responsible to? Who governed them?

#30U: There was none but the Chief of Chonay above them.

Q: Who was above the Chief of Chonay, *pa-la*?

#30U: There is His Holiness the Dalai Lama above him; there is both His Holiness the Dalai Lama and the Panchen Rinpoche. His Holiness the Dalai Lama was born in the region of Tsongon; the Panchen Rinpoche was born in the region of Tsongon. Amdo Je Rinpoche was born in the region of Tsongon and Amdo Gedhun Choephel was also born in the region of Tsongon. All these important people were born in the region of Tsongon. There is none above him [Chief of Chonay], but His Holiness the Dalai Lama and the Panchen Rinpoche.

Q: The next person of authority above the chiefs of these regions was His Holiness and the Panchen Lama, and anyone else? That was it?

[Interpreter to interviewer]: That was it.

Q: That was it. So there was no authority in China or in Mongolia that had power over Amdo. Is that correct?

00:27:14

#30U: There was none. There was none. China is China and Tibet is Tibet. [They] are separate.

Q: Was there...did your father ever talk about the concern that China might want to invade Tibet? Was that something people were conscious of or thinking about?

#30U: That talk did come up. "Whatever happens or not, it is certain that Tibet will eventually come under China." This used to be talked about when I was little.

Q: What was the...what things made people suspicious or imagining that might happen? What was going on?

#30U: What was happening then was that China had a large population whereas Tibet had a small population. Whatever happened China was going to take control of Tibet. So the Chief of Chonay called all the ministers and gave a speech, "Those of you who wish to make offerings for rituals and prayers should do so. Do whatever [you] have to do. Henceforth, there is no use for the wealthy families to accumulate money. China is certain to invade Tibet and [we] will have to live under [their] control. We have come to realize this." The chief of Chonay called all the ministers for a meeting and spoke like that. Then all the ministers returned to their respective villages and announced this to the people, "It is certain that China will invade Tibet."

Q: So if I understand...the Chief of Chonay suspected that and so he said, "Go back and tell the people of your village [they] should practice not accumulating goods because you're going to lose it all, because the Chinese are going to invade"?

00:31:35

#30U: Yes, [the Chinese] would confiscate everything. The Chief of Chonay said—there were people that could act as soldiers—“Shall [we] revolt against the Chinese and fight? What shall [we] do?” The chief asked the people after calling all the ministers. “Shall [we] challenge the Chinese and fight? What shall [we] do? What is the people’s wish?” [He] asked that. The Chief of Chonay asked the ministers. Then the ministers held a discussion and said, “The people will form an army and fight the Chinese.” Then there was fighting and [the army] resisted the Chinese for one year and six months in the region of Chonay in Amdo.

Q: What exactly were the people of Chonay resisting? What was happening?

00:33:11

#30U: [The people] were resisting the Chinese. [They] fought the Chinese, and stopped them from moving forward by resisting.

Q: How old were you when this was happening, *pa-la*?

#30U: I was 16 years old when this was happening.

Q: 16?

#30U: Yes.

Q: And what did you see with your own eyes in terms of Chinese coming into the region? What did you see?

#30U: As for the Chinese, we were living close to each other being at the border. “The Chinese are certain to come and invade Tibet.” So the people decided to revolt and fight.

[Interviewer to interpreter]: People decided to register the Chinese?

[Interpreter to interviewer]: Resist.

[Interviewer to interpreter]: Oh, resist the Chinese.

Q: So how did they resist them? What did they do?

#30U: The Chief of Chonay had soldiers among the people. There were many tens of thousands of soldiers under the Chief of Chonay. Then they revolted. Each one volunteered, on volunteer basis. “We are going to battle the Chinese. We will never live under the Chinese come what may.”

Q: Did you see that battle with your own eyes?

#30U: What?

Q: Did you see the soldiers of Chonay fight the Chinese?

00:35:51

#30U: Yes, I took part in it.

Q: Oh, what kind of weapons did you have to battle the Chinese?

#30U: At that time there were different kinds of guns in Tibet like *bura*, *longri* and *dhata*. However, there were no machine guns and such.

Q: What are the other things, guns and...? What's *bura* and...? What is that?

#30U: These are guns, guns.

Q: Guns?

#30U: Guns, guns. There were no automatic guns like the ones these days that can hold 30-40 bullets. [The guns then] could hold only five bullets each.

Q: Just five rounds. Were these guns Tibetans or were they Indian or what were they?

#30U: The gun called *bura* is a Russian one. Russia. Then the ones called *longri* and *dhata* were given by the Mongolian King Wang of Alak Shang. A large number of weapons were given as dowry when the Chief of Chonay brought the daughter [of King Wang] as bride.

Q: Were the Mongolians at all involved in helping you defend the borders of Amdo from the Chinese?

00:38:32

#30U: The Mongolians did not help in defending. It was just the people of Chonay and none else.

Q: *Pa-la*, where did this...this fight take place on the border? Can you describe the fight? You were 16, so were there people younger than you? Tell us the ages and where the fight took place?

#30U: The fight took place at the border. The fight took place at the border and not in any other place. [We] were resisting the Chinese at the border to stop them from entering.

Q: You were 16. Were there fighters younger than you? What were the ages?

#30U: There were all ages. There were older ones and younger ones and middle-aged ones. However, there were not many people younger than 16. They were mostly older ones.

Q: Was there a city or town or name of that place?

[Interpreter to interviewer]: ...where the resistance...

[Interviewer to interpreter]: ...fighting was going on?

00:40:36

#30U: The name...it was at the place called Lichara. Later a large number of Muslims came to help us, Muslims.

Q: Why did they come?

#30U: The reason the Muslims came was because earlier the Chinese had come and destroyed all the wealthy Muslim families. The Muslims failed to overcome them and then joined us.

Q: The Chinese had already caused trouble to the wealthy Muslims then?

#30U: Yes.

Q: Was there an organized Tibetan army or were these just individual volunteers who came together?

#30U: The fighters were volunteers from the region of Chonay.

Q: How long did the volunteers fight and did the Chinese then back off?

00:42:38

#30U: [The fighters] resisted the Chinese for one year and six months and stopped [them] from advancing—stopped the Chinese from advancing into our region and blocked and fought them. Later there appeared more and more Chinese and then they took over the region of Chonay.

When the resistance was going on in Chonay, had Dhotoe [Kham Province] helped Chonay, had Utsang [Province] helped Chonay, had all the three provinces offered help, there was enough time for that. However, they watched the show while Dhomay [Amdo Province] battled.

Q: Why do you think they didn't come?

#30U: That was because there was no internal interaction in Tibet then. Except for one's own region, no one cared to look to the others. It is similar to the story of the frog in the well and the frog in the ocean. The one in the ocean believes the ocean is large and the frog in the well believes the well is large. Had [the provinces] assisted each other then, there was time but that was not done.

Q: When you say they took over...like you put them off for a year and a half and then they took over. Was it fighting or did they just...people just move in to your region? Do you understand? Was it a quiet population change in your village?

00:45:50

#30U: Although in actuality [the Chinese] were soldiers, [they] were dressed in civil clothes, in blue clothes and pretended not to be soldiers and came in groups of 100-200. They could not enter together all of a sudden. Actually [they] were soldiers, but not dressed in army fatigues but in civilian clothes, and then they came.

Q: What did they do when they got to your town?

#30U: Once in the village, [the Chinese] spoke about how good Mao Zedong was and how good the Communist Party of China was. Every night from around 8 o'clock to 1-2 o'clock, [they] spoke about how good China was, and educated the people. [The people] were not allowed to sleep at night and given education [propaganda lessons]. The Chinese officials took turns, one person speaking for an hour and then another for another hour and so on while the people were not allowed to sleep for that many hours. The Chinese continued to give lectures.

Q: Was it like in a community center or in the monastery? Where did they make all the people gather?

00:48:29

#30U: It was not a monastery. We had a very large open ground in front of the house.

Q: Whose?

#30U: In my house. It was a large ground that could accommodate nearly 500-600 people. People from outside were ordered to assemble in this large ground and then the Chinese gave lectures.

Q: If one of you didn't want to come, were they forcing you to come at gunpoint or would you get in trouble? What would happen?

#30U: At that time they were just coming in and deceiving the people of Tibet by being gentle. Everybody was given soaps, towels, toothbrushes and toothpaste as presents. They were using their mind and planning to take control of the Tibetans. [The Chinese] were speaking sweetly and then gradually began to tighten.

Q: And we're talking the battle that you were describing. You said you were 16. So that would have been about 1950, and so are we talking now about 1951, 52? Can you give me just an idea of what year it was, *pa-la*, when this was happening?

00:51:06

#30U: It was around that time [1951-52].

Q: And then when you said things got worse, what happened next to your village?

#30U: They came and the province of Dhomay [Amdo]...All the Muslims had already been liberated and now it was being said that the wealthy families of Dhomay would be

liberated. This was announced. When the announcement about liberation was being made, my mother said, “It is not good for you to remain in the hometown. You must go to Lhasa. There is a danger of you being captured by the Chinese. Go to Lhasa where your parents cannot see you.” Mother told me this in secret.

Q: *Pa-la*, where were the Chinese controlling the Muslims? That was in Amdo? Where was that? What place?

00:53:05

#30U: There were many thousands of Muslim families in the region of Chonay. We were living together. They volunteered and joined us [to fight] the Chinese. They had already undergone liberation. So when they had failed to overcome, joined us to help. “We will also fight and help you.”

Q: Oh, right in Chonay. Were they Tibetan Muslims from Tibet or did they practice Tibetan Buddhism?

#30U: They were complete Muslims and did not practice Buddhism, were complete Muslims.

Q: Spoke Tibetan?

#30U: [They] spoke Tibetan and were nomads. In our region and Ngawa in Amdo the Muslims were like Tibetans and wore clothes like the Tibetans.

Q: Were [they] nomads?

#30U: [They] were nomads.

Q: Their religion was the Muslim tradition?

#30U: The religion was Islam.

Q: How did the Buddhists and the Muslim Tibetans get along?

#30U: [They] got along quite well. At that time there was not any conflict between the Muslims and the Tibetans.

Q: Do you know where these Muslims originally came from? What country?

00:55:30

#30U: In our region, in the region of Chonay there used be many thousands of families that lived with the Chinese, lived close by like this [gestures off camera]. If the Tibetans lived here, the Muslims lived here and the Chinese were here. That was the border.

Q: For generations?

#30U: Yes. The Chinese are Chinese and the Tibetans are Tibetans. This cannot be cleaned even after washing.

Q: Did the Muslims...did they wear Tibetan clothing and eat Tibetan food?

#30U: Yes, ate [like the Tibetans].

Q: Okay. They wore the clothing of the culture but they practiced a different religion.

#30U: Except for practicing Islam, [they] did things like the Tibetans. [They] spoke Tibetan and the Tibetan was very pure.

Q: So your mother is worried about you and she said to go to Lhasa, and how old were you when she told you that?

00:57:22

#30U: I arrived in Lhasa at the age of 18.

Q: *Pa-la*, where was your father in the conflict, you know, when the Tibetans were fighting the Chinese? Was your father involved in defending the people? Was he busy with other activities?

#30U: My father had passed away by then. [He] was no more and I went in place of father.

Q: How did your father die?

#30U: [Father] was ill for sometime and then passed away.

Q: *Pa-la*, was there ever an epidemic in your area where people got smallpox?

#30U: It was not like that. It was not like that at all.

Q: Did anything like that happen in general? Was there an epidemic in your region?

#30U: There was not any epidemic, nothing at all.

Q: So did you go to Lhasa as your mother suggested and did you go by yourself or with other people?

#30U: I obeyed Mother's wish. [I] thought, "If the Chinese kill me in front of Mother, she will not feel good." So as suggested by Mother to go to Lhasa, I left.

Q: What about companions along the way?

00:59:25

#30U: As for companions along the way, there were three *gasho* 'groups' of Mongolians traveling to Lhasa to see the Jowo 'statue of Buddha Sakyamuni' and His Holiness the Dalai Lama with whom [I] came. [They] were nomads.

Q: What's *gasho*?

#30U: *Gasho* means...they were in three parties traveling to Lhasa. Altogether there were around 1,500 people.

Q: 1,500?

#30U: Yes, that was the number of people including women and children. There were around 1,000 animals like yaks and *dzo* on which were laden all the supplies for both the to and from journeys.

Q: Mongolian nomads. How long did the journey take, *pa-la*?

01:01:22

#30U: If one traveled with the groups driving animals, it took seven months. After crossing the Yangtze River, we did not travel with the groups and reached Lhasa at the end of six months.

Q: When you left the large group, were you by yourself or did you join other people?

#30U: There were other people. We were 10-15 people that traveled together.

Q: What happened when you got to Lhasa?

#30U: What?

Q: You reached Lhasa...

#30U: Yes.

Q: What happened then?

#30U: When we reached Lhasa...there were monks in Sera [Monastery] that hailed from my region whom I knew. They extended help and found accommodation in Lhasa. I reached Lhasa safely and they took care of my food and everything and treated [me] well. Though I did not know [them], they knew about my father's father who had been good. So [I] was treated well.

Q: *Pa-la*, when you got to Lhasa, did you tell people how bad it was in Amdo with the inflow of Chinese and the oppression and did they believe you?

01:04:02

#30U: Some believed and some did not. You must talk about what you have seen with the eyes and not simply talk. Some commented that it was true while others did not believe. There are different kinds of people.

Q: Did your mother intent for you to stay in Lhasa for a little while or to stay there as long as the Chinese were in Tibet?

#30U: Going to Lhasa...Mother thought that seeing the Chinese arrest and kill [me] in front of her eyes would be more terrible. "It is better for you to go to Lhasa where [I] cannot see you. Go to Lhasa. Go and see Lhasa." That was Mother's advice.

Q: But why didn't she go with you?

#30U: The reason Mother could not come with [me] was because she was the one to take care of home. Mother had to take care of the animals and everything. There were three sisters and the four of them stayed home. They could not come.

Q: [They] were left behind?

#30U: Yes, left behind.

Q: Did you ever see them again?

01:06:25

#30U: [We] never met again.

Q: What happened in Lhasa?

#30U: In Lhasa those [I] knew...[I] remained in Lhasa for only two years and then the *Chushi Gangdrug* [Defend Tibet Volunteer Force] was formed in Lhoka. [I] left to join the *Chushi Gangdrug* as a volunteer.

Q: Did you join...you volunteered to join and then what happened?

#30U: [I] was with the *Chushi Gangdrug* in Lhoka for around a year and five months. We stayed in Tsethang. Many Chinese were killed in Tsethang as were many Tibetans...soldiers. Finally when Lhasa was lost this was said in Lhoka, "It is pointless wasting human lives for Lhasa is lost and His Holiness the Dalai Lama has left. It is futile for us to waste human lives." And then [I] left. [I] was around a year and six months in the *Chushi Gangdrug*.

We stayed in Tsethang—Tsethang.

Q: What happened to your mother and your sisters?

01:08:52

#30U: During the last Kalachakra, the siblings could not come but sent through someone they knew, [a message that] Mother was no more; she had passed away. It was 7-8 years since Mother had passed away. All the three sisters were alive—their photographs—and believing that I must be facing problems, some money. I made an offering of the money during the Kalachakra in Bodh Gaya [India]. I have the photographs of the three sisters.

Other than that there has been no phone calls or anything. I too do not call them because if I called, the Chinese might cause them suffering. That is why I never call them.

Q: *Pa-la*, thank you for...

#30U: [Prepares to get up]

Q: Just one second. Let me just go back and say. *Pa-la*, I need to ask this one more time, if this...Now that you've given your story, if this interview was shown in Tibet or China, would this be a problem for you?

#30U: [I] do not think there will be—do not think there will be.

Q: One last question. *Pa-la*, what is your wish for Tibet today? What do you wish?

01:11:50

#30U: The hope for Tibet...It was in 1959 that Tibet was lost and [I] came to India along with His Holiness the Dalai Lama. In India, [I] joined an adult education program and lived in Dalhousie for around two years. Then the Tibetan Unit was established [in the Indian Army]. At that time people were very enthusiastic and good. Believing there will come an opportunity to fight the Chinese [I] joined the army. I was 15 years in the army.

Later in the army...We, the soldiers, believed that we got the opportunity that we had been waiting for to fight the Chinese. However, due to karmic consequences...when Tibet was lost, Pakistan had flown their flag half-mast and lamented the cause of Tibet. We were not to fight them, but due to our karmic consequences we were deployed to Bangladesh. We went thinking that they were the Chinese. Once [we] were in Bangladesh, if the battle was not fought well the Indians will not have faith in the Tibetans or trust them in the future. So [we] fought. Otherwise, we were not to fight Bangladesh and Pakistan.

Q: I see.

END OF INTERVIEW