

Tibet Oral History Project

Interview #49N – Lhakpa Sichoe
April 16, 2015

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INTERVIEW SUMMARY SHEET

1. Interview Number: #49N
2. Interviewee: Lhakpa Sichoe
3. Age: 67
4. Date of Birth: 1948
5. Sex: Male
6. Birthplace: Likkse
7. Province: Utsang
8. Year of leaving Tibet: 1961
9. Date of Interview: April 16, 2015
10. Place of Interview: Tashi Palkhiel Tibetan Refugee Settlement, Hemja, Pokhara, Nepal
11. Length of Interview: 1 hr 11 min
12. Interviewer: Marcella Adamski
13. Interpreter: Tenzin Yangchen
14. Videographer: Dhiraj Kafle
15. Translator: Tenzin Yangchen

Biographical Information:

Lhakpa Sichoe was born in Likkse in Utsang Province. There were six members in the family and he was the eldest of the four siblings. His family was nomadic and herded animals like goats, sheep, horses, yaks and *dri* ‘female yaks.’ He talks about moving twice a year according to the availability of grass, but the region was large and sparsely populated with extensive areas for grazing animals.

Lhakpa Sichoe’s family lived in tents. He explains how they kept their valuables, such as their Buddhist altar, in a larger tent and used a smaller tent to move around the grasslands. He also describes the community tents, which were large and used for meetings and during festivals such as the annual horse racing festival known as *yardong*. Nomads like Lhakpa Sichoe’s family were self-sufficient and got almost everything they needed from their animals—food, clothing and shelter. They collected salt which they bartered for wheat and barley.

After the Chinese appeared in his region and they forcibly took Lhakpa Sichoe’s father away to prison for refusing to serve as a transporter for them. Lhakpa Sichoe wished to take revenge and join the *Chushi Gangdrug* [Defend Tibet Volunteer Force], but he was too young. Eventually he was able to join the Indian Army and fought a war in Bangladesh.

Topics Discussed:

Utsang, childhood memories, nomadic life, customs/traditions, life as a refugee in India.

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Interview #49N

Interviewee: Lhakpa Sichoe

Age: 67, Sex: Male

Interviewer: Marcella Adamski

Interview Date: April 16, 2015

Question: Please tell us your name.

00:00:13

Interviewee #49N: My name is Lhakpa Sichoe.

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?

#49N: Yes.

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

#49N: 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.

#49N: Okay.

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

#49N: There will be no problem for this is a true story.

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

#49N: Okay. Thank you.

Q: *Pa-la* 'respectful term for father,' please tell us how old you are?

00:02:21

#49N: I am 67 years old presently.

Q: And where were you born?

#49N: I was born in Likkse.

Q: And Likkse is in which province?

#49N: In Utsang.

Q: What did your family do for a living?

#49N: [We] were nomads, nomads.

Q: When you were a little boy, how many people were in your family?

#49N: There were six members in my family. I am the eldest and then a sister and two brothers.

Q: Your family was nomads, did you also do farming or did you only have animals and other work?

#49N: It was only animals, only animals like herding goats, sheep, horses and yaks.

Q: In terms of economic status, was your family very wealthy or average or were they rather poor?

00:04:27

#49N: [We] were not very wealthy or poor but among the average.

Q: And as nomads, how many of families were living in your area that were part of your community? How many other nomad families?

#49N: Since one must care for the animals, [nomad families] did not stay together but in groups of two or three or one family wherever there was good grass for the animals. [Families] did not live together like in a settlement.

Q: How often did your family move during one year's time to get more fresh grass?

#49N: We moved twice, once in summer and once in winter. During summer [we] moved to a cooler place and to a warmer region in wintertime. During summer [we] moved to a cooler place and to a warmer region in wintertime, called *yarsa* 'summer site' and *gunsa* 'winter site.'

Q: Could you describe some of the scenes that you can remember from your childhood when you were a nomad? What did it look like if you were describing a picture of what you saw in the morning when you got up and came out to work? What did you see?

00:06:55

#49N: During summertime the pastures looked green and there was a slight fog. The *dri* 'female yaks' and calves made *ngarkay* and it was a very happy time.

Q: What's *ngarkay*?

#49N: *Ngarkay* means the mooing sound made by the mothers and calves. There would be a slight fog, the grass looked green and it was beautiful. Wintertime was cold when it snowed and it was difficult for the animals could not find grass to feed.

Q: *Pa-la*, you mentioned the sounds of the animals like the *dri*. Would it be...how did the *dri* sound? Can you give me an idea? Would that be possible?

#49N: The *dri* sounds...[makes sound].

Q: Really?

#49N: Yes, the *dri*. In English they say "yak," but yak is the male and *dri* is the female. The female is called *dri*. Yak is the male.

Q: Does the yak make a different sound than the *dri*?

00:08:48

#49N: It is the same. They both sound the same. Generally the animal is called yak but yak is the male and *dri*, the female.

Q: About how many animals did your family have?

#49N: There were about 30 yaks, 200 sheep and eight horses.

Q: And when you traveled twice a year, did you have any place that was permanent that you left your valuables? Did you leave them at a monastery or anything like that or take them with you?

#49N: [The valuables] were taken along by loading on horses and yaks, loaded and taken along. Some were loaded on horses and some on yaks and taken along.

Q: There wasn't a place to leave them?

#49N: There was not.

Q: And if the family did have valuables of any kind what would they be? What would be considered the things of highest worth or value that was handed down from family to family, generation to generation?

00:10:57

#49N: At that time we considered the *kusunghukten* 'sacred objects symbolic of enlightened body, speech and mind [symbolized by holy images, scriptures and stupa respectively],' as very valuable. Lately the *dzi* 'special beads made of agate stones' have become precious, valuable, but otherwise we considered the images and silver items as very precious. Now a days things like corals and *dzi* have become famous, but it was not so in the past. The *kusunghukten*, the images, were considered highly precious; the images and

butter lamps were considered valuable. The coral and *dzi* that are considered valuable these days were not considered so in the past.

Q: *Pa-la*, can you remember some of the images and what size they were that the family had with them?

#49N: Take my home for instance. We possessed an image, the image of a *lopon* ‘spiritual master.’

Q: Image of what?

00:12:22

#49N: An image of a *lopon* who was a very holy lama called *Lopon*. It was said that a hundred sheep born in the year called *laka* were paid for this holy image three generations back.

Q: What’s *laka*?

#49N: *Laka* is a sheep born in the year. A hundred one-year old sheep were paid three generations back.

Q: A year-old...?

#49N: A year old sheep is called *laka*. A hundred *laka* were paid [for the holy image]. If there was a fire, it died down naturally. If the image was displayed when there was heavy rains and thunder, the rains stopped. If there was a huge fire, it did not burn, did not burn people. This image was the image of a *lopon*. My family possessed such a one.

Q: What kind of fires would occur that you would try to put out with this image?

00:14:14

#49N: There was fire in general, like children starting a fire. There was no electricity in Tibet and children start a fire. Then there were the shepherds that grazed sheep and goats whose cooking started a fire. Other than that there was not any fire, no fire from electricity in Tibet.

Q: If these fires start out of control, would they burn much of the grasslands?

#49N: Yes, if there was a big fire much of the grasslands got burnt. A small fire can be doused immediately. There is sure to be much damage if it were a big fire. The regions were barren, extensive and sparsely populated. Though people will not suffer any harm yet the regions were vast and sparsely populated in our area. Tibet is a vast territory.

Q: Were fires ever set to clear, say some grass so fresh grass would grow, controlled fires?

00:16:02

#49N: We never did this in our region. We never practiced this because insects and animals could perish. Unless it was an accident fire, no fire was started on purpose. As for grass, there was no worry because the area was vast. It was not necessary to burn [any grass].

Q: Yes, I know when you mentioned. If the twice a year you would move to different locations, but when you moved and you were at that location did you then have to move the animals, you know, for those six months or three months that you were in that, you know, that second location? You know, they couldn't go to graze in the same place everyday. So how did you know...did somebody arrive ahead on a horse to see where the grass was before you brought the herds out?

#49N: The region was vast and sparsely populated. Right from the beginning each person has been allocated a piece of land. However, some families who owned large number of herds may not find sufficient grass. So [they] grazed the animals in another region by paying a grass tax. Otherwise, there was enough grass found in one's respective area.

Q: *Pa-la*, who assigned each nomad family or group of nomads to a region? Who did that?

00:18:47

#49N: This grouping had taken place many generations back. In the region of Ngari there is the nine groups of Bompa that lived in their respective areas and [I] do not know who divided the lands. [The nomad families] have lived on their allocated lands since many generations.

Q: So these divisions were somewhat permanent and happened the same every year?

#49N: One could continue to remain except in cases when one did not have sufficient grass. Some families sought the land of another in the nine groups saying, "Please lease me your land." A tax had to be paid. Otherwise, one continued to stay in the usual place.

Q: Now what about contact with monasteries? Did your family have a monastery that they felt connected to or would go back for their special holidays and services?

00:20:43

#49N: There were monasteries in the past in our region but I have not been to visit monasteries in other regions. In Ngari, in the Thoe region of Utsang is the Tarom Gonpa that [we] visited occasionally but not every day. We had the holy images at home and lit butter lamps at home. So except on some occasions we did not get time to visit. Everyone was busy and there was no time.

Q: Is it Talung Gonpa?

#49N: Tarom. T-A-R-O-M.

Q: Tarom Gonpa.

#49N: Yes.

Q: Did every nomad home have a shrine set up, an altar with butter lamps?

#49N: There was.

Q: An altar?

#49N: Yes, an altar and butter lamps, mostly in tents. Some nomads that were wealthy possessed two or three tents. The poorer ones owned two tents each. The heavy belongings were left in the larger tent and the smaller tent was taken along to wherever the grass was good. The smaller tent was taken along to the nomadic site. The larger tent housed the altar, the butter lamps and the images.

Q: And how many tents did your family have?

00:23:20

#49N: Our family owned three tents.

Q: Three tents. So one tent was for the family to live in and one tent was for the shrine which you would take to where you were grazing for the day or just when you moved to the new area? And then the third tent, what did you use it for?

#49N: The smaller tent was taken along while in the larger tent were left the altar and belongings that could not be carried. It would be called “store” in the English language. The larger one housed the altar and such while the smaller ones were taken along when herding animals. If there were servants and a large number of animals and not much grass, there was the need to move to different locations. Then the [smaller] tents were used.

Q: So the large tent was the one when you moved twice a year, you placed it in some location twice a year and then the smaller tents you took with you to go to different grasslands?

#49N: Right.

Q: When we say large tent, if we look at this room in feet—don’t know any other measurement—but in feet it’s probably...would your tent be about this size? This is about maybe 30 feet by 30 feet. Would your tent be this size, *pa-la*, or bigger?

00:26:24

#49N: The large tent is bigger than this [looks around room] with six pillars, one in each of the four corners and in the middle...four pillars in the four corners and two in the middle. There were six pillars and [the tent] was larger than this [room].

Q: Would it be twice the size of this room?

#49N: It is not twice as big but bigger than this. There were some very large ones created specifically to hold meetings but families do not own such. Large tents were made for holding meetings. Families owned [tents] of this size or a little larger than this.

Q: That's when maybe three or four families lived together in an area? You would have a large tent and would it stay there half a year and then move to another location?

#49N: This [large tent] was used during festivals. In Tibet there is the horse racing and other festivals during which they used large tents. Generally, it seems they hold meetings to discuss about making this tent and kept it ready. Once a year there was the horseracing known as *yardong* among the tribal people. There was the horseracing event once a year during which [people] sat inside the large tent. Then when there was a case due to disputes, everybody gathered inside the large tent. This was only during certain events and not generally.

Q: The horseracing was held one time a year and what month was that?

00:29:19

#49N: When would that be? Perhaps it took place in the month of June but I am not sure. It must be around the month of June. During the horseracing event, they picked up *khata* 'ceremonial scarves' from the ground while seated on the horse. I have seen many such as a little child but do not remember the exact time [of the year] when the horseracing was held.

Q: There must be many memories you had from your childhood as a nomad. What are some of the memories that you hold very special?

#49N: Having been a nomad one remembers only the animals. There were animals with beautiful colors and horses with good manes. Only the animals...

[Discontinuity in video]

Q: *Pa-la*, what are some special memories you might have of when you lived on the plains when you were a nomad?

00:31:05

#49N: [I] have clear memories about when [I] was a little child. When a little child was told that the next day was Losar 'Tibetan New Year,' you placed the new clothes under the pillow. Then animals that had beautiful furs were splashed with red color that [I] liked doing as a child. [I] liked animals with beautiful furs, as at that time one had never seen far and wide, having never come to a foreign land. Living on the nomadic region one only saw the animals as beautiful and did not feel otherwise then when I was a child.

Q: What did you like about the animals?

#49N: I liked goats the most among animals. [I] liked goats very much. Goats are very clever. They recognize the owners that feed them like humans. [I] liked goats among the animals.

Q: Were there any...when you were in the grasslands as a nomad until age 13, so you would take the animals out. Was it for one day or did you go out for a couple of days by yourself?

00:34:02

#49N: One must go every day; one must go every day. We started at the age of 8. A child started to graze animals at the age of 8. A Tibetan nomad says that one must begin to herd animals at the age of 8. There is a saying that one should start herding yaks at the age of 8. It was compulsory to go after the animal at the age of 8. One must do so every day.

There were no facilities then. You had to make your own shoes and clothes. There were no stores to make purchases easily for ready-made things to wear. You had to make your clothes with your hands. Whether it was shoes or clothes, you made them yourself. Whether it was our clothes or shoes or food or drink, everything came from the animals. We did not need to depend on any country for anything. That is how it was.

Q: You were very self-sufficient.

#49N: Yes, there was no need to rely on anyone in Tibet. There never was any relation with foreign countries. The English came to Tibet to impart training in warfare. In '47-'48 the English came to train the army in Tibet. Otherwise, there was no relation with anyone. Tibet was self-sufficient and engrossed in her work. No other country knew anything. The world did not know much about Tibet. At that time Tibet was accepted as a mountain. Tibet did not need to rely on anyone and was self-sufficient.

Q: Well, that was long, long...you were just being born in 1948. So you didn't see that but you heard about that.

00:36:55

#49N: Yeah.

Q: But I want to go back to you and your experiences, *pa-la*. Because you didn't have any outside information like news or even weather, you must have become a very good weatherman to understand when it was going to rain or snow or, you know, or be cold. Can you tell us something about how did you learn to understand the weather conditions and changes, especially if you had to go out for sometime, days at a time to take care of the animals?

#49N: Whether one knew about the weather or not, one must go to graze the sheep. If it snowed very heavily there was no option but to put the sheep in the enclosure for the grass would be covered with snow. Otherwise, if grass and such were visible, one had to go irrespective of whether it was raining or snowing; one must go. However, if it snowed for 2-3 days the sheep were kept in the enclosure. Otherwise, one must go to graze the sheep.

Q: *Pa-la*, when it would snow for 2-3 days and the snow was very deep, how did the animals eat or did they eat?

00:39:36

#49N: The animals did not get grass to feed and during such times most of the animals died. The hearts get affected and many animals died or became useless when [they] did not find grass for many days.

Q: Their hearts could not stay warm enough, is that why?

#49N: Their hearts could not remain warm and many died. Even if the sheep did not die at the time of the snowfall, [they] gradually died because the heart was affected, the heart had become useless.

Q: They got damaged.

#49N: Yes, damaged.

Q: How many animals might under these conditions die at one time or even die slowly, like one or ten? How many?

#49N: Most of the weaker ones died. Most of those that were weak died. In case 50 out of hundred sheep died, the remaining 50 sheep would have 50 lambs the following year. In this way the number of animals increased. Otherwise, a great many died due to snow and rain. Many animals died.

Q: *Pa-la*, did...Not only the sheep died but did yaks die as well, or could they withstand the cold better?

00:42:01

#49N: Yaks and sheep were similar in comparison except that the yaks were a little bit stronger. Otherwise, they were similar. Everyone can feel the cold, everyone can feel hunger; it was similar. Yaks are bigger animals and a little bit better [in withstanding the cold].

Q: Did you ever bring any animals into the *ba*, into the tent with you?

#49N: It could not accommodate many animals inside. Except for 10-15 of the weaker animals, it could not accommodate many.

Q: If that many animals died in a cold spell, was there any way that you could preserve the meat or save the animal flesh for later use?

#49N: That meat was of the weaker animals. So the meat was not saved. Being dependent upon animals as a livelihood, there was plenty of meat preserved from when animals were slaughtered when they were healthy. There was already meat available. So the meat of dead animals was not consumed much. Most of it was fed to the dogs.

Q: That makes sense. And so were there any ways in which you evoked the spirits or the gods to help you if there was like bad rainstorms or any dangers? Was there anyone that would help pray for you or with you that were shamans?

00:44:49

#49N: There was not any like that. Generally, if one was an accomplished *ngagpa* ‘shaman,’ he had the power to change the direction of a hailstorm as it is said. Not everyone who claims to be a *ngagpa* these days can do that. A *ngagpa* who has many years of practice and who is an accomplished one can stop rain and change the course of hailstorm. I have heard about such but not witnessed.

00:45:44

No, a *ngagpa* and a shaman are different. A shaman is called *pawo*, one who is a deity’s medium. A deity’s medium is called shaman and a *ngagpa* is a tantric who practices tantric meditation. A tantric is a *ngagpa* while a *pawo* is a shaman.

Q: *Pawo*?

#49N: *Pawo* is one who extracts stones and such. A deity’s medium in Tibet is called a tantric...

Q: ...shaman.

#49N: ...is called a shaman. *Ngagpa* does...called tantric meditation in Sanskrit. Anyway it is the same; it is okay.

Q: Just one last question about nomadic life and then I want to hear what happened next in your life. But in terms of...you said we were very self-sufficient as a family, but did you also have to barter to get other things that you didn’t have or couldn’t make?

00:47:26

#49N: Things that we did not have and had to barter were barley and wheat; there was bartering salt for barley and wheat. The rest of everything was available.

Q: And did your family go get the salt?

#49N: Yes, [the family] went to get salt, went to get salt by driving sheep. The salt pans in the north were far away and took 2-3 months. The parents went to gather salt but I have not.

Q: Now, *pa-la*, what happens? You’re living in a very beautiful area and having enough food to eat and family life. Does anything change in your life that makes a big difference...that is a big difference?

#49N: In Tibet?

Q: What changes happened when [you] were living in Tibet?

#49N: Changes in the past?

Q: In the story so far you are a nomad living in a beautiful place as a nomad with plenty to eat and drink and the family together. What changes happened after that?

00:49:23

#49N: The change after that...we had been living like that. That was how Tibet came into being in the past. Though we did not have deep knowledge, the Chinese knew about Tibet and around 1949 they appeared in Tibet, in Lhasa and such. The People's Liberation Army arrived saying, "You will be liberated. The wealth of the rich shall be divided among the poor." The People's Liberation Army had come into Tibet around 1949. [The People's Liberation Army] stayed in Tibet since 1949. Then in 1959 the Chinese took over and occupied Tibet. That was how [we] lived in Tibet and once the Chinese occupied it, we fled and are presently in Nepal.

Q: So...big jump, *pa-la*, from Nepal to the grasslands. So when did you first see the Chinese with your own eyes? When did you first time see them?

00:51:28

#49N: Saw in the year '61.

Q: 1961, first time you saw them?

#49N: Yes, the first time.

Q: Where did you see them?

#49N: They came to our place Likkse, came to Likkse and my parents were taken to work as transporters and when [they] refused were taken to Lhasa and imprisoned. [They] were jailed in Lhasa for a month and then sent back by the Chinese.

Q: Were you home when the Chinese came?

#49N: Father was home then.

Q: Were you at home?

#49N: I was at home. I used to herd sheep then.

Q: So were you out taking care of the animals and the Chinese came and took your parents away or were you home and saw them leave?

#9N: My father had been taken away when I returned from grazing the sheep. I was not taken because being a child [I] would be useless. I must have been 11 or 12 years old then and would not be of much help then. When I returned home from grazing the sheep Mother was crying. Father had been taken away.

Q: What did she tell you?

00:53:40

#49N: Mother said that Father was told to go to transport things, but when [he] refused the Chinese forcefully took him away.

Q: What happened next? What did you think and feel, *pa-la*, when you heard that?

#49N: The powerful had oppressed the powerless. I thought, “What is to be done? How can [I] take revenge? In the future I should join the prominent people and...how can I attack the Chinese? What should I do?” Then in the year '62 a guerrilla army called the *Chushi Gangdrug* [Defend Tibet Volunteer Force] was established in Mustang. Leaving Mother behind I joined it and was there for around six months. Then I was told that I was too small to become a soldier and was sent to school. [I] was two years in an Indian school and then once again joined the army at the age of 15, in the Establishment [22 of the Indian Army]. During the 25 years [I] got to fight in the Bangladesh war but never got to fight the Chinese, which I regret deeply. Then I grew old and am now in Nepal. [To interpreter] This has become long.

Q: What about your mother, *pa-la*, when, I mean, when your father was taken, did they come back and take your mother, too?

00:56:48

#49N: Mother was not taken. Mother and the children were left there.

Q: I see. Where did you go to join the *Chushi Gangdrug*?

#49N: At the place called Thangyapur. There was a guerrilla unit of the *Chushi Gangdrug* then. All the men in the guerrilla unit were sent there by the *yapshi* ‘title of families who have given birth to a Dalai Lama in the past.’ The *yapshi* sent the soldiers, the Tibetan men into the organization in Mustang or the *Chushi Gangdrug*. That was the one [I] joined.

Q: In Thangyapur?

#49N: Yes, in Thangyapur.

Q: Is Thangyapur close to where you lived?

#49N: It is right there in Mustang. It is in Mustang.

Q: Did you just...how did you get there? Did you take a horse? Did you walk there? How did you go?

#49N: [I] went walking along with older people. I ran away from Mother and joined the army where I stayed for about six months. They allowed [me] to stay. The soldiers allowed me who was a child to stay. Saying I was too small, I was sent to school.

Q: Now that you think back, do you think you were too young when you think back?

00:58:45

#49N: I was not old enough then to have done something. I felt had it been later I would have been in a position to do something. However, in order to do something like that, later on His Holiness the Dalai Lama gave many instructions and you feel sympathy doing something bad to people.

Q: How long did you go to school for, *pa-la*?

#49N: Two years.

Q: Two years and that was a school in what place again, *pa-la*?

#49N: In Dharamsala [India].

Q: TCV [Tibetan Children's Village]?

#49N: TCV is in McLeod Ganj. I joined there but lived in Mandawa. Mandawa is in Rajasthan and that school does not exist today. It used to be a British palace in the past, in Rajasthan, in the place called Mandawa. You might have heard of it. Where we lived was a British palace. Later the school was closed and [students] shifted to Pachmarhim, but by then I had joined the army at the age of 15.

Q: At the age of 15?

#49N: Yes.

Q: Did you want to go to the army, *pa-la*?

01:00:46

#49N: I did and took leave from school. We were four boys that went together. Presently except for me...though [I] have not met the others perhaps they are dead.

Q: So you actually requested to join the army. You weren't recruited or conscripted into the army?

#49N: [We] joined willingly. We wanted to join the army and fight, joined willingly.

Q: What was the...where did you fight when you finally...?

#49N: In Bangladesh. Bangladesh was occupied by Pakistan. So in the year '71 there was the Mukti Bahini 'Freedom Fighters or Liberation Forces.' The Mukti Bahini [movement] happened.

Q: Mukti...?

#49N: It is called Mukti Bahini. Mukti Bahini is Bengali. Mukti Bahini. Bangladesh was occupied by Pakistan. We went to fight for Bangladesh's independence in the year '71.

Q: Did you see much action, actual shooting and people getting killed?

01:02:48

#49N: There were a few casualties among our men. [We] captured the territory and handed it over to Bangladesh.

Q: The place called Mukti Bahini?

#49N: Mukti Bahini is Bengali. Bangladesh.

Q: So how long did you stay in...this is the Indian Army?

[Interpreter to interviewer]: Indian Army.

Q: How long did you stay in the Indian army?

#49N: [I] was there for 23-24 years, around 24 years.

Q: Twenty-four years. Okay. So you never got to fight the Chinese?

#49N: Due to the grace of God, presently I can fight orally, fight through policy, but cannot do so with weapons, but fight orally. I am politically [aware] and have given many interviews everywhere, given interviews in English. I have given interviews to create awareness about the country and have fought with brainpower. I did not get to fight with weapons, but have fought through brainpower to create awareness about the situation in Tibet to the world by giving many interviews until now.

Q: So we are very fortunate to have...to be one of the people that you are giving your story to. Is there anything in conclusion that you would like to say about what is your wish for Tibet or your prayer for Tibet?

01:05:16

#49N: Generally...I think that in particular...I have three children of whom the eldest daughter is in India. [I] did not want the son go to the United States, but continue studies in order to serve the Tibetans, [telling him,] "I have not been able to serve [the Tibetan Government] through education. You are young and should serve through education." The son is a doctor in physiotherapy and is presently in Dharamsala. The youngest daughter is doing the final year of Bachelor's degree in Bangalore. [I] have no intention of sending her abroad but want [her] to serve the Tibetan Government through intellect and to fulfill the wishes of His Holiness the Dalai Lama.

I have grown quite old and have worked in various capacities for the community, which voted for me. I have served the community in many ways and still wish to do so. I feel that I

should serve the community and not [think], “Now I will not serve the community any longer for I am economically okay.” I never feel that way and do not envy money but my country and education. Finally, that is so much I can do and nothing more.

Q: And do you have any wish for Tibet? What is your hope or prayer for Tibet?

01:08:04

#49N: I have hope that in 10-15 years Tibet will become an independent country, will become an independent country within 30 years because these days among the Chinese, the younger generation wish for democracy and desire happiness and not suffering. With the passage of many generations of Chinese, the young generation has great faith in His Holiness the Dalai Lama and when the old generations pass away, it is certain that one day Tibet will become free.

Q: Thank you. We share your belief, your wish and your prayer.

#49N: Okay.

Q: Given many...you said you've given many interviews, can you tell us why you think it's important to give oral histories about Tibet?

#49N: How?

Q: You are telling us about the oral history of Tibet, which we are collecting. Why do you think this is important?

#49N: I think it is very important for everyone to know about this. The world should know about what it is. It is important for the world to know. However, one should not tell lies, should not lie during an interview, not exaggerate but recount what actually happened. It is good to tell what actually happened without exaggeration. It is not good to talk about things the Chinese didn't do as having done and such and insult them. It is important to talk about what actually happened. I have given interviews to many but I never exaggerate.

Q: Okay.

END OF INTERVIEW