

Interview H0215: with Shakabpa, Wangchug Denden [tib. zhwa sgab pa, dbang phyug bde ldan], (India, 1983) : Part No. 12 of 13

W.D. Shakabpa was a very prominent aristocratic government official who held the rank of Tsipön. He is the author of "Tibet: A Political History." In this interview, he talks about the Reting and Taktra eras and about Lungshar's work and punishment, as well as about the exiling of Kujar and Janglocen and their escape to India.

That is true. At that time, I had already joined the government service.

Q

There was talk that before His Holiness passed away he left instructions that Reting should become the Regent. Before his death he had visited Reting monastery and left instructions that Reting should succeed him as the Regent. Is this true?

A

It is true that he visited Reting since my late uncle was the [Tseja](#) head. He went with His Holiness as his attendant. Later on, he told me that there was a juniper tree in Reting which was planted by His Holiness that was known as the "Sog Shing" [tib. srog shing] [life tree]. It has a very mystical connection with the person who plants it. From the tree's growth, one can foretell the well-being of its planter. Should the tree dry up or indicate any unhealthy growth, the planter is also bound to suffer the same fate. So when His Holiness was going to Reting, he cut this tree and put a certain mark on it. My late uncle told me that. However, I cannot vouch for it. In any case, His Holiness definitely visited Reting before he passed away, but I cannot tell you what instructions he left behind.

Q

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When Reting ascended the throne, among the Shapes there were [Sawang](#) Trimon, [Kalön](#) Lama Gendün Chödrak, and [Sawang](#) Nangchung right? Trekhang was not there. He was not yet a [Sawang](#), right?

A

The Jigyab Khenpo Lobsang Tenzin was there and I think [Trendong](#) was also one of them. [Trendong](#) returned as the Doji of Kham and died after 2 years.

Q

Who were the Tshipön at that time?

A

Lungshar, Chalo, and Shekarlingpa were the 3 Tshipön. Normally there were 3 Tshipön, but during this time there were 4 Tshipön.

Q

According to what I have heard, there were two conflicting roles for which the 'Kyichog kündün' organization was supposedly organized. According to one version, it was supposed to be a political organization with 3 main aims. First, the object was to strive to find out the reincarnation of the Dalai Lama as soon as possible. Second, the object was to build a beautiful golden stupa to keep the remains of the 13th Dalai Lama, and finally it was to work for the betterment of the citizens of Tibet. The second version says that this organization was built with two goals in mind.

A

According to what I have heard, there was no talk about building a golden stupa. I heard that this organization was built to bring equality and standardize the process of granting promotions and the distribution of portfolios. They objected that even among the two officials- a monk and layman - the power was not equally divided and so on. However, this was only a pretense. The real purpose behind this move was that the organization was hoping to consolidate their existing power.

Q

What does equal distribution of power mean?

A

This means that in the existing system, certain persons were holding more than 2 important portfolios whereas there are many who did not hold even a single portfolio. So they wanted to reform this system. The people who started this organization were Tempa Jayan, Menre, Janglocen, Gajang Tempa, Draktön, Tso Chungwa and Tsipa Kabten. Tempa Jayan resigned later on. [Kapshöba](#) was a member in the beginning. This is based on hearsay. No one knows for sure. However, this moment was popular for some time and many government officials joined them. I have seen the list of members. Ragashag's name was also included. We did not join this movement and took a neutral stand because we did not know actually what was going on. [Trimön](#) Sawangchemmo would tell us nothing, although we were supposed to be among his most trusted followers. The [Tseja](#) Trekhang and the Jigyab Khenpo were also not going. We were ordered to stay back and not get involved in anything. Once Trekhang went to [Norbulinga](#) where he had some work. He was then the [Tseja](#). While coming back, [Lungshar](#) was with him. They came quite late at night and when they reached the gate at [Shöl](#), suddenly [Lungshar](#) was taken towards the outer gate. [Sawangchemmo](#) panicked. He did not know what was going on. He saw two people in front of Lungshar's horse and two behind and they moved off. It was a precautionary move, fearing that some hired thugs might try to kill him. But my uncle did not know this and he was really nervous. He said that there were lot of unhealthy rumors and this move confirmed them. It was definitely not a good sign. He asked me to go and report these things to [Sawang](#) Trimön.

In the evening I went and as instructed reported to [Trimön](#), but he did not show any sign of interest or urgency. He told me to stay and spend the night at his house. The next day when I woke up, [Trimön](#) had risen very early and had gone to do circumambulation. I got up and as I opened the door, I saw a [Khamba](#) leaving. I wondered from where he had appeared. As I closed the door again, I saw two Khambas leaving. Now I thought there was definitely something afoot. [Trimön](#) would not say anything. So I went back and reported what I had seen to my uncle Trekhang. Day by day things were becoming clearer. Then a meeting was to be arranged and everyone was told to be present. Those who did not attend, it was said, would forfeit their posts and portfolios. This sort of talk was circulating among the various levels of the government officials. For us, it was crucial to project a neutral position. After a few days, we heard that Karchung and Menre had gone to the Kashag and had decided to kill [Trimön](#). Karchung was a relative of [Trimön](#) and

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lived on Trimön's estate. When I heard these rumors, I went at once to Trimön's house at around 8 in the morning. When I enquired where [Trimön](#) had gone, they said he had left for the Kashag. I said if he had gone to the Kashag why would he have taken so many servants. I also told him that all the horses were missing. He replied, "No, he had gone to the Kashag at [Norbulinga](#)." Since His Holiness death, no Kashag meeting had been held in [Norbulinga](#) so I wondered why? What he had told me did not make any sense. I thought what a liar this fellow is. Incidentally, he was my servant's father and he was Trimön's manager. A servant came to see me off. On the way, I asked him where my uncle had gone? He said that they were told that [Trimön](#) was leaving for [Norbulinga](#). I asked him who had accompanied him. He told me the names. He also told me that [Trimön](#) had put on his [gao](#) and also taken his drinking cup's covering sheath.

Q

If he took his cup's covering sheath what does it mean?

A

Only if you are going on a long journey would you take the cup cover. When the servant told me these details I became very suspicious. I had come to report to him about the plot to kill him, but I had missed him. Later on I was told that he had gone straight to Reting to report these matters. He also reported that he would be leaving for Drepung. He stopped for a short time in Drepung and then continued on to Gemphel. He instructed most of his servants to return back from Drepung. Taking only a few servants he went to Gemphel where he had already made arrangements. All these were Kapshöba's doing.

Q

Was it truly Kapshöba's doing? Wasn't Shugoba involved?

A

No. Shugoba was one of us. He did not know anything. He used to live on Trimön's estate. Karchung also lived within Trimön's estate. These were my suspicions. Later on, the same day, [Lungshar](#) was arrested.

Q

Was it on the same day?

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A

Yes. It was on the same day. Messengers came to report to the Kashag that [Trimön](#) was missing.

Q

Who was the messenger?

A

Karchung, Menre and Janglocen were among the messengers.

Q

Did they go to beat up [Trimön](#)?

A

Yes. I was told that they went to beat up [Trimön](#). I wonder how Karchung could do such a thing. He was a relative. In fact, he was supposed to grab Trimön's hair and had come wearing a leather glove so that the [gao](#) in the official's hair would not cut his hand. That is what I heard. I do not know if it is true or not. It was the same day that [Lungshar](#) was arrested.

Q

Actually, at that time what post did [Lungshar](#) hold? Wasn't he the supervisor for making the Golden Stupa in which His Holiness the 13 Dalai Lama's remains were to be kept?

A

No. He was the senior Tsipön. Next to him in rank was Trogawo, followed by Chalo. Later on, Shelling joined them. Trogawo was in charge of making the stupa. He was very good in writing.

Q

Wasn't it [Lungshar](#)?

A

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No, definitely not. Trogawo was the person in charge of this project. Then [Trimön](#) reported everything that [Kapshöba](#) had told him. The Regent at once summoned [Kapshöba](#) and [Lungshar](#). When the Regent scolded and removed Lungshar's hair-knot, he nearly ran off. Then a magic mantra was also found in his shoes and he tried to eat it and so on. All these are rumors and speculations and hearsay. We have not witnessed them with our eyes. Then they were both interrogated. When they were arrested, Trekhang was the [Tseja](#). He told me that when [Lungshar](#) and [Kapshöba](#) were arrested, they had lots of holy amulets on.

Q

Were all their amulets stripped off?

A

Yes. They were stripped of all their holy amulets. There was a basin full of them. They were arrested and a commission was formed to investigate their crimes. The [Tseja](#) told me these details. Then [Trimön](#) stayed for a week in Drepung. He went to Chöndze's room, changed his clothes and left immediately for Gemphel.

Q

There was talk that in Drepung he met the [Laji](#) and that the [Laji](#) came to see him and offered his support.

A

I have not heard anything like that. I only heard that in Drepung he went Chöndze's room which was situated on the top floor of Tsethang Khamtsen, changed his dress, left with two servants for Gemphel where some of his [apdru](#) (servant/bodyguards) had already arrived. They served and looked after him. He lived there quietly. Then on the same day or the day after, Janglocen, Menre, Draktön and Karchung were all arrested.

Q

I believe there were two agreements made, an inner agreement and an outer one. Besides [Kapshöba](#), did anyone else see the inner document?

A

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There was no talk about anyone having seen the inner agreement. There was something called the Black Book. Of course everyone has seen the outer agreement.

Q

Of course everyone has not only seen it, but it had been stamped officially.

A

The document contained all the inner details. Tsidrung Phebo's [tib. bal po] name was included. In the document it was agreed that once they come into power, Phebo would become the [Kalön](#) Lama and [Lungshar](#) would become the Prime Minister. Of course, this is only hearsay. I have not seen the documents. Phebo (unclear) was residing as a [Tsang](#) Shöpa ????? was caught forging the seal of the [Shape](#) and was demoted to an ordinary [tsipa](#).???

Q

Did he make a duplicate seal?

A

Yes, the ????? 'Tsangchab' has to forward all the documents to be formally put under seal. Among the papers, he had slipped in a document which would exempt him from paying certain taxes. [Bönshö](#) was the Secretary. When [Bönshö](#) was stamping the documents he noticed this and when he placed it aside, Phebo tried to snatch it away. As they were struggling, each tried to get possession of the document. The Shapes heard the commotion and inquired what was happening? After finding out the truth, Phebo was at once demoted from his post. Thereafter, he became just an ordinary [tsipa](#).

Q

If he had handled the situation coolly, maybe [Bönshö](#) might have let it pass?

A

No. [Bönshö](#) would not drop the case. Once the document reached him, it became his responsibility.

Q

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Wouldn't it have been all right to drop the matter if it had not been stamped?

A

That is true. Phebola had this personal problem, a grudge which he nursed from that time onward.

Q

A grudge against the Kashag and [Trimön](#) who was the [Kalön](#) then?

A

Yes, that is how it was. Later on, the verdict was swiftly passed. When Talama gave a lecture on Gegen Wö chong he discussed these matters. I heard a book was also published.

Q

I am sure Talama must be telling the truth, but there are certain statements which are hard to believe. For instance, he says that when Lungshar's eyes were gouged and hot oil was poured in the socket, Talama says that he could smell the stench of burned flesh up in the office. The office was situated way up in the Potala, so it is almost impossible for the smell to reach there unless a very strong wind was blowing towards it.

A

That is true. I think he just mentioned the subject. I have not read the book and neither have I seen it.

Q

At that time [Trimön](#) stayed only for a week, I think?

A

He did not stay longer than a week and then he left.

Q

According to what I heard, when [Lungshar](#) and [Kapshöba](#) were on trial, their hair was disheveled and [Lungshar](#) was dressed in a prison uniform whereas [Kapshöba](#) was not?

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A

When the order to blind [Lungshar](#) was confirmed, he was taken to [Shöl](#). While he was staying in [Sharchenjog](#), I do not know whether he was made to wear prison clothing.

Q

At the time of the trial, who all were in the [gashib](#).

A

Lukhangwa was there. There was another one known as Horshib Shedel and I think the [Trunyichemmo](#) Dombo was present too.

Q

Are you sure that Shedel was there?

A

Yes, it was Shedel. However, it was not Shedel who was the Secretary to the Auditor, but it was Horshib Shedel.???? Then Tempa Jayan was also among them. I do not know exactly how he came to be included. The [gashib](#) was led by Shedel. This is definite and certain. [Lukhangwa](#) was not a monk official. Tempa Jayan was demoted from [Tseja](#) to a Letsenpa.

Q

Why was Tempa Jayan demoted?

A

When the eastern section of the Potala was being renovated, he was the person in charge of the laborers. The reconstruction work was not done well. Near the Namgyeri, where the Cham dance ritual is performed, the entrance gate was built rather unevenly. An inquiry was made and he was among those who were found responsible for this poor workmanship. Parkang was the overall official in charge of this team. At that time, the 13th Dalai Lama was alive. Parkang was the representative of the Kashag. He was demoted to Khenche. Among the inquiry committee, Dombo and Trogawo were Tsipön. I have a list of the committee members somewhere. I shall let you know later on. [Lukhangwa](#) was

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also one of them and he told me that he will most probably be reborn as a blind person because he was among those who suggested that [Lungshar](#) should be blinded.

Q

Was this idea to blind [Lungshar](#) included in the plan that was submitted?

A

Yes, I think it was in the plan.

Q

Was it publicized?

A

No. No. It was only in the plan.

Q

According to what I heard, when the plan was formulated, it was mentioned that his life should be forfeited?

A

No. There was no talk about taking his life. Initially, when the plan was discussed, it was suggested that he should not be killed because his negative spirit might harm the process of finding the reincarnation of the Dalai Lama and also his evil spirit might harm the life of the young Dalai Lama when he is born.

Q

Oh! I see. Maybe some people on hearing about his imprisonment presumed that he would be killed and therefore the rumors about his execution started.

A

No. Although I was not on the Committee and what I have heard is hearsay, I am definite that there was no talk about killing him. In fact, everyone was very careful and concerned that [Lungshar](#) should not die in prison. There was also talk that a doctor was sent to the prison to look after him. The reason why everyone did not want to kill him is not because

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they loved him, but it was because if he should die before the Dalai Lama's incarnation was found, he might pray negatively and as a result there might be mistakes in selecting the proper reincarnation. This might prove to be a national disaster. There was no talk at all about killing him because the late 13th Dalai Lama had issued a proclamation that no prisoner's lives should be taken. Also, when the religious last rites were being performed for the late Dalai Lama, there was no talk whatsoever about executing [Lungshar](#).

Q

After receiving the suggestions, a decision was made. Who put the stamp of approval? Was it Reting or [Langdün](#)?

A

Most probably [Langdün](#) put his seal on the order. It is said that since Reting was a monk, he refused to put his seal on the order. However, the [Lungshar](#) family had never liked Reting. I do not know the personal reasons they had for their animosity. But I have definitely heard that it was [Langdün](#) and not Reting who formally put his seal on the order to blind [Lungshar](#).

Q

What were Lungshar's contributions to the government?

A

He was definitely a capable and intelligent man. I have mentioned this in my book. My personal opinion is that since he had been to England and other foreign countries, he had seen how their governments functioned. Therefore, maybe he was trying to bring about new changes in our country; to reform the many outdated conceptions. I do not think he was after personal gain, but rather he was thinking about bringing a revolutionary change. In most of the cases, those who try to bring about a revolutionary change always meet obstacles and resistance. The risk of sustaining personal loss of power, position, property and life is always great. That is what I think. That is my personal view. The reason why I think like this is based on various documents I have seen at the Tsikhang office. At that time, he was one of the Tsipön. During the lay official's sports competition, there is horse racing, archery and shooting. These competitions have no use during a war so [Lungshar](#) suggested that these lay officers should be taught how to ride motorcycles and

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to shoot well. These were suggested in a plan. I do not know if it was only [Lungshar](#) who suggested this plan, because suggestions had to go through all the four Tsipön. In the plan, it was suggested that all the lay officers should be taught how to shoot in different positions like lying prone, standing and crouching. They should also be trained to operate the cannons and regular tests should be held. These suggestions were ordered to be postponed for sometime by the 13th Dalai Lama. He was thinking about other similar reforms. We also had the same ideas. Horsemanship and archery skills are good, no doubt, and we could compete favorably in these skills with anyone, but it does not help much in a war. [Lungshar](#) thought that the Depön must pass through the lay officials ranks and therefore they had no training at all about warfare. In ancient times, horsemanship, archery and firing from horseback were useful, but nowadays these skills were useless. [Lungshar](#) had suggested these should be changed. He had also formulated and forwarded a special revenue collection to meet the necessary incomes for improving the standards of the military development. I think he was a very far-sighted man.

Q

The newly formulated revenue collection program (babshi) was hailed as a very important and useful contribution by [Lungshar](#), but do you really think it was useful and worthwhile? Didn't it cause a lot of problems for a lot of people? For example, the main reason why the Panchen Rinpoche ran off was due to this new revenue tax, right?

A

We cannot say that this new revenue tax was good or bad, but supposing a new army was formed then it is only natural that the government should pay them wages. Previously all the payments to the soldiers were made by collecting taxes on lands and farms. There has never been a custom of collecting cash in currency to be paid to the soldiers. We have always been collecting taxes on land and farms. Therefore, it was only natural that this new revenue should be levied from those who have lands and property. You cannot tax someone who does not have any property can you? Now all the upper class citizens like the aristocrats, the rich Labrang and monasteries with properties like the Samdrup Phodrang, [Ragashag](#), Phala, and [Shatra](#) were all complaining and grumbling since this new revenue would affect them most. All of them were worried and apprehensive. Some of them were saying it was unfair and so on.

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Q

Was it true that Lhalu, who comparatively had only a small amount of land, was very heavily taxed?

A

Yes, that was the idea. Everyone panicked when Lhalu's Phenpo Changchab estate was heavily taxed. After that, it was better to submit and pay the taxes. Later all the properties in Khanghar Nyimön were heavily taxed. That was what I heard from other people.

Q

Was this new revenue levied on [Sendregasum](#)?

A

Yes, I think so.

Q

If [Sendregasum](#) had this tax levied on it, later on didn't he [Lungshar] have to depend on their support! How was this done?

A

I have nothing to say about this.

Q

When he went to England to teach students, there was a talk that although he held the portfolio of a Tshipön, internally, in the power structure, he was equal to a [Shape](#).

A

No. No. He was a Tshipön. I have seen many documents about his mission. There were no instructions giving him a special post. Since he was among the senior Tshipön, he would initiate most of the moves. The reason why he was selected to go to England was because he was very intelligent and capable. But this does not denote any special significance or any special power conferred upon him, because such matters are always carried out by the Tsikhang office. There were four Tshipön and my grandfather was one of them.

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Q

Was there any special favor conferred on them?

A

No, no special favor was granted them.

Q

Did he go to any other countries besides England?

A

No, he did not go. There is no talk of him visiting any other place. I have seen things from Prime Minister [Shatra](#). I have seen some letters in the Tsikhang office. The students had been admitted in a school known as Rugby. From the school, regular reports were received stating their progress and also mentioning each student's preferences like sports, football and so on. All these reports were received by Prime Minister [Shatra](#), in Simla. [Shatra](#) had sent all these details to the Tsikhang office. Therefore, going through these documents, I have not come across anything which states that he had visited any other country besides England. Neither did I see any indications that he had been instructed to carry out any other mission other than getting these students admitted into school. I think he must have stayed for a few months in England.

Q

Was there any outer, inner and secret matter involved?

A

I doubt if there was any outer, inner, and secret missions involved. I have not noticed any. But in case there was some inner secrets involved, than it would be very difficult to detect these. It is like when I was sent by Kujar on my secret mission to Kham. From what I have seen, I have not detected any such matter. It is just that [Lungshar](#) was selected, otherwise Tashi Palkar was equally capable and eloquent.

Q

At that time [Lungshar](#) had yet to become famous right?

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A

Yes, he had yet to become famous. After returning from England, his outlook was broadened and therefore he submitted many suggestions.

Q

You must have heard about this incident when Lungshar's wife was about to give birth to a child and someone said that if the child is delivered in England it will be born like a European with blond hair and blue eyes. She was very much worried and upset and said, if I give birth to a child with blond hair and blue eyes, how can I show him to the people and what will they say? So she was quickly sent to Bombay and there also she was not very confident so she went up to Darjeeling and Lhalu [Sawang](#) Chemo was born there.

A

I heard that Lhalu was born in London.

Q

I have been told that Lhalu was born in Darjeeling. This seems quite definite.

A

I have no idea about this, but normally there is the saying that if a child is born in a foreign country, he becomes the citizen of that country.

Q

Yes, most probably they must have misunderstood this due to communication problems. There is a talk that [Lungshar](#) visited Germany and France which made the British suspicious. They censored all his correspondence.

A

Unless the Russians or the Chinese were suspected of [unfinished]

Q

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It was before II World War started. I think he went to Germany and Russia. I have asked Jangchubla and he was sure that [Lungshar](#) had visited these places. I think it was also mentioned in the British White Paper?

A

I have no idea about it at all. Among the students, there was one known as Gokar. He was a student of military warfare. Just before the war ended, he had gone to Germany after finishing his training. He was given the rank of Major in the British Army.

Q

Did the British really give him a rank?

A

Yes, he was given a rank. Later when he returned, he was given a military welcome with soldiers lining up at Gyantse. He was presented with a horse. When he reached [Norbulinga](#), he had no formal Tibetan military rank, but later on he was given a Rupön's rank - I think? From then onwards, I have seen him around His Holiness entourage, riding the Tikichak horse which he had been given in Gyantse and armed with a sword. The military officer would escort the Dalai Lama's entourage armed with a sword. Gokar was very young at that time and wore a smart dress. He could be seen around the entourage. However, the most popular and famous young officer was Tsarong.

Q

It was during the previous Dalai Lama reign. Didn't Gokar get any promotion?

A

He died very early. I think he lived for a year or two after returning to Tibet.

Q

Did he die before the Tsarong scandal arose?

A

Yes, he died before this scandal. I heard he had a very good knowledge about military operations, but this knowledge could not be made use of. I remember him as a tall, smartly

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dressed officer moving around the Dalai Lama throne. This was a privilege granted to the Rupön. I saw him taking part in the archery, firing on horseback, spearing and so on competition. Later on, I did not see him much. I heard he was not keeping well. He died within two years.

Q

When [Lungshar](#) was arrested and put in a prison at [Shöl](#), people like Janglocen and his accomplices were sent into exile, wasn't it?

A

Yes, there were banished.

Q

Did Janglocen go with Kujar to India?

A

Yes. At first they were sent somewhere in the south [of Tibet], but later when their punishment was decided, I do not know where they were sent.

Q

I heard Janglocen was sent to Tselagang in Kongpo and Kujar was sent to Chamnag. They kept in touch and after visiting each other frequently, escaped together to Kalimpong. At that time, where were the others sent?

A

I really do not know where the others were sent. I saw Draktön and Phebola much later.

Q

What were they doing?

A

They were serving the government as a "new official" (tib. shabsar [zhabs gsar]).

Q

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Was it during Taktra's reign?

A

No, it was during Reting's regency. Menre was also serving as a "new official". He was a tall man. Daktönla was good in calligraphy. He was also a new official.

Q

What happened to Chapa?

A

I wonder what happened to him?

Q

Wasn't Chapa handed over to [Shatra](#)?

A

That is correct. After being handed over to [Shatra](#), he was sent to Orong which was under Sharta's estate. [Shatra](#) was one of the Tshipön whose name I could not remember earlier.

Q

Did [Shatra](#) become the Dzongpön of Orong?

A

No, after his term as Tshipön, he was sent to Po Tödzung by [Lungshar](#) because he had some misunderstanding with him. It was during the 13th Dalai Lama reign.

Q

After returning from Po, he was made a [Shape](#), but [Shatra](#) did not live long to enjoy being a [Shape](#).

A

Was he not a Tshipön?

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Q

Did he go away without being dismissed or relieved by the government?

A

He was a Tsipön before.

Q

Was he there when His Holiness passed away?

A

No, he was not there at that time. Sharta was in Po Tödzung.

Q

I think he was coming up from Po Tödzung. He told me that he met Kujar at Chamnag. I remember that during Reting's time he was appointed as a [Shape](#) for the first time.

A

He did not live long after returning. Before he could officially receive his post as an acting [Shape](#), [Shatra](#) passed away.

Q

Did you meet Kujar and Janglocen later on in Kalimpong?

A

Yes, I met them.

Q

Then what was the news about them?

A

I met Janglocen in 1946. I had come for a pilgrimage. He made a few jokes and light conversation. He did not refer to his past sufferings and failures. Later in 1948, I went to Beijing. It was during the period when we went to USA and so on. I met Kujar in Nanjing.

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On this occasion he talked a lot about how he had been unfairly treated in spite of the fact that he had served the government sincerely. He indicated that he was very unhappy with the whole set up. His malice was mostly directed against Reting which I found quite strange. While in Nanjing we invited each other for lunches and dinner. So we had a good talk. He seemed very depressed.

Q

Wasn't Kujar and his associates blamed mainly for not informing the Kashag about how critically ill the 13th Dalai Lama was? Besides that, were there any other allegations against them?

A

There were some other accusations concerning the [Drongdrag](#) Regiment. When this new organization was formed, it was basically meant for the sons of the nobility only. However, some of them were exempted from joining this institution as a personal favor, while others had paid huge sums of money to overlook the fact that instead of their son, some ordinary citizens were allowed to impersonate them. These discrepancies were brought up as charges against Kujar when they were put on trial.

Q

During the inquiry?

A

After the inquiry, an order was issued in the Tsondu.

Q

There was no specific inquiry committee formed, right?

A

I doubt it. I heard it was decided in the Tsondu.

Q

Was there a definite and clear-cut statement which said that, "You did this, therefore you are punished?"

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A

I do not think they were accused of any specific or precise crimes. It was more of a vague and collective accusation. Kujar himself told me that Lunghshar had always been against him. He had also berated Kujar's father too.

Q

Where was Kujar's father?

A

I think he was in Lhasa. He was also arrested with his son Kujar and imprisoned. He was banished with Kujar on the same day. Kujar's father was handed over to Nyemo Tejong in Nyemo and Kujar was sent to Chamnag. Tashi Dhondup was in Dakpo Rabten Gön. At that time I was serving [Trimön](#) as acting Kadrung. [Trimön](#) had gone to Tsari. On the way, we stopped at the monastery known as Ganden Rabten for a day. It was a beautiful monastery. Tashi Dhondup came to see [Trimön](#). I do not know what talks they had.

Q

Had he become a monk?

A

No, he had not become a monk. He was wearing a layman's dress and he seemed quite happy.

Q

At that period, Reting was already enthroned and the Guomindang had sent their representatives to pay last respect to the deceased Dalai Lama, right?

A

The Dalai Lama died in the year of the Bird. The Guomingdang representatives came in the 6th or 7th month in the year of the Dog. I remember this occasion clearly because the

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late Trekhang was promoted from [Tseja](#) to [Sawang](#). When Trekhang went to receive his [sarjel](#) audience, the Guomindang delegation arrived. There was a lot of talk about them.