

Tibet Oral History Project

Interview #1U – Loyak
April 6, 2017

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INTERVIEW SUMMARY SHEET

1. Interview Number: #1U
2. Interviewee: Loyak
3. Age: 85
4. Date of Birth: 1932
5. Sex: Female
6. Birthplace: Bhoser
7. Province: Dhotoe (Kham)
8. Year of leaving Tibet: 1959
9. Date of Interview: April 6, 2017
10. Place of Interview: Lingsang Tibetan Settlement, Manduwala, Uttarakhand, India
11. Length of Interview: 0 hr 57 min
12. Interviewer: Marcella Adamski
13. Interpreter: Tenzin Yangchen
14. Videographer: Tenzin Choenyi
15. Translator: Tenzin Yangchen

Biographical Information:

Loyak was born in 1932 in Bhoser, a small village of eight families in Kham. Her family of eight members engaged in farming and rearing animals. As a young child she enjoyed grazing animals and did not have other work. Loyak talks about the various types crops they grew and when they could be planted. She describes the wild vegetables they searched for and the medicinal plants found in her region. She also explains about nomadic life and how the family relocated to mountain pastures annually.

Loyak recounts the slaughter of animals for consumption, how the yak meat was preserved, and the unique building in which it was stored. Horseracing occurred during the annual festival, Zamling Chisang ‘Universal Incense Offering,’ which the women could not attend.

After Loyak’s father attended meetings called by the Chinese, he told her that life would become “not good” and that the Chinese were confiscating horses and weapons. The family made their escape, but her sister was killed when the Chinese fired on the women while the men put up armed resistance.

Topics Discussed:

Kham, childhood memories, nomadic life, farm life, festivals, life under Chinese rule, escape experiences.

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Interview #1U

Interviewee: Loyak

Age: 85, Sex: Female

Interviewer: Marcella Adamski

Interview Date: April 6, 2017

Question: Please tell us your name.

00:00:10

Interviewee #1U: Loyak.

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?

#1U: You can.

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

#1U: Okay.

Q: During this interview if you wish to take a break or stop at any time, please let me know.

Q: If there's a need to stop, [you] can ask it to be stopped.

#1U: I see. Okay.

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

#1U: Okay.

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

00:01:53

#1U: There will be no problem.

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

Q: *Ama-la* 'respectful term for mother,' please tell me where you were born?

#1U: Bhoser.

Q: And what is the nearest temple or monastery?

#1U: The actual monastery was a Sakya Monastery. There was a stupa, but no monastery nearby.

Q: Was this in the province of Kham?

#1U: Yes...[It]was nearby, located close to us.

Q: Yes?

#1U: The stupa was located close to us. It was called *duthop* ‘hermit with special powers.’

Yes, called *duthop*. There was a stupa of Thangthong Gyalpo, a stupa of Duthop Thangthong Gyalpo.

Q: *Ama-la*, how old are you now?

00:03:15

#1U: 85

Q: When you were born, how many people lived in your family?

#1U: In my home or in my mother’s home?

Q: When you were little, at the time you were born?

#1U: At the time I was little?

Q: Yes.

#1U: There were around eight members in our family when I was little.

Q: Did your family live in a village or were you living in a nomad community?

#1U: [We] lived in the village, the farming region during autumn...four months of wintertime. Other times [we] went to the nomadic site.

Q: When you lived in the village, about how many families lived in that area?

#1U: In the village where we lived?

Q: Yes.

#1U: In a village like the present one?

Q: Yes, in Tibet. You said you came down during wintertime...

#1U: In the village where there were the houses?

Q: Yes.

#1U: There were eight families where the houses were located.

Q: What did your family do for a livelihood? What did they do to earn a living?

00:05:15

#1U: During winter when [we] came lower down—it was tilling the land.

Q: Yes?

#1U: While living in the village [we] worked in the fields. Wheat grew in the fields.

Q: Wheat?

#1U: Wheat, barley and also turnips or *shalgam*. Indians call it *shalgam*. Turnips grew there, and also peas. Nothing else grew other than these.

Q: Could you actually do the planting in winter? Was that possible?

#1U: It was not done in winter. [We] came down to the village in winter. Sowing has to be done in the next month. For instance, for the Tibetans it is the second lunar month now [April]. Sowing has to be done in the third lunar month and the harvesting in autumn. There was only one [time] in a year. Sowing was done in spring and harvesting in autumn. [We] came down to the village in autumn for the harvest and continued the work during winter.

Q: So you came down about March, April...

[Interpreter to interviewer]: No, winter. Winter is like...

Q: Which are the winter months?

#1U: What?

Q: Which are the winter months in the lunar calendar?

00:07:17

#1U: Winter months are the 10th, 11th and 12th lunar months. At this time of the 2nd lunar month, we were up on the mountains.

Q: *Ama-la*, you mentioned that sowing was done in the 2nd Tibetan lunar month.

#1U: No. One sowed in the 2nd lunar month...at the end of the 2nd and the beginning of the 3rd. Then during autumn...there was work in winter.

Q: Did [you] move up the mountains after sowing?

#1U: Once the crops grew, if [we] did not go up the mountains the animals would eat them.

Q: And then you came down?

#1U: Presently there is wheat growing in the fields. When [our crops] got to this stage, [we] came down closer and got to work.

Q: How many animals did your family own?

#1U: In my family...initially we owned only around 80 animals, only around 80. Later at the time of the escape there were over a hundred. There were around 60 milking animals.

Q: Sixty? Six zero?

[Interpreter to interviewer]: “Six zero” that were giving milk.

Q: Was your family considered middle income or wealthy in your area or poor?

00:09:35

#1U: Among the middle class. The wealthy owned over 100 milking animals. The poorer ones owned only 20-30 animals.

Q: Aside from harvesting grains in the autumn, what kind of...Were there any vegetables that you could gather in the mountains? Were there anything you could eat during the summer?

#1U: There were certain places in the west where *lungma* and *sur* and such grew...

Q: Yes?

#1U: *Lungma* is a kind of plant.

Q: What was the plant used for?

#1U: The name of the plant was *lungma*. The *lungma*...in India one can see baskets...

Q: Yes?

#1U: ...baskets in India that are not made from bamboo. Something likewise grew there. Among these one can find something called *rupa* [resembles chives], something called *chala* [resembles onions]. They are called *chala* and *rupa*. One can find these which are edible. *Rupa* can be used to make *thukpa* ‘noodle soup’ or consumed with *tsampa* ‘flour made from roasted barley.’

Q: And they grew among like bamboo plants?

00:11:42

#1U: They did not grow among bamboo but among bushes.

Q: Bushes?

#1U: Grew among small bushes, in cooler regions. We have warmer and cooler regions. They grow in the cooler regions. In the warmer regions a certain plant with large leaves called *chum* ‘rhubarb?’ [possibly *Rheum palmatum* or *Rheum nobile*] grows. Indians call it *gamra* [?] or something. It is a vegetable, something [that looks] like this [*gamra*], called *chum* with large leaves [that] it grows. In the center of this grows a *khopoe* ‘bract?’ and both of these can be consumed by removing the skin. They grow wild during summertime for a month or two and unless one went purposely in search, only those that go as herders in summer can find them.

Q: Can you describe those two vegetables? What’s a *chala* and what’s a *rupa*?

00:13:11

#1U: *Chala*...They [owners of interview location] have planted some flowers, a kind of small blue flowers with slender leaves. The *tho* ‘bud’ of the *chala* can be consumed as well as the leaves. The leaves are slender. The leaves are slender. *Rupa* is kind of flat.

Q: Are the leaves consumed?

#1U: The leaves can be consumed, the leaves as can the bud also.

Q: What’s *tho*?

#1U: The bulky seed can be consumed. Whatever grows above the ground can be consumed. Whatever grows above the ground can be consumed. They grow for 2-3 months. The roots can be dug out and eaten. We used to do that as little children.

Q: Roots?

#1U: Yes, [we] dug out the roots and ate them. A small white part of the root was eaten. [We] dug out the root and ate.

Q: Of both *chala* and *rupa*?

#1U: Yes, both *chala* and *rupa*.

Q: Are these one or two types of vegetables?

#1U: One vegetable.

Q: *Chala* and *rupa*...

#1U: *Chala* and *rupa* are different.

Q: So you could eat the foliage and the roots?

[Interpreter to interviewer]: Correct.

Q: It was the only kind of plants that you could find for vegetables in the whole area where you grazed your animals, just these two?

00:15:05

#1U: There were other vegetables in summer, to be found during summer. There was one called *gonyo* 'Persian cumin.' With the *gonyo*, the leaf could be cooked. In those days we did not cook any kind of curry but *thukpa*. Once it matured, seeds formed that resemble *jeera* 'cumin.' It looks very much like *jeera* and forms on the leaves.

Q: What were the animals eating and grazing on?

#1U: The animals fed on grass on the mountains and anything they can lay eyes on. When it froze the animals ate the leaves of trees, which they did not otherwise. With everything covered with snow, they were forced to eat the leaves of trees.

Q: Snow?

#1U: Yes, when snow covered everything in winter. [Animals normally] did not feed on leaves but grass, and there was plenty of grass.

Q: How did you...How often in the summertime did you move your animals? You know, you were saying you had 80 animals. How often, *ama-la*, did you move animals from one pasture or one grazing area to another?

00:17:17

#1U: Twice. [We] moved twice...Once in the autumn and once when the region froze in winter...When the region froze during the four months of winter, in the 11th, 12th, 1st and 2nd lunar months [we] lived at the winter site where there was grass and bushes. Only 2-3 families moved their animals together because there was not much grass for large number of animals in this region.

Q: When you say the nomadic site, was that a certain area in the terrain above where you lived? Where was that?

#1U: The nomadic site is the place [I] just mentioned.

Q: Was the nomadic site up on the mountain away from the village?

#1U: One went up on the mountain. One went up a valley in the mountain. Around two families went together to one area, to one particular area. Otherwise, if there were many families, grass would have become scarce for the animals by then. More than feeding [the animals] destroyed [the grass] by trampling. By then grass was scarce. It was not green but dry.

Q: That's in winter, right?

#1U: It is winter and there was not much to feed on.

Q: How did you arrange which families would go to which sites? Like you said there were...how many families...10-11 families went...10-11 families went. Did somebody give directions on where different families should go or how did you do that?

00:20:21

#1U: That was already there from the beginning where you would go. You had a place of your own to stay in winter called *guntse* 'winter site'. Like "this is this family's *guntse* and this is that family's *guntse*." There were separate places to move to but large enough for only two families...large enough for only two or three families because there were many animals. And grass got ruined when animals trampled on them. Those without many animals could remain in the village until summertime.

Q: If there weren't many animals...

#1U: After coming down in autumn, those that do not have many could continue to remain until the 3rd, 4th or 5th lunar month...could remain in the village until the crops grew.

Q: Did most families have around the same amount as your family at about 80 animals?

#1U: It was not the same. We were only around eight families and the highest number [of animals] owned stood at over 200. There were others that possessed one hundred or over a hundred. Then a little lower stood two families including ours that owned around 80. There were some that possessed only 30 or 40. Those that owned 20-30 could remain in the village. Grass available in the village was sufficient.

Q: Because there was enough grass in the village?

00:22:57

#1U: They could stay back in the house. They could remain in the house and did not need to migrate anytime of the year except during summer when the fields were sown. We had to move three times, once to the winter site, then down to the village in summertime. Everybody lived together during summertime.

Q: Lived together where?

#1U: [Everybody] went to live in Sheho, went to live in a large area called Phusu Sheho. Everybody gathered there from different directions. Here in summer the grass grew fast.

Q: Did you have kind of picnics and celebrations during the summer in the grasslands?

#1U: There was nothing except Zamling Chisang ‘Universal Incense-Offering’ [15th day of the 5th Tibetan lunar month] and Losar ‘Tibetan New Year’ just like it is celebrated here. Otherwise, there were not any celebrations because it was summer.

Q: Was there any horse racing?

#1U: What?

Q: Horse racing...?

00:24:53

#1U: Horse racing...these days we do not have horses. Otherwise, on Zamling Chisang...Is it in the 5th or 6th lunar month? Perhaps it is in the 5th. There is a month in which Tibetans make incense offering and that was when horse racing took place. Apart from that there was no horse racing in our village. Horse racing happened then. That was when incense offerings and prayer flags are put up. It took place then.

Q: These groups of nomads, there were no horses?

[Interpreter to interviewer]: Here...though we do not have horses here, but we still celebrate the incense-offering day that we used to have in Tibet.

Q: You did have. Incense offering. Did that involve horseracing?

#1U: [I] do not know if there was a competition or anything elaborate. We women were not allowed when the incense offering took place. Only the men went there. One could watch the horserace show from afar. I do not know much except that they were racing. Perhaps it was a competition. Horses raced and [riders] picked up *khata* ‘ceremonial scarves’ while seated atop horses and did such things. Perhaps there was but I do not know. I do not know whether any prizes were awarded.

Q: Women were not allowed to attend?

#1U: Women were not allowed where the incense offering was made but could go to the eating area and watch from afar.

Q: Why weren’t the women allowed to go?

00:26:57

#1U: It seems a certain deity was worshipped during the incense ceremony. It seems the deity being worshipped was male.

Q: The deity was male?

#1U: It is said to be male. The deity is said to be male. Hence, women were not allowed to go. Tibetan [Utsang province] women attended but we were not allowed to. The deity being worshipped was male. He was male and very superstitious.

Q: Was there a difference, *ama-la*, in the treatment of men and women among the nomadic people?

#1U: There was not.

Q: I wanted to ask, when you spent time grazing your animals, was there ever any search for medicinal plants or herbs that could be used to help people with illnesses?

#1U: There were some that did it. There were medicinal plants to pluck. Earlier I could identify a few, but now have forgotten all the names of the medicines. Otherwise, there was a blue flower called *opak ngonpo* used to treat fever and another called *sumchu thigha* ‘one of six kinds of bitters, which have healing powers’ that could be gathered on the mountains. [I] have been to gather these but now have forgotten the names even. Then there were *pangpoe* ‘aromatic fast-growing plant’ and *thang* ‘potion.’

Q: What were available?

00:29:00

#1U: There was one called *thang* that could cure cold and sore throat. It is called *thang*. There were still many more available.

Q: Were there any drugs ever used that were hallucinogens that would create altered states of consciousness?

#1U: There might not be such, but [I] do not know.

Q: When people burn all these beautiful incense in Tibetan monasteries, where did the plants come from? Where did that fragrance come from?

#1U: Those were juniper and *surkar* ‘type of rhododendron.’ *Surkar* grows atop the mountains and juniper grows everywhere. It was a jungle.

Q: There?

#1U: Yes, it was a jungle of juniper there. *Surkar* is found atop the mountains. *Surkar* is one with white flowers.

Q: *Surkar*?

#1U: Yes, it is called *surkar* and found atop the mountains, which is fragrant, on high altitude.

Q: Did it have a fragrance and what was it like?

#1U: *Surkar* smelled very sweet. Juniper here has no fragrance, but there it smelled very sweet.

Q: Like the juniper here?

[Interpreter to interviewer]: Unlike the juniper here.

Q: *Ama-la*, what are your favorite memories of being a young lady and having a nomad life? What memories do you think of with joy or pleasure?

00:31:58

#1U: What memories of joy to recall? It was enjoyable grazing animals, very enjoyable. Except for grazing animals there was not any work. Grazing animals. I never liked staying home. Really it was fun herding animals. I began grazing animals at the age of 7, began at 7 until age 25. At the age of 25 the Chinese appeared and there were no more animals.

Q: Before we hear about that maybe I want to ask something about the animals that you enjoyed grazing. Were the animals also used for food by the nomads and can you tell us about that? What kind and how often were animals killed and who did it?

#1U: Yaks were slaughtered in the 2nd lunar month for consumption in the winter. Then a goat or two were slaughtered during autumn, or perhaps two or three yaks. We did not slaughter any animals during summertime because during summertime most of the animals were giving milk. Maybe a yak was killed, I do not know.

Q: Who did the killing of the animals?

00:34:35

#1U: An old man called Tashi who was not from our village used to come to slaughter the animals. He was invited over like a lama. [Laughs]

Q: Did you ever witness the slaughtering of any animals?

#1U: The slaughtering was done before daybreak and we children were not allowed to watch. [I] have seen one being cut up but not the killing.

Q: Was the man who had to do this work, was he treated okay by the villagers or was he in some way shunned by them?

#1U: He had to be treated well because if not for him there would be no one to slaughter the animals. If he wanted meat as payment, he was given meat and if he asked for barley, it was barley. Whether he wanted butter or tea, whatever he wanted was given as wages. Then he left after slaughtering the animals. He did not do any other job except for the killing. You had to do the cutting up and such.

Q: When they were doing the cutting up, where did they store this meat because even one animal would provide a lot of meat? So was it given to other people in the village or how did you save it for consumption?

00:37:38

#1U: [The meat] was stored during winter. You slaughtered two or three to last for around six months. [Later] the animals became weak due to scarcity of grass and the meat was not good. So you stored enough for yourself. The intestines and such were shared among neighbors. The rest was frozen at night and kept in a storage house. There was a house built for this purpose. The house did not need any building material and was built using dung.

Q: Yes? What was it made of?

#1U: It was built with dung. When yaks defecated, the dung froze in the night. The frozen dung was used like bricks to erect the house and fresh dung used to plaster it. A large house was built and plastered with fresh dung and the meat stored here. Nobody stole it from there. The roof was covered and a hole was created in the lower portion from where meat could be taken out. A door large enough for a person to enter was made. The meat of three or four yaks could be stored in a large house. This was [the meat] of a single slaughter.

Q: And it was covered with something?

00:39:27

#1U: The top portion [of the meat house] was laid with sticks on which dung was placed that froze in the night. Large flat pieces of dung was made that around four people lifted and placed on the top.

Q: What was that?

#1U: When the roof was being fixed...dung...

Q: Dung?

#1U: First some thick logs were fixed and twigs placed on top of the logs. Then dung was used on top of the twigs and plastered well. This would last a long time. Then a door large enough for one person to enter was made. The person would enter carefully, cut the meat and bring it. If there were no door, coming down the top would be difficult with many people having to help.

Q: Was the meat dried before it was stored? Was the processing to dry the meat or was it just frozen, kept whole so that you could defrost it?

#1U: [The meat] was kept frozen—kept frozen. It was frozen in the night and then stored inside. If the meat dried there was not much to eat. So frozen meat was stored and when brought out, it was fresh. It was very fresh just like freshly slaughtered meat. It became

similar to meat that freezes in a refrigerator these days. Frozen meat was cut and frozen meat consumed. Frozen meat was cut and frozen meat consumed.

Q: You know because you spent quite a bit of time in...aside from sowing, you were always out with the animals according to your story. So was there ever any dangers that you ran into or scary things that happened in the...while herding your animals?

00:42:30

#1U: One was a little scared when encountering a leopard but otherwise, there was not any reason to be afraid. When you went into the forest...[we] grazed the animals in the forest when it snowed. When it snowed animals were herded among the juniper trees.

Q: Juniper?

#1U: Juniper, juniper that is used in incense offerings. Animals can find grass here when it is snowing. There was grass to feed on beneath the trees. At such times leopards appeared. Encountering a leopard is dangerous. It is scary. Other than that there was nothing to fear in the forest.

Q: Was there ever any people with guns who tried to hold up nomads or people who were, you know, they would steal animals? Anybody like that come into your region?

#1U: Horse thieves used to come. Horse thieves used to come and steal horses and yaks. [They] stole in the night without your knowledge and one did not get [the animals] back. Many had been stolen. We did not lose any but my mother's family lost many. Thieves drove away a horse but [they] got it back.

Q: Yes?

#1U: Thieves drove away a horse but [they] got it back.

Q: What was given?

[Interpreter to interviewer]: They gave chase...

[Interviewer to interpreter]: Oh, cheese?

[Interpreter to interviewer]: Chase. They chased...

[Interviewer to interpreter]: Oh, they chased...

[Interpreter to interviewer]: ...and got the horse back.

Q: They got the horse back. They chased. Good. Okay, not much trouble in the beautiful mountains. Was the weather ever dangerous? Like, were you ever caught in a storm or you have to quickly get back home because of the weather, either to your yak...yak tent?

00:45:33

#1U: There were no such dangers. It was a good place.

Q: Yes?

#1U: It was a good place and there were no such dangers.

Q: No such dangers. Did you get married at some point when you were a young lady?

#1U: What?

Q: Did you get married there?

#1U: No.

Q: Didn't get married there?

#1U: No.

Q: Did you get married when you got here?

#1U: Yes.

Q: Tell us, did any Chinese start to show up in your area when you were a young girl?

#1U: Long ago in our hometown?

Q: Yes, back when you were younger and living in the hometown.

#1U: Back in the hometown Father and others used to talk about having to attend meetings, but I did not see the Chinese come.

Q: When did your life change from being a yak herder to...when do...like...Why did you leave Tibet?

00:47:24

#1U: The reason for escaping...Father and all the others were attending meetings, attending meetings and said that the Chinese were going to take away everything and were asking to surrender the guns. Then it became such that [we] had to go here and there and finally flee.

Q: What were being asked to surrender, guns and...?

#1U: Horses and guns. [The Chinese] were planning to take away the guns.

Q: Horses and guns?

#1U: It seems [the Chinese] were planning to take away the guns. Without horses one could not go anywhere and without guns...if our guns were confiscated, men were rendered like women. Without guns there were no weapons. It was said like we had to get away before losing the weapons. They were attending meetings. The men were attending meetings, but the women did not know much. "It is better to leave for things are not going to be good. It is better to leave for things are not going to be good," such was being said.

Q: So who were the people that decided to flee?

00:48:59

#1U: The one that made the decision must be the uncle of Ayi Athok, Yarlung Wangyal.

Q: Do you remember anything about the flight? Did people tell you [that] you were going to have to leave—because you were 27 around that time, unless it took a long time to leave Tibet? When you actually had to leave your home where you had been raised, how old were you when you left that place for the first time?

#1U: Really, [I] do not know how old [I] was then. There was no time to think how old one was until one looked back after the Chinese invasion. [I] did not know how old [I] was.

Q: Do you remember leaving Tibet?

#1U: [I] have no knowledge which regions [we] passed through.

Q: But do you remember did you get on horses or did you walk? How did you leave Tibet?

#1U: I came walking and got to ride a horse only for a day. I have never ridden except for that one day through the journey to India. [Laughs]

Q: Came walking and rode for one day?

00:50:52

#1U: Everyone had horses. I did not and [we] bought a horse on the way. Then [I] rode the horse. Then the load upon the yak fell and [I] got down. Father was old while I was sturdier. I started to walk but could not due to pain in the thighs because of the ride. Walking was easier. There was not any extra pain. After that [I] did not ride. [We] bought a horse and then sold the horse. [I] did not ride again, did not ride even for a day.

Q: Do you remember anything about the journey? Did it take a long time? Was it very short? Was it hard? Why was it hard?

#1U: During the journey, we traveled for a day and stopped for a few days. Again the next day [we] traveled for a day and stopped for a few days. It took a very long time and [I] cannot explain about the places we passed through. Why they [the Chinese] were in pursuit, one was forced to flee but [I] do not know the places we passed through.

Q: It sounds like you arrived safely in India, and with your family? Did you all arrive safely?

00:52:57

#1U: The entire family did not leave. The elders were in Tibet...the older sibling was left behind. Four of my family members escaped with the group. From among the four, my younger sibling was killed by the Chinese. Only three of us managed to escape from the four.

Q: I am sorry to hear that.

#1U: The younger sibling was killed. After the younger sibling was killed, the Chinese took away all the things and then [we] fled without anything, not even shoes on the feet. Guns were being fired indiscriminately then.

Q: Was anyone else killed besides your sister?

#1U: No one was killed but two people got lost. Neither their bodies nor the men were to be seen.

Q: You had a hard journey leaving Tibet.

00:54:57

#1U: Yes, the men were running about shooting and the Chinese fired upon the women. That was the only time during the pursuit that [the Chinese] fired. The men told the women to flee while they tried to resist. [The women] managed to escape because they resisted. Then when we reached Lukangdu [a dock] there was no chance of escape.

Q: The only place the Chinese shot...

[Interpreter to interviewer]: ...actually shot at the women.

[Interviewer to interpreter]: How sad!

Q: *Ama-la*, what is your wish for Tibet now for these days?

#1U: There is nothing to remember. [I] cannot go and will never get to Tibet.

Q: What do you wish for Tibet now?

#1U: [I] do not wish for anything for [I] will never get to Tibet. [I] do not wish that [I] could go to Tibet. [I] do not think anything about Tibet.

Q: *Ama-la*, thank you for sharing this story about your life as a nomad and we're happy to have that personal information and I wish you happiness in all the years ahead.

#1U: Thank you.

Q: Thank you for sharing your story with us.

#1U: Thank you.

END OF INTERVIEW