

Tibet Oral History Project

Interview #6U – Tsephe
April 4, 2017

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TIBET ORAL HISTORY PROJECT

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INTERVIEW SUMMARY SHEET

1. Interview Number: #6U
2. Interviewee: Tsephel
3. Age: 92
4. Date of Birth: 1925
5. Sex: Female
6. Birthplace: Khapochi, Sakya
7. Province: Utsang
8. Year of leaving Tibet: 1959
9. Date of Interview: April 4, 2017
10. Place of Interview: Sakya Tibetan Settlement, Puruwala, Himachal Pradesh, India
11. Length of Interview: 0 hr 56 min
12. Interviewer: Marcella Adamski
13. Interpreter: Tenzin Yangchen
14. Videographer: Tenzin Choenyi
15. Translator: Tenzin Yangchen

Biographical Information:

Tsephel was born in 1925 in Khapochi, Utsang Province in a small village where only a few very poor families lived. She lived with her mother and grandmother in a one-room house built of stones with baskets to cover the doorway. She tells a story about her lamb being snatched away by an eagle and another story about the protective deities near Kyele Monastery.

The people of Khapochi earned a living by going into the mountains to collect wild plants like *pena* used to make fires and *jama* used for brooms. They also collected *sukpa*, which was dried and ground to be used as soap, and *chutsa*, which was dug out of the ground and used for dyeing cloth. These items were taken to the nearby town of Sakya and bartered for small amounts of *tsampa* ‘flour made from roasted barley’ or barley.

When the Chinese arrived in Sakya, they subjected the wealthy people and monks to physical struggle sessions. Tsephel witnessed the Tibetan people assaulting the leaders and monks under the influence of the Chinese. The people of Khapochi heard about the escape of His Holiness the Dalai Lama and chose to leave as well. The journey to India was exhausting and not everyone in the group made it there.

Topics Discussed:

Utsang, customs/traditions, first appearance of Chinese, thamzing, escape experiences.

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Interview #6U

Interviewee: Tsephel

Age: 92, Sex: Female

Interviewer: Marcella Adamski

Interview Date: April 4, 2017

Question: Please tell us your name.

00:00:10

Interviewee #6U: Tsephel, Tsephel, Tsephel. [I] was born on the first day of the month. [Laughs] [I] was born on the first day of the lunar month and on a Saturday and the...[not discernible] said [I] should be called Tsephel.

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?

#6U: Yes.

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

#6U: [Nods]

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

#6U: Yes?

Q: If you need to drink water or take a break, we can stop. So please ask to be stopped.

#6U: Okay.

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

#6U: Okay.

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

00:02:33

#6U: [I] will have no problems—no problems.

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

#6U: Okay.

Q: *Ama-la* ‘respectful term for mother,’ where were you born in Tibet?

#6U: As a little one?

Q: Where were you born?

#6U: Khapochi.

Q: Khapochi. Was that in Utsang?

#6U: Yes. We were a few families in Khapochi and were poor. Everyone went to the mountains to gather materials. One must search for *pena* to make fire and *ja*. After collecting these, one went to Sakya to sell them.

Q: What are those two things?

#6U: It is called *jama*.

Q: What are *pena* and *jama*?

#6U: *Jama* is used to sweep the home. It is used to make brooms. It is used to make brooms.

Q: What’s *pena*?

00:04:05

#6U: *Pena* is used to make fire.

Q: Where did you take this material?

#6U: These were collected from the mountains and taken to Sakya to be sold. Sakya was located close by, close by.

Q: Was Sakya the monastery or town?

#6U: Which one?

Q: The ones called *pena* and *jama*?

#6U: If this was our place, if this was Khapochi, one went a little further away on the mountains to collect them. One must go to the mountains to collect these.

Q: After collecting *pena* and *jama*, you mentioned about taking these to Sakya...

#6U: Yes, to be sold in Sakya.

Q: Was it sold at the monastery of Sakya or Sakya town?

#6U: It was sold in the town of Sakya.

Q: Yes?

#6U: In the town of Sakya. Sometimes the monastery asked us to bring *jama* to use as brooms. A bunch of five of these would fetch a *del* of *tsampa* ‘flour made from roasted barley.’

Q: Fives bunches?

#6U: Yes, five bunches.

Q: How much *tsampa* did it fetch?

#7U: Brooms for sweeping.

Q: How much *tsampa* was it exchanged for?

#6U: A *del* of *tsampa*, *del*.

Q: One *del*?

#7U: It is called *del*. It is *del* and not *bo*. *Bo* is larger. It was a *del* of *tsampa*, which was not much.

Q: A *del* of *tsampa*. Is that like a cup of *tsampa*?

00:06:25

#7U: One *del*...if we were to eat it...if one were to eat it in the form of *pa* ‘dough made from *tsampa* and tea’ it is not...[not discernible].

Q: How much *pa* would there be?

#7U: It cannot be more than...[not discernible].

Q: How many [meals]? Once?

#6U: Once for one *del*.

Q: Is one *del* enough for one meal of *pa*?

#7U: There is only enough for two meals, just about enough for two people.

Q: What was the other thing that you...?

[Interpreter to interviewer]: *Pena*.

Q: *Pena*. What was that?

#6U: *Pena* must be carried in a big bundle on the back. *Pena* is cut and carried in a big bundle on the back. If one carried a big bundle to Sakya and sold it, one received around five *del*.

Q: Yes?

#6U: One received around five *del*, whether in the form of *tsampa* or barley. We, in Khapochi, sold these because we did not own any lands.

Q: What does *pena* look like? Is it a wood?

#6U: *Pena* can prick the hands. It is cut and made into bunches and then carried in a big bundle. It is to make fire—make fire.

Q: Was this the only source of food provisions that you had?

00:08:26

#6U: Yes, that was the one and then there were many other things to collect like *sukpa*.

Q: *Shukpa*?

#6U: It is used in place of soap. This is ground and dried under the sun. Then ground once more and sieved. The fine powder is used to wash clothes. If this was packed to this size [indicates palm] one received a *del* [of *tsampa* or barley].

Q: What's it called?

#6U: *Sukpa*.

Q: *Shukpa*?

#6U: Yes, *sukpa*.

Q: *Sukpa*?

#6U: Yes, *sukpa*.

Q: Was it like soap?

#6U: Yes, it is like soap. It is to be used like soap. A little amount of bubbles form and it is very good for washing. It was a lot of work for us. It had to be ground twice and sieved.

Q: I didn't ask you yet how old you are, *ama-la*, and what year you were born.

#6U: 93 and the birth sign is the tiger. Please calculate.

Q: Is it the horse or tiger?

#6U: Tiger. The birth sign is tiger and [I] do not have any children.

Q: Now when you were gathering these materials to trade, to barter for food, how old were you when you started doing that?

00:10:40

#6U: Yes?

Q: How old were you then?

#6U: I was young then. I was only 35 when I came here. After His Holiness the Dalai Lama left, all of us in the village of Khapochi fled.

Q: *Ama-la*, you used to go up the mountains to gather *pena*. How old were you then? Did one start early or about what age did one go up the mountains?

#6U: I have been there as a little one with the parents and used to carry a small bundle.

Q: About how old were you?

#6U: I was around 25 when I lived in Tibet, and did the gatherings at the age of 25. Except for gathering we did not have [any other source of income]. One went to Sakya to sell these and survived on what was gathered.

Q: Were there...in your family, how many people were in your family when you were growing up, *ama-la*?

00:12:12

#6U: I did not have a father [or] he had passed away when [I] was little. There were Mother and Grandmother. There were [my] grandmother, mother and sisters.

Q: Did they all spend their time gathering materials to sell? Was that the way that you survived?

#6U: Yes. That was it. That was the only work.

Q: Were you considered...in the community, were you considered among the moderate income or poor income?

#6U: We were among the poor—were among the poor. We were among the poor. [We] gathered [the materials], went to Sakya and brought back a *del* or two of *tsampa*. If it was barley, we roasted and ground it.

Q: The barley has to be roasted?

#6U: Yes.

Q: And then made into *tsampa*?

#6U: If it was barley that was received in Sakya, we brought it back, roasted it and then there was a mill where it was ground to form *tsampa*.

Q: Where did you come back to? What kind of a house did your mother and sisters and grandmother live in?

00:14:39

#6U: It was not a good house. There is this thing called *yema*—*yema*. *Yema* is a thin flat stone and the house was built with this. It was made of this and our house was not a good one.

Q: It wasn't good?

#6U: It was not good. The house was not good. None of us in Khapochi were rich.

Q: If your father had not died, *ama-la*, would your family have been better off or had more income?

#6U: [I] do not know whether Mother had an illegitimate child or Father had passed away. [Father] was not to be seen. There was no father that could be of help. [I] have never heard of a father and was brought up by Mother—[my] mother and grandmother.

Q: Did you go to the monastery? Was there...was there a monastery in Sakya?

#6U: Yes?

Q: Was there a monastery in Sakya?

00:16:25

#6U: There were no monasteries [in Khapochi], but there is Ladang Tashitsa and many monasteries in the town of Sakya.

Q: Were there monasteries in Sakya?

#6U: Yes, right in Sakya. A little further away from our village, from Khapochi is Kyele, where Pangonsha lived.

Q: What did you say about going from Khapochi to Sakya?

#6U: Away from Khapochi is the Kyele Monastery.

Q: Kyele Monastery?

#6U: Yes, Kyele where Pangonsha used to live. Pangonsha lived in a rock and if one listened a sound can be heard, but Pangonsha cannot be seen.

Q: What's Pangonsha?

#6U: Pangonsha is a protective deity.

Q: A deity?

#6U: A protective deity that is merged in a rock.

Q: Did you go to the monastery to make offerings or pray?

#6U: Yes?

Q: Did you go to Kyele Monastery?

00:18:00

#6U: Yes. [I] used to go to Kyele Monastery to work, went there many times. There was a caretaker at Kyele Monastery who was killed by robbers.

Q: Yes?

#6U: Robbers killed the caretaker.

Q: What happened to the caretaker?

#6U: Killed by robbers.

Q: Killed by robbers?

#6U: Yes.

Q: Robbers killed the caretaker of Kyele Monastery?

#6U: Yes, killed by robbers.

Q: When?

#6U: [He] was killed long ago and the bad robbers were caught by the deity and kept at Kyele. It is called Khangta Lhathing.

Q: Yes, *ama-la*?

#6U: Khangta Lhathing. Khangta Lhathing. The person was caught and taken to Kyele and was bound near the deity.

Q: At Kyele Monastery?

#6U: Yes, at Kyele Monastery. Kyele Monastery is where Pangonsha lives. Pangonsha is merged in the rock. If one listens carefully, a sound can be heard.

Q: Could you ever get any food at the monastery?

#6U: Yes?

Q: Could you get food?

#6U: Yes, they provided food. One went to work there. After sweeping and completing all the work, [the monastery] provided food.

Q: Could you gather all the things that you would... and other things in the wintertime?

00:20:29

#6U: One has to go to work in the wintertime, too. One cannot cite the cold and remain—cannot remain idle because of the cold. We did not have good clothes to wear, but had to work. We just about had enough to survive and continued to work. We went to the monastery and could not remain idle.

Q: You mentioned that your house was made of thin stones. Can you describe the rest of the house? How large was it, one room or...? What was it like inside? What was on the floor, the ceiling?

#6U: There were no rooms. It was only one room and the one room was without a door. There were baskets—baskets. You know baskets? These were used as a door.

Q: Was there just one room?

#6U: Yes, only one room. [The house] did not have two rooms. Khapochi is poor. We went to gather materials on the mountains and went to Sakya to sell these and then came back. That was it.

Q: Were there no lands to cultivate for food or grain?

00:22:49

#6U: There were lands but not much. There were 4-5 families in Khapochi and instead of cultivating, [they] had leased the lands to the nomads. So there were no lands to cultivate.

Q: When you said there were many poor people in that area, about how many families lived in Khapochi?

#6U: [Counts] There were 6-7 and none that were rich—none that were rich.

Q: Was that because there was no way to make a living in that area?

00:24:30

#6U: [People] were poor because [the only way to make a living was] going to the mountains to gather [plants] and then sell them in Sakya. After collecting *jama*, four bunches of it was bartered for a *del* of *tsampa*. One went to gather *jama*, carried a basketful and exchanged for perhaps two *del* of *tsampa*. There was not much in our village of Khapochi.

Q: Were there any animals in the area, animals that you could use for milk or making curd?

#6U: Yes, there were like a cow or two that you owned, cows for milk. Then there were goats and sheep too. [Families] owned a few goats and sheep.

Q: Oh, very, very poor. Why did people stay there if they were so poor?

#6U: [I] do not know why [people] became so poor. We solely depended upon the gathering of *jama*, *sukpa* and *chutsa*. The one called *chutsa* is dug out from underneath and was used as dye.

Q: *Chutsa*?

#7U: Yes.

Q: Is it found in water?

00:26:35

#6U: No. There is something called *chutsa*. There is the *chulo* that is edible—*chulo*.

Q: Is *chulo* found in water?

#6U: No, the one called *chutsa* is dug out and is about this size [indicates right hand]. This is cut open and made into bunches and taken to be sold at Sakya.

Q: Is it dug from the earth?

#7U: Yes, dug out on the mountains and not on the plains. One must go to the mountains in search [of it], which was very tiring.

Q: It's used as dye?

#7U: Yes?

Q: It's used to dye clothes?

#7U: Yes, it is used to dye clothes.

Q: How big was the Sakya area? How big...was that a town or a village?

#7U: Sakya was large. Sakya was large. Some gave [the materials] on contract basis. Some said, "Please sell this to me. I am in need of it." One gave it away and received a *del* or two of *tsampa*.

Q: And the *chutsa*, the plant that you took, what color dye did it make, *ama-la*? Was it very valuable, expensive to purchase from you?

00:28:36

#6U: It is yellow—yellow. It is yellow but it is just the base. Whether one used red or black dye, this was the base color, the first color.

Q: It's yellow in color?

#6U: Yes. It is the first color.

Q: Did you say it was yellow in color?

#6U: Yes, it is good.

Q: Was it expensive?

#6U: It was not expensive. If we sold 5-6 long bunches, we received just a *del* or two of *tsampa*. That was it.

It was very difficult for us to dig out *chutsa* for it was found underground. It must be dug out with great difficulty.

Q: What does it look like when you dig it out? Is it a root or a bulb? What does it look like?

#6U: It was not cultivated.

Q: Yes?

#6U: It was not cultivated.

Q: No, no. It's dug out of the ground on the mountains...is it a root or a bulb?

00:30:11

#6U: It is solid and about the size of a hand or a foot. It comes out in chunks. We separate the good ones and sell it at Sakya in bunches. We sold it.

Q: What kind of people would buy this from you? Who were they?

#6U: Yes?

Q: Who were the buyers?

#6U: People that want to color [their clothes] bought it. ‘Give it to me. Give it to me,’ [the buyers] said. It absorbed whatever dye was used whether red or black. It is the base color.

Q: And then how long did it take to get from your town, your little village to Sakya?

#6U: If one left in the morning, one could be back before sunset after doing the business in Sakya. One could be back by evening at around 2 or 3 o’clock.

Q: Did you always carry all of your products on your back or did you use an animal to help you?

00:32:28

#6U: There were no animals and [the products] were carried on the back, carried on the back.

Q: Animals weren’t used?

#6U: We did not own animals.

Q: Just to go back to your...just to your daily life, what did you usually have to eat during the day? Can you tell us about what was a typical day, average day? When you had food, what did you eat?

[Interpreter to interviewer]: Whole day?

[Interviewer to Interpreter]: For the whole day.

#6U: Well, [food in the] morning, evening...In Tibet we did not have any difference between [food in the] daytime and evening. One was engrossed in work and once that was over, we prepared *thukpa* ‘noodle soup’. *Thukpa* was prepared and we drank it and there was no solid [food] like bread and such. However, it was better during Losar ‘Tibetan New Year.’

Q: When you say you made *thukpa*, what was the *thukpa* made of?

00:34:10

#6U: There was not much in the *thukpa*, perhaps a few grains [of barley] that had been crushed with a pestle. If one acquired barley in Sakya, it was crushed and made into barley *thukpa*. Besides a tiny amount of that, some *tsampa*, some salt and a few pieces of stale lard was added. That was it.

Q: Where did you get the lard from?

#6U: At a certain time 8-9 goats or sheep were slaughtered and the lard was saved. It was hung up to dry [raises left hand]. It became stale [laughs] and smelled a bit and then it was added. Here, things that smell are not consumed. [Laughs]

Q: And the goat or sheep that was killed, that was killed by somebody else and then you were able to get the lard from them?

#6U: Given goats and sheep?

Q: Who slaughtered the goats and sheep?

#6U: Some people owned goats and sheep. Some families owned goats and sheep. If someone owned goats and sheep, [they] may give some cheese and some buttermilk. What else would [they] give?

Q: A few of your goats and sheep were slaughtered at certain times. Who did the slaughtering?

00:36:24

#6U: My relative came to do the slaughtering—a relative. At that time my mother was alive.

Q: Did the relative do the slaughtering?

#6U: Yes.

Q: Did they give you the fat or did you have to buy it?

#6U: If someone owned goats and sheep, [they] may give us a little bit of cheese or milk or butter. However, we did not own any goats or sheep.

Q: *Ama-la*, did you have relatives that lived like right in your town or were they in Sakya?

#6U: There were relatives but [they] have passed away. [Becomes emotional]

Q: *Ama-la*, how long did you stay in Khapochi?

#6U: Until 35.

Q: So did you get married in that village?

00:38:20

#6U: [I] married but...

Q: Yes?

#6U: The husband passed away.

Q: Long ago when you lived in Khapochi until the age of 35, did you get married before that?

#6U: [I] married after coming here, but the parents did not get along [with my husband] and then he passed away.

Q: The marriage took place after [you] came to India?

#6U: [I] married after coming to India.

Q: I know when we were talking about interviewing you, you said you saw a very interesting incident about a lamb and an eagle. What was that story?

#6U: I...there was the sheep...

Q: Went to herd sheep?

#6U: Yes, [I] went to herd sheep. There was a place called Dakyap near our house—Dakyap. The name of the place is Dakyap. I went to herd there and an eagle took away a sheep. Oh, my! I screamed and screamed. Poor lamb.

Q: And then? You screamed at the eagle?

#6U: Yes, the eagle took it way up into the sky. The eagle took...

Q: The lamb?

#6U: Yes, the lamb was taken up into the sky. There used to be eagles that attacked.

Q: And then?

00:40:22

#6U: It took [the lamb] away. It was such a loss and I cried so much. [Laughs]

Q: Then what happened? The eagle took the lamb into the sky and you screamed and cried. And then what happened to the lamb?

#6U: After a while the lamb fell down and then a wolf snatched it.

Q: Did the lamb fall down?

#6U: It fell down along with the eagle.

Q: Fell down?

#6U: Yes, and then the dead lamb was snatched by a wolf and I was helpless. There was great danger from wolves and eagles.

Q: You cried for the lamb.

#6U: [I] cried a lot. It was a beautiful lamb.

Q: Yes?

#6U: It was a beautiful lamb. The lamb was born with my help, born in my hands and I used to put it in a *ziki*. That day [I] had not put it in the *ziki* and let it loose with the mother.

Q: Is *ziki* something that's carried on the back?

#6U: A *ziki* is to be carried on the back. It is a bag like this [gestures off camera], a little bigger than this in which lambs were carried.

Q: So it was your own baby lamb?

00:42:26

#6U: There was nothing for me to do, nothing to do but cry.

Q: *Ama-la*, I wonder how old were you...did the Chinese come to your village? Were you still there when they came?

#6U: The Chinese had come.

Q: How old were you then?

#6U: Yes?

Q: When the Chinese came...?

#6U: I was 35 when [I] came here. The reason for leaving was that [people thought], "His Holiness the Dalai Lama has left. So how can we stay?" Our whole village left; the one that was called Khapochi.

Q: What did the Chinese do when they came to Khapochi because you were among the poor and they said they were coming to help the poor?

#6U: The Chinese did not do anything to us. Apart from going to attend classes, the Chinese had not come to Khapochi. The Chinese were there at Sakya.

00:44:13

We were around six families in Khapochi that decided, "It is better to leave. His Holiness the Dalai Lama has escaped. Let us go. The Chinese will not let [us] be happy." We fled during the day, but no one came in pursuit.

Q: What would the Chinese do if you didn't flee?

#6U: Oh, in case the Chinese caught us, [they] would say, “Why are you going away?” [The Chinese] will interrogate and say, “Speak up. Speak up.”

Q: Was the journey difficult?

#6U: The journey was very difficult. We fled to the place called Chodhung and from Chodhung to Yagutsa and from Yagutsa to Jangchuphu and from Jangchuphu crossed over the Sebobula pass. We faced great difficulties for there were aged people. My parents were there then. [We] became exhausted along the way and it was very difficult. There was one person with us, a maternal uncle called Lhakpa. He could not walk any further and said, “You go ahead. Even if the Chinese kill me, I am staying back.” [He] stayed back. [He] went back from the place called...[not discernible].

Q: *Ama-la*, did you see the Chinese in Sakya? What were they doing?

00:46:47

#6U: The Chinese had arrested all the wealthy and were making the people subject [them] to *thaptsoe* ‘physical struggle’—to *thaptsoe*. [The people] were made to subject the monks to *thaptsoe*. Monk colleagues were...There was one official called Kungo ‘Your Presence [title of address for government officials]’ Shapay, who was a monk. Kungo Shapay was the principal leader of Sakya.

Q: Was he subjected to *thaptsoe*?

#6U: Yes, he was. The Chinese caught the monks and forced them to conduct *thaptsoe*. Some monks beat the leader while others tried to shield [him].

Q: Were the monks torturing him because the Chinese threatened them or because they were angry at the official?

00:48:27

#6U: Oh, the Chinese influenced them. The ones that conducted the *thaptsoe* were our people. The ones that did it were our people. It was our people that did it. Some monks were...[not discernible] and some monks were beating the official. The official was a short man and it was...[shakes head and becomes emotional].

Q: Were some monks beating the official?

#6U: [Nods]

Q: I can see that *ama-la* is looking tired. It was very hard to remember that, *ama-la*.

#6U: Yes.

Q: It makes you very sad...

#6U: [Interrupts] And then we fled because he who was the valet of the official—he passed away here and was my relative—called Nyetsang...[not discernible] was to be captured. So we fled for that reason. [We] fled and succeeded. The Chinese could not catch [us].

Q: *Ama-la*, did you want to leave your hometown and flee? Did you want to go or did you feel you had to go?

00:50:32

#6U: There was no other option but to flee because of what the Chinese were doing. One was forced to flee leaving behind everything, the goats and cows and everything else. We carried small quantities of food supplies and fled, but nobody pursued.

Had anyone pursued us, there were around eight young men in our group. The eight young men with us decided, “If anyone comes after us, it will not be the Chinese. Our people will come to catch us. If that happens, let us hurl stones and kill them come what may.” This was agreed upon. However, we succeeded in our escape and reached the place called Methok and stayed for a few days.

Q: Where?

#6U: [Silent]

Q: Where did [you] stay for a few days?

#6U: [We] had crossed over the Sebobula.

Q: How long of a journey was it from your home to...?

00:52:26

#6U: [I] wonder how many days it took. We managed to cross over the Sebobula pass. One of our men was left behind. [He] was exhausted and said, “I do not mind being killed by the Chinese. You go ahead. I am going to stay back.”

Q: Can you recall how many days it took?

#6U: The journey to Methok...perhaps a day?

Q: Yes?

#6U: Perhaps it was two days until we reached the place called Methok. Then we were at the Indian border.

Q: Is the place known as Metsa?

#6U: Methok.

Q: Methok?

#6U: Yes.

Q: Where's Methok? Is it on the Indian border?

#6U: It is the place one reached after crossing over the Sebobula pass.

Q: Where is this, in Nepal or in India?

#6U: It is close to Walung.

Q: Walung?

#6U: Walung, it is in India.

Q: *Ama-la*, what do you hope will happen for Tibet? What is your prayer for Tibet these days?

00:54:08

#6U: For Tibet? In Tibet we used to gather things at Khapochi and sell in Sakya.

Q: Yes?

#6U: At Khapochi [we] used to gather things in the mountains and...

Q: No, *ama-la*. What do you hope for Tibet these days?

#6U: For Tibet?

Q: Yes. What do you pray for?

#6U: [I] pray this, "May the Chinese die. May there be no obstacles in the life of His Holiness the Dalai Lama." What else is there to do?

Q: What do you hope for yourself?

#6U: I have nothing [to hope] for myself. This one [points towards right at someone off camera] gives me sufficient food. I do not have any children.

I do not wish for this or that, even when [I] was young.

Q: *Ama-la*, thank you for telling us your story and we would like you to know that we will be sharing it with other people, so they can learn more about your life and your time in Tibet.

#6U: Okay. [Joins palms]

END OF INTERVIEW