

# **Tibet Oral History Project**

**Interview #26B – Namdol Dolkar (alias)  
January 1, 2014**

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[Anonymity Requested]

# TIBET ORAL HISTORY PROJECT

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## INTERVIEW SUMMARY SHEET

1. Interview Number: #26B
2. Interviewee: Namdol Dolkar (alias)
3. Age: 78
4. Date of Birth: 1935
5. Sex: Female
6. Birthplace: Chamdo
7. Province: Dhotoe (Kham)
8. Year of leaving Tibet: 1981
9. Date of Interview: January 1, 2014
10. Place of Interview: Private home, Old Camp 4, Bylakuppe, Mysore District, Karnataka, India
11. Length of Interview: 1 hr 52 min
12. Interviewer: Marcella Adamski
13. Interpreter: Tenzin Yangchen
14. Videographer: Pema Tashi
15. Translator: Tenzin Yangchen

### **Biographical Information:**

Namdol Dolkar was born in Chamdo. After her mother's death, she looked after her four younger siblings. She also tended the store where the family sold goods from Dhartsedo.

When the Chinese first arrived in Chamdo Namdol Dolkar was 14 years old. She recalls a great panic amongst the townspeople and shops closed to avoid selling goods to the Chinese. The Chinese attempted to lure Tibetans to their aid with the initial approach of posing as humble, generous and helpful. Then the Chinese gradually changed their attitude and created hostilities between the Tibetans and Chinese.

After moving to Lhasa as a bride, Namdol Dolkar witnessed the Chinese attack on the Potala and Norbulingka Palaces. Many people and animals were killed in the streets and their bodies burned. She was labeled a reactionary and subjected to oppression as a community prisoner performing hard labor. She describes instances of torture, imprisonment and *thamzing* 'struggle sessions.' Death and suicide became commonplace. Namdol Dolkar and many others suffered from starvation when the Chinese restricted food distribution.

### **Topics Discussed:**

Kham, childhood memories, first appearance of Chinese, March 10<sup>th</sup> Uprising, Norbulingka, oppression under Chinese, forced labor, *thamzing*, brutality/torture, imprisonment, sterilization, starvation.

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## Interview #26B

**Interviewee: Namdol Dolkar [alias]**

**Age: 78, Sex: Female**

**Interviewer: Marcella Adamski**

**Interview Date: January 1, 2014**

Question: 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?

00:01:10

**Interview#26B: Yes.**

Q: Thank you for offering to share your story with us. During this interview if you wish to take a break or stop at anytime, please let me know. If you do not wish to answer a question or talk about something, let me know.

**#26B: [Speaks before translation is complete] Thank you for helping the Tibetans. Thank you. Please also extend immediate help for His Holiness the Dalai Lama to return and for us to go back to Tibet. Please extend help, 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.

**#26B: Okay.**

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

00:02:16

**#26B: There will be no problems if my face is not revealed. If not for my children, [I] can sacrifice my life.**

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

**#26B: Okay.**

Q: *Choe-la* 'respectful term for nun,' can you please tell us where you were born and how old you are today?

**#26B: I was born in Chamdo.**

Q: How old are you now?

**#26B: Seventy-seven...now 78.**

Q: Who was in your family when you were growing up?

00:03:18

**#26B: When I was little...mother passed away when I was 13 years old. I took care of my four younger siblings and did not get the chance to go to school much. Father was alone and so [I] managed in that way.**

Q: Were you the oldest of the four siblings?

**#26B: I am the oldest.**

Q: When you were then a young girl growing up and your mother died at 13, what kind of chores and work did you do on a regular everyday basis?

**#26B: At home...father used to do a little business and I looked after the shop selling goods and took care of the children. My father was there then.**

Q: Where did father get his goods from? Did he travel or have supplies right there in Chamdo?

**#26B: The goods were like tea from Dhartsedo...salt, *bitho* [substance used as baking agent] and tea that are found in Tibet. It was a small shop.**

Q: Where is Dhartsedo?

00:05:14

**#26B: One has to travel many days from Chamdo to Dhartsedo. I have not been as it is far away. Merchants traveled there.**

Q: Is it still in the province, of the same province?

**#26B: People talk about Dhartsedo but I have not been to Dhartsedo. It is said that it takes two days from Chamdo to Karze and then one must go further away from there [to reach Dhartsedo]. Merchants travel up and down.**

Q: *Choe-la*, what would be...if you could remember the town where you grew up, what did it look like? Can you tell us about it?

**#26B: Everything was peaceful then. Long ago in Tibet each one engaged in one's trade, be it practicing the dharma, farming or business. [Everyone] lived peacefully. [Chamdo] was under the control of the Tibetan Government. The dharma practitioners practiced dharma in the old times in Tibet. Later the Chinese arrived and the entire country came under the Cultural Revolution. Chamdo was a happy place; Chamdo was like a city.**

Q: What is your first memory of the arrival of the Chinese?

00:07:39

**#26B:** When the Chinese first came to Chamdo? When the Chinese first came to Chamdo I was 14 years old. There was great panic when it was said that the Chinese were coming. Then the Chinese arrived in Chamdo. The Chinese were very poor then. [They] were humble, gentle and acted as though [they] were going to do a lot for the people. It was deception. [They] served the people and did a lot of such things. That is how the Chinese arrived. Initially their lips were cracked and clothes tattered. [They] carried bags [indicates slung across shoulder] containing a little quantity of food items and grains/rice and money.

People so feared the Chinese arrival that everyone shut the doors and spoke of an impending famine; turnips and radishes were buried in the ground. The Tibetan Government [authorities] had fled and the Chinese...in this period the people suffered a lot of problems. Initially the Chinese were smart and used deception.

Q: Why do you think the people were afraid of the Chinese if they had never met them before?

00:09:26

**#26B:** There was great panic and it was said that the Communist Chinese that were coming had no religion. The Chinese acted gentle as though to serve the people. There is a large area between two rivers in Chamdo where they lived in small flat tents and ventured into the city only at times. [They] came as if to sweep and dust. People shut the doors and did not acknowledge [them].

Soon after the Chinese arrived, there was nothing on sale, no shops [open]. [The Chinese] said, “*Thing zeminlo. Thing zeminlo. Dhayen...*” [The Chinese] wore *dhayen* ‘Chinese silver coins’ around here [across the body] and said, “Please sell bread. Will pay money.” There was nobody with wares, nobody selling anything. They [Chinese] did not have anything to eat. So [they] boiled and ate green leafy vegetables. That is how it was when the Chinese first arrived in Tibet. Then gradually [they] became greedy and occupied our country.

Q: None of the people were happy or pleased to take the silver coins?

**#26B:** Nobody acknowledged [the Chinese]. There was not anyone selling bread as all the shops were closed. Then later [the Chinese] became more and more powerful. There is more on that coming later.

Q: What year or how old were you at that time? When the Chinese were first seen, *choe-la*, how old?

00:12:08

**#26B:** When mother passed away I was 13 years old. So I was around 14 as [I] can remember clearly when the Chinese arrived.

Q: That would have been about 1949.

**#26B: Yes.**

Q: Did stories about them arrive before they arrived? Had people heard tales about the Chinese?

**#26B: [The people] knew and were afraid that the Chinese were coming and that there would be famine once the Chinese comes. Fearing that there would be starvation, everyone...my parents dug holes and buried vegetables and hid all the things in the house. [They] made every effort in fear of the Chinese. Everybody was afraid. There was immense dread.**

Q: When the Chinese couldn't get food from the villagers and they had to eat boiled greens, then what happened next?

**#26B: It happened like this later. There were well-off families and leaders in Chamdo that [the Chinese] spoke gently to and requested them to sell grains. The leaders wishing for peace ...some had been appointed leaders and they became more and more authoritative and sold grains. I was a child then and saw [the Chinese] boil grains in water and eat, as also greens when they initially arrived, being timid.**

**Later, after a few months Ngabo [a senior Tibetan official] and the others had fled, fled to Lhasa. After [they had fled, Tibetan soldiers set fire to Tibet's armory. We saw it. It was necessary. [The soldiers] did not give the guns into Chinese hands.**

Q: Didn't hand [to the Chinese].

00:14:26

**#26B: Did not hand [to the Chinese] and set fire. Day and night there was the sound of *tat, tat, tat* and boom of the artilleries. [The soldiers] did not give [any weapons to the Chinese]. Then some people...villagers had taken away a few guns. People took away guns. However, from the Tibetan Government's side, guns were not handed [to the Chinese] and the armory was set on fire. Some people took a few guns.**

**Then the riots subsided and the Chinese seized control to a certain degree. People were called to attend meetings again and again and then the suffering began. All those that had taken guns were captured, subjected to suffering and the guns confiscated. Some threw the guns into toilets in fear. And then it began from there.**

Q: Could you please clarify, *choe-la*, where was that armory and why was it supplied with ammunition? Who did it belong to?

**#26B: It was our Tibetan Government's armory. All the Tibetan Government [officials] had fled while the guns were left there. Instead of letting [the guns] fall into Chinese hands, the people set it on fire lest it fall into Chinese hands. Burning it would not land [the weapons] into Chinese hands.**

Q: Did the people set fire?

00:16:47

**#26B: The people...the soldiers did it. The leaders felt that anyhow everything was lost and set fire. Some took away a few [guns], perhaps to defend oneself. Later during the meetings the Chinese caused a great deal of suffering.**

Q: So the armory was in Chamdo?

**#26B: [Nods]**

Q: You said then things got worse. What happened next, *choe-la*?

**#26B: Then later they [Chinese] became more daring and held talks with the Tibetan government, with Ngabo and there was peace for sometime. Really, long ago in Tibet [everyone] was very religious just like now. The farmers and the merchants focused on their respective trades. Initially they [Chinese] were very loving. [They] gave money to all the students. When [women] did not visit Chinese hospitals for delivery, [the Chinese] came home and assisted in delivering babies. Initially, the Chinese were very loving. Well, [they] were deceiving.**

Q: They paid money and they set up schools. It sounds like they set up hospitals for the women but the women wouldn't go to the hospitals. Can you help us understand why they wouldn't go?

00:19:19

**#26B: [Women] did not go to Chinese hospitals. [Parents] did not send children to Chinese schools. So [the Chinese] gave 25-26 *dhayen* a month for children to go to school and when women did not go there, doctors came home. [The Chinese] were very loving at first and gradually became worse and worse.**

Q: Did the families accept these 25 silver coins and as a way of...it was a bribe to send their children to school?

**#26B: Whether [the money] was accepted or not, [the Chinese] brought it home and insisted that the children [attend school]. The monasteries and people called the Chinese school Tholay Lapta 'Expectancy School.' The Chinese wore a red scarf around the neck that [the people] remarked was to strangulate and called it Tholay Lapta. Tholay means accepting money and it is bad. The nickname was Tholay Lapta and the red [scarf] was said to strangulate. [People] did not like the school. Although one had no desire [to send the children], yet they [the Chinese] were becoming more and more authoritative and one had to surrender to them.**

00:21:19

**Later they became more and more powerful and ordered all those that possessed guns to surrender. There were meetings and then the riots began. In '59 the Chinese attacked and caused riots in Tibet, in Lhasa. [I] was talking about Chamdo and now will talk about Lhasa.**

Q: Yes, but before we do, *choe-la* when the Chinese went to the homes of the women to give them treatment, do you know what kinds of things they might have done to the women around pregnancy or birth control or anything like that?

**#26B: Later the Chinese administered birth control. We used to hear about it that when a child was being delivered...Much later it used to be said that one should not visit the People's Hospital, the Chinese Hospital. It used to be said that when a baby's head emerged, it was injected and killed at the time of birth. There were many such talks. Since many children used to be born, they were injected and killed. So unless desperate, nobody went to a Chinese hospital. That is to put briefly. It was like that.**

Q: Do you know if any of the women were sterilized and they found out later?

00:23:32

**#26B: It used to be said, "Do not go to the People's Hospital. Babies are injected to the head and killed." One heard and knew such things.**

Q: Do [you] know about birth control?

**#26B: Birth control happens often. A metal [device] is inserted through the urinary passage. If not done properly, it is said that pus gets formed. There are corpse bearers that take bodies to the cremation ground. In Tibet there are certain people that carry away corpses. They used to say, "Young girls must not undergo the Chinese birth control. Most of the dead are girls aged 20-30 and [they] died from pus formation in the urinary passage." A metal [device] was inserted. Many [women] underwent [birth control].**

Q: It sounds like it was some kind of infection from the device that they put in to stop pregnancy.

**#26B: [The women] passed away from that and the corpse bearers used to say, "You should not undergo this. Do not go to the People's Hospital. It leads to pus formation." Initially when a girl became sick, she turned very thin and dark. It was good for some though. Perhaps it is a matter of suitability. [I] heard something is inserted but do not know what.**

Q: So what year would you say we're talking about? Maybe we'll go back to how old you are when the students have to go to Chinese schools and the women are told to go to clinics. How old are you when that's happening?

00:26:55

**#26B: It was a year or two after the Chinese arrived.**

Q: How old were you then?

**#26B: Around 16-17 then.**

Q: Now you mentioned Lhasa. So you are living, say from 14 to...I think I recall you getting married when you were around 23. So from 14 to 23, *choe-la*, is that correct you're living in Chamdo, from age 14 to 23?

**#26B: At 23 I was in Lhasa.**

Q: [You] arrived at 23 but before 23?

**#26B: Before that [I] was in Chamdo.**

Q: That's almost 10 years of living in Chamdo during the Chinese' kind of slow occupation. Were there any other changes that you saw at that time? Were there changes in the roads or changes in military forces, anything happening in Chamdo besides the schools and the medical care?

**#26B: Roads were constructed because they needed it for their troops. Roads were constructed and schools opened. First [the Chinese] built a small house that grew bigger and bigger by occupying Tibetan Government land and [they] became more and more greedy. [They] called all the people for meetings and tightened [their control]. [The Chinese] awarded titles and salaries to very poor families like beggars and vagabonds in preparation for subjecting rich families like ours to *thamzing* 'struggle sessions.' They were bribed with money, these poor people that had no education and knew nothing. [They] were taught how good the Communists were. Such things took place.**

Q: Did you ever witness *thamzing* in Chamdo?

00:30:09

**#26B: Of course, but not in Chamdo...**

Q: [You] didn't witness in Chamdo?

**#26B: Not Chamdo, now about Lhasa...**

**They [Chinese] were at the period of being gentle then. They began *thamzing* after the attack on Lhasa in '59.**

Q: As you were the oldest daughter and caring for those young children, did you have to wait a while to get married or were you married at a...? What age were you married and was that an appropriate age for your family?

**#26B: By then the children were older and father sent me to Tibet [Utsang Province]. I had some relatives in Tibet. It was something like running away as the Chinese began to cause suffering. A family's daughter had passed away and I was sent as a replacement daughter.**

Q: Sent as a *nama* 'daughter-in-law/bride'?

**#26B: As a *nama* for the family's son. The son's *nama* had passed away and I was sent as replacement. There is more to come yet.**

Q: And where did their son live, *choe-la* please?

00:32:04

**#26B: They lived right in Lhasa being government...[To interpreter] Shall [I] speak about this? Let us drop it.**

Q: Did you have any marriage preparations or did you have to bring a dowry? What was that marriage like? Was it very sudden?

**#26B: [I] was sent all of a sudden in a vehicle from Chamdo.**

Q: Did you want to go? What were you feeling about all of a sudden being sent to get married?

**#26B: First of all, Lhasa is a holy pilgrim site. Father said that [I] was to go on a pilgrimage. [I] was taken on the pretext of going on a pilgrimage.**

Q: [You] didn't know about the marriage?

**#26B: [I] was not married yet. [I] went on a pilgrimage and once there [in Lhasa] was given in marriage. I was misled.**

Q: You were how old at that time?

00:33:48

**#26B: I was 23 years old when given away as a *nama*. By 25...I hardly lived as a *nama* in Lhasa for two years when the attack happened.**

Q: That would have been like 1958 and you were 23, something like that, and then the attack. Since you were the mother of the family, who was taking care of all those children back in Chamdo?

**#26B: My younger sister was there and then father took care.**

Q: Were you excited about going on pilgrimage or were you sad to leave your family? What kind of reactions were you having before you found out your were to get married?

**#26B: [I] was happy to be going on pilgrimage. Lhasa is considered very holy in those days. There are some that run away when not given permission to go on pilgrimage by the families. Kham is very far away and there were monks that run away from home. There were no vehicles then in the early days. Motor vehicles appeared after the Chinese came.**

Q: So how long of a journey was it, *choe-la*, from your home in Chamdo to Lhasa? How long did that take?

00:36:09

**#26B: It was the year '55 and there were Chinese vehicles then. I can recall clearly that it was the year '55 and the Preparatory Committee for Tibet Autonomous Region was formed. [I] traveled in a big vehicle that transports things. It took 5-6 days. [I] do not remember much.**

Q: What was your memory of that journey? What do you recall about it?

**#26B: There is not any memory. Then [we] arrived in Lhasa and went to see the temples. [I] was quite young and father was there too. When father returned, [he] left me there. I felt very sad and cried.**

Q: Did father have to pay a dowry for your wedding or did the groom have to pay father for delivering you?

**#26B: I was given into the groom's family, so father gave me a share. The share is not much but some clothes, tea that was very plentiful in Tibet in those days, fabrics, brocades to make dresses and *thangka* 'traditional Tibetan Buddhist paintings.' Such were my share as a bride. Then there were also a few things to wear here [indicates neck] and here [indicates fingers].**

Q: This was your dowry that you brought to your new home.

[Interpreter to interviewer]: She said something like a share.

[Interviewer to interpreter]: They both had an exchange?

[Interpreter to interviewer]: No, it's the share of the girl that the parents give away with her, the share from the family's property.

[Interviewer to interpreter]: So her father brought that with her.

Q: Were you considered a very young, a very good young bride for a man to marry because you are so attractive and young?

00:39:24

**#26B: They liked [me] very much as [I] was young and a Khampa. I was young then and must have been pretty. People remarked so though I would not know. [Laughs]**

**One leaving for Lhasa as a bride was considered famous. These days we have the opportunity to see His Holiness the Dalai Lama. People would say, "She is given as a bride to Lhasa." One became valued and famous.**

Q: So it was very special to be taken to Lhasa as a bride?

**#26B: Exactly.**

Q: Were the women of Kham considered especially attractive from all the different regions of Tibet?

**#26B: Most of the women of Dayab are attractive and then the Amdo [women] are pretty. They have good hair and are pretty. Chamdo girls are also pretty.**

00:41:03

**There was respect between boys and girls that is not present with the Chinese. One would show respect and be polite with a boy and consider him more important, and the girl being a girl...a girl would show respect for age, but that is not found these days. His Holiness the Dalai Lama says, "One should show respect, be polite." Boys do not urinate everywhere. If a monk passed by there was great respect, which is more so in Kham. If a monk passed by, a girl would move away and if a boy had the sleeves [of his traditional coat] off, it was worn back. In the bygone days a lot of politeness and respect was practiced.**

Q: Can you tell us something about the family that you were introduced to and the young man? Was...well, the age of the man you married?

**#26B: [He] was a little bit older than me. He must have been five years older. [He] was older, loving and good.**

Q: What kind of a livelihood did he have and what kind of a home did you go to?

[Interpreter does not translate question].

Q: Okay, so he was older by about five years.

**#26B: Yes, and he was very good to me.**

Q: How does your life continue in Lhasa after that? What happens in the next few years because they are very important years?

00:43:21

**#26B: Hoping for a happier life in Lhasa [I] was given in marriage but my suffering began from there. The Chinese attacked on the 3<sup>rd</sup> day or so in '59. His Holiness the Dalai Lama had left by then. Since then it has been continuous suffering. The firing started at dawn the next day. The house in which we lived had a ground floor where we moved [when the attack began]. There was no end to the firing.**

**Our building and the Chinese [army] in the Bakor faced each other. There was continuous firing and the next morning the Chinese arrived in [our] yard. They used guns to force open doors and broke glass panes. There was no time to open locks. "Give the guns, give the guns," [the Chinese soldiers] demanded although we had stated, "We do not have guns." That morning there was no time to talk.**

**That morning was the beginning of the attack. All the people were...the [Chinese] soldiers came...the men had fled; [they] were gone. The Chinese forced us out into the open and**

entered the house. We all said “sorry” and wore a *khata* ‘ceremonial scarf’ around the neck and knelt. The Chinese soldiers pointed guns like this [aims imagery gun with right hand] from within the house and outside. That evening [the Chinese] captured every boy [they could] find, every one of the boys, even those that were lying sick. We were there right at the Bakor.

Q: How many boys were there, *choe-la*?

00:46:05

**#26B: We were families living near the Bakor.**

Q: Yes?

**#26B: There were different units of families in the Bakor. In the morning soldiers arrived and captured every boy in all the houses. The girls...all the women looked like widows with disheveled hair. The attack took place in the morning and there was an uprising at Norbulingka where many were killed. A great number was killed. Now family members had to go look for their men. Pretending to have surrendered, one wore a *khata* around the neck and went in search of the bodies.**

Q: Why a *khata* around the neck?

**#26B: That was to say to the Chinese, “Please, [I] have surrendered.” All [men] had fled and we women had to search for the bodies. Without a *khata*, one would be shot dead as one must walk in the open. The Chinese were there everywhere on the top floors with guns aimed.**

Q: What was the meaning of scarves over you heads so you wouldn’t get killed by the Chinese?

00:47:43

**#26B: We said “sorry” and that we had surrendered. Our men had gone out and without resorting to such [as wearing a *khata*]; we must go in search of the bodies. Whether your man was alive or dead, you must go to the Norbulingka and Tsuglakhang ‘Central Cathedral’ to search but you could not get through. [The Chinese] did not shoot if you wore a *khata*.**

Q: So the scarf that you wore was a white *khata*?

**#26B: It was white.**

Q: If the women who went out were going to Norbulingka because some of their men had gone there earlier, is that right? And they were trying to find out if they were still alive or they’d been killed?

**#26B: That is right. All the people gathered at Norbulingka because the Chinese had invited His Holiness the Dalai Lama to their camp to watch a show. The people requested [His Holiness] not to go. Had [His Holiness] gone then, it would have been disastrous. His**

Holiness was invited to the Chinese camp to watch a performance. Had His Holiness gone, [he] was ordered not to bring security guards and only two attendants. The people went to request His Holiness not to go, not to go to the Chinese office.

Later the Tibetan Women's Association protested and Norbulingka was the first to be shelled, Norbulingka and the Potala Palace. Numerous people were killed there. People were guarding His Holiness' palace while His Holiness had secretly fled in the night. Because of the huge number of people there, the Chinese fired innumerable shots. Corpses of many people were burned, many horses and men. I have witnessed it. Those that did the carrying and the burning were women like us. We were forced to go when dogs were killed. Really, you will find it hard to believe what I am saying.

Q: It was such a terrible disaster for you, *choe-la*. Was your own husband there or anyone you knew among the people that had been killed?

00:51:26

**#26B:** That day all of us could not remain in the house on account of the firing. We dug holes through one house to the other and fled to the Tsuglakhang. [Removing] bricks we created holes through one house to the other and fled to the Tsuglakhang. On the way to the Tsuglakhang there were numerous injured people that cried, "Kill me, *aru...*[cry of pain]." They were bleeding and there were monks, some that were injured at the Tsuglakhang.

The door was closed and the Chinese said deceitfully, "You must stay relaxed. Close the door of the Tsuglakhang. The *Chushi Gangdrug* [Defend Tibet Volunteer Force] has arrived in Lhasa." The Chinese deceived all the people and floated rumors. "You must stay relaxed. The *Chushi Gangdrug* has arrived at Chakpori and other places." That was not true. Many people had been shot and injured. I saw blood in the Tsuglakhang with my eyes.

Q: What did they mean by "the *Chushi Gangdrug* has come"?

**#26B:** Yes?

Q: The *Chushi Gangdrug* has come...?

**#26B:** The *Chushi Gangdrug* escorted His Holiness...

Q: Right but why say [the *Chushi Gangdrug*] had come?

00:52:27

**#26B:** That is to say, "We [Tibetans] have won." [The Chinese] were deceiving us so that [we] did not fight them. [They] said that the *Chushi Gangdrug* had come and were fighting [the Chinese] and had [defended] Lhasa. The Chinese were lying and misleading us. "Remain inside the Tsuglakhang." Chinese soldiers dressed in Tibetan attire and pretended to be *Chushi Gangdrug* [men]. They [the Chinese] did many such dishonest things. [They created] fake *Chushi Gangdrug* [men]. It was the *Chushi Gangdrug* that

escorted His Holiness the Dalai Lama [into exile]. [The *Chushi Gangdrug*] formed an army base at Diguthang and escorted His Holiness. Chinese soldiers faked this by donning Tibetan attire and created a lot of friction between the government and Tibetan people.

They [the Chinese] did a lot of negative things by creating a false *Chushi Gangdrug* and molesting women and looting people. It was they that did all these things. The Chinese turned into fake Khampas ‘natives of Kham province’ and carried guns just like the Khampas. Then the blame was put on the *Chushi Gangdrug* that they molested women and did unlawful things and looted. They did the worst of things and put all the blame on the *Chushi Gangdrug*. All the people realized this later. It is the same even now, lying all the time and deceiving everyone.

Q: *Choe-la*, when you went to the Norbulingka and you had to bring the bodies, where did you take them with all these going on in the city? Where were they disposed off?

00:55:43

**#26B: They were burnt.**

Q: Where were [they] taken?

**#26B: There are plain grounds behind the Norbulingka where people were killed. It was not possible to drag [all the bodies away]. So some were thrown into water and it was said that dogs devoured some. [Those devoured by dogs] were those that did not have anyone looking for them. Numerous people had died and dogs ate [some bodies]. It was later said that the Chinese doused the bodies of humans and horses with kerosene oil and set on fire.**

Q: Have you been to bring the bodies?

**#26B: I have been to drag away bodies of dogs, bodies of dogs. They [the Chinese] killed the dogs and as we were labeled reactionaries...Oh, I cannot recount all these.**

Q: *Choe-la*, how did you happen to be the person who was asked to remove the dogs instead of the bodies?

00:57:04

**#26B: We were completely under the control of the Chinese and [our] things confiscated. [According to the Chinese] now we were all reactionaries since our husbands and relatives had fled here [India] following the “reactionary” Dalai Lama. So we were reactionaries without any rights. The worst jobs were imposed on us, wherever bodies were...**

While sleeping at night, [the Chinese] knocked on doors, twice a week saying, “Do [you] have visitors?” They suspected that our relatives living abroad might come as spies and searched the house. [We] could not even sleep at night. It was horrible. We were reactionaries, family members of foreign reactionaries and had no right to attend meetings and such.

Q: When the Norbulingka was being bombed, did you have to wait until the bombing stopped or did people rush right away to try to retrieve the injured and those killed?

**#26B: The firing continued for three days. It subsided after three days once they [the Chinese] came to know about His Holiness the Dalai Lama's escape. It stopped after three days. We could see a little bit from our window the Potala Palace being hit. When the Palace was hit a burst of flame could be seen and then you could not see the Palace through the smoke. [We] thought, 'Oh, the Potala Palace is destroyed!' but once the smoke cleared the red Palace stood. The Palace was shelled innumerable times. The Potala Palace and Norbulingka were the main targets. I know all these.**

00:59:55

**Initially they [the Chinese] did not know and suspected His Holiness was there and thus targeted the Potala and [Norbulingka] Palace. Chakpori, where the much valued Medical [Center is located] was completely destroyed.**

Q: The Medical Center...?

[Interpreter to interviewer]: ...at Chakpori.

Q: ...at Chakpori. Is that in Lhasa?

**#26B: It is located below the Potala Palace in Lhasa and it is much valued for the Medical Center. If the Potala Palace were here, going down and then a little further would lead one to Chakpori. That is where the government has the Medical Center. It is very much valued.**

Q: *Choe-la*, do you have any idea how many people died from the shelling at Norbulingka?

**#26B: We heard a lot about the piles of human and horse corpses. [I] do not know the figure since we dare not go out for fear of being shot. Corpses of horses, mules along with humans were piled and burned. At the Tsuglakhang I saw five or six injured people including monks but we were helpless. Then we fled back home and the next day the arrests and imprisonment began. Leaving the women and children, the rest was taken away.**

Q: They took away all the adult people except women, adult men, living men, not corpses?

01:02:57

**#26B: Everyone that was male was taken away and jailed in different places. [They] were jailed and interrogated as to where and what [they] had done. [The Chinese] suspected that some might have taken part in the fight and been injured. Hence, [they] took away even those that were sick. On the lower floor where we lived, I witnessed the sick being led away.**

Q: Male?

**#26B: Yes, boys.**

Q: What happened to the women and children then?

**#26B:** Our section fared better. Groups of soldiers arrived of whom some were better. Where my husband's sibling lived, the soldiers captured all the women and interned them in the Samdup Phodang located in the Bakor, all the women and children. Then [the Chinese] examined the group and released some in two days. Some of the women had their children also taken away. In our part, which is the center of Bakor, we were just forced out of the house and made to bow and kneel outside. [They] led our servants away.

Q: And what happens next to you? *Choe-la*, what happens next?

01:05:10

**#26B:** My husband had fled here [India]. [The Chinese] made the accusation that [he] had followed the "reactionary Dalai" and so we had become reactionaries. After the charge of being a reactionary, my house was confiscated. Not only mine but all the houses one by one. One day we reactionaries were called to a meeting and when [I] returned, my house was sealed. We were forced to move out into the kitchen and the house was sealed. All the things were seized. Much later there was nothing to eat and [I] had two children. "You reactionaries must go to work. You sit idle and feed on the people's property."

I was forced to move into the kitchen. I had two children. I had two children then. The next day [my] belongings were to be taken away. So [I] requested, "Please, [I] beg you. Give [us] a few items of food and clothing." [We] were forced into the kitchen without anything. After we'd been forced out into the kitchen, the door [of the main house] was sealed. It was around four days later that I pleaded, "Please, [my] two children are facing problems." "You will not get anything but the children will." [The Chinese soldiers] gave some children's clothes and a little bit of tea. [They] gave a few sets of children's clothing but not even a mat. Everything was confiscated.

01:06:33

My husband had gone and [I] was obliged to attend meetings being a reactionary. I could not remain silent and...[I] would not like the Chinese, right? [The Chinese accused me], "When she visits temples, she prays, "May the darkness of ignorance be cleared." While at work, [she] sings bad songs debasing the Communist Party. Her husband is a reactionary who followed the reactionary Dalai abroad." My sibling had joined the *Chushi Gangdrug* himself. Though I had not encouraged, yet [the Chinese] put the blame on me. So I was sentenced for three years in prison...There were many of us, around 20-odd people. All people of Lhasa were called for a meeting and [we] were all lined up in the center. Then each one's crime was described. Some were sent in for three years and some for four years in prison.

There was me and one called Tsamla; now she has passed away. Her father and I were lined up together. I was sentenced to three years and charged, "She is a reactionary. Her husband has followed the reactionary Dalai. She spreads rumors. She is given under the supervision of the people as a prisoner, community prisoner." [I] was to seek permission to move outside. Five people were appointed to watch me. That was for three years and the three years turned to 18 years. It's not possible to recount all the suffering, [I] swear.

Q: Where did the...How were they going to supervise you? Were they living with you or in the community? How did that happen?

01:09:47

**#26B:** There was the courtyard in front [of the house] and if [I] needed to go outside, I must seek permission. On return [I] must report that I was back. If [I] was carrying a little bit of *tsampa* ‘flour made from roasted barley’ or something, [I] must display what I was carrying. Whether parents, siblings or whoever came home, it must be reported. If [a guest] wished to stay overnight, one must register with the village leader and the higher office. Registration was mandatory for even one night’s stay. One would be caught and punished for not registering. One could not step out of the main gate without permission. Besides, you had to provide for yourself and [I] was forced to work day and night and report immediately on being called, and there was no salary. I was not alone. There were many like me.

Q: What kind of work did you have to do, *choe-la*?

**#26B:** I was not alone. There were others like me and all suffered the same. If the poor, those that had been bribed with money and liked them [the Chinese] fell sick, [we] were obliged to nurse them without wages or food. Leaving the two children at home [I] went to care for these people. Then [the waste in] toilet [pits] must be drawn out; that is the type of toilets in Tibet.

[I] must go to the fields to harvest crops. During summer [I] went to sow seeds, and then to harvest crops and was forced to do all types of work. [I] have been to construct roads and dam water for the electricity plant at Nyachenpa. Many prisoners died at Nyachenpa that I know of and experienced. There is none that does not know me in Lhasa. There are many like me in Lhasa and I am not the only one.

Q: The people that were in your compound, those five people that had to report on you, were they Tibetans or Chinese?

01:13:17

**#26B:** Tibetans, Tibetans. They were the poor that had been given money and titles. There were some like that. As for sustenance, not just me but everybody faced problems. Russia opposed them [the Chinese] at one time when the body of Stalin was buried and there was opposition to the Chinese. China and it were against each other long ago.

Q: Russia?

**#26B:** [China and] Russia were against each other. That year it seems China had to repay a great amount of loan to Russia. Hence, the policy of high production and less expenditure was adopted in Tibet. We were allotted 16 *gyama* of *tsampa* a month—which is equivalent to 8 kilograms in India—half a *gyama* of tea and half a *gyama* of butter. Whether this was sufficient or not, that was it. Not a spoonful was available for purchase anywhere except from the Chinese, nothing whatsoever.

Due to this farmers died of starvation. It was well known that [they] bloated and died from eating nothing but plants. I could not feed the children for lack of *tsampa*. During the day while going to work [I] had no *tsampa*. There was not even a pinch of butter to apply on the lips. Unless they [the Chinese] sold, nowhere could you buy. And even for that, one had to stand in line at night wearing blankets, stand in queue for it was difficult to acquire *tsampa*. There was not any place you could buy except from the Chinese. Many people died of starvation. The people are aware of this. People ate plants and weeds for lack of *tsampa* and many died. Still [the Chinese] claim to bring progress to the Tibetan people while [they] deceive.

Q: Where would you even get the money from to buy anything?

01:16:08

**#26B:** One had to make efforts to find the money and there were only three days during which people like us had to make purchases and in case you missed, it was your loss. There was no money because they [the Chinese] did not pay us except for the [common] people. There was not anywhere to buy except from them. [The Chinese] subjected [us] to great suffering, God knows. People starved to death. [The allotment] was only 16 *gyama*. Can 16 *gyama* suffice for a month? When it did not last, one went hungry and in that way many people...

If one had money, a person could buy four meters or so of cloth a year and *tsampa* was sold in *gyama*. People used to say, “The stomach is weighed in *gyama* and the body is measured in *kungti*” that means measured in meters. The stomach was weighed in *gyama* and there was only 16 *gyama*. People said so behind the back. Should [the Chinese] come to know that such were being said...one could not utter anything degrading for one could get arrested instantaneously and subjected to *thamzing* ‘struggle sessions.’ “The Communist Party is good,” one should keep praising and utter not another word.

Q: How were they made to suffer?

01:18:15

**#26B:** One would not dare say [degrading] things. [The Chinese] will say, “You being *ngadak* ‘leaders’ in the old days and being counter revolutionaries have oppressed the people.” One dare not speak [negative things] but only say, “The Communist Party is good. [We] are happy.” Presently they lie and talk about what is not available as being available and vice versa. [We] did not fly Chinese flags on [our] house because there was no money to buy them. However, [we] were forcefully made to fly [flags] saying it was a political must. Now [they] announce the news that people raised flags out of joy. It was nothing but force.

[We] had to obey what they ordered. People did not like or praise them. There were the poor, uneducated who knew nothing that they [Chinese] bribed and who said flattering things as can be seen on the television. All those that were sincere and loyal to the Tibetan Government were captured, subjected to physical assault and imprisoned and subjected to physical struggle. Just uttering the word “independence” meant you were done for.

Q: Did you witness the people you knew the *thamzing*?

**#26B:** Many. Whoever was being subjected to *thamzing*—there were different groups—and everyone was taken to watch the proceedings. The person [to be subjected to *thamzing*] would be made to stand and was not allowed to put his hands here [keeps hands to side] for 2-3 hours until the back ached. There would be scolding and people keeping a watch that ordered, “What reactionary activities did [you] carry out?” During a *thamzing* your hair was pulled up, you were hit on the mouth and teeth broken. I had the watch and rings on my hands snatched away. I have also been subjected to *thamzing* many times. I myself have undergone many *thamzing*.

01:20:27

There was this Kungo ‘Your Presence’ [title of address for government officials]. His hair was completely yanked and rendered bald during a *thamzing*. There is no keeping count of the number of *thamzing*. Many were carried out. Young members of the Youth Association volunteered and conducted meetings of the people wherein right where one could see, [the victim of *thamzing*] with [a sign?] around the neck was led away in a vehicle to be killed. Many were shot dead on the other side of the river.

Usually a meeting of the people would be held and [the victims] brought there. One was not permitted to cry or wear a sad face. Suspecting everybody, a large number of troops were present. We were not allowed to cry because there were people watching [our] faces and guarding us. However, when Mao Zedong died one had to cry. We pretended to cry wetting our eyes with spit. One was obliged to cry. When our people were shot dead, [we] were not allowed to cry or have a glum countenance. Oh, to recount the story that spans 20-odd years is never ending.

01:22:30

It was some sort of a lesson. If we, the “bad reactionaries,” were subjected to *thamzing* in view of the people, they would learn a lesson that says “If you do something like this, that is what will happen to you.” If we were subjected to suffering, to *thamzing* and imprisoned, the people will realize that is the only way [for someone opposing the Chinese]. There are two ways, one is the reactionary way and the other is the Communist’s Socialism path. Those were the two options, they said. We were among the counter revolutionaries. It was like that.

Q: What made you a counter revolutionary in their eyes, I know you...in their eyes?

01:23:48

**#26B:** [I] was labeled a rebel because my husband and relatives had fled and I had spoken out about some things. [The Chinese] said, “She sings at work, ‘A time will come when the sun will shine through the clouds and the eastern cloud...[not discernible].’ [She is against] the Communist Party.” At that time the Cultural Revolution had not yet been launched. “When on visits to temples prior to the Cultural Revolution, she prays that the ignorant...for the reactionary Dalai to return similar to a corpse returning from the cremation ground. There is no way a corpse can return from the cremation ground.” They

said such things. They wanted an excuse to confiscate my things because my husband and the others had fled. Using such excuses, my properties were confiscated.

I was member of a reactionary family. In Chamdo my father passed away after two years of imprisonment. Then during a period of leniency, my younger brother came here [to India] to meet relatives and on his return had put up posters. He was caught and shackled on both hands and feet for six months in Chamdo. When all political prisoners were transferred to Pumishen, he was imprisoned there for five years. Presently [he] is without a job and lives in Chamdo. I have been there secretly.

Q: What's the name of the prison, *choe-la*?

**#26B: Pumishen. It is a remote place.**

Q: Where's Pumishen, in Chamdo?

**#26B: It is two days journey from Chamdo and 2-3 days by automobile from Lhasa. It is located in the middle, an isolated region.**

Q: Did you have news of any of your other siblings or your family back in Chamdo?

01:26:55

**#26B: No. All properties had been confiscated and [the siblings] rendered beggars after father was imprisoned.**

Q: *Choe-la*, you mentioned the Tibetan Women's Association at the...that had a prayer ceremony and a demonstration. Were there women, any particular women that were the head of that and do you know what happened to those women?

**#26B: [The leaders of the Tibetan Women's Association] were subjected to a lot of suffering. [One of the heads] Kundeling Kunsang-la was imprisoned and passed away there. There were three people Kunsang-la, a nun...[I] cannot get the name, and Gyatso Tashi-la and many others. There were elderly women we knew that went to protest during the women's uprising. We went around the Bakor...**

Q: Did you go?

**#26B: After the protest and everything got over, within a few days the Chinese gathered all the women for a meeting. Then some were labeled rebels, some imprisoned and some kept under community supervision and...[not discernible]. Interrogations were conducted during meetings. Everyday one had to attend the meetings until 12 or 1 o'clock. [We] labored during the day and in the evening attended meetings without any time for even a cup of hot tea. If late for a meeting, you would have to stand. One must accept [accusations]. Accepting would mean leniency. You were considered an achiever in case you brought out misdoings of other people. [For instance] I must point out your mistakes but who can do that? I have never done such things.**

01:28:59

**When I saw His Holiness the Dalai Lama I had no regrets because I had never put a single person in jeopardy to save myself from suffering. I would feel ashamed in the community. If you had done something wrong and if I were to point it out, I would be saved. There were many prisoners in Tibet that did it.**

**There were a nun or two from Nyemo that were shot dead. There were numerous people.**

**There were ...[not discernible] Kunchok and Gelek Palmo. All of them are dead.**

Q: You never did any of these things that “I was accused of”?

[Interpreter to interviewer]: ...accusing another person of having done something.

Q: *Choe-la*, you said that when the Chinese came you mentioned you had to beg clothes for your children. Did you have children at that time that Lhasa was attacked?

**#26B: Yes, [I] had two children. One had just been born and not walking and the other was around 2 years old. Both were small.**

Q: Were they boys or girls?

**#26B: [Speaks before question is translated] [I] suffered so much. [I] would not be able to finish telling you the story.**

**There was nothing to eat at home. The home was like a cow shed...**

Q: And because I don't want to make it too much, *choe-la*, I think I'm going to let you decide how much more you think its important to share, but please don't feel that you have to go on any longer than you want to. So I will leave the next part of the story up to you.

01:32:53

**#26B: Lamas we held in high esteem were denounced during the Cultural Revolution. Close to us lived a father and his three children. All of them and the mother leapt into the waters. One of the children could be rescued but two boys drowned. There was one called Lobsang Tenzin-*la* who hung himself to death. Numerous [people] died and many a times I too wished to die but could not because of the children. I wanted to leap to death from the upper floor as I thought it was better to die than live.**

**It was suffering hell on earth being worked day and night without wages and food. Prisoners in prisons, although there were no wages at least received a little bit of food. We community prisoners fared worse than that. Everyone forced the community prisoners to work, be it the government or private individuals. Because of those watching, the community prisoners were restricted.**

**There were many like me. I was not alone. Really [we] suffered immensely. There was not sufficient food, you labored day and night, and there were no clothes and nowhere to buy**

**from. You were not permitted to say, “[I] do not have.” During meetings [the Chinese] forced you to speak although it was not your wish to do so.**

01:35:33

**My husband had a sibling who was a nun. She died from starvation where they lived in Shigatse. She did not have anything to eat except milk from a lone cow. Then she used to go to the field to harvest. [She] had taken a sickle and rope and was found dead near a wall. When [people] went in search of her at night, she had vomited a little milk and died. There was nothing to eat. I swear [I] am not lying. The nun died from starvation. There were many such cases.**

**I went to meet the prisoners at Pumishen when I was given leniency. During those bad times when the prisoners were working in the fields, due to the hard labor and hunger, [they] sort of smiled as [they] worked and died. There was no food in the prison and in those days in Tibet, the Khampa owned leather boxes, boxes made from yak skin. Due to hunger [the prisoners] ate the leather. The outer covering being leather, it expanded and [they] died. My sibling and those that were in prison told me about this. This is the truth without any variation. [I] never lie. There is a lot to say but let us stop here.**

Q: You saw endless suffering during those years, didn't you?

01:38:03

**#26B: I suffer from heart problems and whichever doctor I consult...Just recently someone in Tibet immolated. [I] cannot endure bad news. It brings up the old illness. I, a lone Tibetan, have suffered so much. The Chinese treated me adversely because being determined I spoke my mind. That caused all the suffering. I was not alone. There were many like me. Innumerable have died in prison that [I] am aware of and many killed.**

**Whatever development the Chinese talk about is all lies. It is only for those that pander to them. They announce about development over the television but that is not so. [They] are lying. Those are all lies. There is no religious freedom, ever.**

01:39:35

**I have one very important thing to say. After the Cultural Revolution all monks and nuns could no longer remain in monasteries. I have a paternal uncle who was a monk around 50 years of age then. [He] was under house arrest in the monastery. All monks were ordered, “Find women and get married. Once married [you] will be released from house arrest.” [The monks] must marry, bring the woman [to the Chinese] and say, “This is my wife.”**

**The younger monks and nuns were forced to learn folk dancing at the Tsuglakhang. They were forced to marry that resulted in there being no monks in the monasteries. There was no religious freedom. All *geshe* ‘Buddhist monks with philosophy degree’ were deployed to the fields to plant saplings and watch over apple orchards. The old *geshe* were deployed to watch over fields. Is that religious freedom? It is not. It is all lies. [The Chinese] despise religious practitioners.**

During the Cultural Revolution one could not see any rosaries or red [indicates robes worn by interviewee] like this but black ones. One wore black *zen* ‘monk’s upper garment.’ If one rosary was espied...People in similar situation like me would attend meetings at night and one old lady was caught with a rosary. [She] was subjected to *thamzing* for two nights.

There was one called Ngawang Wangmo who’s now passed away. The father of the family had passed way and they had lit a butter lamp. That was during the Cultural Revolution. Coincidentally the guards arrived that night and saw the butter lamp. The mother was subjected to *thamzing* for two nights.

01:41:50

I had offered a butter lamp but when they [the guards] arrived...in the absence of a butter lamp, [I] had made the offering in a vessel. When there was a knock on the door, [I] quickly doused the flame in the vessel. There were such restrictions in Lhasa. On the 1<sup>st</sup> day of Losar ‘Tibetan New Year’ all those that made ritual offerings were handcuffed and taken around the Bakor. Many monks and lay people were subjected to that for making various ritual offerings during Losar.

One [who was being subjected to *thamzing*] was adorned with a long paper hat with some [people] beating drums that led you around the Bakor and elsewhere. [The subjects of *thamzing*] were the rebels belonging to the old system and considered demons—gods and demons. There was one *khenpo* ‘abbot’ who was called Khenpo Thamkay. His face was painted and currency notes of the Tibetan Government stuck here [points to chest] on his robes and carrying ritual offerings in his hands was led around the Bakor. [He] was an abbot known as Khenpo Thamkay. It was on the morning of the first day of Losar. I had offered a *chemar* ‘butter mixed with *tsampa*’ at home. [I] quickly ran home and took down the *chemar* and hid it. There was not a day of joy.

Shall [we] stop now?

Q: Yes. Yes, but one thing more. Do you think, *choe-la*, you could tell me why you decided to become a nun?

01:45:30

**#26B:** I was [freed] from the community imprisonment and then came here to India and saw His Holiness the Dalai Lama. The children could [take care of] themselves and I became a nun. [My] husband has passed away and finding another would mean more children and that leads to problems. Instead of that [I] could be happier to practice dharma, see His Holiness and receive teachings. So I made the decision and became a nun.

Q: How old were you when you decided to become a nun? What age?

**#26B:** It was around 20 years ago. [I] do not know the exact year. [I] made the decision without consulting the children, gave [my] hair offering at the monastery and took the vows. [I] did not tell the children but decided on my own.

Q: So you have been a nun now for about 20 years?

**#26B:** Yes, that is about it. I lived there at the Choesang Ritoe where the children built a small house. I lived at the hermitage but it was not [favorable] because working committee members came for meetings and such. It was difficult. Besides I had come here and returned [to Tibet] and some issues ensued that resulted in my coming here [again]. I had taken some tapes concerning the Dhogyal [controversy] and there were issues with the monastery. I was blamed for the problems and then I came here.

Q: Is the Ritoe located in Lhasa?

01:47:44

**#26B:** It is in Lhasa called Choesang Ritoe that belonged to Sera [Monastery]. It did not seem like living in a hermitage because of the meetings.

Q: *Choe-la*, I hope this question is taken respectfully, but I'm curious to understand. What do you do with your angry feelings that you have towards the Chinese while at the same time you're trying to practice the Buddhist teaching of compassion for all beings?

**#26B:** It is possible that you have a certain degree of anger. However, His Holiness the Dalai Lama always teaches about not having anger. When we lived in Tibet the people were desperate, "His Holiness the Dalai Lama is a Buddha and speaks about practicing tolerance. However, instead of tolerance we wish we could [eat] their [Chinese] flesh and drink their blood." Really [we] thought so. [My] colleague also used to say the same.

Now [I] have seen His Holiness the Dalai Lama and learned about practicing love and compassion. I pray, "May the Communist Chinese turn to the dharma." Even among the Chinese, it is not every Chinese. "May their mind turn towards the dharma and come under His Holiness the Dalai Lama. Please God, let their mind be directed towards pure and total presence," [I] pray. Earlier [I] was angry but now after seeing His Holiness the Dalai Lama's countenance and His Holiness' many teachings...I have become a nun and practice tolerance and pray for them that their wrong attitude transforms to Buddhism.

Q: Thank you, *choe-la*. I'm going to ask one more time since you've given your whole story. If we were to show this interview in Tibet or China, would this be a problem for you if we did not show your face?

01:51:30

**#26B:** Yes, it is better because nothing much will be known; it is a little bit better if the face is not seen. If the face is seen...However, my generation is dying and I thought we should tell each other about the suffering. Anyway, it does not matter. Do whatever [you] like. I am not scared.

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

**#26B:** [Speaks before question is translated] Please continue to help us to achieve freedom at the earliest. Thank you for helping to fulfill His Holiness the Dalai Lama's wishes. We do

**not have a country and it is sad to live in another country like this. It is difficult when you do not have your country.**

**His Holiness the Dalai Lama is old in age and if anything happens to His Holiness, there is no one we can rely our hopes on. [Gets emotional] Thank you.**

END OF INTERVIEW