

Tibet Oral History Project

Interview #24N – Gyaltsen
April 6, 2015

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INTERVIEW SUMMARY SHEET

1. Interview Number: #24N
2. Interviewee: Gyaltsen
3. Age: 82
4. Date of Birth: 1934
5. Sex: Male
6. Birthplace: Elhagyari
7. Province: Utsang
8. Year of leaving Tibet: 1959
9. Date of Interview: April 6, 2015
10. Place of Interview: Hotel Norbu Sangpo, Boudha, Kathmandu, Nepal
11. Length of Interview: 1 hr 03 min
12. Interviewer: Marcella Adamski
13. Interpreter: Palden Tsering, Tenzin Yangchen
14. Videographer: Henry Tenenbaum
15. Translator: Tenzin Yangchen

Biographical Information:

Gyaltsen was born in the large town of Elhagari in Lhoka in 1934. Although his own family had been allotted land for farming by the Tibetan Government, his parents were too old to grow crops themselves. Without cultivating the land, they were unable to pay the taxes owed to the government. As a result, another family cultivated their land and Gyaltsen was obligated to work for this other family as a servant herding sheep, goats and horses.

Another tax obligation of families who received land was to send someone to join the army. Gyaltsen was selected by lottery and required to join the Tibetan Government Army when he was 18 years old. He was sent to Lhasa for training and enrolled in a unit called Drapchi Maga, where he learned how to handle guns and fight. Gyaltsen recalls the friendly manner of the Chinese that first appeared in 1950.

Gyaltsen was one of 250 soldiers selected to escort His Holiness the Dalai Lama from Norbulingka to India during his escape in 1959. Gyaltsen describes the route and the sad and final meeting at Tsona before they returned to Tibet and His Holiness continued towards Tawang in India. The soldiers soon abandoned the plan to return to Lhasa and also fled to India. Gyaltsen worked on a road crew and then joined the Indian Army in 1962. He served for 24 years as a parachute instructor and was involved in the India-Bangladesh war.

Topics Discussed:

Utsang, childhood memories, taxes, servitude, Tibetan army, Dalai Lama's escape, life as a refugee in India.

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Interview #24N

Interviewee: Gyaltsen

Age: 82, Sex: Male

Interviewer: Marcella Adamski

Interview Date: April 6, 2015

Question: Please tell us your name.

00:00:09

Interviewee #24N: Gyaltsen.

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?

#24N: [Nods]

Q: There is no objection?

#24N: There is not.

[Interviewer to interpreter]: He does give permission?

[Interpreter to interviewer]: 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 any time, please let me know.

#24N: Okay.

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

#24N: [Nods]

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

#24N: [I] have no problems.

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

00:02:19

#24N: [Nods] I have one problem because I hope to go back to Tibet. I pray that [I] get to return to Tibet soon.

Q: So would it be better for you if we used a different name for you than the name we are giving today?

#24N: If it is okay?

Q: Yes.

#24N: It is okay. I am not a knowledgeable or an important person. So it makes no difference.

Q: Is there any worry if you said you're going back to Tibet. What would you be worried about doing this interview?

#24N: I wish to return to Tibet before my death. Then I will have no regret dying.

Q: So may we still use this interview as part of our project?

#24N: Yes?

Q: May we use your interview?

#24N: Use?

Q: Yes.

#24N: How?

Q: This interview being conducted now.

00:04:14

#24N: What is to be done with the interview you are doing with me?

Q: Tenzin Yangchen [interpreter], I understand that it's nothing to do with the interview that's the problem. You just have a prayer or wish to go back to Tibet. There's no problem with the interview.

[Interpreter to interviewer]: Yes.

[Interviewer to interpreter]: Okay. Is that right?

[Interpreter to interviewer]: Yes.

[Interviewer to interpreter]: Okay. We can continue then.

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

#24N: Okay.

Q: *Pa-la* 'respectful term for father,' can you please tell us where were you born?

#24N: I was born in Elhagyari in Lhoka, Elhagyari. Lhoka Elhagyari.

Q: And how old are you today?

#24N: [I] am 82 years old now and was born in 1934.

Q: In the place where you were born, was it a large town or a small town?

#24N: It was a large town. My family...Elhagyari is fairly large.

Q: Big town. How many people were in your family?

#24N: There were only four people in my family.

Q: And who were they? Parents?

#24N: Yes?

Q: Who were the four members?

#24N: Yes?

Q: Who were the four members in the family?

#24N: There were two fathers, an elder brother, an elder sister and I. That is five members.

Q: Two fathers...was there a mother in your life growing up?

#24N: Yes?

Q: Did you say two fathers?

00:06:48

#24N: Two fathers?

Q: Yes.

#24N: I did not have two fathers, only one father. How can there be two fathers?

Q: I see. Was there a mother?

#24N: There were mother and my father, an elder brother and an elder sister. How can there be two fathers?

Q: As a child, do you have some memories what you did when you were a little boy? What kind of things did you do with your days?

#24N: Yes?

Q: Do you have memories of what [you] did as a little boy?

#24N: In Tibet?

Q: Yes.

#24N: [I] can recall—I was a soldier in Tibet. I became a soldier of the Tibetan Government in the year 1950. I was 18 years old then.

Q: Eighteen. Before you joined the army, *pa-la*, what did you do as a young boy? What kind of work or jobs did you do?

00:08:16

#24N: Before joining the army...the Tibetan Government had allocated lands to all the people and they were obliged to pay tax. My parents were aged and we could not pay tax. Another person cultivated our land and we were employed as servants.

Q: If your parents could not pay the tax, did you have to do something to help pay for the tax?

#24N: Yes?

Q: You mentioned that you could not pay tax to the government...

#24N: Yes.

Q: What did you do when the tax could not be paid?

#24N: I was taken in as a servant to a family. I was to serve. Parents were old and retired and could not pay the tax. So I was obliged to pay and I could not remain at home with the parents. [Our] land was being cultivated by another family. Hence, I was a servant with the family.

Q: What kind of work did you do, *pa-la*, as a servant?

00:10:11

#24N: I worked for another family from the age of 13-14. I grazed goats and sheep for around a year. Then for 2-3 years I was sent to herd horses. The employer owned six

horses. [I] went to herd the horses at a distance of five kilometers. In the morning I rode a horse and drove five and in the evening rode one and brought the others back. In this way I was there for around two years.

Q: Can you tell us about the taxes? The family was...Did your family owe money to this wealthy family? Is that why you had to go in place of paying taxes?

#24N: Yes?

Q: You spoke about paying taxes earlier...

#24N: Yes, taxes.

Q: Did one have to pay money or to which family?

#24N: I was obliged to pay tax. My aged parents were retired and did not have to pay taxes. I was obliged to pay the tax. So I became a servant to a family. They, with whom I stayed, were cultivating my land. I was small and could not farm the land. Do [you] understand? I have a land allotted by the Tibetan Government, which, being small I could not cultivate to raise an income. So it was farmed by another family and I was employed as a servant.

Q: *Pa-la*, can you please explain how it was that you became a servant for another family?

[Original interpreter is replaced by second interpreter]

#24N: For instance, the Tibetan Government has allotted you [a piece of] land. Do not write it down—this is an example. The Tibetan Government has allotted you land but you are small and cannot do farming. Another family was cultivating the land and so I stayed with them. That is to give an example. That is the reason why [I] had to become a servant.

Q: How was the experience for you? Was it difficult or were you glad you could do it?

#24N: [I] was a child and it was difficult. The employer beat [me] along with assigning tasks. [I] was a servant to a family from the age of 13-14 until 18.

Q: Were you the only servant or were there others?

#24N: There were 5-6 servants.

Q: I'm not sure I understand. Were your parents both gone at that time?

#24N: [They] had passed away. The parents passed away in 1960 when there was starvation in Tibet during [the reign of] Mao Zedong. [They] had passed away between 1960 and 70.

Q: So you were 26 when your parents passed away?

00:14:54

#24N: I was 26 years old when [I] fled from Tibet in 1959.

Q: Had the parents passed away then?

#24N: Yes?

Q: Had the parents passed away then?

#24N: [They] passed away after I came to India, between 1960 and '70. There had been starvation in Tibet. A great starvation took place in Tibet during [the reign of] Mao Zedong. Many people passed away in Tibet then, some from lack of food. Clamoring for plants to eat, many people passed away.

Q: If we go back to your story, you worked herding animals starting at age 13 or 14 and then did you...when you finish that, is that when you became a soldier, you enlisted in the Tibetan Army?

#24N: Yes, after working there. Families were required to send [boys to be recruited as] soldiers to the Tibetan Government. Five to six families had been allotted army land by the Tibetan Government. So those that received the land were required to send soldiers. Six families were required to send one soldier. Six families were required to send one soldier to the Drapchi Unit. I was drawn from among six children. I was picked by lottery but I lacked the required height to become a soldier. So for a year I stayed in Lhasa. The following year when I turned 18, I was recruited into the army. It was 1950 then.

Q: What did you do for that year in between? What did you do in Lhasa while you were waiting to get in the army?

00:17:45

#24N: [I] stayed at the home of relatives, relatives of the employer. There was not any particular work as such.

Q: I see. I see. What were young men used for when they join the army? What was the Tibetan Army doing at that time in history?

#24N: In the army we...my regiment was called Drapchi, the Drapchi Maga. There were 1,000 soldiers. [The soldiers] were taught how to handle guns, how to fight, how to...[not discernible], how to lie down and in the morning, exercises.

Q: Where was the training in the army, in what city?

#24N: The training place was a ground close to the unit in Lhasa. There was a ground in Lhasa. [We] moved out of the camp, trained for around an hour on the ground learning to dismantle and reassemble guns, and shooting. After an hour [we] returned home to the unit.

Q: This was in 1950. Was there any talk about having to defend the country from an invasion?

00:20:15

#24N: [The soldiers] were not told about having to defend because the Chinese entered Tibet in 1950 claiming that [under] Mao Zedong they would bring progress to Tibet and do great things. The Chinese then entered into Lhasa. There was not any fighting because they deceived us. Then the Chinese came into Lhasa.

Q: What did you believe as a young man? Did you believe the Chinese that they were coming to bring progress? What were your thoughts?

#24N: Yes?

Q: The Chinese claimed to have come to bring progress then. Did you believe this? What did [you] think?

#24N: Though they claimed to bring progress, some of us people believed they were deceiving and nothing else. At that time they escorted His Holiness the Dalai Lama to China and that is how [Chinese] soldiers appeared in Tibet.

Q: What was the life in...was your life in the army...so that you went in at age 18, was it arduous or difficult or were you well fed? What was the spirit of the troops at that time?

00:22:43

#24N: At that time I was young and did not feel exhausted. The Tibetan Government provided grain for food. You must get the *tsampa* 'flour made from roasted barley' made yourself. There was a government water mill. You consumed the *tsampa* and prepared your own tea and everything.

Q: Did you know many of the soldiers that were in Drapchi with you?

#24N: There are those [I] know but some are in Mysore [India] and other distant places. [They] might be dead; I do not know.

Q: While you were in the army then, were there soldiers you knew?

#24N: There are not any here, no.

Q: There were 1,000 soldiers while you were in Drapchi. Were there any you knew among the thousand?

#24N: Yes, there were. Among the thousand...we lived together in the unit for around nine years. [I] knew all the thousand soldiers. "He is from this family. He is from this region. His house is located there." Everybody knew that.

Q: What were the...did the army...did you have any other things happen to you in the army that were notable or that you would like to tell us about during those nine years? What happened?

00:24:57

#24N: Nothing notable happened during my stay in the army.

Q: If you were born in 1934 and you joined the army at 18, so that would have been in 1952 and you were in for about nine years. So that would take us to 1960-61. *Pa-la*, when did you leave Tibet or how did that happen?

#24N: How?

Q: When did you leave Tibet?

#24N: I see. I left in the year '59. What happened in '59 was that 250 men were selected from the Drapchi unit. I was selected among the 250. We escorted His Holiness the Dalai Lama from Norbulingka and came through Lhoka.

Q: Can you tell us about that experience, some of the details of what you did?

#24N: I do not have anything to say about that because we escorted His Holiness the Dalai Lama through Lhoka until Tsona on the Indian border and that night we were given an audience with His Holiness. The *Chushi Gangdrug* [Defend Tibet Volunteer Force] and we soldiers were given an audience that night. [His Holiness] left Tsona early next morning, from Tsona towards Tawang.

Q: Where was the audience granted?

#24N: The audience was granted at the Tse Monastery of Tsona, Tse Monastery of Tsona. There is a monastery in Tsona where [His Holiness] spent a night.

Q: What is your memory of His Holiness? Can you describe what you saw or what you remember him saying?

00:28:13

#24N: I do not have any memory of that time except for us being sad and shedding tears.

Q: So His Holiness escaped though from, you know, when Norbulingka was under attack. Were the soldiers ready to take him at that point? I'm not sure how that historical event took place.

#24N: When Norbulingka was attacked, His Holiness the Dalai Lama was not in Norbulingka. His Holiness had left for Lhoka and entered into Indian Territory.

Q: So did the group of 250 soldiers, did they escort him from...any point in the journey?

#24N: We [escorted His Holiness the Dalai Lama] from Norbulingka through Lhoka, Dachinang, Danag, then crossed a pass and reached Lhunze Monastery. From Lhunze

Monastery we crossed the pass called Yathoe Dagla. After crossing Yathoe Dagla [we] reached A-Chumdhagya. Chumdhagya is a remote, a poor region where His Holiness spent a night. Then we crossed a pass called Shopothala and arrived at the place called Nyen, place called Nyen in Lhoka. His Holiness spent a night at the monastery in Nyen.

Q: Was that the last time you saw His Holiness in Tibet?

00:31:17

#24N: That was like the final [time]. Then His Holiness spent a night at the monastery in Tsona, which was the final. And then [His Holiness] left for India.

Q: *Pa-la*, what was your understanding of why His Holiness was escaping from Tibet? Why do you think he was doing this?

#24N: We felt it was good that His Holiness left for India. We felt the Chinese would do something bad and do no good. We felt sad. It was sad when His Holiness left.

Q: Did you think that His Holiness would ever return to Tibet?

#24N: In my mind I felt that we might get to go back to Tibet if other countries extend assistance and we could fight.

Q: And then *pa-la*, did...after His Holiness left what happened to you?

00:33:02

#24N: What happened to me? As mentioned earlier I felt sad. I felt sad. However, [I] felt it was good that we could escort His Holiness to India.

Q: And when you finished escorting him, what happened next to you?

#24N: Yes?

Q: What happened to you, *pa-la*?

#24N: What happened [to me]? Nothing happened. We soldiers went back towards Lhasa. There was a Chinese military camp at a place called Tsethang in our region. [The soldiers] were to fight there and were taken back towards Lhasa. After traveling for a night, we encountered [ordinary] people, soldiers of the *Chushi Gangdrug* and monks who having fought the Chinese at Tsethang and lost came fleeing. Then we also fled, retraced our steps and arrived in India in '59, in Missamari in Assam. The Chinese had appeared in Tsona during the time we were away. We had left the area for a while going back [towards Lhasa] during which the Chinese had arrived. So we could not take that route and came through the Mangola pass.

Q: The news reached you that the Chinese were totally invading the country and so did your group then decided to flee with all the other refugees? Is that correct?

00:35:49

#24N: That is correct.

Q: Did you run into any encounters with the Chinese?

#24N: There were no Chinese along our route.

Q: Okay. So when you escaped from Tibet where did you go?

#24N: [We] came through Lhoka, from Norbulingka to Lhoka through Dachinang, Danag, Yathoe Dagla, then Tsona and Nyen. It was like that.

Q: Which was the final destination?

#24N: Yes?

Q: The destination?

#24N: Oh, final [destination]? We finally arrived in Missamari, arrived in Missamari in India, Missamari in Assam.

Q: You were a soldier. What happened to the soldiers after they escaped Tibet?

00:37:19

#24N: The soldiers had an organization. We stayed in Missamari for 2-3 months and then we were sent to Buxar. We and the [guerrillas of] *Chushi Gangdrug* were sent to Buxar on the Bhutan border. [We] were sent to construct roads at the Bhutan border.

After that we were in Buxar at the Bhutan border for 2-3 months and then we were called to Sikkim, Gangtok in Sikkim. The *Chushi Gangdrug* and us soldiers were called to Gangtok to construct roads. [We] stayed in Gangtok for around two years; 2-3 years.

Then after 2-3 years in Gangtok we joined the volunteer army in Dehradun, the 22 Establishment regiment. That was in 1962 when [I] once again joined the army.

Q: So the story continues that you were in the army the most...the rest of your life.

00:39:21

#24N: Yes.

Q: Yeah, many soldiers did that.

#24N: It was in 1960 that we joined the army, right?

Q: '62.

#24N: It was 1962 that we became soldiers in Dehradun. At that time as soldiers we hoped to return to Tibet very soon but that did not happen, instead one had to retire.

Q: To go where?

#24N: I left the army in 1986 after 24 years. Actually 20 years is the standard for serving the Indian Army but on account of my good health, I was in the army for 24 years. I served in the Para-jump division. I was an instructor there. As an instructor I had a star [touches right shoulder]. [Laughs]

[Takes out a picture of self from wallet and shows] See, there is the star.

Q: Tell us about being a jump instructor? What did you do?

00:41:15

#24N: The instructor must teach about packing a parachute, with which one jumps from the sky, teach about packing and such. Then train how to fall during a jump, the names of [parts of a] parachute and such.

I made 90 jumps. Just before reaching the 100th jump I had to retire. I retired in '86.

Q: Ninety jumps! Can you tell me who were the people who trained Tibetans how to be jumpers or parachuters? Who trained them?

#24N: They were *Enji* 'English or white people' of the CIA, Americans from America. There were three instructors called Mr. Don, Mr. Ken and Mr. Tony. One was a captain, one a major and one a colonel. The three of them trained us. They were my instructors.

Q: Where did these instructors train you, in what country?

00:43:25

#24N: The training was given there in Chakrata, in Dehradun. The training took place right in the army base in Chakrata. [We] did not train anywhere else.

Q: Did the instructors that trained you, were they from America or were they Tibetans who had been trained in America?

#24N: Initially, the Americans trained the Tibetans. Later the Tibetans became instructors. First the Americans trained us and later we became instructors. Then we trained other Tibetans.

Q: *Pa-la*, did you ever meet any of these American instructors?

#24N: Yes?

Q: The American instructors, have you ever met them?

#24N: [I] did not. We never met since then, did not meet.

Q: Did you meet them while they were there?

#24N: Yes?

Q: Did you meet the American instructors while you were in the army?

#24N: Yes, yes.

Q: Have met?

#24N: We met at that time because they were training us. [They] were our instructors. So [we] met.

Q: Can we go back and you can tell me what city did the instruction take place? What place?

00:45:23

#24N: Chakrata.

Q: Chakrata, and that's in?

#24N: Chakrata is near Dehradun.

Q: How many Tibetans were trained to be parachuters that you can imagine or remember?

#24N: The plan was to take in 10,000 soldiers. Though there were not 10,000 there were 5-6,000.

Q: Did the 5-6 [thousand] train?

#24N: [Nods]

Q: That was trained to be parachuters?

#24N: Yes, yes. The training took place in turns. A group consisted of 120 men and the jump took place in turns with each group training for a week.

Q: *Pa-la*, please describe where did you make the jump from? What was the structure? How did you practice?

00:47:03

#24N: In the place called Saharanpur there is a river with a large sandy bank. We made the jumps there, and then also in Agra.

Q: Did any of these parachuters actually go into...back...go and jump in the frontlines to defeat the enemy?

#24N: Yes?

Q: Did anyone jump into the country to fight the enemy?

#24N: That is right. [We] trained with the objective of fighting the Chinese. We hoped to go back and fight. That was the reason we underwent this training.

Q: Did [you] get to go?

#24N: No, we did not. A few men were dropped but did not get the chance to fight.

At that time it was not known for we trained in secrecy. A few of our men...the Americans airdropped a few men in Kham but there was not any result.

Q: What did you...did you feel the American Government was going to support Tibet and what happened as a result of that support?

00:49:36

#24N: Yes, we felt the Americans were supporting us and even now [I] feel the Americans will lend us support. If we do not have support, the Tibetan Government cannot do it. Therefore, even now [joins palms] we feel that America and foreign countries will lend us support. That is there in my mind.

Q: You're talking about today?

[Interpreter to interviewer]: Still hope.

Q: You're still hoping. Besides yourself, *pa-la*, are there any other jumpers that live around here or in Pokhara? Do you know any other people by name?

#24N: Yes?

Q: Are there any of those that trained with you in Pokhara?

#24N: In Pokhara? There are not, are not in Pokhara. I told you that the jumps were conducted in Saharanpur on the sandy banks and the training took place in Chakrata. We did not come to Pokhara.

Q: I meant did any of them retired there? Are any of the old jumpers living in Pokhara now?

00:51:30

#24N: I see. [I] do not know. I have no knowledge about that.

Q: Do you have any other jumpers that live around here?

#24N: No, there are not.

Q: So you're the only...

#24N: [Interrupts] The colleagues...I have no one left of the colleagues from Tibet. Except for those in India, [I] do not know anyone.

Q: Among those that made the jumps with you in the army, are any of them in Nepal?

#24N: No.

Q: *Pa-la*, why do you think you made so many jumps and didn't have any injuries, at least that we heard about? How did you get so fortunate, so lucky?

#24N: [I] hoped in my mind to make a hundred jumps but due to my advanced age, I had to retire.

Q: How old were you when you made your last jump, about how old?

#24N: Age? [I] do not know the exact age. However, I left the army in the year '86.

Q: Okay. You said something in the beginning. You said, *pa-la*, that "I want to go back to Tibet. That is my dream." What would you do if you went back?

00:53:43

#24N: [I] will not be able to do anything by going back. There is nothing to do because of my advanced age. My hope is to be able to meet the relatives and their children since the parents are dead. There is nothing I can do because of advanced age. There is nothing [I] can do but avoid death. [I] hope to be able to go back to Tibet.

Q: What do you feel will happen to Tibet in the future?

#24N: Yes?

Q: What do you feel will happen to Tibet in the future?

#24N: By the benevolence of His Holiness the Dalai Lama, if the Chinese return Tibet that will be good. Because up until now one has lived covered with a cap like this [covers eyes with cap] and now one has woken up from sleep and one has knowledge about the ways. So whatever it maybe [I] hope something good will turn out if [we] achieve independence. [I] feel it will be good by the benevolence of His Holiness the Dalai Lama.

Q: Covered with a cap, and this is the cap that the Chinese would use? What kind of cap?

00:55:35

#24N: No, no I do not use Chinese goods. Even if it is a teacup, I do not use it if it is Chinese made. There are many Chinese goods but [I] do not use them.

Q: What message would you give to the next...the young people of China? What would you like to tell them? They are the children of the government that invaded your country. So what would you want to tell the next generation of Chinese?

#24N: There is nothing that can be achieved by talking. Instructions must be issued by influential people. I will not be in a position to say anything. There is nothing that can be done.

Q: By influential people?

#24N: Yes?

Q: You mean that except by influential people, you cannot do anything?

#24N: Yes. For instance, if I was a leader and the leader says something, that is his order and it must be adhered to. Other than that we cannot do anything.

Q: I see, I see. *Pa-la*, is there anything else that you would like to tell us about your history or your story?

00:57:35

#24N: There is one part left. When I was in the army in Dehradun, we went to fight in Bangladesh. The war took place in 1970.

Q: Please tell us the story.

#24N: Yes?

Q: Please talk about it.

#24N: [We] left and reached the country of Bangladesh. There was a race of people called Pathan in Bangladesh. The war was against India. The Indians deployed us to fight them.

Q: Who was at war with India? Bangladesh?

#24N: Yes. [We] were deployed to fight and when we arrived all of them ran away.

Q: Who? The men of Bangladesh?

#24N: Yes. All the soldiers of Bangladesh fled and then we stayed in the region known as Rangamati in Bangladesh. From there [we] reached Kolkata and returned to India in a ship.

Q: And then what happened?

00:59:24

#24N: There was a large ship in which around a thousand of us returned to India.

Q: From Kolkata to where?

#24N: From Kolkata to our army base in Chakrata. [We] reached Dehradun where the army base was.

Q: Is there anything else you want to tell us about that story?

#24N: There is nothing else to say. The story is almost at an end. There is nothing to say.

Q: About to end, okay. Well, maybe we should be about to end because you've been working very hard to share your story. I'm just curious. You left the army; you were in the army for a long time. You were about 52 when you left the army. You're now 82. So for 30 years what have you been doing with yourself?

#24N: After I left [the army] in '86, I sold sweaters in India for around four years. Then in 1990 I arrived in Nepal. I left the sweater business because I could not do it as a single person. After arriving in Nepal, I was admitted to the Home for the Aged. [I] explained that [I] had been a soldier and was given admission immediately.

Q: That's how you came to Nepal. Ex-army man, very good. Well, *pa-la*, what is your...I guess I would like to end our interview by simply asking what is your prayer or your wish for Tibet?

01:02:26

#24N: [Joins palms] You are all working for the cause of Tibet and I would like to request all countries to support and help us.

Q: Thank you, *pa-la*. We will do our best to help Tibet. You have helped Tibet by telling us your story.

#24N: Okay. [Joins palms and nods]. It is my duty to say what I know. Thank you.

Q: Thank you, *pa-la*.

#24N: [Joins palms] Thank you.

END OF INTERVIEW