

Tibet Oral History Project

**Interview #46M – Karma Wangdu
April 13, 2010**

The Tibet Oral History Project serves as a repository for the memories, opinions and ideas of elderly Tibetan refugees. The oral history process records the words spoken by interviewees in response to questions from an interviewer. The interviewees' statements should not be considered verified or complete accounts of events and the Tibet Oral History Project expressly disclaims any liability for the inaccuracy of any information provided by the interviewees. The interviewees' statements do not necessarily represent the views of the Tibet Oral History Project or any of its officers, contractors or volunteers.

This translation and transcript is provided for individual research purposes only. For all other uses, including publication, reproduction and quotation beyond fair use, permission must be obtained in writing from: Tibet Oral History Project, P.O. Box 6464, Moraga, CA 94570-6464, United States.

Copyright © 2012 Tibet Oral History Project.



TIBET ORAL HISTORY PROJECT

www.TibetOralHistory.org

INTERVIEW SUMMARY SHEET

1. Interview Number: #46M
2. Interviewee: Karma Wangdu
3. Age: 85
4. Date of Birth: 1925
5. Sex: Male
6. Birthplace: Tsona
7. Province: Utsang
8. Year of leaving Tibet: 1959
9. Date of Interview: April 13, 2010
10. Place of Interview: Kalachakra Hall, Doeguling Settlement, Mundgod, Karwar District, Karnataka, India
11. Length of Interview: 1 hr 05 min
12. Interviewer: Rebecca Novick
13. Interpreter: Namgyal Tsering
14. Videographer: Ronny Novick
15. Translator: Tenzin Yangchen

Biographical Information:

Karma Wangdu hails from the village of Tsona, which is located very close to the Indian border. The villagers were farmers and he describes why farming is done on the slope of a mountain because crops do not bear fruit if cultivated on the plains. The villagers also went on trade expeditions to Bhutan and Mon Tawang [Arunachal Pradesh, India]. The main trade items from Tsona consisted of wool and woolen cloth and in return they purchased chili, paper and carved wooden items.

Karma Wangdu saw His Holiness the Dalai Lama when he passed through Tsona on his way to India during his escape. Karma Wangdu speaks about how the villagers felt and the preparations made for passage by cutting away ice and clearing snow on the mountain pass. It was a highly emotional occasion for the people of Tsona.

Karma Wangdu describes the arrival of the Chinese in Tsona and people enlisted to form a resistance, but they were outnumbered by the thousands of Chinese soldiers. He also witnessed the arrival of the first Chinese vehicles in Lhasa and the Chinese celebration of the event, which included participation by the Tibetan army, monks and aristocrats of the Tibetan government.

Topics Discussed:

Childhood memories, farm life, trade, Dalai Lama's escape, first appearance of Chinese, invasion by Chinese army, escape experiences.

TIBET ORAL HISTORY PROJECT

www.TibetOralHistory.org

Interview #46M

Interviewee: Karma Wangdu

Age: 85, Sex: Male

Interviewer: Rebecca Novick

Interview Date: April 13, 2010

Question: *Pa-la* 'respectful term for father,' could you just start by telling us your name?

00:00:17

Interviewee #46: Karma Wangdu.

Q: His Holiness the Dalai Lama asked us to record the experiences of older Tibetans to share with the younger generation of Tibetans, with the Chinese people and with people in the outside world. And your memories are going to help us to document the true history, beliefs, culture and experience of the Tibetan people.

#46M: Yes, just as you say.

Q: Do you give permission for the Tibet Oral History Project to use your interview?

00:01:11

#46M: That's right.

Q: Thank you very much.

#46M: [Nods]

Q: During this interview if you want to take a break at anytime, just let us know okay?

00:01:27

#46M: Okay.

Q: If you'd rather not answer a question, just let us know. That's perfectly fine.

#46M: [Speaks before interpretation] I will say whatever I can recall. [I] can remember about my childhood, but not much when [I] grew older.

Q: If this interview was shown in Tibet or China, would this make any kind of problem for you?

00:02:25

#46M: You mean if I went to Tibet?

[Question is repeated.]

#46M: I will not face any problems.

Q: Thank you very much. We very much appreciate your coming and talk to us today.

#46M: Okay.

Q: *Pa-la*, could you first of all tell us what is special about your village of Tsona?

00:03:03

#46M: Is it okay if [I] talked about the way we farmed?

Q: Yes.

#46M: The crop we grew was only grain [barley]. There was only one type of grain. That was cultivated on the steep slope of a mountain. If it was grown on the plains, the ear did not develop. The grain did not develop.

Q: Why?

00:03:26

#46M: If the sky remained clear with not a speck of cloud during the nights in the 6th or 7th [Tibetan lunar] months, the *lha* ‘minor gods’ took the grain ears away. Just as it was developing, the *lha* took them away. If grown on the plains, there were no grains but only hay for the cattle. However, cultivation done on the mountains bore fruit. The plains were large and suitable for cultivation but if grains were grown, there was no yield. [I] do not know about these days. During our days there was no grain yield.

Q: Why would the grains not grow on the flat land?

#46M: Just as [I] told you, during summertime around the 6th month if there was no cloud in the sky and the stars twinkled, it became extremely cold then. The grain froze. The grain would be at a tender age and milky. The grain was not mature, but tender and if [the sky was cloudless] for even one night, there was no yield; there was no grain. It dried up and the stalk was fed to the cattle. There was no grain to eat.

Q: What kind of things did you farm?

00:06:06

#46M: Only grain was cultivated. There was only one type of grain, only grain. There was nothing else.

Q: Was there also trading that went on at Tsona?

#46M: We went to Tawang on trade from Tsona. The Monpa ‘people of Mon Tawang’ [Arunachal Pradesh, India] and the Bhutanese came [to Tsona] and we went there. We

took woolen cloth, wool and sheep's pelts while they brought corn flakes, chili and paper— paper to write on. Then there were different types of dyes for the woolen cloth which they brought. There were also wooden bowls.

Q: No rice?

00:07:40

#46M: [They] also brought rice. However, not everybody was allowed to purchase rice. One was not allowed to purchase it even on payment. It must be delivered to the Tsona Dekhang who is a government trader. That was not a tax. They gave the rice and took salt in exchange. The Tsona Dekhang, who is a government trader, gave them salt.

Q: The [traders of] Mon Tawang gave them rice and took salt. Then you had to buy your supply of rice from them?

#46M: We purchased it from the Dekhang. We bought rice from the Tsona Dekhang who is a trader of the Tibetan Government.

Q: Which authorities are we talking about?

00:09:44

#46M: He was a representative of the Tibetan government. There were many different officials in the Tibetan government holding various ranks. Someone who was a *chanzo* 'business manager' arrived there to take the position of a trader.

Q: This authority person, what was his jurisdiction? What did he have authority over? Was he a district area person? Was he a government person? What was he?

#46M: He was a person from the central government. The Monlam 'Prayer Festival' began in Lhasa in the 1st month and the rice was supposed to be used for the preparation of *thukpa* 'rice mixed with dry fruits and butter' [for the monks] during the Monlam.

Q: Was there anything else that they would get from the people of Tawang? What about crafts, wooden crafts or something like this?

00:11:13

#46M: There were different types of wooden items. There were fine wooden saddles for horses, wooden chests and bowls to drink tea and eat *pa* 'dough made from *tsampa* and tea/water' from. Then there were *tsampa* 'flour made from roasted barley' containers which we used in Tibet. Various items originated from Tawang. There were paper and different kinds of things made from bamboo.

Q: You would go as a young man; you would go to do this? You would go with your father?

#46M: Yes, [I] have been [to trade]. We were a poor family then and used to carry our things on the back. There were no animals. [We] took one backload to trade and returned with another. There was no other way but to carry the things on your back.

Q: What is a very vivid memory of that journey for you of that time when you were trading with your father? What do you particularly remember about it?

#46M: To earn a livelihood, [we] had to deal with the Monpa and our languages were different. [I] did not know the language and wondered how [I] would manage. The Monpa language and the Tibetan language were different.

Q: Anything else?

00:13:53

#46M: We purchased chili, dye, wooden bowls and paper to write on from them.

Q: So how would you communicate if you didn't have a common language?

#46M: There were some people who knew the language and some who did not. Among the Monpa there were some who knew Tibetan and they acted as interpreters.

Q: Was there a lot of sign language that went on?

00:15:11

#46M: There was no need to use sign language. The Monpa knew a little bit of Tibetan, like they could manage the bare necessities.

Q: Was Tawang an interesting place?

#46M: The Monpa of Mon Tawang were good people. [They] were good natured who did not look down on others. [They] invited even the poor inside and if one arrived during their mealtime, they offered food. Monpa were good hearted; they were good.

Q: How did you hear that His Holiness had left Lhasa? How did you find out that information in March 1959?

00:16:41

#46M: We learned about the escape in the 3rd Tibetan lunar month, but did not know the exact year. Only the previous day did we learn that he was coming to our village the next day. He came through our village.

Q: So somebody came from a village that he just passed through and informed you. Is that right?

#46M: He left [Lhasa] in secrecy. He left secretly so that the Chinese did not find out. There were leaders in every village and they sent letters through carriers.

Q: What was the feeling like in the village knowing that His Holiness was going to be coming through the next day on his way into exile?

00:18:40

#46M: The feeling was, “Alas, if His Holiness the Dalai Lama has to leave like this, nothing good is going to come about.” Everybody was in a state of confusion. However, arrangements had to be made to receive him first. [We] offered a good reception. His Holiness spent only one night in Tsona. The next day he left for Lepo.

Q: Yes?

#46M: The next day he left our village for Lepo. There was a high mountain pass between our village and Lepo which was covered with snow. People could not cross it during wintertime. So, many sturdy men were collected in order to cut away the snow in the night because His Holiness was leaving early the next morning. That night we cut [at the snow on] the pass. It was impossible to sweep the entire snow on the pass, but we moved the snow away and people stamped on it. People stamped with their feet. The entourage consisted of a large retinue. There were about 56.

Q: And were you part of this?

00:21:09

#46M: Yes, I went [with the group to clear the path]. I went to cut the snow. [I] was quite young then.

Q: How old were you?

#46M: [I] might have been about 35 then.

Q: What were you doing exactly?

00:21:42

#46M: [I] stomped on the snow. There were a few attendants that traveled ahead of His Holiness’ horse. His Holiness was behind three attendants. [He] was wearing layman’s clothes and a brown knitted cap. [He] had on a pair of black glasses. [He said,] “Burn some incense.” But [we] had no incense. [He] was not riding on the horse but was walking in the snow. He turned towards Tibet and prayed on the mountain pass which was called *Poelay-la*.

[Interpreter translates to interviewee as: His Holiness reached near a river and turned back to thank the people.]

Q: When he turned around and thanked everyone, was the whole village standing there near the side of the river?

#46M: Except for the aged and children, most of them were there.

Q: Was the river frozen?

00:23:45

#46M: It [the snow on the mountain pass] had not formed into ice; one sank in it. So, many people stomped over it to make it passable.

[Interpreter mistakes mountain pass for river and interprets as such.]

Q: So you walked over it.

#46M: It was around the beginning of the 3rd Tibetan lunar month and there was water beneath the snow. The path was only about this wide [shows three feet] for a person to walk. So, men stomped on the snow, one after the other.

Q: So when you said “making it balance,” I think he is talking about it not being slippery—were you putting something on top of the river, on top of the ice, I mean?

00:25:14

#46M: There was slush then. The snow was soft and we stomped over it.

Q: Did you spread soil and put stones on it?

#46M: No, it was just slush.

[Interviewer to interpreter]: I think what he means is that they probably were kind of digging the ice up, so that it wasn't completely...digging it up so it was kind of rough? Maybe that's what he was doing. Is that what he was doing? You can't balance a river. It's not possible.

Q: Did you break the snow?

#46M: People stomped over the snow. The snow was not hard. It became so during the height of winter. But it was spring at that time and [the snow] was melting underneath and the sun shone from above. So it was soft underneath and there was water under the snow. If one walked over it, you sank in. The horses sank up to here [shows shoulder height] and it was difficult to pull them out.

Q: How many hours did you do this preparation on the river?

00:26:43

#46M: We went there in the night as His Holiness was to arrive early the next morning. The young men went in the night. It might have taken about 8 hours.

Q: So it was during the night?

#46M: It was in the night.

Q: How were you able to see what you were doing?

00:27:42

#46M: We had an idea of the route because normally we traveled on that route to go to Lepo. We always traveled on that route and could estimate the path. At certain points there were stone piles where one could rest the loads. So we could guess the path and cleared it.

Q: So you couldn't see what you were doing, but you knew it very well.

#46M: We could not see well, but everything looked white with snow. The whiteness of the snow was everywhere. There was no snow if one walked a little distance after crossing the mountain pass but there was a forest.

Q: How many people were doing this work?

00:29:22

#46M: Perhaps there were 60-odd people.

Q: Yes?

#46M: Except for the aged and the children, every man and woman was there. There might have been 60-70.

Q: While you were making these preparations, you said it took eight hours what was going through your mind?

00:29:50

#46M: In [my] mind I felt, "Now we are done for. The country has become dark. If His Holiness goes to India, what do we do?" All the old people were crying.

Q: What was going through your mind?

#46M: It was the same for me. It was impossible for us to live under the Chinese. I felt that the country had become enveloped in darkness with His Holiness' leaving. I felt numb.

Q: So you said that His Holiness came and spent the night in Tsona. When he came, when he arrived, did the whole village go out to greet him?

00:31:32

#46M: They went. Though there were more than a hundred families, not many people lived there during the height of winter. Most of the families left for the Monpa regions.

Q: Where?

#46M: To the region of the Monpa—towards Tawang during winter and returned to Tsona in the summer.

Q: Can you describe, *pa-la* as much detail as you can give us exactly what happened when you saw His Holiness arriving and how the villagers responded and what happened? What did it look like? What people were doing? How people were reacting?

00:32:59

#46M: The people received him as grandly as they could. We engaged in readying grass for the horses. There were many people in the entourage: soldiers and many aristocrats and [people] acted as assistants to the cooks and others. The only opportunity we got to see His Holiness was when he arrived, otherwise there was no way we to see him. We were not in a position to know or hear all the details. We were among the common people and engaged in offering our services.

Q: Did people come out with *khatas* ‘ceremonial scarves’ and made prostrations?

#46M: There was great secrecy and to be able to do that, none were allowed to venture close.

Q: How close did you get to him?

00:34:42

#46M: [I] did not get the chance of an audience. [We] were engaged as horse keepers and cooks, but the village leaders might have received an audience. The common people had no such opportunities. Except the chance to see him when he arrived/left, there were no other opportunities to see him.

Q: And where did he spend the night?

#46M: [He stayed] at the Tsona Monastery. The lama of the monastery was not there at that time. He had left for Tawang earlier. There were the *chanzo* ‘business manager’ and the monks.

Q: Did His Holiness leave early in the morning?

00:36:05

#46M: [He] left early in the morning. [He] left around 7:30 in the morning.

Q: And so you and a number of people followed him to the river?

#46M: His Holiness left. We’d made the path and then returned that night. Then once again [we] went to see him leave. The best opportunity [I] got to see him was at the monastery atop a high hill. He did not use his horse but walked down from there. When he reached the plains, there was an army captain called Kalsang Damdul-*la*—I do not know if he is alive these days—and spoke to him for a long time. I could only see it from afar. [His Holiness] got down from the horse and spoke to him for a long while. He spoke for long to Kalsang Damdul, a captain in the army.

Q: He followed him for sometime.

00:38:15

#46M: Yes, we did.

Q: For how many hours?

#46M: It was in the morning. We followed him, those of us who were making the path. We followed him in the snow until the Poelay pass was covered. The horses could not go fast. [They] walked very slowly in the snow. Once the Poelay pass was overcome, there was a steep incline. One reached a forest and then Lepo, a town.

Q: So how far did you go to follow His Holiness' entourage?

00:39:52

#46M: [We followed the entourage] until the mountain pass called Poelay-la was crossed; until [the end of] the path that we had created in the snow. And then there were the reception people from Lepo. They had been sent a letter from Tsona [informing about the arrival]. They came to receive [His Holiness] while we went a little further from [the end of] the path in the snow. People from Lepo came to receive [His Holiness].

Q: A few miles, is that what you are talking about? A few miles?

#46M: It is quite far. It might take about four hours. [The whole] journey had to be undertaken in snow.

Q: When His Holiness was addressing the army, were you able to hear anything that he was saying?

00:41:32

#46M: No, [I] did not hear.

Q: So when did you decide to turn back? At what point did you decide to turn back, go back to your village?

#46M: There were several bodyguards and soldiers and government muleteers in the entourage of His Holiness. The route was extremely bad and there were cases of horses and mules falling into the gorge, of horses falling off the bridge into the river below.

Q: You returned to Tsona?

00:42:34

#46M: I returned to Tsona.

Q: How did you feel returning home while His Holiness left?

#46M: We had our children and everything in Tsona [and had to go back] for the time being though we greatly wished to leave. We hoped that perhaps things might be okay. So we stayed back. And then one day the Chinese arrived.

Q: When His Holiness was crossing the river on his horse, did he cross the river on the horse or did he get off the horse?

[Interpreter translates as: Did His Holiness walk or was he on horseback?]

00:43:57

#46M: He was on horseback. And from Lepo he rode a *dzo* ‘animal bred from a yak and a cow.’ I did not see it but I heard about it. There were *dzo* with rings [points to nostrils].

Q: So when His Holiness was crossing the river...

#46M: [Interrupts] The route was very steep and rocky. The route was so bad.

Q: So when His Holiness was crossing the river on the *dzo*, what were the villagers doing? Were they just standing there silently or were they doing something or saying something or expressing anything?

00:44:51

#46M: [They were] saying prayers and following him. The route was extremely bad and when he arrived at a difficult part, he got down from the horse and walked.

Q: Did he have to walk at some points?

#46M: Yes, [His Holiness] had to walk [at some points].

Q: How long did it take for him to go from one side of the village...

00:45:33

#46M: [Interrupts] The route was rocky and steep. At such points [he] got down from the horse and walked.

Q: How far did he walk?

#46M: It was not for a long distance as [he] got back on the horse. At that time [he] did not look as if [he] was tired. [He] was young and [he] seemed fine. [He] had no trouble walking.

Q: How long did it take him to cross the river?

00:46:31

#46M: Which lake?

Q: You crossed a lake covered with snow. How many hours did it take?

#46M: It did not take more than an hour. After that there was not much snow, but the route was very bad.

[Interviewer to interpreter]: Let's try and ask that question again. You remember the question. While His Holiness was crossing the river, what were the villagers doing? Were they expressing something? Were they saying something? Were they standing silently? What were they doing?

00:47:30

#46M: They prayed and made prostrations—those Tibetans that lived along the wayside. However, we only got a quick glance [of His Holiness] in our village. [He] spent the night at the Tsona Monastery. The distance between the Tsona Monastery and my village was more than 3 kilometers. And people would not be granted an audience in the monastery. The bodyguards and others would never allow anyone in.

Q: His Holiness the Dalai Lama was going on exile. What did the people of Tsona feel? Did they shed tears, requesting His Holiness not to go? What did they do particularly?

#46M: There was nothing particular [to do] but cry and pray that His Holiness lives long. [His Holiness] was going to a foreign country and [we] wondered how Tibet would get back independence. One thought such things and cried. There was nothing else to think and do.

Q: Was anybody shouting anything or was anybody saying, "Please don't leave us" something like that?

00:49:31

#46M: How would it be possible for us to say "please do not leave" when we could not get close [to His Holiness]? There were people crying and requesting him not to go as [we] had heard all the news by then. It was imperative for His Holiness to leave because of the Chinese. [We] knew about the riots in Lhasa and the Chinese suppressing the Tibetan government prior to that [His Holiness' leaving]. It has been very good for us that His Holiness could come to India.

Q: So when you heard that he arrived safely in India, what did you think?

#46M: We felt happy that [he] had arrived in India. There was no way for us to stay back. I felt happy that due to the grace of His Holiness we would also find a way to go. I did not have any [wish] to remain in Tibet.

Q: So what did you do after that?

00:52:01

#46M: After that some of the soldiers who had been to see off His Holiness the Dalai Lama to Tawang returned to Tsona. They spent a few days and recruited some people from the region as soldiers. It was said at that time that the Chinese had arrived in Lhopra. Then one night they appeared in Tsona. They'd come through the snow. They did not have horses and of course, there were no vehicles at that time. [They] did not have horses or

anything. They were men carrying just their guns and bags, hung on their necks. They were all armed with guns.

At that time there were some soldiers of the Kusung and Drapchi [units of the Tibetan army] and they carried guns and artilleries, which they'd brought from their units. They fired at them, but from the time they [the Chinese] arrived that night, it was useless [for us] to stay back. They [the Tibetan army units] did fire at them many times.

[Interpreter translates the skirmish as “an internal dispute.”]

Q: What was the internal dispute about?

[Interpreter to interviewer]: The Tibetan soldiers left His Holiness at Mon Tawang and returned.

Q: What did they do?

#46M: They recruited some local people into the army and distributed weapons to them [saying], “The Chinese might arrive here. [We] must fight them and resist them if they come here.” However, the Chinese were too huge in number. When we heard that the Chinese had arrived in Lhopra, most of the local people had fled in the night.

Q: Where to?

#46M: To India. [We] were forced to flee.

Q: Why couldn't you fight them?

00:55:21

#46M: [We] were outnumbered. Though shells were fired, the Chinese were too huge in number. A few Chinese might have been killed.

Q: Did the people of Tsona and the Chinese clash?

#46M: Not particularly the people of Tsona, but there were the government army there. They were those who'd reached His Holiness [to Tawang] and returned. They spent a few days in Tsona. There were many Chinese on the way and they could not pass directly and planned to resist them at Tsona.

Q: Did you want to tell us something about when you were in Lhasa selling oranges?

00:57:00

#46M: I think I was about 32-33 years old when I went [to Lhasa] riding a horse. We were three people from Tsona who went there. We went to sell oranges and it was in the year that the Chinese arrived there.

Q: To China?

#46M: The Chinese had appeared earlier, but that was the year vehicles arrived in Lhasa.

Q: Do you know what year that was?

00:58:00

#46M: It might be around '54-'55.

Q: And he saw the Chinese?

#46M: The Chinese had made arrangements to hold a ceremony at Lophuthang to mark the arrival of the first vehicles. It was at Lophuthang, which was a large open ground. A huge portrait of Mao Zedong, which stood two-stories high, was hung up. All around it were flags. One group of vehicles arrived from the direction of Shingdhongka and another group of vehicles came from Lhadhongshingka through the new bridge which was constructed that very year. The two groups of vehicles were parked at Lophuthang. Then there was a parade of the Tibetan army as well as the Chinese army. There were the Tibetan soldiers and monks who formed a line-up and the aristocrats of the government.

Q: The Tibetan army and the Chinese army were marching together?

01:00:15

#46M: Yes, it [the Tibetan army] was there.

Q: What were they doing?

#46M: They were marching alongside [the Chinese]. Then they sat down to listen to the speech. That was the year the first vehicles arrived.

Q: Why was the Tibetan army marching?

01:00:39

#46M: Perhaps they were being deceived.

Q: Do you remember what the lecture was about?

#46M: They lectured, "Today's ceremony is about the completion of the road from Chamdo to Lhasa and Mao Zedong..." They spoke a lot in Tibetan language and in Chinese language.

Q: And what was your journey like coming into exile? Did you come through Tawang?

01:01:52

#46M: We took the route that His Holiness had taken—the westerly direction—and reached Tawang. There were two different mountain passes, one which was used during summer and the other during winter. We came through the winter route. His Holiness left on this very route.

Q: Since you knew that route so well, were you one of the people one who guided everybody?

#46M: [Speaks before question is interpreted] The summer route was shorter, but one could not cross it in winter due to the snow. No man or animal passed on this route until after the end of the 4th Tibetan lunar month.

Q: Why?

01:02:41

#46M: It was blocked by the snow. One could not cross it though it was the shortest route to Tawang. It was a distance of two days' journey from Tsona.

Q: And it took...?

#46M: We were traveling with children and the elderly and it took us many days. As we journeyed on after leaving home, we were blinded by the snow. We could not see and were stranded for two days in the forest. We'd managed to reach the forest. And when we reached the Indian border, we were stopped there for a day. The soldiers stopped us from proceeding further.

Q: How many days did it take altogether?

01:03:47

#46M: Once you reached Pangjen, you were in Indian territory. Before we reached Tawang, we stayed in Pangjen with people we knew during our normal travels. They spoke to the Indian officials assuring to take full responsibility for us, so we could stay there for more than a month.

Q: How many days did it take you to cross the border?

#46M: It took us two days to cross over the border.

Q: Okay, *pa-la*, thank you very much for talking to us.

01:05:00

#46M: Okay.

Q: I just need to ask you one more time. If this interview was shown in Tibet or China, would it make any kind of problem for you?

#46M: There will be no problems.

Q: Can we use your real name?

01:05:17

#46M: Yes, you can.

END OF INTERVIEW