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THE OFFICE OF TIBET
241 EAST 32ND STREET, NEW YORK, NY 10016

April 23, 2009

Tibetan Center for Human Rights and Democracy
Top Floor, Narthang Building,
Gangchen Kyishong
Dharamsala, (HP)-176215
India

Dear Executive Director Urgen Tenzin la,

I am enclosing, for your information, the affidavit of Kalsang Gumstoe whose older brother Paltsal Kyab was tortured to death in May 2008. His affidavit is based on the testimonial of his uncle Yegnyun and his brother-in-law Dundul both of whom are witnesses to the atrocities.

Please share this information with the appropriate persons in your contact list.

Sincerely yours,

Tenzin Dicky
Special Assistant to the Representative



**AFFIDAVIT OF KALSANG GUMSTOE
TESTIMONIAL OF YEGNYUN**

BEFORE ME, the undersigned authority, on this day, personally appeared, Kalsang Gumstoe, known to me to be the person whose name is subscribed to the following instrument and, having been duly sworn, upon his oath, deposes and states the following:

1. My name is Kalsang Gumstoe. I am the younger brother of Paltsal Kyab, who was also known as Jakpalo.
2. I lived in Amchok Tsyamid, in the region of Aba, in Tibet with my family. After I left my family, I had stayed in India and Nepal for several years. Since 1997 I have lived as a resident of the United States in Brooklyn, New York.
3. Since my arrival in the United States, I have remained in close contact with my brother, Paltsal Kyab, up through and until his arrest in April of 2008 by police officers in May of 2008.
4. I have also remained in close contact with other members of my family who reside now in the county of Aba and the village of Charo in the country of Tibet. These include my uncle Yegnyun.
5. Based on several phone conversations with Yegnyun during the months of May, June and July of 2008, I swear and affirm that Yegnyun told me about the murder of my brother, Paltsal Kyab, in words similar to those just below.

**AFFIDAVIT OF KALSANG GUMSTOE
TESTIMONIAL OF DUNDUL**

1. My name is Kalsang Gumstoe. I am the younger brother of Paltsal Kyab, who was also known as Jakpalo.
2. I lived in Amchok Tsyamid, in the region of Aba, in Tibet with my family. After I left my family, I had stayed in India and Nepal for several years. Since 1997 I have lived as a resident of the United States in Brooklyn, New York.
3. Since my arrival in the United States, I have remained in close contact with my brother, Paltsal Kyab, up through and until his arrest in April of 2008 by police officers in May of 2008.
4. I have also remained in close contact with other members of my family who reside now in the county of Aba and the village of Charo in the country of Tibet. These include DUNDUL, the brother-in-law of Paltsal Kyab.
5. Based on several phone conversations with Dundul during the months of May, June and July of 2008, I swear and affirm that Dundul told me about the murder of my brother, Paltsal Kyab, in words similar to those below.
 - a. My name is Dundul.
 - b. I am the brother of Paltsal Kyab's wife Norko.
 - c. I live in the village of Charo, in the Aba Tibetan Autonomous Prefecture, located in Sichuan Province, China, with my wife and children.
 - d. I was born in the village of Charo.

e. I am a nomad shepherd.

f. I am especially familiar with the condition of Paltsal's body because I prepared the body for its final release according to Tibetan religious custom. I personally touched the body and witnessed the severe damage and disfiguration done to Paltsal's organs. Specifically, the right kidney had burst, and the gall bladder had burst and was smeared on to the liver, which was filled with bile. In addition, his intestines were empty filled only with air. I also witnessed the clumps of blood and wounds on his external body.

Enclosed is a diagram of what I saw.

About the Detention, Torture, and Extrajudicial Killing of My Nephew Paltsal

g. I also participated in a family discussion with my brother-in-law Paltsal and other family members to help Paltsal decide how to respond to the government's order that all persons present at the March 16th or March 17th Tibetan protests in Charo turn themselves in to the police.

h. At that meeting, we suggested that Paltsal voluntarily go to the police station and explain that he did not attend the March 16th protest, and that his only reason for attending the March 17th protest was to convince the protestors to protest peacefully in accordance with the nonviolent teachings of the Dalai Lama. It was clear from not only what Paltsal told us, but also from the information given to our family by many who attended the March 17th protest that Paltsal had advised the protestors not to engage in violence, and, as a result, violence was minimized on March 17. We knew the villagers and Paltsal were speaking truthfully because so any villagers who were