

Statement of

WITNESS STATEMENT

WITNESS INFORMATION:

Last Name:

Gender: Male

First Name:

Father's Name:

Other names used:

Mother's Name:

Place of Birth:

Bangui, C.A.R.

ID No:

Date of Birth/Age:

Nationality(s): C.A.R.

Ethnicity:

Religion: Protestant

Language(s) Used in Interview: French

Occupation:

Place of Interview: Bangui

CAR-OTP-2054-1136



WITNESS STATEMENT

Procedure

1. I was introduced to [REDACTED] and [REDACTED] and I was told that they are Investigators with the Office of The Prosecutor (OTP) of the International Criminal Court (ICC). I was introduced to [REDACTED] and I was told that he is an interpreter for the ICC.
2. The investigators explained to me what the ICC is and described its mandate. They explained the role and mandate of the OTP within the ICC.
3. The investigators explained to me that they are investigating events that took place in Central African Republic from 1st August 2012 until present. I was informed that the OTP is contacting me because they believe I may have information relevant for establishing the truth.
4. I agreed that the interview would be conducted in English and translated into French. I fully understand and speak French.
5. The investigators explained to me that I do not have to answer to their questions. The investigators explained to me that they are seeking to find out the truth. I agree to tell the truth and that my answers to their questions are as complete as possible and reflect the best of my knowledge and recollection.
6. I was informed that any information I give to the OTP, including my identity, may be shared with the parties of the proceedings at the ICC; in particular the Judges, Accused persons, the Counsel of the Accused and the legal representatives of the victims.
7. The investigators have explained to me the reasons and importance of keeping my contacts with the OTP confidential, which I fully understand.
8. Having understood all the above issues, I confirmed my willingness to answer the investigators' questions.
9. The investigators explained to me how the interview was going to be conducted. I was told that I needed to be as accurate as possible in my account and that I should state when I do not know the answer to or do not understand the question. I understand that I need to distinguish between what I have experienced or seen myself and what I have heard or learned about from someone else.



Statement of [REDACTED]

10. I was told that at the conclusion of the interview, I would be asked to sign a written statement after having had the opportunity to review it, make any corrections, or add additional information.

Background

11. [REDACTED] and I attended school in Bangui. I finished my education in [REDACTED]

12. [REDACTED]

Life when the SELEKA came to Bangui

13. In 2012, before the Seleka came to Bangui but when they were already in the provinces, the government gave orders to the young people to do work on behalf of the country, namely to help build barricades. At that time I was living with my [REDACTED]
14. During the time the SELEKA held power life was quite difficult. I had troubles with them on two occasions. The first time it happened when [REDACTED] They started threatening me and asked me for money, but I did not have any.
15. The second time I was [REDACTED] to go home, and there were four Seleka, they stopped me at 1900hrs and they threatened me and they took three thousand XFA from me. At first there were four of them. Two of them were armed with Kalashnikovs. The other two had knives. They asked me to put my hands up and they started searching me. They said they were looking for people who had weapons and military equipment with them and while searching they took my money. Once they took it they let me go. Apart of those events the Seleka left me alone, but I was frightened, because they were always ready to commit atrocities, to whip people and beat them in public. I cannot remember the dates of these incidents. I knew these people were the Seleka because they were wearing military uniforms like FACA but they wore head dresses and spoke in Arabic. They even identified themselves as Seleka.
16. After the 24th of March, when the Seleka entered Bangui I was [REDACTED] I saw the Red Cross was transporting a lot of bodies, and they were to be buried at Nzilla cemetery. I do not know where these bodies were collected from. I think they were found buried in mass graves, as there were many bodies. At that time in the town



Statement of [REDACTED]

there were no other rebel group but the Seleka, that's why I think they were responsible for the deaths of those people. I also saw people being tortured by the Seleka. By torture I mean that Seleka were hitting people [REDACTED] and treating them in inhumane way. They also stabbed people, which I saw once in Kina and [REDACTED]

17. Concerning the event in Kina, there was a young guy from the DRC, he was working for the Muslims, and they accused him of stealing their phones. He was doing cleaning and other domestic work and I knew from the Muslims that he was from DRC. He was working in a house in Kina neighbourhood, but I do not know to whom this house belonged. I passed by this house several times. I saw the Seleka beating him with sticks. There were a lot of people gathered around, and this is when I heard that they accused him of stealing a phone. Then they took him away in a vehicle similar to that the FACA were using, a Land cruiser. I do not know what happened to him afterwards. I cannot remember the dates of these incidents.
18. When I [REDACTED] I saw the Seleka passing by in their cars. They whipped an old man in the street. He collapsed and the Seleka left in their vehicle. This was the Seleka's usual behaviour. I saw this event because I used to go to [REDACTED] so I could move around both Christian and Muslim neighbourhoods. The Seleka behaved differently to the Muslims as opposed to the Christians. I have never seen or heard of the Seleka acting in a hostile manner in a Muslim area like PK5. They only seemed to be targeting Christians.

The ANTI BALAKA in Bangui

19. When the Anti Balaka arrived on the 5th December 2013 I was in Bimbo and I also saw a lot of bodies that were collected by the Red Cross and were taken to Nzila cemetery. The bodies were in an open backed land cruiser and were covered by a tarpaulin. I knew there were bodies in there because of the smell. I think that there were three land cruisers in convoy.
20. I am a Christian, and we thought that we would be liberated as the Anti Balaka are also Christians. We believed that they were here to liberate us from the Sekeka. I was not aware that they intended to target Muslim civilians. Soon I became frightened of them and started detesting them as they quickly changed their behaviour. People were saying that they were robbing and doing other wrong things. When the Anti Balaka came into power I could no longer go about my business into the Muslim neighbourhoods. I heard that they were responsible for a lot of things, but I will only tell what they did to me.

Statement of [REDACTED]

21. [REDACTED]

22. [REDACTED]

23. [REDACTED]

24. In the Anti Balaka neighbourhoods there were many barricades. Such as in CATIN, BOEING, GBAIBIRI Village and MPOKO village, the real name being NDJONGO village. The purpose of these barricades was so that they could stop and search people looking for arms or Seleka spies. Outside of Bangui there were many barricades.

Anti - Balaka roadblock

25. [REDACTED]



Statement of [REDACTED]

[REDACTED] It was safer to take a taxi moto, as it brought less attention from the Anti Balaka. We were to accompany them to the main road, and there they were

26.

[REDACTED] there were a lot of Anti Balaka, around 50 in number. They were armed, with rifles, pistols and even rocket propelled grenades, and knives and spears. Some were wearing uniforms, the same as the FACA with red berets. Those who were in civilian clothes looked strange. They were wearing 'gris gris' around their arms and necks. They behaved badly, nastily, [REDACTED]

[REDACTED] both those in uniform and those wearing 'gris gris'. The 'gris gris' are charms to protect them against bullets and blades. That is why they are called Anti Balaka, which means anti machete.

27.

28.

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[REDACTED] by many people and the anti Balaka in the neighbourhood meaning to kill an



Statement of [REDACTED]

enemy. [REDACTED] I heard them saying this repeatedly.

31. [REDACTED]

32. [REDACTED] a man called RHOMBOT, who was wearing civilian clothes. [REDACTED] he was FACA and took part in the BOZIZE's rebellion. [REDACTED] RHOMBOT was a military man and he used to be always in uniform. When I saw him he was in civilian clothes and looked like a rebel. He had grown his beard and was dirty. He is older than me, but I do not know his age. He is not very tall and looks fit, well built. I know that RHOMBOT's real name is Alfred YEKATOM.

33. There was also a man called COEUR DE LION [REDACTED] He said from the time we were [REDACTED] He still serves in the army. [REDACTED] is almost 40, about 170 cm tall. I know where he lives, it is [REDACTED]

34. I knew COEUR DE LION's name as his elements were referring to him by this name. I did not know him before. COEUR DE LION was killed later in the clashes between Seleka and Anti Balaka in Boda. Both COEUR DE LION [REDACTED] wearing civilian clothes.



Statement of [REDACTED]

35. [REDACTED]

36. [REDACTED]

37. [REDACTED]

38. [REDACTED]

39. [REDACTED]

40. [REDACTED]

ICC RESTRICTED

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Statement of [REDACTED]

60. [REDACTED]

61. [REDACTED]

62. I have been shown a video that is reference CAR-OTP2012-0523. I have been shown only the following clips and asked did I recognise any person or location in the clip:

63. At 9.09 to 9.11. The man in the hooded light coloured coat is Alfred YEKATOM also known as RHOMBOT

64. [REDACTED]

65. [REDACTED]

66. [REDACTED]

67. [REDACTED]

68. At 50.44 to 50.46 the man in the red T shirt on the phone is RHOMBOT and the man to his left is Coeur de Lion.

Closing Procedure

69. I was informed that individuals, who according to the judges, qualify as victims will be entitled to participate in future Court proceedings and potentially to receive reparations. I was informed of the existence of the Victims' Participation and Reparation Section and its function, as well as of the procedure for applications. I consent to my personal data being shared with the Victims' Participation and Reparation Section.

70. I was informed that I may be called to testify before the Court. It was brought to my attention that ICC trials are held in public and explained to me that, as an exception to the principle of public hearings, the judges may apply protective measures to those testifying if circumstances require.



Statement of [REDACTED]

71. The investigators informed me of the protective measures that may apply during and after the investigation and/or trial proceedings.
72. I have nothing to add to the above statement nor do I have anything to clarify. I am available to be contacted in the future for clarifications or questions on topics not covered during this interview.
73. I have given the answers to the questions of my own free will.
74. There has not been any form of coercion, duress, threat, promise or inducement which has influenced my account.
75. I have no complaints about the way I was treated during this interview.

WITNESS ACKNOWLEDGMENT

This statement has been read over to me in the English with interpretation in French and (it) is true to the best of my knowledge and recollection. I have given this statement voluntarily and I am aware that it may be used in legal proceedings before the International Criminal Court and that I may be called to give evidence in public before the International Criminal Court.

Signed: [REDACTED]

Dated: [REDACTED]



Statement of [REDACTED]

INTERPRETER CERTIFICATION

1. I, [REDACTED] certify that:
2. I am duly qualified to interpret from the French language into the English language and from the English language into the French language.
3. I have been informed by [REDACTED] that he speaks and understands the French language.
4. I have orally translated the above statement from the English language to the French language in the presence of [REDACTED] who appeared to have heard and understood my translation of this statement.
5. [REDACTED] has acknowledged that the facts and matters set out in his statement, as translated by me, are true to the best of his knowledge and recollection and has accordingly signed his signature where indicated.

Signed: [REDACTED]

Dated: [REDACTED]

