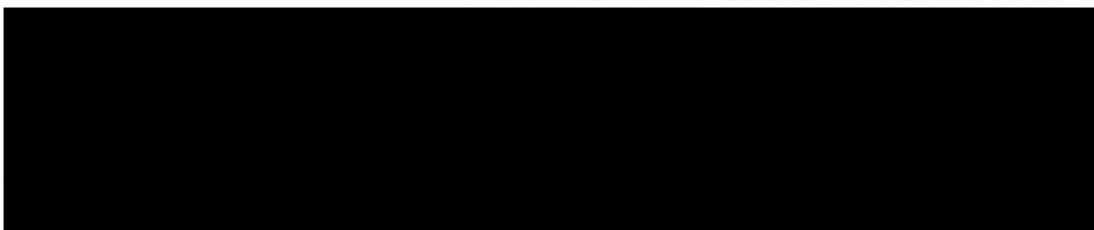


**INTERNATIONAL CRIMINAL COURT
OFFICE OF THE PROSECUTOR**

WITNESS STATEMENT

WITNESS INFORMATION:



Place of Birth: MBAIKI (CAR)

Passport / ID number:



Nationality(s): CAR

Religion: Muslim

Language(s) Spoken: French, Sango,



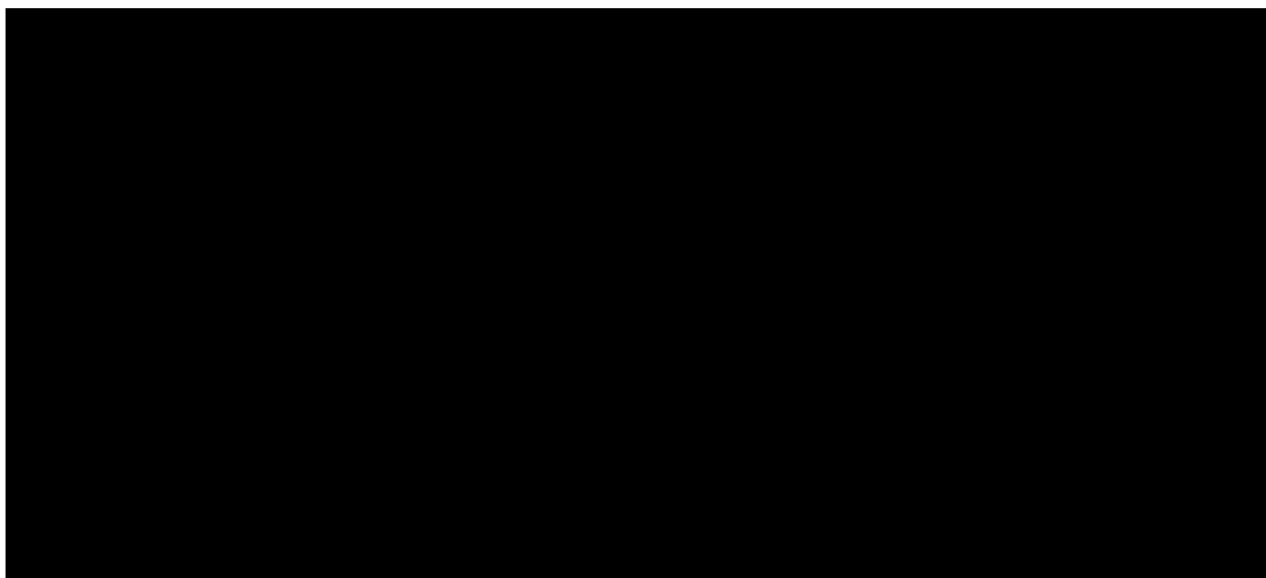
Language(s) Written: French



Language(s) Used in Interview: French

Occupation: Trader

Place of Interview: BANGUI, CAR.



CAR-OTP-2100-0226



WITNESS STATEMENT

Procedure

1. I was introduced to [REDACTED] and [REDACTED] and told that they are investigators with the Office of the Prosecutor (OTP) of the International Criminal Court (ICC). I was introduced to [REDACTED] and told that she is a French-English Interpreter with the OTP of 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 (CAR) from August 2012 until today. I was informed that the OTP is contacting me because they believe I may have information relevant for establishing the truth.
4. I agree that this interview will be conducted in French. I fully understand and speak French.
5. The investigators explained to me that I do not have to answer to their questions but if I do, I have to tell the truth.
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 need to be as accurate as possible in my account and that I state when I do not know 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.

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[REDACTED]
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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. I was born and went to school in MBAIKI. [REDACTED]
[REDACTED]
[REDACTED] I am married with a family.
12. During BOZIZE's regime we experienced no problems and life was peaceful and my business prospered. [REDACTED]
[REDACTED]
[REDACTED] I used to make the return trip to BANGUI 3 or 4 times a week. Before the Seleka's arrival, the road between MBAIKI and BANGUI was safe and I experienced no problems.

The Seleka

13. When the Seleka entered the Central African Republic (CAR) everything changed. We heard over the radio when the Seleka was arriving first at the Red Line between SIBUT and DAMARA, then in BANGUI and later in MBAIKI. These are State matters, I do not know more about it.
14. The Seleka arrived in MBAIKI in March 2013. I do not know the exact date. Upon their arrival the Seleka were initially welcomed by both Christians and Muslims, thinking it was for the better. However, the Seleka soon turned against all of us and the situation deteriorated.
15. There was an immediate change. Muslims and Christians had been living together in MBAIKI without any problems. The Seleka were only interested in taking people's possessions and making money from the population. They were attacking people and when we spoke up about it they asked us why we were getting involved. They treated the Muslim community as harshly as the Christian community. They would confiscate vehicles and the Seleka looted all vehicles of a company named ESCAD which was in MBAIKI.
16. The Seleka came in two waves. I do not remember the name of the commander of the first wave. They extorted money if they knew or thought you had some. In the event that you would not or could not pay, they would arrest you. It happened to

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me one night returning to BANGUI. The Seleka demanded [REDACTED] from me. I had to get [REDACTED]. Even the Prefectural Hospital of [REDACTED] was looted I saw this happening in front of my eyes as I passed the hospital. The first Seleka leader whose name I cannot remember was arrested and taken to BANGUI by other Seleka and he was replaced. A Colonel ANOUR was commanding the second group of Seleka in MBAIKI.

17. If like me you owned a truck, you had to pay double 'taxes' to the Seleka. They took people's possessions and owners of a shop or a market stall were told to pay 'taxes' or they would be beaten.
18. The Seleka did not confiscate [REDACTED] but we had to pay every month, if not they threatened to jail us. People had to pay depending on their means one out of three tariffs, 100.000, 50.000 or 25.000CFA per month. This did not depend of the size of [REDACTED] anybody involved in activity had to pay. The Seleka watched your activities and taxed according to the activities and the money they thought you were making. When we asked why they were racketeering us, they told us they did not get any salary and we, the traders, had to feed them. I had to pay [REDACTED] every month, to the same Seleka collector.
19. When the Seleka were harassing civilians, I sometimes stepped in, asking why they were doing this. The Seleka asked me why I was defending others and to leave them to go about their business. I was not the only one to confront the Seleka, other traders would also challenge them when we thought they were going too far and harassing people for money. I would frequently give them 1.000 or 2.000CFA in order to stop them harassing someone over a problem with their papers. If there was an issue concerning someone's [REDACTED] you could usually handover 5.000 or 10.000CFA. Christians and Muslims were treated the same by the Seleka. I intervened on behalf of both Christians and Muslims. If the Seleka punished someone they took them to their post at the telecommunication office. One could not refuse to go along because they told you they would hurt you.
20. The Seleka pillaged the house of [REDACTED] [REDACTED] They even removed the corrugated steel roof panels. I do not have the Minister's contact details. The Minister is still there, living on his farm.
21. The Gendarmes and the Police were present in town, but they were no longer able to work. They had no authority as the Seleka had taken over their authority. Later the former Gendarmes and Police returned in their uniform, but they could not intervene in matters or work as they had previously before the arrival of the Seleka.
22. The Mayor, MONGBANDI, the Deputy Mayors who I know to recognise, but not by name, the Third Deputy, DJIDO, who was later killed, the Prefect; and the Sub-

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Prefect all remained in their posts. When the Seleka first arrived, the officials fled, but later they returned. The Prefect and Sub-Prefect were new appointments after the arrival of the Seleka and I do not remember their names. These persons could have been newly appointed to the posts by the Government of President DJOTODIA.

23. In MBAIKI, the representative of the Muslim traders was a man called Issaka MAHAMAT [REDACTED] He would act as the representative of both the traders and the Muslim community.
24. When the Seleka was in charge we were no longer free. I was afraid of them, but did not fear for my life. That changed when the Anti-Balaka arrived. Then I feared for my life.
25. The Seleka were armed with automatic weapons. I heard rumours of the Seleka handing out weapons to Muslim traders, but I have not witnessed this myself. Maybe one or two traders had weapons, but they could not go out with their weapons publicly. I have been asked was it common for the Muslim community to have weapons, firearms. This was not the case. I think if people had been armed, they would not have agreed to leave everything behind and go into exile, fearing for their lives. They would have stayed to protect what they had built up over many years. The Seleka never gave me a weapon as far as I was concerned they were only concerned with extorting from us what they could.

Anti-Balaka

26. I managed to continue my economic activity, but with difficulties. From August to November 2013 it was very hard. There was no security on the roads. The Anti-Balaka started to come out of the bush and use violence. I heard this from other drivers who used the MBAIKI to BANGUI national road. We could not get too far from MBAIKI as it was unsafe. I was never attacked by Anti-Balaka though. I travelled the road with great caution.
27. In BANGUI-BOUCHIA, which is 25 Km from MBAIKI, the Anti-Balaka killed two Muslim men. This happened in September 2013. By this time the Anti-Balaka had surrounded MBAIKI, but they were still in the bush. We were stuck in the middle of the Anti Balaka forces. However the Seleka were still in the town. I was in MBAIKI when the killing happened. I was told that the men, ABDOULAYE and father ZAKARIA were killed by the Anti-Balaka. At that time we still called them 'Siriri'. I do not know whether RAMBO was already involved with this group. I did not see him, nor had I heard his name at this time.

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28. [REDACTED] was present when her father was killed. She was wounded and brought to the hospital in [REDACTED] daughter suffered a head wound which was inflicted by machetes supposedly. I spoke with her in the hospital. [REDACTED] is not around anymore, she is a refugee in CHAD. Her telephone number is [REDACTED] I knew [REDACTED] before he was killed as he sometimes came to [REDACTED]
29. The Seleka went to BANGUI-BOUCHIA to recover the bodies and bring them to MBAIKI. The Seleka went with two pick-ups. One vehicle went there to bring the corpses and the injured back to [REDACTED] and the other pick-up remained there for reprisals, killing a number of people, but I do not know how many were in the group or their identities. I heard from people who fled from BANGUI-BOUCHIA to MBAIKI that some Seleka stayed behind to carry out reprisals, but I do not know exactly what happened there. [REDACTED] who were at [REDACTED] went to [REDACTED] to collect the family's goods. There were three people injured, two of [REDACTED] daughters and his grand-son. Also present at the time of [REDACTED] killing was [REDACTED] His telephone number is [REDACTED]. He lives in BANGUI and can provide more details concerning the killing.
30. Someone else who may have useful information concerning this killing and the local Anti Balaka is [REDACTED] He does not have a telephone but he can be contacted through his son, [REDACTED]
31. [REDACTED]'s son, [REDACTED] his [REDACTED] was not present during the killing but he came to [REDACTED] from BANGUI and took photographs of his father's injuries and the injuries of those who survived. I think he lives in Europe somewhere.
32. The Anti-Balaka/Siriri movement started in BOSSANGO and BOUCA, they came from there armed only with their machetes. That is what people were saying at the time. I do not know where the other people learned this, maybe on the radio or television, but I received and shared a lot of information by mobile telephone. A brother of mine [REDACTED] informed me about the Anti Balaka movement.
33. When the Anti-Balaka attacked BANGUI on the 5th December, I was in MBAIKI. I heard on the radio about fighting between the Anti Balaka and the Seleka and that there were deaths on both sides. Civilians were killed as well as the fighters. The Anti-Balaka attempted a *coup d'état*, but failed. I was kept informed over the phone by a friend of mine called [REDACTED] who lived in PK5-BANGUI. He is now in Cameroon. There was no fighting in PK5 at the time, but he gave me general information about what was happening in BANGUI. [REDACTED] had a large [REDACTED] in PK5 and I bought things from him in BANGUI. When bad things were happening and the situation was unstable he told me not to come. I was not an eye-witness

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myself. From the 5th December on it was completely impossible to travel over the road to BANGUI.

34. In the days after the 5th of December, the Anti-Balaka started killing Muslims trapped in areas such as BOEING, PK12 and PK5. I heard through telephone contact with friends and relatives living in BANGUI and who experienced what had happened. This was not a good situation and it seemed to be getting worse each day. Muslims were unable to move anymore, and were no longer able to trade. It seemed as though Christians were still able to move. I received this news from worried people who travelled on the local buses which managed to move between MBAIKI and the out laying villages.
35. On the 9th December I travelled to BANGUI from MBAIKI bringing around 15 Christian people [REDACTED]. They came to BANGUI to buy goods in PK5 market. There was chaos everywhere in BANGUI. I noticed that the 'temperature' was not right. It felt very tense. I saw many Christians at the Fatima Church near PK5 market on the road to MBAIKI, who were scared of the reprisals from the Seleka. I am not aware of a specific incident at the Fatima Church.
36. After the 5th December attempted *coup d'état*, Muslims sought refuge in PK5 and Christians sought refuge at the Fatima Church. I was scared myself and I took the about seven or eight Christians back to [REDACTED]. These were all paying passengers. I did not ask what their business was in [REDACTED]. They were men and women, no children. All appeared calm, but we were frightened, my apprentice [REDACTED] and I. After my visit to BANGUI on the 9th December I did not travel to BANGUI again until the evacuation as I judged it to be too dangerous for me as a Muslim.
37. I had heard by telephone contact that there were Muslims in the small villages between MBAIKI and BANGUI who felt unsafe and feared for their lives at the hands of the Anti BALAKA, so I went to collect Muslims with their goods from the surrounding villages to take [REDACTED]. I also received information from a colleague who was a driver passing through these areas. The Seleka were still around and escorted or travelled in front of us with their motorbikes.
38. I first went to [REDACTED] on the 29th December. There was a big Muslim population there of about 60-70 individuals. I was called by people from [REDACTED] to come pick them up. I brought some people back [REDACTED]. Others came on their motorbikes, others on foot. Some others went to Congo, I do not know how many exactly or how they went there, but I do know they made it as they called to their family members who were with us. All the Muslims left [REDACTED], fearing attack and being killed by the Anti Balaka, but some farmers with fields or animals did not want to come and preferred to stay and sell their livestock first. A few elders were threatened by Anti-Balaka and were taken inside

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the church of [REDACTED] by the local Priest. An old man, an Imman was killed in BAGANDOU in front of his child, by young people from BAGANDOU acting as Anti-Balaka. He was one of those who would not leave. I do not think that he was killed by real Anti Balaka but by youths who decided that they would act like the Anti Balaka. [REDACTED] I cannot recall their names now. [REDACTED] on [REDACTED] was one of those who fled from [REDACTED] and may know more about this matter.

39. We were escorted by two Seleka motorbikes, with two elements on each motorbike. The Seleka joined us when we passed the barrier outside of [REDACTED] and after asking us what we were doing. We did not have to pay for these escorts. I did not see Anti-Balaka in [REDACTED], but even in small villages the local youths, delinquents decided to become and act like the Anti-Balaka.
40. Alfred YEKATOM or RAMBO as I knew him was in charge of the Anti-Balaka in the LOBAYE. I first heard the name RAMBO as being concerned in the 5th December attacks in BANGUI. At that time RAMBO was based at PK9. We learned this from friends in BANGUI and from rumours circulating. I know one person of [REDACTED] who is now in PK5 who could tell you in more detail about what happened in [REDACTED]. His name is [REDACTED].
41. I made trips to [REDACTED] [REDACTED] to collect Muslims to be brought to [REDACTED] as they did not wish to stay in locations fearing attack and being killed by the Anti Balaka. [REDACTED] were involved as well such as [REDACTED] and [REDACTED] who has since died and [REDACTED] who is in Chad. I do not have his phone number. Between 5th and 9th December [REDACTED] told me that his truck was attacked by Anti-Balaka on the road in the SAMBA area. They fired gunshots at his truck.
42. In [REDACTED] I had friends and family who are now in Chad in the refugee camp. I know no-one from [REDACTED] who is in CAR anymore. They are all in exile.
43. I know of one older Muslim man from [REDACTED] who is here in BANGUI-PK5, he does not have a phone.
44. Many Muslims travelled on foot to MBAIKI. Since the events in BANGUI-BOUCHIA, people in the provinces were frightened of a surprise Anti Balaka attack and they could not sleep at night as there was no security. No Muslims fled to MBAIKI from BODA. Muslims from BOBOA, BOUAKA, BOKOKO, and BOUKOUMA came to MBAIKI. These were all on the road from MBAIKI to BODA. Muslims also fled fearing Anti Balaka violence from SEKIA, BIMON, PISSA and NDANGALA. All these places are on the naming national road between MBAIKI and BANGUI. I brought people from [REDACTED] is not far

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and my elder sister was there. [REDACTED] is on the road to [REDACTED]. The Seleka were still in MBAIKI and people felt safer there. As long as the Seleka remained in MBAIKI the Anti Balaka stayed away. After DJOTODIA resigned the number of people fleeing the villages increased.

45. Muslims from NDANGA fearing Anti Balaka attack went to seek refuge in BODA. I heard this from relatives of those fleeing who lived in MBAIKI and received the news by telephone. BODA is a main town with many people so that is why they may have preferred to go there. I did not have contact with people from BODA. There was no phone communication from BODA to MBAIKI. BODA could however contact BANGUI.
46. Refugees from the villages stayed in MBAIKI on porches of people's houses. These were difficult living conditions. The Italian Bishop I knew as RHINO was providing help to the refugees as were members of both the Muslim and Christian communities.
47. DJOTODIA resigned in 2014, I do not remember the exact date. At that time I was in fear for the life of myself, my family and my community from Anti Balaka attack so I did not recall exact dates. The Seleka left shortly after DJOTODIA had resigned. The Seleka left at night, without any warning. The Seleka from PISSA came to MBAIKI the day before the Seleka left MBAIKI for good, but at the time I did not think this was significant. The Anti-Balaka arrived the next morning.
48. When the Seleka from PISSA gathered at MBAIKI they robbed us again before they left. The Seleka did not intend to protect us they only came for their own interest, taking what they could before leaving.

RAMBO – Alfred YEKATOM

49. As I said earlier, I had heard about RAMBO before I had seen him and met him. RAMBO was in charge of the Anti-Balaka in LOBAYE. I had heard that RAMBO was in KAPO and later PISSA and that he had been involved in the attack on 5th December in BANGUI. RAMBO entered PISSA after the Seleka left. His elements were all along the road from PK9 to MBAIKI, I learned this from other drivers on the road between BANGUI and MBAIKI. RAMBO took over the entire area as soon as the Seleka left. The Seleka left soon after DJOTODIA stepped down, possibly two weeks after.
50. RAMBO was first based at PK9, then at PISSA. RAMBO advanced as the Seleka moved out. The Anti-Balaka came in a big group to MBAIKI. Some were in vehicles, some in big trucks, and others on foot. I did not see them myself as [REDACTED] [REDACTED] for reasons of safety fearing attack. MISCA was not in MBAIKI

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when they arrived. The Sangaris were in MBAIKI as they came before the Seleka left. The Sangaris was negotiating with the Seleka. I believe they must have met two or three times. After the Sangaris arrived at MBAIKI, a detachment of Congolese MISCA also arrived and then the Sangaris left for BODA. The Sangaris were mobile, you never knew where or when they would come.

51. When RAMBO was in MBAIKI, he stayed at the 15 Mars hotel. [REDACTED]

[REDACTED] That was when he introduced himself to me as Alfred YEKATOM.

Meeting at Church St. Jeanne d'Arc

52. There was a meeting convened at the church of St. Jeanne d'Arc in MBAIKI. I do not remember the date. The Sangaris and RHINO called this meeting for RAMBO to give strong instructions to his elements not to cause disorder. The Seleka had already left MBAIKI. It was held the same night or the following day when the Anti-Balaka first came to MBAIKI. The representative of the traders, YOUSOUF and a member of the Islamic religious committee attended the meeting. He is called Habib ADAM. I do not have a telephone number for him. There are two representatives of the traders, YOUSOUF and MAHAMAT. I do not know YOUSOUF's family name. I was not present and do not know who else was present. The [REDACTED] that they had a meeting with the Bishop. RAMBO was there and he said he was there to chase the Seleka and that he would kill anyone hurting or pillaging Muslims.
53. The Anti-Balaka later seemed to disregard completely what RAMBO said. It seemed like his words were like throwing petrol on a fire. The Anti-Balaka were threatening our children, women and elders with their machetes. They said they were going to kill us, cut us in pieces. They threatened that they would destroy our houses. They threatened me as well. The elements who were issuing threats were RAMBO's elements. I know this because RAMBO stated at the church that he was in charge of the Anti Balaka. As a result of these threats our wives and children could not stay calm, they were panicking. RAMBO left his phone number so that he could be contacted when he was not in MBAIKI, but I did not make any complaint about the behaviour of his elements, nor do I know of anyone making such a complaint.
54. We did not have enough food and the market was not operating properly, there was not sufficient food. This situation lasted for about a month. The Anti-Balaka did not respect RAMBO's instruction when he said they were not to go to the market to harass Muslims. It happened constantly, increasing our fears of being attacked and killed as each day passed. When we heard about the old man who was killed in BAGANDOU in front of his children, by young people from BAGANDOU acting as Anti-Balaka that only increased my fear.

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55. The Anti-Balaka kept threatening Muslims and behaving in a threatening manner, brandishing their machetes at us and making many different hand gestures indicating that they wanted to cut my throat or cause me injury. These threats and menacing gestures were made when RAMBO was in MBAIKI as well as when he was away.
56. The Anti-Balaka split into two groups, one group stayed in MBAIKI and the other group went to BODA. RAMBO constantly moved around the area with his 4X4 pick-up on patrol leaving for the day. [REDACTED]
[REDACTED] He often [REDACTED]
[REDACTED] When RAMBO was not around, COEUR DE LION was in charge. I never heard him say this himself, but I understand that this was established at the meeting in the church. Later COEUR DE LION went with elements to BODA and was killed. [REDACTED] The elements returned to MBAIKI with COEUR DE LION's body. [REDACTED]
[REDACTED]
57. I know RAMBO was the Anti-Balaka leader, because I heard that he gathered them together after the meeting at the Church to address them. I never saw RAMBO punish or correct any of his men. There was a first group of Anti-Balaka who came to MBAIKI when the Seleka left but I did not see RAMBO amongst them. I do not know whether he was there or not as I live some distance away from the centre of the town. These Anti-Balaka in the first group were threatening Muslims verbally, threatening that they would kill them. Owing to the Sangaris presence, the Anti-Balaka did not execute their threats. RAMBO came with a few Anti-Balaka to the meeting at the church, but afterwards, he came with a larger group of Anti-Balaka.
58. [REDACTED]
[REDACTED]
[REDACTED] so that he could continue his patrols to protect us. RAMBO said he was not there to hurt the people, but to protect civilians and [REDACTED]
[REDACTED] As the Seleka were no longer there, he would protect us. I do not know whether RAMBO was sincere, [REDACTED]
because he was a military man and the leader of the Anti Balaka. [REDACTED]
[REDACTED] I lost my phone when I went into exile.
59. [REDACTED] after we were evacuated and [REDACTED] had turned over near to [REDACTED] A friend turned the vehicle back around

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the right way and then towed it to [REDACTED]. The vehicle [REDACTED] so I called him once I was in BANGUI. I asked him if one of his elements could bring it to BANGUI. [REDACTED] it to BANGUI and that I could collect it [REDACTED]. I should bring it to him in [REDACTED] neighbourhood. I discussed the idea with my father and he did not think it was safe to bring him the money. He feared I would be killed because of the stories we heard from friends concerning Muslims being killed who had strayed outside of PK5, and I agreed with him and I decided to abandon [REDACTED]. [REDACTED] That was when I totally lost confidence in RAMBO and did not believe or trust him.

Evacuation from MBAIKI

60. Bishop RHINO advised the Muslim community not to leave because we had our fields, houses and businesses in MBAIKI. He was right, but there was no security for the Muslim community, the threats and gestures of the Anti Balaka did nothing to make us feel safe despite what RAMBO said. RHINO travelled to BANGUI to buy food for the Muslims in MBAIKI and did what he could in terms of aid and looking after our welfare.
61. I do not know who made the decision for Muslims population to be evacuated. Personally I would have wanted to stay in MBAIKI, but I could not stay on my own because I feared that I would be killed by the Anti Balaka. When the trucks came, everybody left with the convoy. One Muslim brother stayed behind, a Adam Saleh DJIDO, the Third Deputy to the Mayor, and he was killed by the Anti-Balaka.
62. When the Chadian trucks were coming from BANGUI to MBAIKI, we were informed that they were en route by friends in BANGUI. I felt bad about the idea of leaving MBAIKI. [REDACTED] I decided not to join the Chadian trucks. I had a [REDACTED] another vehicle and a big truck. I put all the family luggage and possessions that we could carry [REDACTED]. My family, my wife, [REDACTED] aunt, uncle, father and Muslim refugees climbed aboard the Chadian trucks. I carried about forty other people [REDACTED]. When my family left on the Chadian truck to BANGUI, I followed with [REDACTED]. My [REDACTED] was involved in [REDACTED]. I towed these two behind [REDACTED]. [REDACTED] vehicle's tyre burst at the checkpoint at [REDACTED] and we managed to get it to BANGUI on three good tyres.
63. The Chadians had forced people onto their trucks. They were beating people with batons. For example our Imam was beaten. They were soldiers and not used to persuasion. Maybe they were beating the people because the trucks were not authorised to carry luggage, but only people and there were people trying to climb



into the trucks with their possessions. People were not allowed to bring anything with them on the trucks. If people held something in their hands the Chadians would take it from them and throw it away, even if you were carrying papers with you they would take them and throw them away. People climbing into the trucks were crying. Christians staying behind coming to see us leave were crying as well. It was a terrible scene. Women and children were being separated and placed in different trucks and were told that they would be reunited later. People were distressed because they did not wish to leave their homes to go to a different country, but unless they did they would be killed by the Anti Balaka and also because they were being treated harshly by the CHADIAN soldiers who were trying to get people to leave as quickly as possible.

64. There were those who did not want to leave, but were forced to because of the security situation and there were those who wanted to leave taking all their goods with them, but were not allowed to take them. This all added to people's distress. If we Muslims had not left MBAIKI, I am convinced that we would have been killed by the Anti-Balaka, despite what Rambo said.
65. RAMBO's elements recognised me at the PISSA barrier and let me through. I knew RAMBO was in charge in PISSA, so that is why I know they were his men at the barrier. I did not recognise any of the elements there.
66. At about [REDACTED] [REDACTED] RAMBO asked me where I was going and told me I should not go into exile, he said I should stay in BANGUI, that all would be over in a few days and that the situation would return to normal and I would be able to return to MBAIKI. RAMBO said that he knew what it is like to be in exile and that is why he did not want us to go into exile. It was all very complicated. Despite what RAMBO said I do not think he could control of all his elements. When RAMBO was there, his elements were in control, but when RAMBO was not around they were doing whatever they felt like, so I did not know what to believe. I had never heard of anyone complaining to RAMBO about the behaviour of his elements or punishing any of his elements for their behaviour.
67. Upon reaching the PK9 barrier I was threatened verbally stating that if we tried to cross the barrier then we would all be killed. They were armed with machetes and were a mix of Anti-Balaka who held the barricade there, but also by street bandits telling us that if we would pass, they would cut us in pieces. Gendarmes were present and saw and heard everything, but they did not intervene. Fortunately Burundian MISCA were there and I explained my situation and that I was as a Muslim and they escorted [REDACTED]. If the Burundians would not have been there, I am certain that we would have been killed in front of the Gendarmes.



68. [REDACTED] I installed myself at my [REDACTED] for twelve days. Then the Burundian MISCA escorted us to the border in [REDACTED] to be reunited with my family, who was already in Chad. I had no news of my family as they had no phone and I went to look for them. I found them in a camp [REDACTED]

The present

69. I have since brought my wife, [REDACTED] The rest of the family, [REDACTED] have remained there. I want to return to my [REDACTED] when the situation permits but I cannot see that happening anytime soon.

70. My properties in MBAIKI, [REDACTED] and [REDACTED] were all destroyed completely. My [REDACTED] was taken over by someone else. Not very many houses were broken into and destroyed in MBAIKI according to my former neighbours who I remain in touch with.

71. Presently I trade with the border of Cameroon and Chad. I do not have problems in [REDACTED] Some bandits in [REDACTED] make problems and can make life difficult but I do not have problems with them. When I bring [REDACTED] [REDACTED] I have to pay a charge of 25.000CFA, which I pay them to allow me through.

72. I have been asked if could confirm on a map of 'AXE MBAIKI-BANGUI' various locations that I have mentioned in this statement. I produce this map as ANNEX A. I have marked the following locations as follows:

- 1) Bangui Buchia
- 2) Bagandou
- 3) Bouaka
- 4) Boukouma
- 5) Boboua
- 6) Ndanga
- 7) PK55
- 8) Café Bossongo
- 9) Kapou
- 10) Ndangala
- 11) Escad
- 12) Paricongo
- 13) Safa
- 14) Mouscou
- 15) Belou
- 16) Mbata

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- 17) Batalimo
- 18) Ndolobo

ANNEXES

ANNEX A - map of 'AXE MBAIKI-BANGUI'

Closing Procedure

73. 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 on the procedure for applications. I consent to my personal data being shared with the Victims' Participation and Reparation Unit.

74. 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.

The investigators informed me of the protective measures that may apply during and after the investigation and/or trial proceeding.

75. 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.

76. I have given the answers to the questions of my own free will.

77. There has not been any form of coercion, duress, threat, promise or inducement which has influenced my account.

78. 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 and French language 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

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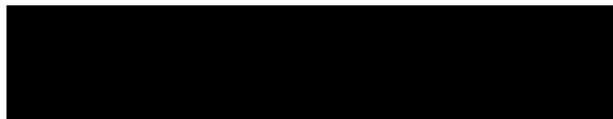


International Criminal Court and that I may be called to give evidence in public before the International Criminal Court.



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.



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