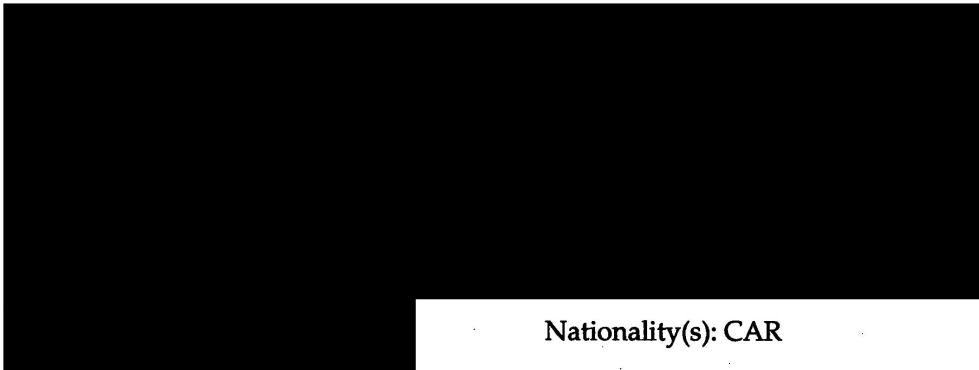


**INTERNATIONAL CRIMINAL COURT
OFFICE OF THE PROSECUTOR**

WITNESS STATEMENT

WITNESS INFORMATION:



Nationality(s): CAR

Ethnicity: Mbororo

Religion: Islam

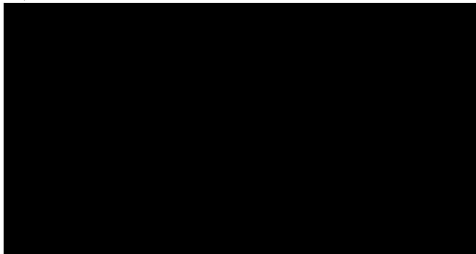
Language(s) Spoken: Mbororo, Sango, Arabic, limited French

Language(s) Written: Arabic

Language(s) Used in Interview: Sango/English

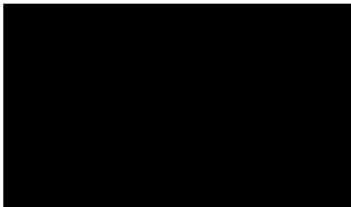
Occupation: 

Place of Interview: BANGUI, CAR.



Names of all other persons present during interview: Investigator 

Investigator  and Interpreter 



Signature

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 he is a Sango-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 Sango. I fully understand and speak Sango.
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

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distinguish between what I have experienced or seen myself and what I have heard or learned about from someone else.

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 [REDACTED] CAR. I attended evening school in [REDACTED] and completed Primary level 2.

12. I moved [REDACTED] but did not stay for long. [REDACTED] to [REDACTED] LOBAYE Prefecture to [REDACTED] I lived in BAGANDOU village [REDACTED] until the crisis in 2014. BAGANDOU village is situated to the south west of MBAIKI and a distance of approximately 37 km away.

13. [REDACTED]

BAGANDOU, LOBAYE

14. The population in the BAGANDOU district was approximately 27000 before the events of 2014. I do not know how many people in total were living in the village but there were approximately 100 Muslims. The Muslims were mostly traders and farmers. The Christian and Muslim population lived peacefully together and there were no problems between us.

15. We had a Mayor and Deputy Mayors in the village. The *prefet* for the LOBAYE district lived in MBAIKI. I do not recall his name. There were police and municipal guards in the village and law and order was maintained. We lived comfortably together at the time and we felt secure.

16. [REDACTED] was [REDACTED] I have handed over a [REDACTED] identification card for [REDACTED]

17. [REDACTED]

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The Seleka

18. The Seleka took over power in BANGUI and arrived in BAGANDOU approximately two months later. I do not remember the dates. The arrival of the Seleka was initially welcomed by the Christians and Muslims but this soon changed. The arrival of the Seleka changed our lives.

19. At around 5pm on the day of their arrival the Seleka conducted patrols in the village and started arresting people. They arrested two regular police officers, two municipal guards, the 2nd Deputy Mayor and the Pastor.

20.

21.

22. In a separate incident the Seleka wanted to take the vehicle of the Catholic Priest

23. The Seleka then left our village and moved to

Another Seleka group however arrived shortly thereafter on motorcycles and started taking motorcycles from the population. They took three motorcycles

The motorcycles were eventually returned to the owners.

24. The Seleka wanted to set up a base in the village but we refused for it to happen and pointed out that we already had the police present and did not need them. After these events

During this time the Seleka set up a base in BAGANDOU.

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The Anti-Balaka

25. On the 9th September 2013 I heard that the Anti-Balaka were attacking BOUCA. [REDACTED]
26. [REDACTED] They told me that BOUCA was being attacked by the Anti-Balaka.
27. They told me that the Anti-Balaka attacked their neighbourhood and killed many Muslims and burned the houses. [REDACTED]
[REDACTED] The attack lasted from 5am to 10am.
28. They told me that before the attack took place there were rumours that the Anti-Balaka were 10km away in a village called BAMBIA and planning an attack on BOUCA.
29. I later learned some of the names of people who were killed during this attack in BOUCA. [REDACTED] also fled after the attack on BOUCA and later died in CHAD. I remember the following names of persons killed: [REDACTED] and a female called [REDACTED]. [REDACTED] was hacked to death with machetes. I was told this by [REDACTED]
30. [REDACTED] was a cattle herder and his family were attacked by the Anti-Balaka at his camp in the bush in [REDACTED] before the attack on BOUCA. [REDACTED] is situated west from BOUCA approximately [REDACTED] They killed his two wives and daughter. They also killed 50 of his cattle. He was in BANGUI at the time buying items for his family when he learned of his family being attacked and killed. He returned immediately. He is living in CHAD now. [REDACTED]
31. Three weeks after the attack on BOUCA I learned from [REDACTED] that Andjilo was the Chief of the Anti-Balaka in BOUCA. I do not know how he got this information. I do not know if there were any reprisal attacks by the Seleka after the attack on BOUCA.
32. Approximately a month after the attack on BOUCA [REDACTED] The herders went into the bush and others fled to CAMEROON and CHAD. They decided to flee because they feared for their lives at the hands of the Anti-Balaka and they did not want to become victims like those who had been killed. [REDACTED]
[REDACTED] They fled because of the Anti-Balaka

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attacks and if they remained they would all have been killed. This is a fear that all the Muslim community in BOUCA shared. Everyone was scared. [REDACTED] about these fears. They told me that their neighbours had been killed and that they were scared and wanted to leave as well. I spoke to [REDACTED] by telephone and in person in BANGUI about the situation. [REDACTED] spoke to is [REDACTED]. After the Muslims fled their houses and went to the Town Hall the Anti-Balaka destroyed the houses of the Muslims.

33. [REDACTED] This type of transfer of money in the Muslim community is called "Hawala". [REDACTED] by gathering at the Town Hall in BOUCA where they waited for about a month to leave the country. [REDACTED] to the Town Hall they stayed [REDACTED]. During the first attack they stayed inside and the Anti-Balaka did not gain access [REDACTED]. Once the Anti-Balaka withdrew in the morning at around [REDACTED] to the Town Hall. The people fled to the Town Hall because it was the only protected place to go for Muslims. There were still some Seleka present who could protect the Muslim population and later MISCA forces arrived. The Muslim population could not return to their homes and stayed at the Town Hall until they were able to leave the country.
34. I heard about 2 weeks later that the Anti-Balaka also attacked BOSSANGO. They apparently attacked the Seleka and civilians in BOSSANGO. I heard this on RFI and do not have any further information on this attack.
35. [REDACTED] as I heard that the Anti-Balaka were on their way to [REDACTED] as I feared that something similar will happen in BANGUI that happened in BOUCA. [REDACTED] in BOUCA had warned me that this could happen in BANGUI once the Anti-Balaka arrived.
36. Approximately two weeks later on the 5th December 2013 the Anti-Balaka attacked BANGUI. From BAGANDOU I saw on television how bodies were being taken from different neighbourhoods to the mosque. I do not know how they were killed but I heard that they were killed by the Anti-Balaka. I do not know if those killed were Seleka fighters or civilians but I heard that amongst the dead there were Seleka fighters. I later heard on RFI that NGAISSONA was the leader of the Anti-Balaka. I also heard the names of Alfred ROMBHOT YEKATOM and Levi YAKETE mentioned on RFI as being leaders of the Anti-Balaka.

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37. [REDACTED] BAGANDOU things were still stable but then we started hearing rumours. At first I could feel that people were scared but things were still normal until I had a meeting with [REDACTED]
38. [REDACTED] a meeting with [REDACTED]
[REDACTED] is a Christian.
[REDACTED] He is presently a Member of Parliament for [REDACTED]
[REDACTED] is a Christian from the village.
39. [REDACTED] told me that he knows that [REDACTED] when the Seleka came to the village but that [REDACTED] to pack their belongings and leave until things had calmed down. [REDACTED] that the youths from the village were saying that they will join the Anti-Balaka as soon as they arrived in the village and that they will kill Imam [REDACTED] I do not know why the youth told [REDACTED] this but he had authority and was respected. He also owned a [REDACTED] in the village. The local youths would frequent [REDACTED] the only place that sold liquor in the village. I do not know why they wanted to kill the Imam.
40. [REDACTED] that Imam Moustapha MATAR had to leave immediately. [REDACTED] the youths also threatened to kill five other persons including [REDACTED] [REDACTED] [REDACTED] and [REDACTED] They were all Muslims and traders in the village. I do not know why they were targeted and whether they ever supported the Seleka.
41. After the meeting with [REDACTED] and at the Friday prayers at the [REDACTED] Mosque [REDACTED]
[REDACTED] The five persons and their families subsequently fled to MBAIKI. Imam Moustapha MATAR did not leave the village. He thought that nothing would happen to him despite the warnings that were given to him. He had just bought some merchandise and wanted to sell it.
42. [REDACTED] and I told him that I was leaving to MBAIKI and that he was taking a risk to stay in the village. He decided to stay. The tension was rising in BAGANDOU. I was able to follow the news (TV5, FRANCE24) and I spoke to my friend in BANGUI by phone. I was still able to communicate with him as I had my own Orange antenna installed at my home. His name is [REDACTED]
[REDACTED] I do not have his number but he still lives in BANGUI. He told me things were very tense in BANGUI after the Anti-Balaka attack.

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43. One day I was returning to the village from the [REDACTED] when I was [REDACTED]. Their faces were covered by the hoods of their cagoules (waterproof jacket) so I was unable to recognise them. They were dressed in civilian clothing. They however recognised me and said they [REDACTED] me. They let me continue home.
44. [REDACTED] I left BAGANDOU with my family and we travelled to MBAIKI. I travelled [REDACTED] and my family in a commercial vehicle that was travelling to MBAIKI.
45. On 25th January 2014 Imam MATAR was killed by the youth of BAGANDOU. The Anti-Balaka had not arrived in the village at this time. [REDACTED] a Catholic priest, in [REDACTED]. He is [REDACTED] that he was transporting Imam MATAR to the river so that he could escape with a canoe but that they were surrounded by the youths and Imam MATAR was taken away and killed. [REDACTED] I do not know the contact number of Father [REDACTED] but he is still in [REDACTED].
46. I heard that the youth then also attacked the BAGANDOU Mosque and broke the doors and windows. [REDACTED] intervened and stopped them from destroying the mosque.
47. I later learned from some Christian youths who came from BAGANDOU that amongst the persons who were responsible for the killing of Imam MATAR were [REDACTED]. The Christian youths told me that [REDACTED] joined the Anti-Balaka in BAGANDOU.

MBAIKI

48. I lived with my family in the [REDACTED] neighbourhood in MBAIKI. It was predominantly a Muslim neighbourhood but there were also Christians living in the same neighbourhood. I was shown a map of MBAIKI and indicated on the map the following locations: [REDACTED] "B" is the Cathedral; "X" is the Gendarmerie check points; and "O" is the Anti-Balaka barricades. The map is attached as Annex B. [REDACTED]. He is a Muslim and a friend. I do not have his contact number. He is now living in [REDACTED]. The other Muslim families who fled stayed under difficult conditions. Some stayed with family or friends and some were taken in by strangers. They were staying in the compounds of local Muslims in BAGUIRMI and HAOUSSA neighbourhoods. The men were sleeping under the trees as it was the dry season and the women and children in the houses. Bishop RINO and UNHCR provided the displaced Muslims with food. I estimate that there were around 2000 Muslims in

total who fled from the neighbouring villages including from SCAD, MBATA, PISSA, BOKOKO, NDOLOBO, KAPOU, BIMON and BAGANDOU. They came mainly from the villages on the road from BANGUI –PISSA – MBAIKI and from the villages surrounding MBAIKI.

49. The people from these villages left because they were running away from death at the hands of the Anti Balaka. I was still in BAGANDOU when we heard that the Anti-Balaka had killed somebody in BANGUI-BOUCHIA. The village was attacked during the night and a man called ZAKHARIA was killed. I only heard his name after he was killed. I do not know anything more about him. Other people were stabbed and injured. The attack happened about three weeks before I left BAGANDOU. I was told this by my friend [REDACTED] from MBAIKI. The Muslim community kept in contact with their families in the other towns and villages and were aware of what was happening in BOUCA, YALOKÉ, BOSSEMBELE, BOSSEMPTELE, BOGANGOLO and BANGUI. These towns were all attacked by the Anti-Balaka and people were killed and houses destroyed. It was also being reported on the news and television.
50. On 30th January 2014 the Anti-Balaka came to MBAIKI. There were many of them. I estimate at least 2000 Anti-Balaka. They came in vehicles, motorcycles and on foot. They were armed with firearms, including a 12.7 (*Douze-sept*) firearm which was mounted on a vehicle, DKM firearms, hunting rifles, Kalashnikov, knives and machetes. The local youths would tell us what the type of weapons was that they saw with the Anti-Balaka. The Anti-Balaka were dressed in FACA military uniform, berets, caps, civilian clothes and some had amulets (*gris-gris*). The ones dressed in military uniforms did not wear *gris-gris*.
51. When the Anti-Balaka arrived some of the population and particularly the Christian population were happy with the arrival of the Anti-Balaka. They gave them a traditional welcome and placed wrap around skirts (*pagnes*) on the ground. They were clapping and chanting "Muslims where are you? ROMBHOT is coming". The local Christian youth's reaction to us Muslims became threatening immediately after the arrival of the Anti-Balaka. Before the arrival of Anti-Balaka there were no threats but as soon as they arrived the threats started. The youths armed themselves with machetes and mixed with the Anti-Balaka.
52. Immediately on the arrival of the Anti-Balaka in MBAIKI, Bishop RINO arranged for representatives from the Muslim community to accompany him to meet with the Anti-Balaka. There were ten Muslim men and two women in the delegation. [REDACTED]

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[REDACTED]

[REDACTED] There are three topics (a) the security in LOBAYE, (b) free circulation of people and their goods and (c) the protection of persons. [REDACTED]

[REDACTED] Alfred "RAMBO" [REDACTED] he was a FACA Caporal Chef and not an Anti-Balaka. [REDACTED]

[REDACTED] it was concluded by Bishop RINO. That was when the Bishop warned ROMBHOT that he may face justice at the International Criminal Court. The death of Imam MATAR was also discussed [REDACTED] the Muslims, leaving MBAIKI for CHAD on the 6th of February 2014. [REDACTED]

53. [REDACTED] The meeting was at the Cathedral. The other persons present were Alfred ROMBHOT YEKATOM and his two bodyguards, UNHCR representatives, the Prefet, Sub-Prefet, the Mayor, and two representatives from the SANGARIS. I have heard of ROMBHOT before that meeting [REDACTED] I heard that he was an Anti-Balaka leader and that his men were posted at the barricade at PK9. I heard this from people who travelled on the road from MBAIKI to BANGUI. The remainder of ROMBHOT's bodyguards, at least 12 of them, were waiting outside the Cathedral in their vehicles. They were all dressed in FACA military uniform. They were armed with Kalashnikov firearms. Coeur de Lion was present but did not enter the Cathedral.
54. Bishop RINO said that he had a feeling that there was a war coming to MBAIKI and that he was wondering why this should happen as there were no Seleka present in MBAIKI anymore, there were only Muslim traders. He said that if anything happened in MBAIKI he would hold ROMBHOT responsible as he was the leader of the Anti-Balaka. I do not know why the Bishop had this opinion. He warned ROMBHOT that what he was doing will take him to the ICC one day.
55. ROMBHOT responded saying that he was not responsible and that it was the local youth who were causing problems in the LOBAYE Prefecture. Bishop RINO confronted him and said that it was him who had gathered the youth together and they were killing people and destroying their houses in the surrounding villages in LOBAYE prefecture causing people to flee. Bishop RINO threatened to open his own investigation and to bring ROMBHOT before the ICC one day. He told

[REDACTED]

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[REDACTED] [REDACTED] [REDACTED]

ROMBHOT that he was aware that the Anti-Balaka had surrounded the Cathedral and that nothing should happen on that day. [REDACTED]

56. [REDACTED] the Anti-Balaka group with ROMBHOT remained in their vehicles. These men were all dressed in FACA uniforms. However there were many other Anti-Balaka surrounding the perimeter alongside the road who approached us [REDACTED]. They were initially standing about 100 metres away from us. These Anti-Balaka were armed with hunting rifles and machetes. I did not recognise any of the Anti-Balaka. They pointed their firearms at the Muslim delegation and not at the others who attended the meeting. [REDACTED]

[REDACTED] there were about 10 SANGARIS soldiers outside with their vehicles. I was standing no more than 10 metres from ROMBHOT. One of the SANGARIS soldiers warned ROMBHOT and he gestured by waving his arm in a sweeping motion to the approaching Anti-Balaka elements to lower their firearms and disperse, which they did. I believe they had the intention to hurt us but because of the presence of the SANGARIS and Bishop RINO they did not and had to let us pass. If the SANGARIS were not there on that day [REDACTED]

[REDACTED] as the situation was very tense and the Anti-Balaka were very threatening towards the Muslims. I then left the area and returned to my neighbourhood.

57. At about 4pm the same day, ROMBHOT and his men entered MBAIKI again and went to the Town Hall. I do not know where ROMBHOT was staying at the time. I do not know why they came to the Town Hall. There were many and they came in four vehicles, motorcycles and on foot. I do not know how many there were. The Muslim community in the meantime had gathered 100000CFA which was handed over to ROMBHOT for them to buy food. I was not part of this discussion and did not contribute to this collection. We were informed by the Salam ABDOUL, President of the Youth of this collection. Contributions were made by the traders and the collection was coordinated by [REDACTED]. They were hoping that by paying the Anti-Balaka they will not attack us, a form of insurance.

58. Some of the local Christian youths who had armed themselves with machetes and were mixing with the Anti-Balaka moved around on foot with the Anti-Balaka in the neighbourhoods. The Christian youth were saying no matter what happened they were going to fight. The Anti-Balaka had set up additional barriers around MBAIKI (Locations marked as point "O" on Annex B) to prevent Muslims leaving but it also prevented Muslims from entering MBAIKI. In one incident two Muslims arrived from BAGANDOU and were not allowed to enter. Their names are [REDACTED]. They were taken prisoner by the Anti-Balaka and stripped of their clothing, tied up and were taken to the local abattoir. I was informed by the local Christian

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youth who were not happy with the conduct of the Anti-Balaka. I contacted [REDACTED] and told him what had happened and in turn he informed the SANGARIS. The SANGARIS went in their armoured vehicle and rescued the two Muslims.

59. Approximately four days after the Anti-Balaka arrived in MBAIKI they took the vehicle of the Gendarmerie Company Commander and drove in the direction of BANGUI. We heard that they were planning to attack MBAIKI. The SANGARIS however told us that they were aware of this information and were taking care of it. I heard about the planned attack from some Christian youths in PISSA. They were aware of the planned attack and they warned us. It was ROMBHOT's group who were planning the attack.
60. The morning the Anti-Balaka was planning to attack MBAIKI I saw the local Christian population had placed palm leaves in front of their homes to make the distinction between the Christians and Muslim houses. I was informed that the leaves outside a house would indicate to the Anti-Balaka that this was a Christian house. Once we, the Muslims, saw these leaves we realised the threat against us. I heard that the Anti-Balaka warned the Christians the previous day to do this. I got this information from some of my friends who had spoken to the youths who were not happy with the presence of the Anti-Balaka. Some disagreed with the conduct of the Anti-Balaka and believed that they will eventually destroy the country. There were not many youths with this view in MBAIKI.
61. At 4am in the morning the Anti-Balaka entered MBAIKI intending to attack and they were stopped by the SANGARIS. The Anti-Balaka were escorted to the Town Hall where they were disarmed. I do not know how many Anti-Balaka were disarmed. There was no war in MBAIKI because the SANGARIS were present to protect us.
62. The Anti-Balaka attack on BODA also took place while we were still in MBAIKI. The Anti-Balaka had been disarmed by the SANGARIS however they managed to hide some weapons and I personally saw them gathered together at the barrier in MBAIKI and set off with a white vehicle and motorcycles in the direction of BODA. I cannot estimate how many were in this group. The group was led by Coeur de Lion. I have previously seen him in MBAIKI. When ROMBHOT was not present he appeared to be in charge and therefore I assumed that he was ROMBHOT's deputy. He had distinctive long hair like a Rastafarian. He and his group went to BODA and at that time I believed that they were on their way to launch an attack. During this attack he was killed and his body was transported back to MBAIKI the next day. I saw his body as they were passing on their way to BANGUI.

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Evacuation to CHAD

63. On the 6th of February 2014 vehicles from CHAD arrived to evacuate us. I do not know who organised these vehicles. I only heard that CHAD was sending vehicles to collect us Muslims as our lives were in danger. The CONGOLESE MISCA forces were present. They had about ten vehicles. The Anti-Balaka was present. I heard that ROMBHOT had left for BANGUI the night before the vehicles arrived. The SANGARIS were not there as they had left to BODA.
64. The CHADIAN vehicles were ten wheeled military trucks. I do not know how many people were loaded on a truck but I estimate that it could have been more than a hundred people on each truck. Once it was loaded it would move off so that the next truck could be loaded. Those who were seated could not get up and those standing could not sit. It was very uncomfortable. We were not allowed to take any luggage with us but some people managed to take a bag with them. Most of the people could only take what they were wearing at the time. The people leaving were sad and some were crying. The local Christian youth were happy and cheering that the Muslims were leaving. All the Muslims in MBAIKI were evacuated at the same time. The only one who remained was DJIDO, a Muslim Deputy Mayor from MBAIKI and he was later killed. I learned about his death later once I was in CHAD.
65. I left with my family. We had no choice. We did not want to leave our homes but if we stayed we risked being killed by the Anti-Balaka or their supporters just like what had happened to Deputy Mayor DJIDO. We travelled in a convoy of fourteen trucks to BANGUI. We passed a checkpoint in PISSA but were not stopped. The convoy stopped for one night at the BANGUI Airport and we continued the following day towards CHAD.
66. On our way somewhere between DAMARA and SIBUT the Anti-Balaka attacked the convoy and shot at us. I believed it was the Anti-Balaka as there were many of them and they had automatic firearms. There were many shots fired. We all lay down within the trucks covering our heads and not watching what was taking place. The CHADIAN soldiers fired back and our convoy eventually continued. Nobody was injured during this attack. We stopped over for the night in DEKOA and continued the following day via KABO and reached the CHADIAN border at SIDO. We were not given any food or water during the trip and had to fend for ourselves.
67. On our arrival in CHAD I continued directly to [REDACTED] and rented a house for my family. I did not want to stay at one of the refugee sites as I feared for the safety of my family and especially for my older daughters. In CHAD I met with people who fled from other areas like BOUCA, NOLA and CARNOT. They all had the

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same experience as us and were evacuated through CAMEROON. They were either fleeing after being attacked by the Anti-Balaka or fearing an attack by the Anti-Balaka where they would be killed.

Return to BANGUI

68. I returned to BANGUI [REDACTED] My family is still living in CHAD. I have not returned to BAGANDOU. My [REDACTED] in BAGANDOU and is looking after it. [REDACTED] were not damaged during the events.
- [REDACTED]

71. Annex C: Map of locations identified by me in MBAIKI.

Closing Procedure

72. 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.
73. 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.
74. 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.

[REDACTED]

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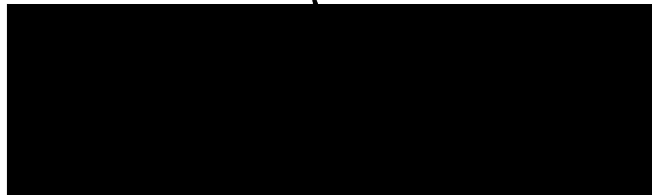


77. There has not been any form of coercion, duress, threat, promise or inducement which has influenced my account.

78. I have no complaints about the way I was treated during this interview.

WITNESS ACKNOWLEDGMENT

This statement has been read over to me the Sango 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 International Criminal Court and that I may be called to give evidence in public before the International Criminal Court.



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INTERPRETER CERTIFICATION

1. I, [REDACTED] certify that:
2. I am duly qualified to interpret from the Sango language into the English language and from the English language into the Sango language.
3. I have been informed by [REDACTED] that he speaks and understands the Sango language.
4. I have orally translated the above statement from the English language to the Sango 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 [REDACTED]

Signed: [REDACTED]

Dated: [REDACTED]

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