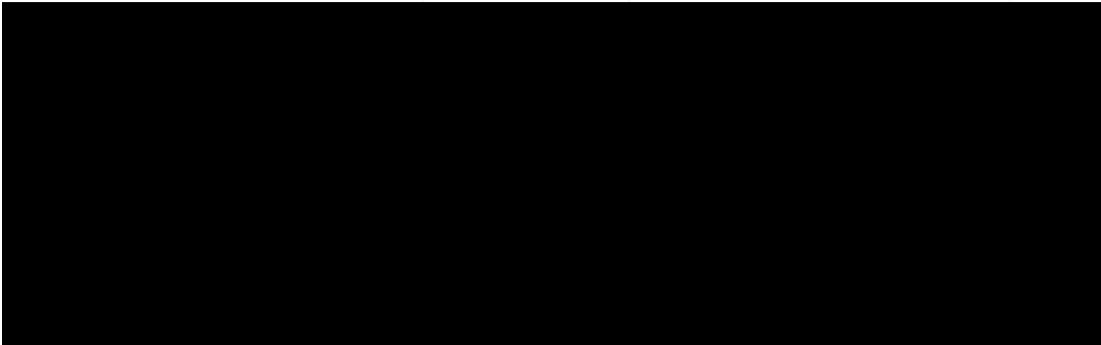


**INTERNATIONAL CRIMINAL COURT
OFFICE OF THE PROSECUTOR**

WITNESS STATEMENT

WITNESS INFORMATION:



Nationality(s): CAR

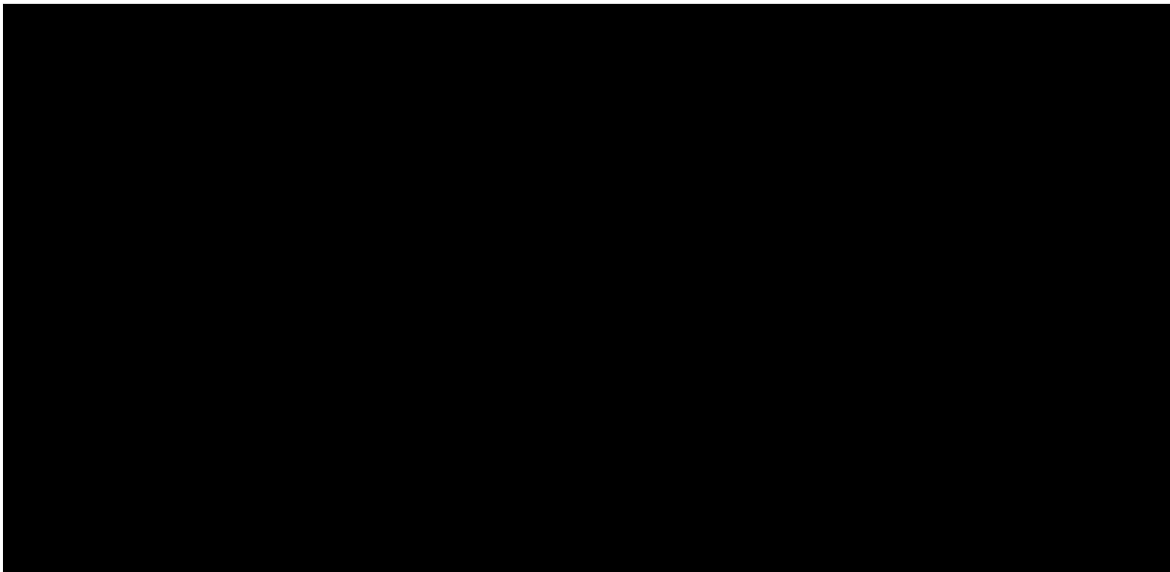
Religion: Islam

Language(s) Spoken: Sango, [redacted] limited French

Language(s) Written: [redacted]

Language(s) Used in Interview: Sango/English

Occupation: [redacted]



CAR-OTP-2104-0033



Signature(s)

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

ICC RESTRICTED

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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.

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] CAR. I attended school in [REDACTED] completed Form 1 in secondary school.

PISSA, LOBAYE Prefecture

12. In [REDACTED] PISSA, LOBAYE Prefecture, CAR. I was a [REDACTED] at the time and [REDACTED]. My family advised me to find work so that I could support myself financially and get married. My [REDACTED] and [REDACTED]. He gave me a [REDACTED] in BANGUI. I used the [REDACTED] of [REDACTED] to [REDACTED] and I started [REDACTED]

13. I started with a small [REDACTED] and progressed a few years later to [REDACTED] was able to [REDACTED] in [REDACTED] on it. I married [REDACTED] in [REDACTED] and [REDACTED] in [REDACTED] I had [REDACTED]

14. PISSA is a large town with eight neighbourhoods. Each neighbourhood has a Chief in charge of it. I do not know the total number of the population in PISSA. Christians and Muslims were living peacefully together. There were no problems between us. [REDACTED] The Christians were in the majority. I estimate that of every 100 persons in PISSA approximately 20 were Muslim. In the ARAB neighbourhood in PISSA the Muslim population was the in the majority but Christians and Muslims lived amongst each other in PISSA.

15. We had a Mayor and Gendarmerie in PISSA. The name of the Mayor is Roger OKOA-PENGUIA. The *prefet* for the LOBAYE district lived in MBAIKI. I do not recall his name. I cannot remember the name of the Gendarmerie Commander.

16. There were no police present in PISSA but a FACA base was situated nearby at BERENGO, approximately 7 km from PISSA. They used to man the barrier on the road in the centre of PISSA, situated near the market. The barrier was situated on [REDACTED]

ICC RESTRICTED



the main road coming from BANGUI before the road split to MBAIKI and to BOUCHIA/MOUNGOUMBA.

17. Before the arrival of the Seleka we felt secure and our lives were very good. Then the crisis started and everything changed.

The Seleka

18. The Seleka took over power in BANGUI on 24 March 2013 and arrived in PISSA a week later. The majority of the Seleka were Muslims. The arrival of the Seleka changed everything. They would come to [REDACTED] and take whatever they wanted [REDACTED]. I saw how they were acting in PISSA and realised that they did not come to govern the country but came to take things for themselves.
19. The behaviour of the Seleka was not good. They would beat people up and take their property. The Seleka would target the whole community but were more brutal towards the Christians. I was never mistreated by the Seleka. I was [REDACTED]. Sometimes the population would [REDACTED] with the Seleka Chief [REDACTED] and [REDACTED]. For example if they had arrested [REDACTED] he usually agreed. The Gendarmerie had all run away when the Seleka arrived. One of the Gendarmerie officers remained in PISSA and the Seleka told him to return and resume his duties.
20. There was a Muslim who had an issue with this Gendarmerie officer and he paid the Seleka to beat him up. When HISSSEN heard about this incident he punished the Seleka responsible for the assault. HISSSEN then went to BANGUI and asked for additional Gendarmerie officers to be sent to PISSA. More officers arrived in PISSA and the situation improved.
21. HISSSEN was a reasonable man and was the only one who had military training as he was a former FACA. He was Central African Muslim. He is short and walks with a limp. I do not know what caused him to have a limp. He was approximately 46 to 47 years old. He spoke Sango. The Seleka from the country spoke Sango but the others from CHAD spoke Arabic. HISSSEN had a Muslim wife that he brought with him to PISSA. I do not know where she came from but I heard that she was born in CAR.
22. I know that one of the Seleka in HISSSEN's group was called ANOUR. He is tall and looks like a CHADIAN. He did not speak Sango well. He was approximately 50 years old. [REDACTED] ANOUR. I also heard about a Seleka called Colonel KADER but he was in BANGUI and [REDACTED]. As far as I know ALKANTO and KADER are two different people.

[REDACTED] ICC RESTRICTED [REDACTED]



23. There were some Muslims who collaborated with the Seleka. For example the Chief of the ARAB neighbourhood in PISSA was a butcher. There were some local Christians who owed him money and he used the Seleka to collect this debt. He misused this situation and would often inflate the amount of money owed to him which the Seleka then collected. The Seleka would summon a person to their base and if the person owing the money did not have the money they would detain him until the family came and paid the money. I saw this happen but cannot remember the name of the person that was detained at the time. The Christian population did not trust the Seleka. The relationship between the Muslim and Christian community changed. They did not trust each other anymore. The Christians realised that some of the Muslims in PISSA, in particular those who had moved to PISSA from CHAD and were merchants in the town, accepted what the Seleka was doing to them. Those Muslims who regarded themselves as Central African were less sympathetic towards the Seleka and actually opposed the Seleka. I consider myself as one of those who opposed the Seleka.
24. Roger OKOA-PENGUIA, the mayor of PISSA, was threatened by the Seleka and he moved to BANGUI. At some point when we started hearing rumours about the Anti-Balaka the Seleka [REDACTED] him of collaborating with the Anti-Balaka. Thereafter he would visit PISSA but did not live there anymore. The Seleka started taking over the administration of PISSA and HISEN's group formed a base next to the Gendarmerie Office.
25. The Seleka group of HISEN consisted of about 19 men and stayed at the base next to the Gendarmerie Office. HISEN was based in PISSA but would occasionally travel to BANGUI. Another Seleka group arrived in PISSA. The leader was a Gula Colonel. I do not remember his name. This group was based in the old telecommunication building in PISSA. At the time this building was being used by personnel from the Town Hall but they ran away when the Seleka arrived. The two SELEKA groups would work together but remained two separate groups. They worked together at the barrier and people had to pay them a fee before being allowed to pass through the barrier. The money collected was then shared between the two groups. There was tension between these two groups at the barrier because of the money collected and each group wanted to be the one responsible to collect the money and it nearly led to a fight between them. I heard it from people who [REDACTED] and had relatives working at the barriers.
26. The Gendarmerie used to also work at the barrier before the events and checked the documents of vehicles and persons passing but they did not collect any money from them.



27. The Seleka stayed in PISSA from March 2013 until President Michel DJOTODIA resigned. I do not remember the date when he resigned.

The Anti-Balaka

28. Before the Anti-Balaka attacked BANGUI on 5 December 2013, I heard from some women traders at the PISSA market that the Siriri were coming. Siriri means peace in Sango. I heard in the market that the Siriri would come and chase the Seleka away and restore peace in the country. Later the local youths started saying that the Siriri were now called the Anti-Balaka. I do not remember the date.
29. About a month after becoming aware of the Siriri I heard that the Anti-Balaka attacked PAMA village and people were killed. I do not know where PAMA is located but heard it is somewhere on the other side of BODA. The Seleka from BODA went to PAMA and they had a fight with the Anti-Balaka. I heard that one Seleka was killed and the Seleka managed to capture one of the Anti-Balaka. The Seleka brought the captured Anti-Balaka to PISSA and then took him to BANGUI. I do not know what happened to him after that. I was told this by [REDACTED] a Christian who joined the Seleka. He was born in [REDACTED] He came to [REDACTED] [REDACTED] and we would talk.
30. I further heard from friends in BODA that a Mbororo herder from PAMA came to BODA and told the Muslims that the Anti-Balaka was planning to attack BODA.
31. I also heard on Radio Ndeke Luka that the Anti-Balaka attacked and killed people in GAGA, CAR. I do not remember any other locations that were attacked.
32. On the 5th December 2013, at around 5 am, I received a call from my friend [REDACTED]. He now lives in [REDACTED] CAR on the border with CAMEROON. At the time he was living in [REDACTED] neighbourhood, BANGUI and he told me that he could hear gunshots in the centre of BANGUI. He told me the Muslims in COMBATTANT were attacked by the Anti-Balaka but that PK5 and MISKINE have not been attacked yet. He said that the Anti-Balaka was attempting to overthrow (*Coup d E'tat*) the Government and if they succeeded the Muslim community would pay. He warned me to pack my possessions and move my family to a safe location. He told me to keep my money on me and leave [REDACTED] [REDACTED] with my friends so that I could leave quickly if necessary.
33. The Muslim population in PISSA also received news of the Anti-Balaka attacks and got scared after hearing this news on the radio and television as well as getting updates from friends and families by telephone. The traders started selling their merchandise at reduced prices to get rid of it and some started to move to MBAIKI. All the Muslims who left used the commercial vehicles that were travelling from



BANGUI to MBAIKI as transport. The Muslims from the surrounding villages gathered in PISSA and then joined those leaving to MBAIKI. This happened around the time that ROMBHOT and the Anti-Balaka were at the PK9 Bridge near BANGUI.

34. After the attack in BANGUI, I was watching the France 24 channel on the television and saw that there was a standoff between the Seleka and Anti-Balaka at the PK 9 Bridge near BANGUI. It was reported that the Anti-Balaka leader ROMBHOT was present. The SANGARIS were there and they were speaking to the Seleka. This was the first time that I heard about ROMBHOT. I saw his image on television and the name "Corporal RAMBO" in the image. In the France 24 report a SANGARIS officer, CYRIANO, asked the Seleka about the people on the other side of the river. The Seleka explained to him that those people, the Anti-Balaka, had been there for the past two days and that they are armed. The Seleka warned him that if they were shot at by this group the Seleka would retaliate and return fire. The SANGARIS officer then asked the Seleka to open the barrier so that he could go to the other side to meet with the Anti-Balaka. The barrier was opened and he crossed to the other side of the river with a vehicle.
35. On arriving on the other side of the river the SANGARIS met with ROMBHOT and his men. They were armed. The SANGARIS asked them who they were and what was going on. ROMBHOT replied that the Seleka were foreigners and that they had to leave the barrier so that he and his men could take it over as they were "the children of the country". The SANGARIS instructed ROMBHOT and his group to remain where they were and if there was any shooting the SANGARIS will react. The France 24 report ended here.
36. I heard from various truck drivers travelling from BANGUI that the Anti-Balaka were coming to PISSA. I would talk to the drivers as they [REDACTED] from BANGUI [REDACTED]. I remember one driver's name is [REDACTED] He was a Christian. I do not remember his contact number.
37. Around this time my children came home one day and told me that their Christian friends, [REDACTED] had told my children that they will come back and take over our house and all our property. At first I did not take this seriously but when I heard that ROMBHOT was now 5km away from PISSA at his base near the MOYEYE River I realised that this was a serious situation. The locals who went to their farms saw the Anti-Balaka at the river and told me about it. The farms were situated within a radius of 5km around PISSA.
38. The base is situated to the west of PISSA in the bush. It is not on the main road between PISSA and BANGUI. I heard that the Anti-Balaka attacked SAKOULOU village from this base and killed two people. SAKOULOU village is situated on the



main road between BANGUI and PISSA. The bodies of these two victims were brought to PISSA and [REDACTED]. One was a civilian and the other a Seleka. There was a LEBANESE company called PALMEX in SAKOULOU village and it was guarded by the Seleka. I do not know the name of the civilian killed but he was a local from SAKOULOU village. He was not Muslim. The Anti-Balaka killed him by mistake. They thought he was a Seleka. [REDACTED] a large wound on the right side of his abdomen.

39. The Christian youth in PISSA were talking about the Anti-Balaka and said that the Anti-Balaka were going to attack PISSA. [REDACTED]

[REDACTED] told me to take this information about the Anti Balaka coming seriously. We were still in PISSA and this added to the fear that was building up.

40. My family was scared because the local Christians were saying to us that when the Anti-Balaka comes they will kill all the Muslims. We were also hearing of incidents where people were killed by the Anti-Balaka. In another incident the Anti-Balaka killed two Muslims in BANGUI-BOUCHIA. The Muslims killed were an older man ZAKHARIA and a young man called ABDOULAYE. I was told this by [REDACTED] a Christian who joined the Seleka. He was on his way with two other Seleka to investigate the incident in BANGUI-BOUCHIA. The three Seleka were travelling together on a motorcycle. I did not hear of any retaliation attacks that took place by the Seleka in BANGUI-BOUCHIA. The Seleka however arrested Souleyman ABAKAR, the Mayor of MBATA, in BANGUI-BOUCHIA and he was taken to MBAIKI. He had a Muslim father and Christian mother. When he got to MBAIKI he was questioned by a Seleka Colonel called ANOUR who ordered his release. ABAKAR remained in MBAIKI and was later evacuated [REDACTED]. Colonel ANOUR is slim, tall, dark complexion and is CHADIAN. He is in his fifty's and is clean shaven. He is not the same person who I mentioned was in PISSA with [REDACTED] I heard that he is now in [REDACTED] CAR.

41. My family got scared when they saw the other Muslims leaving PISSA and they also wanted to leave. I paid for their transport and on the [REDACTED] my family moved to MBAIKI. I stayed behind in PISSA but later that same day my mother called me from [REDACTED] and she was crying. She pleaded with me to come to [REDACTED] She told me that when the Anti-Balaka arrived in PISSA the local population will not be able to protect me. [REDACTED] My mother was referring to my Christian friends and did not believe that they would be able to protect me against the Anti-Balaka.

42. I called a Christian friend that I trusted to come and take [REDACTED] and move it to his house. We agreed that he would [REDACTED] and that I will collect



██████████ on a later date. Some of the local youth and women ██████████
██████████. At 6pm I moved ██████████ to my
friend's house. I did not receive ██████████ from my friend ██████████
██████████

43. At around ██████████ ██████████ ██████████
██████████. I was also scared and believed that if I did not
leave ██████████ I would have been killed by the Anti-Balaka. ██████████
██████████

MBAIKI

44. I arrived in MBAIKI on the ██████████. They had
returned to ██████████ in the ██████████ neighbourhood. A Christian
family had been ██████████ but they were asked to move as the house was
needed for the family.
45. We did not have any problems with our ██████████ in MBAIKI but
we were scared. When the SANGARIS were there I was not scared but once they
left for BODA and the CONGOLESE soldiers, MISCA, took over I was scared and I
thought we would not see the next morning. I did not think the CONGOLESE
would be able to protect us as they were not patrolling the area as the SANGARIS
did. As the number of Muslims in MBAIKI started to increase it became more
difficult to get food. The Muslims from the villages brought goats with them that
were slaughtered and they shared the meat with us. Bishop RINO handed out bags
of rice to the Muslim families. When we arrived in MBAIKI he distributed rice at the
mosque. I heard he is an Italian. I heard that he was first in BODA and he then came
to MBAIKI. I heard this when I was still in PISSA. The market in MBAIKI was open
and we could also buy some of the provisions from there.
46. The Muslims who fled from PISSA were mainly staying at the BAGUIRMI mosque.
The mosque is located approximately in the centre of the BAGUIRMI
neighbourhood. The Muslim women were mostly staying at the mosque and the
men stayed in local Muslim houses that were available. There were also Muslims
who fled to MBAIKI from SCAD, BAGANDOU, PK55, CAFÉ, GBONDOKOU,
KAPOU, BIMO, NDANGALA, NDOLOBO, BOUKOKO, BOUCHIA, BANGUI-
BOUCHIA, MBATA, BATALIMO and ZANGA. I know this as I am from that
region and ██████████ in these villages. I know people from these villages and
saw them in MBAIKI. These villages are mostly situated on the road from BANGUI
to MBAIKI and around MBAIKI. I was shown a map of MBAIKI and indicated on
the map the location of the ██████████ neighbourhood which was marked as "A".
The map is attached as Annex A.



47. The population from these villages left because they feared that the Anti-Balaka were going to kill them. My friends from these villages told me this. In MBAIKI general information would also be passed to the Muslim population by the Imam. I cannot estimate how many Muslims moved to MBAIKI but I believe there were at least 500. I did not see any reports on the news covering this movement of the population to MBAIKI.
48. [REDACTED] MBAIKI I heard that the Anti-Balaka were planning to go to PISSA. I was told this by the truck drivers who came from BANGUI. I heard that the all Muslims were stopped by the Anti-Balaka at the PK 9 checkpoint. Only vehicles with Muslims in them were stopped. Other vehicles were allowed to continue. I heard from the truck drivers that if the Anti-Balaka found a Muslim they would beat him up or kill him. The drivers told me that whilst they were waiting at the barricade they saw this happen.
49. [REDACTED] I heard that ROMBHOT and his men had arrived in PISSA. My Christian friend, [REDACTED] called me and told me about their arrival.
50. I had asked someone to look after my house in [REDACTED] but when the Anti-Balaka arrived they chased him away and moved into my house. He called me to inform me about this. His name is [REDACTED] heard he is now living [REDACTED] in BANGUI. I do not have his contact number. I do not know why they took over my house. I think it was just because the house belonged to a Muslim. [REDACTED] also told me that the Anti-Balaka wanted to destroy my second house but apparently the local population intervened and prevented them from doing so.
51. Approximately [REDACTED] I arrived in MBAIKI my friend, [REDACTED] called me and told me that the Anti-Balaka had destroyed the house of Chief [REDACTED] of the ARAB neighbourhood in [REDACTED]. The Chief had already fled to [REDACTED] at this time. They also destroyed the mosque in the same neighbourhood. He warned me that the Anti-Balaka in PISSA were planning to come to MBAIKI.
52. The local Christian population in MBAIKI were also scared and during the night the Christians placed palm leaves at their houses. The leaves were placed loose on the roof of the houses. I heard that it was a sign that when the Anti-Balaka arrived they could identify the Christian houses and they would not touch it. The leaves were placed out at night as it was when the Anti-Balaka would attack according to the information. I heard this from [REDACTED] We did not put any palm leaves outside our house. I did not do it because if God had decided that I would die then I would die.



53. I was talking to some Muslims in MBAIKI who had left from the surrounding areas when the SANGARIS arrived and asked to see the [REDACTED]. They met with him and he pointed out to them that it appeared that wherever the SANGARIS were the Anti-Balaka would be there too. The SANGARIS denied this and said they were there to protect the population
54. The Anti-Balaka arrived in MBAIKI approximately [REDACTED] I left [REDACTED]. They stopped at the St Jeanne D'ARC Cathedral. Bishop RINO and the SANGARIS talked to them. I was [REDACTED]. A Muslim delegation was called to attend a meeting at the Cathedral. The delegation was Imam Yacoub FAKI; Salam ABDEL, The President of the Muslim Youth ([REDACTED]); Adam HABIB and some other persons that I did not know. I think there were six persons in the delegation. I did not go to the Cathedral and stayed at [REDACTED]. I could not see what was happening in the vicinity of the Cathedral as the [REDACTED] is about two kilometres from the Cathedral. I did not see the delegation leaving the Cathedral after the meeting.
55. After the meeting at the Cathedral was concluded [REDACTED] and told us that when ROMBHOT and his men arrived in MBAIKI they wanted to go to the centre of town immediately but the SANGARIS and Bishop RINO stopped them at the Cathedral.. The Mayor of PISSA was present as well. ROMBHOT said that he will enter the city with his men but that they would not harm anyone. ROMBHOT gave his phone number to [REDACTED] to call him in case anything happened. I believe that [REDACTED] is now in BANGUI.
56. [REDACTED] the Anti-Balaka arriving in the centre of MBAIKI with two vehicles. The Christians were welcoming and applauding their arrival. [REDACTED] ROMBHOT. The Anti-Balaka were dressed in a mix of clothing. They were wearing military trousers, civilian shirts and they were armed with Kalashnikovs, rocket launchers and hunting rifles. They were wearing amulets (*gris-gris*) and elephant ivory carved trinkets about the size of a finger. They wore these on string around the neck and chest. Some of the Anti-Balaka had a red cloth tied around their heads like a bandana.
57. They were very aggressive and were threatening the Muslims. [REDACTED] pointing to Muslims and showing gestures of drawing their finger across the throat suggesting that they are going to cut our throats. I feared for my life and the lives of my family [REDACTED]
58. After the Anti-Balaka got out of the vehicles they started walking around in the neighbourhood. They were wary of the SANGARIS who were present in the area so



they did not do anything. As they were walking around they were however approaching the Muslim traders and demanded money. The traders gave them the money so as to avoid any trouble.

59. [REDACTED]. He was a Muslim and then later converted to Christianity. He joined the FACA and served under President BOZIZE. [REDACTED]
60. [REDACTED] of the Anti-Balaka vehicles, a grey Hilux, there was a logo of a lion head on the door and the words Coeur de Lion written on the door. [REDACTED] Anti-Balaka explain to some people that it was the deputy of ROMBHOT and pointed to a person with long hair. He was standing next to the vehicle smoking. The other vehicle used by the Anti-Balaka was sky blue in colour.
61. The SANGARIS were still in MBAIKI and ROMBHOT went back to PISSA. Coeur de Lion took his men and a vehicle and went to BODA. I heard this from the local Christian youths in MBAIKI. When the Anti-Balaka left the local Muslims called their relatives in BODA to warn them that the Anti-Balaka were on their way. We heard rumours [REDACTED] that they were going to attack BODA. The SANGARIS went to BODA the following day. The next day around [REDACTED] when I saw one of the Anti-Balaka vehicles returning at speed with emergency lights flashing. The vehicle went to the hospital and we heard that Coeur de Lion had been killed in BODA and his body was brought to the mortuary.
62. The attitude of the local Christians changed when the Anti-Balaka arrived. They supported the Anti-Balaka. [REDACTED] told me that the SANGARIS had warned ROMBHOT not to do anything and it was more the local population who were provoking us and trying to get the Anti-Balaka to come and attack us. The local youths who used to load the vehicles at the bus station in particular were the ones who were provoking us. For example, one evening after prayers at the mosque the youth came to the compound of a Muslim and they fired of a gunshot and shouted that the Arabs are attacking. The youths would stop and search Muslims walking from the market to the BAGUIRMI neighbourhood and harass them. I think they wanted to provoke the Muslims so that they would react and get into a fight. It would then give them an opportunity to pillage.
63. I felt at the time that ROMBHOT and the Anti-Balaka could not attack us only because of the presence of the SANGARIS. I believe if the SANGARIS were not there the Anti-Balaka would have attacked and killed the Muslims in MBAIKI. The overall attitude of the Anti-Balaka from their arrival in MBAIKI was threatening and provocative as if they wanted to start a fight.



64. I heard that [REDACTED] a transporter from BANGUI, was recruiting young men in the FATIMA neighbourhood of BANGUI to join the Anti-Balaka to come and fight in MBAIKI. He used to [REDACTED] in the area of [REDACTED] and I believe he wanted to join the fight and use the opportunity to take the [REDACTED] that was stored at Muslim houses for his business.
65. [REDACTED]
[REDACTED] who called the Chadian embassy to arrange vehicles to come and collect people as the situation in MBAIKI was tense. I was not happy to leave and did not want to go to CHAD but if we stayed I feared for our lives. [REDACTED]
[REDACTED] I was hoping that things would calm down after a few months and that I will be able to return to PISSA.

Evacuation from MBAIKI

66. I was informed by [REDACTED] that vehicles will arrive to evacuate us and that we had to be ready to move on short notice. He did not give me a date when the vehicles were expected.
67. On the 6th of February 2014, I was having tea early in the morning when my friend from PISSA called me and told me that he saw several trucks accompanied by Chadian military going past in the direction of MBAIKI.
68. Later the same morning at around 7am I saw 20 trucks arrive in MBAIKI. They were big military green trucks. Some had guard rails on the back. [REDACTED] came and told us that we had to leave immediately. We were not allowed to take any luggage as they only wanted to load people on the trucks. I estimate that a truck could take around eighty people at a time. Many people were loaded on each truck with women sitting on the floor and men sitting on the side rails.
69. There were Chadian soldiers escorting the trucks. The Anti-Balaka was in MBAIKI at the time but once the Chadian soldiers arrived they ran away. The SANGARIS were not present as they had gone to BODA.
70. The Chadian soldiers were not friendly with us. They were not accepting any luggage, not even for the children. We had to leave the luggage we brought with us behind. I heard that the luggage left behind was later taken by the local Christian population but when the Anti-Balaka returned they took it back from the population. The Anti-Balaka kept the property that they had collected. I heard this from my [REDACTED] [REDACTED] from MBAIKI. [REDACTED]
[REDACTED] and she called my wife once we arrived at BANGUI airport.



71. The convoy left at around 11am. We travelled to BANGUI and we spent the night at the airport. No food was provided but we could buy some at the airport. We were not stopped or hindered on the way.
72. At the airport I looked at my family and decided that I could not abandon them as they were frightened and exhausted and so I travelled with them to CHAD. We travelled for two days stopping over in DEKOA for the night. On the way and after we passed DAMARA we were attacked by the Anti-Balaka. The CHADIAN soldiers indicated to the drivers to stop and our driver told us to lie down in the truck. There was heavy automatic gunfire and it went on for about 5 to 10 minutes. The driver told us that it was the Anti-Balaka who attacked us and were shooting at us from the trees. The CHADIAN soldiers had fired back at them and fought them off. We then carried on towards CHAD.
73. We had left BANGUI at 6am and stopped at DAMARA for a short toilet break and only stopped in KAGA-BANDORO where we were able to get some food and water. We were not provided with any water or food on the trucks. The conditions in the trucks were very difficult and several people fainted on the way.
74. We arrived in [REDACTED] CHAD and I first registered my family with UNHCR and we stayed in the [REDACTED]. The conditions were bad so I registered my family with the CHADIAN Central Government table where returnees were registered. I do not have any family links to CHAD but I spoke Arabic and they accepted my family at [REDACTED]
75. I left CHAD [REDACTED] and returned to BANGUI. My [REDACTED] had already [REDACTED]. She was Christian. My wife then came to [REDACTED] where I joined her. We now live in [REDACTED]

ANNEXES

76. ANNEX A: Map of MBAIKI indicating the location of the BAGUIRMI neighbourhood.

Closing Procedure

77. 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.

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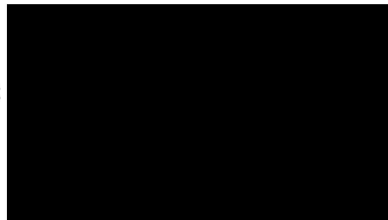
78. I was informed that I may be called to testify before the Court. It was brought to my attention that ICC trials are held in public and explained to me that, as an exception to the principle of public hearings, the judges may apply protective measures to those testifying if circumstances require.
79. The investigators informed me of the protective measures that may apply during and after the investigation and/or trial proceeding.
80. 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.
81. I have given the answers to the questions of my own free will.
82. There has not been any form of coercion, duress, threat, promise or inducement which has influenced my account.
83. 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 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.

Signed:

Dated:



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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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