

INTERNATIONAL CRIMINAL COURT
OFFICE OF THE PROSECUTOR

WITNESS STATEMENT

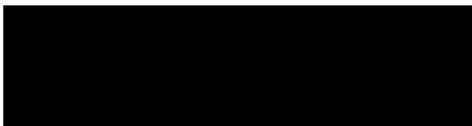
WITNESS INFORMATION:



Gender: Male



Place of Birth: MBAIKI (CAR)



Nationality(s): CAR

Religion: Muslim

Language(s) Spoken: Arabic, Sango, French

Language(s) Written: Arabic, French

Language(s) Used in Interview: Sango, French

Occupation: Trader



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

ICC RESTRICTED



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. After my education in MBAIKI I went to Sudan to learn Arabic. Upon my return I became a commercial trader.

12. I am a Muslim and was [REDACTED] for all Muslims in [REDACTED] and [REDACTED] with the [REDACTED] or with other authorities. Apart of [REDACTED] also have such authority. NAINO was the Imam, but he has since passed away. I am generally known to all a [REDACTED] I was president of the [REDACTED]

13. I am married and up until the crisis lived with my family in [REDACTED] I have [REDACTED] children who are now all in Chad. I owned my own [REDACTED] in [REDACTED] neighbourhood in MBAIKI, where I lived with my family. I also owned a house in [REDACTED]

14. Upon my return from Sudan, I traded in ready [REDACTED]
- [REDACTED]

15. I was based in MBAIKI but I was also trading with BANGUI. I had my own [REDACTED] [REDACTED] I did not have a big truck so I would pay for the use someone else's truck. I travelled regularly by road to BANGUI [REDACTED] MBAIKI, the road was safe under President BOZIZE.

The Seleka

16. When DJOTODIA came to power with his Seleka, it caused a problem. I have not personally seen the Seleka commit crimes in BANGUI, but I heard they pillaged from the population and arrested or detained and mistreated people. We had heard that the Seleka were at the border of Central African Republic (CAR) and at SIBUT. I heard about the Red Line over RFI radio. The Seleka were asked not to cross the Red Line and negotiate with the Government instead. This resulted in long negotiations. I heard over the radio that DJOTODIA was coming to BANGUI to meet BOZIZE. After DJOTODIA returned to his elements, the Seleka crossed the Red Line. I do not

ICC RESTRICTED



remember when DJOTODIA came to power, but he did not stay long, maybe one year. As I am not involved in politics, I do not remember the dates, merely about the events. When BOZIZE left, his army, the FACA passed through MBAIKI to Cameroon. I did not see them pass, but that is what we heard on RFI radio. The Seleka arrived in MBAIKI with only a few elements initially. I do not remember when exactly.

17. When the Seleka took control of MBAIKI they were pillaging houses and extorting people. The Seleka asked me for money as I was a trader. [REDACTED] called me to his office, he told me they came to bring security and they were now the authority [REDACTED] and brought it to him so that he could feed his elements.
18. Christians generally did not have much money so the Seleka did not ask them. The agriculturalists were not asked to pay only the traders were.
19. I understood from radio station RFI that the Seleka were everywhere in CAR. I can only speak about events in MBAIKI that I witnessed however. Colonel ANOUR was a Central African from BATANGAFO and he was fair, unlike the Seleka who initially arrived. If he needed something he asked us for it. He kept everything under control.
20. Before ANOUR there was Souleyman GOUDJA, he hurt many people. He really did a lot of evil things. He went to a nearby Minister's farm and removed the metal sheets from his roof. They went to local company premises, stealing everything that they could such as televisions, vehicles and furniture. They only came to steal. I was a victim myself.
21. I went to buy cows from [REDACTED] a family member of [REDACTED]. [REDACTED] He had heard that the Seleka were taking cows from prominent wealthy people. That is why he wanted to sell them. I put a deposit down on his [REDACTED] but when the Seleka heard of this they went to the [REDACTED] and arrested him. They tied him-up and asked him who bought the [REDACTED]. He told them that [REDACTED] the Seleka came to me asking whether it was true. [REDACTED] accused me of being an accomplice, and said I was helping the [REDACTED] to hide [REDACTED]. I said this was not true; [REDACTED] wanted me to swear on a Koran at the [REDACTED]. I agreed but the [REDACTED] said I am a [REDACTED] and questioned why the Seleka would question my claim. He refused to make me swear on a Koran.
22. The Seleka decided they would not take [REDACTED] but that they would kill the [REDACTED] which was the rest of the [REDACTED]

ICC RESTRICTED



money I was due to pay to the [REDACTED] I had to pay the Seleka in total [REDACTED]

23. I managed to continue my activities but I had to pay at the barriers operated by the Seleka. There was one at the toll gate 5 Km before entering from the direction of BANGUI and another 5Km from MBAIKI on the road [REDACTED]. The Seleka would ask up to 5.000 or 10.000CFA, but you could negotiate and get away with paying 2.000 or 3.000CFA. Everybody had to pay, because they were the only authority in charge..
24. I have not heard of people being arrested because they did not pay at the barriers. People who made a problem in town were brought to the Seleka, they were the forces of order and also the courts and if they so decreed you had to pay any fine they imposed. I was a trader concerned with my business. I have no knowledge of people making problems. The Seleka acted instead of the Police and Gendarmerie. The Court of Justice was not working when the Seleka came. The Seleka worked entirely from their base, close to SOCATEL in MBAIKI. The Seleka had their own jail there. The Seleka had several methods of punishment: tying up in 'arbatacha' tying your arms behind your back, and tying your legs together, like they did with [REDACTED] locking you up or beating you. They did not abide by the law. They imposed the punishment on Christians and Muslims alike. Even me, if I did not have money to pay them, I would have been punished in the same way.
25. The Gendarmes, the Prefect, Sub-Prefect and the Company Commander of the Gendarmes were still in MBAIKI, but they had no power or authority. At first they had fled when the Seleka arrived, as there was no security for them against the armed military. The Seleka were in power. The Prosecutor for example, was in BANGUI. Any member of Gbaya ethnicity fled when the Seleka came.
26. My life was normal in MBAIKI whilst the Seleka were there. It only cost me money, I did not feel as though my life was threatened.
27. I was not a member of the Seleka. I have not seen or heard anything about the Seleka giving weapons to traders or Muslims. If this would have been the case, if the Muslims in MBAIKI had been armed, they would not have left MBAIKI. I do not know about BANGUI, but in MBAIKI this was certainly not the case. When the Chadians came to evacuate us, I was in my own vehicle; at PK12 the French army had installed a machine which would signal if there was a weapon in a vehicle when it passed, and the French would have seized it. As a [REDACTED] [REDACTED] I waited at the French checkpoint for the others to pass. The French did not find one single weapon. I want to reiterate, there was no fighting between Muslims and Christians in MBAIKI. In [REDACTED] the Muslims there were armed, that is why they fought back and remained in [REDACTED]

ICC RESTRICTED



The Anti-Balaka

28. Some of the [REDACTED] that I knew from the [REDACTED] told me that when they went for their morning run they had come across FACA military training in the bush. This was before the attack on BANGUI the 5th of December, some time around the end of November. This might have been for example around NGERENGOU, on the axis to SIBUT. I heard that the leader of the Anti Balaka was a Minister and that the Seleka had found a lot of weapons at his house. His name was General DOLOWAYA. It was only much later that I heard of NGAISSONA, YEKATOM, ANATOLE. One Anti-Balaka leader later died in France in a road traffic accident. I heard everything I know about the Anti Balaka through radio RFI.
29. I was in BANGUI [REDACTED] when the Anti-Balaka attacked on the 5th December. I heard gun fire everywhere. The Anti-Balaka attack started in KASSAI. The Anti-Balaka also attacked and killed many Muslims in BOY-RABE and GOBONGO. I heard of this attack through the telephone as everybody was calling each other exchanging information. I saw more than 35 corpses at the Ali Babolo Mosque on the same day as the attack. Most of the bodies were apparently civilians, in civilian clothes, but there was also the body of the Seleka General YAYA and some of his guards. Most of the bodies had been chopped with machetes, some corpses missing the head or having been burned. There were also bodies of women and children, but I cannot remember how many because the situation was very bad and we were very sad and upset.
30. The bodies came from several neighbourhoods in BANGUI such as PETEVO, COMBATTANTS, and PK12. The Red Cross transported the bodies and I learned where the bodies were collected from by the Red Cross workers. I was helping out at the mosque by praying for those killed. I did not see Muslims coming to the mosque to seek refuge, when I was there. It was only when the French Army came to disarm the Seleka and the Seleka fled, that Muslims were scared because they were left without protection and then they ran to the mosque to seek refuge for the Anti-Balaka threat. By then I had returned to [REDACTED]
31. I was in BANGUI from the 5th December [REDACTED]. During that time I could not [REDACTED] because of the poor security situation and the fact that I feared for my life. At PK9 there were soldiers from the African Union and Gendarmes. The situation was very bad. The situation calmed down a bit in BANGUI and that was when I was able to travel to MBAIKI.
32. Upon my return in MBAIKI, my family and friends wanted to know what had happened in BANGUI. I told them what had happened. I also heard that some Muslims from MBAIKI were killed in BANGUI. They were Chadian diamond

ICC RESTRICTED



merchants who had come from Chad to MBAIKI to work in the diamond business. I do not know the circumstances of their deaths. I heard this from transporters who had been driving along the road from BANGUI to MBAIKI for business.

33. I first saw RAMBO when he brought all his elements to MBAIKI. I had previously heard RAMBO was the leader of the Anti-Balaka from radio broadcasts and was also told this by [REDACTED] I learned that RAMBO was now the chief of the Anti-Balaka from PK9 to MBAIKI, in the entire LOBAYE. There were many killings by RAMBO's elements.

BANGUI-BOUCHIA

34. I do not remember the exact day, but it was after the 5th December, around 20:00hrs, that the Anti-Balaka attacked and killed ABDOULAYE and ABA ZAKARIA. An Islamised Congolese (DRC) came by motorbike to get Colonel ANOUR for help.
35. [REDACTED] brother lived in [REDACTED] and later told me what had happened. I learned of the attack about 10 hours after the attack on the following day. [REDACTED]
- [REDACTED]

36. ABA ZAKARIA was a Muslim and farmer and he had lived more than 50 years in MBAIKI. ABA ZAKARIA was an old man and he did not want to leave his house despite being warned by myself that it was becoming increasingly unsafe because of the Anti Balaka gaining strength and territory from The Seleka. He trusted that he was safe amongst his Central African brothers, as he was married to a Central African non-Muslim wife. He had many other children [REDACTED]
37. Colonel ANOUR asked ABA ZAKARIA's daughter what had happened, she said that a boy from PISSA who she knew, who had joined the Anti-Balaka, and who knows how to speak Arabic, but who is not a Muslim, came to the door, knocked and asked for it to open. He learned some Arabic from working with Muslims. When ZAKARIA opened the door, he was grabbed and pulled outside. His daughter was grabbed as well and received a chop of a machete, she managed to escape into the house and hide under the bed. [REDACTED]
- [REDACTED]

ICC RESTRICTED



38. ABDOULAYE was a merchant and had his shop in BANGUI-BOUCHIA, he was killed in front of his shop. He lived in a separate house to his father some distance away. ABDOULAYE's wife escaped and when she reached MBAIKI she told all that had happened. ABDOULAYE had been bathing, and was sitting in his chair covered in a bath towel, while his wife was bathing as well, the Anti Balaka entered the compound and she heard them talk with her husband, then the intruders attacked her husband with machetes. Most of ABDOULAYE's family was in Chad, two of his brothers I heard are now in [REDACTED] but I do not have their numbers.
39. I did not see the attackers, but the Anti-Balaka were present in this area in the bush. As I said they were noticed by members of [REDACTED] [REDACTED] [REDACTED]. That is how I know that these Muslims were killed by the Anti-Balaka. RAMBO had united all Anti-Balaka in the region of LOBAYE and that is how I know that RAMBO was in charge of these Anti-Balaka elements who committed these crimes. The young men in the [REDACTED] [REDACTED] me of this. [REDACTED]
[REDACTED]
40. I have not heard that a group of Seleka or local Muslims had taken revenge or reprisal for the killings in BANGUI-BOUCHIA. Maybe the Seleka went there to do so, but I have not heard of this. [REDACTED] [REDACTED] [REDACTED]
[REDACTED] The village was empty as everybody had fled into the bush. [REDACTED]
[REDACTED] I have not heard of any killings of Christians in BANGUI-BOUCHIA [REDACTED]
[REDACTED]

Muslims fleeing to MBAIKI

41. In the same month as the incident [REDACTED] BANGUI-BOUCHIA, the Imam of BAGANDOU was also killed by the Anti Balaka. I heard the Imam had been tied up before being killed. Even the Mayor of BAGANDOU had tried to intervene on behalf of the Imam, but the Anti-Balaka had threatened to kill him as well. I do not know the name of the Mayor. I have heard this from Muslims who had fled from BAGANDOU to MBAIKI. Some of them are now in [REDACTED] [REDACTED]
[REDACTED] is living in [REDACTED] and can say more about this incident.
42. Muslims started to flee to MBAIKI from BAGANDOU, ESCADE, MBATA, NDOLOBO, CAFÉ MACHADO, SAFA, BOUKOKO, BOBOUA, BOULEMBA, PISSA (RAMBO's own zone). BAGANDOU was about 50Km from MBAIKI, I think this was about the furthest village from where Muslims were fleeing to MBAIKI.



Many of the villages are not situated along the main road, but rather in the bush. People left their villages out of fear of being killed by the Anti-Balaka. The Anti-Balaka were everywhere in the bush, the rumours were brought by those Muslims fleeing their villages and making their way to MBAIKI, saying that they had seen the Anti-Balaka in their area. They said that they learned that their houses and mosque were destroyed after they had left. I learned this from those who had fled their homes.

43. I cannot estimate the number of people that came to MBAIKI. Some came in pick-ups, some on foot, some on big trucks. I drove my [REDACTED] about six times to collect people's belongings and bring them to [REDACTED]. People followed by motorbike. I went three times in one day to [REDACTED] and the next day two times to [REDACTED]. [REDACTED] was telephoned by brother Muslims who told me of their fears for their lives and I responded by agreeing to collect them and bring them to [REDACTED] and [REDACTED] are both on the main road. I did not go into the bush because I feared being attacked by the Anti Balaka.
44. [REDACTED] my brother in law, who is now in [REDACTED] (Chad), also went to bring Muslims to [REDACTED] with his own [REDACTED] pick-up truck. There was still Seleka in MBAIKI and in PISSA, but we were not escorted by them. The [REDACTED] [REDACTED] who I brought from [REDACTED] is now [REDACTED]. He is very old and does not have a telephone.
45. The Seleka did not react to the Muslims who were fleeing. They did not prevent them from fleeing. They were actually encouraging Muslims from the out laying villages to gather in the city centre of MBAIKI so they could protect them better than if they would stay far away in the bush. The Seleka knew as well that the Anti-Balaka were present in the bush, and they did not dare to go after them in the bush. The Muslims were leaving their houses because they were fleeing from what they believed was certain death. The Anti-Balaka, were not sparing any Muslims, men, women, nor children.
46. Once they arrived in MBAIKI the Muslim refugees stayed in BAGERIMY and YIRIMA neighbourhoods. The living conditions were very difficult, nothing comparable to living at home. Bishop RHINO from the Catholic Church brought rice, oil and sugar to the refugees. No-one else cared about the refugees. I have not seen the Red Cross provide aid to the refugees. [REDACTED] I collected and distributed some money in the [REDACTED] neighbourhood. The hospital was not working, there were no doctors, as they had all left. There were however, sufficient toilets and washing facilities for the refugees. I do not know the number of refugees, but there were many, more than a thousand. After a while, less than a month anyway, Chadian trucks came to remove all Muslims whether residents of MBAIKI or refugees, first to BANGUI and then on to



Chad. DJOTODJA was still in power, however I heard on RFI that he was summoned to Chad and resigned shortly afterwards. I do not remember the date he resigned.

47. Fleeing Muslims left with only a small bag of their belongings, all the rest of their possessions were abandoned in their houses which they left unattended. The Muslim refugees lived on what they managed to carry with them. RHINO brought rice, milk and such things and Muslims from MBAIKI contributed what they could. The Muslims fleeing from the villages had left nearly everything behind. Some people slept in the mosque, others stayed with local families. I hosted six families at [REDACTED]
48. The Seleka were still in MBAIKI when the Muslims started arriving from the out laying villages. The Seleka were also still in PISSA and other small villages, such as BAGANDOU and BODA. It was rumoured that the Sangaris intended to disarm the Seleka, which is when they all fled. One night the Seleka left during the night. We guarded our compound during that first night, while the women and children were inside. We were not armed with firearms. We only had machetes, bows and arrows, and knives and also a *Warga* around our arm, a band holding a verse of the Quran to protect us from harm. We were terrified that we were going to be attacked during the night as the Anti Balaka seemed to always attack at about 0400hrs or 0500hrs in the early morning.
49. After the Seleka left, the Anti-Balaka entered MBAIKI. I think it may have been a week or so after the Seleka left. Local Christian youths were patrolling through the all the MBAIKI neighbourhoods on foot with their machetes, calling themselves the Anti Balaka and issuing verbal threats and trying to provoke us Muslims. They said things like you Arabs you will see what will happen to you, we will kill you. Once the Seleka had left, we were afraid about our safety, fearing we were going to be butchered.
50. The Anti-Balaka established their bases in PISSA and MBAIKI when the Seleka left. I think that it was either in January or February 2014.

Meeting at Church Jeannne d'Arc

51. Shortly after the arrival of the Anti Balaka the Italian Bishop RHINO arranged for a meeting at the church in MBAIKI. He did a lot for the security and safety of the Muslims in MBAIKI. The purpose of the meeting was to secure the Muslim community's safety from Anti Balaka attack. RHINO called in RAMBO to the meeting because the Muslims needed reassurance. RAMBO said he had no problems with the Muslim civilians and that he only came to MBAIKI to fight the Seleka. Two Imams were present at the meeting at the Church; Imam ISSA ALI from

ICC REST [REDACTED]



BAGIRMI neighbourhood, he is now in Chad; and Imam HABIB ADAM, from YERIMA neighbourhood, who recently arrived in [REDACTED]

52. The Prefect and Sub-Prefect, the CB of the Gendarmerie, were also present I understand. I do not know who else was there. I was not invited to attend the meeting, not even as [REDACTED] there. The meeting was at the Catholic Church, which is at five kilometres from the town. I learned of the meeting from [REDACTED]
53. I think that the Seleka were no longer in town when RAMBO came to the meeting. I was at my shop during the meeting at the Church. I saw the Anti-Balaka elements that had arrived with RAMBO in the town, walking around armed with AK47's and machetes. They had established their base at the town-hall. I could tell by their attitude and demeanour that they looked like they wanted to cause trouble. While I was passing, they would clearly say: "You Muslims, wait, you will see." I took this as they were prepared to kill us and that it was a verbal life threat. It scared me very much, because I had my wife and children with me in [REDACTED] and if I was killed who would protect and look after them.
54. Immediately after the meeting in the church, RAMBO called another meeting at the bus station. I was not there when RAMBO spoke to the general population. Only after the meeting at the bus-station was I informed about the meeting and what RAMBO had said about Anti-Balaka not harming Muslims and that RAMBO would himself kill any Anti-Balaka element who would not obey his order about not harming Muslims. I have since forgotten who told me about the meeting. I was told about it at [REDACTED]. At that time I felt reassured by RAMBO's speech about not harming the Muslims as did other members the Muslim population that I spoke to were reassured by RAMBO's speech.
55. [REDACTED] I gathered my courage and decided to meet RAMBO. RAMBO was moving back and forth in and out of MBAIKI. I gave RAMBO [REDACTED]. We were still frightened of the Anti Balaka and [REDACTED]. Myself and [REDACTED] went to meet RAMBO in [REDACTED]. I do not know the actual name of [REDACTED] RAMBO [REDACTED] he had not asked for it. I told him we were not Seleka, but [REDACTED] and hoped that he would look upon us favourably and that we would not be harmed.
56. The Sangaris arrived in MBAIKI immediately after the Anti-Balaka arrived. I think that RHINO had called the Sangaris so as to protect the Muslim community.

ICC RESTRICTED



57. The Anti Balaka that had accompanied RAMBO threatened us, but they were afraid to harm us while the Sangaris were there. The Anti-Balaka had said such things as "We will kill you Muslims, we will cut your throats, and we will eat you." RAMBO was in BANGUI while that happened, but he did not do anything about those that issued the threats. I heard the threats myself, but they were not directed at anyone particular individual they were just saying it out loud so that we could hear them.
58. Myself and several others went to see RAMBO and told him about these threats. He listened to us and said that he would deal with the matter and even gave us his telephone number so that we could call him if we had problems with his elements.
59. When RAMBO was away COEUR DE LION was in charge of the elements. I had previously been introduced to him as RAMBO's deputy. The Anti-Balaka even stole [REDACTED] and they took it to RAMBO in BANGUI. I loaned my vehicle to the gendarmes who were using it, but they were stopped by the Anti Balaka at a barricade, disarmed the gendarmes and stole the vehicle. [REDACTED] them drive past in my vehicle headed towards BANGUI. It required [REDACTED] intervention to get [REDACTED] back after I complained to him, who called the chief of the Sangaris who in turn called Rambo and demanded the return of the vehicle. I was too frightend to call RAMBO and ask for the vehicle back myself.
60. We felt secure when the Sangaris were there, but they only remained for a few days. I think the Sangaris were present at the meeting at the Church. RHINO and the Sangaris kept RAMBO on a short leash, controlling him and his elements. The Anti-Balaka remained in MBAIKI after the meeting, until we were evacuated by the Chadians.
61. Later RAMBO sent his deputy COEUR DE LION to BODA to kill Muslims, but he was killed there. This happened after we were evacuated by the Chadians and I heard about it by our brother Muslims from BODA.

Evacuation from MBAIKI

62. I think I first heard about a plan to evacuate all the Muslims from MBAIKI in December 2013 when the '*Chefs de Race*', the chiefs for each of the Muslim ethnicities from outside Central African Republic, were called to the Chadian Embassy. I do not know any of the Chefs de Rase, the Imams could know who they are. The evacuation started in LESSE, BOZOUM, BOSSEMBELE, BOSSANGO and locations. I learned about these evacuations from phone calls from relatives in BANGUI, and the fact that the evacuation from MBAIKI would happen last of all.
63. I think we were evacuated from MBAIKI around the 6th February, at around 10:00hrs Before the Chadians arrived we thought that we could take all our

ICC RESTRICTED



possessions with us, so we had packed everything to take along. But when the Chadians arrived we were informed by the *chef de mission* of the convoy that we were only authorized to bring a small bag. All the household goods such as refrigerators, furniture, television sets, mattresses, [REDACTED] all had to remain behind. I had left [REDACTED] and other goods [REDACTED]

64. The Anti-Balaka were in the town, but when the Chadian trucks arrived the Anti-Balaka fled into the bush. Some trucks went to BAGERIMI and about five or six trucks came to YIRIMA, [REDACTED] The people being evacuated cried because of the loss of their belongings and the relief of being evacuated. The Chadians were hurrying the people to get on the trucks, even brutalising some to get on the trucks faster. I hear [REDACTED] was even beaten by the Chadians, but I did not see this myself. I joined the convoy in [REDACTED] with [REDACTED]
65. The Anti-Balaka had bases at all locations where the Seleka had previously established theirs, such as near PISSA, and near PK9. When we were evacuated, we passed all these barriers where the Anti-Balaka were collecting tolls from the travellers. When we passed there with the Chadians, they made sure that the Anti-Balaka let us through without incident.
66. The convoy consisting of 8 trucks went from MBAIKI to BANGUI, straight to the airport, where the Chadians were based and then to PK5. Some refugees took the airplane to N'DJAMENA (Chad). Later the convoy continued to Chad. The Chadians advised that those with strong vehicles could follow the convoy to Chad, but those with weak vehicles leave them at PK5, because the convoy to Chad would not stop in case a vehicle broke down. We joined the convoy with [REDACTED] for safety because we feared attack from the Anti Balaka and as a civilian I would be protected by the Chadians, in particular at the barricades. The travel to Chad took us two days. We spent the first night in [REDACTED] and the second night in [REDACTED] [REDACTED] All our belongings which remained in MBAIKI were taken by the Anti-Balaka, I learned this from our neighbours who were trying to save our belongings but were overwhelmed by the Anti-Balaka who took all our belongings. They also emptied [REDACTED] This started already while we were leaving the town, we could see it happen ourselves.
67. We basically went into exile. We had left all our belongings, all our houses and land and climbed into Chadian trucks or joined the convoy because there was no security for us. We were not armed and we would be killed by the Anti-Balaka if we had stayed, just as what happened to those who did not flee, such as DJIDO, ABA ZAKARIA and the others.
68. I learned through Facebook that DJIDO, the Muslim 2nd deputy mayor, was killed by RAMBO's Anti-Balaka in front of the Company Commander. He had refused to



leave MBAIKI. My son who uses Facebook showed me the images. I recognised DJIDO, it was very bad what had happened to him. I recognised some of the youngsters from MBAIKI in the film clip, but I do not know their names. ABDOUL SALAM MOUZAMIL [REDACTED] the representative of the PK5 Muslims, filed a complaint with the Court of Justice in BANGUI about the death of DJIDO, but I do not know what has happened with the complaint.

69. I have a brother who lives in Chad, and he came to meet me and take me to [REDACTED] when I arrived in Chad. My brother is a [REDACTED] I later returned to BANGUI [REDACTED] in late 2015. It was still tense. You could still get killed for being a Muslim and have your truck burned.

The present

70. We were forced to leave MBAIKI because it was feared that we would have been at the mercy of RAMBO's Anti Balaka elements. I left MBAIKI with my family because of the war, there was no security. I feared for our lives at the hands of the Anti Balaka.
71. I have not returned to MBAIKI since. I cannot return there. I like to dress visibly as an *Al Hadji*, in traditional Muslim robes, showing that I made my pilgrimage to MECCA and this seems to offend some people. Maybe only a few converted Muslims remained in MBAIKI
72. I also had a beautiful house in [REDACTED] which was destroyed in 2014. I do not know who destroyed it. I filed a complaint with the Gendarmerie, but so far I have had no compensation for my loss.
73. After I had left MBAIKI, I heard that around CARNOT and BERBERATTI the Anti-Balaka attacked Muslims and they took the women of the Muslims as their slaves.

Map

74. The investigators showed me a map, upon which was indicated BANGUI and MBAIKI, and asked me whether I could indicate on the map, the locations I have mentioned in my statement. I am not educated in the use of maps. I do not feel comfortable to indicate locations by fear that I would make a mistake.

Closing Procedure

75. 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

ICC RESTRICTED

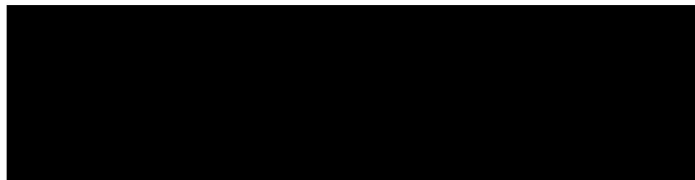


reparations. I was informed of the existence of the Victims' Participation and Reparation Section and its function, as well as on the procedure for applications. I consent to my personal data being shared with the Victims' Participation and Reparation Unit.

76. 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.
77. The investigators informed me of the protective measures that may apply during and after the investigation and/or trial proceeding.
78. 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.
79. I have given the answers to the questions of my own free will.
80. There has not been any form of coercion, duress, threat, promise or inducement which has influenced my account.
81. 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 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.



ICC RESTRICTED

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 French 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.

Signed: [REDACTED]

I [REDACTED]

ICC RESTRICTED

