

Statement of [REDACTED]

WITNESS STATEMENT

WITNESS INFORMATION:

[REDACTED]

[REDACTED]

Mother's Name: [REDACTED]

ID No: [REDACTED]

Nationality(s): Central African

Religion: Muslim

Language(s) Spoken: S [REDACTED]

Language(s) Written: Sango, French, [REDACTED]

Language(s) Used in Interview: French & English

Occupation: [REDACTED]

Place of Interview: [REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

CAR-OTP-2111-0415



Statement of

Signature(s):

WITNESS STATEMENT

Procedure

1. I was introduced to [REDACTED] and [REDACTED] and I was told that they are Investigator and Assistant Legal Officer with the Office of The Prosecutor (OTP) of the International Criminal Court (ICC). I was introduced to [REDACTED] and I was told that he is an interpreter for the ICC.
2. The OTP representatives 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 OTP representatives explained to me that they are investigating events that took place in Central African Republic from 1st August 2012 until present. I was informed that the OTP is contacting me because they believe I may have information relevant for establishing the truth.
4. I agreed that the interview would be conducted in English and interpreted into French. I fully understand and speak French.
5. The OTP representatives explained to me that I do not have to answer to their questions. The OTP representatives explained to me that they are seeking to find out the truth. I agree to tell the truth and that my answers to their questions are as complete as possible and reflect the best of my knowledge and recollection.
6. I was informed that any information I give to the OTP, including my identity, may be shared with the parties of the proceedings at the ICC; in particular the Judges, Accused persons, the Counsel of the Accused and the legal representatives of the victims.
7. The OTP representatives have explained to me the reasons and importance of keeping my contacts with the OTP confidential, which I fully understand.



- ### Motivation

- ### Personal Information and Educational Background

- _____

Statement of [REDACTED]

15. I was running [REDACTED] until 2013 when the conflict erupted. My father was a popular [REDACTED] in BOSSANGO, when he died I inherited [REDACTED] so I had to manage [REDACTED] and I was responsible for taking care of mother and my siblings. When I was a child my father was a [REDACTED] with limited resources, it is only later that he developed his business and became more successful.

The Muslim community in BOSSANGO

16. Before the conflict in BOSSANGO, Muslims and Christians were living together in peace and doing business together. There was a large Muslim community in town but there were more Christians than Muslims. The main Muslim neighbourhoods are FULBE, BORNOU, ARABE, SEMBE, all together they make up the BORO district. From the ONAF station, one has to cross the bridge over the DAM river before entering the BORO district.
17. In BOSSANGO we had a large mosque called *Mosquée centrale*, it is located in front of the BORO market. All the Muslims of BOSSANGO came there for the Friday prayers but there were also other small mosques in the neighbourhoods where Muslims go near their homes for the daily prayers. I cannot say how many of these small mosques there were. There were four Imams for the *Mosquée centrale*, but two of them died of illness; one died as we were displaced at the school *Ecole Liberté* in BOSSANGO, the other died in SAAR in Chad after we were evacuated from BOSSANGO.

The SELEKA in BOSSANGO

18. The SELEKA entered BOSSANGO on Friday 22nd March 2013 and continued their march towards BANGUI. They took over BANGUI and one week later they came back to BOSSANGO, led by General Aba YAYA; YAYA is a tall man with a white beard. He had brought with him Colonel Sale ZABADI to be in charge of the SELEKA in BOSSANGO. Before the conflict, when François BOZIZE was President, SALE was a *Caporal-Chef* in the army. When the SELEKA took control of BOSSANGO, the Muslims and Christians in town continued living together peacefully. The religious component of the conflict was only brought later on by the Anti-Balaka, until then, it was more of a fight over power.
19. The SELEKA were based at the City Hall and at the Prefect's house. At that time there was no Mayor and no Prefect in town; the Mayor of BOSSANGO was Brisco BRIA and the Prefect was a Colonel, they fled to BANGUI when the SELEKA took control of BOSSANGO because the SELEKA were against the former regime.
20. At first the SELEKA did not cause any damage, they were only controlling the town and acting in place of the authorities. Later on, we noticed that some of the SELEKA



fighters were undisciplined, they had no respect for anyone. They pillaged a lot, mainly in PK15 and PK30 and in the surroundings. While pillaging, these SELEKA did not distinguish between Christians and Muslims. They seemed to be specifically looking for those who were linked to BOZIZE. I do not have further information about what the SELEKA soldiers did while they were in these villages or in their bases.

21. Because of the constant pillaging, some Christians fled to the Catholic church. The Imam asked [REDACTED] a representative of the traders in town, to talk and reason with the SELEKA authorities to make them understand that their behaviour was not good. [REDACTED] went to talk to [REDACTED] about the conduct of the SELEKA but he did not listen to him, they were undisciplined and continued stealing people's belongings. I know about this because [REDACTED]
[REDACTED]
22. Some of the SELEKA fighters in BOSSANGOYA were foreigners, they spoke Arabic and not Sango; that was the case for General Aba YAYA. Others, like Colonel SALE, did speak Sango. However none of the SELEKA fighters were from BOSSANGOYA, they came from other places like BAMBARI and KAGA-BANDORO. There was no particular relationship between the SELEKA and the Muslim community in BOSSANGOYA, except for the usual relationship that exists between the SELEKA as authorities at the time and the local traders about their businesses and tax payment. As the majority of the SELEKA fighters were Muslims, we would also see them sometimes at the mosques as they would come for prayers.

The appearance of the Anti-Balaka in the area of BOSSANGOYA

23. One day sometime before September 2013, a Peulh cattle herder came to BOSSANGOYA and reported that a group of rebels had taken their cattle and killed three herders near ZERE; he was a survivor of the attack. He said these rebels were well armed, that they were coming from BANGUI and were now heading towards BENZAMBE. Afterwards, the SELEKA started investigating to find out who was part of this rebellion, but they were really randomly threatening and harassing Christians. I know about this because the SELEKA spoke publicly about it.
24. From that day, we started hearing about the name "Anti-Balaka" to refer to a group of rebels active in the area. We came to learn that the Anti-Balaka movement in the area of BOSSANGOYA was a coalition between rebellion groups that had emerged from within the youth of ZERE, BOSSANGOYA, BENZAMBE, BOWAYE and other villages in the area who then joined the self-defence groups formerly known as "anti-zarguinas", who were already active under the regime of former president BOZIZE to fight against bandits and road blockers.



Statement of [REDACTED]

25. Their original leader was [REDACTED] there before he started working [REDACTED] BOSSANGO. His deputy was called [REDACTED] he is from OUHAM-BAC and used to work [REDACTED] Together they led the the anti-zarguinas and used to make traditional medicine and "gris-gris" for them. When they joined the rebellion, they continued to make these for the Anti-Balaka. The Anti-Balaka were mainly armed with traditional weapons that are home-made; I heard they were made by a man named [REDACTED] but I did not see it myself. It was well-known that these individuals were the leaders of the "anti-zarguinas", they were their official representatives under President BOZIZE's regime. After he was involved in [REDACTED] [REDACTED] was chased by the SELEKA so he fled to Cameroon; I heard rumours that he might currently be in BANGUI.
26. The Anti-Balaka movement was also joined by some FACA who refused to work for the new regime of DJOTODIA. For instance, I know of a former Presidential guard, *Caporal* Florent KEMA, who is currently a Member of Parliament for BOWAYE. [REDACTED] is also a former Presidential guard from BENZAMBE who joined the Anti-Balaka. Janot remained in the rebellion under the command of the FACA Anti-Balaka.

Anti-Balaka attacks in the area of BOSSANGO in September 2013

27. The first large Anti-Balaka attacks happened simultaneously on 6 September 2013 in several villages: BOWAYE, ZERE and OUHAM-BAC. While I only heard about the attacks in ZERE and OUHAM-BAC, I was myself a victim of the attack in BOWAYE and this how I came to learn about Florent KEMA being an Anti-Balaka leader.

BOWAYE attack

28. BOWAYE is a small market centre located 67 kilometres from BOSSANGO. Every week, on Saturday, there is a big market taking place there so many traders from BOSSANGO and the area travel there to sell their merchandise [REDACTED]
- [REDACTED]

29. That time, [REDACTED] I left BOSSANGO [REDACTED] around [REDACTED]
- [REDACTED]



Statement of [REDACTED]

30. [REDACTED]

[REDACTED] so many people were on board, both Muslims and Christians. I cannot estimate the number of passengers but I would say the truck was half full. I remember there were [REDACTED]

31. On the way I had to stop at a village called [REDACTED] because it broke down there and it was blocking the road. We stayed there together until 03:00 when we had managed to make an alternative way [REDACTED] it was only 7 kilometres left to BOWAYE.

32. As I crossed BOWAYE I saw a large group of people on the side of the road; at that time I did not know who they were. Because it was still dark, I could not see them very well, I noticed they were carrying weapons but I did not see what type of weapons they were. One man stepped on the road [REDACTED] as he came closer I noticed that he was armed with a traditional rifle and was wearing "gris-gris". At first I thought they were regular road-blockers, it is only a bit later that I understood they were Anti-Balaka. [REDACTED]

[REDACTED] check on the engine and we noticed the fuel tank had been damaged by bullets and all the fuel had leaked out. We were scared the Anti-Balaka might catch us, so some [REDACTED] decided to flee by foot towards NANA-BAKASSA, others fled into a nearby bush.

33. [REDACTED] the Anti-Balaka came to the vehicle and took all the goods from it. Someone even removed the tarpaulin covering the truck, others took the battery and the seats inside the vehicle; [REDACTED] Some of them were dressed with regular civilian clothes like jeans and shirts, others were wearing a mixture of military uniforms and civilian clothes. After they had removed everything [REDACTED] taken the time to break all the windows, they went back in the direction of BOWAYE.



34. I decided to flee towards NANA-BAKASSA. After walking about 3 kilometres, I [REDACTED]
[REDACTED] I explained to her what I had just witnessed. We kept walking and after about 7 kilometres we arrived in the village of [REDACTED] by then it was around 06:00. It started raining and we got soaked, as result, I was cold and started feeling sick, we decided to seek shelter in a hut we found by the road. An old man living nearby saw us, he came and started a fire for us. He also gave us some peanuts to eat. As we were resting, two young men came around us looking very suspicious but they left without saying anything. Few minutes later a group of seven men arrived. They were Anti-Balaka, armed with traditional rifles and machetes, also called "*balaka*". They asked me if I was a Muslim, I did not answer. That day I was dressed in regular trousers and a shirt, [REDACTED] was wearing a Muslim attire that we call "*la faye*", wrapped on her head and going down to her feet. They took me aside and checked my feet and ankles because Muslims usually have wrinkles and rough skin on the ankles and on the big toes from the praying position, which they said I had. They said that because I was a Muslim they had to take me with them; I explained I was a Central African Muslim, a civilian and [REDACTED] but they said they did not care. The seven men took [REDACTED] and me to the bush. The old man who had sheltered us protested against it but he was not strong enough to challenge the Anti-Balaka, he told us he was sorry he could not help.
35. Once in the bush, the Anti-Balaka undressed me, leaving me only with my underwear; they shared my belongings amongst them. By herself, [REDACTED] fixed her clothes in a way to enable her to walk faster, removing the attire from her head and tying it up around her waist.
36. They tied up my hands together and retreated a few meters behind me to discuss among them. I heard them discussing what to do with me; some of them said they should kill me, others wanted to keep me alive to interrogate me about the SELEKA. As they were arguing, one of them stated that *Caporal* Florent KEMA had said that all Muslims had to be killed. When they came back, they asked me questions about the SELEKA, they wanted to know where their bases and their positions were but I told them that I was not a SELEKA and could not answer their questions. Because I could not answer their questions, one of them started flogging me at the back, I still have the scars up to now. [REDACTED] was crying and they took her away. At some point I lost consciousness, I did not see what happened to [REDACTED] I gave my consent for the OTP representatives to take a picture of my back, it will be attached to my statement as annex A.
37. When I woke up, I think it was the next day, I was still in the bush but at a different location; there were insects in my nose and in my mouth and my all body was aching. I could barely move but I managed to crawl and walk slowly, leaning



against the trees for support. I could not walk any more so I stopped and fell asleep and spent another day in the bush. The next day I was heading in the direction of the road where I had left my vehicle. When I reached a first village, I hid to observe and check if it was safe to come out and noticed the village was empty. I stayed there for a while and at some point I heard the sound of motorbikes; when I checked I saw unarmed men dressed in Muslim gowns so I walked towards them. There were four of them, they explained to me that some people had reported the incident in BOWAYE to the SELEKA in NANA-BAKASSA and they had been sent to look for people who had fled the attack. I asked them about [REDACTED] and they told me she had been found and taken to safety by the SELEKA the previous day. They untied my hands and took me on their motorbike to [REDACTED] where some locals provided me with medical care to heal my wounds; by then it was [REDACTED]

38. In [REDACTED] I stayed at the house of a friend named [REDACTED]. He helped me recover and gave me some clothes. I asked him if he knew what happened to the driver and the passengers of the other truck we left behind in [REDACTED]. He told me that after [REDACTED] had managed to fix the vehicle, they were attacked in BOWAYE. When the SELEKA arrived in BOWAYE, they found the bodies of all the male Muslim passengers, they had been killed during the attack and their bodies were found near the vehicle. The SELEKA buried them there; it is custom in Islam to bury the bodies where they are, so they did not need to transport the bodies back to BOSSANGO. When they collected the bodies of the victims, the SELEKA found identification documents on them and made a list of these names and they shared the names in villages between BOWAYE and BOSSANGO, that is how I came to learn that the following individuals had been killed by the Anti-Balaka; it was later confirmed when I visited their families in BOSSANGO:
- [REDACTED]

39. They were all Muslim civilians; none of them were part of the SELEKA nor involved with them and none of them was armed when we were travelling that day. There was no Christian amongst the victims. I do not know of other potential victims killed in the bush.



Statement of [REDACTED]

40. While in [REDACTED] found me; she cried when she saw me and she took care of me during my recovery. [REDACTED] explained that the first people amongst [REDACTED] passengers who had fled to [REDACTED] had warned the SELEKA about the incident in BOWAYE. Meanwhile, the local Muslims in BOWAYE, when they heard about the attack [REDACTED] fled to take refuge at the house of a local Christian chief who hid them. When the SELEKA arrived in BOWAYE, the Anti-Balaka retreated and these Muslims came out of their hiding and were taken to safety by the SELEKA. She further told me that the Anti-Balaka who had taken us into the bush also got scared of the presence of the SELEKA and abandoned [REDACTED] before fleeing. Fane found an opportunity to get out of the bush and started walking towards [REDACTED] where the SELEKA found her. She told them about what happened to me in the bush but the SELEKA said they did not have time to go looking in the bush at that time and they would send people later.
41. When I asked [REDACTED] what happened to her, she started crying. She said that when I lost consciousness the Anti-Balaka thought I was dead and they carried me to throw my body away. I asked what happened to her but she was just crying and could not speak, I did not ask further questions because she seemed traumatised. Later on I heard from a woman named [REDACTED] that the Anti-Balaka forcibly had sexual intercourse with [REDACTED] currently lives in BANGUI but I do not have her contact details at the moment.
42. We spent three days in [REDACTED] and no incident happened there. After three days, a convoy of four vehicles escorted by the SELEKA, coming from Chad and heading to BANGUI, crossed the village. I talked with one of the drivers, I introduced myself [REDACTED] and told him about the attack. The villagers asked them to take [REDACTED] and me even though we had no money to pay. They agreed to take us on board and because of my injuries, they suggested that I travel in the cabin rather than at the back of the truck. They dropped us in BOSSANGO on [REDACTED] September.
43. When we got there, a lot of people came to welcome me in shock because they had heard I had been killed. My mother and my wife were crying because people had already come to present their condolences in the previous days.
44. After I fully recovered, I visited the families of those I heard had been killed during the attack on the other truck in BOWAYE. I found out that all of [REDACTED] had managed to flee and survive. They told me that some had reached [REDACTED] [REDACTED] and were escorted back to BOSSANGO, others had walked all the way back to BOSSANGO. They all came to greet me when I came back, they sympathised with me for what had happened to me [REDACTED]



KORO MPOKO attack

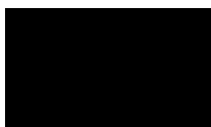
45. I heard that on 11 September there was an attack by the Anti-Balaka in KORO MPOKO. In the course of this attack, the following individuals were killed:



46. It is only later on, when I was staying at the school *Ecole Liberté* with other displaced Muslims, that I met [REDACTED] who told me about this attack. According to him, the MISCA soldiers found the survivors, the children and wives of the victims and brought them to the school *Ecole Liberté* in BOSSANGOA where the Peuhls from ZERE and other Muslims from neighbouring areas had already settled to seek refuge. He was not present himself during the attack but once reunited with his siblings in BOSSANGOA, one of his brothers told him what had happened. [REDACTED]

The 17 September BOSSANGOA attack

47. One day after I had returned to BOSSANGOA after the BOWAYE incident, I was home when I saw a convoy of SELEKA vehicles entering the town. I guessed the SELEKA in BOSSANGOA had called the SELEKA in BANGUI to ask for reinforcement. This new contingent was led by General Aba YAYA and settled their base in a school named *Ecole mixte BORO*.
48. Upon the arrival of the SELEKA reinforcement, the population started to worry and many Christian civilians fled to the Bishop's compound. However after only a few days, since no Anti-Balaka incident had occurred, the SELEKA reinforcement left and went back to BANGUI. From then on, the SELEKA were only based in the centre and not in the BORO neighbourhood. As a result the Muslims started to worry and some of us fled to a school named *Ecole Liberté* located in the BORO neighbourhood; it is not the same school as *Ecole mixte BORO*. The school *Ecole Liberté* was never a SELEKA base, it was used as a refuge for the Peulhs and the Muslims who had fled from the Anti-Balaka attacks in the surrounding villages and guarded by a Congolese contingent. Not all the Muslims in BOSSANGOA had fled at that time, most remained in their homes in BORO.



Statement of [REDACTED]

49. On 17 September the Anti-Balaka entered BOSSANGO from six different directions and started shooting at Muslim civilians. The course of the attack was later explained to me by neighbours who witnessed it. I heard they entered from the FULBE neighbourhood, from the BORO neighbourhood, from the BORNOU neighbourhood, from the SEMBE neighbourhood, from the MONENDOU neighbourhood and from the KATANGA neighbourhood. The SELEKA intervened and there were several clashes in different places of the town. It did not look like the goal of the Anti-Balaka was to take control of the city, it was too disorganised; it seemed more like they were trying to scare the population by creating chaos. It did not last for more than one hour. I did not witness the attack and I did not see the Anti-Balaka fighters because I stayed home in hiding the whole time. I heard gunfire and the sound of metallic cups banged together. The course of the attack was reported to me by neighbours.

50. Later, as funerals were being organised, I came to learn that the following seven Muslims were killed by the Anti-Balaka in the course of the attack:

[REDACTED]

51. I also know of two men who were badly injured during the attack: [REDACTED] was shot in the thigh and [REDACTED] was shot in the stomach, his injury was so severe that he had to be evacuated to BANGUI for treatment. None of these victims was involved with the SELEKA and no weapon was found near their bodies.

52. The two survivors of the attack, [REDACTED] later told our community that they saw the following individuals were Anti-Balaka who took part in the attack on 17 September 2013:

- [REDACTED] he was a FACA born in BENZAMBE who was based in BOSSANGO. After the conflict, he never went back to the army; he still is the Anti-Balaka commander in BOSSANGO nowadays.
- [REDACTED] based in BOSSANGO, he has a large [REDACTED] He is the one who allegedly makes the traditional rifles.
- [REDACTED] in BOSSANGO and used to be [REDACTED] Later on he [REDACTED] I do not know if he is linked [REDACTED]
- [REDACTED] of BOSSANGO



Statement of [REDACTED]

- [REDACTED] he is from the [REDACTED] neighbourhood in BOSSANGO
- [REDACTED] he is from the [REDACTED] neighbourhood in BOSSANGO
- [REDACTED]
- [REDACTED] he used to be [REDACTED] but they separated after a disagreement, he is a Christian from BANGUI.

53. Other neighbours, like [REDACTED] witnessed the attack from their houses and also reported seeing these attackers. I heard this when we were displaced at the school *Ecole Liberté*, everybody was talking about it. [REDACTED] shared with me the information he got directly from [REDACTED]
54. I also got to learn the names of these Anti-Balaka through an incident that happened to my friend [REDACTED]. On [REDACTED] September, the day of the simultaneous attacks on ZERE, BOWAYE and BENZAMBE, [REDACTED] were driving from BOSSANGO to BENZAMBE when they were ambushed and attacked by the Anti-Balaka. [REDACTED] was killed and [REDACTED] was held captive by the Anti-Balaka. During his captivity [REDACTED] got to know his Anti-Balaka kidnapers and they brought him with them to BOSSANGO on [REDACTED] September as they were about to attack BOSSANGO. During the attack, [REDACTED] managed to escape and hide in a house. Local Muslims found him the next day, he was traumatised; it is only after a few days that he started talking about what had happened to him.
55. He told us what he had observed: his kidnapers were the Anti-Balaka group of BENZAMBE, led by [REDACTED] understood that [REDACTED] was the commander because one day, an Anti-Balaka named [REDACTED] suggested to kill [REDACTED] but [REDACTED] forbid it because [REDACTED] believes [REDACTED]. The days before the attack on BOSSANGO, [REDACTED] was regularly on the phone with *Caporal* Florent KEMA who was in charge of the Anti-Balaka group of BOWAYE; they were discussing the strategy to attack BOSSANGO. They agreed to split and to enter the town from different directions and that [REDACTED] would lead the attack. According to [REDACTED] these Anti-Balaka were armed with traditional rifles, a few Kalashnikovs and machetes.
56. The OTP representatives informed me that when I talked with them on the phone on [REDACTED] they understood that this attack happened on [REDACTED] October 2013 but there was a misunderstanding. The first Anti-Balaka attack in BOSSANGO happened on [REDACTED] September 2013.
57. After the attack, more people from the Muslim community moved to the school *Ecole Liberté*; I was myself worried about the situation so I left my house and sought refuge there with my wife and my [REDACTED] children. We felt safer there because a



Congolese contingent was guarding the school and forbidding the access to any armed individual, even when a SELEKA group tried to enter the site, the Congolese forbid it. I do not remember if those Congolese soldiers were from the FOMAC or the MISCA.

58. We had very limited resources at the school so MSF [REDACTED] and UNICEF provided some basic hygiene amenities, water and medical care when needed. It was difficult but after the several Anti-Balaka attacks I had witnessed and with the lack of SELEKA presence in BORO, I did not feel safe in my house.
59. After the attack, the SELEKA accused [REDACTED] the Christian chief of [REDACTED] neighbourhood, of being accomplice with the Anti-Balaka; they took him in the bush and he was never seen again. A few days later they also took [REDACTED] named [REDACTED] who they accused of being in contact with the Anti-Balaka; his wife told me that the SELEKA killed him.
60. With the Christians displaced at the Catholic church and the Muslims at the *Ecole Liberté*, the markets were emptied and the whole economy in town was disturbed. [REDACTED] in BOSSANGO, decided to act upon this situation and went to see the Catholic Bishop to ease the situation and start a dialogue between the communities and reassure the Christians. The Bishop invited [REDACTED] to represent the Anti-Balaka, there was no representative for the SELEKA because the SELEKA were not allowed to enter the site of the Catholic church. I do not know what was said during this meeting only that it was supposed to calm the situation and secure peace but it did not work because the Anti-Balaka attacked again on 5 December 2013.

5 December attack

61. On 5 December I was living in the school *Ecole Liberté*, I was not in the neighbourhood so I did not witness the course of the attack; the following events were reported to me by Muslims who came to the *Ecole Liberté* later that day, especially by [REDACTED]. At that time I had just started working [REDACTED] in [REDACTED] as such, I also witnessed the arrival of [REDACTED] victims who reported what happened. I provided [REDACTED] to the OTP representatives, they made a copy and attached it to my statement as Annex B.
62. In the morning of 5 December, as the Congolese contingent was patrolling, they encountered a group of Anti-Balaka near the bush on the outskirts of BOSSANGO; they were about to launch an attack on the town. The Congolese soldiers warned them that if they attacked, they would have to retaliate.



63. The Congolese soldiers then went to the mosque with two vehicles to look for the Imam but they found him at his house. They warned him that the Anti-Balaka were about to attack the town and told him that if the whole Muslim community gathered in the school *Ecole Liberté*, it would be easier for the Congolese to protect them. The Imam refused to move out of his house, he claimed that he had not done anything wrong and should not be forced out of his house.
64. From the school, we saw the SELEKA on their vehicles rushing towards the entrance of the town on the road to PAOUA and we started hearing gunshots around 11:00 coming from that direction. After the Anti-Balaka defeated the SELEKA posted at this barrier, [REDACTED] drove there with his men on two vehicles to reinforce their position; we heard more gunfire. The Anti-Balaka managed to ambush the SELEKA vehicles and Sale fled to the bush. The SELEKA did not manage to hold their position at the entrance of the town and eventually the Anti-Balaka entered the BORO neighbourhood.
65. [REDACTED] drove back to BORO and went to find the Muslim civilians who had remained in the neighbourhood with the Imam; he told them to move out and seek protection at the school. At first the Imam refused again to move out but people managed to convince him to move to the school. Soon after, we saw this large group led by the Imam arriving at the *Ecole Liberté*. By the time the Imam and his group left BORO, the Anti-Balaka were approaching and very close to them; they started shooting at them. When they arrived at the school, some of them had bullet wounds. These injured victims were all civilians, they were not SELEKA and they did not have weapon with them, otherwise the Congolese would not have let them enter the school site.
66. At some point the Anti-Balaka came very close to the school, they started shooting in our direction, killing one of the Congolese soldiers and one of the displaced Muslims, [REDACTED]. He was my friend, he was not involved with the SELEKA and never carried a weapon. The Congolese commander at the school called his colleagues based at *Hotel Tourisme* (former *Hotel de chasse*) for reinforcement and soon after we saw them arriving on two tanks on and four pick-up vehicles with a siren sound; they placed in front of the school in a way to create a barrier. The Anti-Balaka retreated from the school.
67. Around 16:00, the SELEKA who had remained in the base got organised and managed to fight back; they stopped the progression of the Anti-Balaka and took the BORO neighbourhood back. The Anti-Balaka retreated near the bush at the entrance of BOSSANGO, on the side of the BORO neighbourhood. As they crossed the neighbourhood, the SELEKA went to the Imam's house and found dead bodies of Muslim civilians. These victims were Muslims who had stayed in BORO and did



Statement of [REDACTED]

not manage to flee with the Imam's group. The following individuals are the victims found in the vicinity of the Imam's house, I collected their names from their relatives displaced at the school:

[REDACTED]

68. I do not know who collected the bodies of the victims and where they were buried.
69. The OTP representatives informed me that when I talked with them on the phone on [REDACTED], they understood that 10 Muslim civilians were killed during this attack on 5 December 2013. I said 10 because those are the victims I personally knew; in total 12 were killed, three two Peulhs that I did not know.
70. The next day, the SELEKA rescued two women who were with [REDACTED] when he was killed and had been taken to the bush by the Anti-Balaka:
- [REDACTED]
71. Neither of them ever told me what happened to them in the bush but when men take women in the bush, the assumption is that they force them to have sexual intercourse. Because of that rumour, [REDACTED] is still not married because no man is interested in her now.
72. I do not have information on potential Christian, Anti-Balaka or SELEKA victims. I know that the SELEKA picked up the bodies of their own fighters and buried them near the military base located in the SEMBE neighbourhood.
73. I was [REDACTED] the day of the attack and I saw [REDACTED] being transported from the clinic to the hospital after getting a bullet in his leg.



Statement of [REDACTED]

74. After the attack, when [REDACTED] was still at the hospital, a Muslim patient named [REDACTED] who was in the same room, saw the Anti-Balaka [REDACTED] visiting [REDACTED] was dressed in civilian clothes and unarmed. [REDACTED] heard Ermane talking to [REDACTED] in Sango and mentioning the following names as being part of the Anti-Balaka group that was in town:

- [REDACTED]
- [REDACTED]
- [REDACTED]
- [REDACTED]
- [REDACTED]
- [REDACTED]
- [REDACTED]
- [REDACTED]
- [REDACTED]

75. [REDACTED] then asked about KEMA [REDACTED] said "*ils vont bien, ils sont la-bas*" (they are fine, they are there). I do not know what he means by "they are there" but it is my understanding that KEMA [REDACTED] participated in the attack. It would also make sense that, like for the 17 September attack, the several Anti-Balaka groups united to launch the attack, especially because this time the Anti-Balaka were stronger and seemed more organised.

76. That day [REDACTED] also made a scene in the hospital when he saw there were Muslim patients, he became angry and threatened to kill them. The MSF staff intervened and reminded him this was a hospital and he could not behave like that. [REDACTED] and other Muslim patients were then evacuated by the Congolese soldiers to the MISCA base and later on to the school *Ecole Liberté*. Upon his return, [REDACTED] publicly explained what he witnessed at the hospital and the names of the Anti-Balaka he heard of. I myself heard it from [REDACTED] because of my [REDACTED] and [REDACTED]

77. I know of a relative of President BOZIZE named [REDACTED] who worked for [REDACTED] (*Fédération cotonniere de l'Ouham*) and allegedly financed the Anti-Balaka of [REDACTED]. I heard that he was travelling to BANGUI to purchase ammunition for the Anti-Balaka. I know about it because at some point the SELEKA were looking for him. He currently lives in BOSSANGO.

78. The OTP representatives asked me if I know anything about the following individuals:

- [REDACTED] I do not know

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Statement of [REDACTED]

- [REDACTED] I heard people talking about a certain [REDACTED] but I do not remember in what context.
- [REDACTED] I do not know

Aftermath of the 5 December attack

79. The day after the attack, the French army "Sangaris" arrived in BOSSANGOA led by [REDACTED]. He came to the school *Ecole Liberté* to reassure the community, he said we had nothing to fear and we should stay calm. The French soldiers forbade the SELEKA to carry their weapons, they said they were now in charge of the security in BOSSANGOA. The French organised many patrols in town, they would also escort civilians who needed to come out of the school or of the Bishop's house. The French were not based in BORO, I do not know exactly where their base was.
80. The SELEKA were forced to remain in the military base in SEMBE and do nothing, after a few weeks we saw them leaving, I do not know where they went. I did not see the Anti-Balaka again after the 5 December 2013.

Pillage and destruction

81. We were all worried of what had happened to our house and belongings because we had not left the school since the attack, so one day some people asked [REDACTED] to escort them to the neighbourhoods. I do not remember exactly who went with the escort. I believe it was [REDACTED] because he was the [REDACTED] at the school. I did not go because I thought it was too dangerous in BORO. When that group came back, we all asked about what they saw. They said when they got there they saw that all our houses had been ransacked and pillaged. Even the roofs, the windows and the walls were damaged or had been removed. They did not get out of the truck, they stayed on board and drove around. About my family's house, they told me that it was emptied but because it is a large and solid house built with cement, the walls were still standing, only the roof had been removed. In the [REDACTED] neighbourhood, my neighbour was a Christian man named [REDACTED]. I heard that his house had also been pillaged. In the Christian neighbourhoods, no house was damaged. I do not know who is responsible for these pillage and destructions, I do not know anybody who witnessed it.
82. Later on in February, as our evacuation convoy passed in front of the *Mosquée Centrale*, I saw that it had been totally emptied and that the roof and the windows had been removed. The Mosque was intact the day before the attack. I do not know who is responsible for damaging the *Mosquée Centrale*. I did not see the smaller mosques and I do not know if they were damaged.



Statement of [REDACTED]

83. The OTP representatives showed me the video registered under CAR-OTP-2088-2204. It is the first time I see this video and also the first time I see [REDACTED] since I left my house in September 2013. This video shows several places within the BORO neighbourhood in BOSSANGOA.

84. At [00:39:00] to [02:32:00], the house we see and enter belongs to [REDACTED] and is located behind the *Mosquée Centrale*; [REDACTED] currently lives in [REDACTED]. At [02:32:00] we see the house of [REDACTED]. At [03:00:00] we see the [REDACTED] vehicle of [REDACTED]; it was already broken down before the attack, they had removed [REDACTED]. At [03:00:00] the house we pass belonged to a Muslim woman married to a Christian man [REDACTED].

85. At [04:18:00] it is the *Mosquée Centrale* of BOSSANGOA, before the conflict there was no graffiti on the wall, it had a roof and doors and it was furnished inside. It looked nothing like this. The last time I went to the mosque was on [REDACTED] September, just before the attack and my subsequent fleeing to the school. Later on, [REDACTED] the man [REDACTED] the Mosque told the Imam that he witnessed the pillage and damaging of the mosque on 2nd January 2014. He did not say who was responsible for it. I do not know why [REDACTED] was in the neighbourhood that day.

86. At [04:23:00], it is the market of BORO located just opposite of the mosque. Before it was destroyed, there were cabins with doors, but on these pictures you see they have been damaged, some parts look burnt. At [05:07:00] it is a cabin where we could charge our phones; it also looks damaged and empty.

87. [REDACTED]

88. You can see all these houses have been damaged, normally they would have roofs, doors and windows. My assessment is that the video was made after the 5th December attack because it is only after this attack that the houses in the BORO



Statement of [REDACTED]

neighbourhood were pillaged and damaged; until the 5th December, all these houses were intact.

89. I have never heard of anyone setting his own house or the mosques on fire before leaving the town.

Living conditions at the Ecole Liberté

90. We were many displaced Muslims living in the school *Ecole Liberté*, like before the 5 December attack, we relied on the UNHCR for food, water and hygienic supplies. If someone needed medical treatment, MSF took care of them. MSF helped in priority the pregnant women, they would provide them mats and fabrics to sleep on. MSF also made sure we had clean water, they put in place water pipes and toilets. The community is very grateful for the good job MSF [REDACTED] did for us.
91. The school is very big, it is comprised of six buildings. However it was not enough to accomodate all of us, some had to stay in tents outside. I was sleeping in a classroom with many other people, we put the women and children on one side and the men were on another side. We were all sleeping on mats on the floor, only a few people who had arrived in early September had a mattress.
92. There were many children amongst the displaced community; some UNHCR employees would play with them but no formal education was provided to them.

Security situation

93. It was not safe for us to go back to our neighbourhoods, the Congolese soldiers advised us not to try to go back because we would risk being attacked by the Anti-Balaka who were still present in the area. At that time the BORO neighbourhood was completely emptied of its population, everyone had fled to the school.
94. [REDACTED] a Muslim who was with us at the school, insisted to go back to our neighbourhood to check on his house. After two days [REDACTED] had still not returned so a group of youth reported it to the MISCA and said they wanted to go looking for him. The MISCA called Sangaris and [REDACTED] said he would go with his men to look for him. They found his body in the neighbourhood, he had been killed by machete. [REDACTED] came back to the school and asked a few youth to come help pick up his body. When they brought him back to the school, they had already covered his body so I did not look at it. There was no space to bury him at the school and it was not safe to go to our cemetery so we buried him in the compound of the tribunal located next to the school.



Statement of [REDACTED]

Evacuations to Chad

95. In BOSSANGOA there was a representative of the Chadian community. While in the school the Muslims of Chadian origin asked the representative to contact the Chadian authorities to ask for help as they wanted to be evacuated out of BOSSANGOA. I came to learn this only when, one day, we saw a convoy of about 12 trucks arriving at the school to evacuate the Chadians to CHAD. I do not remember the date of this evacuation.
96. After the Chadians were gone, MSF, the UNHCR and OCHA assessed the number of the remaining displaced population and organised a census by category: old persons, pregnant women, sick children... In total they counted 517 persons. Most of us wanted to be evacuated out of BOSSANGOA like the Chadians because we could not continue living in these conditions, we were kept as prisoners inside the school, we could not live in our house nor go back to work, and we had nothing to go back to since our houses and mosques had been destroyed. It felt like we did not have a home anymore.
97. The UNHCR and OCHA organised our evacuation and the Cameroonian MISCA was involved to escort our convoy to GORE in Chad. About twenty vehicles, including large trucks and private vehicles, left BOSSANGOA on 14 February. Someone had brought his private vehicle on the site of the school when he arrived in September; another one managed to collect his truck in the days following the attack, he parked it next to the school. The first vehicles arrived in GORE on the same day, I was on the last truck that arrived on [REDACTED] because it broke down on the way.
98. In the truck on our way to GORE, I heard that my friend [REDACTED] who had taken care for me in [REDACTED] had been killed by the Anti-Balaka as he was leaving NANA-BAKASSA with friends. Because the Anti-Balaka had blocked the road, they went through the bush and got ambushed.
99. Once in GORE, we settled in the camp named [REDACTED] where the Chadian natives had already settled. Upon our arrival we received some food and water; the first night we slept under a tree and the next day the NGOs started building cabins out of fabrics and tarpaulin. I still live in the refugee camp with my family today in a cabin built with bricks by the UNHCR.



Statement of [REDACTED]

Closing Procedure

100. I was informed that individuals, who according to the judges, qualify as victims will be entitled to participate in future Court proceedings and potentially to receive reparations. I was informed of the existence of the Victims' Participation and Reparation Section and its function, as well as of the procedure for applications. I do consent to my personal data being shared with the Victims' Participation and Reparation Section.
101. 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.
102. The OTP representatives informed me of the protective measures that may apply during and after the investigation and/or trial proceedings.
103. 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.
104. I have given the answers to the questions of my own free will.
105. There has not been any form of coercion, duress, threat, promise or inducement which has influenced my account.
106. I have no complaints about the way I was treated during this interview.

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Statement of [REDACTED]

WITNESS ACKNOWLEDGMENT

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

Signed: [REDACTED]

Dated: [REDACTED]

INTERPRETER CERTIFICATION

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

Signed: [REDACTED]

Dated: [REDACTED]

