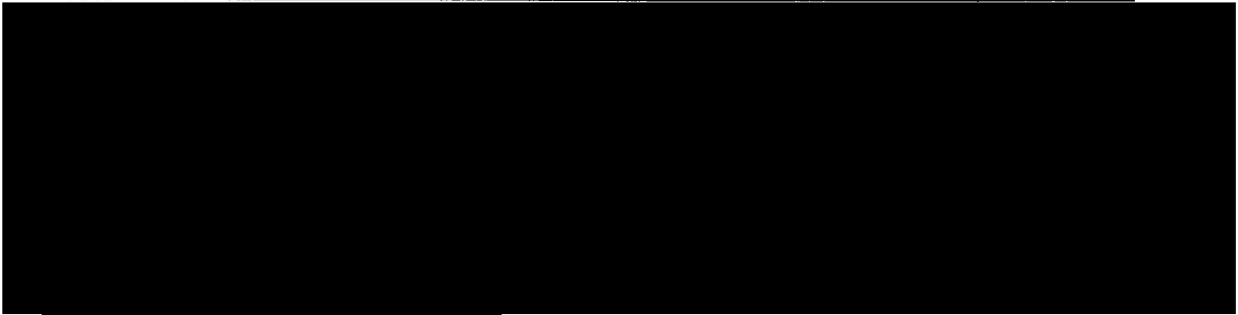


WITNESS STATEMENT

WITNESS INFORMATION:



Nationality: Central African Republic

Religion: Muslim

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

Language(s) Written: None

Language(s) Used in Interview: Sango/English

Occupation [redacted]



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Investigator), [REDACTED] (Sango-English Interpreter), [REDACTED]
[REDACTED] Witness).

Names of all persons present during interview on [REDACTED] [REDACTED] (Associate
Investigator), [REDACTED] (Associate Investigator), [REDACTED]
(Sango-English Interpreter), [REDACTED] Witness).

Signature(s): [REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]

WITNESS STATEMENT

Procedure

1. I was introduced to [REDACTED] [REDACTED] and [REDACTED] and I was told that they are Investigators with the Office of The Prosecutor (OTP) of the International Criminal Court (ICC). I was introduced to [REDACTED] [REDACTED] and I was told that he is an English/Sango Interpreter for the OTP.
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 the present day. 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 Sango with the use of a Sango-English interpreter. I fully understand and speak Sango.
5. The investigators explained to me that I do not have to answer to their questions.

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The investigators 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 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 needed to be as accurate as possible in my account and that I should state when I do not know the answer to 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. I was born in BIMON village in OMBELLA-MPOKO. At the age of eight, I began primary school at the [REDACTED] called Fondamental 1 de [REDACTED] from the class of CE to CM2. [REDACTED] in BANGUI where I attended the class of 6ème. I spent one year at the [REDACTED] but I then left school as there were no financial means for me to continue my education.
12. When I left school, I returned to [REDACTED] In 2006, while [REDACTED] I took on the role of a [REDACTED] I stayed in this role until I [REDACTED] for BANGUI in 2014. When I arrived in BANGUI, I stayed at the [REDACTED] where [REDACTED] When I left the [REDACTED] and I work as one [REDACTED] to this day.
13. My parents are both Christians, and I was born a Christian. However, I converted to Islam in [REDACTED] I converted to Islam because I was [REDACTED]



brought up [REDACTED] who was a Muslim. She too had been born Christian but had converted to Islam because she married a Muslim.

14. My wife was also born a Christian, but she converted to Islam when she married me.
15. I have never been a member of any political party. During my time in BIMON, I was a member of an organisation [REDACTED]. It is an association that brings people together. [REDACTED] played the role of [REDACTED] in the organisation, [REDACTED]

Beginning of the Crisis

16. When the Seleka came to the CAR, I did not join them, and had nothing to do with them.
17. Four Muslim men from BIMON joined the Seleka, namely [REDACTED]. Once they joined the Seleka, they left [REDACTED] and went to work with the Seleka elsewhere. They left the Seleka and returned to [REDACTED] before the Anti-Balaka attacked BANGUI on the 5th December 2013. They did not bring their weapons with them back to [REDACTED] but left them with the Seleka. [REDACTED]
18. There were no Seleka based in [REDACTED] but sometimes Seleka would come from [REDACTED] to have a drink. [REDACTED] and some Christian youngsters would often come and sit with us. The Seleka would accuse them of being Anti-Balaka and I would say no, they are our cousins.
19. Before the attack of the 5th December in BANGUI, I heard of many killings of Muslims as the Anti-Balaka made their way on foot towards BANGUI.
20. I first heard of the 'Anti-Balaka' when they killed a Muslim man in YOMBO, which is 10-15km from BIMON and 6-7km from SEKIA. I heard about the killing from a Muslim called [REDACTED]. He was a trader, and while selling his goods in [REDACTED] he learned what had happened. He returned to BIMON and told me that local youths in YOMBO had told him that they witnessed the Anti-Balaka stopping a Muslim man, killing him and burning his car. [REDACTED] also told me that the chief of the Anti-Balaka of the LOBAYE was [REDACTED]



called RAMBO and that he was in the military. When he mentioned the name RAMBO, I immediately understood that it was the RAMBO I had seen in BANGUI.

21. Around this time – about a month and a few weeks before the resignation of DIOTODIA - some of the local youths disappeared from the village including [REDACTED]. When the youths disappeared, we did not know where they went to, we thought they may have gone somewhere for their own personal reasons. They returned to BIMON after the Chadians left for PISSA, which I describe below. They returned before the attack on BIMON. We only learned later when they reappeared that they had joined the Anti-Balaka. I did not learn where they were when they went to join the Anti-Balaka nor what they were doing.
22. At the beginning, the Anti-Balaka said that they were only against the Seleka, and some Mbororo even joined them. I would often go to [REDACTED]. ETATS-UNIS is about 24-25km from BANGUI and 20km from KAPOU. PAMA and ETATS-UNIS are separated only by a river, which is also called PAMA. One of the [REDACTED] was called [REDACTED]. He lives [REDACTED] at the moment, on the road to BOALI, so it is a little bit difficult for me to get his number for you. He told me that one of his sons, named [REDACTED] left [REDACTED] to go and join the Anti-Balaka. He explained that the Seleka also disturbed the Mbororo, and that [REDACTED] had joined the Anti-Balaka because they were against the Seleka. Other [REDACTED] also joined, but I do not know their names. [REDACTED] told me that [REDACTED] had gone with them in the direction of [REDACTED]. [REDACTED] told me that [REDACTED] later came back, because during the attack on BANGUI of 5th December the Anti-Balaka did not make any distinction between the Seleka and innocent civilian Muslims. [REDACTED] and is a [REDACTED]. I meet him frequently but he does not have a telephone. I am not sure what [REDACTED] is – it might be [REDACTED] like his father, but I am not sure.
23. Following the killing in YOMBO, I heard that the Anti-Balaka killed an elderly Muslim man whose name I cannot remember in BANGUI-BOUCHIA, about 50km from BANGUI, between PISSA and MONGOUMBA. He was a simple old man and was not part of the Seleka. I heard about this from some Muslims from BANGUI-BOUCHIA who stopped to pray in BIMON mosque on their way to BANGUI. The Muslims from BANGUI-BOUCHIA told me that it was RAMBO and his men who killed the man.
24. After BANGUI-BOUCHIA, the Anti-Balaka killed a man in PK55, about 20km from BIMON. There, they arrested a Muslim man, accused him of being a Seleka and killed him. However, in this instance I heard that the man was in fact a Seleka – some Seleka had been stationed at PK55 to protect a palm tree plantation which was



owned by Lebanese persons. I heard all this from the locals of PK55 who I met in BIMON.

25. After this, the Anti-Balaka killed another Muslim in GBOUNDOKORO, about 15km from BIMON in the direction of MBAIKI. This man was a Muslim trader and was not involved with the Seleka. I heard this from a local Muslim from GBOUNDOKORO, whose name I do not remember. He is now in CHAD. When I heard that this man had been killed by RAMBO and his men, I went to the funeral myself. I cannot remember his name. He was not a friend of mine, but Muslims are concerned about other Muslims. When something happens to one Muslim we show compassion.
26. The Anti-Balaka then went to KAPOU and onwards to ETATS-UNIS where they killed a young Muslim Mbororo man called Moussa. When I use the word 'Mbororo' and 'Fulata' in this statement, I am referring to people of the same ethnicity, but when they live in the bush we call them 'Mbororo' and when they leave the bush to go and live in towns and villages we call them 'Fulata'. There is therefore a distinction between the two. Moussa was not in the Seleka.
27. [REDACTED] one day. When he returned [REDACTED] he called me on the phone and told me that he couldn't find his son. We therefore went to help him find Moussa. I went with many people. I know [REDACTED] (tel. [REDACTED]) [REDACTED] (tel. [REDACTED]) [REDACTED] (tel. [REDACTED]) [REDACTED] and [REDACTED] whose number I do not have. They are all from [REDACTED] but all [REDACTED] are now in [REDACTED] after fleeing our town. After a search, we found Moussa's body which had already been buried in a shallow grave [REDACTED] leaving parts visible to us. We found his severed head a few metres away from his body. We then buried him in a proper grave.
28. The Mbororo of ETATS-UNIS were angry and followed the footsteps of the Anti-Balaka from where they had found Moussa's body into the bush. [REDACTED] did not go with them, but his elder brother [REDACTED] did. I do not have his telephone number, but I have seen him in [REDACTED] I did not go with them, I was burying [REDACTED]. When the Mbororo found RAMBO's men, a fight ensued in which they killed about five Anti-Balaka, who in turn killed two of the Mbororo and shot another in the leg.
29. The Mbororo found where RAMBO slept and took two ID cards that they found amongst his men. He was sleeping in front of the house of a woman named [REDACTED]
[REDACTED]
[REDACTED]



and [REDACTED] would often [REDACTED] and she would also visit him. The fight took place in front of her house. [REDACTED] fled, but she later returned and told the Mbororo that RAMBO was sleeping there [REDACTED]. The Mbororo took all [REDACTED]

30. [REDACTED]
[REDACTED]
[REDACTED] where she is.

31. The Mbororo brought the ID cards back to ETATS-UNIS and showed them to me – both were FACA (Central African Republican Army) ID's. They also found a bullet-proof vest which had a name tag on it. The name was that of the Seleka element who had been killed at PK55. I can no longer remember the name. The Mbororo, including [REDACTED] explained to me what had happened during the fight.

32. All of the killings which I have just described took place before the attack on BANGUI of 5th December 2013. The people who told me about these killings told me that the Anti-Balaka told them that they were moving towards BANGUI. I remember in particular that [REDACTED] told me that the Anti-Balaka were on their way to BANGUI.

33. I did not hear about any advance planning for the attack of 5th December, but as soon as it occurred, I talked to our Muslim friends in BANGUI on the telephone and they informed me what had happened. I was told that the Anti-Balaka had attacked BANGUI to drive away the Seleka, but in fact had killed many innocent Muslims in places such as BOEING, MISKINE and PETEVO. I heard that in PETEVO they killed a young Muslim and ate his flesh. Some people took pictures of this young man whose flesh was eaten and shared them. I used to have these pictures, but I lost the memory card that they were on. I do not know where I could find the pictures now.

34. After the attack on BANGUI, the Anti-Balaka erected a base at SEKIA, where they would stop passing vehicles and search them. If they found a Muslim in the vehicle, they would beat and harm them. I know this because they arrested and beat a man from BIMON who was born Christian but had converted to Islam. His Christian family members went to [REDACTED] to ask for his release and the Anti-Balaka let him go. I do not know the circumstances of his release. I forget his name, but he is of [REDACTED]. I was still living in BIMON at this time [REDACTED]
[REDACTED]

Flight of Chadians

35. Before the crisis, BIMON had a population of perhaps 8000 or 9000 people – I do not know exactly. It is a big village made up of six or seven 'quartiers'. For instance, in



quartier BIMON 2 there were about 4000 persons. The Muslim population constituted about 300 people of which about 120-130 were Chadian.

36. I remember that DJOTODIA resigned on a Friday, the 12th of January 2014, and that the attack on BIMON was the following day. The investigators showed me a 2014 calendar which is attached to my statement as Annex 1. I can see that in January 2014, there is no Friday 12th. I told the investigators that I am certain that the attack was on a Saturday, and that it was the day after DJOTODIA's resignation. The investigators told me that DJOTODIA resigned on Friday 10th January 2014, and that this information is publicly available. This makes sense to me, because I know the attack was on a Saturday, and that it was the day after he stepped down.
37. About two weeks before his resignation, the Chadian embassy sent vehicles to BIMON to evacuate the Chadians to PISSA. When I talk about Chadians, I mean people who come from CHAD. However, many of these Chadians had been born in Central Africa and were married to Central Africans – they were Central African themselves. Some were traders and some were herders. They were all Muslim. I know all the Chadians left because I helped them loading their luggage into the vehicles. They told me that they were fleeing because they feared that there would be an Anti-Balaka attack against them. Some youth in the village had been saying that Chadians would be targeted because they had helped the Seleka. They decided to leave because they were afraid of their security after hearing these threats. Likewise, I had heard that the Anti-Balaka who had killed in the villages I mentioned above had said they were searching for 'Chadians', although in fact they killed Muslims of various ethnicities. I remember that [REDACTED] told me that the Anti-Balaka said that were searching for 'Chadians'. I think that at that time, people were still discussing 'Chadians' as the target in BIMON, but later it became clear that it was not just Chadians who were in danger, but rather all Muslims.
38. Some people of Fulata ethnicity, who were also Muslims, also left BIMON with the Chadians. Some of the Fulata – about three families - stayed with the Chadians, but 29 Fulata returned to BIMON before the attack. There are various ethnicities amongst the Muslims, and Chadians and Fulata would not necessarily understand each other and collaborate well. The 29 Fulata returned because the collaboration with not good between themselves and the Chadians. They also felt encouraged to come back by the fact that they had cousins in BIMON village.
39. Other Muslims stayed in BIMON, such as those who had converted to Islam. We said "This is our country and nothing will happen to us so we do not need to leave". At this time, no other ethnic group fled BIMON. The Ivorians and the Haoussa would flee later, on the day of the attack on BIMON which I talk about below.



40. About a week before the arrival of the Anti-Balaka in the village, I went to a café in the village where I heard an elderly Catholic [REDACTED] saying "Those who are praying to the Gods of the Arabs, they will put them together and kill them." He added "We have our people, they are coming". [REDACTED] did not use the word 'Anti-Balaka' and did not specify who 'our people' were. It was only later that I realised that he was referring to the Anti-Balaka, when they arrived in BIMON.
41. DARA told me "One day your house will become mine". I did not take this seriously - I thought he was joking. One day around this time, I saw two Catholics named [REDACTED] going to the BIMON mosque while there was no one there, breaking the door and taking the *bouta*. *Bouta* is the Sango word for the thing that Muslims use to wash their feet before prayers.

Attack on BIMON

42. On the evening of the Saturday following DJOTODIA's resignation, Seleka elements came in vehicles from PISSA to BIMON. At around 19h00 a [REDACTED] fired his hunting weapon. I do not have his contact details. When he fired, I saw the Seleka arresting him and taking him away. They took him to a [REDACTED] He did not die from the shot.
43. The shot could be heard in BIMON, and when the local youths heard it, they thought the Seleka had killed the hunter. They became angry. I was standing next to the Seleka vehicles [REDACTED] There was a huge group of people near me - I would say nearly the whole Christian population of the village - men, women and old people. They held machetes and sticks. I heard one young Christian man named [REDACTED] "All Arabs are the same".
44. People use the word 'Arabs' when in fact they want to refer to all Muslims. This usage is as common in BANGUI as it is in BIMON. In fact, if you go into a neighbourhood and ask "Where are the Arabs?" it is likely that someone would reply "Do you mean the Muslims?" I understood then that these people were not just targeting Chadians, but were targeting all Muslims. I also understood that [REDACTED] was referring to me. I was the only Muslim there when he said that. The other Muslims were hiding. I had not hidden because I am a native of the village. When I say I was a native I mean I am a Central African and I did not believe something could happen to me. Other Muslims already had places in mind to flee to - the Fulata to CAMEROON and the Chadians to CHAD - but I personally had nowhere to go. I had family and relatives in the village, and thought that if the Anti-Balaka came they would not touch me. [REDACTED]
[REDACTED]



- [REDACTED]
45. At this point, I was afraid so I left and went to hide. I went and hid alone in an [REDACTED] There is just one mosque in BIMON. [REDACTED] surrounded by bamboo which hid me from view. It belonged to a Christian, but was next to a Muslim's house. [REDACTED] local youth were already destroying the mosque.
46. I could see many of the local youth who had disappeared and then come back to the village involved in the destruction.
47. I could see [REDACTED] climbing onto the roof of the mosque, pouring fuel on it, and then setting it alight. He wore jeans and was bare-chested. [REDACTED] to this day – [REDACTED]. Other local youth broke the walls and the windows using sticks and pestles. Some of the pestles were bigger than my arm. I recognise some of the people who committed those acts but I do not know their names. There were many of them, more than fifty people.
48. I also saw Muslims' houses being destroyed. Local youths set the houses alight while others pillaged what was inside, such as beds and plates. It was easy to burn the houses as they had straw roofs and did not even need fuel to catch fire. There were many Muslim houses in that area, but some non-Muslims lived there too. However, only houses belonging to Muslims were burned. As I am from BIMON, I know exactly which houses belonged to Muslims and which did not. As those who were destroying the houses were also local, they did not need any help in picking out the Muslim houses for destruction.
49. I could see the houses of the following Muslims being burned: Sadjo SIDIKI, Souleyman SIDIKI, Ali GARGA, [REDACTED] They had already fled before their houses were burned. All except [REDACTED] are now in CAMEROON and I do not have their numbers. [REDACTED] (tel. [REDACTED]) the elder brother [REDACTED] are all brothers.
50. From where I was, I could see [REDACTED] and others burning the house that my Muslim cousins [REDACTED] and [REDACTED] lived in, which was just next to the mosque. [REDACTED] are the daughters [REDACTED] I [REDACTED] but did not live in it myself.
51. I could see a local youth named [REDACTED] who appeared to be acting as the chief. I could not hear what he was saying, but I could hear others telling him what



they were doing as they passed – shouting “We are going to the right” or “We are going to the left”. It seemed like they were reporting to him. [REDACTED] carried a machete and wore a military shirt and civilian trousers. I did not see anyone else in military attire that night.

52. [REDACTED] was also amongst those burning the houses. He held a machete. I also recognised [REDACTED] who was pillaging houses. He pillaged Ali GARGA's house, he pulled out the mattresses and the beds before it was burned. Other local youth joined him there and I was scared.

53. After a while, the group who were burning houses moved on, so I decided to come [REDACTED] and move towards my house where I lived, to find my family. I moved carefully and secretly, as I did not feel safe and did not want to be seen. My house was about [REDACTED]

54. On the way to my house, I saw a local youth named [REDACTED]. He was with a group carrying machetes and sticks. They were carrying items which they had pillaged – beds and plates as well as chickens, goats and ducks that had run from the fire. The goods they pillaged all belonged to Muslims, none of them belonged to Christians. The Christians had not fled, only Muslims had abandoned their houses. [REDACTED] did not see me, although some members of his group might have had. Nothing happened to me – not all of the local youth hated Muslims.

55. Some of the local youth even tried to protect Muslims' belongings, such as those of a Muslim man named [REDACTED]. One local Christian youth nicknamed [REDACTED] so he could send it to him later. Some locals told this to the Anti-Balaka who found him, beat him and hit him with a machete. I do not know who these Anti-Balaka were or where they came from, but they beat him in BIMON. [REDACTED] – I see him when I visit, and he told me that he does not have a phone. [REDACTED] explained to me himself that the Anti-Balaka beat him because he kept [REDACTED] things safe. He still has scars from the machete.

56. When I made it to my house, I saw that my wife and children had already fled. I then saw a local youth named [REDACTED] coming with a group of 10-15 people holding machetes and sticks, so I went and hid in long grass close to my house. From there, I could see them breaking the door of my house and taking my belongings - my bed, my children's clothes, my wife's plates and even my religious books. [REDACTED] I do not know if they are [REDACTED] Muslims' property.

57. As they were taking my things, I took fright and went to my [REDACTED]. They did not see me. Later, they set fire to my house but I was not there to see who did so.

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58. I left and went alone to hide in my [REDACTED] house, which is also [REDACTED] was about to become the [REDACTED] The plan was that the *quartier* be divided and part of it given a new name, but the chief needed to be installed first. However, this new neighbourhood has not been created and [REDACTED] has not yet become [REDACTED] to this day. [REDACTED] remains [REDACTED] I do not know for sure why he has not become the [REDACTED] but it may be because he does not have the money to pay the fee for his installation [REDACTED]
59. I passed some people on the way there, but nothing happened. These people were not armed – everyone in the village had come out, some just to look, others to take advantage to go and steal as well.
60. I arrived at [REDACTED] around 23h00. He was at home with his wife [REDACTED] I don't know [REDACTED] name, we just called her [REDACTED] older sister. They are all Christians. I call [REDACTED] she is my [REDACTED] When I arrived, they gave me a room and asked me to stay in that room and not come out.
61. [REDACTED] is [REDACTED] but I do not think that he would be willing to cooperate with the ICC, as he is fearful by nature. He speaks Sango. I do not have [REDACTED]
62. That following morning, Sunday, [REDACTED] told me that she had located my family at [REDACTED] house and that they were safe. [REDACTED] also told me she had seen that my house in which I lived with my family had been burned.
63. That same morning [REDACTED] told me that the Anti-Balaka had come and taken control of BIMON. [REDACTED] told me that I should stay inside because the Anti-Balaka had said that they were looking for Muslims and that they would kill them. I did not ask him who told him this, or who the Anti-Balaka said it to. I understood that this was true, because I already knew that they had killed Muslims in other areas.
64. I do not know when the Anti-Balaka arrived in BIMON, the night before or that very morning. I do not know if they assisted the local youth in pillaging and burning Muslims' property.
65. I am not sure where these Anti-Balaka came from, but I had heard that they had bases at SEKIA and YAMBORO, so they might have come from there. I could see



out the window of [REDACTED] and at about 12h00, I could see the Anti-Balaka passing. The ones I saw were all male – I did not see women or children amongst them. I did not recognise any of them. I know they were Anti-Balaka because some of them were dressed in military shirts or trousers, and carrying sticks, machetes and hunting weapons. Others were in civilian attire, carrying similar weapons. I did not notice anything else about how they looked.

66. In fact, we had already heard rumours that the Anti-Balaka had arrived in BIMON on the Wednesday before DJOTODIA's resignation. I heard these rumours from somebody from BANGUI who came [REDACTED]. I did not hear where the Anti-Balaka were in the village, I simply heard that they were hiding somewhere. The rumours turned out to be true. In fact, while the local youth were destroying the mosque, I heard them saying "The Anti-Balaka are here". However, I did not see any Anti-Balaka assist in the destruction of the mosque – the first time I saw them was on the Sunday, [REDACTED]
67. Later, I learned that these Anti-Balaka had come from SEKIA and YAMBORO. I learned this much later when everything calmed down and I visited BIMON. Many people told me this, for instance [REDACTED] who had brought me up.
68. To my knowledge, no Muslim was killed in BIMON, as the Anti-Balaka did not find any there. Most Muslims had fled either before the attack or on the Saturday of the attack, before the attack happened itself. When the attack happened, four Muslims remained in BIMON – [REDACTED] The other three fled the village – I don't know exactly where they went. [REDACTED] and [REDACTED] His telephone number is [REDACTED] I is now in [REDACTED] his telephone number is [REDACTED]

RAMBO's arrival in BIMON

69. Around 16h00 on the Sunday, while I was still hiding in [REDACTED] RAMBO arrived in BIMON with his men. At BIMON market, they shot in the air to announce their arrival, and the women of BIMON laid their clothes or *pagnes* down on the ground for him to walk on, greeting him with delight. I know all this because [REDACTED] saw it happening, and she later described these events to me. She told me that RAMBO came with two vehicles, and that two local men from BIMON [REDACTED] got into these vehicles on his arrival [REDACTED] at the time of these events, so she is still young, too young to have a phone number.



70. I think that RAMBO came to BIMON from SEKIA, as the Anti-Balaka had a base there.

71. At about 17h30, RAMBO and his men arrived at [REDACTED] His [REDACTED] was very large, and [REDACTED] was about to become the [REDACTED] village. I think this is why they chose to come to his [REDACTED] was surprised to see them arrive – he told me that he did not even know they were in the town. They did not tell him they were coming [REDACTED]. Around that time, they were the 'strongest' and they could do whatever they wanted. They could even take your wife and sleep with her. I heard that things like that happened – for instance, I heard something like this happened to a Christian woman in a village [REDACTED] I do not know her name. I heard this later when I was fleeing through the bush to ETATS-UNIS. I heard it from a Christian man named [REDACTED] telephone number is [REDACTED] He is still [REDACTED] He speaks only Sango.

72. [REDACTED] went out into the [REDACTED] while I stayed hiding inside the house. I was afraid to go out, as I am a Muslim. The windows in [REDACTED] house were made of white wooden planks which were crossed over each other, leaving small gaps between the planks. There was no glass or plastic on these windows, the gaps led directly outside – an insect could get through these gaps, but it would have to be a small insect, due to the gaps' small size. I could therefore peep out through one of these small gaps without fear of being seen. In any event, as most Muslims had already fled BIMON, the Anti-Balaka would not expect to find one hiding inside [REDACTED] house.

73. I think that RAMBO knew that most Muslims had already fled BIMON because the Anti-Balaka at the base in SEKIA had been told that all the Muslims had fled. I was told this by drivers of vehicles who went from BANGUI to BIMON to buy cassava. The Anti-Balaka would stop them at the barrier at SEKIA and the drivers told them all the Muslims had fled BIMON. Some local girls from BIMON would go to BANGUI to buy groundnuts and they also told the Anti-Balaka in SEKIA that all the Muslims were gone. The local girls and the drivers told us themselves, before the attack on BIMON. I remember some of the drivers' names - [REDACTED] [REDACTED] They are all Christians. We would be grouped around them, buying firewood and such, that they told us themselves that they had told the Anti-Balaka in SEKIA that there were no more Muslims in BIMON. [REDACTED]

74. Through the gaps in [REDACTED] window, I could see [REDACTED] walking in front of two vehicles, a white Toyota and a grey Hilux. The Hilux had one cabin and the Toyota had two cabins - one where the driver is and a second one behind that of the



driver. Both of them had a back into which things could be loaded. The Seleka liked to drive this kind of Toyota.

75. RAMBO was walking with two men who I later learned were ALKANTO and COEUR DE LION. He was surrounded by about 15 Anti-Balaka on foot. I know they were the same Anti-Balaka as those I saw at midday because they were on foot and they were wearing military t-shirts or trousers.
76. RAMBO was unarmed and dressed in a [REDACTED] (sneakers) and jeans.
77. I recognised RAMBO when I saw him because I had seen him many times before. While I was in school in [REDACTED] I stayed at a place called [REDACTED] a [REDACTED] which was located not far [REDACTED] [REDACTED] was named after [REDACTED] I do not know why the [REDACTED] was called [REDACTED] Perhaps he built the [REDACTED] or the land could belong to him – I cannot say. The YEKATOM's were a bit famous in BANGUI, because three of RAMBO's elder brothers were all in the military before him. I do not know their names.
78. While at school at [REDACTED] I often went to [REDACTED] to watch football matches. I often saw RAMBO passing by [REDACTED] People used to point at him and say "That is RAMBO". They told me that RAMBO's real name was Alfred YEKATOM, but that he had been nicknamed RAMBO since childhood.
79. People spoke about RAMBO because he was a youth from CATTIN who had joined the army. When he became a soldier, people were happy that somebody from the neighbourhood had joined the army. They were proud of him and I could hear them telling him that they were happy that he had become a soldier. I myself once said "Hello" to RAMBO when I passed him. However, although I recognised him, he did not know who I was.
80. After seeing him in BANGUI, I also saw him in BIMON. He would come to visit the mother of [REDACTED] who lived close to me. Her house was also burned on the same night as the mosque – [REDACTED] had told me this when she told me that my house had been burned. I had also seen RAMBO in BOUTÉNÉT when I went there [REDACTED] He had a farm and was building a house in BOUTÉNÉT. The entrance to BOUTÉNÉT is at KAPOU – you pass by KAPOU school before you arrive at BOUTÉNÉT. KAPOU is about 2km from BIMON and BOUTÉNÉT is 2-3km from KAPOU.
81. When I saw RAMBO in BANGUI, he wore his military uniform. He was short but well built, with bushy hair and a beard.



82. When I saw him through [REDACTED] window, I could see that his hair had grown even more bushy and his beard was longer – I suppose this is because he was living in the bush and had not been able to trim his hair. However, he was older and his hair had started to recede a bit at the front of his head.
83. Each of the two vehicles he came with contained about 15 to 20 men. They had opened up the back of the vehicle and some of them sat with their legs dangling over the sides. The men in the vehicles were armed with various weapons – some had 'Kala's', some held artisanal rifles, others had grenades, machetes and sticks. They wore mixed military clothing – some wore military trousers and a civilian top, some wore civilian trousers and a military top. I did not see any of his men wearing a full military uniform.
84. A crowd of people had come to see RAMBO and his men arrive. There were more than a hundred of them, men, women and children. These people were all Christian – Catholic, Apostolic – but all Christians. I know this as I could recognise many of them. [REDACTED] RAMBO and his men entered the town as heroes and many locals wanted to come and see them for themselves. I could see women laying their *pagnes* down on the road for RAMBO to walk on. There was no fence between the courtyard and the road so I could easily see onto the road. [REDACTED] house was on the main road and the [REDACTED] led directly onto the road.
85. RAMBO [REDACTED] and said "Greetings to everyone". Most of the crowd came into the courtyard, while some were still on the road. [REDACTED] was outside and provided [REDACTED] with something to sit on. [REDACTED] put water beside [REDACTED] but I did not see him drink any. [REDACTED] men fired gunshots in the air, manifesting their joy at taking over the village.
86. I could not go out because I am a Muslim, and as I have already detailed, RAMBO was known for killing Muslims. I do not think that RAMBO would have [REDACTED]
[REDACTED]
[REDACTED] However, I could see that [REDACTED] vehicles and I feared that if they saw me, they would tell him that I was Muslim. I was scared of this, so judged it better to stay hidden inside the house.
87. After greeting everyone, RAMBO introduced himself by name as the "Chief of the Anti-Balaka". He did not say where he was the chief of, but I knew he was the chief of the LOBAYE. He said "People should not be afraid when they see the Anti-Balaka, I am their chief". He then introduced his two deputies, calling one 'ALKANTO' and the other 'COEUR DE LION'. All three were unarmed. My



- [REDACTED] also provided something to sit on [REDACTED]. This was the first time that I saw COEUR DE LION and ALKANTO or heard their names. I do not know any other name for either of them. The rest of RAMBO's men kept guard and did not sit. I could see and hear all of this myself through the gap in the window – they were sitting only about three or four metres away.
88. COEUR DE LION was tall and well built. He was light skinned and he had trimmed his hair short. He wore a T-shirt, jeans and tennis shoes (sneakers). He had a watch on his wrist. I never saw him again after this day.
89. ALKANTO is tall and slim. When I saw him in BIMON, his hair was untrimmed – it was not long, but you could see it had not been cut recently. He wore a red and white tracksuit with sandals and also wore a watch. I saw him a few days ago in [REDACTED]; he was dressed in a FACA uniform so I suppose he was going to work. That was my second time seeing him in BANGUI – his hair is now trimmed, unlike when I saw him in BIMON. I do not know any other name for ALKANTO.
90. I could hear COEUR DE LION and ALKANTO saying that they were planning to go to MBAIKI and BODA after BIMON, but I did not hear them saying anything else. I heard later that COEUR DE LION was killed in BODA, from some Muslims from BODA that I met later at the Central Mosque in PK5.
91. ALKANTO would later return and base himself in BIMON. I think he came about two months after the attack, but I am not sure. I was told all by this many different Christians from [REDACTED]. I would ask them if I should return to BIMON, and they would say no, ALKANTO has his base there. I did not ask if ALKANTO came to BIMON with elements, but I am sure that he did. They told me that he had his base in front of the house of a Muslim called [REDACTED] had already fled, she is currently in [REDACTED]. Her children work in the [REDACTED] so I could ask them to get her telephone number for you.
92. One of my friends called [REDACTED] told me that ALKANTO currently makes [REDACTED]. To get to [REDACTED] you pass along the road which leads first to [REDACTED] and then on [REDACTED] then takes the planks to BANGUI to sell them.
93. After the introductions, RAMBO turned to the men who had come with him in the vehicles. All of the men in the vehicles were wearing either a military shirt or military trousers. [REDACTED] and [REDACTED] RAMBO gave them a 'Kala' each. I did not see [REDACTED] give anyone else a weapon.



94. [REDACTED] pointed to [REDACTED] and I could hear him telling [REDACTED] was very brave, and that [REDACTED] should take him. [REDACTED] then appointed [REDACTED] held a machete and a stick. [REDACTED] told each of these [REDACTED] what would be their zone of responsibility. [REDACTED] appointed [REDACTED] neighbourhood in [REDACTED] and [REDACTED] was appointed as [REDACTED] which is located at the exit [REDACTED] that he would be based at the exit of BIMON in the direction of KAPOU.
95. RAMBO [REDACTED] that they should select people and then divide them between themselves and [REDACTED] told the people gathered that those who [REDACTED] selected would be recruited into the national army, the FACA. [REDACTED] said "Come and give your names so that we can take them to the chief of staff of the army for you to be recruited". RAMBO said that they should take the names of those selected and give the list to him later.
96. I did not see [REDACTED] writing down the name of each person they selected for [REDACTED] but I suppose that they did it later.
97. RAMBO handed [REDACTED] a stack of military shirts and trousers and told them that they should distribute them amongst the people that they had selected.
98. After this, RAMBO left. He left some men that had come in the vehicle behind him. I do not know how they knew to stay in BIMON, but I suppose that it is normal to leave behind some of your men in each town you pass through in order to control each place.
99. He spent about 30 minutes in total in the [REDACTED] and left at about 18h00. Before leaving he told the crowd that once they are gathered in their respective locations, he would bring [REDACTED] I did not hear him specifying what the 'night vigil' was. However, I could hear the people in the group saying "We are keeping this night vigil because we are waiting for the Arabs". As I have already explained, the use of the word 'Arabs' here means 'Muslims'. RAMBO was no longer there when I heard them saying this.
100. RAMBO left together with COEUR DE LION, ALKANTO and some other men he had come with, while some of them stayed behind. As I have explained, he arrived with perhaps 15-20 men in each of his two vehicles, and when he left, I would estimate that there were 10-15 men in each. When RAMBO left with his men, the only people left in the [REDACTED] with 'Kala's' were [REDACTED]



101. [REDACTED] and [REDACTED] then selected other people from amongst the crowd to join the [REDACTED] groups. They selected about [REDACTED] or even more from the crowd and they all went and joined [REDACTED]. [REDACTED] were all selected. They distributed the military shirts and trousers amongst these people. They were given either a shirt or trousers – nobody got both. I did not see this group of people being divided into three groups as per RAMBO's instructions – that must have happened later.

102. Two local women named [REDACTED] were selected to join. I do not have their telephone numbers. Other men and women also joined. I recognised many of their faces, but I cannot tell you their names. I did not see any child joining the group. However, I later heard in PK5 that a child joined them. He is called [REDACTED]. He was from [REDACTED] old at the time. I met him in [REDACTED] once. We did not discuss anything about him being part of the Anti-Balaka; we simply greeted each other. If I meet him again, I will ask him for his phone number.

Flight to ETATS-UNIS

103. At about 19h00 that same night (Sunday), [REDACTED] asked me to go and hide somewhere else. I left [REDACTED] house at 19h00. Everyone had left his [REDACTED] by then. I went through the bush to the village of ETATS-UNIS. I hoped to meet some Mbororo there so I could join them and flee to CAMEROON. Unfortunately I did not meet any Mbororo there.

104. While in the bush I met the 29 Fulata who had returned to BIMON after leaving with the Chadians. They had fled into the bush near BIMON on the Saturday of the attack. They could hear the shot when [REDACTED] was shot and heard the noise of the attack starting in the village. They then fled onwards to the bush near ETATS-UNIS. Together we became [REDACTED] persons in the bush. I spent two weeks in the bush. Life was difficult there. We slept under the trees with a blanket underneath us. There was not enough to eat.

105. While we were in the bush, [REDACTED] went out to go and meet the chief and explained to him that we were there and asked if there was any food that he could help us with. He then brought us food, and we ate paw-paws from the trees. My cousin [REDACTED] also gave us food. [REDACTED] and the chief are both Christian and both live in ETATS-UNIS. I did not know where my family was and did not get any updates about their wellbeing.

106. I could not go to [REDACTED] house because at that time, if the Anti-Balaka heard that you were hiding a Muslim, they could burn down your house. That is why he asked



- me to stay in the bush, and brought me food there. I have already explained how [REDACTED] was beaten for protecting a Muslim's things.
107. [REDACTED] did not tell me why I should leave, but the next day, I met two Christians from BIMON in the bush, [REDACTED] [REDACTED]. They had come to buy fish from fishermen who worked on the PAMA river, which passes through ETATS-UNIS. They told me that the Anti-Balaka had started searching houses one-by-one for Muslims in BIMON, because they had heard that some people in the village were hiding Muslims.
108. [REDACTED] had gone to the Christian chief of [REDACTED] to find out where we were and the chief's [REDACTED] had accompanied them to find us in the bush. I forget the chief's name, but later I heard he killed someone and is now in [REDACTED]. The young man was from BANGUI – it seems that the chief owed him some money and when he asked for it, he killed him.
109. When the Anti-Balaka started searching, they did not find any Muslims in BIMON except for one elderly Burkinabé called Abakar TCHORO, who was hiding in the bush near to the town. He had to pay about 100,000 FCFA before they released him. The chief of [REDACTED] bought the land of the Burkinabé so he would have enough money to pay the Anti-Balaka. I later met this Burkinabé at the Central Mosque in PK5 and he explained all this to me. He is now dead.
110. The Anti-Balaka were even searching for Muslim's numbers in people's phones. The Anti-Balaka searched for my number in the telephone of my Christian sister in law called [REDACTED]. They did not find my number, but they took the phone from her and never gave it back. She does not know who these Anti-Balaka were. The way the Anti-Balaka operated was like this: If one of them knew something about a person, they would not go to that person themselves but would rather send another Anti-Balaka in their place. I presume that somebody who knew me must have sent Anti-Balaka that [REDACTED] didn't know to look for my number.
111. [REDACTED] came and told me this when she came to visit me at the Central Mosque in PK5 about a month and a half after I arrived there. At that time, it was safe for Christians to go into PK5 to visit their relatives. Some Christians were even living there, as they do to this day.
112. After two weeks of suffering in the bush, I decided to go to BANGUI to the Central Mosque in PK5, where I had heard Muslims were seeking refuge. I returned first to BIMON, in order to travel on to BANGUI. I returned to BIMON with a man named [REDACTED] whose mother is [REDACTED]. He is one of the 29 Fulata who I hid with in the bush.



113. We set off for BIMON together. When we arrived at [REDACTED] village, which is located at a junction between [REDACTED] we hid in the bush. We stayed there from 10h00 to 18h00, as wanted to avoid anyone seeing us. People from BIMON used to pass through [REDACTED] and we were afraid they would see us and report us to the Anti-Balaka.
114. On the day I fled from BIMON, I happened to be wearing trousers and a [REDACTED] polo shirt. Although I sometimes wore traditional Muslim clothes, I had not put them on that day. I was still wearing the same clothes I fled in. [REDACTED] was also wearing a T-shirt, not his traditional Muslim clothes. Some of the [REDACTED] Fulata had packed their clothes before they fled, and they would sometimes wear their traditional Muslim clothes while hiding in the bush.
115. When I arrived in BANGUI, I heard that some locals from BIMON had come to buy fish in ETATS-UNIS and had seen the Fulata in the bush. They then told the Anti-Balaka where they were hiding. I heard this from the Fulata themselves – from [REDACTED]. Another local who came to buy fish told the Fulata that the first locals had told the Anti-Balaka where the Fulata were hiding in the bush.
116. However, RAMBO then stopped the Anti-Balaka from going to kill the Fulata. I was told this by [REDACTED] from the bush to the mosque. RAMBO said that he had [REDACTED], whose mothers are Ngbaka. I think that RAMBO's mother might be of Ngbaka ethnicity. The village where he had his farm and house, [REDACTED] is inhabited by people of [REDACTED] and Ali ethnicity. I mentioned that I had seen [REDACTED] before the crisis. [REDACTED] told me that RAMBO is his 'cousin' and that [REDACTED]. By 'brother' I mean relative, for instance, a child or a younger brother might consider the child of an elder brother to be a 'brother'. In any event, I think there was some sort of blood relationship between the two.
117. The Ngbaka are generally Christians, but the mother of [REDACTED] married a Muslim and she converted.
118. Therefore RAMBO did in fact have cousins amongst the 29 Fulata in the bush. They were Ali GARGA, Souleyman SIDIKI, and Sadjo SIDIKI. Ali GARGA does not bear the SIDIKI name, but he is their elder brother.
119. When [REDACTED] we went to [REDACTED] house. We arrived at around 20h00-21h00 and we left the next day at about 19h00. We did not come out of the house. The Anti-Balaka were still in BIMON. I did not see them, but



when we were in the house [REDACTED] and his wife told us. We heard the sound of drums and [REDACTED] and his wife told us that it was the Anti-Balaka playing the drums. I do not know who these Anti-Balaka were, and [REDACTED] and his wife did not specify where these Anti-Balaka were from. They just told me that the sound was the drums of the Anti-Balaka.

120. I had to leave BIMON because I was Muslim. If I stayed in BIMON, I was in danger and even the owner of the house, [REDACTED] would be in danger. At that time, if the Anti-Balaka knew that you were collaborating with Muslims or keeping one in your house, they would beat you. For instance, [REDACTED] (who is a Christian) brought some medicine to us while we were in the bush and he was beaten. The Anti-Balaka from [REDACTED] mixed with those from BIMON, beat him up because of this. He told me this himself later when I met him in BANGUI.

121. I decided to leave [REDACTED] house in order to protect myself and [REDACTED] I continued to BANGUI together with [REDACTED] Before our journey [REDACTED] went and met [REDACTED] who is a Christian. I do not have [REDACTED] phone number, but I have the number of his elder brother. We knew each other well as we grew up together. She met him around 16h00 and told him "I have my cousins who are here with me, when you are ready to go to BANGUI let me know". [REDACTED] house and we left together. Titus would have been in danger if he was discovered to be accompanying us Muslims to BANGUI, but he was not afraid. [REDACTED] and I were afraid, because the Anti-Balaka had barriers all the way to BANGUI. We pushed a *pousse-pousse* (a cart) full of [REDACTED] and took off our trousers, walking in our underwear and T-shirts. Those whose job it is to push firewood in a *pousse-pousse* often do this, to keep cool while doing the work. This job is not done by Muslims. We hoped that this would stop the Anti-Balaka from identifying us as Muslims. It was like a disguise.

122. The Anti-Balaka had barricades at NDANGALA, YAMBORO, SEKIA NGYABOUROU and SAMBA. We passed all these barricades on our way to BANGUI. At each barrier, the Anti-Balaka searched our *pousse-pousse* and asked us to pay 100 FCFA for the [REDACTED] we were transporting. At that time, the Anti-Balaka were at all the barriers, because the military was not functioning. Some of them wore military tops, other wore military trousers. At NDANGALA, some of the Anti-Balaka were in civilian clothes. The Anti-Balaka carried sticks, machetes, and their chiefs had Kalashnikovs. I do not know the identity of any chiefs I saw at these barriers, but I knew they were the chiefs because they were sitting down and sending others to the barriers. I had heard that if the Anti-Balaka arrested someone, they would be taken over to the chief. I heard this from [REDACTED] before I was left [REDACTED] house for BANGUI.



123. At the SEKIA barrier, I could recognise [REDACTED] but they did not see me. When we arrived, there was another *pousse-pousse* before us and [REDACTED] and [REDACTED] were searching that.

124. We arrived at PK9 at about 04h00. When we got to the bridge, the FACA searched our *pousse-pousse* and again asked us to pay 100 FCFA. I think that they did not know we were Muslims because we were pushing the *pousse-pousse*. Nothing else happened there. The MINUSCA were also present. I did not see anyone I recognised at PK9.

125. From PK9, we went to the Central Mosque in PK5. If I remember correctly, I think the date of my arrival there was [REDACTED] I had been to the mosque before the crisis to pray. I already knew that it was being used as a refugee site for Muslims. When we arrived there, I saw a huge crowd of Muslims. I would estimate that there were up to 10,000 persons. We slept in the courtyard of the mosque in the open space under the veranda. We had a blanket to sleep on, but no mattress. As time went on, the numbers increased – I would say that there were 20,000 people there at a certain point.

126. When I arrived at the Central Mosque, there were no NGO's to assist us. There was not enough food, and you had to wait a long time in order to have access to water to wash yourself. There were also not enough toilets. It was very difficult to be there in those conditions. People were falling sick and there was no hospital. Sometimes the people from MSF would come, but when it was their time to leave, they would leave. If anyone was ill during the night, there was no solution. We could not take them to the hospital because the Anti-Balaka had blocked all the roads. It was not my will to be there, but I could not leave because I had no place to go. I could not leave PK5 to go to another area of BANGUI, because I feared being killed by the Anti-Balaka. I could see the bodies of Muslims who had left PK5 being brought to the ALI BABOLO mosque for burial. I took some pictures of their bodies, but I have lost the memory card. I heard that they had been killed by the Anti-Balaka, and I did not want the same thing to happen to me.

127. I remember in particular the killing of three young Muslim men. Non-Muslims from *quartier* COMBATTANTS had organised a football match to encourage social cohesion. The first match was played at KOUDOUKOU. On the way to the second match, which was to be played at BAMARA, the Anti-Balaka stopped the vehicle with the Muslim team and killed three of the men. Their bodies were brought to ALI BABOLO mosque, where I saw them and heard what had happened. Their family members explained to me that they had been killed by the Anti-Balaka. I do not know their names or the names of their family members, but they had all come to find refuge at the Central Mosque.



128. Some of the other Muslim players were then taken to NGARAGBA prison by the UN (Rwandan contingent) forces. I heard that the UN forces took them there for their protection, but the CAR Government then insisted that these Muslim players should be arrested and detained, as they were 'criminals'. SAMBA-PANZA was at the head of the Government at that time. I do not know their names, but they were also staying at the Central Mosque. They were detained for about 8 or 9 months and then released. I heard about all this from their family members who were staying at the Central Mosque. I cannot remember their names.

129. Due to all these killings, I could not leave PK5 for another area of BANGUI. I also could not return home to BIMON as the situation is still unstable. The Seleka or the Anti-Balaka could act at any point, and it could happen quickly. In particular, I fear [REDACTED] I know that he is 'against' Muslims. There is no police station or gendarmerie in BIMON – perhaps if these were set up, they would be more powerful than [REDACTED] and I could return home. However, for now, [REDACTED] reigns and returning is not possible.

130. Over time, NGO's came to offer assistance at the Central Mosque, such as IOM and ACTED. They provided us with places to wash, with food and with medicine. When I arrived in BANGUI, I did not know where my wife and children were, however they finally came and met me six months later at the Central Mosque. They told me that they had been in the village [REDACTED] Nobody disturbed them, but their living conditions were difficult and there was not enough to eat and the children were not in good health. They were staying with a relative there.

131. The number of people at the mosque reduced with time. Some people went to CAMEROON, others to MALI and CHAD. In 2016-2017, all of us who remained were asked to leave the mosque. At that point, some people decided to go home to their towns or villages in the CAR. As I have explained, I did not feel that it was safe to return to BIMON. I felt safer staying in PK5, [REDACTED]

132. I think that today, there are only four or five Muslims in BIMON – [REDACTED] The rest of them are [REDACTED] in CAMEROON or in CHAD.

133. In *quartier* [REDACTED] the Christian chief named [REDACTED] has transformed the place where Muslims' houses were burned into a market. The issue has been brought to the court in [REDACTED] but there has not yet been a trial - it keeps on being postponed because the chief does not show up. I first heard this from [REDACTED] As the house I owned where [REDACTED] used to live



was in that neighbourhood, I also went to the court in [REDACTED] and waited for the chief. However, as he did not arrive, the trial could not go ahead.

134. The investigators asked me if I could mark the various villages that I mentioned on a map. It is not easy for me to follow maps, unless they have the relevant place names written in. I prefer not to mark the various places on a map.

135. The investigators told me that during my screening of [REDACTED] it was noted that I had seen the [REDACTED] family being attacked from through my window. I did not say that. It does not make any sense to me. It can be a bit difficult to communicate clearly on the phone and this is a misunderstanding rather than something that I said.

Video

136. The investigators showed me a video, and told me that the MD5 hash value of the video is 0684cf35da952eab382444854420842e. They told me that it has no ERN number assigned to date. We watched the video from 09:50 to 14:30, and the investigators asked me to tell them if I recognised a person or a place.

137. At 10:05, I recognise RAMBO in the middle of five men. He is wearing a military uniform and a hat. He has a beard.

138. At 10:41, I recognise the third person from the right in the screen, in a military uniform and no hat. I recognise him from BIMON as he worked as an [REDACTED] there. I do not know his name.

139. At 10:48, the man in the striped shirt with a white colour is a [REDACTED] from BIMON and he is currently working in the market [REDACTED] People said he was an Anti-Balaka. I do not remember his name.

140. At 11:29, I again recognise RAMBO on the left hand side of the screen, in a military cap, military uniform and a beard.

ANNEXES

Annex 1: 2014 calendar.

Closing Procedure

141. 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

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to the principle of public hearings, the judges may apply protective measures to those testifying if circumstances require.

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

143. 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.

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

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

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

WITNESS ACKNOWLEDGMENT

This statement has been read over to me in Sango and 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:

INTERPRETER CERTIFICATION

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

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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]

