

INTERNATIONAL CRIMINAL COURT
OFFICE OF THE PROSECUTOR

WITNESS STATEMENT

WITNESS INFORMATION:

[REDACTED]

Religion: Baptist Church

Language(s) Spoken: [REDACTED] Sango and some French

Language(s) Written: Sango

Language(s) Used in Interview: Sango with English interpretation

Occupation: [REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]



Signature(s):

[REDACTED]

WITNESS STATEMENT

Procedure

1. I was introduced to [REDACTED] and [REDACTED] and told that they are Investigators with the Office of the Prosecutor (OTP) of the International Criminal Court (ICC).
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 from 1 August 2012 until today. I was informed that the OTP is contacting me as they believe I may have information relevant for establishing the truth.
4. I agreed that the interview would be conducted in Sango with English interpretation. I fully understand and speak Sango.
5. The investigators explained to me that I do not have to answer to their questions. 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.

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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.

Personal background

11. I was born on [REDACTED] and both my parents died when I was very young. My mother was a [REDACTED]. My father was a [REDACTED] and [REDACTED]
12. I have [REDACTED] siblings and after the death of our parents, we were all raised by our [REDACTED]. He was [REDACTED] and he was also a [REDACTED]. Our [REDACTED] took care of me and my siblings because there was no one else to care for us. He was living in CARNOT with his family. My siblings and I went to live at his house.
13. I finished elementary school and I attended [REDACTED] of secondary school in CARNOT. During the last years of my schooling I was also working [REDACTED] and [REDACTED]
14. When I was about [REDACTED] years old I decided to stop my schooling and [REDACTED]
15. [REDACTED]
16. [REDACTED]

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17. [REDACTED]

Killing of my uncle by the Seleka

18. [REDACTED]

19. My uncle was killed by the Seleka in [REDACTED] I was in CARNOT when this happened and I did not witness it, but I heard that he was killed while he was trying to protect his own son from the Seleka. I heard about the killing of my uncle from many people in CARNOT and [REDACTED] since the incident was widely known. I remember specifically that [REDACTED] from CARNOT named [REDACTED] ([REDACTED]) also told me about the killing of my uncle.

20. I do not remember the exact date that the Seleka killed my uncle but DJOTODIA was still in power. I think that my uncle was killed about three months before the Seleka lost power.

21. I went with other members of my family to the Gendarmerie to report the killing of my uncle. The Gendarmes told us that they could not do anything as the Seleka were in power and they did not respect the Gendarmerie.

22. I felt very angry when the Seleka killed my uncle. My uncle had been very [REDACTED] The Gendarmerie and the Army had no power so as to fight against the Seleka and we, the population, were completely unprotected against the crimes committed by the Seleka.

23. I remember of another killing committed by the Seleka in CARNOT. Before the Seleka took power, I used to play [REDACTED] in CARNOT. Our [REDACTED] was supported by [REDACTED] who lived in CARNOT. After the Seleka took power, [REDACTED] told them that they should respect everybody and that everybody belonged in this country. The Seleka were upset with what [REDACTED] said and they killed him. This incident took place at [REDACTED] in CARNOT. I do not remember the date but the killing took place at 16:00 in the afternoon.



Joining the Anti-Balaka

24. Before joining the Anti-Balaka I was never involved in any kind of trouble. After the killing of my uncle, however, I decided to join the Anti-Balaka because I wanted to protect my family and my country. None of my siblings or cousins joined the Anti-Balaka. I was the only one of my family who joined them.
25. I do not remember the exact date that I joined the Anti-Balaka but it must have been about two months after the killing of my uncle. It is difficult to remember the dates as in that period the country was in such a chaotic state that we did not pay attention to such things as dates.
26. In order to join the Anti-Balaka I went to BENZABE, a village close to BOSSANGO, so as to get some gris-gris. I will explain what gris-gris are later in my statement.
27. BENZABE is the native village of ex-President BOZIZE. I went to BENZABE with many people from CARNOT. I will provide the names of some of them later in my statement. I do not know and I cannot guess how many people were with me but they were mostly young people from CARNOT.
28. I never saw any FACA in BENZABE, but there were a lot of people coming from different places to get their gris-gris there. I remember that there were people from BOUAR who also came to get their gris-gris there. They were all civilians.
29. I do not know how many people were there. People were also coming and going all the time, so it is hard to give an estimate.
30. In BENZABE, there was an older woman who was providing and, in some cases, applying the gris-gris to the people who wanted to join the Anti-Balaka. I do not remember her name. The purpose of the gris-gris was to protect people from being killed.
31. There are many different types of gris-gris. One type of gris-gris is a medication that you must drink. Another type of gris-gris is a vaccination. In order to receive this vaccination, you must have your skin cut with a razor blade so as to receive the vaccination directly into your bloodstream. There is another type of gris-gris, such as *Ouraga* and *Dadaïte*, that you wear externally around your neck, arms or waist. There is also another type of gris-gris that you smoke.
32. Each different type of gris-gris can protect you from different types of weapons or give you different set of powers. Some gris-gris provided protection from machete cuts, others from being shot at by Kalashnikovs and others from being shot at by



makeshift or traditional weapons, such as bows and arrows. If someone had not received the appropriate gris-gris for a particular type of weapon they could be injured or killed.

33. As I mentioned above, one type of gris-gris consisted of a type of cigarette that you had to smoke. While smoking this cigarette, you had to swallow part of the smoke. Then you had to blow the rest of the smoke around your own body. This type of gris-gris was a protection against bullets from Kalashnikovs.
34. There were many different types of gris-gris such as *Togane*, *Dadaïte*, *Yokara* and *Ouaraga*. They all take their names from the trees that are being used to prepare them.
35. *Togane* is a drink that protects you from being killed. *Dadaïte* is a form of protection that is being worn around the arms. *Yokara* is a drink that makes you invisible. *Ouaraga* is a form of protection that is being worn around the neck and around the waist. It is different from *Dadaïte* as they have different colours and different patterns. The *Ouaraga* sometimes has padlocks on it.
36. The gris-gris are very powerful and they can protect you from being killed but you have to follow some rules otherwise they would lose their protective powers. If, for example, you are wearing a gris-gris and you do not wash yourself before and after having sexual relations the gris-gris would lose its power. If however you drink a protective medication, such as *Togane* and *Yokara*, you can have sexual relations and the medication does not lose its power, as it is already inside you.
37. The gris-gris might also lose their protective powers if you eat food prepared by a woman when she has her period, if you enter the house with a new-born who has not yet lost the umbilical cord, or if you kill an animal with the purpose of eating it.
38. The gris-gris were quite expensive. You could buy all of them for around 200,000 XAF. Most people did not have enough money to pay for all the gris-gris all at once and they bought only some of them. I went three times to the same place in BENZABE to get gris-gris and I gradually received all of them.
39. We did not receive money from anybody to pay for our gris-gris. Each person had to pay by themselves. The gris-gris were cheaper for the people who were from the area of BOSSANGO since they were members of the extended family of the ones who were providing it. The gris-gris were more expensive for people like me, who came from other areas. Some of us who came from CARNOT [REDACTED] [REDACTED] paid higher prices for the gris-gris than the local people around BENZABE.



40. Before leaving from BENZABE to return to CARNOT, the woman who gave us the gris-gris predicted that we would be attacked by the Seleka. On our way back to CARNOT we were indeed attacked by some Seleka who were on their way to BANGUI. The Seleka were shooting at us but the bullets did not kill us. This is how we understood that the gris-gris that we had received were working.

Structure of the Anti-Balaka in CARNOT

41. The Com Zone in CARNOT was [REDACTED] I do not remember his last name, as everyone in the area called him [REDACTED]
[REDACTED]
42. The Deputy Com Zone in CARNOT was [REDACTED] He is still in the area of CARNOT, towards the [REDACTED] He is constantly moving between [REDACTED]
43. There were two Secretary Generals under the command of these two Com Zones. These Secretary Generals were in charge of administrative issues. We initially selected [REDACTED] for the position of Secretary General but he held this post for less than a month [REDACTED] was incompetent and this is why he was replaced by two Secretary Generals. I do not remember [REDACTED] last name.
44. The first Secretary General was [REDACTED] and the second Secretary General was [REDACTED] [REDACTED] neighbourhood (*quartier*).
45. [REDACTED] was his fighter's nickname but he is widely known as [REDACTED] Nobody really knows him by his actual name.
46. There were many Mission Chiefs (*Chefs de Mission*) who were reporting to the two Com Zones. I do not remember the exact number of the Mission Chiefs in CARNOT. Each Mission Chief had a zone of influence in the CARNOT area. Their role was to patrol and to ensure the security in their respective zones of influence. The Mission Chiefs reported to the Com Zones and had Anti-Balaka elements under their command.
47. We selected [REDACTED] as our two Com Zones immediately after our return from BENZABE. [REDACTED] had already gone to BENZABE to get their gris-gris and they were the ones who suggested that we should also go there. When we returned from BENZABE we stayed all together for three nights in the airstrip of CARNOT. We were about [REDACTED] persons.

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48. It was at that time that we selected [REDACTED] as our Com Zones because we needed someone to be in charge of our group. We also selected [REDACTED] as Secretary General at that same time. [REDACTED] proposed candidates for Mission Chiefs based on each person's skills and we voted to select the ones who were appointed as Mission Chiefs.
49. [REDACTED] was also elected Mission Chief for the [REDACTED] neighbourhood (*quartier*), all the way to the Catholic Church in CARNOT.
50. [REDACTED] I already had my doubts about the group as some of the Anti-Balaka would steal and create trouble and there were some people who considered the Anti-Balaka to be thugs. I joined the Anti-Balaka out of anger because of the killing of my uncle but I did not like the behaviour of some Anti-Balaka.
51. One of the selected Mission Chiefs was [REDACTED] and his deputy was [REDACTED]. I do not have [REDACTED] phone number. Few months later, when NGAISSONA proclaimed himself as National Coordinator of the Anti-Balaka, he asked the Anti-Balaka in the provinces to designate regional Coordinators. [REDACTED] was appointed Coordinator of CARNOT and the Deputy Coordinator was [REDACTED] Barthélemy and [REDACTED] held the position as Coordinator and Deputy Coordinator at the same period.
52. At the outset when the Anti-Balaka movement took control over the territory there was not an Anti-Balaka structure in place at the national level. Each regional Com Zone was leading his own elements.
53. After NGAISSONA proclaimed himself as National Coordinator of the Anti-Balaka, he called for a meeting in BANGUI with the regional Coordinators from all the different provinces. NGAISSONA and MOKOM were present during that meeting. [REDACTED] attended that meeting since they were the selected as regional Coordinators for CARNOT. I do not know the exact place where the meeting took place, but it was in BANGUI.
54. MOKOM was the Deputy Coordinator of NGAISSONA and is currently Minister of Disarmament. I do not know him personally, I only know his name. I do not know if he had contact with the Anti-Balaka of CARNOT. I only know that about two months ago, [REDACTED] was in contact with him because he provided MOKOM with the list of Anti-Balaka in CARNOT for the Disarmament, Demobilization and Reintegration process (DDR).



55. I do not know what was discussed in the meeting in BANGUI as I was not present, but upon their return, [REDACTED] reported to us that NGAISSONA instructed them to issue badges for all the Anti-Balaka elements.
56. The first Anti-Balaka badges were white and they had a photo on them. These badges were easy to forge and this is why they were replaced. The second Anti-Balaka badges were yellow and they also had a photo and the printed logo of the Anti-Balaka on the front and on the back.
57. The National Coordination meetings were taking place in BANGUI. [REDACTED] [REDACTED] were participating in these meetings and they were later reporting what was discussed in these meetings to the Anti-Balaka of CARNOT and to the general population. We used to gather either at the Town Hall of CARNOT or at the GBAYA market to hear [REDACTED] as I will explain later in my statement.
58. I never saw NGAISSONA or MOKOM in CARNOT. I met NGAISSONA for the first time in the ANE (*Association Nationale des Elections*), when he tried to run as a Presidential Candidate for the 2016 elections. [REDACTED]
[REDACTED]
59. The OTP investigators asked me to write down a list with the Mission Chiefs and Anti-Balaka elements of CARNOT that I could remember. I have given the lists to them and they are attached to this statement as Annexes A and B.

My role in the Anti-Balaka

60. As mentioned above as soon as I returned from BENZABE where I got my gris-gris, I joined the Anti-Balaka of CARNOT. I was never an Anti-Balaka in any other part of CAR.
61. I did not have a particular position. I was just an element. I was under the direct command [REDACTED] We were stationed in the [REDACTED] neighbourhood (*quartier*), close to the CARNOT [REDACTED]
62. I have shown to the OTP investigators three badges of other Anti-Balaka elements: [REDACTED] We were all under the command of [REDACTED]. The investigators scanned these badges and the printouts are attached as Annexes C, D and E in my statement. Each annex consists of two pages that show the front and the back of the badges.



The Anti-Balaka arrival in CARNOT

63. I think that the first time that I went to BENZABE to receive my gris-gris was towards the end of 2013 or beginning of 2014. As mentioned above I went to BENZABE with some other young men from CARNOT. I remember the following:

[REDACTED]

64. I do not remember the exact date when we returned to CARNOT from BENZABE, but I remember [REDACTED] When we returned from BENZABE we did not go to our houses but we gathered at the airstrip of CARNOT where we stayed for three nights. We were a total of [REDACTED] men from CARNOT. [REDACTED] were also present there.
65. The woman who gave us the medication in BENZABE was the one who instructed us to stay together and not to go to our houses upon return to CARNOT. She said that by staying together we would avoid going to our wives to have sexual relations as this would weaken some of the medication.
66. When we gathered at the airstrip of CARNOT the Seleka left from CARNOT because they heard that the Anti-Balaka were coming. They were afraid that we were going to attack them as the Anti-Balaka were already attacking the Seleka in other parts of the country.
67. We did not kill Muslims, we just told them to either leave or to go to the Catholic Church of CARNOT so as to be evacuated. I even took some Muslims to the Catholic Church myself and they are still alive. I will explain more on this later in my statement.
68. [REDACTED] brought a lot of gris-gris to CARNOT and they were selling it to other people. They have brought different types of gris-gris, some that you could drink, some that you could smoke and some that you could wear. Some of the people who bought gris-gris from Aimé Blaise and Aimé Emeric joined the Anti-Balaka while others did not.
69. Sometimes after the gris-gris were given to somebody we had ceremonies to prove their efficacy. During these ceremonies we would ask the person who had taken the gris-gris to lie down and we would hit them with axes, cut them with knives or even shot at them. Nobody was ever injured or died during these ceremonies.



70. However some Anti-Balaka who had already taken gris-gris were injured or even died during the conflict. The reason why the protection did not work for these Anti-Balaka is that they had either stolen or done something else that was wrong. The gris-gris do not work if you steal or take things by force because they are protection from God.
71. As mentioned above, I stayed with [REDACTED] and all their Mission Chiefs and elements at the airstrip in CARNOT for three days. The Seleka left CARNOT already from the first day that we arrived at the airstrip fearing that we would attack them.
72. After three days at the airstrip, [REDACTED] their Mission Chiefs and their elements- including myself- marched from the airstrip to the Town Hall of CARNOT where we had a meeting with the population, as I will explain later in my statement.
73. We were all wearing clothes and hats that were boiled with medication, as this would further protect us from potential attacks.
74. Some of the Anti-Balaka were armed when we entered CARNOT. They were carrying bows, arrows, knives, big knives called *Dankanaré* and machetes. Nobody had Kalashnikovs.

Office of the Anti-Balaka in CARNOT

75. Although I was under [REDACTED] I stayed in my own house as did all the other Anti-Balaka. At some point, after the Seleka left I occupied the house of a [REDACTED]. The house was located in the [REDACTED] neighbourhood (*quartier*) next to [REDACTED]. I stayed for three years in this house but when the country became calmer, I met with [REDACTED] and asked him to come back to his house. I met with the [REDACTED]
76. The Anti-Balaka used an abandoned building as their office in CARNOT. The office was located next to the ONAF and close to a car wash station. This place was formerly used as gold and diamond purchase office (*Bureau d'Achats*) and it belonged to a Muslim man who had fled to KENZOU. I do not remember his name.



77. Around the elections of 2016, this Anti-Balaka office closed because the Government institutions like the Gendarmerie, the Courts and the Police resumed their activities and the country had become calmer.

Anti-Balaka meetings in CARNOT

78. As I mentioned above, there were meetings in CARNOT between the Anti-Balaka and the population at the Town Hall or the GBAYA market. The main meeting point was the Town Hall. Whenever something was going on in the town, we would meet there to discuss it and try to find solutions, if necessary.

79. The first meeting between the Anti-Balaka and the general population of CARNOT took place on the day that we marched from the airstrip to the Town Hall as I mentioned above.

80. The purpose of that first meeting was for [REDACTED] to tell the population that they should not be worried anymore because the Anti-Balaka were there to protect them. They explained this because, at the time, the Government and its institutions were not fully functioning.

81. In the meeting, [REDACTED] also told the population that they could report any problems to [REDACTED] and they provided his phone number.

82. To my recollection, although the Government institutions were not functioning normally at that time, [REDACTED] the [REDACTED] were still present and holding their positions.

83. After the first meeting, there were other meetings between the Anti-Balaka and the population. These were not regular meetings, but took place whenever there was something that needed to be discussed.

84. As the meetings did not have an established date, any time we had to meet we were called by megaphone. There was a man named [REDACTED] who used to rent his megaphone and he would go through the town announcing the upcoming meetings.

85. I remember we had a number of meetings in relation to security issues. In these meetings, we discussed potential threats. For example, the Com Zones asked the population to inform them if they saw a Seleka or a Muslim who betrayed Central Africans by joining or helping the Seleka. The Anti-Balaka would then try to capture these people. I will explain more about this later in my statement.

[REDACTED] ICC RESTRICTED [REDACTED]

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86. During these meetings between the Anti-Balaka and the population, the Com Zones also told the population that if an Anti-Balaka was to steal or create trouble, they should report it to the Com Zones and they provided [REDACTED] phone number.
87. We did not hold meetings only with the Anti-Balaka elements, the population was always there. I believe that the Mission Chiefs, Com Zones and the other Anti-Balaka authorities in CARNOT held meetings amongst themselves. [REDACTED]
[REDACTED]
[REDACTED]
88. I do not remember the exact dates of the meetings that took place in CARNOT or the meetings with the National Coordination in BANGUI, but the two Secretary Generals must have this information in their archives.

Muslims in CARNOT

89. When the Seleka were in power, they set up two checkpoints in CARNOT, one on the entrance of the town, on the axis of BAORO and the other on the exit of CARNOT, on the axis of BERBERATI.
90. Once the Seleka left, we, the Anti-Balaka, took over these checkpoints. On the checkpoints you also had someone from the Gendarmerie, someone from Customs and someone from the Police present. We just placed our checkpoints next to theirs in order to make sure that the Seleka did not come back.
91. We did not want the Seleka or armed Muslims to enter our town and destroy it. The rest of the Muslims, if they were unarmed, we would take them to the Catholic Church in CARNOT.
92. We did not kill Muslims. Upon our entry to CARNOT, we told our Muslim "nephews" who had not already fled, to either go to the Catholic Church to be protected or to return to their father's countries.
93. We considered the Muslims traitors, because when the Seleka were in power, the Muslims would provide information to the Seleka about the people who had mines, motorcycles or money. The Seleka then would come and steal this money and belongings.
94. The fathers of the Muslims that I referred to as "nephews", came from CAMEROON, CHAD and SUDAN. When these Muslim fathers initially came to CAR, they came with their cattle and merchandise. They came without wives and



they took our Central African "sisters" as wives. I call their children "nephews" since they are the children of our Central African "sisters". These "nephews" are Central African Muslims who have never seen their father's land. Since they had betrayed us when the Seleka were in power we wanted them to return to the place that their fathers came from.

95. A lot of Muslims from CARNOT fled to CAMEROON, CHAD and SUDAN, some of them with the help of MISCA. The ones who stayed behind remained at the Catholic Church.
96. The Muslims were protected at the Catholic Church. They were protected from being beaten or robbed or even killed by some of the Anti-Balaka who were doing bad things. However, the Muslims could not move freely and go into town.
97. The Catholic Church was guarded by MISCA. I heard that an Anti-Balaka named [REDACTED] tried to throw a grenade to them but the population stopped him and reminded him that these Muslims were also God's children. Apart from that, I never heard of any threats to the Muslims at the Catholic Church.

Financing of the Anti-Balaka

98. As I explained before, I went to BENZABE to take the gris-gris [REDACTED] [REDACTED] I went, NGAISSONA had not yet proclaimed himself as National Coordinator of the Anti-Balaka. [REDACTED] I went to BENZABE, NGAISSONA was already National Coordinator.
99. [REDACTED] I went to BENZABE, the older woman who provided us with the gris-gris said that her "son" NGAISSONA was helping his "siblings" by giving them money and food. The woman also said that NGAISSONA was the son of her older sister and that NGAISSONA called her "little auntie".
100. I know that NGAISSONA was financing and providing weapons to the Anti-Balaka from BOSSANGO and BENZABE.
101. Ex-President BOZIZÉ had a stock of weapons hidden in the areas of BOSSEMBELÉ and BENZABE. He had the weapons from the time he was President and General of the country. BOZIZÉ and NGAISSONA had agreed that NGAISSONA would give the weapons to the Anti-Balaka of BOSSANGO and BENZABE.
102. NGAISSONA himself provided food and money to the Anti-Balaka in that area. This is a well-known fact and everybody knows it.



103. To my knowledge, nobody gave any financing or weapons to the Anti Balaka in CARNOT. To finance ourselves, we sold the cattle of the Muslims who had fled. We also sold the things that people had left behind and used the money to buy food. Sometimes the Anti-Balaka at the checkpoints also asked the people passing through to help them as it was the Anti-Balaka who were protecting the town. People gave food or money, but it was never forced, it was always voluntary.

Activities of the Anti-Balaka

104. The Anti-Balaka in CARNOT had only traditional weapons, like bows and arrows, knives, machetes and hunting rifles. We had these weapons before the conflict because we used them to hunt animals and we already knew how to use these weapons. We did not use Kalashnikovs because we were not trained on how to use them and we did not have access to such weapons.

105. We never received any type of training when we joined the Anti-Balaka. We never had any military or any other form of combat training. The Mission Chiefs were the ones telling us what to do and we were following their orders.

106. There were about 2000 Anti-Balaka in CARNOT. The list of these elements should be in the archives of the Secretary Generals of the Anti-Balaka.

107. The Seleka were targeting FACA, Gendarmes and Police Officers. To avoid being killed these persons ran away, abandoning their positions. They were not wearing their uniforms and they mingled with the civilian population. However, to my knowledge, there were no former FACA, Gendarmes or Police Officers amongst the Anti-Balaka in CARNOT.

108. The Com Zones and the Mission Chiefs gave us instructions to patrol and establish night guards to make sure the Seleka did not return. If a Seleka had tried to enter the town we would have detained him and taken him to the Anti-Balaka Com Zones, but this never happened.

109. The Anti-Balaka in CARNOT also had elements that came from other areas like GBAINA, GAZI, BAORO, MBÉLOU, GUEMBÉ, SAMA, NADOMBO, BOSSANGO and DOBERÉ, which is a town located between the border of CARNOT and BAORO. Some of the people who joined the Anti-Balaka in CARNOT also sold gris-gris.

110. Those who came from other areas were under the command of the local Com Zones in CARNOT. People joined to protect their family and their country, but they could not just leave an area and become a Com Zone in another area. They were always under the authority of the local Com Zones.



111. One of the reasons to send the Muslims to the Catholic Church was to protect them from the Anti-Balaka who came from other towns. These Anti-Balaka from other towns did not know the Muslims from CARNOT personally and they could not know if a specific Muslim was among the ones who had betrayed us to the Seleka or not.
112. Some of the Anti-Balaka who came from other areas stayed only for a month because they created a lot of trouble in town by stealing people's properties. This is the reason why we decided to send them back to their towns.
113. The Anti-Balaka who came to CARNOT from other towns did not come with any Com Zones and were under the authority of [REDACTED] was from [REDACTED] and he joined the Anti-Balaka in CARNOT. When we decided to send him back to [REDACTED] he became a Com Zone. While he was in CARNOT, however, he was a simple element under the command of [REDACTED]
114. [REDACTED] was in command and he was the one giving orders to [REDACTED]

Crimes committed by the Anti-Balaka in CARNOT

115. I heard about a number of incidents where the Anti-Balaka attacked Muslims in CARNOT. In one such case an Anti-Balaka attacked one woman and two men cutting them with machetes. MISCA took the victims to MSF to get medical attention. They were later escorted by MISCA, initially to the Catholic Church and then to KENZOU. I do not know when the incident took place but it was in the ZAWA neighbourhood.
116. This crime was perpetrated by an Anti-Balaka named [REDACTED] who lives at [REDACTED] was under [REDACTED] command. [REDACTED] punished [REDACTED] after this incident. He tied him up for two days and then he expelled him from the Anti-Balaka. [REDACTED] then went to [REDACTED] He has now returned to CARNOT [REDACTED]
117. There was another incident that took place at the entrance of the Hospital compound in CARNOT where an Anti-Balaka named [REDACTED] killed a Mbororo. [REDACTED] was under the command of a Mission Chief named [REDACTED] [REDACTED] was visiting his nephew at the Hospital and was under the influence of Mbangué which is something you smoke and it causes hallucinations. When he



was leaving the Hospital, he pulled the victim from a motorcycle and killed him with a machete. To my knowledge [REDACTED] was not present when this happened because he was at the GBAYA market. I do not know if [REDACTED] was punished about this killing.

118. I also heard about an incident at Abou PANGA's house. I believe it took place about one or two months after we came back from BENZABE. [REDACTED] and their men entered Abou PANGA's house to steal, but then they heard noises coming from the ceiling and they started shooting. The noises came from ten Muslims who were in hiding at the house. These Muslims were Modibos. Modibo is the Arabic word for a Marabout.
119. A Modibo or Marabout is someone who can prepare different medication that offer protection. They can prepare medication to help you have success, to find a job, to prevent bad things from happening to you. They can also make people go crazy. The woman who prepared the gris-gris for us in BENZABE was also a Marabout.
120. The Modibos at Abou PANGA's house were all Mbororo cattle herders and they have stayed back at the house so as to protect it from attacks. When the Anti-Balaka heard them, they started shooting. Four of the Mbororos were killed and the six others were injured, two of them had their legs broken because of the bullets. One of the Anti Balaka perpetrators died because he shot himself by mistake. I do not know if [REDACTED] or any of their elements who participated on this attack were ever punished.
121. I never heard of Anti-Balaka raping any women in CARNOT. I never heard of any other incidents where Muslims were killed in CARNOT.
122. The Anti-Balaka who came from [REDACTED] and who later joined [REDACTED] group in [REDACTED] used to steal the roofs and wood from the mosques so as to sell them.
123. There was a mosque in BRINGANDO neighbourhood where the roof was taken by [REDACTED] and their men. The walls of the mosque were not destroyed. I saw this happening [REDACTED]
[REDACTED] To my knowledge, [REDACTED] were not punished for this.
124. [REDACTED] broke into houses that belonged to Muslims to steal things while the owners were in the Catholic Church. They also stole cattle.
125. The Com Zones authorized the Anti-Balaka and the population to take the houses that belonged to the Muslims. We were all allowed to do it. One of the reasons for this was to protect the houses from being destroyed by Anti-Balaka, like



[REDACTED] who were stealing things including roofs and parts of the building materials.

126. In some cases, the Com Zones rented abandoned houses that belonged to Muslims to CAR civil servants. The Com Zones kept the money from the rent for themselves.

127. I know that about [REDACTED] conspired with other Anti-Balaka to kill a man named [REDACTED]. They killed him in the forest but nobody knows where he was buried. [REDACTED] family reported this to the Gendarmerie and the Prosecutor ordered [REDACTED] to be taken to the forest so he could show where he buried [REDACTED]. [REDACTED] refused to show the place where [REDACTED] was buried and [REDACTED] family killed [REDACTED] with their machetes. They cut his body parts, including [REDACTED].

Discipline in the Anti-Balaka

128. If Anti-Balaka elements were doing inappropriate things like stealing, pillaging, taking things by force, stealing house's roofs, they would be disciplined by the Com Zones, Secretaries, Coordinators or Mission Chiefs.

129. The Anti-Balaka were not supposed to do things that went against our principles. In some cases, the Seleka left some things at people's houses but those things were considered property of the owners of the house. Even in those cases, the Anti-Balaka could not take those things.

130. The disciplinary measures were different and were decided by the Com Zones. In some cases the Anti-Balaka who had stolen something had to return the stolen items or provide an adequate payment or give something of similar value to the lawful owner.

131. There were also physical disciplinary measures. For example, sometimes the elements would be taken to the Anti-Balaka office where they were tied with a rope and beaten with sticks, or they would be put against the wall standing in their heads with their feet up.

132. The Com Zones would decide the type of disciplinary measure for each different case. If the Com Zones were not present, then it would be the Secretaries, Coordinators or Mission Chiefs who would decide and carry out the punishments. There were no Anti-Balaka elements that were specifically in charge of punishments.

133. These punishments were carried out at the Anti-Balaka office because, as I have explained, the Gendarmerie was not properly functioning at the time.

134. I also took some Anti-Balaka who had created trouble to the Anti-Balaka office. I surrendered them to the Com Zones who then decided how to act. For example, once I brought to the Anti-Balaka office an Anti-Balaka [REDACTED]. He was an Anti-Balaka under the command [REDACTED].
[REDACTED]

135. I do not know if there was a particular punishment for a particular behaviour, like stealing for example.

136. I believe that [REDACTED] were never punished for their actions because the Com Zones were afraid of any retaliation from their part or their men. [REDACTED] were thieves and trouble makers even before the conflict started. If the Com Zones had punished them, they might have created even more trouble in town.

NGAISSONA and Barthélémy

137. NGAISSONA and Barthélémy were close as they both came from BENZABE, had a family connection and knew each other. As NGAISSONA was an important and respected person, Barthélémy would always show off about his relation with him. Barthélémy told us that he had direct contact with NGAISSONA.

138. I believe Barthélémy was chosen as regional Coordinator because of his relationship with NGAISSONA. After NGAISSONA became National Coordinator, Barthélémy would report to him everything that was going on in CARNOT. Barthélémy was NGAISSONA's "eyes" in CARNOT. [REDACTED]
[REDACTED]

139. Their connection was well-known. Sometimes they spoke in their mother tongue which is Gbaya-Bossangoa. [REDACTED]
[REDACTED]

140. Towards the end of 2015 and beginning of 2016, there were tensions between Barthélémy and the Com Zones. The main reason for this was that Barthélémy would issue orders himself and acted like a Com Zone, because he felt powerful. He even mentioned he did not have to follow orders from [REDACTED]. [REDACTED] as he had direct connection to NGAISSONA.

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Mission Chiefs

141. There were many Mission Chiefs in the area of CARNOT. I remember the following Mission Chiefs but I do not know how many people were under the command of each one of them.

142. [REDACTED] was the Mission Chief in charge of the [REDACTED]. He is [REDACTED]. [REDACTED] The Gendarmes and Police Officers are still looking for him as he has stolen weapons for them. He is still in hiding. [REDACTED] elements under the command of B13.

143. [REDACTED] was in charge of [REDACTED] which are neighbourhoods (*quartiers*) in CARNOT.

144. [REDACTED] was in control of the village of [REDACTED] neighbourhoods (*quartiers*).

145. Barthélemy was in charge of the village of DOBERÉ, located 45 km away from CARNOT, in the BAORO axis. His zone of influence was from DOBERÉ all the way to PK5, located 5 km away from CARNOT.

146. The OTP investigators asked me if I ever heard the name of NAMSENMON. I explained to them that it was Barthélemy's last name. They also asked me if I ever heard the name [REDACTED]. I explained to them that this was [REDACTED] last name. The OTP investigators asked me if I ever heard the name of [REDACTED]. I explained to them that this was [REDACTED] last name.

147. The OTP investigators asked me if I ever heard the name [REDACTED]. I explained to them that he was an Anti-Balaka Mission Chief in the [REDACTED] neighbourhoods (*quartiers*). He is still alive and lives in CARNOT.

148. The OTP investigators asked me if I knew [REDACTED]. I explained to them that he was the Mission Chief of the [REDACTED] neighbourhoods. He was also [REDACTED] CARNOT from 2013-2015. [REDACTED] at that time was [REDACTED]. He was also an Anti-Balaka element but did not hold any position. He was reporting directly to [REDACTED]. The current [REDACTED]

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149. The OTP investigators asked me if I ever heard the name of [REDACTED] I think he was the Mission Chief of [REDACTED] He currently works [REDACTED]
[REDACTED] The Mission Chief in charge of [REDACTED] is an element under the command of [REDACTED]
150. There are a lot of stories about [REDACTED] doing bad things like stealing and robbing. He stole gold and pigs of people and sold them.
151. The OTP investigators asked me if I ever heard of [REDACTED] I explained to them that this [REDACTED] on the way to the river. There were a lot of stories of robberies that took place there and MISCA had to intervene. There was fire exchange between MISCA and Anti-Balaka there. [REDACTED] and [REDACTED] were present when this incident took place. I do not remember when this happened.
152. The OTP investigators asked me if I knew the name of [REDACTED] I explained to them that this is [REDACTED] To my knowledge he does not have a phone.
153. The OTP investigators asked me if I ever heard the name of [REDACTED] He is an Anti-Balaka and I think he is living in [REDACTED] I do not remember anything else about him.
154. The OTP investigators asked me if I knew [REDACTED] He was a Mission Chief in the [REDACTED] neighbourhood and he still lives there.
155. The OTP investigators asked me if I heard the name [REDACTED] I explained to them that he is the one who killed [REDACTED] was a Mission Chief in the [REDACTED] neighbourhood in CARNOT.
156. The OTP investigators asked me if I heard the name [REDACTED] He was one of [REDACTED] elements and is still in [REDACTED] They are still together and doing bad things, like stealing from people.
157. The OTP investigators asked me if I knew [REDACTED] I explained to them that he was the Mission Chief of the [REDACTED] neighbourhood, all the way up to the [REDACTED]
158. The OTP investigators asked me if I knew [REDACTED] He is the Mission Chief in the area of [REDACTED] away from CARNOT, [REDACTED] He was Christian but converted to the



Muslim religion. [REDACTED]
[REDACTED]

159. The OTP investigators asked me if I ever heard of [REDACTED] He is Mission chief of the town of [REDACTED] He was under [REDACTED] command [REDACTED] [REDACTED] He was involved in a fire exchange with MISCA CAMEROON at the time of the conflict. He shot at them and MISCA shot back. He was alone when this happened.

160. The OTP investigators asked me if I ever heard the name of [REDACTED] He was Com Zone in BOUAR, he was doing a lot of bad things there, such as taking Peuhls' cows and selling them in BERBERATI. I do not know his full name, but he [REDACTED]

161. The OTP investigators asked me if I have heard the name of a placed called GOBERÉ. I explained to them that it is the name of a mine in CARNOT. I do not know if there is a town with that same name as sometimes names of places can be very similar.

162. The OTP investigators asked me if I ever saw palm leaves in front of houses in CARNOT during the conflict. I explained to them that I never saw them or heard about it.

163. I provided the following names of Anti-Balaka elements to the OTP investigators: [REDACTED] was under the command of [REDACTED] He [REDACTED] in CARNOT. [REDACTED] was an element under the command of [REDACTED] was an element under the command of [REDACTED] in the area from [REDACTED] until [REDACTED] neighbourhood.

GUEN

164. The OTP investigators asked me if I ever heard of a village named GUEN. I have heard of GUEN. It is a village located about 100 km from CARNOT. The Com Zone in GUEN is [REDACTED] He has been in control of the area from GUEN to DJOMO, throughout the conflict to this date. [REDACTED]
[REDACTED]

165. [REDACTED] is his nickname. I do not know his real name. [REDACTED] means biting. He got this nickname because he killed a lot of Muslims and was considered to be brave.

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166. The Mission Chief of GUEN is [REDACTED] I do not know his full name. [REDACTED] owns [REDACTED] was under the command of [REDACTED]

167. There were many killings in GUEN, perpetrated by [REDACTED] and [REDACTED] They killed many Muslims and stole their properties.

168. During the conflict, there was an incident in GUEN where many Muslims were killed and thrown to brick holes and wells. I do not know how many Muslims were killed but there were many. [REDACTED] used to go back and forth from CARNOT to GUEN.

169. [REDACTED] is the Anti-Balaka under [REDACTED] command whom I have mentioned before. [REDACTED] and they did a lot of bad things together in GUEN.

170. As mentioned above, many Muslims were killed in GUEN. To my knowledge, these Muslims were killed because the Anti-Balaka in GUEN did not want any Muslim in their area. The perpetrators of these killings were [REDACTED] and [REDACTED]

171. Only men and women were killed during this incident. Children were not killed, but remained orphans. Some good hearted people from GUEN adopted these orphaned children.

172. A day after the killings, [REDACTED] returned to CARNOT and went directly to the GBAYA market. I do not remember the date, but I remember he arrived to the market between 3:00 and 4:00 PM, which is the time when the people from CARNOT gather at the market. I was present when he arrived.

173. At the market, [REDACTED] said in front of everybody that he came from GUEN and, together with [REDACTED] they killed "the animals and threw them to brick holes and wells". There were many Anti-Balaka and general population present when he said that.

174. [REDACTED] had some supporters and they applauded when he mentioned this. The rest of us did not react and stayed silent, to avoid any kind of trouble.

175. GUEN is also a diamond area. [REDACTED]



176. The OTP investigators asked if I ever heard of [REDACTED] I know he is an Anti-Balaka in GUEN but I do not know him personally. He is also under [REDACTED] but I do not really know much about him.
177. The OTP investigators asked me if I ever heard of [REDACTED] and they are all Anti-Balaka in GUEN. I have heard of them but I do not really know them.
178. The OTP investigators asked if I ever heard of someone called [REDACTED] I explain to them that the name is actually [REDACTED] which means [REDACTED] He was an Anti-Balaka in CARNOT, in the area of [REDACTED] and he was under [REDACTED] command.
179. The OTP investigators asked me if I heard of [REDACTED] He is also in Anti-Balaka in CARNOT. He was under [REDACTED] he is known for being a thief. [REDACTED]
180. The OTP investigators asked me if I ever heard the name of [REDACTED] His name is not [REDACTED] He is an Anti-Balaka but he is also a thug. He is part of the Anti-Balaka in the [REDACTED] in CARNOT.
181. The OTP investigators asked if I ever heard the name [REDACTED] I have never heard of him.

Photographs

182. The OTP investigators showed a photo marked as CAR-OTP-2088-0917. I saw hunting rifles similar to the ones we used in the forest in this photograph. I do not recognize anyone in the photo.
183. The OTP investigators showed me the photo marked as CAR-OTP-2088-0945. These are Anti-Balaka from GBAOUI. GBAOUI is a town located about 80 km away from BOSSEMPTELE.
184. The OTP investigators showed me the photos marked as CAR-OTP-2088-0974, CAR-OTP-2088-0990 and CAR-OTP-2088-1058. I do not recognize any of the people in these photos.

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Videos

185. The OTP investigators showed me a video marked as CAR-OTP-2012-0477, at time stamp 03:36 to 03:46, without sound. I could not recognize anybody. I do not think it is in the area of CARNOT. The OTP investigators showed me the same video at time stamp 04:02 to 04:28, without sound. I could not recognize anybody.
186. The OTP investigators showed me the video marked as CAR-OTP-2001-7012, at time stamp 02:57 to 03:47, without sound. I could not recognize anybody.
187. The OTP investigators showed me the same video at time stamp 11:57 to 12:50, without sound. They asked me if I recognized anything or anybody. At time stamp [REDACTED] I recognized the man with the white shirt on the left of the screen as [REDACTED]. He is the one who [REDACTED].
188. The OTP investigators showed me the video marked as CAR-OTP- 2019-1359, at time stamp 01:30 to 01:55, without sound. They asked me if I recognized anything or anybody. At 01:44 and at 01:49 you can see the *Ouraga* type of gris-gris.
189. The OTP investigators showed me the same video at time stamp 04:32 to 04:43, without sound. They asked me if I recognized anything or anybody. At [REDACTED] the man [REDACTED] and he takes this opportunity to steal people's belongings. If they try to resist he can harm or even kill them. He has harmed a lot of people like this, irrespective of their religion. He is a robber and has been acting like this from before the conflict until now. He is still in CARNOT. He was never an Anti-Balaka.
190. The OTP investigators showed me the same video at time stamp 11:38 to 11:53 without sound. At 11:48 I recognized Barthélemy. The OTP investigators showed me the same video at time stamp 15:33 to 15:55, without sound. I could not recognize anybody.
191. The OTP investigators showed me the video marked as CAR-OTP-2083-0345, at time stamp 00:49 to 01:00, without sound. They asked me if I recognized anything or anybody. At 00:53 I could see on the background the building that we used as office of the Anti-Balaka. At 00:53 I recognize the man standing on the right of the screen, wearing a grey shirt and a badge around his neck. He is the [REDACTED]. On his left the man on a blue shirt is [REDACTED]. At 00:57 you can see one of the Anti-Balaka first badges. These were the white badges that we initially used, as I mentioned before. The badge shows [REDACTED].



192. The OTP investigators showed me the video marked as CAR-OTP-2023-1972, at time stamp 00:03 to 00:07, without sound. At [REDACTED] the first man on the right on a [REDACTED] I also recognized the man standing second from the right with the [REDACTED] pants. He is [REDACTED] He is an Anti-Balaka under [REDACTED] command, in the [REDACTED] They were robbing people during the conflict. They would come from GAMBA to CARNOT to steal. They were arrested by MISCA.

193. I believe the other three people standing on that same frame had nothing to do with the Anti-Balaka and were mistakenly arrested by MISCA.

Leaving the Anti-Balaka

194. I left the Anti-Balaka [REDACTED] after I joined them. NGAISSONA was already National Coordinator when I left the Anti-Balaka. I never took part in all the activities of the Anti-Balaka as I also continued to have my own activities and [REDACTED]

195. I never committed any crime when I was with the Anti-Balaka. I never stole, killed, robbed or raped anybody.

196. I am no longer part of the Anti-Balaka and I no longer like what the Anti-Balaka are doing. I collaborate with our brothers, the Muslims and I have good relations with them.

197. Within the Anti-Balaka there were some who joined in order to protect their families, their communities and their country but there were also some who were already thieves and bandits and joined the Anti-Balaka in order to continue with such activities.

198. I returned my badge to the Anti-Balaka office when I left the group. I have also taken my gris-gris to the church where we prayed over them and burnt them. I do not carry any gris-gris anymore.

Closing Procedure

199. 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.

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200. The investigators informed me of the protective measures that may apply during and after the investigation and/or trial proceedings.
201. 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.
202. I have given the answers to the questions of my own free will.
203. There has not been any form of coercion, duress, threat, promise or inducement which has influenced my account.
204. I have no complaints about the way I was treated during this interview.

WITNESS ACKNOWLEDGMENT

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

Signed: _____

Dated: _____



INTERPRETER CERTIFICATION

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

Signed: [REDACTED]

Dated: [REDACTED]

