

**INTERNATIONAL CRIMINAL COURT
OFFICE OF THE PROSECUTOR**

WITNESS STATEMENT

WITNESS INFORMATION

Last Name: DJIGAOU

Gender: Female

First Name: Adama

Other names used: N/A

ID number: N/A

Nationality(s): Central African Republic

Ethnicity: Mbororo

Religion: Muslim

Language(s) Spoken: Fulani and Sango.

Language(s) Written: None.

Language(s) Used in Interview: Sango and English.

Occupation: No occupation

Place of Interview: [REDACTED] CAR

Date(s) and Time(s) of Interview: 01 September 2019, 09:45h - 14:00h;
02 September 2019, 08:45h - 13:05h;
03 September 2019, 13:40h - 17:10h;
08 September 2019, 09:00h - 13:30h.

[REDACTED] [REDACTED] [REDACTED]



Names of all persons present during interview: [REDACTED] and [REDACTED]
[REDACTED] (Associate Investigators), [REDACTED] (Interpreter) and Adama DJIGAOU
(Witness).

Signature(s)

[REDACTED]

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Procedure

1. I was introduced to [REDACTED] and [REDACTED] and told that they are investigators with the Office of the Prosecutor (OTP) of the International Criminal Court (ICC). I was introduced to [REDACTED] and told that she is an interpreter with the ICC.
2. The investigators explained to me what the ICC is and described its mandate. They explained the role and mandate of the OTP within the ICC.
3. The investigators explained to me that they are investigating events that took place in Central African Republic since 1st August 2012 until present. I was informed that the OTP is contacting me because they believe I may have information relevant for establishing the truth.
4. I agree that this interview will be conducted in the Sango language. I fully understand and speak the Sango language.
5. The investigators explained to me that I do not have to answer their questions but if I do, I have to tell the truth.
6. I was informed that any information I give to the OTP, including my identity, may be shared with the parties of the proceedings at the ICC; in particular the Judges, Accused persons, the Counsel of the Accused and the legal representatives of the victims.
7. The investigators have explained to me the reasons and importance of keeping my contacts with the OTP confidential, which I fully understand.
8. Having understood all the above issues, I confirmed my willingness to answer the investigators' questions.
9. The investigators explained to me how the interview was going to be conducted. I was told that I need to be as accurate as possible in my account and that I state when I do not know or do not understand the question. I understand that I need to

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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.

Previous statement

11. I was asked by the Investigators if I have made any statements to any government or non-government organisation regarding witnessing attacks in the Central African Republic during the period from August 2012 to today. I have not made any statements.

Background

12. I am from the Mbororo tribe. I was born in [REDACTED] Central African Republic. I do not know the exact date I was born. My father [REDACTED] was a cattle herder and my mother [REDACTED] was milking the cows. My parents are both from the Mbororo tribe. As my tribe is nomadic, my family was moving with the cattle from one place to another.
13. As for my education, I did not attend any school but I can count until six. When my mother passed away, I was six years old. Then, my aunt whose name I do not recall took me to Cameroon. I learned the Arabic language from a koranic teacher in [REDACTED] Cameroon. I remained there about ten years. When my aunt passed away, my father came to get me and bring me back home with him in DAMARA, the Central African Republic.
14. In DAMARA, I got married to a Mbororo man. I was 18 years old at that time. After the marriage, my husband and I went to BOALI. I do not remember how long we remained there. We lived without problems in BOALI, but I divorced from my husband and married another Mbororo man named [REDACTED] I do not recall his full name. [REDACTED] and I went to BODA. I do not remember in which year we went. We lived there for a long time. In BODA, I gave birth to two



children, [REDACTED] and [REDACTED]. I had my first child, [REDACTED] with my first husband.

Mbororo tribes

15. I am a 'pure' or 'true' Mbororo. There are other Mbororo tribes, including Mbororo Alakamba; Mbororo Amamadji; Mbororo Hokangué; Mbororo Hanhahkendjo; Mbororo Farankandjo; Mbororo Dabakandjo and others. The different groups move separately. Sometimes there are marriages between the different groups. For instance, my father's family is from the Mbororo Goborankendjo tribe and my mother's family is from the Mbororo Barramankendjo tribe. All Mbororo tribes are traditionally nomadic.
16. I have heard the word 'Fulani'. It is the Arabic word for Mbororo. 'Fulbé' is another word for Mbororo. I have not heard of the word 'Peuhl'.

Anti-Balaka's attack on BODA

17. I lived near BODA with my husband [REDACTED] and my three children. My husband had three cows, but he also took care of his sibling's cows. In total we had many cows. When I said "many", I meant they were more than 6 as I cannot count more than 6. We were staying there with other Mbororo people. Due to the nomadic nature of the Mbororo, we lived in the bush, not within BODA town. There was a small village called [REDACTED] near the bush where we were staying. [REDACTED] is located in between BODA and [REDACTED]. There were also many other Mbororo groups staying somewhere around BODA and [REDACTED].
18. I do not recall when this occurred or how old I was at that time, but children from our family, including my son [REDACTED] took a few *Kororo* (meaning donkeys) to BODA town to go buy salt. The children came back running and they told us that bad people had come to the town. They heard that the bad people were called the Anti-Balaka. We informed the other Mbororo and quickly packed all of our belongings on our cattle and moved deeper into the bush. All Mbororo groups staying around BODA and [REDACTED] moved. I do not know who the President of the country was when this event took place. It was in the month after *Tabaski*



celebration, which took place two or three months after the end of *Ramadan*. It was at the end of the rainy season. It was not the period of the mangos anymore.

19. We moved with our cattle and walked in the bush avoiding the Anti-Balaka. The Chief of our Mbororo group named [REDACTED] decided where we were going. I heard that we intended to move to Cameroon as the territory of the Central African Republic was not safe for us anymore. I cannot tell how many Mbororo were in our group at this time. We were walking with the Mbororo from [REDACTED] and other places. I cannot tell you how many we were in total as we were too many.
20. After about three months since we left [REDACTED] we arrived in the bush near LAKA village. LAKA was located in the direction to Cameroon from [REDACTED] and it is near YAWA town. We remained there for approximately two days only. Although we did not interact with the local population in LAKA, we became aware that people from LAKA and YAWA were chasing us. I heard there were problems between the Anti-Balaka and the Seleka in the area and the people from the villages took it out on us. We heard that the Seleka were all Muslims. As we are also Muslim, we were suspected as the Seleka and therefore they chased us. We were not attacked by them.

Attack by Anti-Balaka near LAKA

21. Whilst walking in the bush from LAKA in the direction to YALOKÉ, we were attacked by the Anti-Balaka. I know they were the Anti-Balaka because the Anti-Balaka were fighting the Seleka and had anger against the Mbororo as well because we are all Muslims. I do not know the exact location where this occurred as we were in the bush, but I believe it was still near LAKA. I do not know when it occurred.
22. Some of our young men were preceding our group when we encountered the Anti-Balaka. The Anti-Balaka killed three of the young men. I heard the sound of shooting but I did not see for myself the Anti-Balaka killing these three men. I later learned about this by other Mbororo who saw the killing.
23. We were scattered and fled in various directions, leaving our cattle behind. I was with my husband and children, and we ran together and hid in the bush. I saw some other Mbororo also hid in the bush. The Anti-Balaka continued attacking us.



This was my first time to see the Anti-Balaka. They were wearing civilian clothes. I saw them holding knives, machetes and guns. I cannot remember how many Anti-Balaka I saw. They were many. I saw the Anti-Balaka hitting the Mbororo with wooden sticks. I also saw them looting the cattle from the Mbororo. I continued hearing gun fire. I heard that the Anti-Balaka were shooting whoever they wanted to kill and then finished them with their own hands, cutting the throats of people. I learned this from other Mbororo who later caught up with our group and told us what they had seen.

24. I later heard from other Mbororo that many Mbororo were killed during the attack. I do not know how many Mbororo were killed. Amongst those who were killed were twelve people from my family: [REDACTED]

[REDACTED] I do not recall the other names of these family members. I did not see my family being killed. I only saw the bodies of some killed relatives, [REDACTED] afterwards in the place where they were killed. Their bodies were shot and cut with knives.

25. On the following day, the Anti-Balaka came back to where we were in the bush and told the Mbororo youth to bury the bodies. I heard this from [REDACTED] and I volunteered to join the youth because there were some members of my family missing since the attack. The youth group was about ten people including myself. The Anti-Balaka provided us with machetes and shovels to bury the bodies. We buried the bodies, including the bodies of my relatives [REDACTED] and [REDACTED]. I do not know why the Anti-Balaka wanted the corpses to be buried.

26. I also heard that some people from one of the Mbororo tribes called the Mbororo Alagamba had been killed by the Anti-Balaka in the attack. The Mbororo Alagamba were walking with us when we were attacked. The Mbororo Alagamba fought the Anti-Balaka as they had weapons such as bows and arrows. They traditionally held weapons in order to protect themselves against the *Zarguin* (meaning robbers). I did not see them being killed by the Anti-Balaka. I only saw their bodies.

27. Many Mbororo were injured during the attack by the Anti-Balaka. They continued walking with us after the attack. Later, they were brought to YALOKO hospital by Anti-Balaka men from GAGA. [REDACTED] told me so when we arrived in GAGA.

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I heard from [REDACTED] that the name of the Anti-Balaka commander in GAGA was Colonel something similar to "RICHAL". I will mention about Colonel RICHAL and our arrival in GAGA later in this statement.

28. The Anti-Balaka looted the cattle from us in this incident. I lost all of my cattle. Other Mbororo families in our group found some of their cattle remaining there and got them back. We resumed our move in the bush to the direction of YALOKE. Some of the Mbororo went in different directions. Some went to GORÉ, out of the Central African Republic.
29. I am not sure where this Anti-Balaka group came from or who their leader was. They came to attack us from the direction of LAKA.

Looting the cattle by the Anti-Balaka near GAGA

30. Our group continued walking in the bush and approached near GAGA. Before reaching GAGA, we encountered the Anti-Balaka in the bush again. This occurred approximately two days before we reached GAGA. The Anti-Balaka stopped us and looted all of the remaining cattle belonging to other Mbororo families. I cannot recall how many Anti-Balaka were there. I later learned from [REDACTED] that these Anti-Balaka were Colonel RICHAL's men. The Anti-Balaka walked with us and took us to GAGA.

Living conditions in GAGA

31. The Anti-Balaka gathered all of us, men, women and children, in one place in the bush near GAGA. We were surrounded by the Anti-Balaka. I saw them all day. I cannot say how many Anti-Balaka surrounded us as they were too many. These Anti-Balaka in GAGA did not attack or harm us.
32. I do not know in which year or month we arrived in GAGA, but it took approximately five months since we had left [REDACTED] I cannot tell how many we were in GAGA. We were many. We had lost everything before reaching GAGA. We did not have any cattle at this time. We lived in self-established houses made of grass and tarp. We stayed in GAGA for approximately one month.



Colonel of Anti-Balaka in GAGA

33. Our Chief [REDACTED] explained to us that he had spoken with the commander of the Anti-Balaka in GAGA, Colonel RICHAL. [REDACTED] told us that Colonel RICHAL would protect us from being killed by the Anti-Balaka, so we would not be worried any more.
34. I heard from [REDACTED] that Colonel RICHAL had formed and trained the Anti-Balaka and had done bad things in towns, including killing of herders and looting of cattle. [REDACTED] further told me that Colonel RICHAL had thought about what he had done in the towns and was sorry for it. Therefore, Colonel RICHAL instructed his Anti-Balaka not to hurt us. Colonel RICHAL said that the Mbororo had lost their cattle already and thus there was no need to hurt them anymore, and that Mbororo people were now under his control. I also heard from [REDACTED] that Colonel RICHAL had mentioned, if Colonel RICHAL would not position his Anti-Balaka men around the area where we were staying, other Anti-Balaka from other places would come and kill us.
35. The Anti-Balaka provided us with food including cassava roots, rice and oil. However, our staple diet was meat: beef and lamb, as well as milk. Thus the food provided by the Anti-Balaka was not suitable for our body. It caused vomiting and stomach bloating and we kept losing weight. As our cattle had been looted by the Anti-Balaka, we could not keep our normal diet. We suffered from unsuitable food and the loss of weight. I intentionally ate only vegetables and cassava to avoid stomach problems. As a result, I kept losing my energy and weight.
36. The Anti-Balaka surrounding us did not harm us but I heard from telephone conversations of Anti-Balaka people that there were Anti-Balaka elements who wanted to kill the Mbororo. These Anti-Balaka were in other towns such as BOSSANGO, BOSSEMPTELE and CAMP BANGUI. As far as I understood, the Anti-Balaka were from many different towns and they were phone calling Anti-Balaka people who remained in their hometowns.
37. Whilst we were in the bush near GAGA, we were only sitting and talking with others. We could go out from the area where we stayed but it was only for getting fire wood or water. We were told by [REDACTED] not to go far away to avoid coming across the Anti-Balaka from other towns. They could have killed us.



38. Whilst I was in GAGA, I saw Colonel RICHAL only once. After approximately one month since we came to GAGA, some Anti-Balaka members came to our place in the bush at night and took all of us to the compound of Colonel RICHAL. His compound was located in the centre of GAGA town and consisted of many houses. At the compound, he introduced himself as RICHAL to our [REDACTED]. He was with Anti-Balaka men guarding him. Colonel RICHAL was not a big man. He was wearing civilian clothes when I saw him. I did not have a direct conversation with him as he spoke only with our [REDACTED]. I heard from [REDACTED] that all of us would be transferred to YALOKÉ.
39. I do not know exactly why Colonel RICHAL intended to protect us. I only knew what our [REDACTED] had explained to me, which I mentioned earlier in this statement.

Transport to YALOKÉ

40. At Colonel RICHAL's compound, a big white pick-up truck, similar to the ones the Police use, came to us. We were divided into two groups. The first group got on the truck. My husband, three children and I were in the first group. It drove us to YALOKÉ. The truck then returned to GAGA to pick up the second group. All of us were transferred to YALOKÉ during the night.

Living at a big compound in YALOKÉ

41. In YALOKÉ, all of us were taken to a big compound which consisted of [REDACTED]. It was located [REDACTED]. Men, women and children were staying together in houses within the compound. There were more women and children than men, because sometimes one man had several wives and children. We were so many and thus the compound was overcrowded. My family and I stayed together in one of the houses. We spent approximately one month in the compound. I do not know whose compound this was because I was not in YALOKÉ before.
42. There were Anti-Balaka men guarding the gate of the compound. They were not armed. They did not harm us. I did not know if their commander was Colonel RICHAL or another Anti-Balaka commander at that time. The gate of the compound [REDACTED]



was closed. We were not allowed to go out from the compound. I feared to be killed if the Anti-Balaka found me outside. When we arrived at the compound, our [REDACTED] told us that the Anti-Balaka would attack us. Therefore I remained inside all the time. Later I heard from [REDACTED] that the Anti-Balaka from YALoke would not attack us. Although we did not have access to a mosque, we could perform our Muslim prayers in the open in the compound. I believe the Anti-Balaka guarding the gate were aware of our praying, but they did not react to it.

43. The Anti-Balaka continued providing us with food such as cassava, rice, vegetables and oil, which were not suitable for our body. Many of us continued vomiting and having stomach bloating and became weak due to the unsuitable food and the loss of weight. Many Mbororo people became sick. People who got sick did not receive any medical assistance. We could not go to YALoke hospital at this time. Later, an international organisation called 'HCR' came to the compound. They brought food for us but the food was not our normal diet either. Mbororo people continued suffering from the unsuitable food and the loss of weight in the compound. I continued eating vegetables and cassava only. I kept losing my weight and suffered from hunger. I am not aware of any person who died when we were in the compound.
44. After approximately one month, soldiers of the MISCA came to the compound. We were told by [REDACTED] that all of us would move to the town hall in YALoke. We were divided into two groups. The MISCA picked up the first group with a large white truck which was similar to the one which transferred us from GAGA to YALoke. My family and I were in the first group. The MISCA drove us in the direction of Cameroon from the compound and crossed the river, and we arrived at the town hall of YALoke. The second group arrived in the town hall later on the same day.

Living in the Town Hall in YALoke

45. I was staying in YALoke town hall for approximately two years. I think it was the town hall because our [REDACTED] heard the MISCA referring to it as YALoke town hall and there was also a Gendarmerie office next to it. Many Mbororo people were staying in the town hall, but I do not know the exact number of us. The town hall consisted of checkpoints and something similar to a court for in case someone made trouble. There were also four brick houses with iron sheet roofs in which the

Mbororo slept, but there were too many Mbororo, which was why the houses were so crowded and many people had to sleep outside. Men and women were separated by the MISCA and put in different houses; two houses were designated for men and two bigger houses for women.

46. The MISCA had a base near the town hall. There was a football field between the MISCA base and the town hall. The MISCA were protecting us all day. I also saw the Anti-Balaka around the town hall. I believe these Anti-Balaka were local people from YALOKÉ and they would not harm us. I saw them only during day time. They would go home in YALOKÉ at night. I was aware that the Anti-Balaka who were from other towns including BOSSANGO, BOSSEMPTELE, DJAOU and BAORO were also present in and around YALOKÉ. Without MISCA's protection, these Anti-Balaka from other towns would have come and kill us because we are all Muslims and they wanted to kill the Muslim.
47. We could go out from the town hall to collect fire wood and fetch water in the nearby bush. We did so quickly and did not go far away. Only women went out because the Anti-Balaka did not kill women even if the Anti-Balaka found them. If the Anti-Balaka found Mbororo men, they could have killed them, but, as far as I know, it did not happen.
48. When we were found by the Anti-Balaka, they would insult or verbally threaten us. I was personally insulted by the Anti-Balaka. They told me something similar to: *"You, the Mbororo, are stupid to stay in the town. We will come to kill you"*. I believe they would not be able to kill us because we were protected by the MISCA. However, without MISCA's protection, I believe that they could have indeed killed us. I have not heard about the Mbororo being killed by the Anti-Balaka in and around YALOKÉ.
49. Whilst staying in YALOKÉ town hall, the Anti-Balaka did not provide us with food anymore. We received rice, oil, tomatoes, Magie cubes, and onions from the HCR. The food provided was not suitable for us. Many of us continued vomiting, having stomach bloating, losing more weight, getting weaker and sick. Eventually, Mbororo people were dying at the town hall. My husband [REDACTED] died in the same year we moved in the town hall. I believe the food they ate caused their death. We could not keep our normal diet which was meat and milk because we did not have our cattle anymore. I heard a lot of complaints from other Mbororo [REDACTED]



people about the food. We consulted with our [REDACTED] but the situation did not change.

50. I was aware that some people visited the town hall trying to help us. I do not know who they were because they only spoke to our [REDACTED]. They provided some medication and food including milk 'from the whites' (meaning not fresh from the cow) to us. However, the medication they provided did not cure the sick Mbororo people. Many people including my husband and children vomited and eventually died as I mentioned earlier. The Sous-Prefect of YALOKÉ, who was a woman, regularly visited us at the town hall. She introduced herself as the Sous-Prefect, but I do not know her name. She was unaccompanied when she visited us.
51. We could go to YALOKÉ hospital for medical assistance when we stayed at the town hall. I myself went there once to have my daughter [REDACTED] treated.
52. We were able to use the bathroom and take a shower at the town hall. Later, the HCR provided us with some soap, and sleeping mats and blankets. At first, we only had the clothes we had been wearing when we were captured. There was no mosque in the town hall; we performed our Muslim prayers in the open space next to the house where we were staying.
53. The children went to a school that was set-up by people who came to talk with our [REDACTED]. I do not know who these people were. They set-up a school under a tarp over wooden poles near the town hall.
54. I would not return to live in YALOKÉ again. My family and I suffered from hunger and the loss of much weight and my husband died there. I prefer to be close to my siblings in [REDACTED]. If the Anti-Balaka did not attack, we could have continued keeping our life with our cattle and belongings. We could have lived with family as many of us including my husband would not have died.

No other Muslims in YALOKÉ

55. Whilst staying in YALOKÉ town hall, I could go to YALOKÉ market. I did not see any Muslims in YALOKÉ town. I heard from people talking amongst themselves that all Muslims had fled from YALOKÉ. While the shops owned by ethnic Gbaya were open, none of the Muslim's shops were open. I saw the Muslim's shop in [REDACTED]

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YALOKÉ centre had been destroyed. Gbaya traders told us that the destroyed shops had belonged to the Muslim traders before.

Anti-Balaka leader in YALOKÉ

56. I heard from our [REDACTED] that the Anti-Balaka leader in YALOKÉ was called Colonel MABOULÉ, while the Anti-Balaka leader in GAGA was Colonel RICHAL. [REDACTED] told me that Colonel MABOULÉ had come to the town hall to meet him twice. I have not seen Colonel MABOULÉ myself. According to [REDACTED] Colonel MABOULÉ told him that his Anti-Balaka men would not harm Mbororo and they would not need to worry. I also heard from [REDACTED] that he made agreement with the Colonel MABOULÉ to enable us to walk to YALOKÉ market.

Leaving YALOKÉ

57. After two years in YALOKÉ town hall, I decided to go to Cameroon. I spoke with the Sous-Prefect in YALOKÉ at the MISCA base. I told her that my husband had passed away and my sibling was in Cameroon and therefore I wanted to go to Cameroon. The Sous-Prefect told me I could go.

58. Whilst staying in the town hall, I was aware that some Mbororo in BANGUI sometimes went to DOUALA, Cameroon with big trucks to buy merchandise and meat. The truck drivers stopped at YALOKÉ to sleep next to the base of the MISCA who were accompanying them in the convoys. While the truck drivers were camping next to the MISCA base, they gave money out of mercy to Mbororo children in the town hall in YALOKÉ.

59. I sold the rice we received from the HCR and prepared money to get on one of the trucks in the convoy from BANGUI to Cameroon. [REDACTED] put my children, [REDACTED] and [REDACTED] another co-wife [REDACTED] and her children [REDACTED] and [REDACTED] and myself on the truck. My daughter [REDACTED] had left earlier to Cameroon as she had gotten married. In Cameroon, we arrived in GADO refugee camp. We did not encounter problems along the road from YALOKÉ to GADO. I stayed in GADO for five years. I came back to the Central African Republic six months ago because I was alone in

Cameroon; no one was taking care of me there and my sibling send money to come

60. I know that many Mbororo people remain in YALoke still now. [REDACTED] is one of them.

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61. I was asked by the Investigators if I have seen or heard of rape or other forms of sexual crimes during the events. I have not seen or heard of any.

Photographs shown

62. I was shown 13 photographs by the Investigators on Investigator [REDACTED] computer. I was asked if I could recognise anything in these photographs:

- Photograph 1 (ERN: CAR-OTP-2061-4482): I do not know this woman. I do not know where this is.
- Photograph 2 (ERN: CAR-OTP-2061-4483): These are all Mbororo people in YALoke town hall. I do not know their names. This looks like the big house where we stayed.
- Photograph 3 (ERN: CAR-OTP-2061-4484): This was in YALoke at the town hall. The two women standing are from the Mbororo Mamaadji tribe. One of them standing in the centre is named [REDACTED] The woman sitting is my mother's sister, her name is [REDACTED] After I arrived in Cameroon, both [REDACTED] came to Cameroon as well.
- Photograph 4 (ERN: CAR-OTP-2061-4485): This was in YALoke at the town hall. These people are from the Mbororo Mamaadji tribe. The woman sitting down with an orange headscarf in the centre is named [REDACTED] After I arrived in Cameroon, [REDACTED] also came to Cameroon. The second from the left sitting is [REDACTED] When I was in YALoke, she was alive but I am not sure about her whereabouts after that.



- Photograph 5 (ERN: CAR-OTP-2061-4486): This was in YALoke at the town hall. These people are from the Mbororo Mamaadji tribe. The woman sitting down wearing yellow clothes (the fourth from the right) is named [REDACTED] who is [REDACTED]'s sister. After I arrived in Cameroon, [REDACTED] came to Cameroon as well. The first from the left sitting and turning back is named [REDACTED]. She also came to Cameroon. The first from the right standing is named [REDACTED] and is [REDACTED]'s sister's daughter. The second from the right who appeared to be a child wearing green clothes is [REDACTED] child. [REDACTED] and her child also came to Cameroon.
- Photograph 6 (ERN: CAR-OTP-2061-4487): I do not recognise anything in this photograph.
- Photograph 7 (ERN: CAR-OTP-2061-4488): I recognise she is [REDACTED] who is my uncle [REDACTED]'s daughter. This was one of the houses in YALoke town hall. [REDACTED] left YALoke for Cameroon before I did.
- Photograph 8 (ERN: CAR-OTP-2061-4489): I recognise [REDACTED] in the picture, she is [REDACTED]'s sister. This was one of the houses in YALoke town hall. After I arrived in Cameroon, [REDACTED] also came to Cameroon and died there.
- Photograph 9 (ERN: CAR-OTP-2061-4490): This was in YALoke at the town hall. These people were from the Mbororo Barramankendjo tribe. I recognise the person wearing blue and green clothes standing in the centre of the photograph is a child of my husband's sibling named [REDACTED] left YALoke for Cameroon before I did. After I arrived in Cameroon, I also recognise the first from the left standing is my mother's sister named [REDACTED] left YALoke for Cameroon before I did. [REDACTED]'s mother is sitting down on the ground at the bottom of the photograph. She passed away in YALoke and I do not recall her name. I also recognise that one of the two grass huts in the back was built by my husband. A man wearing a yellow shirt standing at the left side of the hut appears to be my husband. Another grass hut was built my husband's brother. These grass huts were built because the houses in the town hall had been overcrowded and many people had to stay outside.

- Photograph 10 (ERN: CAR-OTP-2061-4491): This was in YALoke at the Town Hall. These people are from the Mbororo Mamaadji tribe. I do not know their names.
- Photograph 11 (ERN: CAR-OTP-2061-4492): These people are from the Mbororo Boodi tribe. The woman sitting in the back is the wife of a son of the woman standing in the front. I forgot all the names of the people in the picture. The woman sitting in the back, passed away in YALoke. I believe the woman standing, is now in YALoke. I am not sure where this photograph was taken.
- Photograph 12 (ERN: CAR-OTP-2061-4493): This was in YALoke at the town hall. These people are from the Mbororo Boodi tribe. The woman sitting and leaning against the wall is named [REDACTED]. After I arrived in Cameroon, she also came to Cameroon. I know her mother's name that is [REDACTED]
- Photograph 13 (ERN: CAR-OTP-2061-4494): The woman sitting down in the room is [REDACTED] she is a daughter of the woman standing in photograph 11 (ERN: CAR-OTP-2061-4492). She is from the Mbororo Boodi tribe. She left YALoke for Cameroon before I did. I do not recognise the location.

Satellite images (Google Earth) shown

63. I was shown a computer program called "Google Earth" showing satellite images of YALoke on Investigator [REDACTED] computer. The Investigators asked me if I am able to identify locations that I have mentioned in this statement on satellite images on his computer. I have not used Google Maps program in my life and I am not familiar with it. I cannot recognise or indicate locations I have mentioned in my statement.

Knowledge of Persons

64. Investigators asked me if I have heard of the following names:

- Colonel RICHARD: I only heard of Colonel RICHAL. I heard this name from

our [REDACTED]

ICC RESTRICTED



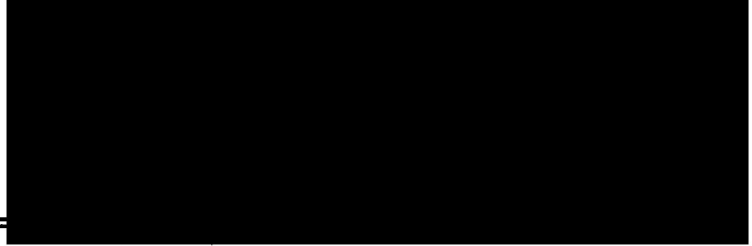
- Colonel LE BLEU: I only heard of Colonel MABOULÉ. I heard this name from our [REDACTED]

Closing Procedure

65. I was informed that individuals who according to the judges qualify as victims will be entitled to participate in future court proceedings and potentially to receive reparations. I was informed of the existence of the Victims' Participation and Reparation Section and its function, as well as on the procedure for applications. I consent to my personal data being shared with the Victims' Participation and Reparation Unit.
66. 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.
67. The investigators informed me of the protective measures that may apply during and after the investigation and/or trial proceeding.
68. 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.
69. I have given the answers to the questions of my own free will.
70. There has not been any form of coercion, duress, threat, promise or inducement which has influenced my account.
71. I have no complaints about the way I was treated during this interview.

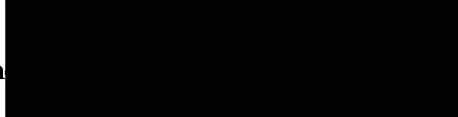
WITNESS ACKNOWLEDGMENT

This statement has been read over to me in the Sango language. 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.



INTERPRETER CERTIFICATION

1. I,  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 Adama DJIGAOU that she speaks and understands the Sango language.
4. I have orally translated the above statement from the Sango language to the English language in the presence of Adama DJIGAOU who appeared to have heard and understood my translation of this statement.
5. Adama DJIGAOU has acknowledged that the facts and matters set out in her statement, as translated by me, are true to the best of her knowledge and recollection and has accordingly signed her signature where indicated.

Sign 

Dated: 

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