

INTERNATIONAL CRIMINAL COURT
OFFICE OF THE PROSECUTOR

WITNESS STATEMENT

WITNESS INFORMATION:

Last Name: NINGANDO

Gender: Male

First Name: Michel

Father's Name: [REDACTED]

Other names used: N/A

Mother's Name: [REDACTED]

Place of Birth: KABO, CAR

Passport: [REDACTED]

Date of Birth: 07 September 1968

Nationality(s): CAR

Ethnicity: Sara

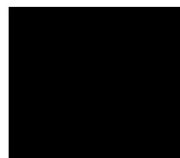
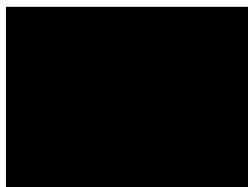
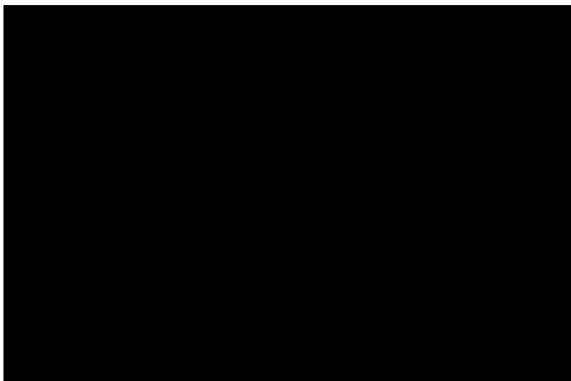
Religion: Catholic

Language(s) Spoken: Sango, French

Language(s) Written: Sango, French

Language(s) Used in Interview: Sango & English

Occupation: Priest



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Statement of Michel NINGANDO

Names of all persons present during interview: [REDACTED] (Investigator),
[REDACTED] Assistant Trial Lawyer), [REDACTED] (Interpreter)
and [REDACTED] (Witness).

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

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Procedure

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

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8. The OTP representatives informed me of the protective measures that may apply during and after the investigation and/or trial proceedings.
9. Having understood all the above issues, I confirmed my willingness to answer the OTP representatives' questions.
10. The OTP representatives 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.
11. 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

12. I was born on 7 September 1968 in KABO. I studied primary school in KABO. In 1981, I passed the exam and went to "Petit Seminaires de Bossangoa." In 1986 I left the "Petit de Seminaires" and entered "Moyen Seminaires a St Paul." In 1990 I passed my baccalaureate and started taking philosophy lessons in the "Grande Seminaires" in BIMBO. I did 3 years of Philosophy after which I did an internship for a year in BOSSANGO. I went on to study three years of Theology upon the completion of my internship.
13. In 1997 I became "*Diacre*" and started working as a priest. During this time I held the position of Director of Youth for 6 years for OUHAM and OUHAM PENDE in the DIOCESE of BOSSANGO. I then started working as a Director of CARITAS from 2011-2015 in BOSSANGO. I was also the Director of Displaced persons and the Director of Justice and Peace Commission (CEJP). All of these departments were within the DIOCESE of BOSSANGO in the Catholic Church. I became a priest in 31 May 1998 in BOSSANGO. In May 2020, I would have been working as a priest for 22 years. In November 2015 I was sent by the church to PAOUA and I continue working in this position. In PAOUA there is social cohesion between the Muslims and Christian. We even created a spiritual platform called "*Cadre d'Appui Spirituel aux Autorités Locales*" (CASAL) to encourage everyone to work together peacefully.

Arrival of SELEKA

14. Before the events of the SELEKA, the Christians and the Muslims in BOSSANGO were getting along. Most Muslims were working alongside with the Christians. They had weekly markets where the Muslims and Christians worked together. Within the commune there was also representatives of the Muslims in political and social parties. The Muslims made up about three percent of the population in BOSSANGO. The

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Muslims lived in the BORO neighbourhood in BOSSANGO. There were also Muslim neighbourhoods in BOUCA, KABO and BATANGAFO villages.

15. When the SELEKA entered there was chaos and there was no more getting along. The SELEKA arrived in BOSSANGO on 22 March 2013. We heard that the SELEKA had arrived in BOUCA which is 105km from BOSSANGO. Between 21 March to 22 March, people who had more money and a number of government officials started leaving to BANGUI. The rest of the population that did not have money left to the nearby villages.
16. I was getting ready to leave. On the night of 21 March I could not sleep. I had put all of my belonging in the car to leave that night but I did not have enough fuel in the car to leave. In the morning of 22 March, I drove to the petrol station to put fuel in my car. I was on my way out of the compound to the petrol station when the SELEKA found me.
17. When I saw them, I thought they were FOMAC. In order to trick people, the SELEKA had written FOMAC on the sides of their car. I saw people running away and realised that they were not FOMAC. Even the military that were stationed near the Parish started running away. I saw people fleeing and I accelerated to get away. Instead of going downtown to the centre of the town, I took the route to BANGUI thinking that I could escape them. However the SELEKA started shooting at my car. I was in a Hilux Toyota, and they were in Land-Cruisers.
18. I decided to jump out of the car while it was still moving. There was a young man, an auxiliary, in the car with me at that time. I do not remember his name. The car then crashed into the gate and it stopped. The auxiliary got out of the car and escaped into the bushes.
19. The SELEKA got hold of my car. There were seven of them. After I had jumped out of the car I saw that the SELEKA was nearby and I stopped running. Some of the SELEKA men came and caught me. When they took the car, they asked me to lay-down along with an older man they had with them. The older man was scared and he lay down on my lap. The SELEKA shot a number of times on the ground around us. They asked me to get into the SELEKA car. They had brought my car and parked it behind theirs.
20. I refused and they picked me up and forced me into their car. They wanted me to show where the gendarmerie is. I jumped out of their car again. I jumped out of their car three times and each time the SELEKA forced me back into the car. The SELEKA then asked if I was asking for death and I replied that they might as well kill me. I told them in Arabic, "*Ana da Imam*" which meant that I was a priest.

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21. The driver, a military man, asked in Arabic, "*Imam ana shunu?*", which meant whose Imam? I replied '*Imam ana Issa,*' which meant Imam of Jesus. The driver replied in Arabic, "*amshu,*" which meant let's go. The SELEKA then left me behind and they took off. The SELEKA placed their weapons, such as rocket launchers in my car and they left with my car.
22. When I jumped out of my car and it crashed into a gate, it was in the compound of someone. I later found out that the compound belonged to the old man who was with me. The old man's children who were in the house came out and took him back and I left.
23. When I left, I entered the bushes instead of going to the parish. There were some people who were also running away and they showed me the way. We ran all the way to a big road which was 10km from BOSSANGAO.
24. People had told some Catholic catechist that they believe that I had been killed as they saw me getting caught by the SELEKA and they had heard the gunshots. I saw some of these catechist later at the big road and they told me that they thought that I had been killed. They asked me if I wanted to go back and I told them that I wanted to go to BANGUI instead.
25. They took me on a motorcycle to the town of the catechist which was about 20km from BOSSANGOA. I do not remember the name of this town. At that point, the youth of this village came out and they were all very angry with the SELEKA. The FACA military passed me on this small town and they were on their way to BOSSANGOA. I saw the military stopping and asking a question to a man who was on his way from BOSSANGOA. The man replied something and the military turned around and went back to BANGUI. This man later spoke to me as he knew that I was a Priest. He told me that the military were on their way to the town MARKOUNDA, which was 150km from BOSSANGOA, and they had to pass by BOSSANGOA. When the military heard that the SELEKA were in BOSSANGOA they turned back to BANGUI instead of continuing their journey as they did not want to encounter any obstacles.
26. We left this town at 10am and I continued on the motorcycle with this man to BANGUI. We arrived in NDJO, on our way to BANGUI, and we found an impressive number of FACA with heavy weapons there. I thought that they were FACA and that SELEKA would not be able to pass through. It was only later that I heard that these men were FACA members who had left FACA to join SELEKA.
27. We continued our journey to BANGUI and we reached BOSSEMBÉLÉ, which is 50km from NDJO. The presidential guards were located here and we saw the guards sitting around like nothing had happened. We were passing by when I called Bishop

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[REDACTED] to say that I had arrived in BOSSEMBÉLÉ. His number is [REDACTED]. He told me that I should not come to BANGUI as BANGUI was going to "go down". The Bishop told me that there was a lot of fighting in BANGUI and asked me to go to BOUAR. The Bishop was already in BANGUI when he was talking to me. I told the Bishop that I did not have enough money with me and I could not tell the man bringing me on the motorcycle to go to BOUAR. The man's sister had also called him and asked him to come to BANGUI. The man's name is [REDACTED] and he was an [REDACTED]. Everyone in BANGUI was telling us that we should not continue to BANGUI and should instead flee to CAMEROON through BOUAR.

28. We arrived in BANGUI on Friday, 22 March around 5pm. When we entered BANGUI, [REDACTED] told me that he could not continue, and I took a taxi to return to [REDACTED] neighbourhood. At 8pm, I heard on the radio that SELEKA had arrived in BOSSEMBÉLÉ and I thought to myself that it was not possible because of the military that I had seen. There was no way that the SELEKA would have made it there.
29. On Saturday, 23 March, in the morning, we started hearing the firing of heavy weapons around PK12. We heard shooting till the night. The next day, 24 March, the SELEKA were still shooting but I left and went to the church at the St. Michel Parish. It was palm Sunday. While we were in church, the shooting spread all over BANGUI even to the airport. When we left the church, everyone was taking shortcuts to return home. When I went back home, I saw some SELEKA passing by, some on foot, some in vehicles. Some of the population were cheering them on and applauding them. The SELEKA were shooting in the air. Since [REDACTED] neighbourhood is situated next to PK5, there were a lot of Muslims in the neighbourhood.
30. On Sunday, the situation was still fine but on Monday afternoon, the SELEKA started looting in the city centre. I heard about this and I also saw with my own eyes the SELEKA driving past [REDACTED] with stolen cars and some went to PK5. I heard that other stolen cars were taken via KAGA-BANDORO to SUDAN and CHAD.
31. I was never a victim of any SELEKA during this period and the only crime I suffered was the earlier incident when they took my car. I stayed from March until early July in BANGUI. The Bishop (*Monseigneur*) from BOSSANGO, [REDACTED] asked me to return to BOSSANGO as I was the Director of CARITAS. This was so that I could give the population some seeds to plant. I returned to BOSSANGO and [REDACTED] and I went one day to BOZOUM to buy the seeds. At this point, the SELEKA had taken over the entire country, including the small towns in OUHAM and OUHAM-PENDE. [REDACTED] asked me to continue a project with PAM, the project was called "Food for worker" and the aim

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was to provide the population with seeds. I undertook this project and returned to BANGUI again later in July.

32. When the SELEKA arrived, all the Muslims in BOSSANGOA were seen as accomplices of SELEKA. The general feeling amongst the Christian population was that the Muslims were aligned with the SELEKA. This is because when the SELEKA first arrived they went straight to the Muslim neighbourhood called BORO. The SELEKA would eat together with the Muslims. When I was in BANGUI, I called and spoke to some Christian youths in BOSSANGOA who told me about this. They said that the SELEKA gave money and weapons to some of the local youths. Some of these youths followed the SELEKA when they moved on towards BANGUI. A few remained in BOSSANGOA. I believe that some of these youths who took the weapons could have been SELEKA who had infiltrated the town as civilians before the attack. I believe that not all of the Muslims supported the SELEKA.

Auto-Defence groups

33. When I came to BANGUI at the end of July, early August, it was when I first heard that there were auto-defence groups fighting against SELEKA. The SELEKA were mistreating the population, stealing all their goats so the auto-defence groups started. I heard that people were fleeing from the small towns. Even the PEUHL people were suffering. I brought this issue to Catholic Relay Service (CRS). The CRS gave me some funds and I bought blankets, plates, rice, sugar, sleeping mats and took them to the displaced people in BOSSANGOA, with the escort of FOMAC. This was in August 2013.

KANA village incidents

34. On my trip to BOSSANGOA in August 2013, we reached KANA village which was about 40km from BOSSANGOA. In KANA, we came across a fight that had happened between the Muslims and the auto-defence of the neighbourhood. The auto-defence consisted mostly of Christian youths. We saw that the Muslims houses were destroyed. We asked the auto-defence group what had happened and they said that the Muslims were accomplices of SELEKA as they were the ones who had pointed out the people who had money to the SELEKA. They said that this was why they had destroyed, burnt the houses and kicked the Muslims out of the town. The Muslims had fled the neighbourhood to hide in the bushes. As we left the village, some of the Muslims came out of the bushes, including some children and around 4 older women. We took them with us in the car.
35. We arrived in BOSSANGOA at night. We first went to ECOLE LIBERTE. This was where all the Muslims from the surrounding villages had fled to. The Mayor had given this school to the Muslims that had fled as a place where they could find shelter.

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After dropping the children and women at the school, we left to the residence of the Bishop (EVÊCHÉ) where the displaced Christian population were staying. The next day, I started distributing some supplies to the people in EVÊCHÉ and I also went to the school and distributed some items to the Muslims. I was in charge of the displaced people so I set up committees in both the sites and they selected representatives to manage the sites. The committee at ECOLE selected a woman representative. I cannot recall their names now.

36. There was another incident that I witnessed in KANA. This took place after the 5th of December when I was travelling from BANGUI to BOSSANGOYA with the FOMAC. We came across the SELEKA about 2km from the KANA village and they said that they had been fighting with the youths of the village from 8am to 11am but they ran out of ammunition and had to retreat. We met the SELEKA at around 2pm. This group of SELEKA were escorting a group of Muslim civilians travelling on a truck. The civilians included elderly ladies with injuries on their arms. The SELEKA told us that they were escorting the civilians to BODA and that they had been ambushed by the youth in KANA.
37. We continued with our journey and reached KANA village where we saw some youths. They ran away into the bushes when they saw us and the FOMAC asked them to come out. The youths came back and I saw that some of them had handmade guns. The others had machetes and some had bows and arrows. They were dressed in civilian clothes and were wearing gris-gris. I had seen the ANTI-BALAKA in BANGUI wearing gris-gris and I believed that these youth were also from the ANTI-BALAKA.
38. We continued on our journey to BOSSANGOYA. About 4 or 5 days later we were returning to BANGUI along the same route. On our way to BANGUI we came across this same truck with SELEKA and the Muslim civilians. It looked like the truck had broken down. We did not stop and we drove past the truck.
39. We were soon approaching NDJO village and were driving down a hill towards a bridge in NDJO when we saw a Toyota Hilux approaching us from the opposite direction. After the Hilux vehicle crossed the bridge, it flipped over. Initially we thought that the vehicle had an accident but as we approached the scene we realised that there was a fight and the ANTI-BALAKA had ambushed the SELEKA. I saw that three of the SELEKA members, including the driver, had been killed. We stopped and spoke to the SELEKA who informed us that they were from YALOKÉ and they were on their way to assist the broken down SELEKA truck that were bringing the Muslim civilians to BODA.
40. Whilst speaking to the SELEKA, I saw an ANTI-BALAKA who was hiding in a house nearby trying to run away. The SELEKA spotted the ANTI-BALAKA member and

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they shot and killed him. The SELEKA asked us to help them. The FOMAC took the SELEKA members, including the injured and the deceased, in their vehicle and covered them with tarpaulin to hide them.

41. We continued to BOSSEMBÉLÉ and the bodies of the SELEKA were dropped off at the BOSSEMBÉLÉ mosque. By that time one of the injured SELEKA member had also died so there were now four deceased SELEKA members. On our arrival in BOSSEMBÉLÉ, we were met by a SELEKA General at the intersection near the petrol station and he confirmed that the SELEKA we had brought were from that were from YALOKÉ. We then continued towards BANGUI. There was a journalist from FRANCE 2 who was travelling with us from BANGUI to BOSSANGOA and back again to BANGUI. This journalist witnessed the incidents in KANA and NDJO. I do not know his name.

Displaced population in BOSSANGOA

42. At the beginning the Muslims in BOSSANGOA were not affected and it was only the Muslims in the surrounding neighbourhoods who were fleeing. These displaced Muslims were the ones who stayed in the ECOLE LIBERTE. The Muslims in BOSSANGOA remained in their houses as the SELEKA were protecting them. The Christian population in EVÊCHÉ were those fleeing from neighbouring villages, including villages that were up to 50km from BOSSANGOA. The FOMAC were protecting the Christians.
43. A number of people, both Muslims and Christians, were fleeing from the surrounding villages because of the fights between the SELEKA and the auto-defence groups. They started fleeing their villages from August all the way until September. The investigator asked me if I know of any attacks in BOSSANGOA in September 2013. I was in BANGUI for most of September and I am not able to provide any information on this.
44. One of the reasons that led to the Christian population to flee from their homes in BOSSANGOA was the incident where the SELEKA killed 2 humanitarian representatives, from ACTED. They cut their throats and that was what led the Christians to get scared and flee to the EVÊCHÉ. This was in the beginning of the September. I was in BOSSANGOA during this incident and then returned to BANGUI. The SELEKA leaders at the time were initially [REDACTED] another one called [REDACTED]
45. The SELEKA had surrounded the town and were burning houses and destroying even the food inside. The auto-defence used to remain in the bushes and would ambush the SELEKA when they were passing by and if the SELEKA got injured they

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would retaliate by burning the houses in town and killing people. I heard this from the people who had fled from the town to BOSSANGO. This lasted until 5 December. The FOMAC continued to escort me back and forth from BANGUI to BOSSANGO as I gathered supplies for the displaced population.

46. As I travelled from BANGUI to BOSSANGO I noticed that from BOALI up to BOSSANGO you could no longer find anyone in the villages. If you found a vehicle on the way it was a SELEKA and if you found a person walking around it would be an auto-defence member.

BOUCA incident in October

47. In October 2013 there were attacks in BOUCA. The local Muslims in BOUCA attacked the local Christians. The Muslims were pointing out to the SELEKA where the Christians were hiding in the bush so that they could be captured and killed. As a result the auto-defence groups retaliated and attacked BOUCA. However, the auto-defence groups were not strong enough and they were driven away by the SELEKA. During this attack the auto-defence killed the Imam of BOUCA. The SELEKA then retaliated by attacking the surrounding villages. This forced the population from the villages to flee. The people from BATANGAFO and the other small villages on the route from BATANGAFO to BOUCA all gathered in the Catholic missions in BOUCA. There were also people who had fled from the villages on the route from BOUCA to KAGA-BANDORO and on the route from BOUCA to DEKOA. I gathered this information when we went to BOUCA to check on the population there. I also took pictures of what had happened in BOUCA and the surrounding small villages.

48. I spoke to displaced people in BOUCA. When I arrived in BOUCA the Muslims had already fled to BATANGAFO and KABO and only the Christians were left in BOUCA. I made a report from the information that I gathered. In my report, I had taken note of about seventy deaths in BOUCA. They were all Christians. I think the report was sent to CEJP in BANGUI and to [REDACTED] but I am not sure [REDACTED] might still have a copy of the report.

5th December attack on BANGUI

49. I came back to BANGUI for a CARITAS training. I was in BANGUI for about five days. I completed the training and was getting ready to return to BOSSANGO. At 4am, on 5 December, the ANTI-BALAKA attacked BANGUI.
50. I had fled from [REDACTED] to GOBONGO before the 5 December because of the threat of the Muslims attacking neighbourhoods near PK5. I was in GOBONGO when I started hearing some noise. I came out of the house thinking it was just noise. Then the gunshots started getting worse and I ran to St Jean Church in KALABADJA

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neighbourhood. The whole neighbourhood was running away to the churches. I arrived there around 5.40am to 5.50am. There were many people arriving with injuries and some of them had big wounds. They were Christians as there were no Muslims in that neighbourhood. Most of the injured were men and some of the women were also injured. There was a small infirmary in this church and the injured were being brought there for medical treatment. I went to check on the injured.

51. Later that morning, we heard some ANTI-BALAKAs walking around in the neighbourhood next to the St Jean Church saying "*I mou kodro awe*" which meant 'this is it we took over the country'. After this we heard the SELEKA vehicles going through the neighbourhoods and that was when we realised that the ANTI-BALAKA had been defeated. When the ANTI-BALAKA started fighting in the morning they thought they had won but the SELEKA took over the town and they were chasing the ANTI-BALAKA. If the SELEKA found a Christian man they will kill him and if the ANTI-BALAKA found a Muslim man they will kill him. The people thus fled from their homes. I heard this from the population who fled the neighbourhoods to the St Jean Church.
52. At that time, all the catholic missions became sites for the displaced and the local Christian population brought the people that were injured and killed to these sites. There were six sites that were receiving the displaced Christians. They were St Pierre in GOBONGO, St Jean in KALABADJA, St Charles Louanga in PK12, St Jack in KPETENE, St Trinite in CASTORS and St Sauveur in SICA. Some of the Christians also fled to the airport.
53. The Muslims fled to the Central African Red Cross and the Central mosque which were close to each other. This was in PK5. I heard that the Muslims and Christians from KASSAI-OUANGO and NGARAGBA had gathered in the St Paul Church in OUANGO. I heard that [REDACTED] had also fled to stay in St Paul. Most of the Christians were in the Seminary and all the Muslims and some Christians were in the Cardinal's compound in St Paul. I saw on the television news and heard on the radio where the people were gathering.
54. There were a lot of people in St Jean's in KALABADJA and at some point we ran out of food and medication. So [REDACTED] and myself called UNICEF and they brought some medication and PAM brought some food. I stayed in St Jean's for 2 weeks and then left to BOSSANGO.
55. I recall the names of following SELEKA leaders at the time of the attack. They were General [REDACTED] General [REDACTED] and a Sudanese General [REDACTED] who was based in the fire station. I heard that one the leaders of the ANTI-BALAKA was called General ANDJILO. Many of the ANTI-BALAKA had nicknames.

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56. After the 5 December attack, the SELEKA made announcements in the media that the ANTI-BALAKA had attacked them. The SELEKA announced that the ANTI-BALAKA had failed and the SELEKA had killed them. The SELEKA showed pictures of the dead ANTI-BALAKA fighters. This was when I first heard the name ANTI-BALAKA.
57. After the Christians fled from their neighbourhoods, the Muslims destroyed houses and removed the roofs of houses in CASTORS, SARA and YAKITE neighbourhoods. This destruction took place [REDACTED]
[REDACTED] This was during the fighting in December 2013. The Christians also started destroying all the houses in CASTORS, SARA, YAKITE and MISKINE. The pillaging was done by the youth and it was hard to tell who were the ANTI-BALAKA's, the Christians and Muslims carrying out the destruction. I saw the destruction with my own eyes as I saw people walking around with items that they had looted. I also heard announcements on the radio asking people to stop the looting in the neighbourhoods.
58. In BOY-RABE the Mosque was destroyed and the St Michel and St Mathias churches were destroyed.

5th December attack on BOSSANGO

59. On the same day at 2pm, the ANTI-BALAKA also attacked BOSSANGO. All the ANTI-BALAKA from BENZAMBE, ZERE and BOSSANGO attacked the SELEKA's checkpoints. All the ANTI-BALAKA from the small villages gathered and attacked BOSSANGO. I was not in BOSSANGO on 5 December but many people called me and told me about the attack. For example, I was in constant contact with [REDACTED], who was in BOSSANGO at the time and was updating me on the events. [REDACTED] is now in BOUCA.
60. I heard that the ANTI-BALAKA came from the north of BOSSANGO and came close to the Muslim neighbourhood of BORO. I heard that some of the Muslims had gathered with the SELEKA and got weapons to protect themselves. During this attack many Muslim civilians died. This led to the Muslims from BORO neighbourhood to flee and join the Muslims from the other villages in ECOLE LIBERTE. Starting from the 5 December, the FOMAC protected the Muslims at the ECOLE and the Christians in the EVÊCHÉ.
61. I heard that some the Muslims from BORO were armed and ready to defend their neighbourhood with the SELEKA when the ANTI-BALAKA came. When the ANTI-BALAKA came to attack, they attacked all the Muslims whether they were armed or not as they saw the Muslims as accomplices of the SELEKA. The ANTI-BALAKA first attacked the SELEKA checkpoints. They then progressed closer to the BORO

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neighbourhood and there some of the Muslims , including a few women, with weapons came out to support the SELEKA in the fighting. This was what I had heard.

Return to BOSSANGO

62. After the 5th of December attack in BANGUI, I stayed for approximately another two weeks and then returned to BOSSANGO. On my way back to BOSSANGO, there were many ANTI-BALAKA checkpoints on the road up to BOALI. There were fewer checkpoints from BOALI up to BOSSEMBÉLÉ. From BOSSEMBÉLÉ to BOSSANGO there were no more checkpoints and there were no people in the villages along the road. I knew that they were ANTI-BALAKA as they were wearing gris-gris and they had handmade weapons.
63. When the ANTI-BALAKA on the road saw the FOMAC vehicles approaching they would either run away or not stop the vehicles. If they saw that it was a regular vehicle the ANTI-BALAKA would stop and search the vehicle and the occupants. They would take the belongings and ask for payment to pass the check point. I saw this happening as we were driving past the checkpoints. I was traveling in a vehicle from the church but I was escorted by FOMAC.
64. In BOSSANGO there used to be a SELEKA checkpoints but after the 5th December all the SELEKA had fled to stay next to the ECOLE LIBERTE and in the town hall near ECOLE LIBERTE. I saw the SELEKA near the ECOLE and the town hall. I do not know how many SELEKA were present at the time. The FOMAC blocked the SELEKA from entering ECOLE LIBERTE. I heard that weapons were found under some of the Muslim's mats in ECOLE but I did not see this when I went to ECOLE to distribute food. We also had a psychological support group project with UNICEF for the displaced people and I was going to the ECOLE LIBERTE every day to check on them.
65. When I arrived in BOSSANGO, no one was living in the town as people were divided into the two sites. In the EVÊCHÉ there were 42000 Christians and in ECOLE LIBERTE site there were 6000 Muslims. Before 5 December , there were less than a 1000 displaced Muslims in ECOLE LIBERTE. I knew the number of displaced population as we did a census in order to distribute the food and other items to the displaced people in EVÊCHÉ and ECOLE LIBERTE.
66. The living conditions in both the sites were very difficult. At the ECOLE LIBERTE there were a lot of people and they were sleeping on top of one another. The humanitarian workers had installed some shelters made of tarpaulin. We were not able to provide them with enough water and the food. It was the same situation at the EVÊCHÉ side. An example was, the cost of one cigarette in the sites was 300 francs instead of 25 francs. The people could not leave the sites as it was too

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dangerous. The Muslims were attacked by the ANTI-BALAKA and the SELEKA were attacking the Christians. The situation was very difficult and the displaced people just wanted to leave the sites.

67. At some point after my return, around January 2014, the SELEKA killed someone. The Christian youth were angry about this and confronted FOMAC. The FOMAC started shooting in the air and accidentally killed one of the youth. The aggrieved youths retaliated and then killed a FOMAC soldier. I was there during this incident. I came out of my CARITAS office when I heard the shooting. I saw the body of the youth and the body of the FOMAC soldier.
68. From that point on all the FOMAC forces left the EVÊCHÉ site and went to protect the Muslims in ECOLE LIBERTE. I heard that the ANTI-BALAKA were saying that the FOMAC were accomplices of SELEKA.
69. We heard that some of the Christian population were protecting Muslims by hiding them in the bushes. The Christians were protecting them from the ANTI-BALAKA. However with UNHCR and CARITAS, we went looking for the Muslims in the bushes to gather them at the ECOLE and then evacuate them to CHAD. Some Christians came forward to say that they had kept the Muslims hidden and safe with them. This happened at the time when DJOTODIA resigned.
70. At the time of DJOTODIA's resignation the SELEKA disappeared from BOSSANGOYA overnight. Even the SANGARIS did not know how the SELEKA left. We encouraged the people at the church site to return to their homes. Some Christian neighbourhoods were burnt down by the Muslims and the Muslim neighbourhood was completely destroyed so it was difficult for them to return to their homes. The main mosque was also destroyed and I am not sure of the date of this destruction but I believe it was from 5 December onwards.
71. I saw the ANTI-BALAKA moving around more freely in BOSSANGOYA. I estimated that there were at least 1000 ANTI-BALAKA in BOSSANGOYA. At that time you did not know for sure as some of the local youths had the desire to steal and they joined the ANTI-BALAKA. One of the ANTI-BALAKA's bases were in SEMBE neighbourhood. They had another base in BORO neighbourhood. I was too scared to interact with the ANTI-BALAKA as I was not from the same ethnicity as them. Most of the ANTI-BALAKA were of BOZIZE's ethnicity, GBAYA.

72. In terms of the ANTI-BALAKA leaders in BOSSANGOYA, I heard the name of [REDACTED] and [REDACTED] being mentioned. There was also a [REDACTED]

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73. There were meetings held in BOSSANGOA where the leaders will gather and talk about peace and the chiefs of ANTI-BALAKA will attend these meetings. I was in some of these meetings. [REDACTED] did not attend the meetings and he stayed in BENZAMBE. [REDACTED] attended these meetings. At the meetings, complaints of the ANTI-BALAKA exactions would be addressed to the ANTI-BALAKA chiefs and we would sometimes see a positive result. Examples of the ANTI-BALAKA exactions, included the looting of Christian houses, extorting money from the traders, beating and killing of witches and stealing of cattle from the PEUHLs. The ANTI-BALAKA chiefs did not want people to know them so they did not allow any photos to be taken. We used to have similar meetings with the SELEKA where the SELEKA used to call out and ask people to return to their homes and threaten to burn down the houses if they did not do so.
74. I did not witness any incidents of ANTI-BALAKA attacking the population, as the population was safe in the two sites, ECOLE LIBERTE and EVÊCHÉ. I only saw pillaging by the ANTI-BALAKA.
75. In my position as a Director of CEJP, I sent around 2000 files that I had drafted to the HQ in BANGUI. The files were reports of victims in BOSSANGOA. The victims were both Muslims and Christians. I drafted these reports from the end of 2013 to about end of 2014. I do not have any copies of these files with me anymore.
76. I took several photographs during the events whilst travelling between BANGUI and BOSSANGOA. The photographs were saved on an external hard drive. The drive had a virus and all the files were destroyed. I approached a technician to try and extract the photographs but he was unable to do so.

Evacuation to CHAD

77. Around, March to April 2014, the Muslims at the school were asking to be evacuated to CHAD. The UNHCR arranged the evacuation of the Muslims from the ECOLE LIBERTE site. The Muslims left to GORE in CHAD. I was aware of the evacuation taking place but I had to travel to BANGUI before the evacuations started. Until today, it is hard for Muslims to return to BOSSANGOA. All their houses has been destroyed so they do not have any place to stay. The local youth and the ANTI-BALAKA will also not allow the Muslims to return. The ANTI-BALAKA still have a role to play in BOSSANGOA.
78. Since I left BOSSANGOA, I do not know exactly what is going on there but I know that ANTI-BALAKA has influence in town and nothing can be done without them. [REDACTED] is the present ANTI-BALAKA representative in BOSSANGOA and is in charge of everything now. He is the point of contact. I do not know his last name.

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[REDACTED]
79. In terms of the ANTI-BALAKA leaders, I heard of [REDACTED]
[REDACTED] is now a [REDACTED] in BOSSANGOA but he works and lives in
BANGUI. He occasionally visits BOSSANGOA.

80. The investigator asked me if I know any of the following individuals:

NGAISSONA

81. I do not know him. I heard that after the fights of the 5 December, he became the
leader of the ANTI-BALAKA.

[REDACTED]
82. I do not know him.

[REDACTED]
83. I do not know him.

[REDACTED]
84. He was in BOSSANGOA and I believe that he could have been involved in the 5
December attack in BOSSANGOA. I think he was coming from [REDACTED] and
it seems like he was staying in [REDACTED]

[REDACTED]
85. I do not know him.

[REDACTED]
86. I do not know him.

[REDACTED]
87. I heard that he was an ANTI-BALAKA in BOSSANGOA. I do not have any
additional information on him.

[REDACTED]
88. I do not know him.

Closing Procedure

89. 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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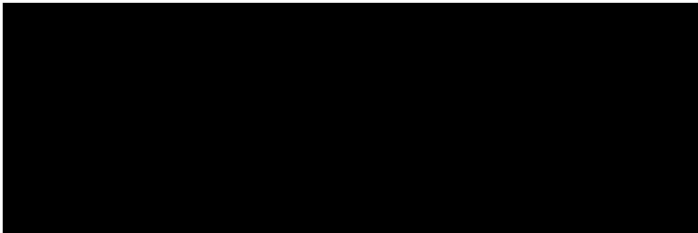


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90. I have nothing to add to the above statement nor do I have anything to clarify. I am available to be contacted in the future for clarifications or questions on topics not covered during this interview.
91. I have given the answers to the questions of my own free will.
92. There has not been any form of coercion, duress, threat, promise or inducement which has influenced my account.
93. I have no complaints about the way I was treated during this interview.

WITNESS ACKNOWLEDGMENT

This statement has been read over to me in English with interpretation in Sango 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.



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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 Michel NINGANDO 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 Michel NINGANDO who appeared to have heard and understood my translation of this statement.
5. Michel NINGANDO 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]

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