

Statement

[01/18] PRV

WITNESS STATEMENT

WITNESS INFORMATION:

Last Name: [01/18] PRV

Gender: Female

First Name: [01/18] PRV

Father's Name: [01/18] PRV

Other names used: [01/18] PRV

Mother's Name: [01/18] PRV

Place of Birth: [01/18] PRV CAR

ID No: Not available

Date of Birth/Age: [01/18] PRV

Nationality(s): Central African Republic

Ethnicity: [01/18] PRV

Religion: Islam

Language(s) Spoken: Sango, [01/18] PRV

Language(s) Written: Sango, [01/18] PRV

Language(s) Used in Interview: Sango & English

Occupation: [01/18] PRV

Place of Interview: [01/18] PRV

Date(s) and Time(s) of Interview:

11/11/2017; 14:00 – 16:10

12/11/2017; 10:30 – 12:30

14/11/2017; 11:05 – 14:15

15/11/2017; 10:00 – 14:45

Names of all persons present during interview: Investigator [01/18] PRV
Associate Investigator [01/18] PRV Interpreter [01/18] PRV Psycho-social
Expert [01/18] PRV and witness [01/18] PRV

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Statement of

[01/18] PRV

Signature(s):

[01/18] PRV

[01/18] PRV

[01/18] PRV

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Procedure

1. I was introduced to [01/18] PRV and [01/18] PRV and I was told that they are Investigators with the Office of The Prosecutor (OTP) of the International Criminal Court (ICC). I was introduced to [01/18] PRV and [01/18] PRV [01/18] PRV and I was told that they are an interpreter and a psycho-social expert respectively, for 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 from 1st August 2012 until present. I was informed that the OTP is contacting me because they believe I may have information relevant for establishing the truth.
4. I agreed that the interview would be conducted in English and interpreted into Sango. 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.
8. Having understood all the above issues, I confirmed my willingness to answer the investigators' questions.

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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.

Education and background

11. I was born in [01/18] PRV in [01/18] PRV and grew up there. I attended school at the [01/18] PRV [01/18] PRV I then had to [01/18] PRV [01/18] PRV I stayed home and studied the QOURAN. I lived with my parents. My father, [01/18] PRV was a [01/18] PRV and was originally from [01/18] PRV He is now deceased. My mother, [01/18] PRV lives in [01/18] PRV
12. I married [01/18] PRV when I was about [01/18] PRV years old. He was a [01/18] PRV At first he worked at one of the [01/18] PRV but later after he raised enough money he started [01/18] PRV
13. We lived in the [01/18] PRV in BODA. It was a mixed neighbourhood with Muslims and Christians living together peacefully. There were more Muslims than Christians in our neighbourhood. I do not know how many people were in our neighbourhood but I know that the [01/18] PRV The main market of BODA was situated in the ALI neighbourhood and both Christians and Muslims traded at this market. There were more Christians than Muslims living in BODA.
14. I cannot remember the date when the Seleka arrived in BODA but it was sometime after they had taken over BANGUI. During the time that the Seleka was in BODA life carried on as normal for all of us, including the Christians. I did not personally see any incidents where the Seleka mistreated Christians in BODA. My husband however told me that Christians were sometimes treated unfairly by the Seleka. For example, the Seleka would demand that Christians pay them money at the check points before they were allowed to continue. Muslims did not have to pay this money to the Seleka. Life changed for us once DJOTODIA resigned and the Anti-Balaka arrived in BODA.

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The Anti-Balaka attack on BANGUI

15. I heard from my husband that the Anti-Balaka attacked BANGUI and that they were killing many Muslims. My husband learnt this from some of his friends in BANGUI. He was in contact with them by telephone. I later learnt that the attack happened on the 5th of December 2013. I do not have any further information regarding the Anti-Balaka attack on BANGUI.

The Anti-Balaka in BODA

16. Approximately two weeks before the Anti-Balaka arrived in BODA my husband told me that he had learnt from people working at [01/18] PRV that the Anti-Balaka was preparing to attack BODA. When he told me this I was laughing and joked about it because I did not believe it. He got angry and told me that the Anti-Balaka were people armed with machetes and knives who chopped people when they attacked. He did not want to give me any more details about this saying that I was not taking it seriously. He travelled from [01/18] PRV to warn us about the possible attack but we did not believe that such a thing would really take place.
17. At this time most of the Seleka had returned to BANGUI and there were only a few locals from BODA who had joined the Seleka in BODA. The local Seleka were patrolling the streets, some carrying guns and wearing military uniforms. They used to do this to provide security to people in the town. I know two of the locals who joined the Seleka. Their names were [01/18] PRV and [01/18] PRV. They were later both killed by the Anti-Balaka. I heard that [01/18] PRV was killed by the Anti-Balaka in BODA. [01/18] PRV fled to a small village outside of BODA to hide with his Christian wife's parents and he was killed by the Anti-Balaka when the village was attacked. I do not remember the name of this village. I do not have further information about these incidents.
18. During the two weeks preceding the attack the street children would raise false alarms that the Anti-Balaka was coming and the people, including Christians and Muslims, would be frightened and try to flee only to realise that it was not true. I do not think that they were only trying to scare us as Muslims but they were scaring people in general in BODA.
19. The Anti-Balaka arrived in BODA in January 2014. I cannot remember the specific date but it was after the resignation of DJOTODIA. I was at home with my family. It was early in the morning between 04:00 and 05:00 am when my husband woke me up and told me that he had heard gunshots. He wanted to go out to see what was happening but I convinced him to stay indoors and to call someone to find out what was happening. He tried to call but the battery on his phone was dead so he decided



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to go outside and see what was going on. He returned and told me that the Anti-Balaka was attacking BODA.

20. We decided at first to stay home, and see how things would progress. My husband went to check on our Christian neighbours. He came back and told me that our neighbours were all gone and that their compound was empty. We became scared and decided to escape to the Central Mosque in the ALI neighbourhood. The Central Mosque [01/18] PRV It is situated near the main road and we thought it would be easier for us to find a way out of BODA from there. We left at around 10:00 am to the Central Mosque and [01/18] PRV

21. I left with my husband, my son [01/18] PRV my second son [01/18] PRV my daughter [01/18] PRV and my youngest son [01/18] PRV. At the time my children were about [01/18] PRV and [01/18] PRV years old respectively. I was approximately [01/18] PRV [01/18] PRV at the time.

22. On the way to the Central Mosque we saw other Muslims fleeing towards the Central Mosque. Christians and other residents were also fleeing to the Catholic Church. I heard many gunshots. It was a slaughter. I saw more than five dead bodies on the way to the Mosque. The bodies had machete wounds on them and some had their throats slit. I did not recognise any of the persons killed but my husband told me that he recognised one of the victims as someone from our neighbourhood. He had seen the same person earlier that morning near our house. I do not know his name. I did not see any Anti-Balaka at this time.

23. I later learnt at the Central Mosque the names of some of the people killed by the Anti-Balaka in BODA. They were Moussa ADAMOU, DAOUDA, and AZIZ. [01/18] PRV was also at the mosque and she told me that Moussa was killed by the Anti-Balaka whilst trying to defend BODA. DAOUDA was killed by a stray bullet while on his way to join the fighters. I met [01/18] PRV at the Central Mosque. She has since left to [01/18] PRV CAMEROON. [01/18] PRV told me that AZIZ was on his motorcycle carrying water to those who were defending BODA. He was attacked by the Anti-Balaka and chopped on the back of his neck. He was badly injured and brought to the mosque where he later died. I saw his body at the Mosque and he had a large wound on the back of his neck. I knew AZIZ as he used to sell tea in BODA.

At the Central Mosque, Ali neighbourhood

24. When we arrived at the mosque in the Ali neighbourhood I saw that there were many other people already gathered there. The mosque compound was full. I think there were more than 400 people there, mostly women, children and elderly people. It was the Muslims from our neighbourhood and those Muslims living in the other

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neighbourhoods in BODA, including Christian women who had converted to Islam, who sought refuge at the Central Mosque.

25. Whilst we were at the Central Mosque we heard people talking that the Anti-Balaka could even attack the Central Mosque. We were scared and wanted to leave as soon as possible. My husband went to the terminal used for public transport (called *onaf* in Sango), at the main market in BODA, to look for his Christian friends who were involved in transporting goods between BANGUI and BODA. He wanted to arrange with them to provide us with transport to BANGUI. My children and I were worried whether he would come back safely and were scared for his life. My husband came back to the Mosque around 4 pm with some cake and bananas for the children.
26. He told me that he did not find any of his friends at the terminal but that we should be ready to leave early the next morning. He said there were many people at the terminal wanting to leave and that he will try to find space for us in one of the vehicles leaving for BANGUI. We spent the night at the Central Mosque.
27. In the morning my husband asked me to change my dress because he was afraid I would be identified as a Muslim. I had nothing to change into since I had left everything behind. I took off my head scarf and just tied it as any woman would to disguise myself so I did not look like a Muslim woman. We walked to the terminal in the main market. We saw some local Muslim men walking around in the area of the Mosque carrying guns and machetes to protect the Muslims from the Anti-Balaka. At the time I did not see any Seleka in the centre but my husband told me that there were still some at the entrances to BODA.
28. We reached the terminal but it was not easy to find a vehicle since the vehicles were already full of people leaving to BANGUI. My husband pleaded with one of the drivers to find space for us in his vehicle. The driver told my husband to pay 100,000 CFA for him to take all of us to BANGUI. My husband had 50,000 CFA at the time and pleaded with the driver to take me and the children and that he would stay behind and look for another way to go to BANGUI. I refused to leave him behind and told him that if he stayed behind we all stayed behind. In the end the driver accepted to take all of us to BANGUI for 50,000 CFA. I do not know the name of the driver.
29. We finally boarded the vehicle, a white Toyota Hilux pick up. It had iron bars around the back bin which were meant to protect goods they used to transport. The vehicle was already full of people. The other people in the vehicle were all Christians. I did not know any of them. We were the only Muslim family in the vehicle. Our children were the only children in the vehicle except for another woman who was travelling with a small baby.



30. We left BODA in the direction of MBAIKI and BANGUI. We were the only vehicle leaving BODA at that time. We reached a barrier on the road soon after crossing the bridge at the entrance to BODA. I do not know who set up this barrier or if it was there before as I rarely travelled out of BODA. There was nobody manning the barrier. The driver opened the barrier and we drove pass it and continued towards BANGUI. We met a young man on a bicycle and the driver asked him about the situation ahead. He said that the road was clear.
31. We continued for a short time and came across a second barrier and the driver stopped the car. We saw two men walking out of the bush to the road. They were dressed in jean shorts and vests. They had some stuff, like medicines, called "gris-gris" tied around their upper arms and were wearing head bands. They both had hunting rifles and machetes. They asked the driver to stop and pulled him out of the car. They pushed him to the ground and the driver went down on his knees with his hands up in the air. The two men searched him but did not find anything on him. The driver told them that he was a Christian. They asked him if he was the one facilitating the escape of Muslims out of BODA. He told them he could not do that. At this point I realised that the men were the Anti-Balaka because of what they said. The people on the back of the truck were scared and were whispering to each other that the men were Anti-Balaka.
32. The men asked the driver who the people in the vehicle were and he said that we were just passengers. The men fired shots in the air and suddenly more people came out from the bush. There were many and they looked very strange. They were dressed in strange clothes. Some of them also wore vests and jean shorts; others wore torn trousers. I have never seen these men before. They surrounded the vehicle and ordered everybody out of the car. When one of them saw my husband, he grabbed him by the collar of his shirt and said "his is a Muslim". My husband confirmed that he was a Muslim. I do not know why he admitted to being a Muslim. He however was of Arab descent and it was obvious from his appearance that he was a Muslim. The man who grabbed my husband was short, well built and his faced was blackened with charcoal. I do not know if he knew my husband from before. When I saw this happening I got out of the vehicle. The children started crying. The driver told the men that we were not his family and that he just gave us a lift.
33. The leader of the Anti-Balaka said that we were disguised as Christians and must be taken off the vehicle. They told the driver to continue and to leave us behind. The leader was a tall man and had moustache. I have not seen him before but I will be able to recognise him if I saw him again. I knew that he was the leader as the men referred to him as "Chef".



34. The Anti-Balaka took me to a bush nearby and my husband followed. The children stayed behind and were crying. One of the men hit one of my children to keep them quiet. After we entered the bush they forced me down on my knees and held my arms behind my back.
35. One of men said out loudly that he had found a woman who would be his wife. He was tall with a dark complexion and of medium built. He had hairy arms and chest. He was clean shaven except for a small patch of hair (beard) under his lower lip. He had gris-gris tied around his upper arms. I have never seen him before. I cannot forget him and will be able to recognise him if I saw him again. He started pulling my clothes off with force. My husband wanted to intervene but one of them hit him with the butt of his rifle and tied his hands behind his back. I tried to resist and was struggling with this man. Others then came and held me down and removed my skirt. I still had my top on.
36. The same man pushed me onto the ground and started sleeping with me. When I say sleeping with me I mean he forced his penis into my vagina and had sexual intercourse with me. He did not use a condom or any protection. I tried to resist and he told me that if I continued to resist he would kill my husband first and continue sleeping with me. He ejaculated inside me before he got off me and said 'you will now see what will happen to your husband'.
37. The man who slept with me then chopped my husband on the forehead with a machete. I saw that my husband was bleeding heavily. I tried to go to him to help him but they pushed me down and another man came and started sleeping with me. He did the same to me as what the other man did. I resisted and he covered my mouth with his hand and said "you are a woman and you are resisting me, do you want me to kill you as well". He was short, well built and had bad skin on his face. He walked with a limp. He wore a purple and brown coloured shirt and trousers. I do not know him but if I see him again I will be able to recognise him.
38. While he slept with me they continued chopping my husband with a machete. They then discussed among themselves whether they should kill me too. The Anti-Balaka leader said that if they killed me who would look after the children. He then added "She is a poor woman, we should let her go". The Anti-Balaka responded to him saying, "yes chief". They were speaking Sango but some of them spoke "Double" Sango usually used by the street children. They reverse the Sango words when they speak. The aim of this is to enable people to speak to each other without others understanding what is being said.
39. Once they had finished chopping my husband into pieces, the leader took me back to my children. When my children saw me they started crying. They asked for their



father but I did not have the courage to tell them what had happened. I later told my eldest son that his father was killed by the Anti-Balaka.

40. The leader told one of the Anti-Balaka, who was an old man, to take us back to BODA. I have never seen him before. He was slim and was wearing a shirt and an orange pullover. The old man took us along a bush road towards BODA. On the way he told me to stop crying and stay strong for the sake of the children. At the time I did not think of asking about his name. It was only later on that I thought that I should have asked him his name as he could have been someone who would be able to tell me what had happened to the remains of my husband.
41. We walked along a bush road towards BODA and on the way we met a truck from the World Food Program (WFP). The truck was on the way to BANGUI. It was a big truck and there were many people on the truck. We managed to get onto the truck and travelled to BANGUI. There were only Muslims and mainly women, children and elderly people on the truck. I cannot estimate the number of people in the truck but there were many and the truck was full.
42. We stopped on the side of the road after we passed MBAIKI when it got dark and spent the night there. We slept next to the truck by the road. The driver did not allow us to go far from the truck for our own security. I felt feverish and thought I had malaria. The driver managed to get me some medication.
43. The following morning we proceeded towards BANGUI. We reached the PK9 Bridge near BANGUI without any incidents. We crossed the bridge and we approached a barrier just on the other side of the bridge. We did not stop at the barrier. As we drove past I could see some UN vehicles parked on the side of the road. The truck continued to PK5. In PK5 neighbourhood I saw many people who looked like they were fleeing. They were carrying goods on their heads and walking in different directions.

Life in Central Mosque, Bangui

44. We continued driving to the Central Mosque situated in the 3rd District, BANGUI. We arrived in the afternoon around 2 pm. All the people on the truck were dropped at the Central Mosque. The mosque compound was full of people, mostly women, children and elderly people. There were only Muslims, including a few Christians who had converted to Islam, at the mosque. There were even Muslims from BANGUI seeking refuge at the mosque.
45. On our arrival at the Central Mosque we were registered with an NGO. I do not remember the name of the NGO. We had to give them our names, number of children, where we came from and what had happened to us. They also



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photographed us. We were given items like food, water, blankets, mats and mosquito nets. We slept on mats in tents mounted in the mosque compound.

46. We were seen by healthcare workers from [01/18] PRV on arrival. [01/18] PRV is situated in the [01/18] PRV in BANGUI. I told the health workers that I was feeling feverish, I was bleeding and that I was pregnant. They gave me medication and advised me to visit the clinic in the [01/18] PRV. The following day some Muslim youths who were providing security at the mosque, escorted me to the clinic because I was still not feeling well. I was hospitalised for 2 days and put on an intravenous drip (serum). I was diagnosed with malaria. They also treated my injured knee and bruises around my vagina that I sustained during the attack. The medication I was receiving from the Clinic to stop the bleeding caused a delay in the birth of my daughter. After my discharge from the clinic I continued receiving medical treatment at the Mosque. I have signed a consent form authorising the release of any records relating to my medical treatment to the OTP. The form is attached to my statement as Annex A.
47. We were advised by representatives from the NGO's that we should not leave the area around the Central Mosque as it was dangerous. They warned us that the Anti-Balaka were attacking Muslims in BANGUI. Our movement were therefore restricted to the area around the mosque compound for our own security. Some people at the Central Mosque would visit their families in PK5 but would arrange with their family members to come and collect them to ensure safe travel.
48. I remained at the Central Mosque for two years. My children did not have access to school during this time. I later moved to [01/18] PRV with a woman I know from [01/18] PRV. Her name is [01/18] PRV. I met her at the Central Mosque when she came to visit. She was in BANGUI when BODA was attacked.
49. I have not returned to BODA since the attack and I still do not know what happened to the remains of my husband. I heard that our house was looted and the roof was taken off. I learnt this from some people at the Central Mosque who came from BODA.
50. I heard that some Muslims who had the financial means have since returned to BODA. I will never be able to return to BODA because of what happened to me there.
51. I heard from [01/18] PRV at the Central Mosque that RAMBO was the leader of the Anti-Balaka in BODA. [01/18] PRV was a [01/18] PRV in BODA and has since gone back to BODA. I am not in contact with him anymore. I do not know RAMBO.

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Annexes

ANNEX A – Authority to release medical information form.

Closing Procedure

52. I was informed that individuals, who according to the judges, qualify as victims will be entitled to participate in future Court proceedings and potentially to receive reparations. I was informed of the existence of the Victims' Participation and Reparation Section and its function, as well as of the procedure for applications. I consent to my personal data being shared with the Victims' Participation and Reparation Section.
53. 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.
54. The investigators informed me of the protective measures that may apply during and after the investigation and/or trial proceedings.
55. 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.
56. I have given the answers to the questions of my own free will.
57. There has not been any form of coercion, duress, threat, promise or inducement which has influenced my account.
58. I have no complaints about the way I was treated during this interview.



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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.

Signed: _____

[01/18] PRV

Dated: _____

15/11/2017

INTERPRETER CERTIFICATION

1. I, [01/18] PRV certify that:
2. I am duly qualified to interpret from the English language into the Sango language and from the Sango language into the English language.
3. I have been informed by [01/18] PRV that she 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 [01/18] PRV who appeared to have heard and understood my translation of this statement.
5. [01/18] PRV 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.

Signed: _____

[01/18] PRV

Dated: _____

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