

INTERNATIONAL CRIMINAL COURT
OFFICE OF THE PROSECUTOR

WITNESS STATEMENT

WITNESS INFORMATION:

Last Name: MONGBANDI

Gender: Male

First Name: Raymond

Father's Name: [01/18] PRV

Other names used: N/A

Mother's Name: [01/18] PRV

Place of Birth: MBAIKI (CAR)

CNI number: [01/18] PRV

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

Nationality(s): CAR

Ethnicity: Mbatti-Isongo

Religion: Christian

Languages Spoken: French, Sango

Languages Written: French, Sango

Languages Used in Interview: French-English

Occupation: Farmer / retired Mayor

Place of Interview: BANGUI (CAR)

[01/18] PRV

Names of all persons present during interview: Raymond MONGBANDI, witness, [01/18] PRV and [01/18] PRV, FRA-ENG interpreter; [01/18] PRV and [01/18] PRV investigator and associate investigator.

[01/18] PRV

[01/18] PRV

[01/18] PRV

[01/18] PRV

[01/18] PRV

[01/18] PRV

[Witness statement]

[Witness signature]

[01/18] PRV

P-P-1838]

[01/18] PRV

[Initials of all persons present during interview]

[01/18] PRV

CAR-OTP-2100-0252



WITNESS STATEMENT

Procedure

1. I was introduced to [01/18] PRV and [01/18] PRV and 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 and told that they are French-English interpreters with the OTP of 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 the Central African Republic from 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 French. I fully understand and speak French.
5. The investigators explained to me that I do not have to answer to 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 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.

[01/18] PRV

[01/18] PRV

ICC RESTRICTED

[01/18] PRV

Page

[01/18] PRV

CAR-OTP-2100-0253



Witness' background

11. I was born in MBAIKI. I went to primary school and finished my secondary school in MBAIKI. Then I went to Lyceum Barthélémy BOGANDA (BANGUI). As I had no relatives to help me finance my studies, I sat the test for the school of Cadastre and Land Registry in 1973. I went to that school for three years and then joined the Civil Service in 1978. I retired from the Civil Service in July 2014.
12. Before being appointed Mayor of MBAIKI, in 2007, I was the Economic and Social Advisor there. I represented my fellow agriculturists. In 2009 I was first appointed Mayor for MBAIKI and ended my term in office in 2015. Mayors in CAR do not get elected, they are appointed by the Government, by Presidential Decree. The Mayor of MBAIKI had two Deputy Mayors, appointed at the same time as me. The Second Deputy, DIIDO, was later killed. The first Deputy was BONGOMA Jean [01/18] PRV he now raises pigs in MBAIKI.
13. I twinned our commune of MBAIKI with two towns in France, BIERE and BISSY SAINT-GEORGE.

MBAIKI overview

14. Before 2012 MBAIKI had approximately 200.000 inhabitants. The town of MBAIKI had five arrondissements and 27 neighbourhoods when I was Mayor. There are now 31 neighbourhoods I believe. Neighbourhoods are created according to the families present. MBAIKI has several ethnicities which each create their own neighbourhoods. When a neighbourhood expands and becomes too large for the Chef, it can be split; and also new neighbourhoods emerge.
15. Muslims have been living in MBAIKI ever since CAR's independence in 1960. Approximately one third of the population of MBAIKI were Muslim. 60.000 Muslims may have been living in the entire LOBAYE area before the crisis. An official global census was carried out about ten years ago, long before I was appointed Mayor. The Mayor regularly requires the Chiefs to produce a count of the population. This is how I had a rough idea about the number of inhabitants, but it is difficult to know the numbers by religion as religion was never considered of relevance before. There is no formal documentation of the Muslims. Also race or ethnicity does not appear on the birth certificate, everybody is considered Central-African since the introduction by Barthelémy BOGANDA, founder of the Central African Republic, of the term *Zo Kwe Zo* (Sango, meaning there is no difference between men). When I say about a third of the population was Muslim, this is based on my personal estimate, living amongst the population. Muslims mainly lived in

[01/18] PRV

[01/18] PRV

ICC RESTRICTED

[01/18] PRV

Pag

[01/18] PRV

CAR-OTP-2100-0254



three neighbourhoods: BAGUIRMI, YERIMA and BORNO. Muslims were generally traders and coffee planters. Many Muslims married non-Muslim local women.

16. There was a military Prefect in MBAIKI, but he left when the Seleka were about to come to MBAIKI. I was representing the Sous-Prefect and Prefect for MBAIKI. Most Prefects abandoned their posts when the Seleka arrived. DJOTODIA appointed himself as President. He also appointed KOUROUPE-AWO Alexandre as Prefect. Even though he was not a Muslim, he had some kinship relation with the Muslim community. On one occasion the youth of MBAIKI attacked him at the market, near the bus station for BODA and BANGUI. I guess these youngsters were non-Muslims, as most Muslim youth had disappeared from MBAIKI. They shouted that he was involved with the Seleka, although this was all based on rumours. I had to intervene. I explained that he was an authority we could not oppose and they had to leave him alone. As KOUROUPE-AWO was appointed by the President, we could not disagree officially. KOUROUPE-AWO was accepted, but not popular. This was the same in the north of the country where some Prefects were generally accepted but not popular as the population had no choice in the matter.

Seleka

17. I was the Mayor of MBAIKI when we heard on the radio, mostly on France Inter, concerning the possibility of the Seleka progressing towards BANGUI. I saw that the Presidential Guard of BOZIZE was fleeing in big trucks to Cameroon a day before the Seleka arrived. BOZIZE fled by helicopter.
18. On 24th March 2013, the Seleka took over BANGUI. We thought they would only target the President's position, intending to depose BOZIZE and stop there, but three or four days later, at about 1500hrs the Seleka arrived in MBAIKI. I did not know much about the Seleka, but it disturbed the co-existence between the non-Muslim and the Muslim community.
19. The Muslim community had a good life before the arrival of the Seleka and were represented in the local administration. For example my Second Deputy Mayor was a Muslim and sat on the Council.
20. Nevertheless, the Muslim community was very happy with the arrival of the Seleka. The Muslims applauded and they even spread mats and clothing wraps for the Seleka to walk over as a traditional welcome.
21. Upon the first evening of the Seleka's arrival we saw that all the administration buildings had been occupied by the Seleka and that private property was being attacked by them so that they could loot what they wanted and load it into their trucks. The Seleka took over the Mayor's Office as their base and used the chairs and

[01/18] PRV

[01/18] PRV

ICC RESTRICTED

[01/18] PRV

Page

[01/18] PRV

CAR-OTP-2100-0255



benches as firewood. They stole things out of the people's houses and even emptied fridges. Vehicles belonging to the population were particularly targeted as was the comfortable furniture from the Prefect's house, which was removed. The Second Deputy, DJIDO, was forced to help the Seleka move the property using his big vehicle. The Seleka made no distinction between Muslim and non-Muslim houses, all houses were pillaged.

22. I know of women have been raped in MBAIKI by Seleka elements. I know their names but they will not admit the fact out of shame. The Seleka went to the house of [01/18] PRV but only found his wife at home and raped her. I do not remember her name I was informed about this by a relative of the wife. The women cannot speak about this openly.

23. [01/18] PRV [01/18] PRV was also raped, although she was screaming in Sango: "I have aids!" hoping to stop the attack. I learned of the rape of [01/18] PRV because [01/18] PRV [01/18] PRV told me. She told me that the Seleka came to her house twice, first during the day and again in the evening. Women in Central-Africa do not talk about these matters, the fact that she claims that she was the 'first victim', means that she was raped. She made me understand she is willing to give testimony about her experience. She can be contacted through her grandson on [01/18] PRV He is called [01/18] PRV

24. The population was alarmed and fled into the bush. The gendarmes and police also fled and nobody remained to uphold public order. A night watchman telephoned me while hiding himself, to inform me that the Mayor's Office was being raided. He made me listen over the phone to them breaking things in the Mayor's office. If he had been caught then by Seleka, they would have killed him the same night.

25. The Seleka erected barriers at all exits of MBAIKI and people passing these barriers were extorted, forced to pay a toll in order to pass through. They requested specific rates depending on the load of the vehicle in the case of traders. For motorbikes they asked 500 or 1.000CFA. I have witnessed it myself when I travelled through on my way to BANGUI.

26. As I was scared, I also went hiding in a neighbouring village. The Second Deputy Mayor, DJIDO, and Djakité MOHAMED, Chief of BAGUIRMI, a Muslim neighbourhood, both Muslims, came to find me. They told me I should not hide and that the Seleka wanted to speak with me and address the population. They both assured me that I would be safe and that there would be no incidents, so I went to the Mayor's Office the next day. The general public was cautious and remained watching me walk to the meeting from a distance in the high grass. When they saw

[01/18] PRV

[01/18] PRV

ICC RESTRICTED

[01/18] PRV

Page 5 of 25

CAR-OTP-2100-0256

[01/18] PRV

me heading to the Mayor's Office, the people cheered me on and came out to see what was happening.

27. This was my first encounter with the Seleka and it took place in the open air. The Seleka said they did not want to harm anyone. To the contrary they wanted to rebuild the country, which was in chaos according to them. They asked me to cooperate with them towards this goal and it was clear I could not refuse. I was allowed to speak and I asked them for sincere and honest cooperation. A few courageous inhabitants also spoke, pleading for peace; a young lady spoke on behalf of the OFCA (*Organisation des Femmes Centrafricaines*) and a young man representing the youth. They welcomed the Seleka and expressed their will to cooperate with them. The meeting lasted for about 2-3 hours.
28. As there were still no military, gendarmes or police present, a Seleka Colonel asked me to invite the police and gendarmes back to help rebuild the country together. It took me 2 or 3 days to find the police and gendarmes in the location where they were hiding. Some braver ones agreed to come back, but in civilian clothing, not in their uniforms. I do not recall the exact number of men who came, but more than twenty; there were Gendarmes, Policemen, Republican and Municipal Guards. They agreed to collaborate with the Seleka, but the Seleka were in charge of all local administration. Only the Financial Controller in charge of administration finances and myself, kept coming to work as usual. I do not remember the name of the Financial Controller.
29. The Seleka started to make an inventory of all vehicles, motorbikes and other valuables and seized them. The Seleka public administration did not work. The Seleka only erected and manned the barriers in order to collect money off the public. They even came to extort from me at the Mayor's Office. I told them I had no money.
30. When the Seleka raided houses, they told the owner to go out, emptied the house of all the furniture, and loaded everything on trucks to take away. This happened mainly in the first days after they arrived. I have no knowledge of anyone resisting or refusing to step out; when you are at gunpoint, how can you refuse? Also the Financial Controller of the Municipality was chased around the town until they captured his vehicle. The Seleka sent the vehicle to Chad the same day. I learned this later, when the Seleka left with DJOTODJA, people did not find their vehicles in BANGUI, so they must have been sent to Chad. This is what I heard. In fact I had my motor bike stolen and it was never recovered.
31. The Muslim community were treated even worse by the Seleka than we were. When the Seleka learned that traders on the market paid 10.000CFA taxes per month to the

[01/18] PRV

[01/18] PRV

ICC RESTRICTED

[01/18] PRV

Page

CAR-OTP-2100-0257

[01/18] PRV

local administration, they started to collect these taxes as well. Shops in the village were thus extorted on a daily basis and taxed monthly by the Seleka.

32. My Second Deputy, DJIDO, went to see the Seleka, when they arrived in order to mediate. DJIDO promised some the Seleka elements a sheep. They thought it took him too long to bring it to them and they went to get him. They attacked him and beat him up [01/18] PRV The Seleka were initially very brutal towards the general population; [01/18] PRV was the Seleka leader for MBAIKI at that time.

33. When the Seleka entered the town, they selected certain influential traders they trusted and gave or sold them weapons, AKs, automatic war weapons, not traditional hunting guns, I know how to distinguish between the two, even by the sound they make when shot. I have managed to recall the names of several of these influential traders as follows: [01/18] PRV [01/18] PRV

[01/18] PRV

[01/18] PRV

34. I was aware of this because I knew what was happening in the population, although I never saw them carry weapons openly before they left. Those with weapons started to behave in a very arrogant manner. I saw one example when the Chadian government came to pick up the Muslims to be evacuated from MBAIKI. One Muslim brought out his weapon and shot it in the air before following the convoy with his own personal vehicle. As they associated socially with the Seleka, they were able to keep their own vehicles. There were about 10 individuals in total.

35. I had never seen Muslims with AKs before the arrival of the Seleka. As I was still working as the Mayor, I was informed of what was happening within the population by the Deputy Mayors and the Municipal Guards. As the Seleka were working in the Mayor's Office, I saw what they were doing and sometimes I was called to come and intervene during judgements as the Seleka were now dealing with disputes instead of the Gendarmes or the Tribunal. The Seleka would fine those convicted and if they were not able to pay they would receive severe floggings with a length electric cable.

36. If Muslims would have remained in MBAIKI when the Seleka left, I think there would have been clashes, as both the arrogant Muslims and the Anti-Balaka had weapons. I believe also the arrogant were in fear of their lives. When the Muslims left they left behind a lot of their things such as their cooking pots. Everybody was crying as they did not leave by their own free will. If they were able to they would have chosen to remain in MBAIKI but circumstances dictated that they had to leave for their own safety. They were in fear for their lives, which was more important

[01/18] PRV

[01/18] PRV

ICC RESTRICTED

[01/18] PRV

Page 7

[01/18] PRV

CAR-OTP-2100-0258



than their personal possessions. The threat came from the Anti Balaka not the non-Muslim population. Even their non-Muslim neighbours were crying. We had been neighbours for many years. The Muslims were in fear of their lives as they were worried that the Anti-Balaka were coming to kill them.

37. The Muslims counted on the Seleka to protect them and when the Seleka left, the Muslims felt they had to leave as they were without protection. Someone from BOGANDO asked me to take care of their property, but I told him I could not do so without being in possession of the proper formal paperwork authorising me. They left an hour later without providing me the paperwork. There was no problem between Muslims and non-Muslims in MBAIKI before the arrival of the Seleka. It was the Seleka who caused the division within the two communities and then they left.
38. In MBAIKI there were two groups of Muslims. Some were not happy with owning weapons; they said they were only concerned with trading. Others were interested and keen to keep a weapon. Those which were keen to own a weapon acted like they felt they belonged to a powerful group. I call them the arrogant ones. They started acting like the Seleka and took property belonging to others by force. It was this type of Muslim that later went to BANGUI-BOUCHIA to take revenge for what happened there. I will talk about this in more detail later in my statement. These were young wealthy coffee traders who wanted weapons and had received AKs from the Seleka. It was said that these younger Muslims also informed the Seleka of which members of the community had vehicles and who might have hidden them.
39. Most of these Muslim traders were not born in CAR, they mostly came from Chad. Many Muslims had fled Chad before and stayed with us in CAR. We from the non-Muslim community were surprised how some of these young Muslims could change so quickly from the kind people with whom we had previously lived peacefully. When the Seleka later left, those Muslims who suddenly behaved arrogantly felt they needed to leave MBAIKI. They took their weapons with them. It was generally known which Muslims held weapons and which ones did not. The ones who later took reprisals in BANGUI-BOUCHIA were the ones who were armed. I think that they would have been particularly targeted by the Anti Balaka if they had stayed.
40. Nobody stood up against the armed Muslim civilian's arrogant attitude. The Anti-Balaka were not present in MBAIKI at this time. There were no clashes between Seleka and Anti-Balaka in MBAIKI.
41. One day a Seleka Colonel, [01/18] PRV entered the market and whipped traders with his *chicotte*. I do not know why, maybe the traders had not paid the expected fees. I stood up against him, wearing the Mayor's sash in the national

[01/18] PRV

[01/18] PRV

ICC RESTRICTED

[01/18] PRV

Page 8

[01/18] PRV

CAR-OTP-2100-0259



colours wrapped around my waist to show that I came in my official capacity, telling him to stop so the market could continue. In general [01/18] PRV was not that bad, he often prevented his elements from hurting or robbing the community. He collaborated with me as the Mayor.

42. The Seleka came in two waves to MBAIKI. The first group led by [01/18] PRV stayed a while but then continued towards BOGANANGONE, but the Second group remained in MBAIKI upholding the same practices of the first wave, such as taxing at the barriers, but not being so brutal to the community.

43. The Seleka Colonel [01/18] PRV was part of the first wave. He found it better to move to BOGANANGONE Sous-Prefecture. [01/18] PRV was cruel to the community, beating them and extorting them. BARBOSA did not stay long, 2-3 months. I do not know why he was replaced. He was later killed by Anti-Balaka in BOGANANGONE, on the road after BODA, toward the end of 2013. The Anti-Balaka elements of BODA were not under YEKATOM's control, another Anti-Balaka commander was in charge in that area. I do not know who.

44. Colonel [01/18] PRV came in the second wave. I had [01/18] PRV phone number from the time he was in MBAIKI; I do not know whether it is still working. [01/18] PRV is now in [01/18] PRV with his men. I know that because he has called me from [01/18] PRV and he told me so himself. [01/18] PRV was appreciated by the population. [01/18] PRV used to beat his fellow Muslims in the market, but he did not lay a hand on other Central-Africans. He was involved with President BOZIZE's earlier rebellion and joined the FACA later. He then he joined the Seleka.

45. [01/18] PRV [01/18] PRV He did not do too much harm when in MBAIKI. [01/18] PRV is originally from Chad, but he might have a Central-African mother. He grew up in [01/18] PRV His father came to CAR as a young man. I only knew him from the time with the Seleka. Sometimes he disciplined those of his elements that would mistreat the population.

46. The Seleka remained in the country from March 2013 until 2014. When KOUROUPE-AWO Alexandre, the Prefect of LOBAYE, was appointed, the Seleka was still present.

BANGUI-BOUCHIA

47. In what I believe was 2014, but I am not very good with recalling dates unless I made a note of them, an incident happened in BANGUI-BOUCHIA which is about

[01/18] PRV [01/18] PRV

ICC RESTRICTED

[01/18] PRV

Page 9 of

CAR-OTP-2100-0260

[01/18] PRV

30 kilometres from MBAIKI. This incident happened after the Seleka left which I believe was early February 2014. This incident happened before my Second Deputy Mayor, DJIDO was killed. YEKATOM sent his Anti-Balaka elements to kill a Muslim man living in BANGUI-BOUCHIA. They assumed the Muslim elder to be rich and wanted to kill him and seize his property. The family lived in a traditional compound, I never visited it, but I know where it is located. From PK9 to the outskirts of BODA, including the towns surrounding MBAIKI, the entire area came under the control of YEKATOM. The town of MBAIKI itself was not however under his control because he was not allowed to enter the town after the killing of DJIDO. After the departure of the Seleka he was briefly in control of MBAIKI. That is why I say he was responsible for the killing. His elements did not take any action unless they were authorised to do so by YEKATOM himself. After the Seleka left I noticed that YEKATOM gained greater influence and control. He profited from the situation.

48. One of the killers lost his identity card at the scene of the killing. I was told the person was one of YEKATOM's elements. I was told this by those who accompanied the injured, who stated that it was the Anti Balaka who attacked them and that it was YEKATOM's elements because he controlled that area. The victims were transferred to the hospital in MBAIKI, which is how I went to visit them and learned that they had been attacked by the Anti-Balaka. The deceased was buried in MBAIKI. The father was stabbed several times and his throat was cut. His older children and wife had been hacked with machetes; some had their skull cut open due to the big wounds. Maybe this Muslim man was targeted because he was the wealthiest man in the area. I do not know his name. The Mayor of MBATA, Jean-Paul BAKANDA and OKAPENGUIA Roger, the Mayor of PISSA, can tell you more about this. I have prepared a note with contact details for the local Mayors, which are attached to my statement as ANNEXE A.
49. Muslims thought that Anti-Balaka from BANGUI-BOUCHIA killed this Muslim man and about 15 armed Muslims traders from MBAIKI went there in two vehicles to take reprisals at night and attack the Christian population of BANGUI-BOUCHIA. In the morning I was informed about this. I heard more than three people were killed. The wounded victims were brought to the hospital of MBAIKI as well; the corpses were buried in BANGUI-BOUCHIA. Even my deputy, DJIDO, took part in this reprisal. I told him in so uncertain terms that he was a public figure a member of the local administration and that he should not take part in such reprisal actions. This killing had nothing to do with the civilians of BANGUI-BOUCHIA, they were not involved with nor were members of the Anti Balaka. This was in fact a mission that had come from PISSA sent by YEKATOM to commit the killings. PISSA is 10 KM from BANGUI-BOUCHIA. At that time YEKATOM had established his base in PISSA.

[01/18] PRV

[01/18] PRV

ICC RESTRICTED

[01/18] PRV

Page 10 of 10

[01/18] PRV

CAR-OTP-2100-0261



50. A mission of two Government Ministers and the Prefect, KOUROUPE-AWO, had come to distribute aid to the people of BANGUI-BOUCHIA. However they ran into trouble with the Anti-Balaka they encountered in PISSA. A Seleka element had been killed at the entry of the Palmex factory that the Seleka were guarding. This event stirred up the Seleka who wanted to take reprisals. His corpse was brought to the Central Mosque of BANGUI by the vehicle of the Ministers, who had to withdraw from the area. The Seleka were still in charge at that time. Again I am a little uncertain as to the actual dates but I remember the event well enough.
51. YEKATOM also wanted to kill KOUROUPE-AWO, the Prefect. I think this was also because he suspected him of being a Seleka member. KOUROUPE-AWO told me that YEKATOM told him once that he had the opportunity to kill him by shooting him but he decided not to. This was when the Government ministers came to supply aid to the people of BANGUI-BOUCHIA.
52. One day in early February as I have stated above, without any warning the Seleka unexpectedly left overnight. I found the town hall empty in the morning. When the Seleka had left, the Muslim community became very concerned as they felt they were vulnerable. The Seleka previously based in PISSA had already come to MBAIKI. YEKATOM was in command of the Anti Balaka base in PISSA having moved in when the Seleka moved out.
53. As the Anti Balaka were progressing along the PK9 to MBAIKI axis all the Muslims from the villages from PK9 to MBAIKI came to MBAIKI to find security, because as I said they feared for their lives at the hands of the Anti Balaka. The little mosques all along that road were burned and destroyed by the Anti-Balaka. Also Muslim houses were destroyed. I could see this as I travelled the road between MBAIKI and BANGUI. I went into PISSA and I saw myself the extent of the destruction of the houses and the mosque. Muslims had abandoned their houses before the Anti-Balaka arrived, as they feared for their lives believing that the Anti-Balaka would kill them with their machetes or axes as had happened in BANGUI-BOUCHIA and in various locations in BANGUI. I had spoken to displaced Muslims and knew that they had heard about what had happened to their fellow Muslims at the hands of the Anti Balaka in BANGUI from the news media. There was no forgiveness by the Anti-Balaka towards the Muslims at that time. The Seleka was not there to protect the Muslims.
54. There was no Anti-Balaka in MBAIKI at that time, although they had established a base in PISSA when the Seleka left that location. Alfred YEKATOM visited the surrounding small villages on his motorbike, whilst the Seleka were still in MBAIKI. YEKATOM avoided the Seleka. He was going about in a clandestine manner. I witnessed this myself.

[01/18] PRV

[01/18] PRV

ICC RESTRICTED

[01/18] PRV

Page

[01/18] PRV

CAR-OTP-2100-0262



55. I have been asked whether my collaboration with the Seleka had caused any ill feeling against me from the local community. I can state that I was considered as being courageous by the population as I stayed and continued working, while other Mayors in LOBAYE had fled. I was respected by both Muslims and Christians and intervened on behalf of the well-being of the entire community, regardless of religion.

The Muslim community and displaced Muslims in MBAIKI

56. As YEKATOM progressed through LOBAYE, all the Muslims fled towards MBAIKI. All were fleeing YEKATOM's Anti-Balaka as I have stated above. In my capacity as Mayor and secondly as a human being, I regarded my fellow citizens both Muslim and non-Muslim as family. I was in constant contact with these refugees. I welcomed them and spoke with them on a daily basis. The refugees were constantly worried, fearing an Anti-Balaka attack with them as the target for retribution and they were unhappy as they felt they were being forced out and into Chad.
57. I do not know the exact numbers of refugees in MBAIKI, but they were numerous running into thousands, I never counted them so I do not know I cannot give an exact figure. The Red Cross of MBAIKI should be able to give you the figures. The current Mayor of MBAIKI, Pascal KIKI [01/18] PRV who relieved me, was in charge of the Red Cross of MBAIKI, and responsible for receiving the refugees. The number of refugees coming to MBAIKI might have doubled the number of Muslims in MBAIKI. The refugees arriving in MBAIKI went to stay in BAGUIRMI, the Muslim neighbourhood.
58. Refugees coming from the BODA area went to the MISCA base. In BODA the threat to the general population was very pronounced and MISCA evacuated them to their camp in MBAIKI. The MISCA base was at the Coffee Cooperative behind the Prefect's office in MBAIKI. The Seleka were still in MBAIKI, but the fighting between the Anti Balaka and the Muslim population was intense in BODA.
59. Muslims fleeing to MBAIKI were married couples and families, the father, the mother and the children. They brought a few clothes and a mat to sleep on; they could not bring a lot. Their property was abandoned.
60. I cannot stress enough that the Muslims fled to MBAIKI out of fear for their lives at the hands of the Anti Balaka and YEKATOM's group in particular. They had heard of one family attacked with machetes in BANGUI-BOUCHIA. As far as they had heard the Anti-Balaka was responsible for this and YEKATOM was their leader.
61. The Muslim population gathered in MBAIKI, lived in BAGUIRMI neighbourhood, in difficult conditions. There was little food. The non-Muslim population was

[01/18] PRV

[01/18] PRV

ICC RESTRICTED

[01/18] PRV

Page 1

[01/18] PRV

CAR-OTP-2100-0263



compassionate and gave them some flour. The Red Cross gave them rice. The MBAIKI Muslim community tried to support their brothers.

62. The then Chef of BAGUIRMI, Djakité MOHAMED [01/18] PRV was the spokesperson for the Muslims, liaising with us. I cannot remember the name of the spokesperson. We were with them all the time until they left.
63. GARY Mamadou, a Malian born in MBAIKI, MP for MBAIKI I, was with the refugees to support and advise them.
64. The decision to evacuate Muslim refugees was made after the killing perpetrated by YEKATOM's Anti Balaka at BANGUI -BOUCHIA. I have not heard of any hostilities of the non-Muslim population towards the Muslims.
65. Muslims were protected by the Congolese MISCA presence in MBAIKI. They were also present when my Deputy was killed but they were not very effective, and the Muslims had little confidence in them to keep them safe in the event of an Anti Balaka attack.

Meeting at Church of St Jeanne D'Arc and decision that the Muslims should leave

66. Before DJOTODIA resigned and the Seleka left MBAIKI and YEKATOM was based at Centrapalm, a decision was made to call YEKATOM to a meeting concerning the fate of the Muslims. I was of the opinion that YEKATOM wanted to conquer and take control of MBAIKI. I was not the only person to share this opinion. He had gradually taken control of the out laying areas surrounding MBAIKI. This is my opinion because he wanted money and it was known that there were many wealthy traders there. Also he wanted the heads of Muslims, by that I mean he wanted to kill Muslims, and there were many Muslims there. This was clearly evident in the behaviour of the Anti-Balaka youth who could not stand the sight of a Muslim. It was as if they wanted to chase and kill snakes. Prefect KOUROUPE-AWO went to PISSA to persuade YEKATOM not to attack MBAIKI, but to negotiate instead. This would involve YEKATOM attending a meeting at the St. Jeanne d'Arc Church.
67. Bishop GUERINO, known to all as RHINO for short called for a meeting in MBAIKI to prevent the deaths on both sides. The Bishop was Italian but he had been a priest in FATIMA and in BODA as a young man, before becoming the Bishop of MBAIKI.
68. Several authorities and representatives took part in the meeting at the church. A MISCA Colonel was there; the Sous-Prefect of MBAIKI; the Sous-Prefect of BODA; myself as Mayor; natives of BODA, based in BANGUI, even Government Ministers. Notables from the Muslim community were also present. All of us were concerned

[01/18] PRV

[01/18] PRV

ICC RESTRICTED

[01/18] PRV

Page

[01/18] PRV

CAR-OTP-2100-0264



about what YEKATOM's motives and intentions towards the Muslims in MBAIKI were.

69. YEKATOM was present with two of his *Aides-de-Camp*, one of them being COEUR DE LION. YEKATOM did not bring other elements with him. I do not know the name of the other *Aide-de-Camp*; but the Mayor of PISSA might know as YEKATOM lived in PISSA.
70. The meeting at the Church in the Bishop's meeting room at the church took place while the Seleka were still in MBAIKI, YEKATOM attended under MISCA protection.
71. I knew of COEUR DE LION as was one of YEKATOM's men, and that he died later during an attack on BODA. I believe that YEKATOM gave him that mission. I became aware of his death upon the return of his elements from the unsuccessful attack. I heard that COEUR DE LION had been killed by an arrow shot by a Muslim, hitting him in the neck.
72. YEKATOM spoke at the meeting as he was one of the main actors. He said he wanted to act peacefully but I believed that they were hollow words as he acted differently, such as at BANGUI-BUCHIA. YEKATOM said his mission was not to kill, but to help stop the exactions by Seleka. One cannot believe the words of a rebel. I did not believe him. Some Anti-Balaka supporters might have believed him. In such cases you always have different opinions.
73. After the meeting YEKATOM had to address the general public and a gathering took place at the bus station, I was present. I believe that his main intention was to calm people down and then take control over MBAIKI and exploit it. From what I knew of the man and what he had done already I distrusted his motives. The crowd was applauding him. I mean the non-Muslims and Muslims were applauding I think it was difficult for Muslims to accept what he said; maybe they were applauding out of fear.
74. After that meeting the decision was made to evacuate the Muslims from MBAIKI. Prefect KOUROUPE-AWO and Bishop RHINO travelled to BANGUI where they informed the Head of State, who then informed the Chadian Head of State through diplomatic channels, who then made arrangements to evacuate the Muslims from MBAIKI.
75. The Muslims learned about this decision as they were present when the decision was announced. KOUROUPE-AWO was a principal mover in the making of that decision. Also present when it was announced were Imams, the former Second Deputy Mayor DJIDO was there and well respected Muslims. The Seleka were still

[01/18] PRV

[01/18] PRV

ICC RESTRICTED

[01/18] PRV

Page 14

[01/18] PRV

CAR-OTP-2100-0265



present in MBAIKI, but this meeting was principally an open invitation for the Anti-Balaka to attend and agree not to harm the Muslims. The Muslims could only accept evacuation, if not they risked being overwhelmed by the Anti-Balaka and slaughtered. The Seleka left MBAIKI on the 10th January 2014. I am unsure of the date of this meeting at the church but it may have occurred in December 2013.

Evacuation of Muslims from MBAIKI

76. The Prefect and Bishop negotiated with President DEBY from Chad. The Chief of State of Chad sent vehicles to pick up Chadian Muslims.
77. When the Muslims left they all were crying. The Central Africans who remained were crying as well as the evacuation was so abrupt. I wept as well, as I had dear Muslim friends.
78. I was involved in the organisation of the evacuation in a way, as I took part in the meetings with the Bishop and the Prefect.
79. It is my belief that this was not a religious conflict. It was a manufactured issue creating a problem between the two communities. Religion was only used to set communities against each other. Only YEKATOM can tell what his personal motivation was but his actions indicated his hatred of the Muslims and his need to acquire wealth. I heard rumours that the French army was involved with YEKATOM and the Anti Balaka but I do not know this for myself. I think that is where I think he got his weapons.
80. Muslims accepted the decision to leave, they had no choice, other than to stay and risk losing everything including their lives. This is what they told me when I spoke with them. That was why they were crying. They saw the danger they were in from the Anti Balaka and did not need further convincing. They based their decision on what had happened in BANGUI-BOUCHIA, and in other areas. They learned this when they attended the mosque and information concerning other atrocities was discussed. They received a lot of information by mobile phone from relatives and friends in CHAD. They had relied on the Seleka based in MBAIKI, but as they had left, they felt they were vulnerable. The majority of the Muslims did not believe the arrogant armed minority were able to defend them. The 'arrogant ones' did not join DEBY's convoy, they used their own means of transport. I think they numbered about ten individuals in total. They left taking their families with them, in the direction of BANGUI. I think the majority of them are now living in PK5.
81. My Second Deputy Mayor, DJIDO, was part of the "arrogant group" because of his behaviour and his association with this group. I do not think he was armed with a rifle as he defended himself in his last moments with a bow and arrow. The Second

[01/18] PRV

[01/18] PRV

ICC RESTRICTED

[01/18] PRV

Page

[01/18] PRV

CAR-OTP-2100-0266



Deputy Mayor probably believed the Mayor's badge would protect him against violence. That is why he decided to stay.

82. Between the meeting at the church and the convoy taking Muslims away from MBAIKI, about a week went by. I was at home. Even my children went to see when the vehicles were being loaded. My advisor ADZOUMI came to say goodbye before leaving. She is now dead, having died in CHAD.
83. The Chadian military said that they regretted to have come get the Muslims, as the people were crying and upset and the Chadian military understood they were leaving against their will.
84. I do not think anyone was happy to leave. Even the arrogant ones who were wealthy, as they had the monopoly of trading coffee.
85. The evacuation happened in one event, using many vehicles. I did not count the number of vehicles. What was tough for those people leaving was that the personal goods that they prepared to be taken with them were refused to be loaded onto the trucks by the soldiers escorting the vehicles. They were ordered to bring the people but leave the goods. Maybe this was also the reason why those leaving were crying. Some packages were big because the Muslims invested a lot in their kitchen hardware. Some wanted to take along their big cooking pots. The property that was left behind was grabbed by those who stayed behind, although I know of instances where arrangements were made with those who stayed behind to take care of the property. This also included abandoned houses.
86. The town's population was then reduced by a third. But unlike other places such as from PISSA to PK9, the houses in MBAIKI remained intact. Some Muslims, with a CAR mother stayed in MBAIKI. They were the courageous ones. There may have been many but I do not know how many. They have never been troubled. Sometimes young people who had come from BODA would shout at them, "Muslim! Muslim!" to attract attention to them, pointing their finger at them and trying to stir trouble. But people from MBAIKI did not react to this as they do not want to cause trouble for the local Muslims. I have witnessed this behaviour many times and it happens even now.
87. I am still in contact with some people who left. They cannot come back because peace is not yet restored and they still fear for the lives at the hands of the Anti Balaka. Some have sold their houses from where they are currently to whoever wants to buy them. They sold their houses at normal market prices, they are not exploited.

[01/18] PRV

[01/18] PRV

ICC RESTRICTED

[01/18] PRV

Page 16

CAR-OTP-2100-0267

[01/18] PRV

88. Mamadou GARY [01/18] PRV former MP, still calls me. DJAKITÉ, the Chef of BAGUIRMI, still calls me as well. GARY and DJAKITÉ returned to Mali where they were from originally.

Anti-Balaka and Alfred YEKATOM, a.k.a. 'RAMBO'

89. The Anti-Balaka arrived in MBAIKI the same day that the Seleka left. YEKATOM arrived accompanied by many Anti Balaka elements including COEUR DE LION. YEKATOM came to install his about 50 to 100 elements in MBAIKI and left leaving COEUR DE LION in charge. YEKATOM returned to his house in PISSA. The Anti-Balaka settled in in the Mayor's Office. Some Gendarmes were there having returned during the period of Seleka occupation.
90. The MISCA military that were from Congo-Brazzaville, the Prefect, the Deputy Prefect, myself and the MISCA were worried about the position of my Second Deputy Mayor, DJIDO, who was one of the last remaining Muslims in MBAIKI. We feared for his safety at the hands of the Anti Balaka. I asked him to move to the MISCA base as did the MISCA Colonel, but DJIDO simply refused.
91. I saw YEKATOM accompany his elements around MBAIKI and install them in the abandoned houses of the Muslims. Shortly after the Anti Balaka arrived DJIDO and COEUR DE LION were both at a meeting, DJIDO having been summoned by COEUR DE LION and someone ran to tell me that DJIDO was being interrogated. The Anti-Balaka were making life difficult for the Second Deputy Mayor. I went to the meeting and I told the Anti-Balaka that they had to address me, instead of DJIDO.
92. The Anti-Balaka movement grew to combat the Seleka invasion of CAR and starting from BOSSANGOA progressed towards BANGUI before spreading all over the country. The movement was in existence even before the Seleka arrived. They had fetishes which protected them from bullets called, 'gris-gris', originating from BOSSANGOA. The growth of the Anti-Balaka movement was reported on all the radio stations. After the Seleka left when I travelled between MBAIKI to BANGUI, I met Anti-Balaka roadblocks where I was asked for money. This cannot have been for anything else other than financing the Anti-Balaka. I heard about the Anti-Balaka activity from MISCA. They knew there were two groups harming CAR, the Seleka and the Anti-Balaka. I did not learn this from YEKATOM as he had not arrived in MBAIKI at that time.
93. I did not hear about the big Anti-Balaka attack on BANGUI on the 5th December, but I became aware of increased fighting and killing taking place in BANGUI through radio and TV news. The Anti-Balaka said their enemies were the Seleka and Muslims. They wanted to drive the Seleka from CAR and remove DJOTODIA from

[01/18] PRV

[01/18] PRV

ICC RESTRICTED

[01/18] PRV

Page

[01/18] PRV

CAR-OTP-2100-0268



power. However, soon the Anti-Balaka were stealing, pursuing and killing Muslims and exacting the population exactly as the Seleka had been doing. That is my personal opinion based upon news reports and accounts given to me by those affected by the violence.

94. People everywhere were fleeing because of clashes between the Anti-Balaka and Seleka. We heard this from Christian people from LOBAYE, living in BANGUI who returned to LOBAYE. Women married to Muslims were taking refuge in MBAIKI. Muslims from LOBAYE Prefecture, from PK9 to MBAIKI, and even the surrounding villages of MBAIKI, all fled to MBAIKI. Muslims came from CAFÉ BOSSONGO where the mosque was burned, PISSA where the mosque was burned, I cannot recall all the names of the villages, but no Muslims remained, they all left fearing for their lives. Muslims from BANGUI did not come to MBAIKI, they gathered in BANGUI, PK5. This was in late 2013. My two houses in PK5 were also destroyed.
95. YEKATOM was not generally well known before the events. I first heard about YEKATOM after the Seleka arrived, as he was the person protecting the Palme d'Or factory. I wondered how someone like him was able to do this. YEKATOM was poor before the crisis. He made money through his elements. YEKATOM was gradually taking charge in the larger PISSA region as there was no other lawful authority after the Seleka took control. YEKATOM was not a business man gaining his own wealth. He profited from the lack of general security and used the elements he employed to provide security to the Palme d'Or company for his own benefit. YEKATOM received money from Palme d'Or and he paid his personnel or elements. These elements then became Anti-Balaka under his command. YEKATOM was always travelling back and forth on this axis in the LOBAYE. The Seleka remained at the barriers only and never moved into the out-laying areas. YEKATOM's first name is Alfred and his nickname is 'RAMBO'.
96. A Congolese official from MISCA told me that YEKATOM had fought before in Congo. YEKATOM was a FACA military, which I did not know before, I only heard it later. He went around as a military leader of his Anti-Balaka group. His men were armed, they did not hide this. He travelled with his elements through MONGOUMBA and BAGANDOU and BODA. YEKATOM was in control over PISSA, LESSE, MBATA, MOBOMA, BOGOGOGANZA, NOLA. NDAGALA, SEKIA, BIMON, KAPOU, BOSSONGO. All these localities were under control of YEKATOM. YEKATOM's men collected money in these different localities and paid him the money. I saw this happen myself. The Anti-Balaka elements said they were working for 'RAMBO', who they described as their boss. The Mayors of these villages can confirm this.
97. After the Muslims left the Anti-Balaka came and briefly took over MBAIKI. YEKATOM controlled and moved between all seven communes, but when the

[01/18] PRV

[01/18] PRV

ICC RESTRICTED

[01/18] PRV

Page 18 of 25 /

[01/18] PRV

CAR-OTP-2100-0269



Congolese MISCA were deployed to MBAIKI they told YEKATOM, there could not be two military chiefs in command in the area, and they basically told him to leave MBAIKI. Before complying, YEKATOM sent his Anti-Balaka to kill the Second Deputy Mayor, DJIDO.

Killing of Second Deputy Mayor DJIDO

98. After the Muslim refugees left MBAIKI, YEKATOM's elements were not permanently there as he had yet to move into the town. However, a small group of Anti-Balaka elements entered MBAIKI I saw them myself in town. The Anti-Balaka were mentioning threatening to kill Muslims as that seemed to be foremost in their minds. The Anti-Balaka said there were no presents to be handed out, meaning they were not there to be kind. I do not know from where these Anti-Balaka came from. I saw YEKATOM come to town and appear to be commanding these elements, making them gather and instructing them to cause trouble. They spoke Sango. This would occur in a bar opposite the bus station in MBAIKI whilst I was there and witnessed it. This happened under the nose of MISCA. MISCA had yet to issue the order that YEKATOM and his elements should leave MBAIKI. At this time the only remaining Muslim was DJIDO and his family.
99. It was YEKATOM's people who killed DJIDO and YEKATOM came to see me the next day and told me the killing was an accident, which was nonsense. He offered to assist to pay for the burial of DJIDO. YEKATOM did not give me money for the burial, as he was sent away by the MISCA. DJIDO was killed 28 February 2014. I made a note of that date. After this killing, the MISCA Colonel ordered YEKATOM and all his men to leave MBAIKI. Officially the Anti-Balaka left and vacated the town-hall, however there was probably still many of his elements still in MBAIKI as that was where they came from originally.
100. I understand that the killing happened as follows, based upon a verbal account given to me by my first Deputy Mayor and that of Pascal KIKI from the Red Cross. The Anti-Balaka were posted around, DJIDO's house in BAGUIRMI, by YEKATOM to keep an eye on his activities. YEKATOM must have given the instruction because, without this instruction from YEKATOM they would not have been able to occupy these houses. BAGUIRMI is near the centre of MBAIKI. The Anti-Balaka occupied houses in the small market in DJIDO's neighbourhood to keep an close eye on him. These were mainly houses abandoned by the Muslims which the Anti-Balaka then pillaged and occupied. All the Muslim houses were looted.
101. DJIDO died because he did not follow mine and MISCA's advice to stay with the MISCA. The Anti-Balaka went to him to kill him. DJIDO tried to defend himself with a bow and arrows first. He then tried to run to the Gendarmerie or MISCA. DJIDO was nearly saved because he reached the Gendarmerie compound. The CC

[01/18] PRV

[01/18] PRV

ICC RESTRICTED

[01/18] PRV

Page 10 of 25

[01/18] PRV

CAR-OTP-2100-0270



(*Commandant de Compagnie*) of the gendarmerie was present. I do not remember his name. The Anti-Balaka threatened the CC saying, "Your life or his." The CC did not intervene and the Anti-Balaka slaughtered DJIDO in the Gendarmerie compound. They dragged his body to the roundabout then an Anti-Balaka woman cut off the genitals of the Deputy with a knife. I was not present when DJIDO was killed, but I later buried him myself. The CC can give you more details of the killing of DJIDO.

102. I recall that DJOTODIA stepped down 10 January 2014. The Muslims were evacuated from MBAIKI on 06 February 2014. DJIDO was present when the Muslims were evacuated from MBAIKI to Chad. DJIDO was killed 28 February 2014. I noted these dates in my personal note book which has since been destroyed, however I memorised this date because it was important. I heard that DJIDO had been taken by the Anti-Balaka and I tried to intervene, going to the Mayor's office where I thought they would be, but he was not there. I was in the fields and I was called by KOUROUPE-AWO that there was a disaster in the making in town. However when I got to MBAIKI I was too late. There was a lot of MISCA activity, hunting for Anti-Balaka responsible for the killing.
103. In that month the Anti-Balaka targeted only DJIDO. I think he was too confident in himself. The MISCA base was near the Mayor's Office in the former Coffee Cooperative.
104. It was not YEKATOM himself who killed DJIDO. It was his elements who killed DJIDO according to the accounts I was given. The following day I was struggling to get DJIDO buried and YEKATOM came to see me and said that the death was an accident, but he did not give any explanation for the death. YEKATOM wanted to give money to buy sheets to bury DJIDO in. I do not know why YEKATOM wanted to offer this, but he never paid anyhow. It was my accountant who went home to get a new sheet to wrap DJIDO's corpse in. YEKATOM told me that he had to go to see the MISCA Colonel at the cross roads. It was then that I later learned that YEKATOM and his elements were instructed to leave MBAIKI immediately. The Anti-Balaka took notice of what they were told and they all left immediately.
105. I did not see the woman cut off the Deputy's genitals but it was filmed and circulated amongst the youth.
106. YEKATOM left MBAIKI centre after DJIDO's killing, but he remained influential in the surrounding areas, such as BANGUI-BOUCHIA, MBATA and PISSA. The Anti-Balaka had established a base in PISSA. At the barrier of PISSA you had to pay them to pass though. This was also the case in SEKIA near to BANGUI. I know this because I travelled through these barriers myself on a regular basis.

[01/18] PRV

[01/18] PRV

ICC RESTRICTED

[01/18] PRV

Page 20 of 25/

[01/18] PRV

CAR-OTP-2100-0271



107. YEKATOM's Anti-Balaka caused many problems at the barriers, such as regular cases of rape of young girls and looting, stealing goats or killing them. The different Mayors of the area should be able to give more details about this. Especially the Mayor of PISSA because YEKATOM was staying in that commune. The Chef of ZANGA neighbourhood spoke to me about rapes of young girls, even younger than 15, happening at the barriers. The girls went to the barriers driven by poverty, but they were raped as they were of an age they could not agree to have sexual relations yet. The chief's name is NGBANDA Andre.
108. The Anti-Balaka adopted the same practice as the Seleka in manning the barriers to extort people. The Anti-Balaka simply took over the Seleka barricades. People on motorbikes had to pay 500CFA each time they passed, which became a business. Lorries paid depending on their load, between 5,000 and 10, 000CFA. They relied on the number of vehicles passing daily. I cannot estimate what the daily profit was.
109. YEKATOM patrolled the barricades on his red motorbike to collect the money, goats, sheep and whatever they extorted from people. He would strap sheep and goats to his motorbike. He passed by weekly to make collections, so his elements had enough time get a sufficient amount of money. I saw him making these collections.
110. YEKATOM's collaborators were young people he worked with from all the areas. The main motivation of the Anti-Balaka was to steal. Where YEKATOM passed, young men, 18 and older, in need of money followed him; he could use them to raise money for him, for instance by manning barriers. If people heard his men worked for him, they would be scared and pay immediately. I have not seen children amongst the Anti-Balaka, only mature robust adults. I would estimate the men to be at least 18 years old. The Anti-Balaka wanted only to steal and to threaten. They would not use children to do that.
111. *Enfance Sans Frontières* is an NGO in MBAIKI. I was in contact with them. The NGO took care of young children coming from everywhere, mostly former members of Seleka. They were separated from their armed groups and taught new skills. I believe their coordinator is still in BANGUI. One of their coordinators, KAKPAYEN Kevin [01/18] PRV is like a son to me as his father was a former school colleague of mine. [01/18] PRV
- [01/18] PRV I was aware of the meetings of ESF, I was not present myself, but a Deputy from the Municipality would represent the Municipality. I cannot recall who this was. The NGO was first active in PISSA, later they came to MBAIKI, where they stayed for a longer period. The NGO rehabilitated the traumatized children. I understand that these children had been involved with armed groups such as the Seleka. I never saw any children associated with the Anti-Balaka.

112. In LESSE, YEKATOM instructed and placed his elements to guard the palm oil company, Palme d'Or. Every month, he came to collect the money and paid his people salaries. The outgoing Mayor of LESSE, NDOMBOLO Jean-Eloi (see ANNEXE A), knows a lot about YEKATOM's dealings. I saw YEKATOM's elements at Palme d'Or twice, when I passed there. They did not tell me they were YEKATOM's elements, but it was widely known that this sector belonged to YEKATOM and you could see they were not civilians. They wore military khaki style uniforms and carried hunting rifles. In 2010 or 2011, before the crisis they were YEKATOM's elements who guarded the oil factory, although at this time they were armed only with Cal.12, hunting rifles. I cannot recall if they wore uniforms.
113. When YEKATOM came to MBAIKI he stayed in a village called BOSSONGO and he was illegally trading wood from there. He had the wood cut with machinery and sold it in BANGUI. He employed many people and when the authorities asked him to comply with regulations, YEKATOM simply refused.
114. YEKATOM did not come regularly to MBAIKI before the crisis as he had no links in MBAIKI. We did not want him to come there because we did not want to be racketeered or killed. He could have killed anyone.
115. In BANGUI, YEKATOM slept in the GBAYA neighbourhood in the 8th Arrondissement. He had a tutor who had brought him up there. The house has been destroyed in the meantime during the crisis. That is why he went to LOBAYE.
116. YEKATOM was later elected into the National Assembly through force. He came by threatening people with his gun, saying that if he would not be chosen he would kill people. This never happened in my presence, but local authorities told me this had happened. I am sure that other candidates they could tell you this as well. I doubt whether the Mayor of PISSA would tell you so, as he is YEKATOM's friend, but others might. One candidate, [01/18] PRV told me he could not campaign, because he was threatened by YEKATOM.
117. BODA is a Sous-Prefecture, there were many more Muslims there than in MBAIKI. The Anti-Balaka controlled there and caused a lot of damage there, to private houses and mosques. I do not know which Anti-Balaka leader was in charge of BODA. That is where YEKATOM's Deputy COEUR DE LION was killed. It is part of the LOBAYE, but I do not think YEKATOM was in charge there. The Muslim resistance to the Anti Balaka was very strong in BODA.
118. Some Muslims from BODA had come to MBAIKI, but many Muslims remained in BODA and they resisted the Anti-Balaka. YEKATOM had the intention to take control over BODA, but when COEUR DE LION was killed, they retreated and

[01/18] PRV

[01/18] PRV

ICC RESTRICTED

[01/18] PRV

Page 22 of 24

CAR-OTP-2100-0273

[01/18] PRV

never went back. I think this happened in January 2014. In any case it was after the Muslims from MBAIKI were evacuated.

119. Mosques had remained intact in MBAIKI. But when one young Muslim from MBAIKI came back from BANGUI-PK5 to MBAIKI it enraged some young people at the bus station and they questioned why he came back. Other young people managed to get this young man away and out of danger. Local delinquents destroyed the central mosque as a result, angered by the presence of a Muslim. The mosques of BAGUIRMI and the mosque of the Central Market remained intact. [01/18] PRV [01/18] PRV told me what had happened when I came back from my field.

The current situation at MBAIKI

120. Muslims fled from MBAIKI to Chad with their families, but many of their non-Muslim wives and children later came back to MBAIKI. They returned because they did not feel as though they would be targeted by the Anti Balaka, however their Muslim husbands and fathers remain fearful of the Anti Balaka. There was a respite when MINUSCA came to MBAIKI, but now there is still fear and the situation remains unstable.
121. I have been shown a map which shows MBAIKI and the roads entering the town. I have marked on the map a number of key locations. I produce this map as ANNEX B:
- 1) The barricade outside the town which was manned by both the Seleka and later the Anti Balaka.
 - 2) The church of St Jeanne d'Arc where the meeting with YEKATOM was held
 - 3) MISCA Head Quarters
 - 4) The Muslim neighbourhood of BAGUIRMI
 - 5) The Muslim neighbourhood of YERIMA, where the central market and central mosque are situated.
 - 6) The Muslim neighbourhood of BORNO
122. I have been shown a map which details the national road between BANGUI and MBAIKI. I have marked key villages from where Muslims were displaced and fled to either BANGUI PK5 or MBAIKI on the map as follows: I produce this map as ANNEX C
- 1) PK9 Bridge
 - 2) SEKIA
 - 3) BOSSONGO, where there were many Muslims
 - 4) BOBANGUI
 - 5) Another village whose name I cannot recall, but where there were two Muslim families.

[01/18] PRV

[01/18] PRV

ICC RESTRICTED

[01/18] PRV

Page 23 of 25

[01/18] PRV

CAR-OTP-2100-0274



ANNEXES

- A. Handwritten list of persons with contact details. (Former mayors of MBAIKI Prefecture.
- B. Map of MBIKI with key locations
- C. Map of the BANGUI to MBAIKI national road

Closing Procedure

123. 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.
124. The investigators informed me of the protective measures that may apply during and after the investigation and/or trial proceeding.
125. 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.
126. I have given the answers to the questions of my own free will.
127. There has not been any form of coercion, duress, threat, promise or inducement which has influenced my account.
128. 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 English and French language and it is true to the best of my knowledge and recollection. I have given this statement voluntarily and I am aware that it may be used in legal proceedings before the International Criminal Court and that I may be called to give evidence in public before the International Criminal Court.

Signed:

[01/18] PRV

Dated:

[01/18] PRV

[01/18] PRV

[01/18] PRV

ICC RESTRICTED

[01/18] PRV

Page 24 of 25

[01/18] PRV

CAR-OTP-2100-0275



INTERPRETER CERTIFICATION

1. **[01/18] PRV** certify that:
2. I am duly qualified to interpret from the French language into the English language and from the English language into the French language.
3. I have been informed by Raymond MONGBANDI that he speaks and understands the French language.
4. I have orally translated the above statement from the English language to the French language in the presence of Raymond MONGBANDI who appeared to have heard and understood my translation of this statement.
5. Raymond MONGBANDI 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:

[01/18] PRV

Dated:

[01/18] PRV

ICC RESTRICTED

[01/18] PRV

[01/18] PRV

Page

[01/18] PRV

CAR-OTP-2100-0276

