

INTERNATIONAL CRIMINAL COURT
OFFICE OF THE PROSECUTOR

WITNESS STATEMENT

WITNESS INFORMATION:

Gender: male

Ethnic Origin/Tribe:

Haoussa

Religion:

Muslim

Language(s) Spoken:

Language(s) Written:

Language(s) Used in Interview: Sango and English

Current Occupation:

Place of Interview:

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

12 April 2019: 1000-1920hrs

13 April 2019: 0905-1945hrs

14 April 2019: 0915-1815hrs

15 April 2019: 0930-1820hrs

16 April 2019: 0830-2210hrs

17 April 2019: 0900-

CAR-OTP-2106-0489



[REDACTED]

Interviewers: [REDACTED] and [REDACTED]

Interpreter: [REDACTED]

Names of all persons present during Interview: [REDACTED]

[REDACTED]

Signature(s):

[REDACTED]

[REDACTED]

WITNESS STATEMENT

Procedure

1. I was introduced to [REDACTED] and [REDACTED] and told that they are employees with the Office of the Prosecutor ("OTP") of the International Criminal Court ("ICC"). I was introduced to [REDACTED] and told she was an interpreter with the OTP of the ICC.
 2. The OTP staff explained what the ICC is and described its mandate. They also explained the role and authority of the OTP within the ICC.
 3. The investigators explained to me that they were investigating events that took place in Central Africa Republic from 1st August 2012 until present. I was informed that the OTP contacted me because they believe that I may have information relevant for establishing the truth.
 4. I agreed that this interview be conducted in Sango. I fully understand and speak Sango.
 5. The OTP staff explained to me that I do not have to answer their questions. The OTP staff 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 identify, 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 victim.
 7. The OTP staff have explained to me the reasons and importance of keeping my contacts with the OTP confidential, which I fully understand.
- [REDACTED]



- [REDACTED]
8. Having understood all the above issues, I confirmed my willingness to answer the investigators' questions.
 9. The OTP staff 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 and add any corrections or additional information.

Background

11. The following 'background' information relates to the period prior to the first attack on Gaga around mid-October 2013. I know it was around mid-October 2013 because [REDACTED] which I talk about later in this statement. At this time the Muslim population had not started to leave Yaloke. I myself had family in Yaloke at this time so if there were any concerns [REDACTED]
 12. *Home village* – I was born in Yaloke, [REDACTED] in the [REDACTED] Yaloke comprised of Muslims and Christians, many who resided in *Quartiers* specific to their ethnicity. However, not all ethnic groups resided in their respective *Quartier*, with many ethnic and religious groups residing amongst each other in the various *Quartiers* through-out Yaloke.
- [REDACTED]



[REDACTED]

13. The breakdown of the Muslim community were:

- Peuhl (aka Fulbe/Foulbe, Mbororo, Fulani, Fulata) I do not know where they are natives of because the Peuhl are all over Africa. The Peuhl make up about 50 percent of the Muslim community in Yaloke. The Peuhl ethnicity is referred to by a number of different names (namely Fulbe, Mbororo, Fulani and Fulata) by the various ethnic groups in Yaloke and throughout the Central African Republic. For example, the Haoussa refer to the Peuhl as 'Fulani', while the Arabs refer to the Peuhl as 'Fulata', and the nomadic Peuhl are referred to by all ethnic groups as 'Mbororo'. Essentially the Fulbe, Mbororo, Fulani, Fulata are the ethnic group 'Peuhl' who all speak Fulfulde. The Peuhl refer to themselves as Fulbe (aka Foulbe). The majority mostly residing in the *Quartier* Fulbe and *Quartier* Maroua in Yeloke;
 - Arabs - mostly from Chad, make up the second largest Muslim community in Yaloke with the Majority residing in *Quartier* Bosso;
 - Haoussa - natives of Nigeria, are the third largest Muslim community with the majority residing in *Quartier* Fulbe. I am Haussa [REDACTED]
 - Malians – were natives from West Africa. They were few in number mostly residing in the *Quartier* Cote d'Ivoire;
 - Senegalese - from Senegal were less than 100 people at this time mostly residing in the *Quartier* Cote d'Ivoire;
 - Bornon – were natives of Kanem, Chad. They, along with the Sengalese were less than 100 people mostly residing in *Quartier* Maroua.
- [REDACTED]



[REDACTED]

14. I recall the ethnic breakdown in the Christian community were:

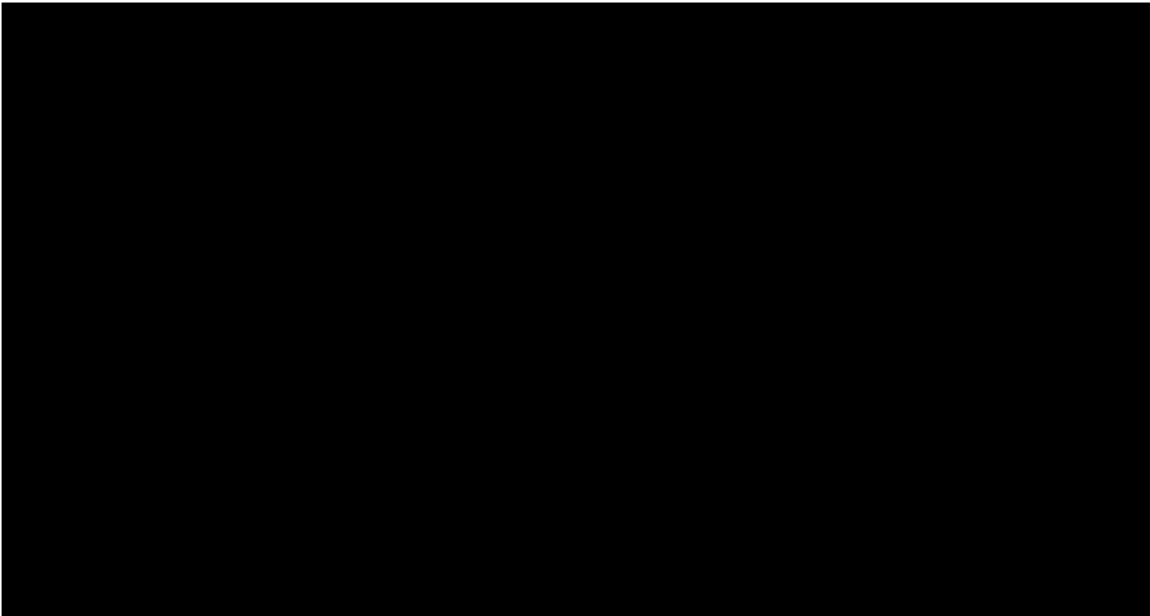
- Gbanou – the natives of Yaloke, made up the majority of the Christian population in Yaloke. But I am not able to say what percentage they comprised. I do not know if they were more or less than half of the Christian population. I can say that there were many Gbanou because these are the natives of Yaloke. The Gbanou did not reside in a specific *Quartier* and were spread around Yaloke;
 - Gbaya (aka Gbaya-Bossangoa) - are natives of Bossangoa and Batangafo, and were the second largest Christian ethnic group, mostly residing in Bossangoa 1 and Bossangoa 2;
 - Baguiri (aka Gbagiri) - are natives of Pekadili. This was the third largest Christian ethnic group, mostly residing in *Quartier* ONAF. This is the ethnic group of the Mayor Raphael DET;
 - Banda (aka Gbanda) - are natives of Sibut, Ndele and Kagabandoro. This was the fourth largest Christian ethnic group, mostly residing in *Quartier* Banda;
 - Kaba (aka Sara or Kaba-Markounda) - are natives of Markounda. They were the fifth largest Christian quartier Bossangoa 2 with the Gbaya. The majority of the Kaba stayed together in Bossangoa 2;
 - Kare (aka Pana) - are natives of Bozoum. The remainder Christian ethnic groups were few but I am not able to give any indication as to their numbers. I can say that the Kare did not have a *Quartier* and lived all over Yaloke;
 - Ngbaka-Mandja – are natives of Mbaiki. They were few in number, however, they mostly resided in their own *Quartier* Ngbaka-Mandja;
- [REDACTED]



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- Mandja - natives of Decoa, Sibut, Damara, and Bouca. Their numbers were few but I cannot provide any further clarity on that. They mostly resided in the *Quartier* Ngbaka-Mandja,
 - Ngbaka - natives of Mbaiki. Their numbers were few, and they were residing all over Yaloke. I believe this was the ethnicity of President BOKASSA and former President David DAKO.
 - Yakoma- natives of Bangassou, were few in number and mostly resided in *Quartier* Cote d'Ivoire. This was the ethnicity of the Previous President KOLIMGBA.

15. I do not know the population of Yaloke prior to the first attack on Gaga in October 2013. I am able to say that there were three times as many Christians as Muslims in Yaloke but I am not able to place a numeric value on each or provide any further information regarding this.

16. **Education** – I did not attend a school. For a little time I was taught at home, but it was not for very long. I wanted to attend school but my father would not allow this.



[REDACTED]

[REDACTED]

Contacted by ICC

19. I recall in March 2019 I was contacted by investigators with the OTP. I was asked some questions regarding my time in Yaloke. As a result I agreed to provide a statement in relation to my knowledge of events surrounding the conflict and attacks on Yaloke.

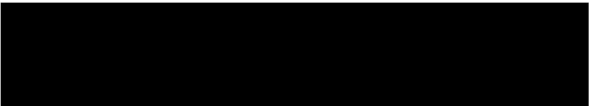
20. *Previous statements* - I have not made or prepared any statements to any government, non-government organisation or media regarding witnessing attacks during the period August 2012 to today.

Yaloke satellite image

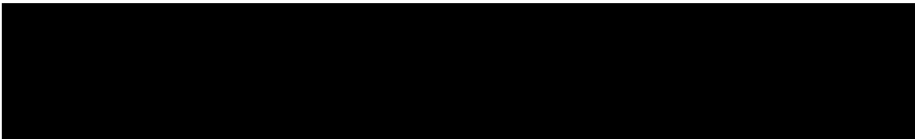
21. From a computer program called "Google Earth" using the satellite imagery option on the OTP investigator's laptop I was able to recognise Yaloke town. The OTP staff then reproduced this satellite image on a print out (Annex 2). From Google Earth I was able to identify a number of locations which the investigators reproduced on a print out. I can confirm those locations as they appear on that print out. I was able to identify the market (marked 'Market'), the mosque (marked 'Mosque'), the location of [REDACTED] house (marked [REDACTED] home'), [REDACTED] the Eglise *Evangelique de Frérese* (marked 'Evangelique Misson'), and the approximate location of my home (marked 'my house'), the road to Zawa (marked 'to Zawa'), the road to Boda (marked 'to Boda'), the road to Bangui (marked 'to Bangui').

[REDACTED]





Entry of Seleka into Yaloke

22. I do not recall the date or month in 2013 when these events occurred but immediately after DJOTODIA took power as interim President, the *Gendarmerie* of Yaloke starting leaving their post one by one. Soon after this other government employees were voluntarily leaving their positions, as was the case with the Municipality of Yaloke. When I refer to the time DJOTODIA took power I mean this is the first time DJOTODIA was put in the position of interim President. I was asked by investigators if I was aware of the distinction between DJOTODIA's appointment date and swearing date and I was not able to provide any information about this.
23. Around this time the Sudanese *braconniers* (transliterates to elephant poachers) had made their way to Yaloke from Bapi village, located about 50 kilometres north east of Yaloke. The *braconniers* based themselves at the *Gendarmerie* who by now had all fled their post. This was just prior to the arrival of the Seleka in Yaloke and Gaga, and about two weeks after DJOTODIA took power. The Seleka took over the *Gendarmerie* check point on the road to Zawa in the *Quartier Sous-Manguier*, controlling all traffic coming into or leaving Yaloke.
24. When the Seleka arrived we were unsure as to what to expect. Many of the young Peuhl Muslim men from Yaloke joined the Seleka. When the young men joined the Seleka they were given military uniforms and a Kalashnikov. What concerned me is that that guns were provided to untrained men which included children commencing around 12 years of age. These young boys were openly walking around the marked place
- 



[REDACTED]

wearing their military uniforms and carrying their weapons. These children were also draped in ammunition. The Christian community of Yaloke suffered a lot at the hands of the Seleka through looting, destruction of property and intimidation of the Christians. However, the Muslim community was not greatly affected by the Seleka's presence. I personally did not witness any killings by the Seleka.

25. I am able to say that the Seleka always wore uniforms and carried Kalashnikovs. I did not at any stage see any of the Seleka dressed in civilian clothing whilst they were carrying a Kalashnikov. There was no confusion as to who was a Seleka and who was not.

26. A Seleka Commander named Mohamat TAHIR was located at the *Gendarmerie* office in *Sous-Manguier* in Yaloke. TAHIR was driving a land cruiser. TAHIR was a self-appointed Judge of Yaloke and was operating as the Judicial Administration from the office of *Gendarmerie* in Yaloke. TAHIR dealt with issues such as assaults, theft and any type of community dispute. Investigators asked me if I recall an incident where TAHIR was shot and I stated I was not aware of this. This incident may have occurred in October 2013 when I was in Mecca which I talk about later in this statement.

First attack on Gaga

27. I recall the first attack on Gaga occurred in October 2013. I know this because [REDACTED]

[REDACTED] this interview and

[REDACTED] I was told by



[REDACTED]

investigators that in 2013 [REDACTED]

[REDACTED] This is consistent with my recollection.

28. It was around the time [REDACTED] that I was speaking with another Central African that he told me Gaga had been attacked by Anti-Balaka. I do not recall this persons name nor what other information he told me about the attack on Gaga. I did not make any phone calls at this time back to Yaloke. It was not [REDACTED] that I heard more about the attack. I learned that some civilians were killed but I did not know their number or their names. I am not able to assist any further with information on the attack at Gaga. I do not know who was in charge of this attack. I do not know if civilians from Gaga were displaced to Yaloke because this would have already happened [REDACTED]

29. Prior [REDACTED]
[REDACTED] left Yaloke after the first attack on Gaga in October 2013 and went to Bangui. I know this because when I [REDACTED] in October 2013 [REDACTED] left Yaloke. It was not until the appointment of SAMBA-PANZA as the Interim President that [REDACTED]
[REDACTED] I do recall that this new woman came to Yaloke during the first helicopter visit from Bangui which I talk about later in this statement.

Bangui attacked

30. I was asked by investigators if I recalled an attack by the Anti-Balaka in Bangui. I was not able to recall this attack or provide any information in this regard.



[REDACTED]

Bossangoa attacked

31. I do recall hearing about the attack on Bossangoa by the Anti-Balaka. I do not recall when this occurred but I know it occurred after [REDACTED] in October 2013. I cannot provide any further information on when this attack may have occurred. I recently had a conversation with a person I know by the name of [REDACTED] in Garamboulai. [REDACTED] told me that he was present in Bossangoa when it was attacked by the Anti-Balaka and some of his relatives were killed during that attack. [REDACTED] told me many Muslim civilians were killed during this attack. I asked [REDACTED] about a wholesale customer of mine living in Bossangoa that I had not been able to contact whose name was [REDACTED] told me that [REDACTED] wife and children were killed during this attack in Bossangoa by the Anti-Balaka but [REDACTED] survived and is currently in Gore, Chad. I do not have any further information on the attack at Bossangoa and I do not know which elements of the Anti-Balaka were responsible for this attack. I had heard that those Anti-Balaka present in Bossangoa came to Yaloke after this attack.

32. I would later talk with three Anti-Balaka from Bossangoa who were located in Yaloke. This conversation would not occur until late February 2014 and occurred just prior to my evacuation from Yaloke that I talk about later in this statement.

33. I recall these three Anti-Balaka were sitting under a mango tree about 50 metres [REDACTED] They told me they were Anti-Balaka, and I could see that they were not wearing *grisgris*



[REDACTED]

(transliterates to amulets) like many of the other Anti-Balaka. They told me they had travelled to Yaloke from Bossangoa and I saw they were using a motor bike. They were speaking to me in Sango and I could tell they were Central African. They told me they were trained in Rwanda or Uganda and they were trained to kill people. I do not know if this was true and I believe they were trying to intimidate me. The three of them had their hair in short braids that pointed outwards from their head. They called me over and said *"Nzapa a bata mo, nzapa a bata ala kwé so álá ngbá gé"*. (Translates to *"God spared you, God spared all of you remaining here"*). I do not recall their exact words but they told me words to the effect that *"Our plan was to kill all Muslims but we came to Yaloke and found you here. Normally we don't want to see any Muslim but the Christians here told us that you were a good person"*. Their last sentence to me was *"Mo gi na I yé ti essence za I hon nzapa lo yeke kota mingi"* (translates to *"Just give us something (money) for the oil for the motor bike. God is really big"*).

Second attack on Gaga

34. I was asked by the OTP investigators if I knew about a second attack on Gaga. I do not know anything about that. I know there were attacks in that area but I am unable to comment on what was happening there. I knew a merchant person by the name of [REDACTED]. He was nicknamed [REDACTED]. [REDACTED] I did not know him by any other names. I had heard that [REDACTED] was killed by the Anti-Balaka trying to escape Gaga. I do not know when this occurred or if it was associated with an attack. I cannot provide any further information about this.



[REDACTED]

ZAWA attacked

35. I know Zawa was attacked by the Anti-Balaka but I cannot say when or what occurred during this attack. [REDACTED] who were merchants from Zawa but I cannot recall their names. After the attack on Zawa these merchants fled. I am not able to provide any further information about this.

Christians move to *Quartier* Mission

36. I recall the Christians moved from Yaloke central to *Quartier* mission over a period time. They did not all move at once. I had heard from Christians and Muslims that the majority of Christians were moving because there were rumours that the Anti-Balaka were coming to attack the Muslims.

37. **RICHARD** [REDACTED] RICHARD as a gold merchant who traded in the gold *Chantier* (translates to mine). [REDACTED]

[REDACTED]

[REDACTED] RICHARD was well known throughout Yaloke. I did not know RICHARD by any other name at that time, however, after RICHARD joined the Anti-Balaka I got to hear RICHARD being referred to in the general community as Colonel RICHARD. I do not know how RICHARD got the name Colonel RICHARD or who gave it to him. I was asked by OTP investigators if I had heard of the name BOZANDO and I can say I do not recall this name.



[REDACTED]

38. Before RICHARD joined the Anti-Balaka [REDACTED]

[REDACTED] It was about the time that the Seleka came to Gaga and Yaloke that RICHARD [REDACTED] I believe this was the same time RICHARD joined the Anti-Balaka. Up until this time RICHARD [REDACTED]

[REDACTED] (Annex 2 – 'RICHARD's house'). From the time the Seleka came to Yaloke I stopped seeing RICHARD in Yaloke.

[REDACTED]

40. LE BLEU – [REDACTED]

[REDACTED]

41. I recall hearing the name Le Bleu in Yaloke from the time of the attacks in Gaga. This name Le Bleu was on the lips of many Christians and Muslims in Yaloke as being a Commander in the Anti-Balaka living in the bush in the area of Gaga. [REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]



[REDACTED]

42. [REDACTED]

[REDACTED] At this time le Bleu was the Member of Parliament for Yaloke, which was a position previously occupied by HAMZA before the attacks at Yaloke.

43. I was asked by OTP investigators if I have ever heard of the name Severin NDOGUIA and I can say that I have never heard of this name.

DJOTODIA's resignation – 10 Jan 2014

44. I recall the day DJOTODIA resigned but I do not recall the date this occurred. OTP Investigators told me that this occurred on 10 January 2014. I did not recall this date but this date would be consistent with my recollection.

Seleka leave Yaloke

45. I do not recall the exact time the Seleka left Yaloke but it was soon after the resignation of DJOTODIA and the patrols of the Sangaris in and around Yaloke. However, some of those who were Seleka had married local Muslim women in Yaloke and remained in Yaloke. These people left the Seleka, stopped wearing uniforms and returned back to civilian society. I do not know what they did with their weapons. There were no active Seleka cells remaining in Yaloke after the Seleka left at this time. I guess there were about 20 ex-Seleka that remained in Yaloke but I did not know any of them personally and I did not know their names. I know some of these ex-Seleka also evacuated with us in the convoys.





Anti-Balaka surrounds YALoke

46. I recall a time that we were unable to leave the centre of Yaloke. I did not see the Anti-Balaka surrounding Yaloke but it was common knowledge at the time that Muslims were not allowed to move freely. This would be confirmed after some Muslims walked on the outskirts of Yaloke and were killed by the Anti-Balaka. I cannot recall who these Muslims were or when this exactly occurred but it was before the main attacks.

Other attacks in Central Africa

47. *Bossempte* - I know Bossempte were attacked but I have no specific information about this. I do not know when they occurred.

48. *Boyali attacked* – An escort arrived from Boyali and dropped off many Muslim women and children displaced from Boyali to Yaloke. I do not recall their number. I did not see any men with this group. This women and children remained with us in Yaloke and would later be escorted with those Muslims from Yaloke. These women stayed at the house 
 I later learnt from  that the men of Boyali had been killed by the Ant-Balala and the mosque burnt down. I recall donating food items to assist these Boyali women. I do not recall when this occurred or any other details about the attack by the Anti-Balaka or who coordinated it.

Bossebele attack

[REDACTED]

49. I heard about the attack by the Anti-Balaka on Bossembele. However, I do not recall the details of this attack. I cannot recall who told me about this attack or when. I can recall that there were some Mbororo who refused to leave Bossembele. These Muslims who refused to leave gathered in the mosque and the Anti-Balaka killed them all in that mosque, but I do not recall hearing how many Muslims died during this incident. I do not have any further details about this attack.

Sangaris arrive in Yaloke – 21 January 2014

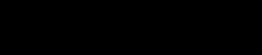
50. I recall it was after the attack of Bossembele, Gaga and Zawa that the Sangaris arrived in Yaloke. The Sangaris based themselves in *Quartier Mission*. The OTP investigators showed me a video which I discuss in length later in this statement (ERN: CAR-OTP-2106-0139). That YouTube video was titled '*Sangaris: protection de la ville de Yaloké*'. I saw that the video has the date the Sangaris as arriving in Yaloke as 21 January 2014. I recall the Sangaris arriving in Yaloke about two weeks after the resignation of DJOTODIA. So this date would be consistent with my recollection if DJOTODIA resigned on 10 January.

51. After reviewing this YouTube video (ERN: CAR-OTP-2106-0139) I can say that all of the events in that YouTube video occurred prior to the first major attack on Yaloke. I can also say that the first major attack on Yaloke occurred within two days of that video footage. I am able to say this as one of the Muslim community representatives, [REDACTED] talking in a meeting with the Sangaris in that video was killed with two days of this conversation.



Attacks on Yaloke

52. There were two major attacks on the Muslims in Yaloke by the Anti-Balaka that approached from the direction of Zawa, and a smaller attack of Anti-Balaka that approached from the direction of Ladoumi and Bangui. I recall the smaller attack from the direction of Bangui occurred between the two major attacks. Around this time there were also a number of isolated Anti-Balaka killings of Muslim civilians in Yaloke not related to major attacks.

53. *Sangaris met with Muslims* - Just prior to the first major attack on Yaloke the Sangaris met with the Muslim community outside of  buildings. Representing our community was the President of the Islamic Community  a merchant  and Imam  gathering which took place in the front of one of  buildings and   I can recall during this meeting with the Sangaris who were asking us to hand in our weapons and I recall it being said that we had no weapons to hand in. The Sangaris told us during this meeting that if we did not hand in our weapons they would leave Yaloke.

54. I recall some of the Muslims gathered their bows and arrows and machetes and placed them in front of that shop. I do not recall how many were collected but there were no guns. The bow and arrow is a traditional weapon of the Peuhl and the machete is used for farming. The civilian people are not allowed to carry guns and I did not know anyone in the Muslim Community that had a gun. The only Muslims that had guns



[REDACTED]

were the Seleka who were wearing the military uniform and they had left Yaloke before the arrival of the Anti-Balaka. The Sangaris then took the bows and arrows and machetes and loaded them onto their vehicle.

55. After this meeting the Sangaris would leave about one or two days later.

It was on the same day the Sangaris left that we encountered our first major attack which killed the President of the Islamic Community [REDACTED]

[REDACTED] We heard that the Anti-Balaka had just attacked Bossembele and Zawa and were coming to join the Anti-Balaka in Yaloke. There were rumours that Anti-Balaka were coming from everywhere to attack and kill the Muslims in Yaloke. There was widespread fear in the Muslim community at this time and we knew they were coming for us. The Anti-Balaka would taunt us telling us in the days leading up to this attack words to the effect '*get prepared we are coming to kill you*'. It was as if these Anti-Balaka were planning these main attacks in Yaloke with the assistance of Anti-Balaka from other areas.

56. *First major attack* – On this day I was at my home and recall hearing a lot of gun fire and I got the impression the gunfire was coming from the direction of *Quartier Sous-Manguier*. I cannot say how long this shooting went for but I remained in my house until it was finished. After the shooting finished I could hear the Imam [REDACTED] repeating over and over '*la ila ha ilala*' (transliterates to '*Oh my God, Oh my God*'). I asked the Imam what happened and the Imam told me about the killing of the President of the Islamic Community [REDACTED] outside of the area of Amical Bar by the Anti-Balaka.

57. [REDACTED] went to the central mosque and that is when I saw the bodies of [REDACTED]. At this time [REDACTED] s wife and



[REDACTED]

children were yelling and crying. The Imam [REDACTED] removed their clothes to prepare the bodies for burial. I saw that [REDACTED] appeared to have a gun shot in the stomach, back and his chest. I did not want to look at [REDACTED] body as I was already too traumatised.

58. I recall there were other people injured on this day during the attack. Of those I recall going to the house of [REDACTED] and seeing both [REDACTED] and [REDACTED] had been injured and I could see they had bandages around their torso. I recall both [REDACTED] and [REDACTED] stated to me they had been shot by the Anti-Balaka. They told me that they were with [REDACTED] and [REDACTED] when they were shot and killed by the Anti-Balaka outside Amical Bar. I do not recall [REDACTED] or [REDACTED] telling me how the attack actually occurred. I recall hearing from Muslims and the remaining Christians in Yaloke central that RICHARD was in charge of the Anti-Balaka in Yaloke but I do not know what this information was based on or who told me this. I did not hear on that day who was commanding the Anit-Balaka on the ground. [REDACTED] [REDACTED] that he was in charge of these Anti-Balaka in Yaloke which I talk about later in this statement.

59. I know there were other people injured on this day but I do not recall their names or how many were injured. On this day all those injured were shot with the gun, not cut with a machete. The only people that had guns in the area were the Sangaris and the Anti-Balaka and these people had not been shot by the Sangaris who were protecting us. All of those injured stated they had been shot by the Anti-Balaka.

60. At some stage the Sangaris arrived back to Yaloke but I believe this was over an hour after the attack commenced. I know the Imam [REDACTED] [REDACTED] was shot outside the small mosque in the *Quartier* Banda near his [REDACTED] [REDACTED] [REDACTED]



[REDACTED]

house but I do not recall exactly when this occurred. This occurred around the time of the attack but I am not certain if this was on the same day. I believe there were others killed on the day of the first main attack day but I cannot recall their names or how many were killed.

Helicopter arrival of contingent from Bangui – About 23 Jan 2014

61. It was after the death of [REDACTED] that a contingent arrived in Yaloke from Bangui by helicopter on two separate occasions for the purpose of negotiating peace between the Muslims and the Anti-Balaka. This contingent from Bangui consisted of Ouakili HAMZA, a female *Sous-Préfet* whose name I cannot recall, and a Commander of the Sangaris. I did not know the name of this Commander.

62. Whilst I recall the two helicopter visits around the time of the attacks on Yaloke I was not present for either of them and anything I am able to discuss about this matter was told to me by those present. The two major attacks and the two helicopter visits all occurred within days of each other. To the best of my recollection the first major attack had already occurred prior to the first helicopter visit. I say this because by the time of this first meeting [REDACTED] had just been shot and killed by the Anti-Balaka and [REDACTED] jointly represented the President of the Islamic Community. Regarding the details of those meetings, I cannot recall who provided me what specific information regarding these two meetings. I recall those present from the Muslim delegation included the [REDACTED]

[REDACTED]



[REDACTED]

63. I believe the first helicopter visit occurred around or after the time of SAMBA-PANZA's appointment as Interim President. I say this because after the appointment of SAMBA-PANZA, a new female *Sous-Préfet*, whose name I cannot recall, was appointed for Yaloke. I recall this new *Sous-Préfet* arrived with the contingent from Bangui by helicopter with HAMZA. However, I do not recall being told if the *Sous-Préfet* arrived on the first or second helicopter. Whilst I did not recall the date, I was told by investigators that SAMBA-PANZA was appointed on 23 January 2013 and this is consistent with my recollection.

64. I did not attend either of those meetings. I was getting feedback about these meetings from [REDACTED] and others that attended [REDACTED]. I do not recall a lot about what was said during those meetings except there was no solution. I recall being told during one of those meetings that the Imams were insulted during this meeting. I was told by [REDACTED] that an Anti-Balaka called [REDACTED] from Bossangoa told the Imams words to the effect "*you go and put the tyres under your house and take your house and go away*". I took this to mean that it is when you need to move your house, you put tyres under it to allow you to move the house onto a truck.

65. I was told [REDACTED] hurled other insults at the Imams by telling them words to the effect "*dondo maman ti ala*" (translates to "fuck you mothers"). I [REDACTED]
[REDACTED] I do not know [REDACTED] by any other name and I do not know his role in the Anti-Balaka.

66. [REDACTED] I do not recall who was present at this meeting on behalf of the Anti-Balaka apart from [REDACTED] but I know that [REDACTED]

[REDACTED]
[REDACTED] was the Anti-Balaka coordinator for Yaloke. I did not know what his role was as the coordinator. [REDACTED]

[REDACTED] knew he resided in *Quartier Sous-Manguier*. [REDACTED] was an [REDACTED]

[REDACTED] about this time. [REDACTED]
[REDACTED]

Yaloke attack from direction of Bangui

67. I do not know the exact time but a few days after the first major attack by the Anti-Balaka on Yaloke, the Anti-Balaka entered Yaloke from the direction of by Bangui. At this time the Sangaris had set up physical barriers from both bridges entering into Yaloke from the directions of Zawa and Bangui. I did not witness this but I had heard from others in the Muslim community that the Anti-Balaka entered into Yaloke from the direction of Bangui and managed to arrive at *Quartier ONAF* which is well inside Yaloke. I do not know their numbers but I understood some young Muslim men were ready to defend themselves and the attack resulted in the death of an Anti-Balaka. I understood that they cut him with the machete. I do not know anything more about this.

Second major attack on Yaloke

68. The second major attack occurred a couple of days later in the neighbour. I recall when the attack commenced I was sitting [REDACTED] on the main street. I was outside because I was hearing continual firing of weapons and I wanted to know where it was coming from. At this time I felt safer being able to see what was happening and where attackers were coming from. I did not feel safe at my home because people were being



[REDACTED]

killed in the neighbourhoods and I did not want to get caught inside my home because I would have nowhere to run.

69. When the attack commenced on this date the firing was coming from the direction of *Quartier Bossangoa* [REDACTED] I was very scared at this time and did not know where to go. While I was still there a young Muslim man approached from the laneway [REDACTED] This young man was carrying the body of a person by the name of [REDACTED] and was running to the mosque. Somebody asked this young man 'who is this', referring to the dead body and I heard the man carrying the body say [REDACTED] and that he was shot by Anti-Balaka. I knew [REDACTED] as he was one of my [REDACTED] I do not know what injuries [REDACTED] died of.

70. I know another Muslim person was killed that day and his body was also taken to the mosque but I did not see it. It was getting too dangerous now and the firing of weapons continued. I still could not see the Anti-Balaka at this time because the firing was occurring in the neighbourhoods, not far from the main road. [REDACTED] and went to one of my relative's house in [REDACTED] to seek refuge there.

71. I do not recall seeing where the Sangaris were at this time. I cannot recall if any other people were killed on this day. I stayed in [REDACTED] only until the gun fire had stopped. I cannot recall exactly how long but the gun fire lasted for but I believe it was over an hour. There were a number of people who were injured and I recall one of those injured was called [REDACTED] ADAMOU is currently living in Garamboulai and now walks with a limp because of these injuries.



[REDACTED]

72. I do not know if it was the same day or before this date that [REDACTED] nicknamed [REDACTED] was killed in the neighbourhood and brought to the mosque. I did not see his body and I did not know how he was killed. I was told that [REDACTED] was shot by the Anti-Balaka.

Move to the mosque

73. Around this time it became unsafe to live in the *Quartiers* away from the main street. The Muslims were at this time being killed one by one in the *Quartiers*. The Muslim community then left their *Quartiers* as did I and I [REDACTED] Muslims were not moving freely and had gathered together near the town centre. Many moved inside the mosque for refuge, many in the compound of the [REDACTED]

Evacuations from Yaloke

74. There were three evacuations that I am able to recall. There was the first major convoy organised by [REDACTED] which evacuated many of the Muslims to Cameroon. I cannot guess their number. The second major convoy which occurred perhaps one or two days later evacuated Yaloke Muslims to Bangui in what we call the 'Chadian convoy' because the Chadian army were involved. Again there were many people evacuated but I cannot comment on their number. The third convoy took the remainder of Yaloke Muslims to Cameroon [REDACTED] [REDACTED] I know that there were some Christians that left in the convoys that had refused to leave central Yaloke and stayed with the Muslims in support of us against the Anti-Balaka. I do not however, recall any of the Christians being killed during the attacks by the Anti-Balaka.



[REDACTED]

Second Evacuation 'Chadian Convoy' from Yaloke

75. I recall it was in the first week of February 2014 that the second evacuation, the Chadian Convoy, of Muslims occurred from Yaloke. I know it was around this time [REDACTED]

[REDACTED] for reasons I later talk about in this statement. From what I was told by those Muslims fleeing Yaloke, the Chadian convoy collected Muslims from Gbaoui, some of which had previously been displaced to Gbaoui from Zawa. The convoy also collected Muslims fleeing Bossembele.

76. When the Chadian convoy came through Yaloke to collect our Muslims fleeing the Anti-Balaka, they did not allow sufficient time for the Muslims to load all of their property. So there was a lot of clothing and other belongings piled in a line a long way down the main road of Yaloke which remained behind after about many Muslims fled on that convoy. I cannot say how many Muslims there were but there were hundreds.



[REDACTED]

[REDACTED]

7 [REDACTED]

chair under the mango tree near the roadway. At this time some of the Anti-Balaka, who I did not know, [REDACTED] words to the effect [REDACTED] I did not notice who at this time was in charge in the Anti-Balaka. Another Anti-Balaka who I did not know walked up to me and had a hand grenade in his hand and was putting his finger on the release pin and moving his thumb backwards and forwards to intimate me. I did not say or do anything. At that moment all the bush was full of Anti-Balaka so if I chose to run I would be caught and killed, so I chose to stay in the city.

80. I told the OTP investigators in Sango *'titene I leke tene, i sára tere ti I keté tonga so ape I ke lingbi ti leke tene ape'* (translates to 'in order to manage with them, we made ourselves so small. If it was not like that we will not be able to arrange anything. They were in power') meaning I had to more than humble myself in front of the Anti-Balaka as I was sure they were going to kill me and the remaining Muslims so it was necessary for me to



[REDACTED]

act this way to survive. By behaving like that we kept ourselves alive [REDACTED]

[REDACTED]

81. I recall when the Chadian Convoy reached Boali I received a phone call from one of those Muslims that had evacuated Yaloke. He told me that he had heard that Muslims evacuated Bossembele and some remained. He told me that those that remained were gathered in the mosque and killed.

[REDACTED]

[REDACTED]

[REDACTED]

Pillaging and looting in Yaloke

83. [REDACTED] I could see down both directions of the road towards Zawa and the opposite direction towards Bangui. Almost immediately [REDACTED] the Anti-Balaka went from house to house breaking doors and windows, entering homes and taking property. I even saw some Anti-Balaka walking down the road carrying away [REDACTED] and walking in the direction of *Quartier Mission*.

[REDACTED] [REDACTED] [REDACTED]



[REDACTED]

84. The piles of clothing that had been left on the side of the road was sorted though and items stolen. I also saw that many of those piles of belongings were later set alight but I did not see who did all the burning. At this time the Sangaris had surrounded us to protect us. Yet over the road the Anti-Balaka were looting the shops in the market place but the Sangaris were not able to do anything but watch. [REDACTED]

[REDACTED]

85. I did not see the shops and homes being set on fire from where I was sitting but I could see black smoke rising from the neighbourhood of the *Quartier Arab* around this time. I never saw the destruction but it was obvious from the black smoke that this came from the burning of buildings. The Sangaris were outnumbered and were not able to respond to all this looting, pillaging and destruction.

86. [REDACTED] the Anti-Balaka [REDACTED]

[REDACTED] I could not challenge them because they would have killed me. I recalled about this time one Anti-Balaka [REDACTED]

[REDACTED] I saw this Anti-Balaka point at [REDACTED] and say words to the effect "you, I will kill you" and indicated that he would cut his throat.

[REDACTED]



[REDACTED]

[REDACTED]

However, if I told the Sangaris that the Anti-Balaka had stolen from me, the Sangaris would have approached the Anti-Balaka responsible and then the Anti-Balaka would have sought revenge on me or the other Muslims

[REDACTED]

[REDACTED]

[REDACTED]

While I was sleeping I had removed my jacket and put it between myself and the wall behind me. Even though the Sangaris were patrolling and maintaining a presence around us, I presume it was the Anti-Balaka who managed to [REDACTED] from inside the [REDACTED] However, the [REDACTED] were put back in my jacket pocket. We stayed on that veranda [REDACTED] and did not leave for our own safety. We could not walk 50 metres from that location for our own safety.

89. [REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]



[REDACTED]

91.

[REDACTED]

[REDACTED] I do not know how RICHARD found out about this but I got the impression from RICHARD that one of the Anti-Balaka from Yaloke had informed him [REDACTED]

[REDACTED]

92. I recall it was a few days after [REDACTED] he arrived in Yaloke arriving from the direction of Bangui. RICHARD arrived in a convoy of three vehicles. The three vehicles were stopped and checked by the Sangaris at the road block. [REDACTED]

[REDACTED]

Two of the three vehicles were pickups. RICHARD was in the car but I do not recall the make of the car.

93. RICHARD was dressed in civilian clothing. There were about 10 Anti-Balaka with RICHARD in those vehicles which were still stopped at the Sangaris check point. RICHARD [REDACTED]



[REDACTED]

[REDACTED] said "*bara ala*" (translates to "*good morning to all of you*"). I do not recall if he spoke to any of the Anti-Balaka present. From what I recall RICHARD then walked back to his vehicle and they continued through Yaloke after the Sangaris had finished searching their vehicle. I did not see Le Bleu in any of those vehicles. The vehicles then drove past us and continued down the road towards the direction of Zawa. I do not recall what clothing any of those I the vehicles were wearing.

94. Any vehicles travelling from Bangui require a transport and can only travel on two days of the week. This is why there are convoys arranged for these days which are protected by the military from the Anti-Balaka. On this day I saw that RICHARD was not travelling in any convoy and was driving freely with his group of three vehicles.

[REDACTED]

95. [REDACTED]

9. [REDACTED]



[REDACTED]

at this time. [REDACTED]

[REDACTED] to get in contact [REDACTED] That resulted in the

[REDACTED]

97

98. A convoy arrived in Yaloke. The vehicle we would be loaded into was a

[REDACTED] The convoy arrived around

[REDACTED]

99. When I refer to convoys, there was only two days that trucks could travel on the road because of the insecurity and this was Saturdays and Tuesdays. The convoy of vehicles coming to collect us on this day,

[REDACTED] a military escort. [REDACTED]

different vehicles because some of those vehicles already had displaced Muslims on them from both Bossembele and Boali but I did not talk to these people specifically about the attacks.

100. While we were loading our goods on the truck the Anti Balaka started gathering in the area. I know they were Anti-Balaka because these were the same people we had witnessed attacking us with weapons and guns. Originally the Anti-Balaka would wear *grisgris* (transliterates to Amulets)



[REDACTED]

on their arms, had their hair braided or with extensions, charcoal on their faces and carried weapons. Because of this they would be identified easily by the Sangaris. There was a point in time what the Anti-Balaka stopped looking so obvious to the Sangaris and did not wear these things that made them stand out. So by the time of our evacuations the Anti-Balaka looked no different that the average Christian civilian. But on this day these people dressed in civilian clothing were the same Anti-Balaka that had been terrorising, killing, looting and destroying our property.

101. When the Anti-Balaka started gathering around us they were insulting us Muslims, stealing from us and yelling at us to leave. There were some Christian civilians that also joined them. But those that were insulting us and stealing from us were Anti-Balaka. I did not specifically see a particular person in charge of this Anti-Balaka. At this time I did not focus on who in the Anti-Balaka was present because we were focused to get out of Yaloke at that time. There was a lot of panic.

102. The Anti-Balaka were insulting us and the Sangaris had surrounded us to protect us. Even at this time after we had collected our goods to load onto the truck, the Anti-Balaka were stealing and running away with our goods. The Sangaris were trying to stop the Anti-Balaka from doing this. Even at this point the Anti-Balaka were stealing from us.

103. During this time the Sangaris were surrounding us to protect us. We thanked the Sangaris for keeping us safe from the Anti-Balaka who we believe would have otherwise killed all of us had the Sangaris not been present.

104. I myself drove my own vehicle in the convoy which transported myself, [REDACTED]



[REDACTED]

onto these trucks which also include being placed into very hot and dark

[REDACTED] I had heard from other Muslims that had fled Yaloke that in the previous evacuation some young children had died escaping Yaloke in this conditions. However, I do not recall who told me this or who the children were. The convoy left [REDACTED]

105. On the way we stopped to collect fleeing Muslims in Bossemptele, Baoro, Bouar and Baboua. In [REDACTED] we had to spend the night. I heard that were Muslim civilians being protected in the Catholic church In [REDACTED] I cannot recall their number but there were [REDACTED] I saw these Muslims being loaded onto another truck. I later spoke to one of those men who was about my age and whose name I cannot recall. This man told me he had been kept at the Catholic Church [REDACTED] to avoid the Anti-Balaka.

[REDACTED] video - (ERN: [REDACTED])

106. I then reviewed the [REDACTED] (located at: [REDACTED] with investigators. I am able to say that [REDACTED]

[REDACTED] The investigators played the YouTube video from their laptops. I was able to say the following about that video at the below times:

- [REDACTED] In this frame is the Central Mosque (Annex 2 - marked Çentral Mosque). Before the convoy arrive to evacuate us I

[REDACTED] an [REDACTED]



[REDACTED]

[REDACTED]

[REDACTED] I heard that shortly after this evacuation this mosque was completely destroyed as was another mosque in Yaloke. I heard this information from other convoys that would go through Yaloke after we evacuated but I do not recall who told me this. To the left of this frame is the Sangaris who were protecting us. From where this is being filmed [REDACTED]

Behind this mosque is [REDACTED] I can also see that [REDACTED]

(translates as Saturday 22 February) (Annex 3).

- [REDACTED] – In this frame are the buildings [REDACTED] [REDACTED] which are all shops who rent from [REDACTED]. These are the shops located [REDACTED]

[REDACTED]

(Annex 4)

- [REDACTED] – In this frame are [REDACTED] To the right of the frame is the Sangaris who had been protecting us walking [REDACTED]



- [REDACTED]
- [REDACTED]
[REDACTED] I recognise the male in the foreground in the white shirt but I have forgotten his name. I am unable to recognise the male on the extreme left who is just out of the screen. I do not recall the name of the young boy in yellow. I am unable to recognise the male person to the right of the screen but [REDACTED]

- [REDACTED] - In this frame [REDACTED] a. This [REDACTED]

- [REDACTED] - In this frame starting from the left is the [REDACTED]
[REDACTED]

[REDACTED] The male in the background in the blue shirt I am unable to recognise. The male in the brown shirt in the foreground is the Imam [REDACTED] I am not able to recognise any of the other males in that frame [REDACTED]
[REDACTED]

(Annex 8)

- [REDACTED] - In this frame is the [REDACTED] as I explained in the previous frame. [REDACTED]
[REDACTED] was killed by Anti-Balaka I believe in *Quartier* Banda sometime after the main attack in January 2014 but I cannot be certain of the time or location of his death (Annex 9).

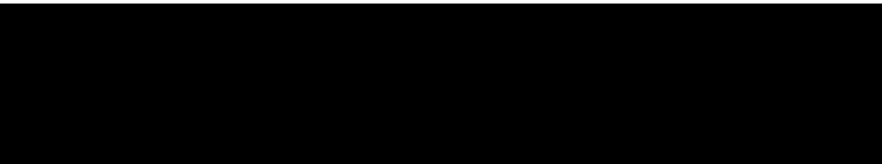
- [REDACTED] - In this frame [REDACTED]
[REDACTED] himself was [REDACTED]



[REDACTED]

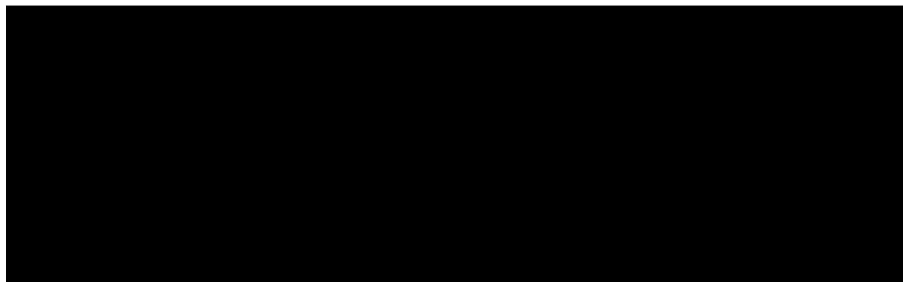
forced [REDACTED] to flee [REDACTED] In this frame [REDACTED] is marking his own property for identification. (Annex 10)

- [REDACTED] - In this frame [REDACTED]



[REDACTED] We were forced to leave our own houses. I do not know the names of those in the background but [REDACTED] (Annex 11)

- [REDACTED] - In this frame is one of those vehicles [REDACTED] By this time there were already evacuating Muslims from Boali and Bossembélé. The military in the foreground are the Sangaris



- [REDACTED] - In this frame is [REDACTED] one of the Sangaris



- [REDACTED] - In this frame we can see the Muslims moving to the trucks to evacuate. [REDACTED] as there was a panic which I think



[REDACTED]

is obvious in the video also. In the frame you can see the Muslims moving to the truck with their goods. You can also see those children in the yellow and pink who are carrying their goods behind the mother who is carrying a baby on her back. I do not recall the name of this woman or her children [REDACTED]

[REDACTED]

[REDACTED]

- [REDACTED] – In this frame are the Sangaris [REDACTED]
[REDACTED]
- [REDACTED] – In this frame are the Military who placed a physical barrier on the road for the gathering Anti-Balaka and others from the Christian community who were hurling insults [REDACTED]
[REDACTED]
- [REDACTED] – In this frame I can recognise the Anti-Balaka. Two are wearing *taqiyah* (Muslim male headdress) and *chapelet* (Rosary) which is used by Muslims. The man wearing the blue shirt with the number '87' is wearing a *chapelet* around his neck and around his wrist which is part of the Muslim faith, not the Christian faith. I have never seen Christians wearing this before in Yaloke or anywhere else. This was done to mock us and you



[REDACTED]

can see this in their attitude. These were the group of people mocking [REDACTED]. One is wearing a *kadamoul* (Muslim head wrap). I have not seen any of the Christians wearing this type of head dress before. Again I am sure this was done to mock us (Annex 19).

- [REDACTED] - I do not recognise the person in this frame but I can see that he is wearing a *kadamoul* around his neck. I say it is a *kadamoul* because the fabric is thin, and the distinctive knots that appear on this *kadamoul* mean it can be worn in the mosque. I did not recall seeing this particular person but I can say that the anger in this face is consistent with those [REDACTED]

- [REDACTED] - I do not recognise the person talking. What he is saying is they will take and live in our houses, they will take our businesses and we do not want any more Muslims in Central Africa - Yaloke. I can say this is what was consistent with the Anti-Balaka [REDACTED]

[REDACTED] The Anti-Balaka were the only people talking to us in this way and they have been saying this to us since the attacks started so I am saying he has to be Anti-Balaka (Annex 21)

- [REDACTED] - In this frame I can see [REDACTED]

[REDACTED] This property had been loaded onto the trucks already [REDACTED]



[REDACTED]

[REDACTED]

[REDACTED] (Annex 22).

- [REDACTED] – [REDACTED] he was born and grew up in Yaloke and never had a problem with the Christians. This is exactly how I feel also because [REDACTED]

- [REDACTED] – In this frame I see [REDACTED]
[REDACTED]. This was a very emotional time for us Muslims. It is my strong view that if the Sangaris had not been there to protect us we would have been killed. I recall one [REDACTED] I have since [REDACTED] I recall when the Sangaris came to Yaloke they were different towards us and based themselves in *Quartier Mission*. As time went on the Sangaris in Yaloke changed their view of us and towards the end they became very protective of us against the Anti-Balaka (Annex 24).

- 1:33 – In this frame I saw one of the trucks that was loaded with Muslims leaving Yaloke. The narrator of the video stated that this is the truck containing the last of the Muslims in Yaloke and this indeed was the case. There were no more Muslims left in Yaloke at this moment. [REDACTED]
- [REDACTED]

107. The investigators made a printed copy of each frame which I can confirm is what I observed in the [REDACTED] video (Annex 3 to 25).



[REDACTED]

108. I listened to this [REDACTED] video from [REDACTED] I heard in that video it being said by the narrator of that video that there were [REDACTED]

[REDACTED]

Peuhl enclave in Yaloke

109. I recall it was after my arrival in [REDACTED] that I heard about the Peuhl being captured by the Anti-Balaka and placed in an *enclave* in Yaloke. I had heard that the Anti-Balaka had prevent some Peuhl from Boda from passing through Yaloke with their cattle. I do not recall who told me this but I am able to say this this occurred well after the last Muslims had left Yaloke. [REDACTED]

[REDACTED]

[REDACTED]

110. I do not recall the month sometime in 2016 that [REDACTED] [REDACTED] a Conference in Yaloke and the President and the Prime Minister would be present. [REDACTED]

[REDACTED]



[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

The Peuhl were asking

[REDACTED] to help them escape the Anti-Balaka at the enclave,
and wanted [REDACTED]

[REDACTED] since they were hostage at the enclave they
have buried 51 of their people who were killed or had since died of illness.

[REDACTED] there were over 100 of them still at that
enclave. [REDACTED]

conference area in Yaloke. [REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]



[REDACTED]

I got to learn from talking with other people

[REDACTED]

1 [REDACTED]

many houses that were evacuated by the Muslims were destroyed

[REDACTED]

116. [REDACTED] was totally
destroyed and another built on it. I do not know who destroyed [REDACTED]
[REDACTED]

Video of Le Bleu

[REDACTED]



[REDACTED]

[REDACTED]

[REDACTED] From the investigators laptop I was able to view, both audio and video, that [REDACTED] file titled '*Le bleu a bangui*'. [REDACTED]

[REDACTED]

118. I cannot be certain when this video was filmed, however, I told investigators I was of the view it was taken after the attacks on Yaloke. I say this because I recognise Le Bleu in that video and according to those in the video it is being filmed in Bangui with Le Bleu claiming victory from areas around Camp Bangui.

119. I then reviewed that file with the investigators on their laptop from the SD card and I was able to identify the following:

- [REDACTED] - In this frame I recognise the person [REDACTED]
- [REDACTED]

[REDACTED] I do not recognise the other people in this photograph but I can tell that they are Anti-Balaka from the *grisgris* they are wearing (Annex 27).

- [REDACTED] - In this frame is a person identifying himself as [REDACTED] who talks about being the person who cut people's throats. I was asked by investigators if I had ever
- [REDACTED]



[REDACTED]

seen this person before and I sated I did not know this person.

(Annex 28)

- [REDACTED] - In this frame Le Bleu standing in front of the other Anti-Balaka present in the video. I know they are anti-Balaka because they are wearing *grisgris* (Annex 29)
 - [REDACTED] - In this frame I cannot absolutely say that this is the [REDACTED] because of the poor quality of the recording. However, I can say the person they introduce as [REDACTED] standing in military uniform in the middle of the frame has the same size, build and facial features to the person [REDACTED]
- [REDACTED]

120. These frames were reproduced on paper and I was able to verify that those print outs were those images I identified from the video (Annex 27 to 30).

Video of [REDACTED]

[REDACTED]



[REDACTED]

123. I do not know when or where this video was shot but I recognise some people from this video. I review the video file with investigators and I am able to identify the following:

- [REDACTED] - In this frame I recognise the first person in the video as The [REDACTED]
- [REDACTED] I was not able to recognise the person in this frame (Annex 32).
- [REDACTED] – In this frame I recognise that this [REDACTED]
[REDACTED]. I asked the investigators to play the video recording again and I can confirm this is the same person as the first frame at [REDACTED] (Annex 33)
- [REDACTED] – In this frame I recognise a person playing the role of an Anti-Balaka called [REDACTED]
(translates to [REDACTED] has had this nickname from well before the attacks in 2013 but I do not know where or why he got this nickname (Annex 34).

124. These frames were reproduced on paper and I was able to verify that those print outs were those images I identified from the video (Annex 31 to 34).

[REDACTED]



[REDACTED]

Video 1 of Yaloke (ERN: CAR-OTP-[REDACTED])

125. I was shown some still images by the OTP staff who told me came from a video record [REDACTED] CAR-OTP-[REDACTED]. I was asked by the OTP investigators if I could recognise anything in those images and I was able to state the following :

- [REDACTED] – In this frame which is not clear I believe the person to the right is [REDACTED] the Anti-Balaka that I refer to in this statement. I understood that [REDACTED] I heard this from a number of Christians and Muslims in Yaloke but I do not know the basis of their information. The picture is not clear and I cannot not recognise the others in that photograph. I believe this photograph was taken at *Quartier Sous-Mangieur* because I recognise the background (annex 35).
- [REDACTED] – In this frame I recognise the central mosque of Yaloke to the left. I cannot say for certain what army contingent is in that image but I am sure they are Sangaris (Annex 36).
- [REDACTED] – In this frame is [REDACTED] [REDACTED] I am not able to recognise any other person in the frame. I also recognise the location as Yaloke because I recognise [REDACTED] building in the background. I think this is the Commander [REDACTED] from the Sangaris (Annex 37).
- [REDACTED] – From left to right the people in this frame is [REDACTED]
[REDACTED] I
know [REDACTED]
[REDACTED]



[REDACTED]

[REDACTED] I see that there are no Anti-Balaka present at this time (Annex 38)

Video 2 of Yaloke – 21-28 Jan 2014 - (ERN: CAR-OTP-2106-0139)

126. I was shown a video on YouTube (located at: <https://www.youtube.com/watch?v=QdoBl0cHJNg>) by the OTP investigators on their laptop titled 'Sangaris: protection de la ville de Yaloké'. I immediately recognised the area and this incident. I then reviewed the video footage with the OTP investigators and I was able to say the following:

- **0:06** – In that frame I recognise this location as the area of *Quarter Sous-Manguier*. This is looking towards the direction of Zawa. In this frame the bridge to Yaloke Central is directly behind this frame. [REDACTED]
[REDACTED] This gathering of Anti-Balaka at this location occurred a number of times. It was only the presence of the Sangaris who stopped the Anti-Balaka entering Yaloke and attacking us. You can even hear gun shots in this video which I believe was the Sangaris warning off the the Anti-Balaka and then you see the Anti-Balaka walk away (Annex 39).
- **0:09** – This is the same location as the previous frame. I recognise these people as Anti-Balaka because I can see them wear *grisgris* (amulet). I can see in this image that the Anti-Balaka in the centre has a mixture of civilian and military attire. This is also consistent with some of the Anti-Balaka (Annex 40).
- **0:22** – In that frame are the same Anti-Balaka and in the same location as the previous frame. There are two that appear to be in a mixture of military and civilian uniforms. I saw in this



[REDACTED]

footage that there are two Anti-Balaka facing the direction of the camera while others are disbursing. One of them to the right is actually walking towards the Sangaris. I was asked by OTP investigators if I had ever seen this person before and I could not assist in this regard (**Annex 41**).

- **0:35** – In that frame I recognise the central mosque. I can say from this image that the first major attack has not yet occurred because the Muslims are walking around freely (**Annex 42**).

- **0:45** – In that frame [REDACTED]

[REDACTED]

Yaloke (**Annex 43**).

- **0:51** – In that frame where the Sangaris is patrolling [REDACTED]

[REDACTED]

I can also see that the shop to the left is still opened which tells me that the first major attack on Yaloke has not yet occurred. (**Annex 44**).

- **0:54** – In that frame I can see Muslims still in the market so the major attack on Yaloke by the Anti-Balaka has not yet occurred as of the day that video was taken (**Annex 45**).



[REDACTED]

127. These frames were reproduced on paper and I was able to verify that those print outs were those images I identified from the video (Annex 39 to 45).

128. I can say that everything in that video recording occurred prior to the first attack on Yaloke. However, one or two days after the recording at 0:45 the first major attack occurs on Yaloke.

Photographs of Yaloke

129. I was shown a number of photographs of Yaloke and I was asked if I recognise anything in those photographs.

- **Photograph 1:** (ERN: CAR-OTP-2085-[REDACTED]) I am able to recognise the location as the photograph as being [REDACTED]

[REDACTED] As I had previously stated the belongings of the Muslims were gathered on the roadside. However, there was not enough time for the Muslims to take all their goods so the Anti-Balaka burnt all those goods on the road. This occurred during the evacuation I called the Chadian convoy (Annex 46)

- **Photograph 2:** (ERN: CAR-OTP-2085-[REDACTED]) I recognise this area and the road continues to Zawa. The owner of this garage where the cars are located to the right of that image belongs to [REDACTED] This is also the property that the Anti-Balaka burnt immediately after the departure of the Chadian convoy. (Annex 47)

- **Photograph 3:** (ERN: CAR-OTP-2085-[REDACTED]) I am also able to recognise the building to the right of that image as the house of [REDACTED] This was also taken after the Chadian Convoy had [REDACTED]



[REDACTED]

left because the fleeing Muslims property that was on the roadside was pillaged by the Anti-Balaka. This is the result after that pillaging that I refer to earlier in this statement (Annex 48)

- **Photograph 4:** (ERN: CAR-OTP-2085-[REDACTED]) This image is consistent with what happened immediately after the departure of the Chadian convoy. This is the result of the Anti-Balaka looting, pillaging and burning houses that I talk about in this statement. (Annex 49)
- **Photograph 5:** (ERN: CAR-OTP-2085-[REDACTED]) I recognise the people in this image from the left as [REDACTED] who is dressed in [REDACTED] in the centre and [REDACTED] and this photograph was taken in the central mosque. (Annex 50).
- **Photograph 6:** (ERN: CAR-OTP-2085-[REDACTED]) I recognise this is the central mosque. Even the carpet in this image was looted by the Anti-Balaka and the mosque later destroyed [REDACTED] (Annex 51)

Knowledge of persons

130. I was asked by the OTP staff about my knowledge of the following and I make the following comments.

- [REDACTED]
is from Yaloke [REDACTED] I have seen him many times in Yaloke but I did not know him personally. I knew he resided in Quartier Mission. I had heard from other people in Yaloke that [REDACTED] was Anti-Balaka but I am not able to provide any further information in this regard.



- [REDACTED] – I do not know this person nor have I heard of him.
- [REDACTED] – I do not know this person nor have I heard of him.
- [REDACTED] – I do not know this person nor have I heard of him.
- Patrice Edouard NGAISSONA- I only know a person by the name of 'NGAISSONA' who was arrested by the ICC. I know of this person but I do not have any specific information about him.
- [REDACTED] – I do not know this person.
- [REDACTED] I do not know this person.
- [REDACTED] – I do not know of this person.

Annexures:

Annex 2 – Satellite image of overview map of Yaloke

Annex 3 – ERN: CAR-OTP- [REDACTED] screenshot of central mosque and date

Annex 4 – ERN: CAR-OTP- [REDACTED] screenshot of [REDACTED]

Annex 5 – ERN: CAR-OTP- [REDACTED] screenshot of [REDACTED]

Annex 7 – ERN: CAR-OTP- [REDACTED] screenshot of [REDACTED]

Annex 8 – ERN: CAR-OTP- [REDACTED] screenshot of [REDACTED]

Annex 9 – ERN: CAR-OTP- [REDACTED] screenshot of [REDACTED]

Annex 10 – ERN: CAR-OTP- [REDACTED] screenshot of [REDACTED]

Annex 11 – ERN: CAR-OTP- [REDACTED] screenshot of [REDACTED]

Annex 12 – ERN: CAR-OTP- [REDACTED] screenshot of transport vehicle

Annex 13 – ERN: CAR-OTP- [REDACTED] screenshot of [REDACTED]

Annex 14 – ERN: CAR-OTP- [REDACTED] screenshot of Muslims evacuate

Annex 15 – ERN: CAR-OTP- [REDACTED] screenshot of Muslims evacuate



[REDACTED]

Annex 16 – ERN: CAR-OTP-[REDACTED] screenshot of Muslims evacuate

Annex 17 – ERN: CAR-OTP-[REDACTED] screenshot of Sangaris

Annex 18 – ERN: CAR-OTP-[REDACTED] screenshot of Sangaris

Annex 19 – ERN: CAR-OTP-[REDACTED] screenshot of Anti-Balaka

Annex 20 – ERN: CAR-OTP-[REDACTED] screenshot of Anti-Balaka

Annex 21 – ERN: CAR-OTP-[REDACTED] screenshot of Anti-Balaka

Annex 22 – ERN: CAR-OTP-[REDACTED] screenshot of [REDACTED]

Annex 23 – ERN: CAR-OTP-[REDACTED] screenshot of [REDACTED]

Annex 24 – ERN: CAR-OTP-[REDACTED] screenshot of [REDACTED]

Annex 25 – ERN: CAR-OTP-[REDACTED] screenshot of transport leaving Yaloke

Annex 26 – CANCELLED

Annex 27 – Video 'le Bleu a bangui' – screenshot of Le Bleu

Annex 28 – Video 'le Bleu a bangui' – screenshot of [REDACTED]

Annex 29 – Video 'le Bleu a bangui' – screenshot of Le Bleu and Anti-Balaka

Annex 30 – Video 'le Bleu a bangui' – screenshot of [REDACTED]

Annex 31 – Video 'Yaloké Comédie n3' – screenshot of [REDACTED]

Annex 32 – Video 'Yaloké Comédie n3' – screenshot of [REDACTED]

Annex 33 – Video 'Yaloké Comédie n3' – screenshot of unknown person

Annex 34 – Video 'Yaloké Comédie n3' – screenshot of [REDACTED]

Annex 35 – ERN: CAR-OTP-2023-0376 – screenshot of [REDACTED]

Annex 36 – ERN: CAR-OTP-2023-0376 – screenshot of central mosque /Sangaris

Annex 37 – ERN: CAR-OTP-2023-0376 – screenshot of meeting

Annex 38 – ERN: CAR-OTP-2023-0376 – screenshot of meeting

Annex 39 – ERN: CAR-OTP-2106-0139 – screenshot of Sangaris / Anti-Balaka

Annex 40 – ERN: CAR-OTP-2106-0139 – screenshot of Anti-Balaka

Annex 41 – ERN: CAR-OTP-2106-0139 – screenshot of Anti-Balaka

Annex 42 – ERN: CAR-OTP-2106-0139 – screenshot of central mosque

Annex 43 – ERN: CAR-OTP-2106-0139 – screenshot of [REDACTED]

Annex 44 – ERN: CAR-OTP-2106-0139 – screenshot of Sangaris patrol

Annex 45 – ERN: CAR-OTP-2106-0139 – screenshot of Muslims in market

Annex 46 – ERN: CAR-OTP-2085-[REDACTED] Photograph 1

[REDACTED]



[REDACTED]

Annex 47 – ERN: CAR-OTP-2085 – Photograph 2

Annex 48 – ERN: CAR-OTP-2085 – Photograph 3

Annex 49 – ERN: CAR-OTP-2085 – Photograph 4

Annex 50 – ERN: CAR-OTP-2085 – Photograph 5

Annex 51 – ERN: CAR-OTP-2085 – Photograph 6

Closing Procedure

131. 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.

132. 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.

133. The investigators informed me of the protective measures that may apply during and after the investigation and/or trial proceedings.

134. 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.

135. I have given the answers to the questions of my own free will.



[REDACTED]

136. There has not been any form of coercion, duress, threat, promise or inducement which has influenced my account.

137. I have no complaints about the way I was treated during this interview.

WITNESS ACKNOWLEDGMENT

- [REDACTED]
1. This Statement has been read over to me in the English and ~~French~~ languages and 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.
- [REDACTED]



[REDACTED]

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 languages.
 3. I have been informed by [REDACTED] that he speaks and [REDACTED] understands the ^{SANGO} French language.
 4. I have orally translated the above statement from the English language to the [REDACTED] ^{SANGO} French languages in the presence of [REDACTED] who appeared to have heard and understood my translation of this Statement.
 5. [REDACTED] has acknowledged that the facts and matters set out in his Statement, as translated by me, are true to the best of his knowledge and recollection and has accordingly signed his signature where indicated.
- [REDACTED]
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