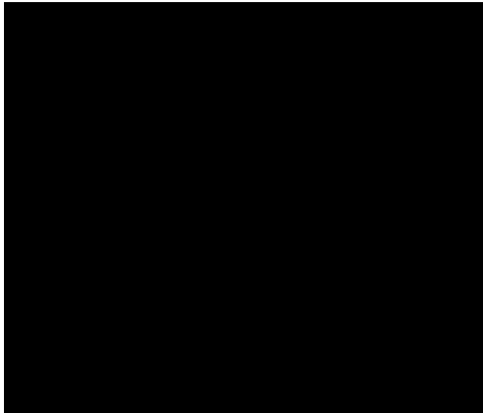


INTERNATIONAL CRIMINAL COURT
OFFICE OF THE PROSECUTOR

WITNESS STATEMENT

WITNESS INFORMATION:



Gender: Male

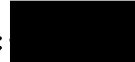
Father's Name:



Mother's Name:

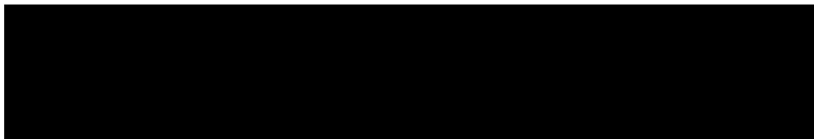


Passport number:



Nationality: Central African

Religion: Islam



Languages Used in Interview: French-English



Place of Interview:



Dates and Times of Interview: 09May from 09h50 to 11h50; 11May2019 from 13h00 to 15h15; 12May2019 from 09h30 to 12h00; 13May2019 from 13h35 to 16h05; 14May2019 from 10h00 to 12h00; 15May2019 from 10h00 to 12h15.

Names of all persons present during interview:



CAR-OTP-2110-0355



[REDACTED]

WITNESS STATEMENT

Procedure

1. I was introduced to [REDACTED] and [REDACTED] and told that they are investigators with the Office of the Prosecutor (OTP) of the International Criminal Court (ICC). I was introduced to [REDACTED] and told that she is an interpreter with the 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 since August 2012. I was informed that the OTP is contacting me because they believe I may have information relevant for establishing the truth.
4. I agreed that the interview would be conducted in French. I fully understand and speak French.
5. The investigators explained to me that I do not have to answer to their questions. The investigators explained to me that they are seeking to find out the truth. I agree to tell the truth and that my answers to their questions are as complete as possible and reflect the best of my knowledge and recollection.
6. I was informed that any information I give to the OTP, including my identity, may be shared with the parties of the proceedings at the ICC; in particular the Judges, Accused persons, the Counsel of the Accused and the legal representatives of the victims.
7. The investigators have explained to me the reasons and importance of keeping my contacts with the OTP confidential, which I fully understand.
8. Having understood all the above issues, I confirmed my willingness to answer the investigators' questions.
9. The investigators explained to me how the interview was going to be conducted. I was told that I needed to be as accurate as possible in my account and that I should state when I do not know the answer to or do not understand the question. I understand that I need to distinguish between what I have experienced or seen myself and what I have heard or learned about from someone else.

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[REDACTED] [REDACTED] [REDACTED] [REDACTED]



[REDACTED]

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.

Personal Background

[REDACTED]

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[REDACTED]

[REDACTED]

[REDACTED]

Anti-Balaka attack on 05 December 2013

18. I was living in my family's house in [REDACTED] when the Anti-Balaka attacked BANGUI on 05 December 2013. On that day, I went at the Mosque ATIK around 04h30 and then went back home around 05h00, at which time I started hearing shootings but I did not know what was happening. I started to call people to find out what was going on. About one hour later, I found out that there had been a Coup attempt with simultaneous attacks throughout BANGUI and that the whole city was encircled by the Anti-Balaka. There were simultaneous attacks on Camp Kassai, the National Assembly, the Presidential Palace, PK5 and other areas of BANGUI. I believe that Anti-Balaka from BOEING, MISKINE, FONDO and PETEVO were the ones who attacked PK5. We got this information from some non-Muslims that we knew who were traders at PK5. These traders were often providing us with information about what has happening in the city. I do not remember any of their names as in that period everything was very chaotic due to the continued attacks.
19. At around 06h00, the Central African Red Cross started bringing corpses at the Ali BABOLO Mosque. The area of PK5 is very small and I could see the Red Cross coming with bodies piled up in their vehicles. There were also people at the Ali BABOLO Mosque calling us to tell us about the bodies arriving there. I hurried to the Mosque to see what was going on. Everyone present at the Mosque, including myself, counted the bodies. We counted seventy bodies brought at the Ali BABOLO Mosque between 05h30 to 8h00 on that day. We were all in a state of panic so we did not stay at the Ali BABOLO Mosque the whole time; we were going back and forth between our homes and the Mosque. I saw many corpses, including children and women that were cut in pieces and dismembered; it was very gruesome and disturbing to see. Among these corpses, there were Muslim men dressed in *boubous*. The victims were Muslims who were living in Christian neighbourhoods in BANGUI. I know this because I recognized some of them myself while others were

[REDACTED]

recognized by their relatives who were also present at the Mosque at the same time as me.

20. Some of the bodies that were brought to Ali BABOLO Mosque were the bodies of Muslims killed on their way to the cattle market at PK13. These merchants left around 04h00 as usual to go to PK13 to buy their merchandise but they encountered the Anti-Balaka on the way and were all massacred. I heard people saying that the Anti-Balaka stopped them at various checkpoints, such as in MISKINE, GOBONGO, FOUH and at the junction of BOY RABE. I heard about this incident from the victims who survived it, but I do not remember any of their names. It was a time of crisis and I did not pay attention at names.
21. The Anti-Balaka killed any Muslims they found on the spot with machetes. The Red Cross later picked-up the bodies and brought them to the Ali BABOLO Mosque.
22. [REDACTED] can provide further information on the bodies of Muslims brought to the Ali BABOLO Mosque since they were the ones who were preparing the bodies for burial by washing them before putting them in the body bags. I think YAYA, who is in CAMEROON at the moment, kept registers regarding these bodies. YAOU, who was his assistant, must also have this information. YAYA and YAOU were both called every time there would be a dead person brought to the Mosque. They had this role before the 05 December attack and continued well after as well. YAOU is still having this role in the Mosque up to today.
23. I know that the Anti-Balaka attacks of 05 December were planned because I heard a FACA General named DOLOWAYE talking about it on Radio BANGUI sometime after the attacks. He said that he was the main organizer of these simultaneous attacks and he was bragging that his plan was a success. I do not remember the exact date that I heard him speaking on Radio BANGUI.
24. The Seleka had also found evidence in Minister BINOUA's house that made me believe that these attacks were pre-planned and well organized. BINOUA went in hiding at the French Embassy in BANGUI and his house was searched by the Seleka. The Seleka found documents containing information on the attacks, proving that Minister BINOUA had been part of the planning of the Anti-Balaka attack. I heard this from the Seleka officers who did the searches at BINOUA's house. They did not tell me that directly but I heard them talking about this openly in PK5. I do not remember the names of any of these Seleka officers.
25. I know that the Anti-Balaka also attacked the *Hôpital de l'Amitié* on 05 December. They entered the hospital and sought out the Muslim patients to kill them. I know this because I heard the Director of the Hospital at the time, Doctor PIAMALET, talk



[REDACTED]

about this incident on the radio. Meanwhile, attacks became more intense in the different locations in BANGUI. In BOEING for example, the attacks were so intense that the Muslims living there were obliged to leave. There were very few Muslims who were living in BOEING. Many of the Muslims living there were killed by the Anti-Balaka and the survivors fled to PK5.

26. The most violent attacks in PK5 came from BOEING. RAMBO and WENEZOUÏ were commanding the Anti-Balaka there. RAMBO occupied the western zone in BOEING near the airport and he was supported by WENEZOUÏ. I did not see RAMBO and WENEZOUÏ at the front of the attacks myself but I believe that they were the ones in charge because the Anti-Balaka who came to attack came from the direction of BOEING. The great majority of the Anti-Balaka who came from the provinces came to settle in BOEING. I know about this because I heard it from the auto-defence groups of PK5 who had much information about the Anti-Balaka. This information came from Anti-Balaka who were captured and interrogated by the auto-defence groups. I do not know any of the names of the captured Anti-Balaka but I knew some of these PK5 defence groups. There were as many as forty-two auto-defence groups positioned all around PK5. I remember the name of the chief of one of these groups, a man named TOLA [REDACTED]. His group received many attacks because it was based in the BOULATA neighbourhood located opposite to BOEING. TOLA set up base there to stop the Anti-Balaka from coming to PK5. TOLA still lives in BOULATA today. He is a merchant and I heard that he collaborates with MINUSCA for their investigations.
27. Additionally, RAMBO and WENEZOUÏ were not hiding and they were very vocal on the radio saying that they were Anti-Balaka chiefs.
28. The Muslim cemetery was behind the airport of BANGUI, close to the Anti-Balaka base commanded by RAMBO and WENEZOUÏ. For this reason, we could not bury the bodies of Muslims who were brought to the Ali BABOLO Mosque at the Muslim cemetery. We had to either bury the bodies in the area of PK5 or to give them to the Red Cross so as to bury them. Due to these circumstances we did not have the possibility to follow the burial rituals that are customary in our religion.

Continued Anti-Balaka Attacks in BANGUI

29. As attacks continued throughout the following three months, bodies continued to be brought to the Ali BABOLO Mosque on a regular basis. Many Muslims living in PK5 saw the bodies of people who were killed in a brutal manner, such as pregnant women who had their babies cut out of their bellies. Some of these Muslims who were then in PK5 could not bear seeing these atrocities and wanted to react against



[REDACTED]

what they considered to be a war against the Muslims. Some Muslims wanted to take revenge and they attacked the non-Muslims who were living in PK5.

30. Gradually, Muslims living in PK5 started to get organised and got armed so as to be able to defend themselves. Some of their weapons came from Seleka soldiers. Other weapons came from Muslim ex-liberators who had supported BOZIZE in 2003 and who had weapons stored in their houses. I also heard that weapons were hidden in vehicles carrying cattle coming from KAGA BANDORO and BAMBARI into BANGUI.
31. When the Anti-Balaka attacked PK5, the Muslim civilians defended the area using these weapons. Initially the Muslim civilians were not organized but they were just defending their houses and their neighbourhood.
32. Later on, the Muslim civilians trained themselves to use the weapons and the defence became more organised. The conflict continued for a long period and there were many deaths, mostly on the Anti-Balaka side. Most of the Anti-Balaka who died, did not know BANGUI well because many came from the provinces. I heard that there were cases of cannibalism in which Anti-Balaka elements ate Muslims. I do not know any specific examples or any names of victims or perpetrators but these were rumours that were circulating widely.
33. The non-Muslims population living in the periphery of PK5 had left before the attack on 05 December 2013. When we went to the Ali BABOLO Mosque on the morning of 05 December we noticed that none of our non-Muslim neighbours were there anymore. I believe that they had been informed of the attack in advance because the attack had been carefully prepared in many Churches ahead of time. About a week after the first attack, we noticed that there were palm leaves in front of the houses of non-Muslims located around PK5. We heard that these palm leaves were put there as a sign to the Anti-Balaka so that they would not attack these houses. We got this information from the self-defence groups in PK5 who obtained this information from the Anti-Balaka they captured.
34. Many non-Muslims disagreed with what was being planned and what was being said about the Muslims so some of them came to inform us. For example, a man with the nickname of [REDACTED] told me about some meetings that were being held in various churches. He told me about a meeting held in BOZIZE's Church, also known as the *Église de Réveil*, in BOEING. [REDACTED] was an apprentice driver and used to work with me in the past when I was working in the Transport business. He is Gbaya which is the same ethnic group as BOZIZE. [REDACTED] told me that in these church-meetings, people were talking against the Muslims. They would say that Islam was spreading too much in CAR; that Islam was evil and had to be eradicated; and that Islamic people were Jihadists and wanted to take over the country.



- [REDACTED]
35. I think [REDACTED] is currently in GAROUABOULAI and he is travelling back and forth to BANGUI. His phone number is [REDACTED]
36. My uncle [REDACTED] gave me a document that was distributed to the non-Muslim population about such a meeting that was to take place in November 2013. This document is entitled "*Couper la Racine*", which means "Cut the Roots". I gave this document to the OTP investigators and they made a copy. The OTP investigators told me that the photocopy of this document will be ANNEX 1 in my statement.
37. The Muslim population of PK5 wanted to take revenge against the non-Muslims and they destroyed all the houses of the non-Muslims that were located in the outskirts of PK5. While destroying these houses, the Muslim population discovered heavy weapons that had been hidden in some of them. After this discovery, we, the Muslims of PK5, understood that the Anti-Balaka had been using these houses as weapons caches before their attack on 05 December, further proving that they had been planning this attack well in advance. I heard that non-Muslim women were bringing the weapons to these houses, hiding them in their clothes or within what they were carrying, because women were not searched.
38. The self-defence groups of PK5 have also discovered a document in the house of [REDACTED] in PK5. He was a journalist during BOKASSA's regime and was also a candidate in the Presidential Elections during PATASSE's regime. This list mentioned how the houses of Muslims from PK5 would be distributed to non-Muslims. I saw this list in early 2014 but I did not keep a copy of it.
39. After the initial Anti- Balaka attack on 05 December in BANGUI, there were continuous attacks by the Anti-Balaka against the Muslim population in BANGUI for approximately three months. The Muslims who were living in PK5 were encircled and could not go out. We spent many months unable to sleep and being in constant fear of being attacked.
40. Due to this continued insecurity many Muslims wanted to leave BANGUI and go to neighbouring countries. The Chadian Army started evacuating people of Chadian origin. Those who were evacuated by road were attacked by the Anti-Balaka all the way until they reached the border of CAR. The Anti-Balaka were hiding in trees and shot at the Muslims who were being transferred in vehicles to be evacuated. The Chadian army collected Muslims with heavily armed armoured vehicles from various locations around CAR. These Muslims had to leave all their belongings behind since they were fleeing to save their lives.



- [REDACTED]
41. The Chadian army evacuated some people by road. Some other Muslims were brought to the M'POKO airport in BANGUI where they were waiting for airplanes to take them out of CAR.
 42. Many other Muslims -both from BANGUI and from the provinces -started gathering at various embassies in BANGUI, including at the embassies of CAMEROON, NIGERIA and SENEGAL searching for a way to be evacuated from CAR. Some Central African Muslims were falsely claiming that they were originally from these countries so as to be evacuated. My own sister, [REDACTED] for example, went to the Cameroonian embassy and falsely claimed that she was Cameroonian so as to be evacuated.
 43. The living conditions for the Muslims who remained in BANGUI were very difficult. We did not have access to food and we could not move outside of PK5 for fear of being attacked by the Anti-Balaka. It is easy to recognize a Muslim as we often have a mark on our forehead and darker skin on our ankles, both caused by our praying position.
 44. Some non-Muslims remained in PK5 as they deemed that they had nothing to be afraid of, but the Anti-Balaka considered them traitors and killed them as well. The population of PK5 diminished gradually as the Muslims started leaving BANGUI.
 45. As mentioned above, due to the continuous attacks by the Anti-Balaka in PK5, some Muslim youth from PK5 decided to defend the area as they did not want to have the same fate as the Muslims from MISKINE. The current PK5 auto-defence groups are not the same as the ones that defended PK5 in 2013-2014. The current auto-defence groups are crooks and bandits.
 46. Even before the 05 December attack in BANGUI, MISKINE was mostly inhabited by non-Muslims and there were few Muslims living there. Due to the Anti-Balaka attacks in MISKINE the few Muslims who were living there fled to PK5. The SANGARIS did not intervene during these attacks and all the Muslim houses were destroyed by the Anti-Balaka. This happened from 05 December 2013 until January 2014. The fighting in MISKINE was atrocious because many Seleka used to live there. These Seleka fled MISKINE and came to live in PK5 in January 2014. The Seleka belonging to the Goula tribe, which is the same ethnic group as President DJOTODIA, were living in MISKINE before the Anti-Balaka attacks. The Seleka native of CHAD were living in PK5. Meanwhile, the Chadian army continued to evacuate Chadian nationals, mostly with flights that were leaving from the M'POKO airport.
 47. Since the security situation remained so unstable, I decided to leave BANGUI again. In order to be able to get out of BANGUI, I needed to disguise myself so as not to be



[REDACTED]

recognized as a Muslim. For this purpose I grew a beard so as to conceal the three horizontal scars that I have on each side of my mouth. I got these scars about a week after my birth as part of a long standing tradition during which infants are given these scars as a form of ethnic identification. In CAR only Muslims have such scars on their faces. For this reason I needed to hide my scars to avoid being caught and killed. I also wore a cap to hide the prayer mark on my forehead. The Anti-Balaka would check whether someone is a Muslim by looking at someone's forehead or ankles in order to see if there was darkened and hardened skin caused by the daily prayers.

48. On 08 February 2014 I left my house in PK5 very early to go to the airport. During that period going to the airport was dangerous as Muslims were attacked any time they went out of PK5. The Anti-Balaka attacks were happening everywhere in BANGUI. I managed to get my flight safely and I went to [REDACTED]. I stayed there until 31 December 2014 and then I decided to return to BANGUI, hoping that the situation had calmed down.

49. [REDACTED]

Advocacy through Social Media

50. Throughout the conflict, including during the time that I was in [REDACTED], I was advocating against the crimes being committed in CAR. Although crimes were being committed by both the Seleka and the Anti-Balaka, I could only report on the crimes committed by the Anti-Balaka because when I lived in PK5 there were many Seleka soldiers there and they would have killed me if I spoke against them. [REDACTED]

[REDACTED]

51. [REDACTED]
name [REDACTED]
My second Facebook account [REDACTED]
[REDACTED] All the material I have posted on this site was first posted on my personal account. [REDACTED]
[REDACTED] My true identity does not appear on this Facebook account. I did not want to be identified as the owner of [REDACTED]



[REDACTED]

this Facebook account because I feared being persecuted. [REDACTED]

52.

[REDACTED]

The only channel of communication the Muslims had during the conflict was the social media network such as Facebook. [REDACTED]

[REDACTED]

53. During the conflict I was using a mini-tablet to capture and also to receive photos. I no longer have this device as I gave it to my younger brother, [REDACTED] about two years ago. He lives in [REDACTED] and his phone number is [REDACTED]. He still has this tablet but I doubt that he still has the images on the device.

54.

[REDACTED]

I did not receive information via WhatsApp. The telecommunication network in the provinces was often not working well and therefore, the messages would sometimes take a few days to reach me.

55. The investigators asked me to provide the names and phone numbers of my sources in BERBERATI, BODA, BOSSANGO, BOSSEMPTELE, CARNOT, GUEN and YALOKI. I did not have any sources of information in BOSSANGO.

56.

[REDACTED]

[REDACTED]

[REDACTED]

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[REDACTED]

[REDACTED]

57. [REDACTED]

Information from the Provinces

58. I mostly received information from people living in the part of the country occupied by the Seleka, more specifically from the prefecture of OUAKA which includes the towns of BAMBARI, GRIMARI and ALINDAO. People would send me information when there were attacks against the Muslims in those locations. It was mostly the people who were on the ground fighting that were sending me pictures and information. Many of the people who were sending me information and photos were using Facebook accounts under a false name and identity rather than under their true identity. Therefore, I sometimes I did not know the actual identity of the people who were sending me information.
59. Around the time that I left for [REDACTED] in February 2014, there were big Anti-Balaka attacks against Muslims in the provinces. I was receiving messages on Facebook Messenger about the attacks in the western part of CAR in areas where Muslims were living. Most crimes were committed in the small villages while big cities were used as shields where people were seeking refuge.
60. I remember receiving pictures from areas in the HAUT MBOMOU and MBOMOU prefectures and from towns such as ALINDAO, KEMBE, MOBAYE and POMBOLO. I did not receive pictures from areas which were under the control of the Anti-Balaka because people were not able to take pictures of what was happening there. I therefore only got written information through Facebook Messenger from areas in the West of the country, including BERBERATI, CARNOT, BOSSANGOA, BODA, YALOE, NOLA and many other villages. The OTP investigators asked me if I could retrieve this information but I did not manage to retrieve it.

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[REDACTED]

Photos provided to OTP investigators

61. I gave to the OTP investigators 24 photos and they told me that these photos would be added in an SD card that would be ANNEX 2 in my statement.
62. I personally took pictures of some of the bodies brought at the Ali BABOLO Mosque on 05 December 2013 and on the following weeks until my departure [REDACTED] I have shown these photos to the OTP investigators.
63. The pictures with numbers 01-06 in ANNEX 2 are of bodies taken to the Ali BABOLO Mosque around 10 December 2013. They are not the same bodies as the ones brought to the Mosque on the 05 December. During that period of continuous Anti-Balaka attacks, the Red Cross and the Seleka would take the bodies and bury them at PK13 because it was not possible to reach the Muslim cemetery. These six pictures are from the same group of bodies but taken from different angles. The bodies were laid down one beside the other inside the yard of the Mosque. Unfortunately, I do not know any of the identities of these persons. I know some of them were women. Some of the bodies had been put in white plastic body bags by the Red Cross staff.
64. Picture number 07 was taken at the Ali BABOLO Mosque. I personally took this picture. I do not remember the exact date but it was after the 05 December 2013 and before the end of January 2014. The people in the picture are all from PK5 and they are seen praying over the bodies. The bodies are in black body bags provided by the Red Cross.
65. Picture number 08 was taken by me at the Ali BABOLO Mosque on another day than the previous picture. I do not remember the exact date but it was after the 5th of December and before the end of January 2014. During this period, bodies gradually started to be buried in the compounds of empty houses in PK5 because the Muslim cemetery was not accessible. Years later, once there was an agreement between the PK5 Muslims and the Anti-Balaka from BOEING for a free-passage to the cemetery, some NGOs came to PK5 to dig out these bodies and to rebury them properly in the Muslim cemetery. Tanko YAOU worked with these NGOs at the time. I do not remember the exact date of this agreement but I remember it was during the period that SAMBA-PANZA was President. In the Muslim cemetery in BOEING, there is a fenced area where all the victims of the conflict are buried.
66. Picture number 09 was taken at the Ali BABOLO Mosque by me. It is showing seven bodies in body bags. The men standing in the picture were people responsible to clean around the body bags. I do not know their names. The photo was taken in the same period after the 5th of December and before the end of January 2014.

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- [REDACTED]
67. Picture number 10 was taken by me at the Ali BABOLO Mosque. It shows one of the Mosque's stretchers used to carry the bodies into the Mosque. This stretcher was used to carry the bodies from the entrance of the Mosque's compound to the yard where the bodies would be deposited. I took the picture from inside the yard of the compound. There are two parts of the yard, one in open air and another under a hangar. I do not remember the exact date I took this picture but it was after the 05 December 2013 and before the end of January 2014.
68. Picture number 11 is a picture I personally took on 05 December 2013 and it shows some of the seventy bodies brought to the Ali BABOLO Mosque on that day.
69. Picture number 12 is a picture taken in the period after 05 December 2013 and before the end of January 2014. I remember that I took this specific picture, but the version included in my statement must be a reproduction of the original photo that I had posted. I do not remember who put the yellow square around the head of the body or why. The picture is showing the mutilated body of a young man that was brought to the Ali BABOLO Mosque and who had his genitals amputated. I do not know the identity of this person. Most male bodies that I saw in the Ali BABOLO Mosque were brought with their genitals amputated. Sometimes the bodies brought to the Ali BABOLO Mosque had their sex in their mouths. Many other bodies were brought with amputated limbs and others had letters "AB" or "Z" engraved on their chests. I saw this myself in the Ali BABOLO Mosque. I also saw bodies without their head.
70. As I mentioned above, I also received a lot of pictures from other people during the conflict. At the request of the investigators, I brought the photos I could retrieve, which are also included in the SD card of ANNEX 2. Unless otherwise specified, all the pictures were sent to me using Facebook Messenger.
71. Picture number 13 was taken in LAKOUANGA in BANGUI. It is showing a yellow taxi being stopped by the Anti-Balaka looking for Muslims. I do not recognise anyone in the picture. People told me that the Anti-Balaka would be saying "Hassa", which was a code word they used when they were looking for Muslim men, women and even children. The picture was taken by a Christian man who disagreed with what was happening and he sent it to me. I do not remember his name. I do not remember the exact date but it was before I left [REDACTED] on 08 February 2014. This Christian man sent me this picture to warn me and the other Muslims of BANGUI that we should not go out of PK5 because we might be attacked.
72. Picture number 14 was taken in front of the ENAM and the CNS (*Compagnie Nationale de Sécurité*). It shows a man in uniform holding the foot of a killed Muslim man; he is showing the dismembered foot as a trophy. I do not know his name but I



[REDACTED]

believe he is a FACA because he is wearing a FACA uniform and he was at ENAM, where there was a FACA base. He could not be a Seleka, because at that period the Seleka could not circulate in that area. I do not know the name of any of the men in the picture. This incident happened in 2014 but I do not know the exact date. I do not remember who sent me this picture.

73. Picture number 15 was taken in a location between GOBONGO and PK12 and shows a dismembered leg. It is not the same leg as in the previous picture. I do not know any of the people in this picture. This incident happened in 2014 but I do not know the exact date. I do not remember who sent me this picture.
74. Picture number 16 might have been taken between the quartiers YASSIMANDJI and BAZANGA in the periphery of PK5 in BANGUI. It shows a group of men carrying the body of a dead Muslim. I do not remember the exact date of this incident but it was in 2014. I do not recognize anyone in this picture. The head of the victim appears to have been blurred on the picture. I received this picture through an intermediary, [REDACTED] who was evacuated to CHAD and who later moved to FRANCE. I am no longer in contact with him and do not have his contact details.
75. Picture number 17 shows Muslims from PK5 and from the provinces being evacuated on Chadian vehicles. The picture was taken on the road after PK12, in the direction of CHAD. I do not recognize anyone from this picture. This picture was taken in 2014 before I left [REDACTED]. This picture was sent to me by a person who was part of this convoy. As soon as he arrived in CHAD, he sent the picture to me. I do not remember his name. Many of the people in the convoy died because the Anti-Balaka, who hid in trees along the road shot at them while the convoy passed by. The Anti-Balaka did not dare to stop the convoys because the heavily armed Chadians would have killed them. This is why the Anti-Balaka hid in the trees to shoot at the convoys instead.
76. Picture number 18 shows the same convoy as the previous picture. The convoy had stopped to take a break. I think the picture must have been taken between BANGUI and SIBUT. I do not recognize anyone from this picture. Picture 17 and Picture 18 were sent to me by the same person.
77. Picture number 19 is showing the dead bodies of Muslims who were fleeing on private vehicles. I do not have a lot of information about this picture but I was told that these Muslims were caught on the road to SIBUT and were all killed. I do not know any of these people. I got this picture from an intermediary but I do not remember who exactly. I remember that this intermediary was Muslim but he might have received this picture from a Christian. I do not know the date of this incident but it was in 2014.

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[REDACTED] [REDACTED] [REDACTED] [REDACTED]

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- [REDACTED]
78. Picture number 20 was taken in BOEING. It is showing a training session by the Anti-Balaka on how to kill a Muslim. As this was part of the training, the man on the picture with the machete on his throat was an Anti-Balaka and was not really killed; it was a simulation only. The Anti-Balaka were doing much of their training in BOEING. I know this through a Christian intermediary who did not agree with everything that was happening against the Muslims. I do not remember the name of this intermediary. I do not know the date of this photo but it was in 2014.
79. Picture number 21 was taken in the 5th arrondissement not far from the MISKINE or SENEGALAIS neighbourhoods which are near PK5. The man in the middle of the picture is a Muslim who went to check on the family's house but he was caught by the Anti-Balaka. The man on the right of the picture wearing a blue and white striped shirt is looking for the tendon of the heel of the Muslim man, probably as he wants to hit the Muslim with his machete there. It was a common practice by the Anti-Balaka to cut the tendon of the heel as they knew that their victims would not survive after that. Many of the bodies that were brought to Ali BABOLO Mosque had injuries in the tendon of the heel. This Muslim man was taken to a hospital but I doubt that he survived. I do not know his name. I do not know the identity of any of the individuals on the picture. An intermediary, whose name I do not remember, sent me that picture sometime in 2014 but I do not remember the exact date.
80. Picture number 22 is showing three Anti-Balaka who were tied up by the Seleka somewhere between BOSSEMBELE and BOSSANGO in 2013. An intermediary sent me this picture but I do not remember who exactly sent it to me.
81. Picture number 23 is showing the Anti-Balaka Commander named RAMBO YEKATOM, who is wearing a dark Polo shirt in the picture. The picture was taken in BOEING where he had his headquarters. The man behind him in a brown jacket is a FACA and was RAMBO's Lieutenant. This picture was taken sometime in 2013 before the big attack of 05 December. I do not remember who sent me that picture.
82. Picture number 24 is the Mosque of [REDACTED] in the 7th arrondissement. It was destroyed by 12 PUISSANCES' Anti-Balaka elements. This destruction happened on the same day as the killing of the Abbot [REDACTED] of the FATIMA Church in 2017 or 2018. I do not remember who sent me this photo.

Supporting Documents

83. I provided three documents to the OTP investigators. The first one is a Memorandum prepared by the *Association des Cadres Musulmans de Centrafrique*. This memorandum is dated 05 April 2014 but it is not signed. This document provides an overview of the persecution experienced by the Muslims in CAR in that period and



[REDACTED]

it includes a list with the number of Muslims killed in different cities, as well as a list of destroyed, looted and burned Islamic buildings. As mentioned in the document, these lists are not exhaustive and they capture partially the loss of life and destruction in CAR at that period. The OTP investigators asked me to explain the meaning of "*Info. Sources Concordantes*" that appears on Page 06 and Page 07. This means that the authors of the document corroborated the information about the number of dead Muslims in each area from multiple sources such as the Red Cross, other NGOs and organizations as well as members of the victims' families.

84. The OTP investigators made a photocopy of this Memorandum, which is attached as Annex 3 to my statement. I remember that the authors of this document were a man named [REDACTED] who is now living in NANTES, FRANCE and another man called [REDACTED]. His phone number is [REDACTED].
85. I also provided the OTP investigators with a document prepared by CICA (*Communaute Islamique Centrafricaine*). This document is dated 08 August 2018 and it is signed by [REDACTED]. This document presents the structure of CICA. [REDACTED] The OTP investigators made a photocopy of this document. This photocopy is attached as Annex 4 to my statement.
86. From 05 December 2013 until 23 January 2014, I kept some handwritten notes about the events that were taking place mostly in BANGUI but also in the rest of the country. I kept these notes contemporaneously to the events. I have provided these notes to the OTP investigators who made a photocopy of them. The photocopy of these notes is attached to my statement as Annex 5.

[REDACTED]

[REDACTED] They informed me that they did not find any of the pictures with injured or dead victims I remember having posted, which is a surprise to me.

88. The investigators informed me that they found one pertinent post on my Facebook account [REDACTED] and showed it to me. I confirm that it is a post that I reposted from the Facebook page [REDACTED]
- [REDACTED] I do not believe that the picture attached to this post was taken during the incident itself; it simply shows Muslims praying. The investigators explained that they have

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[REDACTED]

copied the post and saved it as a picture, which will be included with my statement as Annex 6.

ANNEXES

89. Annex 1 – Document entitled “*Couper la Racine*”, dated 17 November.
90. Annex 2- SD card with 24 photos that I provided to the OTP investigators.
91. Annex 3 – Photocopy of a Memorandum prepared by the *Association des Cadres Musulmans de Centrafrique*, dated 5 April 2014.
92. Annex 4– Photocopy of a document prepared by CICA (*Communaute Islamique Centrafricaine*), dated 8 August 2018.
93. Annex 5– Photocopy of the handwritten notes that I kept from 05 December 2013 until 23 January 2014.
94. Annex 6 – Printout of a post on my Group Facebook Page [REDACTED]

Closing Procedure

95. 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.
96. The investigators informed me of the protective measures that may apply during and after the investigation and/or trial proceedings.
97. 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.
98. I have given the answers to the questions of my own free will.
99. There has not been any form of coercion, duress, threat, promise or inducement which has influenced my account.

[REDACTED]

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[REDACTED] [REDACTED] [REDACTED]



[REDACTED]

100. 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.

[REDACTED]

Dated: 15/05/2019

INTERPRETER CERTIFICATION

1. I, [REDACTED] 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 [REDACTED] 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 [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 / her knowledge and recollection and has accordingly signed his / her signature where indicated.

Signed: [REDACTED]

Dated: 15.05.2019

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