

INTERNATIONAL CRIMINAL COURT
OFFICE OF THE PROSECUTOR

WITNESS STATEMENT

WITNESS INFORMATION

Last Name: [01/18] PRV

Gender: Male

First Name: [01/18] PRV

Father's Name: [01/18] PRV

Other names used: [01/18] PRV

Mother's Name: [01/18] PRV

Place of Birth: BANGUI, CAR

ID number: [01/18] PRV

Date of Birth: [01/18] PRV

Nationality(s): Central African

Ethnicity: [01/18] PRV

Religion: Christian Catholic

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

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

Language(s) Used in Interview: French and English

Occupation: [01/18] PRV

Place of Interview: [01/18] PRV

Date(s) and Time(s) of Interview: 25 July 2019: 10:40 – 18:20

26 July 2019: 10:40 – 18:50

27 July 2019: 10:00 – 15:00

28 July 2019: 13:30 – 17:15

29 July 2019: 15:40 – 21:15

[01/18] PRV

[01/18] PRV

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[01/18] PRV

CAR-OTP-2114-0402



Names of all persons present during interview: [01/18] PRV and [01/18] PRV

[01/18] PRV (Investigators), [01/18] PRV (Interpreter) and [01/18] PRV

[01/18] PRV (Witness)

Signature(s):

[01/18] PRV

[01/18] PRV

[01/18] PRV

[01/18] PRV

[01/18] PRV

[01/18] PRV



WITNESS STATEMENT

Procedure

1. I was introduced to [01/18] PRV and [01/18] PRV and told that they are investigators with the Office of the Prosecutor (OTP) of the International Criminal Court (ICC). I was introduced to [01/18] PRV and told that she is an interpreter with the ICC.
2. The investigators explained to me what the ICC is and described its mandate. They explained the role and mandate of the OTP within the ICC.
3. The investigators explained to me that they are investigating events that took place in Central African Republic since 1st August 2012 until present. I was informed that the OTP is contacting me because they believe I may have information relevant for establishing the truth.
4. The investigators explained to me that I am currently being approached in the context of the investigation of the OTP and not within the context of my application as a victim. I understand that the OTP is an independent organ and that this statement has a separate purpose to that of my application as a victim.
5. I agree that this interview will be conducted in the French language. I fully understand and speak the French language.
6. The investigators explained to me that I do not have to answer to their questions but if I do, I have to tell the truth.

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7. 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.

[01/18] PRV

8. The investigators have explained to me the reasons and importance of keeping my contacts with the OTP confidential, which I fully understand.

[01/18] PRV

9. Having understood all the above issues, I confirmed my willingness to answer the investigators' questions.

10. The investigators explained to me how the interview was going to be conducted. I was told that I need to be as accurate as possible in my account and that I state when I do not know or do not understand the question. I understand that I need to distinguish between what I have experienced or seen myself and what I have heard or learned about from someone else.

11. I was told that at the conclusion of the interview, I would be asked to sign a written statement after having had the opportunity to review it, make any corrections, or add additional information.

Background

12. I am from the [01/18] PRV in BANGUI, Central African Republic. My father's name is [01/18] PRV and he is a retired

[01/18] PRV

My mother's name is

[01/18] PRV

She is a

[01/18] PRV

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Our family is Catholic.

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Previous Statement

20. I was asked by Investigators if I have made a statement to any government, non-governmental organisation or media entities. I have not made a statement to any government

[01/18] PRV

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YALoke (before 2013)

21. YALoke is one of the Sub-Prefectures of Ombella M'poko. YALoke area comprised 3 districts including one where animals were reared. There was YALoke centre called Commune de Lala, then Commune de Guezeli which included ZAWA

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and GAGA, and the third was the Livestock farming commune. The population of YALoke was about 50,000 in number. The majority of inhabitants in YALoke were Christians. In terms of the economy, the Muslims even though the minority were the business elite because they owned all the shops. The livestock farming was mainly the Muslim Peuhls because they were good with animals. YALoke is also a gold mining district and most of the gold collectors were Muslim.

22. [01/18] PRV I was based in YALoke town. I had [01/18] PRV neighbourhood. I sometimes travelled all over YALoke area for my [01/18] PRV [01/18] PRV I travelled to the various places including GAGA and ZAWA [01/18] PRV [01/18] PRV

23. The majority ethnic group in YALoke are the Gbanou made up of Christians, Muslims and animists. There are many other ethnic groups in YALoke who moved from other parts of the country to trade. There are the Yakoma, Ngbak-Mandja, Gbaya, Kare, Kaba, and Banda. They came with their own religions but once settled in YALoke, some of them converted to Islam to fit the economic situation. The main Central African Muslims in YALoke are the Peuhls. The other Muslims in YALoke were originally Sudan, Chad, Mali, Cameroon, Ivory Coast and Senegal. The main tribe from Chad were the Hausa, Senegal – Peuhls. The Peuhls are also referred to as Mbororo in Sango. The Peuhls are made of several sub-tribes including Fulani but I do not know the others.

24. Prior to the incidents in 2013, Christians and Muslims lived side by side and worked together. The Christian girls married Muslim men because the Muslim men were traders and richer. These girls converted to Muslims. The Gbanou men worked for the Muslim gold collectors. The Muslims would generally live in fenced compounds but the Christians lived in open compounds. When other Muslims moved into an area, they sought to settle next to other Muslims in enclosed compounds. This is why

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prior to the conflict, the Muslims were mainly settled in market areas. The Christian community were more spread out.

Christian community hierarchy/structure in YALoke

25. The Christian community in YALoke are comprised of Protestants and Catholics. The Catholic Church in YALoke is linked to the Vatican. It is Roman Catholic. The Protestants is made up of Evangelists, Apostolic and Baptist. The Catholic Parish Church is in YALoke Centre. There was also several community based chapels in the different neighbourhoods. The Parish Priest was assisted by a deacon who later became the Vicar.

[01/18] PRV

[01/18] PRV

Seleka

26. In March 2013 [01/18] PRV a coup d'état took place and the Seleka took control of the country until January 2014. I realised that the coup d'état had occurred because I heard that the leader of the country BOZIZE had fled, people were talking about it and it was all over the news that the Seleka overthrew BOZIZE's government in BANGUI.

27. In the period between March and September 2013, I was supposed to travel regularly to YALoke in order to get [01/18] PRV YALoke. I maintained communication with my friends residing in YALoke to know what was going on and if the road was safe. I heard from them that when BOZIZE's government fell, there was no Seleka presence and things were calm. I further heard that it was approximately a week after the coup that the presence of a group of mercenaries was seen in YALoke. These mercenaries only spoke Arabic. Their skin colour was like that of those from hotter countries. When I say mercenaries, I'm referring to armed people who were not part of the national army.

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When these mercenaries came to YALOKÉ, the administration was of no interest to them. For instance, there was a mission by Seleka to BOUAR to raise awareness. When this Seleka group came to YALOKÉ to raise awareness, we realised that there was no coordination between these mercenaries and the Seleka from BANGUI but they must have eventually come to an agreement to work together. There used to be poachers in YALOKÉ and some people thought that these mercenaries could be from poachers (*braconnier*). People also thought that these mercenaries were in YALOKÉ for strategic reasons because YALOKÉ is between BOSSANGO and BOSSEMBELE.

28. YALOKÉ was not on the Seleka route as they headed to BANGUI. The Seleka campaigns started in major provinces. Initially I was not worried about YALOKÉ but I thought danger might be approaching. Approximately 60 kilometres from YALOKÉ, there is the town of BOSSEMBELE. There was a military base and a detention centre in BOSSEMBELE. BOSSEMBELE was closely associated with BOZIZE's government. YALOKÉ was not a target as such but its location was surrounded by strategic towns of BOSSEMBELE and BOSSANGO the birth place of BOZIZE. Around this time, I was receiving information regarding movements of Seleka through people, media and social network services.
29. I also heard that the Seleka arrived in 4X4 vehicles. They set up checkpoints at the entrance and exit of YALOKÉ town. The Seleka were originally from Sudan and Chad. The main road that links BANGUI and Cameroon goes through YALOKÉ. After the coup d'état occurred, vehicles with supplies for BANGUI stopped in YALOKÉ to assess the situation before proceeding to BANGUI. I believe this is probably why the Seleka came to YALOKÉ.
30. The Seleka in YALOKÉ set hold-ups and stole foodstuffs from the Lorries coming from GAROUA BOULAI and fled into the bush. They would come out and take what they wanted and then go back into the bush. They pillaged the Catholic Church

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and the place where the nuns were staying. I did not hear about killings when the Seleka first arrived in YALoke between March and April 2013.

31. The Seleka occupied the sub-prefecture office, the Gendarmerie office in Quartier Sous les Manguiers and the FAO/UN office. They took these offices because they wanted to control the administrative authorities of YALoke.

32. Between May and September 2013, I was occasionally in YALoke to continue my [01/18] PRV I was aware that the Seleka scared the people of YALoke by extorting money from them as the people entered or left the town. I lost a lot of personal items. The Seleka wore military uniforms and carried weapons. The weapons were Kalashnikovs, rocket launchers and others whose names I cannot tell because I am not a military man.

33. The turning point came around October 2013 when the collaboration between the Seleka and the Muslim community in YALoke began. Being Muslims, the Seleka could only communicate with the other Muslims in YALoke. Not all Muslims in YALoke collaborated with the Seleka but there were also opportunists who would point out people or places that had to be robbed and others used it as an opportunity to take revenge against certain people.

GAGA incident

34. On the morning of Monday 07 October 2013, [01/18] PRV I woke up to news on Radio Ndeke-Luka that the village of GAGA was burning. GAGA is located about 45 kilometres from YALoke. When I heard this on the news, I started calling the people who were on the ground. I called the young people who were in the

[01/18] PRV Some of the names of these young people that I can remember are [01/18] PRV

[01/18] PRV that was his nickname. They told that compounds had been burnt; people killed and bodies lying around. When I heard

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the news, I was shocked because I knew the people in this village. I was afraid and

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35. Around the same time of the attack of GAGA, I received a call from the [01/18] PRV

[01/18] PRV

He mentioned to me that he had been attacked by the Seleka at his compound in YALOKÉ, but managed to escape and arrived in BANGUI. He then contacted me and [01/18] PRV

36. [01/18] PRV he told me that GAGA had been attacked.

He further told me that armed Seleka had come to his compound and tied him up.

He thought he was going to be killed but someone who he believes was also Seleka came in and spoke to the other Seleka. This Seleka told the others that [01/18] PRV

[01/18] PRV and thus they should not kill him. The Seleka untied him and set him free temporarily. [01/18] PRV took the opportunity to escape and fled to BANGUI. He said that the Seleka had taken power across the country and he was afraid to make a statement of the incident but he seemed to trust me.

37. There were many people in YALOKÉ communicating with people in BANGUI by phone. Some of the survivors of GAGA also managed to escape to YALOKÉ. Therefore, people in BANGUI were receiving a lot of information regarding the incident in GAGA. According to information I received, my understanding was that the Seleka contingent based in YALOKÉ/GAGA was responsible for the incident.

38. GAGA is surrounded by several small villages and the people who survived the incident had taken refuge in YALOKÉ in the villages a little far away from the gold mines and the surrounding villages.

39. After the GAGA incident, the Imam of YALOKÉ during prayers at the Central Mosque held a meeting with the Muslims of YALOKÉ and told them that he did not

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agree with the opportunistic behaviour of some of the Muslims in YALoke who were collaborating with the Seleka to get revenge.

YALoke (October - December 2013)

40. I went back to YALoke [01/18] PRV When I got to YALoke, the town was quiet as if it had been abandoned. After the incident in GAGA, the non-Muslim people started living in fear. The Seleka controlled YALoke town. Many people had fled to the bush and had their daily livelihood activities in the bush. The Seleka arrested and tortured the brave men who had remained but these men eventually fled. After 4:00 pm, no one was seen on the roadside for fear of being killed. The local people had to be in their neighbourhoods for safety reasons. Some of the Muslim youths were not afraid because of their collaboration with the Seleka. Between October and December 2013, I occasionally heard of gunshots and heard of killings in YALoke but I personally did not see any killings.

41. I remained in my [01/18] PRV neighbourhood and felt like a child taking its first steps to protect itself from the rain. My living condition was very hard. I [01/18] PRV because people had fled to the bush. Although I wanted to visit GAGA to see the situation, I was advised not to go because it was too dangerous and I could get killed.

42. Soon after my arrival in YALoke, I decided to first meet with the Seleka leader. I do not recall his name. I was directed by the young people including [01/18] PRV [01/18] PRV to where the Seleka General was residing. I wanted to introduce myself to the Seleka leader. I also wanted to talk to him [01/18] PRV

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[01/18] PRV

43. I spoke with the General via an interpreter who spoke Arabic, Sango and French. There were two interpreters and both spoke Arabic, Sango and French. The General also had a secretary who spoke Arabic and French and said that he was a Christian.

44.

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BOALI

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46. [01/18] PRV about 40 kilometres from BOALI, the bus broke down so we paid for a *motor taxi* to take us to BOALI. When I arrived in BOALI, I saw some local civilian Muslims including some Peuhls armed with homemade bows and arrows and bladed weapons such as bladed knives. I could distinguish between the Peuhls and the other population because they have very distinctive features and I have been to BOALI on several occasions. These Peuhls were not nomads but lived settled lives. I asked for the [01/18] PRV and I was told that he had gone to a security meeting. The Christians of BOALI had come to the Parish to seek refuge.
47. The Seleka in BAOLI were made up of ethnicities of Goula branch who were Central Africans, including some Peuhls and the Mercenary branch who were non Central African people. Religion was not a major issue at this time among the Goula branch but the Mercenaries were mainly Muslims.
48. There had been killings in of Peuhls on the outskirts of BOALI and this is what caused the tension in BOALI. The general population of BOALI were being accused by the Seleka of hiding the Anti-Balaka. The Seleka had put an ultimatum to identify the Anti-Balaka and the people who were hiding them. The Seleka told the people that these attackers were Anti Balaka. The Seleka used the name Anti Balaka because the young men who had organised themselves into a group called themselves Anti Balaka. These young men were animists because carried fetishes and followed traditional leaders.
49. [01/18] PRV told me that the Seleka had told him to send the Christians who had sought refuge in the Church to go back to their homes. [01/18] PRV take any decision to send people to their homes but the people realised the danger that they would be killed anyway whether they remained in the Church or went home so they decided to go home. I cannot say the exact number of the people who had sought

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refuge at the Church but there were several hundred as the Church was full. I do not know the normal capacity of the Church.

50. The following day, we woke up to people crying because a brave boy nicknamed 'Young Man' had been assassinated because he was believed to be the Anti-Balaka leader in the area. When I asked who had assassinated Young Man I was told by the people around that it was the Seleka. There was general talk that the Seleka had suspected him of being Anti-Balaka because he kept on disappearing and re-appearing and the Seleka thought he was going to the bush to pass information.

51.

[01/18] PRV

and I left for BANGUI. Sometime after the 05 December incident in BANGUI, I saw on France 24 that the situation in BOALI had gotten worse and that some Peuhls had been killed.

[01/18] PRV

[01/18] PRV

stated that he had taken in some Peuhls and had to stand between them and the Anti-Balaka to stop the Peuhls from being killed.

52.

[01/18] PRV

survived the attack and was re-assigned to another area.

Events in BANGUI December 2013

53. On 05 December 2013, I was at my family compound located in **[01/18] PRV**

[01/18] PRV

of BANGUI. On this date, like any **[01/18] PRV**

[01/18] PRV

but as I was leaving, I heard gunshots and I was terrified so I did not go to **[01/18] PRV**. Around this time, hearing gunshots was a normal thing in BANGUI. However, as gunshots continued, I started feeling that

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something unusual could be taking place. Initially I did not know what was going on but then I heard on France 24 and international TV that the turmoil could be a clash in the 4th and 5th Arrondissement between the Seleka and ex-FACA. Gunshots continued all day long. Around this time, we started hearing that the Anti Balaka were one of the groups in the attacks in BANGUI. I heard this on the news.

54. Although I wanted to go back to YALoke, I was confined in BANGUI. There was no traffic between YALoke and BANGUI around this time. Civilians were not allowed to travel in and out of BANGUI. The United Nations also put a red alert on travelling.

55. One day as I was going to town, I came across an incident involving a Muslim man. As I approached the roundabout, I saw a crowd gathered around and shouting. I was approximately 100 meters away from them. From there, I saw a man's dead body lying on the ground and a boy holding up a cut off hand. I later heard that the crowd had stopped the man's vehicle, dragged him out and killed him by hitting him with sticks and stones. A boy of about 20 to 23 years of age in the crowd then started cutting off one of the man's arms and the crowd encouraged him to do that. The boy lifted the dead man's hand in one hand and on the other a *baton de manioc*. At this time violence was growing and killings were happening. I later heard from people that this boy had eaten the flesh of the dead man's hand. This incident was reported on RFI news as cannibalism. He was referred to in the news as *Chien Mechant*. There was general interpretation among the crowd who witnessed the incident that what this boy did symbolised that they were going to kill and eat Muslims.

56. On 24 December 2013, I lost one of my cousins, [01/18] PRV [01/18] PRV [01/18] PRV near my compound. [01/18] PRV lived near my compound in the [01/18] PRV and was visiting someone in the 5th Arrondissement. Shootings started in the afternoon in the area and I heard that

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[01/18] PRV was trying to escape when he got shot. He was shot in front of the compound of a woman who dragged him into her compound. He was still alive when she him dragged in so he was able to give her the number of his father. His father was at the Church when he received the call from this woman. She informed us that my cousin had been shot and was bleeding so we should go to rescue him. Between 6:00 pm and 11:00 pm, we constantly communicated with the woman to make sure my cousin was still alive. We could not go take my cousin due to the insecurity. We called many organizations that could be able to help us, such as the Red Cross, MISCA and Sangaris but we got replies that even they could not go. At some point during the night, the woman stopped answering the calls. The following day when the gunshots had cooled down, this woman called and told us my cousin had died and we should collect his body. When we got the body, I saw that he had been shot in the groin and on the back. We buried him the same day. I was really sad because I remember two days before his death, he had asked me what I was going to get him for Christmas and now his Christmas gift was his funeral.

Anti-Balaka

57. From 05 December 2013, I heard about the Anti-Balaka attacks through radio, TV programmes such as France 24, and social media networks. I recall listening to an interview of a spokesperson of the Anti-Balaka who introduced himself as KOKATE. He was interviewed by a media representative on Radio France International (aka RFI). Media people wanted to know about the Anti-Balaka, its movement and background. I remember hearing him say that the Anti-Balaka needed a spokesperson to protect the movement. I was angered by him and the lack of action by the International Committees and their strategy and the political situation. I could not understand how the French forces and MINUSCA could not disarm the fighters in PK5. I stopped listening to his interview and cannot remember what else he said. What I know from the media and also from KOKATE's media appearance he was leading one of the branches of the Anti-Balaka. I have not met him in person.

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58. I also heard people in MBAIKI saying that one of the chiefs of the Anti-Balaka was an individual called RAMBO. Later, I saw videos posted in social network services and media regarding Anti-Balaka strategies and their meetings with French officials on a daily basis but I do not recall the details.

59. In January 2014, I wanted to know what was going on in YALoke area including YALoke town, GAGA and ZAWA, but I could not get information because the telephone network was down. [01/18] PRV

[01/18] PRV

Return to YALoke February 2014

60. I wanted to go back to YALoke as soon as I could to [01/18] PRV
[01/18] PRV
[01/18] PRV to obtain updates on the situation in YALoke. I got confirmation from them that vehicle movement in and out of YALoke town had been restored.

61. Around this time, I received a call from the commander of the Sangaris in BANGUI whose name I do not recall. He called to [01/18] PRV
[01/18] PRV
[01/18] PRV The Sangaris had a base in Quartier Mission but his contingent could not go and stay in the base. He did not tell me why his contingent could not stay at the base.

62. In February 2014, I decided to drive to YALoke on my [01/18] PRV
[01/18] PRV I do not remember the exact day in February. We arrived in YALoke on the same day. The situation was very tense. The Seleka had already left and the Anti-Balaka were in control of YALoke.

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[01/18] PRV

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63. Soon after I arrived in YALoke town, I received a call

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64.

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He told me that the non-Muslim community did not want the Muslims to stay in YALoke and that Anti-Balaka made an announcement that, if the last group of the Muslims did not evacuate, they would launch an assault to exterminate them.

65.

[01/18] PRV

to in the Anti-Balaka. I personally did not know any Anti-Balaka at this time. They did what they wanted. They were armed with automatic Kalashnikovs and handmade weapons and determined to kill the Muslims. They wore military type clothing and amulets. [01/18] PRV commanders or chief of the Anti-Balaka who [01/18] PRV

66.

[01/18] PRV

[01/18] PRV

Spokesperson of the Anti-Balaka YALoke group. His name was Raymond MANGALA. [01/18] PRV

[01/18] PRV

[01/18] PRV MANGALA was wearing a church uniform which belonged to "Soldiers of Truth" (TTN) (*Turugu Tene Nzoni* in the Sango language). He also had a bible. I do

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67. [01/18] PRV MANGALA who was the
Spokesperson of the Anti-Balaka. [01/18] PRV

[01/18] PRV

a way to stop the Anti-Balaka from assaulting the Muslims and to restore peace.

MANGALA did not agree [01/18] PRV MANGALA mentioned that all the
Muslims had to leave YALOKÉ as soon as possible because the Anti-Balaka were
ready to kill them. [01/18] PRV

different religions, religious facilities and human life. [01/18] PRV

meaningless to cause a bloodbath. Such bloodshed could lead into legal proceedings
against those involved. [01/18] PRV

[01/18] PRV

[01/18] PRV

I did not know who the Anti Balaka

leader was or where their base was at this time. MANGALA was the first Anti
Balaka [01/18] PRV

[01/18] PRV

Evacuation of the Muslims

68. I learnt from [01/18] PRV that many Muslims had already
been evacuated from YALOKÉ to GAROUA BOULAI in Cameroon. The rest of the
Muslim population who had remained in YALOKÉ were no longer in their
compounds. They were gathered with their personal belongings in the area of the
Central Mosque and Central Market. Safety parameters were created by the
Sangaris who were protecting the Muslims. Security checkpoints had also been
established by the Sangaris.

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69. Despite the planned meeting, I heard that the evacuation of the last group of the Muslims from YALOE was carried out by the Sangaris on the same weekend. They put them on Trucks going to GAROUA BOULAI. This last evacuation meant that most of the Muslim had left YALOE. The Muslims who remained were from Gbanu tribe who are natives of YALOE. The Anti Balaka spokesperson of YALOE, MANGALA, had stated [01/18] PRV [01/18] PRV that all non-CAR Muslim natives should leave YALOE and only Muslim CAR natives could remain.

Meeting [01/18] PRV

70. On Sunday afternoon, the meeting took place as planned. I was not able to attend

[01/18] PRV [01/18] PRV [01/18] PRV more than 20 individuals were present. Amongst them, [01/18] PRV [01/18] PRV There was another person I later found out was the ComZone of the Anti-Balaka called Le Bleu. The Spokesperson of the Anti-Balaka MANGALA was also present. I had heard about Le Bleu but [01/18] PRV Le Bleu was wearing a military uniform. [01/18] PRV he was armed. He was with three Anti-Balaka elements: two bodyguards who were armed and one traditional healer. [01/18] PRV Le Bleu saying something similar to *"many Muslims have left YALOE. The general population did not want them here. The Muslims had to leave. I will organize a meeting with young people and we will decide what to do with the Central Mosque and other mosques and see whether we will completely destroy them or transform them into halls, churches or something else."* No one replied to what Le Bleu said. It was silent for a while.

71

[01/18] PRV

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[01/18] PRV

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[01/18] PRV

72. Le Bleu [01/18] PRV ComZone of the Anti-Balaka
in YALOKÉ and left. [01/18] PRV

[01/18] PRV

[01/18] PRV [01/18] PRV He mentioned that it was being said that all
the Muslims had left but he was still there and there were others too but they were in
hiding. He could not pray openly. He added that they are native CAR Muslims and
if the mosque was destroyed they would not have where to pray. [01/18] PRV

[01/18] PRV

73 [01/18] PRV
[01/18] PRV The Anti Balaka barracks

was opposite LAMPETY's compound. It was a pharmacy that had been built by the
former Parish Priest of YALOKÉ. It had also been occupied by the Seleka. It was near
the Catholic Church. [01/18] PRV Le Bleu again. He was with his armed bodyguards. [01/18] PRV

[01/18] PRV Anti-Balaka in the barracks. Le Bleu [01/18] PRV

[01/18] PRV that he had been fighting in
BANGUI and present during the events of 05 December 2013. [01/18] PRV

he was in YALOKÉ because he had been ordered by the Anti-Balaka high command
to come to YALOKÉ to control the Anti-Balaka because some of them were

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uncontrollable and needed to be disciplined.

[01/18] PRV

[01/18] PRV

young man confessed and they were able to retrieve the iron sheets and put them back. Le Bleu later released the young man that same day.

Anti-Balaka in YALoke

74. When I returned to YALoke in February 2014, I generally heard that there were two Anti-Balaka ComZones in YALoke: General Richard and Colonel Le Bleu. I do not know Richard's family name. Le Bleu's first name is Severin but I do not recall his last name. Le Bleu is his childhood nickname. Le Bleu is currently the MP for YALoke 1. I heard that General Richard was based in GAGA and ZAWA and was in charge of GAGA and ZAWA. Le Bleu was in charge of YALoke town.
75. I got to know that the Anti-Balaka had a coordination and administrative office in YALoke centre. A coordinator whose name I do not recall, a secretary whose name I do not recall, and a spokesperson Raymond MANGALA were stationed in the office. The Anti-Balaka had a barracks in Yaloke town. The Anti-Balaka elements occupied the empty Muslims houses.
76. I could recognise the local Anti-Balaka elements by their faces because they were young people from YALoke but there were also other elements who came from different places in the Central Africa. I believe some of them were from BANGUI and some others from BOSSANGO. They spoke the Sango language. I would say 90% of the Anti-Balaka in YALoke were from somewhere else because I could not recognise many of them. I could recognise the Anti Balaka from their amulets. I do

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not know the number of Anti Balaka were in YALoke. Some of them were uncontrollable. I say this because I would hear about attacks by Anti Balaka in different villages and was told sometimes they used hand grenades.

77. When the Sangaris arrived, they stopped the Anti Balaka from wearing military type uniform and the Anti Balaka left their barracks which had been in the Pharmacy that had been built by the former Catholic Parish Priest of YALoke. The Anti Balaka dispersed into the local civilian population and could not be easily identified.

[01/18] PRV

78. In October or November 2013,

[01/18] PRV

[01/18] PRV

[01/18] PRV

79.

[01/18] PRV

[01/18] PRV I was also in BANGUI and could not go back to YALoke due to the insecurity.

[01/18] PRV

80.

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[01/18] PRV

[01/18] PRV



81. [01/18] PRV
[01/18] PRV security meetings
between the Sangaris and civil societies were organised whenever necessary. I heard
that representatives of the Anti-Balaka sometimes attended. [01/18] PRV
[01/18] PRV I recall one of them, which I will mention later in this
statement.

Visit to YALoke Hospital

82. In March or April 2014 [01/18] PRV
[01/18] PRV some Peuhls had been admitted to the hospital in YALoke
for treatment. [01/18] PRV to the hospital. At the hospital, we
saw around 15 to 20 Peuhls seriously injured. Their injuries seemed to have been
caused by machete. I saw deep wounds on their heads and bodies. They were unable
to speak but medical staff explained that they were Peuhls who came from a
neighbouring prefecture called LOBAYE. They were attacked by the Anti-Balaka as
they were approaching the outskirts of YALoke town. These Peuhls attempted to
protect their livestock and that was why they sustained injuries and were brought to
the hospital. I was not informed of who brought them to the hospital. [01/18] PRV
[01/18] PRV This was
the first time I realised that the Peuhls were in YALoke.

83. [01/18] PRV

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84. [01/18] PRV a group of Peuhls coming from LABAYE had been assaulted and robbed of their livestock. [01/18] PRV

[01/18] PRV

[01/18] PRV humanitarian organizations like Caritas and CODIS for assistance. Around this time, I saw a lot of meat being sold at the YALOKÉ market. I wondered where the meat had come from but later on I understood that these were the animals from the Peuhls and there was a system to attack, fire at the Peuhls and the animals would scatter and then the animals would be taken by the attackers.

85. [01/18] PRV [01/18] PRV representatives of Caritas and CODIS. During the meeting, Caritas and CODIS raised security concerns. [01/18] PRV transport and escort them to ensure their security. They agreed to come to YALOKÉ to assess the situation.

86. [01/18] PRV Caritas and CODIS to YALOKÉ. They brought some medical kits and sanitary items. When they arrived, they realised that the situation was more serious than they had thought. The hospital in YALOKÉ was overwhelmed due to a lack of capacity to provide treatment. [01/18] PRV requested assistance from international humanitarian organisations but their responses were negative. One of the organisations replied that YALOKÉ was not seen as a vulnerable place due to no presence of displaced persons.

87. Caritas and CODIS went back to BANGUI and produced a joint report regarding the situation in YALOKÉ. The report was eventually presented to the [01/18] PRV BANGUI.

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[01/18] PRV



88. In April 2014 before Easter, Caritas and CODIS conducted the second mission to YALOKÉ. It was a medical assistance mission. Caritas and CODIS brought more medical kits to YALOKÉ this time.

89. [01/18] PRV Caritas and CODIS to the compound opposite Le Bleu's compound, where the 20 Peuhls were being accommodated. Whilst in the compound helping the

Peuhl, Le Bleu

[01/18] PRV

[01/18] PRV

90. [01/18] PRV

I realised that there was tension in front of the Central Mosque. There was a crowd of Anti-Balaka that was out of control and had surrounded Sub-Prefect BENGUEIRE and the MINUSCA. They were just about to attack the Sub-Prefect. The MINUSCA Commander had his pistol in his hand and said that anyone who touched the Sub-Prefect would be shot in the head. The Anti Balaka were saying that the Sub-Prefect would not leave that place alive. The Sub-Prefect could not leave without the MINUSCA Commander shooting at the crowd.

[01/18] PRV

crowd and the MINUSCA

[01/18] PRV

[01/18] PRV

[01/18] PRV

The MINUSCA Commander

then left with the Sub-Prefect. The Sub-Prefect was evacuated to BANGUI the on Palm Sunday 2014. No one replaced the Sub-Prefect when she left. She spent several months in BANGUI but returned to YALOKÉ the same year.

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[01/18] PRV

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Destruction of the Central Mosque

91. One morning in April, [01/18] PRV the Central Mosque in YALoke on my way to [01/18] PRV and the Mosque was still intact. I passed by the Mosque on my way home that same morning and the Mosque was still fine. However, in the afternoon, [01/18] PRV I again passed by the Central Mosque but this time it had been destroyed. This was in April 2014. I do not know who or how it was destroyed.

The Peuhls Situation

92. The first group of 20 Peuhls from the hospital were accommodated by Le Bleu at the compound opposite his compound, [01/18] PRV This was before Easter. [01/18] PRV

[01/18] PRV

93. About a day or two later, Le Bleu [01/18] PRV

[01/18] PRV

94. [01/18] PRV

other elements had already gone ahead [01/18] PRV

some point. [01/18] PRV

[01/18] PRV

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[01/18] PRV

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[01/18] PRV

95.

[01/18] PRV

96.

[01/18] PRV

[01/18] PRV

The women and children were

in [01/18] PRV they had lost everything and were in terrible living conditions. [01/18] PRV Peuhls men had been separated from the women. [01/18] PRV more vulnerable people were in [01/18] PRV and the men in [01/18] PRV to sell their cattle and leave with their families. Due to the general insecurity in the area and knowledge of their relatives who had been killed, the Peuhls asked Le Bleu to get them buyers for their cattle so they could sell them and leave.

97. [01/18] PRV the Anti-Balaka in DJOBEU surrounded the Peuhls. There were also some villagers trading with the Peuhls.

98. [01/18] PRV the Peuhls who were being accommodated by Le Bleu [01/18] PRV about the condition of the other Peuhls who were in the bush. When I say that the living condition was poor, I mean that [01/18] PRV Peuhls men at DJOBEU [01/18] PRV

99.

[01/18] PRV

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[01/18] PRV

[01/18] PRV

[01/18] PRV

[01/18] PRV

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[01/18] PRV

prudent because there was no state at this time, the Anti-Balaka were in control and could do anything and one had to exercise his discretion. I was in the world of the Anti Balaka and they controlled the Peuhls and our intentions were in conflict.

[01/18] PRV

100

[01/18] PRV

I believe they could not speak freely because they had exchanged their freedom for security from the Anti-Balaka. They were afraid that if they spoke freely there would be consequences from the Anti-Balaka. These Peuhls were not originally from YALOKÉ but had fled from LOBAYE because Muslims and Peuhls were being eliminated from there by the Anti Balaka.

101

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[01/18] PRV

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102. [01/18] PRV when the Peuhls arrived in YALoke, they made an agreement with the Anti-Balaka in YALoke to have a safe passage through YALoke town. [01/18] PRV the Peuhls that their blood would not be shed in YALoke as had happened in other towns. However, the Peuhls group who passed through YALoke were attacked by armed people so the ones who managed to escape witnessed the killing of their families and became afraid. So to avoid what had happened to the others, the surviving Peuhls decided to cooperate with the Anti Balaka. [01/18] PRV if the Peuhls had given anything in exchange for their security [01/18] PRV Peuhls were not free.

103. The Anti-Balaka did not attack the Peuhls for their religion but wanted their cattle. Whether it was for the Anti-Balaka or the population who had been oppressed by the Seleka, the Peuhls were seen as manna from heaven. I say this because the Peuhls had their cattle but were unarmed and in a stateless society, the Peuhls were vulnerable, defenceless, unprotected and exposed to anyone to exploit or take advantage of. It was so unfortunate for the Peuhls.

104. [01/18] PRV

105. [01/18] PRV

106. [01/18] PRV

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[01/18] PRV

107

[01/18] PRV

[01/18] PRV

108.

[01/18] PRV

[01/18] PRV

he had evacuated

all the Peuhls from the bush to the compound opposite Le Bleu's compound. General

Richard **[01/18] PRV** dealing with these Peuhls for a long time. He had a

notebook with a list of items of how much he had spent on the Peuhls including fuel

costs.

[01/18] PRV

[01/18] PRV

[01/18] PRV

all the Peuhls in the bush had been

brought out into the compound **[01/18] PRV** used his Chevrolet Pick-Up truck to

evacuate the Peuhls to the compound. General Richard was **[01/18] PRV**

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109

[01/18] PRV

[01/18] PRV

the Peuhls in the compound. It was

the same compound opposite Le Bleu's compound where the 20 Peuhls had been accommodated. The Compound was enclosed with a fence and the gate was guarded by the Anti Balaka. There were 2 large compounds and one small one.

However, it was not large enough to accommodate so many numbers. [01/18] PRV

excessive number of people in a critical humanitarian situation. The sanitary situation was appalling. [01/18] PRV

[01/18] PRV

110. Caritas then sent some volunteers [01/18] PRV a Peuhls delegate who facilitated a communication with the head of each Peuhls household and counted the number of people. Initially, the survey put the Peuhls at 800 Peuhls. This survey was done when the Peuhls were already in YALoke. The initial survey was done during the Archbishop's first visit to YALoke. The second survey was done a week later and put the number at 918. The 918 Peuhls included men, women and children and they were all in the same compound. The theory of in the discrepancy in numbers was that either the initial survey was incorrect or some more Peuhls had arrived after the first survey.

111. When the Peuhls were accommodated opposite Le Bleu's compound they could not move around freely because they could be physically or verbally attacked by the population of YALoke. At this time most of the population were non-Muslims. The Peuhls must have remained in this compound for about 10 days.

112. When the Archbishop returned to BANGUI, he approached MINUSCA and other organisations to provide assistance. A week later the Archbishop returned to YALoke with a large delegation including the media and humanitarian aid agencies.

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113. Mayor DET was insistent that the Peuhls should not remain in that compound and that is how the Peuhls were moved to the Administrative buildings. The Administrative buildings were those of the former residence of the Sub-Prefect, former office of Gendarmerie, former radio station and the former residence of the Gendarmerie commandant and that of his deputy. I have indicated the location of the Administrative building that accommodated the Peuhls and it's marked as Annexure 'B'

114. The Archbishop returned with a delegation in order to show them the condition of the Peuhls. There was a difficulty in transferring the Peuhls to the Administrative compound. The MINUSCA did not want to cooperate to move the Peuhls. The Archbishop then said that he would not return to BANGUI unless the Peuhls were moved to the Administrative buildings. The Archbishop called the head of MINUSCA and eventually clearance was given and the MINUSCA started evacuating the Peuhls. The MINUSCA were also told to ensure the safety of the Peuhls because the Anti-Balaka were no longer to be responsible for the Peuhls. The Arch Bishop spent a day in YALOKÉ and left after the Peuhls had been transferred.

115. I do not know whether the Peuhls were happy or sad about their move to the Administrative buildings. The Peuhls were expressionless, thin and in a poor state. Once they had been transferred into the Administrative buildings, they started getting back their morale because they realised that people were starting to get interested in their story and experiences.

116. Once the Peuhls were relocated to the Administrative buildings, their living conditions improved. The women and children and older girls were in the compound of the Deputy Gendarme Commander and another Gendarme compound; the boys, elderly and men occupied the Sub-Prefects residence, the radio station and Gendarme Commander's residence. [01/18] PRV to group them this was

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to organise people according to gender because they could not be accommodated by family. It was also for easy management. The Archbishop returned with a lorry containing survival kits, blankets and food. It was not enough for everyone but it was a start. UNICEF, PAM (WFP) and UNCHR also arrived. WFP took the responsibility to provide food; UNICEF took over sanitation and hygiene. This was the initial response towards improving the living condition of the Peuhls. UNICEF did a lot in the beginning to improve the living conditions and were later joined by other humanitarian agencies.

117. [01/18] PRV MINUSCA were responsible for protecting the Peuhls from the local population. The relationship between the Peuhls and the civilian local population did not improve. The Peuhls would be physically attacked and verbally insulted by the population. I remember one time an individual threw a grenade into one of the administrative buildings housing the Peuhls but nobody was hurt. I am aware that there that was an investigation initiated by Mayor DET, Gendarmerie and MINUSCA into the grenade incident but I do not know whether they found out who carried out the attack. The relationship between the Anti Balaka and the local civilian population was not because the Anti Balaka set hold-ups and the humanitarian condition was bad.

118. Le Bleu and Colonel Richard did not do anything to stop the local civilian population from attacking the Peuhls because to them, the Peuhls were no longer their responsibility. The Peuhls were under the MINUSCA. Some of the local civilian population were armed but I do not know how they acquired these arms.

119. Another dimension to this negative relationship between the Peuhls and local population was that as more humanitarian aid were being given to the Peuhls, tension increased in the local population who begun to say that they had also been victimised yet they were not receiving any aid. [01/18] PRV humanitarian agencies and [01/18] PRV and started including the local population

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in the humanitarian programme. This helped improve the relationship between the local population and the Peuhls. As an example, prior to [01/18] PRV I observed that Peuhls women and local women were benefitting from the same programme. [01/18] PRV an education programme including sports that brought Peuhls children into contact with children from the local population. There has been a lot of social awareness programmes and this has improved the relationship between the Peuhls and the local community.

Attacks on the Peuhls at the Administrative buildings

120. [01/18] PRV at the Administrative buildings where the Peuhls were housed [01/18] PRV Peuhls delegate whose name I cannot remember and spokesperson [01/18] PRV about a Peuhl woman who had gone into the bush to collect wood and was raped by an inhabitant in the area. I also heard of Peuhls women who had been hit by the local population when they went to collect water. [01/18] PRV protect her identity. This was the only rape incident that I heard about. The local civilian population would even go to the buildings to attack the Peuhls verbally and physically.

121. As the attacks increased from the local civilian population, further security measures were put into place to restrict entry to the buildings. The buildings did not have any security wall or fence and this is where the security risk stemmed from. These buildings had no doors because they had been removed by the Seleka.

122. The Chefs de Quartiers did not cooperate in the protection of the Peuhls. I say this because they did not stop the community from attacking the Peuhls. They kept quiet and they knew that if they had told the community not to attack, the community would not have. I spoke to the Sub-Prefect and the Mayor and asked if they had sincere intentions because the local population and the Chefs de Quartiers

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were not cooperating and [01/18] PRV

the Peuhls and had suffered negative consequences of verbal insults and threatened with violence. [01/18] PRV

[01/18] PRV

123. I do not know what happened to the animals of the Peuhls [01/18] PRV

[01/18] PRV and when the Peuhls initially arrived at the compound, they were without any animals not even a chicken. The Peuhls were basically like dead men walking.

124. Once the Peuhls were in the Administrative buildings, they were no longer of interest to the Anti-Balaka because they did not have their animals anymore.

125. The administrative buildings were a temporary accommodation. The Peuhls spent a long time in these buildings. Eventually, the Peuhls were moved to a camp. World Vision received funding to build the camp. The camp is located near the Catholic Church and the hospital. The Peuhls moved to the camp in 2015 during the transition regime.

126. [01/18] PRV The humanitarian coordination was well organised and the living conditions were better. The Peuhls set up groups and got funding to start trading. However, the funding did not envisage the integration of the Peuhls. They were just emergency measures not for sustainability. This aid was short lived and the Peuhls were back to where they started. Sometimes, they went for one to two months without food and many left. They were under a refugee programme and their departure had to be arranged under this programme. So most of them ended up in the Central African Refugee Camp in Cameroon. Some Peuhls are still living in the camp to date.

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Satellite images (Google Earth)

127. I was shown a computer program called "Google Earth" showing satellite images on Investigator [01/18] PRV computer. [01/18] PRV

[01/18] PRV Investigator

[01/18] PRV asked me to identify relevant locations that I have mentioned in this statement on satellite images on his computer. I was informed by him that the satellite image showed YALoke as of 2014. I instructed Investigator [01/18] PRV to zoom into certain areas of YALoke. When he did so, I was able to identify my residence (marked "my residence"), the Catholic Church (marked "Catholic Church"), nuns' place (marked "nuns' place"), the Central market (marked "Central market"), the Central mosque (marked "Central mosque"), Le Bleu's compound (marked "Le Bleu's compound"), Compound opposite Le Bleu's compound where the Peuhls were initially accommodated (marked "Peuhls' Initial Accommodation), Anti-Balaka's barracks [01/18] PRV (marked "AB barracks"), Anti-Balaka's coordination and administration office (marked "AB office"), the hospital (marked "hospital"), the compound of Mayor DET (marked "Mayor DET's house"), and the boarding school in Quartier Mission where MINUSCA were based (marked "boarding school"). This is marked Annexure A.

128. I also directed Investigator [01/18] PRV operating Google Earth to a certain area of YALoke town where the Administrative buildings and the camp were located. I recognised the area and identified the locations. These were the Administrative buildings and the Camp where the Peuhls were accommodated as I mentioned earlier in this statement. This is Annexure B.

129. I have pointed to various locations on two still images of the Google Earth on Investigator [01/18] PRV's computer and mentioned what they were, and Investigator [01/18] PRV has labelled these locations on the still images. These

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labels are correct as to what I indicated on the satellite images. These two still images were printed from the Google Earth. (Annexure A and Annexure B).

Knowledge of persons

130. I was asked by the investigators about my knowledge of the following individuals and I make my comments as follows:

- a. Emmanuel BOUYEMBE (aka LAMPETY) – I do not know LAMPETY as Emmanuel BOUYEMBE. I know LAMPETY; he is a businessman dealing in gold. He owned several houses in YALOKÉ town. It was his concessions that were occupied by the Seleka General. He was almost killed by the Seleka and had to flee. He lost some of his property. When the Anti-Balaka were in conflict with the Seleka, it was a chance for him to revenge on the Seleka. It was the youth from the town that were Anti Balaka in the area. It is believed that he was associated with the Anti Balaka. LAMPETY is one of the few native CAR businessmen. I remember that LAMPETY said that no Muslims should return to GAGA to mine the gold. [01/18] PRV

[01/18] PRV LAMPETY made the statement that the Muslim should not return. [01/18] PRV

[01/18] PRV I do not know LAMPETY's other name.

- b. [01/18] PRV I do not know of this person.

- c. Alain FEIZOKAZOUI – I knew somebody called Alain who was a coordinator of the Anti-Balaka Office but I do not remember his last name.

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[01/18] PRV



d. Patrice Edouard NGAISSONA – I know the name from a sporting point of view. He was the President of a Sports club, Minister of Sports of Central Africa. I do not know him personally. I heard in the media that there was an arrest warrant against him for his association with the Anti-Balaka. I'm not really very interested in CAR politics.

e. [01/18] PRV – I do not know this person.

f. Alfred YEKATOM – I have heard this name in the media. He is an MP. He apparently fired some shots in the Assembly and was later arrested. That's all I know. I do not know about his connection with the Anti-Balaka.

g. [01/18] PRV – I do not know of this person.

ANNEXURES

Annexure A: Satellite (Google Earth) image of YALoke town

Annexure B: Satellite (Google Earth) image of the administrative buildings and camp in YALoke town

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 on the procedure for applications. I consent to my personal data being shared with the Victims' Participation and Reparation Unit.

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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 proceeding.

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.

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

This statement has been read over to me in the French and English language. 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.

ICC RESTRICTED

[01/18] PRV

[01/18] PRV

[01/18] PRV

[01/18] PRV

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Signed: [01/18] PRV

Dated: [01/18] PRV

INTERPRETER CERTIFICATION

1. I, [01/18] PRV certify that:
2. I am duly qualified to interpret from the French language into the English language and from the English language into the French language.
3. I have been informed by [01/18] PRV 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 [01/18] PRV who appeared to have heard and understood my translation of this statement.
5. [01/18] PRV has acknowledged that the facts and matters set out in his statement, as translated by me, are true to the best of his knowledge and recollection and has accordingly signed his signature where indicated.

Sig. [01/18] PRV
Da [01/18] PRV

