

INTERNATIONAL CRIMINAL COURT
OFFICE OF THE PROSECUTOR

WITNESS STATEMENT

WITNESS INFORMATION:

Last Name: [REDACTED] Gender: Female

First Name: [REDACTED]

Other Names (used in the bush): [REDACTED]

Father's Name: [REDACTED]

Mother's Name: [REDACTED]

Children: No children.

Date of Birth/Age: [REDACTED] years old. Born in [REDACTED]

Place of Birth: [REDACTED]

Ethnic Origin/Tribe: Lango

Religion: Protestant

Language(s) Spoken: Lango, Kumam, Acholi, English

Language(s) Written (if different from spoken): Lango (some) and English

Language(s) Used in Interview: English and Lango

Current Occupation: [REDACTED]

Former Occupations: [REDACTED]

Place of Interview: [REDACTED] Lira Town, Lira District

Date of Interview: 14 and 15 December 2004

Interviewers: [REDACTED] Dianne Luping



Witness statement of [REDACTED] 2

Interpreter: [REDACTED]

Names of all persons present during Interview: [REDACTED] Dianne Luping, [REDACTED]
[REDACTED]

Signature(s): [REDACTED] _____ *Dianne Luping*
15th Dec 2004 15/12/04
[REDACTED] _____ [REDACTED]
15.12.04 15/12/04

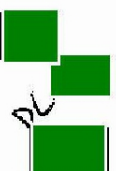
WITNESS STATEMENT

Procedure

1. I was informed and explained what the International Criminal Court ('ICC') and the Office of the Prosecutor ('OTP') are, what is their mandate, powers and authority. I was informed as to who the persons that were going to interview me were and what their position at the OTP was.
2. It was explained to me that the current investigation was referred to the ICC by the Ugandan government, but that the ICC is an independent international court, completely independent from the Ugandan Government. I was told that the ICC is investigating all the parties to the conflict in Northern Uganda.
3. I was informed that this interview is voluntary, and therefore I declare that it is from my free will that I am present in this place and that I am willingly giving my statement.
4. I was asked if I had any particular concerns regarding my protection and security. It was explained to me that the OTP has no plan during the investigation phase to make my name or my cooperation public. I confirmed that I did not have any problem proceeding to make a statement.
5. I was informed that I might be called to testify before the Court and that, if called as a witness, my identity may have to be disclosed to the Court, the accused and to the defence counsel of the accused.
6. I was informed of the procedures available to the Court for ensuring the protection of confidential information provided to the Court, as well as for my own protection and security.
7. I was informed that it is possible that a copy of my statement may be transmitted by the Court to a State pursuant to a request made by that State under the ICC's Statute, and that if this happened I would first be informed. I confirmed that I did not have any concerns if a copy of this statement was made available to a State in these circumstances.
8. I was given the opportunity to ask what would be the procedures of the present interview. I was told that at the conclusion of the interview, I would be asked to sign a written statement after having had an opportunity to review it and add any corrections or additional information.
9. It was explained to me that some personal questions would be asked to ensure that the investigators could correctly identify me, including those details set out in the cover sheet to this witness statement.

Lwala Girls School

10. Before 23 June 2003 I had been at Lwala Girls School for [REDACTED]. I was [REDACTED] years old and in [REDACTED] class at the time. I was sleeping at the school at the time, because it is a boarding school.



11. The main tribal groups of the girls at the school was Iteso and Kumam, but there were also some Lango and Acholi girls at the school. The main languages spoken at the school were English and Kumam. The language of instruction at the school was English.

12. There was no military defence near the school.

13. Before the attack at the school on 23 June 2003 I had heard about the attackers being in Amuria, Abalanga, Orungu and Aloi primary school in Katakwi district. I had heard that they were coming to abduct us. I heard this from our teachers and some civilians. I cannot remember the names of the teachers or the names of the civilians. These civilians were staying near the Lwala Catholic Mission, some of them were sisters at the Mission. They spoke to me and some other girls directly about this. They told us this about one week before the attack.

14. I stayed at the school after this because the Headmistress refused us permission to leave the school. She did not say why she refused us permission. I wanted to come back home but she refused permission. I went to speak to the Deputy headmistress Abiro. Ongwara Francis was one of the teachers. I think he was the second deputy headmaster. I told deputy headmistress Abiro that I wanted to come back home but she refused to let me. She did not give me reasons why, so I had to stay at the school.

15. There were nine dormitories at the school, but only two dormitory buildings. I was asked to do a drawing indicating where the main buildings at the school were located. I drew two large rectangles indicating where the two dormitory buildings were located. I indicated within each dormitory building where the nine individual dormitories were located. [REDACTED] I wrote the word 'gate' to indicate where the main gate to the school was located. I drew a large rectangle, and indicated with the words 'staff room' where the staff room was located, with the words 'library' where the library was located, with the words 'office' where the office was located. I drew a large rectangle and indicated with the words 'class rooms' and 'laboratory' where the different student classrooms were located. I drew a large rectangle and indicated with the words 'headmistress house' where the headmistress lived, and with a large rectangle and the words 'deputy's house' where the deputy headmistress lived. I drew a large rectangle and indicated with the words 'teachers houses' where the teachers lived. I drew a large rectangle and the words 'canteen' where the canteen was located and with the words 'dispensary' where the medical dispensary was located; and with a rectangle and the words 'food store' where the food store was located. I drew with a line the fence that surrounded the school buildings. The teachers, the headmistress, and deputy headmistress were living outside the fence surrounding the school buildings. I drew with a circle and marked with an 'x' where the two night watchmen Obilil and Abongi would stand when each of them was on duty. I attach a copy of this drawing as annex 'A' to my statement.

16. On the night of the attack night watchman Abongi was on duty. The other night watchman Obilil was not around. Amongst the teachers who were staying at the teachers quarters the night of the attack, I remember that Okia, Enoko, Oketch, and our Matron called Apio, were there. I have forgotten the names of the other teachers who were there.



Abduction

17. On Sunday, 22 June 2003 some people stopped with a vehicle at the gate to the school. It was about 8pm, after our evening prayers which had ended at 7pm. I did not see them, but I saw the vehicle. It was a white pick-up two-seater vehicle, with people sitting at the back of the pick-up. I was with about six or seven girls at the time. We all ran to the headmistress's house, but she was not around that day. We ran because we were afraid, as we had heard the rumours about the LRA rebels. Then Abongi, the night watchman, chased us back to return to the dormitories, so we went back to the dormitories and we slept until the morning. I do not know who these people in the pick up were. I never found out who they were.

18. On Monday morning, 23 June 2003 our music teacher received a letter. I do not know his name. He taught [REDACTED]. He came to our class and told us that the LRA were coming that day. He told us that he had received a letter from LRA rebels but did not tell us what was in the letter. In the evening I went with four other girls to the Deputy headmistress to ask for permission to leave the school to return to our homes. She said that we were not allowed to go home. She did not give any reasons, but said we should remain at the school. We had told her about the letter. She said that the people who sent the letter were just deceiving and that they were not LRA and that they may be civilians who wrote the letter. She said she thought they were civilians who wrote the letter because she indicated that the LRA could not write a letter saying they were coming. I do not know why she said that. By that time we were not even going for prep, evening revision classes, to avoid making any noise. I do not know why we did this.

19. It was about midnight on Monday, 23 June 2003, when I woke up and I heard a voice and saw many torch lights. There were no lights on at the school at the time. A man was saying in Acholi "you call for me that girl" to one of my friends. They wanted very many girls. I then tried to run but they were very many. They were scattered around the school. I found a big man with a torch and he caught me. He told me that if I tried to run they would kill me. He then tied me with a rope and tied me to other girls. I had been sleeping in dormitory number [REDACTED]. When I was caught I was near dormitory number [REDACTED]. I indicated in the drawing attached as annex 'A' the numbers of the dormitory rooms in each dormitory building as rooms 1 to 6, and rooms 7 to 9. [REDACTED] was sleeping in dormitory room 2 when the attack happened. Her dormitory was attacked after my dormitory was attacked. I do not know how much later her dormitory was attacked after mine.

20. At the time, I was wearing a light green top, a short red skirt and black trousers, the clothes that I had been sleeping in. I had no shoes on as there was no time to get them before I ran from the dormitory. Our school uniform is a black skirt and white blouse. Some of the girls were wearing the school uniform black skirts as they had been sleeping in them. None of them were wearing the school white blouse.

21. I could see the attackers were removing things like cooking oil and simsim from the girls' boxes, and jackets and many clothes from the dormitories eight and nine. I could see they were also removing things from the other dormitories, including bed sheets. The girls were no longer in the dormitories at this time. I had seen them taking the girls out. I



think there were about one hundred of us who had been taken at that time. I also saw them taking things from the canteen including biscuits, basins, sugar, salt and some Vaseline oil. I could see these things because of the lights of the torches.

22. The attackers were all speaking in Acholi. I can understand Acholi fluently. I speak it fluently so I understood what they were saying. [REDACTED]

23. The attackers were all men and young boys. The young boys were about ages 10 to fourteen years old. The men were from the ages of about 20 to fifty years old. There were about twenty of these attackers. All of the men were wearing UPDF uniforms, except for one man who was directing them to our school. He was wearing a white shirt and black trousers. I did not know him personally. I think he was about thirty years old. He was speaking to them in Iteso. There was a man called Charles Tabuley, a commander, who later told us that this man had been directing them to the school. He did not tell us who this man was. I saw this man myself holding a blanket leading the group of attackers and us out of the school, as we were leaving the school. The young boys were wearing civilian clothes. The uniforms that the men were wearing, were the same as UPDF uniforms. Some were coloured dark green and light green and maroon. They were a mix of colours. There were also some wearing plain light green coloured uniforms, and some wearing plain dark green coloured uniforms. They were wearing gumboots on their feet. They were wearing green caps on their heads. I remember that some of them had red, white and yellow emblems on their shoulders. I think these were of UPDF emblems, but I am not certain.

24. At the time I did not think they were UPDF soldiers. I knew they were LRA. I knew this because they were not using Kiswahili, they broke into our canteen using pangas. They were also carrying knives and axes.

25. I also saw them carrying many guns, including RPG and PK, and SMG (short machine guns) and a B-10 bomb. I know these types of guns as I was told about these different types of guns after we had been staying in Amuria with Tabuley from the LRA for about one month, so I recognized these guns as the type of guns used by them when they came to our school.

26. I also knew they were not UPDF and were LRA, because they were tying us with a rope and collecting people's clothes and carrying torches. At the time of the attack I thought that the attackers were Acholi. I found out later that most of the attackers were of the Acholi tribe, apart from two of them who I know were of the Lango tribe. I know they were mostly Acholi because they were using the same language. And afterwards only two of them told us that they were Langi.

27. I remember that amongst those abducted with me from Lwala Girls School, they

[REDACTED]
None of the teachers were abducted with us only students.



28. Out of those who attacked us that night, I know that some of them included Opio, Opira, Odongo, Ocen, and Ojok. Opio is a captain. Opira is a Lieutenant Colonel. Odongo is a Colonel. Ocen is a Corporal. Ojok is also a captain. These were the most senior commanders I can remember who were there during the attack. There were other senior commanders there during the attack but I cannot remember their names. They were all from Control Altar. There were other brigades there at the attack including from Gilva brigade and Trinkle brigade. I know that people from these brigades were there during the attack because we went to Katakwi together with them and I got to know them.

29. I saw the attackers using small walkie talkies during the attack. All of the men had walkie talkies during the attack. I did not hear what they were saying. I did not hear any orders being given during the attack. The attack lasted for about three hours. The attack ended at about 3am in the morning. I do not know from what direction the attackers had come to the school. During the attack I never saw anybody being killed or injured.

30. We left the school on the big road that goes up to Soroti town. After we left the school, the LRA took us to the Otuboi trading centre. They broke many shops, and they collected many things there like biscuits, sugar, salt, and posho. They ate some of these things. They gave all of us things to carry from what they had taken from these shops. We did not have any choice but to carry these things. I was made to carry three boxes of Riham biscuits. They were not very heavy.

31. We then went and crossed the big water. I do not know what it is called. We got into the big water, and walked through it. It was deep. It reached up to my neck. I was not tied up at this point. They had untied us near the water before we got into it. All of us managed to cross the water. There was a strong current and it was difficult to cross the water. We were still carrying the things they had given us to carry, as we crossed through the water.

32. We then reached and crossed through a swamp. After that, we went to the place where the LRA were staying in Katakwi. It is called Amuria. It was about 2pm when we arrived at Amuria. I had a watch on me at the time, which is how I knew the time. I kept my watch and it kept working until about November 2003. Somebody stole it from me.

33. They then gave us biscuits to eat, but we refused. We refused because we feared that if we ate these things we would not come back, that we would then stay forever with the LRA. We had heard that this could happen. The LRA caned us with sticks and pangas when we refused. I was beaten with a stick twice. I tried to escape with some of the girls, and they caught us and beat us again. They were using sticks and pangas. I was beaten with a stick and a panga. I was beaten four times, one time with the panga and three times with a stick. It was painful.

34. At about 6pm, Kapere spoke to us. He told us that they were LRA, and that they wanted to overthrow the government. He told us that they were from Trinkle brigade and Gilva brigade, and Control Altar. He said that they were from the Menu and Chapu units in the Trinkle brigade. He said he was from Trinkle brigade, but did not say which unit he was from. He said to us that they had come from Palataka in Sudan. They were not Sudanese. They were Ugandans.



35. At about 7pm, I saw one of the LRA talking on the radio call to Kony, but I cannot remember his name and I do not know if he is a commander. I could hear him talking. I cannot recall now exactly what he said. I know he was speaking to Kony because I heard the name Kony. What I heard the man saying to Kony was that there were thirty girls from Lwala girls school remaining there with them. I think he was just deceiving Kony, because there were about one hundred girls from Lwala Girls school there including me.

36. After his conversation on the radio call he spoke to the commanders, which included Kapere, Labongo, Odhiambo, Charles Tabuley, Okuti, Buk Abudema, Onen Kamdule and Ocan Bunia. All these commanders were already there at Amuria when we arrived. I could hear the conversation. He was saying to them that he had told Kony that there were thirty girls from Lwala Girls school remaining, and that they needed to release some of us. Tabuley and Onen Kamdule said that they should release 70 of us. They referred to the specific number 70. None of them refused to do this.

37. This man who had been speaking on the radio call came back and spoke to us and said that they were going to release some of the girls.

38. Kapere then spoke to us and said that he was going to release some girls. He said that they wanted thirty girls to stay with them in the bush. He did not say why thirty would stay in the bush or if thirty was a special number.

39. Charles Tabuley was also in Amuria and he told us the same thing. He said that they were going to release only some girls and that some girls were going to remain. He also said to us that they would kill all of us if any of us tried to escape.

40. I know that the commanders were Kapere and Tabuley because they told us their names.

41. We all slept there that night. There were about 100 of us from Lwala Girls School at this time, and ten boys and girls abducted from a village in Katakwi district.

42. The next morning, Wednesday, 25 June 2003, they released some of the girls. I cannot recall what time it was. Kapere and a certain man whose name I do not know were selecting girls to be released and those to be kept. If they were very black then they would release them. If you were fat they would release you. But there was one girl called [REDACTED] who was very fat but she was brown so they kept her, even though she was very fat. There was nothing else that was different about the girls that they kept and the ones they released. Somebody escorted these girls to be released up to the main road to Katakwi, and then this person came back. I saw him return. I do not know his name. The ten abducted from the village in Katakwi district were kept and were taken with us. I do not know if anybody was killed or injured at this time.

43. After that, mid-morning the same day they took us to Orungu, which is also in Katakwi district. We were still carrying the loads they gave us at this time. I was still carrying the biscuits. It was difficult walking. My feet were painful. We arrived in Orungu the same day in the afternoon.

44. In the evening that same day, in Orungu Tabuley divided those of us from Lwala Girls School into six groups. There were five of us girls from Lwala Girls school in each group. I do not know if Tabuley was speaking to any of the other commanders about who was to be chosen for each group. There were many other abductees in Orungu from



different places. All of us from Lwala Girls school were kept together at this time in groups with one other. We were not mixed with other abductees from other places. One of our groups from Lwala Girls School was later taken to Sudan. I remember that amongst those who were later taken to Sudan, the girls taken included [REDACTED]

[REDACTED] My group consisted of me, [REDACTED] [REDACTED] There was somebody in charge of each of our groups of five. The commanders in charge of each of these six groups that were divided in Orungu were Otti Vincent, Tabuley from Trinkle, Kapere, Kamdule, Buk Abudema, and Okuti. Kapere took one of the groups to Kony in Kitgum before they later went on to Sudan. Odhiambo was with Kapere's group. Kony was not with us in Orungu. He was in Kitgum at the time. Kapere and Odhiambo met with Kony in Kitgum. I know this because Otti Vincent told us before we left Orungu that Kony was in Kitgum and would be part of the group going to Sudan, and we saw him later in Kitgum.

45. After the girls had been divided into smaller groups, I saw one of the commanders speaking on the radio call. I could not hear all of the conversation. I cannot remember the name of the commander. He was talking to Otti Vincent. I know this because I heard the person using the radio call use the words 'Lapwony Otti'. Lapwony means teacher. I know this because I heard the person using the radio call, use that name. That was all I heard, otherwise I did not hear his conversation. Although Otti was also in Orungu when the girls were divided into different groups the LRA were in different parts of Orungu.

46. The commander speaking to Otti on the radio call came back to speak to all of us, and he said that thirty of us were going to Sudan. He did not say anything else to us. It was only after we had stayed in the bush for two weeks that we knew that only one of the groups would be going to Sudan.

47. After Orungu, we were taken to a village called Lokole. I think it was in Pader. On our way walking towards Lokole Akuny Esther was killed when she was hit with a bomb from a UPDF helicopter. There was fighting going on at the time. The UPDF arrived and started shooting at people. It was about 3pm. Most of those LRA with us were wearing uniform and we were walking with them. There were also many abductees with the LRA at this time. The LRA men and some women in uniforms were walking mixed together with us, as well as ahead, behind and on either side of the abductees who walked in the middle of the LRA. The LRA did not shoot back at the UPDF helicopter but all started running towards the bushes. Then the UPDF in the helicopter saw people as they were flying low and started shooting at all the people. I saw the body of Akuny Esther after she was already dead. I did not see any of the civilians being killed, I only saw their dead bodies after the shooting had stopped. There were about twenty abducted civilians killed and about five LRA men with uniforms, ten LRA women and eight LRA children (children born in the bush to the LRA).

48. After we had spent one night in the village Lokole, we woke up early in the morning. About 8am we were called by Okuti to gather together. One boy had tried to escape and was caught. The boy was tied with a rope, then the boy was put in the middle of us, then they removed his shirt and before he was beaten, we were told by Okuti that whoever escaped would be killed and we should see that as an example. Then we were told to bring sticks and then he was beaten until he was nearly dying and then he was left. My group of five girls were not the ones who beat him. Once the boy had been left, Okuti



then told us again that whoever tried to escape would be killed. Then the boys and girls were told to remove their shirts and blouses by Okuti. Then some of Okuti's group brought shea butter and smeared it on our hands and the back of our hands in the sign of the cross, and then in the sign of the cross over our heart, and the sign of the cross on our back, and sign of the cross on our forehead. Okuti told us that they did this to protect us, so that in case the UPDF army or helicopters were hitting at us that then we would be protected. We were then told to get palm leaves and banana leaves and to tie them around our wrists. We were told to put water mixed with shea butter into little Expel medicine bottles, and then they were tied around our necks. They told us this would be for protecting ourselves.

49. We stayed in that village Lokole for one week. One young boy escaped and was caught and killed. After he was caught, Okuti the commander ordered my group of five girls to beat him until he was killed. We beat him until he was nearly dead, and then one of the LRA men killed him with a benet, a type of knife, stabbing him in the throat and chest until he died. The five of us girls from Lwala girls school from my group were forced to beat him.

50. We were told to kill another young boy, an abductee who had tried to escape, to death. Again, when he was nearly dead one of the LRA men used the benet, the knife to kill him. He stabbed the boy in the neck and near his heart. The first boy that my group was forced to beat was killed on the Wednesday and the second boy my group were forced to beat was killed on the Friday.

51. I think they told us to beat the boys until they died so that we would see it as an example if we escaped and were caught. I do not know why they asked us to do the beatings. They told us that if we did not kill the boys that we would be killed.

52. At first I was in Okuti's group. Three days after we had been divided in these groups in Orungu I was made part of Otti Vincent's group in Lokole in Pader. They swapped some of us girls from Lwala Girls School from amongst the six different groups that we had been divided into. I was moved from Okuti's group to Otti Vincent's group. One girl, [REDACTED] was removed from Otti's group and moved to Okuti's group. We swapped places. I cannot remember the girls swapped amongst the other different groups of Lwala girls. Two weeks later, Labongo joined the group of girls who were with Tabuley.

53. One girl was abducted from Lokole by Okuti's group. We were near Okuti's group. I was already in Otti's group when this happened.

54. After the one week in Lokole in Pader district we were taken to another village in Pader district but I cannot remember the name of this village.

55. We were then taken to Palabek in Kitgum to where Kony was. This is at the border between Uganda and Sudan. We were on the side of Uganda. This was about two weeks after our abduction.

56. About two months after our abduction, I heard Kony speaking to Otti Vincent. He was saying that four more girls needed to be added to his group. We were then taken to Kony's place. Kony then chose two of the girls. He chose [REDACTED] and one other. I have forgotten her name. Me and [REDACTED] were the other two girls brought to Kony's place, who were not chosen by him to stay with him.

57. [REDACTED] was called [REDACTED] in the bush. The two of us were taken to Kony's place and back to Otti's place by Captain Obura Aron. Otti told him to take us to Kony's place and then back again to his place. Otti was also there when we were at Kony's place. Captain Obura Aron is now back from the bush. He is one of [REDACTED]. He is in Gulu, I think at GUSCO. I do not know how old he is. He was abducted in 1996. He was in Control Altar under the command of Otti Vincent.

58. That same day we were brought back to Otti's place they gave some girls to men. [REDACTED] was given to Otti, [REDACTED] was given to a man called Nyeko Tolbert, [REDACTED] was given to a man called Caesar. I was still with [REDACTED] but I was not given to any man at this time. I went to Otti's place with [REDACTED] in Palabek. They had no permanent houses in Palabek, they just kept moving. We kept rotating to stay in different places within Palabek up to about three months after our abduction.

59. About three months after our abduction we traveled from Palabek up to Atyak in Gulu with Otti Vincent. Kony had left to go back to Sudan. In Otti's group the commanders included Second Lieutenant Caesar, Captain Tulu, Captain Charles Abola, Major Okot, and Captain Obura Aron [REDACTED]. They traveled with my group.

60. We stayed in Atyak in Gulu for about two months.

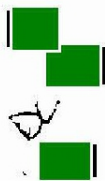
61. During this time that I was in Otti's household I had to carry one of his wife's bags. Her name is [REDACTED] but she escaped. She is in Kitgum now. I also had to fetch water, collect firewood, and cook. I did not have to look after any children. I was called a Ting Ting. I was [REDACTED]'s Ting Ting. This is the name used for the person who is carrying your bag. There were ten other Ting Tings in Otti's household, including [REDACTED] [REDACTED] (I do not remember her last name), [REDACTED] [REDACTED] (another Lwala school girl). I have forgotten the names of the other Ting Tings in Otti's household.

62. Otti did not have any children so there were no children for us Ting Tings to look after.

63. From Atyak in Gulu we were going towards Sudan. I was still barefoot at this time. I [REDACTED] and was taken to the sickbay, where a commander called Major [REDACTED] was in charge of the sickbay. Otti said that when I was healed I would be taken to him to be his wife. He sent the message through radio call to me at the sickbay. I heard him say this. He was in Gulu when I was at the sickbay in a place called [REDACTED] which I think is in Lira district. I was in the sickbay for about [REDACTED].

Escape

64. After the [REDACTED] at the sickbay, as Otti had said that I would be his wife, I escaped. There were five of us, and we were crossing the main road that splits in the direction of Lira and Pader. One side of the road goes to Lira, the other side goes to Pader. There were other LRA walking and running on this road as they were fearing the UPDF. The other girls who escaped with me were [REDACTED] [REDACTED] (I cannot remember her other name). One of my sisters from my family told me that [REDACTED] is no longer in the bush and had escaped. She said she saw her near her home in [REDACTED]. I do not know if [REDACTED] is out of the bush.



65. We ran towards the [REDACTED] barracks and in the morning we entered [REDACTED] barracks. From [REDACTED] barracks we were taken to [REDACTED] barracks. From [REDACTED] we were taken to [REDACTED]. From [REDACTED] we were taken to [REDACTED] barracks. We slept in [REDACTED] barracks for one day. On Sunday morning we came to Rachele Rehabilitation Centre.

66. I escaped before I was made a wife to Otti. When I was still a Ting Ting I had not been sexually violated by Otti or any others from the LRA.

Females

67. I remember that there were some special rules about women and girls. If you fall in love with somebody in the bush then you are both killed. I saw this happen myself. I saw a girl and a boy killed as they were in love. I do not know if they had slept with each other. I do not remember their names. I do not recall their ages. They were big. They could be about 18 years old. Otti Vincent ordered their killings. I know this because he was saying that they should be killed because that kind of behaviour is not needed in the Holy. He told his escort, Sergeant Odong, to go and kill those people. I heard this myself. I was with [REDACTED] and his other wives and Ting Tings when he said this. All of Otti's group was there. The boy and girl were put in the middle of the group and were killed in front of all of us with a gun.

68. I was also told that if a boy rapes you that he would be killed. I never saw a boy killed for raping a girl. Otti called the three of us from Lwala girls school who were with him in his group and said that now that we had come into the bush, that if we fell in love with anybody we would be killed and then asked us if any of us had been raped along the way. We replied that nobody had raped us. He then said that we girls from Lwala girls school should remain in the bush. There were only three of us, me, [REDACTED] [REDACTED] from Lwala Girls school with him. He told us that if anybody had raped us or later raped us they would be killed.

69. There were other rules about girls. When we had just arrived in the bush shortly after we were abducted, Otti called us and told us that once you had your period you had to stay far away, that you should not greet a boy with a handshake and should not carry a child. He told us that if somebody is cooking, you had to sit a distance on the other side. You were not allowed to cook. We could not mix your cup and plate with the rest when we had our period. He told us that if we did this we would be killed. I saw a girl called [REDACTED] one of Otti's wives beaten fifty times with a stick and then left there and warned. She had held a cup, which a senior person Otti Vincent was going to use to drink water and she had her period. Otti ordered her to be beaten. We stayed near him so we heard things when he said this. I heard him order that she be beaten. He ordered his escort Oyat to do the beating.

Otti

70. There were other times when I saw Otti order his wives or Ting Tings beaten. He did not beat them very often. I saw Otti's wife [REDACTED] beaten once as she had refused to let Otti's senior wife who was also called [REDACTED] use a razor blade on her to make small cuts on her body, to put medicine in her body. I do not know what the local medicine was for. Otti beat her himself. I also saw three children who had been abducted being beaten by



Otti for trying to escape. He beat them himself. These three children had stayed a longer time there in the bush than us. They were just beaten and left. They did not die.

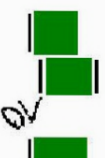
71. Otti beat me on two different times. The first time he beat me was because I had tried to escape for the first time. Otti's escorts Onye, Odong, Oyet and Joe were sent to find me and [REDACTED]. After they found us they took us back. We were taken back and the four of them beat us. Otti ordered his four escorts to beat us. [REDACTED] was beaten 50 times and I was beaten 30 times. [REDACTED] was beaten more times because she was not crying. Otti beat both of us twice with the panga. The second time I was beaten by Otti was when I had escaped again, when we were in Kitgum and it was about December 2003. [REDACTED] and I had tried to escape, and these four escorts of Otti were sent by Otti to find us. They found us and took us back. Otti beat us himself. He beat each of us with the panga twelve times and with a stick fifty times.

72. Once in a while Otti's wife [REDACTED] would talk to me and [REDACTED] about how Otti had forced her to have sex with him. I understood from that that Otti had raped her. I understand the meaning of the word rape, as meaning if somebody forces you into sex. She told us that she was abducted when she was still young and that she was given to Otti as a wife when she had started her period at age 11 years old. She told us that once you were given to a man and refused that you would be killed. She said that she had been beaten with a panga by Raska Lukwiya when she refused to become Otti's wife and for refusing to have sex with Otti. She also said that Raska Lukwiya wanted to kill her, but then she accepted to be Otti's wife and to have sex with him, so was not killed. Raska Lukwiya was a brigadier.

73. We were together with [REDACTED] when Otti one day said to her that she was to be one of his sisters. I was there but did not hear him say this, but [REDACTED] told us. She said that she had refused, and after that Raska Lukwiya came and then [REDACTED] deceived people that she had HIV. Then Raska Lukwiya said that she should be killed if she had refused Otti. They did not believe her that she had HIV. The LRA said that their angel would tell them if a person had HIV. Then [REDACTED] was tied with a rope and she was told she was going to be killed by Raska Lukwiya. She then started pleading that she accepted to be a sister to Otti. Raska is a very harsh man and he likes to kill people so when you refuse to do anything then he is called. I saw Raska tying [REDACTED] with a rope. She was not beaten by him. This was about six months after our abduction that this happened. She did not talk to me about having sex with Otti.

74. I did not have my period when I was with Otti. I do not know of any medicine given to girls to make them have their periods sooner.

75. I would describe Otti as big, and about 65 years old or 70 years old. I think he is a bad person, as he ordered that the thirty of us from Lwala Girls school that had remained should not be released. I had been told that Kony's orders are not as tough as Otti's orders. I was told that Kony usually does not even order for you to be killed if you had escaped, but Otti would order you to be killed if you had escaped. The sisters of Otti and others would tell us this about Kony. I did not know myself personally about this as I never lived with Kony. I only met him twice. The first time I met Kony was in Lokole village in Pader district, and the second time was near Kitgum town in Agago village. Kony did not speak to us these times as a group. He used to speak to [REDACTED] as she



lived with him in his place. I heard him ask her to get him a soda. [REDACTED] spoke to me whilst we were in Agago village near Kitgum town. She said that Kony's sisters treated her badly. She did not tell me anything else as we were not allowed to speak as they thought that I was a relative of [REDACTED] but I am not related to her.

Distribution as sisters

76. Kony was the one who ordered that thirty of us should be kept and the rest be released. But about three months after our abduction he ordered that fifteen out of the thirty should be released. I do not know why. Charles Tabuley told us that this was Kony's order. I did not hear Kony giving this order himself. We were all in Agago village near Kitgum town and Kony himself was there. All of the thirty girls from Lwala Girls school were brought together from the different places we had been taken to. The girls with Kony in Sudan were also brought to Agago village near Kitgum town. In the morning that fifteen of us were meant to be released, Otti came to see all of us. The two girls from Lwala girls school with Kony [REDACTED] remained with Kony and were not brought to Otti. Then the rest of us, twenty eight of us were taken to Otti and he refused for any of the rest of us to be released. When he refused to release us he put people over us so we would not escape. The twenty eight of us from Lwala girls school had all been put together, and he started distributing the girls amongst the different LRA commanders. He did not say why he was refusing to release us. Kony was not told that fifteen of us were not released. I think this because if he had been told he would have come to release us himself. I think this because he had sent a message for us to be released.

77. We were all there when Otti Vincent distributed us girls. He told us that we were going to become the sisters of the commanders we were being distributed to and that we would become like the Aboke girls who were in the bush. When he said we would become these commanders' sisters I did not know what this meant at the time. I thought at the time that this meant being like a sister in a family, meaning only to cook. I found out later that this meant something different. I found out later that to be a sister to the LRA men meant that you would be a wife. The senior sisters told us this, that once you were made a sister this meant you would be a wife. They told us this about six months after we had been abducted. It was also about six months after we had been abducted that [REDACTED] had been made to be a sister, as a wife to Otti. When Otti Vincent distributed us girls as sisters in Agago, the three of us, me, [REDACTED] stayed with Otti Vincent. Two of the girls were given by Otti to Nyeko Tolbert, three were given by Otti to Charles Tabuley (including [REDACTED]), one was given by Otti to Okuti ([REDACTED]), two girls were given by Otti to Labongo ([REDACTED]), two girls were given by Otti to Caesar ([REDACTED] was one of them), three girls were given by Otti to Raska Lukwiya (I cannot recall their names), one girl was given by Otti to Anywar the signaler the one who used to use the radio call [REDACTED], two girls were given by Otti to Onen Kamdule (I cannot remember their names), one girl was given by Otti to Tulu (I cannot remember her name), three girls were given by Otti to Odhiambo (I cannot remember their names), and one girl, [REDACTED] was given to Dr Aboro. The others I have forgotten who they were given to. I remember that [REDACTED] was given to one of them but I cannot remember his name.



78. I think the main role for the sisters made as wives was to cook for them. The Ting Tings would only carry the bags. The wives would have to also stay with the men in their house as wives, so would need to have sex with them. I do not know why Otti Vincent did not have any children. None of the wives told me why he did not have children or any problems he might have had having sex.

79. I do not know why some commanders received more women than others as sisters treated as wives.

80. The Ting Tings were not called sisters, they were only called Ting Tings. The main role for Ting Tings was to carry bags, food and saucepans.

Military training

81. All of us abductees in our group with Otti received military training. We abductees received the training twice. We received parade training and how to fire a gun. We were all shown how to fire an SMG. None of the abductees in my group were given a gun to use in actual fighting. Those who had stayed longer in the bush were taken to fight. I was never taken to actually fight.

82. I was taken once with the LRA to Omot near Okwang, I think in Lira district, to loot. We did not reach there, because we came across UPDF soldiers who started shooting at us so we had to run separately in different directions. I went back to our camp. I could not escape then. Some UPDF, if they found you in the bush they could kill you. I do not know of this happening but I had heard of this. When the UPDF shot at us near Omot, we found one of the women killed. She had been with the LRA for a long time and had already given birth. She had been taken to Omot to loot. We found her dead body. I saw the body myself. I did not see her being shot myself. At the time she was killed she was wearing civilian clothes and was unarmed. There were a lot of LRA wearing military uniforms with us at the time. They had been walking mixed together with us abductees, but also mainly in front of us, behind us and on either side of us. We were also moving along with children. Another girl was hit by a bullet in the leg. She was not a fighter. She had also been taken to loot. I was running next to her when she was shot in the leg. There were LRA men with uniforms running close to us when she was shot. The UPDF usually aimed at those in uniform.

83. I do not know if one of the purposes of the girl abductees was to fight. I think that the main role for the girl abductees from what I saw myself was cooking, collecting water and harvesting cassava. For the bigger girls I do not know what their main role was apart from cooking and being the LRA men's wives.

84. I never knew of any girls or women with the LRA, who were photographed when naked.

85. The boy abductees were taken to fight. I think that the main role for the boy abductees was to bring food from the villages which had been looted, and those who had stayed for two or three months were given guns to escort the girls to the water well. The main role for the older male abductees was to go to fight. I do not know from what age but once they were bigger. There were those abductees who were also small who would be sent to fight.



Abduction orders

86. I heard orders to abduct more children when I was there in the bush with the LRA. It was Otti Vincent who gave the order that children should be abducted from ages 8 years old and upwards. I heard him give these orders myself. Otti Vincent and Raska Lukwiya were picking people to go and abduct people. Raska was their leader, he was the one going to lead the people to go and loot and to abduct people. I did not hear Otti receiving orders to abduct children. In about October 2003 Otti came to his sisters, and I was there as we were all seated together. Otti said that Kony had said that girls should not be abducted at that time because there were already very many women in the bush. We used to call Kony 'Abaa', which means 'Father', and 'Lapwony Ladit' which means Big Teacher. Otti did not tell us for how long this order was for. Otti said to us that they should continue to abduct girls. That was when he sent people to Pajule.

Pajule

87. It was 9 October 2003 at 7pm that Otti sent people from Control Altar to attack Pajule, with Raska Lukwiya leading the group. I still had my watch at this time and I looked at my watch, which is how I knew the time. I did not go there myself but heard the orders he gave. All of Otti's group were together, including Raska Lukwiya and Otti's sisters and Ting Tings, at Acholi-Bur near Pajule Centre when he told the LRA being sent to Pajule, that if they found huts they should burn them, to loot, and to abduct children of the age of 8 years old and above, and to attack the barracks. He told the group that even if they found insects on the way that they should kill them, that all houses in Pajule should be burnt, that civilian people and UPDF should be killed. He did not say why.

88. He sent many people. Even women were sent. They were all from Control Altar. I do not recall the names of any other commanders sent to Pajule, other than Raska Lukwiya. I do not know if Kony knew about this attack. Otti had a radio call at the house but I did not hear him talking to Kony on the radio call. In the morning at 8am, 11am, and 5pm every day he would be using the radio call but I do not know he was talking to. I never heard what he was saying on the radio call but I could see him using it.

89. Before those people started moving Otti made a telephone call to a commander at the UPDF barracks to tell them that he had sent his people who should reach there at about 8pm. I heard him make the call. He said to this UPDF commander that they were going to abduct people and get food. I do not know why he was calling the UPDF to tell them this. I think he did this just to fool the commander. He told the commander they would reach there at 8pm, but when the people came back they did not say when they had arrived but said that they had not arrived at 8pm.

90. Pajule trading centre and the barracks where the LRA were going, was not far from where we were at the time. I do not know what time they would have arrived there.

91. I heard Otti speaking to others on the telephone including Betty Bigombe, Acem Bell of Mega-FM, and a certain Lango Member of Parliament, Dr Okullo Epak. I cannot recall hearing Otti speaking to others just before, during or after an attack, other than this time with the Pajule attack.

92. I was there when the LRA returned from the attack on Pajule. They came back with food like sweets, biscuits and cooking oil and clothes. They brought back little boys and



girls and big men who were carrying the luggage of things they had taken from Pajule. One of the LRA had been hurt, I do not know his name or if he had a rank. He was with the LRA returning. He was being carried on top of long sticks which they had covered with polythene paper. He was being carried by male civilians, who had been abducted.

93. Otti released the older abductees. The LRA did not kill them. They kept the younger abductees. I do not know how many little boys and girls had been abducted. I cannot remember all of their ages, but I think they were aged from about 8 years old and above. There were many of them. I did not hear anything else about the attack in Pajule.

Other attacks

94. I did not hear about any attacks on Pagak IDP camp or Lukodi. I have never heard of these places. I have heard of an attack at Abiya IDP camp, Odek IDP camp near Kony's home (but that was when I had come back), and in Lira Palwo.

95. I heard when we were praying, as we were also required to pray, that Odhiambo had attacked Abiya. I think this was in about February 2004. I only heard that it had been attacked. It was Alit Santo who told us, the person who was leading the prayers. He also told us that they had killed about fifty people. He did not say anything else to us. I did not find out anything else about this later. We were near Lira District when we heard this, I do not know if this was in Palwo.

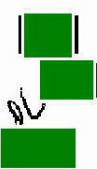
96. I think also in about February 2004 I heard about an attack on Barlonyo. I heard from Alit Santo that Odhiambo's group had killed many people. He said that they were Langi who were killed. Odhiambo had said that they should kill all the Lango. People who had been abducted from Barlonyo and had escaped told us this that this was what Odhiambo had said to them. I do not know why he had not killed them. I met them at the Rachele Rehabilitation Centre in about [REDACTED]. There was one called [REDACTED] who told me. I cannot remember her other name. She is no longer at the centre. The rest I have forgotten their names.

97. In about [REDACTED] I heard on the radio and read in the newspaper about the attack at Odek IDP camp. I was at Rachele Rehabilitation centre when I heard about this attack. I read about an attack on Lira Palwo in the newspaper, when I was back and at the centre.

Personal health and worst experiences

98. When I was living in the bush I got headaches, malaria once, and the flu and a cough. Otherwise, I did not get any diseases whilst I was there. After I came out of the bush I had problems with nightmares. I would dream about fighting and dead people. I do not have these dreams often now but sometimes I have these dreams. I did not like eating in the bush, as they were times when we would just eat leaves.

99. My worst experiences when living in the bush was when I received the splinter in my foot, carrying heavy luggage, when the UPDF army was shooting at people, and when I was beaten because I had tried to escape. I suffered from hunger and drinking dirty water. It was also difficult having to walk long distances. I never received any shoes when I lived in the bush. Some people did, but I did not. I do not know why some received shoes whilst I did not.



Reintegration back into the community

100] [REDACTED]

[REDACTED] I do not think I had any real problems reintegrating back with my community or my family when I returned from the bush.

Commanders

101. I have never heard of Dominic Ongwen. I think that amongst those in the bush that the most responsible would be Otti Vincent, Raska Lukwiya, Odhiambo and Onen Kamdule. I think that Kony is also responsible as he was the first to go in the bush and started giving orders for those to be abducted. If the UPDF are following Otti he would pick some LRA people so they would be the ones who would be shot. I think that Otti is one of those most responsible for what happened to the abductees, because he was the one who gave orders that if you escaped you would be killed and he was the one who gave the orders to abduct people and to kill people. I think that Raska Lukwiya is one of the most responsible as he is also like Otti because for him even if you escaped once, once you were caught you would just be killed. I think that Odhiambo is one of the most responsible because of what I have heard from people is that he is bad-hearted. I heard this from two girls staying at his home. I cannot remember their names. I think that Onen Kamdule is one of the most responsible because of what I have heard about him from one girl from Lwala girls school, [REDACTED] who was also in Rachele Rehabilitation Centre and who is now in Soroti.

Closing Procedure

102. I have nothing to add to the above statement nor do I have anything to clarify.

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

104. There has been no threat, promise or inducement which has influenced my answers.

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

106. I am agreeable to a copy of my statement being given to the law enforcement of a State if requested by a State.

WITNESS ACKNOWLEDGMENT

This Statement has been read over to me in the Lango language and is true to the best of my knowledge and recollection. I have given this Statement voluntarily and I am aware that it may be used in legal proceedings before the International Criminal Court and that I may be called to give evidence in public before the International Criminal Court.

Signed: [REDACTED]

Dated: 15th / Dec / 2004

INTERPRETER CERTIFICATION

I, [REDACTED] certify that:

1. I am duly qualified to interpret from the Lango language into the English language and from the English language into the Lango language.
2. I have been informed by [REDACTED] that she speaks and understands the English and Lango language.
3. I have orally translated the above statement from the English language to the Lango language in the presence of [REDACTED] who appeared to have heard and understood my translation of the Statement.
4. [REDACTED] has acknowledged that the facts and matters set out in her Statement, as translated by me, are true to the best of her knowledge and recollection and has accordingly signed her signature where indicated.

Dated: 15.12.04

Signed: [REDACTED]



ANNEX "A"

01



teachers houses

wood store

CANTEN

Dispensary

Headmistress's house

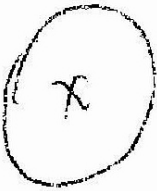
Staff room

Library

Office

GATE

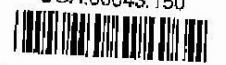
Deputy
Deputy's house



CLASS-
ROOMS

Laboratory

UGA.00043.150



15/12/04

D. King 15/12/04



15/12/04



15th / Dec / 2004