

INTERNATIONAL CRIMINAL COURT
OFFICE OF THE PROSECUTOR

WITNESS STATEMENT

WITNESS INFORMATION:

Last Name: OJERA Gender: Male
First Name(s): Santo Father's Name: Justine OKECH
Other Names Used: / Mother's Name: Angela LAMON
Children: Six Place of Residence: COOPEE camp, Zone B,
BUNGATIRA sub-county, ASWA county, GULU district
Date of Birth: 7 October 1963 Place of Birth: [REDACTED] village, LUKODI
subward, PUNENA parish, BUNGATIRA sub-
county, ASWA county, GULU district

Ethnic Origin: Acholi Religion: Catholic

Language(s) Spoken: Acholi – I understand a little bit of English

Language(s) Written: Acholi, I can count

Language(s) Used in Interview: Acholi, English

Current Occupation: Peasant farmer

Former Occupation(s): Peasant farmer

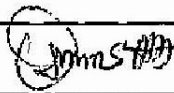
Place of Interview: GULU town

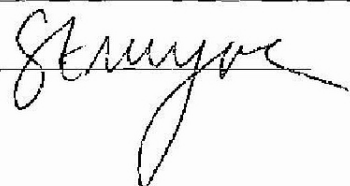
Date(s) and Time of Interview: 23 and 24 February 2005

Interviewer(s): [REDACTED] and Olivia STRUYVEN Interpreter: [REDACTED]

Names of all persons present during interview: Santo OJERA, [REDACTED] Olivia STRUYVEN and [REDACTED]

Signature(s):







WITNESS STATEMENT:**Procedure**

1. I was informed and explained, in a way I was able to understand, what the International Criminal Court (ICC) and the Office of the Prosecutor (OTP) are and what are their mandates, powers and authority.
2. I was informed on who the persons that were going to be present during the interview were and what was their position in the OTP and in the proceedings.
3. I was informed that this interview is voluntary. It is from my free will that I am present in this place and that I am willingly giving my statement.
4. 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.
5. I was informed of the existence of the Victims' Participation and Reparation Unit and its function and told that individuals who qualify as victims, in the judgment of the judges, will be entitled to participate in future court proceeding and potentially to receive reparations.
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 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.

Personal History

8. I was born in [REDACTED] village. After I got married, in 1984, I stayed for around two to three years in AGUNG village. It was in AKUNG village that I was abducted for the first time. We were many, including my younger brother. We were abducted and taken to a house, locked into that house. We stayed in that house until 1300 hrs. The next day, we were released. We did not have to take luggage at that time. They did not take us very far. Since the land was not very fertile around AGUNG village, I returned back to [REDACTED] village.
9. The situation in [REDACTED] village became less and less safe. In [REDACTED] village, I was abducted a second time by the rebels. The rebels came to the village and took me and another man around 1800 hrs. We did not have to carry anything. The rebels cooked food that we ate together with them. The next day we were released. At that time, the rebels did not want people to run away from them. The rebels were already bad. For



example, if a person would ride a bicycle, they would kill that person, because they were afraid that he or she would quickly ride to the police or to the soldiers and tell them about their whereabouts.

10. In 2002, I moved with my family to LUKODI camp, which is less than 15 minutes away on a bicycle from [REDACTED] village. I moved because the situation in the village became too insecure and the government soldiers had directed us to move. Nobody stayed behind in [REDACTED] village.

11. I stayed in LUKODI camp until the day after the incident in May 2004. From 2002 to May 2004, I stayed in the same house with my wife Lucy ACIRO and our six children: Stella APIO (a girl, around 17 years old), Concy APIO (a girl, around 14 years old), Kevin AKELLO (a girl, around 11 years old), Simon OKECH (a boy, around 7 years old), Jacob OCEN (a boy, around 5 years old), and Thomas OTTO (a boy, around 3 years old).

12. On 21 May 2004, I moved from LUKODI camp to UNYAMA camp, PICIHO sub-county, ASWA County, 5 miles away from GULU town. I stayed there until September 2004, when I moved with my family to COOPEE camp, which is around 3 miles away from LUKODI camp. Only three families had moved from LUKODI camp to UNYAMA camp. My family was the only one who moved at the time from UNYAMA to COOPEE camp.

13. Today, I am living in COOPEE camp, in Zone B, with my wife and children.

14. I still visit LUKODI camp on a daily basis. My garden –in which I grow cassava - is still there, and I also go there to collect the harvest. Other women and men do the same.

Sketch of LUKODI camp

15. During the interview, I drafted a sketch of LUKODI camp, which is attached as Annex A to this statement. On the sketch, the left side shows the northern direction. I indicated where the sun rises (see the sun on the top of the page), and that is the eastern side.

16. I indicated with the number “1” the main road from GULU to PATIKO. With the number “2”, I indicated the signpost on the main road that points towards LUKODI Primary School. Where I indicated ‘class rooms’ (with the numbers “3”, “4”, and “5”), are the class rooms of the primary school. The distance from the signpost (number “2”) to the first class rooms (number “3”) is about 25 meters. The distance between the first class rooms (number “3”) to the second group of classrooms (number “4”) is 10 meters. The distance between the class rooms indicated with “4” and “5” is around three meters.

17. The Number “6” indicates one of the areas of the camp where the civilians lived. The houses in this area are all very similar. They are mostly made of bricks and roofs of grass. With the number “7”, I indicated the location of the barracks, where the soldiers stayed. The houses in the military detachment are smaller than the ones in the camp, and the area

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is secured by a trench. After the incident, the barracks moved to an area that I have indicated with the number "11" on the sketch, on the hills.

18. I had two houses in the camp, next to each other, and I have indicated them with the number "8". I lived only around 25 meters away from the barracks. Close to where I lived, there were several other houses of civilians. There were also houses of civilians on the other side, across the main road, and I have added some on the sketch, but most of the houses were on the eastern side of the road. The number "9" indicates a bore hole. The number "10" shows where the trading center was located. The trading center was on the western side of the road.

19. There was no church in the camp.

20. The camp was divided into two zones. I have indicated them as "Zone E" and "Zone F" on the sketch. The zones continue across the road, on the western side. There are no Zones A to D in LUKODI.

History of LUKODI and COOPEE camps

21. In the beginning, there were only UPDF soldiers in LUKODI. LUKODI camp was not registered. Around 2002, civilians were brought to LUKODI by the UPDF. When I arrived, the camp had not yet been registered or gazetted. There was just one camp leader, OKUMU S. Lajubu, who was the camp leader for both LUKODI and COOPEE. Sometime in 2002, LUKODI was officially recognized as a camp.

22. At that time, when LUKODI was registered, we elected our own camp leader, ABOLA Oryem. But there was no need for rezoning the camp, so we remained with Zone E and Zone F in LUKODI, and Zone A to D stayed in COOPEE.

23. The difference between gazetted and non-gazetted camps is the following. Gazetted camps have camp leaders who are always called for trainings. Food is only delivered to the gazetted camps. The District Disaster Management Committee (DDMC), a governmental institution, is the organization who decides if a camp becomes gazetted or not. The DDMC is chaired by one of the Assistant Chief Administration Officers, and he is the one who co-ordinates the activities of the NGO's in the district.

24. In May 2004, COOPEE camp was bigger than LUKODI, but I am not sure about the exact number of camp residents and the number of huts in LUKODI camp in May 2004. At present time, there are 6,860 civilians in COOPEE camp. I know this number because I am a member of the committee in COOPEE camp who deals with the registration of the camp residents.

25. After the incident, almost all the residents of LUKODI camp moved to COOPEE camp. Only 23 people (mainly men) stayed behind in LUKODI camp. Because of the shortage of land in COOPEE, the former LUKODI camp residents integrated into COOPEE camp and have build their houses in between the houses that were already there. This means that there is no separate group of former LUKODI camp residents in COOPEE.



26. I am not sure how many soldiers were present in LUKODI in May 2004. As a civilian, I did not have a good overview about what the military was doing. I know that the military detachment had both UPDF soldiers and Local Defense Units (LDU's). The LDU's came from the villages around the camp, they are our children. Initially, both LUKODI and COOPEE had only a few soldiers. Recently, COOPEE camp served as the headquarters of the UPDF soldiers, and that means that there are, at present time, more soldiers in COOPEE than there are in LUKODI.

27. In May 2004, the residents of LUKODI camp were all Acholi. Most of them were farmers who had enjoyed basic primary education. The only language spoken in the camp was Acholi. The residents of LUKODI camp came from areas close to the camp.

Camp Administration

28. Each IDP camp has a camp leader and a camp committee. Both are elected by the camp residents. The camp leader in LUKODI camp at the time of the attack was ABOLA. He headed the camp committee. The composition of the camp committee may vary from camp to camp.

29. In LUKODI camp, in May 2004, the camp committee consisted of the camp leader (ABOLA), the vice camp leader (OJARA Samuel), the secretary (ABOLA Wilson), the treasurer (OKELLO Rose), the women leader (I do not remember her name), the security leader (OKELLO Vincent), the opinion leader (ATTO Vasloda); the mobilizer (KILAMA Wilson); and a person responsible for health issues (OBINA Johnson). These persons presently all live in COOPEE.

30. In COOPEE camp, at present time, the camp committee consists of the camp leader (OKUMU), the vice camp leader (myself), two secretaries (ABOLA Wilson and LAM Wilson), the treasurer (AJULINA Onok), the women leader (LABOI. Rose), the security leader (OBUR Michael), the opinion leader (ATTO Vasloda); and two persons responsible for health issues (OPIO Isaac and OBINA Johnson). We meet between once or twice a month, depending on the agreement between the members of the committee.

31. As a zonal leader in LUKODI, I worked together with the following people: ODONG Felix, my vice zonal leader; ODUU Santo, the secretary; AJULINA Onok, the treasurer; OBUR Michael, security; OCHENG David, the mobilizer; OPIRA Opobo, the opinion leader; OPIO Isaac, responsible for health issues. All these people live in COOPEE camp at present time.

32. On a lower level, there are also so-called *Rwodi kweri*. In LUKODI camp, in May 2004, there were five *Rwodi Kweri*. In Zone F, there were three *Rwodi Kweri*: one in LACCOANGA, one in LUKODI, and one in LALWENY. A *Rwot kweri* was originally in charge of the farming in a homestead. Issues regarding the garden are also his responsibility. At present time, when most people live in the camp, the *Rwodi Kweri* mainly help with the registration system.






33. The camp leader is the one responsible for the whole camp and has more responsibilities than the zonal leaders. The camp leader oversees the operations of the zonal leaders and of the *Rwodi kweri*.

34. None of the positions in the camp administration is paid. The camp leader, the member of the camp committee, the zonal leaders, the members of the zonal committees, and the *Rwodi kweri* are all voluntary positions.

35. The camp administration deals with various issues. Members of the administration look at the general welfare of the camp residents, trying to settle issues of fights, look at the cleanliness of the camp, and report on the problems of the people in the camp. Initially, the problems were brought to the attention of the DDMC, but now, the problem has to be addressed first with the sub-county administration.

Camp registration system

36. One important purpose of the camp administration is the registration of the camp residents. The camp committee keeps a record of the names and ages of the people in the camp, so that it can be verified how many residents are present in the camp. When people leave the camp, they should inform the camp leader, but they do not have the obligation to do so. People who move to another camp are usually not given a document that indicates that they had left the camp. When a new child is born, the parents mostly report the birth to the camp leader. In general, the information provided through the camp registration is accurate.

37. Residents are registered per households. To register, the camp committee and the *Rwodi Kweri* move from house to house and write down the names of the people present in a house. Initially, it was the *Rwodi Kweri* who were in charge of the registration. They compiled a list, and the list was submitted through the camp leader to the DDMC. More recently, WFP volunteers went to the camp to verify the lists made by the *Rwodi Kweri*. WFP came to LUKODI and COOPEE to assist in the registration. We all moved together: the WFP volunteers, the camp leader, the LC's, the camp committees, and the *Rwodi Kweri*. WFP mainly registers for food distribution.

38. Since I arrived in COOPEE camp, WFP has delivered emergency food twice. I mean by emergency distributions that the food has been distributed without camp residents having a distribution card. It happened in October 2004 and February 2005, and they distributed beans, soy-flour, and cooking oil. The first time they also brought maize, the second time sorghum. When they came to COOPEE, they also distributed food to the 23 civilians that are still present in LUKODI camp.

39. There are other international organizations who ask the camp leader to prepare registration forms. As far as I know, the Red Cross distributes blankets, saucepans, plates and other household items, based on the information in the forms. The Red Cross works with the zonal leaders, who registers the people in the zone, and they come to the camp to verify the information. Caritas distributes blankets, clothes, maize, beans, cooking oil, plates, cups, saucepans, and salt to the people in the camp.



40. All these organizations come and follow their own registration process. Depending on the organization and the type of information they need, this might take up to a whole week. The distribution of food is linked to this type of registration (which is separate from the camp registration), so residents are interested in registering.

41. In COOPEE camp, we have done one camp registration since September 2004. The camp leader of COOPEE camp, OKUMU S. Lajabu, has the registration list of the residents of that camp. I still have the list of the former residents of LUKODI camp now living in COOPEE.

Personal functions

42. I was the Zonal Leader of Zone F, in LUKODI camp, since 2002. I stayed in the position of Zonal Leader until July 2004. I remained the zonal leader even after people had left LUKODI camp. The camp leader of LUKODI, ABOLA, was abducted sometime after the attack, in July 2004, and until now never returned. The former residents of LUKODI asked me to follow him up and I became the "camp leader of LUKODI camp", responsible for the former LUKODI residents.

43. I became the vice camp leader of COOPEE camp in September 2004. OKUMU has a higher position in the camp administration than I have, since we moved into his camp. He remains the leader of the whole camp. We work together, but we have separate offices.

44. In COOPEE camp, I have a small administrative office. From time to time, OKUMU and I meet with the Commanding Officer (CO) of the UPDF detachment located in the camp. When OKUMU and I discuss issues, we invite one of the soldiers because they have to know what happens. For instance, there were cases when soldiers of the detachment had raped women. The soldiers stopped the women in the camp early in the morning when they were fetching the water, and the women were raped. If the CO is around, he comes to the meetings, and if not, he sends the next soldier in charge. This also depends on the issue that is going to be discussed. If it is an important issue, the CO would come himself.

Day in the camp

45. On an average day, men work in their gardens, either in the camp or outside the camp. After finishing work in the garden, they rest at home or go for a walk. They go for a drink (either in a bar or in somebody's private home) or take a bath in the stream.

46. The women in general work in the garden in the camp. They go outside the camp to collect firewood for the family and fetch water. They prepare the meals for the family, and take care of the children.

47. The children go to school starting at the age of five until they become 15 years (although there are older students who still go to school). After school, the children often play in the compounds of the camp.



48. Food is either taken from the garden, distributed by international organizations or bought from the market or the shops in trading center. The market is in the area of the trading center. For items (foods or other items) that are not available in the camp, residents, especially men, go to GULU town to buy it there.

49. The camp residents earn some money by selling firewood, vegetables, or even sometimes beer (brewed by women). Women and men sell their goods mostly in the camp, but sometimes also in town.

50. Sometimes, there are fights in the camp, but in general people live peacefully together. As a zonal leader, I sometimes have to intervene, at least if it is a small dispute. If the dispute is bigger, it is brought to the attention of one of the LC's (Local Councilors). Residents in the camp in general have an important social network: they talk a lot to each other, and they often know a lot of people

The attack in May 2004

51. Before May 2004, rebels came sporadically to the camp to loot food and other things. Nobody was killed or injured during these incidents. No houses were burned, the rebels only came to get the food. One month before the attack, the rebels captured one person while he was getting charcoal in the bush. They kept that person during the night and the next day -at night- they took the person to LUKODI camp. In the camp, the person managed to escape and as he was running from the rebels, the rebels were still in the camp, he shouted 'lawkwena, lakwena' to alert the other residents. The rebels then left the camp. I did not see the rebels that night.

52. The big attack took place on 20 May 2004. When the rebels came, I was on the other side of the road, opposite to the bore-whole. I was repairing bicycles next to the road. I always repair them there, because there are lots of people at the main road who may need my assistance. I indicated that location with the number "12" on the sketch. I finished the work, collected the tools and brought them back to the trading center. I repair bicycles with my own tools, but I always bring them back to the trading center and keep them at a friend's place.

53. I dropped my tools at the trading center, and went back to where I had repaired the bicycles and hid the timber that I use for repairing bicycles, in the bush nearby. From there, I moved into the direction of where my cow was tied to a tree. The place where my cow was is indicated with the number "13" on the sketch. At night, I usually bring the cow back home.

54. I heard and saw the rebels when I was halfway between the locations indicated as number "12" and number "13" on the sketch. At that time, I was alone. It was around 1830 hrs. People were shouting and I saw rebels entering the camp at the place where I drafted number "14" on the sketch. The place where I first saw them was around 300 meters away from the classroom (indicated with number 5 on the sketch). I could see them because there was an open space between me and the location where the rebels were. I saw two different groups: one heading towards Zone E, the other group heading



towards Zone F. I indicated the movements of the two groups with a line drawn in black on the sketch. I did not see them coming all the way to the end of the line that I drafted. I was told the next day that they had moved in the indicated way. I was also told the next morning that the rebels had come from the direction of AWACH. I could not see their movement very well, because I was afraid, and I started to run.

55. The rebels were first whistling, then shouting and finally shooting. I could not hear what they were saying, and could not hear whether they were speaking Acholi or not. I could hear them blowing the whistles. I did not see the whistles. Then they started shooting.

56. I cannot say how many rebels were there. I saw that some of them were bare-chested: these are the ones I saw myself. I did not see them carry guns, but I did hear gunshots. I heard afterwards that there were women amongst the rebels. I could not see that, because they were too far away. I was also told afterwards that some of the rebels had uniforms, and others had civilian clothes.

57. I saw camp residents running around. People from the area around my house were running towards the road, towards the direction where the sun sets. Some of them had already crossed the road, some were still on the other side of the road. I did not see the residents from the western side of the camp. I did not see what the soldiers were doing, but I heard afterwards that they had left the camp and moved towards the north (towards the left side of my drawing.)

58. I started running towards the direction where the sun goes down (west). After I had run a bit further, I saw a light beam over the camp, so I guessed that houses in the camp must be burning. I saw that light beam both in Zone E and F, on both sides of the camp, but especially in Zone F.

59. I passed my cow and left the camp. I crossed the ORORO Stream and continued walking on the bank of the stream. I followed the stream. Along the stream, I met people who were running just like me. I walked for around 1 km. Then it became really dark and I stayed under a tree to spend the night. The people I met on my way stayed at different places, but also in the bush.

60. I came back to the camp the following morning around 0700 hrs. I managed to get back to the main road (indicated with the number "1" on my sketch) between the camp and GULU town. Before I reached the road, I met other people from the camp who had also fled and had spent the night in the bush. Amongst them were OKEMBO David and AKENA Joseph. I walked with a few people back to the trading center. There I saw that a lot of food had been taken from the trading center. Sorgam had been removed and poured around. I was told by a survivor who was in one of the houses in the trading center that biscuits and other food stuff had been taken away. Houses in the trading center were not destroyed. They were not burnt.

61. From the trading center, I continued walking on the main road, towards my house. On my way, I saw that many houses in Zone E and Zone F were burned. There were many



houses of which the walls were still standing but the roofs were gone. I could see smoke coming out of several houses. In Zone E, I saw from the road that they were digging several graves, about four. I heard that there was one grave for a mother and her child: AJOK Christine Odong and APIYO Odong (it was located near the road) and there were two other graves for two men: OLWEDO Otyang and OJARA Ejabio (they were located further up in Zone E). I wanted to go home at that time and see how my family was doing.

62. I stayed walking on the road, and did not go into Zone E. I left the road at the point where the houses in Zone F were. On my way from the road to my house, passing through Zone F, I also saw burned houses. In the area of the barracks, I saw three military vehicles: a mamba, a buffalo and a lorry and many soldiers, more than normally. Some of them came from COOPEE, other ADJULU. I heard that they had come during the night. The houses in the military detachment were all burned down. Only one house with an iron roof was still standing.

63. When I arrived at my two houses, I found that all the things inside had been burned. The walls of my houses were still standing because they were made out of bricks. The roof was burned. My family, my wife and all of my children, had also managed to run away, and they had spent the night in the bush. They had run towards the main road, had crossed the road and had slept around the same stream as I had. When I returned to my houses, they were already at home.

64. After this, I continued to look around in the camp and I saw that five people had been burned inside one house in Zone F, left from my house on the sketch. Their names are LAKOT Jeneth, and her children ALOYO Kilama and KIDEGA Kilama (all from one family), OKOT Keneri (from another family) and ANEE Jackline (the child of the house where they were found burned). Nobody knows what exactly happened and how they were burned. When they were burned, everyone else had already run away. People were guessing that these victims had been shot before they were burned inside the house: all the bodies were lying in the same spot inside the house, otherwise they would have been found dead in different places inside the house.

65. These are the only killed victims of the attack that I saw myself.

66. After I had come back to my house, I decided that I should immediately leave the camp with my family. Other people had already started moving. That same day, I and my family walked to UNYAMA camp. We had nothing to take with us: only the blanket that my wife had taken with her while she ran was left over.

Consequences of the attack

67. Later, I heard that 42 people were killed during the attack: 39 were physically counted after the incident, the bodies of three people were never found. I was not there when the bodies were counted, and I do not know anybody who was there during the counting. Most of the victims were shot to death. Others were burned. Many of them were children.



68. They were buried in individual graves in LUKODI camp, between the houses of the camp. Stones are put around the grave so you can recognized the graves.

69. On 21 May 2004, many people from several organizations came to the camp to investigate the incident. I do not know who was coming from where, everyone was traumatized at the time, including myself. That day I left the camp and for a few months, until September 2004, I did not return. I did not speak with any investigators or organizations about the incidents.

Books attached to statement

70. I agree to hand over my three original camp books (of which one book consists of two parts attached to each other) and to have them attached to this statement. I confirm that I have received a copy of all the information contained in the books.

First book – no title (Annex B)

71. The first green book, on which I have indicated the number '1', contains a list of all killed and injured people during the incident in May 2004 in LUKODI camp. This book is attached as Annex B to my statement. Originally there was another list that I drafted with the first camp leader. When he was abducted, the list disappeared.

72. I listed the names in book 1 this morning: I went to see 4 of the 5 *Rwodi kweri* of the former LUKODI camp, who now reside in COOPEE camp. In the area of the 5th *rwot kweri* nobody was killed or injured in May 2004, therefore I did not go and see him this morning.

73. The first page of the book: 'Lukodi jo ma mutoo' (literally: those who died in Lukodi, with a minor spelling mistake in the Acholian sentence) indicates the victims that died in the *rwot kweri* of Lukodi.

74. The second page of the book lists under the title 'Laco-anga jo ma otoo' (literally: those who died in Laco-anga, with a minor spelling mistake in the Acholian sentence) the victims that died in the *rwot kweri* of Laco-anga. Under the title 'Lalweny' (literally Lalweny) are the names of the victims that died in the *rwot kweri* of Lalweny.

75. On the third page, under the title 'Lagot ki col' (literally Lagot ki col) are the names of the victims that died in the *rwot kweri* of Lagot ki col.

76. The second part of page three, under the title 'jo ma gunongi awano ki bot l.r.a (literally: 'those who sustained injuries from L.R.A.')

77. Today, the following people are still present in COOPEE camp:

- Number 1: NYEKO Albriko (male, above 65 years old);
- Number 3: ATIM Sabina (female, around 56 years old);



- Number 5: ADONG Gladica (female, around 58 years old);
- Number 6: IBIRINA Oyella (female, around 69 years old);
- Number 11: ODONG David (male, around 12 years old); and
- Number 14: LAKOP Dorine (female, around 38 years old).

78. The other people on the list have left the camp:

- Number 2: OCEN Gaburiel (male, around 92 years old) is now in UNYAMA. I see him from time to time;
- Number 4: ATARO Evelyn (female, around 40 years old) stays in KASUBLI. I see her from time to time;
- Number 7: ARACH Ojok (female, around 8 years old) goes to school in KABEDO-OPONG, and I think she stays there. I am not sure;
- Number 8: OKELLO Samuel (male, around 45 years old), is now in GULU town. I see him from time to time.
- I was told that number 9: AYAA Olanya (female, around 50 years old) and number 10: ADONG Olanya (female, around 12 years old) are now in LALIYA DWOL;
- Number 12: AKELLO Ennice Sunday (female, but I don't know her, and I don't know her age). I am not sure where she stays;
- Number 13: PEKO Ojok (male, around 8 years old), stays in Kabedo-Opong.

79. On page four, under the title 'jo ma ki mako gi' (literally: 'those who were abducted') are the names of the abducted people of whom there is no trace until today.

Second book –entitled *Rwot Kweri Laco-anga Zone F (Annex C)*

80. The second green book, on which I have indicated the number '2', contains a list of the residents of the *Rwot Kweri Laco-anga*, located in Zone F. The book contains the names of 120 households. The *rwot kweri* filled out the book, before the attack in May 2004, when we were still in LUKODI camp.

81. The titles indicated in the book are the parent names (the woman and men living in one house), their children, name, age, sex, zone, and the total number of people in one house (under the column: 'pop. or population').

82. The book was never used, because the format did not correspond to the agreed format.

Third book –entitled *Rwot Kweri Lukodi (part 1 and part 2)(Annex D)*

83. The third green book (composed of two books that are attached to each other), on which I have indicated the number '3', contains a list of the residents of the *Rwot Kweri Lukodi*, located in Zone F. The book contains the names of 224 households. The *rwot kweri* filled out the book, before the attack in May 2004, when we were still in LUKODI camp.



84. The titles indicated in the book are the parent names (the woman and men living in a house), their children, name, age, sex, zone, and the dependants, which refers to the total number of people in the house (under the column: 'dep.' or 'dependants').

Missing books

85. There were also people killed and injured from the *Rwodi Kweri* LAGOT KI COL and LALWENY. I know there are books listing the residents of these *Rwodi Kweri* but I could not find them. I asked the camp leader OKUMU today to find those books, but he couldn't find them.

Destructed houses

86. There may have been a list indicating the number of destroyed houses. This list was probably with ABOLA.

Closing Procedure

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

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

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

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

A

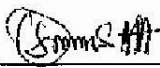
O

S



WITNESS ACKNOWLEDGMENT

1. This Statement has been read over to me in the Acholi 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: 

Dated: 24/2/2005

INTERPRETER CERTIFICATION

I, Interpreter, certify that:

1. I am duly qualified to interpret from the Acholi language into the English language and from the English language into the Acholi language.
2. I have been informed by Santo OJERA that he speaks and understands the Acholi language.
3. I have orally translated the above statement from the English language to the Acholi language in the presence of Santo OJERA who appeared to have heard and understood my translation of this Statement.
4. Santo OJERA 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 his signature where indicated.

Dated: 24/2/2005

Signed: 

