

Trial Hearing
WITNESS: CAR-D30-P-4496

(Open Session)

ICC-01/14-01/18

1 International Criminal Court
2 Trial Chamber V
3 Situation: Central African Republic II
4 In the case of The Prosecutor v. Alfred Rombhot Yekatom and Patrice-Edouard
5 Ngaissona - ICC-01/14-01/18
6 Presiding Judge Bertram Schmitt, Judge Péter Kovács,
7 Judge Chang-ho Chung and Judge Beti Hohler
8 Trial Hearing - Courtroom 1
9 Friday, 7 June 2024
10 (The hearing starts in open session at 9.30 a.m.)
11 THE COURT USHER: [9:30:59] All rise.
12 The International Criminal Court is now in session.
13 Please be seated.
14 PRESIDING JUDGE SCHMITT: [9:31:24] Good morning, everyone. Court officer,
15 please call the case.
16 THE COURT OFFICER: [9:31:30] Good morning, Mr President, your Honours.
17 Situation in the Central African Republic II, in the case of The Prosecutor versus
18 Alfred Yekatom and Patrice-Edouard Ngaissona, case reference ICC-01/14-01/18.
19 And for the record, we are in open session.
20 PRESIDING JUDGE SCHMITT: [9:31:45] Thank you very much.
21 First of all, the Chamber would like to warmly welcome Judge Beti Hohler to the
22 courtroom.
23 Judge Hohler was assigned to Trial Chamber V by the decision of the Presidency
24 ICC-PRES-01/24 as alternate judge pursuant to Article 74(1) and Rule 39 of the Rules
25 of Procedure and Evidence.

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1 Now I ask for the appearance of the parties. We start with the Prosecution, like
2 always.

3 MS CRONIN: [9:32:20] Good morning, Mr President, your Honours. The
4 Prosecution is represented today by Mr Pierre Belbenoit Avich, Mr Kweku
5 Vanderpuye, Mr Yassin Mostfa and myself, Orla Cronin.
6 Thank you.

7 PRESIDING JUDGE SCHMITT: [9:32:34] Thank you very much.
8 I turn to the representatives of the victims.

9 MR MOUSSA: [09:32:42](Interpretation) Good morning, your Honours. Good
10 morning, everyone.

11 The legal representatives of the victims are represented by Ms Héleyn Unac, Ombeni
12 Evelyne and myself, Dangabo Moussa.

13 Thank you very much.

14 PRESIDING JUDGE SCHMITT: [9:32:58] Thank you.
15 Mr Suprun.

16 MR SUPRUN: [9:33:00] Good morning, Mr President. Good morning, your
17 Honours.

18 The former child soldiers are represented by myself, Dmytro Suprun. Thank you.

19 PRESIDING JUDGE SCHMITT: [9:33:03] Thank you.

20 I turn to the Defence. Ms Guissé, for the defence of Mr Yekatom.

21 MS GUISSÉ: [9:33:08](Interpretation) Yes, good morning, your Honours.

22 Mr Alfred Yekatom is here in the courtroom assisted by Lina Hammi, Charlotte
23 Floquet and myself, Anta Guissé.

24 PRESIDING JUDGE SCHMITT: [9:33:25] Thank you.

25 And lastly, but very importantly, of course, Mr Knoops for the Defence of

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1 Mr Ngaïssona.

2 MR KNOOPS: [9:33:33] Good morning, Mr President. Good morning, your

3 Honours. Good morning, everyone in the courtroom.

4 We are today with our team Alexandre Desevedavy - first row - Melissa Beaulieu,

5 Marie-Hélène Proulx; second row, Mr Mathias Goffe, Mr Gonzalez Christian,

6 Ms Justine Crête; and Mr Ngaïssona, of course.

7 Thank you.

8 PRESIDING JUDGE SCHMITT: [9:33:55] Thank you very much.

9 And most importantly, of course, we are here because we have a witness; so this is

10 D30-4496, Ms Namsona.

11 Good morning, Ms Namsona, from the bench. Can you hear and understand me

12 well?

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14 (The witness speaks Sango)

15 (The witness gives evidence via video link)

16 THE WITNESS: [9:34:20](Interpretation) Yes, your Honour, I can hear you just fine.

17 PRESIDING JUDGE SCHMITT: [9:34:23] On behalf of the Chamber I would like to

18 welcome you to the courtroom. You are here to assist the Chamber in the case of the

19 Prosecutor versus Mr Ngaïssona and Mr Yekatom.

20 First, before we conduct the examination, Ms Namsona, you have to take the oath, the

21 solemn undertaking. I read it to you and ask you kindly to repeat slowly after me.

22 I solemnly declare.

23 THE WITNESS: [9:34:54](Interpretation) I solemnly declare.

24 PRESIDING JUDGE SCHMITT: [9:35:04] That I will speak the truth.

25 THE WITNESS: [9:35:10](Interpretation) That I shall tell the truth.

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1 PRESIDING JUDGE SCHMITT: [9:35:15] The whole truth and nothing but the truth.

2 THE WITNESS: [9:35:19](Interpretation) The complete truth and nothing but the
3 truth.

4 PRESIDING JUDGE SCHMITT: [9:35:32] Thank you very much. Madam Witness,
5 you are now under oath. And we have also, when we conduct the examination,
6 there are a few practical rules to respect. You are aware that everything we say here
7 in the courtroom and, also, what you are saying is written down and interpreted in
8 various languages. And to allow the interpreters to follow, we have to speak at a
9 relatively slow pace and also make pauses between questions and answers.

10 So I would like you to respect that. But if a problem occurs, that's -- that's not bad at
11 all, we will then simply tell you to be a little bit slower and to slow down.

12 I give now the floor to the Defence of Mr Ngaissona.

13 You have to -- you are aware you have to establish the Rule 68(3) conditions; and, if
14 I may say so, we expect that you will do that. And then the six hours that you have
15 envisaged seem quite generous to put it mildly. Yeah.

16 MS PROULX: [9:36:43] Thank you, Mr President. I note -- I note your comment.

17 I don't think it will go to six hours, but I do think it will probably go at least the whole
18 day, potentially a little bit more on Monday morning. We will see how it goes.

19 PRESIDING JUDGE SCHMITT: [9:37:00] Well, you know, we are together a long
20 time already, so you know my remarks; but, still, I think it would be possible to finish
21 today with your examination at least, so please start.

22 QUESTIONED BY MS PROULX: (Interpretation)

23 Q. [9:37:22] Good morning, Madam Namsona. Can you hear me?

24 A. [9:37:27] Good morning, counsel. I can hear you just fine.

25 Q. [9:37:31] We've already met in the past, but just for the record, I will introduce

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1 myself again. I'm Marie-Hélène Proulx, I'm one of the lawyers from Mr Ngaïssona's
2 Defence team and I will be asking you some questions on behalf of the team today.

3 I do have a few things to point out.

4 Now, first of all, ma'am, as you know, you are not benefiting from protective
5 measures today and that means that everything we say can be heard and seen by the
6 general public. If at any point in time, you are worried about something you might
7 say, you can let me know that and we can ask leave of the Presiding Judge to go into
8 private session briefly.

9 Do you understand?

10 A. [9:38:26] Yes, I understand, counsel.

11 Q. [9:38:35] Now, the Presiding Judge just reminded you that we need to speak
12 slowly because everything that we say is being translated from Sango into French and
13 then into English, so it's important to pause between question and answer.

14 Now, I realise you understand French, so if -- you might be tempted to answer rather
15 quickly, but I encourage you to speak slowly and to pause between questions and
16 answers. And I will remind myself of this rule as well because often it's counsel who
17 makes this mistake.

18 A. [9:39:15] That's just fine.

19 Q. [9:39:23] I do have quite a few questions for you today, so I'd like to ask you to
20 be patient with me. If at any time, if my question is not clear and you do not
21 understand what I say, don't hesitate to ask me to rephrase my question and I will do
22 so. Understood?

23 A. [9:39:43] Yes, very well understood.

24 Q. [9:39:55] Great. We'll begin with a few questions to identify you.

25 Now, could you please tell us your full name?

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1 A. [9:40:06] Yes, counsel. I can go ahead?

2 Q. [9:40:18] Yes, please.

3 A. [9:40:32] My name is Namsona, Odette.

4 Q. [9:40:43] Could you give us your date of birth and place of birth?

5 A. [9:40:52] I was born on 1 January 1958 in Bossangoa.

6 Q. [9:41:09] And could you tell us what your faith is and what ethnic group you're
7 from?

8 A. [9:41:22] I am Catholic -- I'm Christian Catholic, and I'm from the Gbaya ethnic
9 group, the Gbaya group from Bossangoa.

10 Q. [9:41:40] Where do you currently live?

11 A. [9:41:52] In Bangui, you mean? Is that what you would like to know?

12 Q. [9:41:59] No. Where do you usually live, generally speaking?

13 A. [9:42:10] I live in Bossangoa, in the Sara neighbourhood to be more specific, in
14 the 2nd arrondissement in Boro, right beside the Boro school.

15 Q. [9:42:32] And how long have you been living in the Sara neighbourhood for?

16 A. [9:42:42] I was born in Bossangoa in the Bondili neighbourhood and after
17 I married - I married a teacher - and we went to various towns. After he retired, we
18 went back and we have spent more than 40 years in the Sara neighbourhood of my
19 husband.

20 THE INTERPRETER: [9:43:24] Specifies the witness.

21 MS PROULX: [9:43:29](Interpretation)

22 Q. [9:43:29] And what do you do nowadays?

23 A. [9:43:33] Well, currently, I'm a councillor at the town hall in Bossangoa and I am
24 the president of the OFCA in the Ouham prefecture.

25 Q. [9:43:59] And how did you become the councillor at the town hall?

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1 A. [9:44:09] Well, I became a councillor at the town hall because at the time we
2 didn't have elections for councillors. But, later on -- well, it was the population. If
3 you behaved properly, your name is sent to the government and you're appointed.
4 I didn't know I was going to be appointed. They wanted -- when they wanted to
5 appoint councillors to the town hall, they gave my name, and I, myself, wondered
6 how that happened, so, that's what I can tell you.

7 Q. [9:44:59] Am I to understand that you were chosen or recommended by the
8 population?

9 A. [9:45:13] Yes, there was an investigation of my character. When you're going to
10 be chosen, a name is put forward.

11 Q. [9:45:39] Now, you also mentioned that you were the president of the OFCA.
12 What's that?

13 A. [9:45:51] As I mentioned, this is an organisation -- in French, it's the *l'organisation*
14 *des femmes Centrafricaine*. It's an organisation that brings together all women from
15 the Central African Republic, various women who have come together and set up an
16 organisation to defend their rights.

17 Q. [9:46:28] And how did you become the president of this organisation, the OFCA
18 in Ouham? O-U-H-A-M.

19 A. [9:46:43] To become president of the OFCA, according to the by-laws, the
20 national office is in Bangui, now the national office. The people from there go to the
21 various prefectures and they set up the various offices, and that's what happened in
22 Bossangoa.

23 So we raise the awareness of all the women in Bossangoa, because in the meantime --
24 you see, there were four arrondissements, now there are only two. So we raised
25 awareness amongst women. And all the women from the six prefectures came and

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1 the office was established. All the women from the sub-prefecture and some women
2 from the commune came together, they gathered together and elected me president.

3 Q. [9:48:03] Thank you for those explanations.

4 I'd now like to switch to another topic, if you don't mind.

5 Do you remember meeting two representatives from Mr Ngaïssona's Defence team in
6 Bossangoa in June 2022?

7 A. [9:48:29] Yes, I remember that.

8 Q. [9:48:35] Do you also remember meeting with other members of the Defence
9 team in Bangui in November of 2023, last year?

10 A. [9:48:52] Yes, I remember that. I met with a team of people in Bangui.

11 Q. [9:49:05] And do you remember seeing us again a few days later by way of
12 video link when you were in Bangui when you signed your statement? Do you
13 remember that?

14 A. [9:49:30] Yes, I remember. I haven't forgotten anything.

15 Q. [9:49:42] Ms Namsona, did you have an opportunity to read over your
16 statement in the past few days?

17 A. [9:49:56] Yes, I did have that opportunity, and I acknowledge that I did give this
18 statement.

19 Q. [9:50:20] You also made a number of corrections to the statement; is that correct?

20 A. [9:50:36] That's correct. Indeed, I made a few corrections.

21 Q. [9:50:47] Ms Namsona, could you confirm that the content of your statement as
22 corrected this week is true to the best of your knowledge?

23 A. [9:51:10] Yes, I confirm that. I confirm that my statement is true.

24 Q. [9:51:23] Do you object to your statement, and the corrections that you made to
25 it, be tendered into evidence for this trial?

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1 A. [9:51:46] I have no objection to that. This is my statement and I made this
2 statement so that it would be used.

3 PRESIDING JUDGE SCHMITT: [9:51:56] Well, this could not be worded better, so to
4 speak, so for the record the conditions for the application of Rule 68(3) are fulfilled
5 with the corrections made by the witness, and the statement is

6 CAR-D30-0022-0001-R03 and the corrections are CAR-D30-0022-0011-R01.

7 So you can proceed from there.

8 MS PROULX: [9:52:44](Interpretation)

9 Q. [9:52:46] Ms Namsona, I would like to move to some more substantive
10 questions.

11 Now, in your statement, in paragraph 13, you said that before the events, the
12 Christians and the Muslims cooperated perfectly.

13 A. [9:53:08] Thank you for your question. I'd like to say that before the conflict
14 caused by the Seleka the Muslim community and we cooperated perfectly. We lived
15 side by side and there was mixing between the two communities, and myself, as a
16 leader, a chief, I would visit these women. We would go into the various
17 neighbourhoods and we set up various units of the OFCA, and I went to the homes of
18 some Muslim women and it was like I was at home, as if it were my own home.
19 I was not afraid to go visit.

20 We set up these units and we worked together perfectly. Some of the Muslims were
21 even appointed mayor well before the time I became a councillor. We worked for
22 the country and we worked together perfectly. When there were meetings, we
23 would go together to the town hall, to the prefecture with these women and we
24 would work together. We would cooperate, be it chiefs, leaders, representatives.
25 There were no problems. There was complete cohesion.

1 Q. [9:54:58] Have you heard of any attacks upon Muslim civilians in Bossangoa in
2 the time of President Bozizé?

3 A. [9:55:30] Truth be told, during the time of President Bozizé, there were never
4 any attacks. President Bozizé had esteem for Muslim people and during his time in
5 power he insisted that all organisations, all organisations of women should have
6 Muslim members. To my knowledge, there were no attacks against the Muslim
7 community in Bossangoa.

8 Q. [9:56:15] How do you know that President Bozizé insisted that Muslim women
9 be part of these associations?

10 A. [9:56:32] I know that because each time he would visit the people in Bossangoa,
11 he insisted that everyone be present, all the communities. And he would meet with
12 everyone, be it Muslim people or other people. I know that because I experienced
13 that. I was one of the chiefs and each time he would ask me if there were
14 representatives from the Muslim community, and each time we would say that we
15 had -- each time we invited them, they would come. In my day, Muslim women also
16 had their groups, part of the KNK party. They would come to Bossangoa and they
17 would even visit some Muslim families.

18 Q. [9:57:32] Thank you, Madam Namsona. I would like to move on to another
19 topic.

20 Now, in your statement, paragraph 15, you explained that already there were Seleka
21 people in the town of Bossangoa a few days before the Seleka took control of the town.
22 How did you learn that, that some Seleka members were already present?

23 A. [9:58:13] Thank you for your question. I knew that because some Seleka people
24 had already infiltrated the town. You know, we have relatives in the Fulbe
25 neighbourhood and the fences -- well, the houses were side by side. I had some

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1 nieces who lived in the Muslim neighbourhood and they would sell corn, and some
2 mornings, or some evenings, they would see unfamiliar faces, people who came and
3 would eat in the compounds. People started to ask questions and say, "It looks as
4 though there are some strangers in Bossangoa." They had already infiltrated the
5 town and were present in some houses.

6 My niece knew about this. We didn't know about that, but my niece did because she
7 was in that community. One of my nieces had married a Muslim man. They all
8 knew one another and, you know, if there's a stranger or a foreigner around, you
9 know that. So the -- by way of the people in the neighbourhood we received that
10 information.

11 Q. [10:00:03] Could I ask you the name of your niece?

12 A. [10:00:15] I can give her name. Some Muslims know her -- knew her. She was
13 called Josephine, and she had the nickname of Fini (phon). She lived in the Muslim
14 neighbourhood where there were -- it was the blacksmiths. And unfortunately she
15 died. She was also known under the name of the mother of Dié (phon) in the
16 Muslim neighbourhood, that was my niece. And it was her daughter who was
17 selling maize corn for people who had infiltrated. You know that the young people,
18 they all knew each other and they noted that there were unknown faces in the town of
19 Bossangoa.

20 Q. [10:01:38] In paragraph 32 of your statement, you said there was a young lady
21 who was working with Bichara, who had seen Bichara distributing machetes and
22 metal files to the Muslims. I wanted to know, when was this event. Was it before
23 the town was taken by the Seleka?

24 A. [10:02:07] Yes, that was after the town was taken by the Seleka. The Seleka
25 were already in the town of Bossangoa. This young lady was like somebody who

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1 was going to carry out cleaning in the compound of Muslims. She would help them
2 get water, and one day she went there to work and when she entered the house, there
3 were young Muslims there. * They weren't Seleka; they were young Muslims who
4 were there. And Bichara, who was living in the Bondili neighbourhood, he was living
5 there where the sisters were living, beside the place where the sisters lived, the nuns.
6 He was distributing machetes called "Iambraza" (phon). He was distributing these
7 machetes to these young people and when this young woman entered to work, he
8 drove her away. He didn't want that woman to work on that day. And he distributed
9 these machetes and also files and -- to sharpen these machetes. And this woman came
10 into the neighbourhood and she told that to a young person called Zokela (phon) and
11 she said to this young person that "My boss sent me. My boss doesn't want me to
12 work" because this young lady *bégayait*, she said it to this person -- "My boss -- I saw
13 my boss distributing machetes to young Muslims and when I entered to work, he sent
14 me away and that's why I came back to tell you." And when she told them that, these
15 young people didn't want to believe it, and on that day the Seleka were already
16 present. There were certain people who -- there were certain people who were already
17 getting prepared. There were some people already at the bishopric.

18 Q. [10:04:32] When you say there were young Muslims that weren't Seleka, could
19 you be a bit more precise? Who was it? These were young people from Bossangoa,
20 were they civilians?

21 A. [10:04:54] I would clarify that these were young Bossangoa civilians who had
22 received these machetes. The Seleka arrived quite a while afterwards. The
23 machetes were distributed on a Thursday and on the Sunday morning, on
24 8 September, they entered into the neighbourhood. These young people entered into
25 the neighbourhood armed with machetes, and when they entered they started to

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1 drive away and to cut people up and they -- there were houses belonging to my father,
2 and my brother was a technician, a high-level technician, and they wanted to kill him.
3 And a young Muslim who was next to him said, "No, no. Don't kill him. It's my
4 teacher", and he protected my brother while these Muslims were looking to strike him.
5 And, happily, they didn't kill him, but they did hit him and he lost an ear. And these
6 young people -- well, some young people fled. And they fled to Yori (phon). And
7 these young people were armed. They were armed with stones in order to drive
8 away the young Muslims, and these young Muslims called the Seleka for help. They
9 arrived completely armed to commit exactions in the neighbourhood.

10 Q. [10:06:58] Do you know in which specific neighbourhood these events took
11 place?

12 A. [10:07:07] These events took place in the Bondili neighbourhood. And they
13 started in the Bondili neighbourhood -- well, they entered into the other
14 neighbourhoods. Everything started in the Bondili neighbourhood. And then they
15 went to the radio station Ndoye, next to Raoul, and that's next to the Bondili
16 neighbourhood. So it was next to a health centre called Raoul in the Bondili
17 neighbourhood.

18 Q. [10:07:59] And when you said that they started to cut up people, what people
19 are you talking about?

20 A. [10:08:12] I wanted to speak about young Christians. They were trying to
21 strike them with machetes, to young -- strike young Christians with machetes.
22 That's why I gave the example of my younger brother. He was the first victim.
23 They chased people in the neighbourhood. They were persecuting them, and those
24 who couldn't flee, those who fell, they would strike them with blows with a machete.

25 Q. [10:08:50] And could you identify precisely some of these young Muslims who

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1 did that? Did you know their names?

2 A. [10:09:05] I know the names of some of them. The son of my brother, a Central
3 African, Said is his name. He has a sister Amaboua (phon). I only know Said, but
4 there were a lot of young Muslims who took over the area. All the inhabitants in the
5 neighbourhood were asking why they behaved in such a manner. They called for
6 help and the others who were armed, they arrived and they started to commit
7 exactions and started killing people.

8 Q. [10:10:02] Thank you, Madam Namsona. I'm just going to go back a bit.

9 I would like you to describe to us what happened on the day when the Seleka arrived
10 in Bossangoa and took over the town. Could you tell us what you saw, what you
11 heard on that day?

12 A. [10:10:27] Thank you. When the Seleka arrived, as I said, they took over. We
13 didn't know. One morning, it was around 4 or 5 o'clock in the morning, we heard
14 shots, gunfire, coming from Bouca, 12 kilometres away. We thought it was far away,
15 whereas, in fact, they were already in the town and they were starting to fire with
16 heavy weapons in all four corners of the town, and in the morning we woke up by
17 this firing. It was this firing that woke us up. And to take an example, I was living
18 in a neighbourhood that was not far from the bush. In order to go to the main road,
19 it was too far. There was a risk trying to flee towards the bishopric. It was too far
20 away. That would be a risk. A lot of people had already fled to take refuge in the
21 bush. And us, too, we also fled in order to take refuge in the bush.

22 We couldn't take anything with us on that day. We were afraid of these heavy
23 weapons. We fled with nothing, without being able to take anything, and we also
24 spent a lot of days in the bush during this time. *They took over the whole
25 neighbourhood. They were everywhere. There were lots of them. It was difficult

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1 to know how many of them there were. Because we fled, we left our houses. Some
2 of them took over our houses. They were the masters of the area. Even some of
3 them who couldn't transport their children, they would throw the children and then
4 they would run away to save their own lives. And I said when they entered it was
5 terror.

6 Q. [10:12:52] Do you remember the approximate date when the Seleka arrived, or
7 at least the month of the year?

8 A. [10:13:02] It was in 2013, but I can't give you the date and the exact month. But
9 at least I think the -- it was a morning in the -- in 2013 when they took over the town.
10 They managed to infiltrate into the town without anybody knowing.

11 Q. [10:13:31] Now, in paragraphs 17 and 18 of your statement you describe the
12 situation. You say that some of them were in military uniform and others were in
13 civilian clothing wearing jeans.

14 A. [10:13:44] Yes.

15 Q. [10:13:45] How could you make a distinction between a Seleka in civilian
16 clothing and a normal civilian?

17 A. [10:13:59] You can make a distinction between them because when it comes to
18 the Seleka some of them have military uniform such as FACA wear, and others would
19 wear Rangers, Rangers boots, and others were wearing jeans. Others were wearing
20 rubber boots such as the Peuhl livestock breeders wear, and others wore jeans, and
21 they wore pullovers as well, and they were wearing turbans as well.

22 Q. [10:14:48] Could you tell us what weapons they used?

23 A. [10:15:01] Yes. They had weapons called "kala", Kalashnikovs. But others --
24 well, there were also heavy weapons, but most of them were armed with
25 Kalashnikovs. Some of them who weren't armed could have knives, or sabres.

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1 Q. [10:15:43] Did you see weapons that were put onto pickups or mounted on
2 pickups?

3 A. [10:15:55] Yes, indeed. I saw heavy weapons that were mounted onto pickup
4 vehicles. There were five or six of them in a vehicle and they were wearing turbans.
5 * Now, this pickup truck was equipped with a heavy weapon, and everyone around
6 in the vehicle was wearing turbans. We saw all of that.

7 Q. [10:16:36] Madam, I'd like to go back to the date of the arrival of the Seleka and
8 I'd like to give you a point of reference.

9 Do you remember if the Seleka arrived before or after the festival of the wreaths?

10 A. [10:17:06] I don't remember. I don't remember whether they arrived before or
11 afterwards. I do not know that.

12 PRESIDING JUDGE SCHMITT: [10:17:16] Ms Proulx, we have a lot of evidence
13 when the Seleka arrived in Bossangoa and also later in Bangui. I think you don't
14 have to discuss this further with the witness. Thank you.

15 THE INTERPRETER: [10:17:28] The festival of wreaths was Palm Sunday.

16 MS PROULX: [10:17:38](Interpretation)

17 Q. [10:17:39] Now, you say in paragraph 15 of your statement that the first Seleka
18 were received in Bossangoa by Gara Iné and Bichara. What do you mean by that?

19 A. [10:18:05] Well, they were the ones who received them, because the household
20 help said that there were foreign faces, because that -- well, they were Muslim
21 prominent persons, so every time there were foreigners, they were the ones who
22 would welcome or greet them, and that's the reason why I said it was Bichara, and he
23 lives in the Bondili neighbourhood, in the same neighbourhood as we did. And the
24 children said that it was he who received these people.

25 * It wasn't just Bichara. When I mentioned my niece who was selling food, she said

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1 that in some houses, there were also some other..... other houses.

2 It was in the Boro neighbourhood. It wasn't just Bichara's home. My niece was
3 selling candles.

4 Q. [10:19:29] So she received them in the house, is that right?

5 A. [10:19:32] Yes, that's correct. They were in the houses on the compounds of the
6 Muslims, they were the ones who received the Seleka in their compounds. And
7 others, Seleka, occupied the schools. If I give the example of Boro school, which was
8 next to the Arab neighbourhood, they were welcomed and it was after that that there
9 was mixing between the girls from the town and the Muslims.

10 THE INTERPRETER: [10:20:22] The interpreter corrects: Page 19, line 23 is not
11 candles, it is porridge.

12 MS PROULX: [10:20:34](Interpretation)

13 Q. [10:20:34] I just want to be certain, I want to be clear with regards to Boro school.
14 There were Seleka who set themselves up in the school; that is correct, is it not?

15 A. [10:20:48] Yes. Some of them occupied certain rooms of the Boro school. They
16 occupied all the schools in Bossangoa and Pont-Ouham and the centre behind the
17 bishopric. There weren't any rooms, so some of them occupied the school that was
18 behind Boro school, but we couldn't cross over the courtyard to go to the market. So
19 for those of us who were living behind Boro school we were not able to cross the
20 courtyard of the school to go to the market.

21 Q. [10:21:35] Could you tell us what the Seleka did when they arrived in
22 Bossangoa?

23 A. [10:21:53] When they arrived in Bossangoa they didn't kill people, they shot --
24 fired shots, and we were scared. The population fled -- some of them into the bush
25 and some of them went to the bishopric. And it was only afterwards that they

1 started to attack the Christians with machetes and then they came to provide
2 reinforcements to these young people and they killed the chief of the health centre,
3 the young teacher who I spoke about earlier. It wasn't possible to go to the bishopric
4 and be safe. Everybody who was trying to go home would take their things -- to get
5 their things, would end up being killed. There were five children who remained in
6 the house to -- to guard the small livestock of their family, they were all killed.
7 When these young people entered the neighbourhood with machetes, that was what
8 triggered the conflict. They took over the whole population. * They went even to
9 15 Kilometres to Yangala, into a small village called Bougato (phon). They went there
10 and they committed exactions. They started to kill people. And in Bougato on the
11 Yangala road. The Christians, or the non-Muslims, had artisanal weapons that were
12 called Yalanga (phon). There was fighting 15 kilometres away and they left
13 Bossangoa for Yangala, but when they arrived, they fired shots. They didn't kill
14 people. And it was only afterwards that the young Muslims entered into the
15 neighbourhood with machetes that they started to kill people, reinforcing these young
16 Muslims.

17 Q. [10:24:41] When was that, madam?

18 A. [10:24:46] I told you that it was 8 September. It was from 8 September that
19 there was really chaos. From 8 September, as I said, young people met together, the
20 young civilians, the Anti-Balaka, they grouped together in the bush in order to reflect
21 on a counterattack because they'd been attacked by young people, and it was from
22 8 September. So there were a lot of houses that were set on fire. I can give the
23 number of 180, that's the known figure. But in my neighbourhood, there were
24 around 40 houses that were burnt. But when you go towards the church, Boro
25 church, a lot of houses had been set alight. My brother who was a teacher, his house

1 was set on fire as well as his motorbike, and it was from 8 September. It was a
2 Sunday morning. That was when there was a massacre.

3 Q. [10:26:24] Thank you, Madam Namsona. I would like to come back to the
4 exactions that were committed by the Seleka. Now, you mentioned murders and
5 you also mentioned that houses were burnt down. Were you aware of other
6 exactions that were committed by the Seleka?

7 A. [10:26:51] Yes, of course; of course I remember. They committed a lot of
8 exactions. We fled, we took refuge in the bush. We left because Koursi was a
9 member of the delegation of the town of Bossangoa. He was close to the Seleka
10 commander and he was acting as an interpreter, because this commander didn't
11 speak Sango or French so Koursi would act as his interpreter. Koursi himself was
12 armed; in his role as an interpreter, he was armed. * They killed a lot of people.
13 And from the Boali neighbourhood to Bondili, there were a lot of people who were
14 killed.

15 They said that it was that Gbaya... it was Gbaya, and that it was necessary to kill
16 them. It was the women who would bury the dead. The women would come out in
17 the evening, at 7 o'clock in the evening. They would come when they knew or when
18 they learned that these children... that their children had been killed. They would
19 come to bury their children. They committed a lot of exactions.

20 There was a nurse and her mother came. I'm 66 years old, but the mother was older
21 than me and she had to dig a grave to bury her son. And the next day Koursi made
22 us come and I can tell you that people were buried very close to the houses. These
23 bodies are still in the neighbourhoods.

24 That was also the case for the Peuhl. The Peuhl thought that the situation was not
25 going to last for a long time. They thought of taking over control of the town and

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1 I can tell you that a Peuhl occupied my bed, my own bed, and one of his dogs died in
2 the bedroom. The Peuhl did a lot of harm to us, the Seleka did a lot of harm to us
3 and we don't know why.

4 PRESIDING JUDGE SCHMITT: [10:30:02] I assume that you do that, we would be
5 interested a little bit more of the person Koursi, perhaps if we can have more
6 information, if the witness knows more about this person. You know if he was
7 around before the Seleka came, things like that, what was his role.

8 MS PROULX: [10:30:25] I can -- I was planning to do this later, but I can do it now if
9 you would like.

10 PRESIDING JUDGE SCHMITT: [10:30:29] No, if you plan to do it, it was just a
11 reminder, don't forget it. Otherwise, I will do it.
12 Yeah.

13 MS CRONIN: [10:30:37] Your Honour, it would also be helpful if counsel could elicit
14 the witness's basis of knowledge for these events, whether she saw them or she was
15 told about them.

16 PRESIDING JUDGE SCHMITT: [10:30:46] I think -- I think Ms Proulx will do that.
17 But thank you, that's also a good suggestion. Thank you very much.

18 MS PROULX: [10:31:02](Interpretation)

19 Q. [10:31:04] You mentioned several exactions, acts of violence and abuse. Did
20 you see them yourself or did you hear about them, or both?

21 A. [10:31:22] When the Seleka arrived and began to commit exactions, I was a
22 witness of that. * Let me give you the example of the young teacher called Ouefio. He
23 lived just beside my home. There is a flowering hedge that separates my home from
24 the house of Ouefio's father. His father is also a teacher, and his name is Ouefio Marc.
25 His son was trained as a teacher. Ouefio was his name too. These were young people

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1 from my own neighbourhood. I saw their deaths. There was Ouefio Alfred Georges.
2 There was also our nurse from the health centre in the Bondili neighbourhood. I was a
3 witness to that. It wasn't something that was told to me by someone else. I, Odette, I
4 saw that with my own eyes. These young people... His father was called Armatan
5 (phon). And all these people lived in my neighbourhood. And these people were
6 killed by the Muslims. And, as well, there was a young person --

7 THE INTERPRETER: [10:32:51] Inaudible.

8 THE WITNESS: [10:32:55](Interpretation) -- that I am related to. My mother and
9 his mother were from the same commune in Benzambe, and all those events occurred
10 around me in my environment, even the son of Pastor Demasse (phon).

11 THE INTERPRETER: [10:33:14] If the Sango interpreter heard correctly.

12 THE WITNESS: [10:33:17](Interpretation) I was present. So in the evening, we
13 would go out and bury the bodies.

14 MS PROULX: [10:33:32](Interpretation)

15 Q. [10:33:32] You just said that all those people lived in your neighbourhood and
16 that those people were killed by the Muslims. Could you specify which Muslims are
17 you talking about?

18 A. [10:33:48] There were young people -- it was the young people who began,
19 young Muslims from Bossangoa, they were the ones who entered the neighbourhood,
20 took over the neighbourhood and the young Christians threw rocks at them and then
21 later, they called for help and the Seleka arrived. And the person who wanted to kill
22 my brother was a young Muslim.

23 Q. [10:34:23] Thank you for that, ma'am.

24 When you talk about the exactions of the Seleka, the acts of violence and abuse, did
25 you also see any occurrences of looting? Or did you hear about looting?

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1 A. [10:34:48] Yes. They looted the administrative buildings. As for the people,
2 the population, well, we didn't have valuable items to loot. All the looting that they
3 organised was in the administrative buildings and in the homes of various officials in
4 the centre of town.

5 But we had nothing valuable. All we had was old cooking pots, beds, things that did
6 not have a lot of value. But the looting was much more in the neighbourhoods
7 where the civil servants lived. They would take computers, television sets and other
8 things like that.

9 As for us, they would just come and torch our houses and then they would leave.

10 THE INTERPRETER: [10:35:59] Message from the Sango booth: Could the witness
11 slow down slightly.

12 MS PROULX: [10:36:12](Interpretation)

13 Q. [10:36:12] Thank you, Madam Witness. Now, the interpreters are asking if
14 could you slow down a bit because you're speaking a bit too fast for them. Is that
15 possible?

16 A. [10:36:22] Yes, that's possible. I'm in the habit of speaking quickly, but I will
17 try to follow the instructions. Thank you.

18 Q. [10:36:39] Thank you. Now, a few moments ago, you explained that the Seleka
19 arrived and they set up operations in some schools, in houses. Did you see whether
20 they set up any checkpoints?

21 A. [10:37:01] Yes, they did set up checkpoints. * They set up a checkpoint at
22 Katanga and in Boro as well. They set up a checkpoint around the Kaba
23 neighbourhood, and some checkpoints were set up -- another one was around --
24 around Bangui and also Nana-Bakassa.

25 Q. [10:37:48] Do you know what the checkpoints were used for?

1 A. [10:38:04] When things were quiet, when there was a bit of a lull, when the
2 commander would -- summoned us one day to talk to us and make us -- for example,
3 if someone left the village and came in, he would have to give them some money.
4 Basically, the checkpoints were used to extort money from people, or other things.
5 Sometimes they would give cassava. Basically, the checkpoints were to engage in
6 extortion.

7 Q. [10:38:52] Thank you, Madam Witness.

8 I beg your pardon, if we could hark back briefly to the events relating to your brother.
9 I don't want you to repeat everything. You've already told us some information, but
10 do you know why the Seleka attacked your brother specifically?

11 A. [10:39:18] I don't know why. Did they receive orders maybe to go and kill the
12 young people, I really couldn't say. It was a Sunday morning. Some people were at
13 church, some people were in the neighbourhood because our house was just beside
14 the main road, that's why they invaded that neighbourhood.
15 But it didn't just have to do with my brother. They began to look for and go after
16 people who had money. My brother was a technician. He was not yet integrated.
17 He was working for an NGO that was working to alleviate hunger. They invaded
18 the neighbourhood, but I don't know why. Perhaps maybe they were -- perhaps he
19 was at the wrong place at the wrong time, but there was no specific reason. I really
20 don't know why they invaded that neighbourhood on that day.

21 Q. [10:40:46] And how did you hear about what happened to your brother?

22 A. What happened to my brother? What did you want to know about that?
23 I haven't understood your question.

24 Q. [10:41:12] That's not a problem. I will repeat it. I just wanted to know how
25 did you find out about what happened to your brother? How did you learn that the

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1 Seleka had attacked him?

2 A. [10:41:28] Some people called me, some relatives called me and told me what
3 had happened. His wife as well, she was there. Her -- the boy was there as well,
4 the son. Some people called me and told me about it. They said to me -- well, the
5 first house they visited was the house of my father where my brother was living who
6 worked for that NGO called "*Action contre la faim*", an NGO working to fight hunger.

7 Q. [10:42:12] In your statement, paragraph 34, you made mention of something that
8 happened in the Bondili neighbourhood. You said that the Seleka torched the house
9 of the former deputy of the member of parliament, Gbafio.

10 Do you remember how you learned about that?

11 * A. [10:42:42] When they arrived, we fled and we took shelter in the bush. He had
12 two wives. It was a house with a straw roof. It was Nambozuina. Both his houses
13 were torched. My house was just beside and it was a house with a sheet-metal roof,
14 and from that point, they shot at my house.

15 There were even some bullet holes on the walls of my house. I showed that to the
16 investigators who came to meet with me and I showed them the places where the
17 bullets had hit the wall. I don't know why they attacked our house. They torched
18 the two houses. There were two women and some other houses as well, but all those
19 houses were torched.

20 THE INTERPRETER: [10:43:51] Korpe Nwinza (phon) -- it was Father Korpe
21 Nwinza (phon).

22 MS PROULX: [10:44:03](Interpretation)

23 Q. [10:44:03] Do you remember when that happened? Was that before or after
24 what happened to your brother?

25 A. [10:44:15] They torched the house after 8 September. That was the day. When

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1 they arrived on the very first day, they did not torch the house.

2 Q. [10:44:47] At the same paragraph, you said no one was shot and that was thanks
3 to your neighbour who lived behind you, because she was kind and her daughter had
4 married a Muslim man, and so her son-in-law was one of the attackers and he told his
5 brothers not to shoot anymore.

6 What was her name?

7 A. [10:45:18] Yes, yes, I remember. That was in my house. That was -- I was
8 talking about my house in the Sara neighbourhood. I was born in the Bondili
9 neighbourhood. That is where they wanted to kill my brother. I was talking about
10 my house in the Sara neighbourhood. My neighbour, my female neighbour, her
11 husband was Ganana (phon); that was his name. And his wife was Martine. And
12 their daughter had married a Muslim man and the name of the daughter, if I can --
13 well, I've forgotten. They came back to the town not so long ago. Thanks to the
14 father, Karagala (phon) --

15 THE INTERPRETER: [10:46:17] If the Sango interpreter heard properly.

16 THE WITNESS: [10:46:25](Interpretation) Gasamin (phon) was the name of the
17 son-in-law. Dasin (phon) -- Dasin was his -- we called him Dasin. Thanks to --
18 thanks to them, we were spared.

19 They wanted to torch -- they wanted to shoot at our house, and thanks to the
20 son-in-law, he asked his Muslim brothers not to torch the house, not to shoot at our
21 house.

22 THE INTERPRETER: [10:47:04] "Father Ganana", says the witness, if the Sango
23 interpreter heard correctly. Papa Ganana -- Ngananam (phon) corrects the Sango
24 interpreter.

25 MS PROULX: [10:47:20](Interpretation)

1 Q. [10:47:20] Now, you said that the Muslim husband was "Gasama"; was that
2 correct?

3 A. [10:47:34] Gasamin (phon), but we could call him Dasin. His wife was called
4 Nadia, the daughter of my neighbour. But the one who converted, I have forgotten
5 the name of the woman who converted. Gasamin, he too. And even our
6 brother-in-law went into the neighbourhood and helped save some houses.
7 It was the entire group that had infiltrated or invaded these neighbourhoods. All
8 these neighbourhoods.

9 Q. [10:48:26] And the Muslim husband, Gasamin, did he join the Seleka? Is that
10 what you're telling us?

11 A. [10:48:40] Yes. He was part of the group with them. Even the brother-in-law,
12 truth be told. They were young people who were close, close to Bichara. All of
13 those people joined the Seleka and it was because of him. He protected the house of
14 the deputy because the house had a straw roof. They torched it. It was thanks to
15 him that our house was not torched. But they did go into the house of this young
16 person and they wanted to torch the house, but Gasamin protected the house. He
17 said to them, "Well, these are my in-laws, my in-laws." He took out the rivals, the
18 others, and many people went to the house of this older man. It was only later that
19 some people took shelter in the bush and others at the bishopric, the diocese.

20 Q. [10:50:11] Thank you, ma'am.

21 I'd like to move on to another topic.

22 Now, in your statement, paragraph 35, you said that the leader of the Fulbe
23 neighbourhood was taken in front of a container in front of the town hall and he was
24 shot. Now, do you know about any other people who were taken to this storage
25 container in front of the town hall?

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1 A. [10:50:52] He was the only person that I know of. He was the leader of the
2 Fulbe neighbourhood, the chief, Chief Nguito. Ndourou was his nickname -- and his
3 wife as well. She was in the OFCA. She is the current president of the association
4 of female victims of Bossangoa. When the Seleka arrived, that was -- he was the first
5 person they took. We fled. His wife fled. And he was asked to flee as well and he
6 said that he was the chief. He had his medal and he remained in front of his house.
7 He was taken, and taken to the town hall, and there was a container in front of the
8 town hall where various tools were being stored, such as wheelbarrows. In front of
9 that container -- well, they used that container as a prison. They took this man, this
10 chief, to that place, and we heard that he was taken to the police station, but he was in
11 the container.
12 There was another neighbourhood chief, an old man, I don't remember his name
13 anymore. When he wanted to speak to Colonel Saleh about the acts of violence and
14 abuse, Father René (phon), the head of the Bac neighbourhood, saw some people who
15 imprisoned within the container, and when he looked inside, he said, "Don't look
16 inside the container."
17 They took the chief, the husband of Elisabeth, and despite the fact that he had his
18 medal showing that he was the mayor, he was put into the container along with two
19 young people. Then after that he was killed, and the two young people were told to
20 throw his body into the river. The young -- the two youth said that the custom
21 was -- well, you -- they couldn't throw a body into the river. And one of the young
22 fellows took the initiative of digging a grave around the UNICEF building and he was
23 buried. The body is still there at that place. So, that was Chief Nguito, also called
24 Ndourou. His ancestors were Muslims and they were originally from Chad. His
25 mother was Muslim and his father is a Gbaya person from Bozoum. His wife is still

1 alive, living in the house with the children.

2 Q. [10:54:30] Thank you, ma'am. I would like to ask you this: How did you hear
3 about what happened to the chief of the Fulbe neighbourhood? How did you hear
4 about this?

5 A. [10:54:49] His wife. His wife. His wife was the treasurer of one of the
6 subunits of the association. She worked with Muslim women. Elisabeth was the
7 treasurer. She's a girl from the Gbaya ethnic group that I worked with, I cooperated
8 with. She actually is replacing me, acting for me. When the journalists went, they
9 filmed the women at the bishopric, the diocese. I had an opportunity to leave. My
10 husband was assigned to various different towns, but she stayed in Bossangoa, and
11 I know her well. She told me about everything that happened.

12 Q. [10:55:55] And do you know why the Seleka attacked Ndourou, or Nguito?

13 A. [10:56:15] We don't know why they killed him. We don't know. They were
14 wrongdoers. Their intent was to engage in evil acts. In their minds all Gbaya
15 people were the same. Some died, others were imprisoned in the container. Others
16 died of -- starved to death. Others were killed. We don't know why. They
17 thought all the Gbayas were the same.

18 Q. [10:57:00] A few moments ago you mentioned another neighbourhood chief, the
19 chief of the Bac neighbourhood. Do you know about any other neighbourhood
20 chiefs who were targeted?

21 A. [10:57:25] Regarding the head of the Bac neighbourhood, the chief, they didn't
22 hurt him, but they were intending to turn to Colonel Saleh and ask him to stop the
23 violence and the abuse. People were hungry, starving. They wanted to go to the
24 market, but they were afraid of Colonel Saleh's elements.

25 The chief went to talk to Colonel Saleh and he saw several people in the container. *

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1 Even when -- well, if by a stroke of bad luck they found you in the bush, they would
2 bring you back and put you in the container. That is where Chief Ngaikoumon René
3 -- when he looked into the container, he saw several people. The guards threatened
4 the chief and said to him to go away. But they didn't hurt him.

5 Q. [10:58:47] Thank you, ma'am. I still have one or two questions about that topic
6 and then after that we can have the coffee break.

7 * Now, did you hear or know anything about some neighbourhood chiefs by the
8 name of Tamkoro (phon) or Kouanga, or Lakouanga? Do you know if anything
9 happened to these people?

10 A. For Lakouanga, the neighbourhood chief, I do know that one group threatened
11 him, but they didn't actually harm him. They broke down his door and went into
12 his house. When they began to break down the door, he took shelter behind some
13 sacks of peanuts. They looked throughout the house and he had hidden himself
14 well. They didn't see him. They broke the window. Some were inside, others
15 were outside, but it would appear that, according to -- well, going by what he heard,
16 fortunately for him, they didn't find him. But I must say that he hid and, so, he and
17 was not subject to violence. If they had found him, they would have killed him.

18 Q. [11:00:48] Do you know whether anything happened to the other
19 neighbourhood chief -- Kouanga?

20 A. [11:01:04] Yes, we heard about what happened to the chief of that
21 neighbourhood. We were still in the bush. We heard that he went to the -- well,
22 I don't have a lot of information about that event because that was 5 kilometres away.
23 I don't really know very much about that event.

24 Q. [11:01:38] That's not a problem, ma'am. Thank you.

25 Did the Seleka respect local authorities, local structures, local leaders?

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1 PRESIDING JUDGE SCHMITT: [11:01:49] I think we can ask this question after the
2 break, which would otherwise be reduced to, you know, once we're upstairs, we can
3 go downstairs immediately. So thank you very much for the moment.

4 I have the impression that you make progress. Well, that's the impression.

5 And also for the further scheduling today, we have to finished at 3:30, 1530. That
6 doesn't matter, we can make up for this half hour by shortening the lunch break to an
7 hour. So let's have a break now until 11:30.

8 THE COURT USHER: [11:02:22] All rise.

9 (Recess taken at 11.02 a.m.)

10 (Upon resuming in open session at 11.34 a.m.)

11 THE COURT USHER: [11:34:24] All rise.

12 Please be seated.

13 PRESIDING JUDGE SCHMITT: [11:34:45] Ms Proulx, you still have the floor.

14 MS PROULX: [11:34:49](Interpretation)

15 Q. [11:34:57] Good morning once again, Witness. Can you hear me?

16 A. [11:35:04] Good morning. I can hear you very well.

17 Q. [11:35:12] Madam, before the break, we spoke about the events which affected
18 certain neighbourhood chiefs in Bossangoa and around that area, and I put a question
19 to you on the subject of whether the Seleka had respect for the local authorities such
20 as the neighbourhood chief or other local structures.

21 A. [11:35:55] I can tell you that the Seleka had no respect for the authorities. If
22 they had any respect for the authorities, they wouldn't kill a neighbourhood chief.

23 Q. [11:36:18] Now, a moment ago, Madam, we spoke about the fact that the Seleka
24 had committed some pillaging. Do you know what happened to the pillaged goods?

25 A. [11:36:43] Well, we didn't know where they were storing the goods that they

1 pillaged. Some goods had been stocked at the *Liberté* school and some goods were
2 burned, but we didn't know exactly where they stored them. Perhaps with their
3 family-in-law. I don't know.

4 Q. [11:37:16] Do you know if some pillaged property could have been transported
5 by lorry towards Chad?

6 A. [11:37:38] That's what I heard. I heard at night they were transporting some
7 goods towards Chad. Some pillaged items remained and they'd been set alight.
8 But people said that a lot of pillaged goods had been transported over to Chad.
9 That's what was said.

10 Q. [11:38:08] Did you hear or did you know the names of people who were
11 transporting goods towards Chad?

12 A. [11:38:31] I know that a son of Adjouss was a driver and he drove their lorry.
13 That's the one I know.

14 But I don't have an idea with regards to other people driving, but I know the son of
15 Adjouss who was a driver, he was their driver, their chauffeur.

16 Q. [11:39:04] So a moment ago, Madam, and this was in page 20 in the transcript,
17 you spoke about what happened to the chief of the hospital centre. And you also
18 spoke about this in paragraph 36 of your statement. How did you hear what
19 happened to the chief of the hospital centre?

20 A. [11:39:37] Thank you for your question. It was the young people from my
21 neighbourhood who had taken the man to go with him into the bush, but he refused
22 and he stayed at his home and they came to kill him.

23 Q. [11:40:12] Who told you that?

24 A. [11:40:15] You know, my brother, they cut his ear off. It was the same day, and
25 the young people informed me of what happened. You know, even if I wasn't

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1 present at the location, young people from my neighbourhood always informed me of
2 what's happening in my neighbourhood.

3 Q. [11:40:42] And in your statement you say that it was the young Muslims from
4 Bossangoa who killed him. How did you know it was the young Muslims from
5 Bossangoa?

6 A. [11:41:06] It was the young men who came first into the neighbourhood.
7 Afterwards, the -- well, the young Muslims were the first to enter in
8 the neighbourhood, and when the young Christians started to throw stones, then they
9 would call the Seleka to come and help them. And so the young people from my
10 neighbourhood told me what had happened.

11 Q. [11:41:38] Thank you for this clarification, Madam.

12 A moment ago you also spoke to us about the death of a young teacher, the son of
13 Mr Ouefio. I would like to know how you found out what happened to the young
14 teacher.

15 A. [11:42:14] As I told you, even if I wasn't present at the location where the events
16 took place, I still get information about what happens. I went to assist the family
17 and I spent some time at the cemetery.

18 Q. [11:42:35] Do you know who killed the teacher?

19 A. [11:42:50] It was the Seleka. They shot him in the foot and he bled out. * The
20 young Muslims didn't have weapons, but they called the Seleka and asked them to
21 come and support them, and they shot him

22 Q. [11:43:15] Do you know why they attacked him?

23 * A. [11:43:31] I repeat, you know, when somebody is ill-intentioned and comes to
24 make trouble in the country, he will never tell you why he is doing it.

25 Q. [11:43:52] Madam Namsona, do you know what happened to Radio Maria

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1 Beafrika?

2 A. [11:44:12] Where it concerns Radio Maria, they went to take the electric
3 generator for the radio. They took all the cables from the radio thinking that
4 the radio broadcasted as far as Bangui. They pillaged everything. They took a lot
5 of materials. I don't know all the different radio parts by name, but they took what
6 they could.

7 Q. [11:44:51] I'd like to go back to the pillaging a moment.

8 Did Seleka just pillage in the town of Bossangoa only?

9 A. [11:45:17] Essentially they pillaged in Bossangoa, because in the villages around,
10 there was nothing of any value. That's why they just pillaged in the town of
11 Bossangoa.

12 Q. [11:45:37] Do you know if they also pillaged flocks, flocks of animals or if they
13 pillaged cattle?

14 A. [11:45:52] No, I didn't see that. I didn't see them pillaging animals. I don't
15 know how they fed themselves.

16 I never witnessed such an event.

17 Q. [11:46:19] Thank you, Madam. Now, a moment ago you spoke about fleeing
18 into the bush. And this is in your statement in paragraph 30 thereof. Do you
19 remember at what time you took -- when it was that you took refuge? Was it on
20 the day when the Seleka arrived? Was it a few days or a few weeks thereafter?

21 A. [11:46:54] When they arrived, when they arrived, there were gunshots or there
22 was firing. Everybody fled into the bush. Those who were on the other side, they
23 fled into the bush and we, we fled in the morning. We had fled in the morning.

24 Q. [11:47:22] So who was with you in the bush? Who did you flee with?

25 A. [11:47:38] There were a lot of us. The members of my household,

1 the inhabitants of the neighbourhood, we who were close to the bush, we were
2 the first to flee into the bush. But those who were in the town, they hid elsewhere.

3 Q. [11:48:13] Was your husband and all your children with you in the bush?

4 A. [11:48:27] Of course, I was with my husband and my children. Even my
5 co-spouse was with me, we all took refuge in the bush.

6 Q. [11:48:47] Were certain members -- or, did certain members of your family go to
7 the bishopric?

8 A. [11:49:04] Some members of my family who were living in other
9 neighbourhoods, for example, my sister, who they wanted to execute, they were
10 living near Boro neighbourhood and they took refuge in the bishopric, but those of us
11 who were in the Sara neighbourhood, we fled for the most part by taking refuge in
12 the bush.

13 Q. [11:49:30] Could you describe to us the conditions of life or the living conditions
14 in the bush?

15 A. [11:49:48] It was really sad. We fled without taking anything at all. We were
16 sleeping on the ground. There was no food. There was nothing, no -- no pots and
17 pans to prepare food with. No utensils to prepare food.

18 Q. [11:50:14] So how were you able to survive under these conditions?

19 A. [11:50:29] We survived because, there, the chief of the Anti-Balaka sent
20 somebody to get us to leave the bush, or to ask us to leave the bush.

21 Q. [11:50:55] Madam, it was interpreted that you said that the chief of
22 the Anti-Balaka sent somebody to tell you or to ask you to leave the bush; is that what
23 you wanted to say?

24 A. [11:51:12] Excuse me, what I wanted to say was the chief of the Seleka,
25 Colonel Saleh, he sent Koursi - he was the mayor of our neighbourhood - to ask us to

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1 come out to sell them food, because they themselves, they needed food, they needed
2 foodstuffs enable -- to enable them to feed themselves.

3 Q. [11:51:44] Thank you, Madam Namsona.

4 I will come back to your exit from the bush in a few minutes but I've got a few more
5 questions to put to you before then.

6 First of all, I'd like to know, did the Muslims also flee to take refuge in the bush?

7 A. [11:52:08] I'll tell you the truth, the Muslims did not move at all. They became
8 the real owners of the town. And the attackers who came, they were like their
9 family.

10 Q. [11:52:38] Did you manage to get informed about what was happening in town
11 even when you were in the bush?

12 A. [11:52:55] Thank you. We received information in the bush. And as I said to
13 you, we sent boys who would go into the bush to get manioc because there were
14 people who were living in the fields and they would receive information more easily
15 and they would transmit it to these boys and they would report it to us.

16 PRESIDING JUDGE SCHMITT: [11:53:32] Wait a second.

17 Yeah, Ms Cronin.

18 MS CRONIN: [11:53:32] Your Honour, I would like to have some clarification as to
19 what period she is talking about.

20 PRESIDING JUDGE SCHMITT: [11:53:38] Well --

21 MS PROULX: [11:53:41] If I may, the statement gives us a specific period. She was
22 in the bush for about a month.

23 PRESIDING JUDGE SCHMITT: [11:53:47] Yeah, I think so. I think that that should
24 do. You can try to -- to be more precise, but I understand that the witness, although
25 she, I have to remark, gives very nuanced answers with regard to dates. Perhaps it's

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1 not what she -- what her best recollection is in to, I have to say. But I think you can
2 move on to something else.

3 But perhaps a question, Madam Witness, a question by the Presiding Judge: What --
4 you said in your statement that you stayed, perhaps, for about one month in the bush.
5 What made you come out of the bush?

6 THE WITNESS: [11:54:50](Interpretation) Thank you, Presiding Judge. What I said
7 was that we spent four weeks, a month, in the bush. And what led us to leave was
8 the fact that Colonel Saleh had sent an emissary to go to tell us that, if we stayed in
9 the bush, then Seleka would be sent to execute us all and that was how we got afraid
10 and we decided to leave.

11 PRESIDING JUDGE SCHMITT: [11:55:18] Thank you. I think that that's even more
12 clear now.

13 MS PROULX: [11:55:36](Interpretation)

14 Q. [11:55:37] Madam, I'm going to change subject a bit. I would like to know what
15 happened to the authorities in the town of Bossangoa when the Seleka arrived. I'm
16 speaking about the gendarmerie, the police, the préfet. What happened with these
17 authorities?

18 A. [11:56:06] Thank you. As you know, these bad-intentioned persons who had
19 come into the town, they massively outnumbered the police and the gendarme, and
20 we fled in total chaos, in disorder. The police, the gendarme, they fled as well, all
21 the authorities. They also fled. The only initiative, the only person who stayed was
22 the préfet, the préfet, who was sheltered by the MINUSCA, but all the public forces
23 fled because they were understaffed.

24 Q. [11:56:57] So in your statement, paragraph 20 thereof, you said that the Seleka
25 created their own system of justice. Could you say what you mean -- could you

1 explain what you mean by creating their own justice?

2 A. [11:57:19] Thank you very much. The Seleka, when they arrived in Bossangoa,
3 everybody fled, they left the town, and they themselves established their own justice.
4 When they would apprehend somebody, they would bring that person to the colonel
5 and there was somebody who was living in the residential of the prefect and
6 the person who was the chef, they would close people up in the container. And if
7 you were apprehended you would be asked to pay money. Now, if you didn't, then
8 you could be executed. They were the ones who made the law in the town.

9 Q. [11:58:05] And did the local population accept this new system of law?

10 A. [11:58:23] But there was nobody, all the political -- all the political authorities
11 were inexistent. It was the Seleka, they occupied the prefecture, the gendarmerie,
12 the police. There was no official authority that could prevent them from doing what
13 they wanted.

14 Q. [11:58:54] Just to go back a bit, you said that the prefect was sheltered by
15 the MINUSCA. Did you mean perhaps the MISCA, at the time?

16 A. [11:59:18] Yes, but that is what we call this organisation. Yeah, I mean, we
17 spoke about MINUSCA, they sheltered them in their own area. He didn't want to
18 flee. Everybody fled, but the prefect decided to stay. He was with his forces,
19 the MISCA, he was with these forces, the MISCA, and when we came out of our
20 refuge he also came out.

21 Q. [11:59:51] Thank you. Now, the system of justice that the Seleka imposed, do
22 you know what laws it was based on? Was it Central African law or was it based on
23 something else?

24 PRESIDING JUDGE SCHMITT: [12:00:12] Ms Cronin.

25 MS CRONIN: [12:00:17] Your Honour, I'm not sure how the witness is in a position

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1 to answer that question.

2 PRESIDING JUDGE SCHMITT: [12:00:22] I disagree, actually, the witness can
3 provide us with at least some information. This might not be information that we as
4 lawyers here in the courtroom would qualify as, let's say, a legally sound assessment,
5 but, however, the witness was in -- in a position, some administrative position, her
6 role was very observant at the time, she may answer the question -- which always
7 means that you have, somehow, to repeat it.

8 MS PROULX: [12:01:07](Interpretation)

9 Q. [12:01:07] I'm going to repeat my question to you, ma'am.

10 Now, the system of justice that was established by the Seleka, do you know what law
11 it was based on? Did the Seleka base themselves on normal law in the Central
12 African Republic?

13 A. [12:01:33] No, they had no knowledge of the law of the Central African Republic.
14 They just applied whatever popped into their head. They were illiterate, they had
15 no time to study the law of the Central African Republic or anything like that. They
16 didn't have the time for that. They had just applied whatever they wanted to apply.

17 Q. [12:02:05] To your knowledge, is it possible that the selection wanted or tried to
18 impose Islamic law?

19 PRESIDING JUDGE SCHMITT: [12:02:14] Possible, I agree with Ms Cronin,
20 although she has not worded it, "possible" we don't like in questions, all right, you
21 have to rephrase it. Because this calls for speculation, obviously.

22 Let me give it a try.

23 Madam Witness, from the Presiding Judge, only according to your knowledge and
24 you always since you came here in this courtroom, you always differentiated between
25 hearsay and your own knowledge, did this so-called law that they applied, did this

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1 have any religious connotation?

2 THE WITNESS: [12:03:14](Interpretation) Well, I can't really think on their behalf or
3 tell you what they were thinking. As far as I know, their law was based on
4 executions. If you didn't have money to pay them, they would execute you. That's
5 what they did.

6 PRESIDING JUDGE SCHMITT: [12:03:33] Thank you, Madam Witness. And this
7 confirms what I said earlier about how the witness answers since she started her
8 testimony today. I think you have to move on, Ms Proulx.

9 MS PROULX: [12:03:57](Interpretation)

10 Q. [12:03:59] Ma'am, do you have any information to the effect that the Seleka
11 wanted to turn the Central African Republic into an Islamic country?

12 A. [12:04:25] That's what the wives of the Muslims said in the market. Those
13 women would say that, "Well, you Christians have been running the country for
14 50 years now. Now that we Muslims are in power, we're going to run the country
15 for 50 years and we are going to make it an Islamic country."

16 That's what they were saying. But I didn't hear the chiefs themselves say that.

17 Q. [12:05:00] Thank you for that answer, Ma'am.

18 I would like to hark back to the point in time when you left the bush. You said that
19 Colonel Saleh sent someone to ask you -- sent someone to ask you to leave the bush.
20 Now, do you remember, what was the name of the person who came to get you in
21 the bush?

22 A. [12:05:28] It was Koursi. Koursi. I told you that he was working as
23 a councillor at the town hall. He was the mayor of the 2nd arrondissement as well.
24 He was the one who came and told us that Colonel Saleh had sent him to ask
25 everyone to leave the bush and go back to the markets to sell food, otherwise he

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1 would send his elements into the bush to attack us. So that is why we all left the bush.

2 Q. [12:06:13] And when you left the bush, where did you go?

3 A. [12:06:26] Once we left, we went to the town hall to wait for Colonel Saleh and
4 to see what he had to tell us.

5 Q. [12:06:40] Who was present at the town hall that day?

6 A. [12:06:53] There were two women, there was myself and the president of
7 the organisation, and then another lady who is now deceased. And then somewhere
8 between six and eight neighbourhood leaders: the Arab neighbourhood, the Bac
9 neighbourhood, the Lakouanga neighbourhood, the Boro neighbourhood. So there
10 were two women and all those neighbourhood chiefs.

11 Q. [12:07:30] And on the Seleka side, who was there?

12 A. [12:07:44] On the Seleka side there was Colonel Saleh and his bodyguards.
13 There were many of them in the room. At least six or seven bodyguards in the room.
14 The rest of his elements had surrounded the town hall. Leaving the home of
15 the prefect on his way to the town hall, they began to shoot, to fire into the air. So
16 there was him, the bodyguards and then there was us, the various leaders, and
17 amongst the leaders there was the two of us, the two women.

18 Q. [12:08:27] Did you recognise any Muslims from Bossangoa at the town hall that day?

19 A. [12:08:46] There was Koursi, his spokesperson. He was there. He was very
20 close to him. It was Koursi who interpreted what he was saying into Sango.

21 Q. [12:09:08] Could you tell us what happened during this meeting at the town hall.

22 * A. [12:09:27] When we got there for the meeting, the bodyguards informed him that
23 we were already there. While leaving the prefect's residence to come to, it was... his
24 escort began to shoot into the air. We wanted to flee, but we said to ourselves that since
25 we were already there, we stayed. When he arrived, he began to lash out at us violently.

1 He started banging his fist on the table and he said he could kill all of us at any point.
2 And when he said that, his bodyguards loaded their weapons. We said to ourselves that
3 we were about to meet our Maker. He was red with fury. He started to lash out at us
4 violently. And I tell you before God, I got up and I said, "My son, this is -- a woman gave
5 birth to you. You have called us to speak to us about the country, about restoring peace,
6 but you've come to kill us? Okay, kill me, I'm a woman." I removed my clothing, and I
7 said -- I showed my breasts to him and I said to him, "See," I said, "a woman gave birth to
8 you." All the men started to tremble. Koursi calmed them down and he spoke to
9 the bodyguards and they set down their weapons. I can tell you they were trembling,
10 shaking. Me too, my body nearly deserted me. And he said that we should leave, go get
11 our belongings and go back to the farm. The meeting didn't really even happen. We
12 realised that we had been summoned actually for them to kill us.

13 Q. [12:11:35] Why do you say that this was a plan to kill you?

14 * A. [12:11:52] He summoned us to a meeting, but he didn't say why he called us in.
15 When we were there, his elements started to shoot. He lashed out at us, and he was
16 banging his fist on the table. He was speaking only in Arabic, and it was Koursi who
17 was interpreting what he was saying to us. And he said, "If you stay in the bush, I'm
18 going to send my elements into the bush to go attack you. From this day forward, I
19 am ordering you to return to the town." We didn't even know why he had called us to
20 this meeting. It was just... we were greeted by... gunfire and them lashing out at us.
21 We were frightened. We ran away. We scattered. We grabbed our stuff and we went
22 back into the town.

23 Q. [12:12:42] Where did you go after this meeting at the town hall?

24 A. [12:12:54] After the meeting in the town, the priests from the Boro church came,
25 they spoke to us and they told us to stay in the town, they said not to go back to

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1 the bush but to stay in the town. The priests from the Boro church. We were not
2 far from the church and not far from the residence of the priests. We listened to
3 what the priests told us and we stayed in the town.

4 Q. [12:13:34] So am I to understand you went back to your home in the Sara
5 neighbourhood?

6 A. [12:13:42] Yes, we went back to our homes.

7 Q. [12:13:54] Thank you, Ma'am. I'll switch to another topic now.

8 I'd like to ask you about the Muslim civilians and the Seleka. Do you have
9 information about the dealings between the Seleka and the Muslim civilians?

10 A. [12:14:28] They got along very well, they spoke the same language. They got
11 along very well. There were even some marriages organised between them. There
12 was no problems for them. We were the ones who were having a hard time of it.
13 On their side they had no problem. They organised some marriages, they ate
14 together, so they had no problems with them.

15 Q. [12:14:57] You're talking about some marriages, were there many marriages
16 between Seleka members and Muslim civilians?

17 A. [12:15:16] Practically every week we would hear shots ringing out and things
18 like that. So that would mean that a marriage was being celebrated. * We would
19 hear the griots, the storytellers, as they sang. That would mean that there was a
20 marriage going on. There were many marriages, nearly every weekend.

21 Q. [12:16:05] In your statement, Ma'am, I'm trying to find the exact reference, which
22 unfortunately I don't have. You explained that marriages were organised by
23 Adjouss and Khadidja. What did you mean by this, that these two people organised
24 marriages?]

25 PRESIDING JUDGE SCHMITT: [12:16:41] It's paragraph 21, by the way.

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1 * THE WITNESS: [12:17:01](Interpretation) Let me tell you this. After their
2 marriage ceremony, they would offer food to people in the prefecture and to
3 Mahamat Saleh. And armed men would come and escort the people who were
4 bringing the food. When we would hear the gunshots and we wanted to flee, they
5 would ask us not to flee. We were told that the shots were being fired because the
6 food was being brought to the Colonel. So those people were there to organise the
7 marriages.

8 MS PROULX: [12:18:06](Interpretation)

9 Q. [12:18:07] How did you learn about this, that Khadidja Adjaro was organising
10 marriages?

11 A. [12:18:23] Let me repeat: I know those women quite well. When the events
12 occurred, some of our elements would report back to us and they would say, "Ma'am,
13 this or that person was organising the event." We were public people, well-known
14 people, we would not go out. But the children would go out, watch what was going
15 on and then come back and tell us what was happening.

16 Q. [12:19:08] You mention people firing shots. Who was doing the shooting?

17 A. [12:19:20] Sometimes it was the Seleka. The person who was supposed to go
18 and get the food. The people who were around the leader would go and accompany
19 the women, they would escort them and they would bring food to the leaders.

20 Q. [12:19:47] You said that sometimes it was the Seleka and you said Seleka in
21 the plural. Do you mean that in other times it was other people who did this?

22 A. [12:20:12] In actual fact, it was just Seleka members. It was only later that,
23 when they began to invade the neighbourhoods and kill the people living there, that
24 is when the Christians fled and took shelter in the bush. In most cases, however, it
25 was just them. No Christian could go out to do anything at all. It was later on,

1 after 8 September, that is when our event occurred.

2 Q. [12:20:55] Do you know whether there were Muslim civilians shooting during
3 these marriages, firing shots?

4 * A. [12:21:12] It wasn't all the Muslim civilians, not all of them. It was the young
5 people who were accompanying the Seleka and pointing out our houses to them, it
6 was them. It wasn't all the Muslims. And the Muslim adults were staying in their
7 compounds.

8 Q. [12:21:45] Do you know whether some young Muslims from Bossangoa joined
9 the Seleka?

10 A. [12:22:05] Yes, I can confirm that, because they were with them, they would go
11 along with them, they would crisscross the neighbourhoods. They were at the front.
12 They would point out the houses of Christians and the armed men were behind them.
13 The only person who left with them was the driver.

14 Q. [12:22:38] Which driver are you talking about, Ma'am?

15 A. [12:22:48] The one who was in the field with him, he was the son of Adjouss, he
16 was much closer to them.

17 Q. [12:23:03] You said that the young Muslims from Bossangoa would point out
18 the houses of the Christians. Why did they point out the Christians' houses?

19 A. [12:23:23] Well, it's not possible to know what their intentions were. Before, we
20 lived together in complete harmony, so I couldn't know why they did that, why they
21 would point out our houses to the attackers.

22 Q. [12:23:52] Did you have any other information about other forms of
23 collaboration between the young Muslims and the Seleka?

24 A. [12:24:15] I don't have any other information.

25 Q. [12:24:22] Very well. Thank you very much, Ma'am.

1 I would now like to ask you some questions about some people and I'll be more
2 specific. I'll begin with Bichara, someone called Bichara who had distributed
3 machetes to Muslims. Who was this person?

4 A. [12:24:49] Bichara was a Muslim person, well known, many people would go and see
5 him. * He was an older man. They were all Muslims. They were all traders. Merchants.

6 Q. [12:25:17] And did you learn about any of Bichara's other activities in relation to
7 the Seleka, other than the distribution of machetes?

8 A. [12:25:41] I did not receive any other information about that. All I know is that
9 he was the one who distributed machetes.

10 Q. [12:25:55] And do you know whether he had a weapon himself?

11 A. [12:26:08] I didn't see him bearing a weapon. I didn't see him at all, not at all.

12 Q. [12:26:24] In your statement you also made mention Gara Iné and you said that he
13 greeted the first Seleka and welcomed them. What can you tell us about Gara Iné,
14 what did he do?

15 * A. [12:26:48] Gara Iné and Bichara were the people who were close to the imam.
16 They were – older, more senior. People would go to their homes, and that is why we
17 deduced that they were the ones who had greeted and welcomed them. But what I
18 know is that they were traders.

19 Q. [12:27:14] What kind of people were going into their houses?

20 * A. [12:27:27] Before the Seleka arrived, there were many people, their family
21 members, who would visit them. The Seleka were coming and going, visiting all the
22 houses of the Muslims.

23 Q. [12:27:56] I just want to make sure I've understood you correctly. Do you mean
24 that you saw them or you heard about Seleka members visiting Bichara and Gara Iné,
25 is that what you're telling us?

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1 A. [12:28:16] Yes, I heard about that. I didn't see them with my own eyes, no, but
2 I did hear about this.

3 Q. [12:28:31] Do you know whether Gara Iné collaborated with the Seleka in
4 another manner?

5 A. [12:28:50] No, no. It's true that he might have been doing something secretly,
6 but I'm not in a position to know about that.

7 Q. [12:29:03] Thank you. I'd like to give you another name.

8 And I refer you to paragraph 46 of your statement -- 46. A man whose nickname
9 was 222. Now, you said he was a driver and he was also a trader. Can you tell us
10 more, what kind of trade did he have, or business. Mahamat Abdelkarim.

11 A. [12:29:40] He sold all kinds of goods, clothing. All kinds of goods in their shop,
12 sugar. Sometimes he would go to the weekly market and he would bring the traders
13 and they would sell many things, many things.

14 Q. [12:30:08] You're talking about some weekly markets. Were they still being
15 held in the months or the weeks before the attack of 5 December? Were those
16 weekly markets still going on during that period of time?

17 A. [12:30:26] No. When the Seleka arrived, it was no longer possible to take
18 the roads that went out to the outer circle or the outer areas of the town. There was
19 no traffic. You couldn't even -- motorcycles couldn't move about.

20 Q. [12:30:55] Do you know if 222 transported pillaged goods towards Chad?

21 PRESIDING JUDGE SCHMITT: [12:31:07] What is the problem with this question.

22 MS CRONIN: [12:31:10] Your Honour, I find the question leading.

23 PRESIDING JUDGE SCHMITT: [12:31:13] Well, do you know -- do you have any
24 knowledge -- no, no, please continue. I agree. I -- I think you can put the question
25 to the witness.

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1 MS PROULX: [12:31:32](Interpretation)

2 Q. [12:31:33] Ms Namsona, I'm going to repeat my question. Do you know or did
3 you hear information to the effect that Mahamat Abdelkarim, 222, transported
4 pillaged goods towards Chad?

5 A. [12:31:59] No, I heard nothing about that. Perhaps he did by night. But,
6 personally, I didn't have this information.

7 Q. [12:32:14] Now, in your statement you say that 222 bore a weapon. Do you
8 know what type of weapon it was?

9 A. [12:32:33] Well, I can't know the type of weapon he had. These young men
10 said that he was one of those people who would carry a weapon. Generally,
11 the weapons they would carry were the type of weapons we described a moment ago.
12 The same ones as our soldiers.

13 Q. [12:33:02] Thank you. I wanted to speak about Koursi now. We've already
14 spoken a bit about Koursi since this morning, but could you explain to us who Koursi
15 was, what did he do.

16 A. [12:33:20] Thank you for your question.

17 Koursi was a major trader or businessman. He set himself up in the locality since he
18 was young. He would go between Kouki and Bossangoa. He was a major
19 wholesaler. If there were parties, then people would get pagnes. He knew all
20 women, because for ceremonial uniforms, people would get -- buy pagnes from him.
21 He was also a councillor at the town hall. He had also been appointed mayor of
22 the 2nd arrondissement. I knew him well.

23 * Q. [12:34:17] At paragraphs 22 and 23 of your statement, you state that Koursi's
24 herdsman was armed when the cattle destroyed your field and that of your neighbour.
25 You add that you went to meet the herdsman and that you asked him why he was

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1 armed and he said that it was his boss who had given him the weapon. Do you
2 remember more or less when this occurred, when you met the herdsman?

3 A. [12:35:02] Well, you know, these events, they were such a long time ago, but
4 when I met the herdsman Koursi, I wasn't alone, I was with my neighbour, and that
5 was the girl who married the Muslim. I spoke to her -- spoke about her a moment
6 ago, Madam Ganana (phon). Now, his cattle destroyed our fields and we went to
7 the place where he was living and it was a tent with a tarpaulin over it. And he had
8 a weapon and he told me to go back, but when his boss came, he would say what had
9 happened so that he could go and see the fields that had been destroyed. And
10 the herdsman spoke to me in a very hard tone, he said, "You're not a soldier, but how
11 did you get this weapon?" And he said, "it was my boss who gave me this weapon."
12 As such, if the Gbaya come to bother me, then I can kill them." And I said, "Well, but
13 if already his herdsman has a weapon, that can only make us fear."

14 Q. [12:36:23] Do you remember if that was before or after 8 September?

15 A. [12:36:36] It was before 8 September. Before 8 September.

16 Q. [12:36:48] Do you remember the name of the herdsman?

17 A. [12:36:56] No, I don't know his name.

18 Q. [12:37:03] Do you know what ethnic group he was from?

19 *A. [12:37:13] Well, it's a bit... I think he might have been a Hausa from Cameroon.
20 We used to call them, all of them together, we used to call them Peuhl. He was a
21 Peuhl.

22 Q. [12:37:28] Did you see other Peuhl who were armed at the time, under the Seleka?

23 A. [12:37:42] A lot of Peuhl were armed. Even when we returned they were still
24 armed. Peuhl are always armed. When you want to speak to them, they say that
25 they're just doing their work and it was the boss who sends him and the bosses are in

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1 Chad. That is what they tell us. And it's the major bosses in Chad give them
2 weapons in order to protect the cattle.

3 Q. [12:38:18] Were the Peuhl -- or, did the Peuhl collaborate with the Seleka at the
4 time?

5 A. [12:38:36] There was no trouble between them. They speak the same language.
6 They're all Muslims. There was no issue between them.

7 Q. [12:38:51] So in your statement you say that, and this is in paragraph 23, you say
8 Koursi became very nasty after the arrival of the Seleka. Could you give us some
9 examples of that?

10 * A. [12:39:13] Koursi became very nasty. For example, I can give you an example
11 of the woman treasurer from Lakouanga church.

12 THE INTERPRETER: [12:39:31] The Sango interpreter didn't hear the name.

13 THE WITNESS: [12:39:31](Interpretation) Two people went into the neighbourhood
14 and knocked this lady to the ground. They asked her to give them money. They knew
15 that every Christmas this lady would buy pagnes from him, so they knew that she
16 had money. So they went to her home and they knocked her to the ground and
17 demanded that she give them money.

18 PRESIDING JUDGE SCHMITT: [12:40:13] And what happened then,
19 Madam Witness?

20 THE WITNESS: [12:40:30](Interpretation) I haven't understood your question well.
21 Following what, your Honour?

22 PRESIDING JUDGE SCHMITT: [12:40:35] You said he'd dragged her to the ground
23 and demanded money. And the question was what happened? Did she give him
24 the money? Did he take it forcibly? Or what happened?

25 THE WITNESS: [12:40:58](Interpretation) Well, he dragged her along the ground,

1 ripped her clothes off. You know, generally, when a woman, when she buys clothes
2 from him, then she goes into the shop. And you know, in the village we usually
3 keep our money in our pagnes, and he knew that this woman, she had money under
4 her pagne, and he dragged her along the ground, ripped her clothes off and took
5 the money by force.

6 MS PROULX: [12:41:41](Interpretation)

7 Q. [12:41:41] Do you remember the name of this lady?

8 A. [12:41:47] Kodaga, K-O-D-A -- Kodaga, D-A, Odette. K-O-D-A-G-A. She lives
9 in the Bondili neighbourhood.

10 Q. [12:42:21] Madam Namsona, is Koursi still alive?

11 A. [12:42:29] Koursi is now deceased.

12 Q. [12:42:33] Do you know how he died?

13 A. [12:42:45] Yes, I know that he's dead.

14 Q. [12:42:49] Could you tell us what happened?

15 A. [12:43:05] After the events of 8 September, the young Christians were very
16 angry.

17 They went into the bush and they went to prepare themselves mystically. * Koursi
18 knew that these young Christians were going to come out to counter-attack. And he
19 himself, he went ahead of these young people to a roadblock with a weapon. These
20 young people came out and shot him

21 Q. [12:43:56] So, when you -- what do you mean by this? Do you mean that he
22 was trying to fight against these young people; is that correct?

23 A. [12:44:11] Yes, he was going to fight with them. He was going to try and
24 ambush them in order to attack them. But he -- but they shot him next to the River
25 Youri, next to Mr Bena's (phon) house, and Mr Bena is deceased.

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1 THE INTERPRETER: [12:44:36] In the previous answer it was said that he walked
2 ahead of these young people to a barrier roadblock with a gun in his hand.

3 PRESIDING JUDGE SCHMITT: [12:44:51] Ms Cronin.

4 MS CRONIN: [12:44:54] Your Honour, I again have a concern regarding
5 the witness's basis of knowledge of these events.

6 PRESIDING JUDGE SCHMITT: [12:45:01] I think we are still in the line of
7 questioning of Ms Proulx and she will address that. But it's of -- you are right at the
8 moment, but I think that this is just a moment in time and it will be solved soon, I
9 assume, Ms Proulx.

10 MS PROULX: [12:45:13] It was my next question, indeed.

11 Q. [12:45:25](Interpretation) So how did you find out what happened with regards
12 to Koursi's death?

13 A. [12:45:44] Well, I told you that after what happened, he wasn't seen again, we
14 didn't see him again. I didn't have any information regarding him. * I asked the
15 young people and I said, "Well, what about the person who was reigning in this town,
16 Koursi, what happened to him? And it was the young people who informed me of
17 what had happened and they said he was the person to get in front of us and attack
18 us and we killed him.

19 Q. [12:46:22] Thank you for this clarification.

20 Was Koursi married?

21 A. [12:46:38] He had two or three wives. He was a major trader. He had two or
22 three wives. And all of his wives had children with him.

23 Q. [12:46:51] And do you know what happened to Koursi's wives?

24 A. [12:47:03] Well, what I found out was that when Koursi was killed, I wasn't
25 there, it's true, but after this, the young people took over the neighbourhood and they

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1 wanted to burn the houses of Muslims in order to drive them out.

2 Now, the first wife of Koursi, she knew -- well, that Koursi was a trader, you have to
3 know that he was a trader, but he was armed. Now, so his wives took up weapons
4 in order to take up reprisal, but the Anti-Balaka just disarmed them and then took
5 their -- took their weapons away, but they didn't kill them. And then afterwards
6 they fled and they went to take refuge in a village. But, me, I'm a woman, I cannot
7 use a weapon. However, Koursi's wives, they knew how to do it and they're still
8 alive.

9 Q. [12:48:33] I still have the same question. So how did you find out that Koursi's
10 wives had taken up weapons?

11 A. [12:48:52] Well, the young people who took over this neighbourhood, Arabe and
12 Fulbe, to burn Muslim houses, it was they who reported this information to us.

13 Q. [12:49:13] Thank you. I would like to talk about Fadil Gara now. And in
14 paragraph 28 of your statement you mention that you saw Fadil Gara with a machete.
15 Could you describe to us where and when you saw this person with a machete.
16 Fadil Gara.

17 A. [12:49:39] Fadil Gara was one of the Muslims who were armed with a machete.
18 And on that day they became the real owners of the Central African neighbourhoods.
19 These young people, they drove them away with stones. They -- by throwing stones.
20 They reported this information to us.

21 Q. [12:50:26] And what were they doing with their machetes?

22 A. [12:50:35] I haven't understood you well.

23 Q. [12:50:40] Well, you said that Fadil Gara was one of the young Muslims who
24 bore a machete. Do you know why they had machetes?

25 A. [12:50:57] No. Certainly, when they found out that the Anti-Balaka were

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1 coming, they themselves took precautions by arming themselves with machetes. But
2 I can't clearly know what their intentions were.

3 PRESIDING JUDGE SCHMITT: [12:51:16] From the Presiding Judge,
4 Madam Witness, did you see Fadil Gara use the machete, against whomever,
5 Christians or whomever? Did you see that?

6 THE WITNESS: [12:51:50](Interpretation) No, I didn't see that, but it was the boys
7 who saw him. Myself, I didn't see him attacking anyone with a machete.

8 PRESIDING JUDGE SCHMITT: [12:51:58] So the boys that you're speaking of, did
9 they report to you that Fadil Gara used the weapon or attacked -- attacked with
10 the weapon, with the machete, other people?

11 THE WITNESS: [12:52:23](Interpretation) No, it's not what they told me. They
12 didn't tell me that he had attacked somebody. No, that's not what they said.

13 PRESIDING JUDGE SCHMITT: [12:52:34] Thank you, Madam Witness.
14 Ms Proulx, and we are not close, but we are coming closer to 1 o'clock. So when you
15 think you have a new subject to entertain, I think it would be good to have the lunch
16 break.

17 MS PROULX: [12:52:56](Interpretation)

18 Q. [12:52:57] (Overlapping speakers)

19 A. [12:52:59] I can hear you. I just hear the questions.

20 PRESIDING JUDGE SCHMITT: [12:53:02] Okay, thank you.

21 Ms Proulx.

22 MS PROULX: [12:53:07](Interpretation)

23 Q. [12:53:10] Madam, I've got a last question about Fadil Gara. You say that he
24 was one of the Muslims who bore a machete. Was he close to or did he collaborate
25 with the Seleka, to the best of your knowledge?

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1 A. [12:53:41] I repeat, the Seleka and the Muslims, they had a perfect
2 understanding between them. There were no problems between them. However, it
3 was against the Christians, the Muslims, and we fled. But the Muslims, they
4 remained and, between them, there was perfect collaboration.

5 Q. [12:54:21] Was there an event where your son saw that Fadil was armed?
6 Fadil Gara.

7 A. [12:54:40] It was these children who, having seen that, came to say, "Maman,
8 look, Fadil Gara is also armed." We told our children that the town was under
9 the control of Muslims and that they should not go around the town. That's what
10 we said to them.

11 Q. [12:55:07] Thank you very much, Madam Witness.

12 MS PROULX: [12:55:11] Mr President, I'm going to move on to someone else, so
13 potentially we could do this after lunch.

14 PRESIDING JUDGE SCHMITT: [12:55:18] Yes, indeed, "someone else" looks like it is
15 a new subject.

16 So let's have now the lunch break until 2 o'clock. A shortened lunch break, as I said.

17 THE COURT USHER: [12:55:28] All rise.

18 (Recess taken at 12.55 p.m.)

19 (Upon resuming in open session at 2.02 p.m.)

20 THE COURT USHER: [14:02:59] All rise. Please be seated.

21 PRESIDING JUDGE SCHMITT: [14:03:14] Good afternoon, everyone. Specifically
22 good afternoon, Madam Witness.

23 Ms Proulx, you have still the floor.

24 MS PROULX: [14:03:29](Interpretation)

25 Q. [14:03:31] Good afternoon, Madam Witness.

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1 Can you hear me well?

2 A. [14:03:36] Good afternoon, counsel. I can hear you very well.

3 Q. [14:03:43] I would like us to speak briefly about Adjouss and his son. You
4 mentioned him in paragraph 21 of your statement and you mentioned him today.
5 Do you know at what time Adjouss starting working with the Seleka?

6 A. [14:04:09] I do not know precisely which date it was. * But after the arrival of
7 the Seleka, one or two weeks afterwards, he started working with them. But when
8 they arrived, initially they were not working with them but a few weeks later he
9 started working with them.

10 Q. [14:04:45] And what was Adjouss doing for the Seleka specifically?

11 A. [14:04:54] They would go to his house, they would go and -- to his house and
12 they would eat there. There were many people, but we did not know what they
13 were doing in the compound.

14 Q. [14:05:16] Just to be specific for the transcript, Adjouss, is a woman, is a lady; is
15 that correct?

16 A. [14:05:27] Yes, she is a woman.

17 Q. [14:05:33] In your statement, you said you heard that Adjouss tore open the
18 stomach of a pregnant woman.

19 Can you tell us how you got to know about that?

20 A. [14:05:52] As you know, when something happens, everyone talks about it. I
21 do not know where she met that pregnant woman. We simply heard that she had
22 slit open the stomach of a pregnant woman.

23 Q. [14:06:27] Are you aware of other exactions perpetrated by Adjouss?

24 A. [14:06:39] No, I did not hear about anything else. You know, Adjouss was
25 armed. She was wearing military uniforms, so she frightened other women. Now,

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1 regarding other offenses or crimes that she perpetrated, I'm not in a position to know.

2 Q. [14:07:09] Now, I'll move to someone else. Do you remember anyone who was
3 called Atayir Djimé?

4 A. [14:07:28] Yes, I heard the name; unfortunately, I do not know that person.

5 Q. [14:07:45] Do you know the names of other Muslims in Bossangoa who were
6 collaborating with the Seleka?

7 A. [14:07:59] Yes, I know the names of some of them. Unfortunately, I cannot
8 remember them. * I know Gazama, for example; I know Bichara, who distributed
9 the machetes; I know Koursi, who was very popular; I know Said's father; and Said
10 himself. That is a young man who set fire to the houses. I'm forgetting the name of
11 his father, because Said himself was considered as a Gbaya, so he was one at the front
12 when they were perpetrating those acts. There was someone known as Ado, he was
13 part of those events.

14 THE INTERPRETER: [14:09:29] The witness adds: Moussa, there was also Moussa.

15 MS PROULX: [14:09:30](Interpretation)

16 Q. [14:09:30] Just a clarification, it's not clear in the transcript. You said: Said was
17 considered as what, as a "buyer"?

18 A. [14:09:41] I said he had a Gbaya side to him, because his mother is Gbaya, so he
19 is partly Gbaya. His father was living next door to Bichara. Said was in front, and
20 others were following him to set fire to the house of his Gbaya uncles and relatives.

21 Q. [14:10:15] To be certain that I understand, Said is half Gbaya, but he turned
22 around against his own Gbaya family; is that correct?

23 A. [14:10:29] Yes, that is perfectly correct, Madam. He was the one who set fire to
24 the houses. There was also Mr André. His house was set on fire as well as his
25 motorbike, and all these were done by Said.

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1 Q. [14:11:02] In paragraph 16 of your statement, you say there were men hiding in
2 the mosque, in the pits and in the compounds -- in the wells and in the compounds.

3 I would like to know how did you get to know about this?

4 A. [14:11:24] I heard from those who were working in the compounds, there were
5 people who had returned and who were living nearby the mosque. During that time,
6 also, the Christians returned to occupy the houses near the mosque; so they threw dirt
7 in the wells next to the mosque. And it was the people who were near there who
8 said that they tied -- they tied ropes to those weapons and threw them down into the
9 wells.

10 Q. [14:12:19] Do you know when these weapons were recovered? Was it before or
11 after 5 December?

12 A. [14:12:33] It was after 5 December, when the inhabitants returned. We also
13 returned from Bangui. So they started deserting and when they started -- well, they
14 started cleaning up and when they wanted to clean around the mosque, they set fire
15 and there was an explosion. That's how they discovered those weapons.

16 Q. [14:13:09] Do you know who had hidden those weapons?

17 A. [14:13:20] I do not know. But since they found them in the wells next to the
18 houses occupied by the Muslims, that's what prompted us to say that those weapons
19 had been hidden by the Muslims themselves. But I do not know who specifically
20 discovered that.

21 Q. [14:13:49] Madam, I will move on to something else. A short while ago you
22 said that after the meeting at the town hall with Colonel Saleh, you returned to house
23 in the Sara neighbourhood. For how long did you stay in your home? Did you
24 leave your house at some point?

25 A. [14:14:24] After Colonel Saleh called us to the town hall, they warned us and we

1 stayed in the Sara neighbourhood until my trip to Bangui because we had a death in
2 the family.

3 Q. [14:14:52] Do you remember approximately when you left for Bangui?

4 A. [14:15:06] I went to Bangui before the month of January. I was in Bangui before
5 the Anti-Balaka entered. They entered Bangui in December, but I was in Bangui in
6 the course of the month of November -- that is, if I remember correctly.

7 Q. [14:15:39] Did you go to the bishop's compound in Bossangoa at any one point?

8 A. [14:15:52] No, I never went there, so I would like to confirm that I never went to
9 the bishop's compound. Only my rivals or co-wives had gone to the bishop's
10 compound.

11 Q. [14:16:19] Do you know why the Christian population went to seek refuge in the
12 bishop's compound or bishopric?

13 A. [14:16:32] The Christian population took refuge in the bishopric because there
14 were many Seleka in the town who were perpetrating crimes; so it was in order to
15 avoid those exactions. And after the killing of five young people who had come to
16 fetch some items in their houses, they were shot dead; so no one came back. And
17 they took refuge at the bishopric.

18 Q. [14:17:25] I know that you did not go there yourself, but do you have any
19 information relating to the living conditions at the bishopric?

20 A. [14:17:38] I know because there are certain members of my family who were at
21 the bishopric. I went to Bangui because we lost someone in the family, but the living
22 conditions were not ideal. There were no latrines, the conditions were bad. * There
23 was a large number of people at the compound and so the priests had a hard time
24 managing them

25 Q. [14:18:22] In paragraph 31 of your statement, you say that people could not

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1 leave the bishop's compound because the Seleka had surrounded the premises.

2 What do you mean by Seleka surrounding the premises?

3 A. [14:18:47] I'm saying that because it was not possible to leave, to get out of there
4 at the risk of being arrested. That is why the members of the population remained in
5 the compound. I will take the example of this elderly woman who was going to
6 Boro, it is a woman belonging to the *Femmes Vaillantes* movement and who was killed.
7 No one could go to the neighbourhood to visit their houses because the Seleka were
8 everywhere. So the markets -- everything, everything was happening in the
9 bishopric.

10 Q. [14:19:47] I would like to come back to this lady who was killed. Do you
11 remember her name?

12 * A. [14:20:02] I've forgotten her name. All I know is that she was the elder sister
13 of a pastor of the evangelical church, the evangelical church of Mbere, called
14 Youfeitona. And he was also called Youf-Youf (phon), but for the time being he has
15 been called back to Bangui.

16 Q. [14:20:46] And who killed this woman?

17 A. [14:20:57] The Seleka. It was the Seleka who killed her. It was because she
18 was epileptic. She was asked not to go out and people tried to hold on to her, but
19 she was shot dead and they took the child that she was carrying and then put the
20 child down.

21 Q. [14:21:41] How did you get to know about this event, Madam Witness?

22 A. [14:21:48] I heard about this story because this woman is a member of my
23 family-in-law. A member of the Gbaya family.

24 Q. [14:22:23] Thank you.

25 Madam, I would like to show you a document and it is tab 3 in the Defence list,

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1 CAR-D30-0017-0001. It is an Excel sheet and Sara tab. Please look at the Sara tab.
2 Madam, you are going to see that tab which is going to be displayed and we are going
3 to enlarge it as much as possible so that you can see the names.

4 Can you see that table on your screen?

5 A. [14:23:25] Yes, I can see it on the screen.

6 Q. [14:23:31] I would like to ask you whether you recognise some of these names as
7 being inhabitants of your neighbourhood, that is the Sara neighbourhood?

8 A. [14:23:49] Yes, I know some of them. I know Gbabe Jeanine. I know
9 Feihintena Elisée, Toloum Isaac. Benam Marc, I know Benam Marc, he was the one
10 who was the chief of the Sara neighbourhood. I know Goundonon Andre, it is his
11 house which was burnt down by Said. I know Wenmbona Albertine, she's the wife
12 of the chief of the Sara neighbourhood. I know Namkifo Ortence. Noziele Judith,
13 she is also of the Sara neighbourhood. Noziele Martine.

14 PRESIDING JUDGE SCHMITT: Well, there are over 100 names --

15 THE WITNESS: [14:25:05] (Interpretation) She is the elder sister.

16 MS PROULX: [14:25:10] We're not going to do the whole list.

17 PRESIDING JUDGE SCHMITT: [14:25:12] What we can already -- from the answer
18 of the witness, what we can already infer is that she knows quite some people from
19 this. And I think this is what you wanted to establish. And if you have specific
20 questions about specific persons, please put them to the witness, yes? Thank you.
21 Thank you, Madam Witness, for the moment.

22 MS PROULX: [14:25:44](Interpretation)

23 Q. [14:25:45] Madam Witness, some of the names that you recognise - that is, the
24 inhabitants of the Sara neighbourhood - did some of them go and take refuge at the
25 bishopric at that -- during that period in the autumn of 2013?

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1 * A. [14:26:06] Yes, some of them sought refuge in the bishopric: Isaac, the chief
2 and his wives were at the bishopric. Because Isaac is the secretary of the Catholic
3 church in Boro. There was Noziele, Judith, and Boris at the bishopric. Martine is a
4 legionnaire, she too was at the bishopric. Some people were at the bishop's
5 compound while the others were in the bush.

6 Q. [14:26:45] We have a name on the screen, number 33. Do you recognise that name?
7 I think maybe you are not able to see that list. That list will be handed over to you so
8 that you may be able to identify the names.

9 I think we have a technical problem, but it's not serious. I will read out the name to
10 you at number 33: Ouedane Victor, do you know that person, Madam Witness?

11 A. [14:27:45] He is my husband. Sineya Pélégie also lives in the Sara
12 neighbourhood, as well as Mboligassi. Ouazounam as well is an inhabitant of the
13 Sara neighbourhood. Kobili Constant also. These are people who were close to me,
14 so I can remember the names.

15 Q. [14:28:32] I will come back very briefly to your husband, Madam Witness. Did
16 your husband go and take refuge in the bishopric?

17 A. [14:28:44] My husband did not go to the bishop's compound, but his children
18 and my rivals or co-wives were at the bishop's compound. The families were
19 registered under the names of the family heads. My husband and myself were at the
20 bishopric, but there the families were registered under the names of the family heads.

21 Q. [14:29:26] I'm sorry, Madam, the interpretation we got was that you and your
22 husband were at the bishopric, is that correct? Because you said you were not at the
23 bishopric before.

24 A. [14:29:47] No, that is not what I said. I said that my husband and myself, we
25 had taken refuge in the bushes before 5 December. Before 5 of December, we went

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1 to Bangui for the death of one of my nephews. So there was my co-wife and her
2 children at the bishopric and my co-wife told me that she had been registered under
3 the name of her husband; that is why my husband's name appears on this sheet.

4 Q. [14:30:36] Thank you. It's very clear now. I'd like to show you another
5 document, tab 5 of the documents, CAR-D30-0017-0003, tab 5.

6 Do you recognise some of the names that are up on the screen here?

7 A. [14:31:51] Yes. I recognise some names. Godonam Azore, I recognise that
8 name. Derebona Stéphanie, yes; she lived in the Kouanga neighbourhood.

9 Q. [14:32:23] To your knowledge did those people also go and take shelter at the
10 bishopric -- the bishop's compound in the year 2013?

11 A. [14:32:34] I wasn't there so... I knew some of them like Seraphine and
12 Godonam. That person went to the bishopric. They were close neighbours of Chief
13 Kouanga.

14 Q. [14:33:06] I have one last document to show you, tab 4, CAR-D30-0017-0002, tab
15 4.

16 Once again, the same question for you: Do you recognise some of the names on this
17 list?

18 A. [14:33:37] No, I don't know anyone from this list.

19 Q. [14:33:55] And now? Do you recognise any names?

20 A. [14:34:36] No, I don't think so.

21 PRESIDING JUDGE SCHMITT: [14:34:42] Please move on.

22 MS PROULX: [14:34:47](Interpretation)

23 Q. [14:34:55] Aladgi Moctar, does that name ring a bell?

24 A. [14:35:08] Aladgi Moctar, I don't know what that person does, but I've heard
25 talk about him -- I've heard of him.

1 Q. [14:35:22] Oumarou Koro, does that ring a bell, that name?

2 A. [14:35:33] He lived in the Sembé neighbourhood.

3 Q. [14:35:51] And Oumarou Koro, was this person close to the Seleka?

4 A. [14:35:59] I've never seen him with my own eyes.

5 Q. [14:36:18] That's not a problem, ma'am. I'll move on to something else.

6 At paragraph 44 of your statement, you said that when you were in Bangui, you

7 spoke to a young Anti-Balaka member who told you that it was thanks to

8 Mr Ngaïssona that they were able to find food to eat and that Mr Ngaïssona had

9 asked them not to commit any crimes.

10 Could you explain to us exactly what this Anti-Balaka member said to you about his

11 meeting with Mr Ngaïssona?

12 A. [14:36:57] Thank you. When they came in, I was at the airport. I spent one

13 month and -- well, four weeks there. I would run into him at times at the airport.

14 When I would go there to visit my sister, some people were drawing water for the

15 sellers who was there. * I called one of them who I knew, I called out to him, and

16 he asked me, "Ma'am, here you are." And I asked him, "Listen, you're just

17 wandering about here and there. How are you managing to get food to eat?"

18 And he said, "Ma'am, we are hungry. Where we can find some food?" And so

19 someone said to him that, "You have a brother from the same region. Go complain

20 to him. He will come and help you, instead of wandering here and there and

21 stealing things."

22 So he tried to find out where they lived. One boy who was there, took them to

23 Ngaïssona and so Ngaïssona gave them some food. And I asked them, "He didn't

24 give you any money?" And he said, "No."

25 But Ngaïssona had said to them that everything that they did, the evil that they had

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1 done, he was not in favour, and that rather than committing acts of violence and
2 abuse in Bangui, they would do better to go back to the regions they had come from
3 and return to farming.

4 That is what he told me when I was at the airport.

5 Q. [14:39:11] I just want to make sure I have understood you, ma'am. So this
6 young Anti-Balaka member went to see Mr Ngaïssona at his home; is that correct?

7 A. [14:39:22] Yes. Someone told him where Ngaïssona was. They were in
8 a group and they were looking for food. They said that it was he, he who gave them
9 food, some cassava. And I asked him, "Didn't he give you anything else?" And he
10 said, "No." He didn't give anything, and he gave them advice; namely, he asked
11 them not to stay in Bangui and to go back to their regions, and so that is how it came
12 to be that they went back. And they did not commit any acts of violence or abuse
13 after receiving that advice.

14 Q. [14:40:23] Do you know Mr Ngaïssona personally?

15 A. [14:40:48] I had an opportunity to see him two or three times when he was in
16 Bossangoa, but to say that I know him personally, I couldn't say that. Even today, if
17 he were to introduce himself to me, I wouldn't recognise him. *He was in Bossangoa.
18 When he spoke at the Bossangoa town hall, he was campaigning for Touadera. He
19 asked the people of Bossangoa to vote for Touadera. So it was because of him that we
20 voted massively for President Touadéra, even though we wanted to vote for
21 Dologuele.

22 When he -- when he was there, he was actually campaigning for Touadéra. At that
23 day he was at the town hall. I don't know where he was staying. He spent the
24 night there and -- at the bishop's compound, I didn't know. But at the town hall, we
25 were all there to listen to Ngaïssona and he asked us to vote for Touadéra.

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1 Q. [14:42:06] I'm going to move on to something else, ma'am. When you went back
2 to Bossangoa after your time in Bangui, were there still Muslim people in Bossangoa?

3 A. [14:42:19] When I went back, there were no longer any Muslims, everyone had
4 left, and that is when the young people went into the bush to train and then to come
5 back -- and then came back to drive the Muslims away.

6 When I went back home, there were no Muslims. All their dwellings had been
7 destroyed.

8 Q. [14:42:58] Well, according to our information, the convoys of Muslims left in
9 April and you said that you were -- went back to Bossangoa in January. Is it possible
10 that you made a mistake when you said January, because our information indicates
11 February to April?

12 A. [14:43:24] Oh, yes, I went back in March. During that time, their houses had
13 been destroyed. You know, the events occurred a long time ago and I would like to
14 specify that I went back sometime between March and April, and, at that time, I
15 found no Muslims in the town. There were no Muslims in the town.

16 Q. [14:43:58] Ma'am, since you spoke to some Anti-Balaka members, were you able
17 to find out what the objective of the Anti-Balaka in Bossangoa -- what their objective
18 was when they attacked?

19 PRESIDING JUDGE SCHMITT: [14:44:10 Please wait, interpreter.

20 Ms Cronin.

21 MS CRONIN: [14:44:26] Your Honour, I'm not sure if the witness is in a position to
22 answer this question.

23 PRESIDING JUDGE SCHMITT: [14:44:29] Well, this is like in many instances. She
24 might have heard something. She has spoken with a lot of people. However, it is --
25 let me put it this way -- already clear that whatever she says, you can discuss the

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1 probative value. But this is -- I don't see an objectionable question here.

2 But, Ms Proulx, you aware that the witness -- like I always say, we have witnesses
3 who have a certain experience, a certain understanding for things, and here they
4 present a very good recollection, very detailed, very nuanced, and there are other
5 areas where other witnesses possibly can tell us more.

6 But I accept the question, but don't expect too much from whatever answer. Yes.

7 Thank you.

8 MS PROULX: [14:45:23](Interpretation) I'll repeat my question.

9 Q. [14:45:26] In the conversations that you yourself had with young Anti-Balaka
10 members, did you find out what the objective of the attack of 5 December was -- the
11 attack in Bossangoa on 5 December?

12 A. [14:45:48] The attack of 5 December was a revolt. A revolt. Because their
13 friends, their buddies that they had played with, they had played football together,
14 came on a Sunday and killed. That is why they went into the bush and came back
15 later and torched the houses of the Muslims.

16 Their goal was to drive the Seleka out. The Seleka were still in the town and because
17 of the presence of the Seleka elements, the Muslims took advantage of the situation to
18 do wrong. Their objective was to drive the Seleka out because the Muslims also had
19 some Seleka people with them in their homes.

20 Q. [14:47:06] Well, I don't know whether you'll have an answer to my next question,
21 but I'd like to try all the same.

22 Did you ever find out whether there were Seleka elements in the houses of Muslims
23 on 5 December in Bossangoa?

24 A. [14:47:27] Yes. There were some. They hadn't all left at same time. Some of
25 them went into the bush; others were still in the town.

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1 Q. [14:47:54] When you went back to Bossangoa, ma'am, did you find out who had
2 destroyed the mosque in Bossangoa?

3 A. [14:48:07] The mosque wasn't destroyed by the Anti-Balaka. And the entire
4 population -- because of their houses being torched, it was not due to a single group.
5 It was young people from the locality. They were angry and whether you were
6 a Anti-Balaka or not, their houses had to be destroyed, just as they did to them.

7 PRESIDING JUDGE SCHMITT: [14:48:56] Ms Cronin.

8 MS CRONIN: [14:48:59] Your Honour, I wonder if the basis of the knowledge could
9 be elicited, please, for --

10 PRESIDING JUDGE SCHMITT: [14:49:05] Yes, I think Ms Proulx will try, yes.

11 MS CRONIN: [14:49:07] Thank you.

12 PRESIDING JUDGE SCHMITT: [14:49:11] Otherwise -- I understand, otherwise you
13 will have to do it, and perhaps on Monday, I would suggest. But, yes, Ms Proulx,
14 please ask, like always, the basis of the knowledge of the witness.

15 MS PROULX: [14:49:27] And again this was exactly where I was going.

16 Q. [14:49:33] (Interpretation) Ma'am, how did you find out that it was young
17 people from the population who destroyed -- who destroyed the mosque?

18 A. [14:49:56] I told you that I'm a mother, I have children and I like talking to
19 young men because I was away, I came back and I asked them and I said to them,
20 "Why did you destroy the mosque?" And they said, "It wasn't due to a single person.
21 It was the young people of Bossangoa because we were angry. They torched our
22 houses. They looted our possessions and to drive them away, we had to burn their
23 mosque."

24 I talked to the young people, I -- that's how I got all that information.

25 Q. [14:50:54] Am I to understand that the civilian -- that the Christian civilian

1 population was very angry at the Muslims?

2 A. [14:51:03] Exactly. Exactly. In actual fact, the young Muslims and the
3 Seleka -- let's say, you're at home and some foreigners come. They invade. They
4 destroyed your house. They loot your houses and take your possessions. These
5 young people were angry.

6 Q. [14:51:41] Ma'am, when you talked about the attack of 5 December -- coming
7 back to Bossangoa, did you hear anything about the imam being wounded by a bullet
8 on the day of the attack? Did you hear any talk about this?

9 A. [14:52:06] No. I didn't hear any information about the imam. I do know that
10 the Seleka threatened the imam because he was pleading and advocating. He said,
11 "The Gbaya have done us no harm. Why attack them?" I know that he had been
12 threatened, but -- and I don't think he was injured. The imam was well loved by the
13 young people, by the population.

14 Q. [14:53:00] Do you know Dolé who lives in Benzambe, a person by that name,
15 Dolé, living in Benzambe?

16 A. [14:53:16] Dolé is the chief of Kamuna (phon). That is a place on the border,
17 right by Batangafo. He is the chief of the Kamuna (phon) village.

18 Q. [14:53:45] I don't know whether we're talking about the same person. I'm
19 talking about Dolé who is a councillor at the town hall, the Benzambe town hall?
20 Does that ring a bell?

21 A. [14:54:05] Yes. That's who I'm talking about. He's a councillor at the town
22 hall and he's also a mayor -- rather, the neighbourhood chief, but that's right at the
23 limit, right at the boundary. It's the same commune. I know the municipal
24 councillor, his wife died two weeks ago, actually.

25 Q. [14:54:38] And he is still alive? Dolé is still alive today?

1 A. [14:54:47] He is still alive. As I just told you, his wife died two or three weeks
2 ago. He is still a councillor.

3 Q. [14:55:06] Ma'am, have you heard about a house called the Kolingba house in
4 Bossangoa?

5 A. [14:55:25] Thank you. The Kolingba house is the residential -- the presidential
6 residence. It was built when the president was still in power. It's the presidential
7 residence. I'm familiar with that house.

8 Q. [14:55:56] And do you know whether this house was destroyed during the
9 events?

10 A. [14:56:10] The house was not destroyed. The Banyamulenge looted all the
11 objects that were of value. Some of them took advantage of the situation to remove
12 part of the roof. But the house was rebuilt and is now a -- the location of the
13 UNHCR. It's one of their sites.

14 Q. [14:56:47] I'd like to rephrase my question. I would like to know whether the --
15 this house -- the *maison* Kolingba was destroyed during the events in question in 2013
16 and 2014?

17 A. [14:57:05] No, I told you that the house was not totally destroyed. The walls
18 were still standing and later on, the house was restored.

19 Q. [14:57:31] And at the time was the roof removed or damaged in one way or
20 another?

21 A. [14:57:42] No. The roof is there. The UNHCR did some repairs, but at the
22 time the roofing had not been completely removed. You should also realise that it's
23 important to say that it wasn't the Seleka that destroyed it, but rather, it was bandits,
24 thieves who removed part of the roof and then later on, the roof was restored,
25 repaired.

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1 PRESIDING JUDGE SCHMITT: [14:58:23] This is one of those subjects where it also
2 appears to be advised to move on.
3 The witness -- you know, obviously what is destroyed and destruction, there might be
4 different concepts and the witness has in her first answer already said part of the roof
5 was destroyed. She has now even more precisely said who were the culprits. I
6 think there's enough information on that from this witness.
7 MS PROULX: [14:58:57](Interpretation)
8 Q. [14:58:59] I'm nearly finished, ma'am, but before I finish off, I would like to play
9 a video for you. This is tab 12, CAR-OTP-2118 --
10 THE INTERPRETER: [14:59:13] Correction --
11 MS PROULX: [14:59:14](Interpretation) CAR-OTP-2112-1385, right from the very
12 beginning. Now this -- there is a transcript, but that's not important, so the
13 interpreters can take a little break while the video footage is being played.
14 PRESIDING JUDGE SCHMITT: [14:59:58] I think it can be played now.
15 THE COURT OFFICER: [15:00:05] Could counsel please confirm the confidentiality
16 level of the video?
17 MS PROULX: [15:00:09] It's public.
18 PRESIDING JUDGE SCHMITT: [15:00:11] Yes, well, why should it. Well, then let's
19 start again please. It's obviously public.
20 Please, from the beginning.
21 (Viewing of the video excerpt)
22 MS PROULX: [15:00:40](Interpretation)
23 Q. [15:00:42] Can you see those images, madam?
24 A. [15:00:44] *Non, ça ne sort pas.*
25 MS PROULX: [15:00:49](Interpretation) Well, I think we will repeat and then you

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1 will be able to see.

2 (Viewing of the video excerpt)

3 MS PROULX: [15:01:44](Interpretation)

4 Q. [15:01:52] Madam, can you identify the armed group to which these people
5 belong?

6 A. [15:02:05] I'm not in a position to say because in that video there are people
7 speaking in Arabic and in Sango; so I cannot say to which group they belong.

8 Q. [15:02:30] Thank you, madam. I have no further questions for you today.

9 PRESIDING JUDGE SCHMITT: [15:02:37] Thank you very much, Ms Proulx. So
10 indeed you were much quicker, so we appreciate that.

11 And thank you, Madam Witness, for answering all these questions. It's still not over
12 for you. We resume and continue with you as a witness in the courtroom on
13 Monday 11:30. The late start is due to logistical problems we have on that day -- or
14 changes so to speak.

15 So for everyone a nice weekend, please.

16 THE COURT USHER: [15:03:05] All rise.

17 (The hearing ends in open session at 3.03 p.m.)

18 CORRECTIONS REPORT

19 The following interpretation corrections, marked with an asterisk *, are brought into
20 the transcript.

21 Page 12, lines 4 to 7

22 "They weren't Seleka; they were young Muslims. They were there and Bichara, who
23 was living in the Bondili neighbourhood, was living there where the sisters lived, or
24 the nuns lived, and distributed machetes called "Iambraza" (phon)"

25 Is corrected to

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1 "They weren't Seleka; they were young Muslims who were there. And Bichara, who
2 was living in the Bondili neighbourhood, he was living there where the sisters were
3 living, beside the place where the sisters lived, the nuns. He was distributing
4 machetes called "Iambraza" (phon)."

5 Page 14, line 25, to page 15, line 1

6 "They took over the whole neighbourhood, all the neighbourhoods. They were
7 everywhere."

8 Is corrected to

9 They took over the whole neighbourhood. , all the neighbourhoods. They were
10 everywhere.

11 Page 16, lines 6 and 7

12 "Now, these pickup vehicles, they had heavy weapons on them and everyone around
13 them in the vehicle were wearing turbans, and we saw all of that."

14 Is corrected to

15 "Now, this pickup truck was equipped with a heavy weapon, and everyone around
16 in the vehicle was wearing turbans. We saw all of that."

17 Page 17, lines 1 to 4

18 "It wasn't just Bichara. When I speak about my niece who was selling food, she was
19 also bringing some into different houses. There were other houses as well and that
20 was in the Boro neighbourhood. It wasn't only the Bichara neighbourhood. My
21 niece was selling candles."

22 Is corrected to

23 "It wasn't just Bichara. When I mentioned my niece who was selling food, she said
24 that in some houses, there were also some other..... other houses. It was in the Boro
25 neighbourhood. It wasn't just Bichara's home. My niece was selling candles."

1 Page 18, lines 9 to 13

2 "They went up to 15 kilometres to Yangala into a small village, Bougato (phon)
3 village. They went there and they committed exactions. They started to kill people.
4 And in Bougato on the Yangala road, the Christians, or the non Muslims, had
5 artisanal weapons called that were called Yalanga (phon)."

6 Is corrected to

7 "They went even to 15 Kilometres to Yangala, into a small village called Bougato
8 (phon). They went there and they committed exactions. They started to kill people.
9 And in Bougato on the Yangala road. The Christians, or the non-Muslims, had
10 artisanal weapons that were called Yalanga (phon)"

11 Page 19, lines 13 to 20

12 "He killed a lot of people or they killed a lot of people. And from the Boali
13 neighbourhood to Bondili there were a lot of people who were killed.
14 They said that Gbaya is Gbaya and it was necessary to kill them. It was the women
15 who were killed. The women left in the evening the woman would bury the
16 dead. They left at 7 o'clock in the evening. When they knew that their children had
17 been killed, they got this information and they would come to bury their children.
18 They committed a lot of exactions."

19 Is corrected to

20 "They killed a lot of people. And from the Boali neighbourhood to Bondili, there
21 were a lot of people who were killed.
22 They said that it was that Gbaya.... it was Gbaya, and that it was necessary to kill
23 them. It was the women who would bury the dead. The women would come out in
24 the evening, at 7 o'clock in the evening. They would come when they knew or when
25 they learned that these children... that their children had been killed. They would

1 come to bury their children. They committed a lot of exactions.”

2 Page 20, line 23, to page 21, line 6

3 “Give me let me give you the example of the young teacher called Ouefio. He
4 lived just beside my home and and the father of this man lives close by. Ouefio
5 Marc is also a teacher, the father. His son was trained as a teacher. Ouefio was also
6 his name. These people were from my own neighbourhood. I saw there there
7 was Alfred Ouefio Georges. There was another nurse at the health centre in the
8 Bondili neighbourhood. I saw that. It wasn't something that someone else told me
9 about. And myself, Odette, I saw that with my own eyes, these young people. His
10 father was called Armatan (phon). And all these people lived in my neighbourhood.
11 Those people were killed by the Muslims.”

12 Is corrected to

13 “Let me give you the example of the young teacher called Ouefio. He lived just
14 beside my home. There is a flowering hedge that separates my home from the house
15 of Ouefio’s father. His father is also a teacher, and his name is Ouefio Marc. His son
16 was trained as a teacher. Ouefio was his name too. These were young people from
17 my own neighbourhood. I saw their deaths. There was Ouefio Alfred Georges.
18 There was also our nurse from the health centre in the Bondili neighbourhood. I was a
19 witness to that. It wasn’t something that was told to me by someone else. I, Odette, I
20 saw that with my own eyes. These young people..... His father was called Armatan
21 (phon). And all these people lived in my neighbourhood. And these people were
22 killed by the Muslims.”

23 Page 22, lines 22 and 23

24 “They set up a checkpoint at Katunga and in Boro as well.”

25 Is corrected to

1 "They set up a checkpoint at Katanga and in Boro as well."

2 Page 24, lines 12 to 14

3 "A. [10:42:42] When they arrived, we fled and we took shelter in the bush. There
4 were two women. It was a house with a straw roof nabuzina (phon). That
5 house was torched."

6 Is corrected to

7 "A. [10:42:42] When they arrived, we fled and we took shelter in the bush. He had
8 two wives. It was a house with a straw roof. It was Nambozuina. Both his houses
9 were torched."

10 Page 29 lines 2-4

11 "Even when -- well, if by a stroke of bad luck they found you in the bush, they would
12 bring you back and put you in the container and that is where Chief René when
13 he looked into the container, he saw several people."

14 Is corrected to

15 "Even when -- well, if by a stroke of bad luck they found you in the bush, they would
16 bring you back and put you in the container. That is where Chief Ngaikoumon René
17 -- when he looked into the container, he saw several people."

18 Page 29, Lines 8 to 13

19 "Now, did you hear or know anything about Tamkoro (phon) who was a and
20 Lakouanga who were chiefs of neighbourhood? Do you know if anything
21 happened to these people? Lakouanga.

22 A. Lakouanga, the chief of the neighbourhood, I know that one group threatened
23 him, but they didn't actually harm him. They broke down his door and went into
24 his house."

25 Is corrected to

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1 "Now, did you hear or know anything about some neighbourhood chiefs by the name
2 of Tamkoro (phon) or Kouanga, or Lakouanga? Do you know if anything happened
3 to these people?

4 A. For Lakouanga, the neighbourhood chief, I do know that one group threatened
5 him, but they didn't actually harm him. They broke down his door and went into
6 his house.

7 Page 32 lines 21-22

8 "The young Muslims didn't have weapons, but it was the Seleka who called them to
9 come and support them and they shot him."

10 Is corrected to

11 "The young Muslims didn't have weapons, but they called the Seleka and asked them
12 to come and support them, and they shot him."

13 Page 32, Line24, to page 33, line 1

14 "A. [11:43:31] Well, I would repeat. You know, when somebody is ill intentioned,
15 sowing trouble in the country, a lot of the time you don't know why they're doing it.
16 They won't tell you why they're doing it."

17 Is corrected to

18 "A. [11:43:31] I repeat, you know, when somebody is ill-intentioned and comes to
19 make trouble in the country, he will never tell you why he is doing it."

20 Page 40, line 25 to page 41 line4

21 "A. [12:09:27] When we got there for the meeting, the bodyguards informed us that
22 well, his escort began to shoot into the air. We were told that we were zala (phon).
23 And when we got there they started to he became quite agitated. They started
24 banging their fists on the table and he said he could kill us at any point. He was red
25 with fury. He started to attack us violently."

1 Is corrected to

2 "A. [12:09:27] When we got there for the meeting, the bodyguards informed him
3 that we were already there. While leaving the prefect's residence to come to, it was....
4 his escort began to shoot into the air. We wanted to flee, but we said to ourselves that
5 since we were already there, we stayed. When he arrived, he began to lash out at us
6 violently. He started banging his fist on the table and he said he could kill all of us at
7 any point. And when he said that, his bodyguards loaded their weapons. We said to
8 ourselves that we were about to meet our Maker. He was red with fury. He started
9 to lash out at us violently."

10 Page 41, lines 17 to 22

11 "A. [12:11:52] He summoned us to a meeting, but he didn't say why he called us in.
12 When we got there, they started to shoot, they were speaking, shouting angrily,
13 banging fists on the table. They were talking in Arabic and they said, "If you stay in
14 the bush, I'm going to send my elements into the bush to go and get you and kill you."
15 Then he said that we had to leave the bush and go back to the town. We were
16 frightened."

17 Is corrected to

18 "A. [12:11:52] He summoned us to a meeting, but he didn't say why he called us in.
19 When we were there, his elements started to shoot. He lashed out at us, and he was
20 banging his fist on the table. He was speaking only in Arabic, and it was Koursi who
21 was interpreting what he was saying to us. And he said, "If you stay in the bush, I'm
22 going to send my elements into the bush to go attack you. From this day forward, I
23 am ordering you to return to the town." We didn't even know why he had called us
24 to this meeting. It was just... we were greeted by..... gunfire and them lashing out at
25 us. We were frightened."

1 Page 42, lines 19 to 21

2 "We would hear the sounds of the gris gris as well. That would mean that there was
3 a marriage going on."

4 Is corrected to

5 "We would hear the griots, the storytellers, as they sang. That would mean that there
6 was a marriage going on. There were many marriages, nearly every weekend. "

7 Page 43, lines 2 to 8

8 "THE WITNESS: [12:17:01](Interpretation) Let me tell you this. After their
9 marriage ceremony, they would offer food to people in the prefecture and to
10 Mahamat Saleh. And armed men would come and they would have this food, they
11 would bring this food. We would hear the gunshots. We would want to flee and
12 they would say don't flee, don't run away, and we were told that the shots were being
13 fired because the food was being brought to the colonel, so those people were there
14 organising marriage the marriages."

15 Is corrected to

16 "THE WITNESS: [12:17:01](Interpretation) Let me tell you this. After their
17 marriage ceremony, they would offer food to people in the prefecture and to
18 Mahamat Saleh. And armed men would come and escort the people who were
19 bringing the food. When we would hear the gunshots and we wanted to flee, they
20 would ask us not to flee. We were told that the shots were being fired because the
21 food was being brought to the Colonel. So those people were there to organise the
22 marriages."

23 Page 44, line 5 to 7

24 "A. [12:21:12] It wasn't all Muslim civilians, not all of them. It was the young
25 people who were with the Seleka and would tell them where our houses were, it was

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1 them. It wasn't all Muslims."

2 Is corrected to

3 "A. [12:21:12] It wasn't all the Muslim civilians, not all of them. It was the young
4 people who were accompanying the Seleka and pointing out our houses to them, it
5 was them. It wasn't all the Muslims."

6 Page 45, line 6

7 "He was on older man"

8 Is corrected to

9 "He was an older man"

10 Page 45, lines 17 to 19

11 "A. [12:26:48] Gara Iné and Bichara were the people who were close to the imam.
12 They were former people would go to their homes and we deduced that they
13 were the ones who greeted and welcomed them. What I know is that they were
14 traders."

15 Is corrected to

16 "A. [12:26:48] Gara Iné and Bichara were the people who were close to the imam.
17 They were – older, more senior. People would go to their homes, and that is why we
18 deduced that they were the ones who had greeted and welcomed them. But what I
19 know is that they were traders."

20 Page 45, lines 21 to 23

21 "A. [12:27:27] Before the Seleka arrived, there were many people, members of their
22 family, who would visit them. The Seleka were criss crossing the areas, visiting the
23 Muslims. All the people homes of the Muslims."

24 Is corrected to

25 "A. [12:27:27] Before the Seleka arrived, there were many people, their family

1 members, who would visit them. The Seleka were coming and going, visiting all the
2 houses of the Muslims."

3 Page 47, line 24, to page 48, line 2

4 "Q. [12:34:17] Perhaps 22 and 23 of your statement, you state that the shepherd or
5 herdsman Koursi was armed when the cattle destroyed your field and that of your
6 neighbour and you add that you went to meet the herdsman and that you asked him
7 why he was armed and he said that it was his boss who had given him the weapon."

8 Is corrected to

9 "Q. [12:34:17] At paragraphs 22 and 23 of your statement, you state that Koursi's
10 herdsman was armed when the cattle destroyed your field and that of your neighbour.
11 You add that you went to meet the herdsman and that you asked him why he was
12 armed and he said that it was his boss who had given him the weapon."

13 Page 48, lines 20 and 21

14 "A. [12:37:13] Well, I think he was a he might have been from Cameroon. We
15 call them Peuhl. He was a Peuhl."

16 Is corrected to

17 "A. [12:37:13] Well, it's a bit... I think he might have been a Hausa from Cameroon.
18 We used to call them, all of them together, we used to call them Peuhl. He was a
19 Peuhl."

20 Page 48, line 23

21 "Q. [12:37:28] Did you see other Peuhl who were armed at the time, among the
22 Seleka?"

23 Is corrected to

24 "Q. [12:37:28] Did you see other Peuhl who were armed at the time, under the
25 Seleka?"

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1 Page 49, lines 11 to 18

2 "A. [12:39:13] Koursi became very nasty. For example, I can give you an example
3 of the woman treasurer from Lakouanga church.

4 THE INTERPRETER: [12:39:31] The interpreter didn't hear the name.

5 THE WITNESS: [12:39:31](Interpretation) But she went into the neighbourhood and
6 he told that woman to give him money no, he dragged her through the street and
7 told them to give her money. And when she would get pagnes from him and he
8 knew that she had money, so he went to her and he dragged her along the ground to
9 demand money."

10 Is corrected to

11 "A. [12:39:13] Koursi became very nasty. For example, I can give you an example
12 of the woman treasurer from Lakouanga church.

13 THE INTERPRETER: [12:39:31] The Sango interpreter didn't hear the name.

14 THE WITNESS: [12:39:31](Interpretation) Two people went into the neighbourhood
15 and knocked this lady to the ground. They asked her to give them money. They knew
16 that every Christmas this lady would buy pagnes from him, so they knew that she
17 had money. So they went to her home and they knocked her to the ground and
18 demanded that she give them money."

19 Page 50, lines 18 to 21

20 "Koursi knew that these young Christians were going to come out to counter attack
21 and he himself, he followed these people to a roadblock with a weapon and these
22 young people came out and then he shot at them they shot at him. Shot him
23 down."

24 Is corrected to

25 "Koursi knew that these young Christians were going to come out to counter-attack.

1 And he himself, he went ahead of these young people to a roadblock with a weapon.

2 These young people came out and shot him."

3 Page 51, lines 15 to 17

4 "I asked people and I said, "Well, what about the person who was reigning in this
5 town, Koursi, what happened to him?""

6 Is corrected to

7 "I asked the young people and I said, "Well, what about the person who was reigning
8 in this town, Koursi, what happened to him?"

9 Page 55, lines 7 to 10

10 "But after the arrival of the Seleka, one, two weeks afterwards, he started working
11 with them. When they arrived, initially he was not working with them but a few
12 weeks later he was started he started working with them."

13 Is corrected to

14 "But after the arrival of the Seleka, one or two weeks afterwards, he started working
15 with them. But when they arrived, initially they were not working with them but a
16 few weeks later he started working with them."

17 Page 56, line 9

18 "I know Gasama (phon)"

19 Is corrected to

20 "I know Gazama"

21 Page 58, lines 23 to 25

22 "There was a large number of people at the compound and so there was a difficulty
23 managing them."

24 Is corrected to

25 "There was a large number of people at the compound and so the priests had a hard

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1 time managing them."

2 Page 59, lines 13 to 15

3 "A. [14:20:02] I've forgotten her name. All I know is that she was the elder sister
4 of a pastor of the evangelical church, the evangelical church of Mbere, called Ofei
5 Atona (phon)."

6 Is corrected to

7 "A. [14:20:02] I've forgotten her name. All I know is that she was the elder sister
8 of a pastor of the evangelical church, the evangelical church of Mbere, called
9 Youfeitona."

10 Page 61, lines 2 to 5

11 "A. [14:26:06] Yes, some of them sought refuge in the bishopric: Isaac, the chief
12 and his wives; there was Noziele Judith, Noziele Martine, and others were also at the
13 bishopric. Some people were at the bishop's compound while the others were in the
14 bushes."

15 Is corrected to

16 "A. [14:26:06] Yes, some of them sought refuge in the bishopric: Isaac, the chief
17 and his wives were at the bishopric. Because Isaac is the secretary of the Catholic
18 church in Boro. There was Noziele, Judith, and Boris at the bishopric. Martine is a
19 legionnaire, she too was at the bishopric. Some people were at the bishop's
20 compound while the others were in the bush."

21 Page 63, line 16

22 "I called one of them and he asked me, "Ma'am, here you are.""

23 Is corrected to

24 "I called one of them who I knew, I called out to him, and he asked me, "Ma'am,
25 here you are."

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1 Page 64, lines 18 to 21

2 "He was in Bossangoa when he spoke at the Bossangoa town hall. He he asked
3 the people of Bossangoa to vote. So it was because of him that we voted massively
4 for President Touadéra. We wanted to vote for someone else."

5 Is corrected to

6 "He was in Bossangoa. When he spoke at the Bossangoa town hall, he was
7 campaigning for Touadera. He asked the people of Bossangoa to vote for Touadera.
8 So it was because of him that we voted massively for President Touadéra, even
9 though we wanted to vote for Dologuele."