INTERNATIONAL COURT OF JUSTICE

APPLICATION OF THE CONVENTION ON THE PREVENTION AND PUNISHMENT OF THE CRIME OF GENOCIDE

THE GAMBIA
v.
MYANMAR

REPLY OF THE GAMBIA

VOLUME IV

ANNEXES

23 MAY 2024

VOLUME IV

ANNEXES

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Annex 48 United Nations Independent Investigative Mechanism for Myanmar, Witness Statement of Andrew Riley, No. IIMM0001557475 (10 February 2022)

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Annex 60 United Nations Independent Investigative Mechanism for Myanmar, Witness Statement No. IIMM0027997604 (18 June 2023)

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Annex 45

Annex not reproduced

Annex 46

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Annex 47

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Annex 48

United Nations Independent Investigative Mechanism for Myanmar,
Witness Statement of Andrew Riley, No. IIMM0001557475
(10 February 2022)

United Nations Nations Unies

INDEPENDENT INVESTIGATIVE MECHANISM FOR MYANMAR • MÉCANISME D'ENQUÊTE INDÉPENDANT POUR LE MYANMAR

CONFIDENTIAL

WITNESS STATEMENT

I. Witness Information

Last name:	Riley	Father's name:	Not provided
First name:	Andrew	Mother's name:	Not provided
Former names:	N/A	Spouse(s)' name(s):	Katherine Usalis
Other names used:	N/A	Childrens' name(s) and date(s) of birth/age:	N/A
Nationality(ies):	American		
Gender:	Male		
Mechanism person code:	P0111		
Date of birth/Age:	25 April 1989	Place of birth:	United States of America
Ethnicity:	Not provided	Language(s) spoken:	English
Religion:	N/A	Language(s) written:	English
Formal educational level:	Master's degree	Prior occupation and employer in Myanmar:	Mental Health and Psychosocial Support Trainer and Supervisor, Action contre la Faim (ACF)
School attended:	University of Denver, Colorado	Current occupation and	Consultant/researcher

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		employer:	
Previous address in Myanmar:	Yangon	Current address:	Spain
Date or approximate date of departure from Myanmar if applicable:	27 June 2019		
Photo ID:	Yes	Type of photo ID:	National passport
Authority issuing photo ID:	United States Department of State	Issuance date on photo ID:	15 February 2018
Name on photo ID:	Andrew Kyle Riley	Registration number on photo ID:	561684049
Any other form of photo ID:			

II. Interview Information

Prior screening(s) conducted: Yes

Place/modality of interview:

Location of interviewer: Geneva
Location of witness: Geneva
Location of interpreter: N/A

Date(s) and times of interview: (DD/MM/YY) (Interviewer Time Zone) (24:00 HRS):
07/02/2022 (12:00-1300, 14:00-16:05);
08/02/2022 (09:10-13:00, 13:50-16:30);
09/02/2022 (09:05-1300, 13:55-15:45);
10/02/2022 (09:45-1315, 14:00-14:15).

Language(s) used in interview: English

List of all persons present during interview:

Interviewer(s): **M0054**, **M0046** (in person);
M0025 (via video-link)

Interpreter: N/A

Witness support person: N/A

Other persons present: N/A

III. Introductory Matters

1. I was introduced to the interviewers and provided with an overview of the mandate of the Independent Investigative Mechanism for Myanmar (Mechanism).
2. I was informed that my cooperation with the Mechanism is entirely voluntary and that I had no obligation to participate in this interview or answer any specific questions.
3. The interviewers explained how the interview process would work. They asked me to try and be as detailed and accurate as possible, and indicate if I do not understand a question, or if I do not know, or recall, what they are asking about. They explained that it is important to distinguish between what I saw and experienced myself and what I may have heard or learned from others. They stated that they would prepare a written statement based on the interview and that I would be given the opportunity to read, clarify and correct this statement before affirming, by my signature, that it is an accurate and full reflection of my recollection of events.
4. The interviewers explained that this statement and any associated materials that I have shared with the Mechanism would not be shared without my full and informed consent.
5. The interviewers explained that the Mechanism's investigations are confidential, both to protect the integrity of the investigations and the security of the individuals the Mechanism interacts with. The interviewers requested I keep my interactions with the Mechanism confidential.
6. The interviewers asked if I fully understood these issues and asked if I was willing to proceed with the interview. I confirmed that I understood the points raised by the interviewers and confirmed my willingness to proceed with the interview.

IV. Documentary or Other Evidence in the Possession of Witness

Material previously conveyed to the Mechanism

7. On 7 July 2021 I had a preliminary discussion with members of the Mechanism where I was asked about my background and work in Myanmar. Following that discussion, I conveyed 128 files to them.
8. The interviewers informed me that these files had been saved in the Mechanism's information management system and had each been assigned a unique identifier called a Barcode Identification Number (BIN). I was told that if any of these items were discussed during the course of my interview, they would be referenced by the BIN in this witness statement.
9. The interviewers showed me an index listing all of those materials and advised me that this index would be attached to my witness statement (**Annex 1**).
10. I was asked to provide further information about certain categories of items in **Annex 1**, which are as follows:

a. Photographs:
   i. I took the photographs myself, with the exception of photographs showing damage to the ACF premises, which were sent to me in our ACF Skype group shortly after the events. When I took photographs, I either used my iPhone or my Nikon A6000 camera. I believe all of the photographs are unedited, although it may be the case that some were enhanced for contrast or clarity, but I have not altered their substance. The photographs taken on my Nikon camera are shot in RAW format and undergo a basic auto-processing in order to be saved as JPEGs.
   ii. I re-named some of the photographs with informative file names, in order to provide some context in case they were ever shared with anyone.
   iii. Some of the photograph file names contain GPS coordinates. At the time I was being evacuated from Rakhine State, as stated in my note (IIMM0001477764), I saw burning villages from the road and river and in real time I mapped where I estimated these villages to be – in relation to my own live location – onto Google Maps. When I made it to Yangon, I re-named the relevant photograph files to include the coordinates that I had mapped.

b. Videos
   i. I took a video during the evacuation. I took that using my iPhone.

Publications

11. Prior to my interview, in response to a request from the interviewers, I informed them of what I consider to be the three most significant academic articles or publications I have contributed to, concerning the Rohingya population, all of which were published in 2020. In addition, the interviewers advised me that they had located another article from 2017 to which I had contributed. The interviewers informed me that these four articles had been assigned BIN numbers and showed me an index of these articles. I reviewed the index and confirmed that I authored or contributed to these articles. The interviewers informed me that the index of these articles would be attached to my witness statement (**Annex 2**). I also informed the interviewers that in addition to these academic articles, I have also authored, or been interviewed for, various media articles, which are often more advocacy based and are publicly available, but mostly draw upon the underlying research of the four articles contained in **Annex 2**.

Materials provided during witness interview

12. In preparation for my witness interview, I also plotted certain points of interest onto a map using Google Earth and saved this information as a KML file which I conveyed to the Mechanism in December 2021. The points of interest on this map (denoted by "pins") show where I estimated that I saw burning villages when I was evacuated from Maungdaw to Sittwe in August 2017, as well as the route that I took during the evacuation, as I describe further in this witness statement and the personal note that I wrote shortly after the events (IIMM0001477764). The coordinates for the burning villages are based on the same

coordinates that I recorded at the time of my evacuation, as described above. In the course of my interview, the information that I already plotted myself in advance of my interview was saved into a Google Earth folder entitled "pre-interview". During my interview, I marked additional locations onto this map. These are saved into a folder entitled "IIMM interview". I was informed that all of this information was saved in a KML file with the BIN IIMM0001557421.

13. During the course of my interview, I also provided the interviewers with a copy of an internal report I wrote for ACF concerning the use of the word Rohingya amongst our ACF staff, which I was informed was saved with BIN IIMM0001557420.

14. In the course of the interview, we discussed a beach location which I visited, where I saw an increased military presence as discussed further in my statement. I provided 2 photographs of this location to the Mechanism, which have geo-coordinates imbedded. I was informed these were saved with BINs IIMM0001557418 and IIMM0001557419.

15. These four items that were provided to the Mechanism during my witness interview are listed in **Annex 3** to this statement.

Other items I have access to

16. I also informed the interviewers that I have received various documents from the organization I worked for, ACF, and I could convey these to the Mechanism in the future as needed. In addition, I also have my own ACF files, which include material such as the raw data underlying our ACF's programs and reports. In response to a question from the interviewers I also clarified that I also have other photographs of my time in Rakhine State, namely some photographs of day-to-day life, which I did not convey to the Mechanism since I did not consider them directly relevant.

17. I further informed the interviewers that after my evacuation from Rakhine State I received many media files from Rohingya colleagues and friends that depicted burned villages and houses – sometimes even their own – as well as people gathering and crying over dead bodies. I may still have access to some of these, but I am not in a position to say anything about their origin or source, given that these kinds of photographs and videos were circulating widely amongst the Rohingya community, including on social media.

Contact with other accountability initiatives

18. I have previously been in contact with the legal team representing The Gambia in the proceedings before the International Court of Justice. I provided them with much of the same material that I previously conveyed to the Mechanism and connected them to some people on the ground in Rakhine State. I was also interviewed by them and provided a witness statement. I do not presently have a finalised version of this statement but will try and obtain one and will ask the legal team if I can share the statement with the Mechanism.

V. Statement

Education and professional background

Education

19. I undertook a joint bachelor's program in psychology and religious studies at Harding University in Arkansas, before completing my master's in international disaster psychology at the University of Denver, Colorado. International disaster psychology is a discipline that brings together mental health, the study of psychological disorders and counselling methodologies within an international framework. This combination of psychology and public health is designed to equip students to go into a humanitarian or development context where mental health counselling services aren't necessarily one-on-one but are delivered at the group or community level. It involves aspects of understanding gender-based violence, planning and conducting mental health assessments and evaluations, providing trainings, designing interventions for specific vulnerable populations such as refugees, and understanding the impact of specific traumas that arise in developing countries or specific contexts such as conflicts or natural disasters.

Working in Cox's Bazar in 2013

20. Straight after graduate school, in the latter half of 2013, a mentor helped me to obtain experience working with UNHCR in Cox's Bazar, Bangladesh. I lived there for six months working in a pro-bono consultancy position with UNHCR, undertaking research in relation to the Rohingya population. I worked in the Kutupalong and Nayapara refugee camps, setting up a team and training them to assist with the research that ultimately formed the basis of the 2017 publication "Daily Stressors trauma exposure and mental health among stateless refugees in Bangladesh", listed in **Annex 2** to this statement. Together with the team, I studied the stressors that Rohingya people experienced in the refugee camps, including the impact that major traumatic events in the past had on their mental health. One aspect of this research included collecting accounts from parents about the mental health symptoms experienced by their children. This study was undertaken after the UNHCR conducted a joint assessment trip to the camps and noticed very high levels of hopelessness and depression amongst the Rohingya population and wanted to quantify this through research. During my stay in Cox's Bazar, I sensed the visceral sense of depression and trauma that the Rohingya population carried.

21. After that period, I returned to the United States for 9 months, leading a team in a crisis counselling program, which was responding to individuals affected by flooding disaster in Colorado.

Working in the mental health sector in Yangon

22. At the very end of 2014 I moved to Yangon, Myanmar, to work for a small mental health organization called Salus World, which was headquartered in Colorado. I initially came on a six-month contract to train and build the capacity of a locally based mental health team in order to make it self-sufficient. As the task was immense, I ended up working for them

for 2 years. Because of my prior experience in Cox's Bazar, I followed the developments concerning the Rohingya population, but I did not travel to Northern Rakhine State at the time.

23. During those two years in Yangon, I worked with marginalized populations from various ethnic groups, including former political prisoners, women engaged in commercial sex work and injection drug users. The political prisoners were almost all from the "88 Generation" group of political protesters and dissidents who had spent 15-20 years in prison, then had been released as the democratic transition was unfolding. We would conduct group counselling with different populations and provide the groups with an 8-week counselling module. I did not carry out the counselling myself, my specific role was training and building capacity of the locally based team (whom I communicated with in English), so that they could ultimately become self-sustaining.

24. Women, from a variety of ethnic groups, formed a major focus of my work during this period, including amongst the commercial sex workers and some of the former political prisoners, although the majority were male. All of the populations were very vulnerable to violence. During that period, we did not collect data but based on the feedback from the team I was training and my direct observations, the affected communities had suffered very severe traumas. Often it manifested in psycho-somatic ways, for instance people would not say they were traumatized as such, but would complain of pain in the head, stomach or skin problems, but when asked further they recounted having many indicators of trauma such as flashbacks, nightmares and avoidance. The situation of some were exacerbated by the prevailing life circumstances including a lack of food, education or healthcare. They had very little resources to build resilience or coping skills; they were just trying to survive. There was not really a culture of speaking about mental health or knowing how to respond. There were cultural beliefs about Burmese women being loyal and faithful that also normalized women accepting abuse and suffering. This was apparent also in the rates of inter-partner violence that was reported amongst these affected communities.

25. The mental health infrastructure in Yangon was very limited. There were virtually no clinical psychologists, the concept of counselling wasn't widely known or accepted, and mental health treatment tended to be limited to medical interventions. As part of my work, I connected with other actors in this field, including UNFPA, UNHCR, MSF and Action contre la Faim (ACF). Across agencies we formed a mental health working group for Myanmar, bringing together humanitarian agencies and private providers.

26. During this period that I lived in Yangon I also travelled to areas where we conducted activities, such as the Myanmar / Thailand border. I did not work in any IDP camps specifically, but I connected with a man named [redacted] who worked on [redacted] who invited me to Sittwe for about a week, I believe it was during 2015, to see the work he was doing. He drove me by motorbike to visit an IDP camp area. I don't specifically recall the name of the camp area I visited, but it was in the countryside, not the ward within Sittwe. It is hard to say whether I visited one single camp or several, as they were large

and often ran into each other. We were able to access it via backroads through the rice fields in order to avoid checkpoints and security forces. The camp inhabitants had been there from the 2012 violence in Rakhine State. Subsequently, I've also worked with staff who go into those camps. I recall speaking to various people within the IDP camp including a group of men at a very makeshift mosque. The majority of the Rohingya people I spoke to were from Nazi village in Sittwe and spoke about the attacks and burning of their village which happened during the 2012 violence. The spoke of being systematically forced out. The men at the mosque told me about the religious persecution they were facing. Their head-caps would be taken from them; their beards were set on fire by security forces. They had been in the camp for several years at that point and the sense I got was that they felt hopeless and stuck. They told me that the conditions were incredibly restrictive and, in particular, it was very difficult for them to leave the camps. I took photographs and video interviews during that visit, including of the men at the mosque and other women in the IDP camp. During that trip, I also took a recorded interview with a Rakhine man who was staying at the same hostel as me, about his views on Rohingya, and interviewed a Buddhist monk, as detailed below. I told these people that I interviewed that I would use these recordings for awareness raising purposes. Some of the footage also formed part of a short film about the Rohingya ("Modern Day Genocide… Myanmar's Rohingya") which is described further below.

27. During my stay in Yangon, I continued to reflect on my formative experience in 2013 working in Cox's Bazar. The systematic level of suffering that I witnessed – and the fact that it was all human made – had a huge impact on me. At that time, there was very little reporting on the situation of the Rohingya and very few agencies/organisations operating in Cox's Bazar. I felt as if no one knew or cared about what was happening and this deepened my resolve to work with the Rohingya community again. I also sensed how much the Rohingya were hated in Yangon. I encountered this attitude in my everyday interactions with the Burmese population that I dealt with at the time, including Burmese individuals from the diaspora or who had been educated abroad: for instance, if I used the word "Rohingya", they would roll their eyes or shudder, referring to them as illegal immigrants from Bangladesh. My impression from these interactions was that denying the use of the word "Rohingya" was a part of invalidating their identity. While there was also some discrimination against other ethnic groups, that seemed different because they were nonetheless "legitimate" groups that had citizenship. It seemed to me that there was variety of factors ranging from ethnicity, language, skin colour and religion that led to a certain hierarchy amongst ethnic groups. The Bamar were at the top of this hierarchy and the Rohingya were at the bottom by far.

28. During that time, I met Pauline Bubendorff who worked for ACF. I told her of my desire to work in Rakhine State and she informed me of the work ACF was doing there in relation to suicidal ideation amongst Rohingya women.

Working for ACF in Rakhine State from May – August 2017

29. I commenced working for ACF in May 2017. I arrived in Sittwe by plane from Yangon, then travelled on the boat from Sittwe to Buthidaung town, and then across to Maungdaw town by vehicle. I was based in Maungdaw for the duration of my time with ACF, until the crisis in August 2017. This was only days before my contract was due to end.

Leaving Rakhine State and eventually returning to Yangon

30. After I left Rakhine State in August 2017 I went to Yangon and then to Thailand. I undertook a short consultancy in Bali before returning to Yangon on a tourist visa around October 2017. I lived there again until the summer of 2019, mostly carrying out consultancy work for organisations such as Fortify Rights, Samaritan's Purse, Heal the World, Asia Justice and Rights and the Independent Rakhine Initiative. I had returned to Yangon because I wanted some sort of closure. While other colleagues who left Rakhine State moved on afterwards, Yangon had been my home and I felt a sense of community there. However, during this second period in Yangon, my wife and I never felt as comfortable as we had felt before. When I first moved to Myanmar, I had found Myanmar society to be welcoming and inquisitive and I enjoyed the cultural exchange with my Burmese friends. But after my evacuation from Rakhine State in 2017, I felt there was so much hatred leveled at me that I never felt comfortable there again. When my image started circulating on social media at the time of my evacuation, even people I had considered to be good friends had written hateful comments against me on social media. When I returned the second time, I didn't know who I could trust. In addition, living in Yangon, I always felt the ever-present shadow of military control. It always felt like the military would do whatever they wanted on a whim, which made me feel uneasy. I felt like this based partly on what I experienced during my evacuation from Rakhine state, but also based on the stories I heard from my Burmese and expat colleagues. For instance, I had a good friend called Ben Hardman who was working as a lawyer in Yangon. He would tell me accounts of total impunity by the military, for instance the military would kill a civilian in the context of their operations and if the family members spoke out, the family would also be silenced. The widespread view that I obtained from my contacts was that the military was all powerful and unimpeachable. At the same time, there was also prominent media reporting including a New York Times article, about how the Myanmar military had used Facebook to coordinate its propaganda against the Rohingya population. I also read the news, including English language sites such as the Myanmar Times and Frontier, and followed issues concerning the military support for the ultra-nationalist Buddhist monks including the 969 / MaBaTha movement. Finally, the pervasive role of the military in every day life was apparent from the set-up of the parliamentary structure, which left the military in charge of important ministries such as Home Affairs and the General Administration Department (GAD), meaning they essentially had control over the civilian government and local authorities. All of these factors contributed to a sense that the military had an extraordinary level of control.

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31. During this period, the work carried out for Fortify Rights entailed conducting research amongst the Rohingya population, given that from my time in Rakhine State I knew many Rohingya who were then in Bangladesh. I coordinated the research project, recruited and trained the team that carried out the data collection in Cox's Bazar. This data collection underpinned the report by Fortify Rights "The Torture in My Mind" listed in **Annex 2** to this statement. During my second time living in Yangon, I travelled to Cox's Bazar approximately 5 times to work on this project, from around May to September 2018. I have not visited Bangladesh since then.

Subsequent trips to Myanmar for research and discrete projects

32. In summer 2019 my wife and I left Myanmar for Europe. Since moving to Europe, I have travelled back to Myanmar a few times; once at the end of 2019 for data collection for the Independent Rakhine Initiative (IRI), and then in 2020 to help with various projects and workshops with the IRI. I haven't returned to Myanmar since 2020 and have not returned to Rakhine State since my evacuation in August 2017.

Current work

33. Presently, I am consulting and doing research work concerning Rakhine State and the Rohingya population in Bangladesh. I also support various Rohingya activists and local civil society organisations, carrying out research, data analysis, report writing and capacity building. I am also in touch with many people in the Rohingya diaspora and I help link small donors looking to support local projects.

34. During my period in Yangon working for Salus World, I also developed a private mental health practice as I was keen to continue my individual clinical experience. I had about 10 regular clients, some of whom I continue to see today. They were mostly expats or English-speaking Myanmar clients. Since the 2021 coup in Myanmar, I have provided individual mental health support to some activists in need of help after the coup. I am registered as a psychotherapist in the USA; there is no equivalent system for registration in Myanmar.

Role with Action contre la Faim in Maungdaw, Rakhine State, Myanmar

35. The mandate of ACF was to increase the nutrition levels of all children in Rakhine State. It was the biggest humanitarian agency in Rakhine State and operated in the North and Central parts of the State. ACF had about 500 staff in Rakhine State, mostly Rohingya.

36. I was based in Northern Rakhine State, in Maungdaw town. ACF had 12 nutrition centers in the northern townships, which comprised 12 OTPs (Outpatient Therapeutic Programs), and two larger nutrition centers in Maungdaw and Buthidaung, known as stabilisation centers. While working for ACF, I composed two digital maps showing the locations of the OTPs in Maungdaw and Buthidaung Townships. These are amongst the documents that I conveyed to the Mechanism and are numbered IIMM0001477756 (Buthidaung) and IIMM0001477732 (Maungdaw). The OTPs were based in the villages, and had a waiting

area, a children's assessment area, an area for counselling and care practices, as well as space for supplies such as basic food rations, including nutrient dense paste.

37. ACF was comprised of staff of various ethnic groups, including Rohingya, Daingnet, Rakhine and Hindu. There were different teams including outreach, nutrition, mental health and care practices (known as MHCP), logistics, etc. MHCP had coordinators (known as deputy programme managers) in Maungdaw and Buthidaung and then team leaders under them. All of the team leaders spoke English. Kirsten Etnoyer was the programme manager and Pauline Bubendorff oversaw the entire program from Yangon. In Maungdaw I interfaced with all of the MHCP team on a daily basis and I would often go to the OTPs in the field to work with our field staff. I interacted with some other teams, e.g., the community outreach team, as well as with some other expat staff including Laura Courbis who was the nutrition programme manager. However, I didn't work closely with the nutrition team on the ground.

38. There were approximately 25-35 ACF staff based in the main office in Maungdaw town, where I was based. That office had representatives from MHCP, nutrition, logistics, etc. There was another fleet centre in Maungdaw town where our vehicles were located, as well as an OTP and stabilization centre in Maungdaw. Across the street from our main office there was also another ACF building used for storage. In preparation for this interview, I marked the location of the ACF guesthouse using Google Earth (IIMM0001557421). During the course of the interview, I also added a pin marker entitled "ACF Office 2017" which is the main office in Maungdaw where I was based. I noticed that Google Earth shows its own marking entitled "Action contre la Faim Maungdaw", but this was not the location of our main office when I was there. It could be the location of ACF's secondary office used in 2017 or the location of the new ACF office, as I heard that some of our locations in Maungdaw changed since the violence in 2017.

39. In the main ACF building in Maungdaw, I tended to interact with about 20 people and discuss current events with them regularly. I then worked most intensively with about five MHCP team members in the main office. All of them spoke quite a good degree of English, although sometimes translation was needed for some matters. I would estimate that there were 6-10 Myanmar colleagues that I saw every week who spoke good English, and I learned a lot about current events and issues concerning the Rohingya from them. When I travelled to the OTPs some colleagues spoke English and for others I used translation. During my visits to OTPs, I probably sat in on about 10 individual counselling sessions where I heard the direct concerns of the beneficiaries, via a translator.

40. There was a fairly even gender balance amongst the ACF staff. At the time, many leadership positions were however filled by men, but efforts were ongoing to begin to hire Rohingya women as team leaders, as was the case of [redacted], our first female team leader.

41. ACF served all ethnicities but in Northern Rakhine State in particular our beneficiaries ended up being almost exclusively Rohingya, which was consistent with the population

proportions in Maungdaw and Buthidaung – the only two townships that were majority Muslim – but also reflected deeper factors. The nutrition assessments showed that Rohingya had higher rates of malnutrition from a systematic lack of rights and opportunities.

42. When beneficiaries first came to ACF, there would be an initial needs assessment. This included looking for indicia of Severe Acute Malnutrition (SAM) in the children and then a brief mental health screening for their mothers, to determine if they would then be channeled into a stream for more acute mental health needs. Mothers also received information and guidance on care practices such as breastfeeding and caring for infants. This component was added because the mental health of the mothers often affected their functioning to a degree that would further impact their children. Together, this work was undertaken by the MHCP team, in which I worked. In this framework, my colleague Pauline and I designed interventions that could be implemented by MHCP team with women and other caretakers that could relieve stress amongst this population.

43. I was based in Maungdaw and took regular trips to Buthidaung, visiting the OTPs in both. I believe I visited most of the OTPs in the North but did not visit all locations, including some OTPs in the South. There were a handful of MHCP staff in each of the OTPs. During my trips, I mostly interacted with them. I would spend the day with them, listen to their needs, observe the counselling sessions and receive feedback on their activities.

44. The MHCP team were predominantly Rohingya. I didn't have much contact with Rakhine staff, only one woman on the MHCP team. I didn't have contact with Rakhine villagers during that time. I would occasionally interact with Burmese and Rakhine at the checkpoints who were mostly respectful to me, as detailed further below.

45. My role within the MHCP team concerned the roughly one third of women coming to ACF who were then channeled into the mental health stream. Of those, roughly half reported that they experienced suicidal ideation. Even with this high percentage, we suspected this to be underreported, given the huge stigma against suicide in Islamic communities, as well as specific Rohingya traditions including dishonorable burials for people who had died by suicide. I learned about this from my Rohingya colleagues at ACF and it involved a very public and visible shaming component to it. But even with such a strong stigma against suicide, in my trainings when I asked my Rohingya MHCP colleagues if they knew someone who had died by suicide, nearly everyone did. It was a huge problem. I specifically heard accounts of women poisoning themselves with agricultural fertilizers or pesticides. I remember meeting a woman in one of our counselling sessions who had already bought the poison to kill herself. In terms of assessing the severity of mental health risks, suicidal ideation is already at the most extreme, and having made a plan and taken steps towards implementing that plan is even more extreme. The Rohingya we served were a population in absolute crisis.

46. The caregivers of the children that ACF served were usually women, but sometimes also fathers. Sometimes a male accompanied the woman either for safety or supervision. For

instance, in an area with a strong ARSA presence such as Ta Man Thar, ARSA had been instructing husbands not to let their wives go on the paid motorbike transports that we provided for women to get to the ACF clinics, because the woman would have to touch the motorbike driver. On other occasions, the male would come to the clinic in the place of the woman. The interviewers asked me to explain why I considered Ta Man Thar to have a strong ARSA presence. When I visited there and spoke with people at the OTP, my translator explained to me about the problem concerning the motorbike transport and also that there was a strong ARSA presence, or at least sympathy, in that area. I wouldn't know if I interacted with anyone from ARSA directly as they probably wouldn't have identified as such.

47. Ideally, ACF would have constructed mental health strategies that involved an entire family, which is often the preferred approach in other contexts. But this just wasn't possible in the situation we were operating in. In Rakhine State accessing all members of a family was not possible due to safety and travel restrictions, limited resources for travel, difficulties in conveying information and in delivering care.

48. The men did open up about the issues that they faced but I noticed there were discernable differences in the mental health impacts that we saw in men and women.

49. Women often talked about a constellation of many compounding factors that contributed to poor mental health, which men didn't experience. I clearly remember the one woman who said that she had already bought the poison to try and kill herself detailing how she was beaten by her husband, but she lived with her husband's family, as was the Rohingya tradition, therefore she was essentially trapped. On top of this, her child was sick and she had no resources with which to obtain medical assistance. In this way, she represented many Rohingya women that ACF interacted with – while the entire Rohingya population suffered from huge human rights abuses, the women's suffering was compounded by gender dynamics that meant they were often powerless and then subjected to inter-partner violence, or even violence from mothers-in-law when they had joined the husband's family home. I recall, when I was later in Cox's Bazar, I saw a male Rohingya violently beating a woman in front of many people, and no one intervened until I pulled the man away. I was struck by how everyone appeared unsurprised at that level of violence.

50. Mental health amongst Rohingya men also had gendered aspects to it due to the particular treatment that was levelled at men. In their interactions with security forces, men often suffered specific treatment such as imprisonment, torture and killings when they tried to flee, whereas women were often left in the villages (where they too were exposed to sexual violence and abuse). My ACF colleague, [redacted], told me about the clearance operations that started some time before 25 August 2017, when the military gathered all the boys above 10 years old and men in his village and put all of them in a building and asked for the ARSA members to identify themselves. The soldiers beat them all with bamboo rods in order to extract confessions and if the soldiers did not beat the young children hard enough, their own commanders would beat them. [redacted] told me that the soldiers were in tears at having to beat these young boys. I first heard about this specific

incident around the time it happened from our nutrition team leader, Laura, while I was in Rakhine State, but I didn't know who it concerned. It was only later, when I was working with [redacted] in Bangladesh, that I heard him speak about this incident and realized it had happened to him. I don't recall the name or location of his village. The interviewers asked me what I meant by the clearance operations that occurred before August 2017. Although the term clearance operations became synonymous with the largescale village attacks, such as those in late August 2017, the term was already in use in Rakhine State before then. It was used to refer to the smaller-scale incursions into villages, often at night, in order to search for "suspected ARSA" or other pretenses. These operations ramped up considerably in the immediate run up to the August 2017 violence. In relation to [redacted] s village, and others at this time, I do not personally know which security forces were involved. I had previously often seen BGP in Rakhine State, including at checkpoints which I discuss further in this statement, but closer to the August 2017 violence I also saw an increased military presence. However, I don't recall my Rohingya colleagues or friends specifically stating which security forces in particular were responsible for which attacks, they often referred to them just as "the security forces" which I understood could have included BGP, the military, or integrated forces, i.e., BGP and military working together.

51. Returning to the impact upon men, male Rohingya also faced particular mental health stressors due to their role in society as earning the livelihood for their families. When their access to earning was cut off, their entire family suffered. For instance, fishermen were told they could not fish without an NVC (National Verification Card), thus they lost their livelihood. Also, since men had to travel more for their livelihoods, they were more likely to encounter extortion or violence at checkpoints. When I later worked for Fortify Rights, we created an inventory of traumatic events, and this is disaggregated by gender. This data is reflected in the Fortify Rights report "Torture in My Mind" and the academic publication based on the same data "Systematic Human Rights Violations", both of which are listed in **Annex 2**.

52. Overall, from what I observed working for ACF, the causes of malnutrition – and of mental health trauma – seemed to be deeply intertwined with the systematic oppression the Rohingya faced. Rakhine State is already the poorest in Myanmar. But on top of that there was such severe oppression; the Rohingya couldn't work, couldn't provide, couldn't access health or family planning. There were restrictions on access to fisheries, to the fields, and the NVC system was used to further restrict these activities. Rohingya suffered constant harassment at checkpoints. My [redacted] told me that his motorbike was arbitrarily confiscated at a checkpoint and security forces present there told him that they would return the bike after he gets them cigarettes. When Rohingya wanted to slaughter an animal, the police would take a share. When they wanted to expand their house, they needed to pay the police. I heard this from numerous Rohingya colleagues and friends, but I specifically recall my close friend [redacted], who was a [redacted] in Maungdaw, that he had plans to expand his house, but it was almost prohibitively expensive because of all the fines or bribes he had to pay. Every single attempt Rohingya made to improve their lives had a heavy toll. It was almost

impossible to pull themselves out of this cycle. The village departure certificate was another component of this, which I learned more about when I did the IRI research. It was this systematic oppression that underpinned so much suffering amongst the Rohingya. They were slowly being crushed under the weight of all of these restrictions, like a thousand cuts. It also struck me that this was why many Rohingya that I met supported ARSA. When I asked amongst my staff, many would respond that the Rohingya where already dying, they may as well die fighting for something. I heard this sentiment expressed directly by a Rohingya member of a MHCP team during one of my field visits.

53. The mental health trauma that I witnessed in Rakhine State was much more severe than I encountered in Yangon. While I didn't do research on suicidal ideation in Yangon, my observational analysis was that people there encountered discrete mental health issues, often surrounding a particular life event like a loss, or a specific clinical depression. But in Rakhine State, depression and trauma were just so widespread it was endemic, and symptoms arose from imposed widespread restrictions rather than individual circumstances. It was the default way of living.

54. At ACF, we struggled with our interventions; we did what we could in the circumstances. So many interventions were just not possible – if a Rohingya child was sick, we could not ensure access to medical care or freedom of movement to receive it. It often felt like every avenue was foreclosed to them. In effect, the underlying problems could not be remedied. When I later worked for Fortify Rights, this was part of what we were documenting – not just the largescale acts of violence that made the headlines, such as the violent clearance operations – but the everyday, systematic human rights violations that added to an unbearable pressure of Rohingya daily lives. I considered this tantamount to genocide – the Rohingya just simply couldn't live. Every avenue to survival was closed down around them.

55. Other than ACF, there were some other services available, including other agencies such as MSF which did some mental health and community work, as well as UNHCR, WFP and ICRC. At the government level, the health infrastructure included Maungdaw hospital, but the Rohingya believed the Maungdaw hospital to be notorious and feared they would be harassed, beaten or even killed if they went there. People used to say that if a pregnant Rohingya woman went there, the hospital staff would abort her baby. I heard this directly from several Rohingya colleagues in several different conversations, and these rumours also circulated in the community, although I do not recall hearing recounting their own specific experience at the hospital. Aside from these stories of abuse, there were also accounts of Rohingya having to wait all day, or pay extra for treatment, or simply being unable to access state medical facilities that did not have a designated Muslim ward. The health services for Rohingya were so bad that anyone with means – including one of my colleagues on the MHCP team who had a kidney condition – would cross into Bangladesh to receive treatment rather than try and access medical care in Rakhine state.

56. Despite the many obstacles in its work, for the most part ACF had an amazing dynamic in terms of the relations amongst its national staff. It felt like a loving and kind workplace.

This was in part because there was Rohingya leadership, including at the very top levels, there was a degree of freedom, autonomy and respect that Rohingya did not often receive in their working lives. The Rohingya staff seemed very deeply committed to ACF's mandate and wanted to serve their community. There was some prejudice towards them from non-Rohingya colleagues, although this was often normalized, for instance in the off-hand use of the term Bengali or "kalar". There were some ethnic Rakhine staff who spoke Rohingya language and were very well respected, but I recall one Rakhine staff member who had gone to Sittwe and when he returned for some training, it was apparent that no one felt free to speak around him. I asked my Rohingya colleagues about this dynamic and they explained that people were hesitant to speak in his presence. This illustrates the level of distrust towards some ethnic Rakhine, as the Rohingya feared that they would report back to the Government.

57. Even ACF didn't use the term Rohingya, which I found deeply problematic, and which did not sit well with our Rohingya staff. At one point I conducted a survey amongst 50 Rohingya staff of how they felt at work, and this was something they were clearly upset about. I wrote up my findings in a report (IIMM0001557420). ACF explicitly told all the expats not to use this term. I was advised about this at each of three induction meetings I had on my arrival. Instead, they were to be called the "Muslim population", or in Sittwe they were referred to as rural or urban beneficiaries, with rural being the equivalent of Rohingya population because IDP camps were located in rural areas. This policy went all the way to ACF's headquarters in Paris. When I conducted my assessment of the Rohingya staff it became clear that the leadership didn't want me to ask these questions. They did not give a clear answer why the word Rohingya wasn't to be used, but there were general references to sensitivities and security concerns. This was the stance of so many humanitarian agencies – they were so fearful of being kicked out of the country that to some extent they all had to compromise their core humanitarian values in order to stay operating. One of my Rohingya colleagues identified as such in a public event and ACF gave him an official warning for using that term.

The situation in Maungdaw before the outbreak of violence in August 2017

General restrictions on the Rohingya Population

58. In addition to the travel restrictions of the Rohingya and their access to medical facilities which I was directly aware of through my work, I also observed and heard about many other restrictions imposed on the Rohingya population.

59. Rohingya were required to have a "family photograph" taken every year and submitted to the authorities, plus they needed to have all family members on a "family list". I was told by my Rohingya friends and colleagues that these measures would be used to further de-legitimize Rohingya and as tools to force them from Rakhine State. By this I mean that if someone wasn't in the family photograph for a specific year for any reason, they wouldn't be on the family list, meaning they had no right to reside in that household. I recall my colleague [redacted] once had to travel to Bangladesh and missed the time when

the authorities were taking his family photograph and as a result he was cut from the family list. He had to pay the authorities a lot of money to get back onto the list. While this payment was possible for someone employed by an international agency, it would not have been possible for many Rohingya.

60. Various other policies also restricted many aspects of family life. This included restrictions on the number of children that Rohingya could have, although I do not know how often that was enforced. I heard from my Rohingya colleagues and friends that a third child for instance could be "blacklisted" or not included on the family list as only two children were "authorized". Similarly, Rohingya needed permission to marry.

61. There were also the pervasive requirements for identity documents, and the frequent confiscation of the identity documents that Rohingya were required to produce for all of their travel. I asked the Rohingya staff in my office about this and they brought their documentation in to show me, including the National Registration Cards (NRC) belonging to their grandparents which were highly prized because they provided proof of their status. Although the actual NRC had since been replaced with different documentation, Rohingya often still referred to new identity documents, such as the "pink card" as the NRC. My colleagues also told me about the "white cards" and the national verification card (NVC) process. In this context they told me about how the constant requirements for identity documents were used to slowly and systematically deny all of their basic rights.

62. My Rohingya contacts also spoke to me about religious discrimination, including the shutting down of mosques. It was also impossible to repair mosques over time because permission was needed (and would be denied) for any repair or construction work. When I was in Rakhine State in 2017, cyclone Mora destroyed structures including mosques and they were never repaired because the permission would not be granted, without substantial bribes being paid. In Sittwe in 2015 I recall seeing a beautiful iconic mosque that was since shut down, and another that was later taken over to be used as police barracks.

63. I never heard of these measures being enforced against other groups. It was always linked to citizenship status, which was a uniquely Rohingya issue. This was a constant theme in all of my interactions with Rohingya colleagues and friends. They talked a lot about the 1982 citizenship law and how their rights were denied on the basis of citizenship. Other groups such as ethnic Rakhine, Daingnet and others to an extent, could function because of citizenship status. I only know of a few Rohingya who managed to obtain Myanmar citizenship. One managed to obtain it after I left but it took an immense amount of resources and that person had connections in high places. I recall stories of others, such as [redacted]'s brother, who were able to get citizenship after being smuggled to Yangon and lying on his paperwork saying he was a Kaman Muslim. Other Rohingya told me they could get the green associate citizenship card – something akin to naturalized citizenship – but this would cost as much as $1000 USD, and I heard that this became almost impossible after the 2017 violence. Likewise, Hindus were able to obtain the green cards.

64. I did not personally witness any interactions between Rohingya and civilian or military authorities concerning their identity documentation but heard about it from my colleagues. One of the hardest things about being evacuated from Rakhine State in the crisis was that our other Burmese colleagues could also be evacuated, but we had to leave our Rohingya colleagues behind. Subsequent to my time in Rakhine State, I conducted a wealth of research on this topic – including for Fortify Rights and the IRI report, so I gathered a lot of data on this point. One sentiment that became clear through my research was that Rohingya did not want to accept the NVC, they considered it to be a sham and just one more attempt by the authorities to de-legitimize them.

65. I don't recall if ACF was ever informed by the authorities that we could only hire Rohingya with certain documentation, at least while I was there. But when I was working with Fortify Rights in 2018, an ACF colleague in Bangladesh told me that humanitarian organisations were starting to force their Rohingya staff to take the NVC. I discussed this with an ACF colleague in Bangladesh named Shomshul Huda.

66. I regularly heard, both when I was present and subsequently in my research, that movement was severely restricted for Rohingya in just about all aspects of life, even crossing their own village. It was harder still to cross past a Buddhist village and nearly impossible for them to go to another township. Some checkpoints were known as harder to cross. My own colleague [redacted] before he crossed from Maungdaw to Buthidaung towns, while working for ACF. Prior to working for us, it would have been prohibitively expensive for him to get the requisite documentation including the Form 4. To travel to Sittwe or even Yangon would have been almost impossible. As mentioned, some Rohingya found it easier to pass into Bangladesh by paying for a boat and bribing the border guard police, than travel in Rakhine State, at least prior to the 2017 violence.

67. From when I was first in Yangon to my time in Rakhine State and then subsequently throughout my research, I saw some changes in the way that Rohingya were treated. When I first arrived in Myanmar, they were rejected and seen as not belonging. But after 2017, there was an unprecedented and visceral hatred towards Rohingya. This included the protests that I saw in Yangon during my evacuation, with signs saying, "no human rights for terrorists". I recall when I was being evacuated and flying from Sittwe to Yangon, the main headline on the Global New Light of Myanmar was "Terrorists are trying to destroy Maungdaw". The hatred really escalated in intensity at the time.

Interactions between authorities and humanitarian organisations and the travel authorisation system

68. In Rakhine State there were a handful of humanitarian agencies operating, including Malteser, ICRC, CARE, MSF, UNHCR, UNFPA and WFP, and others who would come in and out, including the NRC. UNFPA worked with us on mental health. All of the agencies were trying to do the best we could with the Government restrictions, but there was a sense that we weren't necessarily improving the situation; we just tried to help people

survive. While we were all doing different work independently, there was some collaboration as well as various working groups to coordinate our efforts. I attended the protection working group because protection issues sometimes had an MHCP element. Those meetings were hosted by UNHCR, but I don't recall specifically all of the other agencies that attended or how often the meetings were organised. I recall there was widespread attendance given that protection issues were so important.

69. Aside from cross agency meetings, I regularly interacted with the staff from UN and other humanitarian agencies, for instance in the weekends, as it was a small community.

70. The UN agencies had their own compounds and the other agencies also tended to have their own dedicated premises. The interviewers asked me whether the population we worked with would have necessarily known which agency they were interacting with. I did not think much about this at the time, but in my subsequent research and speaking to people from Rakhine State, including for the IRI report, it became apparent that the Rohingya population for instance didn't necessarily know which organisation they had received assistance from, they would just say "the UN".

71. In Maungdaw, the primary authority that the humanitarian agencies interacted with was the civilian government, represented by the District Commissioner, often referred to as the DC. All organisations that worked in Rakhine State had to file an MOU at the Union level at the commencement of their activities, which set out what they intended to do. All of the humanitarian agency heads had to coordinate and hold regular meetings with the District Commissioner. For ACF, it was ACF's field coordinator, Adam, who primarily engaged with the District Commissioner and passed that information back to me and other ACF staff. I do not know who the District Commissioner reported to or if the decisions he regularly made came from higher up. My understanding from our field coordinator was that the District Commissioner didn't necessarily have formal authority over the security forces in the area but did have power to issue orders or policies that the security forces would need to enforce. As I will discuss later, when the WFP issued its report, it was the District Commissioner who revoked our travel and activity permissions.

72. I was aware that there were also village leaders, or administrators, who could be either Rohingya or ethnic Rakhine, but I was not aware of the agencies coordinating at that level. There was also a Township administrator, but I don't recall any specific interactions at that level. I don't recall the name of the District Commissioner that the agencies in Northern Rakhine State dealt with at that time.

73. When I arrived in Rakhine State in May 2017, I was told that travel permissions were again opening up, given that they had become much stricter following the October 2016 violence. Even then, numerous permissions were required to work and travel in Rakhine State. For instance, as part of ACF I first needed a travel authorization to enter Northern Rakhine State, which ACF would apply for in Yangon. We were then required to show our visa, passport and travel authorisations to get to Sittwe at the jetty leading into Northern Rakhine. I also needed to submit request for each trip we took outside of Maungdaw town,

to move around within the districts. I would submit the paperwork to my logistics officer who sent it onwards. I am not entirely sure who approved that authorisation but I believe it was at the district level. I do not recall having to justify the purpose of each trip, but it nonetheless became burdensome having to apply for authorisation for every single movement in advance, as this left very little space for any change of schedule. There were also some blanket cut-offs where no one could move around. I believe this was applied fairly consistency across the agencies; I don't recall any agency being singled out for worse treatment, although there were rumours that some agencies may have received more favourable treatment because they had made a sort of deal with the government.

74. Other than denials of authorisations, I do not recall explicit instances of the authorities interfering in the work of humanitarian agencies, although I recall instances where ACF's field coordinator would inform us that the security forces – I do not recall which ones specifically – would commandeer ACF's large transport boats and use them for a day or so. ACF had its own speedboats that would carry 5-6 people and then these larger wooden boats for moving goods. I don't recall specifically when the security forces took our boats but I believe it was throughout the period I was there, not necessarily in the leadup to the August 2017 crisis. I do not recall any specific instances of security forces visiting any ACF facilities.

Checkpoints

75. In addition to the travel authorizations that we had to submit in advance, there were numerous checkpoints throughout Rakhine State, which I regularly had to cross when travelling to the OTPs. Some of these were bigger, more established checkpoints and some were more informal. At nearly all, I would have to submit two copies of my passport and travel authorisation, meaning I would travel with a bundle of hard copies for this purpose. I never saw what happened with the paper documents that we handed over. I don't recall recognizing the same personnel at checkpoints, I didn't pay much attention to the personnel.

76. The checkpoints were generally fixed in location, until August when I started to see new ad hoc military checkpoints, as described below. Each checkpoint generally had a small shack or shelter made of wood, concrete, or sandbags. Some of the bigger ones had an office building or post. Usually there was no physical barrier at the checkpoint – the personnel just waited to stop people, although I saw barbed wire etc. nearby meaning they could have closed the road if they needed to.

77. I regularly travelled from Maungdaw town through the mountain road to Buthidaung town where there were four regular checkpoints. During my interview, I marked these using Google Earth (IIMM0001557421). They are marked as "Checkpoint 1 2017" through to "Checkpoint 4 2017".

78. I had previously provided the Mechanism with a photograph showing a checkpoint (IIMM0001477755). I took this photograph on one of my ACF trips to an OTP in northern Maungdaw. I don't recall much about this specific checkpoint – nothing memorable

happened on that occasion – but I had wanted to take one photograph of a checkpoint so took one on my mobile phone. The person shown in the photograph appears to be from the army – he is wearing a plain (not camouflage) green shirt with some kind of vest. I don't know or recognise that specific soldier. The interviewers told me that they had been able to extract geocoordinates from the metadata of the photograph I had sent to them. They showed me on Google Earth the location of the coordinates. Seeing this on the map, this confirms to me that this would have indeed been a trip to our OTPs in Northern Maungdaw, as we had OTPs in Kyein Chaung, Ngan Chaung and Ta Man Thar. On the way north into Maungdaw we could have been stopped four to five times to get to Ta Man Thar. The coordinates may be a few meters off – because the precise location shown appears to be just off the road – but otherwise I believe this is the correct area. I marked this location on the Google Earth file (IIMM0001557421) with a pin entitled "IIMM0001477755".

79. In addition to the more established checkpoints, there were also "stations" between neighbourhoods. It wouldn't even be clear to an outsider that you were necessarily leaving a village or ward as they often ran into each other, but there would still be a station where documentation would be checked.

80. The documentation requirements at checkpoints were even more burdensome for Rohingya colleagues. If they were to travel between townships, Rohingya had to submit an additional form known as the "Form 4", which was for anyone without a national identity card. Because Rohingya were not recognized as citizens, Form 4 was a specific additional authorisation for them that did not apply to foreigners or ethnic Rakhine people. To travel within the township, Rohingya needed a different piece known as the "village departure certificate".

81. At checkpoints, while I could often stay in the ACF car and hand over my documents, Rohingya staff needed to get out of the vehicle. On the occasions that I saw Rohingya colleagues at checkpoints, they were usually treated respectfully, I did not see them being detained or searched. However, I believe this may have been because they were in our presence, because I frequently heard reports from them that when they travelled without expats, they were treated disrespectfully or extorted for money or favours. My [redacted] told me about a specific occasion that he was travelling by motorbike and wasn't wearing a helmet, so he was allowed to pass only if he brought something back for the guards at the checkpoint. The other occasion, when his motorbike was confiscated, occurred at one of the "station" checkpoints that I mentioned.

82. I heard anecdotally about beatings at checkpoints, but I don't recall hearing of specific accounts at the time. However, when I later conducted my research for the IRI report, I heard frequent accounts of verbal or physical abuse and extortion.

83. For the majority of the time that I was there, the checkpoints I encountered moving around Rakhine State were manned by the BGP, not the military. I elaborate more about my knowledge of the security forces further below. Depending on the size of the checkpoint there may have been 2-4 BGP personnel present. The BGP that I saw at checkpoints were

generally armed. I do not know a lot about weapons but would describe them as hand-held assault-style rifles. I do not recall now whether they carried or used any communications equipment.

84. I do not recall seeing non-uniformed personnel at the checkpoints. One exception could be the bigger checkpoints such as the checkpoint in the mountains between Maungdaw and Buthidaung (that I marked as "Checkpoint 3 2017" on the map): because these were bigger and more remote, I believe that BGP would also sleep there, so it might have been possible to have seen someone "off duty" in the background, not in uniform.

85. In general, I never experienced any direct discrimination or hostilities from the authorities at checkpoints. I spoke a bit of Burmese and I found this helped. Only one time an officer searched my bag but was happy and kind. My interactions on this personal level were civil.

Interactions with security forces

86. My interactions with security forces were limited to checkpoints. I did not interact with them as part of my role at ACF. The rest of ACF also tended to coordinate through the District Commissioner, via ACF's field coordinator. I do not recall receiving any specific security briefings about the security forces from ACF.

87. I came to recognise the BGP uniforms from the personnel I regularly saw at checkpoints. The BGP I saw wore plain grey shirts (not a camouflage pattern) with some dark blue detailing. They had distinctive insignia on the upper arm, but I cannot recall the precise colour or design now. When I saw them with headgear, it was often hats that I would describe as almost cowboy style with a round brim that curled up on the sides, but I did not see them all wearing this. As mentioned, they usually had hand-held assault style rifles.

88. I saw members of the army (Tatmadaw) less frequently. The ones I saw wore light green uniforms with plain fabric (not camouflage). I don't recall if they wore specific headgear. I was not able to distinguish between particular units within the Tatmadaw. The only time I saw the military with heavy weaponry was in the build-up to the 2017 violence, when I saw heavier, mounted weaponry on their military trucks and at their ad hoc checkpoints. I do not know the name of the weaponry.

89. The Rohingya I spoke to did not tend to distinguish specifically between the different armed forces, for instance when talking about incursions into their villages. I recall the BGP presence at the time but don't recall specifically encountering regular police forces or hearing much about them.

90. I was asked if I recalled seeing security forces using the river at any time. Other than hearing that our wooden boats were occasionally commandeered, I don't recall river checkpoints or seeing security forces using the river at any time that I was there.

Attitudes towards the humanitarian community from the local population

91. The attitude of the local Rohingya population towards the humanitarian community was positive, they saw us as a life-line and they were desperate for any livelihood support. The

humanitarian agencies also created work opportunities for the Rohingya plus a chance for some education, cultural exchange, and exchange of information about the world outside of Rakhine State.

92. The ethnic Rakhine population, however, largely hated the humanitarian community. There were several organised protests in Maungdaw and Sittwe when I was in Rakhine State and we understood the intention of these protests was to try and get us kicked out of Rakhine State. The perception was that the humanitarian agencies were providing services to the Rohingya, thereby favoring them over other groups, but of course the Rohingya were the ones with the greatest needs. I don't recall specifically seeing protests myself at this time, but I heard about this from my colleagues because this had potential security implications for our work. I do not know about the scale or organisation of these protests. There were some rumours that the protestors were paid to be there by nationalist groups.

93. I was also aware of the general sentiment against the humanitarian community by ethnic Rakhines from what was being said on social media. I found out after the August 2017 events that in the wake of the crisis there was even pressure not to unload humanitarian supplies because there was such a strong sentiment to deny the Rohingya any assistance at all. I also recall that shortly before August 2017, the military announced that it had found an ARSA camp and it was reported that ARSA had WFP biscuits there. This was turned into propaganda that the UN was supporting terrorists. I recall seeing Facebook posts about this at the time and also heard from other humanitarian colleagues. Facebook provided a pulse on public sentiment at the time given that it was so pervasive, it was widely understood that "Facebook is the internet" in Myanmar during that time.

94. On my 2015 trip to Sittwe I also developed some friendships with Rakhine people. One of them in particular shared with me his view that there was favoritism towards the Rohingya even though "they don't even exist". His view was that the humanitarians were seen as partial and only assisted the "kalars" or Bengalis, as he and other Rakhines called them.

Restriction/suspension of humanitarian aid

95. While I was in Rakhine State in 2017 the release of a WFP nutrition report marked a major turning point in humanitarian operations. It was a damning report about malnutrition in Rakhine State. It said that children were "wasting away" and that virtually no Rohingya children under two years of age met minimal diet requirements. I don't know if the report was intended to be public or it was leaked, but it reached the attention of the authorities. The period of normalcy in terms of travel authorisation – which had resumed some time after the October 2016 violence – was upended again.

96. Both our travel and activity permissions were revoked. The latter meant that our OTPs in the villages essentially could not operate. ACF's field coordinator informed me of this decision after the District Commissioner conveyed it – I believe orally - to him and other agency focal points. The restrictions affected all of the agencies. This occurred only a few weeks before the August 2017 violence.

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IIMM0001557475_000023

97. I do not know if the decision came from higher than the District Commissioner, but his decision meant that he would no longer authorise travel permissions at the district level, it had to come from the state level. That essentially halted our ability to travel, with the exception of some authorisations we had already obtained.

98. One of the points of contention was that the WFP hadn't mentioned this report in the MOU it submitted in order to operate in Rakhine State. I don't believe the report even went as far as to apportion responsibility, but the response of the authorities was simply for the fact that the dire situation of the Rohingya was being made public in such stark terms. The response conveyed by the District Commissioner was that authorisations would be revoked until the government conducted its own study into the "real situation" in Rakhine State. I never heard of such a report any follow up by the authorities in terms of malnutrition. It was a cruel irony that a report exposing malnutrition was used to sever the vital lifeline of humanitarian aid. I recall the ACF nutrition team leader, Laura, saying in no uncertain terms that this decision would have immediate consequences; children would die because our aid was being cut off.

99. I don't recall any resistance or defiance by the humanitarian community. It would have been futile. I don't know if the report and its consequences was discussed amongst the local population, while it was explosive amongst the humanitarian community, the beneficiary population probably only noticed their situation getting worse but may not have known why.

Escalation of military presence in the run-up to the August 2017 violence

100. In the weeks immediately preceding 25 August I saw an increase in military presence in the area. Whereas previously I had mostly noticed BGP at checkpoints, I now saw new ad-hoc army outposts set up on some of the roads, although I did not notice any new army encampments or bases as such.

101. I recall a specific trip that I took with some expat friends and an ACF Rohingya driver, to a beach location one weekend, which we had permission to travel to. I had already made this trip about three or four times without incident, but in the lead-up to the violence we noticed numerous newly established army checkpoints on this road, possibly as many as six of them. We were stopped at some of them, showed our papers, and were allowed to pass. I recognized that it was the army based on the uniforms. I was asked by the interviewers if I could confidently mark the location of the beach that I visited on a map. I said that I could not do this from memory, but I still had photographs of that beach on my iPhone which had retained the location information. I transmitted 2 photographs to the Mechanism during my interview (IIMM0001557418 and IIMM0001557419), and also looked up the coordinates and plotted those onto the Google Earth file (IIMM0001557421) with a pin entitled "Beach location 2017". Looking at the map, there is more than one route leading from Maungdaw town south towards the beach and I am not confident now which one we took.

102. During that time I also saw increased military troop movements on the roads, in terms of convoys of trucks. This coincided with the period that our permissions had been suspended following the WFP report. My travel was heavily restricted in the immediate run-up to the violence, however, I could still pass on the road from Maungdaw through the mountains to Buthidaung and I did that day trip quite frequently in the two weeks leading up to the violence, as I aimed to finalise my work before my contract ended. I recall seeing several convoys of green army trucks – with canvass coverings at the back and troops in the green uniforms – driving on that road around Maungdaw town. I could not say which units they belonged to or where they originated from.

103. From that main road, on a few occasions during that period, I also saw army convoys heading towards the villages. I was able to see that because there are expanses of rice paddies on the sides of the road between Maungdaw and Buthidaung and so I could clearly see the convoys and their movements. I do not know which particular villages they were going to but I believed these were Rohingya villages because one of my Rohingya co-workers lived in that area and there were several Rohingya villages one next to another.

104. I don't recall any official communications at the time about the build-up of military forces, although the agencies all spoke about it and we heard a lot of rumours from our field staff, who were already talking about increased clearance operations, meaning incursions into their villages. In the weeks leading up to 25 August I recall my colleague, [redacted] staying in the office late one night and saying he was scared to go back to his village because he expected these operations could be carried out in his village at night. Around the same time, we were also concerned of ARSA activity, and had heard rumours about an increase in ARSA operations, including the targeting of village administrators. Mostly, we were concerned that violence by ARSA would be met by a huge wave of violence in return, as had been the case in 2012 and in 2016. My colleagues that experienced the 2016 violence were already saying that the sense of tension during this period was far more substantial than anything they felt in 2016.

105. Around this period, I also heard gun-shots around the ACF office in Maungdaw one evening. Tension was mounting and the threat of violence seemed to be encroaching closer and closer. Fortunately, Mobile phone communication remained available during this period, and into the crisis, so I was constantly in contact with expat and Rohingya colleagues and friends. There was a lot of speculation about what was happening but no clear information about the massive violence that was about to ensue.

Outbreak of violence in Maungdaw, August 2017 and my evacuation

Note I wrote after my evacuation

106. After my evacuation from Rakhine State and once I arrived in Thailand, I composed a record of what had happened in my last few days in Myanmar. I initially wrote this on paper but eventually turned it into typed document. The entire process took several weeks. It is an account of my personal experience, framed by the situation leading up the August

2017 violence, the outbreak of violence, my evacuation to Yangon and the immediate aftermath. Because of my background in trauma counselling, I thought writing everything down would be important path to my own understanding and to process everything that had happened so quickly and had been so hard and horrific at the time. Also, I knew that I had witnessed something big. As the reported number of refugees entering Bangladesh steadily climbed, I wanted to document these significant events.

107. At the time that I started writing this note, I was exhausted, but as I recuperated, I found the time and space to dedicate to this undertaking.

108. The interviewers showed me a document (IIMM00011477764). I confirm that this is the note that I wrote following my evacuation and that I previously conveyed to the Mechanism. I re-read it in preparation for this interview. I consider it accurately reflects what I experienced at the time.

109. The interviewers asked me to comment or elaborate on specific aspects of this note, at the following page references:

- IIMM0001477764_000001
  - "*Later, the military sent several more troops to NRS and started doing more clearance operations*": As I have previously mentioned, "clearance operations", meaning military operations into villages, mostly at night, were occurring even before the major attacks of late August 2017.
  - "*and closer to downtown Maungdaw than ever before*": This was based on my own experienced and what my colleagues were telling me at the time, that downtown Maungdaw had previously been unaffected by violence but, at that time, the operations were getting closer to the urban centre.

- IIMM0001477764_000002
  - "*the men run to the jungle to hide (to avoid arrest)*": Here I am referring to men being suspected of being affiliated with ARSA, so hiding from the security forces to avoid arrest and torture. I heard accounts from Rohingya friends and colleagues about this in the weeks immediately before 25 August 2017.
  - "*leaving the women and children behind and vulnerable*": This was based on accounts I heard during my time in Rakhine State concerning the pattern of these incursions into villages, where women would be sexual assaulted by security forces, and the houses would be looted. Our MHCP team relayed these accounts in the context of our suicidal ideation project. Rape and subsequent ostracization by the Rohingya community were discussed in relation to our mental health work. I do not recall hearing specific individual accounts of sexual assault at that time or specific accounts involving children, but can only imagine the impact upon them being present during these searches and the trauma that would involve.
  - "*The reason everyone is scared of clearance operations is because they are so invasive Military and border guard police (BGP) come at night and search*

through the houses.": This information was based on what my colleagues at the time told me, including [redacted] and [redacted] who personally experienced these events. Thinking back on it now, I don't specifically recall why I said the BGP and military in particular, I cannot now recall the specific role of these groups.

- "*Villages were burned, women raped, and civilians shot from helicopters*": I recall reading this in a 2016 flash report published by the UN, but I don't have first-hand knowledge of this.

- IIMM0001477764_000003
  - "*lastly a small town in Rathedaung township was besieged by military and BGP forces*.": I don't recall the name of that town, but the siege was well known and widely reported. I remember hearing about it from the ACF team that I was working with. I don't know the specific role of the military of BGP in that operation or why that particular village was targeted.
  - "So, *this is our current status, back to the tension. INGOs are not allowed to work, human rights abuses are ongoing, military operations are in full swing*": I based this on the buildup that I was seeing, including the increased checkpoints, the increased military presence of the roads, and the accounts from my colleagues and friends, including my colleague who was afraid to go home to his village at night.

- IIMM0001477764_000006
  - "*several of us prepared the hibernation room with a mattress, mats, fans, etc. for the possibility of an ACF refugee camp*": I provided the Mechanism with a photograph (IIMM0001477784) that shows our hibernation room, which had previously been used as a gym in the ACF guesthouse. It was the furthest room from the road. The neighbours came to the guesthouse on the 26th of August. The people in the photograph are Rohingya families from the neighbourhood surrounding the office. They were seeking shelter from the sporadic gunfire and explosions in town. The ACF guesthouse had concrete walls and was much safer than their homes, often made from wood or bamboo.

- IIMM0001477764_000010
  - "*we needed to get our Burmese staff*": By this I mean the national, non-Rohingya staff, who could be evacuated.

- IIMM0001477764_000011
  - "*frantically trying to coordinate getting our in-pats to the fleet office*": The term "in-pats" refers specifically to Burmese staff who came from elsewhere in Myanmar such as Yangon, but not ethnic Rakhine, because they lived in Rakhine State.

[redacted] AR

IIMM0001557475_000027

- "*Adam had been shot at that day*": There had been some soldiers stationed outside the guesthouse that day. They were not the ones who later escorted us, but I don't know what their role was. Adam told me they had fired in his direction, or above his head. Other than that, I don't recall the ACF or other humanitarian staff being directly targeted during that period, but I do remember hearing bullets striking the ACF house while we were hibernating. Later, the Rohingya staff who remained behind sent some photographs in our Skype group which they said showed damage from gunshots in our building. I received these one or two weeks after the events.
  - I conveyed the photographs taken by my colleagues of the guesthouse to the Mechanism. The interviewers showed me the four images (IIMM0001477818), (IIMM0001477817), (IIMM0001477809) and (IIMM0001477799) and I confirm these are the photographs that were conveyed to me.

- IIMM0001477764_000012
  - "*We waited about ten minutes until five army and BGP vehicles rolled in. They had an assortment of vehicles some small pickup trucks, a big-covered troop carrier, and a dump truck with soldiers standing in the back manning weapons that were stationed at the four corners. Troops got out of the truck and formed a sort of perimeter, crouching down and pointing their guns down the street. They were not messing around they looked like they expected to be attacked any minute.*": I don't recall now exactly how I would have distinguished between the army and the BGP.

- IIMM0001477764_000012 to IIMM0001477764_000013:
  - "*We were all also a little nervous about being protected by the army because maybe that opens us up to attacks by ARSA, if they see us with the army.*": At that time, we were so hypervigilant, we were worried about any scenario. We were also worried that without an escort, we could also be attacked by the army. But we were in an information vacuum when we were locked inside, and we didn't have a good idea of what ARSA was doing or what their capacities were at that time.

- IIMM0001477764_000013:
  - "*We assumed the convoy was rolling with us all the way to Buthidaung, nope. After a couple of miles, the army convoy pulled off to the side of the road and waved us on.*": This was just after the UNHCR compound, they just pulled over and waved us on. We were surprised that they left us unaccompanied because we initially expected an escort all of the way. They only escorted us for about 5 minutes of our estimated 45 minutes trip. I didn't see where they went after that.

  - The whole trip from Maungdaw town to the outskirts of Buthidaung town probably took about 45 minutes. The trip to the jetty took about another 10 minutes because we were disoriented and it took us longer to find the jetty.
  - The jetty is visible on my Google Earth file (IIMM0001557421), where I have mapped my evacuation route. It is right by Pin 2. I had only come by boat on two previous occasions, so I wasn't very familiar with the area. I usually saw small speed boats around that jetty. The boats we took for the evacuation were provided by the US embassy. The boat ride was choppy and slow hence it took four hours. A public boat would have taken six hours.
  - From the river, I could not see any military presence on the land.
- *"As Adam drove through the mountains, I became his secretary, answering calls from our country director (Juan), and coordinating with* [redacted] I didn't interact with him closely and haven't stayed in touch with him.

- IIMM0001477764_000014:
  - *"We had about 30 disgruntled verbally aggressive Rakhine nationalists taking photos of us, and we really didn't care."*: These people were already at the jetty when we arrived. They were videoing us and seemed hostile towards us, which I gathered based on their expressions and body language. I couldn't understand what they were saying but they seemed to be directing comments towards us. From the context I assumed they were hostile because we were from a humanitarian agency and would have been working for the Rohingya population. I felt this was quite a dangerous moment – I never really felt a direct threat from the Tatmadaw but was concerned about what the Rakhine population would do. Around this time – I can't recall if it was before or after – the State Counsellor's office had also announced that some humanitarian offices were assisting "terrorists", meaning ARSA, in Maungdaw. This seemed absurd to me given how closely our movements in Rakhine State had been controlled, so this seemed to be simply playing into the nationalist sentiment in the country with no basis in fact.
  - We were sitting waiting in those boats for what felt like a long time, and I felt vulnerable in that situation. Approximately an hour later, we started to see our images being shared on Facebook, and people were writing hateful comments underneath.

- IIMM0001477764_000015:
  - *"On the way, we saw three more burning villages in Buthidaung South and Rathdedaung North. I took photos and geotagged all of the locations on google*

[redacted] AR

IIMM0001557475_000029

maps where we saw burning.": This is the process that I described at the start of my witness statement, where I geotagged the estimated locations in real time.
    - I didn't have any information at the time about who or what group was behind these fires.
  - "*We floated into Buthidaung*": this is an error, I meant to write that we floated into Sittwe.

- IIMM0001477764_000016:
  - "*We were reunited [...] at the Sittwe airport*": There were more people talking photographs of us at the airport and there was some interest in what we were doing, but the overall attitude was less hostile. Some of the photographs taken at the airport made it to the international news, including the Guardian. Before boarding the plane, the authorities took photographs of our passports one more time, which I had never experienced before.
  - I cannot recall if there was any military presence at the airport, but there were immigration officers. I don't recall any military, police or helicopters suggesting the airport was used for military purposes at that moment.

- IIMM0001477764_000016 to IIMM0001477764_000017:
  - *When we were almost home from the office, we saw a protest under the Myaynigone overpass. Two people were holding a sign that said "no human rights for terrorists.*": This was a small protest of about 10 people. I took a photograph of this protest and conveyed it the Mechanism (IIMM0001477795) The individual that I spoke with is not shown in this photograph.

- IIMM0001477764_000024:
  - "*He was crying . They were trapped in a village and they hadn't been able to offer Eid prayers. He said he was hopeless and he was thinking of killing himself*": He had fled his house because he was a young man who was scared of arrest and torture. His mother and sister had stayed. He made his way to another village, which was surrounded by a river. The military were advancing and thus he was trapped against the river. He felt that it was inevitable that the military would come for him. He was sleeping outside, was finding it difficult to source food. I recall him sending me some images or videos around that time, possibly including ones that he took himself.
  - I also kept in close contact with other colleagues in the following weeks. I would buy phone credit and send it to them to enable them to keep in touch. In the beginning they spoke to me, but I also later facilitated their contact to journalists. I have remained in contact with many of them until today.

Evacuation video

110. I took a video during my evacuation from Maungdaw, using my iPhone. It depicts a portion of the journey that I took, not the entire trip. The interviewers showed me a video (IIMM0001477925). I confirm that this is the video that I took during my evacuation from Maungdaw, which I previously conveyed to the Mechanism. During that trip it was just me and the ACF field coordinator in the car.

111. The video tracks the route we took from Maungdaw towards Buthidaung town. The road that is shown in the video is the only road I ever took from Maungdaw to Buthidaung through the mountains, I wasn't aware of any other route. I had taken that route several times previously, probably at least once a week, sometimes more. On those occasions, I rarely ever saw other vehicles on the road. Before the escalation in August 2017, I don't recall seeing any security forces on that road. There may have been a railroad through those mountains, but I don't believe that was functioning anymore.

112. Right at the beginning of the video a large vehicle with a covered tarp is visible on the right, which says "Police" on the side. On the left there is a BGP pick-up style vehicle that is white and blue with a covered area for passengers at the back. It's possible that the one that says "Police" is also BGP, judging from the colour scheme, and my recollection that I barely ever saw regular police which were not BGP. The personnel there look like they are BGP.

113. The interviewers asked if I was able to comment or elaborate on specific aspects of the video, at the following time-stamps:

- 00:02:25 – 00:03:15: I heard gunshots when I was in the car. I started getting out of the car to check what was happening but our field coordinator came back and said they (the security forces who were there to escort us) were shooting into the air. They would have been about 50 metres away from where I was. Earlier that day our field coordinator said security forces had shot in his direction, but this was the only other time there were shots close to us that day.

- 00:04:38: At that moment I saw what seemed to be military helicopters flying over the rice paddies near Maungdaw town. It was the first time I saw them in Northern Rakhine State.

- 00:05:08 – 00:05:30: This shows the smokestacks coming out of the villages off the main road as we were driving. This was right outside of Maungdaw town. I could see both black and white smoke. In this area there are several small Rohingya villages that run close to each other. We were saying it could have been our colleague, [redacted] village. He had called me only a few minutes before we left saying he thought his village would be set on fire imminently, having recently fled in the knowledge it would be destroyed. I knew that he lived in that area, but I don't know for sure that was his village. I don't recall the name of his village now, but in my note I had referenced

"Myote Taw Gyi" (IIMM0001477764_000013), in reference to this same moment, so it could have been that one.

- 00:08:00 – 00:08:05: I recall passing this large building that is under construction, with the red roof, but I don't know what it is. This is before we reached the UNHCR office.

- 00:09:12 – 00:10:30: Here the traffic comes to a stop. We didn't know what was happening at the time. We initially thought we were going to UNHCR, so were confused, but then it transpired we were going to continue all the way to Buthidaung.

- 00:10:47 – 00:11:00: This is the UNHCR building, the one that I pinned on the Google Earth map. This is by the checkpoint that I referenced on the map as Checkpoint 2.

- 00:13:57 – I don't recognise this building.

- 00:14:05 – 00:14:10: At 14:08, in the foreground there is someone with a green helmet and a camouflage vest, but he appears to be wearing a simple black tee-shirt underneath. I don't know what security force he would be associated with especially because he doesn't even appear to be in a full uniform. In the background it looks like BGP personnel, in the camouflage uniforms with the blue hats. I say BGP because I associate blue and grey with the BGP, but this is not the uniform with the solid colours which I was used to seeing at the checkpoints. I don't know if or how the BGP in this camouflage were different form the BGP I was accustomed to seeing.

- 00:15:35: I don't know what this building is.

- 00:19:00 – 00:20:20: This is Checkpoint 3 that I marked on the Google Earth map. The vehicle of CARE is in the very front, another ACF vehicle is immediately in front of us, then we are at the back of the convoy. There are three armed security personnel visible from 00:19:36, but only one of them looks to me to be wearing a BGP uniform (dark grey/blue). The others are not in uniform, including a man in shorts. This was unusual; normally the personnel on-duty at checkpoints would be in full uniform, but this might have been due to the exceptional circumstances of that day.

- 00:26:58 – 00:27:04: At 00:26:58 I can see a soldier in the back of a truck, with a dark camouflage uniform, consistent with the personnel I saw at 00:14:08, whom I thought were BGP. Moving forward, there are more soldiers visible in the truck. Some have camouflage helmets with solid coloured shirts, as well as non-uniformed individuals. I don't know their status or who they are affiliated with. At 00:27:19 there is another truck with what appears to be BGP personnel, with the plain grey uniform I was accustomed to seeing the BGP wear. There is also a number visible on the outside of the truck.

- 00:27:22: In this SUV style vehicle (which looks like a private vehicle) I can see personnel in the front and back, who are wearing the BGP patch that I was familiar with.

- At 00:41:07 the video concludes. This appears to be the outskirts of Buthidaung, where I stopped the video in order to open Google maps on my phone, because we didn't know how to get to the jetty.

Photographs taken during the evacuation

114. I took some photographs during the evacuation showing the rising smokestacks. The interviewers showed me a series of photos as follows, and I can confirm these are the images I took which I previously conveyed to the Mechanism:

- IIMM0001477853: This is taken from Buthidaung, at the jetty on the boat.

- IIMM0001477848: This was taken from the road on the way to UNHCR.

- IIMM0001477844: This is a zoomed-in version of the photograph above (IIMM0001477848).

- IIMM0001477847: I was already on the river when I too this photograph. The photograph has the coordinates of the burning, that I estimated at the time, saved into the file name.

- IIMM0001477845: This was taken from the river.

- IIMM0001477831: This was taken from the river. The photograph has the coordinates of the burning, that I estimated at the time, saved into the file name.

- IIMM0001477802: This was taken from the boat on the river. The photograph has the coordinates of the burning, that I estimated at the time, saved into the file name.

Spread of information about me on social media

115. Later, when I got back to Yangon, I gave an interview with my name to someone who was present at the protest I came across, but I didn't expect that it would be so widely circulated. By the next day, someone had connected that story with the photographs of me at the Buthidaung jetty, together with a photograph of my passport, and put that on Facebook saying I was helping terrorists and making threats against me. At that point, I was informed by ACF that other organisations were saying my life was in danger and that's when I left the country. During that time, I routinely saw this kind of posts circulating on social media

(Facebook), or friends alerted me to them. In some instances, they had been shared over a thousand times. I took screenshots of some of the posts and provided them to the Mechanism. I don't know any of the people whose Facebook pages these were taken from:

- IIMM0001477815: This is the defamatory post that has my passport scan attached. This was circulated right before I left Yangon; I saw it on the 29th of August. I don't recall who published it or how they got my passport scan – a copy of my passport would have been in virtually every checkpoint I had passed through for ACF work. It was also customary to provide a passport copy at hotels and guesthouses etc. My friends translated some of the comments that were written in Burmese. The general gist was that I was helping terrorists and should get out of the country.

- IMM0001477824: This was a Facebook post with my photograph. I took this screenshot after several people forwarding it to me. This is one of the photographs taken when I was waiting for the boat at the Buthidaung jetty.

- IIMM0001477800: This was another post showing a photograph taken at the jetty.

- IIMM0001477769: This shows a photograph of me during the evacuation, as well as some information that I had uploaded to my personal Facebook page, some aspects of which were public at the time.

- IIMM0001477762: I took this screenshot. It again shows me during the evacuation.

Sexual and gender-based violence

116. I did not personally witness any instances of sexual or gender-based violence during my time in Rakhine State or recall a specific first-hand account that I can share. However, I recall my ACF colleagues often talking about this. In one training, members of my MHCP team shared stories of women being taken from villages or kidnapped off the side of the road and taken to military bases and raped. I don't believe the victims were people whom my MHCP team had treated specifically, but rather accounts that they heard through the Rohingya community. In one account provided by an MHCP colleague, a commander had specifically requested that his soldiers go and find a woman, and thus a Rohingya woman was abducted, detained and raped by him. I don't recall our team keeping records of these accounts, it could have been dangerous if such records were found, and in any event very little could have been done to remedy the situation. The impression I had is that these crimes wouldn't have been reported, because there was no one to report them to.

Crimes against children

117. While in Rakhine State I did not receive any specific accounts of crimes against or involving children, other than the aforementioned example of [redacted]s village, where the men and boys were detained and beaten.

Detention

118. I recall a few days before August 25 2017, a very large number of men were arrested and taken to a detention facility during a clearance operation. I don't recall the location, but this was widely discussed. One of the men was killed before they got to the jail. I heard this from my staff in the Buthidaung office, because I was in Buthidaung when it happened. I didn't know which jail at the time, although from my subsequent research I inferred it could have been Buthidaung prison. My Rohingya contacts would say that arrests were invariably violent and that it was difficult to be released from prison without paying a substantial amount, because there was no formal judicial process regulating release.

ARSA

119. I do not know much about ARSA, it was very secretive. Even the Rohingya would call them "the unknown group" instead of saying the name. There was a lot of speculation and uncertainty, especially amongst the expats.

120. When I was in Rakhine State, my impression was that there was strong support for ARSA. This information came mostly from my closest five or six Rohingya colleagues, including [redacted] I took an active interest in this issue which is why I discussed it with them once. I recall a specific time we met socially and talked about this in some detail, and one of them said 95% of Rohingya people support ARSA. They informed me that ARSA were pushing against some of the restrictions in a vigilante justice manner. For instance, I heard specifically that ARSA had killed certain village administrators or others known to be government informants against the Rohingya. I never heard any specific insights into ARSA operations or activities. With colleagues, we discussed general events at the time. I assumed that because the Rohingya community was so well connected, some information about ARSA would have been shared informally amongst the community, and mobile phone communication was widespread, so people spoke often.

121. My impression was that this initial support for ARSA waned once so many Rohingya fled to Bangladesh in 2017, partly because of resentment towards ARSA for the attacks that sparked this massive wave of violence. Subsequently, in the camps in Cox's Bazar, ARSA have been active and have consolidated power. But because of their alleged involvement in the killing of Rohingya leader Mohib Ullah, they lost a lot of support. I noted this change amongst people I knew who had previously supported ARSA. Support for ARSA now seems to be at an all-time low.

Interactions with the Buddhist community

122. In Sittwe in 2015 when I went into the IDP camps, I video-interviewed an ethnic Rakhine Buddhist monk about his attitudes towards the Rohingya. One of the comments he made in reference to the Rohingya was along the lines of "when there is a beautiful land and a violent fire is destroying it, sometimes you have to do violent things to put out the fire".

123. I interviewed him at a monastery in Sittwe. I don't recall his name or his position or level of seniority in the monastery or the Buddhist community. My contact in Sittwe, [redacted]

[redacted] had put me in touch with a Rakhine student, whose name I don't recall anymore, to set up this meeting, after I said it would be interesting to speak to a monk on this topic. It was just me, the monk and my translator present during the interview. The monk knew I was video interviewing him and I told him I might use this video for some awareness purposes. I never saw this monk again after that. Subsequently my brother-in-law put together a short film on the Rohingya and I believe some of my video interview made it into his film. The film was called "modern day genocide… Myanmar's Rohingya" and it is available at https://www.youtube.com/watch?v=7rR6FHISSKw.

My publications and subsequent research in Bangladesh and Myanmar

Research in Cox's Bazar in 2013

124. During my first visit to Bangladesh in 2013 working with UNHCR, I was doing mental health and traumatic events research with the registered, adult Rohingya refugee population. This involved documenting their circumstances and the stressors they faced in the camps. Since the research focused on the registered refugee population, most of the refugees I interacted with then had been there for decades – up to 25 years, and probably did not include individuals who had fled as a result of the 2012 violence. This resulted in the article "Daily Stressors" (IIMM0001501958).

2018 visits to Bangladesh

125. In 2018 I visited Cox's Bazar four or five times between around May and August, working for Fortify Rights as a researcher and project coordinator in a participatory Rohingya research project. I first hired and trained a Rohingya team to run focus groups in different camps, in order to obtain community input on what the research should focus on and make sure it was a truly Rohingya led and owned project. My job was to build the capacity and guide the researcher towards obtaining high quality and reliable data, in line with the initial feedback given. I also oversaw the data collection and analysis. My last trip was to assist the team in developing a presentation to present the research back to the community.

126. The primary subject of the study was the violence, or trauma events, experienced by the Rohingya in Myanmar and in Bangladesh, and also included both the systematic human rights violations they faced in Myanmar and then the daily stressors they had experienced in the camps. We looked at mental health, including trauma, depression and anxiety, and other specific idioms of distress such as bodily pain, which were reported by the Rohingya. We also added factors such as perceptions of Rakhine people, and the desire to return to Myanmar, which we called "reintegration perceptions".

127. The analysis involved looking at whether there was a statistic relationship between the high levels of human rights violations the participants had endured and their mental health outcomes, including specific trauma symptoms such as flashbacks, nightmares, etc. Through a linear regression model, we were able to establish there was a very strong link between the human rights violations experienced in Myanmar and the mental health symptoms they experienced at the time of the research. Those systematic human rights

violations and polices that Myanmar had implement against the Rohingya had an enduring mental health impact on them. The traumatic experiences that many of them went through in 2017 still had a statistically significant impact on their mental health a year later. This was a statistical way to quantify the suffering and its underlying causes from a population wide standpoint: the methodology used was in fact representative of the whole Rohingya community, because of the sample size (we sampled 495 people) and also because of the cluster sampling methodology which utilised random selection.

128. The study further distinguished between systematic human rights violations and specific acts of violence, both of which resulted in trauma, depression and anxiety symptoms. We also looked at consequences that derived from the daily living circumstances and how that impacted specific sub-sets of the mental health symptoms. We noted that those stressors differed in nature. For instance, the stressors in Myanmar had included travel, harassment by security forces, denial of education, etc. These different types of stressors led to different mental health outcomes, as detailed in the report. Higher level of stress in Myanmar lead to higher PTSD and trauma symptoms specifically.

129. This study covered some registered refugees, who had been in the camps for longer, but mostly concerned individuals from the 2016 and 2017 violence. I interacted with the population mostly in the initial focus groups, and then with my team that was directly interviewing them, but I was not present for the individual interviews.

130. The focus was on mental health, but I also observed physical trauma during the focus group sessions, including bullet wounds, cuts, burns and other scars which obviously came from weapons or violence, but we didn't document this specifically as part of the study.

131. From a mental health perspective, the trauma amongst the Rohingya I observed was palpable. There was a lot of disassociation and completely blunted affect. I particularly remember women who had experienced sexual violence who showed very little emotional affect. Others were visibly distressed, particularly when speaking about loved ones who had been killed.

132. Both male and female victims of sexual violence were included in the study. We crafted uniform definitions and talking points around sexual violence so that the parameters were clear and consistent. In the planning, we decided on accurate words in the Rohingya language that were nonetheless respectful when asking about very personal matters inside people's own living spaces. In that study we asked about both rape and sexual assault. Sexual assault was in the 30% range for both men and women, with men being slightly higher, which was consistent with results of a previously study I had been involved in. It was likely there was also some under-reporting given the stigma surrounding sexual violence.

133. We didn't ask the individuals to list the specific acts of sexual violence, but for certain results we went back to the research team and asked them to provide examples that were shared in the individual interviews. The sexual violence against women included genital mutilation and mutilation of the breasts, forced nudity, rape, gang rape, rape with objects,

and witnessing sexual violence against family members. Men endured genital mutilation, amputation, sexualized torture and also forced witnessing of the sexual assault of others.

134. The study didn't specially disaggregate mental health symptoms across sexual violence survivors versus others, but we did ask follow-up questions of the sexual violence survivors to determine whether this was perpetrated by security forces or others. I believe it was something like 98% of the sexual violence that was perpetrated by security forces. In the study it sets out the proportion of these traumatic events which occurred in Myanmar as opposed to Bangladesh. From my experience in Rakhine State, I was already well informed on the social and cultural consequences of sexual violence in the Rohingya population. At times the consequences for women, such as complete social ostracization, could be more severe than the act of sexual violence itself. Our MCHP team had encountered this in their sessions, but I didn't learn about this directly. I was in specific focus group in that 2018 study where Rohingya women had talked about being raped by security forces while in Myanmar.

135. The study looked at "feelings of humiliation or feeling sub-human" as an indicator of PTSD. This came about as a result of the focus-groups, which identified this as a specific impact on the population over and over again in relation to their experience in Myanmar. There were numerous references to being treated or seen as animals, or worse than animals. This was such a prevalent experience that it made it into our inventory.

136. The study also focused on the mental health impacts of media exposure to violent imagery concerning the Rohingya. Again, this had come about because of what was reported in the focus groups. This was one of the highest rated trauma events from Myanmar which continued to impact them while in Bangladesh.

137. Children were not part of the study. No one identified as transgender during the survey, so we didn't make specific findings in that regard. This research fed into two reports that are contained in **Annex 2**: "Systematic Human Rights Violations" (IIMM0001501960) and "The Torture in My Mind" (IIMM0001501961). The former is in an academic journal format, whereas the latter is more for a human rights audience interested the findings but not necessarily the methodology.

138. I was asked about the reference to forced abortions contained in "Torture in My Mind", which is detailed in that report. We did not try to draw out detailed information from the participants themselves, we heard about this more as feedback from the focus groups and based on a literature review that led us to identify this as a potential trauma event. In the report we mention the situation of a pregnant woman who was afraid to have her third child blacklisted and felt forced to get an abortion to not violate the two-child policy.

<u>"Freedom of Movement in Rakhine State"</u>

139. I heavily contributed to this report and conducted entire parts of the methodology. My role involved remote data collection, through a translator, sampling individuals from a number of different townships in Northern Rakhine State. I also helped to analyse the data and to write the report.

140. That report contains at the end an analysis of the levels of restrictions experienced by different ethnic groups, which is highly relevant to mapping discrimination across different ethnic groups, based on different identity elements including religion, language and citizenship status. I consider this to be one of the most revealing parts of the research.

Current work for Legal Action Worldwide (LAW)

141. I am currently working on a project for Legal Action Worldwide (LAW). I am the lead researcher. It focuses on identifying the experiences and needs of male and hijra Rohingya survivors of SGBV, focusing on what they have experienced in Myanmar and Bangladesh. This also looks at the perpetrators and the age at which the victims were at the time of the events.

142. This study includes qualitative answers about the nature of what they experienced and its consequences. One of the major take-aways from the research is that nearly all male survivors had suffered gender-based violence by the security forces in Myanmar, but very few experienced such violence in Bangladesh. Genital mutilation and rape were very common amongst the males. We didn't ask specifically if the violence happened in detention, but many reported that they had been arrested or detained, and some of the qualitative feedback detailed that sexual violence had occurred in detention. The hijra on the other hand – who were selected on a different basis – had suffered less gender-based violence in Myanmar but continued to suffer active and ongoing gender-based violence in Bangladesh as well. The public report will be launched I the next few weeks.

VI. Annexes

Annex 1:	Index of 128 files I provided to the Mechanism after my preliminary meeting in July 2021.
Annex 2:	Index of 4 academic publications that I authored / contributed to, compiled by the Mechanism interviewers.
Annex 3:	Index of 4 items I provided to the Mechanism during my interview.

VII. Witness Affirmation

I have read this witness statement in full. I have understood the statement and it accurately reflects what I have told the investigator(s).

Initials: AR

I solemnly declare upon my honour and conscience that I have given this statement of my own free will and it is the truth, the whole truth and nothing but the truth to the best of my knowledge and belief.

Name: Andrew Riley

Signed: [signature]

Dated: 10/02/2022

VIII. Interviewer Certification (to be completed by each interviewer)

This statement reflects the interview of the witness and is recorded accurately to the best of my ability.

Name: M0054

Signed:

Dated: 10/02/2022

This statement reflects the interview of the witness and is recorded accurately to the best of my ability.

Name: M0046

Signed:

Dated: 10/02/2022

[redacted] AR

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IX. Interpreter Certification (to be completed by each interpreter)

1. I am duly qualified to interpret from the _____language into the English language and from the English language into _____ language.
2. I have been informed by _____ that she/he speaks and understands the _____ language.
3. I have interpreted the above statement from the English language into the _____ language in the presence of _____ who appeared to have heard and understood my interpretation of this statement.

Name: _____

Signed: _____

Dated: _____

[redacted] AR

Annex 1 - materials provided prior to interview P0111.xlsx

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IIMM0001557475_000043

Annex 2 - list of publications P0111.xlsx

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IIMM0001501958	Daily stressors trauma exposure and mental health among stateless refugees in Bangladesh (2017).pdf
IIMM0001501959	Freedom of Movement in Rakhine State (2020).pdf
IIMM0001501960	Systematic human rights violations (2020).pdf
IIMM0001501961	The Torture in My Mind - Fortify Rights - December-10-2020.pdf

[redacted] AR

Annex 3 - materials provided during interview P0111.xlsx

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IIMM0001557419	789940D7-E492-467D-AF7A-D110130453E4.jpeg	Photograph taken at beach location
IIMM0001557420	Ethnic Names Preferences Assessment.pdf	ACF internal report concerning views of staff concerning use of word Rohingya
IIMM0001557421	doc.kml	Google Earth file with locations of interest plotted prior to and during interview

[redacted] AR

Annex 49

United Nations Independent Investigative Mechanism for Myanmar,
Witness Statement No. IIMM0019922097 (6 October 2022)

United Nations Nations Unies

INDEPENDENT INVESTIGATIVE MECHANISM FOR MYANMAR • MÉCANISME D'ENQUÊTE INDÉPENDANT POUR LE MYANMAR

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WITNESS STATEMENT

I. Witness Information

Last name:	[redacted]	Father's name:	[redacted]
First name:			
Former names:			
Other names used:		Mother's name:	
		Spouse(s)' name(s):	
Nationality(ies):	Rohingya from Myanmar	Childrens' name(s) and date(s) of birth/age:	
Gender:	Female		
Mechanism person code:	P1461		
Date of birth/Age:	Unknown / 25 y.o.	Place of birth:	Phali Fara, Rathedaung Myanmar
Ethnicity:	Rohingya	Language(s) spoken:	Rohingya
Religion:	Islam	Language(s) written:	Illiterate
Formal educational level:	No school	Prior occupation and employer in Myanmar:	Housewife

School attended:	No school	Current occupation and employer:	[redacted]
Previous address in Myanmar:	Shuap Praung	Current address:	[redacted]
Date or approximate date of departure from Myanmar if applicable:	Five years ago		
Photo ID:	UNHCR ID	Type of photo ID:	UNHCR ID
Authority issuing photo ID:	UNHCR	Issuance date on photo ID:	[redacted]
Name on photo ID:	[redacted]	Registration number on photo ID:	
Any other form of photo ID:			

II. Interview Information

Prior screening(s) conducted:	No		
Place/modality of interview:	In person	Location of interviewer: Location of witness: Location of interpreter:	[redacted]

Date(s) and times of interview: (DD/MM/YY) (Interviewer Time Zone) (24:00 HRS):
02/10/2022
03/10/2022
04/10/2022
05/10/2022
06/10/2022 [redacted]

Language(s) used in interview: English, Rohingya

Names and signatures of persons present during interview:

Interviewer(s): M0054

M0059

Interpreter: M0090

Witness support person: N/A

Other persons present: N/A

III. Introductory Matters

1. I was introduced to the interviewers and to the interpreter, and explained that the latter would interpret everything the interviewers say in English to me in the Rohingya language and the other way around.
2. The interviewers explained to me the work of the Independent Investigative Mechanism for Myanmar ("Mechanism" or "IIMM") and the purpose of this interview. I was explained that the Mechanism, and team speaking with me, belong to an organization which is called the "United Nations", in short "UN". I understand the explanation that other organizations like UNHCR and WFP are part of this same big organization, but they all do different jobs. I understand that the team speaking with me is collecting information about the crimes committed in Myanmar. I understand that the mandate of the Mechanism only covers events that occurred in Myanmar and nothing in the Bangladesh territory. I have been explained what a tribunal is, and what it means to be a "witness". I understand that my story may be shared with national or international courts prosecuting crimes committed in Myanmar, and that I may become a witness in these cases.
3. I was told that this interview is about the events in Shuab Praung. I want to share my story with you and explain what has happened.
4. I was informed that my cooperation with the Mechanism is entirely voluntary and that I am not obliged to participate in this interview or answer any specific questions. I confirm that I am cooperating with the Mechanism voluntarily. Nobody forced me or made promises to me to participate in this interview. Nobody told me what to say or not to say.
5. The interviewers explained that the Mechanism's investigations are confidential, to protect both work of the Mechanism and the persons it interacts with. The interviewers asked me to keep my interactions with the Mechanism confidential. Only my husband and my direct family know that I am giving a statement.
6. The interviewers explained how the interview process will work. They asked me to try and be as detailed and accurate as possible, and to indicate if I do not understand a question, or to say "I don't know" if I do not know the answer to their questions. They explained that it is important that I tell the truth, and that I distinguish between what I saw and experienced myself and what I heard or learned from others. I was explained that I might be shown documents, photos, videos and maps during the interview. I understand.
7. They stated that they would prepare a written statement with the information I provide during the interview. I understand that, before signing the statement, they will read it to me, so that I can make all corrections or clarifications, and confirm that it reflects what I said during this interview.
8. The interviewers explained that this statement and the material that I shared with the Mechanism would not be shared without my full and informed consent.

9. The interviewers asked if I fully understood these issues and asked if I wanted to proceed with the interview. I confirmed that I understood the points raised by the interviewers and confirmed that I want to proceed with the interview.

IV. Previous Interviews

10. Many people, foreigners, came to visit me in the past at least ten times to ask questions about what happened in my village and why we came here to Bangladesh. They came sometimes with cameras and recorded me. I can't really say if these were always the same people or different ones, because all foreigners look all the same to me. They also took pictures and videos of my wound, but I do not recall exactly who they were or who they were working for. They didn't take the time to explain everything to me in details as you are doing now in this interview. I understand that the interviewers have access to some information I gave in the past.

V. Statement

11. My name is [redacted] I am 25 years old, I am a Rohingya women from Myanmar. I was born Rathedaung, in the village of Phali Fara. I am married to [redacted] I have two children, one daughter [redacted] (1.5 years old) and one son [redacted] (3.5 years old).

12. I can't tell you the date when I came from Myanmar to Bangladesh, in my culture we count the date by the sighting of the moon. It must be around five years ago. I am currently living with my family in Bangladesh, in the [redacted]. My natural family and my husband's family are also living in the camps in Cox's Bazar, Bangladesh.

13. My mother's name is [redacted] she lives [redacted] My father [redacted] died one year after arrival in Bangladesh. I have three brothers and two sisters. The first brother, who is the eldest, is [redacted], he is around 45 years, he is alive, [redacted] My second brother is [redacted] he is alive, he is around 40 years. He is in [redacted] The third brother is [redacted] he is around 30 years old. My older sister is [redacted], around 50 years old, I can't remember her current camp number [redacted] My younger sister [redacted] she is around 35 years old and she is nearby my house in camp [redacted]

Early life in Myanmar

14. I lived with my family in Phali Fara from my birth on, until I got married. I did not go to school and I speak only the Rohingya language. I can only call villages with their Rohingya names.

15. There are some other villages are around Phali Fara which I can describe with their Rohingya names. These are: Saung Ga Na, Zo Farang, Firin Taung Shaup Praung, U-Oror Fara, Ni Lin Baw Kha Rha, Adullar Fara,

16. I got married when I was 14 years old. Once married, I moved to Shuap Praung and stayed with the family of my husband [redacted] I lived there with my mother-in-law, my father-in-law and four siblings-in-law. My husband's family is composed as follows: my parents-in-law are [redacted] both are alive and live now in Bangladesh in camp [redacted] My husband, [redacted], is 35 years old. [redacted] My father-in-law was also injured during the events, he was shot in his leg, but I don't know many details about this incident. Altogether there is one sister-in-law and three brothers-in-law; my husband is in the middle:

    a. [redacted]
    b.
    c.
    d.

17. In Shuap Praung, we needed to take a paper document called "*Htauk-khan-sar*", it was a permission from the Rakhine chairman (which we call "*Oak-ka-Hta*") to move around or go from one place to another. This applied only to the Rohingya people. In Shuap Praung, Rakhine people and Rohingya people lived in villages next to each other.

18. Around the time I got my first menstruation, the village of Sha Oo Praung was burned down, and people from Sha Oo Praung went to the *Dok-Kha-Thi* area of U-Oror Fara. It is similar to how we live here in the camps in Bangladesh. Approximately 6 years later, we were no longer allowed to move around. They started to tell us that we cannot go to the market area of Kyaung Taung or Inn Chaung in Buthidaung. We couldn't even get out of our neighborhood without a *Htauk-khan-sar* permission. Aung Thein Mya was our *Oak-ka-Hta*. He was a very cruel person. Whenever someone from our village would go out to work to another place and overstayed the *Htauk-khan-sar* for some days, or go visit some relatives without permission, Aung Thein Mya would accuse them, say that they were going to Bangladesh. He would punish them with a fine of 10 000 or 30 000 *tiya* or report them to the police, Na Sa Ka or Lon Htein. The police would also fine us or beat us. The same would happen if anybody from our area or from another area would bring a wife or husband to another area without the permission or without payment to the *Oak-ka-Hta.*

19. Aung Thein Mya was the *Oak-ka-Hta* for all the time I know. He was *Oak-ka-Hta* until the time we went to Bangladesh. I only knew one *Oak-ka-Hta* for Shuap Praung. The Muslim leaders on our side working under the *Oak-ka-Hta* were called "*Musalman Don Manush*". There were several "*Musalman Don Manush*" village leaders in our village: So Mu, Dil Mohammed, then Solim, then Ahmed Hussein. When I say "*Don Manush*" I mean they are powerful men, these are our village leaders. Whenever we have issues we go to

them to solve our issues. If we can't solve the issues with our Muslim leaders then we go to the Rakhine *Oak-ka-Hta*, but we need to provide money for *Oak-ka-Hta* to solve problems.

Security Forces

20. Na Sa Ka, Lon Htein and Police are different from each other. Na Sa Ka comes to our village to check the situation and check on the people. Na Sa Ka for example checks on the list of households to see if all persons are registered; they count the people and also the animals. If Na Sa Ka suspects that persons are missing, or newborns are not being registered, they beat the people and fine them. When Na Sa Ka started working in our area, they tortured us a lot without any reason. They didn't let Rohingya people get married or demanded payments to make it possible. The rich people among us were able to do it but most people couldn't afford it. My father and my in-law altogether had to pay 4 *lakhs* to Na Sa Ka when I got married. Na Sa Ka was the previous security force. At the time of the attack, Na Sa Ka was no longer there, maybe they changed their name or became Lon Htein, I am not sure.
21. Lon Htein checks the area, they check whether people stay within the areas they are allowed to be, or go somewhere else.
22. The police intervenes if people are quarrelling, fighting or having problems. If these sorts of problems come as complaints to the police, the police would investigate and often fine people on both sides. Police tortured us a lot. I know the name of two men from the Police which I want to share, one is Miya-Sin-Gha and the other is Soy-Cho. They are among the police people who beat and torture the Rohingya without any reason, including my father. Miya-Sin-Gha does not wear a uniform. I know them because the two are always coming in our area.
23. The police, Na Sa Ka and Lon Htein stay in Kyaung Taung with the Rakhine people. All these forces came frequently to check on us. Whenever there is any conflict they come.
24. The military would come to us and tells us "we have to take care of you guys, we have to rule the country". The military comes into our villages and claims, "because we come to your village and protect you – so no one can come do something to you – so for that, you need to give us goods, chicken animals and so on." They never take things from the Rakhine people, they only take goods from the Rohingya people. Whenever the military comes to our area, they never come alone, they come in groups of at least 20 soldiers and speak to our village leaders. The military then demands foods and animals, which the people from the village need to collect, pack and prepare. The demand is given to our village leaders, and they would inform us to collect the items in order to bring it to places where the military stays. The military don't have a permanent place, they always go around and stay for a while at different places. When they move, sometimes they make Rohingya people carry they stuff. If they refuse, they beat them.

25. I showed the interviewers a video from my phone. I wanted them to see it because it shows the uniform of the police better than I can describe it. Units in our country have a lot of different uniforms and signs. I distinguish the military by their looks, they wear dark green. Lon Htein outfit is different, they are mixed and have several different colors. In general, police outfit is grey color, like ash color. I recognize these police uniforms in this video at min. 01:10; the man on the right. I don't understand the entire video, I don't know what it is about, it is in Rakhine language, but I showed the interviewers that the video has an introduction in English at min. 00:16 where they can read what it is about ("*Buthidaung Maungdaw, Regional Development Association (BMRDA) Buthidaung Branch Office Inauguration Trip 16 – 19 May 2010*"). I got this video and many other videos on my phone because people get them from Facebook and share them. The phone I have is new, I bought it on the first day of the interview, but the video is stored in my old memory card which I inserted into the new phone.

26. I have voluntarily offered to take this video from my phone and provide it to the investigators. I have been told that the IIMM has registered this video under BIN **IIMM0019629021**. I was present when the video was copied from my phone.

The events in Shuap Praung

27. Three months before the incident in Shuap Praung, we were not allowed to leave our village.

28. On the third day of the moon of Kurbani Eid, they first burned down Kyaung Taung. People from Kyaung Taung crossed the river and took shelter in Firin Taung. It was Friday. Two days before, they had surrounded U-Orol Fara, and I was told by my husband and some other people that they had taken away all the male, especially the powerful person. Two days after the burning of Kyaung Taung, our Shuap Praung was burned, on the fifth day of Kurbani Eid.

29. On the day of the attack, police and military first came to our village at 09:00 a.m. When the villagers saw them coming towards the village, they went into hiding. The military started taking the cattle away. They took a cow away, slaughtered it and ate it. My husband was with me at that time. When he saw the soldiers coming he ran away in fear, but came back later at around 12.30. He ran away because all men, when the military come, fear being beaten or killed.

30. At around 11.00-12.00 a.m. we saw a helicopter circling over the village. We also so that the helicopter had a red flag. We know that whenever the military goes for war, they use red flags. It was flying very low so it was very visible. I think I saw it coming from the direction of Buthidaung, and flying to where the Rakhine stay, Nibisi.

31. At around 2:00 p.m. the military came back together with Lon Htein and police. Our house [redacted]

[redacted]

32. At the time of attack on Shuap Praung I was at home and my husband was taking a shower at the pond outside of the house. There were no fences because some time before the attack Rakhines ordered to remove the fences. In the meantime, I was making food for the family and preparing for prayers. My husband rushed back to the house and told me that he saw soldiers coming. I also saw that the military was coming from direction of Chak Fara, which is where the sun rises. The sun goes down behind the mountain. They all came on foot.

33. My husband ran away and later told me that he hid under a bridge close to our house. From there he then went to a mosque, which is not far from the bushes where I later hid myself. At the mosque, he hid inside a toilet house and waited until there were no more gunshots.

34. I can't say how many militaries came into the village, for me it was uncountable, they were so many. There were also Rakhine people with them. I have seen Rakhine people holding and wielding swords. I saw military carrying in their hands weapons that are called AK47. I learned from my husband that they are called AK47. I have also seen that this AK47 was put on something which has a stand and three legs. The soldiers carry the stand folded in bags on the back on their shoulders, where they also carry ammunitions.

Hala-Ya's house

35. When the military came to our village, we were looking from inside our houses, through the holes in the bamboo wall, to see what was going on outside. When the military knocked on houses, people were afraid and didn't open the doors. The military were calling "hey Bengalis come out!". Rakhine people were hitting with their sticks against the houses to make the people come out. I have seen this with my own eyes. When this was happening, I was inside my house with my mother in law, my sister in law and some other ladies from other neighboring houses who had come to shelter together. My house was [redacted]. The male members of the house had already escaped at that time. We were all afraid.

36. The military approached the houses by shouting "If you are really people of our country, then you must know the Rakhine language" (*Mogh-Ga-Basha*). I saw them going to the house of [redacted]Hala-Ya. Hala-Ya was a guy who had passed class 10, hence he spoke the Rakhine language. He was the only one in his household who knew the Rakhine language. I am not sure about his age, but I can say he was around 20. [redacted] He had come back to his house only three days before the attack. I don't know Hala-Ya's real name, we all called him just Hala-Ya. On that moment he was at home with his mother, brother, sister and sister in law. The police and military were standing outside at all four corners of his house.

37. When the military shouted "*Min-Ga-Lo Bengali Kalar*", which means "Motherfuckers Bengali Kalar", Hala-Ya was asking them "Why are trying to break in my house, what have I done?". Shuap Praung has houses made of bamboo. Hala-Ya and his people were inside the house and he was looking outside and speaking with the military through the bamboo wall. One of the militaries responded, "How dare you ask us?" and shot him from outside. Hala-Ya was the first person that I saw with my own eyes being killed on that day. After that, all his relatives inside the house were screaming out loud. Soldiers and Rakhine men were still around the house – none of them were inside the house – and were telling the others in the house to come out. In the meantime, the elder brother of Hala-Ya, Mohammed Taher, tried to flee through the back side of the house, but he was caught and was also immediately shot. Both brothers died immediately on the spot after being shot by the military. It was one soldier who shot Hala-Ya and another one who shot his brother.

38. As the military was shouting to come out of Hala-Ya's house, the three ladies were still inside together with Hala-Ya's brother's children. Their names were: Hala-Ya's mother: [redacted]; sister: [redacted] sister-in-law [redacted] As the women and children came out, the women were kicked, beaten and punched by the Rakhine men because they were crying. Not much more happened at that time, but later things happened to some women. They did bad things to women inside the village. I know this because directly after the attack, at U-Oror Fara, during our journey and here in Bangladesh, we had time to exchange and tell what happened to each other.

The attackers

39. Hala-Ya's house was surrounded by around 20 soldiers. They were dressed in uniforms. Rakhine men were dressed as always in their normal clothes, longyi and any sort of shirts. I really can't distinguish the uniforms between the military and the Lon Htein well, but people who stayed with me told me that some ones are military, and others are Lon Htein.

40. I couldn't recognize any of the Rakhine men because [redacted] so I was not familiar with the people there, but other neighbors may recognize the Rakhine men.

41. After shooting both brothers, the militaries called more forces from Barma Fara and Chak Fara. I am convinced that they were calling forces from those villages, because it is from Barma Fara and Chak Fara that shortly after, around 20 minutes later, I saw more military coming. I have seen and heard them using a mobile phone which was held in the hand and had the size from the hand to the elbow. The message was "The Bengali are about to attack our forces", and also that "there are members of Al Yakin" I don't speak the Rakhine language but among the ladies in my house there was my sister-in-law [redacted](my [redacted]who speaks the Rakhine language and told us what the soldiers were saying at that moment.

42. Nobody in the village was fighting against the soldiers, there was no chance to fight back, we had no weapons. It would be dangerous to be found with weapons by the Rakhine.

Eventually even if we kept any knives at home it would be a problem, the Rakhine would ask us why we kept these weapons and if we were planning to kill them. They would fine us and take them away. We don't have anybody from Al Yakin in the village, this is the rumor being spread by the Moghs.

43. There are two roads from Shuap Praung, one goes to Chak Fara and another to Barma Fara. On both roads there were militaries positioned with weapons. Close to Barma Fara is Di Di Fara, another Rakhine location. Also there, there were military forces. To get from Phali Fara to Shuap Praung, you pass Saung Ga Na, then Di Di Fara, then Barma Fara, then Shuap Praung. I believe that some of the forces in our village were coming from Kyaung Taung. Kyaung Taung is located to the side of the village where the sun rises, not too far away, around 10-20 minutes' walk, and soldiers were also coming from that direction. I have relatives there, which later told us that Rakhine, police and military surrounded the entire area of Kyaung Taung.

The attack on the village

44. After the killing of Hala-Ya, the police, military and Rakhine went to the middle of the village and started burning the houses. The military had closed the surroundings of the village. As soon as the forces were seeing people gathering somewhere in the village, they would burn down these places. I have not seen myself that the military locked people inside houses before setting them on fire, but I heard from my neighbors that some houses were set on fire with people inside. We heard the sound of explosions and saw fire going up in the middle of the village. Houses were burning and people were screaming. Some people said that they were using "launcha", which is a word I heard for the first time when the incident happened. I didn't see a "launcha" with my own eyes, but in my understanding, a "launcha" is something which is shot and sets fire.

45. When the villagers heard and saw the fire going on in the village, everybody went crazy, running to save their lives.

46. While the military was going further into the village, they passed our house and around ten soldiers came to us. They asked my mother in law where the men are and looked into the house. The Rakhine accompanying the military talked in Mogh language to my mother-in-law. Some Mogh people know also some basic Rohingya language, so some can also speak with us. Once they didn't find any men in the house, they kept walking further down into the village. They didn't do anything to the ladies in my house. Military didn't go into houses where there were no men. When they did find men inside the houses, they would take them out and killed them.

47. After militaries checked my house, we saw from my house that a man named Sonaiya was found in his house nearby and taken away by the militaries. They took Sonaiya and his family with a lot of other women away. They were taken to the house of the *Oak-ka-Hta* Aung Thein Mya. I say this because I have seen that they were taken into that direction, and also because I was told this later in the evening, when I met the women again in U-

Oror Fara. We talked about the whereabouts of our men, sons and relatives, and they told me that the women were freed while the men were kept and probably killed. I have never seen Sonaiya again after he was taken from that house, I don't know if they have killed him or if he is in a prison.

48. Once the military left from our home, we decided to leave. We left through the front door of our house. I was told that in a previous statement of mine (BIN **IIMM0000027079**) it is written that I escaped through the bamboo wall of the house. I can say that this is not what happened. In general many other people yes, this is how they had to escape. My sister in law broke through the bamboo wall of her house to come to me, but not myself. I don't know why this was written, it may be that at that time I was under stress for what happened, or maybe I was simply referring to others. I want to say that the interview at that time was not as detailed as this one. Nothing was asked in detail, only general questions were asked without further explanations. Similarly, I was told that in that previous statement it is mentioned that around 50 men were in my house. Again, at the time of that interview I was under much stress and these records were just written without further details. Also, that day there were some soldiers in front of my house and many more in the surroundings, they were uncountable, so it's hard to say how many soldiers were directly in front of my house and how many were close by.

49. Between 2:00 and 4:00 pm they kept on shooting and killing people. I have seen so many people being killed and cut. I say this because I have seen with my own eyes what happened at the village and in the field.

50. I have seen with my own eyes a woman nine month pregnant being raped and killed with a knife. They attacked her with a knife and cut her belly. I really can't remember if it was police or military but 3 or 4 persons were present. I don't know if some only watched or participated. I can't say anymore where exactly they have done this to her, but it was in the village. I don't remember her name. She came from Say Rangor Kha Rha, and was around 15-20 years old, she was newly-wed. One of my neighbors may remember more about this. I don't want to talk more about this, because it comes back to me as a bad dream when I think about it.

51. I have seen so many horrible things that I can't talk about because I am afraid that if I talk, these images will give me pain and nightmares at night. I'm not going to talk more about this, I can't.

<u>The escape from the village</u>

52. Just beside my house there is a creek and some bushes in which we hid. When I was in the bushes, more people came, they were all fleeing. Some people were injured. It was between 2 p.m. to 4 p.m., and the shooting was still going on. Then, a large group of people including me, went to a place a little outside of the village where there is a big tree. They gathered there and started crying about the people, husbands and sons that were killed. There were most probably 100 men and women at that spot. Nearby the tree there were also some

bushes where people were hiding. This place with the tree is on open farmland on the side of village where my house is, it takes about 5-10 minutes' walk away from my house to this place. People still couldn't get out of area.

53. While I was under the tree, I also noticed explosions which caused big holes on the ground. These things came flying and caused explosions when they fell on the ground. They exploded like bombs. I saw these things falling on the ground outside the village; I could see the blasting when it exploded. The explosions were not close to me but I could clearly notice the explosion, the sound, the smoke going up. Before these things exploded I could see people running and hiding over the fields in this area. As I said before, the village was surrounded by military. I can't tell from where these things were coming from. You need to understand the situation in which we were. We were terrified.

54. We wanted to go to U-Oror fara, but because there were militaries everywhere and they were still shooting, we could only go through the fields. While I was on this way, I was shot in my arm.

My injury

55. At the moment I was shot in the arm I was on my way over the open fields but hadn't reached the hills yet. I was running while holding in one arm the baby of my sister-in-law and my belonging in the other hand. That's when I got shot. The baby wasn't injured, but I fell on the ground and fainted. I can't remember who took the baby, I saw the baby girl again later that evening when we reunited in U-Oror Fara. I laid on the ground for around an hour, I think. After I regained consciousness, people told me that we needed to go into bushes to hide. They said that if I was caught wounded and bleeding, I would get killed because they were killing all the injured people. I don't know how often I fainted in and out, but there was a lot of bleeding from the wound. People told me later that they took me to bushes after I woke up again, I didn't remember that by myself. A man [redacted] is my neighbor and he is the son of my husband's cousin – who was at a shop in the village when the village was attacked. He helped me reach the bushes and took care of my wound by wrapping my scarf around it.

56. Many people were hiding in the bushes. Next to me were [redacted] my mother-in-law and brothers in law. The bushes are parallel to the road and from there I could see the big tree. There were a lot of people under the tree.

The incident at the tree

57. Many forces were positioned along the roads connecting the villages, therefore we couldn't cross over from our side of the village to another side. There were also forces near the hills which could see who is crossing over. We were trapped at that location with the tree; we couldn't go anywhere. Some people decided to go U-Oror Fara, but we heard firing; same thing towards Firin Taung or the mountains, everywhere we heard shooting. People were

dying in the open field. Some people who tried to go to U-Oro Fara came back because there was firing also in that direction.

58. While I was hiding in the bushes after I was shot, I saw that the military discovered the people at the tree. The military and the Moghs came from our village and surrounded them. It was close to me and I could clearly see because the tree was in an open farmland with no houses, and beside the vegetation there was nothing blocking my sight. There was also a small creek. My hiding place was in the bushes on the other side of creek where the tree is. The soldiers started to demand gold, money or any other valuables. While doing so the soldiers were pointing their weapons at the villagers. The villagers who surrendered gold or money were left unharmed. Others, which didn't have anything, were beaten by the militaries.

59. The soldiers searched both men and women for valuables. They removed women's scarves searching for valuables and forced them to remove their clothes. To those who refused to surrender valuables they ripped off their clothes. For the lower part, they forced the women to open their *thami* and shake it, and for the upper part they searched for valuables hidden in the women's bras.

60. I saw that the soldiers also separated the men from the women. All in all there were around 20-30 men separated and later taken away. We still don't know where they are.

61. The soldiers called out three friends of Hala-Ya who had finished the 10th grade. Their names were: Rofi Uddin, Yakub Ali and Nawman Mullabi (who had also passed Maktab). Rakhine men from the neighboring Mogh village helped the soldiers identify them; they knew they were literate because they went to Chak Fara school together. I was told by people that were observing from the bushes with me, that among these Rakhine men who helped the soldiers were also the sons of the *Oak-ka-Hta*. I really don't know the sons of the *Oak-ka-Hta* and can't tell the names.

62. Soldiers pointed their weapons to the three friends and told them to stand aside. Meanwhile next to them there was also a disabled person. This handicapped man had managed to join the group at the tree. I don't know how he did this because he couldn't walk well. His name was Osman. The militaries told Osman to stand up, but he wasn't able to stand up due to his condition. As Osman couldn't stand up, the military shot him in his chest. Osman died immediately. After that, the three friends started to scream and the soldiers killed them too. During the killing of these people at the tree, there were Rakhine and military together.

<u>After the attack</u>

63. I came out of the bushes only once the killing stopped and the soldiers and other Rakhines went back to Chuck Fara. We went to U-Oror Fara. On the way there I have seen many dead people, and the holes from the explosions.

64. That evening in U-Oror Fara we found family and other villagers. There, I found my husband [redacted] A doctor named [redacted] stitched my wound. There was no possibility to

find medical help in the area, we couldn't go to any hospital. The only hospital was in Kyaung Taung village. Kyaung Taung was also burned down before Shuap Praung. Being asked if we received any medical help from the Government after the attack I say no, nothing, why would they help us after they have done this to us.

65. Among villagers we shared what had happened to us. Because we feared that the militaries could attack us again, we decided to go up to the hills that same night. The following morning in the hills we had nothing to eat nor any supplies, so we decided to go to Shitar Fawrikka. We wanted to go there because there are a lot of Muslim villages that way, but on our way we met people from Shitar Fawrikka who were also escaping because those villages had been burned too. That was the moment we decided we needed to leave the area. We had no supplies, we survived with fruits from the trees and whatever we could find on our way. We were trying to save our lives and to run away from the military. Some people were going to the border area, others into the mountains. We saw a helicopter in the air flying over us. We also so that the helicopter had a red flag. I have seen this helicopter for some time over us. He made rounds over us for around 10 minutes. It was flying low, where the trees end, and some more up in the air. The helicopter was a big thing and very loud.

66. I really don't know the names of all the places we crossed during our journey, we stayed in so many places, in the rain. Kurban happens on the 10th of the moon. The attack happened on the 5th of moon, and we went to the hill on the 6th of the moon. Kurban happened then 4 days later, which means it was 4 days later that we crossed the hills. On our way from U-Oror Fara to the border in Nah Kaung Diya we didn't meet military because we were always hiding and avoiding to run into them. I have seen the military from far away. Other people that we met told us that they had contact with military. They were told to go back to their places, where they belong. I don't know what they meant, whether to Bangladesh or back to Myanmar, because all the villages had been burnt down and there was nowhere to go back.

67. For the entire trip over the hills I was separated from my husband. My husband and his brothers were carrying the wounded father on a makeshift stretcher, so they had to go slower. While they were searching for material to make this stretcher, my mother in law and I were already escaping into the hills. That's the reason why I was not travelling with my husband. Only in Bangladesh I reunited with him.

Crossing into Bangladesh

68. We went to Nah Kaung Diya to cross the border into Bangladesh. We kept on trying to find a way to stay. We didn't want to go anywhere else; we didn't want to go to another country. That is why we stayed for around 4 days in the hills and made efforts to come back to our home villages. But we realized there was nothing else we could do, so people in our community said, we have only one option left, we need to go to Bangladesh. Being on the hill, in my eyesight, I could see that the military was still burning houses that had been temporary built in the hills, and we could hear gunshots. We also could see that fires were

laid in the hill sides. We took the path through the hills – there was no road, it was just going through the nature. We had passed so many creeks and rivers, and walked through the jungle.

69. Before we crossed the border we had to pass the big river Hassu Rata Haal. We arrived there in the early morning but it took us until noon to find a way to cross it. When the level of the water went low, people used plastic gallons to make a makeshift floating platform. Since we didn't have any ropes, women ripped their veils and we used the ripped strings to tie the gallons together. This improvised "boat" could carry around 2-3 people at the time, so it kept on going back and forth. It was an unstoppable process to cross this river for the people.

70. Along the trip we had to cross many rivers; at one of these rivers I was about to drown. I can swim, but at that time because of the injury in my arm I couldn't swim properly and I almost drowned. One of my neighbors rescued me by pulling my arm and taking me back to the surface of the water. People had water up to their throats and carried small children with the arms over their heads through these waters. I have heard many stories about people drowning, but only saw one with my eyes, a man from another area. He was very old, he was on that gallon makeshift boat to cross the big river, when a wave washed it away and he drowned.

71. When I arrived in Bangladesh, I reunited with my husband and my family. Military has set fire on Zo Farang and people in the surrounding areas of Phali Fara and Saung Ga Na, including my natural family, became afraid and fled to the border to Bangladesh.

Photos of the gunshot injury

72. The interviewers showed me some pictures, registered by the IIMM with BIN **IIMM0000004523** and **IIMM0000007118.** This is me, I recognize my arm in this photo. It shows the wound on my arm. I was also shown another photo, BIN **IIMM0000007132**. I recognize my arm also in this photo, and the wound on the other side. This is where the bullet came in.

73. I was then shown BIN **IIMM0000011814** and **IIMM0000011680**. I cannot tell what it is because I cannot read. I am explained that it is a medical report with my name on it. I can't remember having seen this document, I received treatment in Bangladesh from so many hospitals along the way I just can't remember any details anymore from that time.

74. I have also been shown a document registered as BIN **IIMM0000001365**. I recognize the photo as showing the wound in my arm. [redacted]. It seems to be a photo of my arm, but I am not sure anymore if this is me or someone which has similar clothes and a similar wound.

75. I had for so long time very much pain in my arm. Until today I am still in pain and three fingers, thumb, index and middle finger, are numb.

Behaviour of security forces towards women

76. Like I said in the past, sometimes the militaries took away and raped women, but this didn't happen to me.

Lost property

77. My in-laws possessed [redacted] of land, which corresponds to [redacted] When we were still in Myanmar, [redacted] *kani* were illegally taken by Myanmar government and the *Oak-ka-Hta*. I know because I asked my husband. With the attack we lost many goods. My husband was [redacted] we had many goods in our place that costed around [redacted] s. I had used the gold from my dower to buy goats, cows, and other animals. In addition to this farming land, my in-laws also possessed the land where we built our house, which measures 1 *kani*.

78. Everything else I had, I carried with me.

79. We were always prepared to leave our home because we were hearing from so many people that military are attacking and that we have to leave our houses. This is why we had put a few items in a bag and were keeping it aside because we never knew when we might have to escape. So on that day I just took that bag and ran.

80. We did have property papers which I brought along with me, but after the shooting in my arm I lost them in the field. The papers should still be at the king's place, in Rangoon. This is where they are kept. For the registration, people would come from the king's side, Na Sa Ka or other authorities, even the *Oak-ka-Hta* would accompany them.

81. I don't have a photo of my household list.

82. I don't know what happened to my house and land, nobody could tell me because everyone from our area left.

Closing Remarks

83. My mother told me that before I was born they already had to flee many times, and that even her mother had told the same to her. My mother told me, "Now I am old, I am about to die and still we are escaping to another place". We heard that also in the past other people and other courts or foreign governments tried to help the Rohingya, telling us that we could go back and would not be killed, but these things happen again and again.

84. Our life is all about pain.

VI. Referenced documents

- IIMM0019629021 – Video copied from witness' phone;
- IIMM0000027079 – Previous statement
- IIMM0000004523 – Photo of wound
- IIMM0000007118 – Photo of wound
- IIMM0000007132 – Photo of wound
- IIMM0000011814 – Photo of medical certificate
- IIMM0000011680 – Photo of medical certificate
- IIMM0000001365 – Report by [redacted]

VII. Witness Affirmation

This statement has been read to me in the Rohingya language. I have understood the statement and it accurately reflects what I have told the investigator(s).

Initials: [redacted]

I solemnly declare upon my honour and conscience that I have given this statement of my own free will and it is the truth, the whole truth and nothing but the truth to the best of my knowledge and belief.

Name: [redacted]

Signed: [redacted]

Dated: 6 October 2022

VIII. Interpreter Certification (to be completed by each interpreter)

1. I am duly qualified to interpret from the Rohingya language into the English language and from the English language into the Rohingya language.
2. I have been informed by [redacted] that she speaks and understands the Rohingya language.
3. I have interpreted the above statement from the English language into the Rohingya language in the presence of [redacted]

Name:

Signed: **M0090**

Dated: 6 October 2022

Annex 50

United Nations Independent Investigative Mechanism for Myanmar,
Witness Statement No. IIMM0019629206 (16 October 2022)

United Nations Nations Unies

INDEPENDENT INVESTIGATIVE MECHANISM FOR MYANMAR • MÉCANISME D'ENQUÊTE INDÉPENDANT POUR LE MYANMAR

CONFIDENTIAL

WITNESS STATEMENT

I. Witness Information

Last name:	[redacted]	Father's name:	[redacted]
First name:		Mother's name:	
Former names:		Spouse(s)' name(s):	
Other names used:		Childrens' name(s) and date(s) of birth/age:	
Nationality(ies): Myanmar	Rohingya from Myanmar		
Gender:	Male		
Mechanism person code:	P1477		
Date of birth/Age:	Approximately 28 years old. Date of Birth unknown.	Place of birth:	Chor Fara, Tula Toli. Chor Fara is adjacent to "Fruma Hal"
Ethnicity:	Rohingya	Language(s) spoken:	Rohingya, Burmese (very little)
Religion:	Muslim	Language(s) written:	Burmese (very little). I can write my name in Burmese, and I can sign as well.
Formal educational level:	Grade 4	Prior occupation and employer in Myanmar:	[redacted]
School attended:	Precise name unknown. Known as Tula Toli Mogh Fara school.		

		Current occupation and employer:	[redacted]
Previous address in Myanmar:	Sor Fara, Tula Toli, Maungdaw	Current address:	[redacted]
Date or approximate date of departure from Myanmar if applicable:	I left my Fara 4 days before Qurban		
Photo ID:	UNHCR-GOB/FDMN	Type of photo ID:	FDMN smart card
Authority issuing photo ID:	UNHCR-GOB	Issuance date on photo ID:	[redacted]
Name on photo ID:	[redacted]	Registration number on photo ID:	
Any other form of photo ID:			

II. Interview Information

Prior screening(s) conducted: **No**

Place/modality of interview: In person

Location of interviewer: [redacted]
Location of witness:
Location of interpreter:

Date(s) and times of interview: (DD/MM/YY) (Interviewer Time Zone) (24:00 HRS):
09/10/22 [redacted]
10/10/22
11/10/22
12/10/22
13/10/22
15/10/22
16/10/22

Language(s) used in interview: English, Rohingya

Names and signatures of persons present during interview:

Interviewer(s): M0059

M0014

Interpreter: M0093

Witness support person: N/A

Other persons present: N/A

III. Introductory Matters

1. I was introduced to the interviewers and to the interpreter. It was explained to me that the interpreter would interpret everything the interviewers say in English to me in the Rohingya language and vice versa.
2. I was provided with an overview of the mandate of the Independent Investigative Mechanism for Myanmar ("Mechanism" or "IIMM") and explained the purpose of this interview. I understand that the mandate of the Mechanism covers events that occurred in Myanmar since 2011, and the focus of this interview is what happened to me in Myanmar, and not in Bangladesh.
3. I was asked by the interviewers if I understand the meaning of a court. I told them that the responsibility of a court is to find out the guilty and to decide if the guilty person should be punished followed by a process in the court. I was explained by the interviewers the difference between the "Mechanism" and a court. They explained to me how the Mechanism undertakes its own independent investigations and shares information with other national or international courts. I understood that the Mechanism in independent and impartial.
4. I was informed that my cooperation with the Mechanism is entirely voluntary and that I had no obligation to participate in this interview or answer any specific questions. I confirm that nobody coerced me or made promises to me to participate in this interview. Nobody told me what to say or not to say. I am thankful to the team for interviewing me. I am happy to tell my story to the team.
5. The interviewers explained that the Mechanism's investigations are confidential, both to protect the integrity of the investigations and the security of the individuals the Mechanism interacts with. The interviewers requested I keep my interactions with the Mechanism confidential.
6. The interviewers explained how the interview process will work. They told me that the interview might take five to six days. They asked me to try and be as detailed and accurate

as possible, and to indicate if I do not understand a question, or if I do not know, or recall, what they are asking about. They explained that it is important that I tell the truth, and that I distinguish between what I saw and experienced myself and what I may have heard or learned from others. I was explained that I might be shown documents, photos, videos and maps during the interview.

7. They stated that they would prepare a written statement with the information I provide during the interview. I understand that, before signing the statement, it will be interpreted to me in the Rohingya language and I will be given the opportunity to have this read to, clarify and correct this statement to ensure that it accurately reflects my recollection of events.

8. The interviewers explained that this statement and any associated materials that I have shared with the Mechanism would not be shared without my full and informed consent.

9. The interviewers asked if I fully understood these issues and asked if I was willing to proceed with the interview. I confirmed that I understood the points raised by the interviewers and confirmed my willingness to proceed with the interview.

IV. Statement

10. My name is [redacted]. I am 28 years old. I don't recall my date of birth exactly; it was mentioned in one of the documents that I left behind in Burma. All those documents were burnt.

11. I am a Rohingya from Sor Fara, Tula Toli, Maungdaw North, Burma. I was born and brought up there.

12. I speak Rohingya. It's my native language. I speak some Burmese, can write my name in Burmese, and can sign my name in Burmese. Otherwise, I can't write. I have a very limited ability to read Burmese.

13. I am currently married to [redacted] I married [redacted] is also called [redacted] I have two children, one daughter, and one son. My daughter's name is [redacted] and she is about four months old. My son has two names, in my family data for the camp, my son is registered as [redacted] and we named him [redacted]. He is three and a half years old. I currently live with my wife, my daughter and my son in [redacted]

14. My first wife's name was [redacted] I married [redacted] when I was in Burma. She was 22 years old. I had a daughter with [redacted] My daughter's name was [redacted] and she was two and a half years old in 2017. They were killed during the 2017 attack in Tula Toli.

15. My father, [redacted] died four to five years ago due to sickness. My mother, [redacted] and other family members were killed during the attack in my hamlet in 2017. A total of 10 of my family members were killed during the attack in Tula Toli in 2017. Their details are as follows:

i. [redacted] – my mother. She was about 40 years old in 2017. Her father's name was [redacted]

ii. [redacted] she was the wife of my elder brother, [redacted] She was about 30 years old in 2017. Her father's name was [redacted] from Ayeur Chor (San Kar Pin Yin in Burmese). [redacted] was killed along with her three daughters - who were three years old, two years old, and six months old respectively. [redacted] My brother, [redacted] is alive and currently living in the same block as me, [redacted] He remarried to [redacted]

iii. [redacted] was my eldest sister. [redacted] and her eight family members, including her husband and seven children, were killed during the attack in Tula Toli. Her husband's name was [redacted] Father: [redacted] Her husband was also from Tula Toli. She had [redacted] sons and [redacted] daughters, namely [redacted]

iv. [redacted] was my younger sister. She was married. She had a daughter who was six or seven months old. Her name was [redacted] husband's name was [redacted] He was 22 years old. [redacted] and her daughter were killed in Tula Toli. [redacted] father's name was [redacted] and [redacted] are currently living in [redacted]

v. [redacted] was the youngest one in my family. She was my sister. She was killed in Tula Toli. All of my family members were in the same group when I last saw them alive before they were killed later that day. I saw them running towards the riverbank of Sor fara from my hamlet along with my mother, and other family members. I saw them from Waikkong (Wet Kyein in Burmese) side of the river, tried to cross the river. From the other side of the river, I told them loudly not to cross the river as they were women and they had children and the water was too high in the river. I warned them because they would be drowned as they had kids with them. I also warned other villagers who were trying to cross the river as well.

vi. My two younger brothers – [redacted] – live in Malaysia. [redacted] got married after Ramadan Eid this year. His wife is from Doin Fara of Tula Toli. He has been living in Malaysia for 10 years. [redacted] has been living in Malaysia for 8 years. He is unmarried.

vii. My two younger sisters – [redacted] – survived the events in Tula Toli and are living now in the camps in Bangladesh. [redacted] is married to my maternal cousin, [redacted] and she has two sons, [redacted] and [redacted] They live in the same block as me. [redacted] is from Buis Sor, (Bo Bar in Burmese), Maungdaw. [redacted] is married to [redacted]

from Boli Bazar (Kyein Chaung in Burmese). She has a daughter, named [redacted] is currently living in [redacted]

16. The interviewers asked me if I was interviewed by any other organizations before this interview. I told them that previously I was interviewed by [redacted] There were many journalists and NGOs who conducted interviews immediately after the influx. I was interviewed by some journalists. But I don't have any records of those interviews or know the contact persons. I cannot recall any details. There were so many people approaching us and asking questions that I can't remember all of them.

Early Life in Myanmar:

17. I used to go to the school located nearby Tula Toli Mogh Fara also known as Min Gyi Rakhine Rwa in Burmese and Maung Gri Rakhine Rwa in Rakhine. Simultaneously, I used to go to the Moktob to read Quran. I attended upto grade four in the school. Then I stopped my study and started work, due to my father's sickness. We had properties, lots of land for farming, cows, etc. I had to help my family with so many things as my father was sick. For example, I used to go to the local market to buy daily commodities and food for the family. My parents used to ask me to go to the market, to help them with farming, to take food for the people who used to work on our lands.

18. In my village, there were two schools, one on the east of Tula Toli Mogh Fara. This school was for grade four only. All teachers were moghs. There was another school next to this one, where children up to seven to eight years old used to attend. This was for grade one to grade three. It was known as the "Adha class" or "Emmen class" school. These schools were under government management. There was no school in the Muslim fara (Min Gyi Ku Lar in Burmese). UNHCR used to fund these schools and used to inspect from time to time.

19. In my village, studying in school was not easy at that time. Moghs and Muslims used to go to the same school. The moghs used to harass us and disturb us. If a Muslim student had any issues with any mogh student, the teachers never took any action. The mogh students used to abuse us verbally and physically. Even if we reported it to the teachers, they never took any action. The mogh teachers were not as devoted to Muslim students as they were to the moghs. On one occasion, I was abused by mogh students verbally on my way to school. They called me "Kalar" which is a derogatory term to mean something similar to "Mother fucking bengali muslim". I reported it to a teacher, and he did not take any action. It happened a long time ago and I don't recall the name of the teacher. The teacher told me that they were having fun with me, "they did not abuse you." There was one Muslim teacher who served only for a few months and then left the school. He was from Sying Gri Fara (Kyun Gaung in Burmese). That was 10- 15 years ago. I don't recall the name of the Muslim teacher.

Property – Land Registration Process

20. My family had three pieces of land. One of these was a [redacted] khani (pronounced as Hani) land for farming. During the monsoon, we used to cultivate rice. We had another piece of land which was [redacted] khani. My father bought this piece of land from a mogh villager. This land was in Tula Toli Sor – where villagers were killed during the attack in Tula Toli. In the dry season, we used to cultivate chili, nuts, potatoes, etc. on this land. The third piece of land was in the jungle on the hill. Around [redacted] khani of this land was cultivable land, and on the rest of the land, we used to do banana plantation and "shawn" plantation in and around the hill. I explained that in Burma we use "shawn" for making roofs of houses. My father inherited this land from my grandfather. All of these lands were registered, and we had papers for them all. All of those papers were burnt during the attack in my hamlet. There were some lands owned by the moghs, who subsequently sold those lands to Muslims. I bought [redacted] khani in the middle of Tula Toli Sor from [redacted] I dealt with the process of purchase for this [redacted] in Tula Toli Sor. It was this piece of land where I took my cows on the day of the attack in Tula Toli. The Oak-Shoak-Ray-Muu (the Village Administrator) kept a record of selling of land in a registry book. He issued "Soum Fisa" for my land. I was not able to transfer the title to my name for this land as the attacked happened in August 2017. This land title document is known as "Horonsor" which I was supposed to collect from the "Ameen office". This office is for land management.

21. If we wanted to purchase a land, the first step was to make an agreement with the seller on a stamp paper – which could be bought from a local shop. This stamp paper was required to be signed by at least three persons as witnesses, and subsequently by the Oak-Shoak-Ray-Muu. The stamp paper contained information about the seller and the buyer, the measurement of the land, and the price paid for the land. Based on this stamp paper, the Oak-Shoak-Ray-Muu would issue a "Soum Fisa". To obtain this "Soum Fisa", the purchaser was required to pay 10,000 Burmese currency for a sale of every 100,000 Burmese currency. This "Soum Fisa" is a certification from the Oak-Shoak-Ray-Muu to validate the purchase of land. The same applied to moghs as well. The next step was to obtain "Horonsor" from the Ameen Office – which is the land management office.

Geographical Location:

22. The name of my Guaing (village tract) is Tula Toli. It is known as Min Gyi in Burmese and Maung Gri in Rakhine. It has two villages, namely Tula Toli Muslim fara, also known as Tula Toli Kalar Rwa, (Min Gyi Ku Lar in Burmese, and Maung Gri Ku Lar in Rakhine), and Tula Toli Mogh fara also known as Tula Toli Rakhine Rwa (Min Gyi Tu Lar Tu Li Rakhine Rwa). There were about 250 families in Rakhine Rwa. It was located at the west-south corner, on the north of Furma Hal (Phyuma river). This Rakhine Rwa was subdivided into two parts, namely U-oror fara (upper part) and Lamar fara (lower part).

23. Tula Toli Muslim fara is adjacent to the east of Mogh fara. Tula Toli Muslim fara consists of Doin fara, Sor fara, Major fara (which is next to Sor fara), Guna fara (which is on the west of Major fara), and Mura fara (which is also known as Utor fara). There were more than 700 families in all these faras, encompassing more than 2000 individuals.

24. On the south of Tula Toli, on the other side of the Phyuma river, was Saadullar Sor (Kyet Kyein in Burmese). On the north-east of Tula Toli, on the other side of Phyuma river, was Diol Toli (Pa Da Kar in Burmese). On the east of Tula Toli, on the other side of the Phyuma river, it was Waikkong (Wet Kyein in Burmese) and on the west of Tula Toli, it was hilly area.

25. There was a Na Ta La Mogh fara (Myawaddy- NaTaLa in Burmese) in Lobboi (La Baw Wa in Burmese). Na Ta La Mogh fara, Lobboi (La Baw Wa) and Garator Bil (Net Chaung in Burmese) were under the same Oak-Shoak-Ray-Muu. La Baw Wa is on the north of Tula Toli. I have seen this Na Ta La fara area since I was 12 years old. There were no Rakhine moghs living in this Mogh fara. Other mogh ethnicities such as Kui, Chammo, and Chak live in this Na Ta La mogh fara. There was also a Muslim fara in La Baw Wa. It was known as La Baw Wa Muslim fara. There were about 300 Muslim families in this Muslim fara in La Ba Wa.

26. There was a big flood plain land adjacent to La Baw Wa – which is known as "La Baw Wa Sor". During monsoon, this was used for rice cultivation and during the dry season for nuts, beans, chili, etc. This belonged to the Muslim villagers from Diol Toli (Pa Da Kar), Tula Toli, and La Baw Wa. I know this since from the age of 12 years old, Muslims would do cultivation on this land. This La Baw Wa Sor was taken forcibly from Muslims and given to Na Ta La moghs a long time ago. During the rainy season, sometimes it was flooded by water from the Phyuma river. Most of the lands on this La Baw Wa Sor were owned by Nobi Husson – a villager from Sor fara.

27. Lobboi (La Baw Wa in Burmese) is within 20 minutes walking distance from my hamlet. We could also go there by boat. But there is no road for a vehicle or other modes of transportation like a motorbike. I could see everything in La Baw Wa from my hamlet.

28. There is no big road in Tula Toli. There was a big main road in Waikkong (Wet Kyein in Burmese) known as "Wet Kyein Main Road".

29. There were five small mosques and five small moktobs in Doin fara, Sor fara, Major fara, Mura fara, and Guna fara respectively. At least 100 people could pray together in each mosque. All mosques were burnt on the same day during the 2017 attack in Tula Toli. I saw the burning of all mosques in Tula Toli except the one in Guna Fara. As it was inside the hill, I could not see it. There was a big mosque and madrasa which was known as Ahmodia Madrasa in Saadullar sor, (Kyet Kyein in Burmese) on the south of Tula Toli. Saadullar Sor (Kyet Kyein) was on the other side of the Phyuma river.

30. The mosque in Sor fara is [redacted]

31. There was a Kyaung (monastery) on the top of a hill on the west of mogh fara. Monks used to stay in the Kyaung monastery). I explained that they are known as "Thor" who used to wear "red saree". The valley nearby the monastery is also known as Asuzzaman's sor. I explained that Asuzzaman was a Rohingya Muslim, and that the valley belonged to him. I never visited the Kyaung (monastery) but could see it from Mogh fara. It was not visible from Muslim fara. This Kyaung (monastery) was previously located in the southwest of Tula Toli Mogh fara. Due to the erosion of Phyuma river, the Kyaung was moved to the top of the hill 5-6 years before the attack in 2017.

32. There were two "Zadi" (Pagoda) in Saadullar Sor (Kyet Kyein in Burmese). The big one was on the northmost part of Saadullar Sor (Kyet Kyein), on top of "Dhol" hill, and the small one was in five minutes walking distance from the big one. There were two big statues curved into the side of Dhol hill. Mogh people used to come from a long distance to this Zadi (Pagoda) for worship.

Village Administration: *Oak-Shoak-Ray-Muu*

33. The *Oak-Shoak-Ray-Muu* (the Village Administrator) in my village was a mogh from U-oror fara in Tula Toli Mogh fara. His name is Aung Kyaw Sein. He was appointed as an Oak-Shoak-Ray-Muu around a year before the "Thanashook" attack and was serving until we fled to Bangladesh. By "Thanashook" attack, I meant the 09 October 2016 attack. I heard from my villagers, currently living in Balukhali camp that Aung Kyaw Sein is still in charge of the village. Before Aung Kyaw Sein, Maung Soe May, also known as "Boli Okkata" was the Oak-Shoak-Ray-Muu of Tula Toli. He was from Lamar fara of Tula Toli Mogh fara. He served for 4-5 years. Then Aung Kyaw Sein took over.

34. Aung Kyaw Sein could speak Burmese, Rakhine and Rohingya. He used to communicate in Rohingya with the Muslim villagers who speak Rohingya only. He used to use his house as his office as well. He was appointed by the government. There was no election, no vote. Then Aung Kyaw Sein selected Baser as the "Tawankan". Baser was also known as Nur Kobir. Although we, Muslim villagers voted for Mohammod Sultan, also known as Dr. Sultan – another villager from Tula Toli. It's all about money. Whoever can pay money would be selected as Aung Kyaw Sein's deputy. I explained that "Tawankan" means the person second in charge responsible for a village, after the Oak-Shoak-Ray-Muu. Baser speaks both Rohingya and Burmese. He started serving as the Tawankan in a few months after Aung Kyaw Sein became the Oak-Shoak-Ray-Muu. Baser was from Doin fara. Baser served as the Tawankan until he fled from Burma in 2017. Currently he is living in [redacted]

35. Aung Kyaw Sein did not have a good relationship neither with the Mulim villagers nor even with his own community people in Tula Toli Mogh fara. There were some rich moghs in Tula Toli Mogh fara and they were not supportive of Aung Kyaw Sein, as he was a bad person. He was not respectful to the elderly, not to his neighbors. He used to take decisions on his own without having any consultations with the mogh villagers.

36. There was one Seinggum (Sae-Eain-Muu in Burmese) and one Rainggum ("Ra-Eain-Muu" in Burmese) in each hamlet. They could be assigned as in-charge or responsible for a minimum of 10 households to more than 100 households in each hamlet depending on the total number of populations.

37. The Sae-Eain-Muu for my hamlet – Sor fara – was Soyod Akbar. He had a large family of at least 12 members. Soyod and all his family members were killed during the attack in 2017. The "Ra-Eain-Muu" for my hamlet was Lalu. Lalu went missing from my hamlet a few months before the attack. No one knows his whereabouts. Lalu used to go to the Mogh fara frequently. We don't know if the mogh in Mogh fara did anything to Lalu. No one was appointed as a "Ra-Eain-Muu" after Lalu was missing. By mogh in this context, I meant Rakhine mogh. I know three Sae-Eain-Muu from Major fara, namely Kobir, also known as "leinga Kobir", Noor Husson, and Noor Huda. Noor Husson was appointed after Kobir, and the last Sae-Eain-Muu in hamlet fara was Noor Huda. Kobir died in the camp in Bangladesh due to sickness. Noor Husson and Noor Huda both are currently living in camps in Bangladesh. I know one Sai-Eain-Muu, from Doin fara, his name was Nuniyya. His father was Lokman Hakim. Currently, he is living in a new camp, nearby Kutupalong Bazar. I don't know the camp number. I don't know any Sae-Eain-Muu and Ra-Eain-Muu from Guna fara, Mura fara, or Doin fara.

38. The relationship between the moghs and some Muslim villagers in Tula Toli was generally good, in particular, with Muslims who did business with moghs. Generally, moghs used to own more property than Muslims. The Muslims used to lease land from the moghs on a seasonal basis, by cash or by sharing crops. The Muslims used to work on the land of moghs as day laborers on a daily or yearly basis. By the passing of time, Muslims acquired a lot of properties and became richer than the mogh.

Security / Military / Police Outposts in Tula Toli and Region

39. In Tula Toli, there was one Lon Htein security outpost on top of the hill at the north of the school in Tula Toli Mogh fara. 20-50 Lon Htein were stationed there to ensure the security of the people in Mogh fara. This security outpost was installed after "Thanashook incident". They used to dress in the "Sitara–Mitara/ Chokro-Bokro" (Camouflage) uniform. I was afraid to go to the security outpost as this was installed for the security of moghs, not for our benefit. In my hamlet, the government replaced Na Sa Ka by Lon Htein a long time ago. The Lon Htein from the Mogh fara security outpost used to come to my hamlet from time to time. There was no specific timetable. They came whenever they needed anything from us, in particular if they needed food. They used to take chickens and goats whenever they came to my village. I heard that they were sent from a big base in Boli Bazar (Kyein Chaung in Burmese), known as "Ne Say Lay Sakkan" (Number 24 security outpost). About 500 Lon Htein and the military soldiers were stationed in this security outpost. I don't know the details about this security outpost. They used to come to my hamlet only when they had an intention to do bad things. By "bad things" I meant

looting of chickens and goats, beatings someone, etc. I don't know anyone from this security outpost because I went there only twice in my life.

40. Boli Bazar (Kyein Chaung in Burmese) was within 45 minutes walking distance from my hamlet in Tula Toli and 20 minutes by motorbike. There was also a police outpost - a half mile away, about 8-10 minutes walking distance from Boli Bazar (Kyein Chaung) outpost. I used to go to the local market in Boli Bazar (Kyein Chaung) every other day to buy necessary commodities. It was a small police residential outpost. The family of the security officials also used to live in this outpost. 100-200 police were stationed there. Both the military outpost and police outpost were along the main road. I remember the name of a police officer from this outpost -as he was a bad guy. His name was Zaw Zaw. I don't know about his badges because every time I saw him, he was in civilian clothes when he came to the market area. He used to carry a pistol and a wireless (handheld radio). I heard from other people that originally, he belonged to a very poor family, but became wealthy after becoming a police officer. His father's name was Aung Sa Mying Gha.

41. There was a military outpost in Saadullar Sor (Kyet Kyein in Burmese). There was a Kyaung (monastery) on the northeast of this outpost. I don't know the number of the outpost. More than 100 military soldiers were stationed there. They were in plain green uniforms same color as in the photo I shared with the interviewers. Tula Toli was under this military security outpost. I know this because when they came to my village, I asked other villagers where they were from. They said they were from Saadullar Sor (Kyet Kyein) outpost. I don't know anyone from this outpost. Other villagers who used to deal with them regularly, like Baser, know them very well and know more about this outpost. The *Oak-Shoak-Ray-Muu* and Tawankan from my village must also know them. This security outpost was established after the incident in Akkiab (Sittwe) in 2012 to protect the moghs and big Zadi (pagoda).

42. The military soldiers from this outpost used to visit my village whenever they wanted to look for the bad people on the allegations that some villagers were receiving "arms training". They used to come for food as well. They used to beat people, loot money from men, jewelries from women. This became more frequent after the "Thanashook" incident in October 2016. Lalu, who was a *Ra-Eain-Muu,* and Nur Kobir, was the "Tawankan" of my hamlet, used to accompany the military soldiers whenever they came to the village. I explained that "Tawankan" means "responsible person for a village". Baser aka Nur Kobir was in charge of my village. There was also a "Tabbe" from Doin fara. His name was [redacted]. He was an informant for the military. I say that because I know [redacted] He used to pass information to Aung Kyaw Sein, used to inform him of everything and of who was doing what in the village. He used to make false accusations against villagers to Aung Kyaw Sein to collect fines from them. He used to meet Aung Kyaw Sein frequently. Sunayya did not have a good relationship with the Muslims villagers. Currently, [redacted] is living in [redacted] All villagers knew that he was a Tabbe as he was close to Aung Kyaw Sein.

43. One day after the 2012 violence, I was sent to Boli Bazar outpost by the Sae-Eain-Muu of my hamlet as per the order from the Oak-Shoak-Ray-Muu in Tula Toli. I was sent to serve as a labour for a day. I was there with other villagers. I was there from around 9 am to 5 pm. They made me to take part in digging a trench, building huts and cleaning the area. I don't recall the date exactly. They did not pay me for the work.

44. The family of the Lon Htein and military soldiers also used to live in Boli Bazar outpost. I explained that it was not a "teram" (military base). The second time, I was there to drop off a document. One or two years before 09 Oct 2016, the *Ra-Eain-Muu* Abdul Malek sent me there to send a document known as "Assiringa", which was a daily report about the situation in the village. Abdul Malek was assigned by the *Oak-Shoak-Ray-Muu* to send this report to the outpost. It was a duty by rotation – each day a new villager would be sent to the camp. Anyone could skip this by paying a bribe to *Ra-Eain-Muu* or *Sae-Eain-Muu*.

Family/Group Photo Procedure:

45. The chief of La Wa Ka (immigration) and Lon Htein from Boli Bazar (Kyein Chaung in Burmese) took a group photo in my hamlet 5 to 6 months before the attack in August 2017, which was the last group photo procedure I was part of before I left. Previously, it used to be done by Na Sa Ka. There were regular group photo-taking procedures once a year. During such group-photo procedures, the authorities would sometimes take us to the school for taking photographs or to a large space in the open air. I remember this happened in the local school. Other times were in the front-yard of Noor Alom's house. The group photo procedure was based on the household list. The La Wa Ka and Lon Htein used to gather all villagers in one place, then used to do the head counts based on the household lists and took a photograph of all family members in one frame.

46. The La Wa Ka or Lon Htein used to inform *Oak-Shoak-Ray-Muu* of my village about the date and time of the photo taking. *Oak-Shoak-Ray-Muu* used to announce it to the villagers via *Tawankan*, *Sae-Eain-Muu*, and *Ra-Eain-Muu* and ask them to set up a temporary office in the village for a few days. During their stay in the village, the *Oak-Shoak-Ray-Muu*, Tawankan had to provide food and other necessary support to the officials. Later on, the costs were recovered from the villagers. Depending on the total expenses, the villagers were asked to pay 500 to 1000 kyat in Burmese local currency. Each household had to contribute for repaying the amount. The group photo was also done for mogh villagers, but they never had to pay any money. It was always Muslim villagers who had to bear their expenses. The procedure could take 2 to 4 days. It was not possible to hide during this photo-taking procedure as the authority had the household list. The details of each family member were on that list. All villagers were aware of this situation.

47. In my hamlet, during this group photo procedure, [redacted] (father's name: [redacted] was one of the villagers who used to assist the officials to write down the information. Currently he is living in [redacted]. He was known as [redacted]. I can put you in touch with [redacted]

48. If anyone was missing from his village during the photo-taking procedure, then the authorities would not take a photograph of the entire family. Later, the missing person had to pay 7 to 10 lakhs to be registered and to get rid of any false accusations that would prevent that person from being registered. The negotiation for the rate of payment to resolve the matter used to be done by the senior leaders in my hamlet. But for moghs, it was the opposite. Even if only one family member is present, they would take a photo of just that individual, and even would not ask any question.

49. I had the group photos of my family including the one that was taken last time, but all photos were burnt during the 2017 attack. All my documents were burnt.

50. Each family had to pay a fee of 2000 to 2500 Burmese currency for a group photo. If there is a newborn and in case of death, we had to report it to Boli Bazar (Kyein Chaung in Burmese) outpost no 24 to update the list. Then we had to wait until the group photo procedure. We then had to pay 10000 in Burmese currency to include the newborn on the list and group photo or remove the name of the deceased as required. To register a newborn, we had to collect a document from a doctor, then had to collect "Taukfoinja" (Tauk Kan Sar in Burmese) from the *Oak-Shoak-Ray-Muu* and then submit these documents to the Boli Bazar outpost no 24. In case of death, we had to report to the *Oak-Shoak-Ray-Muu* and had to collect Tauk Kan Sar from him. Then we had to submit this Tauk Kan Sar to Boli Bazar outpost no 24. I paid 10,000 kyats to La Wa Ka officials when my father died in 2013. I paid them when they came to my hamlet for a group photo-taking procedure. I don't recall any names of the official from camp 24.

51. If someone raised any issues with the *Oak-Shoak-Ray-Muu* about any person or made false accusations, then the *Oak-Shoak-Ray-Muu* used to come for that person or used to call that person to meet him. It was an opportunity for the *Oak-Shoak-Ray-Muu* to get money from that person to resolve the matter. He used to take advantage of the situation. If someone refused to meet him or failed to give money to him to settle the matter, the *Oak-Shoak-Ray-Muu* used to report to the security outpost in Boli Bazar (Kyein Chaung).

52. I know a person from Sor Fara who used to study at Hathazari madrasa in Bangladesh. His name was [redacted], 40 years old, father: [redacted] used to travel from time to time between Bangladesh and Burma. Someone informed the authorities about [redacted]'s absence from the village when he was in Bangladesh. I heard from other villagers that he was called by the *Oak-Shoak-Ray-Muu* to report. [redacted] learned about it and did not report to the *Oak-Shoak-Ray-Muu* as he was afraid that he would be sent to jail for crossing the border. This border case process is only for Muslims. The moghs were free to go everywhere, for example to Yangon, Akkiab, Buthidaung, or Bangladesh. Yousuf Ali moved permanently to Bangladesh. He was living in [redacted] camp. About 10 days ago, I heard that he was arrested by the police and sent to jail in Cox's Bazar. I don't know the reason why he was arrested.

53. In Burma, we not only have to register people, but we do also have a list of cows, goats, and buffalos. The list was known as the "Paing Saing Mu Book". The same La Wa Ka and

Lon Htein from Boli Bazar (Kyein Chaung in Burmese) used to check and update this cattle list once a year. There was no specific time for this. It was carried out separately, not at the same time during the group photo exercise. If we buy an animal, or in case of the death of an animal, we had to go to Boli Bazar (Kyein Chaung in Burmese) outpost no. 24 to update the cattle list, just as with the birth of a newborn baby. This listing would have detailed description about the animals. If the authorities found, during the regular checking, any new cattle which was not yet registered, they used to take that animal away with them. This procedure was stopped a few years before the 2017 attack.

Restrictions of movement

54. In my village, before the 2012 violence, we were not required to get permission to stay overnight in another village. Since the violence in 2012, we had to get permission from the *Oak-Shoak-Ray-Muu* even for traveling during the day and overnight stays. I have never asked for permission as I did not go anywhere after the curfew, which I explain below. But I heard about it from other villagers. There was a specific form for seeking travel permission for movement out of the village. For movement between townships, at first, we had to take permission from the *Oak-Shoak-Ray-Muu* and then from La Wa Ka in Maungdaw Town on two different forms.

55. Immediately after the incident in 2012, a curfew was imposed in my village from 5 pm to 5 am. It remained in place until I left in 2017. We were not allowed to go the bazar, we were not allowed to do any business, had no access to education, were not allowed to go to school. In particular, from my village, we were not allowed to go to high school in Boli Bazar (Kyein Chaung in Burmese). We were not allowed to move across the village tracts. This restriction did not apply to other ethnicities. It was only for us. I saw that the moghs were moving freely and they were not required to obtain travel permission. The curfew was implemented strictly for one year after the 2012 violence, then it became a bit flexible. I received information on the curfew announcement from [redacted]

56. A few months after the "Thanashook" attack, I saw that the Lon Htein broke the fences around the houses in Wet Kyein. I saw this with my own eyes. Wet Kyein is on the opposite of my village. My village and Wet Kyein are divided by Phyuma river. Around two months after the removal of fences in Wet Kyein, the *Oak-Shoak-Ray-Muu* came to my village and met with [redacted]. The meeting was held at [redacted]'s house. [redacted] was a wealthy, well-respected person in my village. He was not educated and speaks Rohingya only. He used to communicate with the *Oak-Shoak-Ray-Muu* in Rohingya. He had lots of land, property, cattle, etc. Mostt of the time, [redacted] used to accompany [redacted] when he met the *Oak-Shoak-Ray-Muu*. Other villagers and I learned from [redacted] that Aung Kyaw Sein asked them to ask the villagers to remove the fences around the houses in my village. Aung Kyaw Sein said to them "I received this order from Boli Bazar outpost. However, if you give me money, I will try to stop this".

57. [redacted], and other respectable persons in the village consulted among them and decided to pay 30 lakhs Burmese currency to Aung Kyaw Sein to negotiate with the respective authority for not removing fences from the village. We gave 30 lakhs to Aung Kyaw Sein. I gave a pair of gold earrings of my mother to [redacted] at [redacted]'s house. The price of the earnings as per the market value at that time was 240K Burmese currency. As it was an emergency, we estimated the price of the earrings as 200K. I heard that [redacted] handed over the money to Aung Kyaw Sein. I don't know if Aung Kyaw Sein kept the money for himself or handed it over to officials. [redacted] and all his family members were killed during the attack in 2017.

58. 10-12 days after the payment to Aung Kyaw Sein, he informed Nur Kobir that the officials from Boli Bazar (Kyein Chaung in Burmese) outpost no. 24 ordered the removal of fences, and asked Nur Kobir to announce this in the village so that the villagers could remove all fences around their houses. Nur Kobir informed the same to [redacted] and [redacted] informed all the villagers about the announcement. I heard the same from both [redacted] The villagers started removing the fences gradually. Three days after, Aung Kyaw Sein came and took a tour of the village along the main road to check if the villagers had removed the fences or not. During his tour, Aung Kyaw Sein instructed any villagers who had not yet removed their fences to do so by the next day. He threatened them that "bad things would happen if you don't obey or follow the instruction, or you will be beaten up, you will be fined". I was at my house when Aung Kyaw Sein came to the village. I saw him. As I kept one fence in front of my house, he came to my yard and threatened me. After this, everyone including me removed the fences.

59. After 09 Oct 2016, restriction on gathering of more than five people in one place was imposed. We were not allowed to do prayers in a mosque, not even the Jummah prayer on Friday. One day the *Oak-Shoak-Ray-Muu* came to the village *and* communicated this message to the villagers via [redacted]. I heard this about the meeting from [redacted] whom I was close with. This restriction remained in place until I came to Bangladesh. We were not even allowed to do Eid prayers. We did check with the *Oak-Shoak-Ray-Muu*, but he said we could not do that. Our children were not allowed to go to Moktob. Sometimes we used to pray in a group of four to five people, but we need to guard the village to watch for the *Oak-Shoak-Ray-Muu* and the military. The same restrictions were imposed following the incident in 2012, but it was not implemented strictly. After Oct 2016, the authorities and the *Oak-Shoak-Ray-Muu* implemented it strictly.

60. After the incident of "Thanashook", one day 4-5 Lon Htein from a security outpost nearby Mogh fara came to my house. That was the first time that they came to my house. They were accompanied by the *Oak-Shoak-Ray-Muu*. Baser was not with them. I was not at my house at that time. My mother, my wife, and my sisters were at house. They asked my mother, "is your son involved with bad people?" My mother told them that "my son doesn't have any relationship with bad people. He is not involved with them. He does not assist the bad people. My son is busy with his own work." They asked the same to my wife. My

wife said that "my husband is not like that. He has his work. He is not involved with bad people." They took a chicken from my house when they were leaving. I heard about this from my mother and wife when I returned to my house. I was not on the list of bad people. The Lon Htein used to wear the same uniform as shown in the photo I shared with the interviewers. It was part of their regular patrol. They used to come to the village a few times a month. There was no specific date and time for their visit to my village. After the October 2016 incident, there were frequent raids in every house by Lon Htein, almost every day, either in the daytime or at night. They used to look for bad people.

61. Though my name was not on the list, the *Oak-Shoak-Ray-Muu* threatened me several times. One day he caught me with my phone while I was talking to my brothers at night, I was at Tula Toli Sor. He came behind me, I did not notice him as I was on the phone. He asked me if I have a "Bangla Sim" and checked my phone for the sim. He did not find any Bangla sim. Then he said it was a nice phone and asked for the price of the phone, and where I got it from. I responded that I bought it from Boli Bazaar market and the price was 200K Burmese currency. As he was leaving, I asked him "what did you check on my phone and why?" He said "I was checking if you have Bangla sim. If I find this one day, then you will see what would happen to you." Then he left. He was with Lalu, the *Ra-Eain-Muun* from Sor fara, and Rofik from Major fara. [redacted] As my brothers were abroad, the *Oak-Shoak-Ray-Muu* was looking for an opportunity get me into trouble so that he could get money from me.

62. The *Oak-Shoak-Ray-Muu* had a list of bad people. He used to inform Lon Htein about the people who were on this list. Then Lon Htein used to come to the village for these people. During the raids, they used to beat severely and arrest whoever they found in front of them. The *Oak-Shoak-Ray*-Muu used to accompany Lon Htein. The young males of my village used to flee to the nearby hills when they saw the Lon Htein coming towards the village.

63. After the installation of the new security outpost of Lon Htein nearby Mog fara school, the military from the outpost in Saadullar Sor used to come to my village less.

64. The Lon Htein from the new security outpost used to come to my village every other day and warned us about the bad people. The *Oak-Shoak-Ray-Muu* used to accompany them every time, in particular, if they came to look for bad people or arrest someone. They used to say "if you have bad people, then you will suffer. If we take them, and send them to jail, you have to pay more". I explained that if we, the villagers, settle through the *Oak-Shoak-Ray-Muu* the settlement would be easier to remove the name from the list. If they took someone to Boli Bazar (Kyein Chaung in Burmese) that would be more difficult for us to settle the matter.

65. The *Oak-Shoak-Ray-Muu* used to threaten the villagers that he would report "bad people" to Lon Htein. The *Oak-Shoak-Ray-Muu* used to convey this message to the village elders and [redacted].

66. There was a list of bad people from my village. I believe the *Oak-Shoak-Ray-Muu* had a copy of that list. Since the attack in Oct 2016, it became an opportunity for the informants

in my village to demand money using this list as a reference. They could make false accusations to the *Oak-Shoak-Ray-Muu* or the authority at the security outpost to demand some money from the respective person.

67. One of my paternal cousins was on that list of bad people. His name is [redacted] 30 years old, father: [redacted] Currently, he is living in [redacted] Lon Htein came to the village to look for him. They went to his house. They did not find him at his house as he used to hide whenever he saw the Lon Htein coming to our village. During the raid in [redacted] house, I was not in the village like other young people. I was hiding in Wet Kyein. From there, I could see everything. I saw the Lon Htein broke down his whole house. A few Rohingya villagers were forced by Lon Htein to accompany them and to break down the house. They broke the house with machetes. Even the pillars of the house were pulled out. [redacted] was not present in the village at that time. I went to see the house after the Lon Htein left the village. I saw the floor of the house only. Since then, my cousin was not able to stay overnight in the village. Either he used to stay overnight in the hill or jungle or nearby riverside. He could not build a new house because the authorities did not allow him to do so. My cousin managed to avoid arrest. I clarified that the incident of breaking down my cousin's house happened 1 to 2 months before the attack in August 2017.

68. A total of 17 villagers from Tula Toli were on the list of bad people. Of these, there were four from my hamlet, Sor fara. Their names are:

    i. [redacted], Age: 30, Father: [redacted] He was [redacted] Currently, he is living in [redacted]

    ii. [redacted], Age: 30, Father: [redacted] Current address: [redacted]

    iii. [redacted], Age: 30, Father: [redacted], [redacted] nearby [redacted]. He was in Cox's Bazar jail. He was arrested on the allegation of being a member of Al Yakin. 2/3 days ago, I heard that he was released recently.

    iv. [redacted] Age: 23 in 2017. Father: [redacted]

All are in the same age group as me. I knew three other villagers from surrounding faras:

    i. [redacted], 35 Father: [redacted] from Doin Fara which was next to my hamlet.

    ii. [redacted] Father: [redacted]. He is also from Doin fara. Currently, he is living in [redacted]

    iii. [redacted], 24, Father: [redacted] from Major Fara. Currently, he is living in [redacted]

69. I have never seen the list of bad people for my hamlet. None from my village had seen the list. The villagers including myself became aware of this list only when the house of my cousin was broken down. Since this incident, the names on this list were spread around but no one has seen the list. In general, when the military would do the raids and search for specific houses with the *Oak-Shoak-Ray-Muu* people, only then we would know whom they were looking for, and that was how we understood whose name was on the list.

70. Six to seven months after 09 Oct 2016, more than 100 military soldiers in plain green uniforms came to my village early in the morning. While I was on my way to the mosque for Fajr prayer, I met [redacted] who told me that the military had surrounded the village. I asked him from who did you receive this information. [redacted] told me that he heard it from [redacted] over the phone. I did not enter the mosque. Phyuma river was nearby the mosque. I crossed the river and went to Wet Kyein. From Wet Kyein, I could see that the military soldiers surrounded the village, and were walking around the village. When the morning became brighter, I saw that the military started walking toward the village and started raiding each house and beating whoever they found on their way. Young males fled from the village. The rest of the villagers were escorted to "mosid vita" under "Ghun Gas" -which was a big tree. The place was known as "mosid vita" because there was a mosque there a long time ago. I heard it from my father and grandfather. There was a house owned by Abdul Kadir, Father: Lala Moluvi, on the east of "Ghun Gas". There were around 500 villagers gathered on "mosid vita". I could see only people were gathered there but did not see what happened to them. Later I learned that my mother, my wife, and my sisters were also in that group.

71. The villagers were kept there for around one hour. Then the military left. I saw military soldiers took the road in Doin para and they entered Mogh fara. When the military left, I returned house. I saw my mother, wife, sister-in-law, three sisters and all children were back to house already. I asked my mother "what happened there, why did the military take you and what did they say". My mother said "They did not do anything. They said 'do you have any bad people in your village? If any bad people come to your village, will you shelter them, provide food? If anyone provides any support, food, or shelter to bad people, everyone from that family would be sent to jail. You have to inform us or the Oak-Shaok-Ru-Muu if any bad people come to your village. You have to follow this for your safety. This is important for your family. We are not here for you guys; we are here for bad people. We heard that the bad people who attacked the "Thanashook" are among the Rohingya. We have information that they are hiding in Muslim villages. These people are Muslim people that's why we are looking for them in Muslim villages." The *Oak-Shaok-Ru-Mu* was present during this incident.

72. I have not seen any bad people in my village, or I don't know anyone. I have not seen any bad people coming to my village. I don't know if anyone from my village were involved with these bad people, provided any assistance, shelter or food to the bad people. By bad people, I meant "Al Yakin".

73. I only came to know about Al Yakin after 09 Oct 2016. After a few days after the attack, I saw a video of Ataullah on a WhatsApp group. This WhatsApp group was created by some of my friends. Ataullah was the commander of Al Yakin. He said it in the video. "I am Ataullah, I am the commander of Al Yakin formed for establishing the rights of the Rohingya people. We were not terrorists, we formed this group to seek justice for Rohingya."

74. There was no resistance by the villagers when the military attacked Tula Tuli. If there was any kind of resistance, the military would not have been able to kill these many people.

75. I was asked whether would be rewarded or offered anything for cooperation with the authorities. I said there was none. It was only an order to hand over the bad people to them. Failing to do so would mean would go to prison.

76. I did not see or hear anything about any torture, or rape of any female from my village until the attack in 2017. If anything like that happened, everyone would know.

Meeting regarding the National Verification Card (NVC)

77. The meetings about the NVC started before the violence in 2012. I never attended any meetings regarding the NVC. The government authority used to call for meetings in Boli Bazar (Kyein Chaung in Burmese, 197857) checkpoint. The *Oak-Shoak-Ray-Muu* used to attend these meetings and conveyed the message to the villagers that we have to receive the NVC. I did not take the NVC. [redacted] attended some meetings, I think. I heard it from other villagers. The *Oak-Shoak-Ray-Muu* did not take [redacted] for all the meetings. Generally, if the authorities held any meeting to cause harm to the Muslims, they would keep it confidential and would only call mogh *Oak-Shoak-Ray-Muu* for the meeting. They would not call Muslim leaders.

Attack in surrounding villages of Tula Toli (Min Gyi) in August 2017:

78. There was a Lon Htein security outpost on the north of Diol Toli (Pa Dar Kar), nearby Faati Yar Sora (Faati Yar Stream). It was there for the last 8 to 10 years. 20-50 Lon Htein were stationed there. It was known as "Faati Yar Soror Ghati" (Security outpost of Faati Yar Stream).

79. On 25 August 2017, I was at my house. I heard the sound of gunfire around 1:00 or 2:00 am. It stopped for a while and started again. It continued like this until 09:00 or 10:00 in the morning. The sound was coming from the direction of Diol Toli (Pa Da Kar) The next day, I heard from other villagers that there was an attack on the Lon Htein security outpost nearby Faati Yar Sora (Faati Yar Stream). I don't know who attacked this security outpost. The villagers did not know this either.

80. After the attack on the Lon Htein security outpost nearby Faati Yar Sora (Faat Yar Stream), some villagers from Diol Toli (Pa Da Kar) fled to my village at night immediately after the attack as they got scared.

81. Two to three days after the attack on 25 August 2017, the Lon Htein security outpost next to the school in Tula Toli Mogh fara was burnt down. I don't know who burnt down this. I heard it from my friends and other villagers, but they did not know who did this. The villagers including myself suspected that Lon Htein or mogh people burnt this security outpost to blame the Muslim and to use this as an excuse to cause harm for our people.

82. I saw smoke coming out from Doom Bai village. Doom Bai is on the southeast of Buis Sor (Bo Bar). I saw this from Tula Toli Sor (Riverbank of Tula Toli). When the villagers saw smoke, we communicated with other villagers over the phone and learned that it was in Doom Bai. This happened either on 26 August or 27 August, after Johor prayer time, possibly between 2:00 to 4:00 pm.

83. The day before the attack in Tula Toli (Min Gyi), the military soldiers attacked Waikkong (Wet Kyein in Burmese) around 11 am, then moved to Diol Toli (Pa Da Kar). They attacked Diol Toli (Pa Da Kar) around 1:00 pm.

84. During the attack in Waikkong (Wet Kyein), I was in my hamlet - Sor fara. When I heard the sound of gunfire, I went to Tula Toli Sor (Tula Toli riverbank) – nearby my hamlet. I saw the burning of two hamlets in Waikkong (Wet Kyein) on the first day of the attack in Waikkong (Wet Kyein) – which I marked on a map shown by the interviewers. I did not see from which direction the military soldiers entered Whikkong (Wet Kyein). I saw the military soldiers but I don't know the number of the military soldiers exactly. I heard from other villagers that there were around 100 military soldiers. I saw the burning of houses in a fara – that was nearby the bridge over Whikkong Major Sora (Whikkong middle stream) in Waikkong . This hamlet was burnt first. Then I saw the burning of another hamlet which was on the north of the earlier hamlet. The villagers from Waikkong (Wet Kyein) fled in different directions, some fled to my village when the military soldiers started burning houses in the village, and some fled to the hills. After arriving in Bangladesh, I heard from other villagers that the entire Wet Kyein was burnt afterward.

85. After Waikkong (Wet Kyein), on the same day, the military soldiers attacked Diol Toli (Pa Da Kar) around 1 pm. I saw with my own eyes that the military soldiers were burning houses and shooting in Diol Toli (Pa Da Kar). I also heard the sound of gunfire. I saw this from a riverbank between Major far and Sor fara.

86. There was a Murong fara on the hill nearby Faati Yar Sora (Faati Yar Stream). I don't know how many Murong families were there. On the same day of attack in Diol Toli, (Pa Da Kar), the houses in Murong fara were burnt down. We don't know who burnt houses in Murong fara. I heard this from the villagers of Diol Toli (Pa Da Kar) who fled to my village.

87. After attacking Diol Toli (Pa Da Kar), the military soldiers went to the Lon Htein security outpost nearby Faati Yaar Sora (Faati Yaar Stream). I heard this from the villagers from

Diol Toli (Pa Da Kar). Faati Yar Sors is in the north part of Diol Toli (Pa Dar Kar). After resting a while Faati Yar Sora, they entered Lobboi (La Ba Wa in Burmese). It was after Johor prayer time. There were more than 100 military soldiers in plain green uniforms. All were in the same uniform. They had red scarves across their necks. I could not count the exact number of military soldiers. All of them were holding arms, some were big arms, and some were small arms. I can show you a photo of the uniform on my phone. I also heard from the villagers from Diol Toli (Pa Da Kar) that the Murong people from Faati Yar Sora followed the military soldiers and they went to Lobboi (La Baw Wa) with along the military soldiers. Being asked, I shared two photographs that I have on my phone. One photograph is to indicate the uniform of the military soldiers, and the other one is to indicate the uniform of Lon Htein. (IIMM0019629099; IIMM0019629100).

88. As soon as the military soldiers entered Lobboi (La Baw Wa), I saw smoke coming out from the Muslim fara in Lobboi (La Baw Wa). This village is known as La Baw Wa Muslim fara. Later, I heard from the villagers from Diol Toli (Pa Da Kar) who fled to my hamlet that the military soldiers burnt houses in Muslim fara in Lobboi (La Baw Wa). I don't know if this Muslim fara was burnt by military soldiers or other ethnicities from Lobboi (La Ba Wa). On that day, the military soldiers stayed overnight in Lobboi (La Baw Wa).

89. I did not recognize any military soldiers who attacked the villages in Waikkong (Wet Kyein) and Diol Toli (Pa Da Kar), as I did not have any interactions with the security officials. I can't tell you the number of this unit, I just don't know. I only heard from others that these troops were sent from Yangon.

90. Villagers from Diol Toli (Pa Da Kar) fled to my village at three different times. Some fled on the night of 25 August 2017, immediately after the attack on the Lon Htein security outpost nearby Faati Yar Sora (Faat Yar Stream) as they got scared. Some villagers fled in the early morning, and some fled during the burning of houses and shooting in the village. Some fled to the hills. Diol Toli (Pa Da Kar) was partially burnt initially, mainly houses alongside the main road. After arriving in Bangladesh, I heard that the whole village was burnt later.

Attack on Tula Toli (Min Gyi) in August 2017

91. The attack in Tula Toli (Min Gyi) happened 4 to 5 days after 25 August 2017 by the military soldiers. It was either 29 or 30 August. I don't recall the date exactly. I took four or five videos on the day of the attack in Tula Toli. My videos would provide you with the exact date of the attack in Tula Toli.

92. As I am from Tula Toli in Burma, I have seen how military soldiers attacked people and tortured people in 2017. One day before the attack in Tula Toli, there were 20-30 people at the mosque for Asor prayer. They included males, the elderly, the young, and children. I was also at the mosque for Asor prayer. There were people from other villages like Diol Toli (Pa Da Kar) and Waikkong (Wet Kyein) who fled because of the attack on their villages before the attack in Tula Toli.

93. After Asor prayer, [redacted] came to the mosque at Sor Fara. After prayer, villagers gathered at the mosque yard, as asked by [redacted] told the villagers that [redacted] and he were called by Aung Kyaw Sein, the *Oak-Shoak-Ray-Muu* of Tula Toli. They were called to meet Aung Kyaw Sein in mogh fara before the Asor prayer time. The *Oak-Shoak-Ray-Muu* told them that "the military soldiers will go to Mogh fara the next day. They would not do any harm to the villagers in Muslim faras. They will only shoot in the air. The villagers should not leave the village or move within the village." We asked [redacted] where the military would come from. [redacted] told us that "the military soldiers would come from Lobboi (La Baw Wa)". [redacted] said, that on their way back from Mogh fara to Sor fara, after the meeting with Aung Kyaw Sein, [redacted], conveyed the message of Aung Kyaw Sein to whoever they found in front of them. [redacted] also said that [redacted] returned to Doin fara to convey the message of Aung Kyaw, to the villagers in Doin fara, as he was from Doin fara. [redacted] is from my hamlet - Sor fara, that's why he conveyed the *Oak-Shoak-Ray-Muu's* message to us.

94. [redacted] also said that Aung Kyaw Sein (*Oak-Shoak-Ray-Mu)* asked [redacted] himself to send Nazmul Islam to Mogh fara. Nazmul Islam was a guy from "Mogh Tuille" fara on the southeast of Waikkong (Wet Kyein in Burmese). He was a Rakhine mogh who married a Muslim woman (daughter of Lokman Hakim) in Tula Toli Doin fara. They got married about 2 years before the attack in Tula Toli (Min Gyi). Nazmul Islam was an elderly person, who took the lease of "boats and ferries" for Tula Toli (Min Gyi) from the government. He used to visit Muslim faras often. He had a good relationship with the Muslim villagers. That's how he got to know Lokman Hakim and his daughter. He converted to Islam and married Lokman Hakim's daughter. After marriage, Nazmul Islam moved to Doin fara. Nazmul Islam came to Bangladesh following the attack in Tula Toli (Min Gyi). He died in the camps. Nazmul Islam's daughter from his first marriage was married to Aung Kyaw Sein's elder brother. That's why Aung Kyaw Sein asked [redacted] to send Nazmul Husson to Tula Toli Mogh fara. Following the instruction of Aung Kyaw Sein, [redacted] took Nazmul Islam to mogh fara and handed over him to Aung Kyaw Sein on the same day.

95. The interviewers asked if I recall the names of other villagers or recognize anyone present during the announcement by [redacted]. The interviewers also asked me of these villagers how many are still alive and where they are now. I said that the following villagers were present at that time, some of them were killed during the attack in Tula Toli and some of them are now in the camps. I gave them the following names:

    i. Nur Kobir – killed.

    ii. Mohammod Wares – killed.

    iii. Roshid Ahammod – killed.

    iv. Gura Miah – killed.

v. Noor Husson – killed.

vi. Mohmmad Ali – killed.

vii. Haji Abdus Salam – killed.

viii. Fozol Ahammod – killed.

ix. Hairul Amin – killed.

x. Nurusalam – killed.

xi. Abdul Malek – killed.

xii. Rohomatullah – killed.

xiii. Mofiz – killed.

xiv. Soyod Akbor –killed. He was the Sae-Eain-*Muu* of my hamlet – Sor fara.

xv. Dil Mohammad – killed.

xvi. Nur Mohammad – killed.

xvii. [redacted] He is alive, and currently living in [redacted]

xviii. [redacted] He is alive, and currently living in nearby [redacted] next to the registered camp.

xix. [redacted]. He is alive, and currently living in [redacted]

xx. [redacted]. Father: [redacted] is alive, and currently living in [redacted]

xxi. [redacted], son of [redacted] He is alive, and currently living in [redacted]

xxii. [redacted]. He is alive and currently living in [redacted]. He is brother of [redacted]

xxiii. [redacted] He is alive, and currently he is living in [redacted]

96. Among young villagers the following were present at the mosque yard during the announcement by [redacted]

i. Molovi Hamid Husson – killed. He was from my hamlet - Sor Fara. He was the Imam and a Molovi of the mosque in Sor fara.

ii. Molovi Abdu Rohim from Sor fara – killed.

iii. Mohammod from Sor fara – killed.

iv. Mortubiz from Sor fara – killed.

v. Mohammod Hubaiek from Sor fara – killed.

97. All of them were killed by the military soldiers at Tula Toli Sor (Tula Toli riverbank). I say that they were killed because I know that they were in the group of villagers that gathered at the Sor (riverbank), because the villagers at my hamlet did not have other options to escape the attack, except escaping to Waikkong (Wet Kyein) by crossing the Phyuma river. We didn't have any hill adjacent to Sor fara where we could have fled. And after arrival in Bangladesh, I didn't see them in the camps. The other villagers from my hamlet confirmed that they were killed in Tula Toli (Min Gyi).

98. Being asked, I explained the term "Molovi". A "Molovi' is someone who teaches Quran, Namaz (prayer) and other religious things in Moktob.

99. Later that day, I went to the mosque again around 6:00 pm for Magrib prayer and returned to my house after prayer.

100. I went to the mosque again for Esha prayer which was around 8:00 pm. There were 40 to 50 villagers including villagers from Diol Toli (Pa Da Kar) and Waikkong (Wet Kyein) at the mosque for prayer. Not all who were present during the announcement by [redacted] after Asor prayer were present during the discussion after Esha prayer.

101. After Esha prayer, villagers at the mosque who were there for prayer started discussing what would they do if the military soldiers attacked them, and which direction they would flee as the military soldiers would burn houses as they did in other villages. The villagers discussed and agreed that if the military soldiers attack us and fire at us, we would flee to Tula Toli Sor (Tula Toli river bank), as that was the only option we had. We don't have any hills in Sor fara. The only option to escape from Sor fara was to cross the Phyuma river. We agreed not to leave the village because the military soldiers killed only a few villagers in Waikkong (Wet Kyein) and Diol Toli (Pa Da Kar), rather only burnt houses in these two villages than killing people. We thought they would not kill people in Tula Toli (Min Gyi). That's why we decided to go to Tula Toli Sor (Tula Toli riverbank). We didn't imagine that they would carry out the attack to the extent they did. Nobi Husson was there at the mosque yard. Most of the talking was done by Nobi Husson.

102. During the discussion, the elderly and respectable villagers suggested that people from Sor fara – who were on the list of bad people – should leave the village in the morning because the attack would be more serious if they were still in the village. If captured, they would be sent to jail and would be asked to pay huge amount of fines. Four men from my hamlet - Sor fara - were on that list. All four of them were at the mosque for Esha prayer. After prayer, they joined the discussion. Being asked, I gave the names of four men who were on the list of bad people:

i. [redacted] – alive. Father – [redacted] Current address: Camp [redacted]

ii. [redacted] – alive. Father: [redacted], Current address: [redacted]

iii. [redacted] – alive. Father: [redacted], Current address: [redacted]

iv. [redacted] – alive. Father: [redacted] Current address: [redacted]

103. Being asked, I said that the following elderly and respectable villagers were present during the discussion.

i. Abdul Malek - killed,

ii. Nurusalm – killed,

iii. Rahmotullah - killed

iv. [redacted] – alive,

v. [redacted] – alive.

vi. Mohammod Wares – killed.

104. Following the discussion at the mosque yard after Esha prayer, no one went to work the next day.

105. Being asked, I clarified that this was not a meeting. Neither [redacted] nor the other elderly called any meeting. It was just the villagers who were at the mosque who started discussing the situation, then we discussed and agreed to flee to the Sor if the military attacked us.

106. After the discussion, I returned to my house. The next morning, I went to the mosque for Fajr prayer around 5 am. The four men came to the mosque for prayer. After prayer, the elderly and respectable people from my hamlet, reminded them to leave the village. I know this because I was in the mosque. After prayer I returned to my house around 6:00 am.

107. The villagers of Sor fara were aware that these four men were on the list of bad people. This was not a secret. If anything happened in the hamlet everyone would know about it. As the Lon Htein kept coming to my hamlet looking for bad people, villagers knew who they were looking for and who were on the list.

108. The four men who were on the list of bad people left the village in the morning. I could see everything in the Sor (riverbank) from the mosque. I could see only north part of the Sor from my house. The Tula Toli Sor (Tula Toli riverbank) is close to my house, within a few minutes walking distance from my house. I was in Tula Toli Sor when the four men left the village. I saw with my own eyes that these four men left Tula Toli in a small boat that could have accommodate 4-10 people. Being asked, I clarified that the four men left Sor fara in the morning before I took my cows to the Sor. I also clarified that I did not accompany the four men. Being asked, I marked the spot from where I could see when the four men left the village on a map shown to me by the interviewers.

109. The four men went to the riverbank of Waikkong (Wet Kyein) because the military soldiers had left Waikkong (Wet Kyein) already after they burnt down houses along the Wet Kyein Main Road the day before. The military soldiers did not burn anything on the riverbank of

Waikkong (Wet Kyein) initially. When the four men were crossing the Phyuma river, there was no military, no noise. No one came outside of the village.

110. I had [redacted] cows. On the same day, around 8:00 am, after having breakfast, I untied my cows that were tied in front of my house and took the cows to my farm land in Tula Toli Sor (Tula Toli riverbank) – which was within 10 minutes of walking distance from my house. On that day, the person who used to look after my cows did not come, so I had to take the cows to let them eat there.

111. I was resting under a Boroi (Palm) tree on my farmland in Tula Toli Sor (Tula Toli riverbank). My eyes were closed, I was thinking about my village, the situation there, what would happen in the village, etc. After about half an hour, I heard the sound of gunfire. It sounded like "Daang, Daang". I stood up to see what was happening. This "Sor" (riverbank) was higher than the village area. I moved towards the upper side of the Sor, towards Fushiyar Deil, for a better view. From that spot, I saw that approximately 100 military soldiers were entering Mura fara from La Baw Wa. They were walking along the road and burning houses along the roadside.

112. As they were approaching Mura fara, the military soldiers split into two groups that took two different directions. I saw one group of military soldiers shooting and burning houses in Mura fara while they were walking along the "walking path" towards Mura fara. They were out of my sight as soon as they entered Mura fara. After that, I did not see what happened inside Mura fara. I did not see the burning of houses inside Mura fara. The second group of military soldiers took the main road and started walking toward Major fara. While walking along the roadside, I saw the military soldiers shooting and burning houses along the roadside until they reached Major fara. I could hear the sound of gunfire. The military soldiers were shooting at the villages as they were approaching Major fara. I saw villagers falling on the ground in Major fara. But it was too far for me to recognize their faces. I don't know if anyone was shot or not.

113. The military soldiers were in plain green uniforms, they had red scarves across their necks. I gave the interviewers two photos from my phone which may serve as a sample for the color of uniforms and the red scarfs of military uniform. (The photo is known to the IIMM as IIMM0019629099 and IIMM0019629100). I don't know from which security outpost the military soldiers were from. I heard that many military soldiers were sent to the area from Yangon.

114. While the military soldiers were walking toward Major fara, some villagers fled to the hills. Some of the military soldiers entered Major fara. I didn't see what they did inside the major fara. The rest of the military soldiers kept walking along the roadside toward Sor fara.

115. The road that was used by the military soldiers was not suitable for vehicles, it was more of a walking path. You could ride a motorbike. In my hamlet, we did not have any motorbikes. Only the *Oak-Shoak-Ray-Muu, Aung Kyaw Sein* had one motorbike as he used to visit one village to another frequently. Being asked, I marked the routes that were taken

by the military soldiers to enter Mura fara, Major fara, Sor fara , on a map shown by the interviewers.

116. As I saw the military approaching Sor fara, I thought I should go to my house and see what I could do for my family. But there were too many militaries, and they were moving too fast. By then I realized I couldn't go to my house. As soon as I realized that I could not go house anymore, I ran to the riverbank to cross the Phyuma river. I swam to the other side of the river and went to Waikkong (Wet Kyein). There was a deep point where you need to swim and the other part you can walk. I was holding up my mobile phone in a plastic bag, in my one hand, while swimming towards Wet Kyein. I swam with my other hand.

117. After reaching the riverbank in Waikkong (Wet Kyein), I looked behind to see if anything was happening at Tula Toli. From Waikkong (Wet Kyein), I saw smoke coming out from Mura fara. I also saw that the villagers were fleeing from my village to "Fushiyar Deil", and "Kumtolar Balur Sor". These places were parts of Tula Toli Sor. Kumtolar Balur Sor is also known as "Horoitoilla Kumor Sor." I saw the military soldiers were shooting and burning houses along the roadside while they were walking toward Sor fara. Being asked, I marked all the above places on one of the maps shown by the interviewers.

118. I clarified that I saw the burning of houses in Tula Toli (Min Gyi), Waikkong (Wet Kyein), and Diol Toli (Pa Da Kar) with my own eyes. I saw smoke in Lobboi (La Baw Wa). I saw these from a distance, so I didn't see how they were burning the houses. I saw the military soldiers walking along the road and as soon as they were approaching, they were burning houses. I think the military soldiers set fire to houses with gas lighters because I did not hear any big sound. Generally, the military soldiers used launchers to burn houses from a distance. These launchers make big sound. In Tula Toli (Min Gyi) and surrounding areas, the military soldiers walked along the roadside and burnt the houses only on the roadside initially. Some parts of these three villages (Tula Toli, Diyol Toli and Waikkong) were left unburnt initially. After I arrived in Bangladesh, I heard from other villagers that ultimately, they did not even leave a single stick unburnt in Muslim villages.

119. I also want to clarify that I didn't see that a launcher was used. I was too far to tell what they used to set houses on fire.

120. I want to clarify that I have seen the military soldiers carrying three types of arms. One type is foldable – the bottom part of the weapon can be folded and when it is not folded it can be held against the shoulder with hands pulling the weapon against the shoulder, or else holding the weapon free in front of the body and firing. The second weapon can be held on the ground and can be fired – this weapon is thicker than the other weapon and has two stands that support the weapon on the ground. It can be fired constantly for a while using a chain of bullets. The military soldiers would also lie on the ground to shoot. I have seen them carrying this weapon previously, but I did not see them use it on this day in Tula Toli (Min Gyi). The third type is what I know as a launcher. It has to be carried on your shoulder. I heard that it could be fired while lying on the ground or while standing from

the shoulder. I heard that this weapon makes a big hole in the ground, but this is what I only heard I have not seen it. I did not see it used in Tula Toli (Min Gyi).

121. I was asked if I saw any such big holes on the ground. I have seen only a hole which was on the ground of Diol Toli (Pa Da Kar) side of the river which I believe it could have been caused by such a weapon. Villagers from Mura fara came to us and showed us the big hole and told us "Look what a big hole it made". Villagers from Sor fara went there to see the hole. I have never seen anything else like that.

122. After crossing the river, I saw from Whikkong (Wet Kyein) that the villagers continuing to flee from the hamlet and were gathering in different spots in Tula Toli Sor (Tula Toli riverbank). A few minutes later, I started to walk. I walked for 10-15 minutes and went to a house close to Horoituilla Kum in Waikkong (Wet Kyein). I don't recall the name of the house owner. He was at his house with his family members. From there, I saw villagers who gathered in Tula Toli Sor (Tula Toli riverbank) were fleeing in different directions, some were trying to cross the river, and some were running in the direction toward south of Tula Toli Sor. There were small groups of villagers who were scattered in all over the Sor.

123. I was there for about 10 minutes. There I met the four men who were on the list of bad people and left Sor fara on the same morning. [redacted] – two villagers from Waikkong (Wet Kyein) were among the people who gathered there to see what was happening in Tula Toli. I recorded two videos from there, of Tula Toli Sor while the villagers were fleeing to Tula Toli Sor (Tula Toli riverbank). By this time, we were scared that the military soldiers had already seen us, and they would start firing at us. Therefore, we all left the house. [redacted] went to a different direction. The rest five of us started walking, and at one point, all five of us were hiding on a small stream in Waikkong (Wet Kyein). We were there for 20 to 30 minutes. From the stream, we separated nearby the bridge over the stream. I walked toward the direction of the Wet Kyein main road as I wanted to record more videos, while the other four walked along the stream.

124. These four men did not have any weapons. They even did not have a stick in their hands. They left the village with one set of clothes that they were wearing. There were not involved with any groups. It was Aung Kyaw Sein, our *Oak-Shoak-Ru-Muu* - who listed them as bad people.

125. From the small stream, I walked along the main road of Waikkong (Wet Kyein) and went to Mohammod's house on the south of Waikkong (Wet Kyein). Mohammod's house is near the spot where I entered Waikkong (Wet Kyein) from Tula Toli Sor (Tula Toli riverbank). Mohammod's is a villager from Waikkong (Wet Kyein). It was a small area. Everyone knew each other. From this spot, I recorded another video of recovering children's dead bodies by the villagers from the Phyuma riverside in Tula Toli Sor. I wanted to do more videos but could not as my phone was running out of charge. After a while, I returned using the main road and went to the east of the main road, nearby the hill, as other

villagers were fleeing to that direction. I was looking for places where I could charge my phone. I went to a house next to [redacted]'s house. I know him because [redacted]'s son served as the *Oak-Shoak-Ray-Muu* in Waikkong (Wet Kyein) a few years back. At the house, I met [redacted], about 50 years old at that time. He was [redacted]'s father. Being asked, I clarified that this [redacted] is not the same person who was on the list of bad people. This [redacted] is from Whikkong (Wei Kyein). He asked how I survived, as all the villagers were killed in Tula Toli (Min Gyi) by the military soldiers. I hadn't eaten anything since the morning. He gave me food. I don't know who owned the house where I ate.

126. I was there with [redacted] for about an hour. I was not able to charge my phone as the solar was not working. I didn't find any battery to charge it. As the villagers were fleeing there were no people nearby the area who could help me.

127. I heard the sound of a helicopter while I was having a meal provided by [redacted]. About 10 to 15 minutes later, I left the house. I started walking by the Waikkong Sora (Wet Kyein stream) toward the main road to go to a place from where I could see what was happening on the Tula Toli side. In about 10 minutes, when I was about to reach the Wet Kyein main road, I saw the helicopter. The helicopter was flying to the north, coming from the direction of Maungdaw. The helicopter was in plain green, the same color as the military dress.

128. From the stream, I went to a house that belonged to [redacted] - a villager from Wet Kyein. His house was on the north of Horoitoilla Kum. The house was empty as [redacted] and his family members were not there. I think they fled to other villages or to the hills because of the attack in the villages.

129. On my way to [redacted]'s house, I met [redacted] – a villager from my hamlet. [redacted] was with his daughter – who was about four or five years old. [redacted] told me that all of his family members were killed, and he had only his daughter. He said he didn't want to stay there and wanted to join the villagers of Waikkong (Wet Kyein) who were leaving the village. Then [redacted] left to the east of Waikkong (Wet Kyein). We separated. I went to [redacted]'s house and he went to a different direction. He did not go to [redacted]'s house.

130. I kept walking towards [redacted]'s house. When I was only a couple of minutes away from [redacted]'s house, I heard the sound of a helicopter again, and saw that the helicopter was circling over Tula Toli (Min Gyi).

131. Being asked, I said that I saw two different helicopters on that day.

Landing of a helicopter on the riverbank

132. By the time, I reached [redacted]'s house, I saw the helicopter was taking off. It must have been after the Zohar prayer which I guess would be after 2 pm. I marked the location where I saw the helicopter landing on one of the maps the interviewers showed to me. I clarified that I did not see the landing of the helicopter.

133. I entered [redacted]'s house. From there, I saw that the military soldiers were moving the supplies to a different spot on the Sor where a group of military soldiers were gathered. They were moving the supplies from the spot where the helicopter took off. Among the supplies, there were a few back-packs of military soldiers, gallons and 4 to 5 white sacks. The color of the gallons looked to me like a grey color typical for oil gallons. While I can't be sure, it looked to me like oil gallons I have seen before in the market, and we used to buy the same.

134. The helicopter I saw taking off from Tula Toli Sor was of the same green colour and had one red strip on the side of the helicopter. From a distance, it looked to me like a small red strip.

135. After taking off, I saw that the helicopter flew in the direction of Tula Toli Mogh fara. I saw it was circling over the Mogh fara. But I don't know if it landed there or not. I later heard from other villagers that the helicopter indeed landed in Saadullar Sor (Kyet Kyein) and delivered there something also, but I couldn't see this of course.

136. Approximately after an hour, the four men who were on the list of bad people from Sor fara came to [redacted]'s house. It is not that they knew that I was there – we met because they also came to that spot to see what happened on the other side of the river.

137. I was at [redacted]'s place around 3:00 pm until sunset. From there, I could see several events on the other side of the river, alongside the riverbank at Fushiyar Deil, Tula Toli Sor, Horoitoilla Kumor Sor.

<u>Killing of villagers along the riverbank</u>

138. From the spot where I recorded the video of recovering children's dead bodies by the villagers from the Phyuma riverside in Tula Toli Sor, I saw that the villagers were fleeing from the village towards Tula Toli Sor (Tula Toli riverbank). The military soldiers were behind the villagers pursuing them walking fast and were shooting at them. I saw many villagers were shot and fell on the ground. I don't know how many were killed. In these events, I saw one moment where 2 to 3 males running from the village towards the Sor, and they ran into the walking path of the military soldiers. From my observation point, on the other side of the river, I could see the events on the Sor from a distance. I could not hear except the sound of shooting. However, I saw that the males raised their arms above their heads as if they would surrender when the military soldiers pointed the gun at them. The military soldiers were 20 to 50 feet away from these 2-3 males. Then I saw these males

lying on the ground face down. The military soldiers came close to them and shot them immediately afterwards. I saw these events after recording of the video. I wanted to record more videos but could not do that as my phone was out of charge.

139. There were many military soldiers in Tula Toli. There were a group of military soldiers in the village and a group of 40 - 50 military soldiers were spread over the whole Sor. It seemed to me that the military soldiers were pushing the villagers more and more towards the Sor.

140. I want to clarify I did not see the entire events on the Sor, as had to move out from that spot to look for a charger. I went to the hilly part of Wet Kyein - where the villagers were. So, I did not see all the killings on the Sor.

141. I saw the killings of the villagers on Tula Toli Sor from [redacted]'s house later in time. I saw many dead bodies were lying on the ground of Tula Toli Sor (Tula Toli riverbank). By the time, I reached [redacted]'s house, the helicopter was taking off, the women were already separated and rounded up on a spot on the Sor, at the water line.

142. I want to clarify that I did not see when and how the women were moved to that spot at the water line and rounded them up.

143. Following the taking off the helicopter, I saw the military soldiers were divided into different groups. Some were walking around on the Sor, some were resting, some were drinking water, and some were with the Murong and Kui.

144. Then I saw the military soldiers, Murong and Kui started gathering the clothes and sacks of villagers which they were carrying while fleeing from the village. They gathered the cloths and sacks in one spot and burned it. I am not sure if there were also bodies in this fire, I can't say that. I have also seen all sorts of piles of crops being burned down, like chili, etc.

145. After a while, I saw that the military soldiers, Kui and Murong, were checking the bodies on the ground if anyone was still alive. They were kicking and pulling the bodies off the ground to see the front side. They piled the dead bodies in one spot. If there were some bodies alive, they would stab them with a knife anywhere on the body, and in the eyes, to kill them. Sometimes the soldiers were also shooting them. This continued for about half an hour. I am not sure about the duration. At that time, I saw that the women remained on the same spot at the water line.

146. Simultaneously, on the edge of the water they were, where the mud was, they were throwing the bodies of babies and children into the deep water of the river, and also buried the bodies of babies and children in the mud.

147. At the same time, I saw that Kui and Murong people started digging two big pits on the Fushiyar Deil, 100 to 200 feet apart. 5 to 6 people were involved in each digging. At that time, a group of military soldiers were standing next to them. It seemed to me that the miliary soldiers were making the Kui and Murong people dig the pits.

148. It was from a distance I couldn't see the actual measurement of the pits, but I could see that 20-30 bodies could be buried in each pit.

149. Another group of military soldiers were guarding the women who were rounded up so that they could not move. About 10 to 15 minutes after starting of digging the pits, I saw the military soldiers started to take the women to the houses in Sor fara that were left unburnt.

150. I saw with my own eyes that 8-10 soldiers took about eight to ten of those women in each round to the unburnt houses in Sor Fara, to the houses that were not initially burned. The soldiers took turns, and another group of soldiers took the next group of women. I assumed that there were 70 to 80 women all together. They were taken in 7 to 8 rounds.

151. All the dead bodies were spread out on the Sor, as the Sor was widespread. By the time the military soldiers almost finished taking the women to the unburned houses, the Kui and Murong people started dragging the dead bodies and threw the dead bodies into the pits.

152. I did not see what happened to the dead bodies as it was already too dark.

153. There were around 20 -30 houses in the southeast part of Sor fara. I saw the women being taken to these houses, but I couldn't see what happened in the houses.

154. I saw these events on Tula Toli Sor (Tula Toli riverbank) with my own eyes from [redacted]'s house.

155. These unburnt houses belonged to the following villagers from Sor fara:

i. Gura Miah
ii. Nobi Husson
iii. Soyod Akbor
iv. Mohammod Jokoria
v. Ali Ahammod
vi. Monu Mia
vii. Abdul Mabud
viii. Abdul Malek
ix. Zohir Ahammod
x. Kobir Ahammod
xi. Nurussalam
xii. Foir Ahammod
xiii. Nuru

156. After dark, I saw that all the unburnt houses in Sor fara, where the military soldiers took the women, were set on fire. I did not see who was burning these houses. There was no one around except military soldiers, after taking the women to these houses.

157. The four men who were on the list of bad people and I discussed what to do as everything was already burnt in Tula Toli, and most people from surrounding villages had fled. The five of us decided to stay overnight in Waikkong (Wet Kyein).

158. After we saw the burning of the houses, we left the house of [redacted]. We went towards the south of Waikkong (Wet Kyein). From there, we crossed the hill to go to Saadular Sor (Kyet Kyein), then moved to Buis Sor (Bo Bar), crossed the river to Ayeur Sor (San Kar Pin Yin in Burmese) and reached Morik Kom. In Morik Kom, all five of us slept at someone's house to spend the night.

159. Around 1-2 at night [redacted] – who was on the list of bad people - received a call from [redacted] – a young guy from my village. [redacted] told to [redacted] that "I am here with your wife and two kids, can you come and pick us up". Later on, we learned that [redacted]'s family and [redacted] were on the southeast side of Sor fara. They managed to flee to the southeast of the Sor, from the north of the Sor when the killing started. [redacted] is currently living in [redacted]

160. [redacted] informed two of his brothers-in-law about the situation over the phone. The two brothers of [redacted]'s wife came to Morik Kom. The two brothers, [redacted] joined [redacted] to go to Tula Toli (Min Gyi) to bring [redacted]'s wife, two daughters, and [redacted]

161. One of the two brother-in-law's of [redacted] is [redacted] who is currently living in [redacted]

Murong and Kui from Lobboi (La Baw Wa) accompanying military soldiers

162. The military soldiers were accompanied by ethnic Murong and Kui people from La Baw Wa while they were killing villagers on the Sor. I know this because of their features and how they dress-up. And there are no other villages nearby where Muring and Kui lived.

163. I saw Kui and Murong people in my village previously. They used to come for business purposes. In general, Kui wears half pants and lungis. We know who Kui are and who Murong are. On the day of the attack, Kui did not wear "half-pant" and "lungi". They wore a military uniform. But they did not have arms. Military soldiers always carry arms. So you could easily tell who was Kui, who was Murong and who was military. Murong wears lungi but they prefer to fold it up, and they have turbans on their heads. I did not recognize anyone by name, but I know their faces.

164. Being asked, I clarified that I have not seen the Chak and Chammo people. To my belief, the Chak and Chammo people were not on the Sor that day because I knew that they were not as antagonistic towards the Mulsims as the Murong were. I also heard from other villagers that only the Kui and the Murong people were there.

The next morning after the attack – Journey to the border of Myanmar

165. By the time [redacted] and others returned to Morik Kom, it was morning prayer time. I saw [redacted] s wife and two daughters with my own eyes.

166. In the morning, at Morik Kom, I found some of my in-law's family members. After some time, we started our journey to the border area of Shil Kar Li which is the closest border part of Maungdaw which we reached around 3:00 pm. We were in a group of around 30 people.

167. When I was in Shil Kar Li, I heard from a villager of Kya Maung that women from other villages were taken to Kya Maung by the military soldiers. [redacted] – one of my brothers-in-law from Sor fara and I went to Kya Maung to find women. We didn't find any woman in Kya Maung. We saw some military soldiers were walking along the road towards the north from Kya Maung.

168. I went to organize a boat with [redacted] one of my brothers-in-law – [redacted] When we came to the boat departure point at Shil Kar Li, I saw my maternal uncle [redacted] on a boat with his family members and others. He offered me to join him. I said I didn't have money to pay for the boat. My uncle told me not to be worried. [redacted] also asked me to leave with my uncle and told me that he would inform other family members. So, I left with my uncle and arrived in Hansor fara, Bangladesh after a few hours. I stayed overnight there. On the next day I moved to [redacted] which was the day before Qurban.

The aftermath of the attack – Destiny of family members

169. A few days after arriving in Bangladesh, I learned that a few women including my sister [redacted] survived the attack in Tula Toli (Min Gyi) and managed to come to Bangladesh. Later, I found [redacted] in MSF hospital in Kutupalong.

170. I heard from other villagers and my sister, [redacted] that the military soldiers took money, and jewelry from the women who were taken into the houses in Sor fara. The military soldiers hit them on their head with machetes and slit their throats; the military soldiers stabbed them with knives. I don't know how many women were killed on that day. The following women were able to survive this attack. I have provided the following names:

i. [redacted] my sister, [redacted]
ii. [redacted] (nick name) – [redacted]
iii. [redacted] and her daughter – who is 6/7 years old, sister of [redacted]
iv. [redacted] – [redacted]
v. [redacted] – Either in [redacted]
vi. [redacted]

vii. [redacted]

I can put you in touch with them, if needed. All of them are in the camps.

171. I learnt from [redacted] that my mother, my wife, my daughter, and my sisters – all were in the same group. Then when the military were took the women into the houses in Sor fara, my mother, my wife and my youngest sister – [redacted] were taken in one group along with other women. [redacted] was taken in another group separately. [redacted] managed to come to Bangladesh three days after the attack in Tula Toli. She came with a group of five women.

172. [redacted] left the village as soon as Mura Fara was burned. They are in the camps now.

173. During all the events in the villages and on Tula Toli Sor, I meant killings, shooting and burning in my village, I did not see the *Oak -Shoak-Ray-Mu,* Aung Kyaw Sein. I can't tell you if he was present or not.

174. I handed over to the interviewers a photo showing my mother [redacted] with her granddaughter, who both were killed. I handed over a photo of Molovi Ahammod Husson who was killed during the attack to my belief.

175. After the attack in Tula Toli (Min Gyi), there were no Muslim villagers left. Only the mogh people were there. I never went back to Sor fara since I left.

176. I wanted to share with you that two brothers from Sor fara were in jail during the 2017 attack in Tula Toli. These guys were arrested after the 2012 violence. The elder brother's name was [redacted] – he used to come to Bangladesh for work, and his younger brother, [redacted] used to study in Bangladesh. They used visit to family members in Burma from time to time. One day, they were caught by Lon Htein nearby the Tombru area, while entering Burma. They were sent to jail for "border case" means crossing the border. I heard that they were convicted for 13 years.

177. The two brothers were released two years after I came to Bangladesh. They are still in Burma. [redacted] is in Maungdaw Town and [redacted] is in Boli Bazar (Kyein Chaung). I am in touch with [redacted]. He was like a younger brother to me as we were both from Sor Fara. When I learned that he was released from the jail, I collected his numbers from one of my friends and reached out to him over the phone.

178. I asked [redacted] if he would be able to go to Sor Fara. He said "I would not be able to go alone, I can go with two to three friends by boat." I requested him to take a video of my fara and share it with us. He went to Tula Toli along with his two friends by boat. They did not enter the village. They recorded videos from the riverside. He sent us two videos. He requested us not to share these videos with anyone and on facebook or youtube. I watched the videos, it showed the whole village turned into a jungle, full of vegetation. I don't have these videos. I gave the names and family members' names of two brothers:

i. [redacted] Father: [redacted]

ii. [redacted] (younger brother of [redacted].

Identification of sites

179. During the interview, I was asked by the interviewers if I can draw or show sites and locations earlier discussed in the interview.

180. I have first **drawn a map** of Tula Toli in relation to the river and its neighboring villages. Since I am not able to write well, I have asked the investigator to write down the names of villages next to the spots I have marked on the paper. This hand drawn sketch was registered by the IIMM with BIN **IIMM0019629066.**

181. I was then offered to use either Google Earth or using paper maps. I was able to identify and mark on the computer two Zadi (pagoda) in Saadullar Sor with BIN **IIMM0019629067**.

182. I could find more locations in an easier way by using paper maps shown to me by the interviewers. These were two identical unmarked maps which the IIMM identifies with the BIN IIMM0019628637. It was explained to me that this map shows the village tract of Min Gyi, aka Tula Toli.

183. The **first map** with my marking was registered by the IIMM with BIN **IIMM0019629055**

184. On this first map I marked in green and red colors various locations known to me. I asked the interpreter to write my words down for each location I marked on the left and right side of the map:

LEFT SIDE

- I saw soldiers coming to village from La Ba Wa using this direction. I was in Tula Toli Sor when I saw this. This Sor is higher than village area. After hearing gunfire noise, I moved to different spots in the Sor for better visibility.
- Chammo Vitar Sora (Stream of Chakma Settlement). I heard from grandparents' generation that here used to be a Chakma settlement.
- Mura Fara Mosque and Moktob. Burnt down during attack.
- Mura Fara. Also known as Utor Fara (North Village).
- Mosque and Moqtob in Guna Fara. Burnt down on the day of attack.
- Shomshu's Pond. Shomshu is also known as fola (crazy) shomshu.
- Abul Huson's pond next to his house where he used to farm fish.
- Guna Fara.

- Major Fara (middle village). Red mark indicates Mosque and Mogtob.
- Doctor Sultan's pond. He used to farm fish here to sell in the market.
- Farmland used for rice and other crops.
- Doctor Sultan's hill.
- Sor Fara graveyard.
- Extension of Sor Fara. A few villagers moved to this area and built houses here.
- West part of Doin Fara which is an extension of Doin Fara.
- A big pond in Doin Fara known as Bulaiyar Foir (Bulaiyar's Pond). Villagers collect drinking water from this.
- Muslim Graveyard of Doin Fara.
- Thour Kyang (temple of monks) in Uoror Fara.
- Zadi (stupa) in Uoror Fara.
- Water well in Mog Fara for drinking water.
- Mog fara uoror fara (upper part of mog fara).
- Mog fara lamar fara.
- Negrasaung / Lon Htein security outpost 20-50 officials were stationed here. Camouflage uniform, red scarf across neck. (I provided a photograph that shows these scarves, see IIMM0019629100)
- Two schools in Mog Fara (Rakhine Rua). Blue roofed one is for grade 4 and the one with darker roof is grades 1-2.
- Mosque and Mogtob (religious school) in Doin Fara
- East part of Doin Fara (south village) of Tula Toli
- This is the southest point of Doin Fara (south village) which is also the south east point of Tula Toli. Boats wait here for passengers.
- FURMA HAL (PHYUMA RIVER).
- This is the entry point to cross the river from Saadullar Sor to Tula Toli by boat.
- SAADULLAR SOR (on the south of Tula Toli).
- Big Zadi (stupa). Mogs from far away areas used to come to this to worship.
- Bright roofed one is the military camp established after 2012. Around 50-60 soldiers were stationed. Next to this, the one with darker roof is a temple where monks stayed. This is an old temple.

- House with sculpture (deity) to worship. Also used as a resting/waiting place.
- Smal zadi (stupa).

RIGHT SIDE

- Early in the morning of attack, I was at this point from where I saw the group of four crossing the river and I drew the green arrow to show their route.
- Waikom graveyard.
- The house where I met [redacted] and had lunch the day of Tula Toli attack.
- [redacted] house from where I saw killing on Kumtdar Balur Sor.
    - I made a mistake in reference to the pathway I took to [redacted]'s house / third video recording spot. So I crossed out the pathway and marked the correct path taken.
- This village next to the main road was burnt after the village next to bridge. I saw this also from Sor Fara on the first day of attack on Waikkom (Wet Kyein). Later, in the afternoon, following the military's departure we went to the village. This time [redacted] from Waikkom joined us.
- This is the stream where I was hiding along with 4 other villagers from Sor Fara on the Tula Toli attack day.
- This is a village by the bridge which I saw from Sor Fara being burnt on first day of attack in Waikkom (Wet Kyein) at around 11 a.m.. Later in the afternoon following the military departure, five villagers from Sor fara including myself went to this village. We saw burnt houses.
- Kumtolar Balur Sor (sandy beach of Kumtola) also known as Horoitoilla kum (Depth by Koroi tree) which is in Waikom next to graveyard of Waikom
- Fushyar Deil (Fushya's Dei). Fushya was a mog person from Tula Toli Mog fara who owned this land before Muslim villagers bought this land. My [redacted] Kani land was in this area. In my first two videos, you can see villagers gathering in this area. Arrows show the direction people took to flee. Around 9-10 a.m.
- I recorded two videos from here. I saw villagers coming out of the village areas fleeing from attack.
- This is where I recorded my third video from around 3 p.m.
- I crossed Furma Hal (Phyuma River) and came to this spot.
- Waikkom main road.
- This was my second position from where I saw houses in Mura Fara burning. I could see soldiers and progressing

- This is the area shown in my third video where you can see villagers crossing the river and some villagers pulling dead bodies of children out of the water.
- This was my position in the beginning of the attack from where I heard noise of gunfire and saw smoke. These were coming from Mura Fara. I moved to the second position for a better view then.
- A stream that has water around the year except for dry season. This is call(ed) Husoinnar Sora (Husonnai's Creak).
- Lamar Bil of Tula Toli (lower part of Tula Toli Bil). This part is lower in height than Uoro Bil. This part is also called Lamar Sor.
- Uoro Bil of Tula Toli (upper part of Tula Toli Bil).

185. The **second map** with my marking was registered by the IIMM with BIN **IIMM0019629065**

186. On this second map I marked in black, green and red color locations known to me. As I said before, I can't read and write well, but I am able to write simple letters and numbers. I added to my markings in my own handwriting letters "A", "B" and "C" and the numbers 1 to 6. I told the interpreter to write my words down for each location I marked on the left and right side of the map:

LEFT SIDE:

- I saw soldiers coming from La Baw Wa to Mura fara. They split into two groups who took two different directions. One group came along the main road. I was in the first position marked as "1" when I heard noise of gunfire and saw smoke. Spot "1" is in Sor Fara's sor. Then I moved to spot "2" from where I saw soldiers coming from La Baw Wa.
- I saw this group of soldiers shooting and burning houses in Mura fara. They went beyond my line of sight.
- I saw this group who took the main road shooting and burning houses along the way. I saw this from spot "2" until the soldiers reached Major Fara. Then I crossed the river and arrived at spot "3". From there I saw people from villages moving towards Fushyar Deil (A) and Kumtolar Balur Sor (B). The shooting and burning going on.

RIGHT SIDE:

- This is Rashid Ahmad's house from where I saw shooting, stabbing with knife, burying of bodies in the ground in "A".
- I saw a helicopter landing here.
- From this spot I saw villagers gathering in "A" and "B". Some were fleeing to cross to Waikkom side taking directions shown in green.

- This is the spot where I was when I made the video with babies being pulled out of the water.
- This part of Sor fara remained unburned initially. Later in the day, I saw women from "A" and "B" being taken to houses in this part. After sunset, I saw houses being burnt here. Soldiers were setting fire to these houses.

Review of Video Material

Video - BIN IIMM0019629103

187. I have handed over to the interviewers one video which IIMM identifies with BIN IIMM0019629103. I was asked to comment on this video. This is the first video I have recorded on the day of the attack on Tula Toli.

188. It was me who recorded this video. I used my old cell phone to record this video. The brand name was [redacted]. This phone has stopped working, I don't have it anymore. It stopped working a few months after I came here to Bangladesh. I brought it to phone shop, but it was beyond repair.

189. Being asked how I preserved the videos I made in Tula Toli on new the phone I am currently using, I reply that I shared these videos with others from my old phone before it broke.

190. I have shared these videos with my villagers through Facebook and WhatsApp. I have also sent them to my brothers in Malaysia. I remember that there might be more than three videos I have shot on this day, it might be five. I can't remember how many I have done in total and if they are lost. I will try to search on social media and ask my brother if more can be recovered. I remember one video that we don't have, it included more of the river and the houses on fire.

191. After my phone broke, I searched for these videos. One video I found on social media. The video we are watching now, I got it back from my brother [redacted] in Malaysia. This is also the explanation why I was able to give you two of my original videos. I showed the same video to [redacted], but I can't remember if I gave them a copy or not. I can confirm that the video we have seen during this interview, is the same version as the video I recored on the day of events. This is exactly the same video, no differences; except the title. The video I gave to the interviewers is an mp4 file which has the title "Tula_Toli". I don't know who made the title on this video; it wasn't me. Also, the audio is the same. I recognize the voice commenting on the video is my voice.

192. When I recorded this video on the day of the attack, I was on Waikkong side of the river. From this location I recorded two videos; this video we are now watching is one of those. I recorded the area opposite of the river, the Tula Toli side, known as Fushiyar Deil. The video shows two parts of soil, the sandy part of the riverbank in sand colors and a green part, being farmland Fushiya Deil. It was previously owned land by a mogh, named Fushiya.

193. I marked the position on the map from where I recorded this video. I have marked this location as position no. 4. At the time I recorded this video, the Military was approaching Major fara. When the attack started from Utor fara, people from our village started coming from their houses, coming near the riverbank. You can see also some cattle on the riverbank.

194. You can see villagers gathering in this area and started fleeing. Some people are there already at the riverbank, some people are still coming out of their houses. You can see people coming from other directions. People were everywhere. The killing which happened at this location later in the day, took place on both parts, the actual riverbank and the green, higher part which can be seen on this video. I want to clarify that most killings took place on the beach because the people fled from the village to the beach.

Sequence 00:19 – 23 (Most Right Camera Angle)

195. I know all these houses, because they are all from our village. These were some houses I mentioned earlier in my statement. These houses remained initially unburned. Later in the day of the attack I observed later women were dragged by small groups of soldiers into these houses.

Sequence at 00:49 (Middle Angle of Camera View)

196. The houses you show me now on the still video at 00:49 are in Sor Fara. I can see two houses in the center; one has a brighter roof than the other. This is the mosque and behind would be my house.

Sequence 00:26 to 00:30 (Most Left Angle of Camera View)

197. This is the area (at 27 sec) where I saw my mother, sisters and wife and everyone were sitting. My brother, [redacted] was there. I could clearly tell it was my brother; he was standing there with the rest of my family. I did see them with my own eyes, I say this because you can't recognize anybody on this video. I used the zoom function to record; otherwise, the video you see would be much clearer.

198. I also saw my "Fu" (father's sister) and one was my "Sasi" (father's younger brother's wife).

199. I could only see them. At the end of the video recording, I am saying to other people which were with me while I was recording, not to make themselves visible. Earlier in my statement I spoke more about these persons being present while I was recording this video.

Video - BIN IIMM008491925

200. I have been shown one video which IIMM identifies with BIN IIMM008491925. I was asked to comment on this video.

201. This is not a video I have made, but this is definitely a video from the same incident in Tula Toli. However, this video was shot from a different position to my positions, but I recognize the area where this video was made, it is at the southeast end of Waikkong.

202. On 00:47 I recognize that this shows the sculptures carved into the hill side. This is where the Zadi (Pagoda) of Saadullar Sor is. This is the same area I marked before on the computer (IIMM0019629067).

203. The burning houses at the beginning and the smokestacks in the far distance (00:28 to 00:38) as shows in the video are houses burning in the wider area of Tula Toli. From the position this video is shot, the river makes a curve, and goes around Tula Toli area. The smoke stakes at 00:30 sec. mark from right to left : Sor Fara, the middle smoke stake is Mura Fara, the most left can be either Guna Fara or Mura Fara.

Sequence at 01:42 – 01.43:

204. Being asked, I don't know any of the persons depicted on this video.

Video - BIN IIMM0000348478

205. I have been shown one video which IIMM identifies with BIN IIMM0000348478. I was asked to comment on this video.

206. This is not a video I have made. The video is definitely about the attack in the area of Tula Toli. I can't recognize the voice, nor do I know the person who did this video, but I can tell you from where the video was recorded. I recognize the area, it is at the southern end of Saadullar Sor which is to the north of Buis Sor.

207. What I can see on this video is that people were crossing from Saadullar Sor and Buis Sor to Ayeur Sor. Also listening to the video, the commentator says that these are not people only from Buis Sor and Saadullar Sor but also from Tula Toli, Waikkong, Diol Toli. In reference to what I have told you in this interview, that I was not sure about the date of the attack and whether it was the 29th or 30th of August; I can confirm now, by listening to this video, that it was the 30th of August. I have seen this video before on my phone, maybe on other people phones, maybe on Facebook.

Video - BIN IIMM0001140633

208. I have been shown one video which IIMM identifies with BIN IIMM0001140633. I was asked to comment on this video. I know about the location, but this is too far away from Tula Toli. I don't know what happened there, I don't know any of the people which can be seen on this video.

Video - BIN IIMM0001480984

209. I have been shown one video which IIMM identifies with BIN IIMM0001480984. I was asked to comment on this video. I made this video; I spoke about the circumstances and the time I have made this video earlier in my statement. I have also marked the location from where I have recorded this video on the maps the investigator has shown me.

210. I was not able to watch this video more than once as this brought too much painful memories. I have therefore asked the interviewers only to show me still scenes of that video

in order to help identify villagers which are depicted on this video, persons I know. I know some of the persons by name, some persons I know only by father's name or their origin from a village. I can tell you what I know about this video from what I remember.

211. You can hear a girls voice "oh mom come over" This girl that is screaming is my sister's [redacted] husband's younger sister, her name is [redacted] is her father's name. Her mother's name is [redacted] Both persons are on the riverbank where I made the video, the girl is already on the higher part of the land while the mother is still close the water where the mud area is. The girl started to call for her mother when the military started to shoot on the other side of the river.

212. One of the two people which were pulling the bodies out of the water is [redacted] father's name is Sekander. [redacted] has short hair, white tank shirt, blue short, lungi wrapped around his hip in the video. He is from Sor Fara. [redacted] is today living in [redacted]

213. Another person is [redacted] (pink shirt, orange trousers) and his father's name is [redacted] His age is around 35. I can't remember the camp he is in at the moment. He is the second person pulling the bodies.

214. For several other persons I can give only partial information. This are:

i. I recognize the women in the pink cloth at the beginning of the video, but I don't know her name.

ii. I don't know any of the dead babies' names.

iii. I recognize a person. I know the men, but don't know his name, he is from Doin Fara (man - blue shirt, red trouser)

iv. I recognize [redacted], from Doin Fara, father's name is [redacted] (He can be seen on the video wearing a red lungi, grey T-shirt with a white logo).

v. I recognize a person. His father's name is [redacted] He is from Doin Fara, he lives today maybe in [redacted] (at 01:22 – stripped white/black tank shirt, blue longyi, wrapped up, wrist watch left arm).

vi. I recognize a person. I don't know his name, fathers name is unknown. He is one who carries one of the dead babies. He is from Doin Fara. He lives today in [redacted]

vii. I recognize a person. I don't know his name. He is from Doin Fara, current whereabouts unknown (naked upper body, blue short with white stripe, blue should bag with stripes around right should/left hip).

viii. I recognize a person. I don't know her name. She is from Doin Fara, I know her face, but I don't know her details (pink skirt with flower ornaments, bright green belt or under shirt, white top, carries a white bag on video).

ix. I recognize a person. I don't his name, nor his details. He is from Doin Fara. I think I know him but I cannot be sure if this is the person I am thinking off. (Man with red shorts, blue shirt with rolled up sleeves, carries a white/yellow plastic canister on the video).

Closing remarks:

Verbatim: "It was actually good that you have shown me this one video during this interview, the video I made showing the dead babies. I couldn't bear to watch it, but otherwise, it would have been too difficult for me to speak about it. **(BIN IIMM0001480984)**. It is not you showing me this video that is causing this pain. It is the pain of the dead young ones which is unbearable. If only it was the adults they killed, and they left the babies alive. Any fault can be done, but it can be only done by adult men and not by any women or children. The people who died, my mother, my sisters, my wife and my kids; I would be relieved if I only could see their dead faces. For all the killings which were done to the mothers, sisters, brothers, villagers, children, we would like to see justice for those killings immediately. But we know that this will take time, so we feel helpless, and we wait patiently. It is not adding extra the harm to watch the video – it's not that. If we all keep all these things that happened only to ourselves, then no one would know. We don't know why, among all these different ethnic groups living in Burma, why it was our Rohingya group which was targeted and singled out – we don't understand. For years the authorities have done these kinds of injustices and torturing to us and at the end they did even more and wanted to get rid of us – we haven't seen this before!"

VI. Other referenced items:

- IIMM0019629055: MAP 1 – UNOSAT Map IIMM0019628637 marked by witness
- IIMM0019629065: MAP 2 – UNOSAT Map IIMM0019628637 marked by witness
- IIMM0019629066: Hand drawn sketch of village tract of Tula Toli & neighbouring villages
- IIMM0019629067: Screen Shot of Google Earth image, depicting Saadullar Sor, depicting Temple and Stupa
- IIMM0019629068: Photo by witness – [redacted], mother of witness and girl [redacted] both killed during the attack
- IIMM0019629069: Photo by witness - depicting [redacted], village elder.
- IIMM0019629096: Photo by witness - Madrasa building of "Ahamodia Madrasa" in Saadullar Sor
- IIMM0019629097: Photo given by witness - Madrasa compound of "Ahamodia Madrasa" in Saadullar Sor
- IIMM0019629098: Photo given by witness - Madrasa compound of "Ahamodia Madrasa" in Saadullar Sor
- IIMM0019629099: Photo by witness - Sample photo of uniform, color and insignias, not actual case relevance of depicted scene
- IIMM0019629100: Photo by witness - Sample photo of uniform, red scarf around neck, not actual case relevance of depicted scene
- IIMM0019629103: Video by witness - Mp.4 file with title: Tula_tuli.mp4" - first video taken by witness on the day of the attack
- IIMM0019629104: Video by witness - MP.4 file with title "TuLa-tuli_Myminmair.mp4"

VII. Witness Affirmation

This statement has been read to me in the Rohingya language. I have understood the statement and it accurately reflects what I have told the investigator(s).

Initials: [redacted]

I solemnly declare upon my honour and conscience that I have given this statement of my own free will and it is the truth, the whole truth and nothing but the truth to the best of my knowledge and belief.

Name: [redacted]

Signed: [redacted]

Dated: 16. 10. 2022

VIII. Interpreter Certification (to be completed by each interpreter)

1. I am duly qualified to interpret from the Rohingya language into the English language and from the English language into the Rohingya language.

2. I have been informed by [redacted] that he speaks and understands the Rohingya language.

3. I have interpreted the above statement from the English language into the Rohingya language in the presence of [redacted]

Name:

Signed: **M0093**

Dated: 16.10.2022

Annex 51

United Nations Independent Investigative Mechanism for Myanmar,
Witness Statement No. IIMM0027992990 (25 October 2022)

United Nations Nations Unies

INDEPENDENT INVESTIGATIVE MECHANISM FOR MYANMAR • MÉCANISME D'ENQUÊTE INDÉPENDANT POUR LE MYANMAR

CONFIDENTIAL

WITNESS STATEMENT

I. Witness Information

Last name:	[redacted]	Father's name:	[redacted]
First name:		Mother's name:	
Former names:			
Other names used:	No	Spouse(s)' name(s):	
Nationality(ies):	Rohingya from Myanmar	Childrens' name(s) and date(s) of birth/age:	[redacted]
Gender:	Male		
Mechanism person code:	P1299		
Date of birth/Age:	01.01.1987 35 Y	Place of birth:	Doin fara (Taung Rwa), Tula Toli Muslim Fara (Min Gyi)
Ethnicity:	Rohingya	Language(s) spoken:	Burmese, Rakhine, Rohingya, English (very little)
Religion:	Islam	Language(s) written:	Burmese, English (very little)
Formal educational level:	Grade 10	Prior occupation and employer in Myanmar:	[redacted]
School attended:	Boli Bazar High School (Known as Kyein Chaung High School)	Current occupation and employer:	[redacted]

Previous address in Myanmar:	Hamlet: Doin Fara in Rohingya (Taung Rwa), Village Tract: Tula Toli Township: Maungdaw.	Current address:	[redacted]
Date or approximate date of departure from Myanmar if applicable:	30 August 2017		
Photo ID:	UNCHR-GOB ID CARD	Type of photo ID:	
Authority issuing photo ID:	UNCHR-GOB	Issuance date on photo ID:	[redacted]
Name on photo ID:	[redacted]	Registration number on photo ID:	
Any other form of photo ID:	No		

II. Interview Information

Prior screening(s) conducted: **No**

Place/modality of interview:

Location of interviewer: [redacted]
Location of witness:
Location of interpreter:

Date(s) and times of interview:

17/10/22 [redacted]
18/10/22
19/10/22
20/10/22
22/10/22
23/10/22
24/10/22

Language(s) used in interview: Rohingya and English

Names and signatures of persons present during interview:

Interviewer(s): M0059

M0014

Interpreter: M0093

Witness support person: N/A

Other persons present: N/A

III. Introductory Matters

1. I was introduced to the interviewers and the interpreter and explained that the latter would interpret everything the interviewers say in English to me in the Rohingya language and vice versa.

2. I was provided with an explanation about the work of the Independent Investigative Mechanism for Myanmar ("Mechanism" or "IIMM") and the purpose of this interview. I understand that the mandate of the Mechanism only covers the events that occurred in Myanmar and nothing in the Bangladesh territory. I was explained that the IIMM was created by the UN. The interviewers explained to me what a court is, and that the Mechanism is not a court. Rather, it conducts its own independent investigations and then shares this information with other national or international courts. I was provided with further information about the specific courts that the IIMM is currently sharing information with and what it would mean if my information was shared with these bodies, including that I could become a witness. It was explained to me that the Mechanism is trying to make sure that the people who were responsible for committing serious crimes in Myanmar face justice.

3. I was informed that my cooperation with the Mechanism is entirely voluntary and that I had no obligation to participate in this interview or answer any specific questions. I confirm that nobody coerced me or made promises to me to participate in this interview. Nobody told me what to say or not to say. I am happy to be here.

4. The interviewers explained that the Mechanism's investigations are confidential, both to protect the integrity of the investigations and the security of the individuals the Mechanism interacts with. The interviewers requested I keep my interactions with the Mechanism confidential.

5. The interviewers explained how the interview process will work. They asked me to try and be as detailed and accurate as possible, and to indicate if I do not understand a question, or if I do not know, or recall, what they are asking about. They explained that it

is important that I tell the truth, and that I distinguish between what I saw and experienced myself and what I may have heard or learned from others.

6. I was told that this interview is about the events in Tula Toli village tract that have occurred since 2011.

7. I was informed that I might be shown documents, photographs, videos and maps during the interview. I was explained that the interviewers would prepare a written statement with the information I provide during the interview. I understand that, before signing the statement, this statement will be read to me in the Rohingya language and I will be given the opportunity to clarify and correct this statement to ensure that it accurately reflects my recollection of events.

8. The interviewers explained that this statement and any associated materials that I have shared with the Mechanism would not be shared without my full and informed consent.

9. The interviewers asked if I fully understood these issues. I was asked if I had any questions for them and if I was willing to proceed with the interview. I confirmed that I did not have any questions and understood the process explained by the interviewers and confirmed my willingness to proceed with the interview.

IV. Previous Interviews

10. I have previously been interviewed by multiple organizations. I don't recall the names and details of all organizations. I only recall that I was interviewed by a foreigner in the [redacted]. I understand that the interviewers have access to the information I gave on that occasion.

11. Other [redacted] I was interviewed by an individual from [redacted] in the early days of the influx in 2017. His name was [redacted] who audio and video recorded my interview. I think he was a foreigner. He spoke Urdu. He helped a lot of people from Tula Toli, in the camps. I don't have a Facebook account and have not published anything online regarding my experience in Burma. There was another group comprised of two male foreigners with two females with two interpreters from the Rohingya community who came to my house in the camp and interviewed [redacted] They audio and video recorded my interview. In addition, I was interviewed by other 2-3 organizations.

V. Statement

12. My name is [redacted] People also call me [redacted] I don't have a Burmese name. I am 35 years old. I don't recall my date of birth exactly. In Burma, we don't keep a record of the date of birth. I could recall that I was born in 1987. For most of the people in the refugee camps in Bangladesh, the date of birth is said to be 01 January as we don't know the date. I am a Rohingya Muslim from Doin fara (Taung Rwa in Burmese). The name of my Uju (Village Tract) is Tula Toli. It's in Maungdaw. I was born and brought up in Doin fara

and lived there with my family until I fled to Bangladesh on the day of the 2017 attack in Tula Toli.

13. I am married to [redacted] I have three sons, [redacted] (14 years old), [redacted] (8 years old), and [redacted] (6 years old) and my daughter [redacted] is [redacted] 11 years old. Currently, I live with my wife, three sons and one daughter in [redacted] in the refugee camp in Bangladesh. My father, [redacted] My mother, [redacted] died in June 2011 in Burma. [redacted]

14. I was [redacted] from December 2011 until I fled to Bangladesh. [redacted] I don't have any family members or any relatives in Burma. All my family members and relatives fled to Bangladesh following the attack in 2017.

15. I speak Rohingya. It's my native language. I am fluent in Burmese (speaking, reading, writing, understanding), and Rakhine (speaking, understanding). I have a very limited ability to speak English, but I can understand it well.

Early life in Myanmar

16. I went to Tula Toli Primary school and studied up to grade 4. Then I went to Boli Bazar High School (Kyein Chaung High School) and attended grade 10. I sat the matriculation exam, which was a final examination for grade 10. But I was not successful. After that, I [redacted] I bought [redacted] farmlands in my name. I had "horonsor" – the land title document – for these [redacted] lands – which I left in my home in Burma. The land title document is the final document for the ownership of land. [redacted]

17. [redacted] The first step for buying land was to make an agreement with the seller on stamp paper at the seller's expense. We used to buy this stamp papers from Boli bazar market. This stamp paper was required to be signed by at least three persons as witnesses. The stamp paper contained information about the seller and the buyer, the measurement of the land, the price paid for the land and a declaration by the seller that the seller would not claim ownership of the land. The seller then was required to buy a stamp worth 5 Kyat (Burmese currency) for a property worth 100,000 Kyat, and 50 Kyat for every 1,000,000 Burmese currency. The second step was to submit this stamp paper to a committee consisting of the Oak-Shoak-Ray-Muu (the chairman) and the Tawankan (the deputy chairman) to issue "Soum Fisa". Soum Fisa was a certification from the Oak-Shoak-Ray-Muu and the Tawankan to validate the purchase of land. The same procedure applied to the moghs as well. Mogh means Rakhine Mogh who followed Buddhist religion. The third step was to obtain "Horonsor" from "Mre Sarang". Mre Sarang means the Ameen

Office – which was the land management office. "Horonsor" was required to be signed by the Ameen in Ameen office. The Ameen office was under the Ma Ya Ka – the office of Township Administration in Maungdaw Town. The Ameen was an official from the land management office who used to come for the physical verification of land.

18. I had [redacted] big cows. The price of each cow was between 8,00,000 Kyat to 10,00,000 Kyat. I had to leave everything behind in Burma because of the attack. I heard from other villagers that all my cows were taken away. I found only one cow after a few months of my arrival in Bangladesh. Someone brought my cow from Tula Toli to here, in a local market nearby Zero Point (Myanmar and Bangladesh border area) for sale. One of the villagers from Tula Toli who went to that local market recognized my cow and informed me. I went to the local market with a few villagers and could recognize my cow. I reported it to the BGB at Zero Point to get back my cow. But the BGB officer told me that I was no longer the owner of my cow as I left my cows in Burma. The Officer said, the cow now belonged to whoever brought it to Bangladesh.

Geographical location

19. The name of my Wozu (village tract) is Tula Toli (Min Gyi in Burmese and Maung Gri in Rakhine). Tula Toli (Min Gyi - Ku Lar) consisted of four hamlets: Doin fara (Taung Rwa in Burmese, Taung means Doin/South), Sor fara (Shwe Rwa in Burmese, Shwe means Sor/riverbank), Major fara (Alle Rwa in Burmese, Alle means major/middle) which is next to Sor fara, and Mura fara (Taw Rwa in Burmese, Taw means forest/hill). There is another small hamlet, known as "Guna fara". Around 50 households from Major fara had to move to the hills due to the erosion of the Phyuma riverbank. The place where they moved is in the jungle on the hills. Guna means jungle. That's why villagers from other hamlets in Tula Toli used to call this hamlet "Guna fara". Guna fara was on the west of Major fara.

20. The Mogh fara is known as Min Gyi. It consisted of two parts – Lamar fara (lower hamlet), and U-orer fara (upper Hamlet). In Tula Tuli Uju, there were only Rakhine mogh. There was no Kui, Murong, Chak and Chammo in Tula Toli.

21. On the north of Tula Toli: Lobboi (La Baw Wa), and Diol Toli (Pa Da Kar Rwa Thit); From Min Gyi one could go to Lobboi via Mura fara.

    On the east of Tula Toli: Whikkom (Wet Kyein) - on the other side of the Phyuma river;

    On the south of Tula Toli: Saadullar Sor, Dom Bai (Aung Sa prang) on the other side of the Phyuma river;

    On the west of Tula Toli: Mogh fara and the hills

22. There was a total of 325 households in Tula Toli. Of these, 252 were registered in the household list with the authorities and included in the map of the village. The rest of the households were not registered in the household list but those were included in the map of the village. Apart from 325 households, there were 25 additional houses that were

neither included on the map of the village, nor in the household list. Of these 25 houses, the authority destroyed 8 houses following the order from the Ma Ya Ka office in Maungdaw in late 2016. I believe, other houses were not destroyed because they settled the matters with the authorities somehow. I know this because I was there with the Nagrasaung when they were destroying the houses. Nagrasaung means BGP (Border Guard Police).

23. There was a board in the premises of the Oak-Shoak-Ru-Muu's office. It was the responsibility of the Oak-Shoak-Ru-Muu (the chairman) and the Tawankan (the deputy chairman) to write down the total number of populations, structures etc on that board and update it from time to time.

24. The total population of the four Muslim hamlets in Tula Toli is 4,480 (men 2,230 and women 2,250). I know it because being the Tawankan (deputy chairman) of the village, I had a complete list of the villagers in my office. The authorities stopped the registration of newborn babies on the household list three years before the attack in 2017. I don't know why they stopped registration of newborn. These 4,480 includes newborn babies who were not registered in the household list by the authorities. Of these 4,480, a total of 420 villagers were killed during the 2017 attack. In addition, there were around 30 people who were from other villages but at the time of attack were visiting their in-laws in Tula Toli. They got killed during the attack in Tula Toli. Everyone else who survived the attack came to Bangladesh.

25. There are two brothers – [redacted] who were in Buthidaung jail when the attack happened. They were arrested in May 2017 for a "border case". Border case means a case for crossing the border – in particular crossing to and from Bangladesh. After serving three years imprisonment, there were released last year. [redacted] was working in Bangladesh and [redacted] was studying in Bangladesh. They were caught while crossing the border to see their family in Tula Toli, severely beaten, and sent to Buthidaung jail. Their mother – [redacted] – got killed in the 2017 attack. There are no Muslim villagers from Tula Toli left in Burma, other than these two brothers. I spoke with these two brothers some days ago. They are currently in Maungdaw. They told me that their sentence was for five years. The authority released them a bit earlier and told them that if they committed any more crimes, they would have to go back to the jail for the remaining two years. That's why they have not tried to flee.

26. There were four mosques and four moktobs in Doin fara, Sor fara, Major fara, and Mura fara, respectively. All mosques were burnt during the 2017 attack. There was a mosque in Guna fara which was broken down by the authority as it was not on the map of the village and was built without permission from the authority. It happened multiple times. Every time, the authority broke it down, the villagers built another one and the authority broke it again. It was continuing like this until we left Tula Toli.

Documents in the possession of the witness

27. I have "Ghor Serang" (Household list), a Receipt Card – which was issued as a token upon return of "Yayi Kepparang" (Yar-Yi-Khet-Pyar in Burmese)" and stamp papers for my land. "Yayi Kepparang" was also known as a white card or temporary card. I have all these documents in the camp. Being asked, I said I would be happy to share a copy of all documents electronically. I don't feel comfortable carrying the hard copies of the documents as the villagers from my village don't know that I managed to bring all these documents with me. On top of it, it would be too much for me to carry all these documents from the camps to the interview location. On the third day of the interview, I sent the interviewers electronic copies of all relevant documents. I brought the receipt card only to show them, as it's a small piece of paper. I don't have any NVC as I did not submit my application for the NVC.

28. Being asked, I clarified that I was able to bring my documents because I organized them in one bag and took them with me while moving from my house in Doin fara to my father-in-law's house in Sor fara on 26 August 2017. On 30 August 2017, my wife gave this to my elder son to carry when they fled from the house.

29. I have shared a list of the villagers from Tula Toli who were killed during the 2017 attack.

[redacted]

30. [redacted] brought a lot of stuff on two trucks to help villagers from Tula Toli in the camps, but the army stopped them at Paan Bazar in Ukhiya. At that time people from Burma were still coming into Bangladesh and there were many Rohingya who took shelter nearby the Paan Bazar security outpost area. The army asked [redacted] to distribute the food and goods to those Rohingyas as they needed. [redacted] had to give away the supplies for the Rohingya in that area as demanded by the army. That time, [redacted] could not give anything to the Tula Toli villagers in the camp. [redacted]

31. [redacted]

32 [redacted]

33 [redacted]

34 [redacted]

35. [redacted] a list of the villagers who were killed in Tula Toli during the 2017 attack. After we came here, there was a lot of media people. When the media people started interviewing us – the villagers from Tula Toli – the media people said, "You always said that a lot of people were killed in your village, but you don't have a precise number". That's why [redacted] to prepare the death toll list. [redacted] to prepare the death toll list.

36. I want to clarify that the list of dead people is different than the list of people alive and registered for the food rations. [redacted] made this list of dead people about three months after I came

here, following the list of people alive. [redacted]. I am confident that it listed the correct number of dead people. Since the time the list was compiled, [redacted] updated the list anymore.

37. [redacted]

38. [redacted]

39. I could tell you off top of my head that a total of 13 villagers from three families from Mura fara were killed during the 2017 attack in Tula Toli.

    i. Abdul Mabud and his entire family – a total of 11 family members fled to Sor fara and got killed in the Sor,
    ii. There were two elderly people from two different families – Abu Shama (around 100 years old), and Rokeya Banu (more than 70 years old). They could not leave their houses and got killed at home. They were shot at their home when the military soldiers were shooting at the hamlets.

40. From Doin fara the following villagers were killed during the attack:

    i. Sara Hatu – belonged to the family of Bodiur Rohman – was killed in Sor fara,
    ii. Nurul Amin (10 years old) – belonged to Zobul Huson's family. He took his cows to the Sor in the morning and got killed there,
    iii. Ali Akbor and his family. A total of 11 family members got killed in Sor fara. Three sons of Ali Akbor are alive and possibly they are living in [redacted]
    iv. Kobir Ahammod, aka Badu, and his five family members,
    v. Seven family members (wife, mother, two sons, one daughter, one sister and one nephew) of Nurul Amin from Doin fara. Nurul Amin [redacted]
    vi. Mohammod Siddik, his son and four daughters.

41. I heard from [redacted], that three males from Doin fara fled to the hills in Guna fara when the military soldiers were shooting. These guys refused to leave with villagers from Guna fara, for a safer place because they wanted to go back to Doin fara to pick up their belongings. These three guys were very fit and hence they wanted to go back for their belongings. So that's why they got killed. They were found dead near the hills and jungle area nearby Guna fara. Maung Thein Wa, the former Okkata from Mogh fara (Oak-Ka-Hta in Burmese) who served for 10 years as

an Okkata, saw the dead bodies of these three guys with solar and batteries next to them and informed [redacted]. The names of these three guys were:

i. Belal Husson, age: approx. 30 in 2017. He belonged to Yousuf's family, Father: Mohammod Yousuf,
ii. Mohammod Usman, age approx. 25 in 2017. Father: Abul Kalam aka Bulu (former- secretary),
iii. Soyodul Hoque, age: approx. 29 years old in 2017. Father: Nur Ahammod.

42. [redacted]

43. [redacted] from Mogh fara was a very good person and was well respected in Tula Toli by both mogh and muslim. He was known as one of the Murobbis (Remi Appa). Remi Appa means respected elder. About 8-10 days after my arrival in Bangladesh, [redacted] called me on my phone. At that time, I was still using my Burmese number. [redacted] called me to inform that he saw the dead bodies of three villagers, namely Mohammod Usman, Belal Husson, and Soyodul Hoque. He said the dead bodies were found on the road nearby Doin fara. He also said that on 30 August, after the shooting in the Sor, he was called by the military to go to Fushiyar Deil. He went there and saw a lot of dead bodies. He recognized the dead body of Abdul Malek – who served as a Rainggum [redacted] Then he retuned to home. He said he was very upset to see the dead bodies especially of Abdul Malek. He did not share what the military told him. Since then, I don't have any contact with him. I heard that he is [redacted]

44. I had two phones – one smartphone and another one a button phone. I left the smartphone at my in-law's house in Sor fara as I had to flee when the military soldiers started shooting in the village. [redacted] The button was with me when I was fleeing to Bangladesh. It got broken on my journey to Bangladesh.

Security outpost in Tula Toli and surrounding villages:

45. There was a security outpost of Nagrasaung on the west of Doin fara. It had been there since January 2016. This outpost was located between Mogh Fara and Doin fara, near the school in Mogh fara. The name of the school was Min Gyi Amma Khai Chaung (). Until 2012, it was for grade 1 to 4. Then it was upgraded up to grade 8. There were so many incidents since the violence in 2012. That's why this outpost was installed to maintain the peace in the area and to protect the moghs. The officers and other members (who did not have any badges) in this outpost used to rotate every three months. A total of 15 security officers and members were stationed there.

46. The name of the head of this security outpost was Zaw Wang Nai. He had two stars on his shoulder badge. He was the last Bu Gyi (the chief) from this outpost we saw until the 2017 attack. He joined a few months before the attack in Tula Toli. In addition, there was one officer with two stripes on his arms badge, two officers with one stripe and the rest twelve were "Ruru" (regular members). Before Zaw Wang Nai, Sra Gyi Su Nai was the head of this outpost. He had three stripes on his arm badge. During Sra Gyi Su Nai's term, with him, there were two officers who had two stripes, and two officers who had one stripe. The remaining ten were "Ruru". I don't recall any names who were stationed there before Sra Gyi Su Nai. Sra Gri means a three-striped officer.

47. There was a military security outpost in Saadullar Sor (Kra Kyein in Burmese) from January 2012 to December 2015. Saadullar Sor was in the south of Tula Toli. A total of 15 military soldiers and officers were stationed there. This military security outpost was removed in December 2015 following a complaint made by the Muslim villagers from Tula Toli to the chief of Nakh Fura Teram – the big military base that controlled all the outposts in the area. The complaint was made to the chief over the phone. In this outpost, there was a Sra Gyi officer with three stripes on his arms badge. He had a love affair with Sobura – a Muslim girl and daughter of Lokman Hakim. The officer used to come to the village even at night only because of Sobura. The Muslim villagers did not accept this relationship. The Muslim villagers used to abuse him verbally whenever they saw him in the village. In response, the officer used to beat the villagers who used to verbally abuse him. The villagers stopped allowing Lokman Hakim to pray in the mosque. The villagers were afraid that if anything happened to this officer in the village, then the whole village would have to pay the price. They would suffer in no time and with no boundaries. That's why we decided to make a complaint to "Nakh Fura Teram".

48. One week after our complaint, that military security outpost was removed. In the same place, a Nagrasaung security outpost was installed in January 2016. The officials from this security outpost used to come to my village for regular checking, and the officials from the security outpost on the west of Doin fara used to go to Saadullar Sor (Kra Kyein).

49. There was a Nagrasaung security outpost in Lobboi (La Baw Wa in Burmese) from January 2012 to Jan 2016. I don't know why it was removed.

50. In addition, there were the following security outposts in the surrounding areas of Tula Toli:
    i. One Nagrasaung security outpost in Ayeur Sor (Seng Gha Prang),
    ii. One Nagrasaung security outpost in Motulla also known as Mogh Tuille Mogh fara (UJU – Dom Bai),
    iii. One Nagrasaung security outpost on the north of Diol Toli (Pa Da Kar Rwar Thit), nearby the Faati Yar Sora (Faati Yar Stream).

51. All three security outposts were installed in January 2016. In each outpost, there were a total of 15 Nagrasaung officers and members stationed. They used to rotate every three months. I know it because [redacted]

52. All these security outposts were under the control of a big outpost in Boli Bazar. This outpost was known as "Nay Se Lay Sakkan" which means outpost no 24. I know it because [redacted]. In that no. 24 outpost, around 200 Military, Nagrasaung, and La Wa Ka were stationed there. The number of the military was fewer than the Nagrasaung.

53. In that no. 24 outpost, Na Sa Ka was stationed previously. Later on, Na Sa Ka was replaced with Nagrasaung.

54. A total of eight UJU (village tracts) were under the management of this no. 24 outpost. The names of the UJUs were:

    i. Boli Bazar (Kyein Chaung),
    ii. Tula Toli (Min Gyi),
    iii. Dom Bai (Aung Sa Prang),
    iv. Ayeur Sor (Seng Gha Prang),
    v. Waikkom (Way Chein)
    vi. Diol Toli (Pa Da Kar Rwar Thit)
    vii. Garator Bil (Net Chaung /Pa Da Kar Dewan Ali), and
    viii. Kalingar Sor (Mru Myi Saung)

55. In this outpost, no 24, the officers and members (who don't have a badge) used to rotate every 6 months. The head of Nagrasaung in this outpost had one moon and one star on his shoulder badge. We used to address him as "Re Muu". "Re" means Police and "Muu" means chief. The Re Muu that I met for the last time before I left Burma joined four months before the 2017 attack. No one knew his name. The head and other officials never wore a nameplate.

56. The head of the military in this outpost had a three-star on his shoulder badge. We used to address the head as "Jitu". I don't know what "Jitu" meant. I don't know his name. The head was sent from Nakh Fura Teram. The military officials in this outpost no 24 also used to rotate every 6 months.

57. La Wa Ka officials in this outpost were under the control of Nagrasaung. La Wa Ka means "Immigration officers". The head of La Wa Ka had two stars on his badge. We used to address him as "Uji". Uji means "chief". I don't know the name of any officials in this outpost no 24 as they were not known by name but rather by their position.

58. There was a station of 'SP – Two" in Boli Bazar. They used to deal with the people who went there from Bangladesh. They used to wear black pants and white shirts and rank badges on their shoulder. They were sent from Rangoon. The head of the "SP-Two" was known as Bu Gyi. Bu Gyi means chief.

59. I went to Nakh Fura Teram for a couple of times. There were around 250 military and Nagrasaung officials stationed there. If there was any big incident in the area, the head of the teram used to hold meetings with all the Oak-Shoak-Ru-Muus, Tawankans, Seinggums, and Rainggums from the region. This could take place once a year.

60. Being asked, I clarified that by Nagrasaung I meant BGP. I shared a photo showing Nagrasaung offcicials with the interviewers to indicate the color and uniform of Nagrasaung. (IIMM0019629202).

The village administration office

61. The office of the Oak-Shoak-Ru-Muu of Tula Toli was in the middle of Mogh fara. It was located in between the two parts of mogh fara, namely Fuk Mogh fara (Lamar Fara) and Posim Mogh fara (U-oror fara). The Oak-Shoak-Ru-Muu's private house was within 8-10 minutes of walking from the office. The office was like a big house in rectangular shape with the lower half of the walls built of mud and the upper half made of bamboo. This office was sometimes used for small meetings like petty dispute mediation. For a bigger meeting, we had to go to school in Mogh fara. The Oak-Shoak-Ru-Muu, all Seinggums (literally means "head of 10 HH"), Rainggums (literally means "head of 100 HH"), [redacted] all used to work in the office from 10:00 am to 16:00 pm. The office days were from Monday to Friday. On Friday, [redacted] start work after "Jumma Prayer". The office was closed on Saturday and Sunday. The Office was fenced with bamboo around four sides. On the south of the office, there were mogh villagers' houses; on the west there was a stream with a small bridge over it; on the north there were farmlands, and, on the east, there was a fruit garden with a pond next to it.

62. There was no political party office, or any NGO office in Tula Toli UJU (village tract), other than the Oak-Shoak-Ru-Muu's office. [redacted] from mogh fara and [redacted] built this office. [redacted] The land of the Oak-Shoak-Ru-Muu office in Tula Toli was not owned by anyone privately. A total of 221 village tracts in Maungdaw were under the authority of the Ma Ya Ka office in Maungdaw. We used to address the chief of Ma Ya Ka as "Ma Ya Ka Okkata". He was the chief of all Oak-Shoak-Ru-Muus and Tawankans from these 221 village tracts. The Okkata belonged to Burmese ethnicity. We had to report to him for all our activities in the village. The Ma Ya Ka Okkata used to hold two meetings every month – on the 1st and on the 16th of every month – in a big hall room – which could accommodate around 1000 people. The Okkata used to use loudspeakers for these meetings. All the Oak-Shoak-Ru-Muus and Tawankans were obliged to attend these two meetings. [redacted]

63. Ma Ya Ka Okkata was also known as Mu Nre Oak-Shoak-Ru-Muu. Mu Nre means town. Ma Ya Ka used to rotate every six months.

64. Aung Kyaw Sein was the Oak-Shoak-Ru-Muu for Tula Toli UJU (village tract). He was a Rakhine mogh from Mogh fara. [redacted] Aung Kyaw Sein's His father's name was Sa Si Maung (deceased). Aung Kyaw Sein was born and brought up in Lamar fara (lower part) in Mogh fara. After marriage, he moved to U-oror fara (upper part) in Mogh fara. He got married to Thin Twe in 2007. He has one son (five and a half years old) and two daughters (12 years old and 8 years old). He went to Boli

Bazar High School and completed grade 8. [redacted] Aung Kyaw Sein spoke Burmese, Rakhine, Rohingya. His native language is Rakhine. He was responsible both for Muslim hamlets and Mogh hamlets.

65. [redacted]

66. Aung Kyaw Sein is currently in Maungdaw. All moghs from Tula Toli Mogh fara moved to Maungdaw due to conflict between the Arakan Army (AA) and the Burmese military. I learned this from [redacted] – a Rohingya from Tula Toli - who lives in Maungdaw now after his release from jail.

67. Aung Kyaw Sein was appointed as the Oak-Shoak-Ru-Muu on 5 January 2016. In Burma, an Oak-Shoak-Ru-Muu could serve for three terms. Each term was for 5 years. Aung Kyaw Sein was appointed for 5 years; thus he was the Oak-Shok-Ru-Muu of Tula Toli during the violence in August 2017. [redacted]. There was a total of 70 voters from 70 households. For the election of the Oak-Shoak-Ru-Muu position, only mogh villagers were allowed to vote. Only one person above the age of 18 years from each household was allowed to vote. The family members used to choose the voter.

68. [redacted]

69. [redacted] December 2011. At that time, Maung Thin Thwey Shey was the Oak-Shoak-Ray-Muu of Tula Toli UJU. He was a Rakhine mogh from mogh fara. He was elected in Dec 2011 [redacted] Maung Thin Thwey Shey was not educated, half-blind, and drunk most of the time. He was even not capable of issuing a "Tauk Foinja" (Htauk-Khan-Sar in Burmese) which means travel permission. Maung Thin Thwey Shey needed someone who could write and could handle issues in Muslim hamlets. [redacted]

70. [redacted]

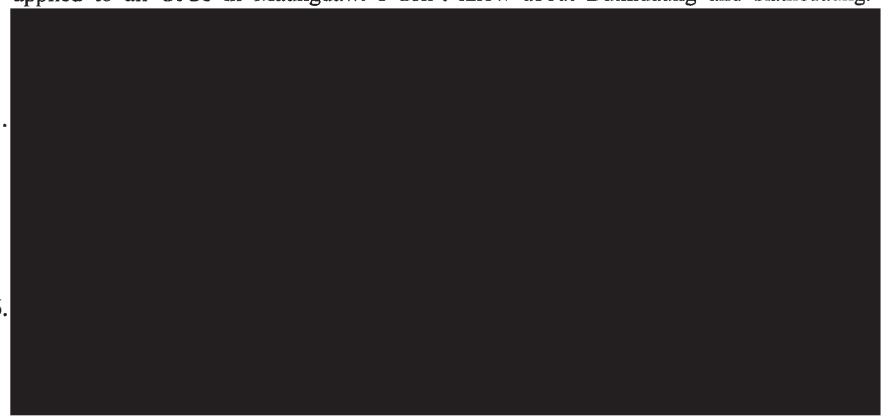
71. [redacted], and the election for the Tawankan (deputy chairman) position was supposed to be held in the in Dec 2016. There were a few candidates, namely [redacted] from mulim faras. It was 5-7 days after the election of the "Oak-Shoak-Ru-Muu" position in my village – which was won by Aung Kyaw Sein. [redacted]

72. [redacted]



73 [redacted] used to maintain a record of guests who used to stay overnight in the village.

74. [redacted] record in these 10 books after violence in June 2012 as ordered by Ma Ya Ka Okkata. No one was allowed to enter the villages in Tula Toli UJU without reporting to the Oak-Shoak-Ru-Muu Office and without signing these books. This rule applied to all UJUs in Maungdaw. I don't know about Buthidaung and Rathedaung.



75.

76.

Responsibilities and duties of the Oak-Shoak-Ru-Muu, Tawankan, Seinggum and Rainggum

77. The Oak-Shoak-Ru-Muu, Aung Kyaw Sein, was responsible for everything in Tula Toli UJU (Village tract) both for Muslims and moghs. Aung Kyaw Sein was personally responsible for issuing "Htauk-Khan-Sar" (travel permissions), for signing and sealing land purchase stamps, for settling disputes among the villagers, if any, keeping the records of all activities in Tula Toli, and he used to deal with all government officials, such as Ma Ya Ka (Township Administration Office), Ka Ya Ka (Office of the Chief of the Police), Forest Office, security outposts in Boli Bazar (Kyein Chaung), and used to arrange everything for any official visit to Tula Toli. He also dealt with the Police in the case that any villager was arrested or sent to jail. [redacted]

78. There were four Seinggums and four Rainggums for Tula Toli Muslim hamlets. Being asked, I provided the names of all eight Seinggums and Rainggums as stated below:

    i. Shomsul Alom, age: approx. 40 in 2017. Father: Lokman Hakim. He was from Doin fara and he was the Rainggum (Ra-Eain-Muu) for Doin fara.
    ii. Siddik Ahammod, age approx. 50 in 2017. Father: Holil. Siddik Ahammod was from Doin fara and was the Seinggum (Sae-Eain-Muu) for Doin fara. Siddik Ahammod was killed in August 2017 attack in Tula Toli.
    iii. Shawfikur Rahman, age: approx. 35 in 2017. Father: Abu Taher. He was from Sor fara and was the Rainggum (Ra-Eain-Muu) for Sor fara;
    iv. Soyod Akbar, age approx. 50 in 2017. Father: Mujar Mia. Soyod Akbo killed in Aug 2017. Soyod Akbor was from Sor fara and was the Seinggum (Sae-Eain-Muu) for Sor fara.
    v. Kobir Ahammod, age approx. 50 in 2017. Father: unknown. Kobir Ahammod was from Major fara. Later he moved to Guna fara which was an extension of Major fara. Kobir Hammod was the Rainggum (Ra-Eain-Muu) for Major fara.
    vi. Noor Huda, age approx. 45 in 2017. Father: Sura Ali (deceased prior to 2017). Noor Huda was from Major fara and was the Seinggum (Sae-Eain-Muu) from Major fara.
    vii. Mohammod Zubair, Age: approx. 30 in 2017. Father: Mohammad Sobi. He is from Mura Fara, and was the Rainggum (Ra-Eain-Muu) for Mura fara.
    viii. Nur Hussein, age approx. 40 in 2017. Father: Nowshod Ali. Nur Hussein was from Mura fara and was the Seinggum (Sae-Eain-Muu) for Mura fara

79. There was only one Seingggum/Rainggum for Mogh Fara as there were only 72 households. His name was Maung Ba Sa, age approx. 45 in 2017. He was both, Seinggum and Rainggum. In addition, the following Mogh villagers who were well-respected by other mogh villagers used to attend meetings that were held in Mogh fara to discuss any significant issue related to Mogh fara.

From U-oror fara in Mogh fara

i. Aung Sein Zay – Appuawang (Former Secretary of the village),
ii. U Fu twain – Former Oak-Kha-Hta,
iii. Maung Sing Twin – Former Oak-Kha-Hta,
iv. Swe twin Fruay - villager,
v. Kyaw Se Maung – villager,

From Lamar fara in Mogh fara:

i. U Fu Su, Father: Sin Twe,

ii. U Maung Thein, Father: U Sa Fhur,

ii. U Maung Fusin, Father: U Phu Sa

80. The duties of the Seinggum and Rainggum were the same: They served as the messenger of the Oak-Shoak-Ru-Muu and the Tawankan to the villagers. They used to make the announcement of different events in the village, for example, the date for the family/group photo-taking procedure, visit of Mae Serang officials (Land Management officials), visits of high officials in the villages, the announcement of any order from the higher authorities, date of the election, date of any meetings with the villagers, and so on. In addition, any of them could accompany the Oak-Shoak-Ru-Muu, Aung Kyaw Sein, [redacted].

81. Aung Kyaw Sein was a short-tempered person. He had a good relationship with some of the Muslim villagers. Some of them – who had to pay a bribe on different occasions were not happy with him. Aung Kyaw Sein used to receive more bribes from Muslim villagers, that's why he was fond of Muslim villagers. In Muslim hamlets, the number of disputes was higher than the disputes in Mogh fara. The mogh villagers never bribed Aung Kyaw Sein. They have less population and hence fewer disputes, contrary to Muslim hamlets. Aung Kyaw Sein was respected by his mogh community people.

82. I have never seen Aung Kyaw Sein be accompanied by other mogh when he came to Muslim hamlets. He used to come to Muslim fara by himself, on his motorbike. [redacted]

83. Aung Kyaw Sein had a good relationship with Nozimul Islam – who was a mogh from Mogh Tiulle fara. He converted to Islam in 2010 and married a Muslim woman in 2011. Nozimul Islam's name was San Aung before he converted to Islam. Nozimul Islam served

earlier in the military. He had three stripes on his arms' badge. Nozimul Islam was Aung Kyaw Sein's relative. Aung Kyaw Sein's elder brother was married to the daughter of Nozimul Islam. Nozimul Islam worked in the Oak-Shoak-Ru-Muu office as a clerk for a short term. I am not aware of any other person other than Nozimul Islam who was close to Aung Kyaw Sein.

84. Being asked, I confirmed that Maung Ma Thein was the maternal cousin of Aung Kyaw Sein. Maung Ma Thein was from Lamar fara.

85. I don't have any contact numbers of anyone in Burma. [redacted] The next day, the SIM was stolen by someone. Since then, I lost all my contact numbers.

Procedure to obtain permission to build a new house or renovation of a house:

86. In Burma, we need to take permission to build new houses – which is very expensive, and a lengthy process. The rate of a fee to obtain permission for building a wooden house is higher than a mud-made house. The authorities made the process very difficult and expensive, and the villagers tend to submit a request for renovation or repairment of houses, instead of building a new house. The process for renovation is comparatively less expensive. I had to wait for more than a year to get permission for renovating my house. It was partly wooden made and partly made of mud. I had to pay 600 K to 700K in Burmese currency.

87. I had never seen anyone in my village submit a request for permission for building a new house. There were no completely wooden houses in Tula Toli. All houses were made of mud.

88. The first step to obtaining permission for renovating a house was to submit a hand-written application to the Oak-Shok-Ray-Muu stating that "I need to repair my house because it is too old to live. This is not for building a new house." We also needed to mention the location and the number of the house in that application. To obtain permission from the Oak- Shoak-Ray-Muu, the applicant had to pay 100K to 200K as a bribe. After payment, the Oak- Shoak-Ray-Muu used to sign and seal the application. The second step was to go to the Forestor's Office (Sai Taw Uji Tana in Burmese) in person and submit the application signed by the Oak-Shoak-Ray-Muu. The forester used to ask the applicant how many pieces of bamboo would be needed, how many pieces of wood would be used for repairing the house, etc. If satisfied, the forester then would create a document stating his approval and attach it to the original application.

89. After the forest office approval, we had to take all the documents to Ma Ya Ka Office for the final order for a pass for house renovation. The Ma Ya Ka then sent those documents to "May Serang" which means the land registration office under the Ma Ya Ka office in Maungdaw, to conduct physical verification of the land for the renovation of a house. The Ameen would conduct the physical verification of the land and would submit a report to the Ma Ya Ka office. During this physical verification, the Ameen would meet the Oak-Shoak-Ru-Muu. During his visit, the applicant would have to pay 250000 Burmese currency. The Ameen then would submit his report to the Ka Ya Ka office for issuing an order for a pass for a house renovation, then the Ka Ya Ka officer – with his sign and seal – would send all documents to the Ma Ya Ka office to issue the pass. Then the Ma Ya Ka would pass his order to ask the applicant to deposit a fee of 200000 for the government, if it was a house that would be made of mud. And if it was a wooden house, the fee would be 1000000 to 1200000 Burmese currency. I applied for renovation of my house in March 2017, and I got approval in May 2017.

90. Then the applicant could be informed to collect the pass. Throughout the process, we had to pay a bribe to all officials for their approval. The amount varies from offices to offices, a minimum of 200000 Burmese currency to a maximum of 1200000 Burmese currency. I had to pay a total of 300000 to Ma Ya Ka, 300000 to Ka Ya Ka, 200000 to the Ameen and 50000 to the forest officer.

91. The name of the Ameen for Tula Toli was Maug Hla Gi from Maungdaw town. There were 221 Ameens in Ma Ya Ka office. One Ameen for each UJU (Village tract). A total of 221 UJU (village tracts) were under Ma Ya Ka office in Maungdaw.

Family/Group photo taking procedure:

92. The last procedure of a family/group photo in Tula Toli before the attack in August 2017, took place around the 25th of February 2017. It was done in a few days after the procedure "mapping of houses" in the village. This family/group photo procedure was at two locations in Tula Toli every year. The location of the photo procedure was at Nur Alom's yard in Doin fara, and at Nobi Husson's yard in Sor fara. Those locations were selected as they were spacious enough. The location in Doin fara would cover people from Doin fara and Sor fara. The location of Nobi Husson's place would cover people from Major fara and Mura fara.

93. The procedure lasted for three days in a row. It started at every day at 10.00 a.m. and finished at 16.00. [redacted]

94. The procedure was done by La Wa Ka (immigration) and Nagrasaung from "Nay Se Lay Sakkan" in Boli Bazar (Security outpost no 24 in Boli Bazar). I have seen six officers from La Wa Ka (immigration) and six officers from Nagrasaung. I don't know any of their names; however, I remember them by face and remember their rank signs. From La Wa Ka (immigration), there were one two-star officer, two officers who had one star, three officers who had three stripes and one officer who had one stripe. From Nagrasaung there were one officer with one star, one officer with two stripes, one officer with one stripe, and three with no markings on their shoulder.

95. During these three days of photo taking event, La Wa Ka (immigration) and Nagrasaung required that each family of our village had to give 200 kyat for the food expenses.

96. After photos were taken, the Oak-Shoak-Ru-Muu would have to go to the security outpost no. 24 in Boli Bazar to collect the photos at a later date. He could collect the money from the villagers in advance, calculating 200 kyat per photo, or could pay upfront and collect the money from villagers later.

The procedure at the day of the family/group photo event:

97. Once a family arrives at the location it has to follow a set procedure. All this procedure would happen in a fenced compound.

98. The first step was to submit the family list and pay 200 kyat to the Raiggum (head of 100 HH, Ra-Eain-Muu in Burmese) who was at the first station and collect money. Someone who could write would accompany him.

99. The Raiggum would give the family a token. The family then would go to another Raiggum near the La Wa Ka and submit the family list and the token. Raiggum keeps the token and takes the family list to La Wa Ka.

100. Then the family would wait for La Wa Ka chief to call up the family using the family-leader's name. The family would enter the fenced area then. There is always one family at a time going through this process. Once called forward the family would move to the spot where the photo will be taken, and all the family members would be lined up.

101. Then the U Ji (chief) of La Wa Ka (immigration) will call up the names corresponding to this family from the family list to the family in front of them. The chief would usually be a three-star officer. Each family member whose name is being called up, has to raise the hand to confirm everyone from this family is present.

102. Being asked, whether the La Wa Ka chief would match the faces with their previous group photo, I clarified that there is no way to do this, especially for the newly born ones

because the authorities would not have photos of the newborn babies. I say that because there are always new faces after one year. Sometimes there are two new babies in one year.

103. Being asked if it possible in this process to cover up for adults who are not present in person, by taking their roles, I say this is impossible because both the Oak-Shoak-Ru-Muu and the Tawankan are present with the two-star officer. They would know if someone would stand in for someone and detect if something is not right. It is not possible to do something like this in this way.

104. But what is possible, is to bribe the Oak-Shoak-Ru-Muu beforehand. So, if the Oak-Shoak-Ru-Muu would take the bribe, he can write a certificate explaining the absence of a person. This certification would then be presented at the photo taking event as an excuse for the absence of a person. Oak-Shoak-Ru-Muu would have a record of this in his own record book. If the family is unable to present the certificate or the officers are not satisfied with Oak-Shoak-Ru-Muu's record itself, the Oak-Shoak-Ru-Muu would have to create a certificate instantly and attach it to the family list.

105. Being asked if it is possible for other persons than villagers, persons who are from the outside of a village which are not part of the household lists, would remain undetected during such photo taking exercise, I say that if someone from outside the village they can't go to join the photo exercise anyway. But also, such people would not be noticed by the authorities as the event has a different purpose and relates only to the registered members of the family list.

106. Every new baby has to be registered. If you update for newborn baby, you need to go to the hospital to the east part of Mogh fara. All doctors and nurses were moghs and we had to pay them 1000 kyat to get a certificate for a newborn. Then we have to take this certificate and bring it to the Oak-Shoak-Ru-Muu.

107. Then we have to make another certificate for the Oak-Shoak-Ru-Muu and give him 2000 kyat. Next, we have to go to La Wa Ka (immigration) and give a certificate to a "Bu Gyi" – a big officer who has two stars, which costs another 3000 kyat. LA WA KA Bu Gyi would then add the newborn to the family list.

108. If someone dies, then the procedure is similar but there is no money involved for the dead to be removed from the family list.

109. However, as I explained the overall number of villagers in Tula Toli; there were no new-borns registered in the last three years.

Arrest after the incident in June 2012:

110. After the violence in 2012, one day police from Boli Bazar Re Sakkan (Police outpost) arrested [redacted] (about 30 years old at the time of arrest, Father: [redacted], Hamlet:Major fara) in Boli Bazar when he went there for some work. He was allegedly accused of being associated with the RSO (Rohingya Solidarity Organization). First, he was taken to Tanashook and beaten up. Later he was taken to Boli Bazar. Then they filed a case against him with five other people. Since then, the police continued to search for these five persons. These guys were evading arrests. Every few months, there was information about the search. There was one Tabbe (informant/collaborator) in Boli Bazar. His name was [redacted] I don't know his details. The five guys used to receive information from and bribe the police through [redacted] and managed to evade arrest. [redacted] was basically doing the same until he was caught and arrested in Boli Bazar. Being asked, I clarified that all of them were good people. They were not involved with the RSO (Rohingya Solidarity Organization) or Al-Yakin. The names of the five people are as follows:

i. [redacted] (about 40 years old at that time, Father: [redacted], Hamlet: Mura fara),
ii. [redacted] (about 30 years old at that time, Father: [redacted] Hamlet: Mura fara),
iii. [redacted] (about 50 years old at that time, Father: [redacted], Hamlet: Mura fara),
iv. [redacted] (about 25 years old at that time, Father: [redacted] Hamlet: Major fara),
v. [redacted] (about 30 years old at that time, Father: [redacted], Hamlet: Sor fara). [redacted]

111. After several hearings, [redacted] was given a sentence for 13 years. He was convicted for 6 years under rule 13.1 and for 7 years under rule 17.1. I know all these details because I attended [redacted] hearings and I went to Tanashook, Boli Bazar, Court and visited him in jail. The same night [redacted] was arrested, many others were also arrested. This was around three months after the 2012 incident. [redacted] was released only a year ago and is now in [redacted]

112. Of the five people, [redacted] (about 50 years old, Father: [redacted] Hamlet: Mura Fara) was arrested in 2016 from Boli Bazar. He was released about a month after [redacted], and he is now in Camp [redacted] The rest four managed to avoid the arrest.

Situation in Tula Toli after the Tanashook incident 09 October 2016

Meeting at the Ma Ya Ka Office (Township Administration Office)

113. The next morning after the Tanashook incident, the Oak-Shoak-Ru-Muu came to the village with five Nagrasaung officials in a mosque yard located between Sor fara and Doin fara. Tanashook means the police headquarter in Maungdaw. These Nagrasaung officials were from Tula Toli outpost. It was around 9:00 am. The Oak-Shoak-Ru-Muu called for a meeting with the village elders from muslim hamlets. I attended the meeting as well. The Oak-Shoak-Ru-Muu said there was a big incident in Maungdaw. We were asked if we knew about the incident. We said that we didn't know. There was no Rakhine moghs in this meeting except the Oak-Shoak-Ru-Muu. The chief of Nagrasaung outpost was a three-striped officer.

114. The Oak-Shoak-Ru-Muu also said, "Re Mu called me, and ordered to remove the ferry boat from Doin fara." Following the meeting, we all went to the ferry point. The Oak-Shoak-Ru-Muu and the five Nagrasaung officials got on the boat and took it to the little creek inside Mogh fara. Since then, no muslims were allowed to cross the river by boat. We used to cross by wading through and crossing next to Waikkom side. That was the only boat we could use to cross the Phyuma river from Tula to Saadullar Sor. This boat could accommodate around 20 persons at a time.

115. I could remember a few names of the village elders who attended the meeting, namely Nobi Husson, Ramotullah, Sultan, and Nur Alom. After the Tanashook incident, Nagrasaung used to check the "Shantri Ghor" (watch house) frequently. These were four small huts located at four different locations in Tula Toli that were used by the Rohingya villagers to guard the village at night. These huts were established a long time ago. The Rohingya villagers needed to do the "village guard duty" on rotation. A group of four Rohingya villagers used to guard in each watch house.

116. On 01 Jan 2017, the [redacted]. In the meeting, the Ma Ya Ka Okkatta said, "The situation is really bad, and it is getting worse. You have to remove all fences around the houses. You have to make sure that nothing is left, make sure that you can see through from one side of the village to the other…". The Ma Ya Ka Okkatta told this orally and also issued two documents to the representatives (the Oak-Shoak-Ru-Muu and the Tawankan) from all 221 village tracts in the meeting.

117. There were two orders on two separate documents, one was the order for curfew from 6 pm to 6 am; ordering that there should be no movement. This was called the "Tai Le Ami" which means "144 Order". The order also stated that if the authority caught somebody leaving or coming into the village within curfew time, they will be put in jail for six months. The second order "Ken Siro" (Fence) was the order to remove all fences. The order also stated, "the Oak-Shoak-Ru-Muu will make sure that the fences will be removed. If someone fails to obey, actions will be taken". Aung Kyaw Sein and I got one original copy of these two documents – stappled together. These documents were typed. The copy we received was signed and stamped by the Ma Ya Ka Okkata, Hla Mi. All 442 copies were signed and stamped. These were prepared

before the meeting. After necessary copies were made, the name of each village tract was handwritten on the relevant copies and then signed and stamped.

118. Being asked, I clarified that this was an order from the chief of Ma Ya Ka – there was no indication that those orders came from a higher authority.

Meeting at Nay Se Lay Sakkan, Boli Bazar (security outpost no 24, Boli Bazar) and removal of fences

119. On the next day, [redacted] In the meeting, the Re Mu (Chief) of Nagrasaung of outpost 24, who was a one-moon and one-star officer, said "the situation is very bad. You have to remove all fences. Bad people can hide behind the fences". In this meeting, [redacted]. This meeting went for two hours, from 1:00 to 3:00 pm. No papers were given in this meeting.

120. On 03 January 2017, [redacted] The Oak-Shoak-Ru-Muu, Aung Kyaw Sein, called for a meeting and said, "we got papers from both Re Mu and Ma Ya Ka Okkata and you guys have now to go to remove the fences". [redacted]

121. On 04 January 2017, the villagers removed all fences. I also removed fences around my house. Not a single stick was left. Being asked, I explained that no bribe was offered to the Oak-Shoak-Ru-Muu nor he asked for it in order to avoid the order for removing the fences. It was not possible, as the Ma Ya Ka Okkatta ordered to remove the fences and all the villagers had to remove the fences within two days.

Other meetings and events in 2017 in Tula Toli:

122. On 07 January 2017, Sra Gyi Su Nai from the Nagrasaung outpost in Tula Toli came to the Oak-Shoak-Ru-Muu's office. He was accompanied by four "Ruru" (officials without rank). the Oak-Shoak-Ru-Muu - Aung Kyaw Sein, [redacted] were there. Sra Gyi Su Nai [redacted] to arrange for a meeting in Mogh fara school the next morning around 10 am. He wanted to have that meeting with the senior and well-respected villagers from both muslim and mogh hamlets. [redacted] prepared a list of 100 participants from four muslim hamlets with assistance from the Seinggums and Rainggums. [redacted] selected 25 persons from each hamlet. Aung Kyaw Sein and the Rainggum/Seinggum from Mogh fara selected 25 mogh villagers from Mogh fara. [redacted] assisted

them in writing down the names of the participants from Mogh fara. There were four lists for muslim hamlets and one list for mogh hamlets. After making all the lists, the Seinggums and Rainggums went to their respective hamlets to inform the villagers about the meeting.

123. The next day, only 20 to 30 muslim villagers and around 8 to 10 mogh villagers attended the meeting at the school in Mogh fara around 10 am. Sra Gyi Su Nai came with five Nagrasaung officials. In the meeting, Sra Gyi Su Nai said, "you, respectable people, have to make sure that there is peace in the village. I heard that there are bad people in the village but have not seen them. If you see bad guys in the village, you must inform me."

124. Before the meeting on the 16th of January with the Ma Ya Ka Okkata in Maungdaw, four people got arrested from Khuir Khali. I met them [redacted] I asked them why they were arrested. They showed me a document that stated that they were arrested for violating the 144 order (Tai Le Ami). The four persons said that they were arrested for fishing in the sea close to Bangladesh.

125. In February 2017, there was a photo-taking exercise. Being asked, I clarified that the photo-taking exercise took place after the mapping of houses in the village by the land management office.

126. Sometime in March 2017, Nagrasaung officials from the outpost in Tula Toli, led by Sra Gyi Su Nai came to the village, and said they had to demolish eight unregistered houses in the village. Unregistered means the houses that were not on the map of the village and those that were built without permission from the respective authorities. [redacted] The Nagrasaung officials went around and ordered the owners of unregistered houses to take their houses down. The owners of those houses had to break their own houses down using machetes. These were bamboo houses. This started around 9 am. The names of the owners of those houses are as follows:

i. [redacted] Hamlet: Major fara
ii. [redacted] Hamlet: Mura fara
iii. [redacted] Hamlet: Mura fara
iv. [redacted] Father: Unknown, Hamlet: Mura fara
v. [redacted] Father: Unknown, Hamlet: Mura fara
vi. [redacted] Hamlet: Sor fara
vii. [redacted] Hamlet: Sor fara
viii. [redacted] Hamlet: Major fara

127. Sometime in May, Bu Gyi Zaw Wang Ni called [redacted] and said that he was coming to the village with his officials. This was the start of rainy season. By that time, Sra Gyi Su Nai was transferred to Boli Bazar and was replaced by Bu Gyi Zaw Wang Ni. [redacted] They came to the village. [redacted] The Oak-

Shoak-Ru-Muu was not there [redacted]

128. [redacted] came to my house next morning and he explained what happened to him the night before. [redacted] was from Sor fara. He was caught by Nagrasaung when he was coming back to his house after seeing-off a relative from Mura Fara. It was around 8 pm. He said that on their way to the outpost, Nagrasaung also caught [redacted] Nagrasaung saw someone with a mobile phone in front of [redacted]'s house. They pointed the torch light on him and called him to come closer. The person did not respond and fled immediately. Nagrasaung found [redacted] in that house, handcuffed him on the back, and took him to the outpost together with [redacted]

129. In the morning, both [redacted] came to my house [redacted] I learned that [redacted] was arrested for breaking the curfew. Zaw Wang Ni said to [redacted] "you broke the 144 order, you are offered either to go to jail or pay, freely and happily, 250000 Kyat." [redacted] agreed to pay 250000 Kyat. Zaw Wang Ni made an agreement in writing that if [redacted] failed to give money by 12 pm (the next day), he would take actions against [redacted] They also confiscated two mobile phones of [redacted] After the agreement, they released him, and he returned to the village around 3 am. [redacted] went to the outpost to give 250,000 Kyat on behalf of [redacted] and to settle the matter of [redacted] decided to stay back at home.

130. [redacted]

[redacted] went back to the outpost with 300,000 Kyat to give the money to Zaw Wang Ni as agreed.

131. Sometime in June 2017, [redacted] – a rich villager from Doin fara – was beaten up by Nagrasaung when Nur Alom was praying in the mosque of Major Fara. These Nagrasaungs were from Boli Bazar outpost no 24. It was around 3 pm, outside the normal prayer time.

132. Around prayer time at night, [redacted] went to the Re Mu (chief) of Nagrasuang in Boli Bazar outpost. The chief questioned [redacted]'s profile. He asked whether [redacted] was a good person or not. Both [redacted] said that [redacted] was a very good person. [redacted] was released afterwards. Later, I learned from [redacted] that he was beaten up severely and had to pay money for his release. I don't know how much he paid. I also learned that Nagrasaung in Boli Bazar questioned [redacted] concerning a land dispute and complaint from his brother-in-law.

133. Sometime in July, the restrictions were eased up a bit, and even the ferry boat was reinstalled. I don't know the reason why the authority made the decision.

134. On 01 August 2017, around 100 military soldiers came to the village. It was around 7 am. They stayed overnight in the mosque in Major fara. They left the village the next morning. Later I learned that someone stole the gold chain of the Bu Gyi of that group, that's why they left early in the morning. I don't know the name of the Bu Gyi and I don't know where they came from or why. Being asked, I clarified that by that time, authorities did not care about notifying us about their arrival in the village.

135. [redacted]

136. On 10 August 2017 around 10 am, all 150 participants from muslim hamlets and 50 participants from mogh hamlets came to the school in Mogh fara. Bu Gyi Zaw Wang Ni was there with his Nagrasaung Officials. When I reached the school, I saw the title of the meeting posted on the wall. Being asked, I made a replica of the post on the wall (IIMM0019629198) and shared it with the interviewers.

137. All participants, [redacted] signed on an attendance record prepared by Nagrasaung. In a few minutes, the Bu Gyi started to speak. He said that

there were a lot of things happening around the village. It would be good for all of us to maintain peace in the village. He said, "from today onwards, I will take responsibility for any wrongdoing by Nagrasaung to any muslim hamlets". Then he wrote the same statement on a piece of paper and signed the document.

138. Then the Oak-Shoak-Ru-Muu stood up and said, "I will take responsibility for any wrongdoing by the mogh villagers in muslim hamlets". Then he wrote the same statement on the same document and signed it.

139. [redacted]

140. After the meeting, we made three photocopies of the agreement. The original was with the Bu Gyi. [redacted] Being asked, I made a replica (IIMM0019629199) of the agreement and shared it with the interviewers.

141. We were happy after signing the documents. We signed the agreement because around that time there were a lot of incidents and fighting in the neighboring area, in particular the villages in North Maungdaw. There was one incident I heard about where the military killed five muslim people and buried them in one pit. I don't know the names of these persons or where this incident took place. Being asked, I clarified that fighting means incidents with the military. Before the meeting on 10th Aug, Bu Gyi Zaw Wang Ni started to discuss with [redacted] about the situation and how to stop any of these things from happening in our village. Finally, Bu Gyi decided to hold this meeting and sign this document to maintain peace in the village. There was no discussion about this with the general village population.

142. On 18 August 2017 around 3 am, the following security officials came to Muslim hamlets:
- Re Mu from Boli Bazar Outpost no 24 accompanied by ten officials,
- Bu Gyi and ten officials from Nagrasaung outpost in Ayeur Sor,
- Bu Gyi and ten officials from Nagrasaung outpost in Mogh Tuilla Fara,
- Bu Gyi and ten officials from Nagrasaung outpost in Diol Toli,
- Bu Gyi Zaw Wang Ni (a two-star officer) and ten officials from Nagrasaung outpost in Tula Toli,
- Chief of La Wa Ka and other officials from Boli Bazar outpost no 24.

143. Being asked, I clarified that I knew these details because in the morning the Re Mu told me "We are from five different outposts, there are 10 officials from each outpost along with their Bu Gyi". Except the Bu Gyi of Tula Toli outpost, the rest of the Bu Gyi were one-star officers. I don't know their details.

144. Bu Gyi of the Nagrasaung outpost from Mogh Tuilla Fara [redacted] The Bu Gyi was a one-star officer. [redacted] Later I learned that the security officials surrounded the village, went to the houses, and ushered all the villagers in the direction of the old mosque compound. The villagers were asked to carry their household lists with them. The Oak-Shoak-Ru-Muu came there about an hour later as his house was far from that place. The Oak-Shoak -Ru-Muu did not say anything in the meeting. There were no Rakhine mogh from Mogh fara except the Oak-Su-Ru-Muu. Around 1000 -2000 villagers gathered under the Goon tree. Some villagers managed to flee when the security officials entered the village. The security officials made the villagers sit on the ground, and then started checking their household lists. I was there and saw it with my own eyes.

145. Around 1:00 pm, they asked all women, children, elderly persons to go back home. They kept around 50 young men there. Then the La Wa Ka chief who was a three-star offcier started saying "There are bad people in this village. You people are helping them. We have to break four houses down". We asked why they wanted to break those houses. He said that the owners of these four houses were associated with bad people. The names of the owners of these houses are as follows:

i. [redacted]
ii.
iii.
iv.

146. The 50 young men were divided into four groups. They were asked to join the Nagrasaung to break those four houses in different muslim hamlets. Each group comprising of around 12 Rohingya villagers and 10 Nagrasaung officials. They broke the houses using machetes. [redacted] and I were there when they were breaking these four houses. Around 3pm, the security officials left the village.

147. By 20 August 2017, mogh and muslim people stopped visiting each other. On 20 august 2017, around 1 to 4 pm, ten Narasaung from the outpost in Tulatoli and Bu Gyi Zaw Wang Ni came to the village. He went to the houses in the hamlets while walking through the village. He kept telling the elder villagers, "Please don't let your sons associate with bad guys. If they are found to be bad guys or associated with bad guys and the authorities would do things to them – you will not be allowed to say anything about it."

148. In my previous statements to others, I might have been confused about the dates. The meeting that I said took place on the 22nd August, I believe it might happened on 18 August. I might also have said that the main event in Tula Toli was on 28 Aug 2017. The event actually took place on 30 August 2017. I was confused because those were

my early days after coming to Bangladesh, there was a lot of rain, the whole situation was chaotic, I gave the dates as I thought they were.

149. I am still not sure about all the meeting dates. After reflecting, based on my calculation, I am next to certain that the "peace agreement" was on the 10th August and the raid was on the 18th August.

150. On 26 August 2017, I received a call on my phone from U Fu Twin – the elder brother of the Oak-Shoak-Ru-Muu. It was after Johar prayer around 2 pm. U Fu Twin said, "You people have killed my father-in-law". I said "No, we didn't do anything to him". U Fu Twin said "If he is still alive, hand him over to me". I said, "Give me some time, let me check with other villagers, I will get back to you".

151. Right after U Fu Twin's call, I received another call from a two-striped officer from Nagrasaung outpost in Tua Toli. I don't remember his name, but he was known to me and I had his phone number saved on my phone. He said "If you don't hand over Se Aung to us or U Fu Twin, we will burn your village". I informed [redacted] (my father-in-law), [redacted] – the elder villagers and well-respected people of Muslim hamlets that if we don't handover Se Aung aka Nozimul Islam, they would burn our village. We all agreed to hand it over to him. At that time, Nozimul l Islam was in [redacted]'s house in Sor fara. [redacted] was very close to Nozimul Islam. There were a lot of people in [redacted]'s house as well as in Sor fara. We did not feel safe discussing the situation with Se Aung aka Nozimul Islam. We took Nozimul Islam to the Goon Gaas Tola (Goon Tree) in "Puran mosid vita" (old mosque compound) and explained the situation to him. [redacted] were there with Nozimul Islam. Nozimul Islam started to cry as he wanted to remain in the muslim hamlet. We told him that "If you don't go, your son-in-law would kill us. You go for now, and we will bring you back after 2-3 days". We used to call Nozimul Islam Seingamu means "Uncle Seinga".

152. [redacted] were assigned to take Nozimul Islam to Mogh fara. [redacted] was very afraid and refused to go to Mogh fara. [redacted] took Nozimul Islam to Goon Gaas (a kind of raintree) Tola in front of the school in Mogh fara. [redacted] handed over Nozimul Islam to Bu Gyi Zaw Wang Ni. U Fu Twin was there as well. Bu Gyi took three photos of [redacted] standing next to Nozimul Islam on both sides. Then [redacted] returned to the village.

Attack in surrounding villages of Tula Toli in August 2017

153. On the night of 25 August 2017, I was in Doin fara. I was sleeping at my home. Around 3 am, I woke up by the screaming of people "Naraye Takbir Allahu Akbar". This must have been done by muslim rebel group. I felt that at least 50 people were screaming together. It was very loud, and it seemed to me that the noise was coming from the

direction of Saadullar Sor (Kra Shing in Burmese). Saadullar Sor is close to Doin fara. It is on the south of Doin fara, on the other side of the Phyuma river. The screaming continued for about 10 minutes. Within five minutes after the screaming stopped, I heard gunfire. I came outside of my home to see what was happening. I was in my yard and saw that there were bullets coming from the Nagrasaung security outpost in Saadullar Sor. The security outpost people were shooting in different directions. I could not see who they were shooting at. [redacted]. The shooting continued until Fajr prayer without any break, around 4:30 am. There were big sounds "Doom Doom; Dung Dung" intermittently. There were pauses in shooting several times from Fajr prayer time until around 7/8 am. It was on and off. In the morning, around 7/8 am, heavy shooting started again from the Nagrasaung security outpost in Saadullar Sor. Within a few minutes, shooting started from Nagrasaung security outposts in Tula Toli. So, this time, there were shooting from both sides of Doin fara - from Saadullar Sor, on the south and from the outpost in Tula Toli, on west.

154. I did not see who was shooting from these outposts and who they were shooting at. I could only hear the sound and could see that the shooting was from those outposts. It was difficult to see and understand which direction they were shooting. After a while, it stopped, and until 1:00 pm there was intermittent shooting, every 8 to 10 minutes, from both camps. Around 1:00 pm, the shooting started from both camps again. I could see that bullets came out from the direction of both Nagrasaung security outposts.

155. On the next day, on 26th August, all villagers from Doin fara fled. The villagers fled to Mura fara, Major fara and Sor fara. There were almost no one left in Doin Fara left except some males. I don't remember any of their names. Around 2pm, I also fled to my father-in-law [redacted] home in Sor fara, along with my wife and four children. My two sisters, [redacted] were already in Sor fara because they were married there. I, along with my family members, stayed four days in Sor fara at my in-law's home. During these four days, I could hear the sound of gunfire from both outposts from time to time. I didn't see where these bullets went, I could only hear the sound. I used to go to Doin fara for a walk and to see my houses and other belongings during the day and used to return to Sor fara by evening.

Attack in Saadullar Sor on 27 August 2017

156. On the 27th of August, after Asor prayer, I could see some houses in Saadullar Sor being burnt. I believe they were burned by the military soldiers, and I will explain why I believe this. Saadullar Sor was in the south of Sor Fara. At that time, I was in Sor fara and saw this with my own eyes. When the villagers in Sor fara heard the shooting in Saadullar Sor, we all came out of the houses and went to the riverbank of Doin fara to

see what's happening. I was there as well. I saw that around 20-40 military soldiers were shooting at the village. I don't know where this group of military soldiers came from. I could see fire and smoke. I could hear the bang of bamboo bursting when the houses burned as most of the houses were made of bamboo. I saw that the military soldiers had their military uniforms – in a plain green uniform and had their red scarves around their necks. It was difficult to see what types of arms they were carrying in their hands. I didn't see who set the houses on fire but as I said earlier I believe it was the soldiers because I saw the soldiers there. The burning of houses continued until sunset. I saw the villagers from Saadullar Sor crossing the Phyuma river to come to Tula Toli. By sunset, most of the villagers from Saadullar Sor came to Tula Toli. I was in touch with the Tawankan of Saadullar Sor. His name was Furuk. I called him to get updates on the situation. This was after sunset. I learned from Furuk that forty houses near the bridge in Saadullar Sor were burnt on that day.

Attack in Waikkom on 28 August 2017:

157. The following day, on 28 August I saw that the houses were burned in Waikkom (Wet Kyein in Burmese). After Johar prayer, I saw the military soldiers were coming from the direction of Diol Toli (P Da Kar Rwar Thit) in the direction of Waikkom. Diol Toli is on the north of Waikkom. There were around 40 military soldiers. I heard that the leader of this group of military soldiers were with one to three stars. I learned this from the villagers from Waikkom who saw the soldiers.

158. There were houses on both sides of the Waikkom main road and they were burning. I could see that the military soldiers were walking on the road and burning houses on both sides of the road as they were moving on. They were not burning every house; they were burning one house of each of every six-seven houses. I marked the spot on a map shown by the interviewers (IIMM0019629192) where the military soldiers started burning houses and the last spot where they stopped burning. They were shooting as well. It was difficult to see who they were shooting at or in which direction as I was a bit far. I could see the fire and smoke. There was a lot of smoke because these houses were straw roofed. I noticed they fired a lot of bullets. I could hear the sound of firing. I did not see how the soldiers lighting the houses on fire. Later I learned from the villagers from Waikkom that they were using gas lighters to set the houses on fire. I did not see if anybody was shot during the shooting. On that day, the military soldiers burned around 8 to 10 houses in Waikkom. Later, being already in Bangladesh, I heard from others that at a later time the entire Waikkom was burned.

159. The military group that burned houses in Waikkom was a different group than the one that burned houses in Saadullar Sor. I know this because after attacking Saadullar Sor, on the same day, they went towards Ayeur Sor - which is to the west of Saadullar Sor. I would know if this group of military soldiers come to Waikkom because if they did,

they would have to come through Ayeur Sor and Saadullar Sor and they must have been noticed by villagers of those hamlets and would have informed us. Being the Tawankan, I knew most of the Tawankans from surrounding villages and I was in frequent contact with them over the phone to receive updates on the military soldiers' movement. The villagers were also in touch with the villagers in other villages on the phone and by that too, I learned who went where.

160. After the shooting and burning of houses in Waikkom, the military soldiers went to Boli Bazar (Kyein Chaung in Burmese).

Attack in Diol Toli on 29 August 2017

161. On 29 Aug morning, I saw around 40 military soldiers coming out of the hills in Diol Toli. I was at the Sor fara riverbank when I saw this. The military soldiers were on foot. They were in plain green uniforms and wore red scarves across their necks. They started setting houses on fire from the south side of Diol Toli as soon as they entered Diol Toli. At the same time, they were shooting at the village. There was a lot of smoke as most houses' roofs were made of straw. They used launchers to set fire to distant houses. I could tell they were using launchers because they were making big sounds and high flames. The sound was different than the sound of gunfire. I could see that they were burning houses alongside the roads as they were progressing from the south to the north of Diol Toli.

162. There were houses on both sides of the Diol Toli main road. This time, the military soldiers did not skip any house. They burned all houses on the roadside from the south to the north of Diol Toli. Villagers fled to the hills via the north part of Tula Toli. On that north side – the river was not very deep – they crossed the river by foot, came to Mura fara in Tula Toli, and went to the hilly side to the west of the village. I was on the phone with [redacted] constantly and was receiving updates every minute.

163. I learned from the villagers of Diol Toli and Garator Bil that the same group of military soldiers who attacked Diol Toli also burned around 50 houses in Garator Bil (Net Chaung/Pa Da Kar Diwan Ali in Burmese) which is on the north of Diol Toli. I could see only smoke in Garator Bil. The villagers from Garator Bil fled to Tula Toli.

164. After burning houses in Garator Bil, the military soldiers went to Lobboi (La Baw Wa). By the time the military soldiers crossed the river over to Lobboi, it was Asor prayer time. Water in the river on that spot was only deep to the hip. At that time, I was in Sor fara. I could see everything from Sor fara as it was nearby the Sor. I could see a lot of firing, smoke, and shooting immediately after the military soldiers entered Lobboi. I was in constant touch with [redacted]

[redacted] told me that the military solders were burning houses in Lobboi muslim hamlet. The burning of houses and shooting in Lobboi continued until sunset. Then the military soldiers went to Kui fara in Lobboi.

165. By that time – people from all these faras - Major fara and Sor Fara- went to Mura Fara as it was near the hills. While staying in Mura fara, two women got shot and injured. I learned from my relatives in Lobboi that the bullets were fired from Kui Fara in Lobboi to Mura fara. I don't the names of the two women. [redacted] I went to Mura fara to see them [redacted] to see what happened. One of these women was the daughter of [redacted] When I reached Mura fara, I saw many villagers came to see them as well. Then I went back to Sor fara.

166. There is a Murong fara in Diol Toli. Murong people from this fara accompanied military soldiers in the Tula Toli attack on 30 Aug 2017.

Attack in Tul Toli on 30 August 2017

167. The day of the attack on Tula Toli was a Wednesday, it was the 30th August.

168. My family and I were in Sor Fara at my father- in-law's house at that time. I woke up around 6 am. It was almost like a normal day to us as our village was not yet attacked. Villagers were doing their farm work. I say almost a normal day because of the events on the days before. In addition, we also had a little bit of fear because two women were shot and injured in Mura Fara, the day before in the afternoon. One of these women was the daughter of [redacted] I shared the details of this incident earlier.

169. Around 7 am, I came outside of my father-in-law's house and was chatting with my friend, [redacted] on the roadside. [redacted] was from Doin fara. I marked the spot of our position on a map shown by the interviewers ((IIMM0019629192). I called [redacted] to get an update on the situation in Mura fara. I learned from [redacted] that [redacted] moved to the hills on the west of Mura fara, and two villagers, namely Abu Shama (approx. 100 years old) and Rokeya Banu (approx. 70 years old) were shot and killed at their house. I was informed by [redacted] that Abu Shama and Rokeya Banu were from two different families. They were too old to flee, and they decided to stay back in their house. When the military soldiers were shooting at the village from the roadside, bullets hit them, and later they died.

170. After around an hour, [redacted] heard the sound of gunfire from the direction of Mura fara. We were still in the same spot. From that spot, I tried to see what was happening in Mura fara. I saw that around 20 to 40 military soldiers were entering Mura fara from

the direction of Lobboi. They were shooting at the hamlets from the roadside as they were walking toward the hamlets. By that time, we could already see that a lot of houses were burning, we could hear the sound of bamboo of the house being bursting and we could hear more gunfire. Within a few minutes, I saw that two military soldiers were chasing two guys. These guys were running from Major Fara towards the Phyuma river. I heard two gunshots and saw the two guys falling into the river immediately. My friend [redacted] recognized that these two guys were brothers. One was called Salem, and I don't know the name of the other one. These two guys were Zokoria's sons and grandsons of Ahammod Husson – who was killed in Sor fara during the attack. Zokoria is alive and[redacted]. I knew Ahammod Husson and his grandsons, but could not recognize them from that distance at first.

171. It was at that moment when my friend [redacted] said "the military is killing everyone, we should better leave this place". [redacted] rushed through the village towards the Sor (riverbank). By the time we reached, most of the people from the Sor Fara and surroundings were already on the Sor at Fushiya Deil area, the part of the riverbank along the Phyuma river. I was there men, women, children, everyone. Villagers had their belongings with them. Most of them were sitting at that time. It was there that I met my wife, children, and in-law's family again. I marked this spot with nr. 2 on the map shown to me (IIMM0019629192). It was then that my father-in-law [redacted] said "let's go towards the sandy beach", the area I marked with nr. 3 on the map. As we moved forward onto the sandy beach part of the Sor, we found it very difficult to stay there because it was very muddy and soft at that time. I said to my wife and father -in-law, that this is not suitable for us, let's go forward to the South, towards the direction of Zadi (Pagoda) of Saadullar Sor, because the military will not shoot into the direction of Zadi.

Observations from the south side of the Sor (Riverbank)

172. I and my family were walking towards the direction of ZADI (Pagoda) along the bank of the river, following the river line. My wife and children were with me. Beside us, other villagers started to walk in this direction. We separated from in-laws' family while moving from spot 3 to 4 as marked on the map (IIMM0019629192). There were other people along this direction, starting to say that military soldiers behind us have already reached our "pile of people" at the Sor. This was along the way I have marked on the map between spot 3 and spot 4. Around that spot no 4, I stopped and looked back to the Sor to see what was happening. I saw four soldiers at the house of Hamid Husson[redacted] He was a villager from Sor fara. I could see that the house started burning. I did not see how the military set the house on fire. I could only see the burning of the house. Being asked how I would recognize over this distance that house, I say I am very familiar with the area and the people, I know the people and their houses. I could see this house from my location, and I knew it was

Hamid Husson's house. Later I saw Hamid Hussein on the other side of the river, where he was pulling dead bodies of children out of the river. Hamid Hussein is today [redacted]

173. Once Hamid Husson's house was on fire, I saw then these four soldiers were moving away from his house and moved forward towards the Sor. The soldiers were coming towards the direction of the river. They were moving between us and the pile of the villagers from where we left.

174. We continued to move from spot 4 towards spot 5. Spot 5 is directly across the "Zadi" on the other side of the river. Next to the Zadi, there are two big statues which are curved into the side of Dhol hill, facing the river. It was for these Buddhists statutes, I believed, that the soldiers would not shoot towards this direction. Therefore, we choose to go there.

175. After the burning of Hamid's house, I saw the four soldiers coming towards the crowd of villagers. They joined with two other soldiers which were there standing from before. These two soldiers were just standing and didn't do anything until the four soldiers joined them. I believe these two soldiers were the same soldiers who I have seen while I was moving from spot 1 towards the sor. But of course, I can't be sure that these were the same two soldiers as I was too far away, and I couldn't see this in detail.

176. I saw that these 6 soldiers surrounded the crowd of the villagers on the Sor from the south side and started shooting at the people. Short afterwards, maybe 8-10 minutes later, there were many more military soldiers coming from the village who joined these 6 soldiers. All the military soldiers started shooting at the crowd. There were around 40 to 50 military soldiers on the Sor. I could not see all the soldiers clearly or see what was going on in detail, because it became at times very hard to see due to all the smoke coming from the burning village and the shooting.

177. I was at and around spot 5 for more than an hour. I was moving back and forth. I saw the shooting starting while I was moving from spot 4 towards spot 5. I heard the noise of gun fire, I heard screaming and I saw people falling. I understand later, from other people I spoke to, that some people survived who were hiding in the line between the sand along the river and upper terrain of the Sor.

178. I could also see that the military soldiers were making women line up on the side of the sand bank next to the water line; The soldiers made the women line up in three lines while the women were holding their babies. Initially we thought that the soldiers helping the women crossing the river. But the next moment I saw the soldiers shooting at them. Within 2-3 minutes everyone got shot. Being asked if I could really see what a person at the Sor holds in their hands over this distance from where I was, I say from

time to time I moved to closer distances to see what was going on at the Sor. Being asked, I clarify that I think the maximal distance is half a mile. The entire area of the Sor is very flat, but it's a bit higher on my spot (spot 5) and falls lower towards the Sor; there is no vegetation. I could see from there without obstruction.

179. Some of the women got shot but survived, because the water in which they fell was not too deep. Being asked how I know this, I say that I know this because I learned this from some of the survivors I have spoken to, after I came to Bangladesh.

180. The names of some survivors are:

i. [redacted]
ii.
iii.
iv.
v.
vi.
vii.
viii.
ix.

181. After the initial shooting, there was another group of around 20-30 women who were alive. I saw soldiers taking those women, towards the direction of Sor fara.

182. I could see from spot 5 Hamid Husson on the other side of the river pulling babies out of the water on the other side of the river. Being asked how I could recognize him over this distance, I say I could recognize Hamid Husson, [redacted] I know how his body looks, he had a louder voice and was fatter than normal people. I saw many other people on the opposite river shore, but I could only recognize Hamid Hussein.

183. Being asked to explain the time and sequence of events of what I have described above, I say it was sometime after 10.00 am when I have seen and heard the shooting. I have seen the scene on the opposite of the riverbank where people were pulling dead children and babies out of the water. Then, maybe 10 to 15 minutes later I have seen young women were taking to houses in south Sor Fara. I remember that I have seen in total six groups of young women which were taken in turns by soldiers. They were taken young women. While I observed the scene with the women, I also noticed that people at the Sor were made digging holes over a period of time, both happening around the same time. Soon after I have seen houses on fire in the direction to where the women were taken. I could not see anything else from this distance; only that the soldiers were walking the women to these houses.

184. Being asked to clarify how I can say over distance that that these women were young, I say I saw this because the old women would wear something on their head scarf and would walk differently. The old ones would have their scarfs all around their bodies while the younger ones would do this differently. From distance I observed, I could not see their faces, but I could see their head scarfs.

185. Being asked to explain, how is it possible to see over half of mile if a person is old or young, I say

186. Being asked to clarify the scene I described in reference to the digging of holes, I could see the digging of three different spots in about 3 length of bamboo distance. Three groups were with soldiers. Some soldiers were also digging, some of the villagers were forced to dig.

187. Thirdly, Murng and Kui people were among those who were digging the holes. They were with the soldiers. Being ask, how I can tell this, I say that I saw among the military soldiers some who were wearing the same green military dress. It was the same type of a uniform which was very close to the military uniform. I could tell the difference only by saying that the ones I have seen among the soldiers were not carrying weapons. Only later, I heard about that these were Murong and Kui people. I heard this from the survivors of the attack later.

188. One of the survivors at the beach side was [redacted] (about 30 years old in 2017, Father: [redacted], Hamlet: Sor fara). He got injured during this attack and survived because he was on the ground and covered all over his body with blood. He was laying among the dead. That's why he survived. All his family members were killed. Dil Mohammod is in camp [redacted]

189. Some Rohingya were among those who were digging the pits. I couldn't tell how many. I could recognize [redacted] The scene I observed digging the holes went on for around half an hour. Around 11.00 a.m. I saw military soldiers dragging dead bodies. Murong people might have been among the group which were dragging dead bodies to these holes, but I am not sure. I believe that the Rohingya villagers who dug the pits were also killed later.

190. After that I saw around 10 soldiers taking the last group of about 7 ladies towards the west, towards the village. We didn't see neither the soldiers nor the women coming back. These were the last group of soldiers, the ones which didn't return. The digging was still ongoing while the women were taken away at that time. About an hour later, I saw the soldiers putting the belongings of the villagers which were left on the Sor, their sacks, bags and cloths on top of the dead bodies in the pits and burning everything.

Landing of a helicopter in Tula Toli

191. I also saw from there a helicopter landing at the old Kyaung (Monastery) place in Mogh fara. The helicopter was known as "LAL HELICOPTER" (RED HELICOPTER). It landed and dropped something; I couldn't see what it was from my observation point. But I could see that while the helicopter was at that spot, I saw some small things were taken by the 8-10 mogh from the helicopter. The engine was still running, the sound was still on. Those small things looked like white colored rectangular cartons. It was a little bit before 12.00 when I saw this helicopter. The helicopter took off and flew towards the shore and circled two times over the area where people were buried and went towards west, towards the mountain area.

Communication with Aung Kyaw Sein

192. Being asked where Aung Kyaw Sein was in the period from 25 Aug to 30 Aug, I can only say that he was in Mogh Fara, I had no contact with him. Following the incident on 25th August 2017, I left Doin Fara and went to Sor Fara with my family. Aung Kyaw Sein and I never spoke to each other after since then. I tried to call him, but he never picked up.

193. On the 20th all movements in between the mogh faras and the muslim faras stopped. It was not because of any instruction or restriction by the authorities, it was the situation which stopped any movement. I am not aware what Aung Kyaw Sein was doing at that time.

194. On the 25th there were attacks on different Nagrasong outposts in and around our village tract. The attacks were believed to have been done by a Muslims group. Because of this, if any Muslim villager would contact any moghs, the Muslim villager would be in trouble. Being asked to explain this, I say that there was this group in our village which told the villagers not to speak with moghs or else they would be in trouble. I can't speak about the names of these people in this group, it is not possible for me to speak about this, these people are still around in the camps here now.

195. Being asked, I say these people were from my village and they came from all four of our hamlets.

196. Being asked, I say I know that these people were involved in the attack on these security outposts on the 25th August 2017, but I can't speak more about this.

The journey to Bangladesh:

197. On the same day of the attack at around 12 pm, my family and I left the Sor and went to Waikkom. A man from Tula Toli called [redacted] helped me and my family to cross the Phyuma river on a small boat. Then we went to the direction of Saadullar Sor along with other villagers from Waikkom. We walked through the mountains and arrived at Saadullar Sor. Then went to the Ahmodia madrasa. From Saadullar Sor, we crossed the Phyuma river on foot and went to Ayeur Sor. I had water upto my chest. My wife and I held our children on our heads. From Ayeur Sor, we went to Kyaung Maung (Shwem Baw Fru Zu in Burmese) on foot. In Kyaung Maung, we reunited with my in-law's family. We stayed overnight there. The next morning, we walked towards Shilkhali – nearby the border area. In the evening, we managed to hire a boat to cross into Bangladesh. I had to pay 100,000 Kyat for my whole family, for one boat. We arrived in Hanzu fara in Bangladesh and stayed overnight there. The next morning, we moved to [redacted]. It was two days before Qurban.

198. On my journey, I did not see any military soldiers or security forces on my journey to Bangladesh.

Photos and documents I shared with the IIMM

199. During my interview, I shared some documents with the interviewers that I considered relevant for my statement:
   i. Ghor Serang (Household list), 4 pages;
   ii. Stamp Duty, 9 pages;
   iii. Family Attestation Card (Bangladesh Government – UNHCR);
   iv. Receipt Card;
   v. List of the people who were killed during the 2017 attack in Tula Toli;
   vi. [redacted]
   vii. Uniform Sample Photo "Nagrasaung".

Closing Remarks

I hope that we will get justice and will be able to return to our homeland and live there with equal opportunities as other ethnicities in Burma. I am not Bengali, I am Rohingya. We were all born in Burma. We want our land and properties back.

VI. Referenced documents

- IIMM0019629192: Map marked by the witness (IIMM0019628637: UNOSAT Map)
- IIMM0019629193: Scan of the Receipt Card
- IIMM0019629194: Family Attestation Card (Bangladesh Government – UNHCR)
- IIMM0019629195: [redacted]
- IIMM0019629196: Household List (4 pages)
- IIMM0019629197: Land Titles and Stamp Duty (9 pages)
- IIMM0019629198: [redacted]
- IIMM0019629199: [redacted]
- IIMM0019629200: Names and authorities written in Burmese by the witness during the interview (3 pages)
- IIMM0019629201: Tula Toli Death Toll List (17 photos)
- IIMM0019629202: Uniform Sample Photo "Nagrasaung" (1 photo – no event relation)

VII. Witness Affirmation

This statement has been read to me in the Rohingya language. I have understood the statement and it accurately reflects what I have told the investigator(s).

Initials: [redacted]

I solemnly declare upon my honour and conscience that I have given this statement of my own free will and it is the truth, the whole truth and nothing but the truth to the best of my knowledge and belief.

Name: [redacted]

Signed: [redacted]

Dated: 25.10.2022

VIII. Interpreter Certification (to be completed by each interpreter)

1. I am duly qualified to interpret from the Rohingya language into the English language and from the English language into the Rohingya language.

2. I have been informed by [redacted] that he speaks and understands the Rohingya language.

3. I have interpreted the above statement from the English language into the Rohingya language to [redacted] in presence of the interviewers.

Name: M0093

Signed:

Dated: 25.10.2022

Annex 52

Affidavit by Nathaniel Gleicher (Head of Security Policy at Meta Platforms, Inc.) (2 November 2022)

I, Nathaniel Gleicher, declare as follows:

1. I am the Head of Security Policy at Meta Platforms, Inc. (formerly Facebook, Inc.)[1], a role in which I have served since January 2018. Unless otherwise stated, the following facts are based on my review of Meta's business records.

2. Meta works persistently to remove content and identify users that violate our policies on Facebook and Instagram. As a part of this commitment, our teams engage in cross-company efforts to find and stop coordinated inauthentic behavior ("CIB") on Meta's platforms. Meta considers CIB to be coordinated efforts to manipulate public debate for a strategic goal where fake accounts are central to the operation. Meta uses a variety of highly confidential and proprietary methods and technology to detect CIB on its platforms and has taken down over 150 CIB campaigns around the world since 2017.[2]

3. In 2018, Meta conducted an investigation into potential CIB by Facebook accounts related to the Myanmar military or individuals identified publicly to be in the Myanmar military. As part of this investigation, Meta deployed confidential methods and technology to examine various categories of record information associated with accounts located in Myanmar.

4. After examining record information associated with Facebook Pages known to be overtly associated with the Myanmar military, Meta discovered overlap in the record information between some of these Pages and a cluster of Pages with "news" in the Page name that were not overtly identified as being affiliated with the Myanmar military. In particular, Meta's confidential methods and technology indicated that these identified "news" Pages shared (1) Page administrators,[3] (2) cookies associated with direct access to their Facebook accounts, and (3) IP addresses from which their Facebook accounts were directly accessed, with some of the identified Myanmar military Pages involved in this CIB investigation.

5. In 2018, Meta identified in particular some Facebook user accounts that served as Page administrators for both official Blue Badge[4] military Pages or Pages overtly associated with the Myanmar military, as well as other Pages not overtly associated with the Myanmar military. A number of these user accounts that served as Myanmar military Page administrators also shared

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[1] Meta Platforms, Inc., d/b/a Meta and formerly known as Facebook, Inc., operates several platforms, including Facebook and Instagram. All references to "Meta" in this affidavit refer to the company and all references to "Facebook" refer to the platform.

[2] *See, e.g.*, Meta, *Coordinated Inauthentic Behavior*, https://about.fb.com/news/tag/coordinated-inauthentic-behavior.

[3] Each Page on Facebook must be associated with at least one Account that serves as an administrator for the page. Among other things, Page administrators may post content on the Page, send messages as the Page, and manage other Page roles and settings. *See* https://www.facebook.com/help/289207354498410.

[4] As used in this affidavit, a "Blue Badge" Page refers to a verified Page or user profile. Pages or user profiles are assigned a verified blue badge only after Meta has confirmed based on its policies that the Page or user profile is the authentic presence of the public figure or organization that it represents. *See* https://www.facebook.com/help/1288173394636262.

cookies (associated with direct access to their Facebook accounts) with other seemingly non-military Page administrators, which indicated that those user accounts were likely using shared devices and browsers to access directly their Facebook accounts related to activity on overtly Myanmar military and non-military Pages.

6. Meta also identified that the Page administrators for the overtly associated Myanmar military Pages and the Page administrators for Pages not overtly associated with the military were using many of the same IP addresses to access their accounts on Facebook and engage in activity related to these seemingly unrelated Pages. In particular, Meta noted that a number of the Page administrators in both of these seemingly distinct clusters registered their accounts from, or had accessed the Facebook platform from, IP addresses beginning with 203.81.85.__, such as 203.81.85.2 and 203.81.85.11. Meta further identified that accounts in both seemingly distinct clusters registered their accounts from, or had accessed the Facebook platform from IP addresses: 203.81.85.66, 203.81.85.72, 203.81.85.114, 203.81.85.115, and 103.83.188.66. In addition to our own investigation, Meta records indicate open source reports at the time also confirmed that these IP addresses are associated with the Myanmar military.

7. Based on this initial and subsequent CIB investigation in 2018, Meta conducted three removals of suspected Accounts, Pages, and Groups engaged in CIB related to the Myanmar military in August, October, and December of 2018 and removed additional accounts in August 2018 for human rights reasons.

8. In August 2018, Facebook announced six Facebook Accounts, six Pages, and one Instagram Account were being removed after the individuals or entities associated with those Accounts and Pages were categorically banned from Meta on human rights grounds. Specifically, Meta concluded that the individuals or entities connected, to varying degrees of confidence, with those Accounts or Pages had been found by international experts, including the UN Human Rights Council-authorized Fact-Finding Mission on Myanmar, to have committed or enabled serious human rights abuses in the country. Among the Pages removed was the official Page for Senior General Min Aung Hlaing, commander-in-chief of the Myanmar military. Several of these overtly associated Myanmar military Pages banned for human rights reasons shared Page administrators with the purportedly unaffiliated "news" Pages taken down as a result of CIB at the same time.

9. In August 2018, Meta further removed 12 Accounts and 46 Pages associated with those Accounts, based on its determination that this network of assets, which Meta linked to the Myanmar military, were engaged in CIB under Facebook's then-operative terms that defined CIB. For example, Meta removed a purportedly independent "news" Page with a Page ID of 262770877158690 ("Oppositeyes") as part of the network after determining with a high confidence threshold that the Page was part of the network that was engaging in CIB. This determination was based, in part, on the fact that the Page shared Page administrators (including Okar Ko (100006164342450) and Nanda Aung (100000206858040)) and IP addresses (including 203.81.85.30) with Blue Badge or overtly associated Myanmar military Pages, including Pages for Senior General Min Aung Hlaing (698627660171725) and Myawady Daily (301875129924077).

10. Between August and October 2018, Meta used its confidential methods and technology to identify further accounts involved in CIB activity associated with the Myanmar military. As a result, Meta removed an additional 10 Accounts and 13 Pages determined to have been engaging

in CIB associated with the Myanmar military, after determining that the records for these accounts sufficiently satisfied Meta's thresholds to conclude that these Facebook Pages and accounts were part of the coordinated inauthentic network that violated Meta's CIB terms for removal from the platform. For example, Meta removed a purportedly independent Page with a Page ID of 453137044895941 ("မြနွေလေး") after determining with a high confidence threshold that the Page was part of the network that was engaging in CIB. This determination was based, in part, on the fact that the Page shared Page administrators (Myint Myat (100002042350279)) and IP addresses (including 203.81.85.11) with overtly associated Myanmar military Pages.

11. Between October and December 2018, Meta further used its confidential methods and technology to identify additional accounts involved in CIB activity associated with the Myanmar military. As a result, Meta removed another 135 Facebook Accounts, over 420 Pages, 17 Groups, and 15 Instagram Accounts, determined to have been engaging in CIB. While these December 2018 account removals did not share the same level of record overlap with Blue Badge or overtly associated Myanmar military Pages as the August 2018 removals, Meta nevertheless determined that the records for these Pages, Groups, and accounts sufficiently satisfied Meta's thresholds to conclude that they had also violated Meta's CIB terms for removal from the platform. For example, Meta removed a purportedly independent Page with a Page ID of 524712384646381 ("ဒေနာက္ေတာင္ပိုင္းစစ္ဘာန္ခ်ဳပ္-နတခ") after determining with a high confidence threshold that the Page was part of the network that was engaging in CIB. This determination was based, in part, on the fact that the Page shared Page administrators (Nanda Aung (100000206858040)) and IP addresses (including 203.81.85.11) with overtly associated Myanmar military Pages.

I declare under penalty of perjury under the laws of the United States of America that the foregoing is true and correct.

Executed on November 2, 2022

By: _____
Nathaniel Gleicher

Annex 53

United Nations Independent Investigative Mechanism for Myanmar,
Witness Statement No. IIMM0019629265 (3 November 2022)

United Nations Nations Unies

INDEPENDENT INVESTIGATIVE MECHANISM FOR MYANMAR • MÉCANISME D'ENQUÊTE INDÉPENDANT POUR LE MYANMAR

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WITNESS STATEMENT

I. Witness Information

Last name:	[redacted]	Father's name:	[redacted]
First name:		Mother's name:	
Former names:		Spouse(s)' name(s):	
Other names used:		Childrens' name(s) and date(s) of birth/age:	
Nationality(ies):	Myanmar (stateless)		
Gender:	Female		
Mechanism person code:	P1550		

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7. [redacted]

Date of birth/Age:	Born in 1972 or 1978 (UNHCR Card says date of birth is 1 January 1982)	Place of birth:	Gu Dar Pyin (Gudam Fara), Buthidaung Township, Myanmar
Ethnicity:	Rohingya	Language(s) spoken:	Rohingya
Religion:	Muslim	Language(s) written:	None
Formal educational level:	Second Grade	Prior occupation and employer in Myanmar:	Housewife / homemaker. Her husband farmed their own lands.
School attended:	Yes (at age 6 and 7, for two years). Attended madrasa for three years and completed Qur'anic education.	Current occupation and employer:	None
Previous address in Myanmar:	Gu Dar Pyin (Gudam Fara)	Current address:	[redacted]
Date or approximate date of departure from Myanmar if applicable:	al-Muharram 11 (one month after Qurban)		
Photo ID:	Yes	Type of photo	ID: Forcibly Displaced Myanmar National / Person of Concern for UNHCR Card
Authority issuing photo ID:	UNHCR	Issuance date on photo ID:	[redacted]
Name on photo ID:	[redacted]	Registration number on photo ID:	[redacted]

Any other form of photo ID:

II. Interview Information

Prior screening(s) conducted: **No**

Place/modality of interview: In person

Location of interviewer: [redacted]
Location of witness: [redacted]
Location of interpreter: [redacted]

Date(s) and times of interview:
29/10/2022, [redacted]
30/10/2022,
31/10/2022,
01/11/2022,
02/11/2022,
03/11/2022,

Language(s) used in interview: English, Rohingya

Names and signatures of persons present during interview:

	Name:	Signature:
Interviewer(s):	M0065	
	M0015	
Interpreter:	M0090	
Witness support person:		
Other persons present:		

III. Introductory Matters

1. I was introduced to the interviewers and to the interpreter and explained that the latter would interpret everything the interviewers say in English to me in the Rohingya language and the other way around.
2. The interviewers explained to me the work of the Independent Investigative Mechanism for Myanmar ("Mechanism" or "IIMM") and the purpose of this interview. I was explained that the Mechanism, and team speaking with me, belong to an organization which is called

the "United Nations", in short "UN". I understand the explanation that other organizations like UNHCR and WFP are part of this same big organization, but they all do different jobs. I understand that the team speaking with me is collecting information about the crimes committed in Myanmar. I understand that the mandate of the Mechanism only covers events that occurred in Myanmar and nothing in the Bangladesh territory. It has been explained to me what a prosecutor and court are. It has been explained that some countries believe that there are crimes that are so serious that they concern all of humanity. This is why some countries are investigating what happened in Myanmar and who was responsible for these serious crimes. When there is enough evidence to identify those responsible for the crimes, I understand that countries can accuse them of crimes and seek their arrest. When one of these responsible people is arrested, they can be brought to a court for a trial. It has been explained what a trial is and what it means to be a "witness". I understand that prosecutors, judges and the defense lawyers of an accused may read my statement and know that I made this statement. I understand that my story may be shared with national or international courts prosecuting crimes committed in Myanmar, and that I may become a witness in these cases.

3. I was told that this interview is about the events in Gudam Fara (Gu Dar Pyin). I want to share my story with you and explain what has happened.

4. I was informed that my cooperation with the Mechanism is entirely voluntary and that I am not obliged to participate in this interview or answer any specific questions. I confirm that I am cooperating with the Mechanism voluntarily. Nobody forced me or made promises to get me to participate in this interview. Nobody told me what to say or not to say.

5. The interviewers explained that the Mechanism's investigations are confidential, so as to protect the work of the Mechanism and the persons it interacts with. The interviewers asked me to keep my interactions with the Mechanism confidential. Only my son, daughter and mother know that I am giving a statement.

6. The interviewers explained how the interview process will work. They asked me to try and be as detailed and accurate as possible, and to indicate if I do not understand a question, or to say "I don't know" if I do not know the answer to their questions. They explained that it is important that I tell the truth, and that I distinguish between what I saw, heard and experienced myself and what I heard or learned from others. It was explained and I understood that I may be shown documents, photos, videos and maps during the interview.

7. The interviewers stated that they would prepare a written statement with the information I provide during the interview. I understand that, before signing the statement, they will read it to me in the Rohingya language, so that I can make any corrections or clarifications, and confirm that it reflects what I said during this interview.

8. The interviewers explained that this statement and the material that I shared with the Mechanism would not be shared without my full and informed consent.

9. The interviewers asked if I fully understood these issues and asked if I wanted to proceed with the interview. I confirmed that I understood the points raised by the interviewers and confirmed that I want to proceed with the interview.

IV. Previous Interviews

10. I was asked if I had given any previous statements. I confirmed that I have given statements on three other occasions. I do not remember all of the names of the people I spoke to or the names of the organizations that they represented.

11. The first occasion was within a year of arriving to Bangladesh. The interviewers spoke English and an interpreter translated into Rohingya. I was interviewed alone after two Rohingya women with me were asked to leave the room. [redacted]

12. The second statement that I gave was audio recorded. I was asked what happened and how we had come to Bangladesh. This interview was only in the Rohingya language. They used a flat black device to record the statement.

13. My third statement was taken by a man [redacted] I do not know if he worked for an organization. I do not know where he was from in Myanmar. He took a picture of my ID card. He did not take any written notes but did audio record the interview. He also asked me to indicate locations in Gudam Fara on a map. [redacted] showed me a picture of a map of Gudam Fara on his phone and I was able to identify Gudam Fara on this map.

V. Statement

Gudam Fara (Gu Dar Pyin)

14. I was born and lived in the village of Gudam Fara my entire life, before coming to Bangladesh. My mother moved to Gudam Fara when she was young. Since then, our family lived in Gudam Fara.

15. I was asked to describe Gudam Fara. When I lived in Gudam Fara, almost 700 Rohingya families lived there. Each family had 10 – 15 people. All were Rohingya Muslims. The "*Mogh*" were our neighbours. They lived in nearby villages that we referred to as *Mogh* Fara.

16. There is a north and south side part of Gudam Fara. To the west, we have a *Mogh* village called Kay Si Daung, which *Mogh* people call Kyauk Song (Kyauk Sar Taing). To the south, there was a *Mogh* village called Nabi Saung (Rakhine Ywar). In the middle of Gudam Fara, there is a big road that we call the North-South Road. The village houses are on either side of this road. In the south part of Gudam Fara, where I lived, there is a school

on the west side of the road. To the east, there is a canal. The canal is called the Gudam Fara canal. Near the canal, there are *um* trees. The north of our village is called Dumma Fara (Tha Yet Taung). There are also other hamlets nearby called Sindi Farang Fara (Sain Dee Prang), Rashinga Fara, and Hala Fara. Hala Fara was a new village.

17. The school near my house in Gudam Fara was run by the Government. Teachers at the school were *Moghs*. Children went to the school at 5 years old and could continue there until Grade 7. For studies beyond Grade 7, children had to go to school in Sindi Farang Fara. I lost my father at an early age, so I was not able to go to school. To the north of the school in Gudam Fara, there is a graveyard which is up on a hill. To the south of the school, there is a pond where we used to fetch drinking water. Near the graveyard is our madrasa.

18. There are six mosques in Gudam Fara. Seven years before leaving Myanmar, all mosques in Gudam Fara were locked and we were not allowed to use them to say our prayers. The military came and locked all of the six mosques in one day. After that, *Mogh* people started using the madrasa to hold parties and drink. *Mogh* people did not let Rohingya use the madrasa for prayers. It was very hectic for us to say our prayers, we would have to use private homes. If five Rohingya would gather at a home to say prayers, two or three people would have to guard them.

19. We have a *Mogh* Village Chairman, known as the *Oak ka Hta.* Rohingya called him Heshullah and *Moghs* called him Aye Kyaw Hla. We also refer to the Village Chairman as the *Ray Ka.* He was the Gudam Fara Village Chairman during the 6-7 years before I came to Bangladesh.

Security forces

20. I was asked if there were any military or security forces in or near Gudam Fara. There are six in our area. I do not know the names of the six camps. We would call them military camps or offices. Each camp had sections for military, *Lon Htein* and *Na Sa Ka.*

    A. Kay Si Daung: There was a military camp in the middle of the *Mogh* village Kay Si Daung. I was asked what kind of military they were, and the name of the unit stationed there. I explained that the military and police at this camp were always the same and were permanently based at this camp. We used to call them police and military. I do not know of any other name for them.
    B. Nyaung Chaung: *Lon Htein* troops used to come to Gudam Fara from a place called Nyaung Chaung.
    C. Tuor Fara
    D. Garam Fatia Fara in Sindi Farang Fara
    E. Hsin Daung / Kyar Zingyar Fara
    F. Buthidaung: *Say Go Rom* forces used to come to Gudam Fara from Buthidaung. They were not based at the camp in the middle of the Kay Si Daung village. They used to visit Kay Si Daung village and Gudam Fara. They would beat and kill people for 4-5 days at a time but did not stay.

21. I was shown a document registered with BIN IIMM0019627965 ("colour chart"). I used this document to point out the colours of the uniforms of the security forces that I have seen near Gudam Fara. The *Na Sa Ka* uniform is dark blue, which I identified as colour no. 27 on the colour chart. The military uniform is dark green, which I identified as colour no. 16. The *La Wa Ka* uniform is dark red and dark grey, which I identified as colour nos. 10 and 38.

22. I was asked about the *Na Sa Ka*. *Na Sa Ka* carried weapons. All forces carried weapons. I was asked to describe *Na Sa Ka* guns. They carried arms-length long guns with a thin shooting point. These guns were bigger than the ones held by Bangladesh police. The guns of *Na Sa Ka* were mostly black with some dark red, which I identified as colour nos. 28 and 12. I think the guns were made of metal but I could not identify the material as we fled from them when they came. I explained that when I talk about *Na Sa Ka*, I mean the *Na Sa Ka* that has always been in Buthidaung. No one has replaced *Na Sa Ka*. To date, *Na Sa Ka* is still there.

23. I was asked if I was aware of any armed groups in and near my village that were against the military. I am not aware of any such groups. We never had any groups with weapons. Rohingya are not allowed to have any weapons, or even sharp knives. The first time I heard anyone mention these groups was on the news, here in Bangladesh, where I saw that Min Aung Hlaing has made statements that Rohingya had armed groups that attacked the military. I believe Min Aung Hlaing is a liar and has made these statements to justify attacking the Rohingya people. Apart from these statements, I have never heard anything else about these groups.

The *Mogh*

24. I was asked to explain what I mean by "*Mogh*" people. By "*Mogh*" I mean people who are a different religion from the Rohingya. These are the people who tortured us. I do not know their religion. Previously, the *Mogh* people did not pray at all, they would only whisper at dolls. During British colonial times, people called them "*Kalar*." Now the *Mogh* people call us "*Kalar*". The language that *Mogh* people spoke was referred to as *Mogh* language or Burmese language. I do not know of any other name that is used to describe the *Mogh* people. I do not know what *Mogh* people call themselves. I assume they also call themselves "*Moghs*".

25. I was asked what *Mogh* people look like. *Mogh* people look different from Rohingya people. *Mogh* people wear different attire than Rohingya people. *Mogh* women have shorter hair than Rohingya women. *Mogh* women do not wear headscarves, burqa or gloves. *Mogh* people wear skirts and tops. Their skin colour is mixed. Their face structure is different. Their faces are different from Muslim faces.

26. I was asked where the *Mogh* live. *Mogh* people lived everywhere. In our area, we had two *Mogh* villages. To the west of Gudam Fara there is a *Mogh* village called Kay Si Daung. To the south, there is a *Mogh* village called Nabi Saung. In Gudam Fara, we had Hindu,

Muslim, what I call "*Kui*" but are also known as Mro, and "*Mogh*" people. All of them are on one team, all against the Rohingya.

27. I have interacted with *Mogh* people in our village. We cannot speak to them as they do not speak our language and we do not speak their language. They would speak at us without understanding us. There are a few *Moghs* who speak Rohingya. For some words, we understand each other. For example, in Rohingya, rice is "soy". The *Moghs* say "sao". *Moghs* use hand gestures to indicate certain words when speaking to Rohingya. Rohingya who are educated can speak the *Mogh* language. The *Mogh* language is different from the Burmese language.

28. The schools in Gudam Fara are in both languages, Rohingya and *Mogh*. All my children went to Gudam Fara school and so understand and speak some of the *Mogh* language. I learned a bit at school but I forgot anything I knew in the *Mogh* language. When the *Mogh* speak, I can understand because they make sure we understand through gestures. We respect *Moghs* so whenever they ask for anything, we give it to them out of respect. We want to stay friends with them.

29. Often, *Moghs* would come and set fire to our homes when they went out to hunt frogs. *Moghs* would use matches. When people woke up during the fire and screamed, neighbours would come and help put out the fire. We could not sleep properly when the *Moghs* came. But it was impossible to complain about them because whoever complained would be sent to jail. Four years before coming to Bangladesh, my house was set on fire once by *Moghs*. I had gone to Buthidaung with my sister [redacted] to get medical treatment. When I returned home, my husband told me that our kitchen on the ground floor of our house was set on fire by *Moghs*. My neighbour [redacted] saw *Moghs* from Nabi Saung setting fire to our kitchen. The kitchen burned but because my daughter started screaming and neighbours came to put out the fire, the rest of our house was saved.

30. I was asked if I remember when I arrived in Bangladesh. I arrived on al-Moharram 10-11. I do not remember the year. I was asked the main reason that led me to come to Bangladesh. I said that at that time, the *Mogh* people were committing so many injustices toward us. We could not marry our daughters without a marriage permission called *lat htet kueeng*. Police and military surrounded Gudam Fara, killing and slaughtering people. They tortured little girls and old women, they tortured all the women. They tortured and raped women and girls. They cut and killed the men. It was not possible to stay alive if we had stayed in Gudam Fara. In Gudam Fara, the military killed almost 400 families. They burned everything. We came to Bangladesh to save our lives. If the bastards who did this to us were to come here, we would kill them. They tortured us so much. If I was educated, I would sue Min Aung Hlaing.

Sexual and Gender-Based Crimes in Gudam Fara

31. On more than one occasion before the attacks on Gudam Fara, Rohingya women were taken from our village by security forces to different military camps in our area and raped and sometimes even killed by them. I explained that the military used to come and count

us for the Household List Family Card. When they did that, they took pictures of the entire family lined up, including the girls and women without their head scarves. Later, when the military would come to our homes and take girls away to their camp, they had with them the girls' pictures from the Family List so they could identify who they wanted to take. They did this all the time, whenever they wanted, not just in April after the annual Family List was completed.

32. To protect ourselves and our daughters, we used to put black pigment on our faces to be unattractive in order to shield ourselves from being taken and raped by the military. When the military came, I used to wake up my children so that they would cry and dissuade the military. We could not sleep peacefully in Gudam Fara at night. I saw women being taken away by the military with my own eyes. I was asked how I knew what happened to the Rohingya women and girls after they were taken away. I explained that the women and girls from our villages used to be gone overnight or even for a week or a month at a time. After they returned to Gudam Fara, they would tell me and others what had happened to them and that they had been held at the military camp and raped by the soldiers. Many girls became pregnant after returning from the military camps. Others returned bleeding and others died.

33. The military came to my house on several occasions looking to take my daughters. They were often drunk when they came. They did not care if the husbands or men were in the house when they took the girls. Because the military used to come to our village at night so often to take the girls back to the camp, I made sure that once my daughters reached the age of puberty, around 12 years old, that they hid [redacted]

34. When Rohingya boys used to go to the fields to graze their livestock, the military soldiers also raped the Rohingya boys from the backside. Whenever I see *Moghs* in Bangladesh, I feel disgusted.

35. I remember a specific time when the military came to my house and also went to the houses of [redacted]. This was in the same year of the major attacks in Gudam Fara that caused my family and I to leave Myanmar, which I have referred to as the "main event". I believe it was a few months before the "main event" in August, perhaps in the month of May or June or July. The military went to our houses, kicked down the doors and abducted girls. They went to the house of my [redacted] and took his daughter [redacted], who was 15 or 16 years old at the time. On that same night, the military also went to the house of [redacted] and took her daughter [redacted], who was 17 or 18 years old at the time. Both [redacted]s were then taken to the military camp at Kay Si Daung in a group of 8-10 girls.

36. That same night, 10 soldiers came to our house looking for my daughters. They were drunk. I could smell alcohol on their breath. I did not recognize any of them. They were dressed in solid green military uniforms, which I identified as no. 16 on the colour chart. They asked where all our family members were. They asked about the whereabouts of my two eldest daughters by name and I told them they had gone to stay with their grandmother.

The military had our Household List with them and spoke to me with a *Mogh* interpreter who knew the Rohingya language. When I told the military that my daughters were staying at my mom's house, the military made chaos and demanded that I bring my girls to them and tried to touch me. I used to always take my youngest daughter on my lap because I thought they would not want to harm the mother of a small child. When I was asked about how the military tried to touch me and what I meant when I said that they were "making chaos", I explained that while I was holding my child in my lap, the soldiers grabbed at my body, at my clothes, and on the sleeves and shoulders of my dress. They were touching me to embarrass me in front of my husband, and in a way that was clear to me that they would try to rape me. To avoid this, I gave them 20,000 *kyat* so that they would leave. I offered them this bribe myself. They took it and left. It is horrible to remember these things. That night, the military did not do anything to my husband or son, as I gave them a bribe and they left.

37. Both [redacted] returned home from the military camp in Kay Si Daung after 7 days. At first, when girls from our village were taken to the camp, their families would go to the camp and try to get them back by paying a bribe, but in some cases the military killed the girls because their families had come. As a result, the families no longer went to the camp and the soldiers usually called the girls' parents when they were finished with them.

38. When the military were finished with the girls, the Village Chairman Heshullah (Aye Kyaw Hla) informed the parents that the girls would be released if the families paid him a certain amount of money, which in this case was 1 *lakh kyat*. [redacted] paid 3 *lakh kyat* to Village Chairman Heshullah (Aye Kyaw Hla) and [redacted] paid 1 *lakh kyat* to the Village Chairman. Village Chairman Heshullah (Aye Kyaw Hla) went to their houses to collect the money, and together with a male family member went to the Kay Si Daung military camp. About 1.5 hours later they returned with the girls. The Assistant Chairman was a Rohingya man called Alom.

39. After [redacted] returned from the camp, we found out she was pregnant. We helped [redacted] to abort the pregnancy in Gudam Fara, using a home remedy from Hindu women. This remedy requires that you insert the branch of the horosara tree (*horosara gass*) into the vagina and three hours later, the blood will come out. It is the part of a branch of a tree that causes abortions. [redacted] was married soon after the abortion. She is now living in [redacted] in Bangladesh.

40. After [redacted] returned home to Gudam Fara, we purified her by reading prayers and got her married. After she returned from the Kay Si Daung camp, she bled from her vagina constantly for two to three months. The soldiers raped her so brutally that we think she had internal injuries. After [redacted] arrived in Bangladesh following the "main event", she continued bleeding and after a few months, she died in Bangladesh. We had just arrived so we did not have any access to any medical care for her. I feel very bad talking about this. I have never shared this before. It feels better telling you. She died in [redacted] [redacted] husband is called [redacted] and he still lives in [redacted]. He was also from Gudam Fara. His father is [redacted] who has already passed away. I do not

know about [redacted] mother but think she may have died or was possibly sent to Bhasan Char. [redacted] father [redacted] has also already passed away.

41. Before the "main event", the military raped women often and sometimes did it in public or in houses in front of other people. I was asked if I ever saw someone raped publicly with my own eyes and I did. I saw so many women raped.

42. One night in the same year as the "main event" during the winter rice season, I gathered with many women at the house of [redacted]. We believed that we would be safer if we were all together. Six soldiers came into the house and tied up [redacted] hands. All six soldiers then raped [redacted] daughter [redacted] who was about 25 years old, one by one and made [redacted] watch. Some soldiers were holding her down while one other soldier raped her. I was watching the rape happen with my own eyes through holes in the bamboo walls that separated the room I was in with the other women, from the room where the soldiers were raping [redacted]. It was obvious that they were hurting her. I could also see that [redacted] was on her period. At one point, [redacted] brother, who was known as [redacted] came and tried to save his sister and was yelling at the military, "why are you raping my sister?" while trying to take [redacted] I saw a soldier shoot [redacted] once in his chest and he died right there.

43. I was asked if I could see if the soldiers were raping [redacted] with their body parts or with objects. I saw that they raped her with their penises. The military left. [redacted] asked for water once and then died as we went to be with her. [redacted] went to Malaysia after this incident, that same year. I do not know where he is now as we are not in contact.

44. One week before the "main event" in Gudam Fara, [redacted] was raped. I remember that [redacted] did not have her husband [redacted] with her. He had gone to Maungdaw for work. One night, 8-10 soldiers came to her house. I did not see [redacted] being raped but I heard a woman screaming at night. I could not go out at night when I heard the screaming because it is not safe to do so. In the morning, I pretended to go fetch water and saw that [redacted] door was open. I saw [redacted] and other neighbours outside of [redacted] house, afraid to go inside. I went inside to check on her and when I opened the door, I saw her and she was almost dead, lying on her bed. I saw that her bed was covered in blood and she was bleeding heavily from her vagina.

45. She has two children, one was 5 years old and the other was 2-3 months old. The 5-year-old was sleeping and the 2–3-month-old baby was on [redacted], nursing on her breast while she was lying on the bed. I told [redacted] not to come inside because no one should see what has happened here. I gathered women from our area to come and take her body when she died and to take care of her children. A Gudam Fara woman named [redacted] took the small baby and tried to nurse him. The baby died a few days later because he could not feed.

46. I was asked if I heard from anyone about Rohingya women or girls raped during the main attack on Gudam Fara. No rapes happened on the Monday which was the day of the "main event". Rapes happened before and after the Monday attack. I did not see any myself. I

have heard from others that women and girls were raped in Gudam Fara after the Monday attack but did not see anything myself because I had left to Hainda Fara. In Gudam Fara, out of 1000 people, I expect that 200 women were raped. I also heard that in Rashinga Fara, Rijom Fara (Taung), and Fosim Fara, women were raped during the violence of the "main event". Fosim Fara is to the west of a canal that separates it from Kay Si Daung military camp.

First attack on Gudam Fara (Gu Dar Pyin)

47. All the things I saw, I still remember and saw with my eyes. I feel anger when I remember all of this.

48. About one year before the "main event" in Gudam Fara, I saw the military come and give weapons and training to *Moghs* at the Gudam Fara school. The *Moghs* were from Kay Si Daung and Nabi Saung. We recognized the *Moghs* by their faces. I recognized *Moghs* Hla Maung Sa and Aung Sein Ha (who we call the "dog eater" because he eats dogs). The military brought a truck of guns and gave the guns to the *Moghs*. The guns were long guns with a thin shooting point. I saw the Kay Si Daung soldiers conducting a training for the *Moghs*. I recognized the Kay Si Daung soldiers because they were the same soldiers that would come to Gudam Fara. The training lasted three days. I would estimate that 1,500 *Moghs* attended the training. I showed the interviewers the kind of physical exercises that I saw them doing, like kicks and punches. I saw the soldiers showing the *Moghs* how to hold the guns, put bullets in the guns and point the guns. I saw them shooting up into the air.

49. About five days before the "main event" in August, maybe on a Wednesday, I saw two types of helicopters circling around Gudam Fara. I call everything that flies a "helicopter". There were six helicopters circling around the sky above the village throughout the entire day. There were two types. One type was a white-colour helicopter with blades that were spinning like a fan on top. I identified the colour as no. 29 on the colour chart. The other type was a sky-blue helicopter that had two wings coming out of its sides. I identified its colour as no. 25 on the colour chart. None of the aircraft came close to the ground so I could not see inside or many details. The helicopters passed by the village, circled around it and then passed by the village in the other direction. I did not see anything dropped from the aircraft. I heard the sound of the helicopter and it was a loud choppy sound. I first heard the sound and then went out of my house to see what was happening. I looked in the sky and saw the six helicopters. When they finally left the village, I saw them fly south towards the direction of Shuap Praung (Chut Pyin) and Mazor Fara. All of the helicopters travelled in the same direction.

50. I was asked when the police and military surrounded Gudam Fara. It was in August. They had been torturing our community for a long time, but one night in August nearly 5,000 troops came from the Nyaung Chaung military camp to Gudam Fara. This was the night before Qurban day, the day of the Qurban moon. I think it was a **Friday night.** A man named [redacted], who was living in Nyaung Chaung called his father-in-law [redacted] in Gudam Fara, and told him that a large number of troops had left Nyaung Chaung camp and were

going toward Gudam Fara. I was asked how I learned about this phone call. [redacted] had our mobile number so he called us at around 10pm. I spoke with [redacted] directly. I was asked what [redacted] said to me over the phone. He said that nearly 5,000 military troops were coming from Nyaung Chaung camp toward Gudam Fara and asked us to please be careful and to stay alert.

51. After I received this phone call, I immediately sent my [redacted] daughters to my sister [redacted] house near the Gudam Fara canal. We estimated it would take between 2.5 and 3 hours for the military to make the journey from Nyaung Chaung to Gudam Fara. I learned about the troop movements from people in different villages that called me to tell me what was going on. I next received a phone call from a man in Lu Daing Fara whose name is [redacted] but whom we called [redacted]. He is the husband of my cousin's daughter. He called my mobile phone and I spoke to him directly. He said that military troops were coming from the Nyaung Chaung camp (*"nay mray"*) and that they were moving toward us, in the direction of Borashida Fara. Then [redacted] called me from Borashida Fara. He knew me because he was married to [redacted] a woman from my neighbourhood in Gudam Fara. I spoke to [redacted] on the phone. He said, "Auntie, there are military troops moving from Hirmura Fara." He did not know whether they were moving toward Gudam Fara or Nabi Saung. From Hirmura Fara, a man named [redacted] whom we called [redacted] called me and said that the military troops had crossed Hirmura Fara and were moving toward Gudam Fara. He told us to hide.

52. I was asked to describe what I saw that night. The military troops started arriving in Gudam Fara at around 1am. That is when I first saw them from my balcony. They were a 10-minute walk away. I saw them on the main road, which was visible from my home. The military troops had torch lights and we had electrical lights on our houses, so we could see them clearly. They were all coming from the same direction of Nyaung Chaung. I was asked how they arrived. The military troops that I saw were walking on foot. I did not see any vehicles. I was asked how many troops I saw. I would estimate I saw 5,000 people. The military troops were dressed in a solid dark green uniform, which I identified as colour no. 16 on the colour chart. I did not see any pattern on their uniform or any other colours. Some wore red arm bands, and some had a red scarf tied around their heads, which I identified as a colour between nos. 9 and 10 on the colour chart. I can tell you that troops that wear red arm bands and head scarves are brutal and take people's lives. I also saw that they had arm badges that had stars and moons on them. Some wore hats with a number in the middle front of their hats. They were carrying guns and I saw what looked like "hand bombs" on their backs. I did not see anything else. I saw them come from my balcony, which is elevated. When we started seeing military troops approaching, I fled to my sister [redacted] house, arm-in-arm with my son and my husband. It took us approximately 10 minutes to get there.

53. I did not see the military surround Gudam Fara. I only saw the military troops walking along the main road. From the yard of my sister's house, I saw that the military troops stopped between Gudam Fara and Dumma Fara. I could see them because there is a straight

line of sight and nothing obstructing the view between my sister's yard and where I saw that the military troops stopped and started firing. The yard is in front of her house. There was no fence around my sister's house because *Mogh* people did not let us have fences around our houses.

54. From my sister's yard, I saw the military troops firing in the direction of Gudam Fara. I was asked if they were pointing or firing at anything specific. They were just shooting all over the place, not aiming at anything specific. I saw with my own eyes that the bullets hit and killed some cows. I saw a cow hit that belonged to Khori Mullah of Gudam Fara. I also saw a cow hit that belonged to Abdullah of Gudam Fara. I saw three cows hit that belonged to Abdul Hafez of Dumma Fara. I knew that the cows were killed by the bullets because I saw them fall and make a dying noise. The cows I saw hit were about a 10-minute walk from where the military was firing their guns. The cows hit and killed were located in different parts of the village, some to the south, some to the west and some to the north.

55. I also saw people hit by bullets. I saw Abdul Hashem's son, Amin Hakim was hit. Amin Hakim was taking care of his house. I had already seen Amin Hakim's parents flee to Hainda Fara. Amin Hakim was sitting in front of his door when a bullet hit and killed him. I watched this happen while standing in my sister's yard and calling up God's name, needing to see what was happening. At the time, I was approximately four bamboo lengths (with each bamboo length equal to about five hands) away from Amin Hakim when he was hit. When I arrived in Hainda Fara the following morning, I learned that his parents had asked Amin Hakim to come with them to Hainda Fara when they fled. I did not see anyone else being hit by bullets that night. However, I later learned from other people when I was in Hainda Fara that other people had been hit and killed by bullets that night. While I was watching this, my six daughters had already left to shelter in Um's Garden. Um's Garden was next to the Gudam Fara canal and far away from the military and we thought it was the safest area since gunfire from the military could not reach us there. My sister's husband [redacted] and my son were inside my sister's house at the time. I stayed standing and watching for 1-1.5 hours. After that, myself, my husband, my son, [redacted] and our neighbour [redacted], whom we called [redacted], went to Um's Garden, which is a 10-minute walk away from my sister [redacted]'s house. When we arrived there were approximately 50 villagers already there. I was asked to describe Um's Garden. It is a big garden about one *kani* of land in size with big *Um* juice trees and *Nenchigula* trees. We were all talking because we all know each other. From Um's Garden, we could no longer see what was happening but we could hear the military firing. At 5am, the sounds of gunshots stopped. I knew it was 5am because the roosters started crowing and it was the time of the morning prayers. Once the firing stopped, [redacted] accompanied my sister and my six daughters to Hainda Fara. They crossed the canal for free by taking a boat owned by other villagers. I stayed because I was stronger than my sister and had to stay to cook for the men staying behind, being my husband, my son and my brother-in-law. I stayed because my only son had remained and I was worried for him.

56. I was asked if anyone was firing back at the military and said no. I explained that Rohingya people could not shoot back because we did not have any guns. The military always used to come by and confiscated anything that could be a weapon, including sharp knives. The only thing that people did that night was to run and hide.

Sunday 6-7am

57. The next day was a Sunday, the fourth day of the Qurban moon. I was asked why people fled to Hainda Fara. I explained that this was because the military could not cross the canal so we considered it was the safest place to flee. My sister's husband, [redacted], accompanied my daughters to make sure that they arrived safely in Hainda Fara. He then came back to Gudam Fara while my six daughters and sister [redacted] stayed at the house of a distant relative named [redacted] in Hainda Fara. [redacted] is my nephew's father-in-law.

58. After I sent my daughters to Hainda Fara, I saw the soldiers from Nyaung Chaung enter the mosque and the madrasa in Gudam Fara. They entered the big mosque in the centre of Gudam Fara that we call the "Mazor Centre Madrasa/Middle Mosque". They were eating there, having parties and washing their clothes. This was visible from where I was. When military groups came from the south, we assume that they belong to the base in Nyaung Chaung.

59. [redacted] returned to Gudam Fara about two hours after leaving Um's Garden with my daughters, around 9 am.

Sunday 10-11am

60. Around 11am that morning (Sunday), from my sister [redacted] house, I saw a second group of soldiers approach Gudam Fara from the north. I saw this while I was at my sister [redacted] house, cooking rice and vegetables for my son and [redacted]. I started worrying that they were coming to kill us all. They were coming from the direction of Buthidaung town so I assumed that this military group belonged to the base in Buthidaung. I also noticed that this second military group that approached from the direction of Buthidaung town had different insignia on their clothing with a different number of stars. Their uniform was the same colour as the previous military group. They also had red bands around their arms. Both units had a number in the middle of their hats. It was too far to see this number.

61. I could see what the second group that had come from the direction of Buthidaung was doing. They stopped their vehicles in Sindi Farang Fara. Because we saw this second military group approaching Gudam Fara, we fled to Hainda Fara. [redacted] was not willing to go with us. My son and I tried to force him to go with us to Hainda Fara on the other side of the canal but he refused. By that time, almost all of the villagers from Gudam Fara decided to flee because the military was approaching the village. I understand that villagers from Gudam Fara fled to different villages nearby including Hainda Fara, Fu Hom, Hain Fara, Wa Ri Yon, Fu Ma Li, and Hsin Daung / Kyar Zingyar Fara.

62. Some male members of families stayed behind to take care of their houses and property. We survived because we fled and hid. [redacted] said he did not want to leave because he had a lot of property, land and livestock. He wanted to stay and protect his property from looting by the *Moghs*. I later found out that [redacted] was killed in his house. The military went house by house and slaughtered or shot people that they found inside.

Hainda Fara (Kan Da (Kan Da Para)

63. My husband, my son and I left for Hainda Fara. From Hainda Fara, I could see more trucks and soldiers arrive from the northern direction of Buthidaung, stop their cars in Sindi Farang Fara. Sindi Farang Fara is a 25-minute walk from Hainda Fara, which includes the time needed to cross the canal. I saw 35 vehicles parked in Sindi Farang Fara. I was asked to describe the vehicles. The vehicles were a blue colour, which I identified as colour no. 25 on the colour chart. The vehicles were all the same. They looked like they were police vehicles, based on their structure. A single vehicle could hold many people and looked like a big truck. The people inside the car are sitting and soldiers could also sit on the upper part of the truck. The truck had a roof cover. All 35 trucks were full of soldiers.

64. The soldiers would get out of the trucks and I saw them walk in the direction of Kay Si Daung. I assumed they were going to the military camp there for a meeting. From where I ended up staying in Hainda Fara, I had a clear line of vision to see a bunch of military people going in the direction of Kay Si Daung.

65. We also had some people informing us that the military was going there. Hainda Fara is situated at a higher elevation than Gudam Fara and Kay Si Daung. From where I was standing in Hainda Fara I could see the rear of the military moving toward Kay Si Daung. There were approximately 120 villagers from Gudam Fara that fled to Hainda Fara, standing outside with us and watching the military approach Kay Si Daung. Some of those people also said that they believed the military was going to Kay Si Daung. In total, there were about 1,000 people in Hainda Fara that had fled from surrounding villages, though many were inside homes at the time.

66. In Hainda Fara, we stood and watched the military movements for the entire afternoon. We watched them until the troops went into Kay Si Daung.

67. **Sunday night:** Afterwards, I went inside [redacted] house in Hainda Fara and rejoined my daughters. I was with my husband, son, [redacted] daughters and sister together with our distant relatives. Together there were 90 people including [redacted] from my family and [redacted] from my sisters' family. We had money with us and were able to stay there for one month and five days.

68. It was not possible to stay in Gudam Fara at that time as we were afraid. From Hainda Fara, we could see what was happening there. The next day, on Monday, was the "main event" and the biggest chaos in Gudam Fara.

Second attack on Gudam Fara (Gu Dar Pyin)

69. On **Monday morning**, we woke up in Hainda Fara. From Hainda Fara, I could see military troops in the Mazor Center mosque. I could see military in Kay Si Daung. Most Rohingya who had fled to Hainda Fara assumed that the military had arrived in Gudam Fara, settled and was now going to stay put.

70. At around 11am, my nephew [redacted] called me and told me that one of my cows had been stolen by the military troops and taken to Kay Si Daung to be slaughtered. [redacted] stayed behind in Gudam Fara. He was hiding in the Gudam Fara hills near a coconut tree. He climbed up the coconut tree. I know this place well. From the top of the coconut tree, he could see my lands, my cows and Kay Si Daung. There is a straight line of sight from the coconut tree and nothing obstructing the view toward Kay Si Daung. The Kay Si Daung camp is two miles away from the coconut tree. My husband was with me when I was speaking to [redacted] on my mobile phone. I told my husband what my nephew told me.

71. After the call from my nephew, my husband went back to Gudam Fara to check on our house, livestock and lands. He left Hainda Fara at 11:30am and he arrived in Gudam Fara at 12:30pm. He had a mobile phone with him and I had one with me in Hainda Fara.

72. Many other men also returned to Gudam Fara to check on their property around the same time as my husband. Village Chairman Heshullah (Aye Kyaw Hla) knew that Rohingya men were returning to Gudam Fara to check on their property. I know this because the Village Chairman lives in Gudam Fara and he could see that people were returning from his home and his office.

73. I was asked how I know that the Village Chairman stayed in his office. I know this because when my husband returned to Gudam Fara, he met with and spoke to the Village Chairman. Village Chairman Heshullah (Aye Kyaw Hla) told the men that had returned to Gudam Fara to check on their property and that it was safe for all Rohingya to return to Gudam Fara. My husband called me at the time and told me that he just spoke to the Village Chairman and that we should not worry, that we should come back, and that the military came "for their own work" and would not do anything to us. I do not remember the exact time that my husband called me to tell me this but it was before 2pm. I told my husband that if he wanted to stay, he could, but that I thought that we should stay in Hainda Fara and observe the situation for a bit longer before returning.

74. Rohingya who remained in Hainda Fara went to the Assistant Village Chairman (*Ak Tar Mu)* of Hainda Fara to seek his guidance on whether to return to Gudam Fara. He was Rohingya and his name is Mohbul. He advised that men could go to check on their property but that women and children should not return. Out of 1,000 Rohingya sheltering in Hainda Fara, about half (at least 500) returned to Gudam Fara. Most of those who returned were men but some women returned too, for instance those who did not have men in their families and needed to check on their property themselves. Some children also went back, especially adolescent children between the ages of 12 and 15. Because of what later

happened to everyone who returned, I think that Village Chairman Heshullah (Aye Kyaw Hla) and the military were plotting together to kill us.

75. When people came back to check on their property, they found the bodies of those who had been killed the previous day and night. After speaking to Gudam Fara Village Chairman Heshullah (Aye Kyaw Hla) and calling me, my husband went to check on [redacted] my sister's husband. We had not heard from him since we left for Hainda Fara. At [redacted] house, my husband found his slaughtered body. When asked what I mean by 'slaughtered', I explained that I meant that his neck was cut. When I reunited with my husband the next morning, he told me about seeing [redacted] body and his injuries. [redacted] body was not fresh. His blood had been absorbed into the soil on the floor. This made my husband think that [redacted] had been killed the previous day.

76. As my husband was in Gudam Fara at this time, he saw the military planting bombs, starting to shoot and kill people, setting off explosions, and firing launchers. Much of this he saw as he was hiding and trying to flee Gudam Fara. From Hainda Fara, I saw many of the same things that my husband could see much more clearly as he was right where it was happening. When we reunited on Tuesday morning, my husband told me everything that he had seen, heard and lived through. He also told me the names of the people that he saw shot, killed and injured. Our neighbours were with me in Hainda Fara, looking for their male family members and sharing with me what they learned as it was happening. Putting together what I saw myself throughout the main attack on Monday, what my neighbours were telling me as it was happening and what my husband told me on Tuesday is how I made sense of what was happening in Gudam Fara and who had been killed.

77. For the entire day, I was watching what was happening in Gudam Fara from Hainda Fara hills. I could see military troops coming from Kay Si Daung and surrounding Gudam Fara. All the men that had returned to Gudam Fara were surrounded. They were trapped by troops from the north, west and south sides of the village and the canal to the east. I was with a group of approximately 120 people. We were all in terror and crying, watching what was happening in Gudam Fara. We could not do anything else or think of anything else. My daughters were at [redacted] house at the time.

78. I was asked to describe what I saw from Hainda Fara. I saw that the military troops were dressed in the same uniform that I had seen the previous night. I could see that the soldiers were carrying two types of weapons on their backs, one small and one bigger. The smaller weapon I refer to as "hand bombs" or "*kalatol bombs*". *Kalatol* means banana flower and we use this word to describe this weapon because the bomb that comes out of the weapon is shaped like a banana flower. The bomb I identified as colour no. 10 on the colour chart. I took a IIMM map tube and showed how the soldiers held the *kalatol* bomb. It was fired forward and was a cylinder just like the IIMM map tube. The weapon had a metal chain that soldiers put around their necks. The weapons were black, which I identified as colour no. 40 on the colour chart.

79. The soldiers were also carrying larger weapons that looked like fire extinguishers that I have seen in offices in Bangladesh or like a gas cylinder. They were carrying them on their shoulders. The weapons were dark brown, which I identified as colour no. 34. I did not see any markings or symbols on the bomb weapons. They were a solid colour. The soldiers installed these bigger weapons on the ground. I was asked when I saw the military installing the bigger weapons. From the Hainda Fara hillside, I could see them installing the bomb weapons at around 1pm. I saw them install around 30 such weapons around Gudam Fara. I was asked about the size of the bomb weapons. I reiterated that they looked like a gas cylinder.

80. I saw around 16 soldiers installing the bomb weapons. After installing the bomb weapons, I saw the troops looking around through binoculars. The bomb weapons were installed around and inside the village. I saw the soldiers install bombs around the mosque. They also installed bombs around rich people's houses. The soldiers installed three bombs around Sakuri Salam's house, two bombs around Mollui Zubair's house, two bombs around Ledu's house, two bombs around Ahmin's house, two bombs around Shomshu Moidin's house, two bombs around Master Habiullah's house, two bombs around Mohammed Ayub's house, two bombs around Hafez Rashid's house, two bombs around Mohammed Ali's house, and two bombs around Solim's house. The men who owned these houses were with us in Hainda Fara and they were saying that the troops were installing bombs near their houses as we were all watching what was happening in Gudam Fara together. The troops also installed the same bomb weapons around the village and along the main road. I saw this with my own eyes. Ten of these bomb weapons were planted on the main road of Gudam Fara. Five were installed at an intersection on *Sow Muh Ni* Road in Gudam Fara.

81. Remembering all of this is difficult. I was asked how the military installed the bomb weapons. I explained that they made a hole in the ground and installed them in the hole. I was asked how many soldiers carried each bomb weapon and how many installed them. I explained that one soldier would carry one bomb weapon. 3-5 other soldiers would help dig the bomb into the ground. The bombs were put into the soil vertically. 3-4 soldiers would hold the bomb and lower it into the ground. I explained that I did not see any wires coming out of the bomb weapons from where I was standing in Hainda Fara, but my husband and neighbours later told me that they saw wires coming out of the bomb weapons and that the bomb weapons were wired together.

82. I was asked how deep the soldiers were digging in the bombs. I would estimate that they dug a hole big enough to put the entire bomb weapon inside, but I did not see.

83. At around 2pm, the soldiers finished installing the bomb weapons and surrounded the village. It was around this time that my husband was at [redacted] house, looking at his body. The military started firing just past 2pm and my husband had to flee. He could not do anything with [redacted] body. My husband ran, crossed the canal and then hid in the forest.

84. The military started firing guns. The guns were long with a thin front part. I could see and hear this from Hainda Fara. I was asked if anyone was firing back. I explained that the Rohingya do not have any guns that we could use against them. People could only run and hide. People who had come back to check on their homes were killed. Some people died in open fields, some in houses, some on the roads. Some people were shot while they were running away. I do not know the names of all of the people who I saw being shot, because it was far away. The military fired guns from around 2:05pm to 3pm.

85. Below is a list of people who were shot by the soldiers and died. They were with me in Hainda Fara and had returned to Gudam Fara to check on their property because Village Chairman Heshullah (Aye Kyaw Hla) had said it was safe to return. It was a sunny day and I could see clearly from Hainda Fara.

    1) Kabir (m), 60 years old, labourer. His father was known as Hashid Jelobi. I saw that Kabir was shot near the front door of his house while running from his house toward the canal. I did not see who shot him or from which direction. Later, my husband saw Kabir's body and told me that Kabir was shot in the chest.
    2) Suyuda Khatun, Kabir's sister (f), 40 years old. Her house was next to Kabir's house. She was shot at the same time as Kabir. She was a widow as her husband had previously been killed by the military. She had come back to her home to take some rice and some provisions to bring back with her to Hainda Fara. I saw her being shot as she was leaving her house. Her neighbours told me later that she was carrying a bag of rice when she was shot. From where I was standing on Hainda Fara hill, I saw her being shot and her falling down. Kabir was shot first, then Suyuda.
    3) Mohammed Yunus (m), 32 years old. His father's name is Soyod Husson, and mother's name is Ayesha. He was shot on the west side of my house. He was trying to flee when he was shot.
    4) Amin Hakim (m), 12 or 13 years old. He was on the main North-South road when he was shot. Amin Hakim's family house was on the west side of the village. He was running from his house toward the east. He was fleeing with many others from the west to the east side of Gudam Fara. His mother Moriam Khatun lost her mind after she lost her son. I saw him get shot but could not see from my vantage point where he was shot. People later told me that he was shot in the back.
    5) Abdul Hakim (m), 35 years old. His father is Siddiq, and his mother is Anjuma. He was shot to the south of my house, as he was trying to flee.
    6) Mohammed Tayob (m), 50 years old. His wife is Gulbahar. He was shot as he was trying to flee.
    7) Mohammed Alom (m), 35 years old. He had a wife Zaheda and two children, one son and one daughter. He was shot on the northern side of my house. I saw him fall. He was running away from the military and was shot.
    8) Nurul Salam (m)
    9) Nurul Husson (m)
    10) Khulsuma Khatun (f)

11) Suyuda Khatun (f)
12) Abdu Zamin (m)
13) Abdu Zamin's son (m)
14) Abdu Shukur (m)
15) Mohammed Siddiq (m)
16) Mohammed Hashim (m)
17) Zakaria (m)

86. I feel very bad remembering all of these deaths and do not want to continue talking about them. I was asked if I saw anyone shot who managed to escape and get away. I did. Some of them died days later. Others survived their injuries. I know these names because they were with us in Hainda Fara and went back to Gudam Fara to check on their houses. Then I saw with my own eyes how they were injured. I saw so many people injured.

18) Mohammed Hasheem (m)
19) Idris (m)
20) Bashar (m)
21) Ali Ahmed (m)
22) Nozir Ahmed (m)
23) Mohamed Korim (m)
24) Anwar Islam (m)
25) Sayed Alum (m)
26) Zahor Islam (m)
27) Soydu (m)
28) Shona Ali (m)
29) Foyazu (m)
30) Abdul Goni (m)
31) Mohammed Shaker (m)
32) Norul Islam (m)
33) Amadullah (m)
34) Abdullah (m)
35) Sayed Korim (m)
36) Mohammed Salim (m)
37) Imam Hussein (m)
38) Zomir (m)
39) Ali Ahmed (m)
40) Abulkalam (m)
41) Islam (m)
42) Nuruzama (m)
43) Shom Muluk (m)
44) Husson Ahmed (m)

87. I was asked how all of these people were injured. They were shot while they were trying to flee Gudam Fara. All of these men died from their injuries within days after they were shot.

88. I was asked whether I knew anyone who had been shot and who survived. I am aware of three people who survived whose names I can remember:

    45) [redacted] He is now in Kutupalong Camp.
    46) [redacted] He is now in Bhasan Char.
    47) [redacted] He is now in Bhasan Char.

89. There are many people from Gudam Fara who are still missing. We still do not know where they are.

90. I was asked to describe what happened after the shooting stopped. I saw bomb blasts in Gudam Fara, in the west and in the east. Dumma Fara, Rijom Fara, Mazor Center and Gudam Fara were damaged in these blasts. Like I said before, I saw the military planting bomb weapons around the Mazor Center mosque. After the shooting stopped, I saw those bomb weapons. It sounded like thunder. The first bomb that went off was at 3pm. Our land was shivering.

91. I saw how 5-6 soldiers came from Kay Si Daung camp on a three-wheeled vehicle. They were carrying a device. It looked like a generator but was much smaller, the size of a Kleenex box. It looked like a remote. I saw them transporting several such devices. Each one of the devices was held by a soldier. The soldiers left their vehicles near the cemetery in Gudam Fara. The cemetery is near the mosque. Then the soldiers started walking, carrying the devices. Once they reached the cemetery, they put the devices down on the ground. I was asked if I saw them doing anything to the device. I saw a soldier wearing a military uniform press the device. Then the blasting started. I could see this from where I was standing in Hainda Fara. I only saw them press the device once. Once the explosions started, bombs started going off one-by-one. It took almost one hour for all the bombs to go off. There was smoke everywhere. The smoke reached Hainda Fara and made it hard for me to see anything else. I know that these explosions killed and injured many people. These explosions did not set nearby buildings on fire.

92. After an hour, the explosions stopped. The soldiers picked up launchers and started burning our village. Almost the entire village was burned. Our land was entirely burned. I was asked to describe what I saw. When I say launcher I mean the hand bombs. Launchers are a different shape from the *kalatol bomb*. The launcher is more similar to the weapon shaped like a fire extinguisher. They would fire towards a house and something like a fire spark would come out, fly and set fire to the house that they were aiming at. Everyone in my village took videos of the launchers firing but those videos have been lost. People were killed with big bombs and the smaller bomb weapons burned houses. I saw the military use these weapons and set houses alight. We have a pond in Gudam Fara. I saw soldiers standing around the pond and firing launchers. The first house that was burned was Mohammed Shorif's house. It is to the west of the pond where we fetch drinking water. We could see this from the Hainda Fara hill where we were standing. We could see the flames. It is because of the launchers that the military were able to burn our village. There used to be 700-1000 houses. Using matches it would have taken a long time to turn our

village to ashes. With launchers, the whole village was on fire within an hour. The houses and the trees.

93. I was asked about looting in Gudam Fara. My husband told me that while he was at my sister [redacted] house checking on [redacted] he saw *Moghs* and soldiers removing belongings from our house. There are no fences, so he could see our house from my sister [redacted] house. The military and *Moghs* had come with a van and were loading our belongings into the van. My husband told me that they took a large metal locker from our home. We kept all of our valuables in this locker, including 5 *tikol* of gold, our clothes, house belongings, and expensive blankets. My husband never made it inside our house to see inside. My husband knew the *Moghs* that took this locker from our home. They lived nearby and everybody knew them. My husband told me that one such *Mogh* was Sein Maung Hla. He is from Nabi Saung. He is the brother of the Village Chairman Heshullah (Aye Kyaw Hla). My husband also saw Hla May Soo and Hla Maung Sa participating in the looting. They were all from Nabi Saung. By the evening, when the houses had been looted and burned, our farm animals started returning from grazing in the fields. When the animals returned to Gudam Fara, the *Moghs* also took our cattle and other animals with them, as if they were their property. My father was a rich man. I had 16 cows. We lost everything. We are denied recognition of our land as ours, of our home as ours. Talking to you has made me feel important and powerful, because you are listening to me when I speak.

94. I watched all day, crying and screaming, until night. I was with a large group of people, watching from Hainda Fara. Some were praying, others were shouting that our Gudam Fara was burning. I am very bold and wanted to see everything that was happening. I watched it all happen. Even if hell breaks loose, I am always the first to go and see what is happening.

95. While these explosions were happening, I did not know where my husband was. I thought he had been killed. I also saw the burning of Hanof Fara. I saw this from Hainda Fara. Every time I remember what happened to us, I feel bad.

96. I stayed in Hainda Fara that night. I was worried about my husband. I could not reach him by phone. From Hainda Fara, at around 8-9pm, I could see that the military left Gudam Fara and returned to their camp in Kay Si Daung. There was burning, smoke and ashes everywhere. The troops that were staying inside Mazor Center Mosque also left. All of the soldiers went to Kay Si Daung camp. The *Moghs* that looted Gudam Fara went back to Nabi Saung.

Tuesday

97. On Tuesday morning, I asked my son to go and look for my husband in the open fields around Hainda Fara. My son saw his father coming from the direction of Gudam Fara and brought him to [redacted] house. When I saw him, my husband was all wet and his clothes were muddy. He took a shower and changed his clothes. I gave him some food to eat and we sat down and talked about everything that happened to him. He had lost his

hearing in one ear from a bullet grazing his ear as he was escaping across the canal. His phone dropped in the water while he was escaping, which is why I could not reach him. He told me he hid in the bushes and then in the forest. His hearing still has not recovered.

98. *Moghs* were telling everyone in Hainda Fara not to keep people from Gudam Fara in their houses. We still ended up staying in Hainda Fara for more than one month.

Wednesday

99. At 10-11am on the Wednesday after the main event, 150 troops came through Hainda Fara and told everyone to come out from their houses. Mohbul, the Hainda Fara Assistant Village Chairman, announced that these troops were from Rathedaung. I saw them arriving in three boats. They wore the same uniform as the military, which I identified as colour no. 16 on the colour chart. Their boats were made of wood and were approximately 22 hands long. The boats had a higher roof over half the boat and only one level.

100. The Rathedaung troops gathered all the people from Hainda Fara, Hain Fara, Fu Hom Fara and Gudam Fara. They took us to a school field and separated us into groups, dividing us by our home fara. All Gudam Fara people were taken inside the *Mogh* school by the military. I was there together with my family and all the Gudam Fara villagers. There were approximately 5,000 people from Gudam Fara in total inside the school. It is a large school with six *kani* of land around it. Mohbul, the Assistant Village Chairman, offered the military tea, cows, milk, and asked them what they wanted from us. Mohbul speaks the *Mogh* language and the Burmese language. Mohbul then came to us and said he did not know their motive or what they wanted. We were scared that they would start shooting us or explode a bomb in the school and kill us all. Mohbul spoke to the military from Rathedaung for a long time. He then came and said that if we paid the military 150 *lakh kyat*, we could save our lives and they would release us. Gudam Fara had some rich people. Everyone pitched in and we gathered 100 *lakh kyat*. I had 16 *lakh* with me and gave 4 *lakh kyat*. The Rathedaung military spoke the Burmese language. As we were still short, Ayub Ali from Gudam Fara asked Mohbul to loan us 50 *lakh kyat* and promised that we would pay it back. Mohbul brought us 50 *lakh kyat* and we gave 150 *lakh kyat* to the Rathedaung soldiers. Mohbul told us we could return to the houses where we were staying in Hainda Fara. We left the school and could see that houses were still burning in Gudam Fara.

101. On Wednesday when we were at the school, there were three helicopters flying around above our village for around 2 hours. They flew north, in the direction of Maungdaw and Tula Toli. All three of the helicopters flew north together. One helicopter had two wings and was sky blue, which I identified as colour no. 25 on the colour chart. The blue helicopter flew much faster than the white helicopter. The other two helicopters had fans spinning on the top and were white, which I identified as colour no. 29 on the colour chart.

102. Five days after the main attack on Gudam Fara, on **Saturday,** I went back to Gudam Fara. I went together with five people: my husband, my sister [redacted], [redacted] [redacted] and [redacted] the father of [redacted] who had died. The six of us decided to go back to the village at this time because Gudam Fara had become silent.

We wanted to see what happened to people who died, what happened to our houses and our village. The military was up on the hills far away. We went early in the morning before the soldiers would wake up.

103. The paddy fields were still burning. It took almost one month for all fires to stop. We did not go through the entire village. We only saw parts of it. At first, after passing the canal, we went to my sister [redacted] house. There was nothing left, just ash. Then we went to our house and saw many dead bodies along the way.

104. We went to the northern edge of Gudam Fara. I saw bodies piled on top of each other in one place. This pile of bodies was on the west side of the north part of the main road. I estimate there were 350 bodies in this pile. I was asked if I could recognize anyone. It was not possible to identify the bodies as all of their bodies and faces were burned and decomposing. There was a very bad smell. Some bodies had swelled. Some were burned. Flesh was stretched over bones. All of the bodies in the pile were men. I did not see any women or children. But I did see the bodies of adolescent boys. I could see that some bodies had their necks cut. I could see that skin had been charred black. I saw that the bodies and the skin was covered in soot and tarnished. I saw that clothing had been burned off and that the skin of some of the bodies had bubbles. Some bodies had no legs or no hands. I assume that they had died in the explosions.

105. Other than the large pile of bodies at the north of the village, I saw bodies all over the village between my sister [redacted] house, the north part of the village, and my home. There were dead bodies everywhere: on the road, near burned houses, and in fields. I could not recognize anyone. I could tell they were men by their hair. There were only men among the dead bodies. Some were adolescent boys. The bodies were lying in the open air. I smelled the smell of decomposing bodies.

106. I could also smell the gas of the bombs. It was the first time I smelled something like this. Men with us that had smelled it previously and told us that this was the smell of the bomb explosions. I also saw the remains of many domestic animals that had been burned like cats, dogs, and ducks.

107. Others had also come back to Gudam Fara to look for their loved ones among the dead bodies. After we left, the military came and put a tarpaulin on top of the bodies and put burned wood branches on top of the tarp. I did not see the military put the tarpaulin on top of the bodies but saw the tarpaulin when I returned to Gudam Fara a month later.

108. **After one month**, we decided to go to Bangladesh as we could not stay in Hainda Fara any longer. Before we left, we went back to Gudam Fara one last time. When we went back, there were only bones left. At that time, I saw the bones covered in tarpaulin with branches on top. The colour of the tarpaulin was black, which I identified as colour no. 40 on the colour chart. I went to my house. I saw the ashes of my house. There was nothing left. The trees were also burned.

Flight to Bangladesh

Hainda Fara (Kan Da (Kan Da Para)

109. After one month and five days at [redacted] house in Hainda Fara, we left because the military was about to attack Hainda Fara.

110. While in Hainda Fara during that month, small groups of soldiers would come sometimes. [redacted] family recognized them and told us that these soldiers were from Geram Fatia in Sindi Farang Fara. These soldiers spoke Rohingya and came to Hainda Fara by crossing a little bridge from Sindi Farang Fara. I did not recognize the soldiers myself. When they came to [redacted] house, everyone hid and I was left to speak with them. They asked for supplies and food. I did not give them anything. They asked for the men of the house and I said they were out fishing. They accepted my answer and left.

111. One day after we had spent one month and five days in Hainda Fara, we saw a large group of military troops walking toward Hainda Fara from the direction of Kay Si Daung. We did not think we would survive and that this time, they would kill us all because they wanted to kill all Rohingya. Together with other Rohingya families, we jumped into boats on the Wa Ri Yon canal near Hainda Fara and escaped.

Sindi Farang Fara (Sain Dee Prang)

112. My family decided to go to Sindi Farang Fara because [redacted] lives there. We had already decided to move toward Bangladesh for safety and Sindi Farang Fara was on the way. All [redacted] members of my family travelled to Sindi Farang Fara by boat, paying 5,000 *kyat* for the entire family. We left from the Wa Ri Yon canal and it took us three hours to get to Sindi Farang Fara. We arrived at 4pm. We did not encounter any military on the way. We were travelling together with three other families. In the canal, we saw many other boats with three or four families in each boat, fleeing toward Sindi Farang Fara.

113. We stayed at [redacted] house for 18 days. There were four other Gudam Fara families staying at [redacted] house during this period: [redacted] whose husband died in the main event, and her family; [redacted] family; [redacted] family; [redacted] family, and our family. All of our homes had been burned. Together with [redacted] family, we were more than 30 people all together in one house.

114. While we were in Sindi Farang Fara, it had not been burned yet. Sindi Farang Fara was a fully Rohingya village. On the 18th day of our stay in Sindi Farang Fara, the military came. Helicopters arrived at around 11am or 12pm. I heard the sound of choppers and went outside to look up. I saw helicopters circling above Sindi Farang Fara. Around the same time, military troops came from the direction of Gudam Fara and Buthidaung and entered Sindi Farang Fara by foot.

115. When we saw them coming, we all ran to hide on the west side of Sindi Farang Fara on a hill with many tall trees. I saw three white helicopters in the sky, which I identified as colour no. 1 on the colour chart. I saw the helicopters circling around and then I heard the sound of bombs exploding. I did not see any fire, I only saw smoke. I did not see where the bombs were being fired from, whether from the approaching military or from the

helicopters. I could see that the bomb blast area was very large so I thought that this must mean that the bombs are being dropped from the helicopters.

116. There is a large school on the east side of Sindi Farang Fara. It is a 2-3 story white building. That part of the village was not affected by the explosions or burned. I saw the military outside the school. I think the school was not damaged because the military stayed in it, but I did not see them go inside the school.

117. I stayed in the hills with my family and many other families the whole night. I cannot tell you how many we were. We were a large group, made up of people from Gudam Fara, Maazor Fara, Bazaror Fara and Sindi Farang Fara.

Journey to Myanmar-Bangladesh border

118. The next day, we started our journey to Bangladesh. There was no place for us in Myanmar. We had to cross so many hills, canals, and rivers, and then we arrived in Bangladesh. The entire journey was on foot. We had to walk up and walk down along small paths, and did not use any vehicles. Up in the hills, the water level in rivers and streams is not very high, so we could wade through the water to cross. We carried small children on our backs. We crossed so many villages and throughout the journey, I did not hear the *aza'an* (the Muslim call to prayer) once. This was because they have killed most of the Muslims.

119. I was in a group of approximately 4,000 – 5,000 people travelling together. We were all encouraging each other to keep going. It was the same group of people that had escaped from Sindi Farang Fara, made up of people were Gudam Fara, Maazor Fara, Bazaror Fara, and Sindi Farang Fara. A few strong males who had torches with them led the group and showed us the way. At the back of the group were a mix of people, with men also walking at the back. The whole group was made up of a mix of men, women, children, elderly, and children. We started our journey at 2am and were on the road at dawn. We walked all day and all night. The next day at 9am, we arrived at the Myanmar-Bangladesh border. The border was between Fahton Za is on the Myanmar side and Shabu Diyah is on the Bangladesh side.

120. We did not encounter any other groups of people. Many people from our group died on the road. Many women delivered babies on the road. Older people died on the road as they could not continue. No one could bury them. We had to leave their bodies behind. We had to come just like this (I showed the interviewers by wrapping my hijab around my waist). Many people died by falling off the hills. We had no food until we arrived in Bangladesh.

121. Between Sindi Farang Fara and Fahton Za, we did not encounter any security forces on our journey until we arrived in Kilai Daung.

122. Kilai Daung, the Rohingya village, had already been burned to ashes when we got there. There were no people left in Kilai Daung. All the trees were burned. We just saw dogs and cats roaming around. There was no smoke or embers left, the village was already fully burned. The school in Kilai Daung was unharmed, because the school belonged to *Mogh* people. The school is located on the north side of the road that leads to Daung Khali. Everything around the school was also burned.

123. While crossing Kilai Daung, a Rohingya village, we saw a military camp to the south of the village. The military came out and separated the men, women and children. Around 500 soldiers surrounded us and started checking us. They asked us where we were going. We told them our villages had burned. They told us to go back home and to go away from here. We prayed. They searched women's bodies. They also searched me and my girls. They touched my body. They took off my clothes, tore my clothes and opened my skirts. They touched my body under my clothes. I was holding [redacted] my little daughter, so they did not touch me a lot. They touched women's vaginas and breasts. The soldiers were biting women's breasts and vaginas and other body parts. Two or three soldiers would check a woman at a time. My daughter [redacted] was searched and touched. Two soldiers held her from each side. They touched her breasts and vagina. They bit her breasts and vagina. They did this to her for about an hour. I had made sure that I dressed her in very tight underwear and scarves as undergarments. It was difficult for the soldiers to take all of it off. They did not manage to open all of her undergarments, so the soldiers bit her breasts and vagina over her undergarments. She was crying and screaming. She could not scream too loudly; this would make the soldiers torture her more. I saw with my own eyes soldiers taking mobile phones, jewelry and money from people during the search. All of this happened by the road next to the military camp. They checked all of our belongings and found nothing dangerous and let us go. They only checked the women. There were about 2,000 military there in total. I was not able to understand anything the soldiers were saying. Other people in my group of women could understand and later they told me that the soldiers were saying, "Go back to Bangladesh. This is not your home." I do not know what this military group was called. Their uniform was a different colour, which I identified as colour no. 33 on the colour chart. They were wearing hats, which I identified as being colour no. 33 on the colour chart. They carried long brown guns, which I identified as colour no. 33 on the colour chart.

124. After one hour, the military told us to go to the school building in Kilai Daung. The soldiers went back into their camp. To go to the Kilai Daung school, we had to go back in the direction we had come. We went to the Kilai Daung school because it was nearing nighttime and had started raining. At the school, there was one large room. In that large room, we saw blood on the walls and I would estimate around 700 dead bodies. The bodies were scattered around, not in a pile. They were Rohingya but I do not know where they were from. There were men, women, children, elderly people bodies. I saw this with my own eyes. I went into this room. I saw the bodies of a mother and baby. The mother had her breast out, holding a baby's head by her breast. The mother's neck was slit. The baby's body was on the ground next to the mother's body. The bodies had cuts all over the place. The doors had been closed so blood had pooled on the ground. We got scared that the military would put us in the school and slaughter us. We left and kept going toward Fahton Za. I have a fever every night now because I am reliving what I saw. It is hard to sleep every night after reliving all this every day.

125. It was nighttime after *Eshar* prayers, and I remember we were walking by moonlight. On our way to Fahton Za, we saw *Lon Htein* approaching on twelve motorcycles toward us.

There were two *Lon Htein* on each motorcycle. We had torches with us and there was a lot of light from the moon. *Lon Htein* wore uniforms with many colours in a pattern similar to the Bangladesh police, which I identified as a mixture of colours nos. 19 and 20 on the colour chart. My sister, [redacted] and my son, [redacted] were at the front of the group. I had fallen behind because I was waiting for my other sister, [redacted], who was pregnant and my mother. I sent [redacted] to go and join [redacted] and [redacted]. I told [redacted] and [redacted] to go ahead, away from the *Lon Htein* and I stayed behind with Johmir, a man from Gudam Fara who was leading our group. *Lon Htein* came up to us and asked us where we are going. One or two of the *Lon Htein* spoke Rohingya. The *Lon Htein* spoke to Johmir. They asked him what we were doing here and where we were going. Johmir told them that our homes in Gudam Fara were burned by the military. Johmir said we are starving and cannot stay in Myanmar. Johmir told them we bought our land from the Nyaung Chaung "*nay mray*" and now it is all burned. Johmir told them if we go back, the military would kill us.

126. Then the *Lon Htein* told us to go to the school in Kilai Daung and they left. We did not tell them that we had been there and what we saw. At this time, I lost [redacted] as she had not reached [redacted] and [redacted]. All night we could not find her. I went crazy thinking I had lost my child. The next morning I sent [redacted] to look for her. It turned out that she joined others in our group and had already crossed over to Bangladesh before us.

127. At Fahton Za, there is a large pond belonging to *Mogh* and military. At around 5-6am, we had to cross it and it was very difficult because it is a very large pond. It was dawn. We reached Daung Khali. It was so deep in the middle of the pond, I was almost fully submerged. My husband showed me that if I went around the perimeter of the pond, it was less deep. After half an hour, we arrived at the seaside on a sandy beach. There were many Rohingya already on the beach. There were 6,000-7,000 Rohingya already on the beach. Many had come from Rathedaung, Zo Farang, Zin Ka Nar, Kyway Chaung, and Maungdaw.

128. When we arrived on this sandy beach, military came toward us. It was daylight. They lined us up and separated the men and women. The troops were wearing solid colour green uniforms, which I identified as between colours no. 16 and 21 on the colour chart, with arm badges with stars and flowers. They came up to our group, picked out seven girls and said they had to go with them. They said this in the Burmese language. Johmir, our leader, told us what they said because he could speak the Burmese language. I remember six of the girls' names: [redacted] (20 years old from Sindi Farang Fara), [redacted] (18 years old from Sindi Farang Fara), [redacted] (21 years old from Gudam Fara), [redacted] (16 years old from Gudam Fara), [redacted] (22 years old from Gudam Fara), and [redacted] (18 or 19 years old from Sindi Farang Fara) and one other girl whose name I do not remember from Sindi Farang Fara.

129. We waited on the seaside all day and night for the return of these seven girls. We did not see any more soldiers while we waited. While we waited, I saw more groups of Rohingya arrive to the seaside to make their journey to Bangladesh.

130. The next morning, four of the girls returned: [redacted]. They had escaped from the camp while the troops slept. The girls were in a horrible state. I saw they could not walk properly. One of the girls was a neighbour of mine. We asked the four girls what happened at the camp. They told us the soldiers raped them and tortured them at the camp. They said that they could not count how many soldiers had raped them. It was difficult to see. The girls showed us bite marks on their bodies. I saw a bruise on their shoulders, bite marks on their breasts, bruises and fingernail scratches on their faces. All four girls had blood coming down their legs from their vaginas as they were walking. I saw the blood coming down. I asked them how they escaped and what happened to the other three girls. They told me they escaped while the soldiers were sleeping and that they did not see what happened to the other three girls.

131. The three other girls ([redacted], and one other girl from Sindi Fara Farang) never came back. After the four girls returned, we decided to leave as early as we could, so that no other girls would be taken. The parents of the three girls stayed behind.

132. At the seaside, we had to get a boat. We were 30-35 people in our boat. There were many boats available, driven by Bangladeshis from Jinjira and Shahporir Dwip (Shapuree) islands. We had to pay 1 *lakh kyat* per person for the boat crossing. While crossing, I saw another boat sink. The boat was swallowed by the water. I watched my mother's sister [redacted] and two nieces aged 7 and 18 ([redacted] and [redacted] daughters), from Gudam Fara, drown. [redacted] and [redacted] survived. No one was wearing any life jackets.

133. This is how we got to Shahporir Dwip (Shapuree Island) in Bangladesh. When we arrived in Bangladesh, Bangladeshi people gave us food and helped us.

134. I later found out that the three girls were taken to other military camps and raped continuously. I do not know whether the girls were ever released or left Myanmar. Their parents waited for them for eight days and then left Myanmar and came to Bangladesh. I later learned that after they arrived in Bangladesh, [redacted], [redacted], [redacted] and [redacted] died from their internal injuries in the camps. [redacted] and [redacted] died in Kutupalong Camp. [redacted] died in Jamtoli Camp. [redacted] died in Balukhali Camp. I do not have any contact with their families. I only heard about this. [redacted] father's name is [redacted]. He also died. I do not know the other names of their parents or husbands.

135. I do not remember seeing anyone taking any photos or videos of us during the journey. If you had not asked me about this, I would have forgotten that this happened to us.

136. During the interview, I was shown pictures that came from a video registered with BIN **IIMM0008491966**. At 00:00:40, I pointed at a woman in a yellow scarf and identified her as Dollu. She is from Sindi Farang Fara. She was not in my group travelling from Sindi Farang Fara to Bangladesh. Her husband is Aman Ullah. I did not see Dollu on my journey to Bangladesh.

137. I pointed out how people were lined up and men and women were separated. This is also how our group was lined up and searched by the military forces at the beach.

138. At 00:02:56, I identified the man with a beard as Foiza Ahmed. He is from Hardira Fara but used to live in Gudam Fara. He was not part of our group travelling to Bangladesh. I identified the man in red as the man who translated for the Rohingya. I pointed at the man holding a phone and said that military would not usually take photos. I pointed at the man in the middle in a blue camouflage uniform and identified him as *Lon Htein*. I have seen *Lon Htein* wearing this kind of uniform. It is difficult to watch these images. We lost so many of our people.

Previous statement to Asian Dignity Initiative

139. I was asked if 2.5 years ago I remember meeting a man named [redacted] and giving him a statement. I said that I did remember him. He was from Maungdaw. I confirmed that he spoke with me for over an hour and recorded what I said. He came to [redacted] to speak to me.

140. I explained that I did not tell him all of the details I have told the IIMM. I was asked if I remember telling him about a woman named Mohamuda who had been raped. I did remember speaking about her, but I clarified that we called her Mada Khatun.

141. Because it was a man who interviewed us, I could not share many details with him. I can share these details with you now because we are all women here. Also, at the time, we did not understand that the people of the world wanted justice for us. Now we are able to understand that people of the world will help us get justice. Before, I was embarrassed to speak about these details. Now, I can tell you openly everything I know because I understand what you are going to do with these details.

Maps and locations

142. During the interview, I was shown a map registered with BIN **IIMM0019628704**. I was asked if I could recognize anything on the map. I said that I had seen a map once before in my life. I could not see anything that looked like Gudam Fara on this map.

143. I was given a piece of paper and asked to draw Gudam Fara. On this map, I drew and pointed at some specific locations that the interviewers marked as follows:

A. Gudam Fara

B. Hills

C. Gudam Fara Mosque

D. Road that leads west to Baricha Fara, a neighbourhood of Gudam Fara

E. Graveyard

F. Gudam Fara school

G. Drinking water pond near Mohamed Shorif's house

H. Small narrow road

I. [redacted] house

J. Narrow road parallel to canal

K. [redacted] house

L. Um Garden

M. Mazor Center Mosque

N. Coconut tree viewing point

O.

P. Locations where bomb weapons were planted

Q. Gudam Fara Mosque pond

R. Where I saw pile of bodies and later pile of bones covered in black tarpaulin

S. *Sow Muh Ni* Road intersection

144. I was given a piece of paper and asked to draw the villages around Gudam Fara. On this map, I drew and pointed at some specific locations that the interviewers marked as follows:

1. Hainda Fara
2. Canal
3. [redacted]'s house
4. Kay Si Daung military camp
5. Dumma Fara
6. Gudam Fara
7. Nabi Saung
8. Military post in the middle of Nabi Saung
9. Bridge over canal
10. Sindi Farang Fara
11. Pond in Hainda Fara
12. Where I stood and watched what was happening in Gudam Fara
13. School in Hainda Fara

145. I was told that both of these hand-drawn maps were registered by the IIMM with BIN IIMM0019629292.

VI. Documentary or Other Evidence in the Possession of Witness

Type of evidence and description of evidence:

146. **UNHCR Card:** I explained that this is my second UNHCR card. I received a paper card when I first arrived in Bangladesh from Myanmar. Later, I exchanged this paper card for a plastic 'smart' card from UNHCR. Photographs of both sides of this card were registered by the IIMM with BIN IIMM0019629261. I was shown photographs registered with BIN IIMM0001482075 and IIMM0001482067. This was my first ID card that I was given when I first arrived to Bangladesh. I was told that on the reverse side of the card it says that I am from Gudam Para village. It also states my date of arrival in Bangladesh as being 25 September 2017. At the time we arrived, I did not know English dates. UNHCR staff came to record our information and issue us these cards. I explained to them the same as I explained to you: that we arrived to Bangladesh on al-Muharram 11. This card was issued to me 2-3 months after I arrived in Bangladesh. I was told that the date of issue of the card is recorded as [redacted] This is correct.

147. **Family Household List Card:** This is my family's first Family Household List Card. This document was issued by the *La Wa Ka* (the Ministry of Immigration and Population) in Myanmar. Both sides of this document were photographed and registered by the IIMM with BIN IIMM0019629268. This document lists [redacted] family members and is missing my three youngest daughters as they had not yet been born when this card was issued. An updated Family Card listing all of my children was destroyed when my house was burned down. We had to have the Family Card in order to be able to stay in our homes. In order to obtain the Family Card we had to have a family photograph taken. We had to pay money for the photograph and for the Family Card. *Mogh* people came and asked us to take off our head scarves to stand in a row for the Family Card photograph. Once a year, Immigration officials from the *La Wa Ka* would come to our village and count how many Rohingya died and how many new Rohingya were born. If anyone died, their name would be crossed off the Family Card list and their family would have to pay 5000 *kyat* (we call the Myanmar currency *tiya*) to the *La Wa Ka*. If a child was born and the newborn had to be added to the Family Card list, the family would have to pay 50,000 *kyat* to the *La Wa Ka*. We did not go directly to the *La Wa Ka* to pay or ask for these changes to our Family Card; we would go through Village Chairman Heshullah (Aye Kyaw Hla), and he would pay officials at the *La Wa Ka* and inform them of any changes that needed to be made to the Family Card. At some point, officials from a new organization called the *Na Sa Ka* took over this role from the *La Wa Ka*. From then onwards, people from the *Na Sa Ka* would come every year in the month of April, to count family members and take photographs. We also had to pay the *Na Sa Ka* officials 50,000 *kyat* for the whole family for the photograph and card. If we had to add a newborn, we had to pay an additional 50,000 *kyat*. If a Rohingya family is unable to pay, they have to hide their baby. To remove a deceased family member, we had to pay 5,000 *kyat*. Our updated Family Card was destroyed in the fire that burned down our home was issued by the *Na Sa Ka*. If there was no change in the family composition, we did not have to pay anything, to officials from the

La Wa Ka or *Na Sa Ka*. I was asked whether I had any other nationality documents. My mother told me that she used to have a Red Card, but one of the *Mogh* people took it away. I have never seen this card.

148. A **photocopy of a Myanmar Government-issued ID card** that was taken away from us 15 years ago by officials from the *Na Sa Ka*. I kept this photocopy in secret. It was issued to me 25 years ago by people from the *Na Sa Ka*. Rohingya called this card the *Nain Sa* card. This literally means the "We do not exist" Card. It was issued by the *Na Sa Ka* when a Rohingya individual turned 18. To us, this card meant that we do not exist in Myanmar. Both sides of this document were photographed and registered by the IIMM with BIN IIMM0019629264. When the *Na Sa Ka* came and took it away, they replaced it with the blue document.

149. This **blue document** was issued by the *Na Sa Ka*. One year before coming to Bangladesh, the *Na Sa Ka* came and wanted to take this document away from us. Every time they came, I made excuses for why I could not give it to them. I kept it. They wanted to take it away from us because they were planning something big. We also called this the *Nain Sa* Card. Both sides of this document were photographed and registered by the IIMM with BIN IIMM0019629266.

150. Three **authorization (*hukumnama*) documents**. These documents were photographed and registered by the IIMM with BIN IIMM0019629263. We needed to obtain this document each year in June to have permission to farm our own land. It cost 5,000 *kyat*.

151. 17 **land title (*horonsa)* documents.** These documents were photographed and registered by the IIMM with BIN IIMM0019629267. We had to obtain this document every year in June in order to have permission to farm our own land. It was issued by the Village Chairman. Everyone who had farmland had to obtain this document every year. It also cost 5,000 *kyat*. I know this because if my husband was not at home, I would go and get the *horonsa* document from the Village Chairman. I was asked if I ever needed to go to a land registration office or a place called the *Mray Sa Ron*. I explained that we did have to go to the land registration office, which we called the *May Ka*. The Village Chairman would accompany us to the land registration office, where we were issued the *horonsa*. The Village Chairman and the land registration office were in the same building in Gudam Fara.

152. ***Na Sa Ka* booklet** that we called the "book". All pages of this booklet were photographed and registered by the IIMM with BIN IIMM0019629269. Officials from the *Na Sa Ka* gave us this booklet and said that this is where our contributions to the *Na Sa Ka* would be recorded. It only contains one entry; they never registered what we gave to them, but this is where they said it would be recorded. I was asked to explain what we had to give the *Na Sa Ka*. Every year, at harvest time, we had to give away part of our crops to the *Na Sa Ka*. The amount that we had to give away was based on the amount of land that we had. My family had to give the *Na Sa Ka* 350kg of unprocessed rice called *peri*. Once a year, my husband and a labourer would have to go to the Nyaung Chaung *Na Sa Ka* camp to bring

them our contribution. I was asked what would happen if someone was not able to provide the required amount of harvest to the *Na Sa Ka*. I explained that it was impossible not to provide it. It was mandatory. I have seen with my own eyes what happened to my own brother, [redacted] Approximately eight years before we came to Bangladesh, he gave the *Na Sa Ka* as much of his harvest as he could but did not meet their demand. The *Na Sa Ka* came and destroyed his house.

153. I was asked if I knew whether *Mogh* people had to obtain the same documents to farm. The *Mogh* people did not need to obtain these documents. I was asked if the *Mogh* people had to give a portion of their harvest to the *Na Sa Ka*. They did not. *Mogh* people did not have to give anything to anyone. They also did not have to be counted or have the Family Card.

154. **Land ownership documents**. These documents were photographed and registered by the IIMM with BIN IIMM0019629270. We worked so hard to obtain all of these documents. We were rich in Myanmar. We had lands. We had so many babies. We made money from our land and had a lot of gold. We had seven *kani* of land for planting trees and for grazing cattle. We had another nine *kani* of farming land. I had another three *kani* from my maternal family, but the land title (*horonsa*) for that land is with my brother. Seeing all of these documents in front of me makes me remember how much we lost. My daughter [redacted] took and hid these papers from our burning house. We had hidden them under our floors. These documents confirm that we purchased our various plots of land, that we inherited land from our family, and that confirms our ownership of our house, comprised of:

1) Five brown Union of Myanmar Revenue Stamp K10 documents;
2) Two purple Union of Myanmar Revenue Stamp K5 documents;
3) One green Union of Myanmar Revenue Stamp K6 document;
4) One blue Union of Myanmar Court Fee Stamp K25 document;
5) One orange Union of Myanmar Revenue Stamp document.

155. I was asked about my family house. We built our own house on empty land. The house was made of wood and it had a thatched roof made of *um* leaves. We had to obtain permission to build a house and to use certain construction materials. We were not allowed to use steel or any other strong materials such as corrugated cement for our roof. Only *Moghs* were allowed to use such materials. We had to obtain permission from the *Na Sa Ka*, the *La Wa Ka* and the forestry authorities in our area. We obtained this permission through the Village Chairman. For our one-story house on pillars with four rooms, we had to pay two *lakh kyat* to the forestry authority to fell timber. Then we had to pay two *lakh kyat* to the Na Sa Ka. And then three *lakh kyat* to the *La Wa Ka* and approximately 1 *lakh* to the Village Chairman. We built our house over 15 years ago, right before our daughter [redacted] was born. One of the documents I shared with you attests to our ownership of the house. I was asked how much our house would have been worth if we sold it right before coming to Bangladesh. It would have been worth approximately 100 *lakh kyat*.

156. *Fun Dang Leh* is an authorization document that we had to obtain to travel long distances. I needed to get one to go to Buthidaung for medical care. The doctors and nurses in Buthidaung town were nice to me. They were *Moghs*. At the hospital, there were appointed

people who translated from Rohingya to *Mogh* language. They hired Rohingya people for this. Sindi Farang Fara was the closest medical care center to Gudam Fara. Each time I left Gudam Fara, I had to pay and get permission to travel. I gave birth to all my children at home, by myself. Women who had health and obstetrics problems had to pay to get permission to travel to go to a hospital. If you are willing to pay money, the permission is issued right away. In an emergency, you have to pay more to get the permission quicker. They do not care if you do not have money. I have never been to Sittwe. Muslims are not allowed to go. A few people are allowed to go to Maungdaw. A child who dies has to have a post-mortem and parents have to pay for it.

VII. Witness Affirmation

This statement has been read to me in the Rohingya language. I have understood the statement and it accurately reflects what I have told the investigator(s).

Initi[redacted]

I solemnly declare upon my honour and conscience that I have given this statement of my own free will and it is the truth, the whole truth and nothing but the truth to the best of my knowledge and belief.

Name: [redacted]

Signed: [redacted]

Dated: 3 November 2022

VIII. Interpreter Certification (to be completed by each interpreter)

1. I am duly qualified to interpret from the Rohingya language into the English language and from the English language into the Rohingya language.
2. I have been informed by [redacted] that she/he speaks and understands the Rohingya language.
3. I have interpreted the above statement from the English language into the Rohingya language in the presence of [redacted]

Name:

Signed: **M0090**

Dated: 3 November 2022

Annex 54

United Nations Independent Investigative Mechanism for Myanmar,
Witness Statement No. IIMM0019915116 (23 November 2022)

United Nations Nations Unies

INDEPENDENT INVESTIGATIVE MECHANISM FOR MYANMAR • MÉCANISME D'ENQUÊTE INDÉPENDANT POUR LE MYANMAR

CONFIDENTIAL

WITNESS STATEMENT

I. Witness Information

Last name:	[redacted]	Father's name:	[redacted]
First name:		Mother's name:	
Former names:		Spouse(s)' name(s):	
Other names used:		Childrens' name(s) and date(s) of birth/age:	
Nationality(ies):	Myanmar (stateless)		
Gender:	Male		
Mechanism person code:	P1244		
Date of birth/Age:	1 January 1970	Place of birth:	Monu Fara, Buthidaung township,

			Rakhine State, Myanmar
Ethnicity:	Rohingya	Language(s) spoken:	Rohingya, *Mogh*, Burmese languages
Religion:	Muslim	Language(s) written:	Burmese, *Mogh*
Formal educational level:	Class 10 (could not do final examinations)	Prior occupation and employer in Myanmar:	[redacted]
School attended:	Fundu Parang (Class 1-6), Buthidaung High School (Class 7-10)	Current occupation and employer:	
Previous address in Myanmar:	Monu Fara	Current address:	[redacted]
Date or approximate date of departure from Myanmar if applicable:			
Photo ID:	Yes	Type of photo ID: Concern of UNHCR	UNHCR Forcibly Displaced Myanmar National / Person of concern to UNHCR Issuance date on photo ID: [redacted]
Authority issuing photo ID:	UNCHR		
Name on photo ID:	[redacted]	Registration number on photo ID:	[redacted]
Any other form of photo ID:			

II. Interview Information

Prior screening(s) conducted: **No**

Place/modality of interview: In-person

Location of interviewer: [redacted]
Location of witness:
Location of interpreter:

Date(s) and times of interview:
9 November 2022, [redacted]
10 November 2022
19 November 2022
20 November 2022
22 November 2022
23 November 2022

Language(s) used in interview: Rohingya and English

Names and signatures of persons present during interview:

	Name:	Signature:
Interviewer(s):	M0065	23/11/2022
	M0015	10/11/2022
	M0047	23/11/2022
Interpreters:	M0091	10/11/2022
	M0092	24/11/22.
Witness support person:		
Other persons present:	M0092	

III. Introductory Matters

1. I was introduced to the interviewers and to the interpreters. The interviewers explained that they would ask questions in English and the interpreter would then interpret the question into Rohingya for me. Equally, the interpreter would tell the interviewers in English what I had said in Rohingya.
2. The interviewers explained the work of the Independent Investigative Mechanism for Myanmar ("Mechanism" or "IIMM") and the purpose of this interview. They explained that as team members from the Mechanism, they belong to an organization which is called the "United Nations", or "UN" for short. I understand their explanation that other organizations like UNHCR and WFP are part of this same big organization, but they all do different jobs. I understand that the team speaking with me is collecting information about the crimes committed in Myanmar. I also understand that the mandate of the Mechanism only covers serious international crimes that occurred in Myanmar and not in the Bangladesh territory. The interviewers explained what a court is, and what it means to be a "witness". I understand that my statement may be shared with national or international courts prosecuting crimes committed in Myanmar, and that I may become a witness in these cases.
3. I was told that this interview is about the events that led me to leave Myanmar and come to Bangladesh, including my home village of Monu Fara. I want to share my experiences with you and explain what has happened.
4. I was informed that I am not obliged to participate in this interview or answer any specific questions. I confirm that I am cooperating with the Mechanism voluntarily. Nobody forced me, threatened me or made promises to get me to participate in this interview. Nobody told me what to say or not to say.
5. The interviewers explained that the Mechanism's investigations are confidential, to protect both the work of the Mechanism and the persons it interacts with. The interviewers asked me to keep my interactions with the Mechanism confidential. Only my wife and mother know that I am giving a statement to you.
6. The interviewers explained how the interview process will work. They asked me to try and be as detailed and accurate as possible, and to indicate if I do not understand a question, or to say "I don't know" if I do not know the answer to their questions. They explained that it is important that I tell the truth, and that I distinguish between what I saw and experienced myself and what I heard or learned from others.
7. The interviewers stated that they would prepare a written statement with the information I provide during the interview. I understand that, before signing the statement, they will read it to me, so that I can make all corrections or clarifications, and confirm that it reflects what I said during this interview.
8. The interviewers explained that this statement and the material that I shared with the Mechanism would not be shared with anyone else without my full and informed consent.

9. The interviewers asked if I fully understood these issues and asked if I wanted to proceed with the interview. I confirmed that I did.

IV. Previous statements

10. [redacted]

11. I was also surveyed by an NGO that gave me a card after taking copies of all of my Myanmar documents. I do not recall exactly what the name of the NGO was.

V. Statement

12. I will tell you what I saw with my own eyes. I have never written down what I saw because it is always in my heart. Every day I think about what happened in my village. I cannot sleep peacefully at night as I am always thinking about what I saw happen to [redacted]

13. I lost all hope that the Rohingya would ever get justice. Now you are here to at least try. It is a blessing of God that he has sent you to us to try and help us get justice. I feel comfortable speaking to you because this feels like speaking to my family and my daughters. I do not want to go back to Myanmar. In Myanmar, I am at great risk.

Monu Fara (Maung Nu)

14. In Myanmar, I was [redacted]

15. [redacted]

16. [redacted]

17. [redacted]

The *Mogh*

18. I was asked to explain what I mean when I say "*Mogh*". I explained that *Mogh* is the name of a community. I do not know what the *Mogh* call themselves. *Mogh* people follow the Buddhist religion. They eat pork and frogs. They dress the same as Rohingya. Their faces and bodies are very different from those of the Rohingya people but I cannot explain or describe to you exactly how. They speak the *Mogh* language. This language is different from Burmese but uses the same alphabet.

19. In Myanmar, I was given a *Mogh* name, [redacted] I had to have a *Mogh* name to continue studying. This is also the name that I had on all of my Myanmar identification documents. Students that kept their Rohingya names at school were often bullied by the *Mogh* students. Having a *Mogh* name also made it easier to move between villages.

Compound in Monu Fara

20. My house in Monu Fara was in the centre of the village. [redacted]

21. [redacted]

22.

23.

[redacted]

24. [redacted]

25. [redacted]

26. [redacted]

27. [redacted]

28. [redacted]

29. [redacted]

30. [redacted]

31. [redacted] On this sketch, I drew and pointed at some specific locations that the interviewers marked as follows ("compound sketch"):

A. Bodurul Doza and Zahed Hossein's house

B. Bodurul Doza's side of the house
C. Zahed Hossein's side of the house
D. [redacted] Abdul Khalek's house sold to Jahangir
E. Front yard
F. Fruit tree garden
G. Bodurul Doza's latrine
H. Zahed Hossein's latrine
I. Bodurul Doza's kitchen
J. Zahed Hossein's kitchen
K. Shared washing pond
L. Bodurul Doza's rice paddy storage building (*hajia)*
M. Zahed Hossein's rice paddy storage building (*hajia*)
N. Rice storage room on the first floor of Bodurul Doza's house
P. Bodurul Doza's attic
Q. Zahed Hossein's attic
R. Exterior stairs from outside to second storey of Bodurul Doza's house
S. Exterior stairs from outside to second storey of Zahed Hossein's house
T. Main entrance from outside to first storey of Bodurul Doza's house
U. Area where Rohingya men were made to lie face down on the ground with hands tied behind their backs
V. Hill next to tree grove
W. Front window
X. Tree grove
Y. Shuna Ali's house
Z. Hill next to fruit tree garden
AA. Mayu River
BB. Main road
CC. Mosque
DD. Banyan tree and well
EE. Hill near main road
FF. Abdul Khalek's new house
GG. Noor Huda's house
HH. Location where five men were shot while lying faced down.

32. [redacted]

33. [redacted]

34. During the interview, I was shown a video registered with **BIN IIMM0001478209** with the sound turned off. [redacted]

[redacted]

35. At 00:00:08, I recognised Maulana Abdul Khalek's house. [redacted]

36. [redacted]

37. During the interview, I was shown a video registered with **BIN IIMM0001478182**. From 00:00:41 onwards, I saw trees that could have been in the tree grove next to Zahed Hossein's house, but I cannot be certain. I recognise the man visible at 00:00:50. He looks like a man called Maulana Nurul Hakim who is from Monu Fara, but I cannot be certain that it is him. Maulana Nurul Hakim is in Bangladesh now. [redacted]

Businesses

38. [redacted]

39. [redacted] needed permission from the head of No.564 military base, whom I called the "*Terram-mu*", to [redacted] because Rohingya could not do anything without permission. *Mogh* and Chak Ma did not need permission to pursue business ventures. To obtain permission [redacted]

[redacted] who went to the No.564 military base to get permission. The permission was in the form of a written document signed by the *Terram-mu*, whose name I do not recall. I have seen and read the written document, which also contained a circular stamp with "564" written in the middle.

[redacted]

***Na Sa Ka* camp in Fundu Parang (Hpaung Taw Pyin)**

40. The *Na Sa Ka* sub-camp in Fundu Parang was established after the period during which [redacted] (from approximately 1995-2002). I do not remember exactly when the *Na Sa Ka* sub-camp was established but it was there during the three years before I left for Bangladesh. During those three years, I never went inside the sub-camp. I know that Mohamed Arof was the Chairman during the time that the sub-camp was established. I went to Fundu Parang frequently by motorcycle to shop at the market or to drink tea at one of their many tea stalls.

41. I only saw the sub-camp from the outside and heard information about the sub-camp from Fundu Parang villagers, who spoke about this topic when I was visiting the Fundu Parang market and tea stalls. The sub-camp was in front of the Fundu Parang School, near the football field. I was asked to describe the subcamp in Fundu Parang. At the camp, I heard that there were between 10 and 12 *Na Sa Ka* members. I do not know if they had a number or name for this camp or their unit.

42. The *Na Sa Ka* members at this sub-camp wore grey uniforms that had a camouflage pattern, which were the same uniforms I saw *Na Sa Ka* members from other bases wearing. At other times before, I had dealt with *Na Sa Ka* members at their base in Taung Bazar and during the annual family list photo session. They were similar to the uniforms worn by the police. I was shown a document registered with **BIN IIMM0019627965** ("colour chart"). I used this document to point out the colours of the uniforms of the *Na Sa Ka* at the Fundu Parang sub-camp and identified them as being colour no. 36. The officers had badges on their arms and epaulettes on their shoulders. The epaulettes had different numbers of stars, depending on their rank, which varied according to the officer. I am not a military man but I know that they had officers that were the *Bo Gyi* rank, and officers that were the *Bo Muu* rank. Some had three stars on their epaulettes and others had one moon and one star on their epaulettes. I have seen higher ranks elsewhere with two moons and one star on their epaulettes but not at the Fundu Parang *Na Sa Ka* sub-camp. I was only aware of a *Bo Gyi* rank officer based at the Fundu Parang sub-camp and do not believe there were any *Bo Muu* rank officers there. While I never went inside the sub-camp, I did see a *Bo Gyi* rank officer with one star on his epaulette in the village. I was drinking tea at the Fundu Parang market with Mohamed Arof, who was the Chairman for the entire Village Tract at that time and lived in the Fundu Parang

village. Mohamed Arof pointed out the *Bo Gyi* to me, noting that he was based at the *Na Sa Ka* sub-camp.

43. When I say the officers had a moon on their epaulette, I mean it looked like a crescent moon. The moon and stars on the epaulettes of the *Na Sa Ka* officers were white in colour, whereas the moons and stars on the epaulettes of military offices were always red in colour. I was given a piece of paper and asked to draw the moon and star shapes that I saw on the *Na Sa Ka* badges. I was told that this drawing was registered by the IIMM with **BIN IIMM0019915365.** The *Na Sa Ka* members at the Fundu Parang sub-camp also had one or two arrows on their arm badges depending on their rank. I was asked how I knew this. I explained that I knew this because I was educated and saw the officers frequently as their sub-camp was near our village.

44. The Fundu Parang *Na Sa Ka* sub-camp was approximately two to three miles from my home in Monu Fara. There is a main road from Monu Fara to Fundu Parang along which we walked between the two villages. [redacted] It was a brick road on which vehicles could easily drive.

45. About one year after the *Na Sa Ka* sub-camp was established in Fundu Parang, I began to hear shooting sounds coming from the sub-camp every once in a while. It was not continuous and did not happen every day but when I did hear shooting sounds coming from there, it was always at night, after the *Isha* prayer when it was dark. I only ever heard one shot at a time, making a *tasch* sound. Then maybe thirty minutes later, I would hear another single shot, making a *tasch* sound. It was not rapid, consecutive sounds in a row like a *ta-ta-ta-ta-ta*. I never asked people about what was happening with these sounds and I never heard about people being injured. I assumed this was a normal sound coming from a security camp.

46. I was asked what type of role the *Na Sa Ka* played or what job they had. I am not entirely sure but I do know that the *Na Sa Ka* was in charge of the household list. For example, they kept track of when a new baby was born, when a person died, when a person married and when a person crossed the border. I was asked how the *Na Sa Ka* was informed of these types of life events and I know that the *Na Sa Ka* relied on a lot of informants to find out this information. They also obtained this information by completing a household list. In Burmese, we called this the "*eain htaung su sayin*" whereas in Rohingya we called this the "*misaju sera*" which indicated the name of every person living in a particular household or even an extended family living in several households. To accompany this household list, the *Na Sa Ka* took an annual photograph of the family members together. The annual photograph session (which we called "*swe tin site*") was not held at specific days or times; it was up to the *Na Sa Ka* to decide when they completed the photograph session and sometimes the sessions took place less than one year apart. Usually, the *Na Sa Ka* would decide the day when they would hold the photograph session in Monu Fara and they would tell the villagers a few days in advance, informing them to present themselves at a particular place in the village for the photograph. In Monu Fara, this took place at the school. The villagers were informed about this by the "*zi medar*", who was a Rohingya person who assisted the Chairman and dealt with the *Na Sa Ka* regarding permissions and payments. In

Burmese, this person was called the "*ra eain muu*", which I believe is referred to as the "Head of 100 Households" in English. The Chairman used to be summoned by the *Na Sa Ka* at the camp in Taung Bazar and would then receive this information in person at the *Na Sa Ka* camp. The Chairman then returned to the village tract and would provide this information to the four *zi medar* representing each village. In Monu Fara, the *zi medar* would come into the village of Monu Fara and ring a bell, calling on the villagers to receive information, after which the *zi medar* would announce the date and place of the photo session to the villagers in person. I have provided a copy of a photograph taken of me and my family at the school in Monu Fara in 2011. This photograph is registered with **BIN IIMM0019915340.** I have provided further information about this photograph below.

47. On the day of the photo session, 30-40 *Na Sa Ka* members came to the Monu Fara school. While these *Na Sa Ka* members wore the same type of grey-coloured camouflage uniforms worn by the *Na Sa Ka* members at the Fundu Parang sub-camp, none of the sub-camp members participated in the photo session. I believe all 30-40 *Na Sa Ka* members came from the Camp No. 9 in Taung Bazar. Designated Rohingya villagers then prepared a feast, along with food, drinks, and the presentation of cigarettes, for all of the *Na Sa Ka* members to enjoy during the day. Each family in the village had to pay 3000 "*ti nya*" (*ti nya* is the word that the Rohingya used for the currency in Myanmar at the time) for the photograph, 2500 *ti nya* of which went directly to the *Na Sa Ka*. The family member had to pay the 3000 *ti nya* to a *Na Sa Ka* officer at the same time that the photograph was taken, along with a photograph of the family list. Alongside the *Na Sa Ka*, a Rohingya villager counted each family that paid. At the end of the day, this Rohingya villager calculated 500 *ti nya* and multiplied it by the number of families that had paid – the Rohingya villager then recuperated the total value back from the *Na Sa Ka* as reimbursement for the feast that they had prepared and paid for during the day. However, if a family came for the photograph and they had more or less people in their photograph than were reflected on the family list, the *Na Sa Ka* would make them pay a lot more money. This was how the *Na Sa Ka* made most of their money. For example, if someone had left the family home to get married, but had not obtained the required marriage permission before doing so (this permission was referred to as the "*let htet kuang*" and normally cost 3000 *ti nya*), the family member would have to pay between 50,000 and 100,000 *ti nya* to the *Na Sa Ka*.

48. As I mentioned previously, the "*zi medar*" was a Rohingya person who assisted the village Chairman to communicate with and bring requests and money to the *Na Sa Ka*. [redacted]s. Each change to the family list cost the villager 500 *ti nya* but often the villager had to pay a further 500 *ti nya* on top of this; of the additional 500 *ti nya*, 300 *ti nya* went to the *zi medar* for his work and a separate 200 *ti nya* was held by the *zi medar* and put into a fund. The *zi medar* was also responsible for feeding the authorities when they visited the village and he would use the money from this fund to pay for such things. In the Chin Tha Mar (Hangsar Fara) Village Tract, there were five *zi medar*: one *zi*

medar for each of the four villages and a fifth *zi medar* who oversaw the entire village tract. It was the Chairman's responsibility to choose the *zi medar*.

No. 9 *Na Sa Ka* Base

49. I visited the No.9 *Na Sa Ka* Base in Taung Bazar several times, [redacted], and also once in 2011, when I was with Chairman Mohamed Arof, who lived in Fundu Parang. [redacted] I remember the front of the base had a barbed wire fence which was approximately 5-6 arms' length high. Behind the fence was a sign elevated on two wooden poles, which faced outwards so visitors to the camp could see it. The sign had a red background and a star in the middle with some writing above the star; I cannot remember what was written above the star. Underneath the star was written "No.9 *Na Sa Ka* Base".

50. I was provided with a piece of paper which I understand has been marked by the interviewers as **BIN IIMM0019915339** ("Na Sa Ka No.9 base") where I annotated the directions of Utor (North), Doin (South), Fouk (East), and Fosim (West). I then made a sketch of the base and marked the following:

    - A – Entrance
    - B – Checkpost
    - C – Sign saying No.9 *Na Sa Ka* base
    - D – Weapons storage room (*Bo Ho Ka*)
    - E – Married Quarters
    - F – Areas for paddy cultivation
    - G – *Bo Muu's* Office
    - H – Military Department office
    - I – *La Wa Ka*/Immigration Office
    - J – *La Wa Ka* Paperwork and housing room
    - K – Barbed wire in rows
    - L – Tea stalls where I sat in 2011 and waited for Mohamed Arof
    - M – Paddy field where I played football with *Na Sa Ka*

51. As I entered the base, there was a checkpost at the entrance which was manned by a *Na Sa Ka* member. The *Na Sa Ka* member at the checkpost wore a grey camouflage uniform I previously described as no. 37 on the colour chart. This *Na Sa Ka* member at the checkpost was not armed and normally wore one stripe, two stripes or three stripes on the upper arm of their uniform. After informing the *Na Sa Ka* member at the checkpost that had I arrived to see the *Bo Muu*, I was allowed to enter the base. Upon entering the base, there was a long narrow road running through the base. Along the road, to the left side was a building called *Bo Ho Ka*. I was told this building was used to store weapons. Next to the *Bo Ho Ka* was the *Bo Muu's* office. Adjoining the *Bo Muu's* office was an empty room. Next to the empty

room was the Military Department Office. Near to the *Bo Muu's* Office and the *Bo Ho Ka* was the *La Wa Ka* office and the *La Wa Ka* paperwork and housing room. On the western and eastern sides of the road were married quarters. I assessed these were married quarters because I saw women and children outside these buildings. I did not see any vehicles or aircraft inside the base during my visits. I did see the *Na Sa Ka* members carry weapons, which were long guns. The butt of the long gun was made of wood, the colour of which I identified as colour no. 5, for the newer guns, while the older guns had a wooden butt more similar to colour no. 28 on the colour chart. The front part of the long gun was made of iron, which I identified as being colours nos. 40, 28, and 18 on the colour chart.

52. In 2011, I accompanied Chairman Mohamed Arof into the base as the *zi medar* had informed him that the *Bo Muu* of No.9 base wanted to see him while we were together in Fundu Parang. I sat in one of the tea stalls in the base while Mohamed Arof went to see the *Bo Muu*. I did not accompany Mohamed Arof to see the *Bo Muu*, [redacted] there was a rule that only people summoned by the *Bo Muu* could enter his office. The sketch of *Na Sa Ka* No.9 base is from my observations on visiting the base [redacted] while I accompanied Mohamed Arof in 2011. [redacted]

53. Regarding the rank insignia worn by *Na Sa Ka* members. I was provided with a piece of paper which I understand has been marked by the interviewers as **BIN IIMM0019915365** ("my drawing"). I drew the following:

    - A – Three Stripes
    - B – Three Stars
    - C – Moon and Star
    - D – Sign at entrance of *Na Sa Ka* No.9 Base

54. *Bo Gyi* and *Bo Muu* wore their rank insignia on both their shoulders, while lower ranking *Na Sa Ka* members wore the rank insignia on both arms of their uniform. *Bo Gyi* has one and two stars on their rank insignia. I believe three stars represent a *Bo Muu*. The moon and star on the officer's epaulette were both white in colour. This is represented in "**C**" in my drawing. The moon faces towards the shoulder and the star towards the neck. The highest-ranking *Na Sa Ka* member I have seen wore two stars and a moon.

No. 564 Military Base

55. No.564 military base was built [redacted] 10-15 years prior to the "main event". [redacted] The military came one day and built their base [redacted] The No.564 military base was located close to Mouk Bil village, which is also referred to in Burmese as Pale Taung village, south of Monu Fara. No.564 military base was visible from Monu Fara. I would estimate that the No.564 military base was 3 to 4 miles away from Monu Fara, depending on what short cuts you took. [redacted]

56. I visited No.564 military base [redacted]

57. I remembered there was a signpost at the front of the main entrance and one on each side of the base. The signpost at the main entrance of the base was approximately one metre by one metre in size and was made of wood or tin. It was elevated on two wooden poles high enough that you could walk underneath it. The sign had "564" written on it in Burmese and also contained an insignia depicting a cap with crossed arrows. This is the same insignia worn on one of the upper arms of the soldiers' unforms. I do not recall on which arm this insignia was placed. The colour of the badge was red and like no. 8 on the colour chart. I recall seeing "564" on the insignia, above or below the cap and crossed arrows.

58. The No.564 military base was surrounded by barbed wire. There were brick columns which were spaced apart with barbed wire placed in rows between them. The barbed wire was approximately six arms' length high and the barbed wire went all the way to the top. The main entrance of the base had a small structure which consisted of four poles supporting a small roof. This structure was not surrounded by any walls. I understand this was the guard post. The front entrance faced a river. I did not enter No.564 military base via the front entrance, but saw the front entrance when I used to pass the base while taking a boat to Buthidaung. The entrance was sometimes guarded and sometimes not. When it was guarded, there were one, two or sometimes three people standing outside guarding the entrance.

59. No.564 military base was situated on a main road which led to Pale Taung and Buthidaung to the south and Taung Bazar to the north. To the west was the Mayu river and to the east was a hill. By the front entrance was a jetty on the Mayu river which was used by the military. At each end of the main road was a barrier covered by barbed wire. The barrier was open during the day and closed during the night and would slide between these positions. I was provided with a piece of paper which I understand has been marked by the interviewers as **BIN IIMM0019915338** ("564 base sketch") where I annotated the directions of Utor (North), Doin (South), Fouk (East), and Fosim (West). I then made a sketch of the base and marked the following:

    - A – Main road running through the No.564 military base
    - B – Mayu River
    - C – Hill next to which soldiers' quarters were located
    - D – Main entrance to the No.564 military base
    - E – Jetty used by the military
    - F – Barbed Wire
    - G – Locations of the two barriers on the main road

60. When I entered the base, [redacted] I entered from one of the side entrances. [redacted] While inside I saw one-storey buildings and accommodation buildings for single soldiers and married soldiers. The signs on the accommodation buildings said *lu-pyo saung* and *mi thar su saung*, which means single accommodation and married accommodation, respectively. The accommodation buildings on the eastern side on the main road were made of brick and had a tin roof. These are called "*ku ta*" in Rohingya. The buildings on the western side of the road were made of bamboo walls with a roof made of long leaves which we called *soun*.

61. While in the base I also noticed parked vehicles which were big and small. I only saw them from afar. Regarding the colour of the vehicles, I was shown the colour chart and pointed to no.16 as the colour of the vehicles I saw. The small vehicles are like vehicles in Bangladesh, but in colour no.16 of the colour chart. The big vehicles had two doors and a large empty space at the back. The roof was covered with tarpaulin, in colour no. 23 of the colour chart. I did not see any aircraft housed in or flying to or around the base.

62. I also saw with my own eyes that the military had weapons. They had the same weapons as the Bangladesh police but I do not know the names of these weapons. I know that usually only high-ranking officers like the *Bo Gyi* had pistols and officers had long guns. The long guns were made of iron and were the same dark colour, which I identified as nos. 40, 28 and 18 on the colour chart.

63. While traveling on the Mayu river by boat to Buthiduang, I could see the military jetty, which I marked as "**E**" on the 564 base sketch. I travelled to Buthidaung [redacted]. Civilians could only use the side of the river away from the jetty. There was always one military boat at the jetty. The sides of the boat were a red colour which was like no. 8 on the colour chart. The bottom half of the boat is black like no. 18 on the colour chart and covered with *kul tal*, a product which protects the wood from corrosion. The boat was approximately 30 arms in length and 4 arms in width. The boat was covered by a tarpaulin shade like no. 22 on the colour chart and had rows of benches which could seat approximately 40-50 people. I made this estimate based on the civilian boats I have traveled on as they are similar to the military boat I saw. The boat had a motor at the back or in the middle, connected to an axel which drove the propeller at the back, like the civilian versions I am familiar with. The boat did not have any weapons mounted to it. I recall sometimes seeing the military boat heading in the direction of Buthidaung in the morning and then returning in the evening from the direction of Buthidaung, but I cannot be sure of the boat's actual destination. I sometimes saw a similar-looking boat at the Buthidaung jetty but do not know if it was the same boat from the No.564 military base.

Ba Kyaw (Zaw)

64. I knew Ba Kyaw. He was a military soldier from No.564 military base and had been there from since the time it was first established. We had previously interacted. He was a soldier big in rank with three arrows on his arm badge. I understood that Ba Kyaw was the responsible person for No.564 military base because he had the power to summon people. I

was asked to explain what I meant by "responsible person". Ba Kyaw used to wear a white cap and on it in red letters, in the English alphabet, were written the letters "RP". I explained that Ba Kyaw led a group at the No.564 military base that used to collect information in Rohingya villages and transmit it to the base. I have heard about the *Sa Ra Pha* but I do not believe there were any members on the No.564 military base. When asked what I understood the role of the *Sa Ra Pha* to be, I explained that it was formerly called the "MI" by Rohingya and *Htauk Lan Ray* by Burmese. It was like the "DIB" in Bangladesh which is military intelligence.

65. When I saw Ba Kyaw previously, he sometimes carried a long gun, the length of my whole arm. The gun had a shoulder strap. The back part of the gun was the length from my shoulder to my elbow, with a metal V-shaped stand. The front part of the gun was from my fingers to my elbow. I never saw Ba Kyaw carry a pistol.

66. [redacted]

67. Ba Kyaw is from the Chak Ma (*Saak* or *Daing Net*) community that follows the Buddhist religion. Ba Kyaw is from Nga Kine Daung Sammwa Para (Nga Kyi Tauk Daing Nat), Nga Kine Daung (Nga Kyin Tauk) village tract in Buthidaung.

68. I was asked to describe the physical appearance of Ba Kyaw. I explained that he had a characteristically *Mogh* face. He spoke the *Mogh* language with me. He also spoke some Rohingya.

69. My nephew [redacted], sent me two photographs of Ba Kyaw over WhatsApp. I provided the IIMM these photographs. The IIMM registered these photographs with **BIN IIMM0019915148**.

70. [redacted]

No. 551 Military Base in Taung Bazar

71. I believe that No.551 military base was in the Village Tract of Thin Ga Net, also known as Phir Kha Li. By foot, it was at least one hour walking from Monu Fara. I never traveled there on a motorcycle or a vehicle but I believe it might take 15-20 minutes.

"Main event" of 25 August 2017

72. I left my home in Monu Fara on 27 August, five years ago. The events started on 25 August in other villages but on 27 August in my village. I saw so many awful things that day that I can never forget the date this happened; it was a Sunday.

Thursday – Friday night before the main event (25 August 2017)

73. The "main event" in Fundu Parang started on a Thursday night. I was in Monu Fara. At around 1 am, I heard shooting. There were sounds coming from different directions. The shooting sounds were coming from the north, in the direction of the *Na Sa Ka* sub-camp in Fundu Parang. There were other sounds coming from the north, the direction of the No.551

military base in Phir Kha Li. Until the morning, I heard continuous shooting from these directions. From the northern direction, I could hear two types of sounds. The first kind of sound I could hear was a big sound. I think this was from the Fundu Parang *Na Sa Ka* sub-camp because it is so close to Monu Fara. It was a *ta-ta-ta* sound. I also heard milder sounds that I thought were from farther away, such as the No.551 military base. Those milder sounds were also *ta-ta-ta* sounds. Every once in a while, I also heard a *boom* sound, but I could not tell from what direction it came.

74. I was scared of all these sounds and so I took my children to the floor of the house. Not all my children were with me because many were already married and with their own families by that time. With me were of my children: I screamed, "everyone, come down!" which they did. My wife and mother were also with me. together with my sons, I was in a south-facing room. In another room were my mother and daughters. No one was in the rice storage room. We stayed until the morning because we were scared. We could not see anything happening from the We could not hear anything other than the *boom* and *ta-ta-ta* sounds coming from the north and maybe other directions.

Friday (25 August 2017)

75. The shooting sounds stopped at around sunrise. I did not go to the mosque to pray that morning because I was too scared. It was Friday. I stayed in the whole day.

76. I spoke to some people that day and learned that there was some fighting near Fundu Parang. I first spoke to one of my neighbours, who is now dead. It was daytime by then and I asked him what had happened overnight since I had not seen anything myself. told me to listen carefully. I did and could still hear shooting sounds in the distance. and I discussed that the shooting sounds were coming from the northern direction of the No.551 military base in Phir Kha Li and the Fundu Parang *Na Sa Ka* sub-camp, as well as from the southern direction of the No.564 military base in Pale Taung. told me that people were fleeing Fundu Parang and coming to Monu Fara.

77. Five to ten minutes after talking I heard more shooting sounds coming from the direction of Fundu Parang. Half an hour later, people started arriving in Monu Fara from Fundu Parang while I still could hear shooting sounds from the direction of Fundu Parang.

78. I was standing in my yard when I saw people from Fundu Parang coming towards my home. They were my friends and distant relatives that lived in Fundu Parang. I called out to them to please come to my house because they had nowhere to go. I sheltered families from Fundu Parang in my house. These were the families of

[redacted], and my nephew, [redacted] Other families from Fundu Parang sheltered in other homes in Monu Fara. I cannot estimate how many people I sheltered in total. No one who sheltered at my house was injured. Some people were carrying their belongings in backpacks. We did not communicate with them by mobile before they arrived in Monu Fara as I did not have a mobile at the time.

79. I spoke with the men of the families who had come from Fundu Parang. [redacted] and [redacted] told me that a man was killed in Fundu Parang and gave me his name. I have now forgotten it. I did not ask them any details about how they knew he died or how he died.

80. I did not hear any shooting for the rest of Friday or on Saturday. From Friday morning to Sunday, I did not leave [redacted] I was [redacted] in my house all this time. The families from Fundu Parang continued sheltering in my house.

Sunday (27 August 2017)

81. On Sunday morning, my family prepared food and snacks for our guests, [redacted] who were still sheltering at our house. [redacted] had their breakfast and then after that, I sat down to have breakfast with my own family at around 10:00 am.

82. [redacted] I was eating in the kitchen when I heard a loud gunshot sound. I looked at the clock in the kitchen and remember it was precisely 10:15 am.

83. After hearing the sound, I stopped eating and immediately ran towards [redacted] front yard of my house. I called out, "[redacted], what is happening?" They responded that it appeared the shooting was coming from the west side of Monu Fara.

84. Then I saw a crowd of people coming [redacted] from the direction of the main road. They were a mix of villagers I recognised some of which were from Fundu Parang and others from Monu Fara. Most of them were from Fundu Parang as people in our village would have stayed in their own homes. The people in the crowd were walking fast. I asked one of them what happened. He said that the military was shooting. I asked where the military came from and he said the military was approaching from three directions: the south side, the west side and the north side.

85. As the group of people was rushing [redacted] I shouted out "Where are you going?" I remember seeing the face of a man named Hassan from Fundu Parang in the crowd of people. He told me that the military had told them to [redacted] in order to participate in a meeting. There was a lot happening at that time.

86. [redacted]

[redacted]. It was a big crowd.

87. [redacted] After about 20 minutes, I went inside the house and upstairs to see what was happening. I stayed with the men and did not go downstairs. [redacted]

88. I did not count how many people [redacted] There were fewer men than women and children. I would estimate that there were 100 men in total on the second floor [redacted]

89. [redacted] I was told that the military had surrounded [redacted] I looked outside and saw the soldiers. I yelled, "Oh brothers, they are not here to conduct a meeting. They will do something to us. Pray to God." I was standing on the second floor and looked through a window towards the direction of the backyard. Then I went to the window near the front side of the house on the second floor. I saw soldiers on both sides and estimate that there were a total of about 50-60 surrounding my house. I then saw soldiers approaching from the south, north and west directions [redacted]

90. I saw that the soldiers [redacted] were carrying weapons. I saw most were carrying long guns and some had pistols but as I was so scared, I could not focus well on recognizing the weapons. I was asked if I could see what military unit the soldiers [redacted] were from. I explained that I could recognise the faces of some soldiers from the No.564 military base but there were also faces that I did not recognise. I assumed that the others were from No.551 military base as people told me that some soldiers had arrived in vehicles from the northern direction. I did not see any soldiers among them that I knew [redacted] All of the soldiers had the same arm badges and I did not see any numbers, only shapes and symbols. Since I had heard the shooting sounds coming from the direction of the No.551 and No.564 military bases, I assumed that the soldiers [redacted] had come from there.

91. From inside the house, we could not hear any more shooting. Every now and then, we heard a big sound. This was a *tasch* or *tasch-tasch* sound. I asked people around me, "What is this sound?" People said this was the sound made when people who were running away were shot by the military. I was told that the military was shooting at Rohingya. From inside the house, I could not see anything. I could only hear these sounds.

92. I was asked if anyone said anything about any other groups shooting, other than the military. I explained that no one said anything about there being anyone else and everyone only spoke about the military shooting.

93. I went to a front window. This window is marked "**W**" on the compound sketch. From there, I watched a soldier approach [redacted] with some soldiers following behind him. I

recognised that this soldier was Ba Kyaw from No.564 military base. I explained that Ba Kyaw can also be written as Ba Zaw. It appeared that Ba Kyaw was leading the group of 50-60 soldiers [redacted] As there were soldiers that I assume came from the No.551 military base, I cannot be certain that Ba Kyaw was leading all of the soldiers.

94. Ba Kyaw stopped in front of the house in the front yard and yelled, "Hey Bodu! Zahed Hossein! Are you there?" He yelled this in Rohingya, saying, "*Bodu! Zahed Hossein! Asos ne!*" [redacted] Zahed Hossein said "*Asi!*" which means "I am here" in Rohingya. Ba Kyaw yelled, "Come here!" [redacted]. I saw Ba Kyaw with my own eyes through the window. I then saw Zahed Hossein go downstairs.

95. From the same window, I saw Zahed Hossein walk up to Ba Kyaw. I then saw how the soldiers accompanying Ba Kyaw tied Zahed Hossein's hands behind his back with rope. I did not recognise any of these soldiers. I could hear them speaking the Burmese language and Zahed Hossein speaking to the soldiers, but I could not make out what anyone was saying.

96. After the soldiers tied up Zahed Hossein's hands, I watched the soldiers enter the house. First, I saw soldiers break down the front door and enter the first floor of the house. This was at the location marked "**T**" on the compound sketch. A second group of soldiers went up the external stairs and broke down the door to the second floor of Zahed Hossein's house. I pointed to location marked "**S**" on the compound sketch. Another group of soldiers broke down the door to the kitchen and entered the house from the back kitchen stairs. I pointed to the locations marked "**I**" and "**J**" on the compound sketch. In all three instances, I saw that the soldiers broke down the doors by using the butts of their guns. While the soldiers entered the house at these three different points, I saw Ba Kyaw standing outside in the front yard.

97. After breaking down the doors and entering the house, the soldiers told the men on the second floor, "Come out, two by two!" The soldiers were speaking Burmese. People did not want to go out as they were afraid. I saw that the soldiers forced them to leave the house by pulling them out by their arms and their shirts. I saw soldiers punch those who resisted in the face. I was in the far corner of a room on the second floor and from there watched men being taken by soldiers out of the house. I could see that the men were being led out through the second-floor door and exterior stairs of Zahed Hossein's part. I pointed to location marked "**S**" on the compound sketch. At the bottom of the stairs, I watched the soldiers tie the men's hands behind their backs using the same rope they had used to tie Zahed Hossein's hands. Then the soldiers escorted all of the men into the front yard and made them lie face down on the ground. I watched as 15-20 Rohingya men were made to lie down in the area I marked "**E**" on the compound sketch.

98. There were many things happening at the same time. Soldiers started taking Rohingya men in groups of two from the front yard and walking them toward the north side of Zahed Hossein's house, towards the hill and tree grove. I pointed this out as the area marked "**X**" on the compound sketch.

99. At the same time as the men were being led out of the second floor of the house into the front yard, a group of soldiers were leading women out of the first floor of the house through the main entrance, marked with "**T**" on the compound sketch.

100. I could see soldiers searching the women [redacted] in front of Shuna Ali's house, marked with "**V**" on the compound sketch. I saw the soldiers putting their hands under the women's shirts and into their pants during the searches.

101. I watched from the window as the soldiers ran out of rope. As women were being led out of the house, soldiers started grabbing scarves off their heads, ripping them into strips and using the strips to tie men's hands behind their backs.

102. I watched as soldiers led all the women into Shuna Ali's house, marked with "**Y**" on the compound sketch. Once the women were inside Shuna Ali's house, I could no longer see the women or what was happening to them. [redacted] later told me the soldiers had found and taken money and gold [redacted] during the searches. [redacted] told me there were so many women together in Shuna Ali's house. [redacted] no soldiers entered the house and did not do anything to the women. [redacted] they were scared, thirsty and hungry.

103. Then I saw that soldiers started shooting men in the front yard as they were still lying face down on the ground. After shooting them, the soldiers cut the men with *dha,* a long sword, until they died. I could see all of this clearly from the window on the second floor of the house. The men were killed in the yard in front of Zahed Hossein's house near Zahed Hossein's rice paddy storage shed. I pointed to locations marked with "**E**" and "**M**" on the compound sketch. During this time, a group of women were being searched in front of my house. They would have seen the men being killed in the front yard but I do not know who any of these women were. At that point in time, there would have been more women inside Shuna Ali's house than inside the first floor of my home.

104. I saw the following men killed:

- Solim. [redacted] He was in his 20s. He had a university degree. I have his photo. He was the son of Abdur Jobbor, [redacted]
- Mohammed Rofiq. [redacted] Monu Fara. Around 35 years old.
- Abdu Roshid. [redacted] in Monu Fara. Around 25 years old.
- Jaber. From Fundu Parang. Under 60 years old. [redacted]

- Ghori Younus. From Fundu Parang. Around 50 years old. [redacted]

105. I did not recognise any of the soldiers who were shooting and cutting these men with *dha*. There were soldiers everywhere. There was constant movement as other soldiers were taking men towards the tree grove. I was hiding and watching from the window, worried the soldiers could look up and see me at any moment.

106. At a time when more women were inside Shuna Ali's house [redacted] there was a group of women being searched by the military outside while the five men whose names I mentioned above were shot and killed in my front yard. These women would have seen the killings as well but I don't know who they were.

107. After all the women had been taken to Shuna Ali's house and the door closed behind them, I started hearing shooting sounds coming from the direction of the tree grove but could not see what was happening from where I was.

108. I heard later that most of the men were taken by soldiers towards the tree grove. In total, 80-90 people from Monu Fara and Fundu Parang were killed that day. I learned this number from other people after the "main event". [redacted]

109. Later, on the journey to Bangladesh, many people, some of whom were Monu Fara villagers, told me that soldiers had also brought men from outside [redacted] and had shot them in the tree grove. I believe most of those outsider men were from Fundu Parang. [redacted] I also later learned that some men survived being shot. I know of one man, [redacted], who was shot and survived by the mercy of God, but has scars all over his body. He saw everything that happened in the tree grove. He now lives in [redacted] in [redacted] and is 20-25 years old with a wife and son. I know that his nephew is called [redacted]. I also know a man named [redacted] who was shot in the elbow while trying to run away, and survived. He is also in [redacted], but I do not know in which block. He is originally from Monu Fara. His father is [redacted], who was also killed [redacted].

110. Zahed Hossein's sons, 16-year-old Mohammed and 18-year-old Shomshu Duha, were killed. They studied up to Class 10. They were strong football and chinlone players. I did not see them being killed. I did not see them have their hands tied or be taken away by the military. I learned they were killed afterwards from people. I do not know whether anyone saw their bodies. Shuna Ali was also killed. I did not see him being tied up, taken away or killed. I learned about his death afterwards.

111. As the shooting continued, Abdul Khalek came out of his house, marked "**FF**" on the compound sketch. Abdul Khalek started yelling, standing still, "[redacted] A soldier [redacted] then shot Abdul Khalek. I only heard one shot. I did not see which soldier shot Abdul Khalek as I only saw him get hit and fall down

standing and watching from the second-floor window [redacted] Abdul Khalek was over 80 years old and was shot at the location marked "**Z**" on the compound sketch.

112. When I saw Abdul Khalek fall to the ground, I screamed, [redacted]' Zahed Hossein was still standing near Ba Kyaw in the front yard. I did not see any more men being killed because I hid and could no longer see what was happening.

113. I had to save myself. I immediately moved from the window towards the door to the staircase leading to the kitchen of Zahed Hossein's house and walked down the exterior stairs. From Zahed Hossein's kitchen there was a door that connected inside to the first floor of Zahed Hossein's house. From inside Zahed Hossein's house, I went through the bamboo partition door [redacted]

114. [redacted] I tried to leave the house. As soon as I opened the front door, marked as "**T**" on the compound sketch, I saw soldiers [redacted], so I went back inside. [redacted]

115. I heard soldiers lead the remaining women out of the house. I heard the soldiers say, "Go, go! Go out from the house. As fast as you can, *meh lu*". I understand "*meh lu*" is a slang swearword that means "daughter of a whore". [redacted]

116. At one point, I heard the soldiers saying Zahed Hossein's name. I heard Zahed Hossein screaming, "Please, people. Come out! They will fire a launcher and burn down the house!" I did not know what a launcher was or what it looked like; I just heard Zahed Hossein using the word. I think this was around 4 pm.

117. Five to ten minutes later, I heard Zahed Hossein yell, "Oh Allah! They stabbed me in my stomach!" [redacted] I could hear him easily but could not see anything. I heard him uttering the *kalimat ash-Shahadah* prayer. [redacted] Immediately after that, I heard several gunshots.

118. I later learned that only one woman saw the killing of Zahed Hossein. She is still in Myanmar and is the wife of [redacted] I do not remember her name.

119. [redacted]

120. After I heard Zahed Hossein's prayers, I started praying to God, [redacted]

121. [redacted]

122. [redacted]

123. [redacted] I went out from the kitchen door [redacted] and went toward the fruit tree garden. I hid among the mango and jackfruit trees. To the west side of the fruit tree garden, there was a hill, marked "**Z**" on the compound sketch. I crossed this hill and reached the main road, marked "**BB**" on the compound sketch. I thought I saw the red light of a cigarette and thought this could be a soldier. I went back to the hill and heard the sound of two motorcycles coming down the main road from the north. From the hill, I looked down and saw the motorcycle lights illuminate a group of soldiers standing next to the well, marked "**DD**" on the compound sketch.

124. From the hill, I heard the sound of and saw the lights of a vehicle coming down the main road. I did not see the vehicle. I heard the vehicle stop near the tree grove, marked "**X**" on the compound sketch. The vehicle or vehicles were coming from and going in the direction of the No.564 military base.

125. Standing on a hill at the point marked "**EE**" on the compound sketch, I heard and saw the lights of the truck go back and forth four times. A truck drove down the main road from the south, stopped near the tree grove for an hour, and then returned in the same direction from where it came. An hour later, I heard the same sound and saw the same kind of lights coming down the main road from the south, stopping near the tree grove for an hour, and driving back south along the main road. An hour later, I heard and saw the same kind of vehicle come to the tree grove, wait for an hour, and then drive off in the same direction. In an hour, I again heard the same sound and saw the same lights of a truck come down the main road, stop near the tree grove, wait for an hour, and then drive away in the same direction from where it came. I am estimating the time the vehicle was stopped near the tree grove and the

time between each trip. I stayed at the same spot on a hill, lying down, while I saw the lights and listened to the trucks. I was by myself this whole time.

126. I cannot describe the vehicle because I did not see it. I could only see the lights of the vehicle. I could tell it was a truck like the kind that carried sand and bricks. I had previously seen such vehicles on the No.564 military base. The trucks that I had previously seen were a dark green colour, which I identified as no. 16 on the colour chart. These trucks were used by the military to carry people and supplies. The trucks had an inside part and an outside part for carrying supplies. The truck was covered entirely.

127. After the truck drove away for the fourth time, I walked down the hill.

Monday (28 August 2017)

128. I did not think it safe to return to Monu Fara. I crossed the main road and swam across the Mayu River. I reached fields next to Hadur Fara in Dar Paing Sa Yar village tract. I do not know how long it took me to get there. That is where I saw the sun rise.

129. I did not know anyone in Hadur Fara but I did know the Village Chairman of Dar Paing Sa Yar village tract was Salamat Ullah. I had taken off my shirt and *longyi* to swim across the river. I had nothing else with me. I was wearing my underwear, half-pants and a t-shirt. As soon as I crossed the river, I walked through paddy fields so the tall grass hid me. I saw villagers from Hadur Fara on the riverside. [redacted]. I asked the villagers to bring me some clothes. They sent a little boy to bring me a shirt and *longyi*.

130. Once dressed, I went into Hadur Fara and to a shop. People there offered me water, juice and tea. I did not know these people. People were asking me what happened. I was in no condition to talk.

131. Soon after, I saw people walking along the main road in Hadur Fara. They were coming from the south and moving in a northern direction toward Zar Di Prun but I had not seen them arriving in the village or from which direction. Later on, I learned that this was a mix of villagers from Hadur Fara, Monu Fara, Hangsar Fara and Fundu Parang. I did not speak with any of them, as I was in no state to speak to anyone. I do not know who they were exactly. I simply followed them.

132. One day later, I got my senses back. I started worrying where my mother, wife and children were. From that day onwards and until I reached Bangladesh, I did not see any more military. After Hadur Fara, we walked north. Everyone was walking. I passed many villages. I passed through Dar Paing Sa Yar, Ba Da Nar, Nga Yant Chaung, Boiddaw Fara, Gu Fi, and Ta Mi.

133. We were all Rohingya men, women, children, and elderly walking together. Most people in my group were from Monu Fara and Fundu Parang. There were also people in the group who lived near the No.551 military base in Phir Kha Li village near Taung Bazar. I learned that all of Phir Kha Li had been emptied. The village has now completely vanished. The military burned all the houses in Phir Kha Li village. I did not see this myself, I only heard it from the people with whom I was walking to Bangladesh.

134. From Hadur Fara, I walked to Dar Paing Sa Yar. There were houses and people. I did not see any military or destruction. Next, we reached Ba Da Nar. As soon as Ba Da Nar villagers saw us, they joined us walking. I do not know why they joined us; it is possible they were afraid of what we were fleeing. I later heard that people from Buthidaung town had also joined our group. We passed Ba Da Nar and after 4-5 hours, by *Zohor* prayer, we reached Nga Yant Chaung. We spent the night in Nga Yant Chaung where I met a group of people from Min Gyi. I recall the names of two of them. One was the [redacted], who now lives in [redacted] though I do not know in which block or what his phone number is. I also met his brother [redacted] who also lives in [redacted]. When we arrived, the village was mostly empty. Many villagers had left. I spent the night under a tree outside of the village. People were sleeping on the ground. Some people laid down their clothes and slept on them.

135. I cannot remember where I spent all of the nights while I walked to Bangladesh. I remember someone giving me rice from a cooking pot in the morning. There were so many people. I was constantly having flashbacks to [redacted] Everything that happened was floating in front of my eyes. I kept hearing screams. I could not think of anything else.

136. I kept walking and passed Boiddaw Fara (Maung Hnit Ma). I did not go inside the village as we simply passed by it and I did not see the village itself. We also passed by Gu Fi (Goke Pi). We reached Ta Mi on Qurbani Eid. I remember it was Saturday and we prayed. People in Ta Mi gave me some meat and bread for Qurbani Eid.

137. I know I spent a night near the Fati Yaar Dala (Ba Da Kar mountain). I do not remember which day. It took a long time to cross the mountain. I saw people everywhere. It was so crowded. I saw children crying. I saw elderly men and women being carried by their family members. It was so hard for us to walk. I cannot tell you the suffering of this journey. I saw people become ill. I saw people dying. Some people died on the way in the mountains. Their bodies were covered by tarpaulin or bush branches. People who died were older people who could not walk themselves. I did not know any of them. I did not look at their dead bodies. I did not see anyone with injuries.

138. From the mountain, I could not see any villages or populated areas below. It was rainy season. Sometimes it rained, sometimes it was sunny. When crossing the mountain, it rained for a few hours at a time. Once I crossed over Fati Yaar Dala, I arrived at a big tree on a hillside. I spent the night there. There were many people around me. I could not count the number of people. As far as I could see, there were people everywhere. I saw many people ahead of me and many people behind me. We were a large group and when I had already reached the tree, others were still walking down the mountain.

139. When the sun rose, I started walking again. We walked north. I heard from people around me that we had reached Maungdaw. I do not know which villages I walked through because I am not familiar with villages in Maungdaw. We were constantly walking. When we felt tired, we sat down, and some people cooked some food. I had a pair of sandals on my feet. When we stopped, I sat on the sandals and kept crying remembering my father and my

mother and my children. We kept walking and by evening of the same day, we reached Bangladesh.

140. We reached the river. At the riverside there were five to six boats. I did not see many other people waiting on the riverside. I arrived with a lot of people. We waited for enough people to fill a boat, and then crossed in it at around 4-5 pm after *Asar* prayer. I do not know who I was with in the boat. To cross, I paid a 10,000 *kyat* note which people had given to me. I saw other boats carrying other people. I had no problems on this boat journey and did not see any other boats encounter problems during the crossing.

141. After crossing the river by boat, I reached Bangladesh at around *Maghreb* prayer time. While there, a local man found me crying and asked me what happened. He took me back to his home and fed me and allowed me to rest and shower. I will never forget his kindness. He then helped me to travel to the camps. Once I got to the camps I found some Monu Fara villagers and asked them about my family. [redacted]

142. [redacted]

143. None of my family members were able to return to Monu Fara after the "main event". I heard that the [redacted]

144. [redacted]

VI. Documentary or Other Evidence in the Possession of Witness

145. My wife kept a bag with some spare clothes and documents such as, documents from my parents and the family list annual photograph, just in case something happened and we needed to leave immediately. When my wife arrived in Bangladesh [redacted] she brought the bag containing the clothes and documents. [redacted]

[redacted]

146. I am sharing copies of the following documents with the IIMM:

i. My National Registration Card, registered with **BIN IIMM0019915147,** which is also called the "three-folded card". This card contains the round seal of the *La Wa Ka* (what I understand to be a section of the Immigration department) next to my photograph. Below my photograph is my thumbprint and signature. The signature of the person from the authorities is also below my photograph. I was issued this card when I was 15 or 16 years old, although this was normally issued to a person upon reaching 18 years old. Other information in this card includes my place of residence, which was Monu Fara, and my Burmese name during the time I was a student. My Burmese name was [redacted] My date of birth is recorded as [redacted] but I believe I was born 2 or 3 years after that, so that I am currently almost 60 years old. There was no particular benefit in obtaining this card. I got it because I saw others getting it and I was curious to have it too. With this card, I was able to travel freely throughout the Buthidaung township. I had to show this card only when requested by officials or at checkpoints. I wasn't always asked for it when going through checkpoints. I often carried the three-folded card in my chest pocket and the officials could see part of it and that would usually be sufficient to satisfy them that I had the documents needed to pass through the checkpoint. I believe this document proves that I was a citizen of Myanmar.

ii. This is the Identity Card of my paternal grandmother, [redacted] registered with **BIN IIMM0019915343** The card bears the number [redacted] below the photograph. Written in the lower left corner is "Min of H.A". The blue circular seal is that of the *La Wa Ka*. The blue rectangular stamp specifies that only the person issued the card can use it. On the other side of the card, which bears the number [redacted], there is a blue rectangular stamp with black writing inside. This specifies that the details of the card have been checked and contains the name and signature of the person from *La Wa Ka* who checked it. The date of this check is marked as 20 April 1978. On the left-hand side of the card, written in blue ink, are my grandmother's personal details, including her date of birth which is written in Burmese as [redacted]

iii. This is my father's Identity Card, registered with **BIN IIMM0019915341.** This card is known as the three-folded card, called *"Thone- Khauk -Sho"* in Rohingya. The card has written that my father's date of birth is 1288. I believe this is the Burmese year as they use different years than in the west. On the side of the card which does not contain his photograph, written in the middle of the rectangle-shaped stamp, it states that my father remained in Monu Fara at the

time when Rohingya left for Bangladesh. This happened when I was 4 or 5 years old, when Myanmar was still officially called Burma. With this card, my father was considered a citizen and could travel freely around Myanmar. This card is similar to the identity card issued in Bangladesh. Bamar and *Mogh* have similar identity cards but they are not the same.

iv. This is my mother's Identity Card, registered with **BIN IIMM0019915342**. This card is similar to the three-folded card. My mother did not require the three-folded card as she did not need to travel to Yangon or Sittwe. The side of the card where it contains my mother's photograph bears the number [redacted]. Next to the photograph is the circular seal of the *La Wa Ka.* "Min of H.A" is written on the bottom left-hand side. There is printed black text that instructs the card-holder to keep the document safe, present the document when asked, to take care of the card and not to give it to anyone else. The card is a special document from the government of Myanmar. If the card needed to be reissued, it cost 500 *ti nya*. If the card is used by someone not authorized, then they may face jail. The blue rectangular stamp and black writing states that the details have been checked by *La Wa Ka.* The blue handwriting contains my mother's personal details including her place of residence, date of birth which is written as "1293", her place of residence, and place of birth.

v. This is the photograph of me and my family, taken in 2011 as part of the annual family list photo session, registered with **BIN IIMM0019915340**. In the blue background of the photograph, "2011" is written in Burmese. The photograph was taken in the school in Monu Fara. The sign in the front-centre of the photograph says, *"Na Sa Ka* No.9, 20 November 2011, Chin Tha Mar village, [redacted] Census Card Number [redacted] for family of [redacted]'. This is also written on the back of the photograph along with the signature of the person from *La Wa Ka* who took the photograph. Members of the *Na Sa Ka* came to assist the *La Wa Ka* when this photograph was taken. Within *Na Sa Ka* were four departments: Police, *La Wa Ka,* the military, and one other I do not remember.

The people in the photograph in the back row from left to right are:

- [redacted]

- [redacted]

147. In the front row of the photograph from left to right are:

- [redacted]

148. [redacted]

149. I shared my UNCHR 'smart card' with the IIMM, which was photographed and registered with **BIN IIMM0019915119**.

Photographs and Videos

150. I was shown a photograph registered with **BIN IIMM0001478180**. I was asked if I recognised any of these boys. I did not.

151. I was shown a photograph registered with **BIN IIMM0001483424**. The photograph was zoomed in so that I could not see anything written on the photograph. I recognised the boy in the photo and identified him as Mohammed, the 16-year-old son of Zahed Hossein.

152. I was shown a photograph registered with **BIN IIMM0001484022**. The photograph was zoomed in so that I could not see anything written on the photograph. I recognised the boy in the photo and identified him as Mohammed, the 16-year-old son of Zahed Hossein.

153. I was shown a photograph registered with **BIN IIMM0001483852**. I recognised the man in the photo and identified him as Zahed Hossein. I have this same photograph on my phone. I received this photograph from other people. I remember that it was taken during a wedding function.

154. I was shown a photograph registered with **BIN IIMM0001483432.** I recognised the man in the photo and identified [redacted] Abdul Khlaek.

155. I was shown the following videos, without sound, registered with **BINs IIMM0001478232, IIMM0001478214, IIMM0001478186, IIMM0001478231, IIMM0001478221, IIMM0001478225 and IIMM0001478234.** I do not recognise any of the places or houses shown in these videos. I know that they are not houses in Monu Fara as they show homes with tin roofs. None of the homes in Monu Fara had tin rooves. Instead, villagers use *um fatar* and *soun* leaves for their roofs. There might be a few homes in Noya Fara with tin roofs.

156. I was also shown parts of a video registered with **BIN IIMM0001478234**. I was shown the video from 0:00 to 1:55 and then again at 2:37 until 2:42. I did not recognise the location shown in these parts of the video but believe the latter part shows what is likely a school. This might be in Noya Fara in Min Gee See but I cannot be certain.

157. [redacted]



158. [redacted]

VII. Witness Affirmation

This statement has been read to me in the Rohingya language. I have understood the statement and it accurately reflects what I have told the investigator(s).

Initials: [redacted]

I solemnly declare upon my honour and conscience that I have given this statement of my own free will and it is the truth, the whole truth and nothing but the truth to the best of my knowledge and belief.

Name: [redacted]

Signed: 23 November 2022

Dated: [redacted]

United Nations Nations Unies

INDEPENDENT INVESTIGATIVE MECHANISM FOR MYANMAR • MÉCANISME D'ENQUÊTE INDÉPENDANT POUR LE MYANMAR

Interpreter Certification

1. I am duly qualified to interpret from the Rohingya language into the English language and from the English language into the Rohingya language.
2. I have been informed by [redacted] that he speaks and understands the Rohingya language.
3. I have interpreted the above statement from the English language into the Rohingya language in the presence of [redacted]

Name:

Signed: **M0091**

Dated: 10 November 2022

Interpreter Certification

1. I am duly qualified to interpret from the Rohingya language into the English language and from the English language into the Rohingya language.
2. I have been informed by [redacted] that he speaks and understands the Rohingya language.
3. I have interpreted the above statement from the English language into the Rohingya language in the presence of [redacted]

Name:

Signed: **M0092**

Dated: 24/11/22.

Annex 55

United Nations Independent Investigative Mechanism for Myanmar,
Witness Statement No. IIMM0027971404 (20 February 2023)

United Nations Nations Unies

INDEPENDENT INVESTIGATIVE MECHANISM FOR MYANMAR • MÉCANISME D'ENQUÊTE INDÉPENDANT POUR LE MYANMAR

CONFIDENTIAL

WITNESS STATEMENT

I. Witness Information

Last name:	[redacted]	Father's name:	[redacted]
First name:		Mother's name:	
Former names:		Spouse(s)' name(s):	
Other names used:	NO	Childrens' name(s) and date(s) of birth/age:	
Nationality(ies):	Myanmar (Stateless)		
Gender:	Male		
Mechanism person code:	P2334		
Date of birth/Age:	01 January 1967 / 54 (as on ID card)	Place of birth:	Shuap Praung

Ethnicity: Rohingya Religion: Islam		Language(s) spoken:	Rohingya (some Rakhine/ understands some Burmese)
		Language(s) written:	Urdu (can sign name)
Formal educational level:	Elementary	Prior occupation and employer in Myanmar:	Farmer and labourer
School attended:	Madhrasa & school in Shuap Praung	Current occupation and employer:	[redacted]
Previous address in Myanmar:	Shuap Praung	Current address:	
Date or approximate date of departure from Myanmar if applicable: 2017	Early September 2017		
Photo ID:	Yes	Type of photo ID:	UNHCR/ Govt. of Bangladesh FDMN card
Authority issuing photo ID:	UNHCR / Govt. of Bangladesh	Issuance date on photo ID:	[redacted]
Name on photo ID:	[redacted]	Registration number on photo ID:	
Any other form of photo ID:			

II. Interview Information

Prior screening(s) conducted: No

Place/modality of interview: In person	Location of interviewer: Location of witness: Location of interpreter: [redacted]

Date(s) and times of interview: (DD/MM/YY) (Interviewer Time Zone) (24:00 HRS)
18/02/2023
19/02/2023
20/02/2023 [redacted]

Language(s) used in interview: Rohingya / English

Names and signatures of persons present during interview:

	Name:	Signature:
Interviewer(s):	M0046	
	M0032	
Interpreter:	M0093	
Witness support person:		
Other persons present:		

III. Introductory Matters

1. I was introduced to the interviewers and to the interpreter and explained that the interpreter would interpret everything the interviewers say in English to me into the Rohingya language, and vice versa.
2. I was provided with an explanation of what the Independent Investigative Mechanism for Myanmar ("Mechanism" or "IIMM") is, and how it operates. It was explained to me that the IIMM belongs to the United Nations ("UN"). I understand the explanation that the UN is a very big organisation, which is made up of many smaller organisations such as UNHCR and WFP, and these organisations all do different jobs.
3. I was informed that the IIMM's work is different from other UN organisations. I understand that the IIMM is collecting information about crimes committed in Myanmar since 2011 up to the present day. It was explained to me that the IIMM is conducting investigations, to determine what crimes were committed and who is responsible for these crimes. I understand that the IIMM only investigates events that occurred in Myanmar and nothing in the Bangladesh territory.
4. I was asked if I understood what a court was and I answered that yes, I knew about courts like the ICC and the ICJ. It was explained to me that the IIMM is not a court, but it collects information and provides it to other courts. It was told that none of the information I provide in my interview would be shared with any other courts or entities unless I give the IIMM consent to share it, which I understand.
5. The interviewers explained that the IIMM's investigations are confidential, to protect the work that it does and the people it interacts with. The interviewers requested that I also keep my interactions with the IIMM confidential. I was told that at the end of the

interview, I will be asked if I want to share the information that I gave to the IIMM with other courts.

6. I was informed that my cooperation with the IIMM is entirely voluntary and that I am not obliged to participate in this interview or answer any specific questions, and that I am free to go at any time. I confirm that nobody put any pressure on me to attend this interview, I am here of my own will.
7. I was provided with an explanation of what a court or tribunal is, and what it means to be a "witness". I understand that if I consent to share my account, it may be shared with national or international courts prosecuting crimes committed in Myanmar, and that I may become a witness in these cases.
8. I was told that the IIMM wanted to speak to me about the events in my village in Myanmar, prior to me coming to Bangladesh.
9. The interviewers explained how the interview process will work. They asked me to try and be as detailed and accurate as possible, and to indicate if I do not understand a question, or if I do not know, or recall, what they are asking about. They explained that it is important that I tell the truth, and that I distinguish between what I saw and experienced myself and what I may have heard or learned from others. I told the interviews that a lot of things happened and some events I may not be able to remember so well now. The interviewers told me that if I do not want to talk about something, I could say so. I was told that I might be asked questions that might seem obvious, but the interviewers are asking me so that I can explain in my own words.
10. I was told that the interview process could take several days and at times it could be difficult. I was informed that I might be shown documents, photos, videos or maps during the interview.
11. The interviewers told me that they would write down what I said during the interview as completely and accurately as possible and that they would prepare a written statement. I understand that, before signing the statement, this statement will be interpreted to me in the Rohingya language, and I will have the chance to clarify and correct this statement to ensure that it accurately reflects my recollection of events.
12. The interviewers explained that this statement and any associated materials that I have shared with the Mechanism would not be shared without my full and informed consent.
13. The interviewers asked if I fully understood these issues and asked if I was willing to proceed with the interview. I confirmed that I understood the points raised by the interviewers and that I was willing to proceed.

IV. Documentary or Other Evidence in the Possession of Witness

14. I did not bring any documents with me to my interview. I could not bring any documents with me when I left Myanmar. I only had the clothes on my back.

V. Statement

Previous statements

15. After I arrived in Bangladesh, some people from different organisations came and spoke to me. They asked me about what had happened in Myanmar. I don't remember the names of the people I spoke to. I do remember that some of them were media people or journalists. There were some locals, some Bangladeshi and some foreigners. There was also another organisation, but I do not recall the name. They asked me about my suffering in Myanmar, but it was not a long conversation. It was inside the camp, within my shelter.
16. The interviewers asked me if I had heard of the U.N Fact Finding Mission. I have heard of that name. I was asked if I had spoken to FFM. I am not sure if I had spoken to FFM or not, but I have heard the name.
17. [redacted]
18. The interviewers told me that they would like to show a photo. They explained to me that the IIMM gives each document a unique number. This photo was given the number **IIMM0001478627**. I was asked to comment on the photo. This is me in the photo.
19. They showed me another photograph with the number **IIMM0001478632** and I was asked to comment on it. This shows an ID card which has my photograph on it; it is the ID I got when I came to Bangladesh. I can confirm it has the same FCN number which I have now.
20. [redacted]

Shuap Praung and surrounds

21. My village is Shuap Praung village, in the Shuap Praung village tract (*Rwar Oak Su*). Shuap Praung is known as Chut Pyin in Burmese. Within Shuap Praung village tract, there was a village we called Saak Fara, where Saak ethnic and *Mogh* ethnic people lived; it was next to my village. Saak people are from the Thet ethnic group (*lumyo*). It was called Saak Fara because originally only Saak people lived there.
22. Then there was a Muslim village called Firin Taung, and there was another Muslim village in the south a bit separate from us. The other village in the village tract was called De De Farang. This was a Rakhine village, and the Rakhine people called De De Farang as Pyin Chee. My village was right next to Saak Fara, within Shuap Praung.
23. A lot of people lived in my village. There were around 250 or so houses but with a lot of families, because not every family had its own house. In my household, only my immediate family lived with me. From my house to Saak Fara, it was about ten-minute walk.

24. The nearest market from my village is about half an hour's walk. It is in Zay Di Farang. Zay Di Farang was another village tract near to Shuap Praung, and it is also known as Kiyan Taung.
25. There was a school near my village. The school is located in between my village and Saak Fara, close to my home. There is also another smaller school in our village. Both are primary schools. At one point, children from our village and Saak Fara started to fight. After that the children were separated and the children from my village could only go to the small school after that fight.
26. All the students in our village school were Rohingya but the teachers were *Moghs* (Rakhine). They came to teach regularly. When I studied there, the teachers taught us in the Burmese language; we were allowed to speak Rohingya, but the textbooks were in Burmese. I attended *Madhrasa* but I did not attend school for long, so I do not write in Burmese. I can write and sign my name in Urdu. I attended school up to age 14.
27. There are two mosques in my village. One was located in the south end and the other one in the north end of Shuap Praung. A Buddhist monastery was located in Saak Fara.
28. When I use the word "*Mogh*", I use this to describe Rakhine people. We called them *Mogh* but their ethnicity is Rakhine. It is not a bad word. We call ourselves Rohingya, but the *Mogh* sometimes called us Bengali, but it was not always used as a bad word. "Bengali" or "Bengali Muslims" was used by the government. But sometimes they called us "*Kalar*" which was slang and a derogatory term.

Property ownership

29. I owned the house I lived in with my wife and children, and I owned the land that the house was on. I still owned it when I left Myanmar. I also owned some land on a hill and some farming land where we grew vegetables, but I had to sell that farmland.
30. The government used to give us a tax document called *Pyay Sar*. We had to pay whenever the paper was issued. Whenever we had to renovate, fix the house or build something, we always had to take permission from the *Na Sa Ka* and the Police camp which I called *Rae Sa Khan*. The amount of the money to pay them would be based on the value of the house. It could be 5,000 if your house did not have a high value, or 10,000 if it was a nicer house. We also had to keep a list of all of our belongings in a government issued record book, which we called "*Paing Saing Mu Sar Oak."* This is where the government kept the records of how many cows and goats we possessed. Every time a cow or a goat died or if we bought new cattle, the records must be updated.
31. People from other ethnic groups such as *Mogh*, Saak, and Daignet, who are Buddhists, they don't have to go through this process. Only Muslims had to do this.
32. Initially my house had a fence around it, but the authorities told us to pull the fences down and not to build any new ones, so that it was possible to see from one end of the village through to the other. This was conveyed to us by the village administrator (*Oak Shoak Ray Mu*). We were allowed to keep fences around the toilets but nothing else. I do not know the reason for this, we were just told to remove the fences. I don't recall exactly when this happened, but it was a long time before the big attack on my village.

Documents issued by the government in Myanmar

33. I had a family household list (*Eain Htaung Su Sar Raun*) that was given to us when we lived in Myanmar.
34. When a baby was born, the baby had to be registered at the *Na Sa Ka* station with the date of birth and we had to pay money to do so. The amount of money depended on the person's wealth. If someone looked like they are from a wealthy family, it might be 30,000 kyats or if someone is poor, it might be 20,000 kyats. The *Na Sa Ka* used to do this to extort money from us. If a person was unable to pay, the villagers would raise a fund from other people to pay for them. But there was no way anyone could avoid the payment. If someone failed to report about a newborn baby, they would be sent to jail.
35. I did not have any kind of national identity card at the time that I left Myanmar. In the past, my grandparents had national identity cards; from my grandmother's side it was the red card. And then later the government decided to give us white cards, which we did not apply for. This card basically said, "this person does not belong to this country." The government decided to give us a single photo and on the card, we were described as "Bengali."
36. The authorities, meaning the *Na Sa Ka* and *La Wa Ka* (immigration), then took away our white cards. The authorities said that they would issue other card called *Phai Ma* for us after the white cards, but they never did and I never received it. They didn't give us any more cards after that. The *Na Sa Ka* only took our family group photos.
37. Some other people applied for and got the NVC card, but I never did. After they took my white card, I never got anything else. It was the same for all of my family.
38. When issuing identity cards, every ethnic group were allowed to identify their own ethnicity such as Rakhine or Daignet and when they came to us, we said we were Rohingya. They said it was not acceptable that we called ourselves Rohingya.
39. In 2017, I still had my had family household list (*Eain Htaung Su Sar Raun*) and other documents, but they were all destroyed in the burning.
40. I was only able to vote once, that was during Aung San Suu Kyi's term. After that we were not allowed to vote anymore. I went to the voting station and when I got to the voting booths, I was told that voting was already closed.

The village administration

41. There were two Rakhine brothers in Shuap Praung known as Aung San Mya, the younger brother, and Aung Thein Mya, the other brother. These two brothers both held the role of village administrator (*Oak Shoak Ray Muu*) of our village at various times. They swapped this role between them a number of times; this family did not want to give up on power. In 2017, it was the older brother, Aung Thein Mya, who was the village administrator (*Oak Shoak Ray Muu*).
42. Beneath the village administrator there were the deputy village administrators known as *Ra Eain Mu.* In the Muslim villages the *Ra Eain Mu* were Muslims. Ahmed Huson was the *Ra Eain Mu* in Shuap Praung village. I knew him personally. Zohir Uddin was the *Ra*

Ein Mu for Firin Taung village. Zohir Tara was his nickname known to the locals. "Tara" means one hundred; the nickname means that the person was wealthy.

43. It's very common that the village administrator (*Oak Shoak Ray Muu*) would call people to come to his office, for instance if there had been a complaint about something. I don't remember any specific occasions that I was in an argument or there was a complaint against me, but maybe occasionally someone said something about me and the village administrator (*Oak Shoak Ray Muu*) called me and inquired about that, but I did not have any big problems with him.

Security out-posts in my area

Police station near Shuap Praung school

44. In our village Shuap Praung, there was a little police station (*Rae Sa Khan*) near the school. As I was not educated, I did not know the number or name of all the stations, I just knew this one as *Rae Sa Khan*. I knew that station very well as it was close to my home.
45. A few months before the incident in 2017 the relationship between ethnic groups became tense. While initially it was only the police based in our village, around that time the military came. There were military soldiers sent from different bases such as 538, 537 and 536. I knew these different base numbers as they are called in the Rakhine language. Military unit No. 536 came to our village and joined the police at that station near the school. I don't recall the exact time, but it was when these tensions were increasing.
46. Previously, when it was just police, there were about six policemen, or less if some were sent away for patrolling. They wore police uniforms which were khaki colour. I was asked if I could find that colour on a colour chart, which has the number **IIMM0019627965** given by the IIMM. I think the colours numbered 32 and 33 are the closet. Those uniforms were plain, without patterns (camouflage).
47. The military soldiers wore dark green, darker than the colour numbered 16 on the same colour chart. There were no patterns on the military uniform. They were just plain dark green. I don't remember the exact number of the military personnel that came at that time. Sometimes there were 100 or so.
48. I knew these military personnel were from unit No. 536 because it was written in the Burmese language on the sign board in front of their camp (*Sa Khan*) just like all the houses have numbers in front of them, they had that number written at their camp. I can't recall if it was also written on their uniforms.
49. Those military soldiers from unit No. 536 were not serving anyone. They were not good to the Muslims, and they were not serving the *Mogh* either. The *Mogh* people complained about this to the superior authorities. Later on, about 400 soldiers from Sagaing division came to our village. They were the ones who wanted to set fire to our village.

Checkpoint No. 22 in Zay Di Farang

50. The other station was in Zay Di Farang and it was known as Checkpoint No. 22. Personnel from that station were sent to the small station near the school near to my house as well.

51. This police checkpoint in Zay Di Farang was there during our grandparents' time and our parents' time. It had been there since I was young. It used to be just police based there, I don't know if it had a particular name or number at that time. Then the *Na Sa Ka* came later. And that's when it was given the number 22.
52. I remember some names of police based there, they were Kyaw Kyaw, Ba Hein, Mya Sein (who had the rank of three stripes on his shoulder), and Maung Maung (with the rank of two stripes on his shoulder). Mya Sein and Maung Maung used to come to my village regularly to ask for money. They used to accuse us of things, saying we had family members in Bangladesh, Malaysia or in the US, and that we must give them money.
53. There were about maybe 50 *Na Sa Ka* personnel at the No. 22 checkpoint, but I can't tell the exact number because they changed every few months. The *Na Sa Ka* was on one side of the road, opposite the Police camp (*Sakhan*).
54. The *Na Sa Ka* uniform was a bit darker than the colour chart **(IIMM0019627965)** number five. They had two types of uniform. Some wore plain uniforms, and some had camouflage, made of the same sort of colour.

Forced Labour

55. I had been to No. 22 checkpoint in Zay Di Farang several times. I used to be taken there to do forced labour. I was not paid for the work I did. They only gave us some tea.
56. Whenever the police at No. 22 checkpoint needed construction work, like fixing a roof or building something, they requested that ten or so villagers come and work there. The village administrator (*Oak Shoak Ray Muu*) came with a piece of paper instructing villagers to report at the checkpoint. Every ten or fifteen days or so we were asked to do this work; people would have to go in turns. This was asked only of Muslims, no one else.
57. If we were slow while working or made a mistake, the police would beat us and abuse us. I was beaten. While I was working, there were a lot of bamboo sticks laying around for construction. If I made a mistake, they would use the bamboo sticks and beat me on my legs.
58. The people brought for forced labour were men. It was not very common for women to be taken to the camp. On one occasion that I remember, a woman was taken there. I don't know what happened to her. She left for Bangladesh after that. I heard that she was humiliated there and that's why she fled to Bangladesh. I don't know her name, but I remember that she lived not far from us. I don't know which camp she is in now.

Three bodies found in Ni Lam Baw Kha Rha

59. There was an incident in Ni Lam Baw Kha Rha village where three Muslims were found dead; a father and two sons. They were killed, decapitated and thrown by a canal. Villagers found their bodies later. Ni Lam Baw Kha Rha was along the south corner from our village by U-Oror Fara (Ah Htet Nan Yar) and Auk Nan Yar. Ni Lam Baw Kha Rha is about thirty-minute walk from our village.

60. [redacted]. When the incident happened, the police came to the village administrator (*Oak Shoak Ray Muu*). Then the village administrator (*Oak Shoak Ray Muu*) took [redacted] to the place where the bodies were found. [redacted] was asked to collect the bodies and carry them from the water to the land. After that police officers took photos of the dead bodies, then they asked us to take the bodies to the families to bury them. We then cleaned up the bodies and put them on wooden carts to organise a funeral. When we took them to the carts, their families came to collect the bodies.
61. The father and one of his sons did not have their heads attached to their bodies at all. The other son was slaughtered, meaning his throat had been cut, but he still had his head attached to the body. Each of their hands were tied behind their backs and each of the bodies were tied to each other by their upper arms. The bodies were very smelly at the time.
62. Amongst the three dead, Imman Hussein was the father. I didn't know the names of the sons. Imman Hussein's father was Molluvi Azi Ron. One of the sons was 10 or 12 and the other one was about 15 years old. I didn't know the details of what had happened to them or why they were killed. I know that they used to cultivate on the *Mogh*'s land, and they lived on the side of the road for farming purposes. But I didn't know the details. It happened between two and three months before I left Myanmar.

New military soldiers arrive in Shuap Praung

63. After the incident with the three dead Muslims, new military soldiers were sent to Shuap Praung.
64. One day at around 15:00 in the afternoon, about 400 of those soldiers arrived in Shuap Praung. Some of them were based at the police outpost that was by the school near my house. Some stayed in the *Na Ta La* Rwar near the mountains. Some of them stayed in Saak Fara. Some stayed in Buddhist temples and schools.
65. I learned that they were from the Sagaing division. I heard this from the village administrator (*Oak Shoak Ray Muu*) and other people. I also heard that they were brought in by navy, but I did not see this myself. There was no land transport for soldiers to get to our village, so the navy had to bring them up the river and then they had to cross to our village by foot. There were different points on the river that navy boats could stop, such as Ah Ngu Maw, Kyaung Taung or Zay Di Farang, where soldiers were unloaded and walked into our villages.
66. These military soldiers came to the villages and the farmlands very frequently. They made our lives very difficult. They took away our livestock such as chickens and cows. If someone was going to the farmland, they were often stopped on the way by the military soldiers and the *Mogh* people accompanying them would say "this is not your land and you don't belong here, you can't farm here". Around that time, I would see the military stopping people on the road and on their way to take their cows out, or beating the kids. [redacted]

67. The military soldiers conducted a meeting with the village administrator (*Oak Shoak Ray Muu*) and other people. I did not attend the meeting, but I heard from others that the *Bo Gyi* said to the Muslims at the meeting, "don't get into trouble with the *Mogh.* Or you will be punished." I was asked what I mean when I use the term "*Bo Gyi*." I told the interviewers *Bo Gyi* means a higher officer in the military. I don't know the proper names for the levels in the military.
68. The military uniforms worn by this group from Sagaing division were like normal military uniforms, like the dark green colour I described earlier. Maybe a few of them were wearing camouflage. They wore red scarves around their necks and there was a red piece of cloth on the top of their rifles. They also wore a red arm band on their arms.
69. I do not know the exact time that these military soldiers from Sagaing division arrived; it was around the time when people started putting rice seedling in their farmland, or about one month before *Qurban*. *Qurban* was just a few days after the attack on my village.

Restrictions on movements and rising tensions

70. Before the military soldiers came from Sagaing division, a curfew was imposed. At the time that these new military soldiers came from Sagaing division, we were restricted from moving around.
71. The villagers from Kiyan Taung area warned us that there were *Moghs* and other people coming to the area. *Moghs* would randomly enter the village and abuse people, for instance some drunk *Moghs* would find an excuse to extort money or beat people.
72. Around that time, groups of *Mogh* started patrolling through our village, armed with long knives to intimidate us. These groups came often, and I could see them clearly because there are lowlands around our village, so it is possible to see what is going on. They used to come to inflict fear in us. If someone got in their way, they would use abusive language or try and kick them. I don't remember seeing anyone providing training to them; they were from their own *Mogh* villages, so I didn't see anything like that.
73. We were told not to go to bazar area too often because of the tension, to avoid fights. We did not dare to go to the Kiyan Taung bazar anymore, but there was another bazar in Nyaung Chaung (Tu Oh Fara), which was in a Muslim village about 7 or 8 miles from our village, in Buthidaung township. Also, other Muslims would try and bring supplies into our village by boat, but that was dangerous because there were always *Moghs* trying to stop the boats.
74. The village administrator (*Oak Shoak Ray Mu*) and the villagers warned us not to go out. For instance, my boss was a *Mogh*. [redacted] He told me he was concerned for my safety and told me not to move around so that I could avoid troubles with *Moghs*. After that boss I started working for a new boss, [redacted]. He cared a lot about me, and he treated like a brother. He told me that the situation was getting worse and that there might be a communal violence. He suggested that we should move out.

75. The military restricted our movements. They told us not to come out of our houses. If we were found outside, they would shoot us, they said. The military were everywhere. We were stuck inside our houses.
76. We could still go to the local mosque, but when we were praying, other villagers had to guard the mosque for security. We would rotate guard duties, so everyone had a chance to pray.
77. People started saying that we were all going to be killed. I told my children that I didn't want us all to die. I told them to try and escape in any way they could.
78. So, the villagers started to go to the watch hut from time to time during the day or night. The watch hut was [redacted]. The watch hut was a place where we could look out and see if anyone was approaching the village. It was built on the orders of the *Na Sa Ka.* The *Na Sa Ka* and other authorities were telling us we must watch out for any bad people from the *Mogh* villages who might come and attack us.

Helicopters in the area of Shuap Praung

79. I saw two helicopters in the area around Shuap Praung before the attack on my village. I cannot say how far in advance of the attack I saw them, but it was at that time that the situation was getting worse day by day.
80. One of them was red on the sides. I was shown a colour chart (**IIMM0019627965**) and said the colour number 8 looks like the red that I saw. The rest of the helicopter was white, but it had some black-ish markings on the front of the helicopter. It also had lights that flashed red. That helicopter flew over and landed in Kiyan Taung, at the school yard. I had never seen that red helicopter before.
81. The other helicopter came afterwards, and it was a khaki colour. I was shown the colour chart; I said it was closest to the colour 16. I took from this that the red helicopter seemed to be doing a security patrol first before the khaki helicopter landed. I assumed there were government officials in the helicopters. We saw the village administrator (*Oak Shoak Ray Mu)* and other people from my village go out to meet them. They told us they were going to a meeting with the officials.
82. I heard that it was a meeting about the situation in the area, and the rising tensions. However, us villagers were disappointed to learn that no Muslim representatives were asked to join the meeting.
83. I didn't see or hear any helicopters on the day of the attack.

Attack on Shuap Praung

<u>Military soldiers patrolling around the village</u>

84. I do not recall the exact day in 2017 that my village was attacked. I will tell you what I can remember. In the morning at around 07:00 or 08:00 am, two boys went out into the fields to bring back cows that had been pasturing in the rice fields. The boys ran into some military soldiers, who did not let them retrieve the cows, but instead scared them off. The

boys ran back towards our village. I saw the military soldiers chasing the boys. My house was at the north end of the village, and I saw it clearly. The military soldiers also came inside the village and looked for the boys. They couldn't find the boys and left.

85. After some time more soldiers came into the village. They started patrolling on the streets on the north and south side of the village. On the north side there was a road for vehicles running west to east. There was also a new government-built road on the west side of the village that came all the way from Ah Ngu Maw through to Buthidaung. On the east side, UNHCR and WFP had built another road. The military soldiers were patrolling all around the village using these roads.
86. In our village there was a widow who owned a big cow and had some property. She invested a lot to raise the cow. That day, the military came and took her cow and slaughtered it. That was a big deal because of how much she had spent to raise it. She was upset and said he was going to go and check what happened to her cow. She said she would die for her cow. The villagers told her that they would buy her another cow and that she should not go out - the military were patrolling everywhere, and she would be killed. I didn't see what happened to her after that but I heard from others that she was beaten; I don't know if anything more severe happened to her. Her name was Rozia and her father's name was Sheik Mohammed. She is now in Bangladesh, in Camp [redacted]
87. After the incident with the cow, we were very scared. I told my children to escape and find shelter. My wife was very sick at the time. My daughter [redacted] and my son [redacted] accompanied my wife to my father-in-law's house which was not far from our house, only a few minutes' walk. I followed them a bit later to my father-in-law's house and I went to the adjacent tea stall owned by [redacted]. At the time, it was already *Zohor* prayer time. I heard the call to prayer, but I didn't go to the mosque. I saw other people went to the mosque, but soldiers rushed in, and the people scattered in all direction.

The military and *Mogh* enter the village

88. More military started to come into the village, accompanied by the *Mogh*. Before I hid in the tea stall, I was able to see soldiers entering the village and the villagers fleeing. After that, I was in the tea-stall and could hear what was going on, but I did not dare come out, it was chaotic, I was afraid and knew the soldiers might hurt me if they saw me.
89. I can't tell you exactly how many military soldiers there were. I only saw one group of about three or four soldiers directly with my own eyes. But I was aware they were coming from all sides of the village. I heard that more soldiers came from the south side of the village and from Kiyan Taung. They came in different groups and also surrounded the village from outside. I had seen soldiers before when they used to restrict our movements and patrol the village. On those days there might be a group of six to ten soldiers on patrol. On the day my village was attacked, there were many more soldiers.
90. These were the military soldiers I described early, who came to our village from the Sagaing division.

91. They were accompanied by *Mogh* people. I recognized some of the *Mogh* because they were from the surrounding villages including Saak Fara. I knew them all by face, but I do not remember all of their names. I do remember seeing Shwe Sein, a *Mogh*, and Pa Gae, who belonged to the Saak people. Shwe Sein and Pa Gae were previously friendly with our villagers, that's why I recognized them. I did not see the *Mogh* do anything specific, they were just accompanying the military.
92. The *Mogh* were carrying weapons that looked like military weapons. I don't know exactly what they were, but I assumed they carried the same ones as the soldiers, such as G-1, G-3 and G-4. They were not carrying the more expensive types of weapons. "*Jetaly*" was the most commonly used weapon. It is carried on the shoulder with a strap. If I recall, the police used to carry rifles whereas the military used the "*Jetaly*" mostly. "*Jetaly*" had a chamber that could carry about 12 bullets, and it could fire one at a time. I knew this because, when I was called to the Checkpoint No.22 for forced labour, I was often required to carry weapons. There was no vehicle access in my town, so we had to carry a lot of things for the police and military. Sometimes they would chitchat and tell us about the weapons. The *Mogh* also carried some other weapons like machetes, these were like the ones that I had seen previously when they used to march in groups through our village.
93. It is hard for me to remember now anything that identified the level of the military soldiers who came into our village. I understood that in the military there were a lot of soldiers who did not have any stripes. After that there were "one stripe" and "two stripe" military officers, and when you go above three stripes, you get the rank of one star and then after that, two stars, but not many people get up to three stars. I can't remember now what levels of military soldiers I saw that day.
94. Other than the military, *Mogh* and Saak, I did not see anyone from other groups that day, including any other security forces.
95. The military and *Mogh* moved through the village. People were inside their homes. If anyone protested, the military would tell them not to move or come out, or they would shoot at them if they did.
96. At one point, from inside [redacted] tea stall, I heard soldiers saying things like "there are bad guys in the village" and "we are looking for the bad guys and we are going to kill them." The soldiers were saying that in Burmese language. The interviewers asked me which word in Burmese they used for "bad guys." I explained that the phrase was *Damya Lu* which means something like bandits. The military always used to use this term. I think it was an excuse for them to do what they wanted to do and to burn down our properties.
97. The interviewers asked me if there was any Al-Yakin presence in the village. I had never seen this. Our village was surrounded by the *Mogh* villages where we had previously had good relationships, so there was no need for that in our village.

<u>Shooting and burning within the village</u>

98. While I was hiding in [redacted] tea stall, I heard a loud "DANG!!" sound close to where I was. A shot had been fired into a house nearby, maybe two minutes' walk from

where I was. A boy had been home at the time, and he was shot and killed. I did not see this, but I heard the gunshot. I found out the boy was in the ninth grade. Maat Taher and Abu Taher were two of the boy's brothers, but I don't recall they boy's name now. His mother's name was Madar and she came later and found that the bullet had penetrated through the boys chest. After that I heard another bang from the south.

99. I heard the military soldiers saying, "*Mee Shoet Lite*" (set fire) and they started to set the houses in Shuap Praung on fire. They were also shooting in all directions. There were so many bullets, they were like drops of rain.

100. The military got closer and closer to me. I could hear the loud sound, like "GOONE!!", and I knew they were using launchers to set fire to the houses. I started to see the houses around me on fire and could hear the sound of more launchers and gunfire. I didn't see them use the launchers to start the fire, but I could see the fire. I had seen launchers before when the soldiers would carry them around. A launcher can be carried by one soldier; it can be strapped and carried around the shoulder. A launcher has something like a mortar and it was like a fire-cracker. It could be aimed from a distance at a house, and as soon as it lands on the house, it would immediately set fire.

101. They started burning houses from the south side. The shooting was coming from all different directions. I was still at the same place where my father-in-law's house was in the west side of the street. I was hiding under a stool in the tea stall. I could hear the military soldiers shouting and screaming and people crying.

102. I could hear the sounds of SLRs and Bren guns, which is a long gun with a stand on the ground and one can shoot sitting from the ground. I am familiar with the SLR because I used to have to carry them when I did forced labour. They are guns that you can shoot non-stop and you wear the bullets in a big chain across the shoulder. It makes a sound like "Uruttt…Urutt…Urutt".

103. Amongst all the shooting and burning, people started fleeing from Shuap Praung towards the west, crossing the rice fields, because they couldn't flee to other directions because of the military. Villagers got shot while they were running away from the village; I saw the bodies of those people later that day. It was already *Asor* prayer time and the shooting and burning continued. I was still hiding because if they saw any man they would shoot.

104. On that day, I did not see anyone being taken away by the military, but I learned about this later. My daughter [redacted] told me that her husband, and my son [redacted] had been taken away by the military. I don't know what happened to them, but I never saw them again after that. I believe they were killed; if the authorities had wanted to detain them, they would have been put in prison and we would have heard about it later. But I heard nothing. I learned later that a total of 58 people including children were dead or missing from Shuap Praung after the attack.

105. During this time, no villagers were in a position to resist the military. Most people had gone to the mosque and the military just started attacking, no one had any means on them to protect themselves.

106. I believe the attack was made worse because the village administrator (*Oak Shoak Ray Mu*) at the time, Aung Thein Mya must have told the military bad things about us. I believe the

attacks would not have been as bad if Aung Thein Mya was not against us. I say this because, while I was in the tea stall, I overheard some military soldiers saying "There must have been a big mistake. Why is the government making us do this? We didn't find any bad guys here. Why are we asked to destroy people and their properties?" Aung Thein Mya was Rakhine, but the soldiers were Burmese, and they thought it was a big mistake. The soldiers were saying that they were told to destroy everything, but there were so many loved ones and property in the village. I believe that, as the father of our village, Aung Thein Mya could have just told the authorities to come and ask us what they wanted, instead of surrounding the village and killing us all. This makes me feel very sad to talk about today. The soldiers were Burmese and not Rakhine. They had kind hearts.

107. I did not see Aung Thein Mya in the village that day. I didn't see anyone that I recognized from particularly wealthy or important *Mogh* families. The interviewers said they wanted to clarify something that was written in the notes of my meeting with [redacted] **(IIMM0001478593).** They informed me that in those notes, it said the sons of our village administrator were among the people who came into our village on the day of the attack. I was asked to comment on that. I told the interviewers that I did not mean sons like family members; I did not see the sons of Aung Thein Mya. I meant more that these *Moghs* were our *Mogh* neighbors and their sons. The interview I did with that organisation was not very detailed. We were in such a chaotic situation at the time of that interview. They did not ask for dates and specific events like what we are doing now.

108. From the tea stall I saw there were a lot of women and children gathered near [redacted]'s house. Then two soldiers came and told them "you are going to be burned. Come with us." Some women and children were taken away in the direction of Saak Fara. At the time, the shooting had stopped but the houses were still burning.

109. When I was hiding in the tea stall, my wife, [redacted] and [redacted] were still in my father-in-law's house which is in the same compound. I saw that a house next to where I was hiding was burning and I thought I would be burned too. I decided to come out. I went out to get my wife and children. My wife told me to take the children and not to worry about her. She was very sick and weak. She said we were not going to make it if we had to wait for her. She said she could die there, but that I must save the children.

110. So, I tied my son [redacted] to my body using my *longyi*. My daughter [redacted] ran away towards the mountains. I took my son and carried him. I traveled along the *halda* road, which was the road to take cows.

Women and girls gathered together

111. On the way, I met the wife of my brother-in-law, together with other women and girls. They asked me what to do. I said the military soldiers are not shooting at the women and girls, so they should go to where the soldiers had gathered all the women and girls. I could see a gathering of the women and girls from a distance. That was in the west side of our village, in an area where there is a place for rice processing (*hollar*) and a big *Gum-Gas* (a rain tree). Locally, that place is known as the *Mogh Bita*, meaning *Mogh* yard.

112. I think there were about 80 to a hundred women and children under that tree. There were infants and children as young as three or four. I also later heard that there were another gathering of women in the east side of the village. I don't remember their names. I was running for my life, and I feared for my life. I didn't have any space to even think about anyone else, but just to escape.
113. I traveled from Shuap Praung toward the mountain. I didn't see what happened to those women and girls under the tree, but I believe later they all were allowed to come to U-oror Fara.

Fleeing to U-oror Fara

114. I was heading to U-oror Fara (Ah Htet Nan Yar). There was an area where I had to climb up carrying my son. I heard gun fire. There were two shots. It was so very close. I thought the bullets had penetrated through my son's body while I was carrying him on by back. When I checked, I saw that the bullet pierced through his shirt. It did not hit his body.
115. After that event, I heard a change in the sound of the shootings. I realized the indiscriminate shootings, meaning firing everywhere, had ceased, but soldiers were shooting at people and targeting them individually. I could hear "DANG" here and "DANG" there, which made me think they were no longer randomly shooting, but rather targeting individuals. I saw dead bodies of many young men along the way. However, it was not just young men who were targeted that day, although there were more men than women. We didn't have a problem with the *Moghs* but they and the military went after all of us. The reason behind these shootings and killings was because they didn't want our people to be there; they wanted to erase us all, because of racial discrimination.
116. When I was on the road, I saw three people who were dead. They were Osman, who was a handicap boy, Rofique and Rofique's young son. Osman was disabled in a way that he couldn't use his legs; he couldn't walk, so he had to crawl around. Osman and Rafique are brothers, [redacted] Osman was maybe 17 and Rafique was about 18. Osman and Rafique's father's name was Soit Alom. When I saw them, I saw bullet wounds on their bodies.
117. I was too scared to walk towards the mountains after the bullet went through my son's shirt. I hid in the bush nearby. I stayed there for a while but then though, if I stay here longer, soldiers will find me and shoot me anyway. I couldn't go towards the mountains because I could be easily seen. I decided to move towards the south, on the fields [redacted]
118. I continued moving along the fields and saw four soldiers on the road. I don't know what happened to them, but they saw me, and did not shoot. One by one, I crossed three plots of fields. I reached near a big pond, and I was very tired. I needed to take a rest. More soldiers saw me along the way, but they did not shoot at me. By the time I reached the pond, I saw a figure of a woman crawling on the ground and thought that looked like my wife. I wasn't sure. I asked my son to go check. My son said "Yes, that's mother."

119. Then I heard a loud noise, "DANG!!!" I saw the soldiers shooting at my wife. I went to her, and I took her on my shoulder. My son could walk by himself. I carried my wife to U-oror Fara.

Arrival at U-oror Fara

120. When I reached U-oror Fara, it was already around *Maghrib* prayer time, and it was getting dark. By that time, people coming from all directions started meeting each other. We all started looking for missing ones. I did not see my son-in-law [redacted] and my daughter [redacted] and her two children. I couldn't find [redacted] They were all missing. So we started looking for our missing family members.
121. There was a road that connects to the east and west and there was another road that goes from north to south, built by UNHCR. Just after the point where those two roads cross each other, I found my daughter, [redacted] son [redacted] was in her lap and her daughter was also walking with her.
122. By nighttime, the villagers from U-oror Fara organized food, shelter and clothes for all the villagers from Shuap Praung who fled to their village. I don't remember how many people there were, but everyone who survived the shooting and burning that day was in U-oror Fara. There had been about were about 1200 or 1300 people in our village.

Burning of bodies

123. There were no funerals for the dead from my village that I know of, except for a woman and a child that were brought by the villagers from U-oror Fara.
124. The other dead bodies were burnt by the military soldiers. From U-oror Fara, I could see in the distance that soldiers were dragging bodies and piling them up. They then set fire to the piles. I saw this on the same evening of the attack in our village. I saw the same thing the next morning. From U-oror Fara across to Shuap Praung it was not mountainous, it was lowlands, and so it was possible to see over there. There were a lot of straw piles in between our village and Saak Fara, so the soldiers used those straw piles to make fire. Because these were dry straw, they could have easily been used to start a fire. However, I was not close enough to see how the fires were lit.

Staying in U-oror Fara

125. We stayed in U-oror Fara for several days, maybe seven or eight. I was in U-oror Fara for the first day of *Qurban*. Many children were missing. At night young men from U-oror Fara went out to look for the missing and dead. Many children were found and returned to their families. [redacted] was found by other villagers and returned to us after midnight on the first day we arrived.
126. At night, the men did not stay in the village for safety reasons. We went to the jungle and slept there and came back the next day.
127. The military did not enter U-oror Fara. But we could see from a distance that the military was still near our village. And we could hear gun fires coming from the direction of Razar

Bil and we could see burning elsewhere in the distance. U-oror Fara and Razar Bil are about a mile away from each other. It was during my time in U-oror Fara that my daughter [redacted] told me not to expect to get my son or son-in-law back alive because she saw the soldiers taking them away. She said the soldiers asked everyone to walk in one direction, including children as young as seven or eight years old. She saw my son-in-law was hit in the head. She did not see the military hit my son, maybe because he was smaller in size. No one knew what happened to them after that.

128. In U-oror Fara, they had plenty of food like rice and vegetables. Villagers cooked food and distributed it among us.

129. Eventually we decided we needed to leave U-oror Fara too. We understood that there would be attacks on that village as well. People were saying "your village has already been attacked, soon others will be next." So, we all decided it was better to move. Three days after *Qurban*, we moved out of that village.

Journey to Bangladesh

130. A lot of people started moving out of the village. I didn't know exactly who was moving when, people left at different times. I carried my wife and started moving early, after the *Fajr* prayer time. My brother was wounded on his leg from a gunshot. I told my brothers [redacted] that I had to carry my wife and would set out early. I told them they could start later. [redacted]

131. I kept walking through the jungle and the mountains (*murrah*) all the way to Naik-Khong Diya (Nah Kaung Diya) for around seven days. The villages I passed through on my journey were Shitar Fawrikka, Kya In Taung is the Burmese name (Gra In Dong), Haw Ri To Lah, Hainda Fara, May Rulla, Gaw Ra Kha Li, U-Daung, Zur Foi Ja (the means the place with two ponds) and Hassu Rata, and Goz Zon Diya. We did not walk through all of these villages. We only passed nearby them and not through some of them.

132. When we passed through the various villages along our journey, we saw all the villages were burnt. Military soldiers were scattered everywhere. Whenever we saw them, we raised our hands in the air above our head and sat down so that soldiers would not harm us. They waved us to move on. There was only one time that I remembered that we encountered the soldiers face to face where we had to speak, and it was in Naik-Khong Diya. There were four truckloads of military soldiers, and they asked one of our boys who could speak with them in Burmese language why we were leaving. We told them that we had lost everything; our homes, our village, and everything we had. And we said we were going to wherever we could to survive. The soldiers let us go and they left.

133. Along the journey, I saw a lot of people including elderly, young children, newborns and women. Some people were screaming because they could no longer walk. People who had injuries on their bodies could not bear the pain. Some people said, "please don't leave us here. Take us with you." Some children were screaming because they were lost and hungry. Some elderly people were sitting on the ground because there was no one to carry them. I think many people died just like that on the way.

134. The last village I stayed in Myanmar before leaving for Bangladesh was Naik-Khong Diya (Nah Kaung Diya) village. It was the last stop. Before that it was Goz Zon Diya village. It was very difficult in Naik-Khong Diya because there were a lot of people gathered at the same place, trying to get on boats to cross the border. There was no food or supplies. Everyone was waiting for the boats to leave. A lot of people were taking the boats to cross the border. The border was open at the time.
135. From Naik-Khong Diya we took a boat. There were three families including mine in the same boat.
136. All of my family members were together with me on this journey except for [redacted] and my son-in-law [redacted] I don't know what happened in Shuap Praung after we fled.

People I know killed or missing

137. In total, 58 people were taken away and never found again. It did not include people who were found dead. After what had happened, the villagers started counting their missing family members. Later, the Muslim village leader came up with a list of the missing people, which was 58 people, including children. I knew that the missing people were not in the hands of the government. If they were, they would have been sent to jail. They must have been killed in the hands of the *Moghs*. In addition, there was a count made of all of the people who had been killed, I think it was around 350. The village leaders and elders estimated this number.
138. I can remember the following individuals from my village who were killed or taken by the military and never returned. I am estimating their ages at the time of the event. They are as follows:
    1. Abu Taher, eighteen or nineteen years old. He was Madar and Islam's son. He was freshly married right before he was taken away.
    2. Mubin Ullah, over sixty years old. His father was Abdul Shukur. His sons are living in the camps in Bangladesh at Camp [redacted]
    3. Ali Ahmod, around fifty years old. His sons are living in Bangladesh Camp [redacted]
    4. Amin Ullah, about fifty years old. His wife and children are in Bangladesh Camp [redacted]
    5. Shohar Ali, seventy years old.
    6. Abdul Shukur was around seventy years old. His nickname was Hala. His sons and grandsons are living in Bangladesh Camp [redacted].
    7. Dil Mohamed was over fifty years old. He was a teacher and worked as an assistant to the village chairman and to the secretary to (*Ah Twan Ray Mu*). Hi official title was (*Ra Eain Gong/Ra Eain Mu*). He worked as a village leader his entire life.
    8. Yakub Ali, fifteen or sixteen years old. He had just passed the matriculation exam, which meant a lot to people in our community because not a lot of people from our village were educated.
    9. Soit Alom was a Molluvi. He was killed on the day of the attack in our village. Except Soit Alom, the rest of the people I knew were taken away but never returned.

10. Gul Mohammad, around sixty years old. His oldest son's name is Ismail who is living in the same camp I live[redacted]
11. Mohammad Numan, about nineteen or twenty years old. He had just recently become a Molluvi. He was the son of Dil Mohamed and the brother of Yakub Ali.
12. Ilias, ten years old, was taken and never returned. He was also the son of Dil Mohamed and younger brother of Mohammad Numan and Yakub Ali.
13. Rahamatullah was seventeen years old. [redacted]
14. Mohammed Zubir was about twenty years old. [redacted]

139. There was one man named Yousof Giri, I think he was one hundred years old. Soldiers took him away during the attack, but they returned him back to the village because he was too old and he was a grandfather figure, so they released him. He was the only one released after being taken by the military. He is still alive and living in Bangladesh Camp[redacted]

Final comments

140. After spending years here in the camp, the pain and suffering of what we went through is less than it used to be. But nothing is the same as being in your own country. I wish I could go back home where I came from. I don't know if that's possible in this life. I know that Bangladesh is not my homeland. The Bangladeshi government had mercy on us and gave us temporary shelter. But I want to go back to my home.
141. If the Myanmar government decides to take us back to our country, it must be in a way that all different ethnic groups are treated equally, and we have similar rights and identities as other ethnic groups. Otherwise, if the government takes us back to the same conditions we were in before, that will not resolve our sufferings. We don't want to go back to that situation again. There must be a government that treats everyone equally and gives equal rights to everyone. I worry about this a lot. I don't know if it will happen or not. Another reason for our sufferings is that we were not allowed to have higher education or qualifications. Very few people could go to higher education and these people were not allowed to stay in the country. some went to Japan, some to America, Australia, etc. which means we don't have qualified leaders to fight for our rights. That's why the government could easily do what they wanted to do to us. I want to add the fact that after losing our chances to get proper education, our children who are now here in Bangladesh in the camps are not getting any better chance to education. Here in the camps, we are not allowed to go to regular schools. Our children go to some informal schools where they learn a bit of English and other basic education, but they don't get proper education or certificates.
142. We did not have anyone serving in the military or the police or any government official positions, even senior teachers. The government created this situation so that they could implement these measures on us.

Items referenced in statement:

143. The following items are referenced in this witness statement:

a. **IIMM0019627965** – colour chart
b. **IIMM0001478627** – photograph of me [redacted]
c. **IIMM0001478632** – photograph of my first ID card in Bangladesh [redacted]
d. **IIMM0001478593** – record of interview [redacted]

VI. Annexes

None.

VII. Witness Affirmation

This statement has been read to me in the Rohingya language. I have understood the statement and it accurately reflects what I have told the investigator(s).

Initials: [redacted]

I solemnly declare upon my honour and conscience that I have given this statement of my own free will and it is the truth, the whole truth and nothing but the truth to the best of my knowledge and belief.

Name: [redacted]

Signed: [redacted]

Dated: 20/02/2023 (typed by interviewer)

VIII. Interpreter Certification (to be completed by each interpreter)

1. I am duly qualified to interpret from the Rohingya language into the English language and from the English language into the Rohingya language.
2. I have been informed by [redacted] that he speaks and understands the Rohingya language.
3. I have interpreted the above statement from the English language into the Rohingya language in the presence of [redacted]

Name: M0093

CONFIDENTIAL

Signed: M0093

Dated: 20/02/2023

Annex 56

United Nations Independent Investigative Mechanism for Myanmar,
Witness Statement No. IMM0027993001 (13 March 2023)

United Nations Nations Unies

INDEPENDENT INVESTIGATIVE MECHANISM FOR MYANMAR • MÉCANISME D'ENQUÊTE INDÉPENDANT POUR LE MYANMAR

CONFIDENTIAL

WITNESS STATEMENT

I. Witness Information

Last name:	[redacted]	Father's name:	[redacted]
First name:		Mother's name:	
Former names:		Spouse(s)' name(s):	
Other names used:		Childrens' name(s) and date(s) of birth/age:	
Nationality(ies):	Myanmar		
Gender:	[redacted]		
Mechanism person code:	P1301		
Date of birth/Age:	Approx. 31 years old (date of birth unknown)	Place of birth:	Sor Fara, Tula Toli
Ethnicity:	Rohingya	Language(s) spoken:	Rohingya, Burmese, some Bengali, little English
Religion:	Islam	Language(s) written:	Burmese
Formal educational level:	Class 9	Prior occupation and employer in Myanmar:	[redacted]
School attended:	Boli Bazar High School Mula Deng School	Current occupation and employer:	

Previous address in Myanmar:	Sor Fara, Tula Toli	Current address:	[redacted]
Date or approximate date of departure from Myanmar if applicable:	1 or 2 September 2017		
Photo ID:	Yes	Type of photo ID:	UNHCR card
Authority issuing photo ID:	UNHCR	Issuance date on photo ID:	[redacted]
Name on photo ID:	[redacted]	Registration number on photo ID:	
Any other form of photo ID:			

II. Interview Information

Prior screening(s) conducted: No

Place/modality of interview: In person

Location of interviewer: [redacted]
Location of witness:
Location of interpreter: [redacted]

Date(s) and times of interview: (DD/MM/YY) (Interviewer Time Zone) (24:00 HRS)
04/03/2023
05/03/2023
06/03/2023
07/03/2023
08/03/2023
09/03/2023
11/03/2023
12/03/2023
13/03/2023
[redacted]

Language(s) used in interview: Rohingya / English

Names and signatures of persons present during interview:

Interviewer(s):	M0059
	M0048
Interpreter:	M0093
Witness support person:	N/A
Other persons present:	N/A

III. Introductory Matters

1. I was introduced to the interviewers and to the interpreter and explained that the interpreter would interpret everything the interviewers say in English to me into the Rohingya language, and vice versa.

2. I was provided with an explanation of what the Independent Investigative Mechanism for Myanmar ("Mechanism" or "IIMM") is, and how it operates. It was explained to me that the IIMM belongs to the United Nations ("UN"). I understand the explanation that the UN is a very big organisation, which is made up of many smaller organisations such as UNHCR, which is familiar to me. I understand that the IIMM is part of the UN system.

3. I was informed that the IIMM's work is different from other UN organisations. I understand that the IIMM is collecting information about serious crimes committed in Myanmar since 2011 up to the present day. It was explained to me that the IIMM is conducting investigations, to determine what crimes were committed and who is responsible for these crimes. I understand that the IIMM only investigates events that occurred in Myanmar and nothing in the Bangladesh territory.

4. I was provided with an explanation of what a court or tribunal is, the trial process, and what it means to be a "witness". It was explained to me that the IIMM is not a court, but it conducts its own independent investigations and then shares this information with national or international courts and other judicial and/or prosecutorial authorities. I was provided with further information about the specific courts that the IIMM is currently sharing information with and what it would mean if my information was shared with these bodies, including that I could become a witness. It was explained to me that the Mechanism is trying to make sure that the people who were responsible for committing serious crimes in Myanmar face justice.

5. The interviewers explained that the IIMM's investigations are confidential, in order to protect the work that it does and the people it interacts with. The interviewers requested that I also keep my interactions with the IIMM confidential.

6. I was told that none of the information I provide in my interview would be shared with any other courts or entities unless I give the IIMM consent to share it, which I understand. I was told that at the end of the interview, I will be asked if I want to share the information that I gave to the IIMM with other courts or entities. The interviewers explained that this statement and any associated materials that I have shared with the Mechanism would not be shared without my full and informed consent. I understand that if I consent to share my account, it may be shared with national or international courts and other judicial and/or prosecutorial authorities prosecuting crimes committed in Myanmar, and that I may become a witness in these cases.

7. I was informed that my cooperation with the IIMM is entirely voluntary and that I am not obliged to participate in this interview or answer any specific questions, and that I am free to go at any time. I confirm that nobody put any pressure on me to attend this interview, I am here of my own will.

8. I was told by the IIMM that this interview is about the events in Tula Toli village tract that happened starting in 2011, and specifically the events in 2017 up to the point when I came to Bangladesh.

9. The interviewers explained how the interview process will work. They asked me to try and be as detailed and accurate as possible, and to indicate if I do not understand a question, or if I do not know, or recall, what they are asking about. They explained that it is important that I tell the truth, and that I distinguish between what I saw and experienced myself and what I may have heard or learned from others. I was told that I might be asked questions that might seem obvious, but the interviewers are asking me so that I can explain in my own words.

10. I was told that the interview process is entirely voluntary. At any time I could ask for a break or ask to stop the interview. I was informed that I might be shown documents, photos, videos or maps during the interview.

11. The interviewers told me that they would write down what I said during the interview as completely and accurately as possible and that they would prepare a written statement. I understand that, before signing the statement, this statement will be interpreted to me in the Rohingya language, and I will have the chance to clarify and correct this statement to ensure that it accurately reflects my recollection of events.

12. The interviewers asked if I fully understood these issues and asked if I was willing to proceed with the interview. I confirmed that I understood the points raised by the interviewers and that I was willing to proceed.

IV. Documentary or Other Evidence in the Possession of Witness

13. I did not bring any documents with me to my interview. Besides my UNHCR card (which I was informed is registered with a unique IIMM identifier known as a BIN and is **IIMM0025673213**), I used to have some things in my country but I wasn't able to bring them here.

14. Since we didn't have any family list (*Eain Htaung Su Sar Raun*) or photos or anything when we arrived in Bangladesh, I submitted a list I made myself to the *majhi* at the camp to show them where we were from. I have a photo of this list on my phone, and I shared it with the interviewers. They registered it with BIN **IIMM0025673148**. This list contains the following information, written in English and Burmese:

    a. The number for my family list ("*Ghosaran*" in Rohingya/*Eain Htaung Su Sar Raun* in Burmese), which is

    b. The camp area (*Nay Mrae*) where we lived, which was camp area

    c. Camp Number , in Boli Bazar (Kyein Chaung is the Burmese name for Boli Bazar – I pronounce this "Krain Chaung").

    d. The fourth line says how many people were included on the family list (*Eain Htaung Su Sar Raun*) mentioned in the first line, and it says

    e. The fifth line is the name of the family head (*uzi*),

    f. Then it mentions where the family head, was from, which is Maung Gri Rwar, the Burmese name for our village tract.

    g. Finally, it says our village is Tula Toli.

15. Although I do not have any family group photos anymore, during the interview I remembered that my cousin, had an electronic copy of a group photo (*zak foto*) that was taken in 2016. . I was able to get a copy of this photo and another one from and I shared them with the interviewers. The first photo, registered as BIN **IIMM0025673149**, shows my family's group photo from 2016. The head of the family is . Our family list number, which I mentioned already, is in the photo, too. The people in the photo, from left to right starting with the back row, are:







16. I don't see [redacted] in this photo; she might not have been born when the photo was taken. [redacted]'s daughter, also died in the attack but I don't see her in the photo either. She was 2 or 2.5 years old when she died.

17. The second photo, registered as BIN **IIMM0025673150**, is the family photo from 2016 for my father's sister's family. Her name was [redacted]. The following people in the photo were killed in the attack in 2017:

    a. [redacted], my *fu* (father's sister), on the top left

    b. Her daughter [redacted] (wearing a pink shirt)

    c. Next to her, [redacted]

    d. [redacted]'s wife, on the right end

    e. The baby [redacted] is holding was also killed; [redacted] is the third from left in the back row

    f. [redacted] is the second person from the left

    g. [redacted]'s son, the second child on the bottom, whose name I don't remember

18. All of the women in the second photo (BIN **IIMM0025673150**) were taken to the *hoiya* and the houses during the attack, which I discuss in more detail below. Of them [redacted] s wife, the third person from the right, is still alive. I don't know her name [redacted]

19. [redacted]

20. I don't have any other photos or videos.

V. Previous Statements & Interviews

21. I have not been interviewed recently, but in 2017, right after we arrived in Bangladesh, there were a lot of people who interviewed us. I was interviewed many times, maybe more than 15 or 20 times. There were a lot of people asking questions and we just answered. I do not remember the name of any organisation or person who interviewed me. No one gave me their name or a card. They were foreigners and Bangladeshi people. We were interviewed at our houses inside the camp; sometimes it was at my house and sometimes at other people's houses. These interviews also occurred in 2018. I don't remember the specifics, but there must have been more than one interview in 2018, maybe a few times. I had been using the same SIM card since I arrived in Bangladesh, so everyone has my number. There are representatives of different organisations in the camp and they call us and tell us where to go, but I don't remember anything specific.

22. Before now, I never had any experience like this interview, where the interviewers are using a computer to write down my words. Sometimes when I was interviewed before, I met people who did some video recording of what I said, and some people took notes on papers. The recorded videos were on mobile phones, and some photos were also taken. The people who were recording the videos were a mix of foreigners and non-foreigners. It was always about the events that occurred in Myanmar. The 15 to 20 interviews I mentioned doing were with different groups every time; they were not several interviews by the same people. They did not all use videos to record me. The video recording happened maybe five or six times. It was not the same people each of those five or six times.

23. Some of the people who interviewed me would say "we are journalists," some would say [redacted]. I may have signed something once or twice, but I don't remember who took my signature. I just remember it was a Bangladeshi person who took my signature. Before I signed, they talked to me like you are doing now for around an hour. They didn't video record me, but they did an audio recording, but I don't remember how many times. [redacted]

24. [redacted]

25. [redacted]

26. [redacted]

27. I don't remember the date of my last interview.

VI. Statement

28. My name is [redacted]. I am a Rohingya man from Sor Fara in Tula Toli, Maungdaw, Burma. Burma is often written as "Myanmar", but I use "Burma". I do not have any other names; I was known by the name [redacted] in Burma, [redacted] I do not have any Burmese name. I do not recall my exact date of birth, but I am around 31 years old. When I came to Bangladesh, I didn't have records from Myanmar, so when I was asked how old I was, I estimated, and based on that they wrote 1 January 1992 as my date of birth on my UNHCR card (BIN **IIMM0025673213**). I do not know my real date of birth.

29. My father's name was [redacted] and my mother's name was [redacted]. My parents did not have or use any other names. I am currently married to [redacted]. We got married in 2014. She is also known as [redacted] She is the daughter of [redacted] (father) and [redacted] (mother). I have two living children: a three-year-old boy named [redacted] and a 3-month-old girl named [redacted]. They were both born in Bangladesh. I also have three children who have died. [redacted] and [redacted] died at birth and [redacted] died two or three years later. My eldest child was a daughter named [redacted] She was born in 2016 and she died with my parents in Burma in 2017 when she was 1 year and 4 months old.

30. I lost seven immediate family members in the 2017 incident:

    a. My father, [redacted]

b. My mother, [redacted]

c. My brother, [redacted] (13 years old)

d. My brother, [redacted] (10 years old)

e. My brother, [redacted] (8 years old)

f. One sister named [redacted] (16 years old)

g. My daughter, [redacted] (1 year and 4 months old)

31. I have one living sister named [redacted] who lives next door to me now. I do not have any other living siblings. [redacted]

32. The events in Tula Toli affected me a lot. They even made my physical health bad. When I think about those things and those memories come back, I cannot sleep properly, I cannot eat. When I think about those events and my loss, everything seems meaningless to me. Overall, my situation has become lighter over the years, but when my son, [redacted] died at 3.5 years old, I became very sad. When I remember the family members I lost, I look at [redacted] who are still alive. We lost everything, which I will detail further in the paragraphs below.

Tula Toli Village Tract

33. Tula Toli village tract is called Maung Gri in Burmese and in Rakhine languages, but when it is written in English it sounds like Min Gyi. Tula Toli village tract had multiple parts: Sor Fara, Doin Fara (South Village), Mazor Fara (Middle Village), and Mura Fara (North Village). (Mura Fara is also called Uttor Fara. "Mura" means hills or mountains, and "uttor" means north. Because that village is on the north side of our village tract and it is near the hills, it has two names: Uttor Fara and Mura Fara.) Due to the erosion of soil, some villagers from Mazor Fara started living near the mountains on the west side and that was later called Guna Fara. Tula Toli also had one *Mogh fara*; the rest of them were Muslim *faras*. *Mogh* Fara was located at the southwest corner of the village tract. *Mogh* Fara is divided into two parts, one is called Uoror Fara (Upper Village) and the other is called Lamar Fara (Lower Village). "*Fara*" means land which is inhabited by people.

34. When I say "*Mogh*" I mean another group of people who were also part of the government, other than the Burmese people. They are also called Rakhine. The proper name is Rakhine, but we call them *Moghs*. I don't know how this name *Mogh* came about. In their language

it is called Rakhine, and in our language it is called *Mogh*. There is no difference in calling them *Mogh* in our language or in front of them. Rakhine people use the term "*kalar*" to describe Muslims. If someone is speaking in Rohingya they will use the term "Bengali" and speaking in Rakhine they say "*kalar*". Muslim people feel bad when they are called "*kalar*" because when they use the term "*kalar*", there is an indication that we are not from that country but rather outside, from Bangladesh; there is a hint of discrimination in that as it suggests we are not from there.

35. As I was not involved in official things, I don't know official numbers, but in Sor Fara there were around 80 households. I think there were around 350 households in all of the Muslim part of Tula Toli village tract. There were not Rakhine people living in my village.

36. The river is called Phyuma River (*hal*). I don't know the name in Burmese or Rakhine. Saadullar Sawr is on the south side of the canal from Tula Toli. If you cross the canal from Sor Fara to the east, there is another village called Wed Kyaung. On the west is farmland, wetland, a hilly area, and mountains. On the north of Tula Toli village tract in Lobboi Village Tract is Lobboi *Mogh* Fara. This Lobboi *Mogh* Fara is also called Lobboi Kui Fara; these are two names for the same village.

37. In Tula Toli village tract, for both the *Mogh* and Muslim parts, there was only one school. It was in *Mogh* Fara. For Doin Fara or *Mogh* Fara it would have been very close as it was in *Mogh* Fara. For Mazor Fara and Mura Fara it would have been further.

38. In Tula Toli there were five mosques in total. One is in Sor Fara, one in Doin Fara, one in Mazor Fara, one in Mura Fara, and one in Guna Fara. All these mosques were burned while our village was burned in 2017. For our Sor Fara mosque, I saw it burned with my own eyes because I was there when it was burning. For the others I saw smoke in the distance, and since everything was burned, I think they were also burned.

39. There were no madrassas, only *maktabs*, which are for little kids. There were four *maktabs*. They went up to the fourth grade.

40. There was a small government hospital for all of Tula Toli village tract, but we had to pay. It had one nurse or one doctor at different times. This was in Tula Toli *Mogh* Fara. It was originally built by the government for vaccinating children. This was also used by the *Moghs* and by people from outside Tula Toli; there were no restrictions on who could go. There was no maternity facility in this hospital, so in those cases people had to go to Boli Bazar Hospital, which was about four miles away. You could either go there on a boat in approximately one hour, or by vehicle in about 30 minutes. In Tula Toli's Muslim *faras*, there were no government medical people, but there was a Dr. [redacted] who I mention later in my statement, who used to provide treatment to people.

Life in Tula Toli

41. I was born and grew up in Sor Fara in Tula Toli.

42. Before the problems started in 2016, the relationship between the *Moghs* and the Muslim people was good; they used to come to our villages and we used to go to theirs to do business. I did not see any discrimination when I was there. We used to speak in *Mogh* language with the *Mogh* Fara people and a lot of *Mogh* people also knew how to speak Rohingya.

43. I went to the school in *Mogh* Fara as well. The school was called Mula Deng School, which means a school which is up to the fourth grade. In grade 4 I was 13 or 14 years old. Up to grade 4 I attended both normal and Islamic school (*maktab*), since the latter is only until 8am at that age, but from grade 5 I only attended normal school. For grades 5-9 I went to Boli Bazar High School. I was around 18-20 years old when I finished school after grade 9. The *maktab* I attended until grade 4 was in Sor Fara. While I was young and studying, we studied together with *Mogh* people. All the teachers were *Mogh*. I did not have to choose a Burmese name for school.

44. After school, I was mainly involved in [redacted] while also helping a bit with my family's farming [redacted] worked with my father on our family's farming. After that we had to leave the country.

Property Ownership

45. [redacted]

46. [redacted]

47. As a result of the attack on my village in 2017, we lost everything.

Documents issued by the Government of Myanmar

48. In Burma I had a family list (*Eain Htaung Su Sar Raun*). I also had a white (*Sha Da*) card, which was called *Yayi Kepparang/Yar Yi Khet Pyar*, from that country, and after that they gave us a receipt card.

49. We had some land documents as well, including the stamp showing you purchased land from someone else (we just called it a stamp) – this was the document mentioning the land was sold to us and we were the owner of the land – and the *Horonsor*, which was the record of who was the previous owner of that land, the number of the land, and who was the new owner of the land. Every year from the Ameen's office we used to get the *Horonsor*. Sometimes we needed to go to the Ameen's office to get it and sometimes the *Ameen* gave it to the village leaders (*fara Oak ka Hta*). We had to pay money for that. We also had a document from *Raika* (the name for the Village Administration as a group) that said it was true that a person had purchased this land from another person. That document was "*Soum Pri Cha*". That document had a stamp and the signature of the Chairman (*Oak ka Hta*) and of the buyer and seller, as well as a witness. This is not the same as the stamp I mentioned above.

50. We also had a list for livestock similar to the family list, which is called *Paing Saing Mu* in Burmese. It listed what livestock you own, such as cows, goats, buffalo.

51. We also had a permission from the government to build the house. I don't remember the name of that document.

Village Administration & Respected People

52. The Chairman (*Oak ka Hta*) of Tula Toli was a *Mogh* named Aung Kyaw Sein, from about 2015 until I had to leave the village in 2017. The deputy (*Tar Wan Kan*) was a Muslim man named Noor Kobir (maybe from about 2016 onwards), who used to follow Aung Kyaw Sein's orders. They had a good relationship. The *Tar Wan Kan* does the same things as the Chairman (*Oak ka Hta*) does; they often do things together. However, the Chairman (*Oak ka Hta*) is higher up than the *Tar Wan Kan* and the Chairman (*Oak ka Hta*) is the main person who attends the important meetings or offices. The *Tar Wan Kan* was elected from among the Muslims and the Chairman (*Oak ka Hta*) was *Mogh*. When I was very young, while still at school, I heard that Bodiron, a Muslim, used to be Chairman (*Oak ka Hta*) of our village. He was really old when we came to Bangladesh and he died here.

53. Soyot Akbor was the *Seingghum* for Sor Fara (probably since about 2012 or 2013 until we left), but I don't know the others. *Seingghum* is the same as what they call a "village watchman" in Bangladesh. The Chairman (*Oak ka Hta*) would spread messages to the villagers through the *Seingghum*; they called and organised meetings and made announcements to the villagers on behalf of the Chairman (*Oak ka Hta*). That is the *Seingghum's* main job.

54. The *Reingghum* for Sor Fara was Abdu Malek, who died during the attack. He probably had that position since around 2012 or 2013, like Soyot Akbor. The *Reingghum* position is a bit higher than the *Seingghum*. The *Reingghum* is often with the Chairman (*Oak ka Hta*), while the *Seingghum* is often in the village. The *Tar Wan Kan* is for the whole village tract, while the *Seingghum* and *Reingghum* are only for individual villages.

55. All these positions in the village administration are *Zimmadar*. *Zimmadar* means someone who has authority over the village administration, so you have to follow what they say.

56. Ahmed Huson was the most respected person in the village. He was a *Mu Ru Bi.* He was 95 years old when he died. He was a very highly educated and respected person. We don't have someone like him in our community anymore. He was killed in 2017. I saw him get killed with my own eyes at the same time that my parents died.

57. A *Mu Ru Bi* is someone who is senior and respected in the village, but is not an official, so you don't necessarily need to follow what they say. They are not necessarily an elder (*Saw-Dar*), but they have to be capable of giving advice on affairs of the village. If the villagers need to discuss about important things or get advice, they go to *Mu Ru Bi*. Some of the *Mu Ru Bi* included:

    a. Rahmat Ullah in Mura Fara

    b. Hafez Soiyodul Amin and Dr. Sultan in Mazor Fara

    c. Dr. Noor Alam in Doin Fara

58. I knew some *Imams* of the mosques of Tula Toli, but not all of them. In Sor Fara there was Hamid Huson and Soiyodul Amin; in Doin Fara was Hafez Soiyot Alom; in Mazor Fara were Abdur Rohim and Abdul Gofur. Of these *Imams*, Hamid Huson (Sor Fara) and Abdur Rohim (Mazor Fara) were killed in 2017. The rest are still alive. They are in Bangladesh in different camps in the [redacted] but I don't know the camp numbers.

Security Forces

Tula Toli *Mogh* Fara Camp

59. There was a *Lon Htein* or *Nay Khra Zound* camp in Tula Toli *Mogh* Fara. *Lon Htein* and *Nay Khra Zound* refers to the same thing, it is only one group. They used to be called *Na Sa Ka*, and then it changed to *Nay Khra Zound*, and when you say *Nay Khra Zound* that means they are Border Guard Police. In Rohingya we call them *Lon Htein*. It is referring to the same people but using different names in different languages.

60. The *Lon Htein* camp was right on the edge of *Mogh* Fara, which was near the school. This camp was established since around 2012. It was on top of the hill, up from the school, which was at the foot of the hill. The distance between the school and the camp was about one minute walking. The houses were the same as the ones I discuss below at the Saadullar Sawr camps, wooden and bamboo. They cut the hill and made it flatter to build these houses. There were three houses: one to stay in, one used as a kitchen, and one used as a watch hut. I have not been inside this location, but you could see inside the camp from the street; that is how I know what the buildings were used for. There were 10-12 people there.

61. We didn't have anything to do with the *Lon Htein*. I don't know who the head of that *Lon Htein* was.

62. When I was asked whether I ever saw vehicles at this location, I explained that motorcycles or vehicles couldn't cross the river, so I never saw any vehicles in Tula Toli village tract.

63. The *Lon Htein* from the Tula Toli *Mogh* Fara camp used to come to the village a lot, so I could recognise their faces, but I did not know them. We saw them all the time doing their rounds; they generally came to the village three to four times a week. For example, they would come and take chickens or other things, or if they needed to arrest someone for money, or to check whether anyone was out during the curfew. If someone was found outside during curfew, they were beaten and their money was taken from them.

Saadullar Sawr Military & *Lon Htein* Camps

64. Saadullar Sawr was on the south of Tula Toli, and there were *Lon Htein* and military based there. They were in the same area but in different camps, but not very far from each other. Maybe you can walk from one camp to the other in four or five minutes. Most likely, as far as I remember, the military probably came there in 2010 and *Lon Htein* came later in 2012.

65. In Saadullar Sawr, the camp was situated right on the other side of the river at the ferry point, where you cross from Tula Toli with a boat to go to the madrassa, school, or the bazar. First you find a *Lon Htein* camp near the road, then big Buddhist pagoda (*zay di*) and monastery (*kyaung*) there, and then the military camp. They are all on the same hill. After that there was a big madrassa. The soldiers had their own houses and compounds which were located within the same periphery as the pagoda (*zay di*) and monastery (*kyaung*). The pagoda (*zay di*) is called Saadullar Sawr Zay Di. I don't remember the name in Rakhine language. The pagoda (*zay di*) was there for a long time, I saw it since I was young. There were maybe 10, 20, or 30 military soldiers based there at this camp, but I have never been there so I do not know. We saw more military soldiers than *Lon Htein* while walking around that area. There were maybe around 10 *Lon Htein*.

66. The military and *Lon Htein* had different uniforms. The military's uniform at the Saadullar Sawr camp was coloured green like leaves, like number 16 on the colour chart the interviewers showed me (BIN **IIMM0019627965**). The pants and the shirts were one colour. The soldiers wore hats of the same colour. Some of them had red cloth around their upper arm. I also saw that some of them wore a red scarf around their head. Some of them had patterns on both shoulders of their uniforms, which were stars and stripes. I drew a sketch of what the stars and stripes looked like and was informed by the interviewers that this is registered as BIN **IIMM0025673147**. The circle I drew in this sketch depicts the golden buttons that some of them had. These buttons were on the shoulder. They may have been on the chest pocket as well (possibly the left side but I am not sure), but I don't really remember anymore if what was on the pocket was this shape or something else. This was in Saadullar Sawr. I never went to the military camp there, but I sometimes saw the soldiers walking around in our village or on the road to Boli Bazar when I went to the local bazar. I didn't know the name of the commander of the military base.

67. The uniforms of the *Lon Htein* at Saadullar Sawr were like colour 24 on the colour chart the interviewers showed me (BIN **IIMM0019627965**), but it has patterns with black. The *Lon Htein* had similar stripes and stars on their uniforms to the ones I drew for the military (BIN **IIMM0025673147**).

68. Sometimes these military soldiers from Saadullar Sawr would come and take our chickens or goats or whatever they could find. Sometimes *Mogh* guys would accompany them. The *Mogh* guys were different people every time, but I usually knew them because they were from the village next to us. I knew their faces and names at the time, but I don't remember their names now. The *Moghs* would help the soldiers by carrying things. They would run after the chickens and catch them. The soldiers would speak in the *Mogh* language and tell them to catch the chickens, things like that. *Lon Htein* came into our village as well but separately from the military soldiers. There were also *Mogh* with them. There was no village administration with the military or *Lon Htein* when they would come. The interviewers asked me [redacted] that the Chairman of my village tract came to my village with the *Lon Htein*. That is also correct, as sometimes the *Lon Htein* would come with the Chairman (*Oak ka Hta*) and sometimes they would come by themselves.

69. After 2016, at the ferry point in Saadullar Sawr, across the river from Tula Toli, military and *Lon Htein* from the Saadullar Sawr camps I have just discussed started checking people on the road, down the hill from their camps. By "checking people" I mean they checked for people's identity documents, whether from our village or other people's villages, and sometimes they just stopped people and took money from them or took whatever they were carrying (like vegetables). After they took away the card called *Yayi Kepparang*/*Yar Yi Khet Pyar* (I don't know what this name means) they gave us receipt cards, which we had to carry all the time.

70. The houses at the Saadullar Sawr camps were built before 2016 on wooden frames with bamboo fences and tin roofs. They were on the ground. There were two or three for the military and one for the *Lon Htein*. As the *Lon Htein* camp was right next to the street, we could see it clearly, but the military camp was a bit farther from the street. I did not observe any construction in these camps between 2016 and 2017.

71. We didn't go in front of the *Lon Htein* camp anymore after 2016. Even if we needed to go to the bazar, we would go by boat using a different route. If we were asked to supply labourers, we sent one of our workers who worked for us. They never called women or children to come work there, only men. The houses that I mentioned for the *Lon Htein* were built by villagers from our village. They were not compensated. They were asked by the Village Chairman (*Oak ka Hta*) to do so; they would be beaten or have money taken away if they said no. The Chairman (*Oak ka Hta*) would give the *Seingghum* exact instructions as to how many people to send. The Chairman (*Oak ka Hta*) would sometimes talk directly to the *Seingghum* and sometimes through the *Tar Wan Kan.* We heard the *Seingghum* talking about this many times, this is how I know.

Camp 24 – Boli Bazar

72. There was a camp in Boli Bazar as well. It was called *Sa Khan Ne Se Le*, Camp Number 24. I know it was Camp 24 because there was a signboard in front of the camp that said it was Camp 24. The sign said *Na Sa Ka*, Boli Bazar, and the number of the camp (*Sa Khan*), and it said it was a *Na Sa Ka* camp. The sign was built with cement, so it was the colour of cement, and the writing was on top of the cement. The writing was in Burmese. *Sa Khan* and *Ne Se Le* were both written on it; these are Burmese words. [redacted]

73. I think there were 8-10 village tracts (*guaings*) under Camp 24. These are the ones I remember:

    a. Boli Bazar *Guaing* / Kyein Chaung

    b. Dum Bai / Aung Seik Pyin

    c. Myo Mi Chaung (I don't remember the Rohingya name)

    d. Aiyor Sor / Seng Nga Prang

    e. Tula Toli / Min Gyi

    f. Wed Kyaung / Wet Kyein

    g. Diyal Toli / Pa Da Kar

    h. Garator Bil (I don't remember the Burmese name)

74. *Sa Khan Ne Se Le* was a very big camp. I don't know how many people lived there or the exact numbers of offices or people there as I have never been inside. Every year 10-20 *Lon Htein* (one or two stripe officers) and administration officials used to come to our village from that camp to take family photos. The administration officials were from different parts of the government or administration, but I don't know exactly from which offices. I think they were from that camp because I don't know where else they would come from. I know people had to go to that camp for marriage permissions (*Lat Htet Kueeng*). People had to go to that camp to seek justice if there was a dispute – I don't know specifically to whom they would go, though some people said it was to the *Sa Khan*, and when you say *Sa Khan*, it means Boli Bazar *Sa Khan*. People had to go there for registering deaths and births, to cross out someone or to add someone to the family list. People went there for livestock registration. For land, you needed to go there as well as to the *Ameen's* office, which is outside the camp but also in Boli Bazar area. The *Ameen's* office is where you get receipts for land, etc. I was asked if there was a department in the Boli Bazar camp that

dealt with people coming and going from Bangladesh with the passport; there may have been, but I don't know. I have never heard the term SB2.

75. If people were arrested, they would be taken to the Boli Bazar camp. Initially they were taken to the local outpost, but if the matter was not resolved there, then they were taken to the Boli Bazar camp. I know this because whenever someone was caught or detained or arrested there would be a widespread message, everyone would know who it was and to which camp they were taken. By "message" I mean, if for example there was an arrest in the middle of the night and no one was awake, the authorities would tell their families the next day, whenever they could so their family members would go and try to release them, but if there was an arrest during the day, everyone would know and people would talk about it.

76. I know the names of some people who were arrested, but they are now dead. One was called Dil Mohammed; he was arrested in 2013. His father's name was Soiyod Akbor. I was asked if there was another Dil Mohammed whose father's name was [redacted] That Dil Mohammed [redacted] Regarding the Dil Mohammed who was arrested in 2013, I don't know the specific allegations against him, but after he was caught his mother was crying near her house and I asked what happened and she said Dil Mohammed was taken by *Lon Htein*. He was not taken to Boli Bazar, as he was released the next day from the *Mogh* Fara *Lon Htein* camp. [redacted] was arrested and taken to Boli Bazar camp, and then he was later put in jail for 10-12 years. After that he came to Bangladesh (I was already here in Bangladesh when he was released). He is [redacted] He was arrested in I think around 2014 or 2015. I don't know why he was arrested. I don't know what jail he went to, and I don't know his father's name.

After October 2016

77. After the October 2016 incident, the main change that happened was that *Lon Htein* came with the Chairman (*Oak ka Hta*) to the village and all the villagers removed the fences around their houses. This was based on an oral order to remove fences; the Chairman (*Oak ka Hta*) of the village called a meeting and communicated the order to villagers in a meeting. This was in 2016. I was not at the meeting, but my father was, and when he got home, he said we can't have fences anymore, we need to remove them. I don't remember my father telling me any reasons to remove the fences; he just said we were ordered to. I also heard about it from other people; a lot of people were talking about this. I don't know who else was at the meeting. I don't know whether *Lon Htein* was present or not at the meeting.

78. We removed our fence after this meeting; we did it ourselves. The next day, *Lon Htein* and the Chairman (*Oak ka Hta*) came to check if the fences were removed or not. Some people removed the fences instantly and some didn't, so when *Lon Htein* and the Chairman (*Oak ka Hta*) came back, those people who did not remove them were beaten, their money was taken, they were harassed. In the end, everything was removed.

79. After that, the Chairman (*Oak ka Hta*) said that there were orders from the government that people were no longer allowed to go to the mosque to pray and kids were no longer allowed to go to the *maktab*. When someone was found to be going to or coming from the mosque the Chairman (*Oak ka Hta*) would often harass and beat them up or take their money. He did this personally. That started after 2016.

80. There was also a curfew and this was conveyed to the villagers by the Chairman (*Oak ka Hta*) through the *Seigghium* and *Reingghum* of the village. I don't think there was a specific meeting for this. They came to the village and told people. The curfew meant that we were not allowed to leave our houses from 4 or 5 in the afternoon to 8 in the morning. Going to the mosque was not allowed in the daytime either. The curfew order came after the fence removal order. I don't remember exactly when it came, maybe within the same month as the fence removal.

81. We were also told that if you needed to cross to another hamlet (*fara*) or the next village, you needed permission from the Chairman (*Oak ka Hta*) or *Tar Wan Kan*. You could not get permission from the *Seingghum*. In general, there were also restrictions to go long distances, but it wasn't imposed too much; but once the curfew started it was imposed a lot.

82. Between 2016 and 2017, there was this curfew and people's movement was restricted, so by the time the big attack happened, people were no longer allowed to move anymore.

Incident at the Raintree (*goongaas*)

83. There was a big meeting about two weeks before the attack. Everyone from the village was asked to attend the meeting at the raintree (*goongaas*), including all women and children. When I say we were "asked to attend", I mean the military and *Lon Htein* surrounded the whole village on all sides that night and in the morning, they came into the village and said everyone needs to come out of your houses and we need to check your houses. Whoever was seen by the soldiers was taken to the big raintree (*goongaas*) where we used to say our *Eid* prayer. That was also called the raintree of the old mosque (*furan moisoidor goongaas*). That raintree used to be on the yard of the old mosque, but the mosque wasn't there anymore, but we still used that ground for *Eid* prayer.

84. As it was rainy season, some people were preparing their land to start planting seedlings, so people who went to the fields were also taken to the meeting; some were beaten on their way. It took a long time for them to gather all the people from all the houses. Later, when the houses were empty, the military and *Lon Htein* soldiers went inside the houses and checked all the houses and they looted all the valuables they found there, such as money, gold, spades, machetes; they looted everything. I know this because when people were eventually allowed to go back home, they found their things were everywhere, boxes were open, things were missing. Moreover, when they were going door-to-door they also said to the villagers "you need to come out because we need to check everything inside". They

said this in their language, they used both Burmese and *Mogh*. I don't remember any other events like this.

85. I was there at that meeting at the *goongaas* tree. In addition to us, our Chairman (*Oak ka Hta*), military soldiers, and *Lon Htein* were there. Some of the soldiers went back and searched the houses. I also saw *Seingghum* and *Reingghum*. There were speeches given but I don't remember exactly what they were saying. One military guy and our Chairman (*Oak ka Hta*) spoke. I didn't recognise the military guy. He was wearing the military uniform I described earlier. Maybe I saw stars on his shoulder, I don't remember exactly but most probably two. They looked like the round button I drew in my sketch (BIN **IIMM0025673147**). It has been a long time so I can't tell you for sure now what the symbols were, and in that situation, we were in danger and our brains weren't working properly.

86. Previously, we had been given some cards that were called *Yayi Kepparang/Yar Yi Khet Pyar*, and then later the authorities took these cards away and gave us some receipt cards. In that meeting when they took everyone to the big *goongaas* tree, there were mentions of taking that card away too. I remember specifically that they spoke about the National Verification Card (NVC) at that meeting. They said that if we got an NVC card, we will be able to go everywhere in Burma, unlike with the receipt card, which doesn't allow you to travel much. But, we heard that the NVC card did not have any mention about being "of that country" (*Desh Sho Tha*). I don't remember exactly what they said but I think the message was that if we did not take the NVC card, we would not be able to live in that country. This is one specific example of when they spoke to us about the NVC, but the village administration, including the Chairman (*Oak ka Hta*), asked us to get it many times. I don't remember what the villagers' response was, but I never saw any villagers with an NVC card. I never had one; they were never given to us.

87. We were not asked to bring anything specific to the meeting at the big *goongaas* tree. I don't think they looked for the people's family list in that meeting or were looking at the family composition the way they do in group photo sessions. People were forced to stay there until *Asor* prayer time and after that they were allowed to go back home so all the villagers were made to stay there the whole day.

88. I don't remember whether there were talks about destroying the houses but a few days after the meeting, three or four houses in our area were destroyed: one in Sor Fara, one in Doin Fara, one in Mazor Fara. I don't remember any more but I know there were three or four houses destroyed. The one in Doin Fara belonged to [redacted] I confirmed his father's name is [redacted] The house in Sor Fara was [redacted]'s, I don't remember his father's name. In Mazor Fara it was [redacted]'s house. [redacted] I was asked if I recognised the name [redacted] and I confirmed that I do. He is from Mura Fara or Uttor Fara. I don't know exactly why the houses of these four people were demolished but for [redacted] I heard from others that he built a new house without the permission from the government. I don't know who

demolished the houses, I just saw the broken houses later. I was not present at the moment the houses were destroyed. Around that time, I was busy with my business and agriculture, so I must have been somewhere out and about at that time, I don't remember exactly where. Afterwards, I don't know what happened to these four people. I heard from villagers that there were more houses that were to be destroyed, but I am not sure whether they were actually destroyed later, and there was no mention of whose house would be destroyed. I don't remember.

89. There were no other big events before the attack.

Days Before the Attack on Tula Toli

90. In the days before the big attack, things were as usual, nothing specific happened before.

Attacks I heard about on 25 August 2017

91. I heard that on 25 August, a big attack started, but I didn't see it. I heard that from other people on the morning of 25 August.

92. On that day, I was at home and I went to the mosque in Sor Fara for the prayer, but due to the restrictions not many people were at the mosque. I was talking with four or five other people and they said there were big attacks that had happened on different villages, including one on either side of Wed Kyaung's main road. The people who told me this information were [redacted]:

    a. *Moulavi* Hamid Huson – he was the *Imam* of Sor Fara mosque; he was killed later during the attack on our village

    b. Nurul Amin – he was killed during the attack on our village

    c. [redacted] – he is alive and lives in Bangladesh, but I don't know what camp he is in, maybe [redacted]

    d. Mohammed Huson – he was killed during the attack on our village

93. On that same morning, I heard that in Boli Bazar some houses, not all of them, by the checkpoint were burned along the road.

Attack I saw on Wed Kyaung – 25 August 2017

94. By noon that day we started seeing military vehicles and soldiers walking on the main road of Wed Kyaung, we could see that from our village. Later on that day, in the afternoon after 2 or 3 pm, I saw military soldiers setting fire to different houses on the side of the road on the Wed Kyaung side of the river, but not all of them along the way. I saw fires burning until about 4 or 5pm.

95. I was in Sor Fara when I saw the fires. There is nothing in between our village (*fara*) and Wed Kyaung except for the river and there is a hill with a graveyard along the canal on the

Wed Kyaung side, so you can see whatever is happening on the Wed Kyaung side from our side, and from the Wed Kyaung side you can see our village (*fara*). We went out on the shore (*sor*) to observe what was happening. This was after *Zuhur* prayer time, which was around 2 or 3pm. The Wed Kyaung Fara is on the east if you cross the river, and the fire was there. On the west of the graveyard on the hill in Wed Kyaung is the river, and on the east, south, and north side were villages, so houses from all these villages were burned.

96. The soldiers I saw burning the houses in Wed Kyaung were wearing uniforms the colour of number 16 on the colour chart the interviewers gave me (BIN **IIMM0019627965**). Earlier I described this colour as similar to the green of leaves.

97. I saw soldiers walking and I saw soldiers coming by military truck. I saw one or two trucks. The trucks were open on the back and sides, but they had a roof on the top, [redacted] The colour of the trucks was the same as the uniform. From the distance I was at, I couldn't tell if there was someone inside the truck or not. I saw the trucks moving and soldiers walking alongside them also. I saw from Wed Kyaung that they were going towards Diyal Toli.

98. When I said they were setting fires to houses, I don't mean they had to go close to the houses. They were shooting launchers from the street to set the fires. I could only see the fires from that distance, and not the launchers themselves, but people who fled from those areas later told us that the military was using launchers. I saw the fire starting from the roof. I saw one house after another catch fire, and on the roadside I could clearly see many houses burning at the same time. I could hear the sound "boom" many times. This "boom" noise sounded very different from the sound bamboo makes when it burns. The launchers make a different "boom" noise than bamboo.

99. Nothing happened in our village on that day or until the 30th, a Wednesday, except that villagers from surrounding villages sought shelter in our village, which I discuss further below.

100. In the days after this I did see troop movement, I saw them moving on the Wed Kyaung road. I saw them walking and on trucks as well. Every day wherever they went they set fire to people's houses, from the 25th to the 30th. The movements were in the daytime. I could also hear the sound of weapons in these days. I could see this whenever I went out on the road outside Sor Fara, as Wed Kyaung road is clearly visible from there. I didn't specifically go to the road to watch what was happening.

Other villagers fleeing to Tula Toli

101. The followings days, on 26, 27, and 28 August, other villagers, my neighbours, and I kept hearing that different villages were being burned. When these villages were burned, people from Diyal Toli, Wed Kyaung, and Garator Bil, which were next to each other, came to Tula Tolibecause it was not burned. People started coming to our village on 27, 28, and 29 August. The villages that were attacked before those days were not entirely burned. We

heard from people who fled Diyal Toli that on the 29th, a big group of military soldiers came to Lobboi *Mogh* Fara.

102. There were a lot of people who came to Tula Toli from these other villages, since our village was still intact. Some people stayed at other people's houses, some people stayed on the road, in the field, in the mosque area, wherever they could. Whoever could fit in someone's house or yard would stay there; not everyone could fit. Some people had to sleep under the open sky. My family had three or four families in our house. This was about 20-30 people from Wed Kyaung and Diyal Toli. There were both people we already knew and strangers in our house.

103. Villagers shared their food and cooked for these people. People tried their best to provide them with food. Everyone was offered food and we had sufficient food. We had enough rice and enough water. There were no medical facilities. Some people, especially old people, needed medical attention, but as we didn't have anything to offer, I don't know what happened to them.

104. There were people who had wounds from shooting, I didn't see anyone burned but I saw people with wounds. The wounds I saw were people shot in the leg, someone shot on their upper arm. I know these were gunshot wounds because other villagers accompanied the injured people and they told us what they saw. Some people were carried in carriages, some people were dragged with the help of other people. The people I saw who were shot were men, women, and children. I saw five or six people with these wounds. One man got shot in the upper arm and one man was shot in the thigh. One woman I saw said the bullet did not go inside her body but peeled the skin of her body on one side of her abdomen. The child I saw was a boy around 8-10 years old. He was shot in the lower leg. I didn't see what happened to these people after. I do not know their names because they were not from our village. The people I saw with gunshot wounds were amongst the people who came from the other villages such as Diyal Toli.

105. I did not call for help. I do not know of anyone else trying to call authorities to notify them or ask for help. I did not see any authorities in my village at that time. I did not see the Chairman (*Oak ka Hta*). Everyone already had enough food at home from farming so we didn't need to get more supplies at this time.

106. I did not hear anything about women getting mistreated in the attacks on these other villages. I saw everyone crying, including a lot of women, but I only saw blood on the woman I mentioned who got shot. I didn't see other women bleeding. I heard from other people that people had been killed. I heard in general from people that Diyal Toli was attacked and some people died, and that Wed Kyaung was attacked and some people died there. I didn't have a chance to go there so I just heard what people said. I didn't hear about any arrests.

107. Anyone had to cross the river to come to our village, but the people who came to my village in these days didn't cross at the designated ferry points. Some parts were shallow and you could walk, while other places were deeper and you had to swim. They crossed wherever they could. I don't know whether anyone remained in their villages or not.

108. The people who came to Tula Toli during this time from the other villages went to all the Muslim villages (*faras*) of Tula Toli. I don't know whether they went to villages outside of Tula Toli, I only know about the ones who came to Tula Toli. I think they came just because nothing had happened in Tula Toli up until that time.

Message from the Chairman (*Oak ka Hta*) – 29 August 2017

109. I heard that on the day before 30 August there was a meeting where Aung Kyaw Sein, the Chairman (*Oak ka Hta*), called the village elders (*Saw-Dar*) and seniors (*Mu Ru Bi*) and told them the village would be burned but the people would "not be killed". Nobi Huson conveyed this message from the Chairman (*Oak ka Hta*)—that only houses would be burned and people would not be killed—to the villagers the same day, 29 August. I was not there but I know about this assurance because my father went there and from what I learned from the village elders and others on that day. I faintly remember someone mentioned to me that the message was conveyed at [redacted]'s place because [redacted] had a big house with a big yard, but I am not sure. I don't know what time that meeting or discussion took place. My father told me about it at night when I went home to eat after doing my usual chores, like minding the cattle, going to the field, and walking on the street. It may have been after *Maghribha* prayer or *Eshar* prayer when I got home, I don't remember. I think what my father said is he learned from [redacted] that there was this message from the Chairman (*Oak ka Hta*) that the village would be burned but people would not be killed, so we had to go to the *sor* and remain calm. I heard that some people were saying our people will also be attacked; they asked how we could trust the Chairman (*Oak ka Hta*), a *Mogh* guy. Other people trusted what he said.

110. I was asked if I know [redacted] and I confirmed that I do. [redacted] in Sor Fara. This guy [redacted] though he was not in a big position in the village, used to be the manager for a big *Mogh* merchant with a wood business. I don't know whether [redacted] played a role in breaking this message to the villagers from the Chairman (Oak ka Hta) on this day.

111. Everyone stayed in the village on 29 August. I was asked whether anyone discussed an alternative to staying after hearing the message that the village would be burned. I think what happened is that people knew that other villages were already attacked but they were not killing everyone, mainly damaging the houses, so that is how people came to the conclusions that if we go out of the houses, we would be safe. I don't know of any Tula Toli villagers who left Tula Toli that night before the attack.

112. As soon as we heard that our houses would be burned, all the villagers from Sor Fara took our valuables and important belongings to the shore (*sor*). This was the night of 29 August;

it was already dark. My family brought our things not too far into the *sor*, maybe 8-10 bamboo lengths, just on the other side of the road on the outside of our village. We just wanted to make sure that if the houses were burned, those things would not be burned. I took out the stock of rice and other grains and other important stuff to the shore (*sor*) with all the documents and valuables, which we packed separately in sacks or pouches; we packed whatever we could. Some things we left outside the house and we carried some small things. I want to clarify that not all the valuables were found and looted by the *Lon Htein* and military soldiers when they looted our houses some weeks earlier; obviously people hid most valuables in hard-to-find places, so people still had things that meant a lot to them. There was nothing else we could do to prepare because we all knew that if the houses were burned, we would not be able to go anywhere near the fire so there was no question of bringing water.

113. We left our valuables at the shore (*sor*) and we went home to sleep. I don't think there was a question of watching or guarding the valuables because everyone was in the same danger. I was asked if I saw people digging trenches for protection. I didn't see that. I know some people had dug holes to hide their valuables and important things in the ground, but they were not digging holes to protect themselves.

114. The night before the attack, there was no chaos, it was all quiet. It was all crowded with the villagers from other villages who had fled to Tula Toli. People were discussing everywhere, wondering what to do because there was fear of being attacked.

115 [redacted]

a. [redacted] While the Chairman (*Oak ka Hta*) sent this message to the villagers on the 29th, people actually went out to the shore (*sor*) on the 30th. On that day the Chairman (*Oak ka Hta*) did not come to our village. He called *Murobbi* [redacted] who was from Sor Fara, and explained everything and that message was conveyed to the villagers by [redacted] I understand that this is not easy for everyone to understand, but for us villagers, when [redacted] said something on behalf of the Chairman (*Oak ka Hta*), it was the same as if the Chairman (*Oak ka Hta*) or Noor Kobir, the *Tar Wan Kan*—who was very close to the Chairman (*Oak ka Hta*)—was talking to us. Noor Kobir was from Doin Fara. I don't remember whether I saw him that day.

b. There is also a difference in the warning's substance, as this says the Chairman (*Oak ka Hta*) told the villagers to go to the *sor.* I think it was a matter of reaction

from the villagers: as soon as they heard the houses would be burned, the only place they could go was near the canal.

116. I was asked if there was anyone organising any resistance. There was none. I didn't hear of anyone trying to fight back or planning to. We didn't have anything to fight back with. I was also asked if I was aware of any efforts by the village elders to get young people to leave the village before the security forces' arrival. I think what happened was that the village elders and our leaders said to the villagers that even if the soldiers don't attack the women and children, if they find any strong and young guys they will target them or arrest them or beat them up or kill them. I don't remember the names of the village elders or leaders who said this. I know that some young guys had left, which I discuss more below, but I didn't leave because I had to make sure that my family was with me. There were many people like me who didn't leave, and there were people who left. I don't know how many people left as I wasn't keeping track; I was remaining with my family.

Attack on Tula Toli – 30 August 2017

117. I saw what happened in our village when it was attacked. It was 30 August 2017, a Wednesday. This is also the date I started my journey out of Burma to Bangladesh, which took about two days. I know this date because that was a very important day. I have it also written down at home.

Early morning before the attack

118. I woke up on the day of the attack on my village and completed my Fajr prayers at the mosque in Sor Fara. The prayer time was around 5am I think. There were not many people at the mosque at that time, maybe 5-7 or 10 people, I don't remember who. I came back home after prayers, and I recited the Quran for a little bit.

119. In the morning, after reading the Quran, I heard from other people that the night before, on 29 August, there was a big group of military soldiers who went to Lobboi *Mogh* Fara. Some of the guests who had been staying in our house had already left overnight when they heard that military soldiers came near Tula Toli. Some people went to the mountains, people went where they could. Everyone in my family was at my house at that time, though. [redacted] there were around 60-70 people that belonged to all these families who were at home at that time, and there were maybe 8-10 guests still with us.

120. At around 6am I saw maybe one or two people going towards Wed Kyaung, so I guess they crossed the river going to Wed Kyaung. I don't know how they crossed the river as I didn't see. I know they left in the morning before the attack, because I saw that they were walking on the *sor* towards Wed Kyaung. I saw this when I came out of my house and went on the road that morning, just looking to see what was going on. I don't remember seeing anything significant about those people, maybe someone was carrying a little pouch of belongings but nothing significant. I didn't see any weapons or makeshift weapons.

121. The night before the attack it rained. It didn't rain in the morning; it was sunny that day

Start of the attack

122. At around 8 in the morning, I was at home when we heard gunfire coming from Mura Fara direction. We heard that the big group of military soldiers who came the night before to Lobboi, were the ones who started shooting from Mura Fara. The night before, people from Diyal Toli who saw the soldiers came to our village and told us the soldiers were crossing to Diyal Toli, and that from Diyal Toli they crossed to Lobboi the same night. Because the sound in the morning of the 30th was coming from Mura Fara area and the only road to Mura Fara was from Lobboi, to attack Mura Fara the soldiers must have come from Lobboi.

123. After I heard the shooting sounds coming from Mura Fara, we came out of the house and all of us, everyone from my extended family and the village, went east towards the *sor*. We wanted to cross to Wed Kyaung, so we went to the riverbank first. While we were coming out of our houses, everyone was carrying something, including some belongings, like clothes, maybe rice, their babies and whatever they thought was important. We were all walking fast but not going at full speed towards the *sor* because the kids had to stay with us and if we walked too fast they could not keep pace. The elderly people were either carried or helped. If one could not be carried, they stayed. There were a lot of people because it was not only people from our village, but also people from Diol Tol, Wed Kyaung, and other villages who had already come to Tula Toli, as I explained above. It must have been over 1000 people at that time.

124. After we reached the *sor*, sometime between 8 and 9 in the morning, we saw the military coming to our village. They were at a distance of about a 5-minute walk from where we were. We saw one group of military came from the Mura Fara area in the north, and a group of *Lon Htein* came from the *Mogh* Fara camp area in the south, so we were stuck on the *sor*, we couldn't go anywhere. When we were on the *sor* we could initially hear the gunfire coming from the north and we saw the soldiers coming from the north. After that, we heard the sound of gunfire from the south and we saw soldiers coming from the south. My best recollection is that it was around 8 am when we first heard the gunfire coming from Mura Fara and 8:30 am when we saw *Lon Htein* coming from the south. I can't remember if I also heard gunfire coming from the south; but I saw them shooting when they came closer.

125. When I had left my house, I had not seen any soldiers yet; at that point we only heard the noise of gunfire. When we saw the soldiers, I saw their uniforms, that they were wearing red cloth on their heads, and that they had hats with a red piece of cloth wrapped around their head. Some Soldiers used only a cloth wrapped around their head, others were wearing helmets and hats with the cloth. Some were wearing only helmets and some just wore hats. The soldiers coming from the north were not in one file, they were in different groups, 4-5 soldiers in each group and using different paths through the village, dispersed

throughout the village. They were running or fast walking. I didn't see any vehicles. They were all wearing the same uniform.

126. The *Lon Htein* also came from our *Mogh* Fara in the south. We were on the northheast corner of the *sor* and the *Lon Htein* were coming from the south. The *Lon Htein* did not have any helmets. I am sure this was the *Lon Htein* because I saw their uniforms, which were different from the ones worn by the soldiers coming from the north. I saw that everyone in the group of *Lon Htein*, was wearing *Lon Htein* uniforms. If the *Lon Htein* had other people among them who were not *Lon Htein* but were wearing the same uniform, I would not be able to tell because they would look the same in the uniforms, and also I was at a distance from them so I couldn't see them closely. I could only see that they were coming. I was very far from them when they were coming. Some of the *Lon Htein* were coming along the bank of the river, and some were going towards the *fara*.

Intensive shooting at the *sor*

127. At this point I was still with my whole family and other villagers on the *sor*. This was around 8:30 in the morning. When the military saw everyone in one big group on the *sor*, they started coming closer. The *Lon Htein* were also coming from the south so people didn't have anywhere to go, and were stranded on the bank of the river. The *Lon Htein* and military started shooting at the crowd of people as well as at the buffalos nearby. Every person and animal in their way got killed. They had been shooting all this time anyway. As I explained, we heard them first and then saw them, and when they saw us, they started shooting more. It was both the soldiers and the *Lon Htein* who were shooting.

128. When I saw the shooting increasing, I didn't have time to think about anyone else, I just lay down on the sand and rolled myself towards the river. I rolled myself to the water and then swam across to the Wed Kyaung side. I was two or three bamboo lengths from the water when I started to roll. Before crossing the river, I only heard the shooting noises and nothing else. I saw people being hit by bullets during this time. That was when my father, my mother, and my other family members got shot, in that crowd. Once I crossed the river and I was on the Wed Kyaung side, I hid behind a big tree next to a graveyard. From there I could see what was happening on the Tula Toli side. It was not only me there, as a lot of other people also swam across the river. I saw people who got shot when they were swimming. It was probably around 9am that I swam to the other side of the canal.

129. After crossing the river, I didn't have a chance to move anywhere else from behind the big tree that gave me shelter, it was too dangerous to leave the tree because they were shooting everywhere. I was there observing everything until around sunset. There were several other villagers around me. I remember [redacted] was there. He is somewhere at the [redacted] but I don't know exactly where. There were other people also, but in that situation, I didn't make a real note of who was there, and I have forgotten now. I think [redacted] was with me until around 3 or 4 pm and then he moved somewhere else. I didn't talk much with [redacted] at that time,

because it was not really a situation for discussion and everyone was so upset. [redacted] coming to Bangladesh, I met him only once in [redacted], and that was more than a year ago.

130. It would have been around 9am by the time the soldiers were close to us and shooting directly at us, and this intensive, constant shooting went on for a couple of hours, I think until 11am or after. Because it was a big crowd and they were shooting at the crowd, not everyone got shot immediately and not everyone who got shot died immediately, so they continued their shooting for 2 hours until I think they thought that most people were dead, and then they came closer to inspect who was still alive, which I describe more below. As it is a wide *sor* not everyone was at the same spot.

131. I did not see anyone else besides uniformed soldiers with weapons on the *sor* at this time.

132. I witnessed that my brother-in-law, who had initially crossed over to the other side of the river, went back to put himself in the line of the shooting because he didn't want to live anymore after seeing that his wife and family had died. His name was Azar Huson, and he was married to [redacted] I didn't see Azar Huson while I was crossing the river, but I saw him once I was on the other side, and I saw him going back over to the Tula Toli side. I tried to stop him, but I couldn't. From the other side of the river, you could see who was getting killed, so he must have seen his family die from there. When I tried to hold him back, he said, "there is no purpose for me to be on this earth as my family is already gone." He was around 27 years old at that time, according to my best guess. I saw him crossing the river and getting to the other side, and as soon as he got out of the water he got shot. He didn't get close to his family. I saw him fall. It was impossible to tell who shot him.

133. I was sure about my dad's death because I saw it happen when I was on the other side of the river hiding behind the tree. During the big shooting that continued from around 9 to 10 or 11am, while I was on the other side of the river, I saw him fall down and he didn't wake up during the time I remained there until sunset, so I was certain he was dead. I was on the other side of the river and was at a distance that allowed me to see the other side clearly.

134. I saw that the people who were shot had a lot of blood and injuries on them.

135. After the intensive shooting ended at around 11am or maybe 12pm, I observed a few things happening across the river on the Tula Toli *sor* throughout the rest of the day. I will describe each of these events in more detail. I observed all of these events from my hiding spot behind the tree on the Wed Kyaung side of the river.

<u>Executing male survivors</u>

136. When the shooting was happening, obviously not everyone got shot and died. A lot of people were still unharmed I guess, but everyone was on the ground anyway. After around

11am or 12pm when there was a sort of break in the intensive shooting, the soldiers and *Lon Htein* started coming closer and inspecting whether people were dead and alive, separating the ones who were still alive from the dead. They checked the uninjured people by pulling their hands and arms. I believe they took the young guys for digging the holes.

137. Still from the Wed Kyaung side, I witnessed children, who were scattered everywhere by that point, being killed with knives and machetes. The people using the knives and machetes in the course of the killings at the *sor* were wearing both military uniforms and *Lon Htein* uniforms. This type of killing continued over the period of 11am to around 1 or 2pm. I think I saw at least 50-60 of those killings but not everyone was at the same spot as I was looking, since there were people scattered all over the place. When I say 50-60, I'm giving you a number based on my best guess.

138. There were more than 100 soldiers and *Lon Htein* who were doing this killing with knives and machetes. As I didn't count, I can only say that I saw soldiers coming and going and walking through the bodies and doing all of these things. The knives I saw were about the length of a palm of a hand (*bigot*). The machetes (*da*) that I saw them using were not too long and had handles; they were the normal machetes people used for household work, and sometimes cutting bamboo. The blades were both bent and straight. I had never seen the military or *Lon Htein* holding these types of machetes before in my daily life. They did always carry these knives on the side of their waist in a holder.

139. In addition to the knives and machetes, they also had their weapons, like the military have here in Bangladesh. Young guys and boys were stabbed with knives and machetes and the older men were mainly shot with guns. I could easily tell the difference between men and women and children from where I was observing this. I could see that the young guys were being slaughtered with machetes and knives. From that, I could tell that the ones that were getting shot were the ones that were adults.

140. Though it is difficult for me to tell you an exact time, I estimate that at around 12:30 or 1:00 pm, I saw one of my uncles, my father's paternal cousin, a 30-40-year-old man named [redacted] praying for his life on the sandy part of the shore (*balu sor*) when a group of three or four military soldiers approached him and pointed their guns at him. The soldiers were wearing normal military uniforms, not those of the *Lon Htein*. [redacted] was initially lying down when the soldiers approached but then he stood up facing north, away from the river to the east, and raised his hands above his head and he said in Rohingya, "please don't kill me, I will do whatever you want". I could hear what he was saying as he was saying it very loudly. I couldn't understand what the soldiers were saying because there was a lot of noise, and they were at some distance. The soldiers were about a table's width distance from my uncle. I then saw that he was shot dead, falling down and dying instantly. I think I heard two or three gunshots. I could see the big weapon, but I didn't see if more than one soldier was shooting. The weapon was about 1.5 hands or 3 feet long. Those are the weapons people carry on their shoulder with a strap. This was a bit later after

the checking of bodies started. The only person that I saw standing up and crying for their life was my uncle, but they shot people while they were lying on the ground, too.

141. There were many soldiers who were just moving forward and killing people. Some of them were killing and dragging bodies, some of them were just dragging bodies, and some were just killing. I saw some of the soldiers were laughing and mocking and joking and some were just quiet. Not everyone was the same. I didn't see that the soldiers were scared or anything, but I saw a few soldiers sitting down, maybe just resting like when they are tired.

142. I couldn't hear anything the military or *Lon Htein* were saying during this time. I saw more than 20 personnel amongst the military and the *Lon Htein* using wireless phones. I did not see anyone directing the others.

Searching people

143. Throughout this time, I saw many times the soldiers and *Lon Htein* searching people's pockets and clothes. These were both the belongings in sacks people had carried with them and on the bodies. I saw them searching both dead and alive people. Alive people were also lying on the ground at that time. I couldn't see what they found or what they were looking for because of the distance. I could just see from that distance that they were running their hands through people's clothes. They were not searching kids, only the adult males. I saw that they were snatching the rings off of the ladies' ears and noses. I didn't see anyone running their hands on any of the women. I only saw it happening with the men.

Separating women

144. Also after the constant shooting ended at around 11am, there was sort of a break and then they started separating all the women who were still alive from the men. This was around the same time as I saw them inspecting the bodies on the *sor* and killing people with knives and machetes. I saw women being rounded up near the river by a *hoiya*, which is a watery place on the sandy bank of the river that sometimes emerges forming natural holes filled with water. The young girls who were around 8-10 years old were taken together with the other women they were separating.

145. The military and *Lon Htein* separated them. As the women were alive, they signalled to them to get up and start walking. I saw some of the soldiers pulling some of the women from a seated position to standing. I did not see any toddlers or babies being pulled up but the ladies were and some were beaten at the same time. I saw some of them getting punched and kicked, some getting beaten with sticks, though only a few people used sticks. I didn't see guns being pointed at them.

146. I don't know how many women there were, but there were a lot in that group, including kids. The girls and women were from ages 8-10 to an elderly age. They were all treated the same. They were just sitting inside and around the *hoiya*, which is at sort of a lower portion of the *sor*, which is closer to the river. I did not see them being restrained. I don't

remember seeing anyone resisting. The women were near the bank of the river, not too far from the holes being dug. During this time, they were just made to sit. The only thing I saw while the women and girls were sitting there was that the military and *Lon Htein* were taking their earrings and nose pins, and anything else on them like chains and necklaces. I did not see the soldiers provide them with anything the whole time. I didn't see any women walk away.

Digging holes

147. At around the time the soldiers and *Lon Htein* were inspecting bodies, separating women, and killing men and boys on the *sor*, I saw them taking some of the men they found alive and making them dig three holes. I saw soldiers pulling some people by the hands, whereas some were just walking. As I said, I believe they took the young guys for this job.

148. In total, there were three holes being dug and I can say that maybe five to seven people were digging each hole. The holes were in the *sor* at a spot very close to where I crossed the river, which was the area where most people crossed the river. This was just a little bit above the water. The holes were around 10 bamboo lengths apart from each other. They were all dug at the same time. They were using long spades (*fáañra*) normally used as tools to dig the holes. I could see there were soldiers surrounding them while the digging was happening. They were wearing both *Lon Htein* and military uniforms. There was nobody else in the village at this time to come and join them. The digging process lasted maybe around an hour.

149. As soon as the hole was ready, the soldiers shot the people who had been digging and everyone fell in the holes. I don't know how deep the holes were but after a while of watching them dig, I couldn't see the people digging anymore. I heard gunfire and then I didn't see anyone come out of the holes anymore. That is why I think that everybody who was digging the holes was killed.

150. I recognised some of the people who were made to dig holes on the *sor*. One of them was Hairol Amin, who was about 35 years old. I could recognise him in that spot then because he was [redacted] in Sor Fara. He was killed there. I also saw Abu Ahmed, who was about 20 or 22 years old and younger than me, who was also my neighbour in Sor Fara. I saw him killed with my own eyes. As I explained, it was very clear that once the digging was complete, all of them got killed. I forgot the names of the others I saw, but I think I recognised four or five, maybe six people.

151. I don't remember specifically when they finished digging the holes.

Bodies put into the holes

152. Over this same period that I was watching the events described above, I also saw soldiers and *Lon Htein* dragging the dead bodies of people who had already been killed to these holes that had been dug on the *sor*. This was done once the holes had been finished. I saw two or three guys holding the bodies by their hands and legs and carrying them to the holes,

whereas others were dragged. There was no particular order to the holes to which the bodies were brought.

153. I didn't see anyone else besides military and *Lon Htein* dragging bodies. The villagers were not dragging bodies, they were made to dig. People were still being killed at the *sor* with knives and machetes and gunshots while this was happening.

Helicopter

154. I saw a helicopter come two or three times, and I don't remember if the digging was finished before the helicopter came or not. The helicopter I saw during the attack was red all over, without any writing I could see. It was like number 8 on the colour chart the interviewers showed me (BIN **IIMM0019627965**). I had never seen a red helicopter like that before, though I have seen other helicopters in the past, before the attack. Those other helicopters I had seen before the attack were like colour 18 on the colour chart. I had maybe seen one once every six months, but they never came near our village to land or anything. I didn't notice if it had wheels. I didn't see helicopters during my journey to Bangladesh after the attack on my village.

155. I don't know if I saw the same helicopter come two or three times during the attack, or if it was two or three different ones. But I only saw it land. In fact, it didn't really land, but it hovered in the air close to the *sor*, at a height that personnel on the ground could receive supplies from it. The helicopter never touched down and landed completely. While the helicopter was hovering, I saw what looked like water gallons or tanks, being collected by military and *Lon Htein* soldiers and taken them to the holes. The gallons were white in colour and looked like they were plastic and they had handles. It is impossible for me to say what shape the gallons were. I couldn't see anyone on the helicopter. I don't remember if hovered and delivered the supplies during the first, second, or third time it came. It came from the south as far as I remember. I saw it coming from the south and going to north and coming back to the south. I don't remember how much time passed between each time I saw the helicopter. The last time I saw the helicopter leave, I don't remember in which direction it went. It was hovering not far from the northwest corner of the *sor*. I marked the approximate location on a map during my interview (BIN **IIMM0025673226**).

156. When the helicopter came the women were still gathered in the same spot I mentioned. The helicopter landed maybe 10 or 20 bamboo lengths from these women.

Burning the holes

157. After that I saw the soldiers take the gallons delivered by the helicopter to the holes and pour liquid out of the gallons over the bodies in the holes. I don't know what was inside the containers. I do not know the colour of the liquid. I also saw the soldiers putting people's clothes and other valuable things into the holes. Then I saw the military set fires by lighting cloth on fire and then throwing it into the pits. They must have collected those pieces of cloth from the sacks of cloth that people were carrying. Maybe one or two soldiers

were setting the fires, not many. A lot of black smoke emanated from the fire. I couldn't smell anything, as it was too far. I also sometimes saw flames but did not see them continuously. The smoke continued until I left that spot where I was hiding behind the tree on the other side of the river.

Women taken to houses in Sor Fara

158. Afterwards I saw soldiers taking those ladies who had previously been rounded up in one spot to the village (*fara*). They were taking four or five, or maybe five to six of the women in one group and escorting them on all sides towards the village. I could see they were taken to the main path outside Sor Fara and that they were entering the village and then taken to different houses in Sor Fara. I could not see which houses they were taken to. I couldn't see what happened to them in the village. I am just guessing but maybe 200 women in total were taken there in groups. Every time the groups were taken away there were four to five soldiers with them, though I don't know if it was the same soldiers each time or different ones. The groups were taken every 10-15 minutes maybe, or every half hour at most. They took not only the women but also the babies they were carrying and the toddlers they had with them.

159. I don't remember what time they started taking the ladies towards the village, it might have been between 1 and 2pm, but it continued until the sundown. Not a single house was burned at that time. Our village was burned at sunset.

160. I could not recognise any of the women because they look the same when they wear a *burqa*. I could recognise some of the children from the neighbourhood, but I don't know their names. The women were not carrying any items. I later learned from my wife that my mother and sister were taken towards the *fara* and that they were killed.

161. Some of the ladies had babies with them, and I saw that the soldiers snatched the babies from their mothers and threw the babies into the holes after they had been set on fire. I later heard from my wife, who was in that group of women that were initially gathered in one place and then taken to the village, was attacked to the extent that she lost all the teeth from her lower jaw and one side of her head was smashed. My mother and my sister were also there in the group. My wife later told me that our one-year-and-four-month-old daughter, who was with my wife, was thrown into the fire in one of the three holes dug before. I think my wife lost consciousness for a while and by the time she woke up the house to which she was brought by the soldiers was already on fire, so she could feel the fire on her skin, and she came out of the house and went to a bushy area nearby in a vegetable garden.

162. I heard about these events initially from my wife and later again from some of my neighbours. Some of them I remember were, [redacted] whose proper name I don't remember.

Burning of the village

163. Besides the fires in the holes, I did not see any other fires in the area or the village until sunset. After sunset I saw fire coming from our village of Sor Fara, while I was still in the same spot on the Wed Kyaung side of the river. I saw our whole village burning. I could see flames and I could see smoke. This smoke was not as dark as the smoke coming out of the holes that I described already. It was maybe like number 37 or 38 on the colour chart the interviewers showed me (BIN **IIMM0019627965**). I didn't see how the fires were started. I just saw burning. I saw fires starting around the same time at different spots in Sor Fara. I did not see any fires in the village when the military and *Lon Htein* arrived that same morning.

Other observations and information

164. The interviewers asked me whether there was anyone among the Muslim population who had a gun and could fire back during the attack on Tula Toli, and I replied that there was not.

165. I did not see any vehicles at any point during the attack. It was impossible to have vehicles there because you would have to cross the river. When I lived there, I never saw any vehicles in the Tula Toli area. I am not sure whether the newly built road was usable at that time.

166. I told the interviewers that I did not know whether there was anyone from the *Mogh* population who took part in the attack. Even if they were there, if they were also wearing uniforms, I had no way to tell as the uniforms would look the same. [redacted] I don't remember seeing specific *Moghs* among the *Lon Htein* or military during the attack. I believe that they came with military or *Lon Htein* but were wearing the same uniforms as the others and were not recognisable. I knew a lot of *Moghs* from the *Mogh* Fara like these ones, but I don't remember identifying them on that day specifically.

167. My wife told me that after the fire had already stopped and the houses were already burned, she saw soldiers using the tube wells in the village to have showers and clean themselves, but it was dark so she could hide herself. Later she walked and found a place to cross the river that was not too deep, so she crossed over to the Wed Kyaung side. [redacted]

Night of 30 August 2017

168. I stated that I never returned to Tula Toli after the attack on my village.

169. [redacted] As I mentioned already, I left my hiding spot behind the tree after sunset on the day of the attack. From there I made my way to Aiyor Sor, where I spent the night. I will describe my journey in more detail below, but first I want to mention something that happened the night of 30 August, once I was already in Aiyor Sor.

170. While I was there, I ate at a house where I met this guy named [redacted] He was from Sor Fara and I knew him from before, but I don't know his father's name or where he is now; I never met him again after coming to Bangladesh. This guy [redacted] came to the house and said he had received a call from some villagers from our Tula Toli saying they were still on the other side of the river, so let's go and rescue them. The call came at around 11 or 12 that night, from a young guy who said, "we are seven people still on the *sor* in the rice field so if you guys can come, please rescue us from here." The young guy had a button phone with him, that is how he could call. When he called, he said they were on the southernmost corner of the *sor* on the Tula Toli side, near Saadullar Sawr and the hill where the pagoda (*zay di*) and spirit statue (*buth*) were.

171. At around 2 or 3am, I went with [redacted] to go find these people, but first we went to a spot a bit further north than the spot where we eventually crossed the river to pick up the people, to see what was happening on the other side of the river on the *sor*. At that time, I saw that the military and *Lon Htein* soldiers organised some sort of fixed lamp on the *sor*, as we didn't have any electricity. From the distance it looked like they were using some sort of stick or bamboo to hang some lightbulbs from. I also saw them moving around on the *sor* using torches. Actually, at that time of night it was impossible for us to tell if they were *Lon Htein* or military or police or *Mogh*, so I am not sure who they were. I didn't notice any sound. I also saw the fires still burning. By that time the fires on the houses in our village must have stopped because I didn't see burning in the village still, but I saw fire in the *sor*. My best estimate was the fires were in the holes on the *sor*. I don't remember whether there was any moonlight that night but most probably that night had some kind of moonlight because we didn't have any light with us but we could see enough to walk on the road. We were on the Wed Kyaung side, but the lights I saw were on the *sor* side of the river.

172. When I saw this, we moved a little bit towards the south from there to cross the river to get those other guys who had called. We contacted them again and moved further south on the river to get them.

173. When we reached the *hainda*, which I explained is the edge of the river where the normal land begins, on the Wed Kyaung side we called them again and said to come find us there. We asked them to come to the other side of the *sor* and when they came we found on the river a stack of bamboo, which we used to cross over. In order to rescue them, one of us

stayed with those people on the *sor* while the other one took two of them to the Wed Kyaung side. It took us three or four times to finish this and cross everyone over. We started walking from there and by the time we reached where I stayed that night in Aiyor Sor the sun was already up.

174. There were seven people in the group that we rescued, including an old man, a young guy, a young girl, and a woman with three kids. The young girl was maybe 16, 17, or 18 years old. I think her name was most probably [redacted] She was injured with burn marks on her hand and her body, and an injury on her head with a piece of cloth wrapped around it. I didn't see any injuries on anyone else.

175. I asked the young girl what happened to her, how she was still alive. She said, "we were all taken together in one spot in the *sor* in the morning and then later groups of us were taken to houses in our *fara*, and while they were taking us to the houses they were beating us constantly." She said they threw them inside the houses and later they set fire to those houses, and she later realised that she got burned. She could still walk so she came out from where she was and found a place like a vegetable patch where she could hide. I asked her whether there were a lot of other women with her and where they were now, whether she had seen anyone still alive. She said she saw everyone was dead when she was coming out. After I asked her how she met the other people, because she said she was the only one who survived, and she said that after coming out of the vegetable patch, she walked out of the rice field and eventually found the father and son.

176. [redacted] was in a very bad condition. We had to hold her up to support her, and she was crying. I think she was mentally broken, and she was also in a lot of pain because by that time I think the pain was increasing. I don't remember her holding specifically anywhere on her body but both of us, me and [redacted], were supporting her on both sides. By "mentally broken" I mean she looked very shocked and sad, and she did not look like she wanted to talk to anyone. She was crying constantly. She was just answering questions in very short ways, she was not discussing anything in relation to those questions, or saying anything else. I don't know whether she walked by herself before I met her or if the other people she was with helped her. To help her cross the river we told her to just hold onto us tightly and both of us held her and she grabbed on while we swam across the river. I didn't see her bleeding besides the injuries I described. It was dark, so I am not sure if she was bleeding, and I don't know if there was blood on her clothes. I saw the piece of cloth wrapped on her head and the burn marks on her hand. I don't remember seeing anything significant other than that. I don't remember where the burn marks were.

177. I asked the woman how she managed to survive with her three kids in the middle of all this that was happening, and she said that while everyone was moving towards the *sor*, she went and hid in the vegetable fields. When I asked her how she met the other people in the group, she said that after the night fell, she tried to go to Wed Kyaung, and now she wanted to go to Saadullar Sawr, and as she was walking on the rice fields she found the father and son. I don't remember the name of this lady and her three kids.

178. I do remember the old man and his son. [redacted] I don't know his situation now, but I found him on my way to visit my uncle once and he was still okay then. The son's name was [redacted] he is living with his father still.

179. I don't know where [redacted] is now. She used to be in [redacted], but after that I heard she was married to someone so I don't know where she moved after her marriage.

180. The interviewers asked me if I could give any more names I know of women who experienced being taken to the hoiya and then the houses. The ones I know of that survived include two from my household that I already mentioned; the young girl I helped, [redacted] I met another one who was called [redacted] but I don't know her proper name or any more details. I also met a few more in the MSF hospital when my wife was getting treated, but I forgot their names and details. The MSF hospital where my wife and I went for her treatment is near the Kutupalong Bazar. [redacted] was also treated in the same hospital and I saw her there as well. There were more ladies and guys from our village who survived who were treated there.

Journey to Bangladesh

181. I left my hiding spot by the tree at sunset and went towards where people were gathered in Saadullar Sawr. I walked there along Wed Kyaung main road. I didn't see anything specifically except for a lot of people from Wed Kyaung. They were moving from Wed Kyaung towards Saadullar Sawr and from there they left for Bangladesh. They were not the people hiding with me at the tree. As I couldn't go back to my village, I went to the main road and joined the people walking towards Saadullar Sawr. We did not go on the same side where the military and *Lon Htein* camps were in Saadullar Sawr, people went on the other side of the hill. They were worried to go in front of the camp. As it was dark, I couldn't see what the military was doing. I don't remember seeing anyone I knew in the group of people walking with me. They were villagers and families from Wed Kyaung and Diyal Toli. There were children, men and women, people young and old. I didn't see any dead bodies in Wed Kyaung along the road or in the river, but other people told me they found dead bodies in the river. I don't remember who said that. I just remember that they said they saw dead bodies being washed away.

182. At night in Saadullar Sawr, I saw a lot of people that were fleeing. From Saadullar Sawr I joined the crowd going towards Bangladesh. At night we crossed the river to Aiyor Sor and stayed there for the night. The people from Aiyor Sor used boats or makeshift carriages made with bamboo and oil drums to cross the river. I used the bamboo floating device. I stayed in Aiyor Sor until the next morning. When I crossed, we were given food at one of those houses there. Aiyor Sor was still intact. Nothing happened to that village and there were a lot of people. Some of the villagers had already left, some were about to leave, and some villagers were still there. As there were a lot of people there, people slept anywhere they could find, as there was not enough room in the houses. I slept in a yard with other

people using a "terpol" (tarpaulin) mat. I didn't see anything that night in Aiyor Sor. I don't know if the people I was with were injured, I didn't see any injuries but I saw people carrying other people. As it was at night, I didn't see much. I didn't talk to anyone. I was feeling very bad at that time. I did not have any physical injuries.

183. Like I discussed earlier, I went back in this night to the Wed Kyaung area with another person from Sor Fara, to collect some other villagers from Sor Fara who were stuck on the *sor* on Tula Toli side.

184. In the morning I saw people leaving towards Bangladesh and I was thinking of joining them. I saw one of my uncles whose name is [redacted] He is my father's brother. It makes me very emotional to talk about this. When my uncle saw me, he said "oh you are still alive". I joined my uncle, and we started walking. On our way was my uncle's fatherin-law's house along the roadside and we stopped there. We ate rice at his father-in-law's house and then we joined other people who were also ready to leave, including the family of that house. I don't remember what we were talking about. By that time it was very clear that everyone was going to Bangladesh because their houses had been burned. There was no way to live there, so people fled to wherever they could. I did not return to my village at all before leaving for Bangladesh. I have never been back since then. Even after coming here.

185. No one was passing around photos or videos while fleeing, didn't see anyone taking pictures or filming.

186. On the way to Bangladesh, I passed Momoshaung, Morikkong, Khoar Bil, Zion Khali, Shilkhali, I don't know all of them because they were far away from my village. It was just this incident that I went there. I saw thousands of people leaving. I didn't see specific injuries, but I saw people carrying other people, so they were either too old to walk or they were injured. I saw many people I knew from before, but I don't know who they are, I don't remember now. I passed some of my relatives along the way.

187. At uncle's in-laws' house there were people from that family, but I am not sure who, but there were people. When I left the house, I was with my uncle and other people, I don't remember now who exactly. There were a lot of people.

188. The journey to Bangladesh took 2 days. I slept in Shil Khali the second night, near the border. I don't remember where I slept.

189. I didn't see any dead bodies along the way but when we were in Shil Khali I saw and spoke to one or two injured people from Sor Fara who had been shot. I asked them when they were shot, and they said that it was while the shooting was happening in our village. I am trying to remember their names, and am not sure but I think one lady I met was maybe named [redacted]

190. I saw a few other people from our village who were injured, including members of my own family that I met up with along the way. On the second day of my journey to Bangladesh, I met my wife, who was injured, and one of my biological sisters [redacted](18 years old). They were together.[redacted] But during the attack, [redacted]came to my house to visit Both women were in the group of women who had been separated by the military on the *sor* the day of the attacks and escorted back into the village.

191. When I saw them, they both had injuries to their heads. My wife had injuries to her lower jaw and teeth that got displaced. Both of them had burn marks on their hands and legs. I saw them in a house where they were being treated by some people. [redacted]. After taking the number from uncle, I called the number and I collected the location where my wife and my sister were. By the time I met them, it was already 12am. I saw them getting treatment at a house from people. They were bandaged on their injuries and burns. I stayed the night there. The next morning we went to Shil Khali, from where we crossed over to Bangladesh. After coming to Bangladesh, I stayed in Kutupalong MSF hospital for around 7 days, with my family. We received some papers from the hospital of course but I don't know if we still have them or not. I don't know if they took photos of my wife.

192. When my wife saw me, I don't remember what she said but she was almost like a senseless person. She was in such shock that I don't remember her saying anything other than seeing her own tears. This was the same with my sister. That night they said some things but I don't remember exactly what was discussed and they were not in a position to talk a lot. The next day we left to go to the border and crossed without staying at the border. My wife and sister were able to walk but we had to support them to walk. In addition to the head injuries, my sister had injuries to her hand and burn marks on her leg. My wife had burn marks on her hand, with two injuries to the head and a broken lower jaw. I don't remember what my wife was wearing but I remember her earrings and nose ring were missing. In our Muslim culture, the bride receives earrings, a necklace, and bangles as gifts for the wedding. When I saw her, she didn't have any of those items with her. After my wife started feeling better with medication and treatment, a few days after first arriving at the hospital, she started talking to me about what happened, which I have already mentioned. I don't remember all the details after all these years.

193. We had no contact with nor did we meet with any Myanmar authorities during our journey to Bangladesh.

[redacted]

194. [redacted]

195. [redacted]

196. [redacted]

197. [redacted]

198. [redacted]

199. [redacted]

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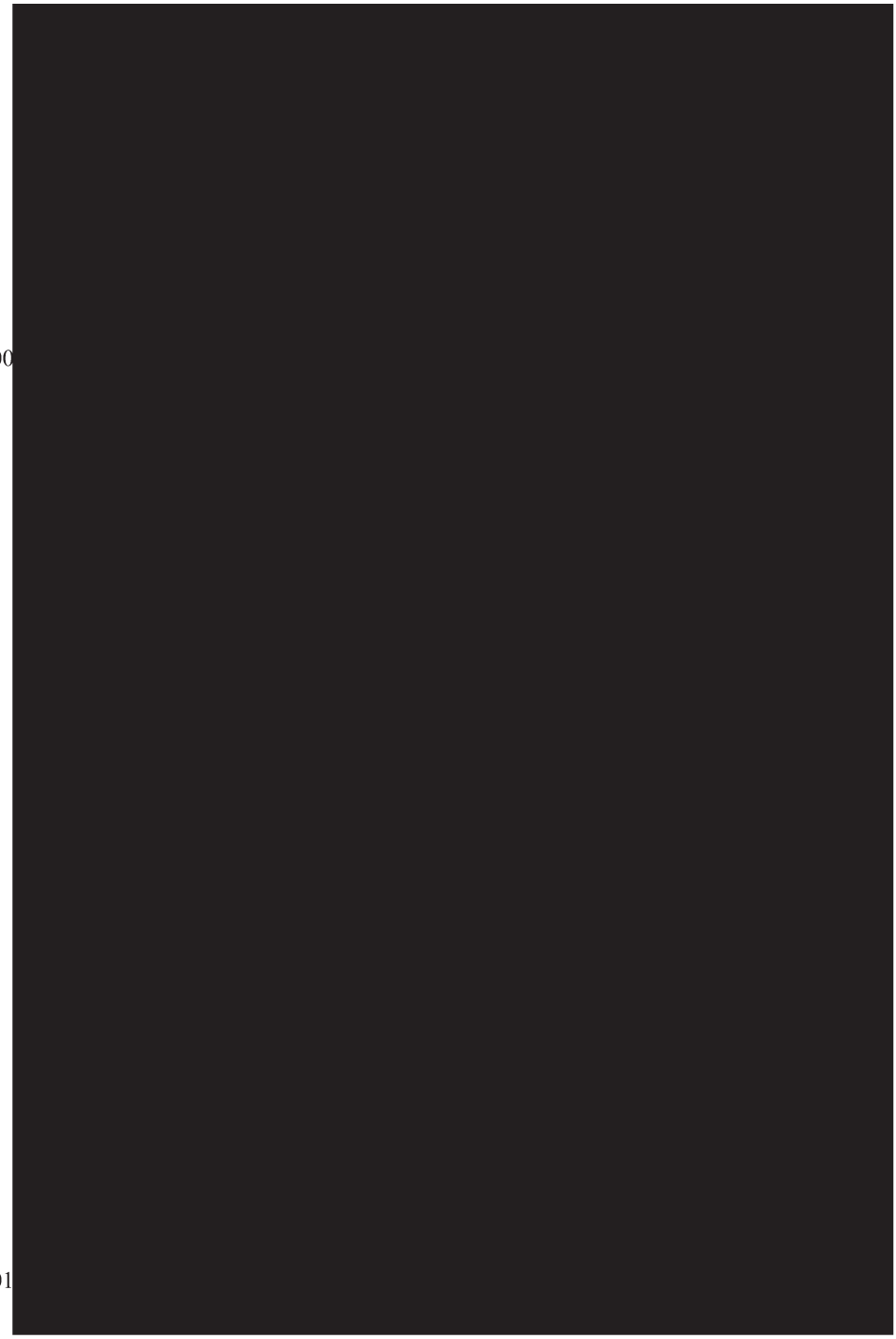

[redacted]

Videos

202. The interviewers showed me three videos. I was informed that each video would be shown to me first without any audio and that I would not receive any information about the videos before being asked to comment on them. Before the videos were played to me, the interviewers told me I could tell them at any time if I don't want to watch them or want to stop watching, and that I could ask the interviewers to pause, stop or rewind the video at any time. They warned me that the third video has very bad images, including of dead children. I gave my consent for the videos to be shown.

Video 1 – BIN IIMM0019629103

203. The interviewers showed me a video that they informed me was registered as BIN **IIMM0019629103**. I had never seen this video before this interview. This video depicts our *sor* in Tula Toli that I mentioned earlier. It shows our river and the sandy beach and the village. It is hard to see the details because the video moves very fast. I can see that the people on the video are the people I described who fled to the *sor*.

204. I watched the video a second time with the audio on and commented that this video was recorded from the Wed Kyaung side, not the Tula Toli side of the river. In the video it says that the soldiers started coming from the north and started burning the houses, but at that time Sor Fara was not burned. They started shooting and burning from the north. The video also says that everyone from Sor Fara was coming out of their houses and going towards the *sor*. I don't recognise the voice in the video, and I don't know whether this video was recorded by a person from our village or another place. I was asked by the interviewer why there was no gunfire heard on this video. I explained that this video only depicts our village before it was attacked. The attack occurred on the north side of the village, and later spread to this side of the *sor.*

205. The interviewers asked me if I recognised the structures in the background in the video. I recognised this as our village, Sor Fara. As this video was done from the other side of the river from a distance, the specific houses are not very clear. I might be able to tell you whose houses they were if they were closer.

206. At first I thought that a very important landmark was shown at 00:00:14 on the video: in the bottom left corner of the image I identified a *boroi* tree, which appears to be on the bank of the river on the *sor*, which is on our village's side of the river. However, after watching again I am not sure if this image depicts that *boroi* tree. From the video it looks like another one, but there was one on our side. Our *boroi* tree was a bit bigger than this.

207. At 00:00:40 of the video, I pointed out hills in the distance, which are in the mountainous areas of our village. There are hills on the west of Sor Fara and also on the north of Mura Fara and Mazor Fara. The people are standing on the field (*bil*), where people farmed rice

and vegetables and grazed their cows, and the part below them is the sandy part of the *sor*, which is next to the river. The whole area with the sandy part and the *bil* is called the *sor*. It is a very long *sor*; standing on one side, you cannot see to the end of the other side.

208. At 00:00:34 of the video, I indicated that the holes I referred to that were dug in the *sor* on the day of the attack were just above the water, in the sandy part, not right on the water but a bit above and on the sandy part. What is depicted at this timestamp is not the exact spot but is around the general area. The perspective of this video looks different to the position where I was when I witnessed the events on the *sor*.

209. The interviewers asked me to comment on the movement of the people in the video. You can see that when the north part of our village was on fire, the people from our village were moving out of the houses and coming towards the southeast corner. When I say "our village", I normally mean Sor Fara, but when we are talking about this video, the guy on this video is talking about the whole of Tula Toli, so the north of Tula Toli is getting burned and people are rushing towards the southeast. I can recognise Sor Fara in the beginning of the video and roughly we can see the people coming from the north towards Sor Fara and the *sor*. You can see Sor Fara and the *sor* and a bit of the river.

Video 2 – BIN IIMM0008491925

210. The interviewers showed me a video that I was informed was registered as BIN **IIMM0008491925**. I have not seen this video before, but I recognised that it shows the south end of our village followed by the *sor* and south of the river where there was a big hill called Dhol Faar, which is on the Saadullar Sawr side of the river. The hill is on the opposite side of the *sor* from where we were. The interviewers showed me the video a second time but with audio and I heard gunshots. I think the people talking on the video are from our village, but I don't recognise their voices. At 00:00:45, I recognised Dhol Faar because I can see the white spot on the hill, which is caused by the fact that rain does not reach that part of the hill. On that side of the hill, *Mogh* people carved a spirit statue (*buth*) into the hill. The canal starts after the hill. After crossing the canal next to the hill from Saadullar Sawr you reach the *sor* and our village; there is also the tail of Doin Fara. I was asked about the camp locations I had mentioned before being in this area. I responded that on top of this hill was the military camp and a bit lower from there was the *Lon Htein* camp on this same hill. The pagoda (*zay di*) and the monastery (*kyaung*) are on the same hill.

211. The interviewers asked if I recognised the people depicted at 00:01:41-46. At first I did not, but I think I know the guy at 00:01:43-00:01:44 wearing a singlet (*gongyi*) and a *longyi* wrapped up to his thighs.



Video 3 – BIN IIMM0001480984

212. Next, the interviewers showed me a video which I was informed was registered as BIN **IIMM0001480984**. I was warned again that this video depicts graphic scenes of dead children and reminded that I could decline to watch it.

213. I recognised my village in this video because I recognised some of the people there, including, I believe, [redacted] Some others I knew by their faces, but I can't remember their names. I told the interviewers that I might be able to say more after watching the video a second time with the sound on. The man at 00:00:41 with the pink T-shirt is [redacted] I recognised some other people from my village in the video, although I don't know their names, and I know that they were trying to flee. Some drowned while fleeing, while some were maybe thrown in the water, and others maybe got shot. The interviewers asked me if I knew the woman at 00:00:00 with the pink scarf, but I did not. The interviewers showed me 00:00:22-00:00:25 of the video but I did not recognise the background location.

Maps

214. The interviewers showed me a printed, unmarked, Google Earth map (registered by IIMM as BIN **IIMM0019952558**) and told me where south, north, east, and west were. I recognised the map as Tula Toli and confirmed I had the same understanding of the directions. I recognise on this map locations which are familiar to me.

Map I – IIMM0025673225

215. The interviewers asked me to mark on the map the villages (*faras*) of my village tract that I had talked about during the interview, any landmarks I recognised, and any other locations I thought were relevant. I used a green pen to mark these areas and a red pen to mark security forces camps. I instructed the interpreter on how to label each marking I made. I was informed that the marked version of the map would be registered as BIN **IIMM0025673225**.

216. **Tula Toli**: U-oror means upper, *bil* means field or *sor* (flatland). There is no specific difference between the *sor* used for farming and otherwise. I marked the entire area of the *sor*. We call this upper *sor*, which is near the houses and the villages, and the rest is known as the lower *sor*. I have made general markings of the hamlets and markings of locations as follows:

- Tula Toli Lamar Bil or *Sor* [*bil* means field].
- Tula Toli *Mogh* Fara.
- Tula Toli *Lon Htein* camp, explaining that it is around the general area I have marked, although I am not entirely sure of the precise location.
- Tula Toli Doin Fara.

- Mazor Fara mosque and some houses; it used to be a big hamlet but because of the erosion only that part of it is left.
- Vegetable patches where people farm/grow vegetables in front of Doin Fara.
- Big raintree (*goongaas*) in Sor Fara where the people were gathered.
- Graveyard and hills: To the west of the raintree (*goongaas*), there is a hilly area and a graveyard. I marked the whole of the area of the hills with the graveyard.
- Sor Fara:
  - Approximate location of my house.
  - The general location of our Sor Fara Mosque.
  - The general location of [redacted]s house; his house is somewhere in the middle.
- Roads:
  - Road that goes to Guna Fara. There were many roads going to different directions in our *guna*.
  - Road that goes from *Mogh* Fara to Doin Fara (green line).

217. Saadullar Sawr – Location of security forces

- Saadullar Sawr (the area I can see on the map). This area is Saadullar Sawr. I see only parts of Saadullar Sawr on the map; outside this map is the bridge going from Saadullar Sawr to Aiyor Sor.
- The hill at Saadullar Sawr. Spirit statute/ghost house (*buth*) carved into the hill called Dhol Faar (white hill).
- Road at Saadullar Sawr. We crossed the river here to go to Boli Bazar and other bazars. This is the road we used after crossing the ferry points to go to the bazar. There are also other villages on the way.
- Coming from the road, this road goes towards the village. Close to this road in the south is the *Lon Htein* Camp and the camp for the military soldiers
- Zay Di Mura, which has the Buddhist pagoda (*zay di*).
- *Lon Htein* camp on the Saadullar Sawr side.
- Houses where monks used to live, there were houses where military soldiers lived as well.

Map II – IIMM0025673226

218. The interviewers showed a second identical map of Tula Toli (BIN **IIMM0019952558**) and asked me to mark locations relevant to the day of the attack. I was informed that the version of the map with my markings would be registered as BIN **IIMM0025673226**.

219. I used a black pen to circle locations where I was on that day. I drew a line with arrows from one circled location to the other to mark my movements.

My Movements During Day Time:

- Location: I first marked the point where I was at home with a circle. My house would have been around the area I marked, but I can't be sure of the exact spot. This is the house where I was on the morning of the attack. [black circle].
- Movement: I moved from my house crossing a road coming to the *sor*.
- Location: I circled somewhere on the *sor* where I was with other people and my family after we left our house [black circle].
- Movement: I crossed the river to the Wed Kyaung side.
- Location: I circled on the Wed Kyaung side the location next to the graveyard. From there I was watching behind a tree what was happening on the other side [black circle].

My Movements After Sunset Time

- Movement: After sunset I left from my observation point. I went up to the main road – circled – and walked along the road taking this Wed Kyaung road (line). I came to Saadullar Sawr (circle where I took road to the mountains). From Wed Kyaung side I went through the mountain road to Saadullar Sawr. This part of the trip is not visible on the map.
- Wed Kyaung main road [black line] [arrows indicate the direction I was moving].

220. I was asked by the interviewers to mark in red colour the areas which were within my eyesight, where I saw movements of security forces and events I observed on the day of the attack on Tula Toli:

- The military soldiers came along the road marked in red. I marked arrows splitting from where some of the soldiers took the road on the edge of the hamlet and some of them went towards the *sor*.
- The first place I could see *Lon Htein* approaching the *sor* was around this marking. Because there was the *Lon Htein* camp next to the *Mogh* Fara originally (see Map I), I believed they came from that direction. I didn't see

which way they came from. I only circled the spots I saw them first. There were *Lon Htein* in other areas too, but because it was very crowded, I couldn't see them clearly and I was too far away to see from where they came. It was not just one spot where I saw them at first.

- Area: I marked in a big red circle the entire area in which most of our villagers were gathering. Within this area I observed the killings.
- Location and movement: I marked the direction and location where my cousin's husband got shot while he was moving towards the *sor,* coming back from the Wed Kyaung side [red arrow and dot].
- Location of the shooting of my uncle. Marked with a red circle.
- I marked the area of *hoiya* where the women were rounded up and made to stay in *hoiya* [red circle].

➢ Movement: I drew a red dashed line with arrows depicting the movement from the spot the women were rounded up (red circle) towards the Sor Fara. I ended the line at Sor Fara around the location from where I couldn't see them anymore.

- I placed an: "H" where I saw the helicopter hovering, somewhere here.
- Three holes where people were thrown into: I marked the location with three circles, more or less accurate.

<u>My movement at nighttime – Pickup of villagers from the *Sor*</u>

221. I was asked by the interviewers to mark in black colour the locations relevant to the event when I returned in the night from Saadullar Sawr back to Wed Kyaung Road to pick up villagers which were still on the *sor*.

- I used a dashed line to indicate my movements in the night-time on the road
- I used a dash line which crosses the canal to mark the location where we crossed over and came and helped the villagers to cross.
- On the Wed Kyaung Side: I marked the spot where we crossed the river to get the villagers from the other side. This is the same spot we used to help them cross. [black circle]
- I marked the spot where we met the group of people waiting for us on the *sor* (Tula Toli side).
- I marked the spot (circle) along the canal where I and one other guy were standing. From this spot we could see what the soldiers were doing on the *sor* at around 2:30 or 3am. We understood that they were military [black circle].

VII. Closing Remarks

222. I hope that all the information that I gave in this interview will eventually lead to court and, if we get proper justice, we will be able to go back to our country and live there happily and peacefully. We do not want this misery to be repeated. We don't want to have to come back to Bangladesh. We also hope that we get our land and our property back when we go back. And we want the proper identification as Rohingyas to be members of that country.

VIII. Items referenced in this statement:

- **IIMM0000027212** – [redacted]
- **IIMM0019627965** – Colour chart
- **IIMM0025673148** – Photo of handwritten list I made in Bangladesh for camp *majhi*
- **IIMM0025673149** – Photo of my family group photo from 2016
- **IIMM0025673150** – Photo of [redacted]s family group photo from 2016
- **IIMM0025673151** – photo of my camp family registration card (UNHCR)
- **IIMM0025673147** – Sketch I made of symbols I remember seeing on military uniforms
- **IIMM0025673225** – Google Earth map of Min Gyi/Tula Toli village tract (unmarked original: BIN **IIMM0019952558**) I annotated with Tula Toli landmarks, villages, and relevant locations (Map I)
- **IIMM0025673226** – Google Earth map of Min Gyi/Tula Toli village tract (unmarked original: BIN **IIMM0019952558**) I annotated with locations of attack events and movements (Map II)
- **IIMM0025673209** – [redacted]
- **IIMM0000001702** – [redacted]
- **IIMM0025673210** – [redacted]
- **IIMM0019629103** – Video 1 showing people fleeing to Tula Toli *sor*
- **IIMM0008491925** – Video 2 showing the south end of our village
- **IIMM0001480984** – Video 3 showing dead children

IX. Annexes

None.

X. Witness Affirmation

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This statement has been read to me in the Rohingya language. I have understood the statement and it accurately reflects what I have told the investigator(s).

Initials: [redacted]

I solemnly declare upon my honour and conscience that I have given this statement of my own free will and it is the truth, the whole truth and nothing but the truth to the best of my knowledge and belief.

Name: [redacted]

Signed: [redacted]

Dated: 13.3.2023

XI. Interpreter Certification (to be completed by each interpreter)

1. I am duly qualified to interpret from the Rohingya language into the English language and from the English language into the Rohingya language.
2. I have been informed by [redacted] that she/he speaks and understands the Rohingya language.
3. I have interpreted the above statement from the English language into the Rohingya language in the presence of [redacted]

Name: M0093

Signed:

Dated: 13.03.2023

Annex 57

United Nations Independent Investigative Mechanism for Myanmar,
Witness Statement No. IIMM0027992301 (14 March 2023)

United Nations Nations Unies

INDEPENDENT INVESTIGATIVE MECHANISM FOR MYANMAR • MÉCANISME D'ENQUÊTE INDÉPENDANT POUR LE MYANMAR

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WITNESS STATEMENT

I. Witness Information

Last name:	[redacted]	Father's name:	[redacted]
First name:		Mother's name:	
Former names:		Spouse(s)' name(s):	
Other names used:		Childrens' name(s) and date(s) of birth/age:	
Nationality(ies):	Rohingya from Myanmar		
Gender:	Female		
Mechanism person code:	P2252		
Date of birth/Age:	1 January 1977	Place of birth:	Shuap Praung, Myanmar
Ethnicity:	Rohingya	Language(s) spoken:	Rohingya

Religion:	Islam	Language(s) written:	None
Formal educational level:	None	Prior occupation and employer in Myanmar:	None
School attended:	None	Current occupation and employer:	None
Previous address in Myanmar:	Shuap Praung	Current address:	[redacted]
Date or approximate date of departure from Myanmar if applicable:	2017		
Photo ID:	[redacted]	Type of photo ID:	UNHCR
Authority issuing photo ID:	UNHCR	Issuance date on photo ID:	[redacted]
Name on photo ID:	[redacted]	Registration number on photo ID:	
Any other form of photo ID:	None		

II. Interview Information

Prior screening(s) conducted: **No**

Place/modality of interview: In person

Location of interviewer: [redacted]
Location of witness:
Location of interpreter:

Date(s) and times of interview: (DD/MM/YY) (Interviewer Time Zone) (24:00 HRS)
11/03/2023
12/03/2023
13/03/2023
14/03/2023 [redacted]

Language(s) used in interview: English, Rohingya

Names and signatures of persons present during interview:

	Name:	Signature:
Interviewer(s):	M0054	
	M0079	
Interpreter:	M0091	

Witness support person: N/A

Other persons present: N/A

III. Introductory Matters

1. I was introduced to the interviewers and to the interpreter and explained that the interpreter would interpret everything the interviewers say in English to me into the Rohingya language, and the other way around.
2. The interviewers explained to me the work of the Independent Investigative Mechanism for Myanmar ("Mechanism" or "IIMM") and the purpose of this interview. I was explained that the Mechanism, and the team speaking with me, belong to an organization which is called the "United Nations", in short "UN". I understand the explanation that other organizations like UNHCR and WFP are part of this same big organization, but they all do different jobs. I understand that the team speaking with me is collecting information about crimes committed in Myanmar since 2011, and that the mandate of the Mechanism only covers events that occurred in Myanmar.
3. The interviewers explained to me what a tribunal is, how criminal proceedings work and what it means to be a "witness". I was informed about the different national or international courts that are looking into serious crimes committed in Myanmar and told that others might do so in the future. I understand that the IIMM can support these proceedings by providing relevant evidence. I told the interviewers that I understand what a court is, although I have never heard of the ICC or the ICJ. I understand that if my story is shared with national or international courts prosecuting crimes committed in Myanmar, I may become a witness in those cases.
4. I was told that this interview is about the events in Shuap Praung. I want to share my story and seek justice for my children.
5. I was informed that my cooperation with the IIMM is entirely voluntary and that I am not obliged to participate in this interview or answer any specific questions. I confirm that nobody put any pressure on me to attend this interview, I am here of my own will. Nobody told me what to say or not to say.

6. The interviewers explained that the IIMM's investigations are confidential, to protect the work that it does and the people it interacts with. The interviewers requested that I keep my interactions with the IIMM confidential.

7. The interviewers explained how the interview process will work. They asked me to try and be as detailed and accurate as possible, and to indicate if I do not understand a question, or to say "I don't know" or "I don't remember" if I do not know or remember the answer to their questions. They explained that it is important that I tell the truth, and that I distinguish between what I saw and experienced myself and what I may have heard or learned from others.

8. They stated that they would prepare a written statement with the information I provide during the interview. I understand that, before signing the statement, they will read it to me, so that I can make all corrections or clarifications, and confirm that it reflects what I said during this interview. The interviewers explained that this statement would not be shared without my full and informed consent.

9. The interviewers asked if I fully understood these issues and asked if I was willing to proceed with the interview. I confirmed that I understood the points raised by the interviewers and that I was willing to proceed.

IV. Statement

10. My name is [redacted] I am a Rohingya woman from Shuap Praung (also called "Chut Pyin"), in Rathedaung township. This is the first time that I am interviewed and that I can tell what happened to me and to my family. I was born in Shuap Praung, and I lived there my whole life before coming to Bangladesh. I owned [redacted]s. I lost everything. I had gold as well, but the military snatched it on the day of the attack.

11. They killed my husband and three of my children. My eldest son [redacted]. He was shot in front of my own eyes. When they pointed their guns toward him, I begged them to spare his life by giving them the money and gold I had. I gave them 50 *lakhs*. But they still shot him in front of my eyes. I wanted to die too in that moment, but they spared me, I don't know why.

12. Today I have no one to provide for my family. My health situation has deteriorated as a result of what happened, and I cry all the time.

13. My people never dared fighting for their lives, otherwise they would have been killed. I am happy that I am able to finally express all that happened to me and I feel really good to do so.

My village

14. Before the attack, life in Shuap Praung was peaceful, although the torture against my community increased in the two years before my village was attacked and burned. Before then, they still tortured us, but it was not severe. When I say "torture" I mean that the military, accompanied by police and *Na Sa Ka*, stole our cattle, arrested our men and beat them.

15. Shuap Praung was a small village of 250 to 300 houses. It was inhabited only by Rohingya, although one hour from us there was a village populated by *Mogh* and *Chak Ma* (we called it *Mogh* Fara or *Chak* Fara). In Shuap Praung, there were two mosques and a madrasa. Most villagers were vegetable farmers, although there was no market in Shuap Praung, so we went to the one in Kiyan Taung, a village close to *Mogh* Fara that was inhabited by both *Mogh* and Muslim people. I heard that houses of Muslim people in Kiyan Taung were also burned. We had no doctors in our village. There was a government hospital in Kiyan Taung and I went there for the treatment of my children; I was treated nicely.

16. My house in Shuap Praung was in the middle of the village, close to one of the mosques. From my house I could see *Mogh* Fara. My husband and my children lived with me. My husband was educated, he studied up to class 7 and knew the Burmese language. After his education he worked as a farmer in the village. My [redacted] eldest sons were educated: [redacted]

17. In the surroundings of Shuap Praung there were other villages such as U-Oror Fara, Firin Taung, Saung Ga Na, Say Raw Kha Rha, Ni Lam Baw Kha Rha, Zo Farang, Lamar Fara, Adullar Fara and Sha Oo Praung. I never visited these villages, I hardly left my house. As far as I know, these were not inhabited by *Mogh* people. My village was located east of the mountains, and at the bottom of the mountains were some newly built *Mogh* houses. These were built 12 to 13 years ago by the government on land that was taken from the Rohingya, and they put *Mogh* people from Akyab there.

18. When I say "*Mogh*" I mean Rakhine; I could recognize them by their face. Rohingya and *Moghs* had different religion and culture. We followed Islam and they followed Buddhism. They used to call us "*kalar*", which is an insulting word that means "Muslim" in a derogatory way. They frequently told us it was not our country, and that our cattle did not belong to us, although they never said this to me personally. I had no *Mogh* friends and I never spoke to them, only when I went to Kiyan Taung for medical reasons. My children used to go to Kiyan Taung market to sell our vegetables, so there we had *Mogh* customers.

19. Our village leader was Ahmed Hussein, he was the representative of the government ("*Ah hpwe wan*") in our village at the time of the attack. There was also a *Mogh* village chairman ("*Oak Ka Hta"*) from *Mogh* Fara; his name was Aung Thein Mya, and he administered two villages: Shuap Praung and Firin Taung. The chairman was a bad *Mogh* and always asked for money (100.000 to 200.000 *kyats*) from the villagers.

Security Forces

20. In my village there were no government or military buildings. Military, *Na Sa Ka* and police forces would come from Kiyan Taung and check on our village. I saw their buildings there. I saw their When the military and police used to come from Kiyan Taung, some *Mogh* civilians and some *Na Sa Ka* were with them, although to a lesser extent. In the past, when things were peaceful, they used to come 10 to 15 times a month, and I saw them with my own eyes, but in the two years prior to the attack they would come even five times a day.

21. In my understanding, the difference between the forces is that the police usually arrested people and brought them to the military to put them in jail, whereas the *Na Sa Ka* simply checked on people and talked to villagers in their houses. The police never visited the houses and, whenever they came, people ran.

22. I know that the military, the police and the *Na Sa Ka* had uniforms and numbers on them but I don't know much about these numbers. The military wore a plain uniform in a dark green colour: on the colour chart that I was shown by the investigators (registered with BIN **IIMM0019627965**), I pointed to the colour marked with number "21". The police uniform was colour no. "14" on the same colour chart, although with patterns. The *Na Sa Ka* was the same colour as the police, also with patterns.

The two years prior to the attack

23. Two years before the attack, the situation changed for the worse. Security forces came more often to the village. Men could not wear shirts in the villager or any religious clothing such as the dress worn by the Molluvi ("*kurta*"). If people wore them, they arrested them, although I never saw this with my own eyes.

24. *Na Sa Ka* and military made all Rohingya take down the fences around their houses. They never explained why, it was probably an order from their superiors. They didn't to it themselves, but they visited every house, pointed their guns and made the villagers remove their fences.

25. They also prevented Rohingya from planting paddies and they took villagers' cattle. This happened to my husband as well as to all other villagers.

26. No one in my family was ever arrested for violating any restriction; however, in those two years prior to the attack, the *Na Sa Ka* once came to my home and asked me to hand over two of my sons, [redacted], because I had not helped the *Na Sa Ka* hcross out their names off the family list during the annual household check. Once a year, the *Na Sa Ka* came to the village to count the members of every house and took photos of every family. When they came to my house, they took a photo of all my family members except my two sons [redacted] at that time, [redacted] were studying out of town.

27. Before the *Na Sa Ka* came to our house that day, the *Mogh* village chairman spoke with my husband, who knew the *Mogh* language, and explained that we needed to bring back

my sons as soon as possible in order to register their names. When later the *Na Sa Ka* came, they asked for the sons to be brought back within 10 to 15 days, otherwise they would arrest them. As a payment they wanted 40 *lakhs*: I physically gave the money to the village chairman. I brought my sons to his house and registered their names. My children had to interrupt their school to come back for this purpose.

28. My family had to give 25 to 30 *lakhs* to the security forces every year because I had cattle, and my children were studying. During the two years before the attack, the military took half of our cattle (chickens, goats, cows). The rest was taken during the attack.

29. No other security force came to my house in those two years prior to the attack. I didn't see any security force entering my neighbours' houses but I heard that the *Na Sa Ka* had arrested some.

The day of the attack

30. The attack happened around six years ago. I remember it was a Sunday: I know this because I had looked at the moon four days before, and it was the moon of Qurban. In the morning, we woke up and still didn't know that the military would have come and killed our people. Around 11 am or 12 pm, the *Mogh* village chairman called Ahmed Hussein, the leader of my village, and asked him to go to him as the military soldiers were in the school in *Mogh* Fara (which is one hour walking distance) and asked him for 10 *lakhs* to provide the military with chicken and cattle. Ahmed Hussein was scared, so he did not go and did not give the money. My husband heard about this call from other villagers. I then saw the military entering the village and roaming around. I later heard that they were taking villagers' cattle and chicken.

<u>The killing of [redacted] Mohammad Younus</u>

31. Around 2 pm, I was at home and I heard a gunshot coming from my sister-in-law [redacted] [redacted] house, which was close to our house. I then heard [redacted] scream, so I assumed the military shot somebody. I went outside my house, [redacted] and from there, I saw four soldiers in her yard. The soldiers saw me, we made eye contact, so I immediately ran back inside. They were all wearing a uniform of colour no. 21 on the colour chart (**IIMM0019627965**). All the militaries I saw that day carried long guns on their shoulders and a short gun attached to their waist. That day, I also saw other weapons installed on stands in front of other people's house yards and in the field.

32. I then went to [redacted]'s house from the backyard. All Muslim houses had two doors, one in the front and one in the back. The soldiers could not see me. There, I saw [redacted] Mohammad Younus, on the floor inside the house with his white intestine and blood coming out of his belly, and [redacted] all covered in red. Mohammad Younus had finished 10th grade, he was around 18 years old. I was told by [redacted] that the soldiers had asked her to open the door but she didn't, so the military put the barrel of a long gun through the bamboo wall of her house and killed her son. She showed me where the soldiers had put the gun. [redacted]

The military at my house

33. After seeing the dead body of Mohammad Younus, I gathered all my [redacted] children inside my home with my husband and my mother, who lived with us. My husband started reading the Quran and I was doing the *zuhur* prayer. It was soon after 2 pm. In this moment, the military knocked at our door and asked to open it, in Burmese. My husband understood and opened the door. There were ten soldiers, including the four that I had seen at the yard of [redacted]. Five entered, and five stayed outside. Those who entered hit my husband on his chest with a stick and the butt of their guns and started kicking him with their legs. They then tied his hands on the front with a rope. They also kicked my child [redacted] on the chest. They did not tie my hands, but they tied [redacted]'s and [redacted]'s.

34. All of them had the same weapons, short and long. They were wearing the same uniform. I could not recognize any of them, nor recognize their rank. They were talking over a mobile phone (on their ear) in *Mogh* language – which I did not understand – but I assumed they were calling more soldiers to enter the village. I made this assumption because after we left the house, I saw more soldiers entering the village from the east, from the direction of Kiyan Taung. Their building was in Kiyan Taung. When they arrived, they came by foot.

35. They pointed their guns at us and made us go outside, which we did. They dragged me while I was still praying. While we were outside, they were still pointing their guns at us. My mother stayed behind because she was old and could not walk properly. I later learned that, when the military set our house on fire, she had tried to go out and the military shot her on the side of her knee.

The field: the killing of my son

36. They then took me and my whole family, except for my mother, in a near-by field. This field was Shuap Praung paddy field, around one hour walking distance from my home; the closest village was Firin Taung. When we were walking, the military were walking with us, pointing their weapons at us; many other villagers were walking with us in the same direction. While walking, I saw many more soldiers go inside the village. While I was walking, I heard the constant sound of gunshots. I saw military killing people: I could see people running and escaping, and all of a sudden falling down on the ground, so I assumed they were shot. This did not happen to the people in my group who were walking with me.

37. In walking toward the paddy field, I turned around and I saw that they had burned our house and many others in the village: there were no trees or forests in between and I could see a red fire and smoke and I could hear "*tang tang*" of the fire burning, although I did not see how they set my house on fire. People said they used something called "launcher", but I have never seen one. I recognized it was my house: I could see it clearly as I knew the roof. At that point a lot of people – men, women, children and elderly – were with me.

38. While walking, I also saw [redacted] another son of [redacted] and brother of [redacted], with his hands tied. I saw him bleeding from a wound on the

temple, I could even see his skull. I learned from others that he later fell in the paddy field and died.

39. At that paddy field, the military were pointing their weapons at us. Initially we were all together in the field, except for my son [redacted] (as soon as the fire started in the village, he had run away and hid in the forest. We reunited later in U-Oror Fara). Then they separated men and women into two groups. Men had their hands tied, women didn't. I was separated from my husband and from my sons [redacted] and [redacted] Their hands were tied and I was facing them.

40. Then another group of around 200 women was brought to the field by the militaries, close to where the men were [redacted] was among them. My group was on the east side of the field, whereas [redacted] was on the west. The military were removing the women's scarves, including mine. The militaries pointed their guns at us and demanded that we hand over our money, jewelry and gold. Some women from my group at the paddy field had some jewels or some gold, and they handed it. I heard that many women had valuables snatched from their bodies by the soldiers.

41. My son [redacted] was standing next to the newly arrived group of women and tried to hide among them. But the militaries took him. I held a soldier's hand and leg, begging them to spare my son's life, and I gave them all my belongings which I had inside my dress. In the three years prior to the attack, I had started keeping my gold and money in a bag under my belt as the presence of the military was increasing.

42. The soldiers took my belongings, but didn't free my son [redacted] They brought him to the alley of the paddy field. There was a tree close to the spot. Four soldiers surrounded my son, two in the front and two in the back. They made him sit down and shot him. He was killed in front of my own eyes: a soldier put the bullets into his long gun and shot him in the temple. The sound was not that loud and he died immediately. His head bent on the side, then a military kicked his body, which fell on the ground. I started screaming and crying. I was very close. My husband and my sons [redacted] and [redacted] saw this too. They started screaming. The other younger [redacted] children of mine were also present. Some soldiers covered their view by standing in front of them. With [redacted] the soldiers also killed another man who was handicapped and limping, his name was Mohammad Osman.

43. The miliary then started taking away the other men. As for us still at the field, they made us bend over, on our knees, and put our faces on the ground; our eyes touched the mud. As a result, I got problems with both of my eyes and had to undergo surgery after coming to Bangladesh (in Cox's Bazar). I could not see what was happening around me. All I could hear was the constant sound of gunshots like "*gtan gtan*". I think people were trying to escape.

44. After keeping my head on the ground for a long time, they made us stand up. I saw many dead bodies around us. I didn't recognize any. My [redacted] sons and [redacted] daughters were with me, and I could hold their hands. Shortly after, I met my mother: she

found me and she was bleeding. She told me what had happened to her. I immediately hugged her.

45. It is only when I stood up that I saw a large group of men (I later learn they were around 60) outside a school near the field, which we knew as the school of *Mogh* Fara – I had seen the school before, and I know that *Mogh* children used to go there. From where I was standing, the school was very close (one-to-five-minutes' walk), and I could see well but could not hear voices. All of the men in front of the school were lying on the ground and were handcuffed on the back. Some were on their knees with their faces on the ground. Among those men, I recognized my husband, my other two sons [redacted] and I saw that they were still alive. I recognized some other men from my own village, but I don't know their names. I only remember Mohammad Solin, a teacher. I still don't know what happened to them, as I did not see them afterwards. I had guns pointed at me by the military the whole time so I couldn't dare to go closer or else they would have slaughtered me. However, the last time I saw my husband and sons was in the field, and I never saw them again. I think they were killed because I never heard from them again. Later, I heard from the villagers that all those men were killed and burned that night. I never saw any of those men come back, nor heard from anyone about their return.

46. When they made us stand up from the field, we were all women, sorted by groups of approximately 10 or 15 scattered all around the field. The soldiers told us to leave, and we ran towards U-Oror Fara. I could not see the other groups of women and I don't know what happened to them. While my head was lying down, I did not hear any woman scream and none from my group was taken away. I heard that some women in Shuap Praung were raped. I heard that only after coming here in Bangladesh. I know they were also beaten. Nothing happened to me and I was not raped. When I later met [redacted] in U-Oror Fara, she told me that her group was also sent away like mine.

47. Those that I saw doing the bad things in the paddy field were all military mixed with some *Moghs*: these ones were wearing a *longyi* and a shirt, and they were beating people. I didn't see them with weapons and cannot tell if they were carrying some. The military had invited them to help with the beating. I didn't recognize any of them except for Aung Thein Mya, the village chairman, who was with the military the whole time. I saw him, with my own eyes, when I stood up after kneeling down with my face in the mud.

48. I don't know what ranks the soldiers in the paddy field were, or if there was one who was more important than others. They were standing in the field to check that we didn't run away: if somebody started running, they would also run and beat them. However, I was later told that the one who told us to go away was the head of the military ("*Bo Gyi*").

49. All these events happened in the span of one day.

The journey to U-Oror-Fara and, ultimately, to Bangladesh

50. In the paddy field, the military head made a gesture with his hand, indicating to us to go away. I could not hear what he was saying, only see the gesture. The people around me

told me that the order was to go to U-Oror Fara, which was less than one hour walk from the field.

51. I then started walking toward U-Oror Fara. We were in groups. I saw groups of militaries scattered along the road, they were pointing their weapons at us. Sometimes they shot randomly at people: some managed to run, others didn't and died. Some laid on the paddy field and pretended they were dead. I saw with my own eyes soldiers checking bodies of a few men to see if they were alive. They checked their breath and bootlegged them on the chest. At this stage, I only saw soldiers, not *Mogh*.

52. From the paddy field on my way to U-Oror Fara I passed many dead bodies, including children. I feel guilty because I could not take them with me, but I was too afraid of the military. I also saw that the militaries gathered hay to start a fire and threw some little children in the fire. I saw four or five of them being thrown. I did not see the mothers, as I was distant. I could only hear distant voices of women crying. They were throwing them like a ball. We could not do anything, but we all started crying while keeping on walking.

53. Finally, we reached U-Oror Fara. It was still daylight, I remember hearing the call to the Asr prayer. I noticed that nothing had happened to that village, it was intact. I stayed at some villagers' house, and they gave me clothes and food. I, along with my family, stayed there for four days and on the fifth day we started our journey to Bangladesh.

54. I never went back to Shuap Praung. I later learned that our village had all been burned and that the military were staying there to check if anyone would come back. The people who had gunshot injuries managed to see a doctor in U-Oror Fara and later came to Bangladesh. I did not see anyone die in U-Oror Fara due to the injuries; my brother [redacted] had a bullet shot through his chin and calf although he survived. I have seen in the camps people who lost their legs or hands. I have heard of a woman, the wife of [redacted], who, back in the village, was shot while running with her two children and holding her toddler in her arms: her children were killed instantly, she was shot but she survived, and she lost five family members.

55. Initially, after leaving Shuap Praung, I had thought that maybe other villages would have been secure, but every night in U-Oror Fara I heard the sound of gunshots. I then asked why, and the people told me it was an indication to go to Bangladesh, that they didn't want us in this country.

56. I left U-Oror Fara on the fifth day and walked for days through the mountains with an uncountable number of people from my village and the other neighboring villages. There were men, women and children, with a majority of women; some were injured, and other people carried them on their shoulders. It was a long journey, we walked during the night in order not to be caught during the day, and I remember that my children and I were hungry.

57. I lost my mother there. My father had died long time before the attack, but my mother, who had been shot by the military in Shuap Praung, died on the way; we could not even bury

her, because we didn't have a shovel. Also, my sister-in-law's mother, [redacted], who had been shot in Shuap Praung, died during the journey.

58. When I was passing through the mountains, I did not see any dead bodies and no military either. The last time I saw the military was on the way from the paddy field to U-Oror Fara. However, during the journey, we passed some villages that were empty. Those travelling with me told me they had left. Some villages were intact and some were still on fire.

59. After a long journey – of five days – on foot and by boat, we finally reached Bangladesh, where the government gave us shelter, food and took care of us. I did not manage to bring anything with me from my home to Bangladesh.

V. Referenced documents

- **IIMM0019627965** – Colour chart

VI. Witness Affirmation

This statement has been read to me in the Rohingya language. I have understood the statement and it accurately reflects what I have told the investigator(s).

Initials: [redacted]

I solemnly declare upon my honour and conscience that I have given this statement of my own free will and it is the truth, the whole truth and nothing but the truth to the best of my knowledge and belief.

Name: [redacted]

Signed: [redacted]

Dated: 14 March 2023

VII. Interpreter Certification

1. I am duly qualified to interpret from the Rohingya language into the English language and from the English language into the Rohingya language.
2. I have been informed by [redacted] that she speaks and understands the Rohingya language.
3. I have interpreted the above statement from the English language into the Rohingya language in the presence of [redacted]

Name: M0091

Signed: _____

Dated: 14 March 2023

Annex 58

United Nations Independent Investigative Mechanism for Myanmar,
Witness Statement of Shwe Maung, No. IIMM0019629329
(19 May 2023)

United Nations Nations Unies

INDEPENDENT INVESTIGATIVE MECHANISM FOR MYANMAR • MÉCANISME D'ENQUÊTE INDÉPENDANT POUR LE MYANMAR

CONFIDENTIAL

WITNESS STATEMENT

I. Witness Information

Last name: Maung

First name: Shwe

Former names: N/A

Other names used: Abdul Razak

Nationality: Myanmar

Gender: Male

Mechanism person code: P1563

Date of birth/Age: 30 June 1965

Ethnicity: Rohingya

Religion: Islam

Formal educational level:
Bachelor Degree of Mechanical

Father's name: Abdul Hadi

Mother's name: Aye Sein

Spouse name: Tin Tin Win

Childrens' name(s) and date(s) of birth/age:
Shwe Yi Win, F (7 July1994)
Min Shwe Maung Htet, M (30 July 1999)
Min Sithu Maung, M (18 August 2002)

Place of birth: Buthidaung, Rakhine State, Myanmar

Language(s) spoken:
Rohingya, Rakhine, Myanmar language (Burmese), English

Language(s) written:
Myanmar language (Burmese), English

Prior occupation and employer in Myanmar: businessman

Engineering

School attended: Rangoon Institute of Technology

(CyberBase Technology Company Ltd.) and former MP in Myanmar

Current occupation and employer: medical and legal interpreter (Rohingya/English) for a language company [redacted] and Rohingya Human Rights Activist

Previous address in Myanmar: 224/226, Room (502), Bo Aung Kyaw Street, Bothadaung Township, Yangon, Myanmar

Current address: [redacted]

Date or approximate date of departure from Myanmar if applicable: 12 September 2015

Photo ID: YES

Type of photo ID: Driver's license

Authority issuing photo ID: [redacted]

Issuance date on photo ID: 1 July 2022

Name on photo ID: Shwe Maung

Registration number on photo ID: [redacted]

Any other form of photo ID: N/A

II. Interview Information

Prior screenings conducted: Yes, on 27 August 2020 (BIN - IIMM0001581702) and 7 December 2022 (BIN - IIMM0019948380)

Place/modality of interview: In person, [redacted]

Location of interviewer: [redacted]
Location of witness: [redacted]
Location of interpreter: [redacted]

Date(s) and times of interview:
16/05/23 GMT-4 10:30 – 17:00 HRS
17/05/23 GMT-4 9:30 – 17:00 HRS
18/05/23 GMT-4 9:30 - 16:00 HRS
19/05/23 GMT-4 9:00 – 21:00 HRS

Language(s) used in interview: English and Myanmar languages

Names and signatures of persons present during interview:

	Name:	Signature:
Interviewer(s)	M0015	
	M0079	
Interpreter:	M0032	

Witness support person: N/A

Other persons present: [redacted]

III. Introductory Matters

1. At the beginning of my interview, I was introduced to the representatives of the Independent Investigative Mechanism for Myanmar ("Mechanism" or "IIMM") and to [redacted], of the United States Department of Homeland Security, Human Rights Violators and War Crimes Center, whom I was previously informed would be present during this interview to ensure that appropriate procedures and protocols are followed, and to obtain any information about potential war crimes violations committed outside of the United States and the identity of perpetrators of international crimes, including those who may be inside the United States or may travel internationally.

2. I was provided with an overview of the mandate of the Mechanism and the purpose of the interview. I was informed about the different national or international courts that are looking into serious crimes committed in Myanmar and told that others might do so in the future. I understand that the IIMM can support these proceedings by providing relevant evidence. I understand that if my account is shared with national or international courts prosecuting crimes committed in Myanmar, I may become a witness in those cases.

3. I was informed that my cooperation with the Mechanism is entirely voluntary, and I confirmed that I am participating in the interview voluntarily and willingly, without any inducement or undue influence: I am here of my own will.

4. The interviewers explained that the IIMM's investigations are confidential, to protect the work that it does and the people it interacts with. The interviewers advised that I keep my interactions with the IIMM confidential.

5. I was also informed how the interview process would work, and that a witness statement would be prepared on the basis of my answers to questions posed by the investigators. I was asked to be as detailed and accurate as possible in my answers, to seek clarification of any questions that are unclear, and to distinguish between what I observed personally and information obtained from others. I was told that, before signing the statement, it will be read to me, and I would have a full opportunity to review and revise my witness statement and confirm that it reflects what I said during the interview.

6. The interviewers explained that this statement and any associated materials that I have provided to the Mechanism will be shared with third parties only with my full and informed consent. I was also told that at the end of the interview, the options for my potential consent would be discussed.

IV. Documentary or Other Evidence in the Possession of Witness

7. I have brought to the interview several documents that I believe are relevant to what has happened in Myanmar, especially in relation to Rakhine and the Rohingya around 2012 but also 2016 and 2017.

8. These documents contain official communications that I have received in my capacity as Member of the Union Parliament between 2011 and 2015 as well as open-source articles that concern me.

9. I was asked to explain the content of these documents, which the investigators have recorded with a unique identification number ("BIN") as follows:

a. **IIMM0027993559** is a communication, in an envelope dated 23 March 2012, containing a response from the Parliamentary House of Representatives or Lower House (Pyithu Hluttaw) in Nay Pi Taw to two written questions I had addressed to the government during a parliamentary session. This document is marked as "*State Secret*" and contains a cover letter (p.1), a reference to my first original question (p.2), the answers to my first question signed by the Union Minister of Home Affairs Lieutenant General Ko Ko, and the President's Office (at p.3-5), a reference to my second question (p.6) and the answers to my second question (p.7-9). My first question concerned the historical and ongoing confiscation of Rohingya land and cattle by the Myanmar military and its distribution to Buddhists. I used the term "Union-born indigenous people", which refers to all ethnicities (Rakhine, Rohingya and others). The government replied that no confiscation had occurred of land belonging to indigenous people, only of land belonging to "Bengali illegal immigrants". My second question concerned marriage permissions. Before writing these questions, I had several meetings in my constituency and asked my constituents what they wanted me to do in Parliament, as their representative. I covered 85 village tracts in total, of which 20 were ethnic Rakhine and 65 Rohingya. The Rohingya villagers I visited raised these topics because these issues had a fundamental impact on the social and economic lives of Rohingya.

b. **IIMM0027993560** is a communication, in an envelope dated 10 March 2015, containing an invitation from the Speaker of Union Parliament to attend the Union Parliament's Land Confiscation Inquiry Commission. Land confiscation was a "policy" of the previous military regime, namely the State Peace and Development Council (SPDC) and The State Law and Order Restoration Council or (SLORC). I was very concerned about the confiscation of Rohingya land and had raised these issues to the Speaker of the Union Parliament, insisting that I be included in this Commission and the sub-commission on Rakhine State.

c. **IIMM0027993561** is a communication, in an envelope dated 17 May 2012, containing the responses, signed by the Union Minister of Immigration and Minister of Education, to two questions I had addressed to the government. My first question concerned the right of Rohingya Muslim students to attend university and other professional further education. The government replied that they had no right as they were not citizens. This response came from the Ministry of Education and the response letter was signed by the Union Minister of Education Dr. Mya Aye. The second question concerned the 1978 and 1990s repatriation of Rohingya people to Myanmar from Bangladesh. In my personal view, I thought it was incoherent for the government to deny that Rohingya were citizens but then repatriate them back to Myanmar. In my question on this issue, I was very careful and did not use the word "Rohingya" otherwise it would not

have passed the parliamentary processes. I referred to "indigenous people born in the Union" (ပြည်ထောင်စုဖွား ဒေသခံတိုင်းရင်းသားများ) instead.

I was asked about a line at the bottom of p.3 in this document, which looks to me like a filename (D:\2012Policy(Sec1)/100_Group/100-2(4-5).doc). This is an original document and I believe that this filename indicates the name assigned to this document by its authors. I don't know what it means, although "Section 1" may refer to a government project that implements policies enacted before 2012 against the Rohingya. I say this because of something I saw on one occasion, before 2008, when I visited the Immigration Chief–Yangon Division to transfer my family list between townships in Yangon. The previous Immigration Chief of Yangon Division was named Zaw, but I do not recall his full name. He was a retired military captain, and I believe he is now in the United States because he once told me he was a green card holder. In his office I saw on his table "Section 1 – Rakhine project" (ရခိုင်စီမံကိန်း) and by the end of the conversation I realized that he was implementing government policies against Rohingya, who he called "illegal immigrants". He then told me I was illegally residing in Yangon without changing my residence from Rakhine State to Yangon with Form 10, and that I illegally came from Rakhine and he threatened me that he could "deport" me to Rakhine State. I remember he said this was a "policy" from a higher authority. I do not know what "100 Group" could mean.

d. **IIMM0027993766** is a communication in an envelope dated 5 October 2012, containing a response from Deputy Minister, Major General Zaw Win to my question about the reconstruction of Rakhine and Rohingya houses in Rakhine State after the June 2012 violence in Sittwe. Major General Zaw Win signed this letter on behalf of the Union Minister of Border Affairs. I had seen the burning of Rohingya areas with my own eyes and captured this with my camera in July 2012. I learned from my contacts in Sittwe that Rakhine houses were being reconstructed whereas Rohingya's were never rebuilt. Instead, homes for Rakhine people were built on top of Rohingya land. The response contains figures and names of organizations that helped the humanitarian response and the Rohingya resettlement process. I remember that the Union Ministers U Khin Yi and Ko Ko always used word "temporary" when discussing resettlement for Rohingya, which meant to me that they never had the intention to resettle Rohingya permanently.

e. **IIMM0027993767** is a communication in an envelope dated 5 October 2012, containing two documents:

    i. A letter from U Khin Maung Soe, the Union Minister of Energy, responding to a question I had raised on discrimination in the distribution

of electricity through the national grid (especially in Buthidaung, Maungdaw and Rathedaung Townships). The response letter was signed by the Union Minister of Energy himself.

ii. The second letter from Union Minister of Home Affairs Lieutenant General U Ko Ko addressed to U Htun Aung Kyaw, another Member of Parliament (hereinafter '**MP**') for Rakhine State from the Arakan National Party (ANP), in response to U Htun Aung Kyaw's questions. This letter was sent to me in the same envelope. U Htun Aung Kyaw sat next to me in Parliament.

I remember U Htun Aung Kyaw was very aggressive on the Rohingya issue and called the Rohingya "illegal Bengali". Although he was polite to me personally, he used to write very racist and discriminatory things about the Rohingya. I believe he visited the US (between 2013-2015) with a delegation of other Members of Parliament (hereinafter '**MPs**') but he currently resides in Myanmar. In his questions to the government referenced in this letter, U Htun Aung Kyaw was effectively asking to implement segregation between Rohingya and Rakhine. I believe that these communications show that the genocide was being planned as early as 2012.

I say this because of three questions that U Htun Aung Kyaw had asked and that are contained in this document at the header of p.2 of this letter. The questions were the following:
1) "Is there any plan for the people-oriented security system or not?" "People-oriented security system" refers to paramilitary groups of armed Rakhine civilians who report directly to the Township Administration Office and ultimately to the Ministry of Home Affairs. These paramilitary groups are also known as *Pyi Thu Sit* "(ပြည်သူ့စစ်)". Unlike soldiers and police, they don't wear uniforms but have weapons and long swords, which I believe were used in 2016 and in Inn Din in 2017.
2) "Is there a plan to make different zones to segregate Bengali from indigenous people in Rakhine?" I was asked about highlighted text in this document: it says that there should be a different zone for Bengali, separate from Rakhine, where Bengali should be resettled separately.
3) "Is there a plan or not to investigate, arrest and take action against illegal Bengali who arrived in Myanmar?" In his answer, Minister Ko Ko responded that yes, there was a plan to do so.
I believe this clearly shows segregation policies that were targeting Rohingya in Rakhine State.

f. **IIMM0027993768** is a letter I received on 10 June 2013 from Maung Maung Than, the Director General of Immigration and National Registration Department requiring me to re-submit documents to re-scrutinize my citizenship eligibility.

g. **IIMM0027993962** is a Human Rights in ASEAN article, dated 7 February 2014 titled "Burma: Govt moves to silence Rohingya MP after homes torched."

h. **IIMM0027993960** is a document containing the names of the USPD-nominated candidates for Maungdaw and Buthidaung constituencies for the 2015 election.

i. **IIMM0027993964** is my resignation letter from the USDP, dated 4 August 2015. From that day I became an independent MP, no longer associated with the USDP.

j. **IIMM0027993770** is a complaint dated 19 August 2015 filed by U Aung Thaung Shwe, an ANP candidate for Buthidaung Township, to the Maungdaw District Election Sub-Commission, against me stating that I am not eligible to run for office.

k. **IIMM0027993769** is a communication dated 22 August 2015 from the Maungdaw District Election Sub-Commission declaring me ineligible to run in the 2015 elections.

l. **IIMM0027993958** is a decision, dated 1 September 2015, rejecting my appeal to the Rakhine State Election Sub-commission. Before coming to the US, I did one last trip to Sittwe in 2015 before the election, to attend the hearing and receive this decision concerning my disqualification from running for election.

m. **IIMM0027993959** is a decision, dated 6 September 2015, by the Union Election Commission confirming my ineligibility to run for office. This was the final decision by law and could not be further appealed. I could not appeal to the Constitutional Court because this is a matter of election law and is only decided by the Union Election Commission and not the courts.

I know of other candidates who were deemed ineligible to run on the same grounds. There were around six or seven; all Rohingya or Muslim. I learned this from WeChat, a Chinese social media and messaging app popular among Rohingya at the time. I was the only former USDP candidate who had applied to run and been disqualified. As far as I know, I am the only one who appealed the decision up to the Union level. I believe some may have applied to the

Rakhine State-level commission. In the 2015 elections, only one Rohingya was allowed to run with the Democracy and Human Rights Party (DHRP): he was not disqualified because he had a citizenship scrutiny card. His name is Khin Zaw Myint.

n. **IIMM0027993965** is a letter, dated 9 October 2015, about me which was sent by the President's Office to the Union Parliament, denouncing the statements I made in the United States while testifying in front of the Tom Lantos Human Rights Commission and during an interview with *Voice of America* (VOA) about the disenfranchisement of Rohingya, in which I said that the elections in Myanmar would not be free or fair.

o. **IIMM0027993961** is an Op-ed I wrote that was published in the *New York Times* on 2 November 2015 on the issue of my denied candidacy ("Myanmar's Disenfranchised Rohingya").

p. **IIMM0027993963** is an *Irrawaddy* article published on 9 September 2017 on the police opening a case against me after I had requested the State Counsellor Daw Aung San Suu Kyi and Commander-in-Chief Min Aung Hlaing not to kill innocent people via a Facebook livestream broadcast from my home in the United States.

V. Statement

My election as USDP Member of the Union Parliament for Buthidaung Township

10. At the beginning of 2010, my former colleague Aung Zaw Win, a USDP MP (Lower House) for Maungdaw Township, approached me and asked me if I could run as a USDP candidate for a Lower House seat representing Buthidaung Township. Aung Zaw Win was a businessman at the time and a business associate of the assistant of Senior General Than Shwe. He was very close with Than Shwe and is now very close with Min Aung Hlaing. Aung Zaw Win used the power of the military for his business. He is currently preparing to become MP again.

11. When Aung Zaw Win approached me, there were rumors that Than Shwe wanted to recruit Rohingya to represent the USDP. I wanted to hear it directly from the USDP leadership. Deputy Minister of Home Affairs Brigadier General Phone Swe came to my company office in Yangon in May or June 2010 to convince me to become a candidate for the USDP. Phone Swe said to me that the USDP chose me because I was a 1988 student union leader and had a lot of influence on Rohingya people and Rakhine people in northern Rakhine

State. I had this influence because for four months prior to the 1988 military coup, when there was a power vacuum in northern Rakhine State, in my capacity as the Chairman of the Student Union, I unofficially "ruled" the area. During this time, the police operated under my authority. The USDP realised that if they had me as a candidate, they could win in Buthidaung Township. At that time, in 2010, Rohingya could vote for me. I explained the Rohingya citizenship issue to Brigadier General Phone Swe. He told me that first I had to be elected MP and only then I could address the government through Parliament on Rohingya-related issues. During this meeting, Brigadier General Phone Swe told me that once I became a MP, I would be able to demand citizenship rights for the Rohingya. During this conversation, Phone Swe said that the government would give "my people" citizenship status. When I asked if Phone Swe could give me that assurance in writing, he said it was impossible.

12. During a pre-election campaign trip to Buthidaung Township in August or September 2010, SPDC Prime Minister Thein Sein told an audience of Rohingya that "The people living on the western part of the Naaf River are citizens of Bangladesh, and the people living on the eastern part of the Naaf River are citizens of Myanmar." I was in the audience.

13. I was elected MP (MP) in November 2010, to the Lower House (*Pyithu Hluttaw* or the House of Representatives). I was living in Yangon at the time. During parliamentary sessions, I would spend Monday to Friday in Nay Pyi Taw and take the bus home to Yangon for the weekends.

14. After a few months, U Maung Oo, the former Minister of Home Affairs and MP told me and other USDP MPs from Rakhine State that we were allowed to ask questions in Parliament. I was member of two parliamentary committees: the Modernization and Assessment Committee throughout my term and the Land Confiscation Investigation Inquiry Sub-Commission for Rakhine State after 2014.

15. When I was elected in the 2010 elections, there were four other Rohingya who were elected:
    1) Aung Zaw Win – Member of the Lower House of Parliament (Maungdaw constituency);
    2) U Htay Win – Member of Upper House (*Amyothar Hluttaw*) of Parliament, (Maungdaw constituency);
    3) Dr. Bashir Ahmad – Member of Rakhine State Parliament (Buthidaung Township constituency no. 2);
    4) U Aung Myo Min – Member of Rakhine State Parliament (Maungdaw constituency no. 1).

16. All these individuals (except U Aung Myo Min) were doing business with the military. Aung Zaw Win himself told me I needed to do "PBB" or "power-based business" like him.

He told me that the power in Myanmar was with the military and that if I wanted to be powerful I needed to do business with them and offered me to link me with relevant military officers. I declined.

17. Aung Zaw Win owns several companies:

    a. SHINE Construction Company Ltd.;
    b. A joint venture with a Vietnamese businessman in the construction sector;
    c. Myint Moh Nan Hotel in Nay Pyi Taw. Aung Zaw Win built this hotel in a convenient area outside the hotel zone in Nay Pyi Taw, near Pyinmana city. I believe he managed to obtain the license with the help of Brigadier General Soe Shein, the assistant of former Senior General Than Shwe. I know this because I have personally been to the hotel several times and saw Aung Zaw Win and Brigadier General Soe Shein talking in the hotel restaurant. Aung Zaw Win later told me in Parliament that Brigadier General Soe Shein had helped him to build the hotel outside of the hotel zone. Aung Zaw Win was also a business partner of Soe Shein's wife. I saw her once at the hotel and Soe Shein's wife told me personally that she was the business partner of Aung Zaw Win.
    d. Aung Zaw Win has another hotel called "Hotel Esparado" in Yangon, built on land that was formerly owned by the Ministry of Home Affairs. We used to call him a "crony", indicating that he has business with the military. Aung Zaw Win also told me personally in 2011 in Parliament that he donated 10,000 *lakh kyats* (which equals to one billion *kyats*) to Brigadier General Soe Shein as a gift to give to Senior General Than Shwe; he didn't tell me the reason.

18. U Htay Win has a company, whose name I don't know. I visited his office in Yangon two times; he told me that he was buying and selling US dollars and other foreign currency. I saw about ten or fifteen female employees who were counting piles of money. He told me that one of his business partners was the son of Minister of Home Affairs Lieutenant General Ko Ko. U Htay Win always boasted that he played golf with military officers and the son of Minister Ko Ko. I know personally that military officers and their friends used to play at Oakklar Military Golf Club in Yangon.

19. Dr. Bashir Ahmad was a medical doctor and owned his own clinic "Myittar Clinic" in Buthidaung. He is the secret translator of the local Military Intelligence Section in Buthidaung. I know this because one day in the 1990s I visited his clinic to get some medical treatment and, while waiting, I saw a book on Rohingya history by Dr. Yunus, a Rohingya armed organization leader in the 1990s. The book was open and I saw a note in it, with Dr. Bashir's hand-writing. He told me he worked for the Military Intelligence (or "MIS-18" Section 18, based in Buthidaung Township). The head of the MIS-18 was a captain who forcefully tasked Dr. Bashir to translate texts from English into the Myanmar language. Dr. Bashir told me this happened several times.

20. When I joined the Union Solidarity and Development Association (USDA), the official chairman was Senior General Than Shwe. After registration as a political party, Prime Minister General Thein Sein became the chairman of the Union Solidarity and Development Party (USDP). The vice-chairman was U Htay Oo and the General Secretary was U Maung Maung Thein. After the elections, U Thein Sein became President and – according to the Constitution – he could not remain in the Party. Thura U Shwe Mann, who was senior to Thein Sein but was not nominated President and was upset about it, became USDP chairman. The USDP meetings I attended were always chaired by Thura U Shwe Mann.

21. The most influential figures in the USDP were Thura U Shwe Mann and U Aung Thaung. During monthly USDP meetings, the party's policy positions were discussed. Brief pamphlets containing the mission and vision of the party were distributed before elections. Between 2011 and 2015, I attended monthly meetings with all USDP party members, mostly at USDP headquarters in Nay Pyi Taw and sometimes in Parliament in the busy period just before the 2015 elections. There was a minute taker, whose name I don't recall. I was not able to preserve any records.

22. I was once told by the personal assistant and driver of U Maung Oo that every Sunday there was a meeting at the residence of former Senior General Than Shwe. The meeting was called by former Senior General Than Shwe and attended by the Commander-in-Chief Min Aung Hlaing, President Thein Sein, the two Parliament speakers of the Lower House and Upper House, and very senior members of the USDP including U Maung Oo.

My time in Buthidaung

23. After my election, I used to visit and spend time in my constituency, Buthidaung Township. I used to visit the area with tight security.

24. In May 2012, I took on an additional role in the USDP Maungdaw District Election Commission office. In this role, I was sent to set up village and township-level USDP offices in Buthidaung and Maungdaw, where Rohingya were never usually recruited. I thought this would have been a great opportunity for the Rohingya to be represented in the local ruling party.

25. I never went back to Buthidaung after July 2012 because it had become too dangerous. I stayed in Buthidaung from end of May until 10 June 2012. On 8 June 2012, my office was stormed and torn apart by a mob of Rakhine terrorists. I was rescued by five of my security guards, hid for two days and requested 10 soldiers to be sent from Nay Pyi Taw to Buthidaung in order to escort me to Sittwe. I feared I could have been killed.

26. At that time, I was in touch with the Brigadier General Aung Lin Dwe: he was part of the one brigade or *Tat Ma* (approximately 700 men) that covered several townships in Rakhine State including Buthidaung. I received a call from him on 10 June 2012 that the Rakhine State Chief Minister, U Hla Maung Tin (a retired colonel), the Union Defence Minister Lieutenant General Aung Min and the Western Regional Commander Brigadier General Ko Ko Naing, Brigadier General Aung Lin Dwe, Township Administrator U Than Shwe, Dr. Bashir Ahmad and Maung San Shwe (Rakhine State MP for USDP) were coming to visit Buthidaung to understand the situation and meet with community elders from both Rohingya and Rakhine communities. They arrived on the same day with two "choppers" or helicopters.

27. On 10 June 2012, I attended this meeting. It was held in a meeting room in the Buthidaung Township Administration office. I had a private conversation with the Union Defence Minister about what was happening in Rakhine State and I asked him to declare a state of emergency, otherwise I would raise the issue myself in Parliament. I told him that, in my opinion, U Than Shwe, the Buthidaung Township Administrator and the Police Commander in Rakhine (whose name I don't remember) were responsible for what was happening in Buthidaung Township.

28. I said this because I personally saw people walking with long swords and reported this to U Than Shwe, the Buthidaung Township Administrator, who did not take any action and, instead told me he was still monitoring the situation. At that time, ethnic Rakhine people were attacking houses with long swords. I didn't personally see this, I only heard from people who reported this to me. I then asked Brigadier General Aung Lin Dwe for his help. Because he had the power to patrol the area (even without permission of the higher authorities), at my request, he sent 20 soldiers to patrol schools, hospitals, and the main roads in Buthidaung Township.

29. I also believe the local police to be responsible because of something that happened in Buthidaung at that time: rumours were being spread that "*kalar*" would be attacked by Buddhist fundamentalists and set on fire. Therefore, I called the police and requested police officers to protect the upcoming Friday prayers. I had asked to block the road leading to the main mosque but, instead, the Police Commander sent police into the mosque compound. I went and asked the police officers who had instructed them to be there. They told me that there were AK47s buried under the mosque that they needed to dig up. They said the police would need dig up the foundation of the mosque to search for the AK47s before the Muslims could come to the prayer. The police told me that otherwise, Muslims could take the AK47s and use them to kill Rakhine. I asked the Police Commander to remove the police officers from the mosque compound and he refused. I had to report to Brigadier General Aung Lin Dwe about this incident and ask for his soldiers to be sent to the mosque. The police at the mosque were finally removed by the soldiers that the Brigadier General sent at my request.

30. After meeting alone with the Union Minister of Defence (who at that time was Lieutenant General Aung Min) on 10 June 2012, there was another bigger meeting with approximately one hundred Rakhine and Rohingya elders, and Rakhine MPs. During this meeting, the Minister of Defence used the term "Rohingya" and mentioned he had a meeting with me alone. I later learned that he was fired by the President for meeting with me and using the term "Rohingya".

31. At the end of the meeting, I mentioned to Aung Min, the Minister of Defence, that I had requested extra security as I didn't feel safe and asked him if I could fly with him in the chopper. That is what we did. As we approached Sittwe airport to land, from the window I saw many houses in Sittwe on fire. The Minister of Defence told me: "the situation is terrible and very risky especially for you, the Muslim areas are under fire" and we landed.

32. The Minister of Defence sent a letter to the President based on material that I had provided to him in Buthidaung. I saw it during the July 2012 Parliamentary session. The letter talked about the problems of Muslims in Rakhine, and said a lot negative things about ethnic Rakhine people's role in the June 2012 violence. Rakhine Nationalities Development Party (RNDP) parliamentarians said that the report was not correct and should be withdrawn.

33. On or around the 7th or 8th of July 2012, I went back to Buthidaung with the USDP's in-charge for Rakhine State, U Maung Oo, and Aung Zaw Win, another Rohingya MP. I met victims of the conflict in Sittwe, Buthidaung, Maungdaw and Rathedaung. I was on a boat with a speed boat driver and Aung Zaw Win when I gradually saw a mob of about 500 Rakhine people gathering at the Rathedaung jetty, including a few RNDP members. I heard one guy shouting, "I want to kill that guy and I don't care about the police". He addressed me and the other MP as "*kalar*" and said "this is the guy who was talking about Bengali in Parliament, we have to kill him". I realized it was an emergency, took control of the boat and fled before their eyes. After this incident, Dr. Aye Maung filed a complained to Thura U Shwe Mann that the USDP party was bringing Bengali MPs to sensitive areas. U Maung Oo, who was in charge of the USDP in Rakhine State was removed from this position for "bringing two Bengali MPs" to a sensitive area like Rathedaung, which was supposed to be a "Bengali-free area" according to the RDNP.

Buthidaung and Western Regional Command

34. In the course of my work, I met the following three people who were detained, one of whom was detained in Buthidaung prison:

    a. U Saw Myint was arrested by police in Buthidaung and taken to Buthidaung Prison on 9 or 10 June 2012. I know this because his wife called me and told me that he had been arrested because of me. After four or five months, toward the

end of 2012, he was released from Buthidaung prison and came to my office in Yangon: he told me that he was questioned by the Police and forced to sign a statement that all violence in Maungdaw and Buthidaung happened because of U Shwe Maung. He refused to sign and was tortured as a result. He told me that while he was in Buthidaung prison, he saw dead bodies being transferred. He told me that one of his eyes was injured as a result of torture in detention and I personally saw one injury on his back: a black scar whose approximate size, as I showed the investigators, was the length of my hand. I have seen him many times afterwards and he is now living in Bangkok and working for the UNHCR. Together, we are trying to set up the Arakan Rohingya National Consultative Council to represent all Rohingya overseas. While U Saw Myint was in Buthidaung prison, I tried to raise his case before Brigadier General Tint San, who had been selected as team leader of military MPs of the Lower House, with no success. I don't know whether U Saw Myint complained about his torture to the authorities or whether any investigations took place in relation to his ill-treatment.

b. Maung Maung Than was detained in Insein jail.
c. Nandar Aung (Maung Maung Than's wife) was detained in Insein jail.
d. Dr. Tun Aung (father of Nandar Aung) was first detained in Buthidaung Prison and later transferred to Insein jail.

35. I personally met members of the Western Regional Command of the military in Rakhine State before the 2010 election. I went with a USDP team in Buthidaung constituency to check on the area after it had been hit by a flood. I recall that I was in a meeting with the Township Administrator and Thaung Aye, Western Regional Commander, Deputy Home Affairs Minister at that time Phone Swe (when Home Affairs Minister was U Maung Oo), as well as *Na Sa Ka* director Colonel Than Aye. I greeted Western Regional Commander Thaung Aye but didn't discuss anything specific with him and don't recall any questions he may have asked. He was there to listen as the situation was handled mainly by the township administration. During this visit I made donations and distributed food to the villagers. The Western Regional Commander was not involved in this distribution.

36. I met the next Western Regional Commander of Rakhine State, Brigadier General Ko Ko Naing on 10 June 2012 when we travelled together in the chopper with the Union Minister of Defence and the Chief Minister of Rakhine.

37. Around 2013-2014 I had contact with the next Western Regional Commander. I don't recall his name but used to have his phone number, although I no longer have it. I called him one night because I was receiving reports of human trafficking in Maungdaw town occurring in front of police, military and *Na Sa Ka* and I wanted to report it to him so

that he could take measures, however he didn't answer until the next day. That was the only occasion on which we spoke.

38. I was asked to describe the chain of command in Rakhine State within the Western Regional Command, to the best of my knowledge. I explained that the Union Minister of Defence issued orders to the Western Regional Commander who, in turn, issued orders to the Brigadier General. A Colonel transferred orders from the Western Regional Commander to the military regiments (တပ်ရင်း). By 'regiment' I mean units, not bigger than 700 soldiers, who report directly to the Brigadier General. Western Regional Commander reports to Chief of Staff of Defence Service and Commander-in-Chief Min Aung Hlaing. I know this because of my personal knowledge of the military system in Myanmar and because I had a close university friend who was a military officer and became a military MP. I don't recall his name and I know he is in Myanmar. He told me that orders to the military MPs came by SMS messages from the military Team Leader of the Lower House (a Brigadier General) who, in turn, received messages directly from the Commander-in-Chief, as he was very powerful. I can't think of any specific examples of orders that I have personally witnessed. Apart from the instances where the Western Regional Commander visited Buthidaung in relation to the 2010 floor and the 2012 violence, and the phone conversation I had with him, I do not know how else the Western Regional Commander knew about what was happening in northern Rakhine.

The Lower House Citizens Fundamental Rights Committee

39. In the Lower House there was a Citizens Fundamental Rights Committee, which was responsible for dealing with citizenship and fundamental rights and amending the 1982 Citizenship Law, and which was headed by U Htay Oo, a former Major General and the deputy chairman of USDP. Everybody called U Htay Oo "*Bo Gyoke*", which means "Major General". He preferred to be called his military rank rather than his civilian position. Around 2011, I briefed him in his Parliamentary office about the civil rights situation of the Rohingya and told him that we needed to grant full citizenship to all those who are eligible. There are three categories of citizenship in Myanmar: full citizenship, associate citizenship (*Pyu Naing Ngan Thar*) and guest citizenship (*Eai Naing Ngan Thar*). He replied that we would discuss it later on. He didn't use the word Rohingya. He suggested I write a paper to the then Minister of Immigration U Khin Yi, to be sent through him, the head of the Citizens Fundamental Rights Committee.

40. Before 10 June 2012, I prepared a report in which I argued for the Rohingya to be granted full citizenship and shared it with the parliamentary Citizens Fundamental Rights Committee. I believe I no longer have this report, but I submitted it to U Htay Oo. Initially there was no reaction, until another MP from the Citizens Fundamental Rights Committee told me that "*Bo Gyoke*" had looked at my report and that he would

raise the issue with the Ministry of Immigration. U Khin Yi, the Minister of Immigration was supposed to attend a hearing of the Citizens Fundamental Rights Committee but he sent Maung Maung Than, the Director General of the Ministry of Immigration instead. At this Citizens Fundamental Rights Committee hearing, Maung Maung Than said that only those eligible under the 1982 Citizenship Law could be issued citizenship cards.

41. Later on, there was a proposal to amend the 1982 Citizenship Law. I took advantage of this proposal, which had been proposed by a member of the Citizens Fundamental Rights Committee in May 2012 in Parliament. The proposal was intended to revise certain obsolete sections of the law and was supported by Aung San Suu Kyi. I remember that both Aung San Suu Kyi and I gave a long presentation to the Lower House. In the end, the proposal to amend the 1982 Citizenship Law failed.

The term 'Rohingya'

42. I never personally witnessed anybody using the word "Rohingya" in Parliament. I have personally heard MPs use the words "Bengali, "illegal Bengali", "intruder Bengali" or "illegal Bengali Kalar" (ခိုးဝင်ကုလား) to refer to Rohingya. I recall that in 2012 a question was raised in Parliament by Daw Khin Saw Wai: "the Rohingya term has been used and I would like to know if it's legal or not". The Deputy Immigration Minister answered: "there is no Rohingya". He explained the 1982 Citizenship Law and said that in that law the term Rohingya is not included therefore it doesn't exist in Myanmar.

43. This happened after, earlier that day, I had circulated in Parliament a booklet that I had prepared whereby I addressed the Speaker of Parliament on the issue of eligibility of Rohingya to be granted full citizenship. I had prepared approximately 600 copies and circulated them among MPs and Speakers of both houses of parliament. Aung Zaw Win also signed it without properly reading the booklet through. I also gave the booklet to Aung San Suu Kyi in her capacity as chair of the Rule of Law Parliamentary Committee and briefly presented its content to her. She asked me to give her copy of the booklet to her secretary Win Myint. Neither of them ever responded. In this pamphlet I extensively used the word "Rohingya" on almost every page.

44. I have also personally heard the Minister of Immigration and Population U Khin Yi and the Minister of Home Affairs Ko Ko, use the words "Bengali" to refer to Rohingya.

45. In my presentation to the Lower House, I didn't use the term "Rohingya" because this word was unofficially illegal in Parliament. I used it only in the booklet I had circulated and in another presentation I gave to the Citizens Fundamental Rights Committee. I was, therefore, very careful as the Parliament would have otherwise objected and stopped me. I say that using the word "Rohingya" in Parliament was illegal because, although there was no actual law, a verbal order existed that the word Rohingya could

not be used in any government structure. As far as I am aware, this order was issued after the military coup of 1988 by Secretary Lieutenant General U Khin Nyunt and has been followed ever since. I believe this order was then written in the protocol manuals of Union Ministries and Departments, although I have no direct knowledge of this.

46. I remember hearing U Khin Yi refer to the Rohingya as "Bengali illegal immigrants" who crossed our border from Bangladesh. This happened three or four times between 2011 and June 2012, while he was talking about the refugee influx.

47. I personally know that the effects of U Khin Yi's policies – namely not to issue any citizenship card to Rohingyas, not to approve Rohingya access to professional universities and the requirement of a travel permit to travel within Rakhine State as well as other restrictions on marriage, were significantly felt by the Rohingya community, especially in Rakhine State. When I say that U Khin Yi issued "policies" I refer to his implementation practices which were contrary to what was formally provided by the law. He used to give instructions to the Ministry of Education. These policies were adopted by U Khin Yi in his capacity as Immigration Minister. I believe that such policies were adopted by Lieutenant General Khin Nyunt, SLORC Secretary One and Military Intelligence Chief, and have since continued to be implemented by ministers, including U Khin Yi and Lieutenant General Ko Ko.

48. Similarly, I recall personally hearing Lieutenant General Ko Ko calling the Rohingya "illegal Bengali intruders" (ဘင်္ဂလီ ခိုးဝင်ကူလား) on three or four occasions. As Union Minister of Home Affairs, Lieutenant General Ko Ko oversaw all township administration offices, and issued orders also in relation to land confiscation. Once, in 2012, he spoke in Parliament about the border fence between Bangladesh and Myanmar and other efforts to control illegal immigration. In September 2012, I spoke at an international conference in Nay Pyi Taw on the relief and resettlement of the victims of the 2012 violence in Rakhine State, in the presence of Lieutenant General Ko Ko and U Khin Yi, challenging the statements of Maung Maung Than, Director General of Immigration. One year later, Maung Maung Than sent me a letter requesting that I resubmit my documents to re-scrutinize my citizenship eligibility. I shared this letter with the IIMM and it was registered with BIN IIMM0027993768.

49. During a meeting with U Aung Thaung in August 2015 in his office, he told me that if I wanted another term as MP after the 2015 elections, I should stop using the term "Rohingya" and use "Bengali" instead. He told me I should talk to the Rohingya community and the media and convince them to accept the term. U Aung Thaung told me that if the Rohingya community accepted the term "Bengali", I could run as a USDP candidate in the upcoming elections. He told me this was the guidance of Senior General Than Shwe and that I should accept this proposal. I immediately rejected his proposal. During this meeting he called U Khin Yi from his mobile phone in front of me (on

speakerphone) and asked him to confirm that if I and the Rohingya community accepted the term "Bengali", the Ministry of Immigration would be able to issue them a card that would allow them to vote. I told them I had tried for five years to work on Rohingya citizenship and had seen no progress, and I was not going to do it. U Aung Thaung told me that Aung Zaw Win and other candidates were willing to accept the term "Bengali". I believe he did this because he only cared about his businesses.

50. A Rakhine MP, U Htun Aung Kyaw, used the term "Rohingya" in a private conversation with me once, although he still posts a lot of anti-Rohingya content on social media.

Rohingya-related laws and the '969' movement

51. I do not recall from my time as an MP in the Union Parliament any laws or legal issues being discussed or enacted specifically in relation to Rohingya. However, some laws were discussed which had an impact on the Rohingya community. For example, around 2013, the so-called '969 movement' tried to introduce a package of four laws which was very impactful on the Rohingya.

    The 969 is a religious group that I call the 969 gang, which promotes Buddhism as the only religion in Myanmar and has tried to instate Buddhism as the State religion in Myanmar. The 969 group leads an anti-Muslim and anti-Rohingya campaign. '969' is the logo of the Protection of Race and Religion group or Ma Ba Tha (အမျိုးဘာသာသာသနာ စောင့်ရှောက်ရေးအသင်း). I personally believe that the 969 movement and Ma Ba Tha are the same thing because I have seen the 969 number in the Ma Ba Tha logo. I have personally seen this logo on restaurants and shops in Yangon, as well as in one shop [redacted]

52. Although it is officially led by the Buddhist monk Wirathu, I have reason to believe that the secret leader behind the 969 movement was, in fact, U Aung Thaung, a member of Central Executive Committee of the USDP.

53. I remember personally reviewing a package of draft laws proposed by the 969 group. I recall they proposed restrictions on inter-faith marriage, specifically barring Buddhist women from marrying non-Buddhist men without the conversion of non-Buddhist men and an authorization from a court. They also proposed a "one wife-one husband" policy, as well as measures to limit population growth, and the obligation to ask the former spouse for permission to remarry in case of divorce. I understood that the goals of this package of laws were to safeguard nationalism but also to prevent excessive births in the non-Buddhist community.

54. I believe these laws specifically impacted Rohingya, but also other religious and ethnic minorities. However, in Rakhine State, restrictions on the Rohingya population have existed for so long that the new proposed laws only strengthened them. I received some reports from Rakhine State on the impact of these laws after they were adopted.

55. The 969 group initially tried to present this package of laws to the Parliament, however they were not allowed, by law, to submit any proposal because the 969 was not a government ministry, governmental organization or official authority. The Speaker of Parliament rejected their proposal for that reason. Therefore, they sent the proposal to the President's office who then formally submitted it to the Parliament. Only then, I received and reviewed the draft. I never saw the first or original draft from 969.

56. Although the draft bill did not expressly mention the 969 group, I know that it was 969 who drafted the package of laws because the Parliament speaker announced that he had received this proposal from the Protection of Race and Religion group. I also recall Wirathu mentioning, during a live broadcast on Facebook, that he was involved in drafting this package.

57. When a representative from the President's office presented the laws to the Parliament, I recall that he said a few words about the objectives of the draft, which included the control of population growth, the prevention of Buddhist women marrying non-Buddhist men, and the prevention of illegal immigration. I believe that the bill did not include the term "Bengali" but there was an explanatory side note that mentioned "illegal Bengali immigration". The side note also mentioned the 969 movement. The draft bill included references to authorities that would have implemented these laws, namely the township administration. A few MPs objected that these laws were unconstitutional as they violated religious rights. In the end, all four laws were adopted without amendments.

969, Ma Ba Tha and the USDP

58. Around May and June 2015, I had attended two or three USDP meetings where it was mentioned how the 969 group was doing very well. These were meetings about the USDP strategy to win the upcoming 2015 election. During one of these meetings, U Aung Thaung said that 969 group was very powerful and USDP needed to use them to influence the people, win the election and weaken the National League for Democracy ('NLD') who are "Bengali supporters". I recall that U Aung Thaung personally proposed that USDP should financially support the 969 group. There was unanimous agreement that financial support should be provided, although it wasn't mentioned who specifically such financial support would or should have gone to. I am not aware of whether such financial support from the USDP to the 969 group was ever provided, nor am I aware of any donations or other financial support provided by USDP members to

the 969 (or any of its members) in their individual capacity. I sat quietly in the far corner of the conference room while the USDP members were discussing this matter.

59. Near the end of 2014, I learned from my field manager that a monk from a monastery in Buthidaung who was a member of the 969 group started coming to the USDP office in Buthidaung and sitting in my seat. This happened after I was no longer able to freely travel to my constituency because of security issues.

60. I believe that U Aung Thaung was the secret leader behind the 969 group on the basis of a circumstance I experienced personally. In 2015 I was at U Aung Thaung's residence in Nay Pyi Taw for a meeting with him. I waited in U Aung Thaung's library where I noticed a very big picture of Wirathu: I recognized it was him as he was a notorious figure at that time. I then asked U Aung Thaung's personal assistant and driver, who was a military captain: "why is Wirathu's picture here?". He said: "Didn't you know "*Ah Ba*" is the supreme leader of Race and Religion Protection group? Wirathu reports to U Aung Thaung". "*Ah Ba*" is used to address higher military authority figures; the driver was referring to U Aung Thaung as "*Ah Ba"*. That's how I learned that U Aung Thaung was the secret leader of Ma Ba Tha and superior of Wirathu. The driver also told me that whenever Wirathu visited U Aung Thaung in Nay Pyi Taw, he would stay at U Aung Thaung's residence and study and sleep there.

My interactions with politicians from Rakhine State

61. I was then asked to explain the interactions I used to have, during my time as MP, with local political representatives and authorities in Rakhine State. I explained I had interactions with Rakhine State politicians at the Union level, namely with the four Union MPs from Rakhine, who had influence and headquarters in Sittwe. They were part of the ANP, formerly RNDP. I did not have interactions with the Rakhine State Parliament as MPs at Union level and MPs at State level would not usually interact.

62. I remember Dr. Aye Maung, who was a member of the Bill Committee in the Upper House, and the leader of RNDP party.

63. I personally saw Dr. Aye Maung speak in the Union Parliament. For example, I remember him speaking in 2014-2015 about how the 1982 Citizenship Law should not be amended or repealed and that the "Bengali MPs" should be removed from the Parliament as we are not citizens.

64. In early 2015, Daw Khin Saw Wai, a Rakhine MP representing Rathedaung Township, proposed to revoke the "white cards" or temporary registration cards. This was done to prevent Rohingya from voting. As a result of this proposal, President Thein Sein

revoked all white cards from Rohingya people before the 2015 elections and a million Rohingya were disenfranchised as a result.

65. I once saw Daw Khin Saw Wai with Min Aung Hlaing's wife, Kyu Kyu Hla, who is an ethnic Rakhine, and the wife of Thura U Shwe Mann in Nay Pyi Taw: I was under the impression that they were very close. She told me they were donating SkyNet Satellite dishes. Khin Saw Wai boasted to me that ANP MPs delivered a letter to President Thein Sein advocating a policy to send "Bengali" to a third country, outside Myanmar. This came four days after the July 2012 violence, shortly before President Thein Sein met with UNCHR High Commissioner Antonio Guterres and said that "illegal" Rohingya should be sent back or to a third country.

66. I heard Khin Saw Wai speak in Parliament a few times where she used the term "illegal immigrant" and "Bengali" to refer to Rohingya. This was in 2012, after I had distributed the booklet in Parliament on the issue of eligibility of Rohingya to be granted full citizenship. Another time, I heard her mention "Bengali immigrants" in the parliament. This second incident was on 14 November 2014 after the visits of President Obama and U.N. Secretary General Ban Ki Moon because they were openly using the term "Rohingya." Because of that, an "emergency proposal" was submitted by U Thein Nyunt. U Thein Nyunt needed at least one MP's endorsement to keep this proposal in parliamentary session. Daw Khin Saw Wai immediately endorsed and supported his proposal. The Parliament then approved unanimously that there were "No Rohingya in Myanmar". I remember, however, that in 2013, in a private conversation with me, Daw Khin Saw Wai once used the term "Rohingya". I told her that she should use it in public, to which she responded she couldn't otherwise she would be killed in her constituency.

Land confiscation in Rakhine

Land ownership

67. In principle, according to Myanmar law, all land, and all natural resources below and above ground in Myanmar are owned by the government. Therefore, individuals are formally entitled to lease the land from the government for a limited amount of time. However, in practice, everyone sells and purchases land as if they were the landowner. In Myanmar, everyone, including the Rohingya, is therefore allowed to own land, however, in many instances, especially after the 1988 military coup, the government confiscated Rohingya land on grounds that the land can be owned only by citizens of Myanmar and that Rohingyas are not Myanmar citizens. Rohingya landowners were also often forced to pay sums of money and additional taxes in order to be able to own or work on farmland. I know this from my personal interactions with Rohingya villagers in my constituency, which I used to visit frequently until 2012.

Land confiscation in Northern Rakhine

68. Before I became a member of the Union Parliament, for years I traveled around northern Rakhine State. There, I attended several meetings in different townships and met many Rohingya landowners who told me that their land had been taken before 2010 (especially in the late 1980s and 1990s) and showed me their ownership documents. I included their claims in a report I later presented to the Union Parliament. On the basis of information that I personally collected from landowners in Rakhine, I learned that land had been confiscated by the military, the government and the *Na Sa Ka*. To my knowledge, most of the land confiscation was materially carried out by the *Na Sa Ka*. I personally witnessed the destruction of my sister's property by the *Na Sa Ka* in Maungdaw.

69. To my knowledge, the confiscation of land by the military ceased around the time the Union Parliament was established in 2010 because the military was scared of the power of parliament. I am not personally aware of any significant land confiscation cases that may have occurred between the creation of Parliament in 2010 and the time I left Myanmar in September 2015.

70. Personally, I remember that my family's 10 feet of land in front of our house was taken without compensation by the government for the construction of the main road in Buthidaung but many others faced similar or greater loss from land confiscation, either by the military or the government.

71. To understand the core of the problem, I also met with local authorities in the area such as township administrators, police officers and the commander of the *Tat-Ma* (a term I use to identify a brigade or division).

Military structures built on Rohingya-owned land

72. On one of my trips in Northern Rakhine in 2010, my assistant, Soe Naing, drove me around Buthidaung town and nearby areas on a motorbike. We passed by a military structure, which pertained to a Tat-Ma (a term that I understand translates into English as Brigade), whose commander at that time was Major General Aung Lin Dwe. My assistant Soe Naing told me that the land where that military structure was built had been confiscated from land previously owned by Rohingya: a village called Maung Hnama Palei Taung.

73. I know this because I grew up in the area and, as a child, I used to play on the land of, what is now, the military base. I believe the structure was built after the 1988 military coup.
74. On a different occasion, when I was traveling in Rakhine in 2010, I saw a big military base along the main road connecting Buthidaung and Maungdaw. This military base was as big as a village, it encompassed a high school and was fenced off by concrete

walls. Also this base was built on a former Rohingya village whose name was Let Wel Tat Pyin Shay. This base was known as Let Wel Tat Pyin Shay Tat Yinn . In my understanding, Tat Yinn translates into English as regiment.

75. The villagers from the original villge were resettled somewhere else. I know this because I had seen this village before 2010. I visited Rohingya villagers who used to live here, who were then living somewhere else. They told me that their houses were destroyed.

76. My field manager and former campaign manager told me that he had seen SHINE construction company's signboard in the construction site of Let Wel Tat Pyin Shay battalion. I know that SHINE construction company was owned by my former colleague U Aung Zaw Win. Through social media and other colleagues (such as U Htay Win), I learned that Aung Zaw Win donated 100 million kyats to the military for soldiers who were involved in the 2016-2017 clearance operations. As far as I am aware, Aung Zaw Win also built, free of charge, a residential house for Thura U Shwe Mann in his hometown in Bago Division around 2013.

Model villages

77. On one of my visits to Rakhine before 2012, I also visited two model villages in Buthidaung Township: Gandamar and Wai Thar Li. Both villages were inhabited by Bamar Buddhist residents. I then visited the nearby Rohingya villages, where villagers there told me that each model village had been built on their former farmland. This was another example of how I found out about the confiscated land. I included this in a report I later presented the Union Parliament.

Parliamentary Land Confiscation Inquiry Commissions

The Union Parliament Land Confiscation Inquiry Commission

78. During my time serving as a member of the Union Parliament in the Lower House (Pyithu Hluttaw), around 2014 or 2015, the Union Parliament Land Confiscation Inquiry Commission was created. The mandate of this Commission was to inquire whether civilians land had been effectively confiscated by the military and whether that had been done illegally. It was created by the Union Parliament with the approval of Thura U Shwe Mann, Speaker of the Lower House and of the Union Parliament.

79. The 2010 elections were the first time that MPs were elected under the new constitution and represented constituencies across the 330 Myanmar townships. Once elected, the MPs gradually started bringing up in the Union Parliament the issues of land confiscation, which had been mainly caused by the construction of military structures

or bases across the country after the military coup in 1988. As this issue kept coming up, the Speaker of the Parliament approved the proposal for forming the Union Parliament Land Confiscation Inquiry Commission and sub-commissions at State level. All elected members voted in favour of the creation of this commission, whereas the military MPs (which were 25% of all MPs) were opposed to it.

80. In the Union Parliament Land Confiscation Inquiry Commission there were approximately 20 to 30 members. The chairman was Thura U Shwe Mann.

81. Four or five military MPs were included in this commission at Union level: they had been appointed by the Speaker upon indication by the team leaders of the military MPs. These military team leaders (as well as 25% of all Union Parliament representatives in the Upper and Lower House) were not elected but appointed by the military Commander-in-Chief Senior, General Min Aung Hlaing and approved by the Parliament. The team leaders held the rank of Brigadier General and usually sent orders, often via text message, to the rest of the military MPs ordering them how to vote in Parliament if the discussion concerned military matters.

The Land Confiscation Inquiry Sub-Commission for Rakhine State

82. In addition to the Union Parliament Land Confiscation Inquiry Commission, 14 sub-commissions were created to represent the seven states and seven regions of Myanmar. Their members were nominated by the chairman of the Union Parliament Land Confiscation Inquiry Commission, Thura U Shwe Mann. Membership in the sub-commission was open to any MP who wanted to join, so I personally approached the Speaker and asked to include me in the Rakhine State sub-commission. The Rakhine State sub-commission had 17 representatives (one from each township) as land confiscation was particularly widespread in Rakhine State. I did not serve in the commission at Union level.

83. I remember a couple of names of members of the sub-commission for Rakhine State: U Htun Aung Kyaw and U Pe Than from the ANP. I also remember one of the military members of the Union commission who was also a member of the Rakhine Sub-commission. I believe he was a Rakhine ethnic and major.

Parliamentary discussions on land confiscation

84. In his capacity as Union Parliament Land Confiscation Inquiry Commission, Thura U Shwe Mann instructed all the MPs who were commission members or sub-commission members to inquire, investigate and present a written report on land confiscation issues in their region to present in the parliamentary sessions.

85. However, the military did not agree with this decision: despite the many claims on land confiscated by the military that were brought by the elected MPs on behalf of the civilians in their constituencies across the country, the military MPs always denied that land had been confiscated by the military and structures built on former civilian property. They purported that the issue of land confiscation was simply untrue and not an issue.

86. The military MPs in the Union Parliament also did not accept the term "confiscation." They did their own investigation and inquiry and shared their findings with the Union commission as a response. The military claimed that they had inquired with the local authorities in township levels and according to their findings, the accusations of land confiscation made by other MPs were simply not true. The land was only seized according to the applicable land law.

87. I shared with the team leader of the Rakhine State Sub-commission information on land confiscation that I had personally collected. I explained to him how since 1989, 10,000 acres of ethnic indigenous land were confiscated by the government to build sixty model villages in Maungdaw, Buthidaung and Rathedaung townships. By "model villages" (စံပြကျေးရွာ) I mean villages that were created by the government and replaced former Rohingya villages with new structures and roads. These new villages were usually inhabited by non-Rohingya individuals who were taken from other parts of Myanmar.

88. According to my findings, the township administrators were significantly involved in land confiscation, telling local villagers that the government needed their land in order to build roads or other structures. Land confiscation extensively occurred in the context of the building of model villages, which was led by the General Administration Departments (or 'GAD') and happened since the 1980s and up to 2010. However, the local landowners were unable to bring cases until Parliament and the Union Parliament Land Confiscation Inquiry Commission were created.

89. I had already addressed the same issues in the letter that I have explained to the investigators earlier (BIN IIMM0027993559) to which the Union Minister of Home Affairs responded affirmed that the government did not confiscate any land from the 'ethnic indigenous' people.

90. Other than this circumstance, and despite the many unsuccessful attempts I made to bring up the issue, there were no proper discussions regarding how the government would try to solve the problem of land confiscation – including for the Rohingya people – neither at Union level nor at State level.

91. Records of these discussions were usually uploaded to the Union Parliament's website ('pyithuhluttaw.gov.mm'), although I believe the website was restructured during the civilian government led by Aung San Suu Kyi.

Myanmar military budget

92. As a Union MP, I remember taking part in discussions in Parliament on the budget, including the military budget. MPs in Myanmar are responsible for the national budget approval and there are dedicated committees, within Parliament, that discuss specific components of the budget. I was not a member of the committee that discussed the military budget, and I don't recall any names of its members, however I had to approve the military budget every year as part of the national budget like all other MPs. I was also personally involved in another committee: that with oversight of the Ministry of President's Office budget.

93. Normally the discussion and approval of the national budget used to happen in two phases: the appropriate committee would first discuss the budget internally and then submit the discussed proposal on that specific budget item to the Speaker of the Parliament. The Speaker then collected all proposals from members of different Committees and prepared a booklet that was circulated to all MPs to allow them to vote.

94. I remember the military budget was in the billions of *kyats,* although I don't recall the exact figures. The military budget proposal used to originate directly from the Ministry of Defence. The Ministry submitted it to the Parliament Speaker who would, in turn, first allocate it to the dedicated parliamentary committee for the discussion on figures, unused budget from previous year, etc., and then submit it to the MPs for a vote. I believe the budget required a simple majority to pass, and the Parliament Speaker led the voting.

95. I remember that, out of all the sections that composed the proposed Myanmar national budget, the military budget didn't have any details – for example – on specific items or expenditures: it only had the name ("Military Budget"), the proposed amount, deductions and final amount. The lack of information on the military budget proposal was always justified by reasons of national security. Only once, I saw a sentence in the budget that said that it was needed for the welfare of soldiers who were fighting with insurgents in border areas. I do not remember in which year this budget was approved.

96. By constitution, the military budget was formally allocated to the Office of the Ministry of Defence. However, in practice, parts of the budget were allocated also to the Office of the Commander-in-Chief Min Aung Hlaing, although the internal distribution between the two remained unknown. I have never heard of budget allocated to "people-oriented security systems" or paramilitary groups.

97. After approval, the budget funds were kept in the Myanmar Central Bank and allocated by the Ministry of Finance.

98. In terms of figures, I recall that, between 2011 and 2015, every year the military budget increased, although it was never specified why. I later learned from media reports that the military had a separate source of funds in addition to the parliamentary-approved budget, but I do not have any direct knowledge of this.

99. Because no detailed information on the proposed military budget was ever made available, the Speaker of the Parliament every year lowered the proposed budget for the military by 20%-40%, subject to parliamentary approval. Except for the military MPs, all MPs were suspicious due to the lack of transparency in the proposed military budget figures and agreed with the Speaker on its cuts.

100. Because of such cuts, for the fiscal year 2013-2014, Thura U Shwe Mann (the Speaker of Parliament) had a heated discussion with a representative of the Ministry of Defence in a meeting with all committee chairmen. The Ministry of Defence representative was very angry and argued that the military were working hard for the country and complained about the cuts. I know about this because I received a briefing about this exchange from U Aung Thein Linn, the chairman of the Modernization and Assessment Committee, of which I was a member.

101. The Auditor General of the State, who reported directly to the President, was never able to audit the activities of the Ministry of Defence, including the proposed military budget. I know this because it was written in the Auditor General's annual reports to Parliament which were usually issued before the budget approval. The Auditor General's reports contained a footnote stating that the Ministry of Defence had its own internal auditing system, but these separate auditors never submitted any audit reports to Parliament.

102. The President was allowed to make extraordinary emergency budget proposals when additional funds were needed by the Ministry of the President's Office. As far as I am aware, the President could not propose extraordinary budget allocations to other ministries. The President would make extraordinary emergency budget requests every year. These amounts were greater than the amount allocated to the President in the general budget. I remember that the President's extra budget proposals would concern development of natural resources and border areas as well as the "peace and reconciliation process". None of these funds for border areas used to be allocated to Rakhine State.

103. 100,000,000 *kyats* per each constituency in the whole country were allocated for the development of roads, repair of school, hospital, bridges, including in Buthidaung township, my constituency. In order to use the funds, an MP from the Upper House, U Maung Aye Tun, obtained a cheque from the parliamentary Finance Committee and withdrew the funds from the State-owned Myanma Economic Bank in Buthidaung Township. In the end, the funds were spent on roads, bridges, schools and hospitals in ethnic Rakhine villages in Buthidaung Township including Tha Pate Taung ethnic Rakhine village. I know a contractor was appointed to build the roads.

104. I did not personally take part in any discussions in Parliament in relation to taxes or foreign investments. I did not vote on any military expenditures; however I recall that once a PowerPoint presentation was shown in Parliament by the Union Minister of Border Affairs on some very high tech, modern weapons that the military intended to purchase to modernize their equipment. I recall photographs of helicopters, machine guns and radar systems and I remember that the word "nuclear" was used, although I don't recall any details.

105. As a MP, I was paid a salary, initially (in 2011) in cash at a salary counter, later through a bank. I was formally paid by the Financial Section of Parliament and the transfer was made from the Myanma Economic Bank, Nay Pyi Taw branch, to my account at the same Myanma Economic Bank, Yangon branch. I believe all MPs received the same salary, including the military MPs.

106. I was asked about any military members having family outside Myanmar. During a monthly USDP meeting, there was a discussion about U Myin Swe's nomination as the USDP candidate for Vice-President in 2011 and the need for the nomination to be delayed, in order to allow his son (and daughter-in-law) to surrender their Australian citizenship and be nominated for the position of Vice President. I assume this process was completed because U Myin Swe became Vice-President and was nominated also for the next term 2015-2020, but do not know any further details.

2014 violence in Rakhine State

107. Even though my constituency was only Buthidaung Township, I covered all of Rakhine State in my capacity as Union MP. In January or February 2014, I was called in the evening by a former teacher who told me that Rohingya homes were being burned in the village of Du Chee Yar Tan in Maungdaw Township.

108. The teacher told me that he saw with his own eyes Rohingya houses being set on fire by the Police, and people running away. He told me that the Police were still there and I could hear villagers crying at the other end of the line. Right after, I called the Chief Minister of Rakhine State, U Hla Maung Tin, who was also a USDP Rakhine

State MP to inform him about what was happening. U Hla Maung Tin was shocked, and he told me he would call me back. He called me back in half an hour and reassured me: "everything is ok, I checked with the *Na Sa Ka* responsible in the area. One of the officers said it was only a couple of homes and the fire is already extinguished". I know that in English *Na Sa Ka* is known as the Border and Immigration Head Quarters (BIHQ). The BIHQ in that village was dismantled in 2015. I then called the teacher back. The teacher told me that houses were still burning, so I called the Chief Minister again and informed him. He said the burning was happening in the presence of police and *Na Sa Ka*, and said "you're right, they are so bad". On that next day, I was told that the Foreign Minister, U Wunna Maung Lwin, was telling the media that "these Bengalis are burning their own homes and accusing us."

109. I gave an interview about Du Chee Yar Tan to the Democratic Voice of Burma. Because of what I had reported in this interview, I was accused of defaming the Myanmar Police. The President sent an arrest warrant for me to Thura U Shwe Mann, the Speaker of Parliament, for his signature, who called me personally and briefed me. I asked him to please not sign the arrest warrant as I had no intention to defame the police and I had obtained information directly from the people in the village and from the Chief Minister of Rakhine himself. In the end, Thura U Shwe Mann didn't sign the arrest warrant. In the next day, I learned that a Du Chee Yar Tan investigation committee had been appointed by President Thein Sein. I shared an article with the IIMM about these events, dated 7 February 2014 titled "Burma: Govt moves to silence Rohingya MP after homes torched," which was assigned BIN **IIMM0027993962.**

The 2014 census in Rakhine

110. The Census Law was discussed in Parliament in late 2013. I thought it was a very good bill, therefore I did not raise any objections. The Minister of Immigration U Khin Yi (who was also the Chairman of the Census Committee, appointed by the President) was responsible for the census process. The census was needed to have accurate demographic information to assist government planning.

111. I supported the Census Law because the law guaranteed that everyone could participate in the census, regardless of ethnicity and religion. I believed that the census presented an opportunity to include Rohingya and Muslims in a country-wide process.

112. During this period, I was in Yangon because at that time I could not visit Buthidaung Township. I conducted a secret educational campaign through social media (at that time, many Rohingya used mobile phones so I reached them through WeChat) to reach my constituency as well as people in Yangon and other parts of Myanmar and raise awareness and support the implementation of the Census Law.

113. In the census form, codes were used to identify ethnicity. There was a code for each of the 135 recognized ethnicities in Myanmar. In addition, there was a code for "Bengali" ("910"), as well as others. I fought to have a dedicated code for Rohingya. I remember that U Khin Yi was against the introduction of a census code for the Rohingya. I had many meetings with him, as well as Maung Maung Than, Director General of Immigration Department on this issue. U Khin Yi told me that the President did not accept the term "Rohingya" so there was nothing he could do. This was the only time that I ever heard him use the word "Rohingya". He then proposed to use the code "914 – other ethnicity" and told me to communicate this to my people.

114. It was not mandatory but optional to write the ethnicity (for example, "Rohingya") next to the code "914". The "914" code could also be used by other ethnicities not among the 135 ethnicities listed.

115. Census enumerators physically carried out the census going door to door in villages; they were usually teachers, officially appointed and paid by the Township Immigration Office.

116. In Rakhine State, these would have all been teachers of Rakhine ethnicity, so I proposed to also send Rohingya enumerators to conduct the census in Maungdaw, Buthidaung, Rathedaung, Sittwe, and Kyauk Taw. I provided U Khin Yi a list of over 1000 names of Rohingya or Muslim people who could be enumerators from the five townships. I later found out directly from some of these 1000 that they were never included and invited to the enumerators training or called to participate in the census.

117. The census form looked like a big sheet, like an A3 paper, written in Burmese. According to my personal knowledge, an average Rohingya person would have not been able to read it and fill it out. This is why I had proposed to U Khin Yi to send Rohingya people as enumerators, so that they could explain it and assist Rohingya communities to understand and fill the form.

118. On the day of the census, I heard from people on the ground whom I knew personally as well as the five team leaders from the 1000 enumerators I had proposed, that no Rakhine enumerators went to Rohingya villages or to Rohingya houses in villages of mixed ethnic composition. Enumerators could easily distinguish Rohingya areas from Rakhine areas in the same village as they were drawn from the local Rakhine population.

119. I learned from the five team leaders from the 1000 enumerators I had proposed, that the Rakhine enumerators were using, as a baseline for the census, a list from the Township Immigration Office sent from Sittwe, that did not include Rohingya.

120. The Township Immigration Office at the Rakhine State level ultimately reports to the Ministry of Immigration and is a separate entity from *Na Sa Ka* (BIHQ). It maintained family lists from both Rohingya and Rakhine villages. All over the country, everyone was obligated to notify the Township Immigration Office of new births, apply for photo ID for children at the age of 12, obtain Form 10 (or 'immigration form') to record any relocation, and any deaths. The Township Immigration Office had household lists of all Rohingya and Rakhine, but only provided Rakhine household lists to the census enumerators.

121. When I myself participated into the census with my wife in Yangon, I wrote the word "Rohingya" next to the code 914, but the teacher enumerator started shaking and told me "please don't write Rohingya, the Yangon District Immigration officer told me I will be fired if you do". After I filled out the census form and wrote "Rohingya", I received a call from the Yangon District Immigration officer. He called me to tell me that the teacher who took my census form would be fired according to an internal guidance by the Minister of Immigration U Khin Yi. The Yangon District Immigration officer sent police cars to my home – I saw them at the entrance to my apartment building.

122. In April 2014, the census occurred and did not count any Rohingya in Rakhine State. That same year, the annual *Na Sa Ka* (BIHQ) annual household survey of Rohingya in northern Rakhine took place. Every year the *Na Sa Ka* (BIHQ) records all Rohingya households, recording family members, ownership of house(s) and cattle/livestock. I never personally participated in or saw such a procedure as I was in Yangon at that time, but my family members and sisters did. Only Rohingya were obliged to undergo this household survey; Rakhine families were not. Rohingya would have been arrested if they refused. Rakhine families weren't. The annual household counting was carried out by BIHQ. BIHQ existed all along the border in Rakhine, but mostly in Maungdaw Township. Most BIHQ members were former military, police and customs officers.

123. No discussions in Parliament followed the 2014 census. I am not aware of specific circumstances where census data was used by MPs, but I know it was used by ministries to inform policies: ministries analyzed population distribution, including on the basis of ethnicity, race and religion, etc.

U Ko Ni

124. U Ko Ni was my unofficial private legal advisor. I met him in 2012. I invited him to a meeting with U Chit Lwin, a Rohingya lawyer, to discuss possible creative avenues to approach the Rohingya citizenship issue, and share ideas on how to secure Rohingya and Muslim's citizenship. Officially, he was the NLD's legal advisor.

125. He is a famous lawyer who had the idea to create the State Counsellor post on the basis of the 2008 Constitution. Between 2012 and 2015, he regularly attended one of my weekly meetings in Yangon, on Sundays.

126. I discussed his security with him, although as far as I know he never received threats and didn't think his life was in danger. He often used to tell me my work could get me killed. I often told him, "be careful, the way you deliver speeches is going to get you in trouble". U Ko Ni campaigned for the NLD across the country and would often give speeches about topics that were very sensitive for the military. He used to deal with human rights issues.

127. I remember I heard U Ko Ni's name mentioned in one of the USDP meetings by U Maung Oo, a senior USDP MP, former Home Minister. I only heard his name mentioned once, at the end of 2012. U Maung Oo called U Ko Ni a very derogatory Word, "*Kalar Nga-ni*" (ကုလားငနီ).

128. I never stayed in touch with him after I came to the United States. He was assassinated in Yangon airport after my arrival to the United States.

129. I applied for a visa and received it. I left Myanmar on 12 September 2015 and arrived in New York on 13 September 2015.

VI. Documents referenced in the statement

- IIMM0027993559 – 2012-03-23 Land confiscation and marriage permission
- IIMM0027993560 – 2015-03-11 Land Confiscation Investigation Inquiry Meeting Invitation
- IIMM0027993561 – 2012-05-17 Education and Repatriation of Rohingya
- IIMM0027993767 – 2012-10-05 Electricity and Paramilitary group
- IIMM0027993768 – 2013-06-10 P1563 Resubmission of citizenship documents
- IIMM0027993962 – 2014-02-07 Human Rights in ASEAN article
- IIMM0027993960 – 2015 List of northern Rakhine State USDP candidates
- IIMM0027993964 – 2015-08-04 USDP Resignation
- IIMM0027993770 – 2015-08-22 RNDP Rejection Letter on P1563 candidacy
- IIMM0027993769 – 2015-08-22 Maungdaw Election Sub-commission Rejection of Candidacy
- IIMM0027993958 – 2015-09-01 Appeal Decision
- IIMM0027993959 – 2015-09-07 Union Election Commission Decision
- IIMM0027993965 – 2015-10-09 Complaint about P1563s statements in US

- IIMM0027993961 – 2015-11-02 NYT OpEd Myanmar's Disenfranchised Rohingya
- IIMM0027993963 – 2017-09-09 Irrawaddy article Police Open Case Against Former Buthidaung MP

VII. Witness Affirmation

This statement has been read to me in the English language. I have understood the statement and it accurately reflects what I have told the investigators.

Initials: S M

I solemnly declare upon my honour and conscience that I have given this statement of my own free will and it is the truth, the whole truth and nothing but the truth to the best of my knowledge and belief.

Name: Shwe Maung

Signed: 

Dated: 19 May 2023

VIII. Interpreter Certification

1. I am duly qualified to interpret from the Myanmar language into the English language.
2. I have been informed by Shwe Maung that he speaks and understands the English and Myanmar languages.
3. I have interpreted parts of the above statement from the English language into the Myanmar language as needed in the presence of Shwe Maung.

Name: **M0032**

Signed: 

Dated: 19 May 2023

Annex 59

United Nations Independent Investigative Mechanism for Myanmar,
Witness Statement No. IIMM0027999848 (4 June 2023)

United Nations Nations Unies

INDEPENDENT INVESTIGATIVE MECHANISM FOR MYANMAR • MÉCANISME D'ENQUÊTE INDÉPENDANT POUR LE MYANMAR

CONFIDENTIAL

WITNESS STATEMENT

I. Witness Information

Last name:	[redacted]	Father's name:	[redacted]
First name:		Mother's name:	
Former names:	-	Spouse(s)' name(s):	
Other names used:	-		
Nationality(ies):	Rohingya from Myanmar	Childrens' name(s) and date(s) of birth/age:	
Gender:	Female		
Mechanism person code:	P2499		
Date of birth/Age:	I am 40 but my smartcard says I am 35 y.o. (1 January 1989)	Place of birth:	Zo Farang (Tha Pyay Taw), Rathedaung, Rakhine State
Ethnicity:	Rohingya	Language(s) spoken:	Rohingya; I understand Rakhine a bit
Religion:	Islam	Language(s) written:	None

Formal educational level:	None	Prior occupation and employer in Myanmar:	[redacted]
School attended:	One year to UNHCR school when still in Zo Parang (Tha Pyay Taw)	Current occupation and employer:	
Previous address in Myanmar:	Chut Pyin village, Rathedaung Township, Rakhine State	Current address:	[redacted]
Date or approximate date of departure from Myanmar if applicable:	27 August 2017		
Photo ID:	[redacted]	Type of photo ID:	UNHCR
Authority issuing photo ID:	UNHCR	Issuance date on photo ID:	[redacted]
Name on photo ID:	[redacted]	Registration number on photo ID:	
Any other form of photo ID:	-		

II. Interview Information

Prior screening(s) conducted: **No**

Place/modality of interview: In person

Location of interviewer: [redacted]
Location of witness:
Location of interpreter:

Date(s) and times of interview: (DD/MM/YY) (Interviewer Time Zone) (24:00 HRS)
29/05/2023 [redacted]
30/05/2023
31/05/2023
01/06/2023
03/06/2023
04/06/2023

Language(s) used in interview: English, Rohingya

Names and signatures of persons present during interview:

	Name:	Signature:
Interviewer(s):	M0054	
	M0067	
Interpreter:	M0091	

Witness support person: N/A

Other persons present: N/A

III. Introductory Matters

1. I was introduced to the interviewers and to the interpreter and explained that the interpreter would interpret everything the interviewers say in English to me into the Rohingya language, and the other way around.
2. The interviewers explained to me the work of the Independent Investigative Mechanism for Myanmar ("Mechanism" or "IIMM") and the purpose of this interview. I was explained that the Mechanism, and the team speaking with me, belong to an organization which is called the "United Nations", in short "UN". I understand the explanation that other organizations like UNHCR and WFP are part of this same big organization, but they all do different jobs. I understand that the team speaking with me is collecting information about crimes committed in Myanmar since 2011.
3. The interviewers explained to me what a tribunal is, how criminal proceedings work and what it means to be a "witness". I was informed about the different national or international courts that are looking into serious crimes committed in Myanmar and told that others might do so in the future. I understand that the IIMM can support these proceedings by providing relevant evidence. I told the interviewers that I understand what a court is, and that I have heard of the ICC and the ICJ ("Gambia"). I understand that if my story is shared with national or international courts prosecuting crimes committed in Myanmar, I may become a witness in those cases.
4. I was told that this interview is about the events in Shuap Praung, Chut Pyin in Burmese. They took our country and killed our people, I want to testify to the big people and seek justice.
5. I was informed that my cooperation with the IIMM is entirely voluntary and that I am not obliged to participate in this interview or answer any specific questions. I confirm that

nobody put any pressure on me to attend this interview, I am here of my own will. Nobody told me what to say or not to say.

6. The interviewers explained that the IIMM's investigations are confidential, to protect the work that it does and the people it interacts with. The interviewers requested that I keep my interactions with the IIMM confidential.

7. The interviewers explained how the interview process will work. They asked me to try and be as detailed and accurate as possible, and to indicate if I do not understand a question, or to say "I don't know" or "I don't remember" if I do not know or remember the answer to their questions. They explained that it is important that I tell the truth, and that I distinguish between what I saw and experienced myself and what I may have heard or learned from others.

8. They stated that they would prepare a written statement with the information I provide during the interview. I understand that, before signing the statement, they will read it to me, so that I can make all corrections or clarifications, and confirm that it reflects what I said during this interview. The interviewers explained that this statement would not be shared without my full and informed consent.

9. The interviewers asked if I fully understood these issues and asked if I was willing to proceed with the interview. I confirmed that I understood the points raised by the interviewers and that I was willing to proceed.

IV. Previous statements

10. I have been interviewed many times in the first year after arriving in Bangladesh. I do remember many foreigners coming over at my place, taking photos and interviewing me. I do not remember any names or organizations; there were men, women and interpreters. At time I had just reached Bangladesh and I was not in a good mental state. I was very sad, I was stressed, and I was in pain. I could hardly say something because of the sadness and weight I felt.

11. The IIMM explained to me that they have access to information I provided in the past during some of those interviews. I was shown a picture that the IIMM identifies with a number ("BIN") **IIMM0001478910**. I do recognize myself in the picture. My picture was taken more than once in time. I was always asked permission to be photographed, and because I suffered a lot in Burma and wanted my story to be heard, I always gave it. I was shown another picture, BIN **IIMM0001478775**, and I do recognize my [redacted] children. They were all born in Myanmar and they are all here with me now. They are healthy, except for my daughter [redacted] who suffers some mental health problems since she was in Myanmar. I do remember that a short woman and a tall man conducted the interview where these pictures were taken, they both spoke Rohingya and told me they were from [redacted] On that occasion, I was interviewed alone. They had laptops like in this interview, and were taking notes on them. I also remember that they showed me a map on their screen,

showing me various locations in my village, which I recognized. I do not remember which locations I was shown, but I remember that I even recognised the big banyan tree that was between Chut Pyin and U-Oror Fara.

12. I also recall that once, in the camp, on the occasion of another one of these interviews, I was brought to [redacted], there were so many people from Chut Pyin altogether. We were shown the village, dead people in it as well as people alive, on a screen. After I came to Bangladesh I found many of my villagers, and we shared what we had experienced. When I was being interviewed before, I always talked about these experiences and everything that had happened to us. However, in this interview I am limiting my account to my story and to the things I saw myself. No interview before was detailed like this one. I know that what I am telling you here is accurate to the best of my recollection.

13. I have always been outspoken about what happened to me and I will continue being, because I want justice.

V. Statement

14. My name is [redacted] I am a 40 years old Rohingya woman. My village was attacked on 27 August 2017 by military, Lon Htein, police and *moghs*, and on the same day I left it without bringing anything with me, only the clothes I had on. Everything burned down, my house burned down. Chasing, beating, killing, I could see everything. I lost my husband and I was raped by militaries, which was worse than killing me. I feel sick every time I remember my village. My heart and my liver shrink. I often have nightmares where I see people running or being killed.

Life in Chut Pyin

15. I was born in Zo Farang, also known as Tha Pyay Taw in Burmese, my parent's village. I had [redacted] sisters and [redacted] brothers who remained in Zo Farang, except for one sister who moved to Cox Bazar earlier in time. At eighteen, I wed in Chut Pyin ("Shuab Praung") to [redacted] After five months I got pregnant with our first child, [redacted] and in the years I had in total [redacted] children. I was with my husband for almost 20 years. He was a farmer, we had cattle and used to cultivate land, which was not our own.

16. Chut Pyin is a small mixed village, inhabited by Muslim people on the west side and by *moghs* on the east. *Mogh* people are of a different ethnicity, with a different language and a different religion. *Mogh* are also known as "Rakhine." The Rakhine called Muslim people "*kalar*." In their Rakhine dialect "*kalar*" is a term used to address Muslim people. I did not have *mogh* friends and there was no relationship between the two ethnicities. However, *mogh* people would sometime come on our side and loot some of our animals. I saw myself, on one occasion, a group of eight people between *mogh* villagers and military coming to our house and looting livestock.

17. On the east side of Chut Pyin was Saak Fara, also known as Mogh Fara, a village inhabited by both ethnic *Saak* and *moghs*. *Saak* people are another ethnic group. They have the same

religion as *moghs*. On the north, a Rohingya village called Firin Taung, also knows in Burmese as Chin, and on the south a Rohingya village called U-Oror Fara, in Burmese known as Ah Htet Nan Yar. On the west side was the mountain.

18. My house was on the east side, [redacted] I could see the base of security forces, the monastery and the school in Saak Fara. There was a big intersection of roads, and both the school and the base where there. The house of the chairman was in the middle of that village.

19. At the request of the interviewers, I made a sketch of the area on two pieces of paper that the interviewers taped together (BIN **IIMM0027994183**). The interviewers then added to my drawing numbers and letters to identify the various locations as I was describing them:

    - Number 1: The big pond, [redacted]
    - Number 2: The backyard of our house.
    - Number 3: Our house, a [redacted]
    - Number 4: Last Muslim houses of Chut Pyin.
    - Number 5: Saak Fara base of security forces.
    - Number 6: Saak Fara school.
    - Number 7: Saak Fara. The monastery was further down inside Saak Fara.
    - Number 8: Small creek.
    - Letters N, S, W, E: North, South, East, West.
    - Letter A: Road that went from our village to the pond.
    - Letter B: Road from Saak Fara to Muslim villages. [redacted] intersected with other roads.
    - Letter C: Road that went inside Saak Fara, with houses on both sides.
    - Letter D: Newly constructed road that went through the paddy fields and all the way to Bama Fara. Roads B, C and D intersected between the base (No 5) and the school (No 6).

20. We used this drawing during the interview to indicate relevant locations.

21. The village chairman ("*Oak-Kha-Ta*") was Aung Thein Mya, he was a *mogh* and lived in Saak Fara. I remember him being in charge since I moved to Chut Pyin. I never interacted with the chairman, it was my husband who used to talk to him. In my understanding, if there was any complaint in the village, the chairman would solve it (asking money for it),

but if he could not solve the matter, he would inform the security forces. The village chairman was also responsible for issuing travel authorizations ("*Htauk Khan Sar*"). For example, if we wanted to go to Kiyan Taung market, we needed a travel authorization, it costed 500 *kyats*. When travelling, the police would stop us to check the travel document. We needed the chairman's permission also for registration of our livestock, as well as to add new family members to the family list.

22. The village secretary ("*Atwan Ray Muu*") was Ahmed Hussein, a Rohingya from my village, appointed sometime in 2016. His predecessor was Dil Mohammed. I later heard that Dil Mohammed was killed on the day of the attack, together with his two sons. The village secretary would handle smaller complaints and arrange rations or labour at the request of police or military.

Forced labour

23. My husband was once taken for labour by the military. He was not taken from home but picked up on the way, and could not refuse. He came back after three days. He told me he was made carry big bunch of heavy wood. He was not paid. People died there but fortunately he was among the lucky ones who could come back. I also saw other men been taken, all Muslim. My children were not taken for labour, and I did not see children among those selected.

Marriage and birth registration process

24. Getting married required obtaining a permission: at the time, there was an organization called Na Sa Ka, my husband and I had to go there, pay 160.000 *kyats*, take a couple picture and sign; after this, they would issue the permission to marry. The procedure was standard to those Muslims who could afford to pay, but those who could not, had to marry secretly. The procedure I described would not apply to *mogh* people, the procedure is different for the rest of people in Myanmar.

25. The marriage permission indicated that we could not have more than two children. At the birth of a baby we had to inform Na Sa Ka through a form, and pay 10.000 *kyats*. Once the form was approved, we would also need to record the baby in the family list, which costed additional 20.000 *kyats*. I do not know how, but they allowed us to have three children registered in the family list; however, we had to keep the other [redacted] children secret. If the authorities found out that someone has more babies, the father could get arrested and imprisoned. It did not happen to [redacted] my husband, but it happened to his brother, [redacted] for marrying and having a baby without a permission. He was arrested in his house and I saw him myself passing by our house, handcuffed and taken by the police. [redacted] later managed to escape and came to our house to get help in removing the handcuffs. He told my husband and me that police accused him of marrying and having a baby without permission. In my understanding, the Na Sa Ka would inform the police of the individuals to arrest. [redacted] said that the policemen were drunk, that is why he could escape. He also told us that he was beaten with sticks and ropes, and kicked while handcuffed. After my husband released the handcuffs, he hid in the mountains for one

month. My husband supplied food for him during that time. He lives in the camp, but he has been missing for the past three months.

Presence of security forces

26. The security forces that I saw throughout time in my village were Na Sa Ka, police, Lon Htein and Military.

27. Na Sa Ka base was far from my house, it was in Kiyan Taung (in Burmese Zay Di Pyin), where most of the big bases were. I went there myself on two occasions: for my own marriage permission and for the marriage permission for my daughter. This required us to go there for four consecutive days back and forth, and in order to go there we needed the travel authorization from the village chairman, Aung Thein Mya. When our babies were born and needed to be declared, my husband went, accompanied by the village chairman, Aung Thein Mya and the village secretary, first Dil Mohammed and later Ahmed Hussein.

28. Otherwise, Na Sa Ka officers would come to our village for the family registration process, usually three times per year. They would announce their arrival in advance so that the village could arrange food for them. During this family registration process, Na Sa Ka would update the list of family members and take a group picture of the family. They also registered information about our livestock. It was all so difficult. The update normally took place at some village elder's house or other big house, and we all had to go there, so this allowed me to keep my other [redacted] secret children hidden at home. Apart from this process, Na Sa Ka did not conduct unannounced checks in the houses. Na Sa Ka existed until I left.

29. The Na Sa Ka uniform was of ash colour; I was shown a colour chart by the investigators (BIN **IIMM0019627965**) but could not really find the same colour in it. Some officers had weapons, some not. I did not know anyone from Na Sa Ka personally.

30. The police base was also in Kiyan Taung; I don't know what their job was, but I saw police coming often in group from Kiyan Taung and looting some chicken, goats and vegetables from the village. Police would also arrest people. I remember that one of my stepsons, a son my husband had from his previous marriage, was arrested. His name is [redacted] He was around 16 years old at that time. He got arrested by police, including one policeman named Maung Maung, while he was guarding the paddy storage ("*haja*") at night. Police were looking for his father, [redacted] but as he was away that night, they took [redacted] instead. The next day, [redacted] my husband, had to pay 15.000 to have his son released, and we learned that the police had beaten him.

31. The police uniform was of the same colour of the Na Sa Ka one, but lighter; they wore a cap and carried weapons on their belt. However, policemen would sometime just wear civilian clothes. I do remember the names of some policemen: Kyaw Kyaw, Ba Sein, Maung Maung and Mya Sein. These names were known by everybody in the village. Every time some villager would see them coming, they would say "So and so is arriving." They were not very high level except maybe for Mya Sein, which I heard from others was a bit of a higher level. I personally interacted once with Ba Sein. I was on my way back from my parents' house in [redacted] and Ba Sein stopped me, asking if I had the travel

authorization. I was carrying one baby and some heavy weights. I asked why I needed one and Ba Sein kept arguing with me, until the chairman Aung Thein Mya saw us on the way and intervened telling Ba Sein to let me go, that I was from his village. People would be hiding at the view of Ba Sein. I remember that Ba Sein beat an elderly mullah in our village named Sayed Alom, who became disable afterwards. He was later shot and killed during the attack in 2017. I did not see it with my eyes, but later heard that he was shot at his neck. His wife, whom I know by the nickname [redacted], is [redacted]. She got injured on her thigh. She has a metal rod inside, to help her walk. Sayed Alom's family lost many members that day, including his son, who was also a molluvi, three grandchildren and one daughter-in-law. I heard this last one was also raped, she was a very beautiful woman with light skin. She had just got married and had a child, who is now living in the camp.

32. There was a Lon Htein base in Saak Fara, which we could see from our house (No 5 on my drawing). Near the base was a school for *mogh* children, not for my children (No 6 on my drawing). My children never received an education in Myanmar. There used to be a school in our side, the Muslim side of Chut Pyin, but then the authorities closed it. As far as I remember, it was built one year after I moved to Chut Pyin and then locked down within a year, so by the time my kids were born there was no school functioning.

33. The Lon Htein base was a one floor structure made of bamboo and thatched roof, and had some banana and papaya plants in the compound. It must have had a number, but I do not know it. I knew it was 'Lon Htein' because the village elders would say so. I have never been there, so I do not know how many officers were based there, but I could see them coming and going. They were based there, slept and ate there. Sometimes police and military (not the Na Sa Ka) coming from elsewhere would stay there at the Lon Htein base. Lon Htein would check people traveling from one place to another, like going fishing or up to the mountain. To me, Lon Htein is same as police but with a different name, they do the same things, and beat people. Also their uniform is like the one from the Police and I would not be able to distinguish the two of them other than because they came from different directions or because I knew their faces. Lon Htein arrived not long before we left, and I feel that if police was bad, Lon Htein were even worse to people.

34. I do not know anyone from Lon Htein by name; I never interacted with them myself. I was afraid of them, and I avoided being in front of them.

35. As to the military, their big bases were in Rathedaung and Sittwe, and there was one in Kiyan Taung. They did not have a base in Saak Fara, but they would often come in groups of hundreds, and stay for a long time at the Lon Htein base, at the school, the mosque of U-Oror Fara and also on the street. We have had military coming to our village since 2012 until the attack in 2017; everything happened gradually. They always came by foot; I have never seen them with any other means of transportation.

36. During the 2017 attack, while I was hiding in the hill on the way to Bangladesh, I saw a helicopter. It had a fan over it and it was roaming across the sky. The edge was of colour "9" and the fan colour "1" on the colour chart, (BIN **IIMM0019627965**). I also remember

seeing another smaller device, the size of two hand palms, black in colour, coming over the sky from the Lon Htein base to Chut Pyin. I was told by people that it had a camera that could see everything. I remember seeing helicopters and these other flying devices since 2012, although the helicopters more rarely. I never came out of the house when seeing them flying over. I didn't see either of them on the day of the attack. I was told that helicopters could carry bombs and kill people.

37. I identified the military uniform with colour 17 on the colour chart, (BIN **IIMM0019627965**), which I call "kaki". Their uniform was all of one colour, even their accessories such as their belts, lunchbox, shoes, backpack were of the same colour. Their uniforms had some markings, such as red bars on the chest and stars on their shoulders. I cannot tell if they had numbers on their uniforms and I do not know where they were coming from. There were a few stations, so I do not know which one they belonged to. I never saw children among the militaries. On two to three occasions I saw militaries talking on the phone in front of the base in Saak Fara; I cannot tell what they said, but noticed that after the call, more militaries would arrive from the road. I do not know any military by name, and I was afraid of them, I couldn't even look at them. If we heard them coming, we would hide inside the house. They were always acting very roughly inside the village, breaking doors and robbing houses.

38. On more than one occasion I saw the village chairman with these various security forces; they usually came to talk to the village elders in the village, such as Dil Mohammed and Ahmed Hussein when they were in power, and Aung Thein Mya would show them their houses. I never saw military, police and Lon Htein together before the 2017 attack; only on the day of the attack I saw them together. The chairman though, he always assisted all of them.

39. Sometime in 2012, my husband got arrested. At that time, some people did not want Aung Thein Mya to continue covering his chairman position, and made efforts to have a new one appointed. [redacted] One night at 3:00 am I caught five soldiers entering our house from the kitchen door while others were encircling our house. There were also *mogh* civilians. The soldiers caught my husband still sleeping on the terrace. They tied both his arms and kicked him. One soldier sat with his knees on his chest. They then took my husband away on the main road, in the direction of Saak Fara. My mother-in-law and I ran to the chairman's house, but he did not respond. We then tried the other *mogh* candidate chairman, his name was Toila from Saak Fara, but he answered that he could not intervene, otherwise he would be defiantly questioned about his relationship with Muslim people. On the following morning, Na Sa Ka sent a paper to the village secretary at that time, Dil Mohamed, asking him to go to their base in Kiyan Taung, where my husband was being kept and, as I later learned, also beaten. This is when they learned the reason behind the arrest. Dil Mohammed paid 60,000 *kyats* to the Na Sa Ka to have my husband and [redacted] released.

Behaviour of security forces

40. We feared all of these forces equally. All of them would regularly come to our village and steal our cattle. Moreover, all women were instructed to stay out of their sight, to not wear beautiful clothes and to hide when security forces were coming to the village, for fear of harassment and abuses. Because of the proximity of my house to the base in Saak Fara, I could not leave frequently my house.

41. Even before the events of August 2017, precisely sometimes in 2012, we heard that military took two women from U-Oror Fara to the mountain and raped them there. I do not know their names, I learned this information from my husband who in turn learned this from his sister, who lived in U-Oror Fara. Her name is [redacted] and she lives now in Camp [redacted] We were told that the military had settled in the mosque of U-Oror Fara and demanded one woman per house; the elderlies refused to do that, so the militaries hunted the women themselves. Nothing similar happened in Chut Pyin before August 2017, and soldiers never came inside my house to harass me or my daughters; until then, they only targeted the men with beatings and arrests.

42. However, on two occasions I personally had bad experiences with the military: the first one happened a long time before the attack. Military soldiers were staying in Saak Fara and some of them were passing by the pond. I was on the other side of the pond with a friend, [redacted], chatting. We used to call her '[redacted] When we saw the military soldiers approaching towards us, we went back inside my house. Two militaries entered my house. They went close to her as she was sitting on a small tool with her child on the laps. She was trembling with fear. One of the two soldiers put a knife around her neck, she yelled and tried to avoid the knife. The other one was standing. I was not scared at that time. Then they noticed me and came to me. The soldier with the knife did the same thing to me, rubbing the knife to my neck. At that point I got scared. The military wanted to get close to my body. I raised my voice at him. I understood that with that gesture he was demanding a chicken, so I gestured that I didn't have it, and they left. My friend and I went to another neighbour's house, fearing that the militaries might come again.

43. The second one was when, two to three months before the attack in 2017, soldiers had come to the village and broken all the fences around the houses, toilets included. We even had to cut the bushes from our yard. Ahmed Hussein was also there, he had been called by some military soldiers to remove the fencing from the houses of villagers who were absent. When they heard that militaries were coming, my husband and my elder son went hiding in the mountain, because military soldiers used to pick men from the village and take them away. Men never stayed at home when militaries came in the village. As Ahmed Hussein was a responsible person in the village, he had to stay. A small piece of fence of my house had remained intact. The military soldiers told me to remove it, but I did not. Then a military looked at me and made a gesture with his chin, I saw that he was trying to get closer to me. I got scared and started running. He chased me until my house. I ran inside the house from the back door, got out from the front door, and went to a neighbour.

Deterioration of the situation and military build-up

44. Life in the village used to be peaceful until 2012. Then in 2012 the crisis started, although in other villages, not in ours. I understand that there was a pilgrimage group who got killed and since then the crisis started. This also impacted the life in our village. After that, we were no longer allowed to go to other villages, the village chairman no longer granted travel authorizations, people were not allowed to go fishing or to the hill. It also happened to me: my parents lived in another village and from that moment I could not visit them anymore. I couldn't even go to the market. I only managed to see my parents after I have arrived in Bangladesh.

45. The presence of security forces, and of militaries in particular, increased in time, not just in number but in frequency of their presence.

Before the 2017 attack

46. 10-12 days before the attack, village elders from eight different Muslim villages were called to the school in Saak Fara. I did not attend that meeting nor did my husband, but I could see participants going there from my house. Government representatives, the chairman and the big leaders joined that meeting. Once back to Chut Pyin, the elderlies gathered one villager per house, and explained that, at that meeting, they were told that Rohingya had to take NVC cards. My husband [redacted] attended this gathering, and once back home he explained everything to me. I asked what an NVC card was. He was not sure either, but he understood that, while our forefather had a red card, which was a card stating nationality, with the NVC we would be considered guests from another country, and we could not move freely from one country to another. I understood that the village agreed not to accept this card, because that was our ancestors' land. However, I heard that village elders were told that if we did not take NVC card, our houses would be burned down.

<u>Two days before the attack: the beating of Ahmed Hussein</u>

47. A few days later, about two days before the attack, the village elders were called for another meeting, but did not attend and hid instead. The village secretary Ahmed Hussein lived [redacted] At that moment he was hiding in U-Oror Fara, but came back to his place to untie his cattle, and this is when I saw about eight military soldiers catching him and taking him away. I did not know any of them, but they were wearing the military uniform I described before. I did not see where the militaries took Ahmed Hussein, but I later saw them bringing him back to his house, [redacted] It was easy to watch over also because there were no more fences in our houses by that time, they had been taken down.

48. Ahmed Hussein's face and arms were swollen from the beating. The eight soldiers were still with him, and made him go to the shop to get them snacks and drinks. They ate and smoked in Ahmed Hussein's yard, then brought him to the field next to my pond and made him stand there under the sun for two-three hours. They then took Ahmed Hussein away in the direction of Saak Fara. His parents and other villagers including me started crying, we were afraid he would be killed. One hour later he was brought back. He said that the

first time the soldiers took him to the mountain and beat him there, and the second to Saak Fara, where they made him go around the Buddhist temple and make a sort of oath. I understand that going around the temple was a *mogh* ritual. The soldiers made him do the same to promise that he would not tell anyone that he was beaten by the soldiers. He was severely beaten and had to take a lot of medication. After the treatment, Ahmed Hussein moved to another village for fear of being caught again. He is alive, he lives now in [redacted] His father and brother were killed. I did not eyewitness this myself, but I saw from my house his father being dragged by the militaries on the day of the attack.

49. By that time, hundreds of militaries had already been present in the village for many days and had occupied the school in Saak Fara. This time they did not occupy the mosque. We lived in fear of the military coming at any time in the village. We avoided lighting up the lamp in the house. We had to eat food in the dark. We suffered a lot. We had to save our life by eating rice with salt because we could not go out of the house and buy food.

50. After the day of the meeting for NVC cards, we had also started hearing gunshots at night, so we remained in our own houses. We could not sleep all night due to the continuous shooting. I did not see any shooting, only heard it coming from all directions in the surroundings. My daughter [redacted] became partially deaf due to the gunshot, and [redacted] mental disability worsened after all that she experienced.

<u>The day before the attack</u>

51. The following day, I saw two sons of Rowshon Ali being taken by the military. I do not recall their names, the younger one was later killed during the attack – I do not know how, his body was never found. They were young boys. They were arrested from the street, as I later learned from the villagers, with the accusation of leaving their house while we all knew it was not allowed at that time. The militaries made the two boys roll on the ground all the way to the base, near the school. I saw it with my own eyes. They were asked to sit on the ground near the junction and beaten with kicking punching and slapping. There were a lot of soldiers. I did not see the soldiers using phones or radios that day.

52. On the same day, I saw a boy from my neighbourhood, [redacted], about 13-14 years old, also being taken to the base. At first I did not know what happened to him, but when he was released shortly after, he went back to his home which was next to mine, and I visited him. He told me that he had gone fishing somewhere at the bottom of the mountain during *Ar Sor* prayer time, and that the Lon Htein had grabbed him and taken him to their base and beaten. He lives now in my same camp. He still has pain from the beating.

53. All of this, I could see from the pond next to my house, which was slightly elevated and had unobstructed visibility over Saak Fara.

The attack on 27 August 2017

54. On the morning of Sunday 27 August 2017, which was the 4th day of Eid al-Adha ("*Qurban*") month, militaries stole a cow from a widow's house. At around 2:00 pm the attack started in my village. It was the monsoon season but it did not rain at that moment;

it started to rain by the evening. My husband had gone praying at the mosque but found it closed, so came back home and finished his prayers there. The government had locked down the mosque. The mosque was to the west of my house, four to five houses away. At that time, people were afraid of the Lon Htein and military, so a group of rotating young Rohingya men would be guarding during the prayers. The people guarding the mosque had no weapons, they would just stand on the road in front of the mosque, to check all directions where the soldiers could come from.

55. When [redacted] came back, he sat at the door of the house porch talking on the phone. At that point two female neighbours, [redacted] is my husband's aunt - who had gone to the pond [redacted] screamed; [redacted] called my husband [redacted] which means [redacted] and said that they were seeing a lot of militaries entering Chut Pyin from the direction of the base. My husband told me to go and look. When I went with my daughter [redacted] the two women had left. I saw only one military soldier in Saak Fara, but saw also many *mogh* women carrying big gallons and sacks on their heads, at the base. I did not see those women again that day.

The gathering [redacted]

56. I went back to my house and at that point, from the front door, I saw an uncountable number of militaries on the road (Road B) [redacted] by foot, accompanied by *moghs*. I could hear them talking, but not understand what they said. I don't understand their language. The *moghs* entered the village, while the militaries stood there for a while. I did not see militaries using electronic devices – phone or radios - that day. That day I also saw Lon Htein and police, they were not in the group in front of my house, they had come from a different road, one that goes along the creek.

57. Of all the security forces, the military soldiers were the majority. That day, military, police, Lon Htein and *moghs* were all mixed and working together, burning houses, cutting people with knives or shooting at running people. I could see the various security forces clearly and distinguish them by their uniforms. The militaries were wearing the same green ("kaki") colour that I described before, Lon Htein and police were on their uniform of ash colour. I am not able to tell whether there was a chief, or someone telling them what to do, or a group instructing the others. I was asked how I could say that there were both police and Lon Htein, since I had previously indicated that they had the same uniform. I explained that the police had been there for long before Lon Htein came. They patrolled frequently, so I could recognize and distinguish their faces. I remember seeing both Lon Htein and police beating people and taking them away passing in front of my house, including some teenagers. Among them I saw policeman Kyaw Kyaw: at first, after the attack started at 2:00 pm, I saw him sitting over the branch of a big mango tree in Shuap Praung, along the road, with another *mogh* person. I think he was observing the village. Then, later, I also saw him running, chasing people and taking them away. Two to three *moghs* and three to four Lon Htein were helping him.

58. The soldiers were carrying knives, long guns, short guns; they also had "launchers". Launchers were held with the hands and were like guns, but when someone shot with a launcher, the whole area became dark and the house turned into fire. As soon as its ammunition fell on a house, it sparked on fire. I also saw a weapon that they would put on their thighs and bend over it. It had a big round wheel and a big tube in front of the wheel. I call this weapon "berengud".

59. The *moghs* were in civilian clothes. They had weapons too, long guns and knives. I recognized some *moghs* but did not know anyone by name except for Aung Thein Mya, it was impossible to ask around their names. I was shaking and holding my children to my chest. Aung Thein Mya was there. I saw him with the group of militaries that came in front of my house. He was wearing a white under-shirt and longyi, and was smoking. I did not notice if he had any weapon. I saw him standing on the road with military soldiers, watching the village on fire with the hand on the forehead. Military had not entered only from that side in front of my house but also from other sides, and other parts of the village, inside, were already on fire.

60. My son [redacted] and I opened all doors of the house because security forces always suspected houses with closed doors. My whole family gathered inside the house.

61. The soldiers entered the village. I could not see what they were doing inside the village or what other villagers were doing, but from inside the house, I could see houses on fire. I did not see how they sat fire to them, but I could tell it was with a weapon. I could hear loud explosions, the noise was so loud it was unbearable. The militaries were using their launchers so much that the whole area became dark. I had never seen anything like this before.

62. My son [redacted] got out again, in the direction of the porch door, as he was curious to know what was happening outside. As soon as he saw two-three military in front of our house, he rushed back inside. Soldiers noticed him and threw stones at him and at the house. I could hear the sound of stones being thrown at my house, but nobody came in at that moment.

<u>The killings I saw with my own eyes</u>

63. The doors were still open, so at some point I secretly looked outside and saw a boy around eighteen years old, wearing only short pants and no shirt, towards the road junction outside my house. A soldier was putting a knife around his neck, and then, with a circle motion, he slaughtered him. I still remember the sound that the boy made, like a bird. There was no one else there at that moment. I do not know his name but he was the son of a man named Habib Ullah, and he had gotten married only 10-12 days before.

64. At that point it was about 4:00 pm, and all the houses were burned except a few including mine and those next to me, marked on my sketch with No. 4. I remember seeing *moghs*, military, police and Lon Htein passing again all together by my house toward Saak Fara. Some *moghs* had two solar panels and a battery on their hands. These were expensive

items, so they were likely stealing those items and bringing them away from the fire. No villager from Chut Pyin was with them.

65. Once they were gone, I got out to the road [redacted] (Road A), towards the house of my brother-in-law, looking for my older son [redacted] who had run out of the house. The house of my brother-in-law is outside of my handmade sketch. From the porch of my brother-in-law's house I saw his neighbour, [redacted] being pulled from his shirt collar by militaries and pushed down to the ground. An old military soldier took a long piece of wood, about four arm length, and beat him without any pause until he was dead. This was happening alongside the paddy field.

66. I was afraid and rushed back to my house. They didn't see me. From there, I saw that many villagers, men women and children, had been gathered by the soldiers at the junction near my house, forced to sit in rows with their bodies bending over, children included. If they didn't, they were kicked with the boots. They were screaming so much. I saw the militaries along with *moghs* snatching jewels, touching and searching women's bodies under their clothes, touching their breasts, looking for gold and money. I still remember the screams of those women. My husband and I wondered if we should just go and join that group, but in the end we chose to keep hiding in our home. We were terrified. Plus, my husband was very religious and did not allow me to go in front of other men.

67. I remember seeing two little girls on the south side of the paddy field next to us. They were about eight or nine years old, and had no idea of what was going on. They were sisters and were both wearing green pants and white shirts. I don't remember their names but their father is [redacted], he is alive and lives in [redacted] One soldier called them yelling, but the little girls refused to go, so a younger soldier went there, grabbed them and took them at the intersection where all other villagers had been gathered, and began to beat them with his hands. After beating the little girls, he forced them to sit on the ground like the others. I remember that the two little girls were in such conditions after the beating that they were unable to sit properly on the ground.

68. I went to the kitchen door (the back door on the side of the pond) and I started calling for my missing son. He had hidden inside the pond, and when he heard my calls, he raised his hand to communicate to me that he was there.

69. In the meantime, the men and the women from the group at the intersection had been separated, and I saw that women and children were being taken away. First, militaries escorted them east, towards the pond, and then took a turn in the direction of the Saak Fara base. Once at the creek though, they must have changed their minds, because I saw someone making the gesture with one hand instructing them to turn around and head south, in the direction of U-Oror Fara. I saw militaries kicking two young women from that group.

70. Two men were hiding in the group of women. They were Molluvi Rakil Horim and Rowa Su, a village informer. An informer (also called "*Da-kwa*") was someone who, when the chairman received communications, would disseminate them through the village. Aung Thein Mya was at that paddy field with the security forces and told the militaries, "Look,

Rowa Su is going away". a few military soldiers went to the group, grabbed the men and took them to the paddy field right next to the pond. The chairman was stading in front of the paddy field. They shot Rowa Su on his forehead and cheek, and Molluvi Rakil Horim on the chest. This happened really close to me. Rowa Su was forced to sit down with his hands on his thighs, I could see his hands shaking. Rakil Horim was just grabbed by his shirt, pushed on the ground and then shot. I did not see with my own eyes the chairman Aung Thein Mya doing anything else that day.

71. Meanwhile, I saw that another group made of mostly *moghs* and militaries, but with also a few police and Lon Htein, were taking the men from the junction to the base in Saak Fara through the road (Road B).

72. All that I described, I saw myself from my house. It was an open field so I could see everything. Only the killing of Jolil I saw from my brother-in-law's yard.

<u>The burning of neighbours' houses</u>

73. After 4:00 pm, I saw two military soldiers positioning two of those big weapons I described before, with a round wheel and a tube in front ("berengud"), across the road in front of my house (Road B): one was positioned right in front of my house facing the west, and another one further down the road, facing the south. They were aiming at other houses in those directions. The militaries fired, the bullets from those weapons were non-stop. I was terrified. My husband said that those were bombs, and that we should do our final prayers. Three other soldiers were sitting under the tamarind tree at the corner of my house, chatting.

74. I also saw a soldier pointing at Fatima' house [redacted] and shooting at the house. I saw a little fire, I never imagined that that little fire could burn the whole house. Suddenly it burned the whole house, which was made of wood. The weapon I saw him pointing at her house was the one that I call "launcher", but maybe also a bullet of the "berengud" fell over her house. She came out and I saw a soldier beating her, kicking her and dragging her to that group of villagers at the intersection, those that were sitting in rows. Militaries and *moghs* kept on bringing villagers there. I do not know what happened to her afterwards, I only met her when I went to U-Oror Fara.

<u>Militaries come to my house</u>

75. There were militaries everywhere, by the pond, in the street and in my yard, they were entering houses and checking for people. Five military soldiers came towards my house and entered from the front entrance of the porch. We hid inside. The doors were still open but they started cutting the bamboo walls with knives. I heard them saying "*Ain Hmar Shi Dat*". My husband understood *mogh* and Burmese language, and told me it meant "they are in the house". I stayed quiet because at that point I thought that if I tried to run, I would get shot. Two children were with me and the other two with [redacted] in the other room. At that moment, there were also *moghs* along the two roads [redacted] (Roads A and B in my drawing). The village chairman was not there.

76. As the militaries entered, they fired their gun at the floor of the house. It was so loud. My children screamed and held me tight. We were terrified. Three soldiers handcuffed my husband with metal handcuffs and took him out of the house, two grabbing him by the arms and one pulling the handcuffs. The militaries beat my husband with elbows and knees, and also hit him with the back of the gun. I saw blood flowing around his beard. They took him all the way to the base in Saak Fara. I saw that they made him go all the way to the base "frog-jumping". I was desperate after my husband was taken away. The other two soldiers were still at my house. Three other soldiers joined them in my house and started searching for my belongings. I remember *moghs* were there too, outside.

77. My children and I ran away from the front door. When trying to run, soldiers pushed me to ground, I was screaming, and one soldier tried to attack me with his knife. My two daughters were chased but managed to run away, while the two other children stayed with me. Nothing bad happened to my daughters; I do not know how they survived, but they were not harmed. I later learned that [redacted] daughter, was slapped by a soldier when she was running. She told me this when we reunited in U-Oror Fara.

78. The five military soldiers grabbed my hands and pushed my children away. I tried to resist and run. I was reciting prayers and asking God to save me. At that point I did not know where my children were. The five soldiers dragged me by the hands through the road (Road B) to Saak Fara, all the way to the school. They didn't do anything else to me on the road. As we left my house, *moghs* entered in. I do not know what happened then.

79. When we reached the intersection between the school and the base, I saw many men, old women and children scattered and divided in three different groups. My husband was there too. These people were sitting in front of the base, and militaries and *moghs* were around them, beating, kicking, slapping them and hitting them with big stones. At that moment, when I saw them, they were still alive, but I later learned from others that they were taken to another paddy field in Saak Fara and killed.

80. There were no young women among those people. I did not see where they had been taken, maybe some of them had been taken to the jungle or to the paddy fields. But I can only tell you what happened to me at that moment. I later learned that I was not the only one to be taken, and I know from women from my village who live next to me in the camp, that the soldiers did not take all women all at once, but selected those that they found attractive.

The event at the school in Saak Fara

81. I feel ashamed to talk about what happened to me at the school. I know that what was done to me is severe; they did it to many people in my country.

82. The soldiers took me inside the school before *Maghrib* prayer time, it was dark. I was alone, and taken there only by the five military soldiers. All five were wearing the "kaki" colour uniform, a cap and weapons. All of them had long guns. The school was big, it was a one-floor building with walls made of concrete, with just one big room. The school was horizontal, facing north. I was on the south side of the school. The door was closed. There was darkness, outside it was raining heavily and there was no light in the school. There

were many soldiers, and I could hear the screams of other women, but I couldn't see anything, nor distinguish their voices. They were adult women. I later heard some women speaking among them in U-Oror Fara and saying that they had been taken to the school too, but I do not remember their names. There are a few rape survivors from my village in my camp here in Bangladesh.

83. Once the militaries took me inside the school, they blindfolded me with my hijab. I could hear their voice, but they were speaking in Burmese and I did not understand them. I did not hear those soldiers calling each other by name. They touched and searched my body and beat me using their hands while I was resisting to save myself. I was hit at the side of the breast. They did not tie my hands. They were trying to hurt me. I tried to fight back as much as I could, I remember I even bit one of them. They had already hurt my husband and I wanted to bite them to dead. My children needed someone; they were going to be fatherless. I felt in my heart that they would kill me. I was sweating. Then the soldiers tore all my clothes apart. When I was resisting so much, a soldier pointed the gun at my back. At that point, I did not fight back anymore; I gave up the hope for life.

84. They threw me on the floor, on my back, and did whatever they wanted. By this, I mean they raped me. They pulled down their pants and came on top of my body, penetrating my vagina with their genitals. They did not use any other parts of their body or objects. They ejaculated inside me. More than one raped me but I don't know how many, maybe two or three, I did not feel that all five of them did it. I cannot tell whether they were drunk or not.

85. While the militaries were abusing me I did not move, I pretended I was dead. I believe they thought I was dead when they left. It lasted until about 10:00 pm. I kept lying there, motionless, and did not open the blindfold for some time. I was unconscious.

86. After a while, around 11:00 pm or 00:00 am, when I did not hear a single sound, I tried to look around at the school. I did not see anyone. Then I crawled to the door, and I did not see any military. I did not see again the soldiers who attacked me.

Crawling to U-Oror Fara

87. I crawled out of the school and reached the paddy field. I was crawling because I couldn't walk or get up, because of what they did to me. My body was shaking. I was in pain and I was bleeding from my vagina. I did not wear back the hijab, I was just wearing my torn clothes.

88. All the people that had previously been brought in front of base were no longer there. There was no one. It was dark and I could not see much. I did not see on the ground remains of what had happened. I only crawled and crawled. I feared that militaries were at the base, so instead of passing in front of it, I took a longer way, secretly crawling through the paddy field. The field was full of water. I crossed the roads to Saak Fara (Roads D and B) and reached the creek (No 8 on my drawing). I walked along the side of the creek, all the way down to the pond, to the spot where Rakil Horim and Rowa Su had been killed. I saw their dead bodies lying there. They were the first dead bodies I came across. From there, I could see my house. It had been burned down. I later found out that, when my house was being

set on the fire, my son [redacted] was still in the pond. At that point I did not know where my other children were.

89. I did not see other dead bodies on my way, but I saw many when I reached U-Oror Fara. I kept crawling in the direction of U-Oror Fara, until I met people from that village on the way and asked their help. The two sons of my sister-in-law [redacted] carried me. [redacted] They live in camp 19. There was a big banyan tree in U-Oror Fara, they took me there. The people who survived the attack were gathering the dead bodies over there. I saw them doing it with my own eyes, because I was also there searching for my children. When I reached that tree, I saw dead bodies of men, children and women lying down and being piled. Their bodies had injuries, they were cut and shot. None of the bodies had arms or legs tied. I remember a small child with his intestine coming out of his stomach. I also saw a dead mother with her dead child on her laps.

90. The villagers dug a big hole and buried all the dead bodies there. They did not do any ritual as they were burying them secretly. It was night-time. I was lying and waiting there until they buried all the dead bodies. When they buried the dead bodies, blood was flowing.

91. I did not see my husband [redacted] there. I never found out anything about him.

92. After that, I went to my sister-in-law's house. She helped me take a bath, and I later lied down on the floor. I did not tell her what happened to me, but she saw me bleeding. She knew. I told her everything after we came to Bangladesh. While I was there I shared my story two women, two friends of mine from U-Oror Fara. They said there was no doctor to get treatment.

93. By 3:00 am, all my children had found me. I stayed at U-Oror Fara for six days, and never went back to Chut Pyin. My oldest son [redacted] went back more than once, and found many bodies, but not his father's. During the six days in U-Oror Fara, I did not do anything, my sister-in-law encouraged me to take care of my children. Most people had left the village by then, they were in the mountain and hills. From my sister-in-law's house we kept on hearing frequent shooting. Because her house was close to the road, I moved to another house, but as the shooting continued, on the seventh day we decided to leave.

Women dead after sexual violence

94. I know that I was not the only one to be raped. In U-Oror Fara I heard other stories, people were saying things such as: "This or that happened to my daughter" or "This and that happened to my daughter-in-law," etc. I heard from many people that women were taken to the jungle and raped.

95. Two or three women died a result of the rape. My eldest son [redacted], went back to the village with other people after three days, and said he found the bodies of women lying on the ground. There was a newly married woman who was 7-month pregnant, her name was Shawfia. The bodies of Shawfia and her elder sister were found together. People assumed that they had been raped to death because their bodies did not have any cut or

bullet injury. The men did not check the bodies. Shawfia's sister has a six-years old daughter, she was shot and her body was also there next to theirs.

96. The daughter of Rashida, [redacted] first maternal cousin, was also raped and later died. Her name was Raju. She was shot on her thigh and raped in the paddy field. I don't know how many people raped her, I did not see her being raped, but I did see her when she was brought to U-Oror Fara and she told us herself what happened to her. She was still alive; she was bought to my sister-in-law's house ([redacted]). She stayed alive for one day and one night. I saw the state of her body, her vagina was so swollen. She was kept in a separated room in the house, she was lying on the ground, very weak and vomiting so much it was everywhere. She was newly married and her husband stay with her until the end. She died in front of us.

97. Many others were raped. I do not know or remember their name. There were many women from different villages who had come in our village after marrying someone from Chut Pyin. I do not know how many were raped, I did not count them. The village counted the dead body of women, children, and men.

98. I do not think anyone got pregnant after the rape, I would have noticed if they had had a baby. I do not know if anyone aborted.

99. When I talk about this difficult part, I feel dizzy and have flashbacks of people killed.

Journey to Bangladesh

100. We left U-Oror Fara on the seventh day at 2:00 am. I left with my [redacted] children and with the family of my sister-in-law [redacted] in a big group of people from eight other Muslim villages such as Razar Bil and Ni Lam Baw Kha Rha. We were so many it was hard to walk. We walked all night toward the mountain, then on the following day we reached the seashore. Among the people that were walking next to me I did not see someone injured from the attack, rather with injuries from the long walking.

101. When we had just crossed the mountains and we were walking by the road, we came across some militaries in their vehicle. A lot of military soldiers were sitting on the roof of the vehicle. I can tell they were military soldiers, they wore the military uniform, the one "kaki" colour that I mentioned before. As soon as they saw us they stopped the vehicle, without coming down. I did not see if they had radios or phones because they were inside the vehicle. They had long guns and pointed them at us. Some people from our group raised their hands. The soldiers asked where we were going. A few people from our group told them we were going to "our country" since we were told that this country – Myanmar - did not belong to us. A man from the group translated for us what was being said. Then they left with their vehicle and we continued. They gestured to us to go and did not try to stop us. They headed towards south, and we headed towards north.

102. After crossing the mountains, we crossed many villages on the Maungdaw side, and many had been burned. We passed by a village called Gazaung Diya, which was still burning. I saw with my own eyes two military soldiers setting fire to a two-story house in

the village, the light inside was on, so I could see them clearly. I could also hear a lot of noise coming from the village, so I am sure there were more militaries. They had the usual military "kaki" colour uniform, and also had hats on their heads. I did not see those two militaries using phones or radios. They had a long bamboo with something at the edge that they were using to set fire at the tarpaulin of that house. I did not see vehicles. Villagers from Gazaung Diya were not there, they had already left.

103. We reached Nah Kaung Diya. On the way, we also saw dead bodies. I remember seeing the dead body of a man, his upper body was in a sack so I could only see his legs, one of which was cut. I also saw the body of beautiful young woman at the seashore. Once reached the seashore, there was a first "small sea" to cross, and people were crossing it on some empty gallons. I walked through it, the water level there was up to the throat. Other men helped my children cross.

104. Once there, I ran out of food, I had to beg others for food to feed my children. While there, we saw militaries approaching. My elder son started screaming and crying as he saw them. He urged me to go to Bangladesh as soon as possible. I was approached by a few Bangladeshi boat drivers asking why I was not moving out. I explained that my husband died, that I didn't have any money and that my phone had ran out of power. One of them allowed me to charge my phone with his solar panel and I managed to contact my family. They were all worried for us. My sister who lives in Cox's Bazar said that she would send someone to pick us in Shah Porir Dhia, in Bangladesh. I went from Nah Kaung Diya to Shah Porir Dhia by boat. Then the young man she sent took us from Shah Porir Dhia to Shamala Pur.

105. I don't remember when I arrived in Bangladesh. I left my village on the 4th day of Qurban, then I stayed in U-Oror Fara for seven days, and it took us only one day to reach Nah Kaung Diya. There, I spent five nights before being able to cross to Bangladesh.

Impact

106. After the rape I had pain in my genital area and kept bleeding for a long time, I could not even walk properly, but I was able to see a doctor only when I reached Bangladesh. I also started feeling a strong chest pain, on the spot where I had been hit. I felt this pain under my bone. I did not realize I was having this pain during the rape, but I started feeling it in the following days and during the journey to cross to Bangladesh. I still feel it to this day.

107. I did not get pregnant, and the reason is that I was taking a contraceptive pill. I had been taking it on and off for the previous five years, and I am also taking it now. This pill is available in the camp, as well as contraceptive injection.

108. The genital pain and the bleeding took a long time to go away, I was bleeding four times a month. I had to take a lot of medication for it. In Bangladesh I went to the MSF clinic, but I did not recover. I was continuously asking for painkillers, the MSF doctor asked why I kept coming for painkillers. I was shy to talk about it. Then I went to the army hospital hoping to get better treatment, but it didn't work. Then I went to see a "*Bor do*", which is

a traditional Muslim healer. This man thought I was possessed by bad spirts; he recited some religious verses and blew air from this mouth over a glass of water, but of course it didn't work. I was even missing the Ramadan as I was still bleeding. Then I went to another hospital, one in a white building.

109. On these various occasions I felt too shy to tell the doctors what had happened to me; I only told them that I was heavily bleeding four times a month, so they all gave me contraceptives to stop the bleeding, but they never worked. I did not want to take contraceptives, I told them that I did not have a husband so I had no reason to take them. Then the doctor from the last hospital gave me ten yellow pill and ten calcium tablets. Those yellow pills were very powerful, and after taking those pills regularly, I recovered, and now I bleed once a month.

110. My body was not examined and nobody took my blood for testing.

111. Being raped was worse than being killed to me. To this day, I am still shamed for being a rape victim. I get told things like, "you were touched by *moghs*", "you had a *mogh* penis inside you" or, if there is a small quarrel in my neighbourhood, "this is why *moghs* raped you". Those who shame me are people from my community, both men and women, but mostly women. I just don't care and I answer to them nicely, "Yes, I have been raped by *mogh* people, but you were not. Now go."

VI. Referenced documents

IIMM0001478910 – Picture of P2499
IIMM0001478775 – Picture of P2499's children
IIMM0027994183 – Sketch of P2499's house and surroundings, hand-drawn by P2499 during interview
IIMM0019627965 – Colour chart

VII. Witness Affirmation

This statement has been read to me in the Rohingya language. I have understood the statement and it accurately reflects what I have told the investigator(s).

Initials: [redacted]

I solemnly declare upon my honour and conscience that I have given this statement of my own free will and it is the truth, the whole truth and nothing but the truth to the best of my knowledge and belief.

Name: [redacted]

Signed: [redacted]

Dated: 4 June 2023

VIII. Interpreter Certification

1. I am duly qualified to interpret from the Rohingya language into the English language and from the English language into the Rohingya language.
2. I have been informed by [redacted] that she speaks and understands the Rohingya language.
3. I have interpreted the above statement from the English language into the Rohingya language in the presence of [redacted]

Name: M0091

Signed: _____

Dated: 4 June 2023

Annex 60

United Nations Independent Investigative Mechanism for Myanmar,
Witness Statement No. IIMM0027997604 (18 June 2023)

United Nations Nations Unies

INDEPENDENT INVESTIGATIVE MECHANISM FOR MYANMAR • MÉCANISME D'ENQUÊTE INDÉPENDANT POUR LE MYANMAR

CONFIDENTIAL

WITNESS STATEMENT

I. Witness Information

Last name:	[redacted]	Father's name:	[redacted]
First name:		Mother's name:	
Former names:	-	Spouse(s)' name(s):	
Other names used:	-	Childrens' name(s) and date(s) of birth/age:	
Nationality(ies):	Rohingya from Myanmar		
Gender:	Male		
Mechanism person code:	P1548		
Date of birth/Age:	42	Place of birth:	Gudam Fara Buthidaung township, Rakhine State, Myanmar
Ethnicity:	Rohingya	Language(s) spoken:	Rohingya
Religion:	Muslim	Language(s) written:	-

Formal educational level:	5th grade	Prior occupation and employer in Myanmar:	[redacted]
School attended:	Gudam Fara government school	Current occupation and employer:	
Previous address in Myanmar:	Gudam Fara, in the middle, near the mosque and the river	Current address:	
Date or approximate date of departure from Myanmar if applicable:	Approximately one month after Qurban of 2017		
Photo ID:	Yes	Type of photo ID:	UNHCR Forcibly Displaced Myanmar National / Person of concern to UNHCR
Authority issuing photo ID:	UNCHR	Issuance date on photo ID:	[redacted]
Name on photo ID:	[redacted]	Registration number on photo ID:	
Any other form of photo ID:			

II. Interview Information

Prior screening(s) conducted: **No**

Place/modality of interview: In-person

Location of interviewer: [redacted]
Location of witness:
Location of interpreter:

Date(s) and times of interview: (DD/MM/YY) (Interviewer Time Zone) (24:00 HRS)
12/06/2023 [redacted]
13/06/2023
14/06/2023
15/06/2023
17/06/2023
18/06/2023

Language(s) used in interview: **Rohingya and English**

Names and signatures of persons present during interview:

	Name:	Signature:
Interviewer(s):	M0054	
	M0047	
Interpreters:	M0092	
Witness support person:	N/A	
Other persons present:	N/A	

III. Introductory Matters

1. I was introduced to the interviewers and to the interpreter. The interviewers explained that they would ask questions in English and the interpreter would then interpret the questions into Rohingya for me. Equally, the interpreter would tell the interviewers in English what I had said in Rohingya.
2. The interviewers explained the work of the Independent Investigative Mechanism for Myanmar ("Mechanism" or "IIMM") and the purpose of this interview. They explained that as team members from the Mechanism, they belong to an organization which is called the "United Nations", or "UN" for short. I understand their explanation that other organizations like UNHCR and WFP are part of this same big organization, but they all do different jobs. I understand that the team speaking with me is collecting information about the crimes committed in Myanmar. The interviewers explained what a court is, and what it means to be a "witness". I understand that my statement may be shared with national or international courts prosecuting crimes committed in Myanmar, and that I may become a witness in these cases.
3. I was told that this interview is about the events that led me to leave Myanmar and come to Bangladesh, including my home village of Gudam Fara. I want to share my experiences with you and explain what has happened.
4. I was informed that I am not obliged to participate in this interview or answer any specific questions. I confirm that I am cooperating with the Mechanism voluntarily. Nobody forced me, threatened me or made promises to get me to participate in this interview. Nobody told me what to say or not to say.

5. The interviewers explained that the Mechanism's investigations are confidential, to protect both the work of the Mechanism and the persons it interacts with.

6. The interviewers explained how the interview process will work. They asked me to try and be as detailed and accurate as possible, and to indicate if I do not understand a question, or to say "I don't know" if I do not know the answer to their questions. They explained that it is important that I tell the truth, and that I distinguish between what I saw and experienced myself and what I heard or learned from others.

7. The interviewers stated that they would prepare a written statement with the information I provide during the interview. I understand that, before signing the statement, they will read it to me, so that I can make all corrections or clarifications, and confirm that it reflects what I said during this interview.

8. The interviewers explained that this statement and the material that I shared with the Mechanism would not be shared with anyone else without my full and informed consent.

9. The interviewers asked if I fully understood these issues and asked if I wanted to proceed with the interview. I confirmed that I did.

IV. Previous statements

10. I have given one interview in the past about what I experienced in Myanmar. About four or five years ago, two people came to my house in the camp, in Bangladesh, and were seeking to take statements from Rohingya who were forced out of Myanmar, like me. I remember one of the two people was called [redacted] I do not recall the name of the other person, nor do I recall which organisation they were from. These two people told me they were taking statements. [redacted] During the interview, I told the two people what had happened to me in Myanmar during the main event. My house was burned down, my brother's son and my sister's daughter were killed. The interview lasted approximately 30 minutes. I also told the two interviewers about locations of people who were killed during the main event in 2017. I do not remember the interviewers showing me a map where I was able to indicate the locations. The interview was recorded with a phone and in addition, the interviewers took written notes. After the interview, I was not provided with a copy of the interview.

11. The IIMM interviewers informed me that they have access to information I provided during an interview with [redacted]

12. I have not provided any other interviews except this one with the IIMM.

V. Documents in the possession of the witness

13. I do not have any documents with me in Bangladesh, except for my family household list. I showed my family household list to the interviewers. The interviewers took a photograph of

it, that they recorded with BIN **IIMM0027994453**. The rest of my personal documents were burned during the attack on Gudam Fara.

14. During the attack on Gudam Fara, I did not take any photographs or record any videos, but my neighbour, [redacted] recorded some footage in the aftermath of the attack with his phone. I used to have a copy of what [redacted] recorded and I believe I provided a copy of this video to the two people who interviewed me four or five years ago. I no longer have these videos, but I know that another neighbour, [redacted], still has this footage. After the first day of this interview, I asked [redacted] to forward this video to the IIMM interviewers via WhatsApp. They informed me that the video received was saved with BIN **IIMM0019629250**. I later confirmed to the interviewers that I did not film this footage myself, nor was I next to the individual while he was recording it. However, I was in the same location, and I saw many other people filming the same area at the time. I agreed to connect the interviewers with [redacted] the person who took the original video footage.

VI. Statement

15. My name is [redacted] I am a 42-year-old Rohingya man. I am married to [redacted] and we have [redacted] children, [redacted] I was born, and spent my whole life, in Gudam Fara. I am not aware of any other name for Gudam Fara. Gudam Fara is a village in Buthidaung Township, in Myanmar. I was forced to leave Gudam Fara in 2017, two or three days before the Qurban. I will elaborate on these events which forced me to leave later in this statement.

Gudam Fara

16. Gudam Fara is a village with approximately 500 houses, five mosques, five madrasas and a government school that taught children up to the 4th grade. All the inhabitants of Gudam Fara were Rohingya. My house was in the middle of Gudam Fara, near a mosque and the river. There were some villages around Gudam Fara, which were the following:

    - To the north of Gudam Fara was a small Rohingya village called Dumma Fara, known in *Mogh* as Tha Yet Taung, approximately 10 minutes walking distance from Gudam Fara. Further north, was a village tract called Sain Dee Prang, which was inhabited by Rohingya. The *Moghs* also called this village tract Sain Dee Prang. San Dee Prang was 30 minutes by foot from Gudam Fara. During the journey, you would have to cross a bridge to reach Sain Dee Prang.
    - To the south of Gudam Fara was a *Mogh* village called Nga Pyaw Chaung, which was part of Gudam Fara village tract. Nga Pyaw Chaung was approximately 30 minutes by foot from Gudam Fara.
    - To the west of Gudam Fara was a *Murong* village known as Saw Saw Dain, and was part of Gudam Fara village tract. Saw Saw Dain was approximately 30 minutes by foot from Gudam Fara, and you would have to cross a canal on the way. Saw Saw Dain was created on land that formerly belonged to the Rohingya.

The government gave this land to *Murong* people who were relocated to Saw Saw Dain.

- To the east of Gudam Fara is the river and to the west are the hills.

Moghs

17. When I refer to *Moghs*, I am describing the people who were different to the Rohingya. The *Moghs* had a different language, which I refer to as *Mogh* language. They also had a different religion to the Rohingya.

18. I did not have any *Mogh* friends when I lived in Gudam Fara, as Rohingya and *Moghs* did not have a good relationship mainly because of our differences in religion. We lived our lives separately and only crossed paths when Rohingya went to the market in Sain Dee Prang. I also crossed paths with *Moghs* when I passed by Nga Pyaw Chaung on the way to Nyaung Chaung. I occasionally went to Saw Saw Dain to buy some goods produced by the *Murongs*.

19. Regarding the *Murongs*, they traditionally lived in the hilly areas but migrated to Saw Saw Dain. Although the land they were living on once belonged to Rohingya, the *Murongs* and Rohingya were not hostile to each other. We did not socialise with the *Murongs*, but we were polite to each other. The *Murongs* are Hindu and speak the *Murong* language.

Life in Gudam Fara

My siblings

20. In Gudam Fara I had [redacted] brothers and [redacted] sisters. [redacted] of my siblings are still in Myanmar. The names of and ages of my siblings are:

[redacted]

Education in my village

21. In Gudam Fara, I went to a government school until the 4th grade. After 4th grade, the government no longer provided teachers, so if Rohingya wanted to continue their education, the local people had to pay for Rohingya teachers to provide classes to Rohingya children outside of the school, at a separate location. During my time, the school had Rohingya and *Mogh* students, although *Moghs* were the minority, we were polite and spoke to each other. The teachers were *Mogh* and we were taught in *Mogh* language. After finishing 4th grade, with the help of a local financier, I studied one more year and completed 5th grade, but did not continue with my education afterwards as I had to look after the land my father left me after he passed away.

22. My brother [redacted] completed his education up to 8th grade, but when he tried to complete his 9th and 10th grade, which he had to travel to Buthidaung town for, the government refused to issue authorisation for him to attend classes in Buthidaung town. One of my other brothers, [redacted] completed his 9th grade. He also wanted to continue his education in Buthidaung town but was refused permission by the government. From my understanding, only Rohingya required permission by the government if they wanted to continue their education in Buthidaung town, or if they wanted to attend college in Sittwe, which was normally refused.

23. Only two of my children attended the same school I went to, as they were the only ones of school age before we left Myanmar. My other children were too young. The atmosphere of the school had changed by the time my children went there. The school was still a mixture of Rohingya and *Mogh* students, in which *Moghs* were still in the minority. But when my children went to school, *Mogh* children and Rohingya children were separated in the classroom. The teachers were still *Mogh,* and the classes were taught in *Mogh* language. However, there were now increased tensions between the Rohingya and *Moghs*, and Rohingya and *Mogh* children no longer spoke to each other. My two children can read *Mogh* language but cannot speak it. In Gudam Fara, there were five madrasas where Rohingya children could go to, as they were operated by Rohingya Molluvis. However, the *Mogh* government placed restrictions on those. I heard from villagers, including a Rohingya who could speak *Mogh* and Rohingya and acted as an interpreter for the government, that the government forbade Rohingya children from religious studies by stating they could not undertake any curriculum different to what was taught in government schools. I do not remember the name of this Rohingya who could speak both *Mogh* and Rohingya as a long time has passed, and I do not know where he is now. I do not know of any other individuals who acted as interpreters between villagers and the government.

My land

24. Of the [redacted] *khanis* of land that my father left me, I [redacted] The remaining land I cultivated myself. I also owned some livestock. I remember that until 2010, the government took most of the produce my father cultivated on our land. The government said the land he owned belonged to them, and anything produced was their property, so security forces came and took the paddies of rice he harvested. I was sometimes present when this happened. If we did not produce enough rice to give the security forces, we were forced to go and buy rice for them from other sources to reach the requested amount, or to pay the equivalent in money. In 2010, the UNHCR got involved. I do not know what they did, but after the involvement of the UNHCR, the security forces no longer came to take any products cultivated on my land. I was able to finally keep my rice harvests and anything else I produced on my land. I understand the UNHCR who intervened in 2010 is the same organisation who issued me with my identity card (smart card) here in Bangladesh.

25. There were other restrictions placed by the government on the use of land by Rohingya in Gudam Fara. If Rohingya wanted to build a house or extend their current house, they were required to go to the chairman first, and then to the La Wa Ka office in Buthidaung town to

apply for permission, which would take 2-3 months, after paying the La Wa Ka office. However, to go to the La Wa Ka office in Buthidaung town, Rohingya needed to first obtain a travel permission document ("*Htauk Khan Sar*") to go to Buthidaung town, which, if granted, was normally valid only for one day.

26. When I was in Gudam Fara, I started construction work to extend my house. The police showed up at my house and asked for money to continue the extensions. I was not present at home when the police came, so they spoke to my brother or another member of my family. I recall that my brother Mohamed Solim tried to extend his house without permission, and the police arrested him. He had to pay the police money for his release.

Identification Documents

27. I do not know what "La Wa Ka" means, but it was the office that dealt with administration concerning people, houses and villages. It issued identification cards and other paperwork. I want to highlight that Rohingya were never issued with an identification card by the government. Whereas *Moghs* were issued with identification cards. I never had a proper identification document. I only had a white card ("*Yar Yi Khet Pyar*") with my name and the name of my village, which stated that I was not from Myanmar.

28. I remember hearing in my village that La Wa Ka had called us to their office to receive a NVC card, but as far as I know no one took that card because we feared that by accepting it we would no longer be able to own land or houses. I had heard from others that the NVC card specified that we did not belong to Myanmar anymore. We did not accept it and, on the other hand, the authorities did not insist for us to get it. I believe this happened around six years before the attack on Gudam Fara.

Marriage Permission Document

29. If Rohingya wanted to get married, they were required to obtain a marriage permission document ("*Lat Htet Kueeng*"). I understand only Rohingya were required to obtain a marriage permission document before they could get married, whereas *Moghs* did not need it and could marry anytime they wished to. The marriage permission document was introduced 20 years ago and aimed to restrict Rohingya from having more than four children, as normally Rohingya families had more than four children. The *Moghs* imposed this on the Rohingya because they said that the Rohingya were having too many children. My older brother who got married before me did not require a marriage permission document.

30. The marriage permission document was a paper document that contained the photographs of the two people who wanted to get married and included details (names, parents' names) of both people. On the marriage permission document, it was written that the couple who wanted to marry could not have more than four children.

31. To obtain a marriage permission document, a Rohingya had to first see the chairman of Gudam Fara, who issued his approval with a document containing his stamp. After this, the Rohingya went to the La Wa Ka office in Buthidaung town to get the marriage permission document, which costed one *lakh*. The La Wa Ka office usually informed the Rohingya that

it would take one month to prepare the marriage permission document. In reality it took over one year before they issued it.

32. I married my wife secretly without obtaining a marriage permission document. Later, the village chairman Aye Kyaw Hla and the police discovered I did not have a marriage permission document, so I had to obtain travel authorisation to go to the La Wa Ka in Buthidaung town to apply for it. Because I did not have the marriage permission document before I got married, I had to pay a larger sum of money than usual to the La Wa Ka. The procedure I previously described on how a Rohingya applied for a marriage permission document is based on my experience of trying to obtain this document, after I was caught being married without it

Village administration

33. Gudam Fara had a chairman ("*Oak-ka-Hta*"), and in the past, this post was held by a Rohingya. When restrictions were introduced to make life difficult for the Rohingya, the post of chairman was given to *Moghs*. During the last ten years in Myanmar until I fled, the position of chairman was held by Aye Kyaw Hla, who was a *Mogh* and lived in *Mogh* Fara. Mohammed Ayub, a Rohingya, was the chairman before Aye Kyaw Hla, and Ashib, also a Rohingya, was the chairman before Mohammed Ayub. The chairmen before Ashib and Mohamed Ayub were also all Rohingya. Aye Kyaw Hla was assisted by a deputy chairman ("*Atwan Ray Muu*"), who was a man of *Murong* ethnicity. I do not recall his name. This meant that we had no Rohingya representatives who could speak for us.

34. The role of the chairman is to look after villages of Gudam Fara, Nga Pyaw Chaung, and Saw Saw Dain, which were all in the same village tract. When Aye Kyaw Hla became chairman, he made life difficult for the Rohingya. I remember that Aye Kyaw Hla called me five or six times to his office, but I did not show up to his office as requested, because I feared he would want more money from me. Aye Kyaw Hla and the deputy chairman then showed up at my house. This happened three times. Aye Kyaw Hla and his deputy accused me of going to Bangladesh without a permission document from the government. No such permission document existed if a Rohingya wanted to travel to Bangladesh. Aye Kyaw Hla demanded that I pay him 50 *lakhs* for my alleged unauthorised travel to Bangladesh. My father had to sell some land in order to pay the 50 *lakhs*. Once we had the money, I asked my brother to go and see Aye Kyaw Hla to pay the money because he had a good relationship with Aye Kyaw Hla. The demands for money by Aye Kyaw Hla continued. Initially, I borrowed money from my brother to pay him, but eventually I had to sell some of my land to obtain money to pay Aye Kyaw Hla.

35. I mentioned previously that Aye Kyaw Hla and the police found out that I had got married without a marriage permission document. Aye Kyaw Hla demanded money from me because of this and I had to again sell some of my land to pay him. I also had to pay the police.

Forced Labour

36. I was ordered to perform unpaid labour three times when Aye Kyaw Hla was chairman. I was told by the chairman that I had to go to certain places and do whatever I was ordered to. Once,

I was sent to the police outpost at Saw Saw Dain, where the police officers there tasked some *Murong* to oversee myself and other forced labourers. From 8:00 am until 5:00 pm, we were made to clear weeds and plant trees. I did not go inside the police base during this time and worked in outside areas around the police base.

37. My second period of forced labour was at the military base ("*Teram*") in Buthidaung. The work we were forced to do was outside of the base. I could not see into the base from where I was working. The third period of forced labour was in Buthidaung town.

Household List

38. The interviewers asked me to describe the paper document that I brought to the interview (BIN **IIMM0027994453**). This document is my household list, which *Mogh* people call "*Eain Htaung Su Sar Raun*". This document existed since my parents' time, and the La Wa Ka was the government office responsible for issuing and updating it. The La Wa Ka kept the original copy, this is a duplicate.

39. This document was my parents', and it was then passed on to me, since I was one of the youngest children and still living with them. Except for my brothers [redacted] all my family members, including my siblings and my mother – my father passed away – are included in this document.

40. The purpose of the document was to keep track of all members of a family and verify whether someone was missing. For example, if any family member had gone to other villages or abroad, they would be deleted from this document. If a child was born, we needed to pay in order to add the name to the document, and similarly, if someone died, we had to pay to have the name removed from this document. The payment was made to the La Wa Ka.

41. The process to add a newborn was complicated: first, we had to go to the chairman and pay him to issue a birth certificate ("*Zormoni Bondon*" is the word used here in Bangladesh, I do not remember the Burmese word); then the chairman issued a travel authorisation, which allowed us to go to the La Wa Ka office in Buthidaung town. Sometimes, the La Wa Ka office completed the registration of the newborn on the same day, but on other occasions, we had to return to the village and come back on another day. The alternative was to wait for the La Wa Ka to come to the village for the family verification process.

42. The La Wa Ka came once a year and performed the verification process at the school in Gudam Fara. When they came to the village, their arrival would be announced. Many villagers had, in turn, the role of announcing the news of the La Wa Ka's arrival with a loudspeaker, my brother [redacted] did it too. During the verification process, police and the chairman were present. Families were verified one by one. The verification consisted of checking whether every member of the household appeared on the household list as well as in the family photograph taken the previous year. Then, they would take a new photograph of the family. We had to stand one next to another, with the children in front. While the picture was being taken, policemen held a cloth in the background indicating La Wa Ka and the year. The cloth included some other writing on it.

43. I found the photographing of my family disrespectful and culturally inappropriate. Our religion preferred that Rohingya women to be covered, but when taking the family photograph, they forced women to remove their burqa, the layer of clothing covering their neck or the headscarf, so they would be fully visible in the photograph. I remember my wife feeling really ashamed and wanting to die at that moment. My sisters, and daughters old enough to wear the veil, were also forced to remove their coverings. There was no way of explaining this to the La Wa Ka, they were the authority and performed the process however way they wanted to.

44. The La Wa Ka kept the original family photograph, and a duplicate was given to us, eventually, after a long period of time had passed. We had to pay a huge amount of money for that as well. Then, my family members who could sign, would sign, or otherwise put their thumbprint on a separate document. The La Wa Ka did not explain what this document was, and we were not given a copy of it.

45. I can remember having to do the household verification process eight times with my family. The addition of the photograph of the whole family was only a recent requirement, as I do not remember being photographed when I was a child. *Moghs* did not have to go through this process. I did not see if a similar household verification process was being carried in *Mogh* villages because those were far from Gudam Fara. However, I heard from Rohingya in other villages, which were adjacent to *Mogh* villages, that *Moghs* did not go through the household verification process.

46. If someone present during the verification process was not recorded in the household list, the person would be penalised either with a large fine or with a prison sentence, up to 10 years. It never happened to me, but I recall that one of my neighbours, [redacted] had tried many times to get added to his household – for instance having meetings with the chairman – but without success, and was ultimately arrested and jailed for 10 - 20 years. I was still unmarried at that time. I saw him again after he served his sentence, and he told me he was tried in a court and sent to prison in Sittwe. He was accused of having gone to Bangladesh, which is the reason he was not recorded on his household list.

47. Furthermore, the household list prevented men from having two wives. This would also be penalised with 10-20 years in prison. I was able to add my wife to my household list after paying the penalty for not having the marriage certificate.

48. The entry crossed out with a line in my household list is the name of my sister: when she started having children, a separate list was created for her family. La Wa Ka personnel deleted people's names from the household lists, I saw it when they did it.

Travel Authorisation

49. If Rohingya wanted to travel outside of their village, they were required to obtain a Travel Authorisation document ("*Htauk Khan Sar*"). When I left Gudam Fara and wanted to go to markets in nearby villages, I had to obtain a Travel Authorisation document from the chairman, which I had to pay for. Rohingya from Gudam Fara could only visit nearby villages and were strictly forbidden from visiting places such Sittwe, Yangon or Bangladesh. The

Travel Authorisation document would specify which village I could go to and how long I could stay in the village for. Only the chairman could issue the Travel Authorisation document. The deputy chairman could not issue this document. The police were the authority checking it when traveling. The *Moghs* did not need a Travel Authorisation document and could travel when and where they liked.

Presence of security forces

Police base in Saw Saw Dain

50. There were no security forces based in Gudam Fara. There was a small police base in Saw Saw Dain, which was situated west of Gudam Fara and could be reached on foot in approximately 30 minutes. Rohingya called the police just "police", but I know that *Mogh* people called the police "*Rae Bow*". Apart from this outpost, there was a big base in Nyaung Chaung, and an even bigger base in Buthidaung town.

51. The base in Saw Saw Dain had been there for more or less 30 years, maybe from 1990. As far as I know, the job of the police is to look after the area they are assigned, but all they did was do bad things against the Rohingya. They were there so that Rohingya could not move freely from one place to another. I passed in front of that base when going to Saw Saw Dain. The base was a one-story building with walls made of bamboo approximately 10 arm's length in height. The roof was made of wooden planks and tin. At the entrance it had a board made of tin and writing that said, "Saw Saw Dain camp" ("*Sa Khan*"). I have never been inside the base, but from the outside I could easily see the inside through the bamboo wall, and I would say there were between ten and twenty men in there. However, I only saw policemen outside.

52. The police wore two different uniforms. The interviewers showed me a colour chart (BIN **IIMM0019627965**) ("Chart") and I indicated that one police uniform was all made of a heavy cloth similar in colour to No.30 in the Chart. Both pants and shirts were this colour. The second uniform was camouflage that was a mix of No.30 and No.25 on the Chart. Both uniforms had red stripes on both upper arms of the uniforms. Also, on both upper arms of the uniform was an insignia depicting two crossed white knives, whose colour was No.1 on the chart. The background behind the two crossed knives were colours No.2 and No.6 on the chart. All of the police carried long guns, which were a full arm in length, made of wood and iron. They also carried knives. The police carried the long gun on their shoulder when walking, or, when patrolling, they held the long gun in their hands. Higher ranking police officers carried pistols on their hip. The higher-ranking officers wore black epaulettes -black pieces of cloth-on both shoulders, which resembled colour No.40 on the Chart. On the epaulettes were shiny golden flowers. Junior ranking officers only wore stripes on the upper arms of their uniform. Finally, all policemen regardless of the uniform, wore hats, which were colour No.28 on the Chart. These caps had a mark in the middle, which may have been made of copper, depicting a star and a map, that was of the same shiny colour of the flowers. The highest-ranking police officer at the Saw Saw Dain base wore one flower. I know this because I heard it from people, and I also saw him when they were patrolling in my village.

53. On one occasion I was stopped by some policemen in front of the base in Saw Saw Dain while going to buy some mangoes. The policemen asked if I had a Travel Authorisation document. Because I did not, I had to give them 20.000 *kyats*. I was not taken inside the base on that occasion, as the interaction with the policemen happened outside the base. I did not see the police officer with flowers on the shoulders on that particular occasion. I had been to Saw Saw Dain multiple times, and each time I was required to have a Travel Authorisation document, but I did not get it because the villages were really close to each other. This was the only time I was stopped by the police, most of the time I was careful in not being caught, making sure that the route was clear of policemen before passing.

54. Policemen from that base frequently came to our area, around two to three times per week, and demanded money or took villagers' livestock. They came patrolling in groups of five to eight men, by motorcycle, mostly during the day, although the confiscation of livestock happened more frequently at night. Whenever they came to the village, people did not dare to approach them and all the men in the village hid. Most of the time I fled and hid at the umm tree plantation, which was right next my house, because if they found me, they would have beaten me. The police did not like Rohingya. I saw policemen beating Rohingya men without any reason numerous times. From my house, I saw the police beat a villager called Shoaib in front of his house. Not only did I see police beating him, but I also know that he was imprisoned eight to ten times. Another villager I saw beaten by the police was called Ousman. He went to Buthidaung prison for two years. This was eight to ten years before the main attack. He now lives in [redacted]

55. On one occasion, I saw policemen shoot and kill a man called Shoaib (different from the Shoaib I mentioned before). I was with many other people on the same road where Shoaib was coming back from the hill next to Gudam Fara school, from the direction of Saw Saw Dain. Policemen saw him and started chasing him. He was running, and one policeman shot him.

56. On at least two to three occasions, the police came to my house, making threats against me and demanding money or livestock. I was never there when the police came to my house because I was hiding. From where I was hiding, I could not see what was happening in my house. My wife interacted with the police and told me what happened when I returned home after they had left. The police never hurt her when they came to my house. Usually, the police visited people's houses and demanded money. They told the wives to inform their husbands that they had to go to the base and bring money. I remember on one occasion the police were looking for a man called Sayed Alom, and because they did not find him, they took his wife and children to their base. From my house, I saw the police taking Sayed Alom's wife and children away. Many villagers could also see what was happening, but we did not dare approach the police while they were taking them away. The chairman Aye Kyaw Hla went to the police base and delivered the money to have them released. On another occasion I saw a woman called Fatema, who was the wife of Shobul Kader, being beaten by the police because her husband was not at home when they came. [redacted] Other people witnessed this as well. These are only

two examples I am giving, but I know of more incidents like this. I also heard that on some occasions police from Nyaung Chaung took women away with them to their base, although it never happened to women from my village. It is my understanding that these women were from Nyaung Chaung. On many occasions, when the police came to Gudam Fara, the chairman Aye Kyaw Hla accompanied them.

Sexual violence against women in Gudam Fara

57. Aside of these cases of mistreatments, I know that many women from my village were abused by policemen in the years preceding the main event. I can talk about the personal circumstances of at least four women from my immediate neighbourhood. I learned from my wife what had happened to them, as they would have never shared their experiences with me because it would be considered too shameful.

58. The first person is [redacted]. My wife went to her house after the police left and found her crying. [redacted] told my wife she had been raped ("*Zenaa*"). Two policemen had molested her and one had raped her. [redacted] told my wife that her children were taken outside of the house before the rape happened. [redacted] had been raped violently, she was laying on the ground injured and had bite marks, both her legs were spread open beyond their limit. [redacted] received treatment from a medical practitioner in the village and after two to three days she got better. [redacted] now lives here in [redacted], and I believe she would want to be interviewed about this incident.

59. Another person was [redacted]. Similarly, I understood from my wife that police had gone to her house to find her husband, and then raped her. Her situation was more critical: after the rape, she was not able to move and was unconscious. My wife saw [redacted] after the police left. My wife and other women helped her regain consciousness. She did not even know how many policemen raped her. She had bruises all over her body and looked like she had been beaten. She saw the local medical practitioner first, who said he could not treat her, so her father got her a travel permission to go to Buthidaung town. I took her myself to Buthidaung, together with her brother. She received painkilling injections and saline. She is still Myanmar.

60. A woman named [redacted] was also raped by the police. After the rape, she was really ashamed and did not want to talk about it, but people spoke to her and she revealed that she had been raped. She said that she was assaulted by five or six policemen, of which five molested her and one raped her. She had some injuries, but she did not require seeing a doctor. She was married and had children. [redacted] is still in Myanmar.

61. Another woman was [redacted], who is now here in [redacted]. She was raped and also injured, but lightly compared to the other three. She did not have to go to the medical practitioner or hospital. She was raped inside her house by the police.

62. I know that 3-4 months before the main event, some female minors were also raped in Gudam Fara. They were about 12-13 years old. I remember the name of one of the girls, which was [redacted]. This happened to many girls in our village, as well as in other villages. I understood that the police went to [redacted]'s house to look for her father, but he was not

there, so they took her mother out of the house and then raped [redacted]. My wife told me that there was blood all over her and that she required emergency attention, so her father and brothers took her to the hospital in Buthidaung. She is still in Myanmar.

63. I know about a woman from Gudam Fara called [redacted], who lived in an adjacent neighbourhood to mine. My wife told me that after the rape she became pregnant. This happened five or six months before the main event. She had an abortion. She lives here in [redacted]. More or less around the same time, I heard that a woman called [redacted] who had been raped, committed suicide by drinking poison. There were rumours that many women were killing themselves by drinking poison.

64. After the rapes, the women who were raped felt ashamed, and other people said those women were already "gone", that a non-religious person did that to them, so what was the point in living anymore?

65. The incidents I described all happened within months from of each other, independently. I did not see a correlation between these incidents with the main event. All of the women said it was policemen who raped them. The only police base near us was the one in Saw Saw Dain, and because this base was there, no other police from other areas used to come to our village. I do not know any name of policemen from the Saw Saw Dain base, their names were not known to us.

My arrest

66. On a couple of those occasions when police came to my house demanding money, I collected the money after they left and asked my brother to deliver it to the police on my behalf. I preferred to ask him because he had a good relationship with the chairman. After my brother paid them, they left me alone and did not come to look for me for a month. This is how, as a Rohingya, I became poor.

67. On one occasion though, the amount that the police asked was too high and I was unable to pay it. So, I went to the police base myself to try and solve the matter. I did not go inside. Two policemen from the base's watch tower saw me approach the base. I told the two policemen in the watch tower that I did not have the money, and they could do whatever they wanted with me. The two policemen, who had stripes on their uniforms, came and handcuffed me. I was then taken to the police camp in Buthidaung town. For the transfer, the officer with the flower came too. I was around 30-32 years old when this happened.

68. I remember that they took me to Buthidaung town by motorcycle. There were three motorcycles in total. The motorcycle in front was driven by an officer with one flower, behind him was a second motorcycle, which was driven by a policeman with one stripe, I sat behind him still handcuffed but with my hands positioned in front of my chest. Sitting behind me on the same motorcycle was a policeman with no stripes. Behind the motorcycle I was on, was a third motorcycle with two policemen on it. The journey to Buthidaung town lasted about 30 minutes. My eyes were not covered during the journey so I could see the route we were taking. I recognised the route as this was the same route I had taken when I previously went to

Buthidaung town. On the way we crossed Sain Dee Prang, Sa Bay Taung and Mraung Na. We also crossed three small rivers, all facing east, travelling over wooden bridges.

Buthidaung police camp

69. The three motorcycles stopped in front of Buthidaung police camp. I am sure that the camp had a number indicated, but I do not remember it. I only remember that it was written both in English and *Mogh*. I remember at the main entrance there was a white gate. On either side of the white gate were layers of barbed wire supported horizontally by brick posts. Beyond the gate, to the side, was a big wooden board held by wooden poles, depicting a policeman with three flowers. A short distance behind this board was a guard post made of bamboo, with a police officer standing in it, who wore the plain coloured uniform.

70. I was taken though the white gate and walked down a road leading to a big one-storey white building. To the right side of the white building was a house. I continued the walk to the big white building, which had an open entrance without a door. While I was walking, I saw many police with flowers on their shoulders. Once I passed the exterior of the white building, I reached a black door made of iron. Behind this black door were two barriers one after the other, which I will call gates, made of iron bars. These gates were about waist height, and police could remove them if they needed to get in. After passing the black door, I had to crawl under these two gates, after which I was in a room and was able to stand up. This room was one of three rooms situated in a row one after each other. I was able to go from one room to another as the three rooms were adjacent to each other and had openings in the walls between them. There were no police officers inside these rooms.

71. Each of the three rooms contained 120-130 detainees, who were all Rohingya. I was assigned to one of the rooms, and later learned that a few of detainees in my room were from Gudam Fara, while others were from other villages, including Sain Dee Prang. I also learned that many of the detainees had been mostly arrested for going to Bangladesh, but others also for theft, or for marriage-related violations – such as not having the marriage permission document or having more than one wife. There was no furniture, so I slept on the cement floor, where there were bugs and mosquitoes. Each of the three rooms had a detainee who was the *Majhi* (a representative for the room). There was a place in my room where I could urinate. To defecate, I had to go to room number two where there was a bucket. I was detained in this room for four months. During that time, I was only provided with small portions of rice to eat and small amounts of water to drink.

72. In the daytime, we were allowed to move freely between the three rooms. At night-time, we had to remain in our assigned rooms. Police checked-in every hour with the *Majhis* to ensure we were in our assigned rooms. They also checked by looking in through small windows in the walls from the outside. Since there were no lights in the rooms, I could see them checking as they shined their torches through the small windows.

73. I saw prisoners taken from the rooms and then beaten outside by policemen, two to three times a week. The police told the *Majhi* which prisoners to take out, and then the *Majhi* took them to the black door. I was in the first room and could see them passing on the way to the black

door. When the police opened the door, and knowing that beatings were about to happen, my heartbeat increased. The police opened the door and took the prisoners outside. The door was locked again. From the holes in the walls, I saw policemen beating the prisoners with sticks and striking them on their hands, legs, shoulders, buttocks and genitals. The prisoners were shouting and crying. After the beating, the police opened the black door and the prisoners had to crawl under the two gates, if they could still move, otherwise the *Majhi* pulled them back inside. I saw them being taken away and then brought back in painful conditions. I remember I applied myself some balm on the areas where they had pain. I also remember men having their limbs severely injured due to the beatings. I did not know any of those inmates personally. I did not see anyone dying, although I did hear someone saying that men had died due to the beatings.

74. I was not beaten myself, nor was I ever taken out for interrogations at that time. However, I had been taken to that police camp before, one or two times, years back when I was not married. On those occasions the same had happened to me, I was taken out of the room and beaten by the guards to obtain money, but I was not able to pay them.

75. There were no women and children in our room. I understood at the time that they were kept in separate rooms. During the night we could hear the female detainees screaming loudly or crying. The thought that came to my mind was that the policemen guarding them were doing something bad to them, as they were the only ones with access to the rooms.

76. During my four months detention, my wife came to the camp attempting to see me more than ten times but was refused by police each time. I could see my wife was outside the camp through the small windows in the room where I was detained. When I saw my wife was outside the camp, I asked the guards to go and speak to her. My wife handed some money over to guards to give to me. However, when the guards gave me the money, I suspected that they had kept some of the money for themselves, as I saw my wife handing over larger amounts of money than what I received from the guards. The police guards I saw wore the plain uniform and also the camouflage uniform. I noticed that the police who wore flowers on their shoulders carried small radios attached to their belts or on their upper chest.

Courtroom

77. In the four months I was detained, I was taken out weekly to go to court, which was called in *Mogh* "*Tharyar Yone*". The court was situated northwest of the police camp and took approximately 20 minutes to walk there. During my journeys to the court, I was regularly hit by the police officers who escorted me. Detainees had to walk in single file, looking face down, and would get hit if they looked elsewhere. Prior to appearing at the court for the first time, my family hired a lawyer, who was a *Mogh*, to represent me. I do not remember his name. They knew I had been arrested as I had not returned home after going to the police outpost in Saw Saw Dain. The court was a large one-storey brick building containing four rooms, which looked like courtrooms.

78. After I entered the court, I was brought before a judge who asked me in the *Mogh* language what I did which resulted in my arrest. Since I do not understand *Mogh*, my lawyer hired a

Rohingya who spoke *Mogh* and Rohingya to interpret for me. I responded that I had done nothing against the law. The judge had a document with charges brought against me for theft. The person who made the allegations against me was not in the courtroom. The judge then told me to come back to the court the following week. I then returned to the police camp. I believe these charges were made up because I did not pay the police the money they demanded. I also remember that, even before the trial, the chairman Aye Kyaw Hla had offered to intervene to shorten my sentence in exchange for money.

79. As my trial at the court progressed, I was not given the opportunity by the Judge to defend myself. My wife had brought witnesses to the court to testify on my behalf, but my lawyer said that according to the Judge witnesses were not required in this case, so they were not allowed to speak. At the end of the trial, the Judge found me guilty of theft and sentenced me to two years in prison. Neither me, nor my lawyer received a document from the court explaining the decision for my conviction.

Prison in Buthidaung

80. After I was convicted, I was handcuffed and then taken from the court and placed in a vehicle with five to six other people who were also being sent to prison. The driver of the vehicle was in a sperate compartment of the vehicle to us. Prior to being placed in the vehicle, myself and the five to six other people were made to lie down on the floor. We were then hit three times each by the police officers with a bamboo stick on our buttocks. 10-12 policemen also sat inside the vehicle with us, although in a separate space.

81. As we travelled to the prison, I looked out of the small holes at the sides of the vehicle and saw *Mogh* houses and hills. The journey to the prison took approximately one hour. Neither the detainees nor the police said anything to me throughout the journey. The prison was situated west of Buthidaung town and near a hill. The prison had a *Mogh* name, but I do not remember it now. We called that area “Law Wah Taung”. That land previously belonged to the Rohingya. To my knowledge, there was only one prison in Buthidaung township.

82. After we arrived at the prison, which had a big white gate and was surrounded by brick walls, 12-13 arm’s length in height, we were taken out of the vehicle by the police escorting us and handed over to the prison guards. During the handover, the police gave the guards some documents. The prison guards took us through the large main gate, we were then made to lie down again and beaten one by one by the prison guards, who called us in *Mogh* “*Htaung Kya*”, meaning “people who have received a sentence”. While we were being beaten, I saw some prison guards in the distance who wore flowers on the shoulders of their uniform. These prison guards wore different uniforms to the police, the colour of their uniform resembled No.1 on the Chart. They wore an insignia on their uniform, but I do not recall what it looks like. I do not remember who the head of the prison was, I saw him during my detention but I do not remember his name, nor that of any guard.

83. When the guards finished beating us, we were taken through a medium sized gate and lead into two-storey building where there were two rows of cells on either side of a corridor. No one took our details or a picture of us. I was taken into a large cell in the lower floor of the

building, which had number "12" written on it. My cell had 20-50 other detainees in it, who were all Rohingya, and for the whole two years of my sentence, I was kept in this cell, but occasionally taken out for work details. Some of my cellmates later told me they were imprisoned for marriage related reasons, or because they murdered someone. There was no one in my cell who was from Gudam Fara.

84. There were no children, no adolescents and no women in my cell, nor did I see any during my detention. I heard from my cell mates, who had been detained for a long time, that women and minors were kept separately.

85. I recall I was taken out of the building I was kept in, approximately ten times during my detention, for work details. While I was out of the building, I saw other buildings inside the prison compound. There were buildings to the left and right side of the camp all parallel with each other. I also saw two small watch posts. I never needed to see a doctor while in prison. I am not aware of other rooms where detainees would be taken for specific purposes, I always saw them in the room they were assigned. I was never taken out for interrogation.

86. During the work details, my legs were chained, and we were made to do tasks such as repairing the local riverbanks and clearing vegetation. During these work details I met other detainees who were from Gudam Fara.

87. Throughout my two years in prison, I was not mistreated by the guards, except for the terrible conditions in which I was detained. We slept on the floor and the room was so overcrowded that I could not even change position while sleeping. It was very uncomfortable. Sometimes I was denied water. On other occasions I was denied access to the toilet and I urinated myself. I did not witness other detainees being mistreated. I do not recall national or international delegations visiting the prison. I was told by others that international people had come to the prison but were not allowed to meet the prisoners.

88. All prison guards inside the prison wore the same white colour uniform. As I mentioned previously, I did see guards with flowers on the shoulders of their uniform at the time of my arrival at the prison. In time, I saw officers with either one, two or three flowers, and I believe I saw six or seven of them in total. I also saw them when taken out of the prison for physical labour. The ones with stripes and those without stripes ("*Ru Ru*") were the ones taking us out for labour, the ones with the stripes would only stand there and instruct those below them: I saw them talking to those with stripes before the labour started.

89. I have a hard time remembering at what point in my life all this happened. I know I did spend two years in prison, but I cannot recall the exact years. I still feel very traumatised with everything I have experienced and cannot properly recall dates of certain events in my life. I do remember that I was married, and that Aye Kyaw Hla was the chairman when I went to prison, as well as when I was released from prison. I asked my wife whether she remembered how many children we had at the time I went to prison, and she said we had two [redacted] We also lost a child after them, but she confirmed to me that our son [redacted] who is now around ten years old, was born after I returned from prison. So, my detention took place more than ten years ago.

Military presence in Gudam Fara

90. The military was based in Buthidaung town. Around the base were hills and *Mogh* houses. I saw this base myself when I was doing forced labour around the outside of the base. I have never been inside base, but from the looking at the base from the outside, I remember seeing a sign right outside the base. I do not know what is said, I just heard from people that it was a "*Teram*", meaning an army camp. There was another military camp on the east of Buthidaung town. That one we called "Hoya Seree Teram" and was based near the mountain. I did not see that one, I only heard from people about its existence and that it was a big base. About one or two years before the main event, another base was created in a Rohingya village called Ah Lel Chaung, on the west side of a road going from north to south close to Buthidaung town, and near the mountains. I saw this base when going through that road. I never saw the military establishing temporary bases elsewhere, but two to three years before the main incident, I saw them going to Nga Pyaw Chaung and had the feeling that they remained there.

91. We called the military "*Sai Tha*". Military personnel had been coming into my area once or twice a month, in very large groups of approximately 200 to 300 men. I estimate the number based on what I observed: they came on foot and walked through the village in a very long column.

92. Whenever I saw military personnel approaching my village, myself and the other males fled before they entered. From where we were hiding, we could see what was happening in the village. There was no one among the men in Gudam Fara who was in charge of protecting or guarding the village, as we would have been in trouble with the security forces.

93. The military personnel never spent the night in our village, they just passed by. They used to enter Gudam Fara from the north side and then head south. Sometimes we would see them returning after one or one and a half hours, but most of the times we did not see them return.

94. The soldiers passing through Gudam Fara wore uniforms in colour No.16 on the Chart. The uniform was all one colour, including pants, shirts and soft caps. They all wore insignia on both sides on the upper arms of their uniform, which depicted two crossed white knives, similar to the police insignia, except that on the military insignia, the background colour was red (No.9 on the Chart). Some of the soldiers wore red stripes on the upper arms of their uniforms, while the high-ranking personnel wore flowers on their shoulders.

95. Their weapons the military carried were not the same as the weapons carried by the police. The weapons carried by the police had at least one part made of wood, while the weapons carried by the military were fully made of metal. The high-ranking officers carried pistols. From a distance I could see the high-ranking officers among them, some had three flowers, which were gold coloured. If a column of 200-300 military personnel passed by, I estimate that ten of them were high-ranking officers with flowers on their shoulders. Normally the low-ranking military personnel walked in the front of the column, while high-ranking officers walked in the middle.

96. The columns of military personnel continued to pass through Gudam Fara up until the main event. The last time I saw them pass through Gudam Fara was about one month, or one and a half month, before the main event. I do not know the names of any of the military personnel.

97. On one occasion, approximately three years before the main event, I saw someone called Naser Uddin being killed by the military. Naser was walking on the main road when the military, who were also on the main road, approached him from behind. I watched this happen from inside Gudam Fara, close to my house. I did not hear if there was an exchange between Naser Uddin and the military, but I saw him running away from the military and then suddenly three military personnel opened fire at Naser Uddin, each firing one shot. I then saw Naser Uddin fall to the ground. The three military personnel then approached him. One of them kicked Naser Uddin, who did not move. From this, I could tell he was dead. The military personnel then departed, leaving Naser's body on the road.

98. After the military personnel left, we collected Naser Uddin's body and took it to the hospital in Buthidaung town. [redacted] Naser Uddin was already dead when his body arrived at the hospital. Whenever a Rohingya was killed by an elephant or by the security forces, it was mandatory to take their body to the hospital in Buthidaung for the government to perform an autopsy, after which a report was written. We delivered the body to the hospital at around 3:00 p.m. At 2:00 p.m. the following day, we were asked for money in order for Naser Uddin's body to be released to us. When the body was returned, I could see that his head had been opened for the autopsy, and also his chest, which was now stitched up. We were not provided with an autopsy report. The hospital asked what had happened to Naser Uddin, and we informed them that he was shot by the military. The hospital staff responded that Naser Uddin was a criminal and that was why he was killed. However, nothing was done by the government to investigate this and to my knowledge no one was held responsible for Naser's death. Nobody from the government came to the village to follow-up on what had happened.

99. On another occasion, about one year before the main event, military personnel came to the village and arrested five villagers. These villagers were beaten and then put in a boat and taken to Nyaung Chaung. I saw Shokul Islam and his son Futuya, lead out of their house handcuffed and then beaten by the military. [redacted] I saw what was happening to Shokul Islam and his son Futuya. The chairman Aye Kyaw Hla was also present during their arrest and beating. About three hours later, I saw Shokul Islam, Futuya, Master Habib Ullah, Maason and Molluvi Zubair, being dragged to the boat by the military. I was among a group of villagers watching this happen. I never saw the five detainees again.

100. I heard many other incidents of people being killed by the military in other villages, but I am now only describing the incidents I saw personally.

The night before the attack on Gudam Fara

101. The night before the attack on my village, at around 10:00 or 11:00 pm, I was at home when I heard a loud noise and went outside to see what was going on. I saw with my own eyes ten

to eleven motorcycles coming from the direction of Nyaung Chaung towards the north of the village. It was dark so I could not tell whether they were military, police or any other group, nor where they were going. I could not distinguish them. From my house I heard continuous sound of gunfire for an hour, coming from the north/north-east of Gudam Fara. I remained at home. After one hour the sound stopped. On the following morning I learned that they had stopped at a small bridge at the north of the village. People found some empty ammunition cases there. I am unaware that anyone was injured or killed because of that gunfire.

The attack on Gudam Fara

102. It was in 2017, I cannot remember the exact month, but it was two or three days before Qurbani. At around 1:00 – 1:30 pm (I estimated the time based on the position of the sun), I was outside my house when I saw the military approaching my village from the direction of the mountains. There were too many military personnel for me to count. Some were crawling and some were walking. They were holding weapons in their hands. I ran and gathered my family members and then we headed towards the river. When we reached the river, we got onto a boat ("*naw*") which belonged to a man named Kabir. Normally, it would only be the men who ran when the military approached Gudam Fara, but on this occasion I took my family with me because I saw the military coming from the mountains, which was unusual as they normally came to the village from the road. We crossed the river in the boat, it was only a short distance. Usually, crossing the river would only take a very short time, about two to four minutes, but in this situation, we were all in a panic, so the crossing took us almost half an hour. After we crossed the river, my family and I hid in an umm plantation together with five or six other households. The plantation was a short distance from the riverbank, but we could still see what was happening on the other side of the river, unobstructed. At this point, we were really terrified about what was happening.

103. From the opposite side of the river, I saw military personnel entering the village from the west, while firing their weapons. The sound of the gunfire was so loud I covered my ears with my hands. The military personnel then headed north of Gudam Fara, and the shooting continued. They gunfire continued until after 4:00 pm. They then started setting fire to the houses. I could see fire and smoke. From the north of Gudam Fara, the military personnel eventually reached the area where my house was, and started to burn the houses, including mine. I could clearly see the military personnel from the bushes where I was hiding. They were pouring petrol and firing weapons to burn down the houses. I saw a white container, which I call a "gallon", being carried by one of the military personnel, which was one arm's length in size. I also saw other military personnel using green plastic bottles to spray petrol onto the houses. At this time, everybody in Gudam Fara had either fled or had been killed, so the military started to use the fire weapon to destroy the houses. I did not see anyone being killed myself. There was no resistance from the villagers as these soldiers had weapons, and we did not have anything to defend ourselves with. No one had any kinds of weapons, not even a small knife. If police knew that you possessed a knife, they would take you to the police base and extort money from you.

104. This fire weapon was of one arm's length, had a circular opening, and was made of iron. I heard from other villagers that this weapon is called a "launcher" by both Rohingya and *Moghs*. The military personnel held it in their hands and pulled-and-pushed something on the side of the launcher. The launcher was attached to a hose, the other end of the hose was attached to something which looked like a large backpack worn by the military personnel. When the military personnel fired the launcher, a continuous stream of fire came out of the circular opening of the weapon until he stopped it. It made a "boom boom" sound while the fire was coming out. I saw only two or three military personnel with this weapon, but there may have been more. These three military personnel with the launcher were standing in front of the other military personnel in the village. I saw them aiming their launchers towards my house. They used the launchers to burn down big houses, and used petrol for the smaller ones. Houses of rich people were generally larger in size, normally two-storey, and made of wood. My house was only one-storey but was big. From where I was hiding, I saw the military personnel use a launcher to burn down my house and umm plantation next to it.

105. At the umm plantation [redacted] the military personnel found [redacted] Kabir and his wife who is known to me as "Buthi". I do not remember her real name. The boat we crossed the river on belonged to Kabir and Buthi. Since we took it to cross the river, they were unable to cross the river themselves and had to hide in the umm plantation. The military personnel caught them and beat Kabir and Buthi with sticks, hitting them on their shoulders and then took them south. I never saw them again.

106. The whole of Gudam Fara was on fire, they only things which survived the destruction were some trees. After the attack on Gudam Fara, the military personnel headed south on foot towards Nga Pyaw Chaung. I could see Nga Pyaw Chaung from where I was, as it is by the river. At this moment, I observed that there were *Moghs* with the military personnel. It was the first time I saw *Moghs* that day. I did not see police that day. Those *Moghs* were carrying motorcycles that belonged to the Rohingya. From where I was I could not recognise them, I could only tell that they were *Moghs* because they wore civilian clothes and were unarmed. I did not see the chairman that day and nobody told me that they had seen him.

107. We stayed hidden until 5:00 pm and then went to Hpoe Khaung Chaung, which is a Rohingya village on the eastern side of the river. It took us an hour to walk there. Hpoe Khaung Chaung and Nga Pyaw Chaung were opposite each other, Nga Pyaw Chaung on the west side of the river and Hpoe Khaung Chaung on the east side, so we chose not to travel to Hpoe Khaung Chaung by boat as the military personnel might see us. In total, members of six households, numbering approximately 60-70 people, went to Hpoe Khaung Chaung. Some people who survived the attack by the military also went to Hpoe Khaung Chaung. Me and my family stayed the night in my brother's house in Hpoe Khaung Chaung.

108. I personally did not witness any incidents of rape during the attack on my village, nor did I learn of any such incidents in Gudam Fara after the attack. After I arrived in Bangladesh, I heard from other Rohingya survivors that more than 100 women were raped and killed during the attacks in other villages. I heard so many terrible stories. The interviewers asked if I had told anyone I had witnessed rapes during the attack. I responded I had not. The interviewers

[redacted] I confirm [redacted] saying that Kabir's wife and other women had been raped. I was asked if I had witnessed Kabir's wife being raped in their house as I had told those interviewers. I said no. At the time of the interview, the interviewers [redacted] asked me if I saw anyone get raped, and because of what I had seen during the attack on my village and heard from other survivors in the camps in Bangladesh, I told [redacted] that I saw Kabir's wife being raped, but this is not true. That interview happened a long time ago and at the time of the interview, I was heavily traumatised and exaggerated the events I saw. I did not know what I was saying. I saw Kabir and his wife get taken away by the military, which is the truth, but I did not see her get raped. I was not told by anyone to say that Kabir's wife was raped, I said it with my own will because I wanted the world to know about all the atrocities that had been committed against us, because I thought the world was unaware of what happened. However, I confirm that the account I am giving in this interview with the IIMM is the truth.

109. At the time of the interview, I gave four or five years ago, I was not in the right state of mind and said many things. I had seen many dead bodies including children, those scenes were horrific and I found what I saw very hard to process. But now, I am in a better state of mind, and in this interview I am only describing what I saw or experienced myself.

The day after the attack

110. The following day, I went back to Gudam Fara, along with 10-14 other villagers. I wanted to see if my livestock was still alive. We were able to swim across the river to Gudam Fara as it was low tide. We then crossed some paddy fields before reaching the village. In the paddy fields towards the northern side of the village I saw dead bodies, most of them were unrecognisable. I only recognised the body of Hair Husson. When I saw him, I started to cry. I saw that he had a hole in his chest and a hole in his back. His body was found in the piece of land that separates Gudam Fara from Dumma Fara, a short distance away from a group of approximately 30 bodies. Most of their faces were unrecognisable and I believe the military poured acid on their faces so they could not be recognised. Some of the bodies were also placed into latrine pits, which were there before the attack. They were at least one full bamboo length deep, and its diameter was the length of a human body (lying horizontally). The bodies were placed into these pits and then covered with soil. However, the bodies were still visible because they were not covered properly. New pits had also been dug to hide the bodies. These pits were shallow, so I do not think they took a long time to dig. Nearby these shallow pits, were shovels, I do not know if the military personnel had brought them with them or whether they belonged to the villagers. I also saw bodies of women and children in the paddy field. On the women, I saw bullets wounds in their bodies. I did not see any obvious injuries on the children. I did not find any bodies towards the southern side of the village.

111. I then went to my house to look for my livestock but could not find them. I saw that my house had been totally destroyed. I believe the *Moghs* took my livestock as I saw them in the days after attack putting animals onto boats in Nga Pyaw Chaung and assumed that these animals were taken from Gudam Fara.

112. The destruction and dead bodies I saw at that moment was so hurtful, if I had some poison available, I would have drunk it. I then left and went back to where my family was staying, and never returned to Gudam Fara.

113. During the attack, my brother [redacted]'s 2-year-old son was killed, and my sister [redacted]'s one and a half year old daughter was also killed. [redacted] 4-year-old daughter was wounded by gunfire. She is currently in [redacted]

114. When I returned to Hpoe Khaung Chaung, we celebrated Qurban, which was 2-3 days after the attack on Gudam Fara. I estimated the number of dead from the attack on Gudam Fara was more than 400, but less than 500.

Aftermath of the attack

115. We did not leave Myanmar right away, we first wanted to see if there was any chance we could to go back to our village. However, in the following days we could still see, from Hpoe Khaung Chaung, military personnel coming and going to the area of our village. Hpoe Khaung Chaung and Nga Pyaw Chaung were not too far away, so we could see the military personnel from there. We stayed in Hpoe Khaung Chaung for approximately 30 days after Qurban. During those 30 days we spent a few nights in other villages, including 3-4 days in Hsin Daung and one night in Sain Dee Prang. One day, we saw military personnel crossing the river in a big boat coming towards us, from west (Nga Pyaw Chaung) to east (Hpoe Khaung Chaung, where we were staying). As I saw them arriving, I took my family members and went from Hpoe Khaung Chaung to another village in the same village tract called Hainda Fara. From Hainda Fara we paid a small boat to reach Hsin Daung.

116. I cannot tell how many military personnel came with the boat because, by the time they crossed, I was already on my way to Hainda Fara, but later found out that they were between 20 and 40 military personnel. When I went back to Hpoe Khaung Chaung, 3-4 days later, I was told by people from Hpoe Khaung Chaung that the military personnel came to the village to see if any survivors of Gudam Fara were there. They took all the people from Hpoe Khaung Chaung to the school, including women and children, telling them that they needed to check whether there was anyone else in the village other than the residents of Hpoe Khaung Chaung. Villagers were checked and then released. At that point they did not find anyone from Gudam Fara in Hpoe Khaung Chaung, as we had all fled the village. I understand that people from Hpoe Khaung Chaung were not mistreated but threatened not to give shelter to any outsiders. I did not find out where the military personnel who attacked Gudam Fara came from or what military unit they belonged to.

117. I do not know why the military personnel were looking for people from Gudam Fara specifically, and why they perceived Rohingya from Gudam Fara to be different from Rohingya from Hpoe Khaung Chaung. I also do not know why they attacked Gudam Fara, I am unaware if something happened in the days before, or whether there was a connection with the incident from the night before the attack, or whether they were specifically looking for someone in my village. The military did not do anything to the Rohingya from Hpoe Khaung Chaung, and there were many other Rohingya villages that were not harmed.

However, before the attack on Gudam Fara, other villages had already been attacked and burned down, Gudam Fara was one of the last ones to be attacked. Even before the attack on Gudam Fara, we had heard that people from Nyaung Chaung were already crossing to Bangladesh.

The journey to Bangladesh

118. After returning to Hpoe Khaung Chaung from Hsin Daung and spending some more time there, we decided to go to Sain Dee Prang in order to reach Bangladesh. The six of us (me, my wife and four children) started the journey with some of my former neighbours. The group walked down the road and we remained united all the way from Hpoe Khaung Chaung to Bangladesh. I would say that the initial group was composed of six households, all from Gudam Fara, with approximately 32 men, 15 children, and 20 women. In Sain Dee Prang, we found other survivors from Gudam Fara, who had fled there during the main event. We remained one night in Sain Dee Prang. Sain Dee Prang bazar along with some houses had been burned one day after Gudam Fara, but we stayed at my brother's house which was towards the east and had not been burned.

119. The following day we continued our journey towards the area of Daung Khali, joined by the other survivors from Gudam Fara. At that point, we were about 12 households. We had to cross a hill to the west, and when crossing that hill, we saw that every house in the area was burned. While we were walking towards Daung Khali, I saw two or three military helicopters in the sky, which were travelling in different directions. These helicopters were in colour No.21 on the Chart. We hid under trees in case the helicopters saw us.

120. Just before entering Daung Khali, we encountered a large group of police and military personnel, who stopped us. There were approximately 100 men, maybe 60 policemen and 40 military personnel, I remember that policemen were the majority amongst the group of 100 personnel. I could distinguish the two security forces by their uniforms, which I was already familiar with. The police wore the plain uniform of Colour No.30 in the Chart, and the military wore the plain one in colour No.16 in the Chart, which I described earlier in my statement. The weapons carried by police and military were the same as I previously observed, partially made of wood for the police, and fully made of metal for the military. I did not recognise any familiar faces among the group of police and military personnel.

121. Prior to the encountering the group of police and military, I did not see any security forces outposts or bases in the surroundings areas, they just appeared before we entered Daung Khali. I do not know where they came from or which base they belonged to. Among the groups of police and military personnel, I saw some men with flowers on the shoulders of their uniform. These men carried a pistol. I think the highest-ranking person there had four flowers and belonged to the military. Within the group of 100 security forces personnel, there were more high-ranking men (with flowers) among the military than among the police, and overall, it looked like, of the two groups, the military had more power and authority.

122. When the military personnel and policemen stopped us just before Daung Khali, they had their weapons pointed at us. We were terrified that they would shoot us. A military officer

with three flowers spoke to us but did not introduce himself. I had the impression that he was the person with most authority. His flowers were on black epaulettes on his shoulders, and he wore the insignia with the two knives, whose background was colour No.9 on the Chart. He asked us where we were going and told us that we could not go further. Some people from our group, who spoke *Mogh*, told him that our village had been burnt. This information did get a reaction from the military officer. He said in *Mogh* that we had to return to where we came from, and that they would use their vehicles the following day to take us back to our village. I did not understand what he was saying, but there were people in our group who understood *Mogh* and translated for us. One of them was [redacted], he currently lives here in Bangladesh in [redacted]

123. The military officer did not shout, nor did he mistreat us, but we were terrified, nonetheless. We were leaving to save our own lives and they wanted to take us back. We thought they told us to stay, so that they could kill us later.

124. The military officer with the three flowers had a radio. While talking with us and taking information from us, he was speaking to someone over the radio. I heard a voice on the radio, as it was quite loud, but I could not understand *Mogh,* so I did not know what they were saying to each other. Some others among those security forces also had radios but only the military officer with three flowers was talking into his radio. When the military officer was addressing us, it was the elders in our group who stood in front listening to him.

125. The military officer with three flowers ordered us to separate into three different groups: male, female, and children. Then, they took photographs of us, one of all three groups together and one of each of the three groups. No photographs of individuals were taken. He then told us all to sit down. The military officer then asked the adult males for their names. This officer asked me my name, in the *Mogh* language, which I did not understand, Mohammed Ali helped interpret for me. The military officer noted the information down in a book.

126. After recording the names of the adult males, the military officer told us to remain in the half-burned houses of Daung Khali for the night, and that on the following morning they would come with a vehicle to take us back to our village. After giving this order, the military and police left. They did not accompany us to Daung Khali, which is a Rohingya village.

127. As we were going toward Daung Khali, we saw burnt houses and many dead bodies. The smell was really bad. Everything was burned except some coconut trees. Even the cows were burned to death. We did not find anyone alive. We figured the fire had taken place around 10-12 days earlier because the bodies were bloated. I saw 10 to 20 bodies, including women and children. It was a petrifying situation for me. Other than being bloated, some bodies were burnt, some decapitated, and others had holes in their bodies. I remember one person without their head, with a hole in their chest. Another one had a hole in the leg.

128. After witnessing this horrifying situation, we were terrified thinking about what could happen to us, so we did not go further in the village. We came out of Daung Khali, crossed a shrimp farm ("*guda*"), and then reached some barbed wire marking the border between Myanmar and Bangladesh, along the sea. I remember near the barbed wire I could see someone using a

torch. It felt like there could have been a security outpost. We climbed over the barbed wire. We were really terrified when climbing over and a lot of us received injuries from the barbed wire. Once we got past the barbed wire, we sat down on the beach, and I called my brother [redacted] who was still in Hpoe Khaung Chaung, asking for help, informing him that we were in danger and explaining to him about how the security forces stopped us. [redacted] in turn informed our brother [redacted] who called his son in Malaysia and, from Malaysia, this person managed to arrange a boat that would come pick us and bring to Bangladesh. The call with my brother took place at around 10:00 pm, and the boat arrived at around 3:00-3:30 am. We did not see Myanmar security forces anymore.

129. That boat was not big enough and people were fighting to get in, I was able to get all my family members in that boat, but only three or four other households managed to get in. The other households remained behind. I paid the owner of the boat around 2 *lakhs* for the ride, others had to give the owner their belongings and gold jewellery. While crossing the sea, we could see some sunlight. I also saw many dead bodies in the sea and a boat capsizing. The people from capsized boat were swept away by the current. After reaching Bangladesh, our boat went back for the other people left behind at the shore. Once we reached Shah Porir Dhia, Bangladeshi people helped us by giving us food, money, letting us take a bath, and later helping us with crossing the canal to Teknaf and ultimately getting a truck ride to the camp in [redacted]

Video clips

130. I was played only the audio of two video clips (**IIMM0000000968** and **IIMM0000000969**) and asked if I recognised any of the voices in the clips. I do not recognise any voices in the above audio clips.

Map of Gudam Fara

131. I was shown a satellite map registered with BIN **IIMM0019952554** and asked whether I recognized anything in it. I could recognize Gudam Fara. I explained to the interviewers that I am not used to seeing my village from this perspective, and for this reason I might not recognize many locations, but I am sure this is Gudam Fara. In the map, I recognised the following locations, which the interviewers marked in front of me with numbers:

- No.1: (Big Pond, of around eight *khanis*)
- No.2: (School)
- No.3: (Road to Saw Saw Dain)
- No.4: (Hill)
- No.5: (River)
- No.6: (UNHCR pond, used for drinking water)
- No 7: (Pond that belonged to Master Shukur Salaam)
- No.8: (Former chairman Mohammed Ayub's Pond)
- No.9: (Street going north)
- No.10: (Approximate location of dead bodies)

I was told that the map with my markings is registered with BIN **IIMM0027995080.**

Impact Statement

132. When we reached Bangladesh, I felt relieved because it is a Muslim country. Back in Myanmar, although we were alive, we felt dead. However, since I was forced to leave Myanmar, my life has completely changed. I was financially stable, but now I find myself doing jobs here in Bangladesh that I never had to do back in my country.

133. Whenever I hear the word "Myanmar", it makes me hurt. I will only return to Myanmar if they recognise us as Rohingya. If not, I will stay here in Bangladesh. After the main event and seeing the aftermath of the destruction of Gudam Fara, I have never gone back. Whenever someone in Bangladesh asks me what happened in Gudam Fara, just the name of the village brings back nightmares. So many people from my village lost their fathers, mothers, brothers, sisters, and children.

134. This interview has brought back memories of my former life in Myanmar, including the traumatic events that happened six years ago. These memories have started to fade in my memory as time passes. Those happy and sad moments in my life, details of which I am now finding hard to remember.

VII. Referenced documents

- IIMM0001481397 – Picture of P1548
- IIMM0027994453 – P1548's family household list
- IIMM0019629250 – Video provided by P1548's neighbour, [redacted]
- IIMM0019627965 – Colour chart
- IIMM0001481569 – [redacted]
- IIMM0000000968 – Videoclip (played audio only)
- IIMM0000000969 – Videoclip (played audio only)
- IIMM0027995080 – Map of Gu Dar Pyin Village (IIMM0019952554) with witness markings

VIII. Witness Affirmation

This statement has been read to me in the Rohingya language. I have understood the statement and it accurately reflects what I have told the investigator(s).

Initials: [redacted]

I solemnly declare upon my honour and conscience that I have given this statement of my own free will and it is the truth, the whole truth and nothing but the truth to the best of my knowledge and belief.

Signed: [redacted]

Dated: 18 June 2023

IX. Interpreter Certification

1. I am duly qualified to interpret from the Rohingya language into the English language and from the English language into the Rohingya language.
2. I have been informed by [redacted] that he speaks and understands the Rohingya language.
3. I have interpreted the above statement from the English language into the Rohingya language in the presence of [redacted]

Name: M0092

Signed

Dated: 18 June 2023

Annex 61

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Annex 62

Annex not reproduced

Annex 63

Fortify Rights, Second Witness Statement of Mohammadul Hassan
(18 April 2024)

Second Witness Statement of Mohammadul Hassan

I, Mohammadul Hassan, former resident of Maung Nu hamlet, Khin Ta Ma village tract, in Rakhine State, Myanmar, will say as follows:

1. On 23 February 2018 I was interviewed by Mr. Matthew Smith from the NGO Fortify Rights in the Jamtoli refugee camp in Cox Bazaar, Bangladesh.

2. I provided him with my truthful first-hand account of what I experienced in August 2017 and thereafter.

3. I have reviewed the Witness Statement document submitted to the International Court of Justice and confirm that it is the correct and accurate statement that I provided Mr. Smith on 23 February 2018.

4. I once again affirm that the contents of my first Witness Statement are true and accurate.

I, Mohammadul Hassan, make this declaration voluntarily and believe that the facts stated in my first Witness Statement and in this Second Witness Statement are true.

Signed: 

Dated: 18.4.24

Annex 64

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Annex 65

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Annex 66

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Annex 67

Second Expert Report of Michael A. Newton (May 2024)

INTERNATIONAL COURT OF JUSTICE

Second Expert Report of Professor Michael A. Newton

May 2024

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I. INTRODUCTION

1. This Report addresses the central argument raised by Myanmar in its Counter-Memorial: that the "clearance operations" conducted by the Tatmadaw in northern Rakhine State during the period 2016-2018 were intended to defend Myanmar against "terrorism" perpetrated by the Arakan Rohingya Salvation Army (ARSA), and were not intended to destroy the Rohingya people as a group, in whole or in part. As explained below, based on my experience as a military officer, advisor and scholar studying, analyzing, teaching and applying counter-terrorism doctrine and strategy, and counseling the armed forces of various States on counter-terrorism theory and practice, it is my conclusion that Myanmar's "clearance operations" cannot reasonably be explained or understood as counter-terrorism operations, since they violated every cardinal principal of counter-terrorism strategy and practice – including Myanmar's own. Instead, the "clearance operations" can only be reasonably explained and understood as an organized and determined effort by the Tatmadaw to destroy the Rohingya people as a group in Myanmar.

2. My professional experience in the field of military operations, counter-insurgency, counter-terrorism and the laws of war was described in my first Report, dated October 2020. Since then, I have been designated as the Lead Technical Expert supporting a Cooperative Agreement with the Counterterrorism Bureau of the United States Department of State, pursuant to which I have been coordinating legal advice related to the counterterrorism operations of four different national jurisdictions on three continents. I have also served as an expert witness in the Australia High Court on issues related to counterterrorism and provided technical assistance to national court judges in multiple jurisdictions investigating and prosecuting crimes committed by the Islamic State of Iraq and the Levant (ISIS or ISIL). On 29 Dec 2023, I was nominated by Canadian Ministry of Foreign Affairs and Trade to the Independent International Panel on Arbitrary Detention in State-to-State Relations.

3. In its Counter-Memorial, Myanmar challenges my first Report on the basis that it does not "accurately state the facts" of events in Myanmar from 2016-2018.[1] It is accurate to say that I have

[1] Counter-Memorial of The Republic of The Union of Myanmar (24 August 2023) (**hereafter** Myanmar CM), para. 13.219.

no direct or personal knowledge of the events that took place in northern Rakhine State during the relevant time period. My knowledge of them, at the time of that Report, was based on my diligent review of the reports that were prepared by the United Nations, including the UN Fact-Finding Mission, the OHCHR, and the Special Rapporteur on the human rights situation in Myanmar, as well as reports by NGOs specializing in human rights, and which were submitted to the Court along with The Gambia's Memorial. Since then, I have studiously reviewed Myanmar's Counter-Memorial and annexed documents, which have expanded my knowledge of the relevant events and inform this Report. These materials have reinforced the conclusion reached in my prior Report that the "clearance operations"[2] conducted by Myanmar were not carried out as counter-terrorism or counter-insurgency operations. They were not designed, aimed or conducted in such a manner as to target ARSA insurgents or "terrorists", as distinguished from the civilian population, but rather to target the Rohingya civilian population itself. They reflect an intention not to "defeat" ARSA, but to eliminate the Rohingya group, or at least a substantial part of it, regardless of any association with ARSA or any other insurgency. The reasons for this conclusion are set out below.

II. THE DISTINGUISHING FEATURES OF COUNTER-TERRORISM AND COUNTER-INSURGENCY OPERATIONS

4. My initial Report described the well-established characteristics, or indicia, of authentic counter-terrorism or counterinsurgency operations. Without replicating that description, it is useful here to highlight certain key aspects of counter-terrorism/counter-insurgency doctrine, especially because (i) Myanmar does not dispute them in its Counter-Memorial; and (ii) its Rules of Engagement, annexed to the Counter-Memorial, largely incorporate them.[3]

5. Notably, Myanmar likens its "clearance operations" to counter-terrorism operations conducted by other States, including some of those referred to in my first Report: "The expression 'clearance operations' is similarly used by the armed forces of, for instance, the United States of America, the United Kingdom, Australia, Nigeria, Pakistan, and Yemen, as well as NATO, to refer

[2] *See* paragraphs 19 to 22 below for discussion regarding the doctrinal inaccuracy of the Myanmar position regarding this terminology.

[3] Rules of Engagement for Counter-terrorism Operations against AA and ARSA. Myanmar CM, Vol. V, Annex 152.

to operations against insurgents or terrorists."[4] It is thus reasonable to assume that if Myanmar's "clearance operations" in northern Rakhine were actually intended as counter-terrorism or counter-insurgency operations – that is, operations aimed principally at defeating ARSA or any other group of insurgents or "terrorists" – they would be similar in nature to the operations conducted by the States to which Myanmar compares itself. In fact, Myanmar's "clearance operations" differ dramatically in their most critical aspects from generally accepted counter-terrorism/counter-insurgency (COIN) practice.

6. *First,* standard COIN doctrine requires that attacks against an enemy/adversary must be strictly constrained based on the reality that *such individuals represent only a subset of the overall population*. COIN therefore applies state power *against the insurgency rather than the entire civilian population*. Because the overriding objective of COIN is the establishment or reinforcement of governmental legitimacy, *protection of the innocent civilian population is an essential component*.[5] For this reason, COIN doctrine abjures indiscriminate or unconstrained application of military power against civilians. U.S. COIN doctrine, for example, explains that effective counterinsurgency relies upon using "every opportunity to help the populace and meet its needs and expectations."[6] NATO COIN doctrine (derived from an amalgamation of official policies from French, United States, United Kingdom and Canadian doctrines) is the same; one of its core principles is to "secure the population."[7] These principles are not solely Western norms.

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[4] Myanmar CM, para. 1.41.

[5] Letter from General David H. Petraeus, Commanding Officer of Multi-National Force-Iraq, to Multi-National Force-Iraq (10 May 2007), *available at* https://humanrightsfirst.org/library/general-petraeus-what-sets-us-apart-from-our-enemies-is-how-we-behave/. General Petraeus wrote the following to personnel deployed as part of the Multi-National Force in the context of the COIN implementation phase of the conflict:

> Our values and the laws governing warfare teach us to respect human dignity, maintain our integrity, and do what is right. Adherence to our values distinguishes us from our enemy. This fight depends on securing the population, which must understand that we – not our enemies – occupy the moral high ground. This strategy has shown results in recent months. Al Qa'ida's indiscriminate attacks, for example, have finally started to turn a substantial proportion of the Iraqi population against it.

[6] U.S. Headquarters Department of The Army, *Counterinsurgency,* U.S. Army Field Manual No. 3-24, Marine Corps Warfighting Publication No. 3-33.5 (15 December 2006), *available at* https://dml.armywarcollege.edu/wp-content/uploads/2023/01/FM-3-24-Counterinsurgency-2006.pdf, paras. 5-75.

[7] NATO, *Counterinsurgency: A Generic Reference Curriculum* (4 September 2017), *available at* https://www.nato.int/nato_static_fl2014/assets/pdf/pdf_2017_09/20170904_1709-counterinsurgency-rc.pdf, p. 21.

They are broadly accepted worldwide, including (at least nominally) by Myanmar in its Counter-Memorial and its Rules of Engagement, which largely incorporate them.

7. *Second*, "clearance" in standard COIN doctrine does not refer to or imply military operations against or forcible removal of the civilian population. NATO COIN doctrine mirrors accepted military practice by recommending a Clear, Hold, Build (CHB) strategy as an essential aspect of COIN.[8] CHB is a phased planning model predicated on the lessons drawn from a wide range of national counterinsurgency experiences:

> CHB encompasses offensive, defensive, stability and enabling activities. Clear is a mainly offensive tactical mission task that requires the commander *to remove enemy forces and eliminate organised resistance within an assigned area.* This enables the host nation to develop the capability to address the insurgency's root cause and eliminate the conditions that allow the insurgency to exist. Hold means counterinsurgents ensure that areas that were freed from enemy control remain under the control of the counterinsurgents and host nation. *The objective of the hold phase is to set the conditions for the host-nation security apparatus to provide security for the population.* Hold is mainly a defensive mission. Build is mainly a stability mission focused on the capacity of local institutions to deliver services, advance the rule of law, and nurture civil society. The objective of the build phase is to remove the conditions that allow the insurgency to exist, specifically addressing the root causes.

8. As set forth above, the "Clear" phase of CHB is directed solely at the "enemy forces," not the civilian population as a whole or at geographically designated zones, such as entire villages. The Hold phase is designed to create the conditions for reinforcing security "for the local population." Targeting the entire population, such as by the destruction of villages and removal of civilians from designated areas are plainly inconsistent with this doctrine. The Build phase emphasizes the need to succor the local population – not punish or destroy it – in order to eradicate

[8] NATO, *Counterinsurgency: A Generic Reference Curriculum* (4 September 2017), *available at* https://www.nato.int/nato_static_fl2014/assets/pdf/pdf_2017_09/20170904_1709-counterinsurgency-rc.pdf, p. 54 (emphasis added).

the core conditions that fuel the insurgency.[9] In COIN doctrine, the concept of "clearance" therefore does not contemplate forced removal of the civilian population or its forced flight to escape military assault by its own government. Protection of the civilian population is not only a legal imperative under international humanitarian law; it is the key to a successful COIN strategy. Establishment or reestablishment of governmental control and stability depends on a multidimensional effort beyond military neutralization of insurgent or "terrorist" elements; it requires, ultimately, winning the hearts and minds of the civilian population.

9. In sum, securing the civilian population, rather than treating it as a monolithic enemy entity that must be destroyed along with the armed insurgents or "terrorists", is an indispensable first principle of generally accepted COIN doctrine. Protection of the civilian population represents the *sina qua non* for genuine and successful COIN. Conversely, widespread and indiscriminate attacks directed at entire segments of a civilian population are so obviously incompatible with genuine COIN that they warrant the inference that the government's objective is not to defeat an insurgency, but to punish or destroy the civilian population in whole or in part.

III. THE DISTINGUISHING FEATURES OF MYANMAR'S "CLEARANCE OPERATIONS"

10. Myanmar claims that its "clearance operations" were intended to combat and defeat armed ARSA insurgents. To be sure, such an insurgency existed, and Myanmar responded to it. But the scale and nature of the "clearance operations" – and especially the Tatmadaw's widespread and unprovoked slaughter of thousands of innocent Rohingya civilians unconnected to the insurgents, its wholesale destruction of Rohingya villages including many that were devoid of any ARSA presence, its burning of homes with entire families locked inside, its mass executions of men and boys, its wanton killing of children and infants, and its pervasive sexual violence against women including rape, gang rape and sexual mutilation across a wide swathe of northern Rakhine State – manifest a different intention that cannot be reconciled with counter-insurgency operations or the

[9] *See* David Galula, *Counterinsurgency Warfare: Theory and Practice* (2006), *available at* https://indianstrategicknowledgeonline.com/web/Galula%20David%20-%20Counterinsurgency%20Warfare.pdf, pp. 13-14 (the "first basic need for an insurgent who aims at more than simply making trouble is an attractive cause …With a cause, the insurgent has a formidable, if intangible, asset that he can progressively transform into concrete strength.").

defeat of a relatively modest and poorly-armed insurgency: an intention to destroy the Rohingya as a group in whole or in substantial part.

A. Indiscriminate Attacks on Rohingya Civilians

11. The United Nations Fact Finding Mission (UN FFM) concluded that there "was not the least effort" by "[t]he perpetrators" of the "clearance operations" to "make any distinction between ARSA fighters and civilians, or to specifically target a military objective or identify and repel an immediate threat."[10] Rather, it found that "Everyone was a target and no one was spared: mothers, infants, pregnant women, the old and infirmed all fell victim to the ruthless campaign." Witnesses described bullets that were "like rain falling from the sky" as villagers were indiscriminately shot by Tatmadaw soldiers as they sought shelter in surrounding fields.[11] *Médecins Sans Frontiers* found that, 57.5% of all child fatalities under the age of five were the result of violence (predominately bullet wounds).[12] In effect, all Rohingya civilians were conflated with ARSA and treated as targets by the Tatmadaw.

12. The Counter-Memorial does not refute this. Instead, it seeks to defend the attacks on civilians on the ground that the entire civilian population constituted the "support base" for ARSA.[13] This is an admission that security forces deliberately conflated and then targeted Rohingya civilians with ARSA. This was the mindset that permeated the forces that carried out the "clearance operations." As a Rohingya witness recounted, "[v]ery often, the Border Guard Police insult us at checkpoints, for instance saying that '*your kind of people are terrorists*.'"[14]

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[10] UN Fact-Finding Mission, *Report of the Detailed Findings* (2018), para. 1433 (noting that "Everyone was a target and no one was spared: mothers, infants, pregnant women, the old and infirmed all fell victim to the ruthless campaign."). MG, Vol. II, Annex 40.

[11] Legal Action Worldwide, Collated Information from Victims/Witnesses, Statement TS0215. MG, Vol. X, Annex 336. *See also*, UN Fact-Finding Mission, *Report of the Detailed Findings* (2018), para. 783. MG, Vol. II, Annex 40; Amnesty International, *"We Will Destroy Everything": Military Responsibility for Crimes Against Humanity in Rakhine State, Myanmar* (June 2018). MG, Vol. IV, Annex 112 [**hereinafter** Amnesty International, *"We Will Destroy Everything"* (2018)].

[12] UN Fact-Finding Mission, *Report of the Detailed Findings* (2018), para. 942. MG, Vol. II, Annex 40.

[13] Myanmar CM, paras. 13.214, 13.216.

[14] Witness Statement No. 033, signed on 9 October 2020 (with exhibits), para. 13. MG, Vol. XI, Annex 372 (emphasis added).

Many Rohingya were "randomly" accused of having "links" with ARSA,[15] even based on the simple fact that the individuals were physically present in a village close to where an ARSA attack occurred.[16] As one villager from Tula Toli recounted: "The Chairman said if you have bad people here, if you do something bad, *we will line you up, shoot you and kill you*."[17] Another witness from Pwint Hpyu Chaung recalled that: "Soldiers said, 'The Rohingya armed force killed us, so we kill you. We'll vanish all Muslims from Myanmar.'"[18]

13. Unsurprisingly, the Counter-Memorial fails to describe any affirmative measures taken to distinguish innocent civilians from insurgents. Nor does it recount any measures to warn civilians of the impending attacks. Rather than intending to protect the civilian population, the evidence indicates that Myanmar's planning process involved the deliberate targeting of them and the expansion of the zone of attack beyond that where insurgents were present.[19] Even though the duty to warn civilians of an impending attack has been an established principle of international law for more than a century and a half,[20] nothing in the Counter-Memorial or its Annexes describes efforts to warn the Rohingya population of these attacks. This is because they were the targets.

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[15] Witness Statement No. 007, signed on 6 August 2020, para. 36 ("At night, the military come to our village, they arrested people randomly and accused us of having links with the Bangladeshi terrorists and to have Bangladeshi food. They arrest our people and take our money. They randomly come to the village to do inquiries."). MG, Vol. X, Annex 344.

[16] Witness Statement No. 017, signed on 30 September 2020, para. 15 ("The military did not say anything, but the BGP used to come to our village and say that we were there when Ta Na Chauk in Maungdaw township was attacked fifteen days before and they arrested people and fined people. They did not say we were part of any organisation, they just accused us of going there and being part of the attack."). MG, Vol. XI, Annex 354.

[17] Witness Statement No. 008, signed on 30 August 2020, para. 12. MG, Vol. X, Annex 345 (emphasis added). *See also*, Witness Statement No. 009, signed on 13 September 2020 (with exhibit), para. 13 ("I recognized our Chairman, Aung Kyaw Sin present at the meeting. Later, it was reported to me that the Chairman would have said during the meeting that we were 'bad people' and had been 'in company of bad people'."). MG, Vol. X, Annex 346; Legal Action Worldwide, Collated Information from Victims/Witnesses, CK2251, p. 80 ("On 25 August … [m]ilitary officers arrested his village chairman and his assistant, as well as some of the community religious leaders, saying that they had heard there were bad people in the village. Many of the people arrested were the superiors in the village."). MG, Vol. X, Annex 336.

[18] Fortify Rights, *They Gave Them Long Swords* (2018), p. 39. MG, Vol. IV, Annex 114.

[19] UN Fact-Finding Mission, *Report of the Detailed Findings* (2018), paras. 1430-31. MG, Vol. II, Annex 40.

[20] IHL Treaties, *Additional Protocol (I) to the Geneva Conventions* (8 June 1977), art. 57(2), *available at* https://ihl-databases.icrc.org/en/ihl-treaties/api-1977/article-57?activeTab=undefined (adopted with no negative votes and not subject to the reservations of any state party to the treaty); ICRC Customary International Law Study, *Rule 20*, *available at* https://ihl-databases.icrc.org/en/customary-ihl/v1/rule20.

14. Only Rohingya civilians, and no others, were attacked. Members of other national, ethnic or religious groups living in the same or nearby villages were not attacked. While Tatmadaw forces destroyed Rohingya villages, adjacent Rakhine villages remained unscathed. The UN FFM documented 22 locations where the two communities lived in close proximity to one another, and the Tatmadaw destroyed only the Rohingya areas, sparing those inhabited by the Rakhine.[21] While Inn Din was completely destroyed, the ethnic Rakhine village in close proximity suffered no damage.[22] Objective satellite imagery demonstrates that in other villages, such as Zay Di Pyin, in Rathedaung Township, the Tatmadaw burned only the portion populated by ethnic Rohingya.[23]

15. The Annexes to the Counter-Memorial document the fact that Tatmadaw operations were not random acts of spontaneous and uncoordinated violence conducted by renegade commanders or undisciplined outliers. Among numerous other telltale signs of the operational intent, Tatmadaw commanders provided no grid coordinates to secure safe zones. Instead, they permitted soldiers to kill escaping Rohingya – including women, children, the elderly and the infirm - without any countermanding orders. No one was safe. Commanders on the scene were certainly aware, but there was no meaningful effort to prevent such actions and no accountability for them. There is no conceivable basis under genuine COIN doctrine for such deliberate targeting of the civilian population.

16. These attacks on the Rohingya did not suddenly appear out of nowhere, but were preceded by years of pervasive discrimination, dehumanization and the dissemination of hatred against them, accompanied by promises from Tatmadaw leaders that the problem of the "Bengali" population – whom they referred to as "human fleas" who were "sucking our blood"[24] – would soon be finally resolved. There is extensive literature related to the pattern of socio-cultural scene setting that either precedes or predictably accompanies attacks on despised racial, ethnic, national

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[21] UN Fact-Finding Mission, *Report of the Detailed Findings* (2018), para. 972.

[22] UN Fact-Finding Mission, *Report of the Detailed Findings* (2018), para. 972 (showing the destruction of Inn Din nearby the undamaged village of ethnic Rakhine).

[23] UN Fact-Finding Mission, *Report of the Detailed Findings* (2018), para. 974; United Nations Institute for Training and Research, *Affected settlements in Buthidaung, Maungdaw and Rathedaung Townships of Rakhine State in Myanmar* (18 October 2018). MG, Vol. III, Annex 70.

[24] This rhetoric of othering echoes the pattern of political communications that accompanied the genocides during World War II, the Balkans, and in Rwanda. Memorial of The Gambia (23 October 2020), paras. 7.36, 7.38-7.39.

or religious groups. Myanmar's concerted social and cultural campaign to denigrate, isolate and render defenseless the Rohingya in the years prior to the "clearance operations" fits this pattern and demonstrates why the Rohingya alone were singled out for attack.

17. Against this backdrop, Myanmar's proposition in the Counter-Memorial that "counter-terrorism operations were directly responsive to the threat posed by ARSA and its supporters, and Rules of Engagement were disseminated to ensure proportionate use of force" is simply not credible.[25] The evidence in the UN FFM reports – as confirmed by a number of the Tatmadaw's "field reports" annexed to the Counter-Memorial -- is to the contrary. It demonstrates that the Rules of Engagement were routinely ignored in practice, both by the Tatmadaw commanders in charge of the "clearance operations" and the troops who carried them out against the innocent Rohingya civilian population.

18. Accordingly, what the Rules of Engagement demonstrate is that Myanmar understood and accepted standard COIN doctrine during the entire period that it was ignoring them in practice -- by deliberately attacking and destroying the very civilian population whose protection was mandated by that doctrine. These attacks were not based on legitimate COIN objectives. It can only be reasonably concluded that the defining feature of the Tatmadaw's "clearance operations" was the deliberate refusal to distinguish innocent civilians from insurgents in order to attack those civilians and carry out a long-desired destruction of the Rohingya population.[26]

B. The Tatmadaw's Massive Violence and Extreme Brutality against the Rohingya

19. The nature and extent of Myanmar's attacks on the Rohingya civilian population are also inconsistent with any reasonable conclusion that the "clearance operations" were a genuine COIN exercise. Any deliberate attacks on innocent civilians are inconsistent with genuine COIN. But when the violence is as brutal, extensive and destructive as it was against the Rohingya, it is only

[25] Myanmar CM, para. 1.16.

[26] UN Fact-Finding Mission, *Report of the Detailed Findings* (2018), para. 1169. MG, Vol. II, Annex 40.

reasonable to conclude that the perpetrators had another objective, specifically the destruction of the group.

20. The nature and extent of the Tatmadaw's "clearance operations" are well documented by available evidence. Satellite imagery analyzed by the Operational Satellite Applications Programme of the UN Institute for Training and Research demonstrates that at least 178 Rohingya villages were destroyed while another 214 were partially destroyed by fire.[27] This represents the destruction of approximately 40 per cent of villages in northern Rakhine State.[28] The UN FFM further documented the sustained and widespread campaign of violence aimed at Rohingya villages within the townships of Maungdaw, Buthidaung and Rathedaung; and it identified "approximately 37,700 individual structures [that] were destroyed."[29] The Tatmadaw also obliterated "markets, religious schools (madrassas) and mosques".[30] To state the obvious: none of these actions constitutes genuine COIN, much less an operation directed at armed insurgents.

21. Even more revealing of the Tatmadaw's objectives than the destruction of villages, homes and other civilian structures was the massive violence on Rohingya civilians themselves. Survey data collected from Rohingya refugees sheltering in Bangladesh shows that "the vast majority" of respondents personally "experienced or directly witnessed extreme violence". One-in-five witnessed a "mass-casualty event of killings or injuries (either in their villages or as they fled) with more than 100 victims".[31] The FFM also documented "detailed accounts" of "corroborated mass killings" in which "hundreds, of men, women and children were killed" in "targeted attacks".[32] Emblematic of this brutality was the "clearance operation" in and around Myin Hlut, which lasted "several days".[33] The FFM corroborates that "[a]n initial 'clearance operation' in the village started

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[27] United Nations Institute for Training and Research, *Affected settlements in Buthidaung, Maungdaw and Rathedaung Townships of Rakhine State in Myanmar* (18 October 2018). MG, Vol. III, Annex 70.

[28] *Ibid*. UN Fact-Finding Mission, *Report of the Detailed Findings* (2018), para. 960.

[29] UN Fact-Finding Mission, *Report of the Detailed Findings* (2018), para. 960.

[30] *Ibid*., para. 960.

[31] US Department of State, *Documentation of Atrocities in Northern Rakhine State* (August 2018), p. 1. MG, Vol. VII, Annex 194.

[32] UN Fact-Finding Mission, *Report of the Detailed Findings* (2018), para. 892. MG, Vol. II, Annex 40.

[33] Myanmar CM, paras. 9.32-9.33.

in the early morning of 25 August, with Tatmadaw soldiers and members of the BGP entering from the west and firing weapons at people fleeing and burning properties."[34] The Tatmadaw burned Rohingya houses, killed people by cutting their throats with knives, and pushed infants and young children into burning houses.[35] Myanmar's own records show that the ARSA "terrorists" had already retreated, and no further engagement was required. Despite this, Tatmadaw forces continued to burn houses, shoot civilians, and rape women and girls.[36] Satellite imagery corroborates that the Rohingya hamlets of Myin Hlut village tract were burned to the ground.[37]

22. Mass executions of civilian men and boys took place in a variety of locations. Some were killed at close range with their hands bound, while others were shot after being forced to lie on the ground.[38] Despite the reports that there were no ARSA attacks at Inn Din, Myanmar admitted that the Tatmadaw executed ten men on September 1, 2017 during "clearance operations" that took place there.[39] Satellite imagery analysis conducted by the UN FFM also shows that all Rohingya homes and buildings were burned down during the clearance operations and, together with "trees and other vegetation, … bulldozed and cleared" by 16 February 2018.[40] Bulldozing Rohingya villages after their destruction demonstrates a particularly focused effort to erase the Rohingya identity as such in whole or in part. There is no conceivable basis for these actions based on military necessity.

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[34] UN Fact-Finding Mission, *Report of the Detailed Findings* (2018), paras. 857-858. MG, Vol. II, Annex 40.

[35] UN Fact-Finding Mission, *Report of the Detailed Findings* (2018), para. 858. MG, Vol. II, Annex 40; The Gambia's Memorial, para. 8.66 (*citing* and *quoting* UN Fact-Finding Mission, *Report of the Detailed Findings* (2018), para. 910) ("Multiple accounts were received of people, including babies and children, being pushed or thrown into burning houses by soldiers. One interviewee reported seeing two young children, six or seven years old, running out of a burning house, only to be pushed back in by soldiers during the operation in Myin Hlut, Maungdaw Township."). MG, Vol. II, Annex 40.

[36] UN Fact-Finding Mission, *Report of the Detailed Findings* (2018), paras. 860-862. MG, Vol. II, Annex 40.

[37] *Ibid*., para. 863.

[38] PILPG, *Documenting Atrocity Crimes Committed Against the Rohingya* (2018), p. 42. MG, Vol. IV, Annex 121; International State Crime Initiative, *Genocide Achieved, Genocide Continues: Myanmar's Annihilation of the Rohingya* (2018) (describing soldiers firing on men and boys indiscriminately and slitting the throats of survivors before mutilating the decedents). MG, Vol. IV, Annex 109.

[39] Myanmar CM, para. 9.62.

[40] UN Fact-Finding Mission, *Report of the Detailed Findings* (2018), para. 879. MG, Vol. II, Annex 40.

C. The Tatmadaw's Attacks on Rohingya Children and Infants

23. Rohingya men and boys were not the only targets of the Tatmadaw's extreme brutality. Rohingya children and infants were also viciously killed by the Tatmadaw during the "clearance operations." The U.S. Department of State has disclosed eyewitness accounts of "soldiers or police" who "grab[bed] infants out of their mother's arms to kill them" and "physically brutaliz[ed] young children by stomping on them, beating them or throwing infants on the ground."[41] The UN FFM also found that the Tatmadaw "wrenched [babies] from their mothers' arms and thr[ew them] to the ground, others were thrown into fires and burned alive."[42] Witnesses saw the Tatmadaw grab children, some as young as four, as they were running, and throw them into burning houses.[43] When a Rohingya mother tried to wrestle her son away from a soldier, he stabbed the child and "took him by the legs and threw him, still alive, into the flames of a nearby burning house."[44] In villages alongside a river, babies were thrown into the river by security forces and intentionally drowned. In Maung Gyi Taung, in Buthidaung Township, a woman described seeing "soldiers throwing a number of infants and babies, taken from their mothers, into the river."[45] A witness from Kha Maung Seik, in Maungdaw Township, recounted how, after "their parents were killed", soldiers "threw the children in the river.… Even the newborns and the ones who could barely walk, they threw them in the river".[46] A witness told the UN FFM that at Min Gyi, the "soldiers took infants from their mothers' laps and threw them into the river". Many children's bodies were seen "floating away".[47] Other children "were shot" or "thrown onto a fire."[48] In Chut Pyin, the UN FFM

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[41] US Department of State, *Documentation of Atrocities in Northern Rakhine State* (August 2018), p. 12. MG, Vol. VII, Annex 194.

[42] UN Fact-Finding Mission, *Report of the Detailed Findings* (2018), para. 789. MG, Vol. II, Annex 40.

[43] Legal Action Worldwide, Collated Information from Victims/Witnesses, Statement TS0523, p. 53. MG, Vol. X, Annex 336.

[44] *Ibid*., Statement CK0206. *See also* "Myanmar's Killing Fields", Transcript, *Frontline* (8 May 2018), PDF p. 497. MG, Vol. V, Annex 139.

[45] UN Fact-Finding Mission, *Report of the Detailed Findings* (2018), para. 996. MG, Vol. II, Annex 40.

[46] Fortify Rights, *They Gave Them Long Swords* (2018), p. 67. MG, Vol. IV, Annex 114.

[47] UN Fact-Finding Mission, *Report of the Detailed Findings* (2018), para. 770.

[48] *Ibid*.

estimates that 127 children aged five or under were killed during the "clearance operation," among the more than 358 Rohingya who were killed there.[49]

24. The abhorrent attacks on children and infants in multiple Rohingya villages dispel any notion that the objective of the "clearance operations" was genuine COIN — they are, in fact, the complete antithesis of it — or that they were carried out for the purpose of combatting insurgency or "terrorism". If there was "terror" in northern Rakhine State, it was perpetrated by the Tatmadaw against innocent Rohingya civilians, including children and infants, whom the soldiers made special efforts to eliminate – by burning, by drowning, by stomping, by stabbing and by shooting. Such extreme violence against children can only be reasonably associated with an intention to destroy the group to which they belong.

D. The Tatmadaw's Rape, Mutilation and Murder of Rohingya Women

25. Sexual violence against the women of a particular racial, ethnic, national or religious group is widely recognized as an indicator of genocidal intent. It is most definitely *not* a component of genuine COIN, or indicative of an effort to combat insurgency or terrorism. The fact that it was widely employed by the Tatmadaw against Rohingya women and girls during the "clearance operations" constitutes compelling evidence about the objective of those operations. The UN FFM's investigation determined that "[r]ape and other sexual and gender-based violence", sexually humiliating acts, sexual slavery and sexual mutilations, were "perpetrated on a massive scale."[50] In Kyet Yoe Pyin, in Maungdaw Township, a large group of Tatmadaw who arrived in a military truck "went house-to-house" raping the women.[51] According to a UN OHCHR report, the Tatmadaw raped and gang raped pregnant women, including a woman in her ninth month of pregnancy.[52] Another woman in her eighth month of pregnancy lost her baby after soldiers beat and raped her "nine times, both anally and vaginally".[53] One victim was raped 40 days after giving

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[49] *Ibid*., paras. 796-797.

[50] *Ibid*., para. 920.

[51] *Ibid*., para. 1092.

[52] UN OHCHR, *Flash Report* (2017), p. 21. MG, Vol. II, Annex 30.

[53] UN Fact-Finding Mission, *Report of the Detailed Findings* (2018), para. 921. MG, Vol. II, Annex 40.

birth. As her baby was crying, a soldier "cut off the woman's breast and gave it to the child".[54] In Min Gyi, the UN FFM reported that after raping the women, the Tatmadaw locked them inside houses and set them on fire.[55]

26. There is no doubt that the women were targeted for rape because they were Rohingya. In one case, a woman who was gang raped together with her sister was told by the soldiers: "We are going to kill you this way, by raping. We are going to kill Rohingya. We will rape you. This is not your country."[56] Another woman from Kha Maung Seik, Maungdaw Township, reported a soldier calling her a "Kalar", a derogatory term for Rohingya, and telling her "[w]e will rape you and kill you."[57]

27. The UN FFM documented that gang rape of women and girls was a hallmark of the Tatmadaw's "clearance operations", and that there was a "notable pattern" of rapes with "multiple perpetrators and multiple victims."[58] The Tatmadaw was not content to simply harm Rohingya women and girls in the most painful way, both physically and psychologically, but they compounded the cruelty by deliberate humiliation aimed at destroying the identity and values of the Rohingya victims. At Laung Don, in Maungdaw Township, the Tatmadaw gathered 10 women together and gang-raped them in a mosque.[59] The UN FFM concluded that sexual violence was "commonly perpetrated in open public spaces", with some victims "raped in front of their entire village."[60] In Myaw Taung, for example, the Tatmadaw forced elderly parents to watch their two teenage daughters being gang raped by eight soldiers. A woman from Inn Din recounted to the UN

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[54] Legal Action Worldwide, Collated Information from Victims/Witnesses, Statement CK0545. MG, Vol. X, Annex 336. *See also* "Myanmar's Killing Fields", Transcript, *Frontline* (8 May 2018), PDF p. 496. MG, Vol. V, Annex 139.

[55] HRW, *Massacre by the River* (2017), pp. 24-25. MG, Vol. IV, Annex 107.

[56] UN Fact-Finding Mission, *Report of the Detailed Findings* (2018), para. 1378. MG, Vol. II, Annex 40.

[57] *Ibid*., para. 932.

[58] *Ibid*., para. 921.

[59] Amnesty International, *"We Will Destroy Everything"* (2018), p. 93. MG, Vol. IV, Annex 112. *See also* International State Crime Initiative, *Genocide Achieved, Genocide Continues: Myanmar's Annihilation of the Rohingya* (2018), p. 56. MG, Vol. IV, Annex 109; Amnesty International, *"We Are At Breaking Point"* (2016), p. 25. MG, Vol. IV, Annex 97.

[60] PILPG, *Documenting Atrocity Crimes Committed Against the Rohingya* (2018), p. 37. MG, Vol. IV, Annex 121.

FFM how she was forced to witness her daughter being raped by 10 men as her legs were tied to doors, after which her throat was slit and her house was set on fire.[61]

28. In the Counter-Memorial, Myanmar is silent on the Tatmadaw's widespread sexual violence against Rohingya women and girls during the "clearance operations." It offers no defense or explanation for this reprehensible, cruel and destructive behavior by its armed forces. Even Myanmar does not deign to characterize it as counter-terrorism or counter-insurgency. This is not a question of a few isolated incidents of undisciplined soldiers running amok. These are groups of soldiers, including officers, carrying out the same inhumane actions in multiple villages during the same operations with the intent to destroy the Rohingya people by destroying the capacity of their women and girls to procreate. This is the only reasonable conclusion that can be drawn from such a vile pattern of conduct.

IV. Conclusion

29. Protection of the civilian population rather than its punishment is the core element of COIN. Indiscriminate use of force against the civilian population is contrary to genuine COIN doctrine and practice. In Myanmar, the evidence shows that the Tatmadaw's "clearance operations" in northern Rakhine state consisted mainly of indiscriminate killing of unarmed and innocent Rohingya civilians; slaughtering of children and infants; and raping and mutilating of women; burning and subsequent bulldozing of Rohingya homes. These actions are the polar opposite of authentic COIN and render impossible any reasonable conclusion that this was their intended purpose.

30. The Counter-Memorial and its accompanying Annexes do not dispel the reality that the Tatmadaw's operations were, in the main, intentionally directed against the Rohingya civilian population. They followed decades of discrimination, dehumanization and demonization directed against the Rohingya on the basis of their ethnic and religious identity, indicating a desire on the part of Myanmar's leadership to be rid of them. The only reasonable conclusion from the evidence

[61] UN Fact-Finding Mission, *Report of the Detailed Findings* (2018), para. 928. MG, Vol. II, Annex 40.

is that the "clearance operations" were conceived, coordinated, and conducted with the intention of destroying the Rohingya population on the basis of their ethnic and religious identity.

31. This does not deny that the Tatmadaw at times might also have been motivated by a desire to eliminate ARSA insurgents. Technically, as the official armed forces of Myanmar, that should have been their primary mission, and it is not unreasonable to conclude that they had more than one motivation. Genuine COIN would of course include military actions specifically aimed at countering those insurgents, and there is evidence that some of the Tatmadaw's forces engaged directly with them. But the actions described in the UN Fact Finding Mission's reports, and other independent and reliable studies – some of which I have highlighted here – bear no resemblance to genuine COIN operations, as Myanmar itself understands them, or to what is required to defeat insurgents or "terrorists". Instead, these actions serve as proof or the existence of a different motive for Myanmar's "clearance operations", which, given the nature and extent of the actions, can only reasonably be the destruction of the Rohingya people, in whole or in part.

32. Writing in 1758,[62] the eminent scholar Emer Vattel noted that:

> Pretexts are at least a homage which unjust men pay to justice. He who screens himself with them sh[o]ws that he still retains some sense of shame. He does not openly trample on what is most sacred in human society; he tacitly acknowledges that a flagrant injustice merits the indignation of all mankind.

33. Vattel's insightful words constitute an appropriate response to Myanmar's effort, in the Counter-Memorial, to portray the objective of the Tatmadaw's "clearance operations" purely as counter-insurgency or counter-terrorism. It is pretext to "screen" a "flagrant injustice": the deliberate destruction of the Rohingya group.

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[62] Emer de Vattel, *The Law of Nations* (first published 1758, Béla Kapossy and Richard Whatmore (eds) Liberty Fund 2008), p. 487, *available at* https://oll.libertyfund.org/titles/whatmore-the-law-of-nations-lf-ed.

The whole respectfully submitted:



Michael A. Newton
Professor of the Practice of Law
Professor of the Practice of Political Science
Vanderbilt University Law School

Annex 68

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Annex 69

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Annex 70

Statement of Jason Motlagh (Independent Journalist) (14 May 2024)

STATEMENT OF JASON MOTLAGH, INDEPENDENT JOURNALIST

1. My name is Jason Motlagh. I am a citizen of the United States and a resident of Todos Santos, Mexico.

2. I have worked as a journalist for over 17 years. Since 2011, I have reported from around Myanmar and Southeast Asia on issues related to war, refugees and transnational crime.

3. I began reporting on the Rohingya situation in Rakhine (Arakan) State in 2013 for The Washington Post and Time magazine.

4. In February, 2018, I was introduced to an individual named Mr. Nazmul Islam, a Rakhine man who had fled to the refugee camps in Bangladesh.

5. I interviewed Mr. Nazmul Islam on February 28, 2018 in the refugee camps. The interview lasted approximately 2 hours and was video recorded.

6. Translations were provided by Myanmar native Cape Diamond.

7. I was contacted by a representative of The Gambia's legal team regarding the video recording of my interview with Mr. Nazmul Islam. I provided them with a copy of the video interview as well as the translated transcript of the interview, and I gave them my consent and permission to use that material in The Gambia's case against Myanmar.

8. I affirm that the copies of the video and transcript that I gave them is a true and accurate video and transcript of my interview with Mr. Nazmul Islam.

9. On August 10, 2018, the trusted contact who had first introduced me to Mr. Nazmul Islam informed me that he passed away in the refugee camps in Cox's Bazar.

I, Jason Motlagh, make this statement voluntarily and affirm that its contents are true and accurate.

Signed: 

Date: 5/14/2024

Annex 71

Fortify Rights, Witness Statement of Matthew F. Smith
(Chief Executive Officer of Fortify Rights)
(15 May 2024)

STATEMENT OF MATTHEW F. SMITH, CHIEF EXECUTIVE OFFICER OF FORTIFY RIGHTS

Personal Background

1. My name is Matthew Francis Smith. I am a citizen of the United States of America.

2. I have lived and worked in Southeast Asia for nearly 20 years, from 2005 to the present, conducting human rights work for the entirety of that time. I hold an M.A. from Columbia University in human rights studies and religion and a B.A. from Le Moyne College in Political Science and Philosophy.

3. In the nearly 20 years I have lived in Southeast Asia, I spent several years based on or near the Thailand-Myanmar border, and I have traveled extensively throughout Myanmar, including in several of its active armed conflict zones and sites where mass atrocity crimes occurred with impunity.

4. I am a co-founder and Chief Executive Officer of Fortify Rights, which was established during an initial meeting of Board of Directors in Geneva, Switzerland, in 2012 before officially beginning its work in 2013.

5. In 2014, I was awarded an Echoing Green fellowship for social entrepreneurship, which supported the founding of Fortify Rights.

6. Since 2005, I have researched and contributed to numerous human rights reports for publication at Fortify Rights and previously for Human Rights Watch and EarthRights International. I have also written scores of articles for publication on human rights in Myanmar in local, national, and international media outlets, including the *Wall Street Journal*, the *New York Times*, the *Washington Post*, *TIME* magazine, and others. I have regularly appeared on international news media (print, TV, radio), including *CNN*, *Al Jazeera*, and other media outlets, commenting on breaking news as well as the human rights situation in Myanmar, including the Rohingya genocide.

7. From September 2019 to December 2020, I was a Fellow at the Carr Center for Human Rights Policy at Harvard University.

8. Before founding Fortify Rights, I was a full-time consultant/researcher at Human Rights Watch from 2011 to 2013. During that time, I worked extensively in Myanmar, including in Rakhine State, where the Rohingya faced mass atrocity crimes. I also worked extensively in Yangon Region and Kachin State, where armed conflict resumed in 2011 after a 17-year hiatus, and in Yunnan Province, China, where ethnic Kachin and ethnic Shan survivors of war crimes in Myanmar had fled.

9. I worked at EarthRights International (ERI) from 2005 to 2010, where I was the Project Coordinator for the organization's "Burma Project," then, for one year—2011—I worked as a Senior Consultant to the organization. ERI is a non-profit organization working at the nexus of human rights and the environment. While working with ERI, I was based in northern Thailand, working with individuals and communities in neighboring Myanmar (Burma). I conducted research and human rights documentation, collecting eyewitness and survivor testimony of human rights violations in Myanmar.

10. Before working at ERI, I worked with Kerry Kennedy, President of Robert F. Kennedy Human Rights, from her office in New York State, USA.

Fortify Rights

11. Fortify Rights is a non-governmental, non-profit human rights organization based in Southeast Asia and registered as an association in Geneva, Switzerland and as a 501(c)3 the United States.

12. Fortify Rights is working in South and Southeast Asia and Ukraine to ensure human rights for all by investigating human rights violations, engaging people with power on solutions, and strengthening the work of human rights defenders and communities affected by violations. We collect evidence-based research on human rights violations and use this evidence to write reports, produce films, and create other materials for publication. We meet with and engage senior U.N. and government officials, including heads of state and former heads of state. We provide technical support and train human rights defenders, including in research and documentation; we convene human rights defenders to exchange information and coordinate strategies on specific issues; we help human rights defenders access people with power to directly advocate for change on the local, national, and international levels; and we work with at-risk human rights defenders to mitigate and address threats to their personal security due to their human rights work.

13. Fortify Rights works primarily in Myanmar, Thailand, Bangladesh, Malaysia, and Ukraine. At the time of writing, we employ 29 full-time staff, most of whom come from countries where we work. Our Myanmar team includes people of Rohingya, Burman, and Kachin ethnicities. Overall, our team comprises women and men who are professional human rights workers, speak upwards of a dozen languages, and hail from nine countries, including Myanmar.

14. Our Board of Directors comprises two people from Myanmar, including Nickey Diamond, an ethnic Burman. Other members include Saman Zarifi, the Executive Director of the Nobel-Prize winning organization Physicians for Human Rights, Sanjula Weerasinghe, Amanda Sim, Brian Schmidt, Mona Fetouh, Amy Smith, and myself. The

Fortify Rights Advisory Board comprises six members, including Kerry Kennedy, President of Robert F. Kennedy Human Rights; Tomás Ojea Quintana, U.N. Special Rapporteur on the situation of human rights in North Korea and former U.N. Special Rapporteur on the situation of human rights in Myanmar; Tyler Giannini, Director of the International Human Rights Clinic at Harvard Law School; Phil Robertson, Human Rights Watch Deputy Director of Asia; Pilkyu Hwang, Executive Director at Gonggam Human Rights Law Foundation; and Thomas Sadoski, acclaimed activist and actor in film, television, and theater.

15. Fortify Rights is funded primarily through grants from private foundations. The organization has also accepted relatively small amounts of funding from the governments of The Netherlands, the United Kingdom, Canada, and Switzerland.

16. Fortify Rights is regarded as a leader in independently documenting and exposing human rights violations against the Rohingya while pressing for solutions. However, in Myanmar, we have also researched and documented human rights violations in ongoing wars in ethnic states, including war crimes and crimes against humanity. We have documented violent crackdowns on student activists, unlawful restrictions on freedom of expression and peaceful assembly, violations of the right to privacy, unjust laws, arbitrary detention, discrimination, and other human rights violations affecting numerous communities and populations in Myanmar.

17. Fortify Rights has won awards for our work. In 2022, the President of Taiwan Tsai Ing-Wen and the Taiwan Foundation for Democracy awarded Fortify Rights the Asia Democracy and Human Rights Award for our “meticulous” human rights investigations and “prominent impact” in Southeast Asia. In 2020, we received a Shorty Award for promoting photography among young Rohingya refugees from Myanmar in refugee camps in Bangladesh. In May 2018, I was honored to receive the Roger E. Joseph Prize in New York City on behalf of Fortify Rights in recognition of the organization’s work to protect survivors of mass atrocity crimes and hold perpetrators accountable. The award is given annually by the Joseph family and Joseph Prize Endowment. Past recipients include Rosa Parks, Dr. Henry Louis Gates, Jr., Raoul Wallenberg, and others. In 2017, colleagues and I were also nominated for an Emmy Award for a virtual-reality documentary about the internment camps in Rakhine State, Myanmar and the persecution of the Rohingya.

Human Rights Research and Documentation

18. Fortify Rights operates in accordance with international best practices for collecting testimony from eyewitnesses and survivors of human rights violations. This includes a

rigorous and systematic approach, ensuring the accuracy, credibility, and reliability of the information we gather.

19. Our methodologies adhere to the highest ethical standards and are guided by principles of transparency, impartiality, and respect for the dignity and safety of survivors. We obtain free, prior, and informed consent from every person we interview. We inform them of the purposes of the interview and how the information they share might be used publicly and privately. We inform them that they can end the interview at any time and retract consent concerning the use of the information if they so choose. Whenever possible, we conduct interviews with survivors and eyewitnesses in secure locations and strive to ensure complete privacy so interviewees can speak freely and free of any possible pressures from onlookers. No one is ever compensated for speaking with Fortify Rights.

20. As a security precaution, Fortify Rights does not typically publish the names or identifying details of the people we interview for human rights reporting. There are few exceptions to this organizational rule. This level of precaution is particularly necessary in Myanmar, where the authorities have a long history of reprisals against anyone speaking with human rights organizations or the news media about human rights violations. The Myanmar authorities have killed, imprisoned, and tortured Rohingya on suspicion that they have spoken with human rights organizations or the news media about human rights violations. An overriding security concern is also the reason why we rarely ask interviewees to sign statements they provide, as a paper trail linking the individual to truth-telling about State wrongdoing can be especially dangerous in Myanmar. The security of rights-holders with whom we speak is a paramount concern for us, and we do not take it lightly.

21. The staff at Fortify Rights speaks multiple languages, including numerous languages spoken in Myanmar. Whenever possible, we conduct interviews in the native language of the eyewitness or survivor. When needed, we conduct interviews in the native language of the eyewitness or survivor with appropriate translation to the interviewer's language.

22. If an interpreter who is not already employed by Fortify Rights is needed for an interview, we carefully select them and employ professional interpreters with whom we have pre-existing trusted relationships.

23. In Myanmar, sometimes, members of our own staff who are Myanmar nationals work with local interpreters in places in their country where they may not speak the local language, as Myanmar is home to more than 100 languages and dialects. At the time of writing, several Fortify Rights staff have facility with the Rohingya language.

24. We always strive to conduct human rights documentation and interviews with survivors and eyewitnesses "on the ground" and in person, face-to-face. When that is not possible

due to an emergency situation or the inability to physically reach someone, then interviewing eyewitnesses, survivors, or others from afar and via phone or web-based communication platforms is an option. While it is not ideal, in some cases, it is the only way to reach people who are in hiding or otherwise unable to meet in person. This was the case with a few individuals during the "clearance operations" of 2016 and 2017, for example, and during the height of the COVID-19 pandemic, when travel was severely restricted. I have provided an internal guidance note to the team at Fortify Rights concerning the unusual situation of conducting interviews by phone or web-based communication platforms.

Firsthand testimonies from August-September "clearance operations" in Myanmar

25. Since founding Fortify Rights in 2013, I have been deeply engaged in investigating and documenting atrocity crimes and other human rights violations committed against the Rohingya Muslim minority in Myanmar, as well as in countries to which Rohingya fled, including Bangladesh, Thailand, Malaysia, and Indonesia. I have traveled extensively in Rakhine State, including to northern Rakhine State.

26. Since 2016, I have been personally involved in collecting eyewitness and survivor testimonies from Rohingya people who survived violence and attacks in Rakhine State in 2016 and 2017 and subsequent years. In terms of methodology, following the 2016 and 2017 violence in Rakhine State, my colleagues and I interviewed Rohingya survivors and eyewitnesses in the Rohingya language with English interpretation and in private and secure settings, often for appropriately long durations of time at the discretion of the interviewee. Some interviews occurred after multiple meetings with individuals. In some cases, with the interviewee's consent, Fortify Rights recorded the audio or video of interviews to check the interpretation for accuracy subsequently. No one we interviewed received compensation, and all were informed of the purposes of the interview, its voluntary nature, and how the information might be used, including for efforts to seek justice and accountability. All of those I interviewed provided informed consent. Those who did not consent to be interviewed were not interviewed. In our public reporting, we withheld specific dates and locations of some interviews, the names of victims, eyewitnesses, and others, as well as other identifying details, for security reasons. We work on the assumption that the Myanmar authorities would hunt and arrest or kill individuals who share evidence of human rights violations, as there is a long history of this practice in Myanmar.

27. On April 14, 2020, I shared with The Gambia's legal team a 100-page document of firsthand testimonies from Rohingya eyewitnesses and survivors of attacks in Rakhine

State in 2017. I personally prepared this document and was personally involved in each interview represented in the document.

28. From August 28 to September 5, 2017, I traveled to Cox's Bazar District, Bangladesh, to document the militant attacks and ensuing crackdown in northern Rakhine State, Myanmar, as well as the humanitarian situation on the Bangladesh-Myanmar border. On that trip, I documented 49 testimonies of Rohingya eyewitnesses and survivors of attacks from 31 villages in the three affected townships of northern Rakhine State: Maungdaw, Buthidaung, and Rathedaung. I interviewed women and men, including Rohingya aid workers who fled, and eyewitnesses and survivors of killings and massacres, rape and forced displacement carried out by the Myanmar military and its operatives. I also conducted several follow-up trips to the Bangladesh-Myanmar border together with colleagues from Fortify Rights to collect evidence of the crimes unfolding.

29. In a few instances, I interviewed by phone Rohingya people trapped in villages or otherwise in hiding in northern Rakhine State in 2017. Fortify Rights makes all efforts to avoid interviewing anyone by phone and typically only resorts to such a method in emergency situations when we might have no other way to reach individuals. The "clearance operations" of 2016 and 2017 were one of those emergency scenarios; however, again, the vast majority of the interviews I conducted at that time were done in person on or near the Bangladesh-Myanmar border.

30. The interviews I conducted during that trip were subsequently considered and, in some cases, quoted at length in human rights reports for publication, including the 160-page Fortify Rights report, *"They Gave Them Long Swords": Preparation for Genocide and Crimes Against Humanity Against Rohingya Muslims in Rakhine State, Myanmar* (2018), and the 30-page joint report by Fortify Rights and the United State Holocaust Memorial Museum, *"They Tried to Kill Us All": Atrocity Crimes against Rohingya Muslims in Rakhine State, Myanmar* (2017).

31. In the 100-page document of witness testimonies that I provided to The Gambia on April 14, 2020, witness #25 is listed as from Buthidaung Township, which is correct; however, I mistakenly notated Done Pike as his place of origin instead of *Done Paing*, his actual village. Done Pike is also known as Aung Seik Pyin and is located northern Maungdaw township, whereas Done Paing is a hamlet under Thin Ga Nat village tract in northern Buthidaung Township. Fortify Rights issued a correction on its website regarding the reference to this testimony in our 2018 report, *They Gave Them Long Swords*, to clarify that the witness was describing attacks he witnessed in Buthidaung Township, not Maungdaw Township. The correction is available here: https://www.fortifyrights.org/mly-inv-rep-2018-07-19/

32. In most interviews, we ask a similar set of questions relevant to the overall issue we are investigating, often prepared independently by the interviewer in advance. Questions prepared before an interview are merely a guide for the interviewer, as one cannot anticipate what an interviewee will say and so cannot anticipate relevant follow-up questions in advance. In the case of eyewitnesses and survivors of the Rohingya genocide of 2016 and 2017, I often asked everyone a similar set of questions, including: "Can you tell me why you left your village?" "Can you tell us what you know about Rohingya militants?" Can you describe what you saw when the military entered your village?" and, when needed, "Can you please tell us how you know that?" and so on.

33. As a rule, we observe standard international best practices in interviewing techniques, including asking non-leading and open-ended questions. It is important to prevent or minimize any signals to the person through your questions and to provide instead a platform for them to communicate the truth of what they experienced and know.

34. In conclusion, Fortify Rights was founded with a clear mission: to ensure human rights for all. We fulfill that mission, in part, by ensuring that human rights violations are reliably and credibly documented, perpetrators are held accountable, and victims receive and achieve justice. Our work is guided by principles of impartiality, independence, and respect for the dignity and rights of all individuals, regardless of race or ethnicity, rank or position in society. All of the information we document is measured and analyzed against the foundations of the international human rights legal framework.

35. Moreover, Fortify Rights is committed to upholding the highest standards of integrity, professionalism, and accountability in our documentation of human rights violations against the Rohingya population in Myanmar. We stand ready to provide our testimony and evidence to this esteemed Court, contributing to the pursuit of justice, accountability, and redress for the victims of genocide and grave human rights violations.

I, Matthew Francis Smith, make this statement voluntarily and affirm that its contents are true and accurate.

Signed:



Date: 15 May 2024