

- JK: But you had just picked it from a private conversation.
- PD: Okay. In this case, the information you heard was that there had been massacres.
- JK: Yes.
- PD: Do you have other sources which confirm that there had been massacres in Gisenyi? Do you know if there had been massacres in Gisenyi.
- JK: Yes. I know there had been massacres in Gisenyi.
- PD: And it was confirmed to you other sources?
- JK: Notably by the prefect.
- PD: When it was said he saved the bishop of Niyundo [phonetic], did you know it at the time or is it something you learnt later?
- JK: I was something I knew since the government had to decide if the bishop of Niyundo had to remain in Gisenyi or was to be given authorisation to leave the country to go and rest in a country of his choice. This question was raised by the colonel himself to the government, which had to decide what to do with the bishop of Niyundo.
- MD: What procedure do you think was followed? What decision was taken concerning him?
- JK: Sorry?
- MD: Did you give him authorisation to...
- JK: Leave the country...
- MD: ...or what was the other alternative?
- JK: Or to leave him in Gisenyi, because he said he was tired and sick and wanted to leave the country to go and rest. That was the question addressed to us. We had said if he wanted to go and rest outside the country, there was no objection to that. The request had been for the bishop and the people who were with him... the [inaudible] who were in Gisenyi.
- PD: Did this get to you via the defence minister?
- JK: Yes.
- PD: So Defence Minister Bizimana became the spokesman of Mr Anatole...
- JK: As an officer. As the defence minister, he was the government's spokesman vis-à-vis the officers.

PD: ...to ask if our bishop of Niyundo could go and rest because he was very tired?

JK: Yes.

PD: Did it make you laugh?

JK: Sorry?

PD: Did this request make you laugh?

JK: No, no.

PD: But for...

JK: For me it was a request.

PD: On which date was it?

JK: It was in June.

PD: There must have been many tired people in the country at the time.

JK: There were, yes.

PD: An enormous number, right?

JK: Yes.

PD: Those who weren't dead must have been very tired. Didn't you find it curious as a government to have on the agenda of your meeting a request from someone who was tired? Did you have to discuss many such cases of severe fatigue?

JK: No. That's what I'm saying. If you weren't in the know, you may just say he was tired, but I didn't read the situation as merely meaning that someone was tired. I knew that it was someone who had been saved from death and was looking for an official way of going on exile abroad.

PD: So the tiredness was just a pretext.

JK: It was a pretext, yes. The Bishop himself and the person who presented the case knew quite well that it wasn't tiredness. I can say I was tired, in fact, everyone was tired at the time.

PD: Yes.

JK: That couldn't be the only argument for granting the authorisation.

PD: The real argument would have been that his life was at risk or something of the sort?

JK: Yes.

PD: Was the bishop of Niyundo effectively evacuated?

JK: Yes.

PD: How was it done?

JK: I...the colonel was given the green light...

PD: Mmm. Mmm.

JK: ...and he was the one who made the arrangements for him to leave. I didn't follow it up [inaudible] to see how it was done, or what means he used.

PD: You don't know at all if the armed forces intervened to [inaudible]

JK: [inaudible] what I know is that he was able to go a country of his choice.

PD: Which was...

JK: Zaire at the time.

PD: Zaire at the time.

MD: Of what ethnic group was the bishop?

JK: He was Tutsi.

MD: He was Tutsi. Was this action publicised? Did the media give a lot of coverage to the fact that the bishop had obtained permission...

JK: No, I don't think it would have been necessary.

MD: What did you mean when you said it was a marketing ploy?

JK: It was good to have saved the bishop all the same.

MD: It was a good topic for conversation. Isn't it somewhat curious that the request should have come from Anatole who was rather inclined towards the elimination of Tutsis?

JK: I didn't say he was inclined towards the elimination of Tutsis.

MD: It was said that many people were known to have died in his presence. So, of which ethnic group were the majority of people who died in his presence?

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JK: Tutsis. But I haven't said people didn't die, but I can't say whether he was directly involved, people said he was weaker than those who killed.

MD: He was weaker than those who killed. He wasn't in a position to stop them from doing it.

PD: He was weaker than those under him.

JK: Yes.

PD: Okay. I think this shows somehow the way your government reacted at the time. Here we have the example of this bishop. Did you know him?

JK: I think he was called Kalibushi [phonetic].

PD: A Rwandan Tutsi?

JK: Yes.

PD: Who through Mr Anatole requested permission from your government because he was tired, and the government says "It could be a good deal to let one of them go", and gives him the permission.

MD: Did you receive many such requests?

JK: No, but we received requests to beef up the security of some people.

PD: Were those who made these request from a given ethnic group?

JK: They were of Tutsi origin.

MD: Did you grant...

JK: We tried.

MD: You tried.

PD: In all cases?

MD: Were most of them saved or were most of them still [inaudible]?

JK: Most of them were saved. From what I learnt, most of those who made the requests were saved.

MD: Do you have the names of...

JK: The bishop of Butare.

MD: The bishop of Butare.

JK: Yes.

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MD: He was Tutsi?

JK: Yes.

PD: He was saved?

JK: Yes.

MD: Did he also leave for another country?

JK: No.

MD: He remained in the country.

JK: Yes.

PD: He wasn't tired.

MD: Was he protected by soldiers?

JK: Yes.

PD: ...That's all?

MD: What has become of all the people we have identified?

PD: Yes, it's just that I...

MD: Oh, okay...

PD: I will conclude...

MD: Okay, go on.

PD: I will conclude in the same vein.

MD: I just have one question.

PD: Okay. I will conclude in the same vein. When you talk here of Southern Hutus, that refers to regionalism which, as we saw before, accounted for the fact that they "were eliminated because they were suspected of having RPF sympathies". You mention the director of the school printing press who was killed in Gisenyi and one Mr Joseph who was said to be double dealing. Can you explain to us just how far this regionalism could go, especially in this prefecture?

JK: What I know is that in their efforts to flee, the Southern Hutus did everything they could to avoid going through the regions of Ruhengeri or Gisenyi,

because for these regions, there were no Hutus in the South. If you were a Hutu from the South, you had difficulties in proving your ethnic origin.

PD: For someone from Ruhengeri or Gisenyi...

JK: Yes.

PD: ...there were no people of Hutu origin in the South.

JK: Yes, but that is as concerns the extremists, and not all the people in Ruhengeri. It wasn't all the people in Gisenyi who were like that. But you could fall on a group which reasoned along those lines and it would then have been impossible for you to save your head.

PD: To save your head. They identified you with the Tutsi ethnic group.

JK: Yes, even if you were Hutu.

PD: Even if you said "I am Hutu" they didn't believe you and they eliminated you saying "You are Tutsi because you are from the South".

JK: Yes.

MD: So they avoided going through these...

JK: They avoided it as much as they could, but it wasn't always possible to get to the South without having to go through the [inaudible] region. Similarly, even people from the North who were identified with opposition political parties avoided going through their own regions for fear of being killed.

MD: So if you were known to belong to a party other than the MRND...

JK: Yes.

MD: ...it could be dangerous.

JK: Yes.

PD: But the reason advanced was ethnic. It was said you couldn't be Hutu if you were from the South.

JK: Yes.

PD: And you couldn't be Hutu if you were from the North but were a member of the MDR, for example? Yes?

JK: Yes. You were a collaborator with the enemy.

PD: You were considered to be a collaborator with the enemy.