



## **Incident 12 - Southern Maungdaw Township Incidents**

There were 24 village-tracts and 106 villages in southern Maungdaw Township, out of which only 16 were inhabited by Rakhine locals, and the rest were Muslim villages. Compared to the Muslim villages, Rakhine villages are much smaller in size and population. In southern Maungdaw, ARSA terrorists attacked 20 guard outposts.

Geographically, these outposts can be summarized as follows: 2 outposts in Thayaykonbaung village, 2 in Pinnyaungpingyi village, and the others being the outposts in Shweyin-aye, Thinbawgwei, Thawunchaung, Pantawpyin, Nyaungchaung, Ducheeratan, Kainggyi, Kyaukpandu, Magyichaung and Maung-ni. Having a very similar nature and number of deaths, many incidents in these places can be studied together, but special summaries should be given only for the incidents of Kanyintan village tract, Pantawpyin, Ducheeratan village tract, Nyaungchaung, Kainggyi and U Daung village tract.

### **(a) Profile of Kanyintan village**

Kanyintan is one of the four villages in Padin village tract – the other three being Padinseik, Khaungtaka and Yayphubyin. The number of Muslim households in the village tract was about 900 houses prior to the 2017 incidents, which declined to 70 houses (40 households) after the outbreaks of fires.

### **(b) Statements of three Muslim witnesses**

Long before the 2017 incidents, ARSA followers and activities had existed in Kanyintan village. Of the two village administrators who were killed by terrorists under accusations of being Border Guard Police informers, one was murdered before 2017, and the other during the 2017 incidents. Worries have prevailed among those who are speaking Myanmar language. Terrorists often visited the homes of those who they believed had helped the government, and threatened to kill them or abduct them by force.

#### **Statement 1**

**One Muslim witness** who faced ARSA threats said: "I used to work as an interpreter guide for the guard police. Just about a week before the 2017 incidents,

they (15 terrorists in black dresses) came and hung three swords standing on their ends on the front door of my house as a reminder of their threat I had received five days earlier. They did not want me to keep giving help to the government. Terrified out of my wits, I left the village with my whole family for downtown Maungdaw town once the morning came. Though I knew that there were secret cells in every single village of Maungdaw township, I had never seen them at the gatherings, maybe because they knew that I had contacts with the government organizations, and it was a great concern to them that I might reveal some information about them out to the government.

My brother-in-law, Abuhalashin, who fell victim to ARSA killings was formerly the village administrator and one of the village elders. He happened to work as an interpreter as well as guide to a group of 4 government officials visiting the village for a surprise check. That very night, I witnessed my brother-in-law being taken away by terrorists. He was later killed after being slashed fifteen times with swords.

Concerning the 2017 incidents, I heard explosions and gunshots somewhere between Padin-Khaungtokeka and Bhagone villages. After this, the villagers left the village out of fright and returned home only in the morning. On the same afternoon, some villagers from Padin-Paikseik went to attack Padin-Magyikauk, after which the Alikein members working under ARSA's commands started to visit the homes of Kanyintan villagers and seek new recruits/conscripts by coercion. Some families received not only threats but also beatings or executions.

## Statement 2

### **One witness who was recruited in such a manner testified:**

I could not stand their beatings so I enlisted myself. I had to render my service as a sentry-man for two days. When evenings came, they came and took me away to a place where I saw some conscripted people like myself. They then kept us there waiting for them while they were away doing something we were not allowed to know. After their work, they came and took us again. After two days, I had to hide to escape from their conscription. There were a lot of people like me.

ARSA often toldusto flee into Bangladesh by threatening that the military would otherwise kill ARSA fighters, and that some Muslim men from Sittwe and Rathedaung were killed by the military.. Out of fright, lots of people fled into Bangladesh. The person who founded the Alikein Group in our village was a Mawlawi teacher who lost his life together with three followers during an explosion while planting IEDs.

The villages that belonged to the Padin village tract were set on fire a fortnight after the incident. Two weeks after the incident, some 50 soldiers and border-guard policemen came into the village with their guns fired into the sky to alarm the people during the time of their 'area-clearance operation'. The villagers ran away in terror. The Alikein group had already gone at that time. When we started to flee the village, fires had already broken out in the village. The outbreaks of fire were not started by

the military or border-guard police, but by those Alikein members who left the place first.

There was no murder or rape committed by the military or border-guard police. But the village was burnt down after the entry of the military and police. The fleeing villagers were not driven out by the military, but they were so frightened by the threats of the Alikein that they decided to run away from the place. The village administrators persuaded them not to go away, but the villagers chose to flee into Bangladesh out of fright. When peace was restored in the village, I came back only to find that the herds of cattle I had left were no longer seen and that my household property had been engulfed by the fire and my motorbike had been destroyed in fire. There was no evidence of my belongings taken away by the military or guard police or Rakhine locals.

The military then came to the village, and asked the villagers, without any threats of harm or harsh words, about the necessities of the villagers, and about the possible hideouts of terrorists. They also advised the villagers not to associate with the ARSA terrorists. The military and party spent three days in the village before their departure. There were enquiries of the Immigration Department and the Border Guard Police about the visits of strangers. Until now, there have been Alikein members and informers who are providing the other side with the information of our village.

### **(c) Profile of Pantawpyin village tract**

The Pantawpyin village tract is composed of 4 villages; namely Pantawpyin (East), Pantawpyin (West), Pantawpyin (Central) and New Pantawpyin villages. Only Muslim people live in these villages, all surrounded by Pagonna village (no longer existing), Padin village tract (presently with a small number of Muslims), Nyaungpingyi village and Kansi village of mostly Rakhine people.

The Pantawpyin village tract has only one middle school with an enrollment of about 800 students before the 2017 incident (now reduced to about 500 students because the other 300 were among those who fled to Bangladesh out of fear.) There is no village dispensary, so the township health department visits the village to give medical service to the villagers. Over two thirds of the Muslim population had fled into Bangladesh, leaving the other third (about 2000 in number) behind to live with the new comers from nearby Muslim villages. There was a border guard outpost in the Pantawpyin village tract administrative area.

**(d) Statements of 10 Muslim witnesses to the Pandawpyin incident**

Statement 3

A month or so before the 2017 incident, rumors were spreading, among people who were using the boat jetty in west Pandawpyin, that ARSA attacks could come at any time in the area. The police and administrators of Pandawpyin then convened a meeting with the villagers and explained to them the importance of not associating with ARSA and, therefore, Pandawpyin villagers took care not to associate with ARSA.

During the 2017 incident, outbreaks of fire occurred only in New Pandawpyin village but not in other three villages. The Narula and Pagonna villages lying in the vicinity suffered from fire outbreaks, which cannot by any means be attributed to a perpetrator. During a time of chaos and fierce fighting in other villages, most of the frightened villagers of Pandawpyin had to struggle for their lives without paying attention to the arsonists. Most people chose to flee into Bangladesh but some ran away to the nearest villages or nearest relatives.

Two days after the incident, a fire broke out in New Pantawpyin at around 2PM on Sunday. There were some people who claimed that fires were started by the military in cooperation with the police because they heard gunshots before the fires. At the time of fire outbreak, they continued to claim, a group of 100 soldiers and Rakhine people were besieging the village, more soldiers shooting their guns into the sky and a few Rakhine people carrying wooden sticks.

About a week later, a column of approximately 60 soldiers came to the village, by which the villagers got frightened and ran away into the nearby paddy fields.

Some villagers who could speak Burmese and I went to speak with the soldiers only to be told that the villagers do not need to fear or run because they did not have any intention to harm them. The military assured villagers that we could return to their homes and live fearlessly in the village, and shared with us food supplies they had. They also promised to extend their help to the village, if necessary, and requested us to give information about the ARSA terrorists. The military departed after patrolling the village with one local interpreter-guide who, as they requested, helped them with their task for drone aerial mapping of the village.

Although we heard of lootings in other villages during and after the incidents, our village did not experience any lootings or robberies of our property by the military or Rakhine locals. By late 2017 the primary school was reopened and classes were resumed in Pantawpyin village. The medics from the military also came to help us with health services after the incident.

### **(e) Ducheeratan Incident**

Ducheeratan village tract is formed of five Muslim villages (namely Nunasari, and Ducheeratan east, central, south, north and west), and five ethnic national villages (namely Bodhikon, DPA (Peace), Kharaymyaing (NaTaLa), Kinchaung, and Tat-oo-chaung). Rakhine, Mro, Bamar, Thek and Shan people live in about 400 houses in ethnic national villages. Ducheeratan village tract is only about 2 furlongs far from the Muslim village of Dunyaungpingyi (Second Banyan Tree village), and surrounded by other Muslim villages such as Pagonna, Nyaungchaung, Narula. The following are the statements of 8 Muslim and 3 Rakhine ethnic national who witnessed the incident in Ducheeratan.

### **(f) Statements of 3 Rakhine ethnic national witnesses from Khayaymyaing village of Ducheeratan village tract**

#### **Statement 4**

Long before the 2017 incidents, there were instances of Muslim trespassing into Rakhine paddy-fields. There were also reports of Muslims threatening to destroy the farming industry of the local Rakhines by saying: "You (Rakhine lots) will no longer see the paddy fields, not to speak of working on them as farmers!" Until two days before the incidents, Muslim fishermen could be seen in the paddy-fields and fishery ponds around. However, they strangely disappeared and kept silent since then.

Late evening on 24 August, explosions were heard. At around 2 o'clock on 25 August, the border guard outpost near Khayaymyaing village and the village itself were besieged in a U-shaped column by a force of about 200 Muslims led by terrorists who had marched from the direction of Narula village. Some Muslim women from the village were calling out aloud (in their own language) to their Muslim comrades outside with warnings about the Rakhine villagers who were in the village. The Rakhine ethnic nationals here know the language of the Muslim attackers. Since there were only about 10 policemen at the outpost, the Rakhines unitedly had to defend their village at its weaker sides. When the besieging Muslim mob marched in, the Rakhine villagers fired their percussion lock firearms and made the Muslims withdraw a bit as far as the guard outpost. Then, gunshots were exchanged between the Muslim mob and the police in the outpost. The Muslims had to go into a monastery compound near the outpost, and there they destroyed 18 Buddha images, smashing the glass window-panes of the monastery into pieces. There were no deaths on the side of the police, but terrorists were seen taking out two injured in their group.

The fearful Rakhine locals then went away to Four-Mile and Buthidaung to escape from the fighting, leaving behind only some members of their families to protect the cattle. At around 6PM, the fighting ended. The following morning, the military and

the police numbering about 10 in all arrived but they were also ambushed by some terrorists from Narula and Ducheeratan villages.

Three days after the raid on the border guard outpost, a fire broke out in Ducheeratan village at around 2PM. Just before the outbreak of fire, the sound of gunshots lasted about fifteen minutes. As the ARSA terrorists and the military were busy exchanging gunfire, there was no possibility of rape or massacres or torture during that time.

### **(g) Statements of 8 Muslim witnesses from Ducheeratan village tract**

#### **Statement 5**

At around 3AM on 25 August 2017, explosions were heard coming from the direction of Padin village. At about 2PM, soldiers numbering between 40 and 50 personnel came into east Ducheeratan (according to another witness, they were border guard policemen and numbered about 12). The villagers ran away out of fright. On the following day, some villagers from the other villages (west, central and south), carrying as much of their property as they could manage, fled.

At around 3PM on 28 August, east Ducheeratan was burnt down, followed by the outbreak of fires in west Ducheeratan on 3 September. After the outbreaks of fire, the majority of villagers took shelter in neighboring villages, then made their way to Bangladesh. After the incident and before the outbreak of fires, there were no military personnel coming into west Ducheeratan. But there were military movements in east Ducheeratan which is about 4 furlongs away.

At about 8AM on 14 September, about 18 people on 9 motorbikes came into Ducheeratan village, threatening the village by shooting bullets into the sky. They burnt the houses of the village.

Since the arsonists were seen from a distance, we could not identify them.

The reason for the villagers fleeing was due not because of coercion but due to their tendency to follow their friends and, later because of the destruction of their houses in fires.

According to the 8 Muslim witnesses, no deaths were seen in Ducheeratan during the incident, nor was any case of rape heard. However, the household property left by the villagers was lost, and the remaining cattle was driven away by the ethnic nationals. Though domestic animals were taken away under their eyes, there was no one who witnessed the lootings of household property. Four Muslim witnesses said that their property was lost in the outbreak of fire.

### **(h) Incidents in Nyaungchaung village tract**

The Nyaungchaung village-tract consists of two villages – the Muslim village of Nyaungchaung and the Rakhine village of Shweyin-aye. Nyaungchaung village

previously had 600 houses, which has now been reduced to 180 houses. There were about 100 houses in the Rakhine village of Shweyin-aye. There was a police outpost about a mile from Nyaungchaung village, which itself lies west of Shweyin-aye village bordered by the Muslim villages of Pantawpyin and Pagonna on the south.

**(i) Statements of 2 Rakhine ethnic national witnesses from Shweyin-aye village of Nyaungchaung village-tract**

Statement 6

At about 1AM on 25 August 2017, gunshots were first heard from the southern section of Shweyin-aye. ARSA terrorists started to attack the outpost of Shweyin-aye with IEDs, followed by a crowd of an estimated 300-400 Muslims from Nyaungchaung and Pantawpyin at around 2AM. The villagers of Shweyin-aye – about 200 in number – had to join the 10 policemen at the outpost after gathering the women and children for safety in a school building. The next morning between 3 and 4AM, more Muslims from the northwest came, and destroyed religious objects at the monastery. After 10 more policemen arrived at 4AM, area clearance was conducted in the morning. In the southwest of the village, 2 dead bodies were found and they were of 2 Muslim middle-aged fishmongers from Nyaungchaung village. To tighten the security of the village, 50 Myanmar Services personnel arrived at around 9AM, and some 100 soldiers in the afternoon. The military then made their way to Nyaungchaung but were fired on by terrorists. So, they had to retreat to Shweyin-aye village. There were some terrorists dressed in black moving around the west of Nyaungchaung. On 26 August, the military spent a day in Shweyin-aye, but on 27 August, the police and government troops left the village. Soon after the departure of these personnel, the worried villagers also fled the village for other places – Four-Mile, Rathedaung, Sittwe. It took over a month for the villagers to return home and see the Muslims back in Nyaungchaung. According to a Rakhine witness who fled to Four-Mile, the Muslims set their own houses on fire at the time of locality clearance.

**(j) Statements of 11 Muslim witnesses from Nyaungchaung village of Nyaungchaung village tract**

Statement 7

At around 1AM on 25 August, explosions and gunshots were heard from the direction of Alei Than Kyaw, followed by the exchange of gunfire between the two sides. Although there had been no fighting yet in Nyaungchaung, the fight in Shweyin-aye shocked and made some Muslim villagers flee into other villages. On 26 August, the border-guard police and the indigenous people set the houses on fire.

A week later, houses in Pagonna village were seen burning. When the eastern part of Nyaungchaung was burning, the villagers fled the place. Fires broke out in New Pantawpyin on 19 September, and in Nyaungchaung (south) in the afternoon the

same day. The border guard police and some Rakhines then came in two cars and on six motor-bikes, firing gunshots and thereby frightening the villagers in Pantawpyin. The Rakhines ethnic nationals next set fire to the houses with petrol. These arsonists went away when government troops with a fire engine arrived in response to a phone call from the village and township administrators. As many as 200 houses were lost in the flames. The military assured the Muslim villagers that it would be fine for them to continue living in the village. The military commanding officer suggested that we not face the risk of counter accusations because we were not eyewitnesses to the arson committed by the Rakhine ethnic nationals, and partly because of his suggestion, we could not prevent the blazes in Nyaungchaung (south)village.

About three or four days after the fires, about 5 Rakhine ethnic national men from Shweyin-aye village came to the southern village and took the villagers' property away although the villagers of the northern village tried, in vain, to get back the property. However, there was a report of two Muslim men losing their precious property and cattle.

There was no rape in our village.

Two months after the blazes in Nyaungchaung village, about 20 men from the border guard police and Rakhines came to the village and beat 4 villagers on the charges of the crimes. One of these four has now fled to Bangladesh, and another was left sort of disabled. Four villagers who were sentenced to imprisonment with the charge of arson have now fled to the neighboring country after release from jail.

During the second week of September after the crisis, many villagers fled to Bangladesh, through Pantawpyin which lies west of Nyaungchaung and is closer to the port of entry. Some of them carried away their precious property and important documents. They fled the village in terror and in desperation due to the burning of their houses.

We heard that some want to return to their village in Myanmar if they are recognized as Myanmar-Muslims and allowed to apply for citizenship instead of NVC cards which would label them as Bengali (Bangladeshi-descendants).By granting citizenship to the Muslims, this kind of incidents can be prevented.

### **(k) Incidents in Kainggyi (NaTaLa)**

In the incident that occurred on 25 August 2017, there was no injury or death. However, the ARSA terrorist group had committed a murder before the incident. Out of the 5 witnesses who gave the accounts of the incident, only two were eyewitnesses.

Kainggyi (NaTaLa) is a village in Zawmatet village tract, which consists of Zawmatet, Kainggyi (Rakhine), Kainggyi (NaTaLa), Dinga, Hinthara, Linbakonna and Sawgina



(Sinnama). Zawmatet, Linbakonna, Sawgina (Sinnama) and Dinga villages are Muslim villages.

The Muslim villages have 3000 houses (in total) with a population of about 37000. Kainggyi (NaTaLa) has 73 houses with a population of 431 people, and is situated against the Mayu mountain range. The majority of the people in Kainggyi (NaTaLa), which was formed in the recent memory, are of Mro ethnicity, whose livelihood is mainly farming.

### **(l) Statements of two Rakhines ethnic national witnesses**

#### **Statement 8**

According to the witnesses, on 3 August 2017, 5 women and 3 men were murdered by the ARSA terrorist group on the way to their farms. Gunshots were heard at around 8AM on the morning that the incident happened, and a villager went there to find the dead people including his son and daughter-in-law. The villager came back to the village and reported it. Therefore, at about 9AM, we contacted the regiment officer of Regiment 318 of the military, and in response, the regiment officer with 40 soldiers came to the village at 10AM, and went to collect the dead bodies at noon. The dead bodies had punctures from bullets and cuts from swords, according to one eyewitness. The body of the first villager's daughter-in-law was scattered about 40 feet from the other dead bodies, and another woman's body with gunshots was collected only two days later in the creek, and the other woman's body was not found. As the police outpost appeared in the village after the case, and Regiment-318 had been paying frequent visits, nothing serious happened in the village.

One witness gave his comment on the incident: Regiment-318, on a date not remembered, raided ARSA armed group's camp on the Mayu hills east of the village, arrested 3 Muslims in possession of 3 weapons. Believing that this was due to the informers from the village, ARSA terrorists killed eight innocent villagers.

On 25 August, gunshots were heard between 3 and 6AM. All the villagers were gathered in a unified group at a single place, and the Muslims were also in a separate group. The male villagers protected the village, sword in hand. At around 10:30AM on 26 August, almost the entire village sought shelter at the middle school at Four-Mile Camp. Only 15 men were left behind for the task of safeguarding the village and being vigilant of the Muslim activities. During the incident, however, the cattle and poultry of the village with all the food supplies were taken away by unidentified people though no injury or death was reported.

### **(m) Profile of U Daung village tract**

U Daung village is a Na Ta La village [a model village set up by the Ministry for Development of Border Areas and National Races, better known under its Myanmar language acronym Na Ta La] under the U Daung village tract in southern Maungdaw Township. U Daung village tract comprises of seven villages, U Daung (Na Ta La) village, east village, north village, west village, Zonma village, Kondan village and

Pascory village. Rakhines, Daingnets and Bamas lived in U Daung (Na Ta La) village, having a population of about 350 in 80 households. Muslims lived in the other villages with about 1200 households. There were also a few Hindus living there. Closeto U Daung village to the south and north were north (Muslim) and east (Muslim) villages. U Daung village had a primary school but high school students have to go to Alai Than Kyaw to continue their studies. U Daung village had a police outpost, with a strength of about 10, and about two miles from the village was the No. 4 border guard police regimental headquarters (Na Sa Ka) [a border and immigration control command, set up with a combined force of military intelligence, police, and immigration and customs officers, widely known by its Burmese acronym Na Sa Ka].

## **(n) Statements of six ethnic Rakhine ethnic national witnesses**

### **Statement 9**

During 2012, there were conflicts in southern Maungdaw Township region, in places such as Mawrawadi and Tharay Konbaung villages, with arson being committed in some villages. There was no arson case in U Daung (Na Ta La) village and it was untouched. The Muslims attacked and burned other ethnic national villages. After the 2012 incident, the relations between ethnic Rakhine and Muslim community no longer remained the same and became strained. There was no arson case in U Daung village in the 2016 incident. This was because security was provided by the military and there was unity among the villagers. Mawrawadi village, near U Daung village, was torched. Many security posts were also attacked during the 2016 incident.

After the 2016 incident, the Muslims were treated as before. U Daung villagers happily participated in Rakhine and Muslim festive occasions. Prior to the 2017 incident, Muslims also came to U Daung (Na Ta La) village as usual. Muslims grew and sold vegetables during the winter season and there were mutual contacts on such occasions.

A month prior to the 2017 incident, close Muslim friends from the Muslim villages were warning us not to stay in the village and move away somewhere. Rumors were heard of an attack on the police outpost on August 24 but it didn't materialize. Workers from Muslim village did not show up for work on August 25. Muslim women close to me informed me about ARSA terrorists group mobilizing youths in their village into groups called Ali Kin, while women were producing black pants.

At about 4AM on August 26, 2017, a bridge near U Daung village was destroyed by an explosion, and at about 4:10AM, Kyaung Taung police outpost between U Daung village and Gurkhali village was attacked by an IED. As information received was for the attack to be made at midnight, the thinking was that there would be no attack as dawn approached. In retaliation, the military opened fire to protect the villagers from the attack. As the Muslims could enter U Daung village only after overrunning the outpost, they were unable to enter U Daung village. Muslims from U Daung village and Gurkhali village, using flashlights, attacked the outposts with slingshots,

swords and IEDs. Sounds of explosions, shots fired and shouts were heard. Rallying cries were heard and flashlights were seen from the nearby village as well as from the outpost where explosions were heard.

While the attacks were underway, I rounded up and led the villagers into the school. As our concern for security subsided after 5AM, we fled to the No. 4 border guard police regimental headquarters (Na Sa Ka) for safety. We stayed there for more than a week. During day time, we went back to check our houses and cows and returned to the police station to stay there overnight. About a day after we fled to the border guard police regimental headquarters, while we went back to the village to check our houses and cows, two police cars from U Daung outpost was hit by IEDs near Pascory village. We saw this from afar. As the police cars passed along, there was a loud bang followed by smoke. Afterwards, we heard shots fired and saw two houses in Pascory village on fire. There were about four or five Muslim houses near the place where the IED attack occurred, and we heard the military burnt those houses.

After about three days at the border guard police regimental headquarters, women were moved to more secure relief camps in Sittwe, Buthidaung and Rathedaung townships. The men remained behind to look after the houses and belongings in the village.

Muslims from U Daungvillage tract left for Bangladesh only after September 17. Prior to their departure, the military's Light Infantry Battalion 99 called me, as I was still the village administrator and other responsible persons from Muslim village to conduct area clearance operation, and we patrolled U Daung Rakhine and Muslim villages. More than 40 soldiers from the military battalion came along. Before going on the patrol, military personnel told Muslim village in-charges that there would be no problem as long as there was no attack by slingshots, jingalis [arrows shot by slingshot] and IEDs from inside the houses. If such attack did not occur, all could live peacefully and help and assistance would be provided upon request, said the military personnel. Muslim in-charges gave assurance and the military went on patrol into the villages. The patrol entered Kondan village via east village. The patrol didn't go to all Muslim villages and the patrol simply went along the road without checking up on the people in the villages.

After September 17, Muslim villagers from U Daung village tract left their homes for Bangladesh. They left because the other side was calling them and if they didn't oblige, they said they will be killed as traitors. Some Muslims owned houses and farms so they were in tears not wanting to leave them and spoke of wanting to stay back. Shobi, a Muslim village in charge also told of his desire to stay back but left reluctantly due to his family and neighbors leaving.

Smokes started to rise from Myin Lut village early in September and U Daung (Muslim) village around the middle of the month. After the incident, Muslims from U Daung village were still seen in their village. While there were Muslims on the coast, departmental officials were heard to have given rations to them. The entire village tract did not move out or flee together, as the departures were seen in one or two households at a time.

In early September, the fire burning at Myin Lut spread to U Daung. Afterwards, huge fires were burning in north village, Pascori village and Kondan village. It was not known how the fires started.

The fires were burning even before the Muslims had left the village. Sometimes huge amount of smoke rose from the fires, while sometimes, there wasn't much smoke. From this, it can be deduced that sometimes a single house was on fire, while sometimes a bunch of them were being razed. The houses were burnt by the Muslims before they left and it was not the military and security forces who did this, because at that time, they were still in their outpost outside the village and not inside U Daung village.

It was not possible for the military and security forces to loot properties owned by the Muslims because when the military and security forces conducted patrols, they didn't enter the byways in the village but were simply going around on the main road outside the villages, in a show of force. However, there were cases of property owned by the Muslims taken away by ethnic nationals from nearby villages.

Nearby ethnic nationals entered the Muslim villages seven or eight days after the Muslims left for Bangladesh, and only after they thought no Muslims were left in the village. While the Muslims were there, they wouldn't dare to enter it. They entered only after the Muslims left, and the ethnic nationals took away things left behind. Our villagers didn't go there or take anything from there.

When there was no one left in the Muslim village after the incident, nearby Rakhine villagers and locals went to take away Muslim properties, buffaloes, and cows. There were also some cases of Muslims calling their local friends by phone, requesting to take care of their livestock. Some took away Muslim properties for their use, while some took them to sell. As there was no one left in the village, the properties, considered as abandoned, were being taken away.

There were some farm owners among the Muslims who fled. When they fled, no one worked in their farms. U Daung Muslim village was deserted for long, and with bushes and grasses growing, it had become a jungle. Some poor locals went to the deserted village to search for some edible bamboo shoots and vegetables.

Some went to take away wood and planks for use as well as to sell. Some took away rice from the deserted houses as well as the chickens left behind. Roofing and wood from unburnt houses were also taken away by local villagers after the village was deserted. There was no incidence of Na Sa Ka or the military taking away properties. Except for the military taking away goats and chickens for their sustenance, they did not take away any other thing.

Later, the general administration department posted vinyl posters in Muslim villages, warning people not to take away anything. I remember the vinyl poster stating the area was restricted, and not allowing anyone to enter the village. The poster included some other restrictions, but this was the main point I remembered.

At the moment, there were some phone contacts with Muslims friends who fled to Bangladesh. Some said the other side was more convenient for them, while some said they were already employed in some organizations.

**(o) Statement of three Hindus witnesses**

**Statement 10**

We lived in a village between a Rakhine village and a Muslim village. When the incident of 2017 occurred on August 25, we first heard gunshots. Upon hearing gunshots, we fearfully fled towards the Rakhine village. As nothing more happened, we returned to our village. Nothing more happened that day. The next day, Saturday, we heard more gunshots and we fled again to the Rakhine village. I was carrying a one-month-old child, and while leading another child by the hand, went to the school in Rakhine village for safety. My husband led another child by the hand and followed from behind. On reaching the school, the child led by my husband was handed over to me by another person who was fleeing together. That person said my husband was hit by a gunshot. It was not known who fired the shot. After assembling in the schools, we moved to Ward 3 in Maungdaw Town and stayed there for five days.

As we moved into Ward 3, we saw nearby Ward 5 burning. Efforts were made to prevent the fire from Ward 5 spreading to Ward 3. There were some policemen, military personnel, Rakhines and Hindus helping to prevent the fire from spreading, while there were also some who were not helping but simply watching the spectacle.

I operate a salon and work as a hairdresser in U Daung Muslim village, where the Muslims were the majority. Throughout the period, we, Hindus lived and worked in U Daung village, we did not have any problems with the Muslims. During the 2017 incident, one Friday morning (date not remembered), I went to open my shop in U Daung village and encountered more than a hundred masked Muslim men dressed in black, carrying swords, sticks and more than a foot-long guns. As they were burning down my shop, I dared not live in U Daung village and went to Maungdaw Town together with 12 Hindus on whatever car was available. Some Rakhines were also on the car. We left U Daung village around 8AM and the Rakhines alighted at 4 Mile, before reaching Maungdaw town. At 3 Mile, the driver said this was the end of the trip and we got off. It was 10AM when we arrived at 3 Mile.

There were five children, four women and three men in our group of 12 people. On arrival at 3 Mile, we saw a group of soldiers (about 30), firing a launcher towards Myo Thugyi village. We ran in fear into an under-construction district court building. It was a two-story building and as there was no one at the ground floor, we went up to the next floor. Around 11 a.m., four Muslims dressed in black entered the building. They were dressed in the same way as Muslims we saw in U Daung village, and they were carrying a foot-long guns.

They asked what ethnicity we were and when I replied we were Hindus they shot at me and my five family members. I was hit in the stomach and wounded while the rest were killed. Muslims thought we were dead and took away jewelry and other belongings. The five killed were one man, two boys, and two girls. My husband, my child, my younger brother and sister died from gunshot wounds. As six others were hiding, they were not shot. My relatives sent me to Buthidaung hospital and that was why I am alive. I was treated in the hospital for eight days and was transferred to Sittwe hospital where I was treated for two more months.

**(p) Statement of a Muslim eyewitness**

Statement 11

When the 2017 incident occurred, we were in Inn Din. As there was no car to return to my village from Inn Din, seven or eight businessmen like me were walking back when we saw men dressed in green camouflage uniforms torching Gurkhali village at about noon. As we were about 300 yards away, we just saw the green uniforms, and we didn't know whether they were the military or border guard police. We didn't see any civilians nearby.

As we were afraid, we hid in a nearby bush for about an hour until they left, and then we continued on our journey. This incidence occurred four or five days after the police outposts were attacked.

When the incident occurred, my family fled to Bangladesh in fear. While they were crossing the sea, Bangladeshi pirates attacked them and my seven-year-old son and ten-year-old daughter fell into the water and drowned. I learnt about this from my father who called me by phone.

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