



Incident 13: Northern Maungdaw

In the preceding pages of this report, priority was given to describing the findings based on statements relating to events in 12 locations where, according to reports by notable international organizations, major incidents occurred. In the following pages, findings based on the interviews from northern Maungdaw will be described.

Findings based on witness statements from northern Maungdaw

In describing statements from northern Maungdaw, 42 village tracts will be covered, where witnesses stated their experiences relating directly or indirectly to the August 2017 incident.

1. Maung Hna Ma village tract incident

After August 25, 2017 incident, all Muslims from Muslim villages in Maung Hna Ma village tract left for Bangladesh. Following are the statements of three Rakhine villagers from Aung Mingalar (Na Ta La)¹ village in Maung Hna Ma village tract who witnessed the incident:

(a) Profile of Maung Hna Ma village tract

Aung Mingalar (Na Ta La) village is in Maungdaw Township and is about 11 miles away from Maungdaw Town. Maung Hna Ma village tract includes Maung Hna Ma (Gyi) (Greater) Muslim village, Maung Hna Ma (Nge) (Lesser) Muslim village, Mayzitula Muslim village, Kyaukchaung Muslim village and Aung Mingalar (Na Ta La) village. According to population list prior to the 2017 event, Maung Hna Ma (Gyi) village had a population of 1,861 from 207 households in 281 houses. Maung Hna Ma (Nge) village had a population of 1,861 from 217 households in 173 houses. Mayzitula village had a population of 778 from 73 households in 83 houses. Kyaukchaung village had a population of 309 from 31 households in 40 houses. Aung Mingalar village had a population of 377 from 103 households in 105 houses. Two of the 103 households in

¹ a model village set up by the Ministry for Development of Border Areas and National Races, better known under its Burmese acronym Na Ta La.

Aung Mingalar village were Bama households, while the remaining were Rakhines. After the 2017 incident, Maung Hna Ma (Gyi), Maung Hna Ma (Nge), Mayzitula and Kyaukchaung villages were completely destroyed by fire and only Aung Mingalar village remains. As of July 2019, Aung Mingalar village had a population of 594 from 103 households in 113 houses.

(b) Statements of three Rakhine witnesses

Head of village administrator said that before the 2017 incident, starting from February, village administrators from Muslim villages were reluctant to come or didn't show up to meetings called by the head of village administrators. Whenever there was problem or dispute in Muslim villages, it was settled by the Mawlawi in the village. Restrictions were also imposed on going to ethnic national village administrator and those who didn't abide by the restrictions were learnt to be intimidated with threats of death and beating.

The three Rakhine witnesses stated that the moment the incident of 25th began, women were sent away to their relatives in Sittwe and Kyauktaw and only men folks stayed behind to care for the village. During the 2017 incident, security outposts and stations were attacked in other places but the security outpost in Maung Hna Ma village tract was not attacked. Aung Mingalar village also had a police outpost with nine policemen. Due to the news about incidents in other places on August 25, the military also came and provided security. Although the village police outpost was said to be targeted for attack, due to the security provided by the troops, Kyaukpyinsate police outpost, west of the village, instead was attacked. Prior to the fleeing of Muslims, Muslims dressed in black dresses were seen in Muslim villages.

Muslim villages were on fire on August 28, 2017, when the Muslim villagers burned them before fleeing to Bangladesh. Since daybreak, Muslim villagers from Kyaukchaung village were seen carrying white bags and crossing creeks beside the village. Fires in the Muslim villages started around 6 p.m. and it was not known who started it. But when the fires were burning, Muslims were no longer seen in the Muslim villages. It was possible that the fires were started by the Muslims. No one else dared to go near Muslim villages because ethnic nationals in other places were said to be killed by the Muslims. Furthermore, when Kyaukchaung and Mayzitula villages on the west of Aung Mingalar village were on fire, explosions were heard from within the Muslim villages. As the military were providing security inside Aung Mingalar (Na Ta La) village during the incident of August 25, 2017, it was not possible that the soldiers started the fire. As the wind was blowing on the day the fire started to burn, probably the fire spread from one house to another rapidly.

There was no incident of looting in Maung Hna Ma village tract. Muslims were seen taking away their belonging when they left. They took away portable things while things that were difficult to move or take away were left in the fields. Ethnic

nationalstook away the things left behind. There was no incident of the soldiers raping women in Maung Hna Ma village tract, nor forcibly displacing or killing the Muslims. The Muslims fled on their own volition.

2. Kyauk Pyin Sate village tract incident

After August 25, 2017 incident, almost all Muslims from Muslim villages in Kyauk Pyin Sate village left for Bangladesh, with only a few moving away to nearby villages. Following are statements of two Muslim villagers from Kyauk Pyin Sate village in Kyauk Pyin Sate village tract who witnessed the incident:

(a) Profile of Kyauk Pyin Sate village tract

Kyauk Pyin Sate village is in Maungdaw Township Kyauk Pyin Sate village tract. The village tract has Kyauk Pyin Sate village, Sat Khwa (east) village and Sat Khwa (west) village. According to population list prior to the 2017 incident, Kyauk Pyin Sate village had a population of 962 from 116 households in 142 houses. Sat Khwa (east) village had a population of 1,733 from 227 households in 212 houses. Sat Khwa (west) village had a population of 1,389 from 167 households in 116 houses. Only Muslims lived in villages of Kyauk Pyin Sate village tract and all villages in the village tract were completely destroyed by fire after the 2017 incident. After the villages in the village tract were burnt, almost all Muslims in the village tract fled to Bangladesh but as of July 2019, 74 persons from 17 households who did not flee to Bangladesh moved to nearby Muslim villages.

(b) Statements of two Muslim witnesses

During the conflict period of 2017, there were attacks in other places but nothing happened in Kyauk Pyin Sate village tract. However, two days after the incident, all villages in Kyauk Pyin Sate village were destroyed by fire. Houses in Kyauk Pyin Sate village tract were torched by the soldiers and border guard police. Two days after the incident, at about 2 p.m., soldiers and border guard police were seen burning houses in Kyauk Pyin Sate south and east villages. From there they entered the west village and torched it. On seeing this, the majority of the villagers fled in fear to Bangladesh, and only a few fled to nearby Muslim villages of Kyetyopyin and Thu Oo La villages. Thu Oo La village had about 90 households of which about 60 families were from other villages. The witnesses mentioned only about the arson in Kyauk Pyin Sate village tract and didn't mention any other incidences.

3. Ngan Chaung village tract incident

After August 25, 2017, incident, almost all Muslims from Muslim villages in Ngan Chaung village left for Bangladesh, with only a few who stayed behind in their places of

origin. Following are the statements of three Muslim villagers from Ngan Chaung village in Ngan Chaung village tract who witnessed the incident:

(a) Profile of Ngan Chaung village tract

Ngan Chaung village is in Maungdaw Township's Ngan Chaung village tract, which includes Ngan Chaung and Gonna villages. According to population list prior to the 2017 incident, Ngan Chaung village had a population of 3,696 from 414 households in 404 houses, while Gonna village had a population of 1,117 from 98 households in 126 houses. No incident occurred to date from the start of the 2017 incident, and Muslims in Ngan Chaung village tract fled due to incidents that occurred in other village tracts. Although many Muslims from Ngan Chaung village tract fled to Bangladesh, as of July 2019, Ngan Chaung village had a population of 490 from 107 households in 404 houses, while Gonna village had a population of 233 from 39 households in 126 houses. A total of 17 persons from 2 households had moved to another village. Bawinchaung border guard police station is located near Ngan Chaung village.

(b) Statements of three Muslim witnesses

Prior to the event of 2017, ARSA organized armed group called the head of village administrator by phone twice and threatened to kill him if he continued to help the government. But it was not known from which village the ARSA group was calling. On the night of August 25, 2017, when the incident occurred, sounds of gunfire and explosion were heard, but the sounds were from a considerable distance from Ngan Chaung village. Earlier that day, a villager saw a mine placed at a road junction in Ngan Chaung and the matter was reported to the military via a village administrator. Troops defused the mine. On the morning of 26th, news was heard of problems starting to occur in nearby villages. On the 27th, a military column approached Ngan Chaung village from Pho Nyo Chaung village in the west. A group of about a hundred Muslims holding sticks were following behind the column at a distance of about three furlongs. The military column took up position and fired some gun shots away from where the group was. On hearing the shots fired, the group retreated and the military column marched on towards Pha Wut creek via Ngan Chaung village. On the same day, Muslim men from other villages were seen going towards Kyet Yo Pyin village carrying bags. They came from Myaw Taung and were going to Kyet Yo Pyin village via Pha Wut creek.

On August 30, about 1 p.m., troops came to Ngan Chaung village to conduct clearing of the area. Whenever the troops approach a suspicious location, shots were fired into the air and on hearing the gun shots, some villagers fled. As they saw a group of people from other villages fleeing, they may have thought that it was time for them to flee too, and went along with those who were fleeing. The military and the police did not force or pressure these people to flee. They even prevented some from fleeing telling them to remain in their villages and that assistance would be provided when required.

Another Muslim stated that in order to prevent the villagers from fleeing in fear when the troops came, the villagers were gathered in the village administrator's house. More than 150 were also gathered in a nearby house. When the troops came to conduct clearing of locality, about four villagers around the age of 30 years were called as guides, and after patrolling to the southern edge of the village, the four returned. The soldiers left after telling the villagers to stay peacefully in the village without going anywhere.

On September 6, troops came to Ngan Chaung village and distributed some rations. Four of five days later a meeting was called where clothing and blankets were distributed. Whenever troops were at the village, villagers were not threatened or hurt. Villagers were told not to associate with ARSA terrorists and to report to officials if there were presence of unlisted persons. While the soldiers were in the village, shots were fired during the night to scare away anyone from approaching. Those who fled from the village did so because of fear and they were not forced or threatened.

Although it was heard about looting, soldiers raping Muslim women, and mass killings in Ngan Chaung village tract, the three witnesses didn't see any such acts being committed.

4. Pha Wut Chaung village tract incident

After August 25, 2017 event, all Muslims from Muslim villages in Pha Wut Chaung village tract left for Bangladesh. Following are the statements of two Rakhine villagers from Pha Wut Chaung (Su Si) (Unified) village in Pha Wut Chaung village tract who witnessed the incident:

(a) Profile of Pha Wut Chaung village tract

Pha Wut Chaung village is in Maungdaw Township's Pha Wut Chaung village tract. The village tract has Pha Wut Chaung Ywathit (Muslim), Pha Wut Chaung Ywa Haung (Muslim), Wa Pyin (Muslim), The Chaung (Muslim) and Pha Wut Chaung (Su Si) villages. According to population list prior to the 2017 incident, Pha Wut Chaung Ywathit village had a population of 600 from 76 households in 78 houses. Pha Wut Chaung Ywa Haung village had a population of 2,231 from 276 households in 275 houses. Wa Pyin village had a population of 1,277 from 150 households in 202 houses. The Chaung village had a population of 1,804 from 260 households in 275 houses. Pha Wut Chaung (Su Si) village had a population of 298 from 100 households in 100 houses. After the 2017 incident, Muslims fled in fear to Bangladesh. As of July 2019 all Muslim villages in Pha Wut Chaung village tract were destroyed by fire and only Pha Wut Chaung (Su Si) village remains. The village had a population of 317 from 100 households in 104 houses. Majority of the Muslims fled to Bangladesh and only 39 Muslims from 10

households went to live with relatives in other villages. Pha Wut Chaung (Su Si) village had a border guard police outpost with a strength of eight.

(b) Statements of two Rakhine witnesses

Prior to the occurrence of 2017 incident, Muslims regularly came to Pha Wut Chaung (Su Si) village to buy cows or to work as farm hands. There were no warnings from Muslims friends and there was no indication of a conflict.

Around 8 p.m. on August 25, Muslims from Pha Wut Chaung Ywa Haung and Wa Pyin village were heard to have advanced toward Pha Wut Chaung border guard police outpost. As the Muslims encircled the outpost, border guard police fled to the village, because they said they didn't receive any order to open fire from their superiors. Muslims then surrounded Pha Wut Chaung (Su Si) village. The Muslims were wearing head flashlights, and carried powerful torchlights brought in from Bangladesh, while holding swords. As it was night time, it was difficult to make an exact estimate but based on the shining torchlights, there could be more than a hundred.

Rakhine villagers who were fewer in number than Muslims were running around in fear while holding spears and swords. The Muslims retreated after surrounding the village until 11 p.m. Around 4 a.m., when the 2017 incident started, a sound of explosion was heard from Pha Wut Chaung Ywathit. Rakhine villagers from about 80 households came together to the middle of the village while the border guard police and some villagers took up sentry duty. Due to the security situation, women and children were sent to Buthidaung, Maungdaw and Sittwe. Only the men remained behind to look after the village.

Three days after the incident, 20 security forces made up of military and police personnel came to the village and stayed in the monastery. Security personnel took along some Rakhine villagers as guides to patrol two to three hours to Ngan Chaung from Pha Wut Chaung. After seven days had passed after the incident, the soldiers left, leaving behind about 15 policemen.

About 15 days after the incident, Muslims started to leave from their villages in groups of ten to twenty. Before the departing group were a mile away from the village, smokes started to rise from the village that they left. Smokes came up from different parts of the village at the same time. All the Muslims were not leaving the village in a huge groups but were gradually leaving in small groups. A few days after the fires in the Muslim villages, Rakhine villagers went into the Muslim villages. Muslims took away everything and didn't leave anything behind. Cows and buffaloes left behind went away from the village when the fires were burning and were led away by people who found them along the roads. Most of the cows and buffaloes were taken away by Muslims from Ngan Chaung village. They were also said to have dug up and took away the buried

household utensils left by the fleeing Muslims. Rakhines from Pha Wut Chaung (Su Si) also went to take away the motorcycles left behind by the fleeing Muslims.

Witnesses stated that there were no incidents of rape, mass killings, torture and forced displacement in Pha Wut Chaung village tract. Burning fires were seen but who or how it was started was not seen or known. Things left behind by the Muslims were taken away only after the Muslims had left.

5. Kyikanpyin village tract incident

After August 25, 2017 incident, about 90 percent of Muslims from Muslim villages in Kyikanpyin village tract left for Bangladesh. Following are the statements of 18 Muslim villagers from Kyikanpyin village who witnessed the incident:

(a) Profile of Kyikanpyin village tract

Kyikanpyin village is in Maungdaw Township's Kyikanpyin village tract and the village tract includes Kyikanpyin middle (Muslim) village, Kyikanpyin west (Muslim) village, Kyikanpyin south (Muslim) village, Wa Pate (Muslim) village, Aung Zeya (Su Si) village and Aung Tha Ya (Na Ta La) village. According to population list prior to the 2017 incident, Kyikanpyin middle village had a population of 2,202 from 267 households in 253 houses. Kyikanpyin west village had a population of 2,345 from 264 households in 253 houses. Kyikanpyin south village had a population of 2,289 from 272 households in 275 houses. Wa Pate village had a population of 2,505 from 261 households in 318 houses. Aung Zeya (Su Si) village had a population of 319 from 63 households in 63 houses while Aung Tha Ya (Na Ta La) village had a population of 436 from 96 households in 92 houses. After the 2019 incident, 90 percent of Muslims fled in fear to Bangladesh. As of 2019 July, most of the Muslim villages were destroyed by fire and only Kyikanpyin south, Aung Zeya (Su Si) and Aung Tha Ya (Na Ta La) villages remain. Kyikanpyin south village now has a population of 302 from 50 households in 45 houses. Aung Zeya (Su Si) village has a population of 310 from 66 households in 60 houses. Aung Tha Ya (Na Ta La) village had a population of 380 from 106 households in 105 houses. Majority of the Muslims fled to Bangladesh. Only 493 Muslims from 95 households didn't flee to Bangladesh and instead went to live in villages where they had close relatives. Kyikanpyin village tract has Kyikanpyin police headwards and two border guard police outposts.

(b) Statements of 18 Muslim witnesses

According to a Muslim village administrator, after the 2017 incident, the three Kyikanpyin villages of middle, south and west were burnt on August 28, 2017. On the evening of 25th, Kyikanpyin border guard police outpost called Kyikanpyin village tract administrator by phone and told the villagers not to worry. At that time, although events were unfolding in other villages, there was no attack on Kyikanpyin village nor

were there bomb explosions. When Kyikanpyin village was torched, village tract administrator as well as villagers were much surprised. Villagers from Kyikanpyin middle village and Kyikanpyin west village were in fear as they heard of the events unfolding in other villages. As the village tract administrator wanted to relay the phone message from border guard police outpost on not to worry, he went to Kyikanpyin west village around 8 a.m. on 28th. After relaying the message, he returned to middle village where he found a force of more than 60 personnel in border guard police uniform arriving in a car. After stopping the car beside a shop, the shop was torched. He didn't see it very clearly as he was about a hundred yards away. As soon as the shop was torched, villagers started to flee towards Kyikanpyin south village. Houses were torched after the shop was torched. Villagers from west village also fled into the field. Middle village was torched for about an hour starting from about 9 a.m. As the houses inside the village were close to one another, the fire spread quickly from one house to another. After middle village and west village were burnt, south village was burnt the last. The aim of torching the villages seem to prevent the villagers from staying on in the villages. The villagers also fled in fear. While the village was burnt border guard police didn't open fire with guns on the villagers or hurt the villagers physically.

Two other Muslims stated of hearing the sounds of gunshots from Kyikanpyin village on Thursday, August 24, 2017. The villagers were frightened upon hearing the sounds of gunshots. On Friday, security forces entered the village after firing three gun shots into the air. The force of 20 also included border guard police personnel and Rakhines who came along with the troops. They torched seven houses in the village while the villagers fled in fear. Around 8 a.m. on Saturday, the soldiers came again and torched the houses that were not burnt the day before. A force of more than 100 in green uniforms opened fire into the village with launchers causing the houses to catch fire. Some fires were started by pouring gasoline. As the soldiers entered the village, they fired their guns into the houses from the road. The firing was deliberate as no shots were fired from the village. Due to the soldiers open firing in such a way, four Muslims were heard to have been killed. The troops opened fire in Kyikanpyin village for three days starting from 28th. Afterwards, the villages were torched. Due to this, about 90 percent of villagers fled in fear to Bangladesh.

Four more Muslim witnesses stated that after the fighting on August 25, 2017, soldiers and police came to a market in their village, arrested 12 villagers and took them away to headwards. The villagers were arrested out of suspicion. One known to a village administrator was released. Ten were given 20-year prison sentences while one was said to have died in the prison. After this, the soldiers came and opened fire, killing three. A total of 13 were said to have died. Starting from then, villagers started to flee in fear. Soldiers first shot at Kyikanpyin middle village followed by Kyikanpyin west village and Kyikanpyin south village. The four Muslim villagers stated seeing first hand soldiers shooting up the villages repeatedly. They also said Kyikanpyin village was burnt by the police, soldiers, and ethnic nationals.

Eleven other Muslims said that upon gunshots were heard, when the incident occurred on August 25, villagers deserted their houses. Some smoke started to rise after the villagers left. The witnesses heard from others of the soldiers, border guard police and Rakhines together starting the fires, but they themselves did not personally see them firsthand. They also heard from others of villagers killed during the period of the incident but they themselves did not personally see this firsthand, either.

Eight Muslims stated that since they ran away, they didn't see the Rakhines taking away the things they left behind. According to 10 Muslims, Rakhine nationals took away things after the houses were burnt by the soldiers. Security personnel were present when the ethnic nationals were taking away things. One group torched the place while another group took away the things. After one group took away things from the houses, another group torched the houses. Ethnic nationals were also found taking away Muslims' motorcycles. Rakhines, in cooperation with the soldiers, were looting the properties of Muslim villagers and the Rakhines also dug up and took away food, clothing, dishes, pots, and pans buried under the houses by the Muslims. After the soldiers left, Rakhines from Aung Zeya village came to Kyikanpyin village and took away things left behind by the Muslims.

All of the eighteen Muslims stated that the soldiers and border guard police fired into the villages and took away things inside the villages, but did not commit rape, torture and other crimes in Kyikanpyin village tract, even though these were committed in other village tracts.

Those who didn't flee to Bangladesh moved to Paungza and Mingalagyi village. A Muslim who returned, built a hut and staying in Kyikanpyin village, said no problems were made against Muslims like him. In addition to this, no problems were made against Kyikanpyin Muslims found at shrimp ponds where the security forces just asked for a smoke and left afterwards. These Muslims stated receiving phone calls from their relatives who fled to Bangladesh. Their relatives said it was not convenient to stay in Bangladesh and if they were given citizenship rights, they'll return to Myanmar. The relatives also said Bangladesh government do not pressure or threaten them to return to Myanmar.

Although two witnesses had stated that Muslims fled to Bangladesh out of fear from what they encountered and were not forcefully driven away, 16 others didn't say anything about this. Two others stated of some military and border guard police personnel indirectly threatening Muslim village leaders to go to Bangladesh. For example, an officer from Kyikanpyin border guard police headquarters called a Kyikanpyin administrator just moments before the incident occurred, saying if the administrator couldn't prevent problems from happening in his village, he should leave the country. Furthermore, soldiers from a Buthidaung regiment returned to the village 12 days after the village was burnt and told the Muslims remaining there to go to Bangladesh and not to stay there. When the villagers replied they would stay in the country even if they

were shot, the soldiers said they would come again the next day and make problems. However, the next day, three border guard police came and a junior officer enquired whether they were having sufficient foods. When the Muslims told of their problems, the officer said he would do what he could and left. This officer and Maungdaw township head administrator later came to donate rice, peas and other foodstuff for the Muslims. Six months after the incident, another military column came and told the Muslims to stay peacefully in their villages and provided foodstuff. A year after the incident, the military personnel came to Kyikanpyin village, met with the villagers and enquired about who burnt Kyikanpyin village during the conflict, without intimidating anyone, while video records were taken.

6. Mitaik village tract incident

After August 25, 2017, incident, all Muslims from Muslim villages in Mitaik village tract left for Bangladesh. Following are the statements of two ethnic Maramagyi villagers from Mitaik village in Mitaik village tract who witnessed the incident:

(a) Profile of Mitaik village tract

Mitaik village is in northern Maungdaw Township. The village tract includes Mitaik village, Ponethi Muslim village and Ye Aung Chaung Muslim village. According to population list prior to the 2017 incident, Mitaik village had a population of 691 from 132 households in 130 houses. Ponethi village had a population of 697 from 77 households in 77 houses. Kyikanpyin south village had a population of 2,289 from 272 households in 275 houses. Ye Aung Chaung village had a population of 2,101 from 211 households in 233 houses. Ethnic Maramagyi and Daingnet nationals live in Mitaik village. After the 2019 incident, Ponethi and Ye Aung Chaung villages were not damaged, but Muslims no longer lived in those villages and fled to Bangladesh. Ethnic nationals continued to live only in Mitaik village where as of July 2019, Mitaik village had a population of 800 from 154 households in 145 houses.

(b) Statements of two Maramagyi witnesses

Before the 2017 incident, there were cordial relations between the ethnic Maramagyi nationals and the Muslims. Later, as the numbers of Malawis gradually increased in the Muslim villages, their influence over the villagers grew. Earlier, there were not many Mawlawis, but ARSA had instructed each house to have a Mawlawi and for all to join ARSA. There were different opinions among the Muslims on this matter. Maramagis who were in Bangladesh Kutapalong refugee camp after the 2012 incident knew in advance before the August 2017 occurred and were providing warnings two months before the incident.²

²About 400 ethnic Maramagyi nationals are estimated to be in Bangladesh Kutapalong refugee camp. They were there since 1978, and some of them took refuge there in 1992 and 2012 as well.

Gunshots were first heard from border guard police station at 1 a.m. August 25, 2017. The station was only 500 yards away from Mitaik village. ARSA was attacking the outpost and had suffered some casualties. After the attack, some police and Mitaik villagers took refuge in Alodawpyae monastery in Maungdaw Town. After staying there for about a week, they went on to relief camps in Buthidaung and Sittwe. Mitaik village was not burnt during the incident. A week after the incident, on September 1, smokes were seen rising from Thinbawhla village side. No smokes were rising from Muslim village in Mitaik village tract. During the incident, troops were frequently entering or passing by the village. The village police outpost in charge himself urged Mitaik villagers to move to a safer place. Maramagyi dug trenches in the village and hid in them. On the request of the villagers, troops came to the village on August 26 but camped on the hill and forest side. They also didn't conduct any area clearing of Mitaik village.

A week to ten days after the incident, between September 1 and September 10, Muslims from Mitaik village left for villages in Taungpyo Letwe area or Bangladesh in groups. Ethnic nationals from Mitaik village also dared not live anymore in the village and moved to a relief camp in Sittwe. After staying for about two months in Sittwe relief camp, the majority returned to Mitaik village. Ever since the ethnic nationals moved to relief camps, Muslims from Muslim villages had fled to Bangladesh, but still the ethnic nationals are living in fear. At the moment, rumors were heard of Muslims taking over the whole Mayu District. This movement was started by RSO and new groups have emerged. These groups have joined together now as ARSA and have become stronger. Ye Aung Chaung village was formerly an ethnic village but was occupied by the Muslims in 1942.

Another ethnic Maramagyi stated that early in the morning of Friday, August 25, 2017, Muslims were seen leaving their villages with each one leading away about 15 cows. Maramagyi dared not stay in their houses and took refuge in the police station. It was not known who owned the cows that were led away. After taking refuge in the police station, the police did not allow anyone to go out as the situation was dangerous. Fighting was learnt to have erupted in Nant Tha Taung village that was 30-minute drive by car from Mitaik village.

7. Taungpyo Letwe Town incident

After August 25, 2017, disturbances, all Muslims from Taungpyo Letwe Town wards left for Bangladesh. Following are the statements of two Daingnet and two Rakhine ethnic nationals who lived in the town wards and witnessed the incident:

(a) Profile of Taungpyo Letwe Town

Taungpyo Letwe Town is in northern Maungdaw. The town has wards 1, 2, 3, 4 and 5. According to population list prior to the 2017 incident, Ward 1 had a population of 2,167 from 223 households in 270 houses, Ward 2 had a population of 1,664 from 154

households in 195 houses, Ward 3 had a population of 754 from 75 households in 69 houses, Ward 4 had a population of 938 from 116 households in 121 houses, and Ward 5 had a population of 470 from 34 households in 42 houses. Rakhine, Mro, Daingnet ethnics and Muslims lived in Taungpyo Letwe Town. As of 2019 July, Ward 1 has a population of 133 from 28 households in 19 houses, Ward 2 has a population of 112 from 29 households in 25 houses, Ward 3 has a population of 41 from 10 households in 16 houses, and Ward 4 has a population of 185 from 42 households in 29 houses.

(b) Statements of two Daingnet witnesses

Early in the morning of August 25, 2017, sounds of attack on Taungpyo Letwe police outpost was heard and the attack took place until about 8 a.m. In addition to this, Muslims living on higher grounds were heard to have dropped a bomb on a regimental commander who went to Ward 2. Border fence with Bangladesh is about 10 minutes walking distance from Taungpyo Letwe Town and Muslims were seen moving their properties towards the fence. Taungpyo Letwe Town had five wards and Muslims lived in all the wards. On the 26th, ethnic nationals were heard to have said of seeing Muslims placing mines on some roads that led to border guard police station in area 3. Muslims were also seen holding long swords in their compound and observing those who went to area 3 border guard police station. About three days after the incident, Muslim houses in some wards of Taungpyo Letwe Township were found to be on fire. One Daingnet witness said Muslims remained in their houses without leaving for Bangladesh, up to about a week after the incident.

One Daingnet woman witness stated, a sound of explosion was heard from Mindat border guard station near Taungpyo Letwe Town on August 24. On the morning of 25th, about 30 policemen came to our Ward 2 and moved the people from the ward to area 4 where it was more secure. Up to that time, Muslims were staying in their houses. No fire was seen to that time. Some days later, fires were seen burning. My husband and a Mro ethnic national went back to our houses in Ward 2 on the morning of 26th, and both were said to be killed by the Muslims, but their remains were not found to date.

A Rakhine national who was a staff in Taungpyo Letwe agriculture office during the incident stated, close to midnight on August 24, 2017, I was sleeping in the office and heard people shouting from the hills and mountains surrounding Taungpyo Letwe Town. People from all wards fled in fear to a nearby police station. The police station accepted the locals and provided security. A week after the incident, locals taking refuge in the police station were sent to a relief camp in Sittwe.

Two Daingnets stated of seeing fires burning but didn't know about how it was started. One Rakhine witness didn't mention anything about fire. But one Rakhine ward administrator said, prior to the 2017 incident, early in August, about 4,000 Muslims from Kyeinchaung came to Maungdaw side to plant rice even though it was not a rice planting time. A Muslim ward administrator from Ward 1 told the Muslims who came

into his ward from other places to return to their places of origin and those Muslims left afterward. On August 25, gun shots were heard from Ye Aung Chaung area. Later, ethnic nationals in the ward moved to a police station where it was more secure. In addition to ethnic nationals from Taungpyo Letwe Town, ethnic nationals from nearby villages of Thayakon and Thinbawhla also took up refuge in the police station. The police station let ethnic nationals take up refuge while cautioning the ethnic nationals not to create problem with the Muslims. Ethnic nationals who took up refuge in the police station were not allowed to go outside the station to prevent any problem from arising. There was no problem between ethnic nationals and Muslims in Taungpyo Letwe. Just as the incident started, on August 26 and 27, Muslims torched their own belongings and then left for Bangladesh. In doing so, they took away their buffaloes, cows, goats, as well as motorcycles and left for Bangladesh by breaking down the fence. Troops arrived in Taungpyo Letwe on August 29 to provide security.

Those interviewed didn't say anything about the military committing, rape, looting, mass killing and forced displacement. Taungpyo Letwe ward administrator said that in September, after the Muslims fled from Taungpyo Letwe wards, ethnic nationals returned to live in their wards and there were only cases of these ethnic nationals taking vegetables grown by the Muslims who had left. There were some cases of furniture looted from Muslim houses, but most Muslims had taken away with them all portable things in their houses.

8. Taungpyo Letya village tract incident

After August 25, 2017, event, almost all Muslims from Tangpyo Letya village left for Bangladesh. Following are the statement of a Muslim who lived in Taungpyo Letya village and witnessed the incident:

(a) Profile of Taungpyo Letya village

Taungpyo Letya village tract is in northern Maungdaw Township. The village tract only had Taungpyo Letya village, and according to population list prior to the 2017 incident, it had a population of 1,191 from 249 households in 228 houses. Only Muslims lived in Taungpyo Letya village. As of July 2019, six persons from two households had moved to Myoma south ward in Maungdaw Town.

(b) Statement of a Muslim witness

According to a former administrator from Taungpyo Letya village, the village was already taken down from the village list, because no one lived there anymore. After 2016, there were activities by ARSA group in Taungpyo Letya village. There were cases of this group killing those who were close to or helped the government. ARSA was heard of planning to attack a security outpost on August 25, 2017. After midnight on August 24, sound of exploding mines and gun fire were heard in Tuangpyo Letya village tract. Due to the incident at night, on August 25, villagers dared not go outside the

village and there were very few movements. Rumors were also heard of ongoing incidents in other villages and places, and Muslims in the village tract fled in fear to Bangladesh. There was no incident in Taungpyo Letya village. On September 7, all Muslim families, except one family, left for Bangladesh. Muslims fled in fear after hearing rumors of a Muslim couple killed in Taungpyo Letwe, mass killings and rape of Muslims in Mingyi village, and of the soldiers and ethnic nationals torching Muslim houses in Sabeikon village. About ten days after the remaining Muslim family left for Bangladesh, fire started to burn from the southern part of Taungpyo Letya village.

This last Muslim family left for Bangladesh on September 7 and stayed there for about seven months. When the family reached Bangladesh, ARSA group members were there already. The refugee camp the family went had more than 12,000 refugees. The refugees gradually moved to other relief camps along the Bangladeshi border and only about 4,000 refugees who came from Taungpyo side remained in the refugee camp. Muslims in the refugee camp were greatly influenced by ARSA group. ARSA group was not happy with the household head of the last family that left Taungpyo Letya village, because the household head helped the government when he was a village administrator. He was intimidated, and finally, attempts were made on his life so he no longer dared to live in the camp and moved to a rented house outside the camp. ARSA group stole buffaloes and cows from Myanmar. ARSA group was also heard to have killed 50 of their own members in other camps but there was no killing on the zero line. ARSA group was led by young people who considered themselves as Mawlawis. They provide cash support to those they can use. As the household head was continuously intimidated and could not face the hardships in Bangladesh, he contacted the district administrator through Taungpyo Letwe Town administrator and returned to Maungdaw Town. Muslim youths are the main supporters of ARSA group. The government has already received information about who in which village was from ARSA group. But as the government didn't take effective action against them, ARSA has now become a great threat.

9. Tatchaung village tract incident

After August 25, 2017, turbulence, Muslims from Muslim villages in Tatchaung village tract left for Bangladesh. Following are the statement of a Thet ethnic national who lived in Tatchaung village in Tatchaung village tract and witnessed the incident:

(a) Profile of Tatchaung village tract

Tatchaung village is in northern Maungdaw Township. Tatchaung village tract includes Tatchaung village, Fazayda Muslim village, Shwedaing village, Don Nyo village and Kukway village. According to population list prior to the 2017 incident, Tatchaung village had a population of 490 from 47 households in 55 houses, Fazayda village had a population of 76 from 15 households in 17 houses, Shwedaing village had a population of 229 from 20 households in 13 houses, Don Nyo village had a population of 389 from 31

households in 43 houses, and Kukway village had a population of 397 from 49 households in 34 houses. After the 2019 incident, Fazayda village was destroyed by fire. As of July 2019, Tatchaung village has a population of 293 from 40 households in 40 houses, Shwedaing village has a population of 204 from 30 households in 13 houses, Don Nyo village has a population of 526 from 68 households in 70 houses, and Kukway village has a population of 210 from 18 households in 30 houses.

(b) Statement of a Thet witness

On Friday, August 25, 2017, news was heard of violent attacks in Khamaung Sate and Tamantha villages. Villagers fled from Tatchaung village and hid in the forest. Tamantha village is only about 13 miles away from Tatchaung village. During and after the incident, troops didn't come to Tatchaung village. After hiding in the forest for about six days, the villagers returned to their village. As Muslim fighters seemed not to have entered the village, nothing was lost or damaged. As nearby villages were destroyed, a number of villages were obliterated, and people dared not live in the original villages. We moved to Magyitan village near Maungdaw Town.

10. Yaykhatchaung Gwa Sone village tract incident

Following are the statements of three Muslims who witnessed the incident in Yaykhatchaung Gwa Sone village:

(a) Profile of Yaykhatchaung Gwa Sone village tract

The entire Yaykhatchaung Gwa Sone village tract consists of Muslim villages. Yaykhatchaung Gwa Sone village tract includes east village, west village, south village, north village, Yapaingnya village and Yayhlwanchaw village. Nearby is Yweyotaung village where Muslims and Rakhines lived together. Yweyotaung village had one border guard police outpost. According to population list published prior to August 2017, Yaykhatchaung Gwa Sone village tract had a population of 3,404 in 438 houses.

(b) Statements of three Muslim witnesses

On August 24, 2017, 60 border guard police came walking into Yaykhat Gwa Sone (South) village. Next day, August 25, 2017, at about 9 a.m, shots were exchanged between Muslims living in Yaykhat Gwa Sone (north) village and the soldiers who were in south village. The village's north and south parts are divided by a creek.

Troops were firing into the air while shooting into the village for about ten minutes. Some villagers running helter-skelter in the village were wounded from gunshot. Afterwards, the soldiers torched the houses in the village. Villagers were still there when the village was torched. Yaykhat Gwa Sone (south) villagers fled to Yaytwinkyun village. A round trip between Yaytwinkyun and Yaykhatchaung Gwa Sone took about

two hours. While the villagers were fleeing, a helicopter was also found flying in the sky. Most of the men fled as soon as fighting erupted and women were left behind. While the villagers were fleeing, a young child remaining behind was shot and killed by a soldier while some children were seen to be thrown into a well.

The next day, August 26, the military came to Yaytwinkyun village and interrogated villagers who fled from Yaychaungchaung Gwa Sone (south) village. Of the men who fled from Yaykhatchaung Gwa Sone (south) village, 63 were arrested. Of these, 30 elderlies were released and the remainder were given a 16-year prison sentence.

11. Thechaung village tract incident

(a) Profile of Thechaung village tract

Thechaung village tract in northern Maungdaw is quite close to the border fence with Bangladesh. Prior to the 2017 incident, Thechaung village tract was formed with seven villages, and there was no village with the name of Thechaung in the group. Muslims, Daingnet and Rakhine ethnic nationals lived in the village tract. Thechaung village tract consists of Thinbawhla (Muslim) village, Thinbawhla (Daingnet) village, Thayagon (Rakhine) village, Zuttakhali (Muslim) village, Muti (Muslim) village, Fari (Muslim) village, and Mawlawi (Muslim) village. Thinbawhla (Daingnet) village had about 40 Muslim houses and about 140 Daingnet houses, Thayagon had about 34 houses, Zuttakhali had about 60 houses, Muti had about 70 houses, Kyuntaung had about 120 houses, Fari had about 130 houses, and Mawlawi had about 130 houses. After 2017, Muslim villages of Thayagon, Zuttakhali, Muti, Kyuntaung and Fari villages were destroyed by fire and Mawlawi village only had about six houses remaining. Thinbawhla (Daingnet) and Thinbawhla (Muslim) villages were close to one another. Thinbawhla (Daingnet) was about one mile and four furlongs from Thayagon village, about six furlongs from Zuttakhali, about a mile from Muti, about a mile and two furlongs from Kyuntaung, about one mile six furlongs from Fari village, and about two miles from Mawlawi.

(b) Statement of a Daingnet witness (Thechaung administrator)

Up to the time when the incident of 2017 occurred, ethnic nationals and Muslims in Thechaung village tract were on good terms with one another. After the 2012 southern Maungdaw incident and violent attacks on Kyikanpyin headwards, the relationship between ethnic nationals and Muslims deteriorated significantly. In the past, Muslims came to work in Daingnet village, while vegetables produced were sold in the Muslim villages. However, in late 2016, elders from Muslim villages were said to have prohibited Muslims from working in ethnic villages and buying fruits and vegetables from ethnic nationals. Later, visits to Muslim villages were restricted. Muslims were also warning their ethnic national friends from going about alone within the village tract in the evenings. In the past, monthly meetings were held between ethnic national

administrators and Muslim heads of hundred households, but after around November 2016, Muslim heads of hundred households and ten households no longer attended the meeting. This was because severe punishment up to killings were meted out by ARSA to those Muslim heads who went to the village tract administrator office. ARSA severely restricted Muslim heads from contacting with government officials.

Sounds of gun fire were heard around about 3 a.m. on August 25, 2017, from an outpost at Thinbawhla (Chaungwa) village. On hearing the sounds, Thechaung villagers came to the monastery at the head of the village. After attacking the border guard police outpost, ARSA terrorists destroyed the road to prevent travel between Thayagon and Thinbawhla villages. When security personnel from Thayagon joined forces with security personnel in Thinbawhla outpost, there were no security personnel left in Thayagon village. Near Kunthipin village, on the west of the village, Muslims dressed in black dresses, in groups of 10 and 15, were gradually surrounding the village causing much fear among the villagers. In such situation, Daingnet ethnic nationals in Thinbawhla village moved women, children, and elderlies to the mountain ranges on the east of the village.

On August 25, Thayagon villagers were no longer able to leave as they were surrounded. Daingnets from Thinbawhla requested the border guard police outpost in their village to rescue the Daingnets in Thayagon village. Afterwards, five police from border guard police station and about 50 Thinbawhla Daingnets went to Thayagon village to help. Thayagon Rakhines then evacuated to Thinbawhla village, and soon, a Muslim force numbering about 200 entered Thayagon village. The Muslims entered Thayagon monastery, broke open the door and ransacked the Buddha images, throwing them away onto the road and into the ditch. Rice bags were cut open and rice were thrown onto the road. Houses were ransacked, pots and pans damaged, while buffaloes and cows were driven away. Throughout the incident, there was no fatality. A Rakhine family living in Kyuntaung (Muslim) village was forced out of the village and the family went to Nanthataung. After they left, Muslims torched the family's house.

Muslims surrounded ethnic national villages from Thechaung village tract up to August 28. Border guard police were unable to lift the siege. By 4 p.m. on August 28, Infantry Battalion 20 reached Thechaung group. They stayed in Thinbawhla (Daingnet) village one night and when the battalion column returned to Taungpyo the next day, the villagers followed the battalion column with only the clothes they wore. On the way, the column found about five mines placed on the road. On reaching Taungpyo, the villagers stayed in Taungpyo high school for about a month. After a month, the villagers returned to their village and found that their pots and pans, solar panels, and voltage regulators were lost. Muslims also took away about 100 cows from Thinbawhla village.

12. Yaytwinpyin village tract incident

Following are the statements of five Muslims who witnessed the incident in Yaytwinpyin village tract:

(a) Profile of Yaytwinpyin village tract

Yaytwinpyin village tract in northern Maungdaw consists of only one village of Yaytwinpyin. According to 2017 records, Yaytwinpyin village had a population of 3,740 in 450 houses, and at the moment there are only 203 people left in 42 houses.

(b) Statements of five Muslim witnesses

Witnesses stated in three parts. The first part deals with situation prior to August 25, 2017, the second part covers the period during the August 25 incident and status of villagers fleeing, and the final part covers the current period where intimidations still exist.

The murder of Yaytwinpyin village tract chairman prior to August 2017 incident was stated by all witnesses. A witness recounted of personally witnessing about 30 people dressed in black breaking into the house of the administrator on May 29, 2017, when the administrator was collecting a list of children under two years old. The administrator was killed right in front of the witness by people dressed in black, who included Yaytwinpyin villagers as well as villagers from other villages, and who hated the administrator for collaborating and working with the government as an administrator.

The witnesses stated of situations in northern Maungdaw, prior to the August 2017 incident. ARSA member started to become active in about March 2017. Whenever security personnel came for inspection, the ARSA members received prior information and went away to other villages, and returned only after the security personnel left. Another witness stated of ARSA members in groups of four or five starting to hold discussions in Yaytwinpyin village about a month before the incident. The group was quite strong with many members and mostly made up of unemployed youths. The group had a certain organization structure and members were not specially trained but were prepared to go into action with swords, sticks and home-made guns. In addition to this, ARSA members were intimidating villagers who were holding national verification cards, said one witness.

On the night of August 25, about 50 from Yaytwinpyin village and more than 300 from Zipinchaung village colluded and attacked Zipinchaung police station. The witness did not personally saw the attack but instead witnessed ARSA members leaving the village on the way to attack. There was no casualty from the side of the security forces, but three from ARSA were killed in the attack. After the attack, ARSA members came to Yaytwinpyin village and told each and every house of the attack on Zipinchaung as being an example, and that in the coming few days, bigger attacks were to follow. As

the villagers were told to save themselves, they fled in fear from the village three days after the August 25 incident.

Another witness stated of hearing gun shots on the night of August 25. The witness also stated of seeing people holding swords and sticks. At 10, on the morning of August 28, Zipinchaung and Myomichaung villages were seen to be on fire. Fifteen days after the incident, around September 9, troops entered Yaytwinpyin village. The soldiers stayed for about five days and, thereafter, came to the village on a regular basis, said the witness.

During the incident, locals from other village tracts did not come to Yaytwinpyin, and Zipinchaung and Myomichaung villagers fled to Bangladesh. On August 26, ARSA members told Yaytwinpyin villagers to leave the village and to come back only after the situation became stable. On August 29, about a hundred Yaytwinpyin villagers fled to Bangladesh. ARSA group took away phones, money, clothes, buffaloes and cows from them.

Another witness said his family were told by ARSA member, on either August 25 or 26, to go to the other side and that they could return after about three days. His family left for Bangladesh but he remained behind because he feared for his life. He was able to speak Bama language, taught in a government school, and had close contact with government departments.

He stated that ARSA didn't like him and, even to the present moment, ARSA members were intimidating people like him via phone. The witness stated of requesting the government to station a security outpost in the village, but this was not done to date yet.

13. Kyeinchaung village tract incident

Two Muslims and three Hindus were interviewed about the Kyeinchaung village incident. One Muslim was in Maungdaw Town when the incident occurred. Following are the statements of the other Muslim and three Hindus:

(a) Profile of Kyeinchaung village tract

Kyeinchaung village tract consists of Kyeinchaung and Kyeinchaung north villages. Kyeinchaung village had a population of 4,135 in 548 houses, while Kyeinchaung north village had a population of 3,505 in 453 houses. Rakhines, Hindus, and Muslims lived in Kyeinchaung village tract. There were more than 500 Muslims houses, about 60 Rakhine houses and 96 Hindu houses in the village tract.

(b) Statements of a Muslim witness

A Muslim witness who lived in Kyeinchaung village stated Kyeinchaung Muslim village was torched in August 2017. According to the witness, the village location where only Muslims lived was called Kyeinchaung middle village. The witness stated of witnessing the fire burning and of not seeing who started the fire. His shop was burnt by the fire and when the incident occurred, about 100 villagers fled to Bangladesh. His family didn't flee to Bangladesh and moved to Maungdaw Town on the 26th, under the arrangement of the government.

(c) Statements of three Hindu witnesses

Of the three, two stated of not witnessing anything of significant, while one stated of being intimidated by the Muslims. The Hindu who was intimidated stated of Muslims wielding swords and sticks, surrounding the Hindus in Kyeinchaung village around midnight of August 25, 2017. The Hindus reported the matter to a nearby police outpost and only when the police came that the Muslims retreated. From that time on, the Hindus took refuge at the police outpost and they were saved because of this. However, throughout the incident there were no fatalities among the security personnel or the civilians. In describing the numbers of Muslims, the witness stated that Muslim crowd was not only from Kyeinchaung village but also included Muslims from Wetkyein and Aungsitpyin villages.

While the incident occurred, Muslims were seen torching Hindu houses. About 18 houses near the school was burnt. Houses near the station was not burnt. In addition to this, the Hindus were staying together and the police also gave them an emergency number, while cautioning the Hindus to be alert and careful. During the incident, two Rakhine houses and Rakhine owned dice manufacturing machinery were also burnt, while buffaloes and cows owned by Hindus were taken away by the Muslims.

At the same time as the Hindu village was torched, fires were seen burning in Muslim villages. Muslims who stayed behind to guard the villages themselves were thought to have torched their own houses. As Hindus were told not to go outside the station, the witness didn't see who actually burnt the Muslim houses. At the time, other ethnic nationals were also told not to go outside their houses. But it was possible that ethnic nationals took away things from Muslim houses as the police outpost was heard telling the ethnic nationals not to do such things.

On August 25, Kyeinchaung village border guard police outpost informed the military about the situation and troops arrived Kyeinchaung village by cars around 4 p.m. Before the soldiers arrived, Muslims were advancing from Myomichaung village and retreated only when the troops came and fired shots into the air. At that time, border guard police outpost in charge told Muslims living in five houses near the outpost to move to Maungdaw Town in order to avoid problems. Those Muslims are still living in Maungdaw Town, said the witness.

Another witness said that after Hindus were killed in Khamaungsate, Muslims from Kyeinchaung were seen fleeing towards the west. At that time, not many people were seen fleeing, but later at night, Muslims houses were seen to be on fire. More fires were seen around 9 or 10 p.m. and sometimes at 2 a.m. The witness also stated of seeing fire spreading from one house to another. Muslims fled during the day time and the few remaining Muslims were thought to have torched the houses. The witness confirmed of Kyeinchaung village surrounded from all sides and being torched but didn't know whether it was the Muslim villagers or the Muslim fighters, but the houses were definitely torched by the Muslims. At the moment, only about 24 Muslim houses remain in Kyeinchaung village' said the witness.

The last witness stated on how the Muslims left Kyeinchaung village. About 1 a.m. on August 25, 2017, gun shots were heard from Laungdon police station. On that morning, bombs exploded on Kyeinchaung road and in Kyeinchaung (north) village. Of the two bombs, one exploded in front of a military vehicle left by the troops in Laungdon station two days ago. After this, there was no movement of Hindus, Rakhines and Muslims in the village. There were no conflicts between the Muslims and other communities in Kyeinchaung village group, said the witness.

Two days after the incident, Muslims from other villages were seen from afar to be taking flight. Up to that time, Muslims in Kyeinchaung didn't flee yet. During these days, administrative department personnel came frequently to the Muslim villagers and assured them that as Muslims didn't commit anything, the security personnel and Rakhines will not be doing anything to them and thus there was no need for the Muslims to flee. Similarly, a captain and a sergeant also came to assure the Muslims that no action will be taken against them if they didn't commit any crime, and explained to them about the situation of how the attack by the Muslim fighters was responded.

However, a week after the incident, Muslims from Kyeinchaung village started to flee. While they were on their way, they were asked the reason for leaving and they replied that they were just staying away temporarily because there was a border guard police station in the village. Even though relevant administrative department officials persuaded them to stay, the Muslims only listened for a while. But later, they gradually left the village. Ten days after the incident, there were no Muslims left in the village. The witness concluded that they fled because Muslims from other villages were fleeing.

14. Laungdon village tract incident

Four ethnic nationals (two Mro and two Khami) who lived in Laungdon village tract stated their experiences regarding the Laungdon village tract incident. Following are the statements of the witnesses:

(a) Profile of Laungdon village tract

Laungdon village tract includes Laungdon Zedipyin, Fawtigaung, Kyungaung, Myazin, Gyitchaung, Sinthaypyin, Laungdon (Na Ta La) and Laungdon (Mro). Ethnic nationals lived in Laungdon (Mro), Laungdon (Na Ta La) and Gyitchaung villages, while the remaining villages were Muslim villages.

(b) Statements of two Mro and two Khami witnesses

A local from Gyitchaung village stated of the situation before the incident and said, throughout the ages ethnic nationals and Muslims had cordial relationships. Starting from May 2016, relations cooled off and later there were no longer visits to one another's villages. Only when there were administrative matters to discuss, meetings were called at the head administrator's office. During 2016, two Muslim village elders considered as close to the government were assassinated.

No one heard any news in advance of the incident. About 3 a.m. on August 25, 2017, sounds of fighting and explosions were heard from Laungdon. Occurrence of conflicts were learnt through information received via phone. After 5 a.m., Muslim fighters attacked Laungdon (Na Ta La) police station with three improvised explosive devices. Only one exploded and afterwards the fighters and police were shooting back and forth but no one was hurt from both sides. Starting from that time no one left the village. Muslims also didn't come over to surround the village. The Muslims were the majority and they were making calls threatening to burn down the village. Villagers remained in Gyitchaung (Na Ta La) monastery from August 28 to 31, and when they returned to the village, the Muslims were no longer in the village. The Muslims started to flee since August 25. Once they fled with their children and belongings, fire started to burn behind them. Smokes were rising from Muslim villages starting from about 9 a.m. on the 26th. The troops hadn't arrived at the village yet. Even when the soldiers came, they came in a group of 15 or 20 and instructed the ethnic nationals to stay together in unity, after which they returned. The troops first arrived at the village on the morning of 26th. There was no fighting or shooting when they came. On 28th, a group of soldiers came along Gyitchaung (Na Ta La) road to provide ammunitions to Gyitchaung (Mro) police station. One soldier was hit by a mine the Muslim fighters had laid. Soldiers were not seen arresting or torturing Muslims. On looting, the village was completely burnt down but there were incidents of ethnic nationals uncovering and taking away hidden utensils and rice, said the witness.

Of the three witnesses who lived in Laungdon (Na Ta La) village, two said of hearing only rumors prior to August incident. One told of not fully believing the rumors and also not feeling safe or secure about the situation. Laungdon police outpost only had about eight policemen, and the police post instructed the villagers to have own sentries posted in the village. Accordingly, sentries were posted and the incident occurred around 3 a.m. on August 25, said a witness.

At that time, gun shots were heard from Laungdon police post that was only about 300 feet away from the village. The sound of guns firing continued until about 8 in the morning. Retreat of the attackers were only known at daybreak. One bomb exploded in the police outpost compound, while two unexploded bombs were also found. About 200 ARSA terrorists were thought to have attacked the police post. Another witness said military reinforcement was said to have come by a car, but the car struck a mine, forcing the military to retreat, and about 8 in the morning, about 30 soldiers came on foot. Two other witnesses said the military reaches Laungdon on August 25 noon or at about 4 p.m. One witness said the soldiers stayed in the village one night, while two others said the troops provided ammunitions to the police and left.

On August 28, men, women and children from Zedipyin (Muslim) village were seen carrying bags and going toward Kyungaung village. One witness said smokes started to rise from the Muslim villages half an hour after seeing the people leave. Another witness said smokes were seen only by the evening of August 29 when there were only a few people left in the villages. The fire burned for more than two hours and as the houses were close to one another, all the houses were burnt. However, some said of some houses and shops that were not burnt or did not catch fire. Burning fires were observed again in south and west villages on August 30 and 31. First, groups of people were seen and as soon as the number of people became few, fires were seen. This scene was observed for about a month, said a witness.

When the troops came to the village again on August 28, a soldier was injured in the eye when a bomb exploded in front of Laungdon clinic and the soldier was treated in the clinic. The soldiers, totaling about 30, stayed overnight in the village and left the next day. After this incident, police did not allow villagers to go beyond 100 feet outside the village. The police also stayed inside the village. Villagers were posted as sentries round the clock. At that time, food was becoming scarce, as no one was going out due to unsecure condition.

Another witness spoke of his concern in observing the resettlement work conducted by the government. At the moment, between Laungdon and Gyitchaung village, a village called Myazin was being constructed, starting the end of 2018. Four countries were helping in constructing the houses and about 700 were said to be planned, of which about 400 were already constructed. The new village will resettle Muslims returning from Bangladesh. Job opportunities were scarce for ethnic nationals, while foraging for foods like frogs and fish were difficult during the raining season. If the Muslims were to return, the government needs to increase security while all communities should work together to maintain it. Ethnic nationals would not start any problems, but if the government fails to provide sufficient security and oversight, similar problems will continue to happen, said a witness.

15. Kyetyopyin village tract incident

(a) Profile of Kyetyopyin village tract

Kyetyopyin village tract includes Kyetyopyin, Lubampyin, Kywe Tama and Kyetyopyin south villages. Only Muslims lived in Kyetyopyin village tract.

(b) Statements of three Muslim witnesses

All witnesses stated that there was no incident in all of Kyetyopyin village tract during August 2017. However, on seeing Muslims from other villages fleeing, Muslims in Kyetyopyin were concerned of similar incidents occurring soon. With this fear, they abandoned their villages in September and fled. While they were fleeing and before they began to flee, security forces came to the village and persuaded the villagers not to flee, said the witnesses.

Recalling the incident of October 2016, a witness said the government troops and Muslim fighters clashed near the village in September and afterwards, the soldiers came and torched the village market. A witness, whose husband was killed in 2017, six months after the 2016 incident, said Maung Maung Shi (a) Abdul Gorpul, who became an administrator starting from September 2017, participated in killing her husband and was continuing to intimidate and threaten her to date. The matter was reported to the military intelligence, township administrator and the police station, but the man was rich from dealing in drugs and had close contact and relations with the police station.

Another witness who served as group administrator stated of his uncle being killed for collaborating with the government and buried in a shrimp pond prior to the 2017 incident.

Another witness said that after the police headWards was attacked in 2016, about 300 houses between Lubampyin and Kyetyopyin (Ywama) villages were burnt and destroyed, more than 70 were arrested and about 18 or 19 killed. A mosque and many shops were destroyed, said the witness. Another witness said that, in 2016, after the headWards was attacked, troops entered their village tract and villagers fled to nearby Nganchaung village. About 60 Kyetyopyin villagers were arrested, said the witness.

Although there was no incident in Kyetyopyin village tract during 2017, seeing Muslims from other villages fleeing, fighting erupting in nearby places, and seeing fires burning, some fled in fear. Other administrative organizations also came to persuade the villagers not to flee, said all the witnesses. Two witnesses who were close to the administrators reiterated that villagers had fled in September. People fled from Kyetyopyin villages on September 9, said one. While the incident was occurring, about 30 soldiers came to the village on August 27 afternoon and told the villagers that there wouldn't be any problem, and told the villagers to remain in their own houses. Every day, one or two groups of soldiers came to persuade the villagers, but didn't conduct

any patrols in the village. Villagers didn't accept the persuasions and instead fled to Bangladesh, said a witness.

Another witness stated seeing nearby Pha Wut Chaung villagers leaving through Kyetyopyin after there were burnings and shootings in Pha Wut Chaung village. Due to this, Kyetyopyin villagers, including his family, fled in fear. The witness was separated with his family on the way and his family went on to Bangladesh while he ended up in Ngasakyu village. About a week after fleeing, he returned to Kyetyopyin village. By that time, only five families were left in the village. All the houses remained intact as when left. Another witness said Muslim fighters didn't intimidate the villagers to abandon the village.

Another witness, who was close to administrative department, said border guard police regimental commander himself came to persuade the villagers not to leave and told repeatedly about providing security for Kyetyopyin village, and added further about the soldiers providing similar assistances. The witness also participated in persuading the villagers not to leave and was intimidated by ARSA for it. The witness reported the threat made by ARSA to the military.

Two witnesses who remained in village said they were staying on because of their belief in the government's repeated words of providing protection. They stated that houses left by those who fled were not destroyed or looted but were simply decaying and deteriorating from natural causes.

16. Nanyakaing village tract incident

(a) Profile of Nanyakaing village tract

Nanyakaing village tract is formed with Nanyakaing (Muslim) and Nanyakaing (Na Ta La) villages. Nanyakaing (Muslim) village had a population of 1,071 with 147 houses while Nanyakaing (Na Ta La) village had a population of 253 with 432 houses. The two villages are separated by a creek, about 50 ft. wide.

(b) Statements of 11 Mro witnesses

Prior to August 17, 2017, the relations between Nanyakaing Rakhines and Nanyakaing Muslims were good. Starting from August 17, Muslims blocked the road used by Mro ethnic nationals to go to Kyeinchaung. Furthermore, Mro ethnic nationals were no longer able to buy basic products from the Muslims. In the past, Nanyakaing Muslims and Nanyakaing Mros had a close and cordial relations, with one visiting another. However, after the road was blocked, there was no more contact between the two communities. Nanyakaing Mros became concerned about Muslims attacking them. Nanyakaing Muslims were also known to have prevented ethnic nationals from coming to their village. Although Nanyakaing Mros can flee into the forest, they were concerned

about food and remained in the village, while being careful and alert. Sentries were posted, armed with sticks. Some Mros had seen Muslims arming themselves with sticks and swords as well as flintlock guns and hand-made bombs. As conflicts began in August, Nanyakaing Muslims threatened the Mro ethnic nationals by destroying the bridge between the two villages with hand-made bombs.

On the night of August 25, 2017, Nanyakaing Mros dared not go outside the village and sentries with swords and sticks were posted to look after the village. On the same night, Nanyakaing Muslims, holding flintlock guns, sticks and jingli³ were threatening the Mro ethnic nationals. Muslims blocked entrances to the village with tree branches and taunted the Mros to come out. Muslims' intent to attack the ethnic Mro nationals was found in the discovery of 46 hand-made mines, a can of flammable liquid, two trunks of lead shots, two trunks of gunpowder, accessories to make hand-made mines, 15 fake guns, numerous swords and spears in the Muslim village, after the Muslims left.

However, except for verbal threats and abuses, there was no physical attack and no one was hurt during the conflict period. On the day when the conflict started, Mro nationals requested help from the military. About 50 soldiers from Light Infantry Battalion 353 also arrived in Nanyakaing Mro village on August 28. Even before the arrival of the troops, Nanyakaing Mro village already had 16 militias and 10 border guard soldiers who were deployed in the village since 2016.

As the soldiers from Light Infantry Battalion 353 had to avoid the hand-made mines placed by ARSA along the road, the one-mile journey from Tamantha village to Nanyakaing Mro village took them about three hours. Once the soldiers arrived, Nanyakaing Muslims stopped threatening the ethnic Mro nationals. They exploded the mines they setup together with ARSA and fled.

On the morning of August 26, around 9:30, one Muslim torched his home and fled to Bangladesh. On August 26, 27 and 28, Muslims blocked the roads with trunks full of sand to prevent ethnic Mros from entering their village. As the instruction of the military conducting clearing of locality was to destroy buildings in Nanyakaing Muslim village to prevent ARSA terrorists from hiding, Mro villagers went to Muslim villages two months after the Muslims fled and helped the military in destroying the houses in the Muslim villages.

As there was no physical conflict in Nanyakaing village tract, there were no fatalities. There were no rape cases. Muslims fled with their valuables, while taking along some buffaloes and cows to Bangladesh. A month after the Muslims left, remaining buffaloes and cows were taken away by Muslims from Tamantha, Hmaykhamaung, Mingalanyunt and Nanyakaing. Some buffaloes and cows taken away to Bangladesh were buffaloes and cows of Nanyakaing Mros that were on the side of Nanyakaing Muslim village.

³Slingshot used to shoot steel arrows

Muslims left behind low value things, like pots and pans, that Mro nationals took, but the security forces didn't take anything left by the Muslims. At the moment, farm lands owned by Muslims were being worked on by Mro nationals.

While the Muslims were in Nanyakaing Muslim village, the soldiers, border guard police and ethnic Mro nationals didn't enter their villages. They entered those villages when conducting clearing of the localities, but by that time there were no Muslims left, so there were no instances of torture being committed on the Muslims. There were no forced displacement of Nanyakaing Muslims, and they left gradually while conflicts were happening in other villages.

17. Kyauklayga village tract incident

(a) Profile of Kyauklayga village tract

Kyauklayga village tract is formed with two villages of Kyauklayga and Thechaung Pyusu. Kyauklayga village has a population of 1,878 with 209 houses while Thechaung Pyusu village had a population of 1,243 with 132 houses. Kyauklayga village tract is close to Zinpaingnya, Paungza, Thatkeypin and Mingalagyi village tracts.

(b) Statements of 13 Muslim witnesses

Of the 13 Muslims from Kyauklayga village interviewed, three said they didn't see anything, while threestated of witnessing some arson cases.

Prior to the occurrence of the 2017 incident, some Muslim village elders from Kyauklayga village went to meet and discuss with security personnel. However, as the security personnel seemed unwilling to meet with the village elders, they returned without holding any discussions. About 10 a.m. on August 24, a force of 20 soldiers and border guard police came into Kyauklayga village. The security forces didn't say anything but shot into the air with a gun and then waved somethingthat started a fire. As soon as the village started to burn, the villagers fled in fear. The soldiers and police torched the village from the upper part and gradually moved to the lower part of the village. Straws were thrown into the houses and fires were started. The security forces left the village only around 1:30 p.m. on August 25. Only 17 houses were left without being burnt by fire. The next day, August 26, some Muslim families that ran away from the village the day before returned to Kyauklayga village. Two days after Kyauklayga village was torched, Hla Pho Khaung village was also burnt.

Muslims from Kyauklayga saw from the fields the soldiers and police entering Kyauklayga village simultaneously. They also saw from the fields, guns and launchers being fired. They stayed in the field from the time the fire started to burn until the end and witnessed the entire incident. A Muslim hiding in the village said the security forces first looked around before entering a house. About two minutes, they come out of the

house and smokes rise and fire starts to burn. A Muslim woman who lived in Kyauklayga village stated of witnessing houses burning in Kyauklayga middle, south and north villages. Another Muslim woman who lived in Kyauklayga stated about witnessing five Muslims from ARSA group burning her father's house, which was right in front of her house, two months after the conflict of 2017.

A Muslim woman who lived in Kyauklayga village tract told of hearing security forces doing some despicable acts on Muslim women in Nine Chaung village and Bawinchaung village but did not know of similar incident happening in her village. Other Muslims who lived in Kyauklayga village said there was no case of rapes committed by the soldiers and border guard police in their village tract.

Of the 13 Muslims from Kyauklayga village interviewed, three were away travelling or fleeing during the time of the incident so they didn't know if there were cases of security forces looting things. The remaining Muslims stated of witnessing the security forces torching Muslim houses but didn't see any cases of looting.

A Muslim woman who lived in Thechaung village, Kyauklayga village tract, stated of hearing the security forces torturing local villagers in other villages but didn't see it happening in Kyauklayga village tract.

Muslims who lived in Thechaung village, Kyauklayga village tract, said that they fled to Bangladesh because their houses were burnt and they have no other places to live, and because they were afraid of losing their lives in the conflict. They did not flee because of the forced displacement by security forces.

18. Kyaung Na Phay village tract incident

(a) Profile of Kyaung Na Phay village tract

Kyaung Na Phay village tract is made up of three Muslim villages, Kyaung Na Phya (east) village, Gawhtin village, East Htan Chaung (Tunkhali), and Kyaung Na Phay (Mro) village. Kyaung Na Phay (east) village had a population of 309 with 31 houses, Gawrin village had a population of 401 with 43 houses, East Htan Chaung (Tunkhali) had a population of 316 with 43 houses, and Kyaung Na Phay (Mro) village had a population of 50 in 7 houses. Kyaung Na Phay village tract is situated close to Ye Aung San Bwe and Khamaungsate group village tracts.

(b) Statement of a Mro witness

On hearing sounds of guns firing from Khamaungsate village, all Mro ethnic nationals in Kyaung Na Phya village as well as about 12 security personnel deployed in Kyaung Na Phay village moved to Ye Aung San Ya Bwe village tract. They didn't see arson committed in three other Muslim villages, nor mass killings, rape, torture and forced displacement.

However, when Mro ethnic nationals from Kyaung Na Phay village, who stayed in Ye Aung San Ya Bwe village for a month during the 2017 conflict, returned to their village tract, Muslims were no longer seen in Muslim villages of the village tract. About 30 Mro ethnic nationals then went to Muslim villages and took pots, pans, dishes and motorcycles.

19. Yay Nauk Ngar Thar village tract incident

(a) Profile of Yay Nauk Ngar Thar village tract

Yay Nauk Ngar Thar village tract include Yay Nauk Ngar Thar and Yay Nauk Ngar Thar Daingnet villages. Yay Nauk Ngar Thar village had a population of 1,589 with 226 houses and Yay Nauk Ngar Thar Daingnet village had a population of 781 with 127 houses. Yay Nauk Ngar Thar village tract is situated close to Tamantha and Thetkaingnyavillage tracts.

(b) Statements of four Daingnet and one Mro witnesses

Since 2015, Daingnet ethnic nationals had a tradition of posting own sentries to watch over their village. About five months before the conflict of August 25, 2019, Muslim friends were warning them to be careful going around as some conflict could occur in the region someday. During May, June, and July of 2017, one or two Muslims from Yay Nauk Ngar Thar (Muslim) village were found spying around in suspicious manner on Yay Nauk Ngar Thar (Daingnet) village early in the morning and at night. At the same time, Muslim friends from Yay Nauk Ngar Thar (Muslim) village were cautioning Daingnet ethnic nationals not to come to their village at night, and if faced with any dangers, they wouldn't be able to assure or protect the Daingnet ethnic nationals.

About two days before conflicts occurred on August 25, 2017, about 50 Muslims from Yay Nauk Ngar Thar (Muslim) village were intimidating Daingnet ethnic nationals in Yay Nauk Ngar Thar (Daingnet) village by walking with sticks and swords about a football field length away to the east of Yay Nauk Ngar Thar (Daingnet) village. Around 3 a.m. on August 25, Muslims from Tamantha village tract attempted to overrun Thetkaingnya village border guard police outpost. Sounds of explosions and gunshots were heard. Tamantha and Yay Nauk Ngar Thar was separated by a creek only 5 feet wide. Yay Nauk Ngar Thar didn't have a police outpost and Tamantha only had one. As the number of attacking Muslims was high, border guard police from Thetkaingnya border guard outpost withdrew to Tamantha outpost. The combined force of 19 then took up position in Tamantha monastery. As the Muslims could not overrun Tamantha outpost, they hid in their houses at daybreak. The Muslims targeted the border guard police outposts and ethnic nationals were not targeted. They were of the understanding that they could easily attack the ethnic nationals after the outposts were overrun. During that time Daingnet ethnic nationals from Yay Nauk Ngar Thar (Daingnet) village came

to Tamantha monastery and stayed together with ethnic nationals from Thetkaingnya and Tamantha villages who were there.

On Friday past noon, a group of Muslims, numbering more than a thousand, came out of the mosque and advanced towards the monastery where the ethnic nationals were taking refuge. The group retreated only when border guard police in the monastery fired two shots into the air. The advancing group was found to include elderly women. Absence of young women in the group was an indication that the Muslims had sent away their young women to somewhere safe.

On the night when the conflict began, as border guard police had withdrawn to Tamantha, Muslims torched ethnic national houses in Thetkaingnya village. When their houses were torched, ethnic nationals took refuge in the monastery. On August 27 and 28, ethnic nationals taking refuge in Tamantha monastery, saw a huge number of Muslims leave their villages, while carrying their belongings. After they left, smokes started to rise from their villages, indicating that they torched their own houses as they left.

The troops arrived at Yay Nauk Ngar Thar (Daingnet) village four days after the conflict. Daingnet and ethnic nationals who dared not live in their villages moved to Buthidaung and Ponnagyun towns. They returned to their village only a month after the incident. On the Friday night when the conflict started, Muslims from Wailartaung east village, Yankazedi village tract, attacked the Daingnet village with swords killing five and wounding one. The wounded Daingnet woman was spared from death because the attackers thought she was already dead. This Daingnet village only had about 15 houses and was about six miles away from Yay Nauk Ngar Thar (Daingnet) village.

20. Shwezar Kapakaung village tract incident

(a) Profile of Shwezar Kapakaung village tract

Shwezar Kapakaung village tract had one Hindu, three Rakhine and 10 Muslim villages. Kapakuang, Kanyinchaung and Aungbala were ethnic villages with a population of about 2,000 and about 300 houses. Villages such as Thadut Taung, Shwezar Kapakaung, Gaung Nya, Kanbe, Kanpaingna, Zedipyin, Shwezar (west), Shwezar (middle), Shwezar (north) and Gonna were Muslim villages with a population of about 13,000 in more than 2,000 houses. A small number of Hindus lived in Shwezar (middle) village and Panhtane village had about 400 Hindus in 50 houses. Shwezar had three border guard police outposts. During the August 25 incident, there was no big fighting in Shwezar Kapakaung village tract. Furthermore, the village tract had 14 villages with some villages about three miles away from one another. Villagers didn't know much about the entire incident except for what happened in their village and nearby villages.

(b) Statements of six Rakhine witnesses

About three days after the August 25 incident, about 50 soldiers arrived at Kapakaung village tract to provide security and camped for one day at Kapakaung village monastery. During that day, personnel from Aungbala village outpost went to report to area 6 office by motorcycles. On the way they were attacked by ARSA with bombs. Shots were also exchanged and some police were wounded. News were heard of ARSA plans to surround Aungbala village, but there were two border guard police outposts in Aungbala, in addition to the deployment of the troops in the monastery, and this plan didn't materialize. About two weeks after this incident, Gaung Nya village, on the outer edge of Shwezar Kapakaung village tract, was on fire one night. Sounds of explosions and gun fire were heard. Locals thought ARSA members were present from the sounds of explosions. Due to sounds of explosions and gun fire, majority of Aungbala villagers fled to Maungdaw Town. Only about 20 men remained to look after the village.

About 11 a.m. on August 28, fires were seen burning at Thadut Taung village. On the night of 29th, fires were seen burning in Thadut Taung and Doetan villages. Muslims from Thadut Taung had fled to Bangladesh since the conflict started. On August 30, the troops arrived. The soldiers, together with chief administrator, patrolled Thadut Taung village. After the conflict, the troops frequently came to Kapakaung village.

According to Muslims who didn't flee to Bangladesh and remained behind, Muslims fled to Bangladesh because they were told to do so by some Muslim villagers who were ARSA members. They fled because they could not rely upon the military and out of fear for ARSA.

One week after the incident, a mob numbering about a hundred from Doetan (Muslim) village was seen approaching Ngakhuya (Rakhine) village with an intention to torch it, and Rakhines from Ngakhura called for help by phone to the military in Buthidaung at about 1 p.m. A military helicopter arrived immediately, causing the Muslims to flee.

After the fires had burnt out, ethnic villagers from Kapakaung village went to the burnt out Thadut Taung (Muslim) village and found buried properties of the Muslims. The buried properties were dug up and taken away by the Rakhines. Ethnic Rakhines were also seen taking away household utensils left behind in the empty houses by the Muslims. However, during the time when the incident or conflict occurred, there were no cases of torture and rape in Shwezar Kapakaung village tract.

(c) Statements of 12 Muslim witnesses

There were no incident or conflict in Shwezar village on August 25, 2017, but sounds of gunshots from afar were heard. Rakhines, Muslims and Hindus lived together, visiting one another in social and religious occasions. Some villagers dealt in selling WY drugs and were quite well off. Of the 500 houses, about 50 houses deal in drugs. They sell these drugs to Bangladesh and there were some in the village who used WY.

Three months before the 2017 conflict, a 14 year old Muslim Shwezar villager went to see a football match and was killed on the way back. It was not known why he was killed, but the killers were Shwezar villagers who were cooperating with ARSA fighters. ARSA fighters came to area 6 and those who killed the youngster joined up with those ARSA fighters. A witness who was with the murdered youngster said the killers were dressed in black, like ARSA fighters, and seemed to be returning to their village after being with the ARSA fighters. Police were able to arrest two of the killers. One was released after four months but one was still detained. The released one was living in Shwezar village, while three brothers who participated in the murder fled to Bangladesh. Some who fled to Bangladesh returned to the village and threatened to kill the brother of the murdered youngster. After threatening, they fled back to Bangladesh. Attempts were made to search for the murderer and take action with the help of the police but the murderers were not found. During the conflict period, the police went to search a house of one suspect. The suspect had fled to Bangladesh after committing the murder and only his wife and daughter were found. Later, the police were known to have demolished the murder suspect's house.

When the conflict occurred on August 25, houses were not burnt in Shwezar village, but some houses in Gonna village of Shwezar village tract were burnt. It was not known who started the fire. On the night of the conflict, two dead bodies with throats slit were found in Gaung Nya and Kapakaung villages, and the villagers sent the bodies to the hospital.

A week after the incident, troops arrived to conduct security operations. The soldiers met with village administrator and explained that they came to conduct security operations. When the military column arrived, the villagers were out of food and upon seeking help, the villagers were provided with food rations like rice, cooking oil, chili and onions. The security forces came to help and did not arrest or torture the villagers. Security forces did not pressure the Muslims in Shwezar Kapakaung village tract to flee to Bangladesh. They instead asked the villagers to live peacefully and persuaded them from fleeing to Bangladesh. There were Shwezar villagers who fled to Bangladesh. They saw other villages burnt and fearing of meeting the same fate, they also fled in fear to Bangladesh. During the conflict, a shop inside the village near the police station, selling machineries and food, lost some stuff that were put on sale, but it was not known who took them away. A week after the conflict, a military patrol was seen to have killed and taken away two goats found on the road while they were patrolling the village tract.

About six months after the conflict, security forces checked household lists in Shwezar village. They told the Muslims and elders of Shwezar village not to do anything that could cause future conflicts and to avoid from associating with evil people.

21. Paungzar village tract incident

(a) Profile of Paungzar village tract

Paungzar village tract includes Paungzar and Pynphyuchaung villages. Paungzar had a population of more than 400 in 224 houses. Pynphyuchaung had a population of about 260 with more than 100 houses, out of which 10 were Hindu houses. After the conflict, no one lived in Pynphyu anymore.

(b) Statement of a Hindu witness

Although there was no incident in Pynphyuchaung during August 2017 incident, Muslims from Pynphyuchaung fled to Bangladesh after seeing Muslims from nearby villages flee. Before the conflict occurred, Muslims and Hindus had good relations. Therefore, Muslim and Hindu leaders of the village agreed not to create problems between the two communities, live together as brothers and sisters and not to flee from the village. However, upon seeing many Muslims from other villages fleeing, Muslims from Pynphyuchaung also fled together with those fleeing Muslims. Only 10 Hindu houses remained in Pynphyuchaung village, and due to security concern, they also fled to Kyeinchaung. As they came near Kyeinchaung, they heard sounds of gunfire from Kyeinchaung village and also saw smokes rising from Kyeinchaung village. On reaching Kyeinchaung village, they only saw Rakhines and Hindus, and no Muslims were seen.

Even while they were in Pynphyuchaung, the Hindus had seen Muslims from Don Paik, Tula Tuli and Sagapinyin fleeing. Some were carrying their properties, while herding about 50 cows, looking as though they were travelling in a normal sense, while some were running and rushing away in fear. They were going in the direction of the seashore. The fleeing Muslims included men, women and children. In some groups, there were more children than grownups. Pynphyuchaung was about seven miles away from the the coast line and there were mountain ranges in between. During this time, news about death of Hindus in Tamantha and disappearance of about 100 Hindus from Thit Tone Na Gwa Sone were heard.

22. Nwa Yone Taung village tract incident**(a) Profile of Nwa Yone Taung village tract**

Nwa Yone Taung village tractis made up of Nwa Yone Taung, Yay Myet Taung, Pyat That and Thukhamyaing villages. Nwa Yone Taung and Yay Myet Taung had more than 400 houses, where more than 3,000 Muslims lived. Pyat That and Thukhamyaing were Rakhine and Thet ethnic national villages, with a population of 200 in 70 houses. A school near the village had a police outpost with a strength of about seven police personnel. Nwa Yone Taung Muslim village was about six furlongs away from ethnic national villages and was about two miles from Yay Myet Taung.

(b) Statements of Six Rakhine witnesses

As dawn broke on August 25, 2017, Muslims from Nwa Yone Taung (Muslim) village and Habi village attacked Nwa Yon Taung police outpost. The Muslim group was more than a thousand strong, while the police outpost had only six police personnel. The group shouted loudly while advancing, carrying swords and sticks. The village and police outpost were about half a mile away. Muslims also had some guns and were shooting at the police outpost. The policemen also shot back. At that time, the villagers dared not go outside and remained in the village.

At 9 a.m., about a hundred soldiers arrived at Nwa Yone Taung to provide security. On the way, on reaching Bagona village, the soldiers were fired with guns from inside a mosque. The soldiers fired back and went on to Nwa Yone Taung. Muslims from Kwet Cha Pan village also came out and shot at the soldiers. When the soldiers reached Nwa Yone Taung, they camped at Zeditaung, in the monastery compound. Muslims were following the soldiers and during this engagement between the military and ARSA fighters, two soldiers were killed. The remains of only one soldier was recovered, while the fallen soldiers' guns were taken away by ARSA fighters, according to the military regimental commander. The Muslims who engaged the troops numbered about 2,000 and were from Nwa Yone Taung and Bagona villages. Nwa Yone Taung (Rakhine) village and Nwa Yone Taung (Muslim) village were about 500 yards away from one another. Muslims were seen firing into Nwa Yone Taung monastery compound. The Muslims retreated around 4 p.m. and some were seen entering Habi village. Habi village was about a mile away from Nwa Yone Taung. Before they retreated, another group of soldiers, numbering about 50, arrived Nwa Yone Taung around noon. The second group of soldiers who came along the road took some time to reach Nwa Yone Taung because they had to remove and clear mines placed along the road. Only a few villagers, mostly men, remained in the village, while all the rest fled into border guard police station. Those who fled there were sent to Kyikanpyin headwards at 5 p.m.

On August 26, Muslims, mostly women and children, from Nwa Yone Taung were seen crossing a creek near their village as they fled from the village. On the same day, burning fires were seen in Nwa Yone Taung (Muslim) village. As the fire burnt at the time when the Muslims fled, it can be said that the Muslims themselves torched their houses. ARSA fighters also placed bombs in Nwa Yone Taung (Muslim) village and as the fire spread, sounds of those bombs exploding were heard. Close to about 800 houses were burnt.

The troops did not conduct any patrols in Nwa Yone Taung village tract at that time. Ethnic nationals also dared not go to the Nwa Yone Taung (Muslim) village because of the mines placed. Throughout the conflict period, Rakhine nationals were staying together with the soldiers in the village monastery. They returned to their houses for the first time only a week later. Even then, the troops also moved to Kyikanpyin from Nwa Yone Taung village tract and Rakhine nationals also moved to Kyikanpyin headwards, Maungdaw Town and Sittwe Town, only to return to Nwa Yone Taung (Rakhine) village

two months later. When the Rakhines returned to their village, they found Muslim villages along the way deserted. Once in a while Muslims from Habi village came near Nwa Yone Taung (Muslim) village for their cows to graze in the nearby fields. Rakhines and Thet ethnic national didn't go to Nwa Yone Taung (Muslim) village side, even to forage for naturally growing plants and roots to eat.

It was not possible for soldiers to torture Muslims and rape Muslim women during the conflict period as accused, because there was a big difference in numbers between the soldiers and Muslims in the armed engagement where even two soldiers were killed.

(c) Statements of nine Muslim witnesses

On the night of August 24, 2017, sounds of gun fire were heard, and on the 25th, exchange of gunfire was heard from Holabunker (Thiho Kyun) Muslim village and Bagona village. As the security forces were firing with launchers from the road into Bagona village near Nwa Yone Taung, fires broke out in Bagona village. Afterward, about 30 soldiers were seen coming toward Nwa Yone Taung village and Muslims from Nwa Yone Taung fled to Habi village, on the other side of the creek. Security forces on the road didn't interrogate, prevent or do anything to the Muslims. The soldiers were firing the guns into the air and by the time this was heard the Muslims were in Habi village. They stayed in Habi village for about three days and left for Maungdaw Town. Some Muslims stayed behind in Habi village, while the majority left for Bangladesh. Muslims who went to Maungdaw had their own businesses, while those who left for Bangladesh did so because they didn't have any businesses as well as a house to stay.

One Muslim man stated knowing about rape committed by soldiers to women from Nwa Yone Taung (Muslim) village. But six Muslim men and two Muslim women stated that there was no incident of rape. Statements mentioned about the death of three Nwa Yone Taung (Muslim) villagers, but there was no answer on how the deaths occurred.

23. Thiho Kyun village tract incident

(a) Profile of Thiho Kyun village tract

Thiho Kyun village tract is made up of five villages of Thiho Kyun, Khwela Binga and Habi (east, middle, west), where only Muslims lived. Prior to the incident, there was a population of more than 5,500 in more than 750 houses. In 2017, Khwela Binga and Thiho Kyun were burnt, and villagers fled to nearby villages and Bangladesh. There were no incidents in the three Habi villages. Khwela Binga and Thiho Kyun villages were close to the road and the remaining villages were a bit far on the western side of the road. Habi (west) village was close to Pyat That Rakhine village in Nwa Yone Taung village tract. At the moment, with the permission of township administrator, more than 20 houses came back to stay in Khwelabinga village and about 20 houses in Thihokyun village.

(b) Statements of two Muslim witnesses

On August 25, 2017, Muslims attacked Thihokyun border guard station. Before the attack nothing significant was seen in the village. On 26th, due to the attack in Nwa Yone Taung, Nwa Yone Taung villagers fled to Khwelabinga. At that time two military columns, one from Nwa Yone Taung and another from Khwelabinga fired shots into the air. The entire village, including young and old, shouted Allahu and the soldiers retreated. At that time ARSA fighters were preparing to attack the troops. They had six hand-made mines and some hand-made guns. ARSA fighters planned to attack the military column by exploding a mine and ARSA had directed the villagers to participate in the fight, once the mine was exploded. As the villagers were running away in fear, they told the men to stay behind and permitted only the women to leave. A moment later the military column advancing from Nwa Yone Taung fired a launcher that hit a mosque and started a fire, while a high and sustained number of gunshots opened up. When another launcher shot was fired, one person was hit and the villagers ran away.

Due to the launcher shot, fire spread from house to house. At that time three trucks carrying people in civilian dresses came and started taking away things from the houses. That day about 30 houses were burnt down and at 8 a.m. the next day, soldiers came again and torched suspicious houses. One Muslim lost 65 chicken, 14 cows, 6 goats, 3 tons of timber, and water pumps. Others also lost more or less properties but there were no rape cases.

During this conflict one Muslim was killed and four were wounded in Khwelabinga. It was not known where the ARSA fighters fled or retreated. Afterwards, the troops called a meeting with village elders from Habi (east, middle, west) villages and warned against not doing again what was done and threatened to burn down the village if it happened again. The soldiers didn't arrest or torture any villagers.

On the third week of September, a Muslim from Maungdaw Town was arrested by Maungdaw police station's PEOE, that issues entry and exit passes, and was tortured in numerous ways. No reason was given for the arrest, but the man was only released after Kyat 20 million was spent. A Minze villager was arrested by the police after a gun was found behind his toilet and after accused of involvement in terrorism, the judge gave him a ten-year jail sentence.

24. Ywet Nyo Taung village tract incident

(a) Profile of Ywet Nyo Taung village tract

Ywet Nyo Taung village tract has Ywet Nyo Taung (Rakhine) village with a population of more than 150 in 43 houses and a Muslim village with a population of more than 2,000 in 230 houses. The two villages are only 200 meters away, and there is a pagoda

between the two villages. When the conflict occurred, all the Muslim villagers ran away and all the houses were burnt and no houses remained.

(b) Statement of a Rakhine witness

Rakhines and Muslims in the village tract lived together as brothers without discriminating and were visiting one another even up to night time. After about 2015, Muslims started to change. Ethnic nationals were not allowed to come to the mosque. Restrictions were made against contacting Rakhine nationals. After ARSA emerged in late 2016, two Rakhine Ywet Nyo Taung villagers who saw their activities were abducted and killed. First the bodies were buried, but two days later, the bodies were dug up, cut up into pieces, put in a bag together with rocks and thrown into the water. Details about this incident was told by the Muslims and that was how it became to be known.

Before the 2017 conflicts happened, there was no problem between Rakhines and Muslims. On September 4, 2017, when Muslims from nearby villages of Danyin Oat and Yay Htane Ngan left, they also fled in fear. When doing so, they were in tears as they said farewell to the Rakhine friends. They carried away their belongings as much as they could, and some that they couldn't carry were buried.

There were instances of Muslims from Ywet Nyo Taung village pressuring and threatening one another to go to Bangladesh. A Muslim head of 100 houses, who was close to government departments and police station, was forcibly dragged away by ARSA fighters. He was able to free himself after he shouted for help, when some people saw it happen.

Around noon on September 14, 2017, the Muslim village was on fire but was not known who started the fire. The troops were in the Muslim village. There were instances where things left behind by the Muslims were taken away by the Muslims. There was no case of rape.

(c) Statements of seven Muslim witnesses

There was no problem in Ywet Nyo Taung village, but fighting occurred in nearby villages of Thayet Oat (Rakhine) village and Yay Khet Chaung Gwasone village. Ywet Nyo Taung villagers also fled in fear and only 12 houses remained in the village.

After August 25, the troops entered the village almost every day and checked the household list and the people. In September, the soldiers arrested four villagers. The four were working in a shrimp pond and they were away when the troops came to check the household list. They were arrested and imprisoned in Buthidaung for involvement in an ARSA-led activity. The village administrator initially said they were taken away to be questioned a day or two, but later all were given 18-year prison

sentences. After this incident, the villagers were concerned of having only a Rakhine village and border guard police outpost nearby. They felt insecure if something might happen when it would be difficult for them to flee, and on September 4, they moved to Thayet Oat village. The move to Thayet Oat was made after Ywet Nyo Taung village tract administrator personally requested the matter to Thayet Oat administrator. However, when the move to Thayet Oat was made, only 14 households moved while the rest fled to Bangladesh.

On September 14 and 15, a fire broke out in Ywet Nyo Tuang (Muslim) village. Around noon on that day, a group of soldiers numbering about 60 from Ngakhuya entered the village on military cars along Thayet Oat road. Teashop in the middle of the village was torched first and within about 30 minutes, the whole village was on fire. The fire also consumed important documents and identity papers. Some Muslims wanted to accept any paper or document that would certify their citizenship.

As there were difficulties for Ywet Nyo Taung villagers to live in Thayet Oat village, they all wanted to return and live in Ywet Nyo Taung village. Rakhines from Ywet Nyo Taung were also facing difficulties in having no Muslims to help them in their farm works. The Rakhine themselves wanted the Muslims to come back. There was no mention of rape, torture and looting occurring.

25. Ngakhuya village tract incident

(a) Profile of Ngakhuya village tract

Ngakhuya village tract has Ngakhuya (Rakhine) village with a population of about 240 with 52 houses, Ngakhuya (Hindu) village with a population of more than 600 with 100 houses, and Ngakhuya (south, north, middle) villages with a Muslims population of more than 9,000 in more than 1,000 houses. During the conflict, there was an incident of fire only in Ngakhuya (north) village.

(b) Statement of a Rakhine witness

After the conflict of October 2016, regional authorities warned repeatedly about the possibility of such conflict occurring again. With financial support from abroad, the Muslims were forming a group called al-Yaqin⁴ to destroy the administrative machinery. Disputes no longer came to the head of administration office but were instead resolved by ARSA, weakening the rule of law. By actually killing government informers, influence of ARSA was expanded and even police area inspectors dared not enter into villages. A Muslim from Linbagona village, Doetan village tract, three Muslims from Oo Chin Kya village and one from Ngakhuya village were killed by them.

⁴Harakah al-Yaqin is a former name of ARSA

Before the 2017 incident, based on information received, the military area commander himself came and instructed children, women and elderlies from ethnic national villages to be moved to secure location and for the men to protect their own villages. Early in the morning of 25th, ARSA terrorists attacked A Htet Pyuma police station with grenades and hand-made mines. Personnel from A Htet Pyuma and ethnic nationals retreated to Ngakhuya. As the entire A Htet Pyuma Rakhine village was abandoned, around 9 a.m. on August 27, Muslims burnt down the houses and destroyed the monasteries and pagodas. Next, a crowd of about 300 that included children and elderlies advanced towards Ngakhuya village from Doetan village. A group led by area commander Aung Kyaw Myint put up a defence against the advancing group. At that moment ARSA terrorists advanced from the north of Ngakhuya village and opened fire with guns. As the attack was from two sides, headWards was contacted for help and a helicopter came. The helicopter didn't attack the group but the group retreated when the helicopter appeared. As they retreated, they setup mines, out of which three exploded. The mines were hand-made mines or improvised explosive devices. ARSA terrorists were also intimidating the Muslim villagers to come out and join them in the attack.

At dawn on the 26th, 50 soldiers from Light Infantry Battalion 551 reached Ngakhuya police station. The soldiers then patrolled Oo Chin Kya, A Htet Pyuma, Auk Pyuma, and Ngakhuya villages. During the incident, no Rakhine was killed or wounded, but when the border guard police returned fire, a man dressed in black was killed.

About 10 or 11 p.m. on the 27th, Ngakhuya north village was found burning and villagers fled in the night. Rakhines were calling Muslims close to them telling them not to flee, but the Muslims fled in fear on arrival of the military. ARSA was paid Kyats 100,000 as a fee to be permitted to flee to Bangladesh. On the 29th, Muslims from Ngakhuya south and middle villages buried their properties and left during the night. The fact that the properties were buried rather than burnt was a proof that the Muslims themselves torched their houses.

About ten days after the fire, household utensils were taken away by Hindus and Rakhines. Buffaloes and cows left behind were sold off in some cases, while in some cases, were taken away to Bangladesh at night. As the security personnel were posted in small outposts, the Muslims were able to take away their properties along their usual route. Properties were not taken away by the security forces, but there were cases where some livestock were taken away for food.

A Yebawkya villager who personally told Vice President U Myint Swe about soldiers not committing any act of rape was killed the next night. Muslims have photo evidence about the conflict, but they didn't want to provide it as the rule of law was weak. Even then ARSA was threatening to mine the car with which the Hindus were returning on the 22nd, said a witness.

(c) Statements of five Hindu witnesses

In February 2017, a Muslim villager who can speak the Bama language and had contacts with the police was beheaded. Hindus were also intimidated by being told that even Muslim leaders who were collaborating with government departments were killed and the Hindus will also meet the same fate one day.

On the night when the conflict of 2017 started, about 400 Muslims from A Htet Pyuma started to shout and advance. Shots were exchanged with police and heard that three policemen and two Muslims were killed. Shots were exchanged near A Htet Pyuma village and a pagoda was destroyed. Shots were also exchanged near Myauk Taung village that was about three miles from Ngakhuya village. ARSA group retreated when a military helicopter came overhead.

At 4 p.m. and 9 p.m. that day, smokes rose from A Htet Pyuma and north part of Ngakhuya. Two days after the conflict, at about 11 p.m., a fire broke out in Ngakhuya (Muslim) village and out of more than 600 houses, 80 were consumed by the fire. These houses were also thought to be torched by the Muslims themselves. Ever since the fire started to burn, the villagers were leaving both day and night. Although burning fire were seen, it was not known or seen who or how it was started. At that time, the troops were not seen. Hindus and Rakhines were told by the police not to go anywhere far, due to the dangerous situation and were kept near the police, so it was not possible that they started the fire. The soldiers only arrived on the next morning.

Those who fled, went to Bangladesh. Muslims didn't want to go to Bangladesh. But ARSA terrorists came in the night and ordered them to leave. Sounds of beating and crying were heard as those who refused to leave were beaten. Muslims who remained in the village said those who fled were unable to go against the threat of ARSA. About 130 Muslim houses that stayed behind were those who didn't make any problems to others. After the violent incident, the troops came near the village once every three days.

(d) Statements of five Muslim witnesses

Between 2016 and 2017, it was not known that ARSA group members were in Ngakhuya village. It was heard that they were in Nga Sar Kyu and Kyet Yo Pyin villages. Around 4 a.m. on August 25, 2017, area 5 police station came under attack by ARSA group. When dawn broke, three military trucks were seen. The soldiers arrested people on the road, going to shrimp ponds and market. About 15 from Ngakhuya (South) village were arrested.

Ngakhuya (north) village was on fire in September and villagers ran away. Muslims from Ngakhuya (south and middle) villages fled only after the outbreak of fire in Ngakhuya (north) village. No one saw who started the fire. Of the more than 100 houses in (north) village, about 80 were consumed by the fire.

There were Muslims who fled to Bangladesh after hearing gun shots and seeing fires burning. After the 2017 incident, some Muslims were threatened with death by ARSA terrorists if they stayed on in Ngakhuya village. These fighters were trying to get support from other countries by attacking some parts of Rakhine State. In fact, it was not possible to take over any area and their actions caused more hardship for the villagers. After the conflict, four ARSA terrorists were heard to have fled to Bangladesh.

26. Sagapinyin village tract incident

Following are the statement of an ethnic Mro national administrator about the Sagapinyin village tract incident:

(a) Profile of Sagapinyin village tract

Sagapinyin village tract consists of Sagapinyin (Muslim), Sagapinyin (a) Trane (Mro) and Sagapinyin (a) Trane (Rakhine) villages. In 2017, Sagapinyin (Muslim) village had about 130 Muslim houses, Trane (Mro) village had about 67 houses and Trane (Rakhine) village had about 27 houses. There's a police outpost inside Sagapinyin (Muslim) village and another police outpost in Sagapinyin (Rakhine) village. Police outpost in Muslim village had a police officer and about 10 policemen.

(b) Statement of a Mro witness

Since 2017, Mro ethnic nationals from Sagapinyin (Mro) village no longer dared to enter into Sagapinyin (Muslim) village and relations were strained. On June 24, 2017, two of the four villagers from Rakhine village was killed by a group of Muslims. On August 17, 2017, policemen from the police outpost in Rakhine village arrested four Muslims with swords in hand loitering near Mro village.

As dawn approached on August 25, 2017, sounds of gun fires were heard from the police outpost in Rakhine village, while Muslims were exploding mines on the roads. No shots were fired at the police outpost in the Muslim village. A bomb was thrown inside the police compound but it didn't explode. Minority ethnic nationals came over to live together in the Rakhine village. About 11 a.m. on the 27th, troops arrived. The troops split into two group with each group providing security to each ethnic village, so the ethnic national villagers returned to live in their respective villages. Smokes were seen rising here and there within the Muslim village on the same day.

27. Sabeigon village tract incident

Following are the statements of two Muslim eyewitnesses to the Sabeigon village tract incident:

(a) Profile of Sabeigon village tract

Only Muslims lived in Sabeigon village tract that was made up of middle, east and west villages and had a total of about 400 houses. Kyeinchaung, Laungdon (Na Ta La), Laungdon (Muslim) Ngar Sar Kyu and Doetan villages are near Sabeigon village.

(b) Statements of two Muslim witnesses

On August 27, 2017, the majority of the households in Sabeigon village went to Bangladesh and Maungdaw Town Ward 2. Around August 31, border guard police torched houses in Sabeigon, burning down about 250 houses. While Sabeigon village was burning the troops were outside the village, while border guard police and ethnic nationals, including Rakhines, jointly torched the village. Five paralyzed Muslim men who couldn't run away died in the fire. Before the Muslim houses were burnt, furniture and household utensils, rice bags were taken away by the ethnic nationals and border guard police. The village was torched two days after the looting.

Two days before Sabeigon village was torched, gun shots were heard from Laungdon village and people from nearby villages of Laungdon, Ngar Sar Kyu and Doetan village took refuge in Sabeigon. Around August 30, ethnic nationals from Laungdon (Na Ta La) village took away motorcycles and goats belonging to Sabeigon villagers, and also took away everything from houses that were not burnt. All the above was told by eye witnesses.

28. Ngayantchaung village tract incident

Following are the statements of two Kathe, one Rakhine woman, and one Chin ethnic woman who were not only eyewitnesses but also villagers of Ngayantchaung village that was attacked by the Muslims:

(a) Profile of Ngayantchaung village tract

Ngayantchaung village tract is far away from town and is a village surrounded by mountains. Ngayantchaung village tract contains Ngayantchaung Kathe and Muslim villages, Hmine Sri village and Laity (Hindu) villages. It was a village tract that had a population of 1,368 in 220 houses. Villages such as Khamaungsate, Nanyakaing and Hline Thila are situated nearby.

(b) Statements of two Kathe, a Rakhine woman, and a Chin witnesses

On the morning of August 27, 2017, around 3:30, a commotion and gunfire were heard. The commotion was from Muslims trying to force their way into Ngayantchaung village police station and police were firing gunshots to scare them away. When dawn came, six villagers were posted as sentries and about 2 p.m., sounds of Muslims were heard on the hills near the village. Three sentries went up to take a look but Muslims told them to stay away and not to watch them. The three sentries knew some of the

Muslims and as they were arguing, a Muslim attacked with a sword, wounding the three unarmed sentries. Ngayantchaung villagers had to come and take away the three wounded sentries.

Around 4 p.m., women and children inside the village took refuge in the police station while 40 men remained in the village to look after it. Although the situation inside the village was quiet and stable on August 26, voices were heard from nearby hills.

On the 27th, a bomb exploded near the police station and Muslims surrounded the villages. The police station had only ten policemen and two immigration officials. Men who kept watch in the village gathered at the police station where the women and children were and waited. Next day, at about 9:30 a.m., the Muslims torched houses in Ngayantchaung village.

Afterwards, long line of Muslims carried their belongings and fled towards Bangladesh. The movement took about two to three days. Their villages were also destroyed by fire but it was not known when or how the fires were started. The fire caused no fatalities. Nearby villages of Laity and Magyichaung were also burnt. On the night following the torching of Ngayantchaung village, about 20 soldiers arrived. The soldiers don't stay for long and left for Min Khamaung where an emergency situation had arisen. After the fire, the villagers continued to take refuge in the station but as the number of refugees increased, difficulties in food and accommodation rose, and after about a month they went to Khamaungsate. Later they went to stay in Alodawpyay monastery for about four months and at the moment, they were taking refuge in Khamaungsate temporary camp.

29. Padaka village tract incident

Following are the statements of five local ethnic Mro nationals who not only witnessed but were personally involved in the Padaka village tract incident:

(a) Profile of Padaka village tract

Padaka village tract had a population of 3,094 in 377 houses. Padaka village tract includes Taung Nun (Muslim) village, Don (Muslim) village, Padaka Ywathit (Muslim) village and Khondaing (Mro) village. Khondaing village formerly had about 40 houses but is now formed with 208 houses. The increase was due to the government combining five villages into one.

(b) Statements of five Mro witnesses

On the morning of August 25, 2017, Ngetchaungkaing border guard police outpost, more than a mile away from Khondaing village, was destroyed by the Muslims. Sounds of gunfire were heard around 4 a.m. After this incident, around 1 p.m. on August 28,

about a thousand Muslims came to Khondaing on cars and torched the village. Before this, the relation was brotherly and such an attack was never thought of. As the mob came and torched the village, the villagers fled to Paingchay village in Buthidaung Township. They took refuge in Paingchay village for about two days and then moved to Nga Myin Paw Ywathit village in Buthidaung Township on September 1. About 12 days later, they returned to their village and found that nothing was left.

It was heard that after the Muslims torched the village the troops arrived at 3 p.m. During the conflict, the Muslims killed six Mro ethnic nationals. No news was heard of the troops shooting and killing Muslims.

Another Mro national stated Muslims burning to death a five-year old child and his 27 year old younger brother hacked to death with swords.

A witness who was severely wounded after being hacked by swords also stated as follows: Around noon on August 28, 2017, terrorists entered Khondaing village wearing head bands and holding sticks and swords, while shouting, 'we will kill Mros, kill and burn Rakhines.' They torched the houses and the witness's mother was hacked to death by swords, while he was treated in Tamantha hospital for about a week. At that time there was no doctor at the hospital, and a medic from a military column treated him. He returned to the village only in January 2018.

In summary, Mro ethnic nationals living in Khondaing village, Padaka village tract, were assaulted by Muslims during the conflict period. Properties were burnt and destroyed. Village elders as well as children were hacked or burnt to death. The witnesses didn't mention about gang rape, looting and forced displacement.

30. Thit Tone Na Gwa Sone village tract incident

Following are the statements of three ethnic Mro nationals and three Hindus who not only witnessed but were personally involved in the Thit Tone Na Gwa Sone village tract incident:

(a) Profile of Thit Tone Na Gwa Sone village tract

Thit Tone Na Gwa Sone village tract was a huge village tract made up of 15 villages. The 15 villages were 1. Thit Tone Na Gwa Sone 2. Thit Tone Na Lay Myo 3. Let Ya Chaung 4. Oh Htane 5. Lape Chaung 6. Ban Dike 7. Khayu Chaung 8. Kon 9. Khamaung 10. Myauk Gaung Taung 11. Pan Chaung 12. Inn Chaung (upper) 13. Inn Chaung (lower) 14. Kyauk Lone 15. Pya Yay. The village tract had a population of 7,793 from 914 households in 960 houses. The figures referred to census of Maungdaw Township collected in August 2017. Majority of ethnic Mro nationals lived in Kyauk Lon and Pya Yay villages.

(b) Statements of three Mro witnesses

The three Mro witnesses moved to Thit Tone Na Gwa Sone near the end of 2017 and were unable to say anything about August 2017 incident. They were from Paing Chaung village, Myauk Gaung village (Thit Tone Na Gwa Sone village tract) and Khayu Chaung villages in upper part of Yay Nauk Ngar Thar that were not affected in the August 2017 incident. They themselves didn't know about the incident and were unable to say much about it.

(c) Statements of three Hindu witnesses

Before the incident, sword wielding ARSA terrorists dressed in black, and Muslims familiar to the witnesses were warning Hindus not to go to markets, not to forage for vegetable in the forests and hills, and not to enter (Muslim) villages. Similar restrictions and threats were not made to the Muslims. News were heard about massacre of Hindus in Khamaungsate on the night of August 25 and Hindus were concerned that they would meet similar fate. Around noon on the 26th, while the Muslims were attending mosque, they fled to Bangladesh along the forest path. They fled to Bangladesh because Muslims blocked the roads inside the country. All the Hindus totaling 500 from 70 houses fled under their own volition.

ARSA terrorists killed two Hindu women and two Hindu men who lived in Thit Tone Na Gwa Sone village. After reaching Bangladesh, two more Hindu men were killed. Along the road they fled, ARSA terrorists asked them to go back and fetch their cows and buffaloes. Those who trusted ARSA and went back were killed or tortured.

There were also instances of some Hindus who reached Bangladesh also tortured and killed by the Muslims.

31. Hla Pho Khaung village tract incident**(a) Profile of Hla Pho Khaung village tract**

Hla Pho Khaung village tract contains a sole village of Hla Pho Khaung that has a population of 2,608 and 340 houses. It was a Muslim village.

(b) Statements of six Muslim witnesses

Hla Pho Khaung was burnt on September 1 and 2. Before Hla Pho Khaung was burnt, about 80 border guard police and soldiers were seen marching on foot towards Kyauk Pyin Sate village. Kyauk Pyin Sate village was seen burning before Hla Pho Khaung was burnt. Border guard police and the soldiers torched Kyaukpyinstae village around 5:30 p.m. on September 1, and on the way back, they torched about 25 houses in the northern part of Hla Pho Khaung village. Next, they continued to torch about 15 houses

in the southern part of Hla Pho Khaung village. The border guard police and soldiers torched Hla Pho Khaung village that day and left. The next day on September 2, they came back to the village while firing guns into the air, causing Hla Pho Khaung villagers to flee towards Kyak Lay Kha village. Around 10:30 in the morning that day, border guard police and soldiers torched the whole village. Gasoline soaked clothes were first lighted up and then thrown onto the thatched roofs, causing fire to burn and spread rapidly. After torching Hla Pho Khaung village, the border guard police and soldiers torched Zin Paing Nyar village. When the border guard police and soldiers entered Hla Pho Khaung village, they were firing guns into the air and not at anyone.

During the time when the conflict of August 25, 2017 occurred, there were no conflicts or incidences in Hla Pho Khaung village. On September 1, prior to a Muslim religious day, a security column arrived and that was when case of arson was committed. Border guard police and soldiers burnt the houses in Hla Pho Khaung village but did not commit mass killing, rape, torture and forced displacement, nor forcibly confiscate, rob or detain villagers' properties. Villagers' properties were consumed by fire. Some Muslim villagers from Hla Pho Khaung who were linked or related to ARSA terrorists dared not live in the village and fled to Bangladesh. Other villagers whose houses were burnt fled in fear to Bangladesh.

32. Thet Ke Pyin village tract incident

(a) Profile of Thet Ke Pyin village tract

Thet Ke Pyin village tract includes Thet Ke Pyin (Muslim) village with a population of 2,406 and 178 houses and Naung Da Khali (Muslim) village with a population of 2,275 and 159 houses. Thet Ke Pyin village tract is bordered by Hla Pho Kaung, Kyikanpyin, and Kyauklayga village tracts.

(b) Statements of two Muslim witnesses

ARSA members were in Naung Da Khali village long before the conflict started. Some village elders and parents from the village were urging and preventing their children not to associate with ARSA. The government had issued arrest warrants for 20 ARSA members in the village. These ARSA members fled from the village and were repeatedly threatening by phone the village elders who reported their presence in the village to the government. Every village had ARSA members and had a leader. Those who attacked the police outposts included ARSA members as well as some Muslims from Thet Ke Pyin and Naung Da Khali villages. Early on the morning of August 25, 2017, sounds of explosions from Kyikanpyin were heard. There was fighting between ARSA terrorists and police near Chut Pyin market and the police outpost was burnt down, but there were no fatalities. ARSA terrorists were heard to have torched Thet Ke Pyin and Nang Da Khali villages, during the first week of September. Village elders from the two

villages had provided a list of villagers who participated in the attack on the police outpost, and ARSA burnt the two villages as a revenge.

33. Thayet Oat village tract incident

(a) Profile of Thayet Oat village tract

Thayet Oat village tract includes Thayet Oat (Rakhine) village with a population of 50 in 13 houses, Abuja (Muslim) village with a population of 1,833 in 187 houses, Da Gyi Za (Muslim) village with a population of 1,042 in 119 houses, and Mingala Ar Shait Kyar (Muslim) village with a population of 2,508 in 257 houses. Thayet Oat village tract share borders with Hla Pho Khaung, Kyaukpyinsate, Thu Oo La and Ywet Nyo Taung village tracts.

(b) Statement of a Rakhine witness

Thayet Oat village tract includes Thayet Oat (Rakhine), Abuja (Muslim) village, Da Gyi Za (Muslim) village and Mingala Ar Shat Kyar (Muslim) village. In the past, the Rakhines and Muslims had brotherly relationship, both economically and socially. After conflicts between Muslims and Rakhines started in 2012, trust began to erode. In 2013, Na Sa Ka⁵ in Rakhine State were reformed as border guard force. Later tension between Muslim and Rakhine rose. Muslims who dared not stand up to Rakhines started to speak up and complain. The relationship worsened after 2016. There were cases of Muslims murdering ethnic nationals and Muslims murdering Muslims. Yet, even after police outpost was attacked in 2016, there was no problem in Thayet Oat village tract. Thayet Oat (Rakhine) village border guard police outpost had a strength of about 20. There was no incident in Thayet Oat village tract on August 25. However, on August 27, a phone report or news of about 150 Muslims from Da Gyi Za (Muslim) village planning to attack ethnic Rakhine nationals of Thayet Oat (Rakhine) village was received. While village elders called and reported the situation to the township administrator by phone, a Muslim crowd of about 300 were seen approaching the village. Village elders then called Da Gyi Za (Muslim) village elders to confirm the inclusion of Da Gyi Za (Muslim) villagers in the approaching crowd. Da Gyi Za village elders said their villagers were not in the crowd. Da Gyi Za village elders were then requested to control their fellow Muslims. Da Gyi Za village elders came to the Muslim crowd near Thayet Oat (Rakhine) village to persuade the crowd against committing any violence. Even though there were heated arguments among the Muslims, in the end, the Muslim crowd left without harming Thayet Oat (Rakhine) village. However, there were cases of arson in all Muslim villages of Thayet Oat village tract. But it was not known to date who started the fires, or when and how the fires were started and the amount of properties lost in the fires.

34. Mingalargyi village tract incident

⁵ 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

(a) Profile of Mingalargyi village tract

Mingalargyi village tract includes Mingalargyi village with a population of 2,463 in 250 houses, Tharzay village with 167 houses, and Migyaungtet village with a population of 1504 in 119 houses. It was a village tract inhabited by Muslims. Mingalargyi village tract shares borders with Hla Pho Khaung, Thet Ke Pyin and Kyauklayga village tracts.

(b) Statement of a Muslim witness

There was no conflict in Mingalargyi village tract. When the Muslims from Mingalargyi saw Muslim houses from Kyauklayga village tract burnt, they fled in fear to Bangladesh.

35. Lateya village tract incident**(a) Profile of Lateya village tract**

Lateya village tract is made up of middle, south and north Zonkara, with middle Zonkara having a police station. All were Muslim villages with a population of more than 5,000 living in more than a thousand houses. At present, there's a population of about 100 only living in 23 houses. There's only The Chaung (Daingnet and Rakhine) village with about 250 houses nearby.

(b) Statements of two Muslim witnesses

About two months before the conflict of August 2017, ARSA members were killing those thought to be against them and four Lateya villagers were killed. There were about seven ARSA members in Lateya and whenever border guard police came to the village, they fled away. The villagers killed by ARSA were tricked and led away one by one, on a pretext of discussing something important and then were killed. Village elders did not report these murders to the border guard police nor the police followed up on the matter responsibly.

Gun shots were heard around 2 a.m. on August 25, 2017, in the vicinity of Lateya village and there were some fatalities. The villagers dared not go out and remain inside the village. Some villagers moved immediately to other villages. ARSA members called the village administrator and assistant for a meeting, and dead bodies with sword wounds of the two were found on the road at the middle of the village at 9 p.m.

After this killing, Lateya villagers dared not stay and left for Bangladesh. Five days after the conflict, there was no one left in the village. Some villagers stayed in Bangladesh for about a month and returned to Lateya once the situation became stable.

While the Lateya Muslims were killed on August 25, and while the Muslims fled from the village the next day, personnel from Lateya border guard police outpost remained inside

the outpost. The outpost was only 15-minute walk away from Lateya village and the relations between Lateya Muslims and the border guard policewere cordial.

During the August conflict, Lateya north village was torched and about 60 houses were destroyed by the fire. Locals didn't know who started the fire. A month or two after the conflict, there were cases of ethnic nationals entering and taking away properties from the houses of Muslims who had run away. However, the ethnic nationals did not harm or endanger the Muslims who remained in the village. A month after the incident, a suspicious Muslim found by patrolling border guard police was shot and killed.

36. Oo Shay Kya village tract incident

Following are the statements of three Muslims who witnessed and experienced the incident in Oo Shay Kya village tract:

(a) Profile of Oo Shay Kya village tract

Oo Shay Kya village tract is made up of Oo Shay Kya village alone. As of 2017, the village tract had a population of 6,211 and 728 houses. Yay Myet Taung (Na Ta La) village, Kapakaung (Rakhine) village, Chone Pyaw (Rakhine) village, and Kya Gaung Taung (Muslim) village were situated near Oo Shay Kya village.

(b) Statements of three Muslim witnesses

During the August 25, 2017, violence, villages such as Kya Gaung Taung, Yay Khat Chaung Gwa Sone and Pwint Phyu Chaung near Oo Shay Kya were burnt. Even though there was no incident of fire in Oo Shay Kya, villagers from Oo Shay Kya as well as those from villages that were burnt fled in fear.

After accusing that ARSA fighters lived in Yay Myet Taung village, the troops burnt the village on August 26 and September 10. Border guard police and Rakhine ethnic nationals were also seen to have participated in the torching of the village. In addition to this, the soldiers, border guard police and Rakhines took away gold and other valuables owned by the Muslims. Yay Myet Taung village that had 60 houses now only have two houses left. When Yay Myet Taung village was torched, 17 houses from Oo Shay Kya village nearby were also burnt mistakenly. Around August 30, troops came to Oo Shay Kya village and camped in the village for about a month. While there, the soldiers tortured and arrested Oo Shay Kya villagers. When the troops entered Oo Shay Kya village, three villagers who fled in fear were shot and killed by the soldiers.

Two third of the villagers from Oo Shay Kya village fled to Bangladesh, while some fled and took refuge in Kya Gaung Taung and Kyet Yo Pyin villages. On August 30 and 31, about 80 persons from Yay Twin Chaung village tract came to settle in Oo Shay Kya village. At present, ICRC is providing food rations to Oo Shay Kya village once every two months.

37. Doe Tan village tract incident

(a) Profile of Doe Tan village tract

Doe Tan village tract is made up of Doe Tan, Linbagona and Thame Taung villages. Doe Tan village had about 224 houses, Linbagona village had about 140 houses, and Thame Taung village had about 402 houses. Doe Tan had a population of about 215, Linbagona village had about 1,298 and Thame Taung village had about 3,327. Laungdon, A Htet Pyuma, Auk Pyuma, Myothit and Ngakhuya villages are near Doe Tan village tract.

(b) Statements of three Muslim witnesses

One Muslim who gave his statement was close to government officials before the 2017 conflict. His mother was a Bama Buddhist so he became closer with Bama Buddhist officials than others. For these reasons, he and his family were targeted by ARSA fighters in the village. Around 8 p.m. on March 12, 2017, his son and a friend went out and never came back. The two were apparently killed. He reported to the area commander and he and his family were provided with security for about a week. He and his family then moved to settle in Ward 1. Although the security personnel received news of ARSA fighters in Doe Tan village on March 30, and conducted searches, none were arrested. Information was also received of the presence of ARSA fighters in Ngakhuya and Ngar Sar Kyu villages, but it was not possible to identify them. Before the Muslim witness's son was lost and presumed dead, two young Muslims were also lost and presumed dead. One of the two was a head of 10 households.

Another Muslim stated that during the August 2017 conflict period, Doe Tan villagers fled in group to other regions. About 15 days after they fled, the village was burnt and as there was no one left in the village, it was not known who or how the fire was started. Sounds of gun fire from Ngakhuya village was heard at 1 a.m. on August 25. There was no incident or conflict for five days after August 25. But after five days, the villagers fled. Doe Tan village was torched by Rakhines and Hindus together with the soldiers. On August 28, two soldiers were heard to have raped a Muslim woman from Doe Tan (south) village.

A Muslim woman stated of being in Doe Tan when the conflict of August 25 happened. After about 300 houses were burnt in Linbagon, Doe Tan village was burnt. The soldiers, border guard police, Rakhines and Hindus torched the houses and Doe Tan villagers had to flee. Two Doe Tan villagers were shot and killed by the military. Two villagers from Doe Tan (Sein Taung) was hiding in a house and were killed when the house was hit by a launcher. Houses were destroyed after being shot at by launchers and only two schools, two clinics and three mosques remained standing. On the matter of the death of two Doe Tan villagers, officials from Nay Pyi Taw came three months

after the incident to exhume and conduct post mortem. Cases of rape committed by security forces on four women from Doe Tan (Sein Taung) came to light, but the matter was not properly investigated due to fear, shame, and concerns by those victims. There is a possibility that there can be more cases of rape during the August 2017 conflict period.

38. Pyu Ma Ka Nyin Tan village tract incident

Following are the statements by two local Rakhine ethnic nationals and one Hindu community member who were eyewitnesses during the Pyu Ma Ka Nyin Tan village tract incident:

(a) Profile of Pyu Ma Ka Nyin Tan village tract

Pyu Ma Ka Nyin Tan village tract was formed of four wards such as Ward 1, 2, 3, and 4. There were 288 houses on the side of Muslim community, 22 houses on the side of Rakhine community, and only five houses on the side of Hindu community. There were 3266 residents, of which 148 were Rakhine ethnic nationals in the village tract. Most of the villagers are farmers or fishermen. Pyu Ma Ka Nyin Tan village tract is close to Ngakhuya village.

(b) Statements of two Rakhine witnesses

Between 11 and 12 p.m. on 24 August 2017, Muslims in Auk Pyu Ma (Muslim) Ward surrounded the border guard police outpost in Auk Pyu Ma (Rakhine) Ward shouting 'Allah'. The crowd included over 200 Muslims. Muslims from Ah Htet Pyu Ma (Muslim) Ward were also found to have collaborated. The incident happened half an hour after gunshots were fired from where Nga Khu Ya village was located. There were only seven police when the incident occurred at the Auk Pyu Ma border guard police outpost. Muslims, nonetheless, were not able to raid the outpost with fewer police. The mutual attack between the police and Muslims lasted half an hour, resulting in some casualties on the side of Muslims. The police retrieved knives and hand-made guns from the Muslims.

Houses owned by Muslims in Auk Pyu Ma (Muslim) Ward were on fire at about 12 p.m., immediately after the incident. The village became burnt part by part and not as a whole. No arsonists could be identified. No Rakhine ethnic nationals, the border guard police, and soldiers were found to have burnt the village down. Despite no hard evidences, Muslims were assumed to have set fire to their own houses. Rakhine ethnic nationals, however, were found to have entered Muslim villages and grabbed Muslim-owned properties after Muslims had fled their villages. No mass killings or gung rapes were reported during the incident.

Since 15 days prior to the conflict incident, Muslims in Pyu Ma Ka Nyin Tan village tract warned their Rakhine friends in the same village tract to take care of themselves, as there might happen some violence in the village tract. Within a few days before the incident, one Hindu community member was arrested and tortured by some Muslims in the village tract. However, he survived because Rakhine community members reached where he had been arrested in time and prevented Muslims from killing him. Then, Muslims in Auk Pyu Ma (Muslim) Ward were also reported to have threatened Hindu community members in the same ward not to communicate with Rakhine ethnic nationals.

Only 22 Rakhine houses and five Hindu houses were found to have been left in Auk Pyu Ma (Rakhine) Ward of Pyu Ma Ka Nyin Tan village tract. Some Rakhine community members were said to have migrated to other towns or villages because they had felt insecure and lacked decent livelihood opportunities in their village tract. Rakhine and Hindu community members who remained in the village tract were found to have not gone anywhere outside their wards due to their perceived fear of Muslim community's attack against them. Despite the permanent presence of border guard police outpost in Auk Pyu Ma (Rakhine) Ward, it had not been staffed with more police during and after such a critical conflict incident.

(c) Statement of one Hindu witness

Hindu community member witnessed that about 12 Muslims, wearing black masks and holding pieces of wood and long knives, came to his house at about 8 p.m. on August 26, 2017, that he flashed his torch at them, and they threatened him with long knives telling him not to flash light at them, that he fled to the ward where Rakhines were living and reported that issue to the village tract administrator at about 8:30 p.m., that the village tract administrator also notified the issue to a Muslim community leader via telephone call, that his family and other five Hindu houses moved to the ward where Rakhines were living the following day, that Auk Pyu Ma (Muslim) ward was on fire at 10 p.m. on August 27, 2017, and that all houses owned by Muslims were burnt all night and the fire extinguished only in the morning of the following day.

39. Ah Htet Pyu Ma village tract incident

Following are the statements by a local Rakhine ethnic national who was an eyewitness during the Ah Htet Pyu Ma village tract incident.

(a) Profile of Ah Htet Pyu Ma village tract

Ah Htet Pyu Ma village tract was formed of three villages such as Ah Htet Pyu Ma (Ywar Ma) (Rakhine and Muslim), Koe Taung (Muslim), and Taung Yin (Rakhine and Muslim). According to the 2017 population list for Maungdaw Township, there were 396 houses

and 3400 residents of whom only 17 were Rakhine ethnic nationals in the whole village tract.

(b) Statement of a Rakhine witness

Within a few days after the conflict in other village tracts on August 25, 2017, Muslims in Ah Htet Pyu Ma village tract warned their Rakhine friends in the same village tract to be attentive to their own security as there might also happen conflict in their village tract. Since two months prior to the regional conflict incident in August 2017, heads of hundred houses and heads of ten houses on the side of Muslim community had cut off communication with the village tract administrator on the side of Rakhine community. Moreover, there occurred a recurrent issue not only in Ah Htet Pyu Ma but in other village tracts around that many Muslims who had friendly relations with the government's administrative authorities were beheaded. A number of Muslims had also been tortured for their denial to join ARSA. Moreover, Muslims were also banned from working as casual labourers for Rakhine farmers. Despite those communal pressures on Muslims, local Muslims in Ah Htet Pyu Ma village tract dared not mention who had imposed those pressures on them.

A border guard police outpost was located near the monastery of Ah Htet Pyu Ma village tract and staffed with about 10 police. It was also located north to Taung Yin village, central to Ah Htet Phyu Ma (Ywar Ma) village, and south to Ko Htaung village. Rakhine ethnic nationals had lived in a small area surrounded by Muslim villages.

At 3 a.m. on August 25, 2017, Muslims from Ah Htet Pyu Ma (Muslim) village invaded Ah Htet Phu Ma (Rakhine) village and threw two hand-made bombs into the sentry post where two Rakhine ethnic nationals had guarded their community at night. Then, Muslims chased to attack two Rakhine men fleeing in fright with long knives. At the same time, a crowd of Muslims in Ah Htet Pyu Ma (Muslim) village also surrounded the border guard police outpost in Ah Htet Pyu Ma (Rakhine) village. The crowd was quiet when the police fired bullets into the sky. Then, some police had to bring Rakhine women and children in the area, trapped in the midst of Muslim villages, with them and safeguard them at the border guard police outpost. Immediately after Rakhine ethnic nationals had arrived at the border guard police outpost, Muslims destroyed houses owned by Rakhine ethnic nationals by throwing hand-made bombs into their houses. Such an outrageous act was planned and steered by some 16-year-old Muslims holding long knives in the village tract.

By the time the sun rose the following day, Muslims surrounded the border guard police outpost in Ah Htet Pyu Ma village. When the village tract administrator of Ah Htet Pyu Ma village tract called and requested the commanding officer of the border guard police station in Nga Khu Ya village to rescue Rakhine ethnic nationals, the officer sent two motor boats by which all Rakhine villagers and border guard police fled to Auk Pyu Ma (Rakhine) Ward of Pyu Ma Ka Nyin Tan village tract through water way. Finally, Muslims

set fire to houses owned by Rakhine community members in Ah Htet Phu Ma village tract before they fled to Bangladesh on August 27.

40. Kun Thee Pin village tract incident

Six Rakhine community members from Nant Thar Taung village of Kun Thee Pin village tract, whose personal experience of the conflict incident in August 2017 had proved significant, were interviewed and their statements are discussed below:

(a) Profile of Kun Thee Pin village tract

Kun Thee Pin village tract was formed of Kun Thee Pin (Muslim) village with 300 houses and 3040 residents, Let Phwe Kya (Muslim) village with 116 houses and 1289 residents, Me Ti (Muslim) village with 148 houses and 1600 residents, and Nant Thar Taung (Rakhine/Muslim) with 194 houses and 2078 residents. Nant Thar Taung is located adjacent to the border fence stretching along Myanmar border with Bangladesh.

(b) Statements of six Rakhine witnesses

Rumours of potential conflict in Kun Thee Pin village tract had spread since the beginning of school opening days in May 2017. It generally used to be the time when farmers began to prepare for growing paddy, whereas Muslims did not do any farm work during that time. Moreover, local Muslims came to suggest school teachers, of Rakhine ethnicity, not to continue teaching at schools in Muslim villages from the monsoon of 2017 onwards. At the same time, Muslims had not worked as casual labourers for Rakhine farmers. Then, some Muslims were found to have warned children of non-Muslim ethnicities not to stay away from their parents and homes. When Muslims were asked why they had issued those warnings for non-Muslim communities within the village tract, they never answered. In June and July of the year, rumours of conflict were heard comparatively louder than in the former days, and therefore, ethnic nationals became more attentive to their security, and even when they were required to receive medical treatments, they went to rural health centers or urban clinics in groups and not individually. Within a week before the conflict broke out, strangers arrived in the village, specifically on the side of Muslim community. When acquainted Muslims were asked where the strangers came from and who they were, they replied that even they did not know them.

There was one loud gunshot within Nant Thar Taung village at 12 p.m. on August 24, 2017. That loud gunshot was said to have appeared due to armed attacks between the border guard police outpost (east) of Nant Thar Taung village and ARSA terrorists. ARSA terrorists stationed on the hillock opposite to the border guard police outpost were found to have continuously firing shots at the border guard police outpost. Police in the outpost were also found to have continuously fired retaliatory shots at ARSA terrorists.

While ARSA terrorists fired shots at the border guard police outpost, Muslim men, women and children from the west and middle of Nant Thar Taung village also said something loud in unison. What they said loud was a bit unclear but supposed to mean 'We are coming' in Burmese. However, despite ARSA terrorists firing shots at the border guard police outpost, they did not raid the Rakhine community side. They fired shots at the outpost until dawn, and some of them were seen as having themselves positioned on the hillock and in the paddy fields. They went down the other side of the hill only when the sun rose.

The border guard police were found to have run out of bullets as they had fired shots at ARSA fighters all night. There were only seven police at the outpost. The soldiers arrived at the village early in the morning and had to clear areas mined by ARSA fighters the night before. All villagers of Rakhine ethnicity were determined to leave their village and get to Taung Pyo village before the sunset. Then, they left for Taung Pyo along the way cleared by the soldiers and only arrived Taung Pyo when the sun set. The chief minister of Rakhine State and the minister for social welfare, relief, and resettlement came to reassure them, three days after they had arrived Taung Pyo, and provided feminine hygiene facilities and clothes for them. Women were said to have suffered a lot in the camp, as they had to flee their village without basic necessities for them. They were only transferred to Kyein Chaung village by military vehicles on September 9.

There were no civilian casualties during the conflict time. Despite no casualties on the side of police at the border guard police outpost within Nant Thar Taung village, there occurred some casualties on the side of police at the border guard police outpost outside the village. No casualties on the side of ARSA terrorists were reported. Terrorists were found to have disappeared since the soldiers arrived at the village.

However, the villagers saw smoke rising out of where was supposed to be their village of Nant Thar Taung, from where they had been in Taung Pyo at about 1 p.m. on a day not remembered, a week after the conflict incident in Nant Thar Taung. From that day onwards, they became hopeless and unconfident to get back to their place of origin, and consequently, were determined to move to another safe area. Finally, they moved to Maungdaw Town.

No one knew who set fire to houses owned by Rakhine ethnics in Nant Thar Taung village, as none of Rakhine community was left in the village. According to Rakhine ethnics in Thar Yar Kone village, Muslims across Nant Thar Taung village tract entered Nant Thar Taung (Rakhine) village after Rakhine ethnics had fled the village. Then, smoke was believed to have come out of the village, and therefore, Muslims were assumed to have burnt the village down. Then, it was also reported by Rakhine ethnics in Thar Yar Kone village that Muslims went to Nant Taung Thar (Rakhine) village to bring buffalos and cows, owned by Rakhines with them to Bangladesh.

No torture, forced displacement, and mass killings were reported by any of the communities, despite the occurrence of arson and lootings in Kun Thee Pin village tract. Muslims in Kun Thee Pin village tract were assumed to have fled to Bangladesh because they were worried that they would be revenged or arrested by security forces for their extensive support on ARSA terrorists' attack against the border guard police outpost in Nant Thar Taung village.

41. Zin Paing Nyar village tract incident

Twenty six Muslims who had experienced the conflict incident in Zin Paing Nyar village tract were interviewed. However, five out of those twenty six Muslims practically found it difficult to answer critical interview questions, as they had left their villages earlier during the conflict time, and thus knew very little about the incident in their village tract. Accordingly, the statements of twenty Muslims who could cover the whole incident in the village tract were provided in this report.

(a) Profile of Zin Paing Nyar village tract

Zin Paing Nyar village tract was located north of Maungdaw town and formed of six villages such as Zin Paing Nyar, Doe Tan, Phu Khar Li, Kywe Htar Pyin, Haw Ri Tu Lar, and Thar Zay Kone. There were over 200 houses and 1500 residents in Zin Paing Nyar, over 141 houses and 1000 residents in Doe Tan, over 80 houses and 700 residents in Haw Ri Tu Law, 65 houses and 200 residents in Phu Khar Li, and over 100 houses and 600 residents in Thar Zay Kone. According to interviewees, two Hindu houses were also living in Zin Paing Nyar village tract. All villages neighboring to Zin Paing Nyar village tracts were also villages with only Muslim community.

(b) Statements of twenty Muslim witnesses

According to ten out of twenty Muslim interviewees, Zin Paing Nyar village was on fire within two to three days after the conflict incident on August 25. Two out of those ten interviewees mentioned that arsonists started setting fire to Muslim-owned houses in the village and continuously did it within four days after the conflict incident. One Muslim mentioned that those who entered the village to set fire to the houses were wearing dresses in green colour, while another one explicitly witnessed that they were soldiers and border guard police. Another one mentioned that the arsonists were border guard police, while he was unsure about whether soldiers coordinated the arson.

One Muslim also mentioned that the border guard police outpost was located north of Zin Paing Nyar village, that conflict happened on August 25, that all people who were frightened by the conflict, came out of their village, and stayed in the field outside the village, that arsonists came to set fire to their houses once at 9 a.m. and once at 3 p.m. on that day, that only half the number of houses in the village were on fire on the first day, that the villagers entered the village awhile and came out of their villages

whenever arsonists came to set fire to the houses within four consecutive days after the conflict, that both soldiers and border guard police entered the village by a military vehicle and opened fire into the village, that the villagers only stayed in the paddy fields outside the village, that the soldiers asked the villagers not to continue living in the village and forced them to move to another unburnt village, and thus the villagers permanently left their village from that day onwards, and that the number of arsonists was about 60, of whom about 10 were arrested on the day they committed arson and two out of them were released in July and August 2019, respectively. Then, he also added that he personally saw about twenty Muslims, including one child and two women, shot dead in the village when he had entered the village to take some food and thus he came back without taking any food as he was saddened by that scene, and that an IDP camp was then established exactly where the village was located.

(One Hindu woman who arrived in Maungdaw from Zin Paing Nyar village on August 22, 2017, and did not experience the conflict incident in person also mentioned that she arrived Maungdaw Town for medical check-ups on August 22, that she heard through a telephone call from a Muslim villager in Zin Paing Nyar village that her daughter had been killed by a Muslim in the same village, that she continued to investigate where her daughter had been and recently knew that a Muslim kidnapped her 11-year-old daughter in Bangladesh, that the kidnapper asked her to pay him 100,000 Bangladeshi Taka (BDT) to get her daughter back, and that she called him to make sure whether the girl he kidnapped had been her daughter through several telephone and video calls and it cost her 7000 BDT.)

Three Muslim interviewees mentioned that Doe Tan, located next to Kywe Htar Pyin, was the first village to be burnt down in Zin Paing Nyar village tract. He said that the soldiers first came to Doe Tan village and shot bullets into the air and then people, including police, came to the village from Maungdaw by 30 motorcycles, with two persons on each motorcycle, and threw gasoline and fire into the village, and that they then left for Zin Paing Nyar village to set fire to houses there. However, another interviewee's statement was said to contradict the former one's account. He claimed that the villages in Zin Paing Nyar village tract was not burnt down on the first day of conflict incident (August 25) and that the arson happened ten to fifteen days after all villagers had left their villages.

Another interviewee gave a brief account that security forces came from the north into Zin Paing Nyar village by cars on August 25, 2017, that he saw soldiers and police started setting fire to houses in the village at around 4 p.m. on that day and thus he brought his family with him and came out of the village, that he and his family slept in the paddy field overnight and moved to Kyauk Hlay Kar village the following day, that a number of villagers in the whole village tract had fled their villages after seeing other villages were on fire, hearing gunshots, and receiving news that Muslims had been killed, that the villagers' properties, including animals, were lost after they had fled their villages, that no one was allowed to enter their villages during three to four months of

their departure from their villages, and that the villagers fled to Bangladesh, not because they were directly forced by somebody to leave their villages but because they feared of possible atrocities against them in the future.

Another Muslim interviewee also witnessed that border guard police came to Zin Paing Nyar village by motorcycles and set fire to houses bit by bit from the west of the village five days after the conflict incident on August 25, and that all houses were on fire within a few days and the four-fifths of Muslim population within the village tract fled to Bangladesh. Then, he also clarified that people in each village used to hear gunshots before their houses were burnt, that people fled their villages only after they had heard the gunshots, that casualties were reported to have occurred on the side of Muslim community, that three Muslims from Haw Ri Tu Lar and one Muslim from Doe Tan were reported to have died during the conflict time and the causes of their deaths could not be identified, and that a multitude of Muslim community members fled to Bangladesh due to the fact that their livelihood opportunities were gone with their burnt houses.

According to another Muslim eyewitness, Doe Tan village was on fire at about 11 a.m. on August 25. He said he saw about 30 people wearing green dresses come into Zin Paing Nyar village, heard gunshots and thus fled to La Baw Zar village. He also mentioned that he found three corpses in his own village of Zin Paing Nyar, when he had returned to the village alone to bring his buffalos and cows, one shot dead in the paddy field, another one was burnt in his house, and the last one got beheaded in his home. He finally said he went back to La Baw Zar village, after having stayed in the burnt village for an hour.

One, whose family members were killed by ARSA terrorists as he informed security forces about the ARSA's armed strategies during 2016 conflict, also witnessed that he saw Muslims set fire to thier own houses in Zin Paing Nyar village, that it was not possible at all for the soldiers to enter and burn down the houses because ARSA terrorists had mined areas around the houses in the village, that the villagers themselves took their valuable properties, burnt their houses down and fled to Bangladesh, that Muslims intentionally burned thier houses down because they wanted to leave for Bangladesh where they believed they would have a more comfortable life than in their own villages in Maungdaw Township, and that he heard of the situation that one ARSA terrorists raped a Muslim pregnant woman, who was once his ex-wife, and it was not soldiers who raped that pregnant woman in Zin Paing Nyar village.

A number of interviewees answered that members of security forces came to Kywe Htar Pyin by 20 to 30 motorcycles and committed arson on houses in that village. Five out of all interviewees referred the term 'members of security forces' to 'border guard police'. One interviewee claimed area police to have committed arson. Two interviewees also mentioned that the arsonists came to Zin Paing Nyar village with a military vehicle, on which both soldiers and other civilians were to be seen.

One interviewee, who was a villager from Zin Paing Nyar and fled to Kywe Htar Pyin after Zin Paing Nyar was burnt down, mentioned that Kywe Htar Pyin was also burned down 15 days after he had moved there and thus he moved to Thar Zay Kone village again, that border guard police took some motorcycles owned by the villagers in Kywe Htar Pyin, that the villagers in Kywe Htar Pyin fled their village immediately after they had seen border guard police, and that the border guard police commanding officer himself came to Kywe Htar Pyin and asked the community leaders of the village to inform them about any update situation happening in the village before they set fire to houses in the village.

Another interviewee also mentioned that eight people holding guns came to Kywe Htar Pyin by four motorcycles, that those people shot bullets into the air in front of the mosque and artillery into some houses, that people got frightened and stayed quiet in their houses, that people fled to Paung Zar village after they had seen about three houses were on fire, that the number of people fleeing their homes was about 2000, and that people dared not defend their village against arsonists who were holding guns.

According to another eyewitness, about 60 border guard police came to Kywe Htar Pyin village by about 30 motorcycles and set fire to houses in the village at about 4 p.m. on September 13, 2017. When the police arrived at the village, they shot bullets into the air. They started setting fire to houses only when the villagers fled their village in fright. They also brought about 35 motorcycles owned by the villagers with them, replacing new motorcycles they found in some houses with their old ones. Civilians were not seen as having coordinated the arson.

Another Muslim eyewitness also stated that Kywe Htar Pyin was burnt down only after all other villages in Zin Paing Nyar village tract were done, that the villagers behaved as usual in their own villages until the day their village was burnt down, that border guard police came to their villages by about 25 motorcycles via the route connecting Phu Khar Li and La Baw Zar, that they set fire to houses in Kywe Htar Pyin, that they had to take about eight days to burn all villages in Zin Paing Nyar village tract down, that no civilians but border guard police were found to have committed arson, that those border guard police supposedly came from the border guard police outpost of either the Area 6 border guard police or Maungdaw Town, that the outpost in La Baw Zar village was also assumed to have coordinated in the arson due to the fact that they gathered in La Baw Zar and then left for Kywe Htar Pyin, and that no casualties were believed to have occurred during the conflict incident.

According to another Muslim eyewitness, Rakhine community members led by border guard police came to Kywe Htar Pyin village by 20 motorcycles and brought bottles of gasoline with them. (The interviewee assumed those wearing T-shirts and pants to be civilians or Rakhine ethnic nationals.) They shot bullets into the air at the junction near the mosque and then started setting fire to a shop and a house near the mosque. The interviewee did not come out of his home until the police had shot bullets into the air in front of his house. Only then, the villagers including the interviewee himself fled their

village in fright and gathered in the paddy fields outside the village. The village was on fire from 4 p.m. to 8 p.m. on that day.

Another eyewitness also mentioned that security forces from Maungdaw Town came to Kywe Htar Pyin village by about 30 motorcycles (with two persons on each bike) at about 4:30 p.m. on one evening, that they shot bullets into the air twice outside the village, that members of security forces formed into four groups and started setting fire to houses in the village, that the villagers fled their village in fright and gathered in the paddy fields outside the village, that they threw the bottles of gasoline into houses and burnt the houses down after the villagers had left their homes, that no villagers were dead during the incident, that the villagers saw them set fire to houses in the village, and that they had to burn the mosque and Arabic language school down even twice as these two buildings could not be burnt down completely during the first time.

Regarding the incident in Thar Zay Kone, one Muslim interviewee witnessed that some houses in the northern part of Thar Zay Kone village were burnt down by members of security forces three days after the conflict on August 25, 2017, that the villagers came out of the village and gathered in the paddy fields outside the southern part of the village, that it was the afternoon time the villagers came from the mosque, that the villagers came to their homes because their houses were not burnt down when members of security forces had departed the village, that they had to flee to the paddy fields again as about 25 people in green and guerrilla uniforms entered the village, shooting bullets into the air, that their houses were on fire on that day of security forces' arrival, that no casualties occurred during the conflict incident, and that no forced commands, tortures, or lootings were made by security forces.

Regarding the conflict incident in Phu Khar Li village, one Muslim interviewee witnessed that a border guard police outpost was located on the hillock near the village, that the border guard police came into village by car at 5 a.m. on August 26, 2017, that the police shot bullets into the air in the border guard police outpost at 6 a.m. on that day, that the soldiers were also found to have arrived the village by car or on foot, that three villagers fleeing the village were shot dead by soldiers (one with bullet in his chest, another in his thigh, and the last one in his abdomen) and their corpses were brought by soldiers with them, that soldiers set fire to houses by shooting launchers into the village at 7 a.m. and continued to fire shots into the village all day, that the interviewee himself saw that scene from a 36-foot distance, that soldiers were formed into three groups each of which was formed of 30 soldiers, that three Muslims fleeing their village got arrested by soldiers, that the villagers had to flee one village from another as security forces burnt the villages down one after another, that all the villages except the area of border guard police outpost were on fire during the conflict incident, and that security forces attacked all Muslim villages in Zin Paing Nyar in part of retaliation of ARSA terrorists' raid on the border guard police headquarters in Kyee Kan Pyin village tract.

According to another Muslim witness, Phu Khar Li village was burnt down on August 27. Before the arson attack, border guard police, including one to two ethnic nationals, came to the village by two cars and broke into the villagers' shops even when the villagers were still in the village on August 26. (The villagers used to flee their homes because the police used to shoot the villagers whenever they came into the village. The police used to break into the villagers' shops and take whatever they wanted from the shops.) Two villagers were shot dead by soldiers at about noon on 28 August. The interviewee himself was once put under interrogation by the soldiers when he was found grazing cows on their way back from clearance operation and warned not to graze cows anymore and to go to areas where other people were living. He was also threatened that they would shoot him if they saw he grazed cows next time. At the same time, he was also given a warm cloth by a soldier. The interviewee witnessed that soldiers did not commit tortures or gang rapes although they set fire to the villagers' houses and engaged in lootings. According to him, the villagers in Phu Khar Li village fled their village in fright and soldiers never forced them to flee the village. However, the interviewee seemingly wanted to claim Rakhine community members to have committed lootings during the conflict time, mentioning that five Rakhine ethnics from Na Ta La village came to bring his buffalos and cows in the second week of September 2017, showed a long knife to him when he asked them where they would send his animals to, but they did not put him in danger.

One Muslim who had to flee Zin Paing Nyar village to other village tract during the conflict time witnessed that gunshots were heard at the junction where he had run his shops in Zin Pin Nyar village at about 5 a.m. on August 27 or 28, that he and his brother brought his mother and sisters to La Baw Zar village after he had heard gunshots that appeared where Phu Khar Li was located, that somebody shot two of them (he and his brother) on their way back from La Baw Zar and they did not get shot as the shooter might have threatened them by intentionally not shooting them, that they dared not continue to go to Zin Paing Nyar due to that gunshot and came back to La Baw Zar, and that they saw all the houses were burnt when they arrived Zin Paing Nyar back only after their over-one-month stay in La Baw Zar. He also continued to say that he had three motorcycles when he was in Zin Paing Nyar, that he buried one motorcycle in the ground while he (with his brother) brought the other two with them when they left the village, that he unearthed the motorcycle he had buried and repaired it in Kyauk Hlay Kar, that they brought a group of military officers from the Light Infantry Division 551 to Hla Phoe Khaung village upon their request, that a military officer with one star on his shoulder asked him and his brother to hire them a motorcycle for three days when they arrived at the Light Infantry Division 353 in Hla Phoe Khaung village and thus they left the motorcycle for him, that he did not see that officer but his acquaintances when they went to bring their motorcycle back from him, and that they did not get it back even though they had reported that issue to township administrator in Maungdaw township. Then, he also mentioned that troops of the Light Infantry Division 551 had already been in Paung Zar village when he left Zin Paing Nyar to Paung Zar, that he worked as a volunteer for a government-run clinic delivering

medical assistance to Muslim community members in La Baw Zar, that he, his friend and other three Muslims one of whom was a village tract administrator went to Maungdaw town in order to buy necessary medicines for the clinic through an informal route by which they used to avoid the military troops, that they were unfortunately seen by the two soldiers from the Light Infantry Division 551 in a paddy field beside the way connecting between La Baw Zar and Paung Zar, that the soldiers interrogated them, hit their backs with guns and stones and punched in their faces with the fists and feet, that the soldiers finally released them when they had received Kyats 200,000 from all four of them and the Kyats 500,000 from village tract administrator and his village representative of Kyauk Hlay Kar village (Kyats 700,000 in sum), and that the soldiers also asked them to sign a paper and threatened that they would be shot if they reported that issue to anybody.

42. Ta Man Thar village tract incident

Five Rakhine, three Maramagyi, three Thet, and three Hindu community members who experienced the conflict incident in Ta Man Thar village tract were interviewed. The statements by all fourteen witnesses who could cover the whole incident in the village tract are provided in this report.

(a) Profile of Ta Man Thar village tract

Ta Man Thar village tract was formed of nine villages where Muslim community lived in five villages and ethnic communities lived in other four villages. Muslim villages were called Phaung Seik, Thae Kone, Ah Lel Ywar, Par Ni Sa Ra (Bo Hmu Gyi) and Zay Tan, where there were over 500 houses and 4000 residents. Of these five Muslim villages, there were still seven ethnic nationals-owned houses in Zay Tan village. Rakhine and Maramagyi communities lived in Ta Man Thar (East) village where there were 70 houses and 280 residents. Rakhine and Hindu communities lived in Ta Man Thar (West) village where there were 62 houses and 280 residents. Thet community lived in Ta Man Thar (Thet) village where there were 33 houses and 170 residents. Rakhine, Daingnet and Thet communities coexisted in Min Ga Lar Nyunt (Na Ta La) village where there were 120 houses and 480 residents. There were two border guard police outposts each of which had nine security police in Ta Man Thar (East) and Min Ga Lar Gyi villages.

(b) Statements of five Rakhine witnesses

Muslims came to attack the border guard police outpost in Ta Man Thar village yelling out 'Mar Rot' which literally means 'Kill them' in Burmese language at 4 a.m. on August 25, 2017. They attacked the police by throwing three hand-made bombs into the station, whereas they got back after the police had fired at them with about thirty gunshots. Ethnic nationals from all villages fled to the monastery at about 5 a.m. During the conflict incident, there were only seven police at the Ta Man Thar border guard police outpost. The police from the border guard police outpost in Thet Kaing Nyar

village tract only came to join the police in Ta Man Thar at 9 a.m. on that day. Muslims (both adults and children) holding knives and pieces of wood surrounded Ta Man Thar village. Not caring about the police's warning of them not to come forward, they marched to the village saying, 'We will put you, all Rakhine, to death'. The police did not shoot those Muslims at that stage but prepared to shoot them only when they had begun to fight the police and the villagers. Muslims discontinued marching and went back only when the police threatened them by shooting bullets into the air at 2 p.m. on that day. Then, they mined areas around ethnic nationals' villages on their return. Troops arrived at the village to carry out security measures at 4 p.m. on August 26. The troops included 25 soldiers, of whom five soldiers secured the monastery and the other 20 soldiers took the position on the hillock near the village. Until then, Muslims were seen from the monastery as living in their own villages. The troops only secured ethnic nationals, did not conduct any clearance operations in Muslim villages, and finally departed the village after two days of their arrival. Immediately after the troops' departure, ethnic nationals fled their villages to Sittwe after leaving a few men behind to watch properties in the villages.

A convoy of Light Infantry Division 99 arrived at the village three days after the former troops' departure. The soldiers, upon their hearing of gunshots and bomb blasts in Muslim villages, cleared those villages, with all Muslim villagers running out of their own villages. Smoke was then seen as coming out of those villages immediately after the convoy entered the villages. The soldiers camped in the villages for only one day. However, it was not a single day that Muslim villages were on fire. Muslims came back to their villages after the troops had left their village tract, took their properties with them, burnt their homes down, and finally left their villages. Although ethnic nationals were accused of setting fire to Muslim-owned houses in Zay Tan villages, Muslims were said to have done to their own houses in Phaung Seik, Thae Kone and Ah Lel Ywar. It was evidentially impossible for ethnic nationals to easily go and set fire to houses in Phaung Seik which was over 1000 yards distant from ethnic nationals' villages. The village tract administrator of Ta Man Thar village tract witnessed that Muslim villages had been on fire even before the troop entered those villages.

When ethnic nationals came back from their one-month stay in the IDP camp to their own villages, they found their buffalos and cows stolen while they were away. The village tract administrator himself lost over 20 animals. Muslims stole and brought animals owned by ethnic nationals with them since they left their villages. Batteries, solar panels and clothes were lost from Daingnet, Thet, and Rakhine communities, with the Daingnet community being the most affected by lootings. It was difficult to identify who stole those properties during the conflict time. However, the lootings were assumed to have occurred mainly between ethnic nationals. There also happened a case in the village tract that one Rakhine who had hired Muslims to graze his 32 buffalos and 32 cows also lost all those animals during the conflict incident. Regarding the murder case, no one was found dead on the side of ethnic nationals. But, the

corpse of a Muslim man was found in the village tract three days after the initial incident, although the killer could not be identified.

(c) Statements of three Maramagyi witnesses

About 80 Muslims coming from Phaung Seik village broke the fence of Ta Man Thar border guard police compound and threw some hand-made bombs at the border guard police station at 4 a.m. on August 25, 2019. Two police got wounded by the bombs and two Muslim fighters shot dead by the police's retaliatory attack. When dawn approached, the border guard police, through telephone calls, ordered the villagers to leave the village and gather at the village monastery. The villagers also followed the police's order and moved to the monastery. At noon on that day before they attended the mosque at 1 p.m., Muslims of all ages and genders held pieces of wood, knives, hand-made guns and other weapons, and shouted something loud in their language and in unison in the football pitch of Ta Man Thar village. The football pitch where they gathered at was located at about 150-foot distance from the monastery where they lived, and they could clearly see the situation in the pitch. At that moment, the police and villagers from Thet Kaing Nyar village also fled to Ta Man Thar village because the border guard police outpost in their village was burnt down by Muslim fighters. It resulted in the increase in the number of police up to 20 at the monastery of Tha Man Thar village. All the police warned the villagers of not going out of the monastery and promised that they would protect the villagers until they died. The police also called and asked the Area 2 border guard police outpost for help because they had been worried that Muslims would march to the monastery and kill all of them after they had come back from the mosque. But, the Area 2 border guard police replied that they would not be able to come to Ta Man Thar village, as their outpost itself had been surrounded by Muslims at the same time. Only when they called and asked their authorities in Sittwe for help, they got a reply from the authorities that they would send a troop to them as soon as they received an approval from the authorities in Nay Pyi Taw. Even when the authorities in Buthidaung informed village tract administrator that they had sent a troop to Ta Man Thar, the villagers were frightened by their common worry that they would have been killed if the troops had not arrived before Muslims came from the mosque. As they were concerned, Muslims surrounded the monastery before the troops' arrival. When ethnic nationals requested their Muslim acquaintances not to come over the hill on which the monastery was built, an old Muslim woman replied, 'We do not personally want to kill you. But, if we do not kill you, they (ARSA terrorists) will kill us.' In the crowd of 1000 Muslims, there were about 50 ARSA fighters who were wearing black gowns. Those terrorists were believed to have forced the crowd to attack ethnic nationals and scolded the crowd when the crowd dared not initiate the attack. The police officer ordered the crowd to retreat, but the crowd did not listen to the officer's order and continued to come forward to the monastery. The officer, therefore, threw a bomb into the crowd. By the time the bomb hit an oak tree, it exploded and killed three Muslims in the crowd. When village tract administrator informed the police officer about

the troops' arrival, and the officer shot bullets into the air thrice and ordered the crowd to stay back, the crowd retreated. About 80 soldiers arrived at the village at about 3 p.m. on that day. When the commander asked the crowd not to fight against ethnic nationals who had been in brotherly relationship with Muslims for many decades, the crowd turned back to their villages. The troops camped at Ta Man Thar village for a day, patrolled Thet Kaing Nyar and Min Ga Lar Nyunt villages, and finally left for Kha Maung Seik village tract on the next day. There was not a case that the troops shot and killed Muslims in Ta Man Thar village tract during the conflict incident.

(On their way to Kha Maung Seik village tract, the troops faced the situation that the bridge on the road connecting Ta Man Thar and Kha Maung Seik had been destroyed by Muslims, and therefore, had to take a comparatively longer way via the route connecting Ta Man Thar, Thit Tone Nar Gwa Sone and Kha Maung Seik. As they had to take about three hours to walk between Thit Tone Nar Gwa and Kha Maung Seik, they arrived Kha Maung Seik late. When they arrived Kha Maung Seik village, over 100 Hindu community members in the village had been killed and buried in the ground, with 20 to 30 corpses in each pit, by ARSA terrorists.

Ethnic nationals in Ta Man Thar village tract dared not return to their own villages, stayed at the monastery, and got starved there for three days. Therefore, the villagers including the border guard police broke into and took some foods (mainly drinks and snacks) from some shops, owned by Muslims in the bazaar of Ta Man Thar village tract. The border guard police, then, suggested the villagers not to further rely on them but leave for a secured area for their safety while other troops had not arrived in the village. Upon the police's suggestion, the villagers, except a few men who were assigned to watch their own villages, left for Sittwe on August 28, 2017.

A convoy of the Light Infantry Division 99 arrived Ta Man Thar village about three days after the former troops' departure. The troops arrived in the village late because the ways and bridges they formally used to march were being mined and destroyed and thus had to use lengthy ways in the forests. When they arrived in the village, the vast majority of Muslims throughout the village tract had fled their homes. Then, the soldiers cleared mines around the villages of ethnic nationals during their clearing of locality. Many villagers followed the soldiers and took household facilities, TVs, motorcycle, buffalos and cows, and burnt Muslims' houses down for security reason, that Muslims would come back to their villages if their homes were still out there and also trouble the ethnic nationals in the future. The soldiers themselves were said to have set fire to three to four villages and left the village tract after conducting one-day clearance operation.

Domestic animals and other animals were also taken by anyone who passed by the village tract, as Muslims fled their villages, as their villages were on fire, and thus their animals were out of their control. Just as ethnic nationals stole Muslims' properties, Muslims were also said to have stolen ethnic nationals' properties. Just as one ethnic national was said to have stolen another ethnic national's properties, one Muslim was

also said to have stolen another Muslim's properties. One was required to pay only five-digit amount of money for a cow within such a region-specific black market.

Some Maramagyi community members, when they came back from their three-month stay at the Maramagyi monastery in Sittwe, found their wooden houses demolished and stolen, while their household facilities and domestic animals were lost.

Soldiers were found to not have raped Muslim women during the conflict time. It was also illogical to accuse the soldiers of committing gang rapes against Muslim women because all Muslim women had already left their villages when the Light Infantry Division 99 arrived in the village tract.

Despite no casualties on the side of ethnic nationals, five Muslims were reported to have died during the conflict incident. Muslims were reported to have fled their villages not because of soldiers' forced displacement but because of ARSA terrorists' threats. One Muslim witnessed, 'We will not be able to continue to live in our own villages, and if we do so, we will be killed'. Within a couple of weeks before the conflict incident in August, about 20 Muslims who had had good personal relationship with the government authorities were killed by ARSA terrorists or supporters in Ta Man Thar village tract. Once, one ARSA supporter came to arrest and kill a Muslim who was village tract administrator's secretary and had good relationship with Maramagyi community members. However, he returned only when the Muslim secretary's mother pleaded the ARSA supporter not to kill his son. Then, the mother, on behalf of his son (the village tract administrator's secretary) also pleaded Maramagis not to visit their home.

The ARSA terrorists also surrounded and planned to kill six Daingnet community members while the Light Infantry Division 99 was still in Min Gyi village tract. About 200 Muslims were shot dead by the fighting between the soldiers and Muslims, when the soldiers attempted to rescue Daingnets from Muslims' planned atrocities.

(d) Statements of three Thet witnesses

Gunshots appeared further from where Kyein Chaung village tract was located at around 3 a.m. on August 25, 2017. Women who had been frightened by the gunshots were gathered at a place with strong fences. A loud noise of bomb blast also appeared from where the border guard police outpost was located in Ta Man Thar village at about 5 a.m. on that day. The outpost was located on a hillock fairly distant from Ta Man Thar (Thet) village. Soon after the bomb blast, there also appeared a loud voice 'Ar Lar Wa Par' from the Muslim village located adjacent to Ta Man Thar (Maramagyi) village. Then, Muslims in black gowns holding pieces of wood were seen as having crossed the Ta Yoke Chaung creek and led to Ta Man Thar village. Meanwhile, a Thet community leader who was also a village tract administrator's secretary, in consultation with the village tract administrator, planned to make the villagers from all villages with ethnic nationals gather at the monastery on the hillock located fairly distant from the villages.

A crowd of Muslims were seen as having made loud noises and marched to the bazaar in Ta Man Thar after they came from the mosque.

All ethnic nationals from all ethnic villages of Ta Man Thar village tract as well as those from Yay Nauk Ngar Thar village tract were gathered at the monastery. Ethnic nationals from Thet Kaing Nyar also arrived the monastery at about 11 a.m. on that day. There were also police in the border guard police outpost on the hillock. Muslims finally got back without attacking the monastery. There was no casualty on the police's side, despite the unknown casualty on the Muslim community's side.

All ethnic nationals had to share rice and food at the monastery. Children suffered from illness three days after the conflict incident. Troops from Light Infantry Division 99 arrived five days after the conflict, and when they went to check Muslim villages, no Muslims were found in their villages. A week after the conflict, Thet community leaders called and asked their relatives in 4 Mile village to bring them to Kyein Chaung village. Then, they had to walk about nine miles to reach to Kyein Chaung where they were brought by cars to 4 Mile village. A number of ethnic nationals have moved to Ponnagyune, Gwa, and the mainland respectively since the aftermath of conflict. Therefore, half the population have fled Ta Man Thar and thus the village tract has been in danger of extinction.

No rape or murder cases during the conflict were reported. Despite the arson case, those who committed arson could not be identified. Muslim villages were on fire the day after Muslims had attacked the Ta Man Thar border guard police outpost. Muslims were believed to have still been in their villages by the time their villages were on fire. Only then, they fled to Bangladesh. The troops only arrived Ta Man Thar village tract at about 4 p.m. of the day after Muslims' villages were on fire.

(e) Statements of three Hindu witnesses

Gunshots and artillery shots were heard around during the night time of August 24, 2017. A crowd of over 200 Muslims led to the Ta Man Thar border guard police outpost at around 4 a.m. on August 25, 2017. The border guard police fired shots at Muslims in retaliation of their attack against the outpost with three hand-made bombs. Then, ethnic nationals also had to flee as some Muslims in the crowd also threatened them with long knives. About two to three thousand Muslims grabbed pieces of wood and knives and entered Ta Man Thar village at about 8 a.m. on that day. Some Muslims in the crowd were seen as having worn black gowns. Those Muslims in black gowns, on their way back from the mosque, killed some Hindu family members. Therefore, Rakhine ethnics brought all other Hindu community members with them at the monastery where Rakhine, Thet, and eight to nine border guard police had gathered. The crowd got back when the police fired shots at them. There appeared an arson case in Ta Man Thar and Kha Maung Seik village tracts three days after the conflict incident. There were only two Hindu-owned houses left unburnt in Ta Man Thar village. When troops arrived Ta Man Thar village and soldiers exhumed the murdered Hindu family

members, only two Hindu corpses were found. Despite no Muslims left, their villages were still unburnt by the time the troops arrived in Ta Man Thar village tract. Soon, their villages were also on fire, but persons who set fire to those villages could not be identified.
