

# APPENDIX 4

## MEMORIALS, MASS GRAVES AND OTHER SITES

This Appendix contains two separate reports detailing the Commission's work with regard to commemorating the suffering endured during the conflict.

The first of these reports addresses the theme of memorials. The second report – on mass graves and other sites – is accompanied by a table of sites identified by the Commission in several Districts.

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# APPENDIX 4 – PART ONE

## Memorials and Transitional Justice

Artemis Christodoulou<sup>1</sup>

### Introduction

1. One of the key elements of transitional justice involves understanding the needs of survivors of mass atrocity and human rights abuses. Victims and their families often demand action on a number of transitional justice goals, including accountability, truth-seeking, the distribution of reparations, and the prevention of future abuses. In addition to all these goals there is very often a demand and a need for remembrance.
2. The significance of remembering the past – its control and its potential – is underlined by the fact that the struggle for control over the national or ‘collective’ memory lies at the heart of post-conflict or post-authoritarian accountability policies. Many survivors, advocates of democracy, and members of the human rights community are offended by efforts by new regimes to create an “official story”, a state-generated narrative about the past. Important questions arise about how victims will be remembered, what will be taught in schools, and whether the many and unique voices of survivors will continue to be heard. Control, in other words, of mechanisms for remembrance affects not only the ways in which we look at the past, but also the ways in which we encounter the present and the ways in which we approach the future.
3. One unique and versatile mechanism for remembrance is the *memorial*. In the context of transitional justice, memorials serve as prisms through which to see past, present and future. Memorialising is a social and political act that encompasses not just the memorial itself, but also the process of creating the memorial, the creation of the memorial and the continued engagement with the memorial -- the concerns and questions it raises about the past, the examination of whether these concerns continue to exist in the present and the consideration of how the causes for such concerns may be eliminated in the future. On an individual and national level, the process of memorialising helps the survivor and the nation to work through psychological trauma. In many cases, the very act of public acknowledgement of suffering contributes significantly to the healing process. Such forms of acknowledgement play an even more significant role in African societies, where the individual is largely defined by the place (s)he occupies in the community<sup>2</sup>. This memory function of a memorial should, however, not be separated from other transitional justice goals. For a successful memorial, *remembrance* lies at the centre of a network of transitional justice goals central to survivors of mass atrocity and human rights abuses, such as truth-seeking, prevention of future abuses, reparation and reconciliation.

### What is a Memorial?

4. Memorials are representations of people and events that occurred during earlier historical periods. As representations of the past, they lie at the intersection of the historical, political and aesthetic axes. Memorialising therefore necessarily involves the subjective interpretation of people and events and the challenge of translating those interpretations into visual narratives, finally also to be subjectively interpreted by each visitor. Memorials exist in almost every human society and form an integral part of the landscape of collective memory. They help define and construct a shared notion of the collective experience, imagination and self-definition of a people.
5. Though memorials have traditionally come in the form of statues honouring past war heroes, they need not conform to this prototype; in fact, modern forms of memorialisation are increasingly emphasising that memorials need not be tangible, stationary, infused with *one* particular meaning and commemorative of the positive aspects of a nation’s history.

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<sup>1</sup> Artemis Christodoulou, a PhD student from Yale University, was an intern at the TRC during 2003. In May 2004 she returned to Sierra Leone to promote the National Vision for Sierra Leone. While returning to Freetown from Makeni she was seriously hurt in a car accident. At the time of writing Ms Christodoulou remains in a coma with severe brain damage. The Commission pays tribute to the selfless dedication that Ms Christodoulou gave to the people of Sierra Leone. Her work on amputations, memorials and the National Vision for Sierra Leone has advanced the cause of peace and reconciliation in Sierra Leone.

<sup>2</sup> Handicap International psychologist, Emilie Medeiros, has underlined this defining factor of Sierra Leonean society in her analysis of the impact of amputations in Sierra Leone. Archbishop Desmond Tutu, Chairperson of the South African Truth and Reconciliation Commission, refers to this aspect as part of the African *Weltanschauung*: “In the African *Weltanschauung* a person is not basically an independent, solitary entity. A person is human precisely in being enveloped in the community of other human beings, in being caught up in the bundle of life. To be...is to participate”. *Country of My Skull*, Antje Krog (London 1998): at page 110.

- Built public memorials, unconstructed memorials and commemorative activities comprise the three basic types of memorials. Built public memorials include statues, grave sites, memorial walls and museums. Unconstructed or found memorials become infused with memorial content and include street signs, older museums that have become sites of contestation, sites of genocide, or entire cities as in the case of Dresden, Hiroshima and Auschwitz. Commemorative activities include dates and anniversaries, protests scheduled for certain times, street theatre, and memory tours.

## What is the Potential of Memorials?

### *Truth-Seeking and 'Never Again'*



Cartoon by the South African cartoonist 'Zapiro'.<sup>3</sup>

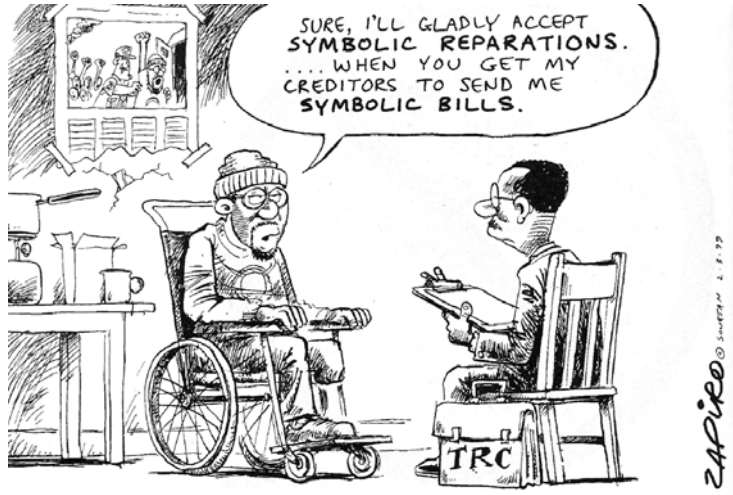
- Though memorials have traditionally come in the form of statues and plaques commemorating war heroes and great national museums celebrating a nation's cultural patrimony, memorials are increasingly being conceived as challenges to rather than as bulwarks of dominant discourses of collective memory. This movement is intimately linked to the moral imperative of 'Never Again'. Whether it be remembering the Holocaust in Germany, recalling human rights abuses under dictatorship in democratising societies such as Argentina, memorialising the victims of Apartheid in South Africa, or fighting the memory of wrongs perpetrated by the United States, confronting the past through the creation of memorials is increasingly seen as an essential element to democratising in the present and the future.
- Memorialisation of sites of mass atrocity is one of the most powerful ways to engage in truth-seeking/telling and never again. Such memorialisation turns the very same tools employed by oppressive regimes against them: it turns of the tools of the oppressor into the evidence of the oppressed. Through the memorial, the regime is exposed and the space violated by the oppressive regime is once again reclaimed. Examples of such memorialisation include Robben Island in South Africa; The Tuol Sleng Museum in Cambodia and Villa Grimaldi in Argentina.
- By serving as a *prism* through which to examine past and present and to prepare for the future, memorials create a public space for lasting dialogue. Emphasis on dialogue has led the critic James Young to favour the *process* of memorialising to the memorial itself:

"It may also be true that the surest engagement with memory lies in its perpetual irresolution. In fact, the best German memorial to the Fascist era and its victims may not be a single memorial at all – but simply the never-to-be-resolved debate over which kind of memory to preserve, how to do it, in whose name and to what end" (*The Texture of Memory*, 21).

<sup>3</sup> Jonathan Shapiro

- Dialogue need not, however, be confined to the planning stages of a memorial and the creation of a memorial should not, if successful, mark the *resolution* of an individual's and a nation's engagement with memory. Continued dialogue around the issues raised by the memorial serves both as an assurance against forgetting – what may contribute to the recurrence of past abuses – and as an assurance against the creation of a state-sponsored narrative promoting one particular political agenda.

### Reparation

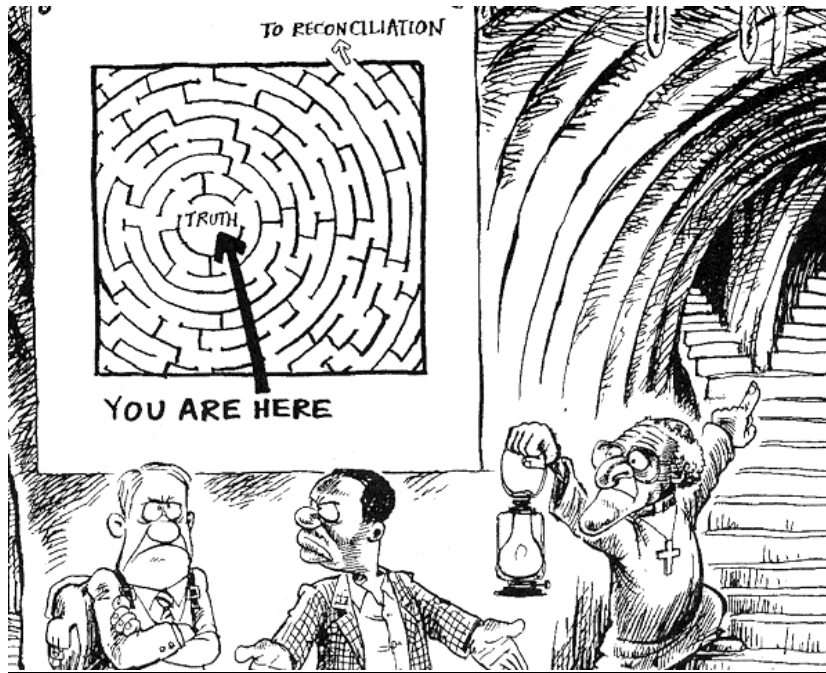


- One of the most complex transitional justice goals is reparation. Referring to memorials as a form of “public, official acknowledgement”, the South African Truth and Reconciliation Commission’s report argues for the significance of symbolic reparation:

“Recommendations on reparations are also wider in scope or more holistic than those customarily awarded as damages in successful civil claims. Such broad recommendations include the provision of symbolic reparations to victims, such as the continuing public, official acknowledgement through monuments, living memorials, days of remembrance and so on. In addition, as part of the Commission’s general commitment to reparations, some interim reparations were provided in the course of its work. For example, in cases where (through the amnesty process) the bodies of activists killed and secretly buried by the security forces were discovered, the Commission assisted families with official and dignified burials. These kinds of reparations emphasise the importance of placing individual reparations within a wider social and political context”.

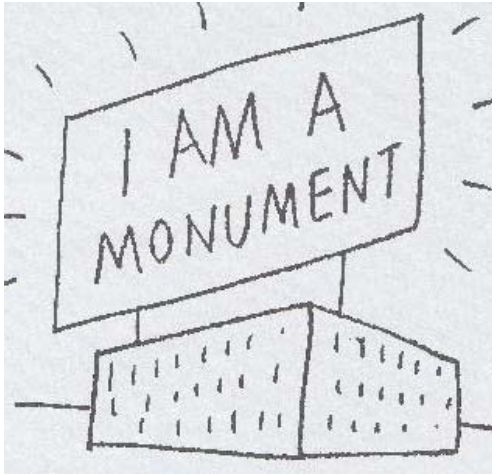
- The old and new style war memorials in Greece demonstrate how individual reparations may be placed within a ‘wider social and political context’. There, memorials of the ‘new type’ including the names of the communist fallen in World War II were erected in more recent years near memorial plaques of the ‘old type’, on which the names of the communist fallen had intentionally been omitted.
- By stimulating an on-going dialogue necessary for building and sustaining a peaceful, democratic society after long periods of violence and repression, memorials may serve as catalysts for social change. District Six in South Africa was a working class community declared a “whites-only” area under the Group Areas Act of 1966. The creation of the District Six museum, which aimed to reconstruct the original community bulldozed for the purposes of what was euphemistically called “slum clearance”, inspired a conversation about land rights that eventually lead to the District Six Land Court.

## Reconciliation



14. Insofar as memorials bring people together, such public spaces may promote reconciliation between enemies. At Perm-36 in the former Soviet Union, the only Soviet political camp still standing and now developed as a memorial museum, former political prisoners are invited to meet museum volunteers and tell them about their experience in the camp. Former prison guards are now working on the restoration of the camp, and former guards, prisoners and volunteers participate in discussions and seminars on the history of political repression and human rights issues.
15. By virtue of the past, memorials may effectively address the present. In an effort to promote dialogue and an exchange of ideas not only between the past and the present but also between different constituents in the present-day garment industry, the Lower East Side Tenement Museum in New York City invited people working in all sectors of the garment industry to share their responses and their own experiences as the exhibit was being physically built. They invited garment workers, inspectors, designers, labour organisers, human rights organisations and others to consider the efficacy of the exhibits focusing on immigrant narratives from the late nineteenth and early twentieth centuries. Participants were also asked to compare the problems thematised in the exhibits to those facing the industry today and to jointly discuss possible solutions.

## **Civic Engagement**



16. There is an important citizenship role in memorials that is often lacking from high-level strategies that risk alienating those they seek to help by complex legal or bureaucratic procedures. There is more public resonance in an accessible and enduring public space than in a lengthy piece of statistical analysis of human rights violations. Statistical analysis is clearly of great importance (not least in its contribution toward increased understanding of conflict patterns and outcomes) but the objective nature of figures and facts ignores the visceral emotional complexity that is at the heart of transitional justice. 'Memory' in its simplest form should not be overlooked in favour of complex and sophisticated, goal-driven accountability strategies.
17. The success of a memorial should be measured by the reactions it provokes: by civic debate, dialogic effect, educational value and the response of constituent groups of stakeholders, including victims and their families, perpetrators, civic society (schools, artists, NGOs), government and other tourists. Whether the memorial promotes a physical interaction on the part of the visitor with the monument – as in the case of Gerz's Counter-Memorial in Harburg on which visitors were asked to write with a stylus – or an interpersonal interaction on the part of the visitor with other visitors or with his community, memorials have the potential to encourage an engagement with memory and to incite to action.
18. The AIDS quilt is an excellent example of a memorial that drew civic engagement on a large scale. An idea that germinated among a small group of strangers in San Francisco in 1987, the AIDS quilt is made up today of 44,000 individual memorial panels, each one commemorating the life of someone who has died of AIDS, sown together by friends, lovers and family members. This quilt, whose creation cost each individual panel sewer less than a dollar, has raised over \$3 million for direct services for people with AIDS and has become the largest community art project in the world. Perhaps most effectively, its nomination for a Nobel Peace Prize in 1989 underlines the impact that a memorial infused with meaning may have in the area of human rights and justice.

## Memorials and Sierra Leone

### *History*

19. A Monuments and Relics Commission was founded in Sierra Leone in 1947 to “identify, preserve and manage the Historical and Cultural heritage of the country”<sup>4</sup>. To date, eighteen monuments have been declared by the Commission. The mandate of this body has, however, not been able to save many of these monuments from neglect, decay and destruction, much of which results from the decade-long civil war. Memorials were also created during this conflict. After the NPRC coup in 1992, working class youths in Freetown created patriotic art in the form of wall paintings, cement sculptures, public monuments, and road-side decorations in support of the revolution<sup>5</sup>. Towards the end of the conflict, Peace Pals Education Network Sierra Leone sponsored the creation of a ‘peace pole’ in Freetown on which Sierra Leonean youth painted messages of peace. Most recently, the so-called ‘Slaughter House’ in Kailahun District is apparently being considered as a national memorial to the war<sup>6</sup>. The National War Memorial Committee, launched two years ago largely as a result of support from President Kabbah, has recently finalised plans for a national memorial to the war to be erected in Freetown.
20. There is great interest in the creation of memorials in Sierra Leone both on an individual and on an organised and national level as is evident from the response to the presentations made by the TRC to local and international human rights activists, members of government and the diplomatic corps, the National War Memorial Committee, religious representatives, leaders of youth groups, victims, perpetrators and academics between May and July 2003<sup>7</sup>.

### *Establishing Successful Memorials in Sierra Leone*

21. Establishing a successful memorial in Sierra Leone requires the integration of traditional and cultural methods of memorialisation into the more generalised scheme presented above. From discussions with Sierra Leoneans, the Commission raises the several observations for consideration.
22. Sierra Leoneans emphasised that they are a hopeful people who like to **remember the positive** and not dwindle on the negative. Emblematic of this fact is that in many districts the dead are buried outside the town and that the area where they are buried provokes general fear. A stone is usually brought back to town from the area of burial to signify that the spirit of the dead person will not be forgotten. That stone is then placed in a small shrine that houses the spirit tokens of other deceased. In other words, the positive aspect of an event generally perceived as negative, is preserved. In creating new memorials, ideas should be discussed that would honour this scheme: perhaps through the reclamation of space once violated through the conversion of a site of mass atrocity into a school, a museum or a law court.<sup>8</sup>
23. While memorialising should honour traditional and cultural methods, the magnitude of atrocities and human rights violations committed during Sierra Leone’s decade-long civil war makes this conflict a unique event that requires unique treatment. The raw violence and trauma of an event such as this that affects every stratum of society over an extended period of time cannot and should not be forgotten. Rwandans faced a similar dilemma after the genocide of the 1990s; despite their strict traditions demanding that the deceased be buried, they chose to create sites of genocide where the bodies of the dead are on display as evidence to the world of the reality and devastation of their civil war.

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<sup>4</sup> *Vistas of the Heritage of Sierra Leone*. Principal of FBC and Curator, Sierra Leone National Museum (Freetown 2003).

<sup>5</sup> See “*Ecstatic Renovation!*”: *Street Art Celebrating Sierra Leone’s 1992 Revolution*. Joseph A. Opala (Freetown 1994).

<sup>6</sup> As the name indicates, the Slaughter House is allegedly the site of one or more massacres. There is still, however, some question about whether the red stains on the walls of this building are indeed human blood.

<sup>7</sup> Official presentation venues included: the Sierra Leone State House, the Conference on Recommendations of the SLTRC (National Forum for Human Rights, Law Reform Group, ICTJ), the Conference for Youth Serving Organisations (UNICEF), the National War Memorial Committee and the TRC. Artemis Christodoulou made the presentations.

<sup>8</sup> Constitution Hill in South Africa is a new mixed-use project at the centre of which lies South Africa’s new Constitutional Court. The Court is housed on the site of Johannesburg’s Old Fort Prison, a prison that became notorious for its harsh treatment of detainees during Apartheid.

24. Many Sierra Leoneans underlined the **high levels of illiteracy** in the country. They emphasised that a public work around which to gather and discuss would serve as an excellent vehicle of sensitisation upcountry, where literacy levels are significantly lower than in Freetown. Another innovative method of circumventing the problem of illiteracy is a combination of memorialisation and theatre. Theatre is one of Sierra Leone's most popular art forms and it is another effective vehicle through which to address the past and examine how past issues fare in the present. Commemorative activities, centred on theatre productions, could take place on an appointed day on a site of particular importance (a massacre site, etc.). The theatre could then be interpreted in light of the site on which the production takes place. Public forums could follow the production in order to remember and inspire conversation about the past, the present and the future.
25. Many Sierra Leoneans mentioned that trust was imperative in the reconciliation process, but that, in the absence of direct trust between two people, a third party, whom both persons trusted, could **mediate that trust**. The third party ideally represents something in which both parties have a stake and to which both parties are loyal, such as a common tradition in the form of a paramount chief. Memorials may serve as such a mediating force in so far as they represent something that will be made up of the community's past, that will, once created, be part of the collective landscape of the community, and that will reflect on the community in the present and in the future. Examples of memorials serving as mediating forces are the Museum at Tuol Sleng in Cambodia and Robben Island in South Africa where former guards and prisoners now serve as tour guides and hold seminars together.
26. Sierra Leoneans referred to the **deliberate destruction of old memorials** representing ideologies not reflective of current views. Destruction is the default option for dealing with a memorial with which people no longer agree. While it may be an easy option, it distorts the visual landscape of collective memory and forecloses dialogue that could raise awareness around the issues represented by a memorial – all this in favour of a monolithic view.
27. An interesting example of an innovative way of engaging with now out-dated memorials is the Park of Arts in Moscow. Beaten-up statues of former Soviet leaders were collected together in this park, which now also includes a café. Younger artists have begun to respond to these old statues with their own memorials that also claim their space in this garden. Though the old memorials no longer fulfil their original function, they continue to raise the issues around the ideologies for which they stood – they inspire conversation and raise awareness around totalitarian regimes of the past and of their legacies in the present.
28. One of the most astounding **ideas for a memorial** came from some of the key stakeholders in the conflict in Sierra Leone: the perpetrators. A group of perpetrators spoke of a memorial in which perpetrators would leave imprints of their hands on a cement wall erected in a public space (maybe around the Cotton Tree) signifying a tacit agreement with themselves, with other perpetrators and with the nation and the world that they will never use these hands again to pick up a weapon and strike a fellow human being. Such a memorial brings together many of the most powerful aspects of memorialisation. It incorporates civic engagement among key stakeholders (perpetrators and, through the agreement, victims, future generations and other humans) and links the past (their history in the conflict) to the present and to the future (their agreement to not pick up arms again). Problematic in this idea is possibly the fact that amputation was one of the key war-time violations of the conflict. Interestingly, some amputees to whom the Commission spoke were nonetheless excited by the idea. Before any plans go forward, a forum would ideally be created in which perpetrators may speak with victims, and specifically with amputees, about the efficacy of such a memorial. The forum itself would serve as a powerful space for healing and reconciliation.

### ***Concerns about establishing memorials in Sierra Leone***

29. A number of concerns surfaced during the meetings held by the Commission.
30. Many emphasised that Sierra Leone does not have the **financial means** to create memorials. A memorial is not created with money. As the final cartoon above ("I am a monument!") indicates, a memorial cannot declare its existence, neither through the individual declaration of a group nor through an investment of large amounts of money can a memorial become successful. As one activist put it, "It's not just how the sites speak to our understanding but how we help people speak to each other about what the places mean to their lives. That's what's transformative". One of the most successful memorials, if we can judge the success of a memorial by its healing powers, by the amount of international attention it receives, by the amount it sensitises about the issue it presents, and by the amount of international funds it raises for its purposes, is the AIDS quilt. The quilt consists of over 44,000 panels – that means, over 44,000 people were involved (and probably at least double that number since one person sews the panel but many more discuss it). Over \$3 million in funds raised and a nomination for the Nobel Peace prize are the results of a quilt that cost each individual sewer a small amount to purchase enough yarn for a panel – and maybe some needles.



31. In connection to the above concern about expending money, and in this case also energy, some Sierra Leoneans asked about the prudence of **creating a memorial instead of focusing on more tangible reparations**. While tangible reparations may alleviate some quotidian struggles of an individual, the trauma of an extended and especially violent war cannot automatically be removed through financial support. Furthermore, even if it could be enough, the amount of money necessary for the full alleviation of quotidian struggles will most probably not be available to Sierra Leoneans. Memorialisation helps an individual to come to terms with the event through a *working through* that may result from the *process* of memorialising and through discussions that may be held around the memorial. As mentioned above, the very act of public acknowledgement of an individual's suffering contributes significantly to the healing process, especially in African societies, where the individual is largely defined by his/her place in the community.
32. Memorial reparations should, however, not be isolated from tangible reparations, as the example of the District Six Museum indicates. The creation of the District Six museum inspired a conversation about land rights that eventually led to the District Six Land Court, through which original residents of District Six were granted land claims.
33. Some Sierra Leoneans were under the **impression that only a limited number of memorials should be created** (perhaps even just one). Memorialisation does not focus on the memorial itself but rather on what can be derived from the memorial and what purposes a memorial can serve for a community. Even if a memorial is not built, this does not mean that the effort was not worthwhile – and, even, successful<sup>9</sup>. Insofar as a memorial can inspire dialogue, effect change (especially as concerns democratisation and the promotion of human rights) and promote healing and reconciliation, there should be no limit on the number of memorials that can or should be built.
34. Many Sierra Leoneans asked **who should decide** when, where, for what purpose and what kind of memorial should be built. Incorporation of stakeholders into the creation of a memorial is essential; in the context of transitional justice, it is exactly the amount and quality of civic engagement produced around a memorial that will be the measure of its success. Stakeholders include all those members of society that have a stake in the memorial being considered. In the case of memorials to the conflict in Sierra Leone, stakeholders include victims, perpetrators, their families, residents of the area where the site will be built, members of government, members of NGOs, businessmen, tourists and younger generations. The incorporation of these stakeholders in the process of memorialisation creates a forum for the exchange of views around the issues for which the memorial will stand; it also ensures against alienation from the memorial that might occur, as in the case of the Trojan Horse Monument in South Africa, when stakeholders were not consulted<sup>10</sup>.

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<sup>9</sup> Since 1987, when the German TV hostess, Lea Rosh began campaigning to build a memorial for the murdered Jews of Europe in Berlin, Germany has been caught up in a huge debate about the appropriate memorial. Some 15 years after the original proposal, Eisenmann's memorial is still not built. In its stead, however, lies the Topography of Terror– an exhibit originally thought of as temporary. Despite – or perhaps because of – this intense controversy, this memorial has become a huge success. Because of the great public debate produced in Germany and, to some degree, around the world, most Germans have been consistently confronted with the historical issues and their implications along with the question of appropriate commemoration for the past decade and a half. Competitions are sponsored intermittently; most notably, the summer of 2003, the students of Communication Design in the Art High School of Weissensee in Berlin organised the exhibition "Assaults", displayed on the Topography of Terror Exhibit. The theme of this exhibit, facing the Topography of Terror, but now on ground level, is right extremism, racism and marginalisation in Germany today.

<sup>10</sup> Athlone, a coloured township outside Cape Town, had been a site of community resistance to apartheid in the 1970s and 1980s. In August 1985, 8,000 people marched to nearby Pollsmoor Prison where Nelson Mandela was incarcerated. Police clashed with demonstrators. Over the next two months, police violence resulted in the deaths of more than 50 people. Countless others were injured and there were more than 300 arrests. A State of Emergency was declared in early October, 1985. Eleven days later, in what has become known as the Trojan Horse incident, police fired directly into a crowd of about 100 people on Thornton Road in Athlone. Three people were killed including an 11-year old boy. The Trojan Horse memorial is an example of the default option when building a memorial since the major stakeholders were not consulted. The closed process of building the memorial has led not only to ill-feeling about it, but has also disillusioned many for whom the memorial should have been of great importance: the victims and their families.

# APPENDIX 4 – PART TWO

## Report on Mass Graves and Other Sites

### Introduction

1. In circumstances of war the dead all too often do not receive a standard burial. People die on territory where they are not known. Other times it may be too risky to perform the appropriate rituals and ceremonies. Occasionally the perpetrators simply wish to get rid of the bodies and “dump” them. All these circumstances result in the creation of “mass graves”.
2. Despite its limited resources the Commission sent investigators to most districts in Sierra Leone in order to identify mass graves. These missions were not meant to produce an exhaustive survey of mass graves in the country. The goal was rather to give Sierra Leoneans a sense of what the conflict had wrought in different parts of the country. Behind every mass grave there is a tragic story.
3. The Commission also asked its investigators to identify certain other sites “that have a story to tell.” These included sites of mass killings, executions, tortures, amputations, etc. Hence the title of this chapter: “Mass Graves and Other Sites”.
4. While this chapter is principally illustrative in nature of certain violations, certain conclusions and recommendations have been made on the basis of the information collected, in particular with regard to the preservation of such sites.
5. In order to fully appreciate the Commission’s findings it is useful to have in mind the concepts and methodology it adopted in relation to mass graves.

### Concepts

#### *Mass grave*

6. The Commission has come across different definitions of “mass grave”. The definitions include the following criteria: (a) the number of bodies contained in the mass grave, (b) whether those bodies are identified, (c) the cause of death, (d) the measure of respect accorded to the remains and (e) the “legitimacy” of the site.
7. With regard to the number of bodies, the Commission is of the view that any grave containing more than one body constitutes a “mass” grave. For the purposes of the present exercise any other limitation would be arbitrary and unjustified. To the extent that a single grave contains the body of the victim of a mass killing that also resulted in a mass grave, such grave is also included in this report.
8. As for the number of bodies, this Commission is of the opinion that any grave containing more than one body constitutes a “mass” grave. For the purposes of the present exercise any other limitation would be arbitrary and unjustified.
9. The Commissioners decided that it was not a necessary criterion for the bodies to be unidentified. The report includes graves containing identified bodies, unidentified bodies and graves containing both identified and unidentified bodies.
10. Graves containing the bodies of soldiers or combatants that fell during armed confrontations do not strictly speaking constitute mass graves. The victims should be civilians who have been extra-judicially, summarily or arbitrarily executed.<sup>1</sup> Although the majority of the graves reported in this chapter contain civilians, the Commission did not wish to exclude the few graves containing the bodies of combatants.

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<sup>1</sup> The authority on this matter is the UN Special Rapporteur on extra-judicial, summary or arbitrary executions. More detail can be found at the following web address: <http://www.ess.uwe.ac.uk/comexpert/ANX/X.html>.

11. Another broad criterion is the measure of respect accorded to the bodies. It could be said that for a grave to be a “mass grave” the bodies should have been dumped randomly. In such case the bodies lie in the position in which they have fallen. In such cases there are usually no grave markings identifying the site and the identities of the victims are not recorded.<sup>2</sup> The Commission has decided not to make such a distinction.
12. A final criterion is the “legitimacy” of the grave site. This relates to the reasons behind the creation of the grave. Was it dug in order to dispose of evidence, or was it rather created for health reasons? The Commission has not employed this criterion in order to exclude any graves from this report.
13. Thus, the Commission’s starting point is a very broad definition of “mass grave.” A mass grave is any grave containing the remains of more than one person that fell victim during the war. It is only after careful analysis of the collected data that the Commission was able to make a classification as to the different “types” of mass graves in Sierra Leone.

### ***Other sites***

14. This category of sites comprises all sites where a particularly remarkable event took place during the war, but that do not qualify as a “mass grave.” Such sites include mass killing sites, execution sites, torture sites and amputation sites.

## **Methodology**

### ***Methodology of the investigative missions***

15. The Commission’s investigators were sent to the districts with the following tasks:
  - a. to identify as many “mass graves” and “other sites” as possible in all districts,
  - b. to photograph the identified sites,
  - c. to identify the number of victims,
  - d. to reveal the identity of the victims,
  - e. to identify the types of violations committed at the site (human rights/international humanitarian law),
  - f. to identify the perpetrators,
  - g. to identify and locate the tools and instruments used in committing the violations,
  - h. to identify the persons and institutions responsible for the management of the sites,
  - i. to determine the current uses of the sites (if any),
  - j. to advise the local community on the protection, preservation and security of the site.
16. The TRC database, containing information collected from the statements made to the Commission, was used as a starting point and guide for the exercise. Once in the districts the investigators made contact with the TRC coordinators and the traditional leaders. In gathering the desired information they relied largely on primary sources, i.e. people who were eye-witnesses to the killing and/or burial. It is the many interviews with these persons that led the investigators to the different sites.
17. The difficulties encountered during the mission included: the limited time-frame within which the investigations had to be completed; the limited financial resources; mechanical problems with vehicles; poor road conditions; and some confusion on the part of the local populace between the TRC and the Special Court.<sup>3</sup>

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<sup>2</sup> Such a distinction has been made, for example, in the work of the United Nations Mission in Kosovo (UNMIK). More detail can be found at the following web address: [http://www.unmikonline.org/justice/ompf/ompf\\_activities.htm](http://www.unmikonline.org/justice/ompf/ompf_activities.htm).

<sup>3</sup> More detail on the confusion at community level between these two institutions, including its impact on TRC field research and investigations, can be found in the chapter on the TRC and the Special Court in Volume Three B of the report.

### ***Methodology of the data analysis***

18. The collected information was analysed per district. This was because many of the findings and recommendations that emerged were area specific. However, the Commission was not able to make conclusive findings for each and every district. The districts of Kambia, Western Area and Port Loko are not reflected in this chapter. Shortage of time and resources and prevented the TRC from sending missions to these districts.
19. The Commission has made findings as to the type of violations and abuses that occurred in each district. Further, the Commission attempted to discern whether any "mass grave" patterns existed. The investigators looked into the manner people disposed of the casualties of war. Finally, the Commission engaged in a dialogue with the different communities on the question of preservation of the different sites. Members of these communities were asked to express their wishes and recommendations as to what should be done with the sites.
20. A general overview of all the sites the Commission has identified in the districts can be found in the "Table of Mass Graves and Other Sites" contained in Part Three of this Appendix. However, the Commission also provides a full account of certain of the stories behind those sites in the pages that follow. These stories have been chosen with the aim of illustrating the different circumstances which gave rise to the mass graves.

## ANALYSIS OF MASS GRAVES AND OTHER SITES ACCORDING TO DISTRICT

### KONO DISTRICT

#### *Mass graves*

21. The Commission identified 21 mass graves in Kono district. Of those identified, three graves contain fewer than 10 bodies, eight graves contain between ten and 50 bodies and one grave has “over 150” bodies. The other nine contain an unspecified number of victims.
22. The identity of the victims was rarely known. Indeed, many of the victims were believed to have been brought to the sites from different parts of Kono as carriers of looted items and/ or manpower to mine diamonds for the RUF/AFRC. Others were said to be refugees from other parts of the district.
23. In all reported cases the perpetrators were allegedly members/ supporters of the RUF or the RUF/AFRC. The violations occurred mainly in July 1995 (RUF) and in 1998 (RUF/AFRC). In most cases death was caused by gunshots, but beatings and stabbing were also reported. Typically perpetrators would overrun a village, surround houses in which civilians were hiding, order them to come out and shoot them at close range.

#### *Other sites*

24. In the village of Tombodu the Commission identified three execution sites, one torture-execution site, one amputation site and one detention site. All of those sites were “used” in 1998 by the RUF/AFRC. The number of casualties associated with these sites is unknown.

#### *Illustration*

25. In Kamara chiefdom, four mass grave sites were discovered, along with certain “other” sites. Particularly interesting was the apparent link between several of those sites. It was revealed by witnesses that a majority of victims in Tombodu were taken from villages in the Sandor chiefdom and brought to the violation sites to mine diamonds and/or carry looted items for the RUF/AFRC. They were subsequently shot or burnt alive. Also, several victims were hung from a pear tree and beaten to death. The bodies were then left on the tree to dry before being dumped. One of the mass graves used for that purpose was the so-called “Savage Pit” (**see photograph 1 below**). It was the notorious commander “Colonel Savage” who gave his name to this pit. He allegedly amputated victims (on a long pipe at the car park) and killed an unspecified number of civilians before dumping them in the pit. Many victims were first detained in a former local cell, used as a detention centre.

**Photograph 1: The “Savage Pit” at Tombodu, Kono District**



26. In Njaiama Nimikoro Township (Nimikoro Chiefdom) five mass grave sites have been identified.
27. The first one is said to contain the remains of 14 victims who had their throats slit by the RUF in 1995. According to testimonies collected from witnesses within the township, there were SLA soldiers based in the township from 1994-1995, but they withdrew without informing the residents. The RUF overran the township, killing an unspecified number of civilians. However, the 14 victims were said to have been hiding in the house very close to the mass grave site. The RUF ordered them to come out, after which they were bayoneted to death.
28. The second mass grave is said to contain the remains of 37 male victims who were massacred by the RUF during the same attack in 1995. According to testimonies collected from witnesses and residents of the township, after the SLA withdrew the RUF overtook the town. They instructed the victims to stand in a single straight line and shot them at close range. Their remains were buried in an old garage by some members of the township.
29. The third mass grave is believed to contain the remains of 33 female victims, including four babies, who were massacred by the RUF during 1995 after they overran the town. The RUF fighters ordered the victims out of the house in which they were hiding and shot them at close range. The mass grave site is located behind the mud house from which the victims emerged. It is only a short distance from the mass grave referred to above (with the 37 victims). According to the testimonies collected from witnesses and residents of the area, this massacre took place shortly after the 37 were murdered. This suggests that the perpetrators were the same in both massacres.
30. The fourth mass grave is said to contain some 11 victims, both males and females, who were massacred by the RUF in 1995. According to the testimony of the only survivor, one Feah Komeh who herself was shot, the RUF combatants ordered everyone in the house to come out and as they emerged they were shot at close range. It was during the shooting that a bullet entered her top right hand shoulder bursting out under her armpit. She fell unconscious and when she regained consciousness she noticed that all the other occupants were dead, including a pastor called Kpakima and his wife and children. They were buried by residents of the township.
31. The fifth mass grave, which is within the same compound, is said to contain an unspecified number of victims who were killed at different places in the township during an attack in 1995.
32. A mass grave site was located in Gbense Chiefdom, Koeyor Village. It contains the skeletal remains of an unspecified number of victims who were killed during the RUF/AFRC junta occupation of Koidu town in 1998. A resident of Koeyor testified that he discovered many human skulls and bones outside his house when he returned from Guinea in 2000. In order for him to be able to take possession of his house he cleared the human remains and buried them in one hole. He further revealed that he got information that his house was being used by the junta as a hospital to treat their colleagues. He was unable to say whether the remains were those of civilians or not.

### ***Community recommendations on commemoration***

33. With regard to the establishment of parks, memorials or monuments at the sites, the chiefs expressed their inability to make a decision at short notice. They planned to conduct meetings at chiefdom level in order to reach a unanimous decision.

## TONKOLILI DISTRICT

### *Mass graves*

34. The Commission identified eight mass graves in Tonkolili district. Six of them contained fewer than ten bodies. Two reportedly contained more than 30 bodies.
35. The identities of the victims are unknown, except in one or two cases. Three of the graves apparently contain the remains of RUF or RUF/AFRC combatants. One grave was said to contain two Kenyan peace-keepers. All the graves were believed to contain the bodies of male victims.
36. In most cases the RUF/AFRC was identified as being the perpetrator. However, the SLA and the Kamajors were each also mentioned each once as the alleged perpetrator. In all but two of the cases the cause of death was alleged to be from gunshot wounds. In certain cases deaths were sustained gun battles between opposing sides. One grave contains the remains of two men who were burnt alive. The Kenyan peace-keepers were said to have died after their armoured vehicle came under fire from the RUF and fell into a river.

### *Illustration*

37. One of the graves identified in Masingbi, Kunike Sanda Chieftdom contains the remains of over 30 male victims. It was discovered along the Maquali road in the ruins of an old garage. According to testimonies collected from witnesses in the township, especially from Richard A. Conteh who supervised the burial, the bodies of the victims were discovered after a gun battle between the RUF/AFRC junta and the Kamajors in 1997. Their remains were dumped in a pit in the garage. The site is now covered with grass.
38. In Magburaka, Kholifa Rowalla chieftdom, one of the mass grave sites, a disused well (**see photograph 2 below**), is located along the main road to Makeni, between two burnt houses (numbers 18 and 20 Makeni Road). This site is said to contain five male victims who, according to collected testimonies, were killed in “cross-fire” between the RUF/AFRC junta and the Kamajors in 1998.

**Photograph 2: Disused well at Magburaka, Tonkolili District**



### *Community recommendation on commemoration*

39. With regard to the establishment of parks, memorials or monuments at the sites, the chiefs expressed their inability to make a decision at short notice. They planned to conduct meetings at the chieftdom level to reach a unanimous decision.

## BONTHE DISTRICT

### *Mass graves*

40. In Bonthe district the Commission identified seven mass graves. Two of them contain the remains of fewer than 10 people. The others were said to contain 12, 50, 56, 450 and 600 bodies respectively.
41. Some graves are said to contain the bodies of civilians, whereas others are believed to contain the remains of combatants (RUF, RUF/AFRC, SLA soldiers, Kamajors).
42. Most of the killings recorded in Bonthe district are alleged to be the work of the RUF. In most of the villages where RUF atrocities were reported, the RUF fighters would typically summon the villagers to meetings under the pretence of being friendly. Once the villagers had gathered they would then be executed.

### *Illustration*

43. At Tihun (Sogbini Chiefdom) the Commission identified a mass grave reportedly containing the bodies of some 600 people. Witnesses said that RUF fighters attacked Tihun on 18 February 1995 and killed about 600 people. According to Paramount Chief Steven Wonie Bio, the RUF attacked Tihun on three occasions before launching a major offensive in which they caused extensive havoc and committed multiple violations. It was alleged that “the fighters” summoned all the villagers to the local “barray” (equivalent to town hall) where they were executed. The barray was then set on fire and those who were still alive were burnt to death. The RUF had reportedly vowed not to leave anyone alive at Tihun. They then made their base at Tihun. All remaining inhabitants deserted Tihun because of the RUF presence. In December 1995 skulls and skeletons were collected from various places and buried near the Old Town (**see photograph 3 below**).
44. One of the inhabitants of Tihun Town, Joseph Yanguba, made a statement to the Commission in which he related the same story of the RUF attack on Tihun. The following is an extract from his testimony:

“The fighters [...] attacked us in Tihun and killed over 600 people, men, women as well as children. Those who were captured and abducted were over 300 in number. During our capture, we were taken to Mattru Jong for recruitment because large number of their colleagues had died in ambush. I was with them for 3 weeks before I managed to escape from them. I then returned home. On my arrival I found out that the RUF fighters killed 9 members of my family. [...]

According to the fighters, they said that, we were told not to encourage soldiers in Tihun and we allowed our son, Maada Bio to send his soldiers to Tihun. That was the reason why large numbers of people were killed in Tihun Town. The dead bodies were left in the town to decay because we were afraid of the number. Secondly, because the RUF fighters would kill us if we were caught by them.”

**Photograph 3: Mass Grave at Tihun, Bonthe District**





45. In Bauya village, in the same chiefdom of Bonthe district, the Commission identified two further mass graves. In this village a similar story was recorded. It is alleged that RUF fighters attacked Bauya Town on 2 November 1995. Many people were killed as a result of the attack. The remaining residents fled the Town to nearby villages. On their return they found the corpses of many residents of Bauya lying along the road. The bodies were later buried in two different graves. The two graves are said to contain 56 and 50 bodies respectively.
46. According to a resident of Talia village (Yawbeko chiefdom), the Kamajors executed about 450 people who were accused of being SLA and RUF members or “collaborators”. They were dumped in a grave situated on the left hand side of the road leading to the Primary School (**see photograph 4 below**).

**Photograph 4: Mass Grave at Talia, Bonthe District**



#### ***Community recommendations for commemoration***

47. In Bonthe district, different suggestions were made for the commemoration of the sites. All villages asked for the creation of “monuments” that “serve” the community. In Tihun, the villagers requested that a park dedicated to the dead be established. In Bauya village, the erection of a market building was proposed. In Talia and Matru, the erection of barracks was requested.

## MOYAMBA DISTRICT

### *Mass graves*

48. In the district of Moyamba the Commission identified 15 mass grave sites. Seven of those graves are said to contain fewer than 10 bodies. Six contain between 10 and 50 bodies. In two graves it was reported that 80 and “about 150” persons are buried respectively.
49. Two of the graves contain the remains of SLA soldiers and Kamajors who died during clashes in January 1997. All the other graves contain the bodies of civilians who died during the invasions of their villages by RUF combatants. As in Bonthe district, it appeared that the RUF typically summoned villagers to meetings under the pretence of being friendly, only to execute them once they had gathered in one place.

### *Other sites*

50. The Commission further identified a detention site in Magbenka village (Kombora chiefdom). It is a community store where about 150 people were detained by the RUF in January 1996.

### *Illustration*

51. The Commission was told the story behind the mass grave and an accompanying detention site in Magbenka (Kombora chiefdom). It is alleged that on Tuesday 6 December 1996 at approximately 3.00 pm a group of about 100 RUF fighters from the Camp “FALL-FALL” under the command of one Lieutenant Komba Gbondema entered Magbenka village. The RUF fighters ordered everyone in the village, young and old, women and men, to converge at the court barray for a meeting. The residents of the village were forcefully gathered in the court barray to await the RUF commander. By 7.00 pm the people began to suspect danger. Approximately one hundred and fifty (150) people who had gathered managed to escape. The RUF combatants ordered the remaining villagers to march to the community store in two straight lines. Some of these villagers managed to break free as they were being locked up in the store. The rest of the people detained by the RUF, numbering about eighty, were later taken out of the store and shot dead. One of the escapees explained that some of them had returned to the village after one year and found the skeletons of those killed littered all around the community store. The skeletons were collected and buried in a single grave at the back of the community store on 6 December 1996 (**see photographs 5 and 6, below and overleaf**).

**Photograph 5: Detention site at Magbenka, Moyamba District**



**Photograph 6:** Mass grave at Magbenka, Moyamba District



52. Mokanji Town, in the Lower Banta Gbangbatoke Chieftdom, is a separate mass grave site identified by the Commission in the Moyamba district. It is alleged that in January 1997, Kamajors and SLA soldiers clashed there, resulting in many deaths. After the fight, civilians were forced to bury the dead at two locations.

***Community recommendations for commemoration***

53. Recommendations made by the different communities include the erection of:
- a hospital in Magbenka;
  - Community centres or barrays in Yoyema, Mosongo, Mokanji and Jaihun;
  - a town hall in Kwellu;
  - a monument in Moyolo; and
  - a tomb or memorial in Mosenessie.

## KENEMA DISTRICT

### *Mass graves*

54. In Kenema district the Commission identified two mass grave sites. One contains three bodies, the other contains 13 bodies.
55. In both cases the victims are civilians. Most of their identities are known.
56. RUF/AFRC fighters are alleged to be the perpetrators of the killings. In one case they beat the victims with sticks and shot them. In the other case they opened fire at point blank range. They ordered people to leave their houses under threat of their houses being set on fire. Once the people rushed out they were shot.

### *Other sites*

57. The Commission also identified one torture site at the town chief's house at Bandawoh, Small Bo Chiefdom in the Kenema district (**see photograph 7 below**). At this site RUF fighters allegedly tortured 36 people on 26 March 1994.

**Photograph 7: Torture site at Bandawoh, Kenema District**



### *Illustration*

58. This is the story of an inhabitant of Bandawoh, Small Bo chiefdom.

“On 26 March 1998 the AFRC/RUF fighters, dressed in military uniform, attacked and summoned the entire township to the centre square where they stripped naked some thirty men. One of the fighters threw a cement brick on my head. I fell on the ground bleeding as they ordered the rest to look at the sun. In the evening they apprehended three boys to the checkpoint, beat them with sticks, took them to the roadside and shot them dead. The fighters came back and ordered me with three others to drag them into the nearby dug out pit.”

### *Community recommendations for commemoration*

59. It was strongly felt that the preservation of these sites was under threat as most sites were the result of burials hurriedly done. The communities believe that relocation of some of the sites is necessary as the reconstruction of houses is taking place.
60. The communities suggested symbolic reparations in respect for the dead. The erection of monuments in remembrance of these sites was considered vital.

## KAILAHUN DISTRICT

### *Mass graves*

61. In Kailahun the Commission discovered 11 mass graves. Three contain fewer than 10 bodies. Five contain between 10 and 20 bodies. The other three contain 30, 45 and 60 bodies, respectively.
62. In most cases the victims were civilians. Their identities are mostly unknown, although some names were given.
63. The RUF or RUF/AFRC is, in almost every case, described as the alleged perpetrator. Different causes of death have been reported: victims locked in houses and burnt, “ritual human sacrifice for protection” and gunshot and knife wounds.

### *Other sites*

64. In the district of Kailahun the Commission further identified one torture site, one torture-execution site, one mass killing site and one “dumping” site.

### *Illustration*

65. In Gboijiema, Malema chiefdom the Commission interviewed several witnesses of the events that resulted in massacres. This is the story of one of them:

“On 20 September 1991, the RUF fighters attacked the town at dawn and killed about eighty people. The fighters used guns and knives to kill. We managed to escape from the town. Foday was accused of being a soldier. Four fighters stabbed me with a bayonet at random. I fell on the ground. They used the knife and cut through my neck. As I lay half-dead I was abandoned in the pool of blood. The town was deserted for four years. We returned on 12 May 1994 to bury the remains. A mass grave of forty-five skulls and human skeletons was buried in the town” **(see photograph 8 below)**.

**Photograph 8: Mass grave at Gboijiema, Kailahun District**



66. The man named “Foday” mentioned in the previous story also made a statement to the Commission. He told the Commission that he was accused by the RUF fighters of “being a soldier”. He was tortured severely. He also provided the Commission with an account of the mass killing in his village, reproduced overleaf:

“My father Momoh Kamara can recount the arrival of RUF fighters at Gboijiema Village in 1991. He was in his room as he was told to come out. He was forced out of his room, dragged by his cloth and was placed in front of his house. He was beaten with sticks and one RUF rebel, a very small boy called “Small Soldier” and other RUF fighters took a machete and cut my fathers head right across his head into two halves. Everybody feared to see the scene. This particular incident sent a message to the whole families under detention outside and inside the town barray that everybody was going to die that day. Apart from his death, his home was also set on fire and all his property was looted. He was not buried on that day because everybody apart from me, who was half dead, only five ran away into the bushes. After the whole period they were all buried in one hole; over 44 people, men, women, young girls and children were all put in the same hole in Gboijiema Village, Malema chiefdom.”

67. Kailahun is also the location of the “Slaughter House”, which was used during the RUF occupation of Kailahun from 1991 to 1999. The house was the main location for most of the killings in the Kailahun axis. Victims were killed either by having their necks cut, being stabbed to death or being shot with a machine gun. As a result of such “techniques” the walls of the house are covered with “blood stains”<sup>4</sup> (see photograph 9 below).

**Photograph 9:**      The “blood stained” walls of the Slaughter House in Kailahun



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<sup>4</sup> The Equipo Argentino de Antropología Forense (EAAF) (Argentine Forensic Anthropology Team) Preliminary Mission to Sierra Leone (June – July 2002) has questioned whether these stains are in fact blood stains.

68. After the victims were killed they were carried in wheelbarrows and dumped on a twenty-metre stretch of bare land at the back of the police station in Kailahun (see photograph 10 below).

**Photograph 10:** Dumping site behind Kailahun police station, Kailahun District



***Community recommendations for commemoration***

69. It was felt that the preservation of these sites was under threat as most sites were the result of burials hurriedly done.
70. The communities suggested symbolic reparations, such as monuments dedicated to the dead.

## **KOINADUGU DISTRICT**

### ***Mass graves***

71. The Commission identified 11 mass graves in the district of Koinadugu. Only one of the graves contained more than 10 bodies.
72. In almost all cases the victims are identified. All of the victims died in 1998 during attacks by the RUF or RUF/AFRC. Reported causes of death include gunshot wounds, machete wounds and burnings.

### ***Other sites***

73. The Commission identified two torture sites in this district.

### ***Illustration***

74. Koinadugu Village in the Sengbe chiefdom was a stronghold of the RUF/AFRC during the war but was left under the control of the RUF after a clash between the two factions in mid-1998. A total of three mass graves were identified in the environs of the village. Many people were reportedly killed at the hands of RUF forces under the command of Colonel Dennis Mingo, alias "Superman". Most were killed in the nearby bushes and were never buried. The site is located at the centre of the town, close to the Mosque. It contains the bodies of four people who were locked up in a house and burnt.

### ***Community recommendations for commemoration***

75. The villagers made different recommendations as to how the deceased should best be remembered.
  - The residents of Falaba requested the construction of a marketplace in remembrance of their relatives killed.
  - The residents of Lengekoro recommended the construction of a "Barray" where the people can sit to discuss local issues.
  - In Koinadugu, people requested the building of a school.
  - In Katombo II, the construction of a general store to keep agricultural produce was suggested.



## BOMBALI DISTRICT

### *Mass graves*

76. In Bombali district, seven mass grave sites were identified. Only one of the graves contains the remains of more than 10 persons.
77. Only a few of the victims' identities remains unknown.
78. In almost all cases the AFRC is the alleged perpetrator. In one case the perpetrators are listed as "unidentified fighters". The alleged causes of death are gunshot wounds and torture with machetes.

### *Other sites*

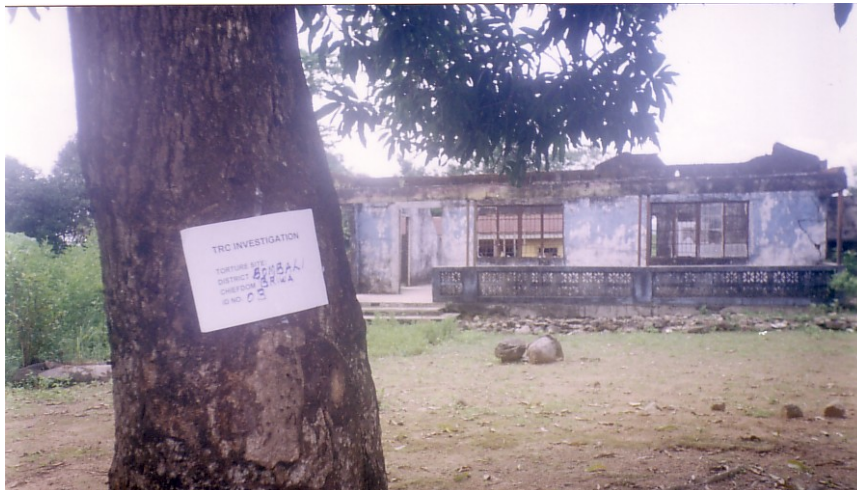
79. In Bombali the Commission also identified an amputation site. At this site between 5 and 10 persons had their hands amputated by "unidentified fighters".

### *Illustration*

One of the mass graves is located in Gbendembu Town (Gbendembu Gowahun chiefdom). It is said to contain the bodies of "over 10" people. They are said to have been killed by unknown assailants at night during December 1998.

80. An amputation site in Karena Village was identified by the Commission (**see photograph 11 below**). The town in question was attacked in 1999 when an unidentified group of fighters entered in the early hours of the morning. Between five and ten people had their hands amputated with machetes; some of the victims died as a result of profuse bleeding. Most of those killed were not natives of the village. The site is at a mango tree.

**Photograph 11: Amputation site in Karena, Bombali District**



### *Community recommendations for commemoration*

81. The community representatives recommended the construction of "a monument".

## **BO DISTRICT**

### ***Mass graves***

82. In Bo district the Commission identified eight mass grave sites. It was reported that one grave has 67 bodies in it. The rest of the graves have fewer than 11 bodies.
83. Some of the victims could not be identified because they were strangers to the areas in which they met their deaths. In all cases the RUF was named as the alleged perpetrator faction.

### ***Illustration***

84. When the RUF attacked Telu Bongor in 1994 they went to the house of the former Regent Chief Samuel Hinga Norman and killed many people. They then moved around the town killing people indiscriminately. At that time a lot of people from other areas had come to seek refuge in Telu Bongor. Many people died during the attack, but not all of them could be identified. Most of them were Mendes. Four mass graves were identified in this chiefdom. The first mass grave contains an unspecified number of people. According to the villagers there are at least 67 bodies in this grave. Corpses that were picked up from the township were dumped into a pit dug in front of Chief Hinga Norman's compound.

### ***Community recommendations for commemoration***

85. Most communities suggested the erection of shrines on the mass grave sites as monuments to the dead. The villagers of Tikonko want a tomb with a tablet bearing the names of all the victims.

## PUJEHUN DISTRICT

### *Mass graves*

86. In Pujehun district nine mass grave sites were identified. Only one contains fewer than 10 bodies. The others contain 11, 12, 27, 36, "over 150", 264 and a "countless" number of bodies, respectively.
87. The identity of the victims is often unknown because they died away from their homes. The RUF is named as the alleged perpetrator in most cases, but the SLA and ULIMO are also held accountable for some killings. Different causes of death are mentioned, among them shooting, beating and stabbing.

### *Illustration*

88. At Sahn Malen two mass graves were identified. It is alleged that one consists of the remains of 36 persons and the other of eleven bodies. The mass graves are both situated around the bridge leading to the village. An eyewitness explained that the victims were lined up from the court barray to the bridge where they were shot to death. According to this eyewitness SLA and ULIMO soldiers accused the victims of collaborating with the RUF. After shooting them, the soldiers forced the people to bury them. The deceased on that particular day were all Mende, but they originated from several different chiefdoms. The soldiers brought some of them from other chiefdoms to Sahn Malen after accusing them of being collaborators. One of the mass grave sites was pointed out to the Commission's investigators (**see photograph 12 below**).

**Photograph 12: Mass grave at Sahn Malen, Pujehun District**



89. Kpumbu is a village two miles from Sahn Malen. Another grave was identified here, close to a farmhouse where five persons were killed. The victims were all members of a family caught following a RUF attack. The witness managed to escape. When he returned in the evening he found his five relatives lying dead. From their wounds it appeared likely that they died as a result of beating. A hole was dug very close to the place where the remains were found, near the farmhouse.

90. At Bumpeh Pejeh chiefdom two mass graves were discovered. As the burial took place three years following the killings in 1996, the remains could not be identified. According to an eyewitness, Bumpeh Pejeh was the only chiefdom in the Pujehun district that had a heavy presence of SLA soldiers. As a result, many people from other areas came to this town for security. The RUF attacked the chiefdom causing heavy casualties and resulting in the dispersal of the population. When displaced persons returned after three years they discovered that many of the original inhabitants were missing. When the residents of the chiefdom returned the entire village had become overgrown. It was during the time when the bushes were being cleared (“under-brushing”) that many of the remains were discovered. Most of the remains were collected from the township and some others were retrieved from the nearby bush. The first set of remains that was discovered was buried in a hole near a cotton tree at the southern end of the township. When the first site was full, the people dumped the remains at a second mass grave site between the roots of the cotton tree (**see photograph 13 below**).

**Photograph 13:** One of two mass graves at Bumpeh Pejeh, Pujehun District



***Community recommendation for commemoration***

91. The communities suggested the erection of shrines on the mass grave sites as their monuments. Villagers of Sahn Malen requested that a bridge is constructed before the shrine is erected because a stream has to be crossed to reach the mass graves.

## **CONCLUSIONS**

### ***“TYPES” OF MASS GRAVES***

92. From the outset, the Commission opted for a very broad definition of “mass grave”. After having studied the collected data it appears that, within this broad category of graves, different “types” may be distinguished. Criteria for differentiation include: (a) time between death and burial, (b) knowledge of the identity of the victim, (c) whether the victim was a civilian or combatant, (d) the location of the grave and (e) burial under threat by the perpetrator or not.
93. The time between death and burial varies. Most typically fighters would invade a town indiscriminately killing a large number of villagers. Only after the town was liberated and the surviving villagers had returned would the remains be collected and placed in a grave. Less frequently than the above category the mass grave would be dug more or less immediately after the killing.
94. A second criterion is the knowledge of the identity of the victim. Many people died in areas away from their homes. This may have been because they were seeking refuge in neighbouring towns, or because they were drivers, traders or even passengers cut off from their destination when the attack took place. Others were brought to the site of the killing by the perpetrator as captives.
95. Some graves contain the remains of combatants, but most of the mass graves identified by the Commission contain the bodies of civilians.
96. The locations chosen for the mass graves also vary greatly. It appears that in many cases people opted for the use of existing pits or ditches (toilet pits, wells, garage under-carrier trench, etc.). In other cases new holes were dug.
97. On some occasions villagers were forced by perpetrators to dig a hole and bury victims. In other cases the survivors organised the burial themselves. A third variation occurred where people buried their relatives “voluntarily”, but under the continuing threat of new attacks. Such different circumstances impacted on the location and depth of the grave.

### ***PATTERN IN THE EVENTS THAT LED TO MASS GRAVES***

98. The vast majority of persons found in the mass graves were victims of RUF or RUF/AFRC attacks. Different methods of killing have been reported, but most frequently the perpetrators relied on gunfire (indiscriminate shooting or deliberate shooting at close range). Another recurrent “technique” was to lock people inside of a house and then set the house on fire.

### ***PRESERVATION AND COMMEMORATION OF MASS GRAVES***

99. No matter the “type” of mass grave, the Commission has found that in most cases the sites are neglected. The future preservation of many of these sites is in danger.
100. Almost without exception the different communities consulted recommended “community oriented” ways of remembering and commemorating the dead such as the erection of community facilities.

## RECOMMENDATIONS

101. Mass grave sites and other sites such as massacre and torture sites serve as powerful reminders of the abuses of the past and the need to ensure that they never occur again. Steps must be taken to preserve the most significant sites in all districts.
102. Most persons consulted by the Commission suggested that the dead be remembered through some form of community and symbolic reparations.
  - The Commission recommends that the Government of Sierra Leone and the NGO community consider the erection of basic community facilities in consultation with affected communities. Such facilities should be dedicated to the victims of human rights atrocities.
  - Simple shrines and monuments should be constructed at the more significant mass graves and other sites in consultation with local communities.

## APPENDIX 4 – PART THREE

### Table of Mass Graves and Other Sites

#### Kono District – Mass Graves

Site	Chiefdom	Village	Location	No. Victims	Identity Victims	Alleged Cause of Death	Date of Killing	Date of Burial	Alleged Perpetrator
1	Kamara	Tombodu	Near the Ansarul Islamic Primary School in an open field along the Sukudu Road. (shallow shape)	Unspecified	Unknown.	Several allegations: beaten to death (after being hung on a tree); gunshots; being overridden by a vehicle	1998	1998	RUF/AFRC
2	Kamara	Tombodu	Near the PC's compound and directly opposite the ex-combatant tailoring shop along the Sukundu Road. (a disused well)	Unspecified	Unknown.	Gunshots	1998	1998	RUF/AFRC

Site	Chiefdom	Village	Location	No. Victims	Identity Victims	Alleged Cause of Death	Date of Killing	Date of Burial	Alleged Perpetrator
3	Kamara	Tombodu	Directly opposite the Bendu II junction, along the road into Tombodu Town. The site is covered with water and grass has surrounded it. (= "the Savage Pit")	Unspecified	Unknown.	Gunshots; after amputation by "Col. Savage".	1998	1998	RUF/AFRC
4	Nimikoro	Njala Nimikoro	Between 4 big rocks behind a burnt house frame along the Njaiama Nimikoro road.	Over 150.	Unknown. (mixed sex and ages, believed to be between the ages of 7 and 55; allegedly 56 children between 7 and 15)	Beating; stabbing; gunshot wounds.	July 1995	July 1995	RUF



Site	Chiefdom	Village	Location	No. Victims	Identity Victims	Alleged Cause of Death	Date of Killing	Date of Burial	Alleged Perpetrator
5	Nimikoro	Njala Nimikoro	Behind the general market close to the burnt house foundation and directly underneath a guava tree.	Over 50.	Unknown. (mixed sex, including 20 children)	Burnt alive.	July 1995	July 1995	RUF
6	Nimikoro	Njaiama Nimikoro	Adjacent the residence of the Speaker Pa Buffa. Covered with grass, along the Bumpeh road.	14	Unknown. (4 male adults, 3 lads, 4 female adults, 3 little girls; some names are given)	Massacred by slaughtering. (throats sliced) (hiding in house and ordered to come out)	July 1995	July 1995	RUF
7	Nimikoro	Njaiama Nimikoro	Along the Salikeneh road, in an old garage under-carrier pit. Directly under 2 mango trees and between 2 banana and 1 pawpaw tree.	37 (male adults)	Unknown. (a few names are given)	Gunshot wounds. (RUF overtook town; aligned them in single straight line and shot at close range)	July 1995	July 1995	RUF

Site	Chiefdom	Village	Location	No. Victims	Identity Victims	Alleged Cause of Death	Date of Killing	Date of Burial	Alleged Perpetrator
8	Nimikoro	Njaiama Nimikoro	Along the Salikeneh road, behind a mud house. Directly near a small kitchen hut under a guava tree, along the Salikeneh road behind the market. (oval shape)	33 (female adults, including 4 under five-babies)	Unknown.	Gunshot wounds. (town overran; ordered to leave houses; then killed)	July 1995	July 1995	RUF
9	Nimikoro	Njaiama Nimikoro	Along the Tongo road, behind the house of Pa Alpha Foday. Directly near PC Matturi's fence. Covered with Okra plants. (oval shape)	Over 11 (4 male adults, 1 boy, 3 girls, 3 female adults, etc.)	Unknown. (some of the names are given)	Gunshot wounds. (town overran; ordered to leave houses; then killed)	July 1995	July 1995	RUF

Site	Chiefdom	Village	Location	No. Victims	Identity Victims	Alleged Cause of Death	Date of Killing	Date of Burial	Alleged Perpetrator
10	Nimikoro	Njaiama Nimikoro	Along the Tongo road, behind the house of Pa Alpha Foday. Directly near PC Matturi's fence. Covered with coco-yam-plants. (shallow shape)	Unspecified	Unknown	Gunshot wounds (victims killed at diff. places)	July 1995	July 1995	RUF
11/12	Nimikoro	Motema	Under 2 wild trees along the Koidu-Motema high way, near the NP petrol station and directly opposite Pa Bull's unfinished house with a carpentry shop. (It is <b>2 graves</b> , allegedly one with males and one with females)	24	Unknown	Gunshot wounds (houses surrounded and ordered to come out; once they did, shot)	1998	1998 (buried not too far from house where taken from)	RUF/AFRC

Site	Chiefdom	Village	Location	No. Victims	Identity Victims	Alleged Cause of Death	Date of Killing	Date of Burial	Alleged Perpetrator
13	Gbense	Koeyor	Between a banana and a palm tree, near a pit toilet along the Gandohon-Guinea high way.	Unspecified (skeletons)	Unknown	Unknown	1998	2000 (when returned from Guinea, dis-covered and buried.)	RUF/AFRC
14	Tankoro	Sokogbeh	Between some orange, mango and lokos trees within the Sokogbeh bush, about 3 yards off the sokogbeh main road and near the monkey hills.	15 (male adults)	Unknown	Gunshot wounds (majority killed after being suspected kamajor; killed at diff. locations; civilians summarily executed after brief introduction)	1997	1997	RUF/AFRC
15	Tankoro	Sokogbeh	Idem	5 (male adults)	Unknown	Gunshot wounds	1997	1997	RUF/AFRC
16	Tankoro	Sokogbeh	Idem	9 (male adults)	Unknown	Gunshot wounds	1997	1997	RUF/AFRC

Site	Chiefdom	Village	Location	No. Victims	Identity Victims	Alleged Cause of Death	Date of Killing	Date of Burial	Alleged Perpetrator
17	Tankoro	Sokogbeh	Idem	7 (male adults)	Unknown	Gunshot wounds	1997	1997	RUF/AFRC
18	Tankoro	Koakoyema	Open trench. About 200 metres behind the Kono Model Academy dilapidated school building, along th Kono-Masingbi high way.	Unspecified skeletons.	Unknown	Gunshot and bayonet wounds	Between 1993 and 2000.	Found when school resumed in 2002. Hole is dug and skulls and bones buried.	RUF/AFRC.
19	Tankoro	Koakoyema	About 15 metres adjacent the Kono Model Academy dilapidated school building, near a wild tree, along the Kono-Masingbi high way.	Unspecified	Unknown	Gunshot and bayonet wounds	Between 1993 and 2000.	Between 1992 and 2000.	RUF/AFRC

Site	Chiefdom	Village	Location	No. Victims	Identity Victims	Alleged Cause of Death	Date of Killing	Date of Burial	Alleged Perpetrator
20	Sandor	Kayima	Along the Gbandokor road, behind a mud house not too far from the Native Administrative Court Barray. An old pit toilet.	Unspecified skeletons.	Unknown	Gunshot and bayonet wounds	1998	2000 (discovered after coming back)	RUF/AFRC
21	Sandor	Kayima	Not too far behind a mud house, across a stream.	Unspecified.	Unknown . All males.	(suspected rebels)	June 1998		SLA

### Kono District – Other sites

Site	Type	Chiefdom	Village	Location	No. Victims	Identity Victims	Allegations	Date of Event	Date of Burial	Alleged Perpetrator
1	Execution	Kamara	Tombodu	No. 7A, Sangbe Lane, opposite the town mosque.	Between 60 and 100. (Male adults)	Unknown.	Burnt alive in the house.	1998		RUF/AFRC
2	Execution	Kamara	Tombodu	In the The's compound along the The Road up the hill overlooking the township	Unspecified	Unknown	Gunshot wounds	1998	1998	RUF/AFRC
3	Execution	Kamara	Tombodu	On the core tar near the detention site along the The road.	Unspecified.	Unknown.	Gunshot wounds.	1998	1998	RUF/AFRC

Site	Type	Chiefdom	Village	Location	No. Victims	Identity Victims	Allegations	Date of Event	Date of Burial	Alleged Perpetrator
4	Torture - Execution	Kamara	Tombodu	A pear tree located near the Ansarul Islamic Primary School in an open field along the Sukudu Road.	Unspecified	Unknown	Hung on the pear tree and beaten to death with mortar pestle.	1998	1998	RUF/AFRC
5	Amputation	Kamara	Tombodu	A long water pipe; in a car park under some mango tree and not too far from the detention site, It is near a burnt building.	Unspecified	Unknown	Amputated (by col. Savage)	1998		RUF/AFRC



Site	Type	Chiefdom	Village	Location	No. Victims	Identity Victims	Allegations	Date of Event	Date of Burial	Alleged Perpetrator
6	Detention	Kamara	Tombodu	Former local cell; near the core tar execution site along the The road not too far from the former Native Court barray.	Unspecified.	Unknown	Detained at this site before execution or amputation	1998		RUF/AFRC

### Tonkolili District – Mass Graves

Site	Chiefdom	Village	Location	No. Victims	Identity Victims	Alleged cause of death	Date of Killing	Date of Burial	Alleged Perpetrator
1	Kunike Sanda	Masingbi	Off the Masingbi-Kono high way, left from Freetown, opposite the NP petrol station and directly behind the first house on the left hand side approachin the only Lebanese shop in the Masingbi township, along the Masiaka Street. (shallow shape)	4 (male adults)	Unknown	Gunshot wounds (gun battle RUF/AFRC – Kamajors)	1997	1997	RUF/AFRC
2	Kunike Sanda	Masingbi	Off the Masingbi-Kono high way along the Maquali road, in an old garage under carrier pit. (shallow shape)	Over 30 (male adults)	Unknown	Gunshot wounds (gun battle RUF/AFRC – Kamajors)	1997	1997	RUF/AFRC

Site	Chiefdom	Village	Location	No. Victims	Identity Victims	Alleged cause of death	Date of Killing	Date of Burial	Alleged Perpetrator
3	Kunike Sanda	Masingbi	Off the Masingbi-Kono high way, right from Freetown, adjacent the NPpetrol station and directly opposite the hill-top of the UNAMSIL Bangladesh peace keeping base and very close to a wild tree with many bird nests. (oval shape)	3 (male adults)	Unknown. (RUF rebels; Rambo and 2 others)	Gunshot wounds	1997	1997	SLA(AFRC)
4	Kunike Sanda	Masingbi	Off the Masingbi-Kono high way, right from Freetown, adjacent to NP petrol. (shallow shape)	9 (male adults)	Unknown. RUF/AFRC members	Gunshot wounds	1997	1997	Kamajors
5	Kholifa Rowalla	Magburaka	At No. 1 Bo road, behind a store, near the Magburaka town round-about, within an area called Lowko. (shallow shape)	Over 30	Unknown (RUF fighters)	Gunshot wounds	2000	2000	Unknown

Site	Chiefdom	Village	Location	No. Victims	Identity Victims	Alleged cause of death	Date of Killing	Date of Burial	Alleged Perpetrator
6	Kholifa Rowalla	Magburaka	Between 2 burnt houses (no. 18 and 20) along Makeni road. (a disused well – shallow shape)	5 (male adults)	Unknown.	Gunshot wounds. (crossfire RUF/AFRC – Kamajors)	1998	1998	RUF/AFRC
7	Kholifa Rowalla	Magburaka	At no. 4, Beckley Street, off the Makeni road, near the NaCSA office. (shallow shape)	2 (male adults)	Kalie Sankoh & Lamin Kamara	Burnt alive.	1998	1998 (grave near foundation of the house )	RUF/AFRC
8	Kholifa Rowalla	Magburaka	Along the Makeni road, near the old bridge close to the Pampana River.	2	2 Kenyan UN peace keepers	Attacked and armour tank fell in river.	May 2000		RUF

### Bonthe District – Mass Graves

Site	Chiefdom	Village	Location	Size	No. Victims	Date of Killing	Date of Burial	Alleged Perpetrator
1	Sogbini	Tihun	On the road from Tihun to Talia about ¼ mile, under a cotton and mango tree.	19ft by 4ft, and 7ft depth	600 (RUF called everybody to barray; later executed and set on fire)	18/02/95	19/12/95	RUF
2 (a)	Sogbini	Bauya	At the back ok the first compound going to Tihun, under a cotton tree.	17ft length, 7ft width, 5ft depth	56	02/11/95	23/12/95	RUF
3 (b)	Sogbini	Bauya	Under a cacao plantation on the left hand of the road entering Bauya, under a cotton and plum tree.	12ft length, 6ft width, 5ft depth	50	02/11/95	23/12/95	

Site	Chiefdom	Village	Location	Size	No. Victims	Date of Killing	Date of Burial	Alleged Perpetrator
4	Jong	Mattru	By the bed of the river close to the Jetty's waiting room.	8ft by 4ft and 3ft depth	5 (accused of being "rebels")	June 1991	June 1991 (same day)	SSD
5	Jong (Kpangeima section)	Mattru	By the side of the main road in the compound of the Section Chief Madam.	10ft by 4ft 6in and 3ft depth	12 (soldiers and Kamajors)	March 1997	March 1997	SLA, Kamajors
6	Yawbeko	Talia	Under a small guava tree in Talia town in a road leading to Senahun Gbiow village.	5ft by 4ft, depth unknown.	5-10	1995	1995	RUF
7	Yawbeko	Talia	On the left road by the Court Barray leading to the Primary School.	21ft by 14ft and 5ft depth	450 (accused of being SLA and RUF)	Between 1997 and 2000.	Between 1997 and 2000.	Kamajor

### Moyamba District – Mass Graves

Site	Chiefdom	Village	Location	Size	No. Victims	Date of killing	Date of burial	Alleged Perpetrator
1	Kongbora	Magbenka	Under a plum tree at the back of the community store.	17ft. length, 6ft. width, 6ft. depth	80	06/01/96	02/12/96	RUF
2 (a)	Kaiyamba	Yoyema	In a toilet pit at the back of the community store opposite the Health Centre.	3ft. circumference, 12ft. depth <b>(size needs to be verified)</b>	150 ("fired indiscriminately")	16/06/96	18/06/96	RUF

Site	Chiefdom	Village	Location	Size	No. Victims	Date of killing	Date of burial	Alleged Perpetrator
3 (b)	Kaiyamba	Yoyema	Back of a newly built mud house, about 50 yards right of Site no. 2 and by the Health Centre.	10 ft. length, 5ft. width, 4ft. depth  <b>(size needs to be verified)</b>	4	16/06/96	18/06/96	RUF
4 (c)	Kaiyamba	Yoyema	In an old toilet pit at the back of a shop going to the swamp.	3ft. circumference, 8ft. depth	12	16/06/96	18/06/96	
5 (a)	Fakunya	Moyolo	Under a breadfruit tree by the right hand forest, entering the village.	15ft. length, 7ft. width	18	18/02/96	22/02/96	
6 (b)	Fakunya	Moyolo	On the left hand of the river bed entering into the village.	6ft. length, 4ft. width, 3ft. depth	4	18/02/96	22/02/96	RUF
7 (c)	Fakunya	Moyolo	At the back of the village near the Health Centre.	12ft. length, 7ft. width, 4ft. depth	12	18/02/96	22/02/96	RUF



Site	Chiefdom	Village	Location	Size	No. Victims	Date of killing	Date of burial	Alleged Perpetrator
8	Lower Banta Gbangbato ke	Mogbomo	Behind the house of Pa Gabbidon along the main road.	9ft. length, 4ft. width, 4ft. depth	18	January 1995	March 1996	RUF
9	Lower Banta Gbangbato ke	Mosenessie	Under a cocoonut and banana tree at the back of a Bondo society shrine.	6ft. length, 5ft. width, 4ft. depth	9	?	16/12/95	RUF
10 (a)	Lower Banta Gbangbato ke	Mokanji	At the right hand side entry Mokanji overlooking the valley under a tectonial grandise tree.	19ft by 8ft, covered by sand	40	January 1997	January 1997	SLA, Kamajors
11 (b)	Lower Banta Gbangbato ke	Mokanji	On the road by the left hand by Archie Morre Garage and a broken house.	12ft by 10ft and 6ft depth	20	January 1997	January 1997	SLA, Kamajors
12	Fakunya	Kwellu	Very close to the cemetery in a bushy place by the school.	6ft by 4ft and 3ft depth	5	17/07/1996	17/07/1996	RUF

Site	Chiefdom	Village	Location	Size	No. Victims	Date of killing	Date of burial	Alleged Perpetrator
13	Dasse	Jaihun – Ponglama	At the back of the Chief's kitchen by a banana plantation	6ft length, 3ft width, 6ft depth	2 (killed with stick)	August 1995	(buried "after the invaders had left")	RUF
14 (a)	Kori	Mosongo	At the back of Chief Kpange's compound near a kitchen.	7ft length, 5ft width, 3ft depth	7	January 1994	(not mentioned; but seems that quite some time later)	RUF
15 (a)	Kori	Mosongo	Under an orange tree very close to Site 14.	7ft length, 5ft width, 3ft depth	6	January 1994	(same remark)	RUF

### Kenema District – Mass Graves

Site	Chiefdom	Village	Location	Size	No. Victims	Identity Victims	Alleged cause of death	Date of Killing	Date of Burial	Alleged Perpetrator
1	Small Bo	Bandawoh	2km to the town from Blama towards the bridge	13ft length, 15ft width	3	Unknown (except “Sao Kowa”)	Beaten with sticks and shot.	26/03/94	26/03/94	RUF
2	Nongowa	Kordebotehun	RC School field	12ft length, 8ft width, 10ft depth	13	1 unknown	Opened firing at blank range into civilians; others ordered to come out of house and shot)	09/02/99	18/02/99	RUF/AFRC

**Kenema District – Other sites**

<b>Site</b>	<b>Type</b>	<b>Chiefdom</b>	<b>Village</b>	<b>Location</b>	<b>No. Victims</b>	<b>Identity of Victims</b>	<b>Date of incident</b>	<b>Alleged Perpetrator</b>
1	Torture	Small Bo	Bandawoh	Center town, town chief's house	36	Unknown, except "Brima Koroma"	26/03/98	RUF

### Kailahun District – Mass Graves

Site	Chiefdom	Village	Location	Size	No. Victims	Identity Victims	Alleged cause of death	Date of Killing	Date of Burial	Alleged perpetrator
1	Golahun  (Info should be verified)	Golahun	Golahun	Difficult to measure . Oval shape.	12	Unknown (children below the age of 7)		13/03/98	13/03/98	RUF/AFRC
2	Peje Bongre	Golahun	A burnt house. A new dwelling is on construction at the site.		15	Unknown, except 3.	Victims locked in the house and set on fire.	March 1994		RUF

Site	Chiefdom	Village	Location	Size	No. Victims	Identity Victims	Alleged cause of death	Date of Killing	Date of Burial	Alleged perpetrator
3	Peje Bongre	Golahun	Site had been transformed into a back yard dustbin.	Difficult to measure	30	Unknown, except 3.		13/03/98	14/03/98	RUF/AFRC
4	Jawie	Nyeiyama	At the entrance of the town by the last bridge.	6ft length, 4ft width	8	Unknown, except 6	("ritual human sacrifice for protection")	06/09/95	09/09/95	ULIMO (Co. Konneh)
5	Jawie	Nyeiyama	Centre town	8ft length, 13ft width	15	Unknown, except 4.	Mosque burnt and "killing spray".	18/03/97	19/03/97	RUF/AFRC
6	Jawie	Nyeiyama	New Apostolic Church Compound	10ft length, 7ft width	16	Unknown, except 4.		18/03/97	19/03/97	
7	Malema	Gboijiema	2km off the town barry	10ft length, 7ft width	45	25 names are given	Guns and knives used.	20/09/91	12/05/94	RUF (names are given)
8	Malema	Njabama	Adjacent the town barry	15ft length, 7ft width	12	Unknown, except 1		20/04/98	20/04/98	RUF/AFRC

Site	Chiefdom	Village	Location	Size	No. Victims	Identity Victims	Alleged cause of death	Date of Killing	Date of Burial	Alleged perpetrator
9	Malema	Jojoima	Muslim Ramadan praying ground (flush toilet pit)	14ft length, 9ft width	60	Unknown, except 1.		June 1991	June 1991	
10	Mandu	Yoyah	Joioima junction	8ft length, 4ft width	9	9 names are given		July 1998	July 1998	RUF
11	Upper Bambara	Pendembu	Old ICRC office	10ft length, 4ft width	4	4 names are given		16/07/00	20/07/00	UNAMSIL

### Kailahun District – Other sites

Site	Type	Chiefdom	Village	Location	Size	No. Victims	Identity Victims	Date of incident	Allegation	Alleged Perpetrator
1	Dumping	Luawa	Kailahun	A surface site, the slope of a hill at the back of Kailahun Police Barracks.	52ft length, 15ft width	At least 68	Unknown. 68 Kamajors were killed in 1998 and unspecified persons.	1991-1999		RUF
2	Torture - Execution		Kailahun	Buedu Road; the "Slaughter House"		unspecified	unknown	1991-1999	Death by bleeding, strangulation to death through use of knife. Victims later dumped at site 1.	RUF



Site	Type	Chiefdom	Village	Location	Size	No. Victims	Identity Victims	Date of incident	Allegation	Alleged Perpetrator
3	Torture	Malema	Gboijie ma	At the centre of town.		unspecified	2 names are given	September 1991		RUF
4	Mass killing	Malema	Njabama	Town Barry		12	Unknown, except 1	20/04/98 (burial on same date)		RUF/AFRC (Brima Dokor – SLA private)

### Bombali District – Mass Graves

Site	Chiefdom	Village	Location	Size	No. Victims	Identity Victims	Alleged cause of death	Date of Killing	Date of Burial	Alleged Perpetrator
1	Biriwa	Manjoro	20ft from the highway between Kamabai and Fadugu	6ft long, 5ft wide, 4ft deep	2	1 unknown		1999		AFRC (Col T.)
2	Biriwa	Karena	On the outskirts of the town on a hill slope near a flower tree.	6ft depth	3	Names and ages are given.	Tortured with machetes.	April 1999		RUF/AFRC
3	Biriwa	Katantha	Old toilet pit. On the outskirts of the village on the right hand close to a toilet under an orange tree.	7ft long, 4ft wide, 15ft deep	3 women	Names and ages are given.		11/05/98		AFRC (“Brigadier 55”)

Site	Chiefdom	Village	Location	Size	No. Victims	Identity Victims	Alleged cause of death	Date of Killing	Date of Burial	Alleged Perpetrator
4	Biriwa	Katantha	Pit that was dug out for the purpose of a toilet. On the outskirts of the village, surrounded by some orange, banana and paw-paw trees.	5ft long, 4ft wide, 10ft deep	2 (1 man, 1 woman)	Names and ages are given.		11/05/98	"some few days later"	AFRC ("Brigadier 55")
5	Biriwa	Katantha	Pit dug out for the purpose of a toilet. On the extreme left on entering the village, surrounded by orange trees.	7ft long, 4ft wide.	3	Names and ages are given.	gunshot	11/05/98		AFRC ("Brigadier 55")

Site	Chiefdom	Village	Location	Size	No. Victims	Identity Victims	Alleged cause of death	Date of Killing	Date of Burial	Alleged Perpetrator
6	Biriwa	Kamankay	At the back of the houses close to the highway leading to Kamabai.	9ft long, 8ft wide, (5ft deep)	7	7 names are given, aged between 2 and 70	gunshot	11/05/98		“unknown” (investigator thinks also brig. 55’s group, as same night and only 1 mile further)
7	Gbendem-bu Gowahun	Gbendem-bu Town	At the centre of the town, close to the Wesleyan Church.	10ft long, 6ft wide, 5ft deep	Over 10	8 names are given (town natives; others were fleeing civilians)		December 1998	Following day	“unidentified rebels”

**Bombali District – Other sites**

Site	Type	Chiefdom	Village	Location	No. Victims	Identity Victims	Allegation	Date of Event	Alleged Perpetrator
1	Amputation	Biriwa	Karena	Mago tree, 4 miles from the highway Makeni-Kabala	Between 5 and 10.	1 name is given; the rest were no natives of the town	People had their hands chopped off with machetes and some of them died as a result of profuse bleeding.	1998 or 1999	“unidentified rebels”

### Koinadugu District – Mass Graves

Site	Chiefdom	Village	Location	Size	No. Victims	Identity Victims	Alleged cause of death	Date of Killing	Date of Burial	Alleged Perpetrator
1	Sulima	Falaba	At the edge of the town in the extreme right on entering the town from the Sinkunia end, surrounded by orange trees some 50m from the house of PC Manga Salifu the 111.	7ft long, 9inch wide, 4ft deep	3 (male; natives of the town)	Names and ages are given.		10/03/98		AFRC (headed by SAJ Musa and Theresa)
2	Sulima	Falaba	Not too far from Site 1 and is situated under a palm kernel tree.	8ft long, 6ft wide, 3ft deep	2	Names and ages are given.		10/03/98		AFRC (headed by SAJ Musa and Theresa)

Site	Chiefdom	Village	Location	Size	No. Victims	Identity Victims	Alleged cause of death	Date of Killing	Date of Burial	Alleged Perpetrator
3	Sulima	Falaba	Close to the present military base towards the Ganja road. Situated on a flat ground with no major object nearby to identify its location.	7ft long, 5ft wide, 3ft deep	3	Names and ages are given.		10/03/98		AFRC (headed by SAJ Musa and Theresa)
4	Diang	Lengkoro	In the extreme right en route from Fadugu. Near some palm kernel trees just on the outskirts of the village.	10ft 6,5inch long, 10ft wide, 5ft deep	5	Names and ages are given.		07/07/98		RUF/AFRC (headed by Capt. Adah)
5	Diang	Lengkoro	On the outskirts of the village towards the Fadugu end. Located on a flat ground with no object/tree around to identify it.	8ft long, 5ft wide, 5ft deep	2	Names and ages are given.	gunshot	07/07/98		RUF/AFRC (headed by Capt. Adah)

Site	Chiefdom	Village	Location	Size	No. Victims	Identity Victims	Alleged cause of death	Date of Killing	Date of Burial	Alleged Perpetrator
6	Diang	Lengekoro	Just by the road side along the Lengekoro-Kabala highway.	11ft long, 7ft 6,5inch wide	2	Names and ages are given.)		31/08/98		RUF/AFRC (headed by Capt. Adah)
7	Sengbe	Koinadugu	At the centre of the town close to the Mosque.	8ft 6,5inch long, 7ft wide, 4ft deep	4	Names and ages are given.	Locked up in a house burnt.	Oct 1998		RUF (Commanded by Dennis Mingo alias Superman)
8	Sengbe	Koinadugu	On a slope at the back of the houses and is surrounded by some banana, paw-paw and kola-nut trees.	8ft 8,5inch long, 7ft wide	8	All 8 names are given.	Some burnt in the house; others killed by gunshot.	Early Oct. 1998		RUF (Commanded by Dennis Mingo alias Superman)
9	Sengbe	Koinadugu	Right down the village in an area called Seria Dugula. Under some mango and kola-nut trees.	8ft long, 8ft wide, 5ft deep	6	All names are given. 5 women, 1 man.		Early Oct. 1998		RUF (Commanded by Dennis Mingo alias Superman)



Site	Chiefdom	Village	Location	Size	No. Victims	Identity Victims	Alleged cause of death	Date of Killing	Date of Burial	Alleged Perpetrator
10	Wara Wara Yagala	Katombo 11	About 25m away from the road side close to a swamp. Surrounded by lots of guava trees.	11ft 8,5inch long, 9ft wide, 4ft deep	Over 10	Only 1 name (only indigene)is known.	Machete/gun shot	27/07/98		RUF (Commanded by Dennis Mingo alias Superman)
11	Wara Wara Yagala	Katombo 11	About 10m by the road side on entering the village from Makakura.	7ft long, 6ft wide	7	3 natives identified; others unidentified.	Machete/gun shot	27/07/98		RUF (Commanded by Dennis Mingo alias Superman)

### Koinadugu District – Other sites

Site	Type	Chiefdom	Village	Location	No. Victims	Identity Victims	Allegation	Date		Alleged Perpetrator
1	Torture	Sulima	Falaba	"In the town"	"several" – "many"	1 name & rest unidentified	Severely beaten and sustained internal problems	10/03/98		AFRC headed by SAJ Musa and Theresa; or Col. Bobby based in town of Alikalia.
2	Torture	Wara Wara Yagala	Katombo 11	Along the Makakura-Kabala highway. A 10 by 8ft room.	3	identified	Tortured to death. (woman was also raped; 2 children's legs were broken and beaten to death)	27/07/98		"Unidentified rebels", and/or "AFRC/RUF coalition headed by SAJ Musa and Dennis Mingo (Superman).

### Pujehun District – Mass Graves

Site	Chiefdom	Village	Location	No. Victims	Identity Victims	Alleged cause of death	Date of Killing	Date of Burial	Alleged Perpetrator
1	Malen	Sahn Malen	Around the bridge leading to the chiefdom.	36	Unknown . (Mende, but not all indigenes of the chiefdom )	Victims lined up and shot to death.			SLA & ULIMO
2	Malen	Sahn Malen	idem	11	idem	Idem			idem
3	Malen	Kpumbu	By a farm house.	5	A family.	No gunshot; probably beating.	unknown		RUF
4	Malen	Bendu Malen	In the Western area of the village, on the road to leading to Borbu.	Over 150					RUF

Site	Chiefdom	Village	Location	No. Victims	Identity Victims	Alleged cause of death	Date of Killing	Date of Burial	Alleged Perpetrator
5	Malen	Bendu Malen	Underneath some palm tree plants in the village.	264	Mendes from different areas.				RUF
6	Malen	Gandorhun	Field in the village, very close to the village school toilet.	12	Identity of 10 victims is known.	7 were cut down with machetes by RUF; 5 lined up and shot by SLA.			RUF – SLA
7 (a)	Pejeh	Bumbeh	A hole in a garden in the village by a cotton tree at the Southern part of the township.	Unknown (“countless”) (76 indigenes are missing, but also fleeing civilians)			1996	3 years later	RUF

Site	Chiefdom	Village	Location	No. Victims	Identity Victims	Alleged cause of death	Date of Killing	Date of Burial	Alleged Perpetrator
8 (b)	Pejeh	Bumbeh	The trunk of a cotton tree very close to the first grave (Site 7).	idem			1996	3 years later	RUF
9	Panga-Kabonde	Geoma Jargor	2 miles away from the Pujehun highway; in a palm tree farm	27	unknown	“guns and shooting”	04/05/91	11/05/91	SLA/ULIMO/SSD

### Bo District – Mass Graves

Site	Chiefdom	Village	Location	No. Victims	Identity Victims	Alleged cause of death	Date of Killing	Date of Burial	Alleged Perpetrator
1	Tikonko		A hole dug on the state land at the back of the market.	11	(some could not be identified, because strangers)	“killed indiscriminately”	June 1997		“rebels”
2 (a)	Jaiama-Bongor	Telu	Located in front of the residence of Chief Hinga Norman.	Unspecified (“well over 67”)	unknown		1994		RUF

Site	Chiefdom	Village	Location	No. Victims	Identity Victims	Alleged cause of death	Date of Killing	Date of Burial	Alleged Perpetrator
3 (b)	Jaiama-Bongor	Telu	Laid on a potato heap and covered with mud, behind a dilapidated Bo-Pujehun store.	3	Strangers from another area. (Borbor Barrie and his apprentices)				RUF
4 (c)	Jaiama-Bongor	Telu	Hole that was dug for pit toilet in the village.	"some"					RUF
5 (d)	Jaiama-Bongor	Telu		4					RUF
6 (a)	Komboya	Njala	36 miles off Bo Headquarters	11	10 men, 1 female				RUF
7 (b)	Komboya	Njala	Located beneath a mango tree, just by a dilapidated house at the entrance of the town.	3	men				RUF

Site	Chiefdom	Village	Location	No. Victims	Identity Victims	Alleged cause of death	Date of Killing	Date of Burial	Alleged Perpetrator
8 (c)	Komboya	Njala	In a trench that was dug by the SLA on the highway leading to TongieNgolawa in the Kenema district	2					RUF