

ICTR-99-52-T  
PROS. EXH. P100 D  
TESTERED 042032002  
PW 43: Ruzindana P100 D

K0133819  
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1. Nr. & date of tape: RTLM 50 of 20/06/94
2. Identity of transmission: RTLM transmission
3. Name of translator: Lydie R.M. MPAMBARA
4. Date of translation: 3/07/97
5. File name: rtm 50

**SIDE A:**

**0.1 Speaker: Valérie Bemmeriki**

... They are never satisfied, they are heartless ... It is obvious that they were created to drink Rwandan blood and to kill. So, there is no use continuing to beg them ... Let them take up guns and we will also take up guns. Those Inyenzi will see that ... They are really having a hard time. Storming around, running all over the hills, saying that they have captured here and there ... Killing residents and residents fleeing from them. That does not make any sense. Actually, when the time of elections comes, it is not those banana trees, frogs, Muhazi's fishes or the dead bodies of people they have thrown in Muhazi who will go to the polls. It is not them. We know that we are with our people and that we must help them to regain possession of their property. So, we must take our revenge on the Inyenzi Inkotanyi and exterminate them as the whole youth is ready to do and has proved to us ... (Interruption)

... It is not a bad thing and I wish this for him. He has got the appropriate skills ... Both of them. Here at RTLM we have got men who know what they are doing. Both deserve to occupy those posts. We know that even our manager is a fearless man and that to date we are still together. I recommend those people to you. My hello to them and to you. Good bye.

**Speaker: Habimana Kantano**

15:03 in the rough-and-ready studio of your independent radio station RTLM broadcasting from Kigali, the capital city of the Republic of Rwanda, the heart of Africa ... Kigali, the heart of Rwanda. We are here and are doing well. We greet all the listeners of the independent radio station RTLM. Today is Monday 20/06/94. You are with Habimana Kantano, who has just arrived in the studio to cheer you up and to give you hot news that does not excite you until 18:00. I greet all of you. Have a good day. Have a nice afternoon. Greetings to all of you, wherever you are, listening to us. In a moment, I will present some good pieces of news to you. However, let us first sing the following song. Sing it along with me because such is the real situation.

(He sings):

Friends, let us rejoice ...

The Inkotanyi have all perished ...

Friends, let us rejoice ...

God is fair ...

2.9 (Laughter) . . . In a moment, I will brief you on the situation in Kigali City. Now, the Inkotanyi . . . (Laughter) . . . The Inkotanyi are now carrying out unspeakable actions. Now, they have arrived in Bishenyi. They are being seriously beaten. In a moment, I will tell you about the situation. They have arrived in Kigese, in Runda. That it is where they went to bury themselves when they realized that they could not cope with the situation in town. So, yourself understand what is going on with the Inkotanyi.

We will also talk of the situation . . . I have just returned from Gikondo, Camp Zaire. I am also coming from Nyamirambo where the Inkotanyi are sleeping in Karamira's house . . . Over there in Nyamirambo near Saint André. They are sleeping there, hopeless. They are hopeless. They made a mistake and occupied a two-doors house . . .

(Firing can be heard) . . . Shell your mothers! So, you understand that their wickedness of shelling everywhere . . . In fact, the Inkotanyi are dying . . . those are their last bombs, they are dropping them anywhere. They think that any bomb that lands kills 1,000 people . . . 2,000 people. They think that they have killed all the residents of Kigali City. They assume that they have killed at least 100,000 people. But they are wrong. God is fair. So, do not be afraid of those explosions. They do not scare us anymore. I think that now the Inkotanyi have no option . . . I do not know which other tricks they can use . . . But tricks aimed at scaring people are now useless. Let us listen to this piece of music. In a moment, we will talk of the coming of the French to Rwanda and of many other piece of news concerning this city. Let us listen to the following piece of music to have our spirits lifted.

. . . Broadcasting from Kigali. All our listeners, be steadfast, from wherever you are listening to us. Be steadfast in this war we are waging against the Inkotanyi . . . This war they refer to as the "final" one. Indeed, it must be "final" for the arrogance to be eliminated. As for those Inkotanyi who continue to drop bombs . . . A child can throw a stone at you from far . . . He can even throw it into your eye and inflict you a wound or throw it at your temporal artery and kill you. Still, when that child comes close to you and if you catch him . . . You know that he cannot free his arm, that arm that threw a stone at you. So, Inkotanyi, continue to shell and throw bombs everywhere. That does not matter . . . Even Germans survived the World War. In any case, all this will come to an end. At the end, you will come near us and we will take good care of you. You are like children who can abuse and throw stones at somebody from far and even inflict a wound on him. . . But when that kid comes near you, you give him a piece of your mind. Go on . . . but that is not of any use. Those are just criminal acts, wickedness . . . And that wickedness will backfire against you.

What I can tell you about the Inkotanyi . . . A new piece of news . . . The Inkotanyi have just . . . In fact, since this morning, the Inkotanyi have arrived in Kigese in Runda *commune*. In reality, they were very few small Inkotanyi . . . In such a way that they sent there armoured tanks which burned them while they were sitting. Only few of them survived and fled. However, they had already dropped explosives in the midst of people who had sought refuge in Runda in order to scare them and to make them wander again. You understand that the actions of the Inkotanyi are wicked.

6.7 As for the overall situation of the Inkotanyi in Kigali . . . As you heard some days ago, yesterday, the Inkotanyi tried to cross over Kinamba and launched an attack in Kabakene, Rugenge *secteur*. They hoped to succeed because they had been able to infiltrate and to kidnap people from Saint Paul. Still, only few of those people were taken to their destination. So, because they hoped to succeed, they said: "People are sleeping. So, we can go there." But you heard that they lost 30 of their men there. One of our soldiers died. And it is understandable that many residents . . . The Inkotanyi killed some residents with knives. They are wicked and a wicked person always finds a way of performing evil acts. In any case, more than 30 Inkotanyi were killed. 30 dead bodies were actually found and others were taken away. Only one Rwandan soldier was killed. Obviously, if only one Rwandan soldier and 30 Inkotanyi could die every day, the Inkotanyi would disappear very soon, in less than a month.

In Nyamirambo, they committed suicide and lost countless men. I went there and had a look at them. I saw them lying in Karamira's house. It is in Nyamirambo, near Saint André. Others are lying in Rukebesh's house. Rukebesh, that short man who works with CESTRAR. Some Inkotanyi are lying there too. Few Inkotanyi are lying in Kavutse's house where they have installed a small clinic. In reality, those Inkotanyi are committing suicide. The Rwandan soldiers are waiting for them. They are there, nobody knows what they eat . . . But they also eat dust. There they are. Nobody knows what they are doing. Is that seizing the power or capturing Kigali? Still, foreign radio stations praise them. They say that they have captured that hill, that they occupy it. I do not know what they will use that hill for. Are they farming? Are they extracting tin-bearing ore? I do not know. Only they know what's in their best interests. As for me, I think that there is no point in spending your days on a hill, digging trenches, eating ants, eating beasts and dust . . . Saying that you are in the process of taking over the country, that you are taking over towns. How can you capture towns while towns are inhabited by their residents who spend nights in houses they built themselves, who eat what they planted themselves, who drink beer and then sleep? I think that the Inkotanyi are fighting for nothing. There they are, Rwandan soldiers waiting for them.

Last night in Nyamirambo . . . What I can tell you is that last night, Major Kagame alias Kagome (*meaning: the wicked one*) tried to come by air. He thought that people of Nyamirambo were not vigilant. His nose peeped out . . . It was burning. They immediately broke that nose. Now, Kagame, Kagome, is lying in Nyamirambo cemetery. Those who like should go there and see. But to tell the truth, it rained bullets last night. People shot seriously. He came in a weaponry called "flare." (Laughter) . . . He thought that people were not vigilant. They shot at it seriously. How people fired! They threw grenades, fired "rocket propelled grenades" at that thing, used armoured tanks to fire at it. Finally, it burned out. It is understandable. This kind of bombs go out quickly. He wanted to scare people but they fired at it seriously. If it were a mortal thing, it would have died.

So, Kagame should stop trying to scare us. Rwandans are no longer afraid. However, I think that the Inkotanyi learned a lesson. They saw that bullets were available. The firing was so heavy that the hills' sides resounded and the sky reddened. I said: "If only they were firing at the Inkotanyi." The Inkotanyi took that opportunity and tried to attack Rwampara. But they were defeated there too. In fact, it was not an attack. They were just abusing people, saying: "You dogs . . . That Bizimungu . . . You killers . . . Why are you preventing us from coming home?" Some of them

10.9 are young men from Nyamirambo who want to enter Nyamirambo. They were saying: "You are preventing us from going home, to Yusuf . . ." Such words. I am not talking of any particular Yusuf. They said: "You are preventing me from going to Hadji's . . . Is that not my home?" I do not know which Hadji they were talking about. There were only insults and shouts. How can a shout defeat the Rwandans? I think that if this is what they used in Uganda, the poor Ugandans lost their power to rascals. What a pity! To lose power to rascals! It is a real pity. In reality, to abuse people only: "You dogs, we are coming . . . Beware, we are not afraid." Do you think that we are afraid? But yesterday, the Interahamwe retaliated in Muhima. They pursued them down in Rugenge, saying: "Die, dogs!" And those skinny people ran away. How big do you think they are? How big are those small Inkotanyi? If you saw them, you would be afraid. They have got so much hair that one would think that they have got cirrhosis. You see their boots that have not been washed for a long time. They use them to draw water from what I heard. They use their boots to draw drinking water. Listen to this . . . They are dressed in rags. They stink.

As people just told me . . . I was just told that at 10:00, they killed an Ugandan Inkotanyi at SOPECYA. They stopped him. They said to him: "Stop." And he said: "This is treason." Those were the only (*Kinyarwanda*) words he knew: "This is treason." They told him to stop. And Staff Sergeant "Twizere Bravo" caught him. The Inkotanyi took the bayonet . . . Then, Staff Sergeant Twizere and other people who saw this, who follow it closely . . . That Inkotanyi produced a knife. They just showed that knife to me. It is stained with blood. Obviously, that Inkotanyi had just committed atrocities in Gikondo area. Then, as predictable, they immediately took care of him. A single bullet in the head and that son of Uganda laid down on the spot.

In Cyahafi, they also killed an Inkotanyi who had come to check on the roadblocks and the weapons available there. He was given what he deserved too.

We also went to Rwampara to see three Inkotanyi who were there. The residents had come running and saying that they had prevented them from drawing water. So, we saw three Inkotanyi there. They were eating early in the morning. They were starving early in the morning. But you should understand them. They are really in a bad situation. They were eating at 9:00 and were served grenades as dessert. Let them enjoy that meal!

I was telling you about the situation of the Inkotanyi in the city. I think this is all. That it is what I saw myself.

Let me tell you that many UNAMIR vehicles transporting people . . . They transport Tutsis to the Inkotanyi's zone and many Hutus from the Stadium to Runda. Unfortunately, many UNAMIR soldiers were just wounded by the Inkotanyi who fired at them. You see that the Inkotanyi are in fact committing suicide.

They are even waiting for the French to martyrize themselves. But I think . . . (laughter) They should be wary. I think they run the risk of not living even in Uganda if they go on with such arrogance and such stupid carefree attitude. The French decided to come to Rwanda. I can reveal to you that the French have started coming . . . They have not arrived yet in Rwanda but they are nearby. I can touch them with my fingertips. You understand that in either case, whether the UN approves it or not . . . Nobody can prevent somebody from performing a good act. This is

14.7 understandable. So, whether they approve it or not . . . The French are coming to Rwanda to prevent those suicidal people from keeping on killing people and killing themselves. I am asking you to get ready to welcome the French. How can we get ready to welcome them? We have to start writing on clothing and on any material we can find . . . We have to write nice words to welcome those French.

We will write this: "Long live the humanitarian action!", "Long live France!", "Long live Mitterand!", "Long live the UN!", "Inkotanyi=assassins," "Inyenzi=animals" . . . Every writing that can show to the French how things should be conducted. This can be written on mothers' traditional crowns. It can be written on big placards which we will use to welcome those French. Where there are flowers, we have to search for them and to throw them in their cars. Children should also prepare dances for them. And there are words to be used like: "*Bonjour*," "*Merci*" . . . From now on, let us get used to that. So, everybody will try to welcome those people who are coming to prevent suicidal Ugandans and suicidal extremist Tutsis' sons from exterminating Hutus, from exterminating the people of this country, from making them wander, from displacing them, from eating them . . . You know that some of them are cannibals. So, we must welcome those people.

. . . (Laughter) . . . It is not just a joke, it is true. Our young women should try to approach them and lift their spirits . . . (Laughter) . . . Because for a soldier, morale is essential.

The suicidal Twagiramungu Faustin alias Rukokoma is saying . . . While in Montreal in Canada, in that Inkotanyi's den, he was talking nonsense . . . I do not know who gave him the floor and he said: "Er, Er . . . The French . . ." He was just lying. However, this is the business of Twagiramungu Faustin alias Rukokoma. Obviously, nobody cares about him anymore in Rwanda. Whatever he says or does . . . Nobody cares about him anymore. So, the French are welcome in Rwanda. Let me dedicate this song to them.

### The song "Champs-Élysées"

**Speaker: Habimana Kantano**

. . . Whether you are refugees, whether you are in Rwanda or outside Rwanda. We greet all our listeners. The Inyenzi Inkotanyi sowed the wind and they are now reaping the whirlwind. Actually, when you consider what the Inyenzi Inkotanyi are doing, one question comes to anybody's mind: "What is the real reason for which the Inyenzi are fighting? Are they fighting for power? Are they fighting to live with people? . . ." When you consider the Inyenzi Inkotanyi . . . Where they are running all over . . . In Rubona . . . Going to Butare, to Kibuye, to . . . One would think of that idiom: "To see Kibuye and die"; "To see Butare and die." What is the use of that? Like that one who said: "To see Carthage and die." What is the real use of that? To come and hide in houses you did not build . . . Moreover, they destroy them while you are inside and you run away. Is this seizing power? Fighting for property and dying without even getting the power . . . What is the use of that? For myself I think that wherever the Inkotanyi are going, they are not sowing love, they are sowing hatred. Because Kagame alias Kagome told his people to hunt any important Hutu whatever region he comes from. For this reason, I affirm that an

20.7 Inkotanyi will take a taxi and go to Gikongoro . . . even after the war . . . and go to Gikongoro. People whose legs he cut, whose relatives he killed will catch him, strangle him and kill him. An Inkotanyi will go and ask a girl's hand in a given region and they will say: "You are a killer, we will not give you our girl to marry. You will die unmarried." So, what is the point of preparing your future somewhere you will not get a woman to marry, where you will not get land to settle? And where, in a political context, you will not get any candidate? I really do not think of anybody who can . . . all over any Rwanda . . . In Rwanda . . . Sorry, I was mistaken and said "any" Rwanda while there is only one Rwanda. Nobody in Rwanda . . . I can swear . . . Nobody in Rwanda will dare to say that he is a candidate of the Inkotanyi in Kibuye. Such a person does not exist . . . Even if it were for the post of leader of a *cellule* in a remote area of Kivumu or Bigubu. Nobody. Such a person does not exist. Nobody will dare to say: "I am the Inkotanyi's candidate in Cyangugu." Nobody will dare to say: "I am the Inkotanyi's candidate in . . . Byumba." For Byumba, that is obviously impossible. Four years of wandering about . . . I think that nobody would dare do that. Nobody will dare to say: "I am the Inkotanyi's candidate for the post of *cellule* leader in Kibungo", where people have been exterminated by the Inkotanyi. So, if the Inkotanyi . . . To say: "I will have a military victory." Which is not evident either. From less than 1,000,000 Tutsi refugees . . . No, from less than 800,000 Tutsi refugees, the Inkotanyi claimed that they formed an army which can drive 6,000,000 Hutus out. Listen to this . . . All those young men they want to throw into the Kivu. They will surely retaliate. Somebody said: "It is understandable that people are now fleeing because they have got property to salvage." Nevertheless, when they arrive outside the country, in Tanzania, Kenya, Burundi, Zaïre without any belongings of their own . . . He will immediately come back and swallow the first Inkotanyi he will meet on his way without even having any weapon. I think that sowing hatred is useless . . . Claiming that you are fighting, that you are showing courage . . . Sowing love would be better. You Inkotanyi . . . You are dropping bombs in Kigali City. You even think that you have finished us off. You know that this thing kills . . . You know it. When you shell it, you are aware of how many kilograms it weighs, you know how it explodes. You send it in a resident's house. The whole family dies. That resident did not do you any harm. Maybe his wife is a Tutsi or he is a Tutsi himself. He dies along with his children. You drop another one . . . And you say that you are killing the Interahamwe. So, do you think that all those people will like you because you shelled them, fired at them? And what about those whom you displaced? Those who lost their property? Those who sold their cows for 100 francs? And you pretend that you like those people, that you are stopping the killings. Which killings? You are rather exacerbating them. Because when a bomb hits somebody, he might go and kill the last surviving Tutsi. So, what is the use of this? I think that instead of sowing hatred, the Inkotanyi . . . But we can see it. Kagame alias Kagame says: "For myself, I will go to Uganda and again get my position as a Major in the Ugandan army. Anyway, I have got the Ugandan nationality." And Mazimpaka Patrick will say: "Anyway, I am an American." And Bihozagara: "Anyway, I am a Belgian." . . .

As for the other Inkotanyi, they were just useless unemployed people, rascals who used to sell cigarettes in Mbarara, Masaka, Kamenge . . . Running all over, selling scarves and handkerchiefs. He says: "I will go back there." The Ugandan says: "I am satisfied with the money they gave me. It is enough." Still, to destroy our country . . . There is nothing left in Kigali. All the houses have been destroyed. All the houses of the residents have been destroyed. You did not build those

23.9 houses. Nevertheless, to say that Kigali is not Kampala . . . I think that this is mere jealousy . . . And you will not gain from this because if you say that you are Rwandans, the day all those people will turn against you, you will come back here to us while you killed our people, cut our legs, pierced our eyes . . . So Inkotanyi, what is the use of this? I think that you should make use of your common sense.

To say: "Now, the French are coming, we will fight them." Why do you practice segregation? Why do you like the Belgians and not the French? What do you have against them? Are not they white people too? . . . Just because they are not supporting you. You think that because you are the minority, you alone should have friends and the majority should not? Beware, maybe your expectations will fail you . . . And those friends you relied on, the majority will make them theirs. If you give beautiful ladies, you do not have more of them than us. If it is money, you do not have more than us. No Tutsi is richer than Kabuga. So, what are you doing? I think that you are committing suicide. To tell the truth, I think that you will be exterminated. Especially when the French arrive and if you kill one of them . . . It will then be over. You will not even live in Uganda anymore. But France can also fight Uganda. This would be a regional war you would have caused and all that will backfire against you. All the countries in which you sought refuge. . . They will hunt you in all the countries you live in . . . They will mistreat you. They will send you to us and we will strangle you and kill you. So, you will be exterminated. What you call courage is cowardice. To tell the truth, to drop a bomb in the midst of people that cannot see you, whom you do not know . . . And to claim that this is courage, that you are shelling. This is cowardice. There is no courage in that. Running all over the country . . . Shooting like a fool. Saying: "Flee and leave your lands." Whereas you cannot come and occupy them. We know it, Tutsis are lazy. You do not know how to farm. (Interruption)

**Speaker: Georges Ruggiu**

. . . Unable to respect their given word. That was today news. Now, we are going to broadcast an interview that we personally had with a French man who is still here in Kigali. Somebody who speaks both French and Kinyarwanda, called Georges France Hategekimana whom everybody knows. He gives us his point of view, the point of view of a French man on the possible French intervention here in Rwanda. RTL's listeners, here are his words recorded this morning for you and which we transmit to you as an exclusive broadcast.

**Georges Ruggiu:** Dear listeners of RTL, we are with Georges France Hategekimana, commonly known under his given name Georges France. In fact, we asked to meet him because he is French by nationality. He remained in Kigali. He even helped the population, the displaced people. A French intervention is talked of with increasing likelihood. That French intervention would have a humanitarian objective: to step in between the two parties in conflict to prevent them from continuing to attack the civilian population and non-military targets. Good morning Georges France.

**Georges France:** Good morning Ruggiu Georges.

**27.0 G.R:** Can you actually explain to us what you think about this impending French intervention?

**G.F:** First and foremost, I must thank RTLM, the radio of the people for having thought of meeting everybody who can speak on that intervention and on other issues. Secondly, I would like to thank all the journalists of that radio station, the listeners to that radio station and especially, that heroic, generous and wonderful idea of creating this radio station. If I come back to the main issue, namely to the question of what I think about that French intervention . . . First, it is nothing but joy. It is the joy that . . .

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**SIDE B:**

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