

Arnold Ap's vision

**Corrie Ap talks about
her life with Arnold Ap
to Frank Hubatka**



A man is fishing



Remembering Arnold Ap No.1 P.M.S. Biak

paintings by Arnold Ap



The family of Arnold Ap 2013

Arnold Ap's vision

Tens of thousands of Papua's National Committee for Papua demonstrate for a fair referendum. After Mako Tabuni, vice-chairman and 22 NKPB leaders are murdered by DENSUS 88 (special anti-terrorism unit) and 200 NKPB members imprisoned, under a new law all demonstrations were forbidden and broken up by military force. Instead of dialogue there was a "military solution".



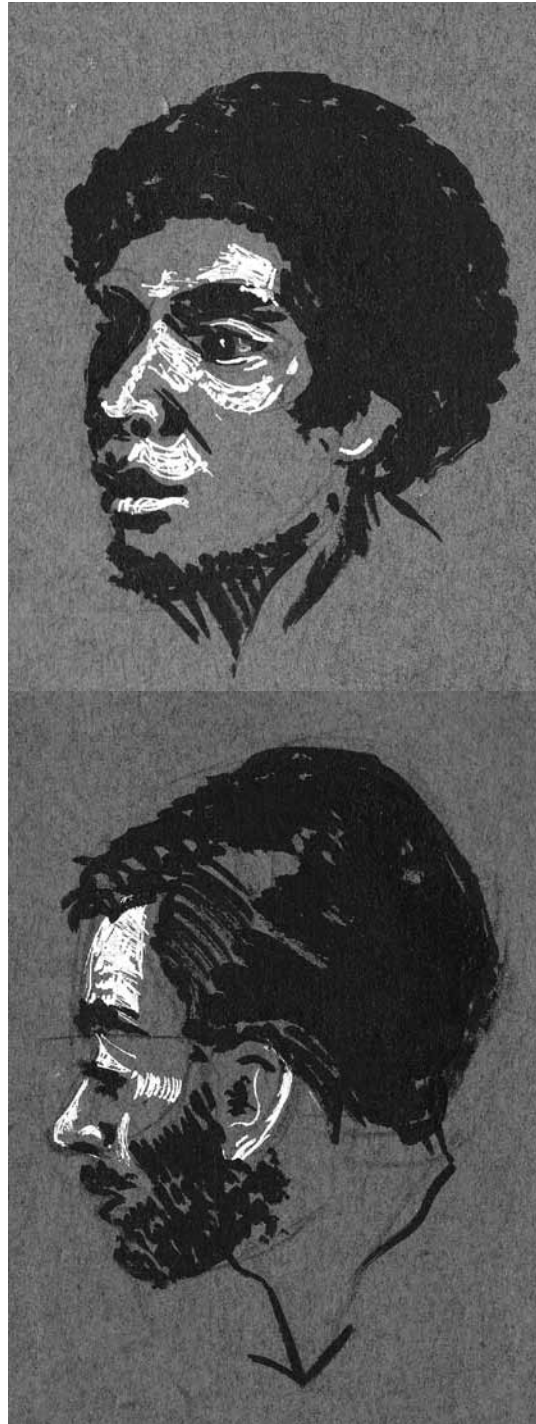
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Arnold Ap

*Drawings by
Dianne Gee
early '80*

Frank Hubatka



Foreword



... have now become adult warriors

This book is written by a good friend of my father. Frank Hubatka, Uncle Frank. They met each other in West Papua and became good friends.

Frank Hubatka returned to The Netherlands but never forgot about my father.

Over the years, much has been written about my father.

No-one however has asked about my mother's experiences.

How did they meet each other? What sort of person was he? What was his outlook on life? What was it like being the wife of a freedom-fighter?

Why did we have to leave him behind?

In this book these questions will be answered. My mother, she must have been a very special and courageous person. Talking about courage, she has always remained faithful to my father and raised four sons on her own. We were very vulnerable children, but now we have become adult warriors. I never had the opportunity to know my father.

I am therefore very happy that Uncle Frank has helped my mother to tell her side of the story through this book.

I now know who my father was and what he fought for. His death is the motivation for me to continue.

The aspirations of the Mambesak group live on in the people of West Papua and so too my father.

The battle continues until we are victorious.

Finally, I want to thank Uncle Frank for never forgetting my father and always staying true to him. You are a real friend. Special thanks to my mother for her courage and faithfulness to my father.

Tabea Aski (Peace)

Oridek Ap

Mozes Mako Tabuni
 You walk in bare feet
 Your beard is not trimmed
 Your hair is not combed
 You loved to chew on betel nuts
 You stood in the forefront
 When the people assembled
 You were on the stage, visible to all,
 You cried REVOLUTION

Your voice was like thunder
 Like the crashing of the waves
 You touched the hearts of thousands
 The mountains shook
 The birds replied
 The leaves rustled in the trees
 They greeted you and your call for REVOLUTION
 You have raised the people up
 Your call for REVOLUTION has taken root
 In their thousands the people rose up

Mozes Mako Tabuni
 You were hunted as a wild animal
 You were driven like a beast
 You were shot at as a criminal
 You were shot down as a terrorist
 Today your blood was spilled
 Terrorists with bayonets and weapons
 They killed you
 Your blood flowed over the earth
 Through the hands of ruthless oppressors
 You fell in battle on the front line
 Because of the truth you cried: REVOLUTION
 Today you went from us forever.

O you mountains full of gold
 O eternal snows on the mountain tops
 O you woods in the outstretched land
 O you birds in the impenetrable jungle
 O you fish in the great seas
 Listen to the voice of our mourning
 Today the leader of our revolution perished.
 Mozes Mako Tabuni
 He went from us forever

O gaily coloured birds in the impenetrable forest
 Sing loudly our song of mourning
 O birds of paradise on a lonely spot
 Spread the message: The blood of our brother, it flowed
 O great fish pass the message on to everyone of our mourning
 O children from our land,
 Let your lamentations resound
 Over the seas and continents all must hear it.

Of the blood of our leader of the revolution
 Must men from every corner of the world be told
 Mozes Mako Tabuni
 You have gone forever
 Your name should be engraved on a sheet of gold
 Your soul must be stamped in the minds of your people
 Your spirit must bring the souls of our brothers and sisters into activity,
 So that they can cry loudly:
 REVOLUTION.

Go in peace, charismatic leader.
 Go and rest in peace next to our God in the heaven.
 May your blood beat next to the heart of our God
 And awaken it from its sleep
 My last greeting, my last embrace,
 My brother, Mozes Mako Tabuni

Waena, 14th June 2012

Ibrahim Peyon



"The Papuans are threatened with extinction"

Mako Tabuni was shot and killed in broad daylight by the anti-terrorist unit, Densus 88. Since 2011, 22 members of the national Committee West Papua have been shot dead and hundreds taken prisoner and tortured. Densus 88 is being financed by the United States, United Kingdom, Australia and New Zealand. The National Committee West Papua (NKPW) strives peacefully for an honest referendum over the future of West Papua. They are not terrorists, but in continuous military operations whereby churches, houses and schools are being burnt down the Papua population in Paniai are being chased from their homes in tens of thousands and perish from hunger and exposure in the forests, while Densus 88 is looking for the leaders of NKPW. The soldiers are supported by civilians, such as taxi-drivers and warong-keepers who shoot Papuans dead.

The killing of Papuans has not stopped at Arnold Ap and Eduard Mofu. Through telling the story of Arnold Ap and Eduard Mofu I want to show that the very existence of the Papuan people is under threat.

Introduction



1959 The first notes



My class in Danaweria. Young and old want to learn English.

On the 1st december 2011 we were standing in the pouring rain on the square in front of the Parliament buildings in The Hague. The sons of Arnold Ap were preparing two flagpoles, where the Dutch flag and the Papuan flag were going to be hoisted. There was a stall manned by the family Ap with coffee and tea and products from the “Lush” factory which was sponsoring this event and there was available an old DAF truck with microphones and a green carpet in front of it. The sons of Arnold Ap put on a “drama” showing Papuans being harassed by Indonesian soldiers. There were Papuans and Dutch veterans of the Army and the Marines and some Dutch veterans who worked with the administration in West Papua when it was called Netherlands New Guinea and some veterans who worked at the Theological High School. I met up again with my old boss in the Mimika who was in charge of the outpost at Kokonao where I was a young assistant Patrol Officer responsible for the handling of a small Beaver amphibious aeroplane which could land in the river next to Kokonao, I would meet the plane in a canoe which was being rowed by Papuan prisoners. Once every two or three weeks the plane would descend through the clouds coming from the island of Biak, it flew also to Nabire and the Wissellakes as well as visiting us, weather permitting.

Fifty years ago I was stationed in Fak Fak and being woken up by the Papuan guard at our office to help to organize the flag hoisting ceremony of the Papuan flag with the Marines, the Army and the Dutch administration present. The Dutch national anthem the “Wilhelmus” would be sung, accompanied by a military band and the new Papuan national anthem “Hai tanahku Papua”. There was of course a stray dog attempting to urinate against the flag pole, which I had to chase away discreetly.

I remember the critical remark of an elderly Papuan, who said, “Now we have a Papuan national flag and a national anthem, but where is our Independence?”

Fifty years later I find myself standing in the pouring rain singing the Wilhelmus and the Hai tanahku again. The late Marcus Wonggor Kaisiepo had already prepared the Papuan flag in his house. When Nicolass Jouwe wanted to steal the show with the flag, Marcus let him do it instead.

On the old truck which served as a platform, there was Professor Piet Droogleever, the author of a thick book on the fraudulent “Act of Free Choice” of 1969, who gave a speech, and then there were four politicians who also gave warm speeches, Harry van Bommel of the Socialist Party, Cees van der Staay of the Christian Reformed Party, Joel Voordewind of the Christian Union and Wim van den Kortenhoeven from the Party for Freedom.

These politicians were aware something was very much amiss in West Papua. They wanted to visit West Papua, but the Indonesian Government denied them access. Journalists also cannot enter West Papua. The International Red Cross cannot visit more than the 900 Papuan prisoners and many organizations such as Cordaid, Justitia et Pax and the International Peace Brigade have been ousted from West Papua altogether. In the Dutch Parliament a unanimous motion had been agreed asking for the protection of the rights of the Papuan population.

When the ceremony was over, and the persons who had given speeches received gifts, I said to Oridek Ap “Your father would have been proud of you”.

On the 30th January 2012 we visited the Parliament for a special procedural session, with two Papuan guests. They showed the film of the ending of the Third National Papuan Congress by the Indonesian authorities using military force.

The Dutch Government wanted to sell 100 second hand Leopard tanks to Indonesia. Our guests could testify that already three tanks had been deployed in Wamena in the Highlands. Parliament member Mr Henk van Ormel who had promoted the sale of these tanks in a newspaper article, was also present. After the session we were photographed together.

Also Oridek Ap appeared in a broadcast on television explaining the effects of the sale of these tanks for the Papuan population.

On the 19th October 2011 the Indonesian military and the police ended the third National Papuan Congress by force killing six members of the Congress and arresting Forkorus Yaboisebut and the reverend Edison Wairomi, the newly elected President of the Federal Republic of West Papua and five cabinet members. Nine hundred Congress members were arrested and forcibly imprisoned, dressed only in their underwear while being beaten with the butts of rifles.

From the 16th of December until the 19th of December 2011, a major military operation was launched in Paniai, the region near Enarotali near the Wissellakes in the Highlands. One hundred and thirty nine villages were destroyed using napalm and teargas. Approximately 15,000 villagers had to seek refuge in the bush and in Enarotali. There was one O.P.M. post in Eduda which the military wanted to wipe out. Church leaders went to Jakarta to meet with the President of Indonesia. The President was shocked and promised to draw back the military.

It is not possible to write in the press about the sufferings of so many Papuans, who are becoming a minority in their own country. Thousands of Papuans are risking their lives, getting out on the streets, protesting, asking for a referendum, and refusing the new Government program to speed up the development of West Papua. The military put on a huge military show through the streets of Jayapura, Port Numbay, before the 1st of December 2011. Still this did not intimidate the thousands of Papuans who came to protest in the major cities of West Papua, asking for a referendum. The legal process against Forkorus and his Cabinet has become a farce, with the main lawyer for the defence being threatened and the witnesses for the prosecution disqualified from giving evidence.



Less is more

The widow of Arnold Ap tells her story in this book. Through the fate of one respected and loved person we try to understand the sufferings of a whole people.

The question which is raised here is: How legitimate is a government which is not able to provide a shield for the Papuan population, and instead of protecting the people, is seeking a military solution for many peaceful demonstrations of the Papuans, exploiting the natural resources, while the Papuans remain onlookers. The Indonesian Army controls many economic activities receiving "Lunch money" twelve million dollars yearly, from the mining giant Freeport McMoran.

Why did you kill Arnold Ap?

On the 24th of January 2011, the Evangelical Christian Church in the land of Papua and the diocese of the Roman Catholic Church organised a long march through Jayapura together with the Baptist and Kingmi churches. The motto of the long march was taken from the Bible: Galatians Chapter 4:16. "Have I now become your enemy, by telling you the truth? The long march was orderly and peaceful. From each congregation 200 members went along with the long march, until thousands of church members marched on the streets. There were no national symbols. Everybody remained silent. On one of the billboards, carried around, there was written: Why did you kill Arnold Ap? This was very moving for Arnold Ap's family. Arnold Ap is still inspiring the younger generations of Papuans. Arnold Ap has become with many other Papuans who have been killed, the "memoria passionis", the sorrowful memory of the Papuan people.

On the 26th January 2011 the Papuan Churches published a theological declaration, entitled: "Our boat of life has been hit by a typhoon and threatens to sink"...

The life story of Arnold Ap is a romantic love story, beginning in prison, and ending in prison. Arnold Ap's dream is described by his widow Corry Ap-Bukorpioper with testimonies from friends and the co-author. Arnold Ap handed me several documents concerning messianistic movements, which I passed on to Amnesty International, TAPOL, etc. For this reason as a tribute to Arnold Ap, I add some information about messianic movements and the pastoral duty of the churches towards the church members, who are involved in these messianistic movements.



Arnold Ap was an anthropologist. He had a fine sense of humour and told stories and jokes during his radio broadcasts on Radio Jayapura. To honour his efforts, I want to add some Papuan myths to this book. These myths represent the oral tradition of the Papuan people, showing many resemblances to the Old Testament. Mrs Carmel Budiardjo from TAPOL, gave me her kind permission to quote from her book: "West Papua, the Obliteration of a People", which she wrote together with Mr Liem Soei Liong.

On tour in North Biak. Rev. Jesaja Wamafma in the shirt from Golkar, right from him Rev. Jan Rumbrar. I was the first Dutchman in 20 years that came here and was seen by the people as an “konoor” the bringer of good tidings.



Chapter 1

The sound of the sea-shells

The man is in the darkness fishing along the coast

So the woman keeps watching and waiting at home

But later he noticed the sound of the sea-shells

Meaning the sound of the sea-shells on the net after fishing

Rushing home, the sea-level is rising

Oh.....soon you'll see the smoke and you'll smell the fish

It's the sound of the sea-shells.....sound of the sea-shells.

Arnold Clemens Ap.

In memoriam Arnold Clemens Ap

When I received news of the death of Arnold Ap, I wrote his memorial for the daily newspaper “TROUW” and in a magazine from the Protestant mission “VANDAAR”.

“Maybe you think what I am doing is stupid. But this is what I think I should do for my people before I die”.

Arnold Ap.

October 1982.

Arnold Ap was a source of inspiration for the Papuans

This is the story I did not want to write, meaning, not as a memorial about Arnold Ap.

All the time there are telephone calls coming in about Arnold Ap. “We cannot do without people like Arnold Ap, the callers are saying. “Who was Arnold Ap?”

I will try to depict him like we have come to know him and how we came befriended with him and his wife Corrie. And now I am thinking of Corrie Ap, who is now staying in a refugee camp in Papua New Guinea with their three sons, pregnant with their fourth child. A woman with a strong spirit. As the head of a medical team she had a full job besides the job that consists of running a household. She is frail in appearance. Just recently Arnold and Corrie had their third child. And now she is alone and has to realize the ideals they cherished together.

We arrived freshly in Abepura and attended a festive reception at the Paradise Bird University, the UNCEN. Slim Indonesian ladies in sarongs, walking elegantly around on high heels, Javanese dances were performed, everything was very civilised and tasteful. There we became acquainted with Arnold Ap. Arnold Ap said to us: “How come, nothing is shown here from our own culture? Is this not our University? Is not this University situated in our country?” Arnold Ap himself was instrumental in changing this situation during the years we closely monitored him.



Corrie Ap/Bukorpioper with her sons Oridek right, Mambri, left, Erisam, middle and Mansorak in her arms in the refugee camp "Black Wara", Vanimo.

The cultural awakening, the recognition of the indigenous Papuan culture, he was the great stimulating katalisator.

He was musician, painter, poet, singer, cultural anthropologist. Acting as the director of the Museum Loka Budaya, he turned the museum into a hotspot where people became aware of the treasures of their own culture and their human dignity as exponents of this culture.

The cultural awakening

He was the leader of the Song and dance group "Mambesak" which produced with traditional and modern instruments such as guitar, bass and ukulele and tifa, a new, but authentic sound.

He travelled throughout the country to collect old songs and to produce these songs with a new sound. I remember we travelled together to a village called Tabla Nusu. When we arrived in the village, we sat down near the house of the village schoolteacher and on the spot Arnold Ap took down from the local villagers a beautiful melody as they sang it for him.

Every Sunday afternoon groups were allowed to put on a show at the square in front of the Museum. Students from the Uncen and schoolchildren who performed dances they had studied themselves, which they had practised for weeks on end. I remember a young student from the deep south, Marind Anim, although a very shy person he summoned all his courage to perform for the first time, slow moving dance steps clad in a grass skirt, stimulated by Arnold Ap. Arnold Ap initiated a radio programme on Radio Jayapura together with technician Constans Ruhukail with local music, stories and jokes, which was very popular and widely listened to by the local inhabitants in and around Jayapura. In that way he was able to inspire everywhere young and old. Once we visited an old evangelist, Laurens Mano, who was the first teacher in Tobati and Engros, villages in the bay of Jotefa, who sang for us the whole night long while drumming on his tifa.

Marriage ceremonies, which were normally extremely dull affairs with the bride dressed in white with a veil, with her face covered in a layer of white cream, with the bride-groom sitting next to her in a western costume with white gloves on a throne, became now cheerful happenings whereby the bride and the bride-groom would be dressed up with bird of paradise feathers and traditional garments. The giving of the bride and the bride receiving representatives of both families took place sitting on a traditionally woven matting where they had to smoke a peace pipe. The meaning of this old custom would be extensively explained by Arnold Ap, at wedding parties, at birthday parties, all the time "Mambesak" was actively present.

Then there was a cultural festival in Jakarta.

The dances from the whole Indonesian archipelago are sufficiently well known and would not be a surprise for anyone present. Then all of a sudden Papua dancers appeared and planted a bisjpole right in the middle of the stage. Around the bisjpole they performed, with their bodies painted with white and orange colours, an inspirational Asmat dance. This dance symbolises the union of the parties who were previously at war and now are coming together to join in the dance, which is followed by a communal meal. The dead and the living, once enemies, are being called out loudly to join in this dance. The public was wildly enthusiastic.

This was new and had never been performed in public before. The jury acknowledged their performance with the first prize. Even so the edition of the "Sinar Harapan", the daily newspaper from Indonesia which publicised this event, destined for Jayapura, was taken out of circulation.



Mambesak making music on Merel's first birthday.
Rev. Herman Awom left, Sem Kapisa, Arnold Ap, right, Demmy Koerni.

Inspiration for the church

The “dies natalis” of the Theological Highschool” was celebrated in the church with a performance of “Mambesak” which executed a beautiful song and dance performance “Fa Nanggi”, an offering to the Great Spirit and the sharing of sweet potatoes and meat which had been prepared between red hot stones “barapen”; a predecessor of the christian last supper. The Governor was present as a guest. Arnold Ap performed the songs from the native population in church where officially only the songs from the Reverend Samuel Isaack Kyne, psalms and hymns using Dutch melodies, were sung.’

In that way he gave an impulse to the church at a moment when the disinterested younger generation were starting to turn away from the church. The older generation, who, with the arrival of the missions had discarded the old songs, were a bit ambivalent regarding the efforts of the younger generation to restore these songs and perform them again. For the older generation there was much bloodshed from tribal wars in the past. The younger generation did not share this association. Still, an old man told me on the island of Biak : “When we heard the old songs in the church with new texts, tears rolled over our cheeks. This really shook us up in our hearts.” Thus Arnold Ap will live in the hearts of the people. A charming, charismatic, modest, proud and dignified person, a man of peace. ASKI was his working method, the Biak word for SHALOM . He set people straight and gave them back their pride and self respect. He made an effort not to let their own culture disappear, but inspire it with new life, for the people and the church a source of inspiration. Honouring him, the Papuan people acclaim a freedom fighter for cultural identity, a poet, somebody who brought with music people together and closer to themselves, aware of their origin and their Creator. He transformed the history of the Papuans, too often rejected as

pagan, their culture, into something that the Papuans should be proud of. Now that Arnold Ap is no longer there, we remain, fatherless in effect, like orphans.

The arrest and the death of Arnold Ap

Arnold Ap was captured in November 1983 with twenty other dignitaries by the Indonesian army.

Because he had done nothing wrong, he was released. However, his file was not closed and he was arrested again by a new military commander. On the 22nd of April 1984 he escaped. There was planned an escape from a secluded beach which had been surrounded by the military unit Kopassandha. When Arnold Ap walked to the beach in the morning out of a cave where he had spent the night, he was shot at close range with wounds to his stomach while his knees were badly injured to prevent him from escaping. On the 26th April he was found dead in the military hospital Aryoko in Jayapura, with shotwounds to his stomach. At his funeral many people gave vent to their feelings of frustration, despair and anger.

The evening preceding his arrest Arnold had organised a performance for a group of high placed Indonesians. When he had been told that it would be a beautiful gesture, he offered the wife of General Benny Murdani his head ornament.

Arnold knew what was awaiting him. During his last visit to Germany he said to friends, “I know that they are spying on me”. Still, he went back, fighting an honourable good cause. At one time there was a rumour that the army had killed people in the hinterland of Lereh. I remember his outrage. Now he himself has become the victim of the Army. Now he is dead and the vocalist of Mambesak and founder of the Christian Theatre Jayapura, Demi Koerni is living in a refugee camp in Papua New Guinea, together with 6000 refugees who have tried to escape the terror of the Army. At the time of news of Arnold Ap’s death, some Papuan bodies were washed ashore. One of them was Eduard Mofu, assistant teacher at the Uncen. He was the first cousin of Arnold, his ‘napirem’ and so he had to stay close to Arnold and would not flee.

Eduard’s father, Baldus Mofu had been tortured to death while in custody at Biak. Eduard’s elder sister Adri Kafiar-Mofu is living in the Hague. Such a suffering for the remaining Papuans. The list of names of Papuans who have been tortured to death is getting longer and longer. Within Indonesia the critical voices declaiming the human right offenders are getting louder too.

How can the Netherlands act, what can we do

It is worthy of note that we too have responsibilities, because the Dutch government had installed the Nieuw Guinea Raad, in 1961, the first West Papuan Parliament, by a process of voting. The Nieuw Guinea Raad voted for a National Anthem, “Hai tanahku Papua”, and a West Papuan flag. The Dutch government wanted West Papua to become an independent state. However the John F.Kennedy administration decided to hand West Papua over to Indonesia, in order to keep President Soekarno in the western hemisphere. The Papuan population were handed over to the Republic of Indonesia in 1962. In 1969 there was an Act of Free Choice, supervised very inadequately by the United Nations The Act of Free Choice was corrupt and the 1025 Papuan representatives were intimidated to choose for Indonesia. After having been subjected to a series of military operations, which cost many Papuans their lives, the Papuan population are still asking for a fair referendum, one man, one vote. We should show our solidarity with those who are oppressed. The Netherlands have influence on the Indonesian government through our business connections and the Commission of Development Cooperation, which has the Netherlands as its chairman. Human rights, people’s rights should be a primary condition within these business relations. The past has shown that through the pressure from human rights organisations and

Chapter 2

the good governance of the then presiding Minister of Development Cooperation, Jan Pronk, ten thousand political prisoners were freed in Indonesia. Let us put on pressure on our representatives in Parliament and on those who govern us to bring human rights and people rights at all times to the fore.

The problem of the refugees.

The widow of Arnold Ap and her four sons, Demi Koeni and Johanna, Drs Thom Ireeuw and his wife Atta, together with 6000 refugees are now living in Papua New Guinea with the threat that they will be forcibly repatriated to Indonesia where the elite regiments Kopassandha and Hassa-nudin are waiting for them. You can help them, through your protests that these refugees should not be forcibly repatriated and through your donations. Church organisations who are giving aid to these people are under-equipped to undertake such a large scale aid programme. The very existence of the Papuan people is at stake.

With the murder of Arnold Ap and Eduard Mofu and all the other Papuans the urgent problem, that of the possible genocide of a whole people is brought to the fore with all its horror. I think that we can honour the legacy of Arnold Ap and Eduard Mofu in the best way, to help to fight those forces who are set upon eliminating the Papuan people and their culture and try to help mobilise those forces in Indonesia who do not want that the Papuans to be marginalised and considered as the Indians of Indonesia.



Eduard Mofu (1980) was the “napirem”, full cousin on the mother’s side of Arnold Ap. The bond was even stronger than that between brothers. Therefore Eduard could not flee, but must support Arnold, which cost him his life.



The widow, with her daughter, of the freedom fighter Marthen Prawar.

Arnold Ap’s Vision

Corry Ap’s romantic story about her life with Arnold Ap and Arnold Ap’s Vision.

This is going to be a book about Arnold Ap. The year is 2009. Arnold Ap and Eduard Mofu passed away 25 years ago. We commemorated this event with a memorial service. Now the time is ripe to write a book about Arnold Ap and his dream for the Papuan people.

My first encounter with Arnold Ap

I was working as a midwife in the clinic in Sentani for mother and child care. Also I helped the Army doctor Gatot Subroto and his wife, who was also a midwife. We had to visit prisoners in the prison at Ifar Gunung with an Army Toyota four wheel drive car. I would be collected from the clinic in Sentani where I had a room. I would sit in front with the driver, Doctor Gatot and his wife had to distribute medication to sick prisoners. I had to come along also. The doctor had his own car, an Army Toyota. Sometimes he would pick me up.

We had to pass through a gate with a guard. Then we would arrive in a court yard. The prisoners would be standing and sitting in the court yard chained to each other two by two, with chains connected to their wrists. Some of the prisoners would be smoking.

I went along with the doctor and his wife. At that time I had my first encounter with Arnold though I was not allowed to speak to him. I knew he was a family member of Adri Mofu, who was in charge of the nurse’s home of the hospital in Dok II, and also in charge of the kitchen of the hospital. The second time Arnold asked Adri if I could come along again.

When I saw Arnold, there were bars between us. I was standing outside the bars. I was not allowed inside because I was together with Adri, who had a permit for two persons to visit prisoners. When I saw Arnold for the first time, it is possible that he fell in love with me.

I was wearing my white uniform at that time. The second time I was wearing a dress with a flower pattern. The men were chained to each other with heavy handcuffs and chains. On top of the bars there were round rolls of barbed wire. When the prisoners who were chained to each other, had to go to the toilet, they had to visit the toilet together, sitting or standing up.

The second time, when I visited Arnold together with Adri, the prisoners were allowed to be without handcuffs and chains. We were allowed to stand outside. Adri passed food through the bars for six persons to Arnold. She cooked a lot of food, enabling Arnold’s friends to share his food. There was rice, vegetables and meat in bowls. The next time we would receive the empty bowls again. The first time I arrived as a nurse. I was working and did not think about love. The second time Arnold had called for me through Adri. So it is possible that he had fallen in love with me. The third time Arnold told me: “When I get out of prison, I want to continue with my studies. I also want to visit you “. At first I thought, he is a family member of Adri so it does not matter. In Dok II, in the hospital he asked me:” Are you willing to be my partner for life?” Then I answered: “ Please give me two months to think this proposal over.” At that time Arnold was 25 years old and I was 24 years old.

After two months Arnold still did not receive any answer. Then he went to see Adri and said: “Now the two months have passed and I still do not have an answer “. I replied “ When Arnold visited me, I opened the door for him and he stayed and drank coffee and tea. I opened the door. That is my way of saying yes I will.”

During our engagement which lasted five years I said all the time: “ I do not have a University education. I am busy working all the time.” I had to get acquainted with Arnold. I never went to

the cinema with Arnold, nor did I go out walking with him. During the week I was busy with my job and during the weekend I was an elder in the church. I gave Sunday school lessons and I was singing in the choir. In Kloofkamp I was preaching in a police prison. Also I preached alternately in the hospital.

First I was not sure about Arnold. But when I had worked in Angguruk in the Highlands for three years and Arnold had arranged the bride's dowry, and had written to doctor Vriend that he wanted to marry me, I realised he was really serious. During my stay in the Highlands, Arnold and I kept corresponding monthly with each other. Arnold wanted to pay the bride's dowry. But my father who was in hospital, being seriously ill, was against it, because he had been during his life time an evangelist and a teacher.. When Arnold explained that he wanted to live up to the cultural traditions, my father conceded. Arnold had promised me to look after my family, as well as after his own family. The younger sisters of Arnold and myself were looking after our children. One time when our children were ill in the house, Arnold telephoned and I reminded him of his promise to look after our children .Arnold put down the receiver and accepted. I was glad and relieved. It was one of the finest moments of our marriage. When Arnold came along with me, when I was occupied with child births in Joka, tanah hitam, Arnold would sit down with the men and started jotting down stories and eating pinang with the men. I envied Arnold who went to ondowaffies (hereditary chiefs) parties, even if he was not invited. I saw that Arnold could become a good leader who loved his people.

When my father was in hospital he gave his consent to me to continue my studies in the Netherlands. He did not want the bride's dowry, because he had been a teacher and an evangelist. But when Arnold explained that he wanted to live up to the traditional customs, my father conceded and accepted the bride's dowry. So when my father died, I felt responsible for the welfare of my family, being the eldest daughter. I promised to my mother who had a heavy heart, worrying about my younger brothers and sisters, to look after them. As it turned out Arnold accepted the full responsibility for my family as well as his own.

Arnold's youth

Arnold was the son of Melianus Ap and Alexandrina Mofu.

I want to tell about the life of Arnold Ap when this family was blessed with their second daughter, Nadina, the third son Enos Ap and their fourth daughter Octovina Ap.

Arnold's father worked for the government in Yoka during the Dutch administration, later during the Indonesian administration in Bosnik and also in Wardo.

Arnold himself told me that during the Indonesian administration, his father was rumoured to be a spy. He was bound to a tree and he called out for help loudly summoning all his strength. The O.P.M.(Free Papuan Movement) came to his rescue, hearing his call for help, and saved him. When Arnold Ap visited Biak, he looked up the O.P.M. in the jungle and talked to them. Arnold Ap promised to testify back in town that the O.P.M. had saved his father's life.

The folklore sing and dance group Manjori" was founded to promote Biak songs and after that "Mambesak"was founded to collect songs and dances from Papua, and show them all over West Papua.

I am not so familiar with the youth of Arnold Ap. He was a good son, obedient, so his mother told me. If he had been disobedient, he would not have made it as far as the University.

Arnold was not just looking after the interests of his own clan, tribe, keret, but he was promoting the interests of the entire Papuan population. For that reason a book should be written about his life. Because of that, his activities should be recorded, not only about Mambesak, but what he has done during his life, his dream. Who was Arnold Ap, what was his dream for the Papuan people?

While I am still alive, it is my duty to tell this to my children, not only to them, but also to the Papuan people, in the first place to the younger generation, in order for them to understand who Arnold Ap was.

My own youth

My father Jonas Bukorpioper and my mother Jubelina Amsamsijum had three sons and three daughters. My younger brother was called John and then there were Julius and Esther, the next one died at the age of one year and then there was Beatrix Bukorpioper, she was called after Queen Beatrix, because she was born on the 31st January 1961, Queen Beatrix's birthday.

My father was a teacher-evangelist in Sorido, in Mokmer, and there he worked until his death. When my father died, my mother told me that I, being the eldest daughter, was now responsible for the welfare of my younger brothers and sisters. My mother felt very strongly about this. I received in 1956 my primary school diploma, then afterwards in 1959 junior highschool for girls. After that I went to the hospital in Jayapura. After five years study and a further three years of training I became a midwife. I finished my work in Dok II in the hospital and started to work in Sentani in a clinic in Yoka which belonged to the Christian Evangelical Church in the land of Papua.

Subsequently I worked in Angguruk in Yalimo in the mountain area in the hospital Effatha as a midwife. In Angguruk I worked till the year 1974 until my marriage with Arnold.

I worked also as an elder in the parish Pengharapan ,Expectation, and also I worked in prison. I worked with the younger generation, catechism, the teachings of the Bible. I also conducted religious services in prison and in hospital. I was also on the board of a midwives organisation. Up to that point my life was organised, then I married Arnold.

I find it difficult to talk about Arnold, because this brings back all the emotions and sadness to the surface.

When I was pregnant I gave courses in the villages for midwives. I worked also in the army clinic of Doctor Subrato. I knew his wife, together we visited patients in prison. That is how I met Arnold for the first time. His hands were tied with chains to a fellow prisoner. When Arnold had to pay a visit to the toilet, his fellow prisoner had to accompany him. My elder cousin Adri said to



Sister Trijntje Huistra who worked in West Papua her whole working life, colleague of Corrie Ap.

me, Arnold has told me that "You (Corrie) have to accompany me to the prison in Ifar gunung" , although I was ill, I agreed to go with her and came along.

In prison Arnold told me "I want to continue my studies at the University when I am released and I want to see you regularly Corrie." I answered him saying "I am busy 24 hours a day with my job, I can hardly spare any time for you."

When Arnold was released, he continued his studies. I went from Yoka Sentani to Dok II, the hospital. After five years I thought, we have known each other now for five years, but I have my work with the youngsters. When Arnold telephoned me, I answered "I have my work. I do not have time to go to the cinema or to go to the beach.

When we got married, we lived in a small house, just opposite the Museum "Loka Budaya"

In the house there were only two bedrooms. We lived there with thirteen people. Arnold had promised to look after my family and there was his family as well. So my younger sister Beatrix slept in the other bedroom together with Dina, Arnold's younger sister. They would look after our sons when we were away on duty. They also

had to take the children to school and do the cooking and the washing and find time for their own studies.

There was hardly any time for them to do their homework. So in the final year of their studies they stayed in a boarding school. There, they had more time to do their homework. In our house, they had to be in the house before eight o'clock in the evening, otherwise there would be no dinner for them. There was a shed at the back of the house where several young men could sleep on the floor. Then there was the museum where some young men acted as guards, while they kept the museum clean and could sleep there on the floor for some pocket money. The girls could wash the windows of the museum for some pocket money. Looking back on that time my sister Beatrix accepted that there had to be strict rules in the house. Later on in the boarding school, they had more freedom to do their homework. But in general Beatrix looks back on the family life at that time, as a happy time.

Arnold was very careful about his appearance. He was a fine looking young man with a cheerful countenance, very social in his behaviour. Sometimes he would wear his curly hair with a knot tied at the neck, a *konde*. He liked to wear short trousers with long stockings to his knees, as was the mode in Papua New Guinea and in Australia. With his friendly bearing and good looks, he was very popular with his own people, but also with the Javanese University staff. Arnold organised a shop with cultural artefacts, such as model canoes, painted bark skins from Sentani, engraved paddles for canoes etc. In that way the people from the villages could directly earn some money with their handicraft and tourists could buy interesting artefacts at the Museum.

Arnold was a good father, he was a good loving husband but like everybody else had another side to his character. Through his work Arnold was a leader with a sense of responsibility. We, as a family did not always receive priority from him and that was painful. We had our meals very often without Arnold. There was always work to do, there were guests, also during the evening in the Museum.

Once I got very angry. At work I told my colleagues, I have to work and at home also I am alone, because of that, I do not want to go home. I have a double responsibility.

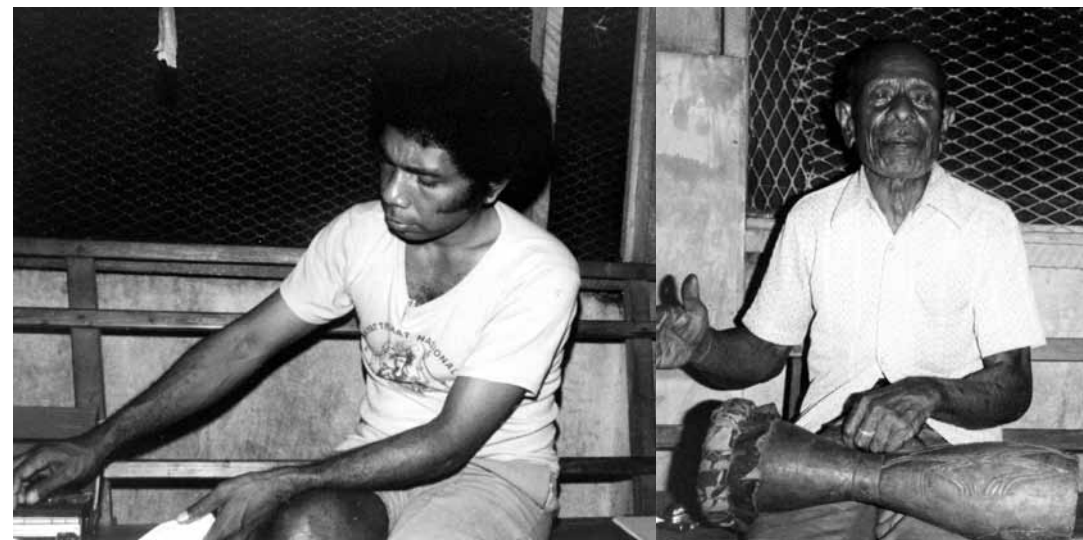
My colleagues said "We too, feel we are on our own, in the same situation."

Once I went to eat in a restaurant with the children. Arnold waited for us and he knew that we were going to eat in a restaurant. When Arnold said I had to come home directly after my work, I replied "Then you should be there too, so that we can eat together." Once, when we were eating an ice-cream, we saw all of a sudden Arnold who was waiting for us. That was rather funny.

Arnold was also faithful. I had to be present to coach trainees. When somebody had to have a baby, I had to be present. Sometimes when I was on duty for 24 hours and also when I had to come from far away, from Nafri or Padang Bulan, there he was. Arnold was always there to help me out. With morning and evening shifts at the house, things were a bit of a mess. In the morning I brought breakfast onto the bed with a tray for Arnold and the children. I saw them as patients. Why do you do this Arnold asked? I was mixing my work and my household. That was rather funny. I did not know anymore where I was, in the house or in the hospital? When there was no money to do the shopping, we would eat without meat. Arnold



Arnold painting in front of his house in Abepura
1982-1983.



Arnold Ap recording music from the evangelist Laurens Mano. Laurens Mano said of the prophetess Maria Waican "What she says is true".

said: "You just act as if there is enough to eat. When you are in the jungle, there is also a shortage of all sort of things and you have to live with that.

With the three children I visited Arnold Ap in prison. That was very depressing. We stood behind the bars. We said nothing and we just looked at each other.

Arnold said: "When you leave, you must not look back". That was very sad. I kept thinking that I had to see my beloved from behind the bars.

The same evening I had to leave for Vanimo. There was no shelter and we slept in the open air under the trees, also there was nothing to eat. I had to leave my beloved behind bars.

After a few days the money ran out and we had nothing to eat. I had to think of the words of Arnold. If you ever have to sleep under the trees, you are prepared for the situation where you have a shortage of everything..

I think Arnold had prepared me beforehand for the suffering that was ahead of me. Arnold taught me to be strong, independent, to stand on my own two feet. Arnold said to me "You have to be strong, independent, to look after the children."

Arnold said "You have to take care that you have a good house." Now I have lived for 23 years in the Netherlands and I have furnished my home by myself. Arnold is not here to enjoy this together with me though he did foresee it. Still, I was not prepared for the problem of how to educate the children by myself. The reality was, that I was not prepared for a life without Arnold, to live as a widow and a fighter.

The direct experiences which formed me as a woman and wife, I learned to cope with, as a medical nurse and as a midwife and to cope with illnesses but I knew nothing about psychology. After my husband had passed away, I cried a lot as I was now a widowed woman. My sons did not cry as much, maybe because they were still very small. They have not undergone such a process of mourning, such sadness as I have experienced.

Now they are grown-up and the sadness is there always present in their lives.

The Papuans have not learnt to cope with such situations. Besides the sorrow there is also faith that can be a source of support. Faith as a foundation that there is hope, faith to strengthen your mind, to overcome adversities.

In this process of mourning you have to overcome your sorrow to be able to continue. Now we



Arnold Ap with guitar and Mambesak members at our farewell party in 1981; making music untiringly, my last image of Arnold Ap imprinted on my retina.

have lived for 25 years without Arnold. Nowadays we experience even stronger in reality what we miss from the past.

The other side of Arnold was, that he was not present at dinnertime and also he was not there to put the children to bed. Arnold had composed many songs. He was always busy. The children experience now with me the presence of Arnold Ap through his songs.

In that respect Arnold is not dead, but he lives on in our family life, day and night.

We listen to his voice. We play the music of his cassettes. We are glad that Arnold is still living in our family life. At birthdays we listen to Arnold's voice. In doing this, we do not forget Arnold.

Arnold did not live only for us as a family, but also for the Papuans, for future generations of Papuans. Arnold lived for the younger generation and also for the elder generation. Arnold lived for the women. I remember Arnold's dream vividly. He said about my work as a midwife: The Papuans should not limit the number of their children. There are only a few Papuans. Through assimilation the Papuans are being threatened that they will disappear from the earth.

Arnold encouraged that Papuan men and Papuan women should marry, in order that Papuan women could also be educated, when the Papuan men had a good position.

He said to me "Do not give information out about family planning, because we are few in numbers". I worked for the Indonesian government and for the program of two children only per family. I said in my program: "Try to spread the number of children, when you are healthy, you should have more children. Arnold paid much attention to my work as a midwife, not only for his own work, he did have outspoken ideas about my work. Arnold had a good dream, to think about the future of the Papuan people.

I myself got my first child at the age of 29 years. And now I have had four children before my fortieth year. Between your 35th and 38th year, you can have healthy children. I was the eldest in the family who had to look after my younger brothers and sisters. I asked Arnold "Can you cope looking after my brothers and sisters because my father has already passed away." Arnold said, "I am willing to look after your brothers and sisters too". Arnold asked, "Do you want to be my partner for life?" I said, "I am not well adapted to marry a person who has been trained at the University, because my education is limited and for my job I have to be standby for 24 hours." "You will not be happy when I have to leave the house all the time for my job". Arnold said: "I accept this, I am willing too, if you have a 24 hours shift, to help you out."



Performance by Mambesak in front of the Museum in Abepura (1978-1983).

When the two boys were ill, Arnold telephoned me and I said to him, "You knew that I had a 24 hours shift." I was with a lady who was delivering a child. Arnold understood and put down the receiver on the telephone and that was one of the most beautiful moments for me.

Arnold was a hard working person. Seven days a week, there was no difference between Monday or Sunday. He worked hard, but he had a fine sense of humour. He could tell jokes very well. With those jokes he amused the people on Sundays. During broadcasts on the radio Arnold liked to tell stories. During his free days Arnold would always tell a story after dinner. His stories were humorous, full of tension and also sad stories. We would get up from the table because we were embarrassed to show our tears.

At night before going to sleep, Arnold told me: "The story I told, I made it up myself.

Arnold did not like to pray. He would ask me: "Corrie, you are more a devout person than I am, you do the praying because you are an elder for the youth and your father was an evangelist and a teacher."

At one time I was ill and then Arnold went out to pray under a tree that was standing in front of our house. Piet, our younger cousin saw him praying outside under the tree and asked him "Why do you pray outside and not inside together with your family?" Well, I am embarrassed to pray inside "Arnold said." I feel clumsy." But Arnold was a good Christian, in practice he lived as a Christian. He loved his work, the people. He did not need to pray in public. He lived as a Christian, worked with music, paintings, anthropology. Every dance from a certain area he contributed to "Mambesak". He introduced Yospan to Mambesak.

My love was limited to my family and my job. His love was oriented towards the whole Papuan people.

Now in Europe the children listen to everything Arnold accomplished, dances, songs, languages, art. Now we learn through Arnolds music in Europe, the language from Biak.

After Arnold's passing away we stayed in Papua New Guinea. We heard of the split into two factions, Markas Victoria and PEMKA, the disagreement between the leaders in exile, Jouwe and Kaisiepo, this saddened us. When I came to the Netherlands I saw there was no unity in the struggle, no structure, because of this there were many unnecessary casualties.

I want to add some personal notes to my story. I have worked for three years in Angguruk. I visited many out-stations to carry out my job as a midwife. I worked in the hospital in Angguruk. I visited out-stations like Apahapsili and other out-stations. I also went to Wamena or Pagai to help women with the delivery of their babies. At close quarters I have thus been able to experience the life of my people, I really enjoyed this. After that, when I was married to an anthropologist who studied the life of the Papuans in the interior, I could also contribute my experience of the interior. During my stay in Sentani I could also learn from the tribes that lived there.

We went to Papua New Guinea. During a year and a half we lived in a refugee camp. I also expe-

rienced the similarities and the differences of life in the refugee camp from the point of view of people in Papua New Guinea and of the western lifestyle. My experiences together with those of my husband in the struggle for a better future have helped form me.

Abroad I can observe how people live in Europe. I am thankful because I have been allowed to work and have been able to help my people in the most remote villages in the interior and along the coast. We did not really want to live abroad, but we had no choice and so we have landed here. We hope that one day we can go back to work in our own country.

I wish to express many thanks to the mothers midwives in Tobati and Nafri who have brought food on the day of the funeral of my husband. I cried because of my husband, the father of my children. We were very sad. I want to thank sister Womsiwor who also has helped at his funeral and conducted Arnold to his last resting-place. I wish to thank dr Karel Philemon Erari who conducted the memorial service for Arnold.

I hope that the Lord will protect all those people who were present at my husbands funeral.

Also to my children who contribute to this work, I want to express my heartfelt thanks, may the Lord guard them.

I told my husband that I had heard that they were looking for him to kill him.

'Why flee', said Arnold. I am doing my work in accordance with the department of education and religion. I am not doing anything wrong, am I?'

Arnold did not flee, but stayed on working at the University. In PNG, I heard that Arnold had escaped and I thought everything was alright. At that time in April I was ready to return to Jayapura. Then I heard that Arnold had escaped out of prison at the end of April.

Then we heard that Arnold had died, he had been killed. His friends had escaped, some of them through the forest and one friend looked me up and told me whilst crying;

"We escaped in a taxi, although we were surrounded by the military. Arnold was killed before he could reach the canoe. We fled to Tanah Merah."

They waited there to flee to Vanimo. They spent the night in a cave. In the early morning at Pasir II, when Arnold stepped out onto the beach to relieve himself, he was surrounded by military forces. The cave was surrounded by the military who shot directly at Arnold. Three times he was wounded in his stomach. The others ran away and left Arnold lying there. There was no help for Arnold. After that Arnold was tortured and beaten. On the photographs Arnold was covered with blue bruises. Probably he was hit on his knees to prevent him from running away. Arnold lost a lot of blood and when he arrived at the military hospital at Aryoko, he had already breathed his last breath.

One thing I could not understand was that whilst being surrounded by the Army, people like Arnold and Eduard who carried no weapons, were not simply captured, and then put on trial, so that the Papuan population could see justice being done.

Now they were not accused, there was no court case, they were killed without a court case.

If there had been a court case, the government could have said that the O.P.M. should cease their activities. It would have been good if the O.P.M. and the Papuan people that sympathised with the O.P.M. had witnessed a court case.



Arnold in tartan shorts during a performance by Mam-besak. Just prior to his arrest Arnold Ap was advised to offer his headdress to an Indonesian general after a performance.

When you look at Arnold's work to stimulate Papuan culture, it was not only Arnold but also the director and all the co-workers, who worked at the Department of Anthropology that should have been arrested. In that case the Loka Budaya Museum would have been closed down, because it could not function any more, because in the perspective of the government it was not legitimate, and also the basic way of thinking was forbidden. In the perspective of the Papuan people there was indeed a museum, but the workers inside were accused, captured and killed.

The officials of Justice have not in any way helped Arnold and his case. The right to defend oneself, to plead one's case, we have heard nothing of all this. Arnold who worked at the University, for him there was no law, no human right, no justice.

When I worked as a midwife, I heard a lot about human rights, but we ourselves had to keep our mouths shut and we did not discuss our rights. The way Arnold and Eduard and his friends were being detained and killed, shows how the Indonesian government deals with the rights of the Papuans. I hope and pray for the Papuans who are being treated without respect for human rights. I can observe that a modern state like Indonesia is rotten from the inside, because human rights are not respected. From Europe and the United States of America there is also an involvement in Iraq that has destroyed the country and cost many lives.

How can one expect that a young state like Indonesia that is only recently independent, can develop into another country, whilst not having any experience in developing as a country?

Indonesia is made up of so many islands, where people are living, all of them with their own cultures. I hope that Indonesia in the coming years will collapse, just like countries in Europe who are strong and still rotten from inside. My husband said to me in the prison of KODAK. If Indonesia gives the Papuans their freedom, Indonesia will be prosperous.

If Indonesia does not recognize the independence of the Papuans, it will collapse for one hundred percent by itself. It was Arnold's dream that the independence of West Papua had to come first. The Papuans could then make arrangements on how to distribute the wealth of the natural resources in a fair way. Also the education of Papuans could be arranged in a fair way, enabling Papuans from the villages also to get further education, and not only the children of the Papuan elite. Arnold observed that students from the University in Manokwari got more chances of studying abroad than students from the Cenderawasih University in Jayapura, because the latter students were more critical of the Indonesian government.

These are the words of my husband spoken by him twenty five years ago.

Many friends of Arnold in Papua and also abroad, advise me to bring Arnold's case before a court. But we do not want this ourselves. We know that Arnold is important for us and for the Papuan people. We do not take Arnold's case to an International Court. We believe that one day Arnold and Eduard and all the Papuans who have been killed without a just process, will stand in an International Court. We hope that their sacrifices will not be in vain.

Arnold Ap's Vision for the Future

Now I am going to tell something about the vision of Arnold in respect of the future of the Papuan people. Sometimes I was not eager to listen, when I was tired from my work. I was sitting in the garden and Arnold came to me to talk. He would be chewing pinang. He developed his thoughts and his vision.

Now Arnold is not with me any more. Now I want to tell about Arnold's vision as far as the future is concerned in this book, as far as I can remember, from the stories of Arnold.

It is quite clear that Arnold in the first place wanted to pass on the Papuan culture to the next generation. The customs of the Papuans which were meaningful, should be preserved, and passed on. Customs that are not good, should be noted as history and not be continued.

He said also that every tribe should preserve its own songs, and their existence should be record-

ed. He himself wanted to register as many songs as possible to prevent them from disappearing. I can see that my children are interested in the language of Biak. They are living abroad. I lived in a boarding school, Asrama, from my twelfth year. In the boarding school pupils from different areas had to speak a communal language. That language was the Malayan language, "bahasa melayu". Sometimes one would speak with some pupils from one's own area in the Biak language. That is the reason why I am not so well trained in the Biak language. When I married Arnold, he compelled me to speak the Biak language with him. At first I was shy. When I spoke bahasa Malay, he assumed as if he did not hear me. In that way he compelled me to speak the Biak language with him. So I did learn the Biak language and I became proficient in the Biak language. When our family and my younger brothers and sisters visited us, then we would speak the Biak language with each other.

In Europe, where I have resided now for twenty three years, my children have grown up with the Dutch language. Only when I meet compatriots who speak the Biak language, am I able to refresh my knowledge of the Biak language.

In the house the Biak language is fading away. With the songs of Mambesak, with the Biak songs my children are beginning to learn the Biak language. When I hear a bad pronunciation, I can correct this. I explain the contents of the songs and in that way my children learn the Biak language. The education of the Biak language should start in the family surroundings.

The father and the mother should educate the children by themselves.

Arnold thought about the future. Papuan youngsters should marry with Papuans, in order for their offspring to preserve the Papuan culture. Those Papuan youngsters who are educated, should preserve the Papuan culture. The Papuan girl should be at the same educational level as the Papuan boy.

The Papuan languages should not disappear, that was Arnold's way of thinking. Arnold had a vision that he expected that parents should have more than four children, if they could afford it financially. Now there are only 800.000 Papuans in West Papua, in Papua New Guinea there are five million Papuans. He saw that the Papuan people in West Papua were becoming a minority, Arnold saw that this would happen twenty five years ago. According to his thinking he said there should be an increase in the birthrate of Papuan children.

Also the Papuan diet should be preserved. The sago gardens should be preserved. He saw also that when Papuan tribes became educated, they should develop their own leadership in their own areas. Arnold cared about his own people, his own tribe. The Biak people should not be chiefs in other areas. Each area should have chiefs from its own area. It is a right to build Papua, it should start in one's own area. He said too that the shape of the houses should be preserved in modern architecture.

The Biak people should preserve their traditional houses, the "roemsram".

The Biak people with their roemsram, the mountain people with their honay, those traditional houses should be preserved. Sometimes it was a little too much for me, but I saw the justness of his vision.

The views of Arnold I want to preserve in a book, since he is not here anymore, for the Papuan younger generation to reflect about, in order for them to appreciate Arnold's vision twenty five years ago. Arnold said also "You should perform one day in a movie." I did not like the idea. Then in 1987 there was an Australian journalist who was eager to make a film about Arnold.



Arnold Ap and Sam Kapisa performing together. (1981)

He asked Oridek being his eldest son, if he was willing to play a role in that film. At that time I was not ready for that. We were still too sad and we did not want to make a film about Arnold. At that time we did not grant his request.

Everything I am writing down in this book, is now recorded according to Arnold's wishes. Maybe in the future, Papuans who want to make a film, can make a film on the basis of this story. The history, the development of the culture and the life of Arnold's family can serve as material for a film.

When we lived in Abepura, there was a group of young people, Agus Kafiar and Amy, Michael and Tina, Arnold and myself, Phil Erari and Yoyo, Thom Ireeuw and Atta, Maurits Romainum and his wife Els, Otto Wospakrek and his wife and more people whose names I cannot remember. We shared our thoughts and aspirations.

I want to add something about when I worked for three years as a midwife in Angguruk. At that time I also visited other out stations, Apahapsili, Pagai, when children were born over there, or at other out stations. I also went to Wamena. I really enjoyed experiencing the life of my people in the interior. I was glad that I married an anthropologist who learnt about the life of the Papuans.

I too was able to observe the life of the Yali's in the interior and the life of the coastal people in Abepura and Sentani. I worked with these tribes. Then I went to Papua New Guinea. Together with my children I lived in a refugee camp for one and a half years. There were similarities between the lives of the people of Papua New Guinea and the lives of the West Papuan people yet still there were differences. Now I am living abroad, I can see with my foreign experiences the experiences I have had myself and together with Arnold in the struggle of the Papuan people and also with the perspective for the future.

Now I am living abroad and I can see the life in Europe, the developments. I am thankful for having been able to work here also. We did not want to go abroad. We were forced to go abroad. We hope one day to be able to return. I have been able to help my people in the villages and also in the interior at remote out-stations.

I want to thank the mothers, the midwives in Tobati and Nafri, who helped also to bring food on the day of the funeral of my husband. They have washed the body of my husband and pledged their tears on it. We think of the sadness and how they represented me at the funeral.

They have also carried out the rituals around Arnold Ap. I wish to thank nurse Womsiwor and nurse Wakum. Because they have washed Arnold's body and prepared it, my husband and the father of my children. For his last resting place. We think of all these things and we hope that the Lord will be with you continuously.

My last meeting with my husband

We had to flee. However difficult and heavy this was. But this was the only thing we could do and have done. To flee because of the fear, to evade the assaults and the violent actions of the Army, the elite regiments of Kopassandha and Hassanudin, who threatened at any moment to snatch away our souls Arnold Clemens Ap, my husband and the father of my three children:

Oridek-Kadaun, Yarma Mambri and Erisam Manduser Sasumandar, knew the measures the military powers could take against me and my children. Because of this and for our safety Arnold urged me and our three children to put ourselves into safety in the territory of Papua New



Demmy Koerni applying war-paint to Arnold Ap for a cultural festival in Jakarta where they took first prize.



On the right of the photo is Rev. Philemon Karel Erari, a good friend of Arnold Ap's. Early on the morning of 26th April 1984 he awoke bathed in sweat. At the same moment Arnold Ap died. Rev. Erari must have felt that.



Jan Ramandei, good friend of Arnold Ap.



Arnold Ap and Otto Wospakrek during a picnic at Base G. We were invited on a truck by the Papua Women's Association of Sentani.



Corrie Ap and Mambri on the beach at Base G.



Second from left, Octo Serko Ap, cousin of Arnold Ap, documentary maker. As a small boy was made to watch how Indonesian soldiers forced his father to stand in the sea from low tide to high tide. Next to him stands Beatrix, sister of Corrie Ap, cradling her baby. Foreground left, Mambri Ap, second son of Arnold Ap.

Guinea. This flight took place at 10th February 1984, a flight which was preceded by a very last visit at the 9th February 1984 to the prison of the Regional Police Command, KODAK XVII in West Papua. A visit to Arnold C.Ap, who was at that time imprisoned..

A visit which was dominated by feelings of insecurity, emotions. All sorts of outbursts of feelings that battled in my heart and in my brains.

Although I was three months pregnant, and on top of that having three small children, still I promised Arnold, that we would flee, as he had proposed. I had to make this decision, in order not to disappoint him. After this short meeting, I went home and I left Arnold, my husband behind, in a room with iron bars. I went home with a heavy heart, as a wife, mother of three small children and as a woman. I stepped outside filled with conflicting emotions. There was hope to meet again with Arnold C.Ap my husband and the father of my three children. These expectations were never to be fulfilled, as it appeared later on, never.

On the 10th february we left the coast and left Jayapura. We left behind Arnold C.Ap. We left behind family relations and close family members, acquaintances and friends, everything that we possessed. We were filled with sadness and feelings of fear. Fear because of all the things we did not yet understand. What was going to happen and why was it going to happen.

Everything was darkness to me. But still, I had taken this decision now. We had to go. Notwithstanding the risk, something that could happen and strike us. We left with an outboard canoe to Vanimo, in Papua New Guinea.

The circumstances during our stay in 'Black Water Refugees camp

The situation during our stay in the refugee camp was very saddening, not to say extremely saddening, meaning, such as I have experienced and felt. Not dying in Black Water refugee camp, near Vanimoin Papua New Guinea, meant knowing barely how to survive, but fundamental difficulties had to be overcome. There was a shortage of food, water, clothing, work etc. The whole day one was locked inside the limits of the refugee camp. There was no vision of a radiant and certain future. There was a sphere which one did not want to accept, but which was not to be evaded, another side of the trauma, which is still continuing.

In my own life and feelings, I acknowledge that our freedom is really being suppressed and being left in chains because all sorts of rules. My experiences and feelings are so much more intense, because of the fact that my husband Arnold C.Ap is not present in our midst any more, for his wife or for his children. For me there was hardly any difference between day and night. During such hours even one's faith is almost extinguished. Circumstances as mentioned above resulted in many refugees not having any patience with the situation there. For example there were two acts of violence against a delegation of the Protestant and Catholic churches and the regional administrator of West Papua in the Black Water Refugee Camp. Actions which resulted in serious wounds being received by Acting Governor Sugiyono, Major Simatupang and Ayomi through a hail of stones and with machetes.

Eventually the difficult situation we encountered as refugees changed for the better because of the help we received from abroad, in the shape of money, food and clothing and other facilities. There was help from the UNHCR, the High Commissioner for Refugees from the United Nations, the governments of PNG, Australia, Japan and the Netherlands and the Evangelical Christian Church of West Papua, besides personal help.

After having been six months in the Refugee Camp Black Water, Vanimo, and after the death of Arnold C.Ap, my fourth child was born in the refugee camp. I called him Mansorak Arnold Clemens Ap. This was on the 13th august 1984. The birth of my son had been preceded by the death of his father. He died in a tragic way, through the hands of Indonesian colonials.

The visit of Sugiyono and his followers to Black Water Refugee Camp

The visit of Sugiyono and his followers to the refugee camp took place on the 3rd November 1984 with reference to the implementation of the repatriation of the refugees to West Papua to realise the accord of the Verification Team RI-PNG dated 17-19 October 1984 in Jayapura.

For PNG there was the Acting Director –General of Political Affairs, Allan Oaissa. For Indonesia, Vice- Governor Sugiyono had the responsibility. After having reached an agreement between the Verification Team RI-PNG and representatives of the Refugee Camp, consisting of Drs Thom Ireeuw, Jimmy Wawar SmH, Michael Kareth, Eliza Awom, Demmy Koerni, Kostan Ruhukail, John Jamboan and others, the meeting was to be continued in Black Water Camp, Vanimo. A strategy which was deliberately exploited by the refugees.

The result was that the delegation of the Verification Team RI-PNG, which was accompanied by 40 members of the West Papuan Police armed with guns and teargas was received in the camp with 22 banners against the RI, with a hail of stones and machetes. At this occasion some members of the Verification Team were almost killed. On one of the posters was written “We don’t want to go back to West Irian until we are sure that West Papua will get her freedom”.

The departure to the Netherlands

The arrangement of the departure of myself and my four children to the Netherlands was completely organised by the High Commissioner of Refugees of the United Nations, which has its headquarters in Geneva. After having received consent from the Dutch Government, we departed for the Netherlands after having waited several months in Port Moresby. The reason for my departure was sufficiently obvious. My husband had been killed by Indonesia and it was impossible for me to return to West Papua.

I chose the Netherlands, because in my opinion the Netherlands were responsible for what is happening to West Papua. Because, if the Netherlands had in the past given us independence or freedom we would certainly not have to live under the heels of Indonesia, would not be killed,

and there would not be the problem of the refugees like there is nowadays. But it has happened that way and now my four children and myself are living in the Netherlands and I have already received a permit to reside in this country, without Arnold C.Ap, my husband and the father of my four children.

May the Lord bless us all.

Demi Koerni

At the Memorial service for Arnold Ap and Eduard Mofu, Demi Koerni, co-founder of Mambesak, recited a poem dedicated to Arnold Ap and Eduard Mofu.

Demi Koerni, the founder of Christian Theatre Jayapura, had to flee with his wife Johanna Koerni-Wabdaron. In Black Water camp he built a house for Corry Ap and her sons and his own family. He was involved in the manifestations against the forced repatriation of 12 Papuans, blocking the airstrip. After the demonstration against the delegation from the Vice-Governor Sugiyono, who visited the refugee camp, the Papuan refugees were resettled in the isolated Kiunga region in the interior. Demi survived by selling his paintings including that of a Pap-



Demmy Koerni, good friend of Arnold Ap, built a house for Corrie Ap and her sons in Black Wara refugee camp near Vanimo Papua New Guinea.

uan Jesus and wood carvings. In the refugee camps Demi was the founder of a folklore dance group. Demi and his wife and daughter Vinolia, who was born in Kiunga lived 12 years and seven months in refugee camps. Currently Demi is the choreographer of the folklore Papuan dance group “Bunga Anggrek”, performing in the Netherlands.

*Dear people,
I feel it as an honour
This letter, in the form of poetry,
I may pass it on to you
So do not listen to me,
But to the founder of Mambesak.*

“Binsyowi”.

A poem.

“My people”.

A poem, composed by Demianus Wariap Koerni, dedicated to Arnold Clemens Ap.

I find myself in a dark room
And I ask myself, how did I arrive here?
Around me it is very quiet,
In the walls there are bars
I cannot sleep and I am thinking
About all the days that have been
About the days which are to come
It is 30 November, the day of my arrest
Two cells of the same colour
Was it white or black?
One thing I am sure of
There were never changes
Everything was monotonous
That is a reliable theory
I have given the proof before November 1983.
Please ask my wife, she knows me,
She is the tree, that gave four branches
She is the one who made our garden of love flourish,
Tik tak, tik tak, my heart is bouncing.
Outside the full moon is shining
I am feeling desperately lonely
And I think of my wife and children
Woe my children, woe my wife
All this does not matter
You are looking now at the same moon
One day we will meet each other there
All this is still fantasy
We have passed on in time
There is an unexpected visitor
I do not know this person



Mansorak was born in the refugee camp Black Wara, where Corrie fled to with her three sons (1984).



Corrie Ap together with Johanna Koerni-Wabdaron who accompanied Corrie when Corrie visited Arnold for the last time in prison, after which she fled to Vanimo.

He looks friendly
That's why I receive him
He invites us to follow him
And takes me and my comrades
To the border of the city
The moon is looking sadly, while
We are transported in a canoe on the sea
The waves of the sea
Soon embrace one of us
Goodbye you comrade
Goodbye my cell, goodbye dark clouds
Where is Eddy
After having emerged several times
He disappeared in the water
Kayu Batu is looking spooky
Dark ghosts are floating above the village
Ready to accompany us to the hereafter
And to unite us with my cousin Eddy, our friend
Having arrived at the other side of the water, we flew with the ghosts to a better world
To all of you who I have to leave behind
I cannot bestow you with a better gift
Than the ring with the voice of Mambesak
We expect you later in the Heavenly House
And I look from paradise
How you continue my struggle
Do not disappoint me, my people,
But listen to the voices

The vision of Johan Ariks, father of the Papuan nationalism,
leader of the Papuan delegation at the Round Table Conference of 1949.

The last speech of Johan Ariks

"We Papuans are Christians, meaning that we are followers of Christ. We believe in God and we believe in the miraculous workings of the divine laws of creation. During the course of the history of the world, nobody has ever achieved, through the violent use of arms, a change in the course of history other than the reason why it was created. The Romans were just about the first ones who started to place Europe under their domination. Europe is still there, but the Romans have disappeared. Napoleon Bonaparte imitated the Romans with the intent to put Europe under his heels. Napoleon found his Waterloo. Europe is still there. Adolf Hitler and his Third Reich were even more cruel and more gruesome with their policy of expansion. They killed millions of people while the after effects are still very much felt. Hitler and his troops have been beaten and crushed. Europe is standing upright again. The Emperor Hirohito of Japan wanted to place during the World War II the whole of Asia and the Pacific under his banner of "The Rising Sun ". But also he and his adherents were beaten and thoroughly neutralised, although the Atom Bomb was used.. But the peoples of Asia and the Pacific, including Indonesia can go on living as free and independent nations. All the colonial powers have to give up those areas in the world which were under their domination, one by one, either peaceful or with small wars, and they have to grant them their independence.

Looking at developments from this angle, I can say confidently that we Papuans are optimistic. Indonesia is using arms to dominate us or to destroy us. But, believe me, fellow compatriots, they will not succeed. We Papuans will not use arms, nor will we ask arms from the Russians or the Americans, because we are not weak.

Christ himself has forbidden his followers to kill. They have to be courageous and worthy. When Christ lived with us on earth, he said once: 'Blessed are those who are gentle, because they will possess the land'. Here is the strength and the hope of the Papuans to be found.

This speech was delivered on the 1st July 1965 by the late Mr Ariks. Shortly after he was captured by the Indonesian military. On the 2nd February 1967 he was tortured to death in the prison at Manokwari by the Indonesian military.

Grace Roembiak, militant, demonstrating in The Hague, Paris, Hanover, Montreal etc...



Inaria Kaisiepo with Carmel Budiardjo, Tapol, author of the book "West Papua, the extermination of a people".



Leonie Tanggahma, Elsham Europa with Dr. John Otto Ondowame



Chapter 3

Winning their hearts

The charming presence of the Presidium of West Papua.

The 15th november 2005 is an important day for the Papuans. Professor Pieter Drooglever has written a book containing more than 800 pages about "An Act of Free Choice".

In this book he has done his best to mention all the facts in an objective historical research concerning the "Act of Free Choice". Thom Beanal, vice -chairman of the Papuan Presidium reviews it as following, " Whatever was always filed away, remaining secret, has now been opened. My proposal is let all the responsible parties admit their responsibility."

Professor Pieter Drooglever had access to the archives of the United States, Australia, United Kingdom, which were previously closed. Seven people who signed the "Act of Free Choice" have been extensively interviewed. I travelled to Switzerland where Professor Drooglever was waiting in a chalet for me, I was to translate the testimonies of the witnesses. There was nowhere a Papuan in sight. There were no visas available for the Papuans to travel to Switzerland. These people had be interviewed in Brussels. First they waited for six weeks in Jakarta and then another three weeks in the Netherlands, until they could submit their testimonies.

Why could they not present their testimonies in the Netherlands? This has to do with a certain stance of the diplomatic corps in the Netherlands. After many difficulties and painful moments there came eventually the presentation of the book by Professor Pieter Drooglever in the Royal Library in the Hague.

In cooperation with the S.O.W. Mission, Grace Roebiak of the Foundation Papuan Populations was able to set the whole business of the testimonies, in motion again.

Eleven delegation members of the Presidium, including Willy Mandowen, the Moderator, vice chairman Thom Beanal, Secretary-General Thaha Al Hamid and Leo Imbiri, were present from Papua.



Benny Wenda, Free West Papua Campaign speaker at the Conference in Nieuwspoor, New Guinea Council, First step. 51 years ago the New Guinea council was created, the first step on the path to a democratic state according to the late Queen Juliana.

After all the speeches were held, Eimert van Middelkoop took the stage. It was Eimert van Middelkoop supported fully by all the political parties, who had launched the petition for the Dutch Government to undertake a historical investigation. This petition was accepted by the then minister of Foreign Affairs Jozias van Aartsen, and here was the same Jozias van Aartsen to accept the book. The Minister of Foreign Affairs, Mr Ben Bot, was absent. I had been sitting in front to translate for John Saltford, Samuel Richardson and Benny Wenda who were present from the United Kingdom.

Benny Wenda's father had spoken with Professor Drooglever and this was highly appreciated by Benny Wenda who had escaped from prison in West Papua and had received asylum in Great Britain. Benny's brother had been severely tortured by the Indonesian military.

Willy Mandowen expressed his thanks on behalf of the World Council of Churches, where he has a seat in the central committee. Through the World Council of Churches the prayer of Archbishop Desmond Tutu for the "Act of Free Choice" has also been made public.



Jesus becomes a Papuan, the suffering of Jesus represents the suffering of the Papuans, painted by Demmy Koerni.



Detail of the head of the crucified Jesus.



Lobbying at the United Nations in Geneva. Juul Dakilwajir, Viktor Kaisiepo, Evelien v.d.Broek, Leonie Tangahma and her sister Mbiko, Adolina Asmuruf. On the photo from left to right Grace Roembiak, Inaria Kaisiepo, Marthen Kafiari, Frank Hubatka, Otto Simoparief, Demmy Koerni speaking, Francis Mirino. Lobbying year in and year out at the United Nations, Work Group Indigenous Peoples and Human Rights Commission. Frank la Rue, special reporter for the U.N., is not permitted to travel to West Papua.



Minggu Wawejay, the engine of "Sampari", talented footballer from West Papua will never return to West Papua because he has seen too much injustice.

"What are we going to do about it", this was the main question that occupied the minds of the people who were present. Viktor Kaisiepo called on the public to send e-mails to the Members of Parliament. On the one hand there was a discussion about science which has to be available for all, and on the Papuan side there was an emotional appeal concerning the genocide among the Papuans and the human right violations perpetrated by the Indonesian Army.

During the reception I asked Thom Beanal, who was seated on a low bench while I sat on my haunches beside him. "How did Paulus Kanonggopme come to meet his end?"

Paulus Kanonggopme was a Papuan who was present with his video-camera when the Indonesian Military perpetrated human rights violations in the neighbourhood of the Freeport McMoran mining company.

The organisation Defense for the Environment, (Milieudefensie), invited Paulus Kanonggopme to tell his story at the meeting of the shareholders of the ABN-AMRO. I was his translator. Paulus said, "Your profits are our Papuan deaths." The Managing Director Mr. Kalff was taken aback and promised the meeting to make enquiries into the mining operations on the surface, so called "day mining" which is very bad for the environment. The next day we were in a television broadcast called "BV the World" with the journalist Aat van den Heuvel. The first question Aat van den Heuvel asked Paulus was, "Are you not afraid to die? You are running so many risks." Paulus answered. "I am dead already. It does not matter if I die tomorrow or today. For me there is no difference." Then Paulus continued, "The fact that I receive attention for the case of the Papuans is like a fresh breeze on an open wound, healing. Here I receive new hope for the solution of the problem of the Papuans."

Paulus and myself stayed in the hospitable house of Hannie de Rijke in Amsterdam. When we visited Hannie's garden near the river Amstel, Paulus exclaimed joyfully. "Here in the middle of nature I really feel free."

Paulus came to the house of Thom Beanal, suffering from Aids which is rampant amongst the local population of the Highlands around the mine, there he was looked after caringly, until his death.

Thom Beanal was at the time of President Habibie the leader of the team of one hundred Papuans, intellectuals, women, students, church leaders, people from all layers of society, who went to Jakarta to meet the President in his palace. Thom Beanal said: "This palace is a holy place where only the truth can be spoken. And the truth is that the very existence of the Papuan people is threatened by the ongoing human rights violations and the exploitation of their natural resources. So for the Papuans it is better to be independent."

President Habibie put his prepared speech aside and answered: "Sim salah bim. I am not Alladin with the lamp who can produce miracles. I cannot produce miracles. But we can sit around the table and we can discuss the problems of the Papuans." As such, President Habibie was the first President who will go down in history as a President who was willing to listen to the Papuans.

In the period of the reformation after the downfall of President Suharto the Papuans have organised themselves. First they held a Great Council and then a National Congress.

The setting right of history was an important theme of the Congress.

To the setting right of the history of the Papuans the book of Prof. Drooglever has been an important contribution. The Papuans have now an instrument in their hands to lobby in the United Nations for an honest "Act of Free Choice."

For more information about the Congress one should read the book: "Papua, a history", by the journalist Dirk Vlasblom.

Introduction

It has been a privilege for me to observe several leading Papuan individuals from various organisations, such as IHRSTAD, Institute for Human Rights Advocacy, the Presidium, Foker, a Human Rights Organization, Church leaders, who came to Geneva to talk about the suffering of the Papuan people, thanks to the Foundation of Papuan Peoples, P.A.V.O.

Viktor Kaisiepo and his wife Evelien v.d.Broek initiated PAVO. Inaria Kaisiepo, Viktor's daughter was active in PAVO, Marthen Kafiari contributed and Leonie Yanggahma, who was proficient in French and English was very good at writing speeches, through her stay in Dakar, where her father set up an antenna for the O.P.M., (Organisation for the Liberation of the Papuan Peoples). Leonie received a French education in Senegal and at the International School in The Hague. Adolina Asmuruf was very good at lobbying. And Grace Rumbiak was a wizard with the computer and clever at organizing and networking. Leonie's elder sister Mbiko also went back and forth to the U.N. in Geneva many times.

Viktor Kaisiepo had made good contacts in Geneva, one contact in particular proved to be very useful. In the center of Geneva there lived a community of young hospitable people, at the "Chemin Galiffe", a wooden house, originally built for foreign workers. There we could stay for free with Anne, Nicholas, Ruben, Muriel, Gregory and many others.

The Indigenous Population Conference and the Human Rights Commission

Many Papuans from the Netherlands went to Geneva, also Arnold Ap's sons and Mbiko Tanggahma, who featured in a film of her visit to the U.N., together with Thom Beanal.

At the annual indigenous population conference, one was allowed to deliver a speech that lasted no longer than five minutes. There was also the possibility of giving a briefing in one of the adjoining rooms facing the large conference hall. The interested members of the public would then receive a free lunch from the organizing party.

There was the Serpent's bar with a beautiful view. Over there one could meet people from all over the world including the special reporters who could be lobbied to visit the countries where many human right violations were occurring. In the course of twenty years we have visited Geneva many times.

When Viktor and Evelien went to work in Fyji, the PAVO staff decided to attend the Human Rights Commission, where human rights violations and exploitation of natural resources in Papua could be described in speeches and briefings.

I remember, when Leonie Tannghahma delivered a very strong speech during the Indigenous Populations Conference, mentioning the ongoing human rights violations and the exploitation of the natural resources in the Highlands by the Mining Consortium Freeport McMoran, she was reprimanded by the Chairwoman, "You have violated about every rule we have in this meeting." It sounded to me as a very good compliment, but at the same time showed the limitations of the freedom of speech at this conference.

The next day there was an answer from the Indonesian delegation, denying everything that had been mentioned by Leonie. For me it was obvious that the platform of the Indigenous Populations Conference was inadequate to put the plight of the Papuans on the agenda of the United Nations, although the representatives of the Governments attending the conference became aware there was something seriously wrong in West Papua.

Through speeches, lobbying, briefings, the distribution of Press kits, many people representing governments and non-governmental organisations, became aware something was really amiss in Papua.

We received support from N.G.O.'s, such as Survival International. Sophie Grig would come to Geneva to help, to make speeches, organise briefings and hand out leaflets.

Mrs Carmel Budiardjo from TAPOL came to Geneva and delivered well-documented speeches. The World Council of Churches was very helpful in putting up guests from West Papua in a hotel and providing them with funds.

We ourselves, at one time, when we came with a delegation of 19 people, including the Papuan folklore dance group "SAMPARI", were put up at Fort Knox. While not all of us could sleep inside, I remember sleeping outside with Ben Kafiari, who gave me the impression during the night, with his snoring, that he was cutting up a big tree with a chain-saw.

At that time the one-time Governor of West Papua, Eliezer Bonay, was also present in our delegation and watched over us like a wise old owl. His argument was that in history many empires had come and gone, such as the Greek Empire, the Roman Empire, the British Empire, the Dutch Empire, Pax Neerlandica, the Indonesian Empire. All these previous Empires had vanished and also the present Indonesian Empire would collapse one day and therein was the hope for the Papuans to achieve independence.

Viktor Kaisiepo delivered the Papuan speech in the Conference Hall, which was filmed by a student, we had worked on this speech till 2.30 in the morning together with the members of SAMPARI, I remember there was such a tension, when he started that it was as if everybody could hear the beating of my heart.

Sampari gave several dance performances at that time in the open air on the grounds of Fort Knox. I remember Ottis Simopiaref, who could jump high into the air, saying afterwards "Nafas pendek". (I got out of breath)

Eliezer Bonay had a fine sense of humour. He would tell us, that he was imprisoned after he fell from grace when he had been Governor. The Indonesian military would push burning cigarettes to his head, trying to force him to talk about the O.P.M., the Papuan Freedom Organisation. He would answer them "How would I know what happens under the ground. I am not an engineer. But as long as I have fuzzy wuzzy hairs on my head, I am a Papuan and my thoughts go everywhere and cannot be controlled." Eliezer Bonay was actually totally bald. At one time he was a member of the "Nieuw Guinea Raad", the first West Papuan Parliament. When he became Governor of West Papua, at that time called West Irian, the Indonesians did not trust him, put him in prison and tortured him. He escaped and Papuans took him to Papua New Guinea. From there he came to the Netherlands. He was a wise man with a wonderful sense of humour.

At his funeral Nicolaas Jouwe gave a very good speech, saying that when Eliezer Bonay was the Governor of West Papua, that was not his best time, functioning in a golden cage, but his best time was, when he was in the first Papuan Parliament, the "Nieuw Guinea Raad".

One special moment in Geneva was, when Thom Beanal and Willy Mandowen arrived in Geneva. Viktor and myself were at the airport to collect them and they were in high spirits, because they had just made a trip to Jakarta in February 1998 with the "team of one hundred". At the Airport of Biak the "team of one hundred" had sung "Onward Christian soldiers", waved off by the local population.

When Thom Beanal was preparing his speech for the U.N., we were sitting in the Chemin Galiffe house. Thom knew he had only five minutes to deliver his speech. He said to me, "Shall I cut out the part of my speech where I say "We have always made war and peace with our neighbours. We saw the smoke curling up from their houses and we saw their gardens. We knew each other. But then the mining company Freeport McMoran came and made no contact with us and started

to dig up our holy mountains where the spirits of our ancestors lived. We never saw the smoke from the sawahs in Indonesia “. I replied, “You should leave this part in your speech”. Then Grace, Leonie, Adolina and Inaria said; “Can you deliver the speech in your own Amungme language?” Thom said, “ I went to a Mission school in Kokonao, when I was six years old, where only Bahasa Indonesian was spoken.” So the ladies gave the translations of Thom’s speech to the translators in their boxes. Thom delivered his speech for ten minutes on end. Only the Malaysian Ambassador could understand Thom directly. The Chairman let Thom deliver his speech and did not interrupt him or try to stop him.

When Thom entered the Conference hall he heard through the earphones “Papua” all the time. Other delegates were mentioning the case of West Papua in their speeches.

Thom Beanal is an easy-going modest leader. He calls himself a moderate. One of his favourite jokes was to sit down on the floor and take off his shoes. “Kasih kaki merdeka”. To give my feet their freedom” Thom Beanal told me : “ It is our tradition that the men stand up and speak in front of the people. Now mama Josepha Alomang also stands up and speaks in public. Personally I do not object, but many leaders find this difficult to swallow.”

Lobbying

In the same year, 1998 in June the Papuan flag was hoisted on the water tower in Biak city under the leadership of Drs Filep Karma and Yusak Pakage. Papuans from the neighbouring villages came together under the water tower praying and singing hymns. We are dealing here with a messianistic movement with religious and political overtones. Later in this book we describe this peaceful messianistic movement extensively. Because of the ensuing military operation against the people involved, the Papuans call this incident , “Bleeding Biak”, or “Biak berdarah “.

In Geneva we had received reports from Amnesty International about this messianistic movement. Adolina Asmuruf was successful in lobbying a special reporter, who could only speak French, but he made a promise to us to investigate this incident.

The special reporters can make fact finding visits to a country and report in the U.N. about the human rights situation.

Demonstrations

In front of the United Nations building there is a square with a round- about. On this square demonstrations may be held. Demi Koerni made a huge posters on hardboard about the effects of the nuclear explosions at Mororeaa in the Pacific and we marched around in solidarity with the Polynesian delegation.

Also on this square at one time tents were put up by the Tibetan delegation. In these tents Tibetans were lying silently while they were on a hunger strike. Some of these hunger strikers had been tortured and had been imprisoned in Tibet for many years. One could creep into a tent and meet with the hunger strikers and shake hands with them. At the same time the Moluccan delegation was having a demonstration with megaphones.

“Les extremes se touchent”, as the French say.

When the indigenous peoples from all over the world came to Geneva, there was an atmosphere of solidarity amongst the delegates helping each other, visiting each others briefings.

I remember, we could advise the Aceh delegation to stay in a cheaper hotel. The delegates looked out over the view from the Serpent’s bar after having delivered their statement. They said : “First there were clouds, and now we can see the sun breaking through.”

We saw the arrival of the Tibetan delegation and could help them too. Later on the Tibetan campaign was very successful. There are many similarities in the cases of Tibet and West Papua.

A third world country is militarily exploiting a fourth world country. At that time the Chinese wanted to build a railroad in Tibet with the main object to export the natural resources from Tibet to China. In the briefings about Tibet this project was mentioned by Dr Michael van Walt van Praag, founder of U.N.P.O., the Unrepresented Nations and Peoples Organisation, based in the Hague. Tsering Jampa, who was first working with the UNPO, later on became the director of the International Campaign for Tibet.

His Holiness the Dalai Lama visited Geneva and I listened to his speech on the sloping meadows bordering the lake of Geneva. His message was: We can inspire each other with our religions, but from the West, stick to your roots. You do not need to flee to the East seeking Buddhism.

Human Rights Violations

John Rumbiak was the supervisor of ELSHAM, or IHRSTAD, Institute for Human Rights Advocacy. Leonie Tanggahma and myself went to Geneva airport, to collect John Rumbiak. Leonie had brought a yellow rose for him. His arrival in Geneva was an emotional moment.

John Rumbiak had done extensive research on human right violations in the Highlands in the area of Freeport McMoran, the mining consortium.

Once there was an earthquake in the Highlands. The International Red Cross was helping, sending helicopters to give humanitarian aid. The Indonesian Army controlled all movements of the International Red Cross and made them stay at their military base. The Indonesian Army painted an Army helicopter white with a Red Cross on it. When the inhabitants of the village Giselma went out to receive a food dropping, instead of food parcels, they were met with gunfire, killing sixteen inhabitants. John Rumbiak investigated the incident and met with the man who painted the helicopter, and reported the whole incident.

We were sitting in the Serpent’s bar, where John had a rendez-vous with a representant of the International Red Cross. John told him about Giselma. The Red Cross official then stunned us with his question, “Do you want guns”?, John replied, “I am representing IHRSTAD, a peaceful organisation documenting human rights violations. Of course I will have nothing to do with guns.” We took John out to dinner in Geneva. Grace and myself were attending. Looking at the meat on his plate, John was filled with nostalgia for the meat the Highland people had prepared for him. Mama Josepha Alomang would cook delicious pigs meat for John. Mama Josepha is



Demmy Koerni with his oldest daughter Vinolia.

a very much outspoken courageous Amungme Papuan lady. She was leading a number of local Papuan women who destroyed with machetes the food which was flown in from Australia for Freeport McMoran. In that way she forced the company to buy the local Papuan food from their gardens. Mama Josepha had been locked up in an iron container by the Indonesian military. But she was undaunted. She received in the U.S. the Goldman Award, where she had been testifying in a process against the Freeport McMoran mining company.

Mama Josepha said : “For the Papuans living in Indonesia, it is like living in the belly of a huge crocodile”.

It struck me that I had heard the same words spoken by a Cree Indian in Geneva. He said; “I had long hair and was attending our religious festivities, pow pow dances. Suddenly I was picked up, my hair was cut and I was sent to Vietnam, to the front line, meaning, I should be killed. For us, living in the U.S., is like living in the belly of a huge beast.

Mama Josepha was prominent on a leaflet of Survival International, saying, “Listen to my voice”. Thom Beanal said : “When there is a gathering, it is our tradition that the men only deliver speeches. But Mama Josepha also voices her opinion. I have to explain this to the other chiefs, but for me personally, she can speak up. Thus Mama Josepha is breaking the rules of patriarchal tradition in her own society and is now well known all over the world. The McMoran mining company had to provide her with an infirmary and a market place where the Papuan women can sell their garden produce.

When John Rumbiak fell ill in New York, because he had had a stroke, he had to have lessons to learn to speak again. He was looked after by a Jewish lady Mrs Mary Kaplan. In New York John was visited by Grace Roombiak and her young daughter Paikaa and Mrs Juul Dakilwajir. This was a very happy visit for John.

Once I drove in my car to Geneva together with Viktor Kaisiepo. Viktor slept in the back of the car on top of the ladies luggage. Viktor remained fast asleep when we started our journey. In Geneva, because it was the era of reformation it was decided to make contact with the Indonesian delegation. I remember Viktor sitting in the Serpent’s bar with a coffee, talking to the Indonesians. We had slept together on mattresses on the floor in Chemin Galiffe. I had ironed a fresh shirt for him. I felt proud of his dignified manner, meeting at last with the Indonesian delegation. For myself, I was approached by a Javanese delegation member with a small moustache in a dark suit. His first words to me were : “You should not talk about human rights violations all the time.

Meeting with all sort of characters in Geneva

We were sitting in the Serpent’s bar with an elderly Lakota Indian chief. He said to us : “Look around, here in the lobby. Here things are happening where people are getting together. Not so much in the large conference hall where the official speeches are being held.”

He continued : “Every year I come back in my hut with several kilo’s of speeches and reports. My hut is getting smaller and smaller with all those stacks of paper piling against the walls.

In the Serpent’s bar there is an American lady who is visually handicapped accompanied by a golden retriever. This lady is like a living encyclopaedia. She has answers to many questions regarding the workings of the United Nations.

There was Ramos Horta, who looked like a field marshal when he entered the lobby. He told us he was getting tired of twenty years lobbying for East Timor in New York.

Then somebody told him : “If you stop lobbying, it is like a football game, your adversary will take your place.” So then Ramos Horta decided to go on with his lobbying for East Timor.

At one time there were some San bushmen from the Kalahari desert talking together. Small men with a yellow skin and very close-cropped curly hair on their heads.

They made all sort of interesting noises. I could understand some of the words they were talking. They were talking South African, (Zuid Afrikaans), which is similar to Dutch. Actually they were talking how as young men they had to catch a lion alive together as an initiation rite, not hurting the lion in any way.

From Portugal the ex-prisoners from East Timor were flown in who had been tortured and had been imprisoned by the Indonesian military to present their testimonies. The Portuguese government is very supportive of the case of East Timor, in contrast to the Dutch government which does not want to be reminded how it promised independence to the West Papuans during the sixties, with a Parliament, the New Guinea Council, which chose a flag and an national anthem, “Hai tanahku Papua”.

While I was talking to the East Timorese ex- prisoners, I asked them if they knew Dr Thomas Wanggai. “Yes,” they said, “we were in the same prison in Jakarta After Christmas we would collect our Christmas cards from the bins where the guards had dropped them.”

Dr. Thomas Wanggai, a leading Papuan intellectual, organised a flag hoisting ceremony in the Mandala stadion with some followers inviting all the authorities to be present. The Jesus flag was knitted by his Japanese wife Keiko, who received a sentence of eight years imprisonment, while Dr Thomas Wanggai received a life sentence. Dr Thomas Wanggai died in prison in Jakarta. Many Papuans believe his death was not a natural one.

The flag hoisting ceremony of Dr Thomas Wanggai and his followers demonstrate all the characteristics of a messianic movement.

First, a leading intellectual like Dr. Thomas Wanggai is initiating this manifestation, inviting all the authorities to be present at this peaceful ceremony. Then there is the religious message of freedom. Here we see that religion and politics are indivisible. The people who partake in such a messianistic movement feel they are invulnerable.

Dr Thomas Wanggai studied and lived for many years in Japan where he also met his wife.

Dr. Thomas Wanggai had not been particularly influenced by the Panca Sila ideology which is the leading principle of tolerance and respect for the religions that are recognised within Indonesia.

Monday 23rd November 2009

The world premiere of the movie “Strange birds in paradise”

We, Marjole my wife, and I, are standing in a queue for the world premiere of the movie “Strange birds in paradise” at the IDFA film festival in the Tuschinski cinema theatre in Amsterdam. We



Yoyo and Marjole.

do not have tickets, because the IDFA festival is sold out. There we meet with Hannie de Rijke, born and bred in West Papua and another West Papuan veteran.

All of a sudden there appears Oridek Ap, the eldest son of Arnold Ap with two tickets in his hand for us. It feels as if we are being saved from the sinking Titanic. We are allowed inside, while we hear a voice calling out loudly. “We too want to go inside.”

The next moment we are sitting on the first row. I am sitting next to Corrie Ap and Petrus Kafiari and Adri Kafiari Mofu. Adri lost her brother Eduard at the same time. He was killed together with Arnold Ap. Eduard was Arnold’s “napirem”, meaning in the Biak language: his first cousin,

they had a very close relationship. So Eduard knew that his life was in danger, but he would not flee, he had to stay close to Arnold.

It is apparent in the film that the memory of Arnold Ap is very much alive amongst the Papuans who have fled to Australia. There are testimonies from Papuans in Australia and there are fragments of film showing the arrival of 43 Papuan refugees in an outboard canoe arriving in Australia. They are showing on a white cloth the text: "Papuan genocide".

The main actor dances with a penis gourd with Papuans in the Baliem valley in West Papua. Atrocities are being shown through reconstructions in animated form. Sitting in the front row before the enormous screen, we are quite overwhelmed. Photos of Arnold Ap are being shown and his songs are being sung in studios and in a performance for a huge audience in Melbourne by enthusiastic Papuans.

Afterwards there is a performance by the sons of Arnold Ap and Papua, the son of Julianus Sapioper. Julianus Sapioper was severely beaten on the head in prison in West Papua. He fled to Papua New Guinea accompanied with his family and after staying in refugee camps he came to the Netherlands through the mediation of UNHCR., the United Nations organisation to look after refugees. His daughter Hennie is married to Oridek. She sings in the choir to the accompaniment of tifa's and guitars.

The actor who played the main role had a discussion afterwards with the public. He explained that through the animation he wants to tell the history of the Papuans.

"I put some sugar on", he explains. "Otherwise the Papuan story would be too harsh, too heavy." For me that evening was an eye opener. The memory of Arnold Ap as a nation builder, culture hero, is very much alive. Now after twenty five years the time is ripe, it is the right psychological moment to tell the story of Arnold Ap.

His widow Corrie Ap /Bukorpioper is the right person to tell about his life and vision.

At first the sadness and the emotions were too overwhelming..

First Corrie Ap tells her story, then there are the testimonies of friends, Demi Koerni, Johanna, his wife, Thom Ireeuw, Joop Roemajauw, Michael Kareth, and myself.

Then there are accounts from Salvation movements in West Papua. The reports of the Army of these Salvation Movements were given to me by Arnold and I passed them on to Amnesty International. The Indonesian government only knows the military solution to these movements. I will show that these movements are religiously and politically inspired and should be dealt with peacefully by local church leaders.

My daughter Merel noted some Papuan myths, which I want to add. They depict the Papuan culture, which Arnold Ap was doing his best to preserve.

The Papuan myths hold the key to the Christian message, because for the Papuans there are many similarities.

The photographs of the paintings are made by the artist Demi Koerni, co-founder of "Mambesak" and founder of the Christian Theatre Jayapura. Demi painted a Papuan Jesus at the cross, showing how Jesus identifies himself with the suffering of the Papuan people.

This Jesus is quite different from the blonde american Jesus represented on evangelical calendars from the United States..

At the back of the book you will find some of the original music of Arnold Ap's "Mambesak" and music from "Mambesak" Holland performed by his sons who continue the the heritage of their beloved father.

I want to bestow a tribute to the makers of the film "Strange birds in paradise" who travel around the world with their film. They are putting the Papuan tragedy on the agenda of governments and NGO's and the general public.

ARNOLD AP BIOGRAPHY

by Tom Ireeuw

Introduction

Arnold Clemens Ap was a West Papuan anthropologist and curator of the indigenous collection of Cenderawasih University's museum in Jayapura. He was well known as the director of the folklore group Mambesak.

On November 30, 1983 he was arrested for the second time in the same year and held without charge, but suspected of having links with the OPM. He had been detained several times by the military during his life time. But this one led to his death. He was brutally killed by the military on 26 april 1984 and his body thrown out to sea. His death caused an immense reaction among academics in Australia. One hundred and fifty signatories expressed their sympathies, condolences in a strong protest to the Indonesian military regime.

In West Papua there was shock and sadness for one who had made every effort for the dignity of his people under Indonesian rule. His wife and three sons fled to PNG for their safety after Ap's detention. In 1984 their fourth son was born in the Black Water Refugee Camp near Vanimo. At the end of 1985 they were given residence permits by the Dutch government and are now living in Holland. Arnold Ap died at the age of 38.

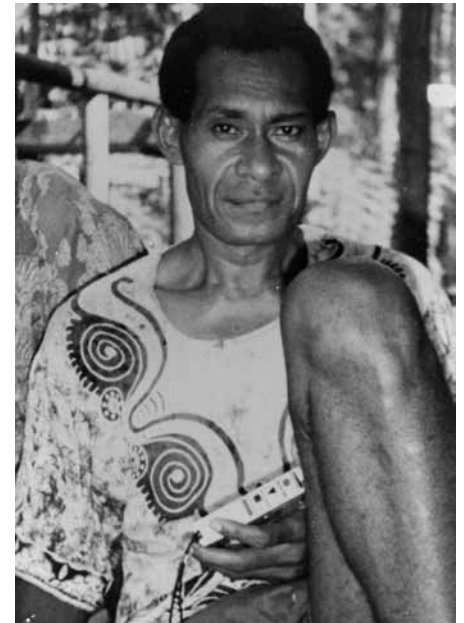
Ap was born on the 1st july 1946 on the isle of Numfor in the north west of West Papua. He was the eldest in the family. His father was a school teacher, then a government clerk who for some time had worked in Waris in the border area facing Imonda (West Sepik). It was in the time of Dutch rule.

As a small boy in Waris Ap picked up some Waris-Imonda traditional song patterns which he sometimes turned to to recall his childhood memories in the area and to show his appreciation of his country's culture and traditions. Most of his schooling was done at mission schools on Biak Island. After the transfer of West Papua to Indonesia he graduated from Senior High School and entered Cenderawasih University in 1967.

Before graduation he was sent to Canberra with a group of students and teachers for some months of orientation. Upon returning he continued with his study and graduated in 1973 from the Geography Department of the Teacher Training Faculty. However, he did not go into the teaching service but was given a job later at the University Museum where he became more involved with anthropological work.

In 1978 he formed the "Mambesak" while still working as a curator.

In 1980 he led the Mambesak group to Jakarta and performed the Asmat Totem Pole dance (Bisj danced) at the Indonesian Arts festival. Mambesak became the most popular group on that occasion.



Thom Ireeuw, English teacher at the Theological Highschool I.S.Kyne, a good friend of Arnold Ap, wrote a statement about Arnold Ap.

In 1982 he joined the Indonesian Christian Youth Delegation to a Youth Camp in Tanzania. On his way back he visited West Germany to look at the work of the Christian youth there. As a curator, his work involved visiting various sites and places with the director to collect artefacts and also to do anthropological research. He married Corry Bukorpioper in 1974, who was a nursing sister and a midwife by profession. Arnold was a friendly, open and sociable man. His house was visited every day by students, public servants, friends, Mambesak members and even villagers, mostly in the afternoon or in the evening. Villagers normally went with folklore. Students went for talks, either about cultural aspects or just to while away their time with the family. He also cared and supervised for brothers, sisters, cousins and in-laws who stayed with him during their education at local schools. Arnold Ap was one who led a relaxed life, but a man of bold character and strong willpower. The success and growth of Mambesak in promoting West Papuan folklore, though with meagre funds and facilities, was partly owing to his strong will-power and leadership. If it was for the common good he would sacrifice his life.

In April 1969, prior to the fraudulent Indonesian referendum in West Papua, Arnold Ap, Moses Weror, and other leaders led a big unexpected “daybreak” march to the UN Embassy to submit a petition of the people’s desire to have independence and a refusal to be integrated with Indonesia. People of every walk of life took part, including public servants and university students. The military was ignorant and mistook them as Christians celebrating a religious festival because of the hymns they were singing.

Arnold Ap and Moses Weror were among those who walked in front, leading and encouraging the people. At exactly 6 p.m. the party crowded the yard of the UN and Dr. Ortis Sanz, the UN representative for the 1969 referendum, went out and received the petition from Moses Weror after he had delivered a short speech listing the people’s wishes.

The party then marched to the House of Assembly. On arriving there, speeches were again delivered by various speakers in front of the House. The group had grown now to a multitude, all West Papuans. Around 8 o’clock tanks began to roll on the streets and people ran for their lives. The day after, all the leaders, students, and people connected with the march ended up in military jails, accused of being political agitators. Arnold Ap was among those who were detained at the notorious Ifar Gunung jail, 40 km from Jayapura, something he was already prepared for mentally. After some time in the jail he was released on the instruction of the Chancellor, a military man himself, that students be released to continue their studies.

In 1983 he was detained twice without charge, but always suspected of having links with OPM. The first detention was only a week long, accompanied by long hours of questioning every day. Yet he endured the ordeal with ease. After his release he went back home quietly and took up his work again without grudges and complaints.

Arnold Ap could spark “fire” in others. This was his way if it was for the common good, but also when on stage with Mambesak. Under his leadership the group used to make lively performances initially with folksongs. He was a fine guitarist and a lover of music. Before he played with Mambesak he had had experience in bands playing only non-indigenous music at receptions, functions, social nights or school graduations. There was, as he felt, a vacuum of indigenous Melanesian songs on such occasions. Melanesian songs were at that time only performed by village people and were not popular among town dwellers of different origins and nationalities, even among the Melanesians. Songs of Melanesian origin, in this case the Melanesian folksongs, were considered unsophisticated and rustic.

He then decided to stop playing non-indigenous music and try to look for ways of promoting West Papuan folksongs. Together with students from his own ethnic and language group Biak-Numfor, he formed a folksong group called Maniowri (The Parrot). They then began to collect

Biak-Numfor songs from their community and they also composed songs themselves. A collection of 150 songs were collected into a book entitled “Songer Be Rok” (The Sounding Flute).

Still with Maniowri Arnold began to discuss with members the possibility of reforming the group to include students of various West Papuan ethnic groups. They agreed and abandoned Maniowri. In 1978 the former Maniowri members merged with other West Papuan students into a new group called Mambesak or the Bird of Paradise. They began collecting West Papuan songs from various language backgrounds, performed and sang them on various occasions, and had them broadcast on the radio. The performing of the songs was not an easy one, particularly in pronouncing the words of the different languages. There are hundreds of languages in West Papua. Before launching the songs in public Arnold always stressed to the members that the correct pronunciation of the words should be of paramount importance so as not to damage the speaker’s self respect. After all, he said, language is the pride and dignity of a certain community. Apart from good pronunciation they should also maintain the original styles of singing as they were performed in the villages..

Arnold was concerned about West Papuan culture which had been severely damaged and had stagnated through contact with alien cultures and through the work of the missions. Therefore, folksongs, to him, were not only a matter of singing but of appreciating the culture and putting it in a proper perspective. If people began to appreciate what was theirs they will be able to preserve it and promote it, that was what Arnold thought.

Until 1985 Mambesak came out with five albums of these collections that sold very well. People began to love and sing the songs at parties and festivals, and even during broadcasts of the Government’s rural development programmes.

Mambesak was also busy with other aspects of folklore, such as folktales, traditional songs and dances, arts and crafts. These were collected and learnt. At times the group held a “cultural afternoon” for the public in the museum yard. Other groups and individuals were usually invited too to take part in the performance of songs, dances, poetry recitation and even telling funny stories from popular folklore.

The most popular Mambesak radio programme was “Pelangi Budaya Irian Jaya”, Cultural Rainbow, broadcast by Arnold Ap and Constant Ruhukail every Sunday noon through Radio Jayapura. Ruhukail was Mambesak’s radio/tv and electronic technician. In that programme, recordings of folktales, legends, traditional songs, poems and interviews were broadcast accompanied by explanations. In between each item or explanation a folksong would be played from a cassette. At certain times Arnold Ap and his group would visit villages and other places to entertain people and to learn about their customs, beliefs and practices. At the same time they would preach about the preservation and promotion of their culture.

It should be made clear that in a country like West Papua where the Indonesian culture is breaking with force on its shores like tidal waves, the search for the true Melanesian identity is a much felt need.

Many groups followed Mambesak’s lead, but they were only interested in and limited to folksongs. Mambesak was the only group with a cultural perspective. At least it has given a spur to the promotion of Melanesian culture and identity of West Papua where the indigenous people are becoming a minority in a land where they have been rooted in for thousands of years.

His second arrest and detention which led to his ultimate death was on 30 November 1983. The first was about two months earlier. During his second detention he was held first in a military jail, then transferred to a police jail. It was here that Arnold Ap and another Mambesak member, cousin and law graduate Edward Mofu, were given special treatment.

The police commander, Lieutenant-Colonel Sujoko, took them out frequently for a drive and also toured the bay of Jayapura with a speedboat on Sundays. The two were permitted visits by anyone, and for Arnold Ap he was provided with his guitar, tape-recorder and cassettes. He was



Johanna Koerni-Wabdaron with her youngest daughter Gerania.

free to play music any time he wanted. People who followed the situation were wondering whether the special treatment that they were given was a mere smoke-screen for the outside world, showing the regime's make-believe compassion towards Ap and Mofu. Many questions arose in the minds of the people, because there is a Biak saying that says "Feed your enemy well before you kill him."

The truth came out when on 26 April 1984 his dead body, carrying stab wounds on his stomach, was found floating in the sea off Jayapura. He had been brutally killed by a unit of the secret military squad, the Koppasandha Komando Pasukan Pelaksana Sandi Yudha.

His burial ceremony was attended by about a thousand Melanesians, watched suspiciously by military eyes. Arnold Ap's death was a shock which saddened

many West Papuans and even his Indonesian friends. Edward Mofu's body had been washed ashore two days earlier. His right eye was missing and his feet were tied. According to people who had a closer look at his body, Eduard Mofu must have undergone very heavy torture.

Some people said Arnold and Edward were killed because they escaped from the jail. Others said it was Sudjoko's conspiracy, a police sentry had been bribed to allow them to escape in order to carry out their plot.

A man like Arnold Ap, who was busy with cultural activities was considered by the authorities as encouragement for West Papuan National sentiments. He was several times suspected of having sympathy and links with OPM, which was a danger to Indonesian national unity, and therefore a plan to kill him could be a strong possibility.

Whilst in the police jail Arnold Ap composed a song. With words of consolation he sent this song in a cassette to his wife in Blackwater Camp. The song is entitled 'The Mystery of Life, and was written in the Indonesian language. Its meaning in English is given here below followed by its original text.



Fa Nanggi, sweet potatoes, an offering to the Supreme Being, after which the guests eat at the banquet with music from "Mambesak".

The Mystery of Life

*This life is a mystery
That cannot be dreamed of
But cannot be forecasted
So is the fact of life
And so I am here
Closed in my own world
I am like an eagle
That flies high, eyes searching
But alas, the fate of the bird is to be unlucky
Looking for a prey, but getting snared in the end.
The only thing that I desire and am waiting for is nothing else but freedom.*

Misteri Hidup

*Hidup ini suatu misteri
Yang terbayang, juga tak terduga
Beginilah kenyataan hidup
Aku terkurung didalam duniaku.
Andaikata aku burung elang
Terbang tinggi mata melusuri
Tapi sayang nasib burung sial
Cari buruan akhirnya terkurung
Yang ku lamba dan ku nanti
Tiada lain hanya kebebasan*

Arnold Ap

Tahanan Polisi APO 1984.. In police prison APO 1984

The Spirit of Arnold Ap as a source of inspiration for the Melanesian identity.

The spirit of Arnold Ap re-discovering the Melanesian identity in West Papua has not died, even though his group, Mambesak was forbidden and have remained silent ever since. The members have been prosecuted, killed and some of them have fled the country, yet the legacy of Mambesak is being promoted. Yes, the truth will live on. What more? Because it has lived for thousands of years. The Melanesian spirit will come back to life, risen from the ashes and debris like a phoenix. Yes, Arnold Ap has at least done something and opened the way for those who come after him to do more, to write more, to expose more for their own identity.

Arnold Ap's name has been dedicated to a school and a music group in Black Water Camp.

The school, "Arnold Ap Memorial School" has been in operation for three years since January 1985. The music group "Sampari Arnold Ap" were established in 1986.

In early 1986 Mambesak PNG was formed in Port Moresby. It is to continue what Mambesak had done back at home. Though the situation here is not quite the same as in West Papua, still there are certain things that can be promoted. This is the task of Mambesak's PNG. Their first cassette has been on the sale by CHM since 1986.

We are glad that the Melanesian Solidarity Group is solidifying the Melanesian brotherhood, to protect the Melanesian identity that it might live and grow on its historical grounds and ancestral soil.

With this we have come to the end of the story of Arnold Ap. Let us now listen to what Bernard Narokobi, a Melanesian leader says:

“Today is the day to proclaim from every mountain top our richness and variety.
Today is the day to proclaim from every valley our wisdom and knowledge.
Blind adoption of a beer and coca cola culture will not make us a great nation.
Massive acquisition of wealth will not make us a great people.

“Nations are inspired by inspired people. Great things are done by inspired people.
Inspiration cannot come our way if we continue to negate our humanity and our culture”.
B.Narokobi, 1981.

A memorial to commemorate the late Mr. Arnold Ap by Mr. W. Weror

This is what Mr. Arnold Ap said in October 1982 “ MAYBE YOU THINK WHAT I AM DOING IS STUPID, BUT IT IS WHAT I THINK I SHOULD DO FOR MY PEOPLE BEFORE I DIE.”

On this day in 1984, we lost a brave young man, a brave comrade and a son of Melanesia. He was the founder of Mambesak, a hero and a Freedom Fighter.

Arnold, protector of our culture, was murdered 10 years ago. He struggled to keep our culture alive with others in this world. This was against the policies of the neo-colonial power, as a result he was murdered in a cold blood. We lost a very brave man and a true son of Melanesia.

Arnold died ten years ago, but Arnold's spirit will never die, it will be with us forever.

Arnold gave his life to set up a foundation for the future generations of West Papua Nugini. Arnold died for you and for me for our Independent state of West Papua Nugini.

I knew Arnold very well, day and night, we worked together to prepare for the Act of Free Choice. We prepared pamphlets during the night of the 11th April 1969. We worked together as a team to prepare for that planned demonstration. We were eventually arrested and ended up in the military prison, Ifaar Gunung on the Cyclop mountain.

The first day in jail was reserved for interrogation of detainees to force them to admit their wrongdoings. I witnessed Arnold being interrogated by the Indonesian officers. He was firm in his answers. One of the answers to the Indonesian soldiers was “I want nothing more than an independent West Papua.” Arnold was punched, kicked, whipped with the butt of the pistol on his head. Despite all this harsh treatment Arnold would not talk and reveal his activities.

Mrs. Corry Ap. Wrote from Black Water Refugee Camp to enquire about her late husband's fate and sadly no definite answer came, until it was revealed that Mr. Ap's body had been found floating off the beach near Jayapura.

The late Mr. Arnold Ap requested us to continue Mambesak Activity. Those of you who have worked with me in the past may continue. The spirit of Mambesak should continue to promote our Melanesian culture, customs and our Melanesian Way of Life.

We must carry on to the finish line, to Victory. We cannot stop or give up, as we have witnessed so many who have died for the cause, resulting in so many widows and children without parents. Arnold's message to us, “Do not stop this struggle, carry on until we win the war.”

Arnold told us to be confident in our approach as Melanesians and to be proud of our culture, customs, and our way of life.

To conclude my speech, I would like to ask you all again, to carry on where Arnold stopped and complete his work through our Motto “ Brothers never die and sisters never give up.”

God bless You.

Thank you.

SOUND OF THE SEA SHELLS.

*Men in the darkness fishing along the coast
Women in houses waiting under the bright moonlight
They heard the sound of the sea shells
Sound of the sea shells after fishing.*

*Rushing home, the sea level is rising
Shortly you will see the smoke rising
It's the sound of the sea shells on shore,
Sound of the sea shells.....*

*Song of this beauty,
Originated from the West Papuan soil
Preserved by the riches of the West Papuan culture
The illegal occupying power
So stubbornly suppressed*

*Amazing to see it survived pressures
With numerous enemy guns
With thousands of enemy troops
With modern weaponry
Unable to destroy
People's desires
Wishes,
And their cultures*

*West Papuan culture is part of the land
And so are the people,
And as long people can sing,
And as long as those songs wander freely in the air,
The West Papuans remember the late Arnold Ap,
And live with the spirit of MAMBESAK.*

*Translated from the original script- Biak Language
Written by : The late Mr Arnold Ap.*

Interview with Johanna Koerni-Wabdaron on the 17th November 2010

On the 9th February 1984, at two thirty in the afternoon, I accompanied Corrie to the KODAK police prison in the APO camp Jayapura. That was our last meeting with Arnold. At that time Corrie was five months pregnant from their fourth son Mansorak. This I knew. I did not get permission to enter the prison. Only the wife was permitted to visit Arnold, her husband. It was a sad situation. After half an hour we went back together to Abepura. At that time Oridek was twelve years old. The children were still small. Bea Bukorpioper, Corrie's sister and Dina Ap, Arnold's sister were looking after the children and were preparing to flee. On the 9th we departed from a secret place with a canoe and crossed over to Wutung and then on to Vanimo. At first there was no food or anything to drink and no shelter. We slept in the open air. Arnold had prepared Corrie

for situations without food or drink and for no roof over their heads with the children. Looking at it from a Papuan female perspective, Corrie is a strong lady. While she was pregnant with her youngest child, she was able to endure everything that happened to her until this day and remain in charge of the situation. I am proud of her. When we arrived, we first lived in a tent. Later on we built a house on poles. On the one side Corrie, Bea, Dina and Octo Ap, on the other side, Demi and myself. Then Demi made a stair case for the children so that they could not fall from the house. After eight months, after the birth of Mansorak on the 13th August 1984, Corrie left with her children to Port Moresby. Mansorak received his name from Arnold. In the refugee camp it was very difficult to survive. The refugees lived from their gardens, the sale of groceries and cookies. The men went out fishing. In the beginning the inhabitants of Vanimo were willing to let the refugees do their gardening and fishing. Later on they became jealous of the industry of the refugees.

Motto. The honest person can be misled, but truth cannot be fooled.

Johanna Koerni-Wabdaron



Celsius Wapai, secretary of the O.P.M. fled in a prow with his family to Papua New Guinea, rowing for four days. Celsius concealed O.P.M. documents in the arm rests of the crutches.

Rev. Karel Philemon Erari who together with me organised a "lokakaria" conference over Salvationist movements. Rev. Erari led the funeral ceremony for Arnold Ap overseen by the military. The Papuans wanted to carry the coffin themselves and punctured the tyres of the hearse.



Rev. Harun Ronsumbre is proud of his aunt Angganetha Ronsumbre, who started a Salvationist movement.

Evangelist Laurens Mano, defended Maria Waican, prophetess. "What Maria Waican says, is true".



Reactions in the Netherlands on the untimely death of Arnold Ap and Eduard Mofu

At the Free University there was a meeting to commemorate the death of Arnold Ap and Eduard Mofu. Among the the many academics there was the former Governor of West Papua, Professor Doctor Jan van Baal who told the audience that he was profoundly shocked by the death of Arnold Ap and Eduard Mofu. Victor Kaisiepo was present and Minggus Wawejay.

Later on a film was produced on television called "Different news" by the NCRV, a Dutch Christian radio and television broadcasting organization. In this film Professor Dr. Jo Verkuyll was interviewed and said that where ever the Army is in charge in the world, terrible things are happening. Also in this film the secretary of the Indonesian Council of Churches, Dr. Simatupang, was interviewed, who repeated what he had said at the Synod of the Evangelical Christian Church : "Members of the Evangelical Christian Church in the land of Papua, you may choose, do you want to be with us in Indonesia or not?" In that way Dr. Simatupang suggested that there was a fair choice for the Church leadership, while in fact there was no fair choice at all.

Later on, we, the Reverend Jan Buikema and I were invited to the house of Prof. Verkuyll, because we had been in the film relating what had happened to Arnold Ap and Eduard Mofu.

I first received a letter from Professsor Verkuyll stating that I was responsible for "Kleinstaaterei" and the Papuan casualties. "Kleinstaaterei" meaning the promotion of many small states. Thus I reluctantly went to Prof. Verkuyll's house together with the Reverend Jan Buikema. At the end of our meeting Prof. Verkuyll expressed regret that I had not worked in Java for 25 years like himself. If that was the case then I would have another opinion. I answered him, " Professor, I have only worked for ten years with the Papuan people. So we both have different viewpoints. You are wearing your Javanese spectacles, and I am wearing with due respect my Papuan spectacles. Thank you for receiving us in your house."

I worked as a volunteer with the foundation Refugeework in Zutphen. The board was kind enough to accept my proposal to call the Refugee center in Zutphen, the Arnold Ap centre.

So we invited Mrs. Corrie Ap-Bukorpioper and her four sons to officially open the Arnold Ap centre. Mr Julian Nunaki made a wood carving with Arnold Ap's name on it, which is still fastened over the front door. At the same time in the town of Vlissingen in Zeeland a lane has been named after Arnold Ap, "Het Arnold Ap Pad".

In Eefde, we organised a memorial meeting for Arnold Ap and Eduard Mofu which was attended by many Papuans living in the Netherlands and Dutch sympathizers for the cause of the Papuans. Also living in Eefde was the retired ambassador to Indonesia Dr. Jaap van der Meulen. I told him about Arnold Ap and the plight of the Papuans .He gave me good advice. He said to me, "It is only your duty what you have to do."

I remember vividly the arrival of Corrie Ap and her four sons at Schiphol Airport. Zachari Sawor had informed the Press and several journalists were present at Schiphol. When Corrie met with Adri, the elder sister of Eduard Mofu, there was a high wailing sound of crying. We all stood there, being very much moved. I remember one journalist, Theo Klein, from the Volkskrant who was very much moved too. We went to the house of Adri and her husband Peter Kafiar and there on the bench in front of a huge photograph of a tropical beach with palms Corrie and her four sons were filmed for the NOS televisions eight o'clock evening journal.

Life in the Netherlands was not easy for Corrie. She was responsible for the upbringing of her four sons all by herself. Besides that she had to work too. She made an effort to keep the memory of Arnold alive listening to his music with her sons. She helped Papuan refugees, with the help of the Protestant church, through the sending of clothing and was active in the "Papuan Women in the Netherlands" organisation. She was highly involved, politically with the plight of her people, in that way she set an example to her sons who brought the Papuan culture to life with the found-

ing of “Mambesak Holland”.

Living in The Hague, organising demonstrations to bring the suffering of the Papuan people to the fore was very much a part of the Ap family way of life, the eldest son Oridek, took a leading role in these activities. In 2008, the Papuan Women Organisation in the Netherlands, started fundraising for the launching of the Campaign of International Parliamentarians for Papua. This campaign was launched under the leadership of Benny Wenda in Room 13 of the House of Lords, in the Houses of Parliament in London. Mrs Melinda Janki, a lawyer that specialised in international law, held a speech explaining how the Act of Free Choice for the West Papuan people was never properly executed, but was a fraudulent procedure, which made the Indonesian presence in West Papua juridically illegal. It was a moving ceremony because the Mambesak group came in wearing their traditional attire. Benny Wenda wore a Paradise bird head dress. He presented boxes made from Delft blue china, to the hosts of Room 13, containing the Sorrow of the Papuan people.

Mrs. Eef Mamoribo sang a traditional mourning song called Kayob . Mrs. Carmel Budiardjo from “TAPOL” held a speech asking for a fact-finding delegation to visit West Papua..

There were many more speeches including one from Lord Avebury, representing the Anti-Slavery Society.



Maria Waican, who, at the place where the cultural hero Warikreng disappeared, placed the grave of Jesus. Jesus was Papuan, also the Papuan Jesus of Demmy Koerni.

Chapter 5

Chapter 5

New religious movements or salvation movements

Introduction

Arnold Ap handed me several documents from the Indonesian Police and Military regarding West Papuans involved in new religious or Salvation movements, which I passed on to Amnesty International. These movements almost always end in bloodshed and military operations and lifelong imprisonment for their leadership, therefore I want to advocate a pastoral approach by the Church's religious leadership. The local inhabitants who partake in these movements are all members of the Evangelical Christian Church in Papua, the Indonesian government and the Army should make room for this approach, thus channelling these new religious movements in a peaceful way.

With these Salvation movements we are confronted with the most profound expressions of religious feelings, the longing for a world without pain, hunger, sickness, death and suppression.

We find these Salvation movements all over the world in indigenous communities, in North- and South America, in the Phillipines, in Australia, in New Zealand and in Africa.

The Salvation movements in the Melanesian culture area have specific traits. They are also described with a blanket term “Kargo Cults”. This term is misleading, as if the main focus would be the “kargo”, possessions. Included in the longing for possessions, “the kargo”, the main focus is the longing for a paradise-like situation, with abundance and no natural disasters, while sickness, pain, hunger and death are forming a threat to the human existence.

We can discern a broad spectrum of Salvation movements. Salvation movements still very close to the traditional religions of the tribe and Salvation movements which have been crystallised into independent churches.

Dr Kamma notes, after having registered many Salvation movements, “ Hundreds of years of deceptions and unbroken expectations.” In the future we shall be confronted more and more with Salvation movements, being the authentic expressions of the indigenous peoples to translate the Gospel into their own culture and thus founding an indigenous theology.

During my stay in West Papua I was confronted with several Salvation movements. I will describe some of these Salvation movements and subsequently note the attitude of the churches to them.

A. The burial site of Jesus

When I was working at the Theological High School in Abepura in 1978, I received a visit from a lady, aged approximately fifty years, who was called Maria Waican. She wanted to share with me the many miracles which she continuously experienced. She had been married five times. But her husbands had passed away, or had left her. She had received primary education and a two year Bible study course with the Adventist church. She had also worked for many years with Dutch people in their houses. Currently she cared for the children and grandchildren who had been born out of her many relationships, besides a number of orphans.

In her struggle to live she was many times surprised by miracles which resulted in food and sums of money falling in her lap. When I met her for the first time, she was circulating a photograph, taken from a portrait of Jesus. This Jesus was seated with two guns slung over his shoulders, a third gun was in his lap. Maria Waican was depicted in a corner adorned with a paradise bird. The two guns symbolised the two world wars while the third gun symbolised the third world war which was on the verge of beginning, unless we would convert ourselves.

In her humble house there were the contents of a water bottle, changed into drops of blood, Jesus' blood, and this bottle was, according to her, illuminated during the night.

Maria Waican, born in the region Nimboran, told me, that she had to go to her native village to visit and clean a holy place on a mountain, where two Dutch ministers had already been praying, the Reverend Bijkerk, and the Reverend Kabel. She had to clean this place of shrubbery and trees. Later on we were invited to visit Maria at her holy place on the mountain Hno. With the help of family members she had built there a burial tomb, measuring eight meters, with a protective roof. Left and right there were built two smaller graves with roofs.

In the large gravesite, according to her, there were the giant bones of Warikreng, a mythical hero, transformed into the grave of Jesus, and in the smaller graves the bones of the two murderers who were crucified beside Jesus. Subsequently Maria found in the sand near the grave of Jesus some prints which represented a map of the place Nazareth, where Jesus had lived.

Looking over the valley from the mountain Hno, one looked, according to her, into the Garden of Eden where for a period of time Paradise had existed. In the future, at the End of Time all peoples will be gathered there. Maria warned me that at a certain day in June I should not go outside. There would be thunder and lightning descending from heaven. On that day she would erect a concrete cross.

Maria had many visions. During the time of the hand over to the Indonesian government she dreamt of the Papuan flag. Later on she dreamt of the Jesus flag that would be hoisted in the wind all over the world. She saw at one side of the Mount Hno, water, and at the other side she saw fire. At the place where these two met, she saw a boat with Jesus inside. The End of Time.

Some family members, who were unhappy with Maria's activities, reported her doings to the Police in Genyem, the district capital. The military came, they tore the cross down, they burnt the grave tombs, and they tore the flowers out of the ground. According to Maria there was a rising wind, the flames were directed away from her own house. Her family members fled away with fear. She herself was forbidden to flee. She had to stay on Mount Hno. Thus she stayed with an old aunt. The spectacle, like she was picturing it, the fleeing soldiers, the rising wind, the thunder and lightning, was completely the atmosphere of Golgotha. So during the night Maria received a vision of consolation. She saw four moons in the heaven and on all four edges of the sky there were angels as guardians. Maria felt she was not to flee, but had to stay on Mount Hno to pray there and to found a Christian Evangelical church on that very spot.

For a better understanding of the cultural setting which represents the background of Maria's acting on Mount Hno, I will describe the Myth of Warikreng, the mythical Chieftain of the tribe of which Maria is a member.

Warikreng was the only son of Bawakkrong, who became pregnant through the wind. This child was mocked at by two girls, because he was small and ugly. His mother liberated him from his skin. Now he was reborn as an adult man with a big body and with a white skin. He became a good hunter who roamed through the forest hiding himself constantly. He was spotted by the same girls who previously had mocked him. Warikreng ran away and told his mother what had happened. He wanted to throw a huge party, the Kebi feast. Warikreng made his appearance in front of the population and behind him there was a following of many people with white skin, people who were already dead, the ancestors. All people present were shocked because the ancestors were stinking like dead people do. The living fell on the earth deadly stricken. Warikreng revived them. Now there was a huge feast with much food and pig meat. The girls who had been mocking Warikreng previously, were now in another mood and they seduced Warikreng so he slept with them.

This incident disrupted the feast, Warikreng and his ancestors left the feast and disappeared into a hole in the ground on Mount Hno and took with them everything that was of value, including the magic to hunt which will not be divided amongst the living anymore.

The important highlights of the Kebi feast that shall be celebrated from that moment on:

1. A meeting between the living and the dead.
2. An abundance of food and pig meat.
3. The power of Warikreng over life and death.

1. The encounter between the living and the dead.

This subject is mentioned in the myth of Warikreng. In a Salvation movement such as Kasiep, there are rituals being performed at burial sites, places of the meeting between the living and the dead. The living are coming into a trance from their feet up to their heads. They, who are becoming a medium, receive messages from the dead during their trance like condition. Kasiep is a life-giving power, that can heal people. Through these messages sick people can be restored to health again. At the burial sites, people are trying to restore the dead to life again. (We have to stress that Maria Waican is not obsessed by the Kasiep movement. There are no ceremonies with trance-like conditions around the burial site of Jesus and she renounces the installation of telephone wires from the burial sites to the houses of the people, which serve to receive messages from the dead.)

Dr. Karel Philemon Erari, some students and myself, were present at a service on Mount Hno, which was performed in a quiet atmosphere with the reading of the Bible and the singing from the hymnbook from the Reverend I.S. Kyne, led by Maria Waican.

2. The feathers of the bird of paradise which are worn by the people belonging to Warikreng. Are these paradise bird feathers a symbol of the rays of the sun? Are they referring to the lofty mythical descendance of the offspring of Warikreng?

On the painting of Jesus there is a bird of paradise. The bird of paradise which is owned by all the people with a dark skin from the east to the west according to Maria. Maria's vision is much wider. The bird of paradise feathers are not only the symbol of the Warikreng people, but the hallmark of an identity based on race and culture. Her vision is trans-tribal. She has a message for the world. We should pray and fast in order to avoid the outbreak of a Third World War.

3. Abundance of food and pig meat.

Maria received many signs in the shape of material goods and money, right at a moment when she was in great need, as an answer to her struggle for survival and her prayers. The abundance shows a paradise-like condition which is searched for by the people.

4. The promise of abundance.

Maria does not promise an abundance of material goods, such as promised by the Salvation movements Simson and Kasiep. She is already operating on a worldly level when she is struggling with the question of the Third World War. She transforms her thoughts from a national level, when she dreams about the Papuan flag, on to a worldly level when she sees the banner of Jesus waving all over the world.

5. The power of Warikreng over life and death.

Warikreng brings the people who fell dead from fright, back to life. Jesus has conquered death. Exactly at the spot where Warikreng has disappeared, Maria focuses the attention on Jesus. There is thunder and lightning when Maria erects the Cross of Jesus. According to her it is said that thunder and lightning can give evil power over the people, a power which makes the people feel small. In another myth the calling of thunder and lightning by Woiram, the God of the sun, causes a huge flood.

6. Miraculous signs in the sand.

Besides the grave, miraculous drawings are appearing, images of angels and a map of Nazareth, the home of Jesus. Maria has already measured out the location of an evangelical Christian church on Mount Hno.

B. The hoisting of the flag

Six young women, from the village of Ormu, well-known because of its Salvationist movements, hoisted the Papuan flag on the 4th of August 1979 on the square in front of the Governor's office in Jayapura. They were wearing white rubans around their heads on which was written : "Tuhan Allah beserta kita". (May the Lord protect us.) They brought a small table with them on which was resting a copy of the New Testament. The women were in a kind of trance. They were transported to the military prison. According to Amnesty International there were reports that the women were sexually abused by military personel. One of the women gave birth to a son in prison. They received long sentences of many years and were later on transferred to a prison near Wamena in the Baliem valley, out of reach of their family members, making visiting them impossible.

From the Police Report it was evident that only the political aspects, that is, regarding them as O.P.M. members, was obvious to the writer, their religious motivation was ignored. Thus they could be condemned to many years of imprisonment.

People who are involved in a Salvationist movement often feel themselves to be invulnerable. They are acting in complete openness, allowing intellectuals to take the initiative. Often the authorities are officially informed about what is going to happen. They expect that through their actions they will bring themselves closer to a paradise-like state. The flag gives them a sort of protection. During World War II the Papuans planted Dutch flags on their ceremonial house, the "roemsram" which they had built on the island Manswam in front of the coast of Biak. The Japanese airplanes did not drop their bombs on the island Manswam, for the inhabitants this was a sign that the protection from the flags was effective. The message is trans-tribal, a message for the world.

There is a message that in the land of Papua all prophesies are to be fulfilled. It is clear that these Salvationist movements pose many challenging problems for the government as well as the churches. The approach from the churches should be pastoral. With an intensive contact with the leadership of these Salvationist movements, the church can try to understand these movements. Through Bible studies the church should remain close with their leaders and followers. The church should protect her followers and try to restrain the repressive reactions of the government.

Conclusion.

Maria is transferring the history of Jesus to West Papua rooting it firmly in the soil of West Papua.

(Compare Dr. John Strelan, writer of the book "In search of salvation," according to him a laudable endeavour). Jesus is the fulfilment of the myth. This statement is from Donald McGregor in an article about myths in Papua New Guinea and the resemblance with the Bible, New Guinean myths and Scriptural similarities, Publication. Missiology.) What was understood by the ancestors incompletely and received only partly, that is given by Jesus in its completeness.

The probability that something will be understood in another culture is much greater when it is connected with those elements which are already known in that culture. Even stronger, the culture will change if something which is new, is connected with something that is already known. The new message can be introduced and undergo assimilation, be internalized. If the old is not connected to the new, there is the possibility that it remains the same, it is not connected and not accepted. The connections appear to be superfluous. If the new has already a function in the culture to get rooted, it can function. The Papuan Reverend Jos Imbiri said, to give an example "The Gospel is not being filled into empty bottles."

1. In the first place these salvationist movements are a responsibility for the Christians. During the encounter with the Christian belief and the Bible, the religious factor is the reason why they came into existence, although the foundation was already enclosed in the tribal religion.

When sick people need nursing, we do not say that they should go and come back when they are healthy.

2. In the five continents these salvationist movements are a missionary challenge for the Christian churches.

3. These salvationist movements are an indigenous expression, not controlled by western Christianity.

An example: In an independent church in Africa the leader, a chief, washes the feet of his people. In Africa as well as in West Papua there are members of independent churches who stop with smoking and drinking by themselves.

4. It is necessary that material about salvationist movements is collected, in order that they can learn from each other.

In Selly Oak, Birmingham in Great Britain, there is a study centre for these movements, led by Dr. Harold Turner.

They are distributing lectures on this subject in fifty countries, including the Cenderawasih University in West Papua.

What is the meaning of these salvation movements for the Papuan community in the Netherlands?

One can say that the Papuans in the Netherlands are trying to show their cultural heritage via their organisations. They are seeking a form of living with democratic melanesian principles, sharing their spiritual needs and sorrows, aspiring for a condition where there is "Shalom", Aski, in the Biak language, such as was shown by Arnold Ap, who lived up to these ideals. In this condition, there is justice and peace. The Papuans can express themselves as a people with their specific cultural expressions. They are not second-rate citizens, as the Papuans feel themselves marginalized within the context of the Indonesian state. The Papuans in the Netherlands are sharing the emotions of suppression with their compatriots in West Papua, longing to go back to

their families in a country where there is freedom, justice and peace. Papuans in the Netherlands are looking for an answer to their deepest religious feelings. Religion and politics are for them in the same field of power. Their aim for freedom is deeply religiously rooted. If we will not taste freedom, our children will taste freedom, if our children will not taste freedom, our grandchildren will taste freedom”, a Papuan leader said in the Netherlands.

Another Papuan said : There exists a heavenly calendar, and the day is marked on that calendar that the Papuans will be free. If all peoples on the world are on that calendar, why should not the Papuans be on that calendar?”

An important contribution to the recognition of the necessity of the development of an indigenous theology, is the thesis of Dr. Benny Giay, “ Zakhaeus Pakage and His Communities.”

Zakheus Pakage lived from 1920 – 1970. He brought an indigenous version of Christianity to Paniai, the region around the Wissellakes. He was for the local population the pioneer who renovated their own culture, who gave answers to the existential questions in their own culture.

With the foundation of Christian villages, communities of believers, with programs of hygiene and health care, he was way ahead of the programs which the protestant and catholic missions wanted to execute.

While Zakheus Pakage was a charismatic leader for the local population, who wanted to stimulate their national self esteem, who made Christians of them, the Administration, with one exception, and the American missionaries and the Roman Catholic missionaries and later on the Indonesian government, saw him as a heretic who was propagating deviant religious beliefs.

So it happened that Zakheus Pakage and his religious communities were banned. Zakheus himself was locked up in a psychiatric institution on the coast.

Dr. Benny Giay pleads a more tolerant attitude from the government and the churches towards indigenous religious movements.

Dr. Benny Giay has also the courage to make the O.P.M. a subject of discussion with the Indonesian authorities and churches.

Zakheus Pakage and His Communities, Benny Giay, Free University,
ISBN 90-5383-397-8

When I visited North Biak, I happened upon a myth with connecting points with the story of Jacob in Bethel, Genesis, Chapter 28 verses 16-22.

There is an old man who is called Ireeuw. He has connected a bowl to the fruit of a palmtree and is waiting underneath the tree for the bowl to fill up with sagower. Sagower is a drink which ferments and tastes like champagne. The old man sleeps under the tree and the next day he climbs into the tree to collect his precious drink. But to his dismay the bowl is empty. The next night he sleeps under the tree again, when the next morning he climbs up again, the bowl is empty again. Now the old man builds a small platform next to the bowl and remains awake the whole night. Just before daylight he watches a ladder reaching down from heaven. An angel called Sampari descends from heaven and grabs the bowl filled with sagower. The old man grabs the angel and says. I will not let you go, unless you give me something precious. What shall it be, the angel says because daylight is breaking and I have to take up my position as a star at the firmament. Do you want wisdom, eternal life? But the old man is foolish. He asks Sampari , the Morning Star to explain to him how to catch the flying fish. So the Morning Star Sampari explains to the old man how to catch the flying fish. At the four points of the fishing net some sagower should be sprinkled. While fishing, the fishermen should not talk to each

other and should not get seasick. A certain piece of wood from the root of a sago tree should be fastened to the net. When the fish is brought in, the men should not stop at the beach and roast the fish, but they must immediately go back and catch more fish.

So the old man learns to catch the flying fish. There is in this myth the element of aspiration, the longing for freedom, for a better life. The angel is there and the ladder. In Jacobs dream there is also the ladder and the angels going up and down and the Lord pronouncing his blessing for Jacob that his offspring shall be numerous as the stars in heaven or the grains of sand at the beaches.

Bleeding Biak, Biak berdarah

We are dealing here with a messianic movement which ended with a military operation which cost hundreds of Papuan lives. In June 1998 a West Papuan flag was hoisted on top of the Water tower in the main city of Biak under the leadership of Drs. Filep Karma and Yusak Pakage. Many Papuans from the surrounding villages and from the main city of Biak gathered together singing and praying and hoping for a miracle to happen. Two Papuan policemen tried to disperse the crowd , but were unsuccessful. Wounded by a hail of stones they had to give up their endeavour. The Pattimura, a special military unit were flown in. During the night of the 5th /6th July 1998 they attacked the sleeping crowd of Papuan civilians.

In front of the harbour two frigates were waiting. The crowd were beaten with the butts of guns on their way leading to the harbour. They were shipped to the waiting frigates and on these frigates they were tortured to their deaths. An Australian film team made a film afterwards showing the holes of the bullets on the water tower and interviewing a small Papuan boy who had somehow escaped alive from the massacre. Later on many bodies washed ashore along the coast, among them the body without its head from a school boy still wearing the T-shirt from his school with the letters SMP on it. These bodies were buried with a christian memorial service by church elders in the villages along the coast. There was a visit from Government officials to North Biak explaining to the people that there had been a tsunami in Papua New Guinea and this should explain the bodies being washed ashore. A young man, called Isaak Mamoribo, had received a bullet in his arm. He went for medical aid to the hospital, but medical aid was refused to him. So he went to his village Warsa on the North coast of Biak with a badly infected arm. He went out to play football and died on the football field from blood poisoning. I was asked to lead a memorial service for this young man for his family in the Netherlands. When we were at the United Nations in Geneva at the meeting of the Human Rights Commission, we approached the Special Rapporteur with a document concerning this tragedy where it was mentioned that 213 Papuan people were being detained at the Police Station at Biak city. The leaders of this Messianic movement were brought to Jayapura. Filep Karma had a shot wound in his leg and did not receive proper medical attention. Later on Filep Karma received a sentence of 15 years in prison while Yusak Pakage received a sentence of 10 years. Yusak Pakage who is paralysed while his health is failing and who is confined to a chair has recently received amnesty. Filep Karma who is suffering from prostate cancer has asked for over a year for medical attention. The population and Papuan students have collected money for his medication. At last Filep has been treated in Jakarta and returned to Abepura prison. He is now detained in a police cell, because there has been an uprising in the prison. The conditions in Papuan prisons are very bad with structural torturing of the prisoners. A political prisoner Ferdinand Pakage was hit on the eye with a bunch of keys by prison wardens, causing him to lose the sight in the eye. Ferdinand Pakage does not receive medical attention for his eye and the prison wardens are not punished.

International Red Cross personnel are not allowed to visit prisons in West Papua. Amnesty International has adopted the case of Filep Karma. A petition has been begun in Germany by members of Amnesty International. In West Papua there are over a 900 Papuan prisoners being detained all over the island who have been involved in peaceful demonstrations and Papuan flag raisings.

Messianic movements such as the abovementioned which have ended in a military onslaught on singing and praying Papuan members of the Evangelical Christian Church should be pastorally approached by the church leadership. For the Indonesian government there is only the political aspect while these movements are a profound expression of religious and political aspirations with a longing for freedom.

People who took part in this Messianic movement had painted their bodies with the colours of the West Papuan flag and were singing 'In the past we were slaves'.

The Indonesian government should not send in their military to end such a Messianic movement militarily, but stand back and let the churches handle this situation.

What would have happened if the leadership of the Evangelical Church would have organised a meeting in one of their churches and would have started a dialogue with the participants of this Messianic movement asking the Army to stand back while they would negotiate a peaceful solution. Just as in the case with the taking of hostages, in one instance Dr. Benny Giay and Theo v.d.Broek have been able to persuade the Army to stand back and have been able to end the hostage situation in a peaceful manner resulting in the release of the Belgian captives.

Dr Thomas Wanggai was a leading intellectual who received his education in Japan, where he married a Japanese lady. Somehow he did not fit in with the Panca Sila ideology. He wrote letters to all officials that he was planning a peaceful demonstration. His wife knitted a flag with Christian symbols on it. Then one day Dr. Thomas Wanggai stood on Mandala Stadium and unfolded the flag with some demonstrators. He was arrested and convicted to lifelong imprisonment. His wife got a sentence of eight years. Dr Thomas Wanggai fell ill and died in prison in Jakarta. Many Papuans believed that he did not die a natural death. When his body returned to West Papua, it was an emotional event for many Papuans who wanted to pay their last respects, watched by many Indonesian military. In Geneva at the Human Rights Commission I met refugees from Eastern Timor who knew Dr. Thomas Wanggai well. Their Christmas postcards, they would fish out of the bins where the guards had dropped them.



From left to right Eef Mamoribo, Adolina Asmuruf and Mieke Carels. Adolina succeeded in lobbying a special reporter over "Bleeding Biak", to promise to visit West Papua.

Conclusion. Here again, an intellectual takes the lead in a peaceful religious manifestation, prepared in all openness, letters of invitation are sent to the authorities, what is regarded as purely political by the authorities, sentencing Dr. Thomas Wanggai to life imprisonment. Dr Thomas Wanggai does not receive proper medical attention and dies in prison. His untimely death in prison is for the Papuan population a sign that the cause of death is not a natural one.

The religious content, the messianic message, is completely overlooked by the authorities.

Chapter 6

Testimony by Joop Roemajauw

At first I was a member of Mambesak at the Paradise University, the UNCEN, we sang we played the guitar. We wanted to inspire young Papuans with the Papuan culture.

Arnold was minister of Internal Affairs in the Cabinet of Rumkorem. When Rumkorem sent a message, I decoded it, because I had been for a long time a radio operator with the Indonesian government at the office of the Governor. After that I was Head Radio Operator at Biak. John Rumbiak worked together with Arnold. John knew English. I was transferred to Biak.



Joop Roemajauw, "Papuan Ambassador", with his son Grimsen

Max Rumkorem and Eduard Iwanggin transported two radio SSB's to the city of Biak on a motorcycle. On the box with the radios was written : Destined for the Governor in Jayapura from the Regional Head of Biak.

The radio's came from Biak Bosnik and Biak Wardo. They were to be transported into the jungle where the headquarters of the Freedom Movement "Victoria" was situated for them to use over there.

Many Papuans from the Army had already taken flight into the bush. Max Rumkorem, a pupil of mine, could operate the radios. John Wakum was ready at the airport of Sentani to receive the radios. Max's family would follow him. Max had already gone ahead.

Max's family would follow with an outboard canoe to Papua New Guinea.

We wanted to have a coup, but there was betrayal.

The Governor sent me for further education to Jakarta to the High School for Administration of the Government. In Jakarta I met John Rumbiak again. John had received a scholarship from the Joint Development Foundation Bank to become a bank lawyer.

Ottis was at the Navy school in Salatiga.

We had already made contact with the Dutch Embassy.

In Jakarta Arnold sent us his last letter with a last command via Wim Dimara. If you cannot open a door at the front, try to open another door, for example on a ship to Sumatra. It is important to convey our situation to the world, to attract attention to it.

We made a petition to the Parliament in Jakarta. Arnold and his friends had been taken prisoner. Many youngsters had taken flight. The petition for the Parliament was not treated in the right way, but was passed on to the Murder Brigade of President Suharto.

Wim Dimara was also afraid and advised to give ourselves up. But I said "It is impossible to return. There is no way back. We have to broadcast the case of the Papuans to the world."

Just like cooking water with a fire from wood. Ottis was already working. He had a car which we used. We met two Dutchmen. They were tourists. They made contact within the Dutch Embassy. John, Ottis and Loth were bachelors. I had a family, a wife and children. They waited for me. I had to go on. An important Papuan in the Army stimulated me to go on. If you do not continue, I shall kill you myself, he said, as "Penembak misterius", abbreviated Petrus. Penembak misterius is a silent murder brigade that kills during the night.

My family knew nothing. We went to Cenderawasih, a meeting point for Papuans living in Jakarta. There we were warned that the Secret Service was looking for us. We went to a place called

Manggerai. There we telephoned someone from Laksus, Pelaksana Khusus, the Special secret service of the murder brigade. We talked to a lieutenant Emmen, who was eager to meet us. He wanted to collect us immediately with the car. We did not want to be brought immediately. We telephoned on the 26th of February and made an appointment for the 30th February, a date which is non-existent.

I was doing field research for my study at that time. I saw that the Army was looking for me already. I escaped on a motorcycle. I broke the glass of an important office of advocates Makarim which was all the time trying to establish contact with Rumkorem. I went into a corridor in the dark. With a flashlight in my hand I opened the Bible and the Bible fell open at Psalm 30 and Psalm 31 for me, where it is written:

I will exalt you, o Lord, for you lifted me out of the depths and did not let my enemies gloat over me.

So the next day we went to the Dutch Embassy at nine o'clock in the morning as had been arranged. The doorman tried to stop us. But when we stood in the hall, the lift door opened, and out came Mr. Dirk Hasselman, who said to us: "You are welcome in the Dutch Embassy. You are now standing on a piece of Dutch territory." Then he commanded: "Close the doors of the Embassy. No visitors are allowed here to-day".

So we received political asylum in the Dutch Embassy in Jakarta and after a few days, we travelled on to the Netherlands. At the moment of our entry in the Dutch Embassy, the Press all over the world was notified. At our arrival in Holland also the Press was waiting for us.

In Holland the family Sawor invited us warmly into their house. Later on my wife and children followed me to the Netherlands.

The denial of the "Act of Free Choice" to the Papuan people

Arnold Ap was imprisoned because of the demonstration he led together with Moses Weror to protest against the procedure followed during the so-called Act of Free Choice, presenting a manifesto to Dr Ortis Sanz who was the representative of the United Nations, responsible for the implementation of "The Act of Free Choice". Because of this as a tribute to Arnold Ap and Moses Weror's efforts, we present some background information about the "Act of Free Choice."

The "New York Agreement" of 15 th August 1962, the Agreement between the Netherlands and Indonesia, was signed with the objective to end the dispute about West New Guinea.

In this Agreement both parties evaded the word "Plebiscite", which would have been a guarantee that the election of 1969 concerning the fate of the people of New Guinea would really be practised according to the standards of international practice and not of Indonesian practice.



The Four Papuan Ambassadors with Barak Sopen, "Prime Minister" of Vanuatu. From left to right Joop Roemajauw, Loth Sarakan, Barak Sopen, Ottis Simopiaraf and John Rumbiak.

In this Agreement the Indonesian government was using the pretext that the people of New Guinea were still backwards and stupid and that they would be lacking the political awareness to choose according the principle of "One man one vote"

The cat came distinctly out of the sack, two years after the "PEPERA", the "Act of Free Choice" of 1969, in 1971 when the people of New Guinea who had been pictured by the RI "as being stupid, backwards and without political awareness" were allowed to participate in the general

elections (PEMILU) of that year according the "LUBER", the right to vote (directly, general, free and secret) such as happened also in 1977 and was subsequently realised every five years.

The theatre drama titled "PEPERA"

The 1025 members of the council PEPERA (DMP) of the eight Regencies of the province Irian Barat, who were appointed by the Government and not elected by the people of West Papua, consisting of members of the local people's representational council from the Regencies, completed by some "adat" tribal chiefs and some other people who did not belong to the indigenous inhabitants, were also appointed and not elected by the people.

These members of "PEPERA", (The Act of Free Choice) which was executed from the 14th of July until the 2nd August 1969 were held in detention in a military barracks. Already a week before the agreement would take place the DMP members of each regency had to convene, heavily guarded by the Army, to prevent any contact with outsiders.

Inside the barracks they were again briefly instructed how they had to voice their opinion, when they would be questioned by the election-team. On behalf of every Regency there were 5 to 10 members specifically appointed to speak/vote on behalf of their fellow members, which was accompanied with applause and raising of hands. The members of the various DMP's were instructed to such extent that they welcomed each speaker with a thundering applause. They looked like robots with synchronised and programmed behaviour. Just a pushing of a button was necessary to make everything happen which was in accordance with the programmer.

To see by itself, to hear and to follow

The writer of this contribution, who was on the spot as a witness, is able to tell something about his experiences, especially in the regency Manokwari, about the implementation of the "Act of Free Choice" at that moment, because in that year he was still following a Higher Education at the Heao (SMEA) from the Government at Manokwari.

The "DMP" members of the regency Manokwari, at that time 75 people with an equal right of membership as in other regencies, had already been a week before the agreement would take place kept under guard at the compound of the Navy at Sanggen, Manokwari, where they were heavily protected and where they received a VIP treatment as kings who were allowed to reign for just one week.

A few good friends of the author, who were also witnesses and who are now residing in Vanuatu, a.o. August Rumaropen, Benny Betay and Steve Mambor were members of the music band Bhayangkara, KOMREPOL 2104 (Police resort command of Manokwari, who were also instructed to make music to please the members of the DPM, following the instructions of the Regional Commander of the staff of KOMRESPOL Manokwari, Drs Gumilang, the leader of this band.

I was very grateful, because I was still due to report (every political prisoner is obliged to report) in this case with the Armed Forces and/or the Police, and this meant that I was freed of this obligation to report because of the task of entertaining the members of the DMP.

Titular Major, Lodewijk Mandatjan was one of the speakers appointed to represent the other members of the regency Manokwari in a prepared speech composed in the Arfak language and translated by somebody else in bahasa Indonesia.

I invite you as a reader to judge yourself the speech given by Lodewijk Mandatjan.

"Father, Sir of the Central Government in Jakarta. Mr Ortis Sanz of the U.N. who now is present in our fatherland Indonesia. Today I take the opportunity to tell you of the point of view of 25,000 people in the interior, in order for the world to hear.

Whatever may happen, the people in the interior do not want to be separated from the Indonesian government. Actually the PEPERA is superfluous. We are perfectly capable to guard the unity of our homeland until the last living person from Sabang until Merauke.

Long live Indonesia.”

While the Agreement went on in the PEPERA building that was previously called “The Building of the Youth”, outside the building people were beaten ferociously by the Army and also taken prisoner. A substantial part of the Army stood with their bayonets on their guns on guard to protect the ongoing agreement.

Just like a peanut that has forgotten her peel.

The “Act of Free Choice” that started on July 14th, ended at 2nd August 1969 in Jayapoera. The State Speech of President Soeharto of the RI in front of the meeting of the MPR RI, the Indonesian parliament, affirmed that “West Irian is now an integral part of Indonesia”.

The positive result of the PEPERA, organised by the Indonesian government was subsequently brought into the General Assembly of the United Nations.

The point of view of the Dutch government, which had observed from far away the results of the New York Agreement, surfaced only when Indonesia appeared with the results of the PEPERA, that was manipulated by them. The Dutch government was manifest in agreeing with the results of the implementation of the Act of Free Choice in West Papua.

This fact cannot be denied, because two months before, both ministers of Foreign Affairs

From the Netherlands and Indonesia came together in Rome on the 20th and 21st of May 1969.

The object of this Meeting was secret, but apparently a sort of “ROME Agreement” “was reached, either written or as a ‘gentlemen’s agreement’, but it was in any case pertaining to the implementation of the so called “Act of Free Choice” in West Papua during the months July and August 1969. The Dutch Government has stated through her minister of Foreign Affairs J.Luns, that whatever happens to the people of West Papua, the Netherlands does not want to be involved.....Thus is the fate of the forgotten Papuan people.....”like a peanut that has forgotten her peel.”

Thus the Republic of Indonesia has been declared the winner, but a winner with bloodied hands, smeared with the blood of 30.000 people who have been killed between 1963 and 1969, just during the time that the New York Agreement was still valid. The international world was aware of this, and firstly the Netherlands as one of those being responsible for this Agreement, acted as if its nose was bleeding.....!!!!

N.B. PEPERA means The defining of the opinion of a people.

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Testimony Michael F.Kareth

I was always in touch with Arnold. He was a good friend of mine. I was lecturing at the UNCEN at that time.

At that time in 1984, a coup d’état was planned. Papuan soldiers would get hold of the guns in the military barracks. Because the coup was postponed, the planning was betrayed and we had to flee to Papua New Guinea. I advised Arnold Ap to flee, but he hoped, that if he would be arrested, there would be a trial, while the international world would send journalists and representatives and the situation in West Papua, human right violations etc. would be exposed to the world.

Arnold Ap had a clear conscience. He was promoting the Papuan culture, songs, dances and

myths, all within the framework of local departments of education and religion.

When we all met in PNG, because of the failed coup, many people, like John Wakum, Leo Ap, Thom Ireeuw, Marthen Prawar, felt down. I stimulated them to persevere for the good cause. Later on, I coordinated a National Congress in Port Moresby to show the world what was happening to the Papuan people.

A delegation from Indonesia was sent to Port Moresby to dissuade me from this undertaking and to offer me a high position in the Indonesian government. I did not want to meet with them, but kept diplomatic contacts with many governments, and international organizations such as World Council of Churches and South Pacific Forum, all over the world. I was trusted because of the reliable information I gave them. In Port Moresby I had an office close to several Embassies, including the American Embassy, where I was a welcome guest.

When I was hiding at the back of the Paradise Bird University in the woods, at the time of the coup, students guarded over me and brought me food. Also in Port Moresby, when I was coordinating the National Congress, my life was in danger and I was constantly moving from one place to another being guarded all the time.

An eye-witness told me that Arnold Ap had organised a presentation of ten Papuan folkloric dance groups in the stadion Mandala. At the end of this presentation Arnold Ap was arrested by the Military.

Michael F. Kareth

The extensive military operations, such as Operasi Sapu Bersih, Operation Clean Sweep, the bombing of villages in the Paniai region in the interior, in an effort to wipe out the O.P.M., killing thousands of villagers and destroying their villages, leading to the coup, are mentioned in the book : West Papua, Plunder in paradise”, Anti – Slavery Society, ISBN 0900918 20 9,

And also in Robin Osborne’s book : Indonesia’s secret war, who writes that chemical weapons were used killing between 2.500 and 13.000 villagers. In 1983 Arnold Ap was arrested, interrogated and tortured. At the end of 1983, two Indonesian army units, Kopassus and Hassanudin operated throughout the whole region. The O.P.M. resolved to stage a major uprising in 1984 on february 13th which would paralyse the city thus enabling the OPM to set free all political prisoners. On the 5th February a Papuan major deserted with 150 soldiers from Ifar Gunung and fled into the jungle. When the uprising was postponed, it was betrayed.

On the 13th February there was a flag raising on the market place, but the revolt misfired. The flag raiser was killed instantly. The Indonesian Army retaliated on a massive scale with thousands of troops and aerial attacks on villages thought to be harbouring O.P.M. members.

The result of these searches and arrests, intimidation and killing was that a large number of Papuans fled from their homes to the neighbouring PNG. University staff and students were prominent among the first to flee to PNG. More troops were drafted from Sulawesi. Jayapura was made the base for massive helicopter and infantry operations, operating in the border area near Papua New Guinea. Two Bronco OV-10 attack aircraft were based at Sentani in 1984 to intensify the offensive.

The struggle of two women for an independent free West Papua

Just before Christmas in 1985 Mrs Corrie Ap-Bukorpioper arrived early in the morning at Schiphol Airport, together with her four sons. She is the widow of Arnold Ap, the well known Papuan anthropologist, musician, painter, director of the Museum Loka Budaya, and founder of the folkloric sing and dance group Mambesak. The youngest of the four was born after the death of her husband in the refugee camp “Black Wara “near Vanimo.

Corry Ap and her cousin Adri Kafi-Mofu, who had lost her father Baldus Mofu and her brother Eduard by the hands of the Military, succumbed through torture, are embracing each other during long minutes while the only sound which is heard, is a high wailing sound of crying, a mourning lament. With tears in their eyes the Papuans, who came to collect Corrie Ap and her children, are waiting until the greeting is over.

Where is my father?

A frail exhausted lady with four sons, who symbolize 20.000 refugees who are living during harsh conditions in refugee camps along the border of Papua New Guinea. Her first question hits me like a fist in my face: "The children are looking for their father. The eldest son of Arnold, Oridek, ten years old, says on arrival to the Military Police (Marechaussee). I am Oridek Ap. I have come to look for my father. Where is my father?"

Meeting with the Press

Although Corrie Ap is exhausted from the long voyage and everything she has experienced, while she is very emotional, she wants to meet with the Press. "How am I received in the Netherlands?" is her first question when she is being interviewed. She refers to the fact that she has received humanitarian asylum, while she has asked for asylum as a political refugee. She tells about the situation in the refugee camp Black Wara, where she shared a house with Demi Koerni and his wife Johanna Koerni, which was built by Demi Koerni. Demi Koerni, who was at one time the cheerful vocalist of the song and dance group "Mambesak" and founder of the Theatre Kristen Jayapura. He could sit for hours, just looking in front of him, thinking of his friend and schoolmate Arnold Ap. Each in his turn they collected first prizes, Arnold Ap for his music, and Demi for his drawings and paintings.

Demi started to cultivate a large garden together with the refugees, which after some time produced vegetables and sweet potatoes. An amount of these garden products they brought as a gift into their home-made church in the camp during a service. At one time there was transportation for these gifts, which could be distributed in the Vaimo hospital. Later on there was no more transport available for their gifts. Just like in the interior, in the highlands of West Papua, Corrie told us, because over there the people also offered their garden products in the church. The inhabitants of the camp installed their own water piping, which the authorities were not capable of doing. At one time the men went fishing secretly and caught a huge amount of fish. The refugees exchanged clothing with the local inhabitants for utensils. With the flour rationing, they used to bake cookies for sale, which was eventually forbidden by the authorities. According to Corrie the most industrious and best inhabitants of West Papua have fled and they are making an effort to improve their situation with great inventiveness.

The deceit

Corrie speaks bitterly about the friendship with the Head of Police, Lieutenant-Colonel Soedjoko, who had promised to help Arnold Ap to escape. The attempt to escape appeared to be a subterfuge, a set-up. Corrie had written letters to Pak Djoko, but she never received an answer. Arnold Ap had "disappeared" from prison where the church leadership wanted to celebrate with him and his friends the last Evening Supper. Arnold was tortured on a beach and killed by stabbing with a bayonet. First they had put something in his drink, to make him powerless and also

he had been starved for days on end. Eduard Mofu, his "napirem", first cousin, had been killed already, because he was known to be an experienced hunter.

Deportation

Corrie tells that the situation in the refugee camp was worsening steadily. The rationing was split into halves and the refugees were guarded more heavily, which led to the deportation of twelve refugees, among them the pastoral worker Isak Rumpaisum on the 12th October 1985.

Although Corrie is exhausted, Corrie announces that she wants to plead the case of her murdered husband with the United Nations in New York. She wants to plead for better living conditions for the Papuan refugees. The Netherlands is morally responsible for this situation and has to give asylum to these refugees who cannot go anywhere else. Corrie is worrying about two family members, whom she had to leave behind, because the formalities had not been completed. It was her husband's last wish that these two should assist her, now Octavianus and Hadinah are waiting in Port Moresby for their travel documents.

8th March 1986 International Women's Day

On this day Corrie Ap and Maria Roemajauw-Iwanggin, the wife of one of the Embassy Papuans, who found asylum in the Dutch Embassy in Jakarta, after their protest against the killing of Arnold Ap, made their first public appearance in the Netherlands. Mrs Betty Ireeuw-Kaisiepo is in charge of the gathering which is started with a church service. Corrie Ap reads from the Gospel of Saint John the story of the anointing of Jesus by Maria in Bethania, followed by a short meditation. Mia Roemajauw says: "If we do not put our trust in the Lord, all the efforts of the Papuans to become free, are in vain. Only from the hands of the Lord we will receive our freedom. A Dutch lady asks later on to Betty: "Why do you always draw the Lord into everything"? With this question she touches the heart of the matter of the difference between the Women's emancipation in the West and the struggle for emancipation with the Papuan women. The Papuans are living from a deeply rooted religious conviction. This religious conviction is the strongest belief these women possess. Mrs. Knoop shows films about the refugee camps in Papua New Guinea. In these films we watch the often miserable living conditions of the Papuan Refugees. Many of them have died because of malnutrition, hardship, and malaria. Still we observe here the same rock steady faith that the Lord will give salvation. Also within West Papua the emancipatory struggle of the Papuan women goes on, notwithstanding the repressive conditions. Betty Ireeuw-Kaisiepo tells about her experiences in Nairobi at the Women's World Conference. Not even one organisation in the Netherlands was willing to support Betty's journey to Nairobi as a representative of West Papua. With a ticket from a private person she departs for Australia. She visits many places and many states in Melanesia. Everywhere she receives an enthusiastic reception and she is asked as a guest speaker. When she was in Sydney, Mr. Lange the premier of New Zealand called her on the telephone. Betty was impressed by the political influence of the churches in Australia and Melanesia.

She departs as a member of the Melanesian delegation to Nairobi. Here she is confronted with the Indonesian delegation. Two Papuan girls, just graduated from University are belonging to the Indonesian delegation. Many times these girls have to answer the question: "Are you Papuan or Indonesian"? They have to answer that they are Indonesian. They are sad that Betty does not greet them as family members. Betty says: "If I embrace you,

then I have to demonstrate in the Hague because of your disappearance. I do not want to do such a thing.”

The confrontation between the Papuan delegation and the Indonesian delegation becomes more and more intense. Posters of Arnold Ap, which Betty puts on the wall are immediately removed. At last the Indonesian delegation is requested to refrain from further intimidation. Betty receives information about the most recent disappearances in West Papua.

The Dutch Embassy in Nairobi wants to give asylum to her to protect her, but Betty refuses. At last she is officially invited to visit Indonesia. As it happens, the Indonesian delegation departs prematurely from Nairobi.

Emigration planes are being used to let Papuan prisoners disappear

On the 26th of January 1986 suddenly at two o'clock in the morning sixteen people were abducted from the prison in Abepura, by the Prosecutor LAKSUS.

They were transported in two Kyang Toyota vans and brought to Sentani airport. There they were stowed into a Hercules airplane belonging to Pelita Air Services. The Hercules plane is normally used to transport migrants from Java to West Papua, and was scheduled to return empty to Java. Six of the prisoners were convicted in court. Yeret Wajoj had a verdict of fourteen years because of links with the O.P.M. Jonas Rejauw had been looking after the house of Arnold Ap. Pius



Joke Aupe, theology student, serving soup to prisoners in the prison at Abepura.

Wanem was the so-called bribed guard at the staged escape attempt of Arnold Ap and Edu Mofu. Both had received a verdict of five and a half years. Dicky Sorontouw, a soldier in the Indonesian Army had been accused of being involved in the O.P.M. uprising of 11 January 1984. About Gustav Tawani and Jerry Rabrageri it is known that they have received verdicts in court, but there are no details.

Terianus was a pastor in the Abepura Parish. He was an outstanding member of the society and as such he was taken hostage by the authorities, when there were O.P.M. activities. He himself had frequently preached in the Abepura prison with a choir from the parish Abepura.

The lives of these people are in danger. There is a grave concern that they will be treated just like Arnold Ap and Eduard Mofu. They have never arrived at the prison Kali Soso near Surabaya. Their belongings have been left behind in Abepura prison.

The names of the abducted persons during the night of 26 to 27th January 1986 :

Gustav Tawani
Yeret Wajoj
Selfianus Upuya
Jonas Rejauw
Jerry Rabrageri
Terianus Arrongear
Benny Demena
Felix Awi

Decky Sorontouw
Dan Arrongear
Agus Mansoben
Pius Wanem
Willem Arrongear
Agus Tawani
Benny Wetebosi

Chapter 7

Papuan myths

Introduction

It is striking that since the beginning of human remembrance, there is a quest into the meaning of existence, an explanation of everything around us, to give a meaning to the chaos, an explanation of all the natural violence, in short:

From where is the origin of everything?

How did we arrive on this planet and what are we doing here actually?

Answers to these questions are given in the Bible, myths, the Torah, the Koran etc.

Scientists are looking for answers in the sphere of the natural sciences. So everybody is looking for his own truth and explains thus everything else to be nonsense.

Still there is a striking resemblance between the stories from the Old Testament and the myths from West Papua.

The myths regarding West Papua have always been transferred orally, giving them a dynamic character. When a person tells a story, often something is added or not mentioned.

The narrator gives his own version to the story, thus keeping it alive.

Dr.F.C.Kamma states that describing the myth is killing the myth. The story has been noted and the personal touch of the narrator is not present any more.

One could describe a myth as a religious truth in the form of a narrative.

The stories look at first sight, weird or illogical, but it should not be taken literally.

The events are often metaphors for something else. This is the difference between a myth and a fairy tale. Still there are many fairytale-like elements in myths, for example animals behaving like humans or even transform themselves into humans and vice versa.

In myths, there is the thought that there is no fundamental difference between a human and an animal. It is difficult to give one interpretation of a myth, because there are many interpretations possible.

Still it is possible to make a difference between Dunia Wam, the world of the wind, and Dunia Baken, the world of the flesh. The first one is the spiritual side, the unconscious. With your life and soul you are part of this. The Dunia Baken is the conscious part and one belongs to it with one's body. These two one could also compare to heaven and earth.

Nature plays a great part in the myths. The Creator or Godlike figure is called in many cases Manseren Nanggi, which means translated liberally God Air or Heaven.

The four wind regions are frequently mentioned. One believes that every wind region has its own Spirit. North and east are good and West and East are bad. In the myths the voyage from East to West represents the journey of the life. The East stands for the source of life and the West is the Kingdom of death.

The Narratives

The coming into existence of the earth and the humans.

The story of Kutaiwakeremi. In the beginning there was only the sea and the air.

In the sea there were living two shrimps, a big one and a small one.

They could transform themselves into human beings and they could make anything whatever they wanted, except human beings. In their human outlook, they were father and son. The father was called Tefafu.

By putting the sand from the bottom of the sea on the surface of the water, they created land. The little bit of sand grew by itself.

When Tefafu urinated on the land, there grew on that place a tobacco plant. From the fruits of this plant, there grew all sorts of plants.

Then another Tefafu was created from the earth with two sons near the river Jawibusu.

This Tefafu could not create anything, he had to look after the three children, while the other Tefafu went out to look for a good place to live. He went away to the place where the sun is rising. When he came back it appeared that his own son had died. The two Tefafu's started quarrelling, all of a sudden they spoke different languages and they could not understand each other any more. The Tefafu from the earth went to the West. His offspring had a different skin and straight hair.

The Tefafu from the sea got started and heard the crying of children. He found a boy and a girl born from the egg from a lizard. Tefafu looked after these children until they grew up and called them Adama and Efama.

The offspring of these two was not to the liking of Tefafu. Their ears were too large and their scrotums were too big. They were disobedient and they did not respect Tefafu. For this reason he put a boy and a girl into the tube of a bamboo. And afterwards he destroyed the rest of humanity with fire and water.

After the catastrophe the children came unharmed out of the bamboo tube.

Their offspring was still not to his liking, so Tefafu repeated all this three times.

Then the people were perfect and he called them the Javis and Kombays.

Now Tefafu is sleeping and when he turns around this causes an earthquake.

Offerings have to be made to make him positive, because if he would get up, the world would succumb.

Every person has two souls, after his death one of them departs to the invisible world and one goes to the sleeping Tefafu.

The Banyan tree, source of life (a myth from Biak)

In the beginning there was only one tree, the Banyanasarknam. Animals and all sorts of plants were growing from this tree, as well as also a male crocodile and a female iguana. They started quarrelling intensively about a triton shell. The iguana wanted to have the shell to produce sound signals just in case something would happen to the children, while the crocodile wanted the triton to announce his return from the hunt.

Both were pulling at the triton and changed all of a sudden into human beings.

Then the male snake came to tell to the woman that she was very beautiful. At that moment her strength weakened and the man jumped with the triton into the sea.

For that reason these shells are always to be found in the sea and on the triton one can still see the footprints of the iguana and the crocodile.

The woman became very angry with the snake, because the snake had been distracting her. Because she was so angry, she cut the snake in two parts, that is the reason why snakes do not have paws like other animals.

(The triton is still in use at important events or rituals.)

Manggundi, the Creator of the Numfoor people

A long time ago, an old man made a journey to the East. Over there he started quarrelling with the Morning Star, Sampari.

The sun was going to rise quickly, which would have meant death for Sampari. To get away quickly Sampari gave the old man a piece of wood and promised to the old man that with the piece of wood he could get anything. Then the old man let Sampari go.

The old man climbed into a Bintangartree and threw fruits to a girl. She got hit on her breasts by the fruits and called out "YESU". She got pregnant immediately and gave birth to a son, Konori.

When the village people discovered this mysterious happening, everybody went away.

Because of his supernatural powers the man was called Manseren Manggundi (the personification of the Lord). He could make anything he wanted, but his wife was not happy. They went to another place, but still she was not happy. Manseren Manggundi was praying in front of a big fire. He jumped into the fire and then his old ugly skin fell off and he became a beautiful strong young man.

He started to dress himself with trousers and shoes, but did not find this attractive.

Then he tried to dress like a Moslim, but that also did not suit him. After that he adorned himself with shells and he looked like a real Papuan. Manseren Manggundi was content, but his wife was still not happy. She missed the contact with her family and friends.

Then Manseren Manggundi put four arrows into the ground and every arrow became a house filled with people. Thus the village Pakrik came into existence.

Manseren Manggundi forbade the people to visit the neighbouring village Arwa. They were not allowed to fell trees and they were not allowed to wail when somebody had taken ill.

They did not obey and Manseren Manggundi left the village in disappointment.

The village people are all the time waiting for his return.

The female Kangaroo Amori

A married couple from Windesi went every day to cut wood in the bush to make a canoe.

After having worked, they made love with each other. After that a kangaroo came every day to collect their sperm. Thus the woman and the kangaroo both became pregnant. Both gave birth to a son, Maniwori and Sisinjori.

Sisinjori was brought up in the bush by the kangaroo, but was discovered and then he came to live with the humans. Together with his half brother he always was conquering land and it appeared that he was more valiant than his brother. This made Maniwori jealous and he left Sisinjori sleeping behind at Numfor and told at home that he was dead.

This news made the kangaroo Amori very sad and she jumped into the sea with a chain of cucumbers. At Numfor she found her son and she told him that he had to cut her into pieces. Sisinjori did as he was told to do and the next day the pieces had been transformed into humans and the kangaroo had become a woman. This new people that had come into existence first revenged itself on the Windesians and then settled definitely at Numfor.

The woman from the East and the snake from heaven

A woman, Ajechoi, was floating for months on the end on a piece of wood on the sea from the East into the direction of the West.

Having arrived at the village of Ormu she landed there and went to live in a cave.

In sadness she sang there a wailing song because she was missing her family.

Maiwa, the snake from heaven came to console her and married her. When Ajechoi became pregnant, Maiwa departed quickly to heaven. Just in time for the birth he returned. Ajechoi gave birth at first to a lot of grass, then a snake, Mugu, and then many more animals. The snake Maiwa stopped the birth giving and said to his offspring that they had to hide themselves. He said to his snake children "Do not bite people who call you brother, but when they do not say anything, you can bite them." Then he went back to Ajechoi, who promptly recommenced giving birth. Now four human children were born, two girls and two boys. They married some time later with each other and they had large numbers of offspring.

The coming into existence of the sun and the moon

A myth from Sentani

In the village Yomoko it was always so dark, that it looked as if heaven and earth were connected to each other. When heaven and earth separated a little, some light could fill the gap.

Close to the village there lived a ghost, high up in a tree, who seduced all women from the village when the men were away hunting. When the men found out, they set the tree of the ghost on fire. The ghost gave five children and women to the people standing around. When the fire got hotter, the ghost gave them a bag. Then he gave them a bag with one stripe, then with two stripes until finally a bag with twelve stripes. The same he did with cloths to wear around the loins. The chieftain Haboi accepted only the last bag with the twelve stripes. Now the ghost came out of the tree and tried to escape, but Haboi shot an arrow in his left eye. In response the ghost said that he would kill always the eldest of the children of Haboi and he disappeared under water. When he floated upwards out of the water, he asked Haboi where he was. Haboi said to him that he had become the sun and his left eye had become the moon.

Then the ghost went from North to South, came down and it became dark. The second time the ghost went from South to North and the third time from West to East, but every time it became dark very quickly. The fourth time the ghost went from East to the West and it has remained that way until now. Haboi distributed the loin cloths to all the people, whereupon they all went away in the different directions of the wind.

The moon, the shame and the surprise in Yafi

In the East, on the mountain Tiwar there lived Sangrar. During the day he was a human being and during the night he was a giant.

As a giant he rebuilt the landscape, he made a mountain somewhat higher or lower, or he changed the course of a river. In the neighbourhood from the village Ilela there lived people who were shaped in a special manner. They were attached two by two with their backs connected.

Working was very difficult for them, but even so they had a garden with vegetables. These vegetables were stolen all the time. One night a boy stayed on in the garden. He saw something radiant coming out of a tree, which stole all the vegetables.

The next day the people tore the tree apart and suspended the thing, the moon from the ceiling. Some fat was dripping from the moon, with which the people made what they cooked very tasty. One day the whole village was away hunting, only two children were left behind. Then Sangrar

came into the village and he wanted to see the moon. When he wanted to grab the moon, it slipped out of his hands all the time, slippery from the grease. Because of this the moon got all sorts of patches and scars.

Ashamed, the moon climbed onto the roof of the house and mounted into the air.

With a ladder Sangrar went after the moon and the moon grabbed him by his hairs and took him along to an unknown place. There the moon dropped Sangrar, who fell covered with blood in to a coconut tree. The people hauled him safely down and as a gesture of gratitude Sangrar cut the people loose and taught them to copulate and multiply themselves.

The origin of the moon and the stars according to the Wombe people

Kugu was living in the south of Wombe and he kept the moon in a sagobasket. This sagobasket was so warm, he could cook on it. Kugu had also two wives, who had to work very hard for him. As an act of revenge the women sowed their genital parts together, which made having sex impossible. So Kugu fastened axes in a tree and said to his wives that they had to pick pinang in that tree. The women fell into the axes so that the genital parts which were sewn together, opened up again.

The women tried to poison Kugu, but Kugu did not eat the food which was prepared for him. After the sun had gone down, the moon was shining in the house of Kugu. One day Kugu's brother-in-law paid a visit and he saw this. He was afraid of the moon and started beating the moon with a stick. Through the beating the moon broke into two parts, one part flew into the air and the other part broke into pieces. These pieces also flew into the air, and because of that you can see nowadays after sundown the moon and the stars in the sky.

People who wanted to reach the moon

High in the mountains there was the village Ygoro. Over there the moon looked so close, that the children tried to catch the moon. Their parents thought also that this was possible and they built a high tower. When they had almost reached the moon, a hail of stones descended on them causing the people to fall on the land and into the sea. Those people who fell on the land changed into kangaroos, pigs, snakes, mice etc. The people who fell into the sea, changed into sea cows, dolphins and turtles.

There are many people who do not eat these animals, they are thinking that they will become sick or mad or even die from the eating of these animals.

Analysis of the myths

The myths are giving a meaning to the existence of the Papuans. Nature is overwhelming with floods and disasters. The people have a great respect for the powers in nature. They have to give a structure to the universe around them, an explanation about the origins of life.

In the myths one can find many similarities with the stories in the Bible.

In the first myth one could compare the Tefafu's and their sons with the Father, the Son and the Holy Spirit. From the very moment they start quarrelling, they do not understand each other any more, they speak different languages. This event reminds me of the story of the Tower of Babel. In this story everybody started to speak different languages, the cause of their quarrelling. The two children Adama and Efama show a strong resemblance to Adam and Eve. Their offspring appeared to be not perfect, and then there was also a flood. Only a boy and a girl survived, because they were inside a bamboo tube.

All this happened also in the Old Testament, the Ark of Noah.

In the second myth the snake seduced the woman. In paradise Eve was also persuaded to Eat the forbidden apple. As a punishment God took the snake's feet away, in this myth the woman did it herself.

The third myth reminded me somehow of the New Testament. In both cases there is the virgin birth. In the myth the girl gets pregnant because she catches the fruits on her breasts.

Comparable to Jesus Manseren Manggundi was disappointed in the people. He left and the people are still awaiting his return, the Christians also are awaiting the return of Jesus.

In the fourth myth one can see the resemblance between the quarrel between the two brothers Maniwori and Sisinjori and the story of Cain and Abel.

In both cases it appears that one is more valiant than the other, which causes the jealousy. In the Old Testament Cain kills his brother Abel and in the myth Maniwori is instrumental in Sisinjori being thought of as having died. The quarrel between brothers seems to be a general subject.

In the fifth myth I did not find many resemblances with the Bible. Still there is the journey from East to the West, the journey of life.

In the myths about the origin of the firmament, the sun and the moon and the stars, it was difficult to find resemblances with the Bible. These myths have a function to explain natural powers. The moon gets a lot of attention, which is plausible because the mysterious light she gives and the patches and scars one can see on the full moon. There is the influence of the moon on the moods of people and also the enormous attraction which is visible in pulling at the sea, high tide, and the lowering of the sea, low tide.

Every time it is explained in the myths how the moon receives her scars. In the sixth myth through an arrow, in the seventh myth because the moon is slippery and falls from the hands of Sangrar and in the eight myth because the brother in law hits the moon with a stick

It is in all instances visible that the people have an urge to possess the moon, which gives a sense of power if one possesses the moon. In the last myth the urge to possess the moon is very apparent. The tower which is built reminds one also of the Tower of Babel

In both cases possession and power are prevalent. The effort to prevail over others is doomed not to succeed.

One can conclude that all over the world some basic themes were present, for example the flood, myth 1, the quarrel between brothers, myth 4, temptation, to do what is forbidden etc.

When the Missionaries arrived to convert the Papuans into Christians, many stories showed a striking resemblance. Christianity was not entirely new for them, the myths were already a foundation. Papuans told the missionaries: We have already the Old Testament, now the New Testament is added.

West Papua is one of the most isolated areas in the world. Still in the myths and in the Bible we find stories of the great flood. So something of the kind must have happened in the history of mankind.

Chapter 8

With the kind permission of Mrs. Carmel Budiardjo, who made an extensive research into the murder of Arnold Ap and Eduard Mofu, this part of the book is copied entirely from the book "West Papua: The obliteration of a People, TAPOL, Appendix II."

The murder of Arnold Ap and Eduard Mofu.

Arrest and detention

The known facts regarding the arrest and detention of Arnold Ap and Eduard Mofu are as follows:

30 November 1983

Arnold Ap was arrested by two red-beret para -commandos from Kopassandha (now called Kopassus) , the elite corps, which has been carrying out special operations in West Papua for several months. Nearly thirty others were arrested at around the same time.

On 6 December, the Jakarta daily, Sinar Harapan, reported Arnold Ap's arrest saying that his family had no contact with him. On 16 December, the paper reported the Yaysan Lembaga Bantuan Hukum Indonesia or YLBHI (Indonesian Foundation of Legal Aid Institutes) in Jakarta had cabled the military commander of Irian Jaya protesting that it was illegal for a detainee not to be allowed to tell his family where he was, and stressing that, under the Criminal Procedural Code, a detainee should be charged and tried or released.

The YLBH made a determined effort to have Arnold's case handled in accordance with the Criminal Procedural Code enacted at the end of 1981.

13 December 1983

After interrogation and maltreatment at Panorama Bar, A former night club used as Kopassandha's interrogation centre, Arnold Ap was transferred to the provincial military command, Kodam XVII/ Cenderawasih.

20 January 1984

Together with four other detainees, Gento Johanis Rumanum, Agustinus Runtuboy, Alex Mebri and Octavianus Yanteo, Arnold Ap was transferred again, to police force headquarters, Kodak XVII. There, they were under the direct supervision of Lieutenant-Colonel Soedjoko, head of section one (intelligence) at Kodak XVII. This was taken as meaning that the case was now being handled in accordance with the Criminal Procedural Code which stipulates that only the police may make arrests and carry out preliminary investigations. From then on, up to the time of the "escape attempt" and murders three months later, the five detainees were interrogated not by the army but by the police and in a somewhat more humane fashion, according to Jayapura legal circles.

Prior to the transfer, Arnold Ap had been questioned about the Sinar Harapan report. Kopassandha interrogators promised to release him if he told them who had "leaked" the information. Friends and acquaintances were also pressed by Kopassandha interrogators to reveal the source. According to legal sources in Jayapura, efforts to discover who was the source of the report continued at a high level of intensity, right up to the middle of January.

The January 1984 issue of *Berita Oikoumene*, the monthly publication of the Indonesian Council of Churches, reported Arnold Ap's arrest.

21 January

The provincial chief of police, Soewarso, in a letter No.B/04/I/1984, informed Arnold Ap's employer, the Rector of Cenderawasih University, of Ap's arrest, in response to inquiries from the Rector about Ap's disappearance. The Rector suspended Ap from the end of March and "temporarily" dismissed him as curator of the Cenderawasih University Museum of Anthropology although no formal charges had been made, still less a court verdict passed.

His salary was reduced by twenty-five percent. The Rector's letter of suspension, No. 137/UP/UC 84, was issued in view of the fact that Ap had been arrested on suspicion of subversion. Both the police and the Rector were in breach of the presumption of innocence recognised under Indonesian law.

11 February

An uprising in Jayapura was foiled and two West Papuans were killed trying to raise the West Papuan flag outside the Governor's office. Many Papuan members of the armed forces deserted and fled to Papua New Guinea. Ap's wife Corry, and three children, along with many others, including lecturers at Cenderawasih University and Papuans working for the provincial government, also fled to Papua New Guinea.

February (date unclear)

At a flag-raising ceremony, the military commander of Irian Jaya, Brigadier-General Sembiring Meliala, told the Irian Jaya branch of the youth organisation, KNPI, that Ap was in detention and was being questioned after confessing that his Mambesak songs were intended to inspire "the OPM separatist struggle".

25 February

Arnold Ap's case was handed on to the public prosecutor, implying that formal charges might now be brought. He should have been transferred to Abepura Prison but Lieutenant-Colonel Soedjoko said that Abepura Prison was overcrowded and conditions there were unsatisfactory; he suggested that Ap and his friends should remain at Kodak XVII detention centre although interrogations were now to be undertaken by the Public Prosecutor's Office.

In Jakarta, four West Papuans complained to Parliament about the arrests in Jayapura, including that of their colleague, Arnold Ap. The four men then fell under surveillance. Fearing for their lives, with army death-squads operating in many parts of Java, they took refuge in the Dutch Embassy on 29 February. They were granted permission to leave for the Netherlands under Dutch protection two weeks later.

9 March

Eduard Mofu, a member of Ap's Mambesak group, was arrested by Kopassandha forces and held for two weeks at Panorama interrogation centre.

13 March

Sinar Harapan was "sternly reprimanded" for reporting that the Procedural Code had been breached in Arnold Ap's case. The authorities insisted that "the detainee was being treated in conformity with the laws in force". The Department of Information, whose statement was published by the newspaper, alleged that the report had led to security disorders in Irian Jaya "jeopardising Indonesia's relations with a certain friendly foreign country".

24 March

Mofu was transferred to KODAK XVII to be with Ap and his colleagues. Octavianus Yaneo had been released, so there were now five detainees at KODAK XVII. Arnold Ap states in a taped message smuggled out of prison that Lieutenant –Colonel Soedjoko asked him whether he wanted Mofu to join him. This was typical of Soedjoko's many efforts to win Ap's confidence and trust.

March

Arnold Ap, presumably together with his co-detainees, acquired the assistance of lawyers of the Legal Aid Institute of Cenderawasih University (LBH-Uncen). He had been offered legal assistance by the YLBHI in Jakarta but opted for the Jayapura-based group. However, his defence team was unable to function properly because one member, Hengky Kafiari had fled to PNG, another, Adi Suwarno, had been dismissed for alleged financial irregularities, and a third, Fred Martin Kareth was seriously ill in hospital.

This was the first time Indonesian human right lawyers had offered to take up a political case in Irian Jaya. The YLBHI was trying at the time to establish a branch in Jayapura. This, plus Sinar Harapan's interest in Ap's case, were a sign of growing concern in Indonesia about human rights violations in Irian Jaya. Added to this, Arnold Ap was well-known and greatly admired in some intellectual circles in Java.

April

The April issue of *Berita Oikoumene* published a strongly-worded letter from two officials of GAMKI, a Christian-based organisation in Jayapura, and the head of the Christian Social Affairs Department to the Department of Religious Affairs in Irian Jaya, criticising the journal's January report of Ap's arrest. "In our opinion", they wrote, "it is not easy for the Military Commander of Irian Jaya, Brigadier-General Sembiring to arrest and detain someone unless the case is very clear or there is a good reason to believe that the person has done something that could disturb the security and unity of the Indonesian people."

31 March and 10 April

Court hearings were held for three of the prisoners. Arnold Ap, Gentho Romainum and Eduard Mofu were to be indicted, but the hearings were adjourned without any charges being made because a witness or witnesses had not been traced. One witness whose absence may have caused this delay was Marthen L.Rumbrar, from the Mambesak group, who had possibly fled with others to PNG.

Meanwhile, relatives of Ap and Romainum were informed by the public prosecutor's office that there was not sufficient evidence to charge them but the army would not allow them to be released.

However, according to a taped message recorded by Arnold Ap early in April, the detainees had been told by Lieutenant-Colonel Soedjoko that they would be released on 10 April.

As far as is known, the charges against Ap were that he had arranged a meeting between an American professor and an OPM leader in 1981, that he had helped Professor Fred Athaboe to escape from Irian Jaya and that his folk songs were an expression of support for the OPM.

14 April

Arnold Ap and his co-detainees were given a good meal and drinks by their interrogators, further strengthening their belief that release was imminent. Indeed, throughout their detention at Kodak XVII, they had been given generous facilities and treatment by Lieutenant Colonel Soedjoko. They were allowed to have Arnold's radio and tape-recorder which he used to tape a message to his wife and children. Daniel Mandowen, a Mambesak member not in detention, was often allowed to visit them, sometimes staying till late at night chatting, singing and making recordings.

Ap was allowed out of detention on several occasions, and was seen on campus in the company of Lieutenant-Colonel Soedjoko, apparently to collect his pay-cheque. Arnold said in his message that permission to have the tape-recorder had been given by Lieutenant-Colonel Soedjoko "to please me because he knows I'm an artist and like to play regional music. In fact, he will give me anything I want" The message was full of optimism, perhaps because it was addressed to his wife and children, and he wanted to boost their morale.

15 April

By now, Ap had been in prosecution detention for fifty days, without charge. According to article 25, paragraph 4 of the Criminal Procedural Code, he should have been released. Despite the promise of release, nothing happened.

21 April. Easter Sunday

Reverend Theo Bonay was allowed by the guards to celebrate Easter with Ap and his co-detainees. They met for an Easter gathering in their prison cell, with prison guards also present. Reverend Bonay left the prisoners at 9 pm, the night on which the "escape attempt" took place. The next morning another minister came for an Easter Day service, but was not allowed in. He was not told that the detainees were not there. Later that day, Lieutenant-Colonel Soedjoko told Mrs Romainum, Gentho's mother, that her son had escaped from prison together with his four co-detainees.

International interest in Arnold Ap's arrest

Ap's arrest had aroused protest abroad, particularly in Australia where he had a number of friends. His arrest was often referred to in the Press, and some academics publicly drew attention to his case. There was a lot of interest in Holland as well.

4 April 1984

Senator Missen of the Australian Liberal Party and Chairman of the Parliamentary Amnesty International Group, wrote to the Australian Minister of Foreign Affairs asking about the thirty people arrested in Irian Jaya in late 1983. He also asked the Australian Government to make

inquiries about the safety of Arnold Ap and his co-detainees, and to make every effort to ensure that they received fair trials and were released immediately. This led to inquiries by the Australian ambassador in Jakarta.

However, the Department of Foreign Affairs did not reply to Senator Missen's letter until 9 May more than two weeks after Arnold Ap's death and even then, it did so only after renewed pressure from Senator Missen. (See Australian Hansard, 9 May 1984 Senate, column 1871.) The reply said, *inter alia*, "Firm information on the whereabouts of Mr Ap is not available but we are continuing to pursue inquiries. Enquiries were made about Mr Ap for example during the recent visit to Irian Jayaa by our ambassador in Jakarta. We are aware of press reports that Mr Ap has been killed but these reports have yet to be confirmed."

Later, the Indonesian Foreign Minister was to refer to the Australian ambassador as his source for information about the alleged circumstances of Arnold Ap's death which the ambassador had obtained during a trip to Jayapura. Hence, the letter to Senator Missen was misleading as the ambassador was already well aware of the murder.

The "escape attempt" of Arnold Ap and Eduard Mofu

The known facts about the "escape attempt" of Arnold Ap and Eduard Mofu are as follows:

Late on Saturday evening, 21 April 1984, Corporal Pius Wanen, a Papuan police officer on duty at Kodak XVII, armed with an UZI rifle, unlocked the cell doors of the five detainees and ordered them out. Two other guards on duty had allegedly been given sleeping pills by Agustinus Runtuboy according to a court judgment in January 1985. Wanen escorted them to the rear of the detention centre, through the barbed-wire fence, to the premises of the Cenderawasih Sports Building where a vehicle with a Kopassandha soldier at the wheel was waiting, with the engine running. All the detainees except Alex Mebri boarded the vehicle and were driven to Base G on the coast, south of Jayapura.

Alex Mebri, who later fled to PNG and was hence the only one able to talk freely about the incident, has testified that he was woken by someone calling his name. At first he thought he was dreaming, then thought the OPM had come to free them from detention. He left his cell and was about to leave with the others but returned to his cell to grab his trousers because he had put some important documents in the pockets. He reached the rear of the detention centre in time to hear the vehicle drive off. Finding himself alone, he quickly made his way out, crossed the city to a forest on the outskirts and reached Waena. The next day he went to his sister's home at Abe-Gunung and later crossed the border into Papua New Guinea.

Corporal John Kraar's version of the murder of Ap and Mofu

A detailed account of the "escape attempt" was given by Corporal John Kraar, a member of the Mobile Brigade (Brmob), a unit of the police. Kraar had been seconded to Kodak XVII.

Kraar later crossed the border to Papua New Guinea and stayed in the refugee camp at Vanimo for some time, though refugees did not regard him as a genuine refugee. Kraar's account was recorded by a refugee, Constantinopel Ruhukail, in July 1985.

According to Corporal Kraar, the Indonesian military authorities regarded Arnold Ap as extremely dangerous because of the activities of his Mambesak players, and wanted him sentenced to death or given a life sentence. However, they could find no formal grounds for a charge in court. Lieutenant-Colonel Soedjoko, head of intelligence of Kodak XVII was therefore instructed to look after Arnold Ap and his co-detainees and to trap Arnold Ap and Eduard Mofu. In collaboration with Satgas Kopassandha (Kopassandha Special Unit) and the intelligence unit of the

regional military command, Soedjoko plotted a scheme that would be “legally defensible”. Sowedjoko knew that Ap’s family had fled after the 11 February 1984 events in Jayapura, and also that West Papuan members of the armed forces in contact with the underground had made an attempt to rescue Arnold Ap and Eduard Mofu. He recruited Corporal Pius Wanen of the police force, a heavy drinker, gave him half a million rupiahs with a promise of promotion and other perks. Wanen was instructed to open up the cell-doors to enable the detainees to escape. The two others recruited to implement the plot were Izaak Arobaya, a fisherman, and Bob Suwela, a student of Cenderawasih University.

Kraar’s description of the departure of the detainees from the prison tallies with the account already given above.

He went on to say that when the detainees (minus Mebri) reached Base G, they were told that a Johnson boat was ready. But it was some distance away because of the rough seas, so they would have to swim out to it. Four (including, in Kraar’s account, the already-released Yanteo) did so, but Eduard Mofu was struck on the back of the head with a hard object and stabbed in the neck. (Kraar does not say who committed this murder). His hands and feet were tied up and his body was thrown into the sea. (According to information later conveyed to Corry Ap, Arnold’s widow, Mofu was stabbed by Pius Wanen).

The other detainees, unaware of what had happened to Eduard Mofu, clambered on board the boat where two Papuans, Izaak Arobaya and Bob Suwela, were waiting for them. Pius Wanen then swam out to join them. He asked them where Eduard Mofu was, though he must have known what happened on the beach. Ap and the others may have thought that Mofu had escaped into the woods so the boat departed without stopping to find out where he was. The detainees had by now lost two of their colleagues.

The boat took them a few kilometres west (instead of going east in the direction of Papua New Guinea) to Pasir 7 where everyone alighted. Arobaya told them the boat could not take them any further so he and Bob Suwela would return to Jayapura to find another boat and return to take them on to Papua New Guinea. Arnold Ap and his two colleagues, not suspecting anything, according to Kraar, because Pius Wanen remained with them, took shelter in a cave and waited for Izaak Arobaya and Bob Suwela.

Four days later, at about 7 am on 26 April, Arnold Ap went out of the cave to urinate. The hiding place was surrounded by Kopassandha troops. He was shot down with an automatic weapon and hit three times in the stomach. He screamed for help but the others fled as soon as they heard the shooting. One of the soldiers stabbed Ap in the chest and another slashed his wrists. Just then, Izaak Arobaya and Bob Suwela returned. They showed surprise and were ordered by the troops to take the stricken Arnold by boat to Aryoko Army Hospital in Jayapura. He arrived there at about 2 pm on 26 April and soon died of his wounds. John Kraar claimed that he sang on his death bed and told a nurse that, should he die, she should give his ring to his wife and children. Other sources say he was dead on arrival at the hospital.

Official explanations, after the deaths became public

The news of Arnold Ap’s murder was first announced by the Australian Associated Press and reported in the Canberra Times on 8 May.

It immediately aroused widespread comment and protest in the Australian, Papua New Guinea and Dutch press. The matter was raised in the Australian Parliament by Senator Alan Missen on 9 May.

Peter Hastings, foreign editor of the Sydney Morning Herald, published the first of three reports entitled, “The murder of Arnold Ap” on 14 May. The killing was an act of premeditated murder because he was an Irianese intellectual who personified Irianese culture which some powerful

figures in Indonesia are not prepared to tolerate. This stinging criticism was a blow for Jakarta because Hastings is known to be very sympathetic to the regime.

On 15 May, the same paper published two letters from Australian academics, strongly protesting against Ap’s murder. All the signatories were well-known Indonesianists. The letter from J.A.Mackie and Peter McCawley said, “Those of us who count ourselves Indonesia’s staunch friends in Australia and who have been long endeavouring to present the Indonesian side of the story to the Australian public on controversial issues, find it impossible to defend or condone this kind of behaviour.”

In addition, 125 Australian academics, among them, well-known Indonesian specialists, attending a meeting in Adelaide of the Asian Studies Association of Australia signed a petition protesting against Ap’s murder.

The Indonesian authorities, angered by such reactions and unnerved by the shock waves reverberating among Papuans in Jayapura, started trying to disseminate their version of what had happened. On 16 May, two meetings took place in Jayapura at which explanations were offered about how Ap met his death. There are two reports of a meeting convened at Cenderawasih University which was attended by students and military personnel. According to one account, Agustinus Runtuboy was introduced as a witness to the events. He said that one prisoner, Alex Mebri, never reached Base G and two others, Ap and Mofu, never made it to the boat but were shot at Base G, while the others, including himself, frightened by the gunshots, fled into the forest, lost contact with each other and made their way home separately. No questions were asked at the meeting. The names of all those present were recorded and photographs were taken.

According to the source that provided the above account, Brigadier-General Sembiring, Military Commander of IRIAN Jaya, also gave an account of the escape attempt on the same day at a service held in his home for members of the Christian Students Movement GMKI.

According to Sembiring, Arnold Ap and the prison guard, Pius Wanen were at Pasir 6, not Pasir 7 for five days. He said his men “were not fools” and they knew where to look, so presumably waited to pounce on the “escapees”, for reasons best known to themselves. He claims that when the troops arrived to apprehend Ap, Pius started to shoot as he and Ap “ran across the coral”. The two men were standing together when the soldiers shot at them from a distance of seven metres. Our source commented that, if shots were fired using the standard M-16 rifle of the Indonesian Army, why was only Arnold hit, and why was he shot in the stomach and not in the legs, if the intention was only to stop him running away.

Refugee sources in PNG gave a different account of the 16 May meeting in Cenderawasih University. According to them, Gentho Rumanum explained that the killings would not have occurred if they had not escaped from detention on the orders of Pius Wanen. He explained that they were driven to Base G, swam out to the boat, were taken to Pasir 7 and were apprehended there on 26 April. According to this version, Ap and Mofu resisted an order to put their hands up and were shot dead. Refugee sources say that Runtuboy was also at the meeting but do not say whether he spoke.

In the first half of May, 1984 Cenderawasih, the government-owned newspaper in Jayapura, reported that five detainees under police detention had escaped from prison with the help of “P.W.”, a member of the police force. Security forces had searched for them throughout the district without success till indications led them to Base G. After hunting the men down for five days, their hiding place was discovered.

“As they were being chased, the group of fugitives opened fire on the security patrol, and during the course of an exchange of fire, one of the fugitives, Arnold C.Ap, was hit. The others fled from the spot.”

Mulya Lubis, Director of the Jakarta-based Legal Aid Institute, visited Jayapura in June 1984, in connection with plans to set up a branch in the city, and later reported that investigations into

Ap's murder had led him to believe that Arnold Ap had been shot dead by the police at Pasir 6 three days after their escape and that Mofu's body had been found at sea. Lubis and another lawyer, Yap Thiam Hien, who visited Jayapura with Lubis, were deeply concerned that they failed to get a clear account from officials about the murders. They called for an independent commission of inquiry into the killing of Arnold Ap and Eduard Mofu. "There is a conspiracy of silence in Irian Jaya over this", said Yap..

Sydney Morning Herald, 30 June, 1984

The Foreign Minister, Mochtar Kusumaatmadja, was quoted in the Sydney Morning Herald as saying that Ap had been killed in a shoot-out when the boat in which he was fleeing to PNG was tracked down by a patrol boat. On the same day Peter Hastings published "The murder of Arnold Ap Part Two" reporting that "the unresolved manner of the death of Arnold Ap..... remains an extremely touchy issue here in Jakarta." Hastings reported Foreign Minister Mochtar as saying that the source of his account that Ap had been killed in a shoot-out was an unnamed ambassador i.e. the Australian ambassador Rawdon Dalrymple. Hastings went on "In almost 40 years in journalism this is the first time I can recall the Foreign Minister of an important country citing an "unnamed ambassador" as the source for a ministerial statement."

On 27 August 1984, Hastings published yet another article entitled, "The murder of Arnold Ap Part Three" He reported that a visitor returning to the US from Irian Jaya had given him a letter signed by five ex-pats working in Irian Jaya confirming that Ap's escape in April was "a put up job by the Kopassandha or red berets....."

Some Kopassandha officers thought up a neat scheme whereby an alcoholic Irianese prison guard was offered a relatively huge sum to arrange for Ap's escape. From the time it occurred, his every move, down to the time he was captured and killed, was carefully monitored.....Ap died four days after escaping. The first news about his death came from a nurse at the military hospital in Jayapura. She recognised him and informed his family and friends. He had been tortured and twice shot. The guard involved in the conspiracy was in prison.

Four men tried for organising the "escape"

At the end of 1984, the Indonesian authorities staged a trial of four men who were accused of organising the "escape" of Arnold Ap and his co-detainees. Only one document from the trial is available, the verdict of the court passed in January 1985. All four men were found guilty.

The four men were: Pius Wanen, who was accused of planning the escape, taking a weapon from the guard-room, freeing the detainees from their cells, and escorting them to Base G and then to their hiding place in Pasir 7; Jonas Rejauw, who was accused of being in contact with Arnold Ap and implementing his orders, arranging for a taxi to drive the men to Base G, raising money for the escape, supplying the escape vessel and organising the departure from base G; Bob Suwela, who was accused of making contact with Izaak Arobaya, the owner of a boat, of providing funds for Fadjar Merdeka, an illegal bulletin which Arnold Ap was alleged to have produced, of paying Izaak Arobaya for the hire of a boat, and passing on messages sent out by Arnold Ap via Jonas Rejauw; and Izaak Arobaya, who was accused of supplying the boat to transport the detainees to Papua New Guinea and selecting the hiding-place for the escapees.

The four were charged under the anti-subversion law and received sentences of between two-and-a-half and five-and-a-half years. From West Papuan refugees and from Corry Ap, TAPOL learnt the following about these four men:

Pius Wanen was a corporal in Brimob. He had been seconded to the Irian Jaya police force. He was working under Lieutenant-Colonel Soedjoko, first assistant for intelligence of the police force, at the time.

Bob Suwela, a member of the government-sponsored Indonesian National Youth Committee KNPI, was well known to West Papuan activists in Jayapura and had long been suspected as a spy working for Kopassandha intelligence. Constantinopel Ruhukail believes that Suwela was responsible for his own arrest by Kopassandha troops in 1982.

Izaak Arobaya was a fisherman who had, on many occasions, secretly transported West Papuans to Papua New Guinea by boat. It is not clear whether he did this out of a sense of commitment or simply to earn some money. He may not have been aware that, in this case, he had been recruited for an army operation. He could, however, certainly have provided a vessel for the trip to Papua New Guinea. Indeed the boat he supplied must have been suitable for the purpose. The court verdict said that he refused to transport them to their destination because he was not offered enough money.

Jonas Rejauw is a relative and close friend of the Ap family and was looking after the family home after Corry Ap and her children left Jayapura. The Ap's supported him in many ways, and he visited Arnold Ap in detention. He was arrested by Kopassandha soon after the murders.

It is not unusual for the military to sacrifice their own agents by forcing them to take responsibility, in a court of law, for a conspiracy engineered by the security forces; hence, the imprisonment of Wanen and Suwela. Arobaya was probably an innocent participant in the plot.

As for Rejauw, he was apparently dragged into the plot in order to cover up an important gap. At the trial he was named as being on the vehicle that took the prisoners to Base G, though he was not said to be the driver. The verdict referred to two others in the vehicle, a driver and a "conductor" but did not identify them.

According to Kraar, the vehicle was driven by a Kopassandha soldier but the Indonesians would certainly not have wanted to reveal Kopassandha's involvement. The charges against Jonas therefore took care of the matter of responsibility for arranging transport from Kodak XVII to Base G.

The role of police officer, Lieutenant-Colonel Soedjoko

It is evident from all accounts of the affair that Lieutenant-Colonel Soedjoko played a pivotal role in mounting the fake escape attempt. It may appear unusual for Kopassandha to use a police officer in a conspiracy of this nature, but Soedjoko was well suited for the role.

According to Corry Ap, she and her husband had been on friendly terms with Soedjoko and his wife for some time before Ap's arrest. Corry did her midwifery training together with the woman who was then engaged to Soedjoko. Mrs Soedjoko later became Corry's superior.

Arnold was also in contact with Soedjoko who sometimes asked him to perform at cultural events for visiting officials. Because of their friendship, Corry initially found it hard to believe that Soedjoko had been instrumental in laying a trap for her husband. Later, when she heard so many people at Vanimo camp in Papua New Guinea warn her of Soedjoko's duplicity, she became convinced herself, as she wrote later in a letter, "because Lieutenant-Colonel Soedjoko works for the Intelligence and it is his task to appear to be guiding Papuans, whereas the way he goes about it only reinforces Papuan animosity towards uniting with Indonesia."

At some stage during Ap's detention, some officials tried to have the case handled in accordance with the Criminal Procedural Code. This is why Ap and his co-prisoners were transferred to the police detention centre at Kodak XVII. It was here that Soedjoko began to play a seemingly protective role, using his friendship with Ap to win his confidence. As Arnold stated in his taped message, Soedjoko went out of his way to be nice to him. Unfortunately Soedjoko was merely

creating the conditions for a plot that led to the premeditated murder of two West Papuan political detainees, one of whom had won respect as one of West Papua's finest intellectuals.

Note from the co-author (F.H.)

Panorama Bar was known as Kopassandha's interrogation centre where torturing was structurally used.

Corry Ap testifies that when she visited her husband in the Panorama Bar, his head was swollen and bruised from the severe beatings he had received.

The Professor Athubu, who is mentioned as having received help from Arnold Ap to escape, was a lecturer at the Cenderawasih University, called Fred Athaboe. Through the mediation of UN-HCR, Mr. Fred Athaboe received asylum in Greece together with Mr. Seth Rumkorem and Mr. A. Nussy, the latter being in charge of the OPM. Mr. Seth Rumkorem and Mr. Fred Athaboe later on received asylum in the Netherlands.

Bob Suwela, who is mentioned as being a member of the Indonesian National Youth Committee, KNPI, I met in 1979. We were both travelling as deck passengers on a ship travelling from Manokwari via Biak to Jayapura. I had attended a meeting of the class of the Evangelical Christian Church, where I had given a course. We were sleeping under the tropical stars. I found Bobby Suwela a friendly person. So I was really surprised at the role he has played in accordance with the faked escape attempt of Arnold Ap and Eduard Mofu.

I received first-hand information that Arnold Ap was held tight and received two stabbing wounds in his chest between his shoulders and two stabbing wounds in his belly and one stabbing wound at his left side probably with a bayonet.

The American Professor who wanted to meet with the OPM in Genyem, must have spoken to Jance Hembring, who was the leader of the OPM Genyem branch.

Network for spying

A pastor told me that he could not function any more as a reverend in a congregation in the Sentani area, because one part of his congregation, who came from somewhere else, received money to spy on the local part of his congregation.

Also at the Cenderawasih University one student out of ten is paid to spy on his fellow students. Maybe this spying network could be compared to the extensive spying network from the Stasi in former East Germany.

The Road Map

The Scientific Institute in Java LIPI has drawn up a road map. With the painful history of the Papuans in mind, the road map aims to look to the future and to achieve a dialogue between the Indonesian government and the leadership of the Papuan people. The Roman Catholic pastor Neles Tebay and Dr Muridan Widjojo are contributing to the road map.

Acknowledgements

First of all I wish to make a tribute to Mrs. Carmel Budiardjo who, with a sharp analytical analysis made extensive inquiries into the murder of Arnold Ap and Eduard Mofu.

Then I wish to make a tribute to several young Papuan ladies, working with PAVO, a documentation centre for the Papuan People, Inaria Kaisiepo, Grace Roemiak, Leonie Tanggahma, her sister Mbiko, Adolina Asmuruf. Victor Kaisiepo was instrumental in obtaining a wooden barracks, Chemin Galiffe, in Geneva. From these headquarters an effective lobby was set up in the United Nations Palace. Leaders from West Papua arrived in Geneva including Thom Beanal, Willie Mandowen, from the Presidium, the steering committee of the West Papuan Congress, John Roemiak from Elsham, the Human Rights Organization of the Papuans.

These Papuan ladies prepared the platform for their leaders to deliver their speeches and have briefings to explain the Papuan case. In the United Nations Palace the representatives of peoples can have briefings to explain their cases. So we would attend the briefings of Tibet, Aceh, Ogoni in Nigeria, Hawaii, the Naga people, etc. The World Council of Churches would provide accommodation for the Papuan guests and help them to present their cases.

Merel Hubatka, who studied anthropology, has contributed to this book with her description of Papuan myths and her painting of two Paradise birds.

Thanks to Daniela Bloem-Hubatka and Brian Lamb for their assistance with the English translation. This book is the result of so many thoughts and aspirations and sufferings of the Papuan people. Through highlighting the story of Arnold Ap and Eduard Mofu we hope to reach an audience in the United States, Australia, the Netherlands and Indonesia. The General Assembly of the United Nations is the place where the fate of the West Papuan people was decided in 1969. Mrs Carmel Budiardjo called it the blackest day of the United Nations. With this book we hope to give a contribution to set right the wrong that has been done in the past.

An honest referendum is what the suffering Papuan people are hoping for.

We wish to thank the foundation "Mansurbabo", who have helped to fund the publication of this book.

Bobby Suwela, involved in the escape attempt of Arnold Ap and Eduard Mofu (see the account of Carmel Budiardjo). He was a passenger on the boat. Next to him theology student Utrecht Rumbino.



Quo vadis West Papua?

Through the recent developments in West Papua, the publication on You tube of Papuans being tortured by the Indonesian military, the military ending of the third Papuan National Congress, new dynamics have been introduced to the Papuan case. The Papuan Third National Congress ended with the declaration of the Federal Republic of West Papua. While the newly elected President Forkorus Yaboisembut and his cabinet are now facing trial, there is a new momentum in the Papuan case. The trial is becoming a farce. The Papuan case is drawing more and more international attention. There is a wake up call from the World Council of Churches and in Australia the International Parliamentarians for Papua have held a meeting. The organisation of "Journalists without Borders" is protesting that journalists do not have access to West Papua and that the International Red Cross, Peace Brigade International, Cordaid, Justitia et Pax, have been ousted from West Papua.

Through the lobbying of Papuans in international fora, and the interest of International Jurists and Parliamentarians who have organised themselves, the Papuan case is now on the International agenda. The more Indonesia, will be trying to shut off West Papua from the outer world, the less, they will be able to do so, thanks to modern communications.

John Rumbiak, the supervisor of ELSHAM, the Institute of the Advocacy for Human Rights, said at one time in the United Nations building in Geneva, Human Rights is like a stream of water, at one time it will surface from the depths and come to the surface.

Forkorus Yaboisembut produced as Director of the Customary Council of Papua, a document called, Papua, Kingdom of God. Papua, in his view represents the Biblical end of the earth where all prophecies will be fulfilled.

Notwithstanding that the international community does not recognize the right of the Papuans to self-determination. This right to self-determination is an undisputable right of the Papuans.

In this document Forkorus sees the story of the life and death of Jesus projected in the history of the Papuan people. In this perspective the brothers Kennedy, who were both assassinated, are responsible for the handover to Indonesia, are becoming Herodes, and President Nixon and Henry Kissinger who profit from the mining company Freeport McMoran, are playing the role of Judas, the suffering of Jesus, becomes the suffering of the Papuan people. The secret accords of Rome, between Malik and Luns, where it was agreed that the Netherlands would look away when the "Act of Free Choice" was going to be held, he views as a conspiracy.

The Papuan Customary Council decides that notwithstanding all secular laws from States, the Kingdom of God reigns in Papua.

Thus, Forkorus is being motivated by the Almighty. The Third National Papuan Congress is opened with the blowing of horns by Papuans dressed in long white robes and there is the Morning Star, Sampari, which plays such an important role in the Papuan Koreri myth, symbol of hope and inspiration. Although there are critics, and also the Evangelical Church stands off, the third National Papuan Congress concludes with the declaration of the Federal Republic of West Papua and Forkorus is elected as President with his Cabinet members.

Politics and religion are in the same field of struggle. Forkorus is motivated by his religious inspiration, feeling invulnerable, as leaders of a messianistic movement are feeling.

While Church leaders are meeting with the President of Indonesia, trying to open a dialogue, the newly elected President and his Cabinet are facing trial, being charged with high treason.

In the mean time the number of the Papuan population has come down to 800.000, while there are over one million transmigrants. The survival of the Papuan people is at stake.

Koreri

The myth Koreri forms a powerful source of inspiration combined with the teachings of the Bible. Thus the document Papua, Kingdom of God ends with the calling of God, Mansren Kayan Byak and Jesus Christ, Konor Manarbew our Saviour and in the name of the Holy Spirit, Mansren Nanggi.



Constantinopel Ruhukail, the technician of "Mambesak".

On the 19th October 2011 the Third National Papuan Congress was violently ended by the Indonesian Police and Military.

For a better understanding of the Third National Papuan Congress, we are going to look at the way of thinking of the elected President at the Congress Forkorus Yaboisebut.

Koreri

A source of inspiration for the Biak people who settled on the Northwest coast of Papua and the islands of the Raja Empat is the myth of Koreri.

The main topic is the yearning for a paradise like state where there is an abundance of food, gardens, fish, material goods, and there is no suffering, hunger and pain and shortage of goods.

The myth Koreri has to be passed on from father to son. This is the oral tradition. When the myth is written down, it is actually being killed, because now the myth is bound in an unchangeable form. The myth is not to be passed on in an incorrect way. The person who passes on the myth in incorrect way, may fall ill or die.

This myth and many other myths are the spiritual heritage from where there are many similarities with the Bible stories for the Papuans.

Looking for a paradise-like state on earth many messianistic movements come into being.

Dr. Freerk Kamma remarks on this subject. These messianic movements are forming a chain through hundreds of years of unbroken expectations and disappointments.

There are many versions of the Koreri myth, which has its own momentum and dynamics. Every version has its own authenticity in accordance with the situation and the surroundings.

An old man Manarmakeri has a garden with taro plants which is surrounded by a fence. From this garden taro plants are being stolen and the fence has been damaged. The old man thinks a wild pig has damaged his plants. He keeps watch with a spear and then throws the spear into the direction of the thief. Then he hears a human outcry. The spear has blood glued to it.

The old man starts the pursuit and now he reaches a cave. There he recovers his spear stuck into the ground without blood and from far away there are the sounds of voices in a happy state. A voice tells him "This is your family, can you reach your family?" "I can't reach my family", says the old man. That is Koreri. The people who live there are living in a permanent state of happiness. They do not know pain or fear. But you are not allowed in there yet. The old man returns from the cave and becomes depressed. His hairs turn grey. He does not wash and his skin starts to stink. His village members do not understand him, so he leaves them. Then there is a girl who is absolutely beautiful. She reaches the earth sitting on a casuary bird near a river where she starts fishing. The fishes are being hidden under the wings of the casuary bird. The son of the village chief, the korano wants to catch the beautiful maiden. The old man offers his services, but is being laughed at, but he succeeds in catching the girl with golden ropes. As a reward for his services he receives a pig. The old man tells the young men to wait for him and not to slaughter the pig until he is back with plates from the village from the clan Wof. But the men have already slaughtered the pig when he comes back.

He goes into a furious temper and goes away. He has to meet the girl he loves and then he has to jump into a fire with flaming ironwood. When he sees the maiden Insoraki bathing with her girlfriends, he throws a fruit towards her which touches her breast. The girl becomes pregnant. A son is born with the name Manarbew after four days. The child is crying constantly. When there is a party dance, Manarmakeri is dancing as the last person and his son recognizes his father because his father looks at him with a loving stare in his eyes. "Father, father", he calls out. The young men are jealous of the old man who drops his cane.

The meeting with the Morning Star.



The old man plants a coconut in his garden which grows quickly into a fast growing coconut tree. He fastens four bamboo reservoirs to the incisions in the fruits. Every time the juice happens to be stolen. At last he makes a small platform high up in the tree. The Morning Star descends from a ladder from heaven. Manarmakeri grabs the Morning Star who has to be back before dawn.

He may have a wish. And he wishes for the art of catching the flying fishes. Then Manarmakeri withdraws himself and jumps into the flaming fire. The first time he emerges from the fire as a young man with a white skin, which he does not like. The second time he comes out of the fire as a young man with a black dark brown skin. He looks at himself and sees that he is beautiful with a strong muscular body. When he returns to his wife and child, Manarbew recognizes him. The villagers are panicking and want to row away. They make canoes and sail away. Only Insoraki's youngest brother swims back to his sister. At last Manarmakeri sails away with his wife and child and Insoraki's youngest brother in the direction of the West. After seven generations he will be back in a prosperous country with abundance of goods.

Koreri

The myths of the Papuans, who have found in the Bible powerful answers to their existential questions, are forming a source of inspiration for their religious and political actions.

For instance, the late reverend Wim Rumsarwir, who called his son Koreri, was one of the members of the team of hundred Papuans which went to Jakarta in 1998 to meet with President Habibie. Thom Beanal, the leader of the team of hundred, said to the President, "This palace is a holy place, in this palace only the truth should be spoken, and the truth is that we want to step out of the Republic of Indonesia, after all the sufferings we have undergone."



On the left Revd. Wim Rumsarwir, prominent theologian who named his son Koreri, member of the team of 100 that travelled to Jakarta to meet President Habibie.

The President put his prepared speech aside and answered, "I am not Aladdin with the lamp that can perform miracles, Sim salahbim. But we can sit together and discuss the problems of the Papuans. As such President Habibie goes into history as the first President who has listened to the Papuans.

The last sentence in the document, Papua, the Kingdom of God, written by Forkorus Yaboisem-but, is an invocation of God, Mansren Kayan Byak, and Jesus Christ, Konor Manarbew, our Saviour and in the name of the Holy Spirit, Mansren Nanggi.

When Viktor Kaisiepo Msn, had passed away, on his announcement card, was written, Jabur we Koreri. I am going towards Koreri.

The Co-Authors

Corrie Ap tells us in a direct confrontational way about her meeting with Arnold Ap in prison. She calls it a romantic story, because her last farewell to Arnold, when she was pregnant with their fourth son Mansorak, was also in prison. Arnold Ap knew what the military had in store for him. He wanted Corrie and his sons to be safe in Papua New Guinea. To tell this story about Arnold Ap's Vision and his development into a leader of his people, cost Corrie much suffering and pain. This is the story of an undaunted courageous lady who kept the memory of her husband alive through listening to his music together with her sons and telling them about their father in the Biak language.

The main question, why Arnold Ap had to be killed, is still haunting us after reading this compelling book of a man who grew to be a leader of his people in his endeavour to preserve the Papuan culture, the music, the mythological history.

Arnold was a source of inspiration to his people through his humorous radio programs and the Papuan shows he put on in front of the Loka Budaya Museum. He made them aware and proud of their cultural heritage. In that way Arnold was a nation builder, because he collected songs and stories all over the island. Arnold was able to kindle enthusiasm in the people around him. When Arnold was killed together with his "napirem", his first cousin from his mother's side, Eduard Mofu, who had to stay close to him, his untimely death sent a shock wave all over the world. Mrs. Carmel Budiardjo kindly granted me permission to quote from her book, which she wrote together with Mr Liem Soei Liong. "West Papua, the Obliteration of a People." Through her sharp analysis, we are becoming aware, that the Papuans are being threatened with extinction, already becoming a minority in their own homeland. While the ongoing military operations have a profound impact on the well being of the Papuan population, at one moment, in the eye of the military volcano, Arnold Ap inspired his people, and gave them back a sense of pride in their cultural heritage.

Frank Norman Hubatka went to West Papua, then called Dutch New Guinea, in 1959, to be trained as a Patrol Officer. He worked on the South West coast in Kaimana, Kokonao, Fak Fak. He opened a post called Akinoega, in the foothills of the border of the Mimika and the Asmat, for the Amungme and the Tsingga people to migrate to the coast. Through lack of communications, he was closed off the world for several months.

In Fak Fak he had to interview prisoners from the Indonesian Army, who were parachuted into the bush as "Unwanted Strangers" breaching Article 5 from the Code of Law.

In Kokas, he acted as Temporary District Head, cooperating with the Marines, who brought in Indonesian soldiers from their patrols.

In Kaimana he was present when the take-over from the Dutch happened on the 15th August 1962. He persuaded the Moluccan community in Kaimana to stay and not evacuate to the Netherlands while many Moluccans passed Kaimana overseas from Merauke.

While bringing food to Papuan villagers who dared not look after their gardens due to the Indonesian military presence, he met with Major Untung, who was in 1965 arrested during the Coup at Jakarta.

He served during the UNTEA, United Nations Temporary Executive in the Asmat, responsible for the logistics of a medical team, stationed there because of the Cholera Epidemic in the area. His memories of his first stay in West Papua are, that it was a time when the Papuan people were enthusiastically looking forward to a future where they would take matters into their own hands. He knew himself to be only a temporary guest and only gradually he became aware that that the

Papuans were being left in the cold, when he had to help with the evacuation of the women and children from Fak Fak.

After working in Papua New Guinea in Ihu in the Gulf District, he came home and studied anthropology at the Free University in Amsterdam.

Working with the Evangelical Christian Church as a teacher at the Theological High School, I.S.Kyne, he and his wife made friends with Arnold and Corrie Ap.

During his second stay Arnold Ap's enthusiasm inspired him. Arnold made him aware of the human right violations in West Papua. Every week-end Papuan political prisoners would visit his house. These prisoners were looking after the peanut plantations, while their guardians stayed elsewhere. They also looked after the guns of their guardians. In that way they made a profit for their guardians.

After Arnold Ap's untimely death he was profoundly shocked and wrote a necrology about Arnold in the daily newspaper Trouw.

He studied theology at the Agogic Theological High School, the ATO, and worked as a pastor for the Papuan community in the Netherlands. Corrie Ap asked him to lead several memorial services for Arnold Ap and she dictated her book "Arnold Ap's Vision" to him.

Johanna, Minggu Wawejay, Joop Roemjauw, Monika, Merel, Demi Koerni and Mia Roemjauw-Iwanggin. For my 60th birthday I was presented with a beautiful plate.



Julian Nunaki and Eef Mamoribo, the driving force of "SAMPARI", the Papuan Folk Dance Group in The Netherlands.

Eef Mamoribo sings the lament "Kayob" accompanied by Julian Nunaki.



Oridek Ap, George Telek and Benny Wenda protesting in England.



Hennie Ap and her sons



Mambesak "Holland"



Oridek Ap and Benny Wenda



Erisam Ap making a telephone call in London



The Ap family demonstrated on 1st December and other feast days with support from "Lush factory, Cosmetics".

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"Dead or Alive", Markus Haluk, subtitle; Losing hope or the basic human rights in West Papua.

Recent developments

In his last book "Dood of levend" (Dead or alive) subtitled "The loss of hope and basic human rights in West Papua", Markus Haluk, secretary-general of the Bergland Students organisation, posed the question that, whenever continuous violation of human rights are raised, the international community must take a clear position, is it for an independent West Papua, or for joining the Indonesian Republic.

The main parties, the U.S.A., The Netherlands, and Indonesia and the Papuans must sit around the table with international mediators.

Sokrates Syofan Yoman states that West Papua is an international problem and that problem must be resolved through international means.

Mam Josepha Alomang was at the launch of the book. Mama Josepha was tortured and now leads the Institute against Violence and Human Rights, stood up for her people, the Amungme and the Kamoro, that suffered human rights violations perpetrated by the Indonesian army and the Freeport McMoran mining Company.

Mari memperjuangkan Pemulihan Negeri ini. Kumpulan Renungan dan Kotbah Pdt Benny Giay. Deiyai. ISBN 9789799607799

De vlucht van een Paradijsvogel. Uitgeverij Meulenhoff.

Hannie de Rijke and Marthen Kafiari during the presentation of the book

"De vlucht van een Paradijsvogel"
(The flight of a bird of Paradise)





The Birds of Paradise

*"Somewhere far away, on the other side of the world
Lies an island in the shape pf a bird.
When you think of a bird, then you think of freedom,
Gliding through the air and doing what you wish to.
This bird can only flap and raise one wing.
The other one is lame and waits, full of hope that it
too will fly freely.
Only then will the Bird of Paradise be airborne and
pursue it's own destiny".*

Merel



Merel paints the Bird of Paradise in the studio of Jan Marinus Verburg

Corrie Ap with her youngest son,
born in the refugee camp "Black Wara",
Vanimo papua New Guinea.

Birds of Paradise



Arnold Ap's vision

