AN ANNOTATED BIBLIOGRAPHY FOR THE AMUNGME PEOPLE

Compiled by Chris Ballard, Fredrik Sokoy, Alfons van Nunen and Matt Richards

(Last modified, October 2000)

Introduction

This bibliography provides references to writings, principally on the Amungme community of Irian Jaya, but also on the wider community of Damal-speaking people of which the Amungme form a part. Ethnonyms - other names by which Amungme and Damal people are known - include Amung, Hamung, Uhunduni, Ugunduni, Oehoendoeni, Enggipulu, Ingkipoeloe, Amuy and Loma.

This bibliography is essentially a supplement to a larger bibliography on mining in Irian Jaya, which contains further references to Amungme people in relation to the operations of PT Freeport Indonesia (Ballard, 1997, A Bibliography of the Mineral Resource Industry in Irian Jaya, UABSR #4). The main aim of the present bibliography is thus to cover as much as possible of the literature relating to the Damal and Amungme people outside of the context of their relationship with PT Freeport Indonesia.

Numerous students at the Universitas Cenderawasih and at Sekolah Tinggi Filsafat Teologi Fajar Timur, Jayapura, read and provided summaries of some of the material listed here; they include Martinus Doo, Nella Fakdawer, Krisologus Jeuyanan, Matias Kainon, Edoardus Kaize, Philips Maturbongs, Yohanes Nawak, Eusebius Nggala, Agustina Niningsih, Wilhelmus I.G. Saur, Dhanny Sutopo and Subroto Purbo Yempormase. John Ellenberger and Anton Ploeg have greatly assisted in the compilation of the bibliography by supplying numerous references, names and addresses, and in the correction of errors in draft versions. Tito Hermawan and Matt Richards assisted with translations from Indonesian, and Mark Donohue and Connie van Praag with translations from Dutch.

The bibliography is still in draft form. Some references have not yet been located: others are still to be translated or require digest entries. The work of revising and completing the bibliography will be an ongoing task.
Conventions and Abbreviations

References are given in the fullest available form. Those references which have not yet been seen are prefixed with an asterisk (*) and may not be entirely accurate. Translations of titles are provided in italics below the references, together with brief digests of the contents of each reference.

@  added since UABS Report
#  added since given to Mike Cookson
*  not held or seen
ms  manuscript
[nh] not held
ts  typescript


ANU  Australian National University, Canberra
ARA  Algemeen Rijksarchief, The Hague.
BKI  Bijdragen Tot de Taal-, Land-, en Volkenkunde
BOU  British Ornithologists’ Union, London
BPPT  Badan Pengkajian dan Penerapan Teknologi, Jakarta
CMA  Christian and Missionary Alliance, Jayapura
KITLV  Koninklijk Instituut voor Taal-, Land- en Volkenkunde
KdK  Kabar dari Kampung, Jayapura
LEMASA  Lembaga Musyawarah Adat Suku Amungme, Timika
MSC  Mission of the Sacred Heart
NGS  Nieuw Guinea Studien
NL  National Library of Australia, Canberra
NNG  Nederlands Nieuw-Guinea
OFM  Franciscan Mission
PTFI  P.T. Freeport Indonesia, Tembagapura
SIL  Summer Institute of Linguistics, Abepura
STFT  Sekolah Tinggi Filosafat Teologi Fajar Timur, Jayapura
STTK  Sekolah Tinggi Teologi Katolik, Abepura
TAG  Tijdschrift van het Koninklijk Nederlandsch Aardrijkskundig Genootschap
TNG  Tijdschrift Nieuw-Guinea
UNCEN  Universitas Cenderawasih, Abepura
WWF  World Wide Fund for Nature, Jayapura / Jakarta
YPMD-Irja  Yayasan Pengembangan Masyarakat Desa - Irian Jaya, Jayapura


*Clean water for Akimuga.*

Announces the funding by a Dutch aid organisation, CEBEMO, of a water pump project for the Akimuga area, after mission efforts to arrange for the loan of a borer from Enarotali failed.


A basic triglot dictionary of Amungme / English / Indonesian terms for use by health workers, with a short introduction to Amungme culture.

Allied Geographical Section 1944. *Area Study of Central Dutch New Guinea (Sub-Division Wissel Lakes).* Allied Geographical Section, South West Pacific Area, Terrain Study No.68. 15 October 1943. **pp.

An Allied intelligence document describing the topography, resources and population of the Wissel Lakes and Central Highlands region, drawn from information supplied by Dutch missionaries and colonial officers. Contains numerous maps and photographs of valleys and settled areas, including information on the Uhinduni (northern Damal) of the Beoga and Oewagimama areas (pp.22,36-38).


An Allied intelligence document describing the topography, resources and population of the general south coast region, drawn entirely from information supplied by Father Tillemans, who had 13 years of experience in the area. Contains numerous maps and photographs of rivers and settlements, condensing information about the Tsinga and Agawagong valleys from the reports by the Wollaston and Colijn expeditions.

Amungme bibliography page 4


Amungme Culture.


A pictorial history of the Franciscan mission to the Amungme between 1957 and 1959.


A report on socio-economic research in connection with the resettlement of the Amungme in Timika and its surrounds.


The history of my life.


The history of the Mission in the Mimika area and its hinterland areas.


Religious Aspects of Amungme Culture and the Influence of Christianity.

Beanal aims to briefly explain traditional Amungme beliefs so that the Christian Gospel can be better presented to, and thus better received by, Amungme people. English translation held.

Contents:
Chapter 1 - An overview of the Amungme world view before the arrival of Christianity.
   a) traces (with a map) the Amungme route to the coast, through certain gates, and thus on to hai.
   b) describes the two groups of spirits (those of the coast and of the mountains) and the characteristics of the five named spirits (Su, Jong, Kumang, Sel and Namotme).
   c) describes preparations and procedures of animistic ritual ceremonies for building sacred houses (inangami devin) and transcribes the prayers of these rituals.
   d) how the ancient stories and rituals are received.
Chapter 2 - The way Christianity was received by the Amungme.
   a) lists 13 distinct episodes of the hai movement, detailing where and when they took place.
   b) the role of Father Kammerer
   c) the role of Menonal
   d) the role of Moses Kilangin
   e) the role of Fathers Peters and Jorna in further developing religious belief
   f) the promises of hai have been fulfilled by Kilangin and the priests in the present, and so the people move to Akimuga to receive the benefits of hai for eternity.
Chapter 3 - The Connections between the Gospel and adat.

a) the biblical view of customs and tradition.
b) the relationship between the Gospel and adat until now.
c) several examples of how to adjust the Gospel to fit Amungme traditions.


Translation of Beanal (1991a).


Translation of Beanal (1993b).


The Amung people: owners of the sacred mountain, Jom-Bei-Peim-Bei.
A general review of Amungme society, comparing conditions in the village of Wa, in the Highlands, with those at the lowland resettlement location of Kwamki Lama.

Contents:
1. The Origin and History of the Amungme Tribe - myths of origin
2. Farming - soils, subsistence practices
   A. Hunting
   B. Marriage System - proposal, bride price, polygamy, settling down, pregnancy, delivery, postnatal period, life cycle ceremonies, babyhood, childhood
   C. Kinship - kin terms, kin groups
   D. Currency
3. The Village of Waa - location, climate, topography, flora (wild, cultivated), fauna, population
4. Harapan Village (Kwamki Lama) - settlement history, location, climate, flora and fauna, population (income, education), religion

Translation of Beanal (n.d.a.).


Statement by Tom Beanal.


*The Amung people: owners of the sacred mountain, Jom-Bei-Peim-Bei.* Publication of Beanal (1994a) in Indonesian and English.


A general review of physiological characteristics in New Guinea, using “Wollaston-pygmys” (Amungme) as one of the sample populations.


Compares the physiology of the “Tapiro” pygmies (southern Moni or Ekari) with that of the “Wollaston pygmies” (Amungme), concluding that neither group are “real” pygmies.


*The dwarf Papuans of New Guinea.*

A general review of literature on “pygmys” in New Guinea, including references to the description by Wollaston of “Oetakwa pygmies” (Amungme).


A detailed account of Bijlmer’s 1934 expedition to “Tapiro” (southern Moni) and “Kapauku” (southern Ekari) communities. Contains references to, and comparisons with, the description by Wollaston of the “Oetakwa” (Amungme).

Includes an account of an ascent of the south face of the Carstensz Pyramid.


Doctor at the Wissel Lakes.

Account of a doctor’s experiences in the Wissel Lakes area, including encounters with “Oehoendoeni” (Damal) people, some resident in Dem settlements to the north of the lakes; contains photographs of two small Damal girls (facing p.33) and a Damal youth (facing p.48).


Reviews the linguistic work of missionaries in Irian Jaya, noting the work of Ellenberger with Damal-speakers at Ilaga and Beoga and the work of van der Stap with Amungme (pp.475-476).


Considers the mythological and linguistic evidence for the origins of the Greater Dani Language Family, which includes Damal, concluding that the current location of the Damal represents an ancient westward migration from the general area of the Grand Baliem Valley.


Includes descriptions of Uhunduni (Damal) communities of the “Bearo” or “Bearom” [= Beanal?] clan in the Wissel Lakes area.


De Bruijn’s autobiographical account of his years in Dutch New Guinea, with several references to encounters with Amungme/Damal from Oewagimoma and Beoga; special mention (and a photograph on p.162) of the Damal leader, Aimo.


_A trip to the Ugundunis in the Singga [Tsinga] and Upper Otakwa valley (2 - 28 November 1955). An account of the state of the mission._


_Report. Results of the trip to Nuemba, 29 April - 27 May 1956._


_The state of the mission in Singga, May - June 1956._


_Stories collected during 4 trips to the Ugunduni or Damal tribe, undertaken in the years 1955-1956._


_Kalokmboe Nereknangkai, namingbulnangkai, sjunangkai: a prayer feast with pork offerings to the tribal father, the tribal mother or to the devil._


_Ikikalok. A prayer feast among the Magal._


_Haiiwin or heaven-movements which have come from the Wissel Lakes to the Ugunduni Valleys.
A short note reviewing hai movements inspired by contact with Ekari prophets, listing events in c.1930, 1952-53 and 1956._


_Report on the Ajkimuka-Project._


The role of hunting amongst the Damal.


The praying of a mountain Papuan. Monotheism in the central highlands? An analysis of references to a single deity, the original ancestor Ndanpu, in a prayer said by Wejomkame, an Amungme from Kelangin in the Tsinga valley. The *Wikang* (of the Beana, Maga and Nosola Valleys) refer to their original ancestor as Djomkal or Djorkal. The Egarmang (Beura Valley) refer to a figure called Aikinkal, and the Beanal (Bea Valley) to Seungkagame. Some myths relating to these figures are documented, but the author concludes that these deities are probably not a single figure, such as the Christian God.


Report, October to December 1961. Mission station Omawka


Report for the months from January till April for the Omawka station.


Periodical report for the months July to October 1962.

Historical and ethnographic material regarding the Mimika and the Amungme: being correspondence and reports of Father Sjel Coenen ofm during the years 1955-1962 (from the archives in Kaokonao).


To the eternal snow of the tropical Netherlands. The ascent of the Carstensz Mountains in Netherlands New Guinea.

The most complete account of the 1936 Colijn expedition to the Carstensz peaks, describing their travel through Amungme settlements in the Agabagong valley. The expedition's base camp was located where the modern settlement of Banti is now. Aerial photographs and a map of the area clearly show Amungme settlements and gardens extending up the Agawagong valley almost as far as the site of PTFI's mill. Chapter XIII is devoted to ethnography of the Amungme and there are numerous photographs of Amungme people, including one of the group of men that walked back to the coast and flew to Babo with the expedition. Wordlists in Amungkal are also given (pp. 280-286). Reviewed in TAG 55:123-124 (1938).


The Carstensz expedition.

A brief account, illustrated with photographs (including one of an Amungme), of the 1936 Colijn expedition to the Carstensz peaks via the Wa Valley.


The Dutch expedition to the Carstensz peaks.

A very short account, illustrated with photographs, of the 1936 Colijn expedition to the Carstensz peaks via the Wa Valley.


To the eternal snow of the tropical Netherlands. The ascent of the highest peak of the Carstensz Mountains.


Colijn, A.H. 1937f. 'De bestijging van de Carstensztoppen.' TNG 2:18-29.

The ascent of the Carstensz peaks.


A detailed review of the history of Amungme migration, the nature and problems of Amungme land tenure and the history of the development of Timika and the resettlement communities.

Chapters:
1 Introduction
2 From Mountains to Lowlands
3 Tradition and Land Tenure
4 Indonesian Development Policy and its Application in Timika
5 Timika Resettlement
6 Conclusion


A major study of subsistence methods practiced in the Tsinga area, with particular focus on the harvesting of pandanus, based on a field study beginning in January 1992.

Chapters:
1 The Dilemma and the Dream.
2 The Amung People and their Environment
3 Tsinga Valley Environment and People
4 The Forest Provides, Or Does It?
5 Pandanus: a Tsinga treasure more precious than gold
6 Agricultural Strategies of the Amung
7 Domestic and Wild Animals in Tsinga
8 Traditional Medicines in Tsinga Valley
9 Health, Nutrition, Food Processing and Group Survival
10 Spiritual Aspects of Life: beliefs, morals and legends to light the path
11 Changes Come to Tsinga Valley
12 Kanagam: may they blossom and grow


A short summary of Amungme interaction with the land, describing spirits of the land, land ownership, land use and subsistence strategies and conservation practices relating to the soil and the land; concludes with comments on the impact on Amungme of the Lorentz Reserve.


English version of Cook (1996a).

Cook, Carolyn Diane Turinsky 1999. 'Pandanus agroforestry of the Amungme in Irian Jaya, Indonesia.' Forest, Farm and Community Tree Research Reports 4: 95-102.


Includes a photo of an Amungme salep hex stick overlooking Tembagapura (p.161).

A novelization of the life of a small boy Amungme boy, Kiam (based on the life of Kiham-ki, or Moses Kilangin).


Diary entries for the period of the Colijn expedition to the Carstensz peaks by the expedition’s geologist, documenting encounters with the Amungme community of the Wa Valley.


*God’s Bushwalker.*

A history of the mission work of Father Kammerer. Describes his August 1952 trip to Bilogai and Ilaga following Meyer-Rannett’s route of 1951-52 and his meeting with Damal people at Ilaga; also describes his trip from November 1953 to March 1954 to Tsinga and Noemba, accompanied by Mozes Kilangin. The early life of Mozes Kilangin is described (pp.198-202, and a photo opposite p.228), as are Father Kammerer’s travels from Kokonao to Tsinga (pp.203ff, and a photo by Kammerer of Tsinga people opposite p.256).


Summarizes Damal social structure (moiety, clan/sib, lineage, lineage alliance, confederacy) and the requirements of leadership of each of these units, listing recognised types of leaders. Examples are drawn from northern Damal.


Describes the structure of Damal economy (as it was in the 1960s), with detailed accounts of differences in the value of shells and pigs, a brief review of Damal agricultural production, hunting and trapping, specialist manufacture, pig breeding, trade, hire of services, and ceremonial feasts. Draws some conclusions about the requirements of development for Damal and the way in which innovations might best be integrated within the community.

Looks at the integration of Damal tunes with Christian lyrics in the local development of hymns.


[Cited Carrington 1996]

*Ellenberger, John David 1964. 'Multi-individual conversion in West Irian.' Evangelical Missions Quarterly 1(1):31-34.


On the role of vernacular literacy programs in the development of written communication in the Damal language.


A chronological listing of hai movements among the Damal and Amungme, from c.1870 through to the 1970s; the origins and events of each movement is briefly described.


A major work, describing traditional Damal religion and the development of the Damal Christian church, based on extensive missionary experience amongst Damal-speakers in the Ilaga, Beoga and Jila valleys.

Chapters:
1  Presentation of Research Issues.
2  Theoretical Review.
3 Overview of Damal Culture.
4 Classification: naung-naung, ‘two halves make a whole’.
5 Person, Group and Relationship.
6 Space and Time.
7 Causality.
8 The Gospel and the Missionary World View.
9 Damal World View and Conversion.
10 The Damal Church Doing Theology in the Area of Causality.
11 The Damal Church Doing Theology in the Areas of Classification, Person, Group and Relationship, Time and Space.
12 Translation of the Scriptures and Contextualization.
13 Conclusions.


References to Amungme in Sections B1 (“Tanah bagi suku Amungme”) and B2 (“Bagaimana pengaturan Hak atas Tanah”) (pp.51-60) and B.2.1, C.3.1.


Account of a short foray to the small Oehoendoeni (Damal) enclave at Oewagimama, to the north of the Wissel Lakes, during the Koninklijk Nederlandsch Aardrijkskundig Genootschap Expedition of 1939-1940. Contains photos of Damal people, including the local leader, Aimo Angaibak.


Report of a trip to Amoengme [Amungme], including a report on the origins/establishment of the mountain people.


Planning and budget for the rubber road project for Mimika.

Report by the Residentie Landbouw Voorlichtings Dienst Fak-Fak relating to the Akimuga project.


Identifies Uhunduni [Damal] (12,000 speakers) as part of the Wissel Lakes language family, and comments on the relative lack of comparative work done for these languages (p.232).

Languages and dialects of Netherlands New Guinea.
A review of Dutch New Guinea languages, including references to, and two wordlists for, “Uhunduni” (Damal) language, from material collected by van Eechoud, van Schilfgaarde and van de Water.


A summary of Western contact with the Dani of the Ilaga Valley.

#Geographical Journal  1913. ‘Dr. Wollaston’s ascent of Mount Carstensz.’ Geographical Journal 41: 391.


Hai, the “Era of Happiness”, the case of the Amungme and issues of human rights. Hai is the Amungme belief in a more prosperous and just future existence, but reference to its basic tenets can also be found in the 1945 Indonesian Constitution which refers to social justice. Both the Amungme and the government and its security forces consider the gold and copper of Tembagapura to be the vehicle towards a golden future. So hai is the motivation for their respective claims to the land and its resources, and lies behind the resulting conflict of interests. Because of this commonality, can hai also be the road towards dialogue and peace in Timika? Giay then criticises Western literature on hai, which fails to comprehend the proper context for the belief and instead encourages paternalistic and colonial development practices.


Informal education can change the hai-centred Amungme culture. An account of the research of Dr Noakh Nawipa into the role of hai in Amungme culture. Unlike other researchers who stress one or other aspects of hai, such as its socio-economic or political role, Dr Nawipa views hai holistically, as a manifestation of the central Amungme desire to be free of oppression, to defend their world and the integrity of their society. Dr Nawipa suggests that a process of informal education which builds upon, rather than rejects, an Amungme understanding of hai, can provide the Amungme with the means of preserving that integrity in the modern world.


Hai: pinning their hopes on the “Era of Happiness” as the motive behind the protests of the Amungme people in Timika, Irian Jaya, and the issues of human rights. An analysis of Amungme hai beliefs, which argues that hai, as a longing for a better life with justice and prosperity is the basic motivation for Amungme protests in the Timika area. The author describes Amungme feelings of oppression and injustice.

The Amungme community (Irian Jaya), modernisation and official religion: a model meeting.
The author proposes a form of meeting between the Amungme community, those advocating development and religious leaders, based on Paul Tillich’s model for “Criticism and Dialogue on the Basic Interests”. This is based on the assumption that all communities, nations and religious groups, have basic interests upon which their cultures are founded, and that these basic interests provide a common ground for discussion. The paper focuses on the basic interests of the Amungme, as these are expressed in hai, notions of the era of happiness.


Briefly reviews the history of Gereja Kemah Injil (KINGMI) church amongst Damal and Amungme (pp. 7-9).

Giay, Benny n.d. 'Eksplorasi sumber daya alam (SDA), dan dampaknya bagi masyarakat asli.' Ts. 4pp.


Cited by Galis 1960.


An account of early CMA missionary work in the Ilaga and Beoga valleys, from 1954, which contains numerous references to the Damal people of this area.


*Gibbons, Donald C. 1978. 'The cargo myth and the threat it poses to the evangelical church in Irian Jaya.' Unpublished manuscript.


Briefly reviews the Damal hai movement (pp.86-87).


In an entry under "Uhunduni" gives 1978 SIL estimate of 14,000 speakers for Damal and notes that work is in progress on Damal language by Roman Catholic and CMA missions (p.428).


Report regarding the visit to the Akimuga Project and the Noemba Valley from 9 till 18 January 1962.
Report by the District Commissioner for the Central Highlands (Commisaris Afdeling Centraal Bergland).


Contains a detailed account, with illustrations, of the material culture of the “Utakwa Mountain” (Amungme) communities encountered by the Wollaston expedition of 1912-1913 (pp.3-18 + pls.1-2). The items described include: rain-hoods, head-dresses, nose ornaments, ear ornaments, necklaces, cuirasses, string bags, belts, penis-gourds, armlets, fire-making tools, tobacco, axes (four iron axe-blades were collected from the Amungme), bone implements, bamboo awls, stone knives, chert tools, gourds, jews' harps, bows, arrows and shields.


Jungle Flyers. The history of the airforce in Netherlands New Guinea, 1935-1962. Discusses the aerial support for the 1936 Colijn expedition, including parachute drops in the area of Banti village, and the NNGPM flying base at Aika (pp.35-41).


Report on the framboesia campaign in the exploration area of the Western Mountains (Tsingga and Noemba valleys) of the Mimika sub-district. From 28 July till 20 August and 2 September till 2 October 1957.

Report on the framboesia campaign in the exploration area of the Western Mountains (Tsingga and Noemba valleys) of the Mimika sub-district. From 28 July till 20 August and 2 September till 2 October 1957.


The influence of the presence of Freeport Indonesia Incorporated on the development of the Amungme community: special research on the area of Freeport Indonesia Incorporated’s location with the Amungme community and their region in the Akimugah and East Mimika sub-districts, Fak Fak district.


Report of the soil mapping of the territory situated at the conjunction of the Akimoega and Akaro rivers and of the reconnaissance of an area on the Omauga river near the settlement of Belikmakkema. Trip, 15 April - 29 May 1959.


The Function and Value of Pigs Within the Life of the Amungme Community. A review of the role of pigs in different Amungme ceremonies, with a summary of the economic, political and ritual value of pigs for the Amungme. English translation held.


Entry on Amungme on pp.13-14.

On the Amungme problem.

**REDO THIS!!!!** The author observes that many of the problems confronting the Amungme derive from the presence of PTFI in terms of its control of traditional lands and its breaking of promises (eg to build a community health centre, school, market place, housing and to respect the Amungme as people). These matters are igniting the current upheavals. The Amungme demand that PTFI keep its promises, but instead they are captured, mistreated, secretly killed and their villages destroyed. The contrast is made with the pre-PTFI situation, where the Amungme were free to lead independent lives and trade with their neighbours.


Chapter 14 describes the mission work of Don and Alice Gibbons and John and Helen Ellenberger amongst Beoga and Ilaga Uhunduni (Damal).


Contains numerous references to Damal and Amungme, and to the operations of PT Freeport Indonesia. See especially Chapters 1 and 11.


Report of the meeting on the problem of the Amungme migration.


The ascent of the Carstensz peaks by Dr.A.H. Colijn.


Jose, Zuster n.d. 'Een terugblik op 36 jaar missioonaris zijn.' Ts., 11pp. Held at Het Utrechts Archief, Utrecht, Archive 606, Folder 889.
Includes description of events at Akimuga (where she was stationed) during the 1977 uprising, and the reprisals of the military.


First draft of Kammerer (1951b).


Report of the patrol to the Uhunduni territory to the south of the Carstensz from 30 October until 24 December 1951. Published as Kammerer (1952)?


Account of Pater Kammerer’s expedition from Kugapa to the “Ugunduni” (Amungme) in the company of Menonal-ki Beanal in November and December of 1951; ms completed in Kugapa 7 January 1952.


Report on the Baliem trip, 4 August - 30 October 1952.


Report of the trip to the Oegoendoeni.

Account of a trip from Kokonao by Father Kammerer to visit Amungme settlements between 1 April and 25 May 1953.


Report of the orientation trip to the settlements of the Ugunduni and the headwaters of the Baliem River from 22 November 1953 - 11 April 1954.

Travels of a pioneer Catholic pastor from his base at Kugapa.


Describes the wartime travels of Captain J.V.de Bruyn, including his contact with Damal people in the Beoga area; see also the photo of Damal men at Doengoel (opposite p.288).

Already answered - not yet asked: the Amungme between industrialization and their dependence on the land.
A critical review of the roles of PTFI and the state in the linked processes of industrialization and community development for the Amungme in the area of PTFI’s Contract of Work. English translation held.

Contents:
1. Introduction
   a) The Amungme - life and economic cycles, territory, clans
   b) Industrialization - chronology of PTFI development, perspectives on development
2. Between already answered and not yet asked
   a) Already answered - PTFI reply to Amungme, Amungme reply to PTFI
   b) Not yet asked - Amungme sovereignty, customary law, land rights, land tenure, Amungme legal conceptions
   c) The Amungme’s struggle - PTFI’s Contract of Work, 1974 Agreement
3. Amungme and their dependence on the land
   a) Views regarding land - perspectives of the Amungme, other tribes, the state, the church
   b) Industrialization, humanity and justice - perspectives of the Amungme, other tribes and religious people
4. Conclusions
   Tembagapura as a closed town; portion of money to be set aside for Amungme; Indonesia returns the Amungme to former times; Amungme to replace other Indonesians in the management of PTFI.

Appendices:
January 1974 Agreement; Those present at the Agreement; Explanation of Clause 4 (9 Jan); Explanation as to the realisation of Clause 5 (11 Jan); Extracts from the Contract of Work.


Tom Beanal: between gain and loss.
A brief sketch of the life and experience of the Amungme leader, Tom Beanal, and his involvement with the national NGO, WALHI. English translation held.


Alama and the tragedy of civil war.
Tribal infighting by the Amungme in the 1950s, mentions Mampiooper and Mozes Kilangin.


Our world is still dark - Give us a light soon!
A letter written by Guru Mozes Kilangin, drawing attention to the plight of the Amungme communities. Illustrated with photos of Amungme people at Amkaijagama, Tsinga and Noema.

Diary entries by Mozes Kilangin for the period 22 December 1954 till 6 October 1956.


A song composed by Mozes Kilangin to celebrate the mountain Nemang Kawi.


The History of the Jayapura Diocese: Amungme. Parts 1 and 2. A detailed personal account of the life history of Mozes Kilangin, with particular emphasis on his role in the introduction of Christianity to the Amungme community. Further parts of this draft work are currently being written.


Translation of Kilangin (n.d.a).


Proficiency in Bahasa Indonesia by the Pupils of the Banti Inpres Primary School in Waa, East Mimika, Fak-fak.


Details about the Tsingga and Noembava valleys. Covering letter by the Resident of Fak-fak, accompanying Hanegraaf (1957).


Tsingga Valley, 1 May 1960. Subject: the situation in Tsingga.

@Koot, o.f.m., Jan (Godebertus) 1961. 'Verslag van de tournee door het Centrale Bergland.' Neerlandia Seraphica, februari 1961, aflevering 2: 82-87.

An account of a trip to the Central Highlands. A report of a walk from Noemba to the Wissel Lakes via the Ilaga and Beoga valleys, from September-October 1960.

The History of the Advent of Religion [Christianity] in Amungme.


[Cited in Galis 1962 bibliography]


[Cited in *Irian* 12]


[Cited in Galis 1962 bibliography]


A general review of languages of the western highlands region of Irian Jaya, with reference to Damal language and Damal wordlists from Ilaga and Atowa supplied by John Ellenberger. Argues that Damal, a family-level isolate, is possibly historically closer to the Dem language than to any other Highlands language, though contact with Dem communities was lost long ago.


A major analysis of warfare in the Upper Ilaga valley, where Dani immigrants have effectively ousted the earlier Damal inhabitants in a series of wars since 1910. The form and extent of Damal settlement prior to this date is described, as is the process of their loss of territory to increasing numbers of Dani arriving from the North Baliem valley. The extensive inter-marriage between Damal and Dani communities is described in detail. Many of the Upper Ilaga Damal have since moved to the Lower Ilaga and Beoga valleys or to Amungme settlements south of the Carstensz Range.


A brief analysis of wars fought between and amongst the Dani and Damal people of the Ilaga Valley, tracking the gradual increase in Dani numbers in the area and documenting seventeen major wars fought since 1910.


[Cited in *Irian* 12]

*Larson, Mildred O. 1957. 'Dagboekbladen van een zendelingsvrouw.' *Pionier (Parousia) November 1957, No.11, p.4.*
Diary of a missionary wife.
[Cited in Galis 1962 bibliography]


Details, from a LEMASA perspective, of the rapes and other incidents of the January 1997 war between Utekini and Pindah Baru / Banti.


The New Testament in Damal language, as translated by Damal people and CMA linguists.


A description of the customs and traditions of the Amungme and Kamoro traditional ways of life, covering leadership, community structures, marriage, inheritance, land, art and culture.


Documents in considerable detail and with hundreds of photographs the communities contacted by the Koninklijk Nederlandsch Aardrijkskundig Genootschap Expedition of 1939-1940; although principally focused on the Moni, Ekari and Dem in the Paniai area, there are also references to the Damal / Uhunduni of the Oewagimama enclave to the north of Paniai. An Uhunduni wordlist collected by van Eechoud is given (pp.901-913).


A frank interview with Pieter Yan Magal, an Amungme employee of PTFI, in which he describes the impact on Amungme lives of PTFI’s presence.


Describes former trade routes and reasons for trade between Amungme and Damal communities (p.16).


The central themes of a brief investigation of the Amungme community from 22 - 30 April 1958.
Dutch colonial administration report by the Bestuursassistent for Oost-Mimika sub-district. The Rijksarchief (Nienhuis) copy is missing pp.1-4.


Report of a trip by Bestuursassistent A. Mampioper from 11 April - 10 May 1958 to the Noemba Valley.
Dutch colonial administration report by the Bestuursassistent for Oost-Mimika sub-district.


Handover report.
[Cited by van der Schoot (1996) but not listed by Nienhuis]


Regional data on the operations of Freeport Indonesia Incorporated and several basic aspects of Amungme culture with suggestions for their reconciliation.
Documentation d regional data in Freeport's COW area, containing references to Amungme culture, land rights, cultural, religious and economic situation, contact with the outside world and suggestions for their reconciliation.


On several aspects of Dani culture.
An account by a leading Irianese official of both the Dutch and Indonesian governments, who played an instrumental role in the 1974 January Agreement between the Amungme and Freeport.

Table of Contents:
1) The Dani community and their natural environment
2) Myth
3) Community structure
4) The right to own and use customary lands
5) The role of tribal warfare.

Specific references to Amungme:
p.3 - Amungme known also as Uhunduni (the Ekari and Moni term for them). Lists the valleys inhabited by Amungme.
pp.9-12 - timeline, up to 1973, of Amungme contact with the outside world.
pp.18-19 - the moiety divisions of clans in marriage.
p.21 - the gendered social ranking according to age, translated into Indonesian.
p.22-23 - searching for a marriage partner.
p.25 - the men’s and family houses.
pp.31-32 - tribal warfare.

A major manuscript detailing Amungme history and ethnography, based on the author’s extensive experience as a government officer working with the Amungme community.


A study of the different communities resident within the boundaries of the Lorentz National Park, including the Amungme (pp.74-87). Discusses the history of Amungme contact with the Dutch and the establishment of Akimuga; briefly reviews Amungme society (social structure, conflict, traditional and contemporary forms of leadership, the roles of women, gardening, pig husbandry, trapping and hunting, land tenure and settlement); also describes education and health facilities and the economic and transport situation at Akimuga. Concludes with a summary of issues that WWF must address in relating to the Amungme community in the management of the Lorentz Reserve. Appendix 9 (pp.113-117) lists Amungme terms for animals and trees, and identifies Amungme owners of land and rivers in the Akimuga area.


Translation of Manembu (1991a).


Amungme, the original people.
A short article on Amungme relationships with their land and with PTFI.


Describes the work of the Catholic Sisters at Akimuga.


Report on a patrol to the Baliem River from 22 December 1951 till 9 March 1952.
An account of a Dutch administration patrol from Enarotali to the Baliem Valley, passing through Ilaga where contact was made with Uhunduni people (pp. 67-68) (also with Pesechems, Ndanis and Monis or Mieganis).

Abstract of a report on a patrol to the Baliem river from 22 December 1951 till 9 March 1952.
An abbreviated version of Meyer Ranneft (1952).


Includes an account of Mickelson's walk with Veurman through the Amungme area in 1950 (pp.168-187); also references to Amungme visitors to the Paniai area (p.54).


The Religious System of the Jayawijaya Mountain People.


*Moses Kilangin, the bearer of peace in Timika.*
A biographical review of the life of Moses, telling of the community's (wrongful) rejection of him, despite his enormous contribution to them, to the government and to Freeport.
Contains an interview with Moses and limited historical information, apparently drawn from Wilson (1981).


Waa village, your former story...
A brief review of Amungme history and of the problems of community development in the context of Freeport's mining operations; the author argues that Freeport and the Government should learn lessons from the difficulties experienced at Wa. English translation held.

@Muller, Kal 2000. 'Agimuga Report.' Unpublished report to PTFI. 10pp.


A major theological study of the role of the hai movement in Amungme history by an Ekari author with experience as a teacher at Tembagapura and Timika.

Chapters:
1 Introduction.
2 Research of Related Literature.
3 *Hai* Movements: their myths and history.
4 A Theological Reflection on the Concept of hai.
5 Guidelines for Adult Nonformal Christian Education.
6 Conclusion and Recommendations.

Informal education: a tool for dialogue in the process of integrating the cultural values of the Amungme in Irian Jaya.

A brief review of the history of Amungme contact with others, arguing that some of the shocks of this contact can be mediated through a process of non-formal education (also known as community development training, adult education or continuing education) which would place an emphasis on self-help and locally generated development.


Several notes on the Amungme/Damal and their area.
Spurred by the Amungme research of C.Cook and A.Manembu, the author has gathered these notes together from several sources, covering the distribution of the Amungme, their contact with various expeditions, the government post at Enarotali and the Catholic mission (Fathers Kammerer and Coenen), the role of Mozes Kliangin and the government-assisted migration to Akimuga. 12pp translation into English by Matt Richards available.

Nunen, o.f.m., Alfons van 1996. ‘Material around the hai-thinking of the Amungme.’ Ms, 4pp.

Consists of a translation of a report by Coenen (1957e), with additional notes by van Nunen on Coenen’s work among the Amungme.


A short review of available sources on the Catholic mission to the Amungme.


Our first encounter with the Amungme.

Peters, o.f.m., Herman Lambertus (Victorien) 1957b. ‘Our getting acquainted with the Amungme.’ Translated by Alfons van Nunen. 3pp.

Translation of Peters 1957a.


Journey to the Amungme.

Describes a Catholic mission expedition, led by Fathers Coenen, Jorna and Peters, which set out from Kokonao to visit the Amungme of the Tsinga and Noemba valleys. The first base camp site at Prauwbivak (“canoe camp”) was 5 days' paddling north of Kokonao at a point where the river was no longer navigable. The key link with the Amungme settlements was Mozes, who had been absent for 12 years of school but was then resident at Amkaigama, the major Tsinga settlement. The largest Noemba settlement of the time was Bulujalauki, led by the big man Paulus.
Peters, o.f.m., Herman Lambertus (Victorien) 1957-59. Dagboek, bijgehouden door Pater Peters vanaf 7 maart 1957 in Irian Jaya. Held at the archives of the University of Utrecht, Netherlands. 138pp.

Diary of one of the first Catholic missionaries to the Amungme, covering the period from 7 March 1957 until his departure on 1 June 1959.

Peters, o.f.m., Herman Lambertus (Victorien) 1958. 'Een tocht van acht dagen door zwaar bergland.' Sint Antonius 60(3):64-68.

An eight-day trip through rough mountains.

Peters, o.f.m., Herman Lambertus (Victorien) 1959a. Verslag van de tocht naar de valleien: Bela, Alama en Buliwa van 2 t/m 27 febr. '59. 4 Maart 1959. 4pp. + map.

Report of the trip to the valleys: Bela, Alama and Buliwa from 2 till 27 February 1959.

Peters, o.f.m., Herman Lambertus (Victorien) 1959a. Enige gegevens over No-ema en Tsingga. 24 Juni 1959. 3pp.

A handover report written at the end of Peters’ period as a missionary amongst the Amungme, summarizing conditions in each of the individual settlements of the Noema and Tsinga valleys.

Peters, o.f.m., Herman Lambertus (Victorien) 1960. 'Explosies in Centraal Bergland.' De Tifa 2 April 1960, pp.1,3.

Explosions in the Central Highlands.


The Amungme in the central highlands of Dutch New Guinea.

Reports on a 2-year residence amongst the Amungme in the area of Tsinga (1500 people in 7 villages along the Tsingogong river) and Noema (7 days’ walk to the east from Tsinga, 2300 people in 5 villages along the Noemagong/Tjemara rivers). Earlier, these communities had been more dispersed but, since the arrival in November 1954 of Mozes Kilangin, there had been some grouping together. At the time of writing, however, there was a move to disperse again.


Includes ‘Tijd bij de Amungme’ (pp.1-3), describing his stay with the Amungme between 1957 and June 1959.

Peters, o.f.m., Herman Lambertus (Victorien) n.d. ‘Het allereerste begin van de missieposten in het binnenland van Nieuw Guinea / Irian Jaya.’ Ms., 7pp, with handwritten edits. Held at Het Utrechts Archief, Utrecht, Archive 606, Folder 889.

Comments on the nature of mission patrols (tourenes) using the case of Amungme.

A historical review of early colonial exploration of the Dutch New Guinea Highlands which
discusses the Wollaston expedition to Amungme territory in 1912-1913.


Understanding Amungme integrity.
A short introduction to the situation of the Amungme, describing the impact of PTFI’s
operations and identifying the factors facilitating and hindering community development.
English translation held.

Contents:
1. Introduction.
2. Geographical location - stretching from the Arowandop [Aroanop] valley in the west to
the Alama/Bela valleys in the east.
3. Demography - total population of Akimuga and East Mimika districts in 1982 was
10,924; means of livelihood.
4. Socio-cultural - rights to land; social structure: the strength and governance of adat;
marriage; beliefs (hai).
5. Factors which influence them - tracing their contact with the world around them (1915-
1959).
7. Obstacles to their development.
8. The influence of new values - p.11 (impact of PTFI).
9. Conclusion.

Pogolamun, Melanius A. 1984. ‘Dari Akimuga ke Timika, mencari hai, meninggalkan

From Akimuga to Timika, searching for hai, leaving copper behind.

Pogolamun, Melanius A. 1985a. ‘1/4 abad injil masuk daerah Amungme.’ KdK Oktober

The gospel has been in Amungme territory for a quarter of a century.
On 25 September 1985 the Amungme commemorated ‘one generation’ of the gospel.
Those Amungme to the north of Puncak Jaya are Protestant, while those on the south side
are mostly Catholic. The following five elements of the Amungme hai movement are
discussed:
1. The view that their dead ancestors (nenek moyang) will return to life and bring eternal
happiness, both bodily and spiritual.
2. Efforts to proselytise about hai throughout the community, as all must believe in hai if
it is to come.
3. The role of community leaders in the movement.
4. Efforts to find the key to open the door to hai.
5. Certain things must be done as a prerequisite to receiving hai.
The author gives a brief history of the Amungme migration towards the coast and their
interaction with the Dutch and concludes that it was not 25 years since the Gospel entered
the Amungme community, but rather 30 years. Hai is still a central belief of the Amungme
and should be responded to with community development.

Pogolamun, Melanius A. 1985b. ‘Akimuga to Timika: all that glitters is not copper.’ KdK


A significant report issued by Irja-DISC that was the first to draw international attention to the conditions of the Amungme community in the vicinity of PTFI's operations. Reviews the history of Freeport contact with Amungme and of the mine's operations (Chapter 2), Amungme culture and society (Chapter 3), and the migration of the Amungme to Akimuga (Chapter 4).


*Freeport: between community development and environmental conservation.*
The report of a visit to Tembagapura by a team from YPMD-Irja which explores the relationship between PTFI and the Amungme, critically reviewing the circumstances, terms and outcomes of the January 1974 agreement, and contrasting PTFI's profits during the 1980s with their employment record. Also briefly raises issues of water pollution and the impact of PTFI's operations on the proposed Lorentz National Park.


*Understanding the integrity of the Amungme of Irian Jaya.*
Provides brief descriptions of the following features of the Amungme community: geographical location; demography; society and culture (leadership, marriage, beliefs, ha); contact history, establishment of Akimuga. Then explores the influence of new values (principally PTFI), proposing that more open dialogue be established between PTFI, government and community.


PTFI translation.


*The Amungme are certainly clever and sophisticated.*
The former head of the DPRD Fak-Fak, presents Freeport’s and the Amungme’s perspective on the conflict, and mentions a village headman named Paulus.


Describes Amungme culture (pp.47-49, 82-84).


*The levels of production, consumption and substitution of sweet potato by the interior tribes of Irian Jaya in Waa, East Mimika, Fak-fak.*
A study of sweet potato production and consumption in the Wa Valley, based on one month of fieldwork in 1996; finds that families with increased incomes are increasingly reliant upon substitute foodstuffs, such as rice, instant noodles and biscuits. English translation of contents and abstract held.


Describes and illustrates four “Utakwa Mountain Native” (Amungme) skulls collected by the Wollaston expedition of 1912-1913. The skulls, which were taken without permission from the bodies of Amungme who had died from disease at the expedition’s base camp, are still held in the collection of the Natural History Museum in London.


Describes conditions in the Damal settlements of the Beoga and Ilaga areas, and notes walking times between Damal and Amungme communities to the south.


Contains numerous references to Damal of the Beoga area.


Describes a 1960 visit to the Ilaga Valley to collect birds; includes a photograph of a Uhunduni (Damal) hunter with a stone axe (Plate II, bottom right).


Disaster in the land of the Amungme and Kamoro: the suppression and expropriation of customary land rights underlying the expansion of Freeport.

An analysis of the impacts of PT Freeport Indonesia upon land tenure in the Timika area, focusing on the following case studies: the 1985 land release of approximately 20,000 ha for development and transmigration; the 1986 acquisition of the Timika Indah land; the 1994 acquisition of land for the PT Inamco barracks; the 1993 acquisition of land in Mapurujaya by absentee landlords. English translation held.


From Potoway to Akimuga. The perils of transmigration. Recollections of a Dutch colonial officer posted to the Mimika District, including details of the Amungme migration to Akimuga.


Numerous references to the Amungme community at Akimuga, including photo of Amungme posing with soldiers (p.33) and a rough sketch map of the Akimuga settlements: Amungin (p.27), Kiliarama (p.28) and a general map showing the relative locations of Amungin, Kiliarama, “Noema”, Aramsolki and “Kampung Baru” (p.70); based on a visit to Akimuga on 4 January 1992.

Contains an entry for Damal (p.45).


Entry for Damal (p.83), suggesting a total Damal-speaking population of c.14,000 and following Wurm and Hattori in identifying Damal as a Family-Level Isolate

Sint Antonius 1953. ‘Naar de Oegoendoeni.’ *Sint Antonius* 55(6):172-175.

*To the Uhunduni.*


*A new mission post in the central highlands of New Guinea.*

On the establishment of a Catholic mission post in the Tsinga Valley, and the role played by Mozes Kilangin.


*MILUVA.*

On the work of the Catholic aviation service, Missie Luchtvaart, with reference to the radio-post and airdrops at Noemba.


Chapter 14 describes the visit by missionary Kammerer to the Amungme.


A WWF report on the Lorentz Nature Reserve which contains detailed summaries and maps of the Amungme settlements at Jila, Jita (Pece village), Beoga and Akimuga. The settlement studies contain details on access and travel times, health, local facilities (education, electricity, missions, kiosks), food crops and tourism potential.


An internal report for WWF on the prospects for tourism in the Lorentz Nature Reserve and surrounding areas, including Amungme territory. Describes existing attractions and infrastructure at Timika, Tembagapura and Beoga, and provides maps of walking tracks between Amungme settlements, with estimates of walking times.

*Snell, R.A. 1957. ‘Kort verslag van een informatieve bespreking over de Oehoendoeni op 29 november 1957 ten huize van de heer Snell, Onderafdelingschef van Mimika te Kokonao.’ Bijlage brief No.3768/57 do dato 27 december 1957 van de Resident van Fak-Fak aan de Directeur van Binnenlandse Zaken te Hollandia. 9pp + map.*

*Soemanto 1983. Laporan penentuan calon warga binaan masyarakat terasing suku Amungme, Kecamatan Mimika Timur, Kabupaten Fak-fak, Propinsi Irian Jaya.*
Jayapura: Kantor Wilayah Departemen Sosial, Republik Indonesia, Propinsi Irian Jaya. 24pp. KITLV microfiche: KITLV 1114-1987

A formulative report on the future founding members of the isolated community of the Amungme, Mimika sub-district, Fak-fak district, Irian Jaya province.


[KITLV microfiche 740-1990]


Reviews the Wollaston expedition of 1912-1913 to the Tsinga Valley and Carstensz Range (p.137-139) and the Colijn expedition of 1936 to the Carstensz Peaks via the Agabagong Valley (pp.139-141).


The exploration of New Guinea.

Refers to the Wollaston expedition to the Tsinga Valley in 1912-1913, and includes a map by J.L.Chaillet of the south coast showing the Mimika area and Tsinga valley.


Dr.Wollaston’s expedition to the Carstensz Mountains in Netherlands New Guinea.

A short account of Wollaston’s second, successful attempt to reach the icefields at the base of Carstensz, accompanied by two photos taken by Wollaston of the glacier.


The principles of the Amung language.

[Cited by Silzer and Heikkinen, Irian volume 12 as “Grammar of the Amung Language”]


A Dutch-Amung wordlist (uncorrected).


An Amung-Dutch wordlist (uncorrected).


An account by one of the Lorentz 95 expedition members taken hostage by the OPM during 1995/96, with many references to the OPM leader, Kelly Kwalik, and other Amungme individuals; also contains many photographs of Amungme and Nduga individuals. See reviews by Carmel Budiardjo, TAPOL Bulletin August 1997, 142:10,19;
Amungme bibliography page 36


An account by the wife of a mission pilot of the history of the Missionary Aviation fellowship in Irian Jaya. Contains references to the work of missionaries Larson and Gibbons with Ilaga Damal (p.152) and to the establishment of the Amungme settlement at Akimuga (p.184).

[*Steltenpool, o.f.m., J. n.d. Grammar and Dictionary of the Amungme Language. Ms.*]

[Cited by Carrington 1996 but almost certainly an error - probably a mistaken reference to van der Stap 1968a, 1968b, n.d.]


_Cargoism in Melanesia. A study on the history and theology of cargo cults._

Contains references to the Amungme hai movement (pp.57-59).


Describes the growth of the Protestant church amongst Damal communities of the Ilaga and Beoga valleys (pp.15-23).


_A Socio-Cultural Study of the Interior Community in the Concession Area of PT.Freepot in the Lorentz National Park, Irian Jaya._

Includes a general summary of Amungme history, society and development issues. English translation of contents held.


Report on the impact of Freepot on the Amungme people.


_The Amungme: amidst the glory of Timika town._
In 1985, 12 women from 7 villages in Akimuga set up a co-operative (named Kulalok) headed by Theresia Magal. The co-operative began without any capital and sold garden produce, with half of the proceeds being collected by Theresia Magal and half being used to buy personal necessities. Father Nato Gobai has assisted them since 1986. The 90 members of this co-operative earn Rp50,000 per month and the co-operative has funds of over Rp25 million. All of these 90 members have semi-permanent and permanent housing. English translation held.


*Resettlement of the Tsinga community needs to learn from the fish.
The Amungme community is protesting against the government policy which is designed to shift them away from their ancestral lands.


*An Amungme man with three medals.
About Mozes Kilangin, the holder of three medals: a medal of blessing from Pope Paul V, a silver medal from the Dutch government, and a gold medal from Pope John Paul II. This article considers Mozes’ service from three perspectives: 1) PTFI, whom Mozes assisted during their first survey from the coast to the Ertsberg; 2) the Kamoro, amongst whom Mozes is known as a government figure since his appointment as District Head in Kokonao; 3) the Amungme, for whom Mozes has acted as a spiritual leader of the church.


*From Mapurujaya school to the “sins” of a soldier.
Biographical reflections by Antonius Kelanangame on Kwalik’s transformation from teacher to guerrilla.


*Understanding the peculiarities of the Irianese as improvisers.
Covering Kwalik’s history as a teacher, and Amungme beliefs in Hai, according to van Nunen and Giay.


*Not all Kogoyas are the same!
Story of Martina Kogoya, and how she is different from Daniel Kogoya.

Is it possible that Kelly Kwalik would rebel because of this?

Hai as the motivation for the hostage-taking, according to van Nunen


The bloody year in Akimuga.

History of incidents of 1977.


Amung-Me and Dani rock the local government and Freeport again.

Byline: ‘Amung-Me and Dani communities from three districts in Irian Jaya (Fakfak, Paniai and Jayawijaya) demand that their local governments and Freeport are brought to justice also. This statement of these two tribes was delivered through the Head of Lemasa, Victor Beanal, the Executive Secretary of Lemasa, Andreas Angaibak, and Tribal Elder, Tom Beanal’.


Pursuing Hai, initially a fiery issue amongst groups of Amungme.

Discusses Van Nunen’s theory that hai is still being sought after by the Amungme, and that this is the motivation for Kwalik’s rebellion and his popular support.


The cultural and artistic wealth of the Amungme and Kamoro has begun to be assaulted. Now that the riches of mining are being processed, it is the turn of the Komoro and Amungme cultural wealth to be processed also. These two tribes have a cultural legacy that has the potential to be sold, and it is only due to failed promotion that Komoro wood-carvings are not as well known as those of the Asmat.


Tom Beanal in the eyes of Amungme and Kamoro students.

The students support Beanal, but question what is to be gained by his going to America.


A report of the plans for the Wollaston expedition to the Utakwa river, describing the previous Utakwa expedition led by van der Bie and Postema.


*The Marriage System of the Amungme Community.*

The marriage system of the Amungme is one of the areas of their lives that have been influenced by recent external contacts. English translation held.

**Contents:**

Chapter 1: The Traditional System of Marriage in the Amungme Community.

a) structure of the Amungme community (clans, rights)
b) customary marriage system (finding a partner, proposing, engaging)
c) brideprice (costs, items, donors and recipients)
d) wedding ceremony
e) other forms of marriage (stealing the bride, eloping, servitude)
f) other notes on marriage (polygamy, adultery, widows and widowers)
g) preparing for family life

Chapter 2: Changes in the Amungme Marriage System as a Result of Outside Influences

a) change in the Amungme social system
b) change in the common marriage system
c) change in the brideprice (types of goods, amount, meaning)
d) change in the wedding ceremony
e) other changes
f) preparing for the family and household education

Timang, Elias 1994. 'Pembagian moiety pada suku Amungme.' Ms, 1p.

*The moiety division of the Amungme.*

A list of Amungme clans, divided into the two major moieties of Mom and Magai.


*Around the Carstensz Mountains.*

An account of a Dutch administration patrol led by Veurman, together with missionary Mickelson, which left Enarotai on 26 June 1950, walking east towards the headwaters of the Kemaba river, then south to the Tsinig valley on the southern slopes of the main range, then west through the Amungme valleys of the Wanagong and Aroagong, returning to Enarotai, via Kugapa, on 3 August 1950.

Veurman, J.D. 1951/52. 'Over het Centrale Gebergte van Nieuw-Guinea.' TNG 12:9-12.

*On the Central Mountains of New Guinea.*

An abbreviated version of Veurman (1950).


On the Central Mountain Chain.
In a manuscript completed on April 1 1952, the author describes his 1950 patrol through Amungme territory.

Vlasblom, Dirk 1996. 'Verdreven uit Koperstad.' NRC Handelsblad 3 Februari 1996, p.4
Full page article on the Amungme experience of Freeport, with interviews with Tuarek Natkime and photos by Ben Bohane.

A review of the grammatical features of the language phylum which includes the Damal language, discussed and referred to here as Uhunduni (pp.409-411).

Identifies Uhunduni (Damal) as a Family-Level Isolate (p.35) with an estimated 12,000 speakers and includes a map showing the distribution of Uhunduni (p.71) and an Uhunduni wordlist (p.105).

To the Snow Mountains.


A plan for ethnographic research of the Amungme.
A schematic plan of topics to cover in an ethnographic study of the Amungme.

A guide for the collection of ethnographic data on the Amungme of Irian Jaya.
More questions for a proposed ethnographic survey of the Amungme.

The history of the church amongst the Amungme.
A short history of the Catholic evangelisation of the Amungme during the 1950s by an Amungme catechist, describing his role as Tuagama (Catechist teacher) at Belakmakama and later at Akimuga.

Translation of Wanmang (1992a).


Extract from a diary by a member of Wollaston’s 1912-1913 expedition to the Carstensz range via the Tsinga Valley.

**Wibowo, Koesno  1984? Perubahan dalam habitat. 7pp.**

Report on social changes mongst the Amungme community in the Timika and Tembagapura areas.


History of the CAMA mission, with details of mission work amongst Amungme in the Jila area, and amongst Damal in Ilaga and Beoga.


**Wilson, Forbes K.  1978. Letter to Dr.J.A.Peterson. 21 February 1978, York, Maine. 3pp.**


Written by a former president of Freeport Indonesia, this is the most detailed account available of the establishment of the Ertsberg mine. Includes extensive reference to the important role played by Amungme people (amongst them Moses Kilangin, whose photo is shown opposite p.116) in assisting Freeport’s early surveys, and to the subsequent protests of Amungme people during the development of the mine and its infrastructure.


**Wissel, Frits. n.d. Kapal Udara. Unpublished ms.**

The health of the community in Waa, East Mimika, Fak-fak, is supported by that of their surroundings.


A short account of the 1912-1913 Wollaston Expedition to the base of Mt Carstensz via the Utakwa river and Tsinga valley, describing Amungme settlements and people; mostly reproduced in Wollaston (1916).


Transcript of an address by the author to the Alpine Club, London, on March 3, 1914. Includes 4 photographs, some of them previously unpublished.


A review of the British Ornithologist's Union Expedition (1910-1911) and Wollaston Expedition (1912-1913), introducing the scientific reports of these two expeditions. During the second expedition, Wollaston met Amungme communities in the Tsinga valley, and he describes their settlements, their material culture and their physical characteristics here in some detail.


Contains lengthy diary entries written by Wollaston during the 1912-1913 Wollaston Expedition to the Utakwa river and Tsinga valley, including an account of the mass deaths of Amungme, apparently due to starvation, and a postscript on the “Mountain Natives” (Amungme).


Identifies Mozes Kilangin (no.24) and Philipus Kelanangame (no.25) as the Amungme representatives to DMP Kabupaten Faf-fak, who voted in the 1969 Act of Free Choice (p.292).