

00:00 Ben Cummings: It was in 1962 that Catherine Peeke joined Rachel at Tewaeno. Since the Waorani no longer went on spearing raids, they had no contact with the downriver group for over eight years. The missionary pilot took some of the Aucas with him looking for the downriver houses. It was one of those flights that a young teenage girl up in a tree caught sight of an Auca face in the airplane. Her name was Oncaye. Kathy Saint heard Quemo praying while she was visiting, and it was translated for her.

00:31 Cathy Saint: Quemo prayed and he prayed that when he went out on his next hunting trip, he would meet the downriver group and be able to tell them real fast. And by that he meant that before they killed him, be able to tell them about the Lord.

00:45 Ben Cummings: Oncaye, the girl downriver who had seen the Auca face in the airplane lived in fear of revenge spearings.

00:53 Rachel Saint: Her mother said to her daughter, if they kill your father, your half-brothers will kill you. And her father had said to her daughter, if they kill your mother, they will also kill you.

01:06 Ben Cummings: So when the opportunity presented itself, Onkaye went to the outside with an aunt. However, when they came out of the forest, outsiders shot and killed the aunt, and Oncaye was badly wounded.

01:20 Rachel Saint: At first, the Aucas were just thrilled to know that God loved them and would forgive them. But they still spoke with great hatred about their downriver enemies who were their own relatives.

01:32 Ben Cummings: However, the Lord laid it on Quemo's heart to pray for the downriver relatives. And something was happening to Dwuyi [Yowe] also.

01:40 Rachel Saint: Dwuyi broke up a morning service, and he said, God has told me to carry his very good message to our downriver enemies. Everybody jabbered at once, "You can't do it." "You'll be killed." And he said, "If they kill me...and God will send someone else to them like he sent someone else to us after we killed the five missionaries. God's word says that two by two they should go. Who is willing to go with me?" Dayuma came to me and she said, "Dwuyi can't go to those people. We'd need a girl to go." But she said, "I can't go to them like I came here. They're not my relatives, and they'd kill me too. You'd have to have a girl who was related to them, and there is no one."

02:22 Ben Cummings: By now, Don Smith, the JAARS pilot, had located a small group of downriver houses. And Oncaye, who was now living with the Tewaeno group, discovered that her own mother was in that clearing and she thought her mother was dead. Oncaye was related to them. She could be the girl to go.

02:41 Rachel Saint: This girl was not only related to that group, but she was also by blood related to some in Dayuma's group.

02:53 Ben Cummings: Just recently Oncaye was telling us something about her life.

03:05 [Oncaye speaks in Waorani tededo. Rachel then translates]: She says before she didn't...She didn't believe anything and she ran away. And then she went to Tewaeno and she heard about God there. [Oncaye speaks in Waorani]

Oh, so that's the way it was then. "God is alive, and I also want to become God's child. And I became a real believer in God. I said, God is alive." Then she drank in the Word and she tried to learn to read. I remember that the day the Gospel of Mark was dedicated in the Auca Church. But I felt free in inviting my nephews Phil and Steve to come and join us.

Phil Saint: We flew with Mr. And Mrs. Don Johnson of Wycliffe to Tewaeno.

03:51 Ben Cummings: Phil, how many Aucas were there?

03:53 Phil Saint: About 50.

03:55 Ben Cummings: The first translation of scripture into the Wao language was completed by Rachel Saint and Dayuma and ready to present on Easter Sunday 1965, but on Saturday....

04:07 Phil Saint: And they were so excited that Aunt Rachel decided to give them to them right then.

Rachel Saint: And I remember with what great joy Oncaye read her verse, which she had half memorized.

Phil Saint: It was [?] service, except that some of the Aucas can't read yet.

04:36 Ben Cummings: July 1965, Marj Saint with her children, Dayuma, carrying her new Book of Mark, Rachel Saint and 10 others took to canoes for a visit to Palm Beach.

04:48 Marj Saint: We walked back among the trees to the place where the rescue party had buried our men. And the Aucas pointed out to us the stump of the tree that had served for the tree house. I felt, as Ken Gosney [?] expressed in prayer, "Lord, our words and our emotions are all backed up." Some months before, Cathy had written from school....

Kathy Saint Drown: One time, as a high schooler, I wrote to my mom and suggested the possibility of having some of the Auca church leaders baptize me. A few months later, they did just that right at the same beach where they had killed my dad. Quite a change had taken place in their lives between the two trips to that beach.

05:27 Ben Cummings: Kathy is speaking from her home in Mexico. Her husband Ross recalls...

Ross Drown: My father, Frank Drown, was asked to lead a search party into Auca territory to find out what had happened to Kathy's father and his colleagues.

Ben Cummings: Ross and Kathy attended school together here in Quito, then during college days became close friends again and then were married. Ross is now a pilot based in Chiapas, Mexico.

Ross Drown: It is really exciting to be a part of God's plan as we see what is going on here for his glory.

06:05 Kathy Saint Down: [Sound of a child interrupting] Oh dear, our son is here with us. He's growing up with a daddy who flies with Mission Aviation Fellowship too, just as I did.

06:19 Ben Cummings: Now back to our story. In the 60s, Rachel Saint was invited to bring Aucus to the World Congress of Evangelism in Berlin, 1966. So it was that Quemo and Come bundled up into bothersome heavy clothes and traveled over to Europe. After that, Quemo better understood how to help

in translating Acts 18 into Wao, [overlay of Wao version of verse] “Ye shall be witnesses unto me unto the uttermost part of the earth.” And the Tewaeno Auca Christians were ready to be witnesses. Between 1965 and 1967, four of them had made four attempts to reach the downriver group. They were on Oncaye, whose mother was there in the settlement. Quemo, who had nephews there. And Quemo's downriver wife, Dawa, and Dyuwí [Yowe].

07:19 Rachel Saint: The first time they turned back because of Oncaye's gunshot wounds. The second time, I think that was the time when they got on the wrong river. The third time they got all the way there and they ran into spearings. They raced all the way home day and night. The thing that gave the breakthrough was a God given electronic device.

07:43 Catherine Peeke: An inexpensive, expendable, you might say, radio transmitter. Which could be hidden in the bottom of a market basket. And parachuted down so that there could be communication.

07:57 Ben Cummings: But the downriver group on the ground couldn't really believe they were hearing Oncaye from that airplane. Wasn't the propeller just the arms of her soul flailing in the wind? Finally, her brother had something to say.

08:11 Rachel Saint: That brother Canto called back up and said, “Well, if you bring me an ax, we'll come out and meet you in peace.” We flew back that afternoon and tossed the axe. And he said that he'd leave in the morning to meet the group.

08:25 Ben Cummings: That first down river group of 12 adults and children came out February 15, 1968. Just recently, Rachel told Oncaye that it had been 20 years since the five men died on Palm Beach. And spontaneously she wanted to tell about her faith in a living God. And this:

[Oncaye speaking in Wao tededo]

09:01 Rachel Saint [translating]: She said, “Then we contacted the downriver group where I used to live.” And she might have added another group where her father lived. And she said, “Some of them don't believe, but I tell them about God. And some of them say, oh, fine, then we aren't going to live badly like the ancient ones. Believing in God now we're going to live well too.”

09:25 Ben Cummings: It was at this time, the Ecuadorian government officially marked out land for the Waorani.

09:31 Catherine Peeke: There are approximately 550 of the Waorani in total. The land area which they had previously controlled was an area about, well, possibly 100 by 100 miles, something like that.

09:46 Rachel Saint: It was Dayuma's idea to ask for a big piece of land that has been named as a place where Dayuma could bring the Aucas and teach them how to live in peace. The second hymn in the Auca repertoire of three hymns was, “Lord, you give us our land, and here happily serving you, we will live on.”

10:11 Ben Cummings: Oncaye's mother Titada [?] couldn't forget that she had left one daughter downriver. So, they went back to get her and returned to Tewaeno with 92 more downriver people.

10:29 Rachel Saint: I thought maybe the Lord would send a family or two at a time. But God had chosen to send the whole crowd. And they came in on the wings of a terrific epidemic of flu.

10:41 Rosie Jung: Everything that they get now, since they have contact to civilization, they are very strongly affected by it, since they do not have any resistance.

10:51 James Yost: At the same time, since it came late enough in history when there was medical help available, they also got the cures for most of these sicknesses.

11:03 Ben Cummings: Nevertheless, that six-week epidemic of flu was pretty grim.

11:07 Rachel Saint: Two of them were so sick that they had to be carried the last bit of trail into Tewaeno. We slung hammocks under the houses any place we could.

11:19 Ben Cummings: Thus, the cultural collision as described by Ethel Emily Wallace in *Aucas Downriver*. They had doubled their population overnight to 208 persons. Exactly half the group had been exposed to Christian teaching for 10 years. And the newcomers brought with them all the old revenges and spearing patterns.

11:40 Rachel Saint: It wasn't safe to let the young girls walk the length of the airstrip in the daytime anymore. I remember one day, one young fellow went stomping through the clearing, his spear in his hand. And I said, "Whatever happened to that fellow?" And they said, "Well, he had a toothache and it got so bad he just made a spear and said he was going to go out and kill the foreigners." I remember Dyuwi getting up in church one day. He said, "You cannot have my daughter. You can kill me for saying it, but we are Christians here. And God says, don't live in adultery."

12:13 Ben Cummings: Since the original Tewaeno families feel responsible for their relatives, many of the family groups have moved away from Tewaeno to new settlements. And there have been marriages between both groups following kinship patterns. Now, this kinship bit interests me. This is how it worked in the flu epidemic.

12:32 Rachel Saint: Dawa and I turned out to be the only ones who could nurse them. She, because she was a kin mother or grandmother to almost every one of them. And I, because I sort of held a neutral position in the tribe.

12:46 James Yost: Now, the kinship system is the way people classify relatives. The type of system they have here is called the Iroquois system. A given individual will have a large number of mothers and a large number of people he will call father. An even larger number of people he will call grandmother and grandfather. Anybody who is a mother's sister is called mother by a given individual. And a father's sister is called aunt. The people who are your mother's brother's children or your father's sister's children are your cousins. And those are the people that you're allowed to marriage [sic]. This is called preferential cross cousin marriage. Every kinship relationship has certain obligations and responsibilities.

13:40 Ben Cummings: One day, Rachel found herself with a new boarder at her house.

13:45 Rachel Saint: Djangawanta [?] was a young Indian lad who came in with the downriver contact. There wasn't any house he could live in where there wasn't somebody who had helped wipe out his family. So, he came to my door and he said, "I'm gonna live with you."

13:59 Ben Cummings: Thirteen years before, Nate, Ed and Jim had pored over a map of Ecuador's eastern jungles. Now, in 1968, Catherine Peeke and Rachel Saint were making a master map of Aucaland.

They were sure of two more settlements. A large group of houses in the lower Curaray area and another on the ridge.

14:21 Rachel Saint: We hadn't recovered from the impact of the downriver contact when Quemo and Dawa learned that the oil company was moving into territory where their relative, Biwe [?]'s group were. We had talked to them in two-way contact. There was a certain deep bass voice that kept saying, "They're foreigners, you fools. I'll separate their souls from their skins."

14:50 Ben Cummings: Biwe [?], Dawa's brother, was agreeing to meet his sister in peace. But his brother Babe [?], the owner of the deep bass voice, wasn't.

15:00 Rachel Saint: One day Dawa came to me and she said, "I have to go to them. They're my relatives, and if I don't go, they'll kill and the oil company workers will get frightened and kill them." I said, "what does Quemo say?" He said, "I don't know. I'll tell you later."

15:15 Ben Cummings: Yes. He had to think this over. After all, his wife Dawa was a downriver girl who had been captured after her parents were killed. It was long ago, but nevertheless.

15:28 Rachel Saint: And that some of her group might claim Dawa for themselves and kill Quemo to get rid of him by sunset. He said, "Dawa isn't strong enough to go alone." He said, "I will go with her as far as I dare, and I'll carry the radio and keep in contact with you." So they went, and Quemo sat on a beach while Dawa and another Auca girl went ahead. As she stepped into the clearing, Babe, [?] of all people, was the one who came out to greet her.

16:00 Ben Cummings: Quemo waited until sunset for the girls to return.

16:05 Rachel Saint: He called in on the radio and said, "Oh, I'm afraid they've killed her, and I have to go and find out." By morning, Dawa turned up, the whole crowd following her and 56 of them. And Quemo and Dawa led them through the forest trails and by canoe up to the portage to the Curaray River.

16:26 Ben Cummings: Ben Saint was holding a Bible conference at Tewaeno but Come and Dayuma felt they had better leave immediately with canoes and supplies to meet the new group. Ben was flown out. This was a pretty anxious time for Rachel. That man, Babe [?] with the deep bass voice was in the crowd that was coming, and he had threatened the foreigners, and she was the foreigners.

16:51 Rachel Saint: And as I was praying it through, one of the Indian women came over and she said, oh, now Kangawanto [?] will see his own father. Babe is his real father. Wow. I thought, well, if this is true, then I have the best protection I could have.

17:15 Ben Cummings: It had been a hard trip, including nine days of hunger. Quemo struggled to keep Biwe and Babe under control until Dayuma and Come could arrive with supplies. But finally the group of 56 saw Tewaeno. It was August 8, 1969.

17:34 Rachel Saint: By the time those people got into Tewaeno, and it was a very victorious day, the whole crowd arriving and in good spirits.

17:44 Ben Cummings: And Babe stopped talking about separating souls from skins when he saw how well his son Kangawanto had been cared for in Rachel's house. But the joy soon wore off.

18:03 Rachel Saint: And in a matter of weeks, polio had struck our clearing. Dawa helped me nurse

everybody. We lost 16 people in five weeks. She lost her own long-lost sister in the polio epidemic. Quemo lost a nephew.

18:23 Ben Cummings: Dr. Wally Swanson and nurse Lois Peterson were flown into Tewaeno to assess the situation. On October 2, 1969, Dr. Peter Ray and Betty Harkins, RN left the HCJB members meeting in Quito to return to Shell to condition the Epp Memorial Hospital into a polio clinic to receive patients. Many nurses in Shell volunteered to help. Rosie Jung had just arrived from Germany and was in Quito studying Spanish.

18:54 Rosie Jung: And I was asked to help in the epidemic. And so, it was decided to fly the worst cases to Shell Mera, to the hospital. We had only two rooms available there. If people were a little bit better, they were flown right back into the tribe. And other cases picked up. We had an iron lung, which has really helped in the recovery, particularly of one patient.

19:17 Ben Cummings: Rachel herself contracted a mild case. Eunice, Dayuma's blind child, helped as she could.

19:25 Rachel Saint: When we had a polio clinic under my house, little Euni would take the record player down every morning, set it up on a stool, turn it on to play the gospel message. Well, the polio victims were having their therapy and sit there with their little head cocked to one side, listening to the tape all the way through on both sides.

19:47 Ben Cummings: Before it subsided, three of Biwe's group and thirteen in Oncaye's downriver group had died. Polio brought death. This time it didn't come by spears. It came through disease and it brought the death wail. [Recording of music and chanting] How does this culture deal with death?

20:30 James Yost: It's difficult to say because culture is in transition. But even a group of, say, 500 people like this, with a very "traditional" type of culture, have a large amount of variation within the culture. For example, some people will take death very hard, completely uprooting the fields that they had planted as a sign of mourning or of never remarrying, of never combing your hair again as long as you live. To the other extreme in which you know, it's hardly even noticed.

21:04 Rachel Saint: It was the same Babe who lost his wife. And I watched him furiously make a huge, long spear. And there was no secret about it. He was going to the outside and kill and capture a wife. And I finally, when I got an opportunity, when he went out of the house, I lifted that spear and took it home. I gasped at what I'd done. Afterwards, in another house Oncaye's half-brother lost in the epidemic, a fine young son of about 15 years old. As he was dying, he said, "Father, don't you weep for me that I've chosen God's trail and I'm gonna go to heaven to be with Jesus and it's all right, Father."

21:53 Ben Cummings: When the sad business of polio had come to an end, the Tewaeno Auca missionaries renewed plans for reaching the ridge group.

22:03 Catherine Peeke: I believe Tonae definitely went with a burden to reach his own relatives. When he said that he was called, he said, "I believe the Lord wants me to go to those people because they are my people." Down there he went really to tell his half-brother and half-sister about the Lord.

[Recording of Tonae speaking Wao tededo]

22:34 Ben Cummings: Here Tonae is giving his testimony at a conference in Arajuno. He told them, "Now I've been given over to the Lord." He said, "I have thought about going to the downriver group.

God has spoken to my heart, and I am resolved to go.” It was a great distance to the ridge and Tonae asked that he be helicoptered in. The oil company complied with the request and Dr. Catherine Peeke went along on the great day. The helicopter could not let down in the manioc patch as hoped, so Tonya jumped the 20ft to the ground below. Cathy watched him scramble over the brush at the edge of the path.

23:40 Catherine Peeke: He was outwardly accepted into this group. Wepe [?] took him in. Wepe is his half-brother and he lived there for two months sharing their life. He had constant radio contact with Rachel and with the folk here in Tewaeno. Sometimes his report sounded as if he were a little concerned, quite concerned sometimes, but he seemed to think that his own brother was receiving him. Actually, it turned out that his own brother was saying to other people, “This is not my brother. He is an outsider.” And it was because of this deceit behind Tonae's back apparently that the others turned against him and speared him.

24:26 Rachel Saint: And as he was dying he said, I love God and I love you.

24:31 Catherine Peeke: He first went to the ridge in late April of 1970 and was feared dead the last of June. Tonae was probably 24 at that time. We believe that he really was a believer.

24:44 Ben Cummings: I do hope you can read the rest of that story. Later, Tonae's half-brother Wepe claimed he was Oncaya's father. This turned out to be true and Oncaya went with her people on the ridge confirmed Tonae's death and brought this family group back with her. The last we heard, Oncaya was ministering to them in their clearing near Tewaeno. Not all the downriver group made the exodus to Tewaeno. There is one group still in the forest called the Splinter Group. Another group came out in 1973 and made contact with the missionaries of the Christian Missionary Alliance at Dos Rios where the David Millers with nurse Margaret Calson [?] serve. Margaret told us:

25:41 Margaret Carlson [?]: We made friends with these Aucas, and they were very anxious to get to know more of their own country. As I understand this group of Aucas, they were the first ones to be registered as legal citizens of Ecuador. Pedro Chimbo, the Quichua Indian, has been appointed by the Ecuadorian government as a teacher to the Dayuno Auca Group. Pedro has been their teacher as well as their pastor. During a medical caravan that we made into Dayuno with Quichua pastor evangelist. Ten of these Aucas accepted the Lord. Two Quichua pastors went in with a group of young boys, guitars singing, as these Aucas really love to sing. There's a number of about 60, between 60, 65, Aucas that are settled there. During this last series of meetings, Gabriel baptized 10 of these new believers. We are praying especially for Sorla [?], who is the chiefess. She so far has said she is not ready to accept the Gospel.

27:05 Ben Cummings: It's interesting to know that one of those in Sorla's group is Nimonga [?]. He was one of the raiding party on Palm Beach. [Sound of jungle animal chatter] It's August 1975. We find ourselves in Limoncocha, the Wycliffe Jungle base. Well, what's keeping you occupied, Pat Kelly? Here in Limoncocha?

27:33 Pat Kelly: Right now, there are four young men who are auditing a “Corso,” that is a teacher's training course. The four Waorani, they're attending the corso so that they can have the opportunity of learning more Spanish.

27:50 Ben Cummings: So, let's visit Pat and the four students, the four Waorani boys, in their study hall where they're reading aloud in their own language from mimeographed pages of the book of the Acts.

[Sounds of recitation]

Ben Cummings: We'll quote Cathy Peek, who says that these are forward looking young men who were born during the stormy wake of Palm Beach. All are baptized. The four are Tamanta [?], son of Nankiwi, Od, son of Ene [?], who nearly died in the polio epidemic. Nangay [?], married to Oncaye, and Niwa [?]. Let's ask Niwa who his father is:

Niwa: Mincaye

Ben Cummings: And Tamanta, who is your father?

Tamanta: Nankiwi

Ben Cummings: Minkaye was one of the killers at Palm Beach. And Nankiwi was the "George" of Palm Beach. So here is Tamanta, the son who was saved from being thrown into his father's grave. And he is reading from Acts 4:30... [Recording of Tamanta talking in Wao tededo] "and the multitude of them that believed were of one heart and one soul." Now let's stop over and see Rachel Saint.

29:23 Rachel Saint: Oncaye is with me at our Limoncocha center right now. Her husband is one of four young Alka men sitting in on the bilingual teachers training course. And Oncaye has come along with her husband and is acting as my language helper. We are attempting a translation in the Gospel of Luke. This will be her first attempt at translation. At the end of the first bilingual school course that many Aucas attended in Limoncocha, Tamanta came to me and said, "I'm leaving now, but you told me you had some more chapters in Acts." He said, "I'd like to take those with me to read."

30:09 Ben Cummings: There is a man who lives in Limoncocha. He is a preacher and a leader and the owner of a store. He is Gervasio.

[Recording of Gervasio speaking in Spanish]

Ben Cummings: Gervasio is a Quechua Indian speaking to us in Spanish, telling us that he was invited by Dayuma to go to Tewaeno, October 1975, where he would be preaching about the creation and the coming of Jesus to earth and his second coming. It's interesting to note that Gervasio was won to the Lord when he was 12 years of age, and Jim Elliot was instrumental in that conversion.

[Recording of Gervasio speaking in Spanish]