

Tariri

TRANSLATORS COMMITTEE OF THE PHILIPPINES
1981

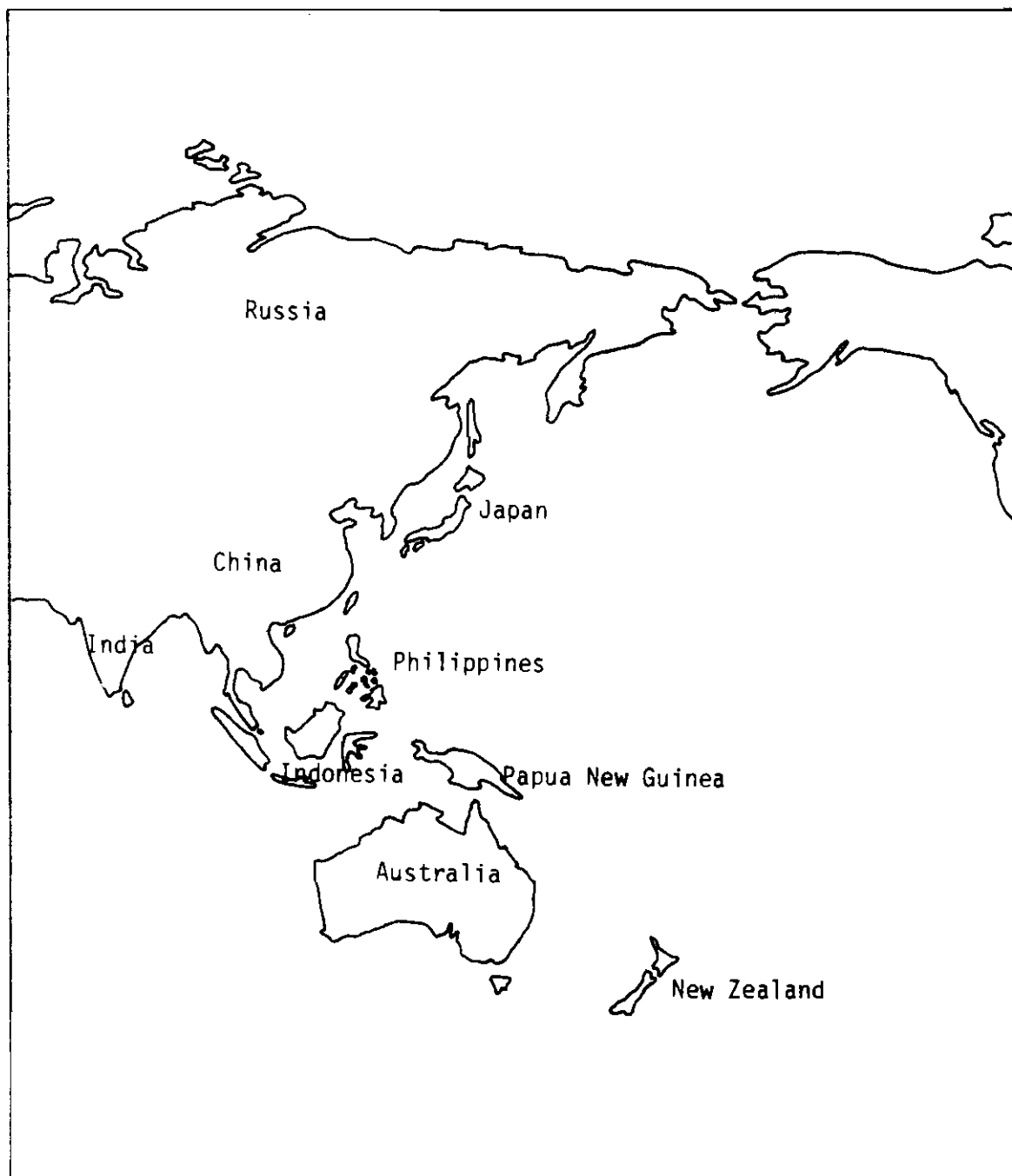
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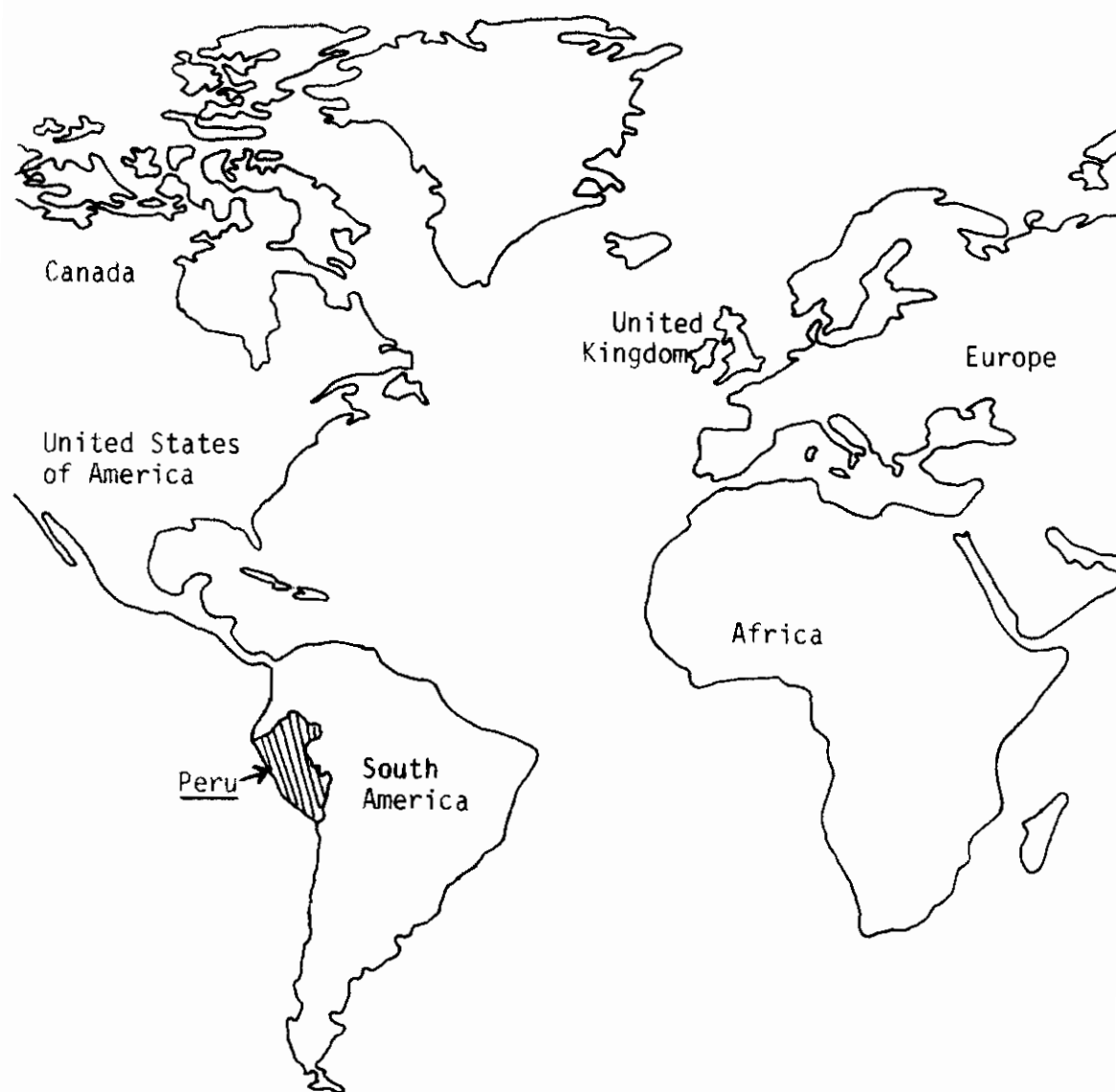
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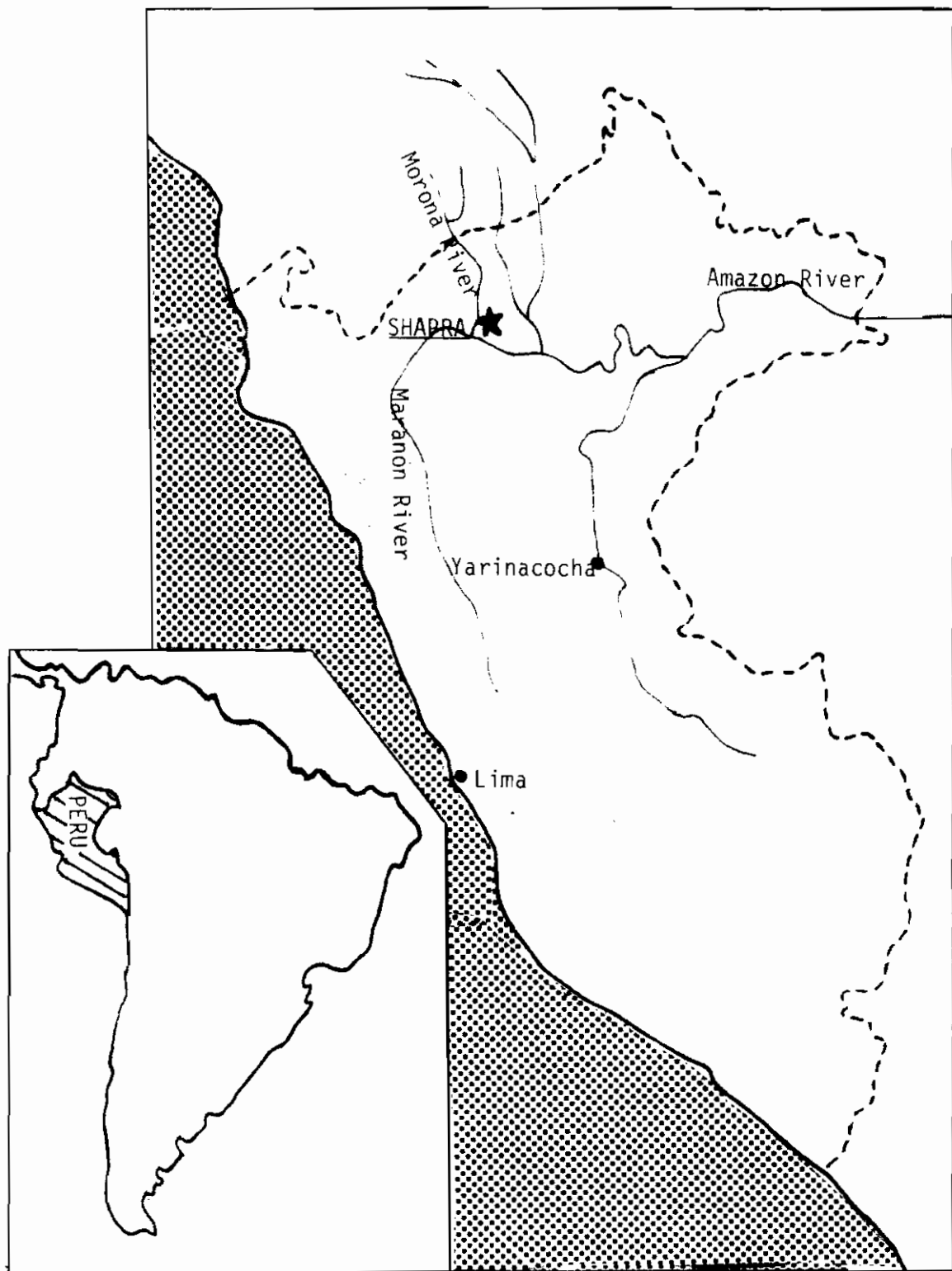
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Hen antoy nesosorat, yato hen henaphapet Tariri way hiya hen anchi ap-apon paat hen anchichay tatagu ad Peru way ekatchéén Sapra. Pangat ah Tariri way maid maka-afà an hiya.

Hen anchichay Sapra, nigagangay an chicha hen mangayaw wat yachi agé hen enachar Tariri yag chuar hen penatéyna.

Ngém hen-argawan, wachacha hen i mifabréy hen anchichay Sapra hen chuway Melekano way fafarasang way hen ngachancha, cha Doris Cox an Lorrie Anderson. Yag enacharcha hen alen hen anchichay Sapra yag anchaat iyatob hen alen Apudyus ah alecha ta ma-awatancha.

Niyatob antoy henaphapet Tariri ah aletaaw way Finarangao ta changréntaaw hen nekaman an Tariri ta wachay manmarma-antaaw ah mekaman agé.

This which is written is what was told by Tariri who is a leader of those people in Peru whom they call Shapra. Tariri is a chief whom no-one could defeat.

The Shapra, it was their custom to headhunt therefore that is also what Tariri learned and he killed many people.

But one day, two American women came to live with the Shapra, whose names were Doris Cox and Lorrie Anderson. They learned the Shapra language and then translated God's word into their language so they could understand it.

This which Tariri told has been translated into our language of Balangao so we can hear about what happened to Tariri so that we can also be thinking about how we should act.



Ah Tariri

Haén ah Tariri

Haén ah Tariri way ap-apon hen anchichay tatagu way eSapra. Yag yato hen istoryan hen ataguwà hen cha-an-o omafurotan an Jesu Cristu.

Hen ammag nisissigud way gagangayni wat ammag ah Chumunyu yanggay hen chani afuafuroton. Ya no wachay mansaket agé an chàniyat maid kasen manchawatanni ah torong no faén hen anchichay ongtan ya anchichay fàrat. Yag hen anchichay chan fufuni agé hen napateg an chàni, te chicha paat agé hen manokchunni way cha tomorotorong way manga-an hen saketni. Yag hen ihay cha mekaman no wachay mansaket wat epainum hen anchichay chan funi hen tofao hen anchi chan saket, te yachi ano agé hen agahna. Ammag yachi hen gagangayni nanepod ad namenghan te maid innilani hen mepanggép hen anchi katot-owaan. Yag uray agé haénat ihaà way chan funi.

I am Tariri

I am Tariri, the leader of the Shapra people. And this is the story of my life when I had not yet believed in Jesus Christ.

In our original customs, Satan was the only one in whom we continually believed. And if one of us was to ever get sick, there was no-one that we asked help from other than those evil spirits and the boa constrictor. And also, those who did the sacrificing were the important people to us, because they were also the very ones we trusted to continually help remove our sicknesses. And one thing that we used to do if someone was sick was, those who offered sacrifices would give him tobacco and water to drink, because they also said that that was the medicine for it. That was how our customs were right from long, long ago, for we did not know anything about the Truth. And even me, I was one of those who performed sacrifices.

Hen anchichay anap-oni ad namenghanat hen anchi penget hen chakar way wangwang ad Yonkantari hen fummabréyanha. Yag hen chunucha wat maid kasen no faén an manganop ya mangilug ya mangachiw, te chichachi hen chacha iyatagu. Yag hen chacha usarén way manganop wat pana. Yag hen iha agé way gagangaycha way chacha amma-ammaan, wat maid kasen no faén hen ngomayaw. Yag uray agé chichaat cha ngayawén hen anchichay tapen hen tatagu.

Hen ngachan Apo wat ah Totarika. Hiyan ihay ma-armét te chuar hen nengayawna. Yag hen chana agé ngomayangayawan wat anna ammag etatàen ah Ama, te chana itudtutudtuchuwan hiya hen ekaman way ngomayaw.

Hen Intudtuchun Ama an Haén

Hen ngachan agé Ama, wat ah Nochumata. Nangato hiya te hiyan ap-apo hen anchi fabréyni. Yag uray agé hiyaat

Our ancestors long ago, they lived at the edge of a very large river at Yonkantari. And their work, it was none other than to hunt and to trap birds and to fish, because those were the things they did to live. And what they used to hunt with was a bow and arrow. And another one of their customs also which they continually did was none other than head-hunting. And even then they were taking the heads of the people.

The name of my Grandfather was Totarika. He was one of the chief brave men, because he had taken many heads. And as he would always go out head-hunting, he would always take my father along because he was teaching him how to head-hunt.

WHAT MY FATHER TAUGHT ME

My father's name was Nochumata. He was a very highly-respected man because he was the leader of our barrio. And even he, he was a

ma-armét te chuar agé hen nengayawna. Yag hiya hen tongparén paat agé hen anchichay tatagu hen fabréyni.

Hen anchi kaong-ongà, chaà tugutugunun an Ama way mangaliyén, Masapor ilan ta orheta ya achita cha émég-égyat, te no yachi hen ekaman wat manfalinta ah ap-apo yag chayawén chita hen tatagu ah kangatowan. Yag hen iha, intudtutudtuchuna agé hen ekaman-o way fumarés. Ammag chichaha hen cha intudtutudtuchun Ama an haén.

Chàni wat eSapra-ani, yag hen kafusorni wat hen anchichay iWambisas ya iyAchuales. Chuar hen pinchitni an chicha yag chuar agé hen pinchitcha an chàni. Hen anchichay cha ngomayaw, masapor hinchudwa hen say-ang hen iha. Yag hen anchi kaungungani way an-aniyat cha fumafaru, wat chachàni tudtutudtuchuan hen anchichay anam-ama hen ekamanni way mamchit hen tatagu. Wat hen pés-éyna, an-ani yanggay an memetnod hen anchichay

highly-respected man because he also had taken many heads. And he was the one that the people in our barrio followed completely.

When I was a child, I was continually advised by my father who said, "We must be very careful so that we will be strong and we should not be afraid, for that's how we must act if we will become leaders, and we will be honoured by the people as those who are high." And another thing, he also continually taught me how to revenge. Those were the things father continually taught to me.

We are the Shapra people, and our enemies are those Wambisas and the Achuales. We had killed many of them and they had also killed many of us. Those who go out to head-hunt, they must have two spears each. And when we were children and as we were growing up, we were continually being taught by the men how to kill people. In the beginning, we just always went with those men as they went out

anam-ama way éméy ngomayaw. Yag mag-ay ta wachay say-angéncha yag achi matéy, ifagacha an chàni wat chàni hen mamchit. Yato hen chacha ekaman way manudtuchu hen aminay cha fumafaru ta iluwamcha, ta maka-an hen anchi égyatcha way mamchit hen anchi tatagu way patayéncha.

Enachar-o way Mamroh hen Uru

Yag uray hen anchichay o-oletaò wat tinudtuchuwana agé hen ekaman way mamroh hen urun hen tatagu. Te ad namenghan, wachachan nanudtuchu hen anchichay anap-oni hen ekaman way mamroh hen uru way hen ekatcha, no porhan hen urun hen tatagu, achi ehalingédngén ah uru ta anchi hégnar hen fagang hen mamorhan, wat yachi hen ammay. Yag anchaat agé itudtuchu hen ekaman way manginit hen anchi uru ta émhén way ammag omakettoy, ta ammay ah hiluwan

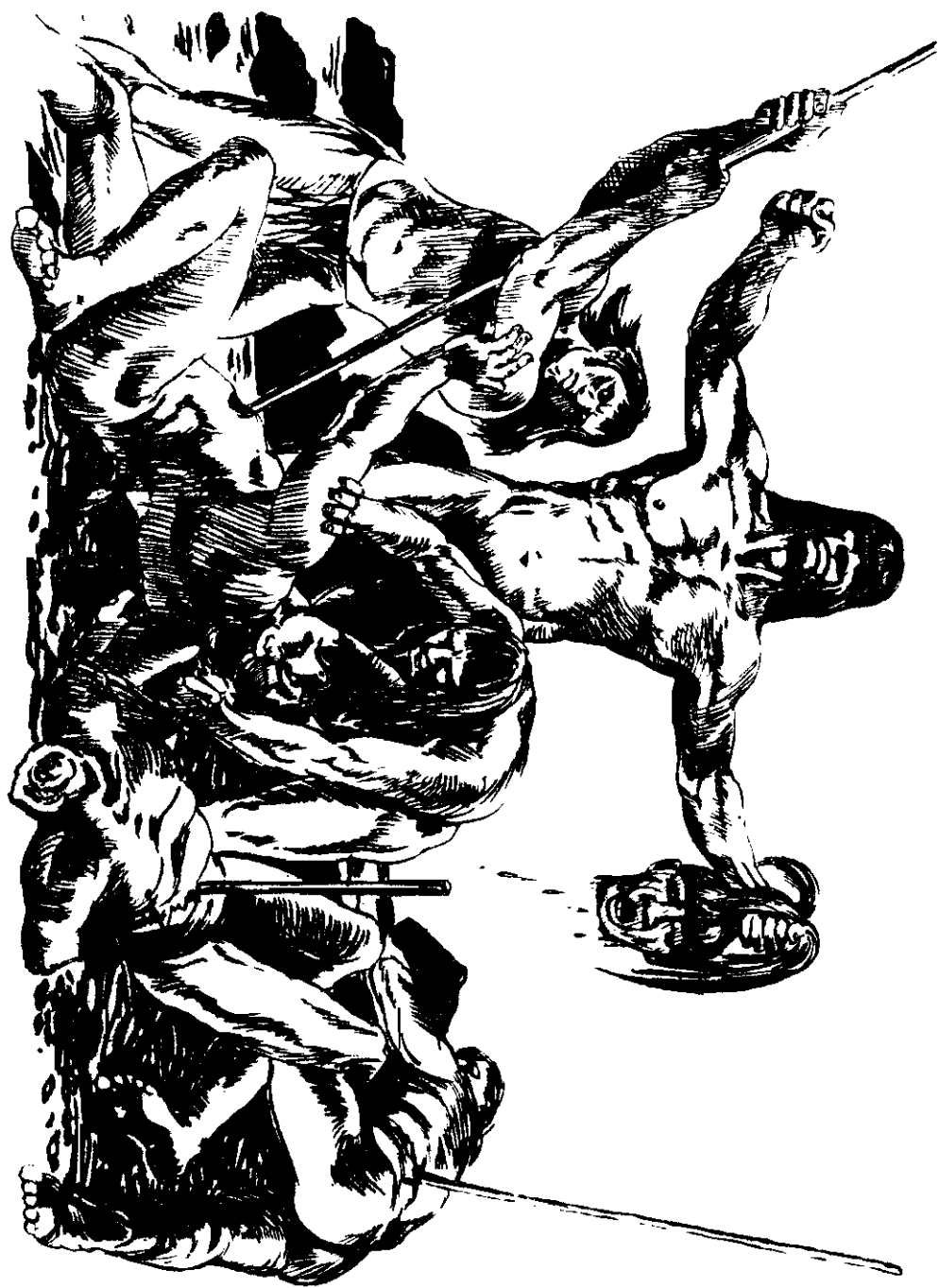
to head-hunt. And should there be someone whom they had speared but hadn't yet died, they told us and we were the ones to go and kill them. This was the manner in which all of us who were becoming young men were taught, so that we would be accustomed to it and our fear of killing people would be removed.

I LEARNED HOW TO TAKE OFF HEADS

And even my uncles taught me how to take the heads of people. Because long ago, there were those who taught our ancestors how to take heads who said, "If you remove the head of a person, don't get it just below the head for it should be at the base of the neck that you cut it off for that is what's good." And they also taught us how to cook the heads so that they would shrink and become small so they would be nice to hang around our necks.

yag enhahabrot ah fagang. Yachi hen intudtuchucha. Yag hen anchi agé fuù wat aranni yag anniyat agé ammaan ah sentoronni ono fédféd agé hen fuùni. Hen tagu way ngomayaw yag arana hen urun hen anchi penatéyna wat yachi hen nangato way tatagu. Yag kaskasen no chuar hen ehâyatna way uru, wat hiyan chayawéncha way kangatowan way ap-apo. Wat haén, nangatowâ ah matan hen tatagu te ammag chuar hen enhâyat-o way uru, te hen anchi nangacharâ hen ekaman way ngomayaw, wat ammag uray ta aket-aniyén cha-aniyat éméy ngomayaw. Yag yachi agéy inumchah hen partog, enacharni agé way pomartog. Yag wachan hen-argawan way an-ani yanggay opat yag henâyatni hen fabréy hen anchichay iyAgwaruna, te émmeyni infarés hen ihay iyAgwanina agé chillu way penatéycha hen amana ya hen sasonodna. Yachiy émméy-ani way inumchah-ani hen anchi faréy hen pommatéy, ammag maid tatagu te émméycha nantaro. Yag yachiy innila chàni

That's what they taught us. And also the hair, we took that and made belts and also ties for our own hair out of it. A person who head-hunts and he gets the head of the one whom he has killed, he is a highly-respected person. And even more so if he brings home many heads, he would be the one who would be honoured as a very high leader. And so I was high in the eyes of the people because I had brought home many heads, because the manner in which I had learned to head-hunt, even though we were just a few people, we would still go and take heads. And then guns also came and we learned how to shoot. And then there was that time when we were only four and we went into a barrio of those Agwanina people. We went to revenge on an Agwaruna for a person whose father and brother they had killed. And so then we went and when we arrived at the house of the killer, there were no people there because they had all gone out and hidden. And then they realized



way safaliani way tatagu, yag inlugichaat way mamartog an chàni. Ngém ammay te maid napartogan an chàni, yag anniyat agé partogan chicha yag natéycha. Yag yachiy émméyni innila chicha, yag laylayachà te ap-apo agé peet hen anchi pinchit-o way hiyan ma-armét agé paat way ap-apon hen anchichay iyAgwaruna.

Ammag yachi yachi way maid kasen ammaanni no faén hen ngomayaw, te hen ihay hamhamàni wat patayénni amin anchichay tapen hen tatagu ta maid koma mamatéy agé an chàni.

Ummalecha hen Nintudtuchu hen Alen Apudyus

Angkay yachi way cha émé-éméy hen ag-agaw, ammag hen-argawan yag ummale hen ihay gayyum-o way ah Victorino hen ngachanna, way ah Victorinowénto, faén eSapra, ngém innilana chillu way man-ale hen tapen hen aleni. Yag infagana an haén way mangaliyén, Wachacha hen

that we were different people and so they began to shoot at us. But it was good because none of us was shot, and then we shot them and they died. Then we went to look at them and I was really happy because unexpectedly it was that leader whom I had killed who was also a master head-hunter, the leader of those Agwaruna people.

That was how it always was with us in that there's nothing else that we did other than head-hunting, because what we thought was, we'll just kill all those other people so that none will be left to kill us.

THE COMING OF THOSE WHO TAUGHT THE WORD OF GOD

So then, as the days were going by, there was one day when a friend of mine whose name was Victorino came. And Victorino, he was not a Shapra but he still knew how to speak some of our language. And he said to me, "There

Malekano way umale ano way mifaréy an châyü. Yag hen nangngarâ an nadchi, ammag poros way achî laychén, te achî laychén hen safali way tatagu. Yag an-owat hanhanan an Victorino way mangaliyén, Heno men paat hen ganchatcha way umalehto. No ngay ancha an i pérhén hen antov tota way iggawni. Yag cha ma-am-amrang ah Victorino way mangaliyén, Mafalin ménat way yaha hen ganchatcha. Yachi yag an-o chillu ammag cha ham-éham-én no heno paat tot-owa hen ganchat hen anchichay Malekano way umaleh fabrényni.

Yag angkay yachi agé way hen-argawan, kasen ummale agé ah Victorino yag ekatnéén, Finufae hen anchichay Malekano way umalehto, yag umalecha way manorong an châyü. Yag an-owat agé hanhanan way mangaliyén, Henon pakay ano umalecha? Yag ekat Victorinowén, Ta incha itudtuchu ano hen alen Apudyus an châyü. Yachi yag chana epafûnag hen anchichay lumfong yag chana idchat an haén

are some Americans who will come, they say, and live with you." When I heard that, I absolutely didn't like it, because I really didn't like other people. And so I enquired of Victorino saying, "Just exactly what is their purpose in coming here? Maybe they're just coming to grab this land where we live?" And Victorino only laughed and said, "Maybe that is their purpose." And then I just thought and thought, wondering what exactly was the real purpose for those Americans coming to our barrio.

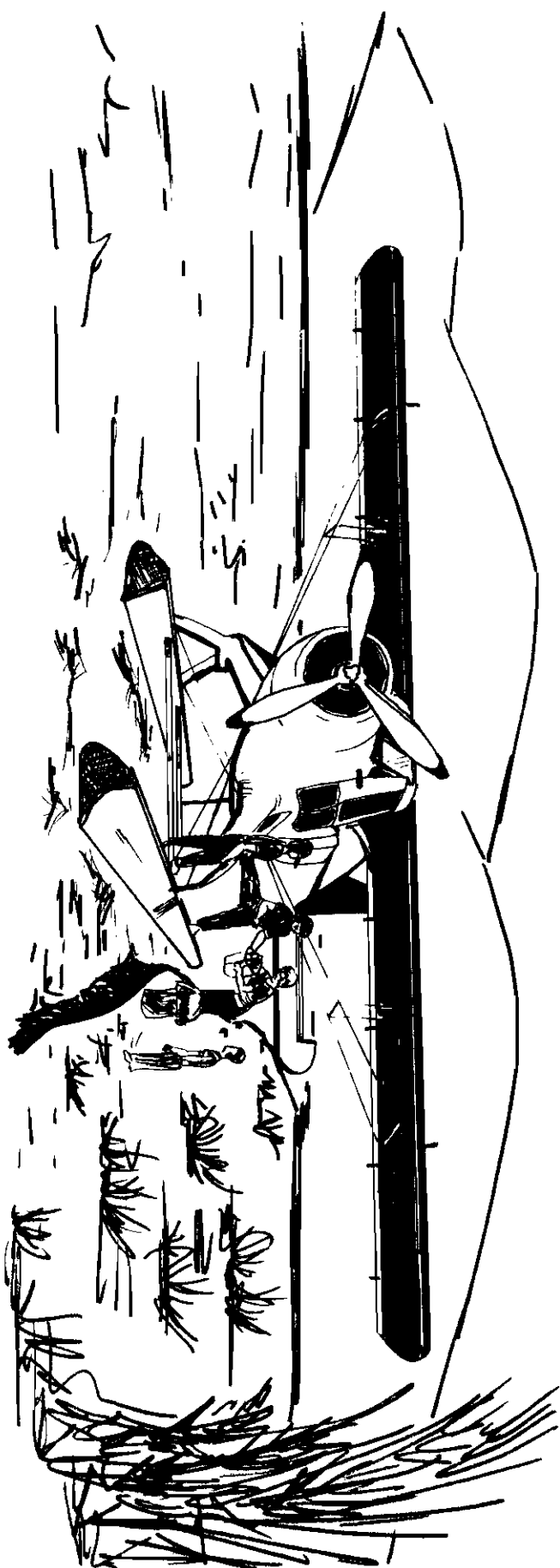
And so then, one day Victorino came again and said, "Those Americans who are coming here are women, and they are coming to help you." And then I asked him saying, "Just exactly why are they coming?" And Victorino said, "They say, so that they will come and teach you the Word of God." And so then he brought out clothes and he gave them to me

way mangaliyén, Yato hen inidchat hen anchichay
 Malekano way para an hea ta omamma-a ano ah faréycha.
 Yachi yag an-owat ekat an Victorinowén, Aw, haphapetém
 man paat no heno hen tot-oway ammaancha no umalechahto.
 Yag henaphapetna way mangaliyén, Ancha ano an umale way
 mintudtuchu hen alen Apudyus. Yaha hen ekatna, ngém
 cha-ani chillu manchuwachuwa, te hen ekatni, awnig
 kétém Victorinochi. Yag gapo ta wacha hen anchi
 chengchengngar hen anchichay anap-oni way ekatchéén
 Apudyus, yag ekat-owén, Anni kagé ammag pachasén way
 mangila ya mangngar no heno hen itudtuchucha an chàni.
 Yag ekat Victorinowén, Oo, ammayha no yaha hen ekamanyu.
 Wat ammaanyu agé hen faréycha.

Yachi yag inlugini tot-owa way man-amma ah faréycha.
 Yag angkay yachiy inumchah hen anchi umaliyancha,
 natotnod-ani an cha Victorino way émméy nanib-at an
 chicha. Wat nanfangka-ani way émméy hen anchi wangwang

saying, "Here is what those Americans have given to you so that you will build a house for them." Then I said to Victorino, "Oh dear. You had better tell me exactly what they will truly do here when they come." And then he reported to me, "They say that they are coming to teach you the Word of God." That's what he said, but we were still doubting because what we thought was, maybe that's Victorino's lie. And since we had heard from our ancestors about that one whom they called God, I said to myself that, well, maybe we'll just try to see and listen to whatever they teach us. And Victorino said, "Yes. That will be good if that's how you do it. So you just go and build them a house."

So then we truly did begin to build their house. And then the time arrived for their coming, and so we went along with Victorino to go and meet them. We rode in a boat on that



Hen anchi oprano way chanum hen émhépana.

ad Morona way manib-atanni an chicha. Yag yachi way cha-ani umchah, ekat Victorinowén, Nawéycha. Yag chengngar-owat hen anchi chan éngég way nanlooh ad uchu. Yag angkay yachi way inémhép hen anchi chan éngég hen anchi chanum, anà ammag nascha-aw way mangila hen anchi ekatchéén oprano, te kaman fangka hen anchi chuway he-ena ya kaman agé kasole way wachan payàna.

Yag yachiy pommenget hen anchi oprano, chacha fùnag hen chuway finufae way cha Lori Anderson an Doris Cox. Ah Lori, nengadnanni ah Momchanke; yag ah Doris, nengadnanni ah Mapawachi. Ancha ammag pokkawan ya garangaw hen fuùcha. Yag anag naleletag way nangi-ila an chicha ingganah ekat Victorinowén, Ayé man, intaaw torongan chicha, yag an-aniyat éméy. Yag an-og agé ammag féféttégén chicha gapoh haang-o. Yag hommag-én cha Lori an Doris an haén way chacha eman maim-imis. Ngém anà yanggay ammag naleletag way nangi-ila an chicha. Yag innaracha hen limà way lamanuwéncha. Yag anà agé ammag

river to Morona to meet them there. And then, as we were arriving, Victorino said, "Here they come!" Then I suddenly heard an engine sound passing by in the sky. And then that engine-sounding thing landed in the water and I was utterly amazed to see that which they call an aeroplane, because it was just like a boat which had two legs and it was also like a bird which had wings.

So then the aeroplane came along the edge of the river and out came those two women who were Lori Anderson and Doris Cox. Lori, we named her Momchanke and Doris, we named her Mapawachi. They were so extremely white and their hair was red. And we just stared open-mouthed looking at them until Victorino said, "Come on now, let's go and help them." So then we went and just stared at them out of amazement. As Lori and Doris came close to me they were really smiling. But I just stood there open-mouthed looking at them. They took my hand and shook it. I was also very

nascha-aw, te maid innilâ hen ekatchéén lamanu. Wat no arancha hen limâ ta lamanuwéncha, ammag cha miwaray no epég-anancha. Umat agé hen anchichay inib-â wat nascha-awcha agé. Yag cha-ani amin agé émég yat te kaman paat ancha i aran châni ta ammaan chânih alepancha, te wacha hen chengchengngarni way yachi hen cha nekaman.

Angkay chacha at-atén hen anchichay kargacha, ekat agé Victorino an haénén, Ayé man, tomorongtaaw way mangara hen anchichay kargacha. Yag an-aniyat tomorong yag enhâ yatni amin hen anchichay kargacha.

Hen chani hamham-én, an-ani ammag omawid, te uray haén way ap-apo wat maid innilâ hen ustoy ekamanni. Te gapo hen anchi kenasafalin hen kenatatagucha, ekatni no awnig apudyuscha te garangaw amin hen fuûcha. Yag an-owat hanhanan an Victorino way mangaliyén, Ay apudyuscha. Yag ekatnéén, Aû, faén te tatagucha way

surprised because I did not know what it is, that which they call a handshake. So when they took my hand to shake it, I just let it be very limp and they dropped it. The same also for my companions, they were astounded too. And we were all afraid because it was as if they would take us to make us their slaves, for we had heard things like that which could happen.

So then, as we were taking their cargo out, Victorino said to me, "Come on now, let's all help them to get their cargo." We helped them and we brought all their cargo home.

What we were thinking of doing was, we would just run away because I who was the leader of the area, I just didn't know what was the right thing to do. Because they seemed so different, we said, "How do you know, maybe they're gods because their hair is red." And then I enquired of Victorino, "Are they gods?" And he said, "No, of course not because they're people. They're those

chichahan Malekano. Oo a, ngém heno hen ganchatcha way umalehto. Yag ekat agé Victorinowén, Ta tudtuchuwan chàyu hen alen Apudyus. Ngém acharéncha unna hen aleyu ta anchaat mantudtuchu. Wat masapor toronganyu chicha way man-achar. Yag no toronganyu chicha, wat torongancha angkay agé chàyu, te chuar hen agahcha way koma-an ah saket.

Hen anchi pés-éyna, émégyat-ani way térén way manginum hen anchi agah way chacha idchat, te kaman paat gamot ah manmanmàni. Egad na-awni yag anniyat ma-awatan way chakar peet tot-owa hen torong hen agah no chatan saket.

Inlugicha way Man-achar

Angkay yachi yag inlugicha way mangachar hen anchi aleni. Anchag laychén paat way manginyale hen anchi

they call Americans." "Yes, but why do they come here?" And then Victorino said, "So that they can teach you the Word of God. But they will first study your language before they will teach, so you must help them learn it. And if you help them, they will also help you, because they have much medicine which will remove sicknesses."

In the beginning we were exceedingly afraid to drink their medicine which they gave because we thought perhaps it was poison. But later we understood that surprisingly medicine is a great help to us if we are sick.

THEY BEGAN TO STUDY

So they began to study our language. They absolutely wanted to speak in our language

aleni, ngém faén gachang hen anchi ekamancha way manginyale. Wat an-o agé ammag cha tudtutudtuchuwan chicha te laychê agé way acharéncha hen anchi aleni. Yag hen pés-éy enlasenni an chicha, wat hen anchi manyongyongchéén nankemetcha, ya wachan chacha aryén.

Yag angkay yachi way mafalin maka-alecha ah aket, yag anchaat esoplekar an chàni way mangaliyén, Hen hiyachi way chani ammaan, wat cha-ani mèttagépfar an Apudyus, te ah Apudyusénto, hiya hen nangamma an chitaaw yag pararo agé hen layadna an chitaaw. Yag yachi hen chani mangacharan hen aleyu, ta itudtuchuni hen alen Apudyus an chàyu. Yachi hen ekatcha. Ammag uray ta aket hen innilacha way aleni, chachaat hapehabetén hen mepanggép an Apudyus. Yag hen pés-éyna ammag maid poros ma-awatanni hen anchi chacha aryén mepanggép an Apudyus ya ah Jesu Cristu. Yag an-og ekat ah hamhamàowén, Nokay anogu lawaha. Nokay ano lawa hen sérfin naha.

but their way of speaking just wasn't straight. So I just continually taught and taught them because I also wanted them to learn our language. The first thing we recognized in them was, they would bow their heads and close their eyes and then they would say something.

So then it was that they learned to speak our language a little bit and then they explained to us, "This that we're doing, we're talking with God, and as for this God, He's the One who made us all and He loves us all very much. And that's why we're studying your language, so we can teach you the Word of God." That's what they said. Even though they only just knew a little bit of our language, they still kept on telling us about God. In the beginning we absolutely didn't understand anything of what they were telling us about God and Jesus Christ. And I thought, "Just exactly what is all this anyway? What in the world is the purpose of this?"

Henlafiyan, enayagà hen anchichay inib-à yag nan-i-inum-ani ah faréyni, yag ammag nafutangchaat agé hen anchichay tatagu yag nanpapatéycha. Yag cha Lori an Doris, émmégyatcha, wat ommawidcha way i nantaro ta achicha meharama.

Angkay narpaschi, yag iningarà an ahawà way Irina. Ekatnéén, Ay maid poros fiinno hen anchichay hinfafaryanno way Malekano. Ilam ngénat ommawidcha te émmégyatcha. Manepod ad uwan maid man-i-inum hen antoy faréytaaw. No laychényu way man-i-inum iyachawwéyyu.

Yaha hen ekat ahawà yag ammag pararo tot-owa hen fiin-o. Yag ano-owat ifaga hen anchichay inib-à way mangaliyén, Aù, etagaytaaw tot-owa way chan i-i-inum ya manpapatéy te awnig wachay meharama. Yaha hen infagà hen anchichay inib-à. Yag yachiy nafigat yag émméyni enayagan cha Lori an Doris, wat ommonamotcha chillu.

One day I was called by my companions and we were all getting drunk in our house. Lots of other people also were drunk and they all started fighting. And Doris and Lori came and they were afraid, so they ran away and hid so that nothing would happen to them.

Then, after that happened, my wife Irenas scolded me. She said, "Have you absolutely no shame to those Americans who are a part of your family! Look, they just simply ran away because they were afraid. From now on there shall be no drinking in this our home! If you want to go drink you just take it to a far place." That's what my wife said, and I was really very greatly ashamed. Then I told my companions, "Oh, we all must truly stop drinking and fighting because someone will get hurt." That's what I told my companions. And so then in the morning we went and called Lori and Doris and they came back.

Angkay yachiy cha émé-éméy hen ag-agaw, cha chillu agé etorotoroy cha Lori an Doris way cha manapehapet hen alen Apudyus.

Yag angkay hen-argawan, enayaganà an Doris yag ekatnéén, Ammag ahopà hen mintudtuchuwanni hen alen Apudyus an châyü, wat changrém hen antoy haphapetê mepanggép an Jesu Cristu. Ah Jesu Cristu, inidchatna hen acharna way matéy ah fayad hen fasortaaw te chitaaw way tatagu wat fummasortaaw angkay amin way maid iha ah cha-an. Yag gapo ta fummasortaaw amin, masapor machusataaw agé ah fayad hen fasortaaw way antaaw ammag metap-ar. Ngém ah Jesus, laychéney hara-an chitaaw ta achitaaw metap-ar. Wat ammag hen acharna hen inidchatna way machusa ah fayad hen fasortaaw way annag inyuya hen acharna way melansa hen anchi koros, ya anchaat agé chooton hen chinang-iligna, wat niwàwà hen charana yag natéy way yachi hen fayad hen fasortaaw. Inlufùcha hiya

As the days went by, Lori and Doris continued to tell us the Word of God.

Then one day, Doris called me and said, "I'm just in too much of a hurry to teach you this Word of God... you just listen to this which I will tell you about Christ. Jesus Christ, He gave Himself to die as payment for all of our sins because we people, we've all sinned, and there is not even one who has not. And since we have all sinned, we also must all be punished as a payment for our sins in that we will all just be just thrown away. But Jesus, He wanted to save us so that we would not be thrown away. And so it was His very body that He gave to be punished as payment for our sins, in that He utterly allowed His body to be nailed on the cross. And then they also speared His side, and His blood came out and He died, which was the payment for our sins. They buried Him but He

ngém nan-uchi chillu hen miyatlo way ag-agaw yag nanfangad ad uchu. Wat ad uwan, heno way omafurot an hiya wat achi machusa, te mahara-an yag ah Apudyus hen mì-iggawana ah ing-ingana.

Yachiy chachangrê hen anchi chacha hapehapetén way mepanggép an Apudyus, yag wachan aket way chà ma-awatan. Yag cha agé lomaylayad hen anchi hamhamão te ekat-owén, Ay yaha peet hen ekat Apudyus. Ammag kankanayun way chacha hapehapetén hen mepanggép hen alen Apudyus ya chacha amin esorat hen anchi papel. Yag chaà agé tomorong hen anchi chacha mensoratan hen anchi alen Apudyus.

Hen-argawan nansaketà. Yag gapo ta wachachan ummale way mangilì, ammag tàén yag enasekasò chicha. Wat enlabrafini way cha uminuinum, yag enkaskasennaat agé hen anchi saket-o. Yag gapo ta pararo, ammag laychê no

lived again anyway on the third day and returned to heaven. And so now, whoever believes in Him, he will not be punished for he will be saved, and God is the One he will live with forever."

So, that's how I heard that which they were telling about God, and I was understanding a little bit. Also my mind was becoming very happy because I said, "Is that what God has said?" Many, many times they continually told us about the Word of God and they also wrote it on paper. And I was the one helping them to write the Word of God.

Then one day I got sick. And since I had guests who had come, in spite of everything, I still took care of them. All night long they drank and drank and as for me, my sickness just got very much worse. And since it was a very severe sickness, I really

wachay mamni an háen. Yag enamhewà an Lori way mangaliyén, Achi angkay poros laychén Apudyusha. Ngém ekat-owén, Tàén te pararo hen antoy saket-o, yag uray ad uwan ud-ay hen anongohna. Ammag mailà way laweng hen hamhamà cha Lori, ngém nanpabniyà chillu.

Angkay yachi way cha émé-éméy hen tawén, chà chillu changréchangrén hen anchi alen Apudyus way cha hapehapetén cha Lori an Doris. Uray hen anchi nanaranan Jesus hen anchi uhun hen chanum, ya hen anchi nangenpaginangana hen fali, ya hen nangenpauchiyana hen anchichay natéy way tatagu wat intudtuchucha amin. Yag chacha agé itudtutudtuchu way mangaliyén, Heno way omapo an Jesu Cristu ta ammag hiya yanggay hen omafurotana, wat idchat Apudyus an hiya hen mannanayun way mètaguwana an Apudyus ad uchu ah ing-inggana. Yaha hen chacha itudtuchu, yag no chà ham-éham-én, chà ma-awatan way ammag maid tatagu ah kaman an Jesu Cristu

wanted someone to sacrifice for me. Lori rebuked me, "God absolutely doesn't like that!" But I said, "Even so, because my sickness is very great, well I'll just do it now anyway and this will be the last time." I could really see how bad Lori's thoughts were but still I had someone sacrifice for me anyway.

So the years were going by and I kept on listening to the Word of God that Lori and Doris were telling us. Even about Jesus walking on top of the water and when He had stilled the typhoon and when He had raised those dead people, they taught it all. And they also were teaching saying, "Whoever makes Jesus Christ Lord so that He only is the one that they obey, God will give him everlasting life and he will live with God in heaven forever." That's what they taught, and I continually thought about it, and I understood that there was absolutely no person like Jesus Christ for absolutely

way ammag maid achi mafalin an hiya. Ngém ammag chan chuwachuwa chillu hen hamhamào way omafurot paat an Jesu Cristu.

Hen-argawan, enayaganà an Doris way tomorong hen anchi mesoratan hen alen Apudyus. Yag yachiy émméyà, yag chacha aryén hen mepanggép hen manpa-ana-an an Apudyus way egad omapota an Jesu Cristu way hiyan omafurotan yag anat anaén chita an Apudyus. Yachiy chà ham-éham-énchi, ekat-oh hamhamàowén, Ay omapowà ngén an Jesu Cristu ta ammag hen tugunna yanggay hen afurotò way maid safali. Yag cha agé ekat hen agwan hen hamhamàowén, Oo a ngém no omapowà an Jesu Cristu, achi pay etagay-o way ngomayaw. Yag no etagay-o way ngomayaw, awnig ekat hen tataguwén nafutlogà yag achichaata omapo an haén. Yag hen layché met wat ammag haén koma hen kangatowan way ap-apo way aminay tatagu wat émégyatcha an haén. Ngém angkay yachi

nothing was impossible for Him. But my mind was still doubting about believing completely in Jesus Christ.

One day Doris called me to help her write the Word of God. And so I went and they were talking about causing yourself to become God's child in that if we will make Jesus Christ Lord, and if He is the One whom we will obey, then God would make us His children. And so I was thinking and thinking about that and I said to myself, "Well, should I then make Jesus Christ my Lord so that His advice only is what I will believe with nothing else?" And so half of my mind was saying, "Yes, but if I make Jesus Christ Lord, will I not have to stop head-hunting? And if I stop head-hunting, pretty soon the people will say that I'm a coward and they won't want me for their leader." And what I really wanted was that I should just be the highest leader of all the people and that they should be afraid of me. But then, as I kept on thinking about



Cha Tariri an Lori

way chà ham-éham-én agé hen mepanggép hen anchi
 chengngar-o way ataguwàn ah pegwana, ekat-owén, Aw,
 am-ammay ménat chillu no omapowà an Jesu Cristu, ta
 ammag hen tugunna yanggay hen afurotò, ta anaénà an
 Apudyus ta mètaguwà an hiya ah ing-inggana. Ammag yachi
 hen wacha ah hamhamào.

Hen Nanpa-ana-à an Apudyus

Hen-argawan émméyà nanganop. Yag yachiy chaà homàyat,
 finagaanà an Doris, ekatnéén, Ayong pangorowan, umalea
 ngén. Yag émméyà yag chaà mafiinan te naragtanà way
 térén way narpoh pagpag, yag nadchara amin hen anchi
 échég-o, te an-og finu-ud hen anchi tokag way enanpà.
 Yag ekat-o an Dorisén, Ay achi mafalin ta éméyà unna
 man-améh ta ana-at umale. Yag ekat Dorisén, Achi
 masapor. Yag yachiy tummùchuwà, yag inluginaat way

all that I had heard about living again in
 the future, I said, "Oh dear. Maybe it is
 still better if I make Jesus Christ Lord so
 that His advice will be the only thing that I
 will obey, so that God will adopt me as His
 child and I can live with Him forever." That
 is what was in my mind.

MY CAUSING MYSELF TO BECOME A CHILD OF GOD

One day I went out hunting. And then as I
 was coming home Doris called me saying, "Hey,
 older brother, come here a minute." I went
 but I was ashamed because I was really very
 dirty coming from the forest, and my back was
 bloody because I had been carrying monkeys
 that I had caught. I said to Doris, "Would it
 be impossible that I go first and bathe
 before I come?" Doris said, "That's not
 necessary." And so then I sat down and she

manaphapet hen mepanggép an Apudyus, yag annaat sarudsuchun an haén way mangaliyén, Pangorowan, kamana hen ekatnowén manpa-ana-am an Apudyus. Yag ekat-owén, Ad uwan hen manpa-ana-à no mafalin. Yachi yag nanluwaruani, yag nèttagépfarà an Jesu Cristu way mangaliyén, Ad uwan hea hen omapowà way hen tugunno yanggay hen afurotò, wat uraham hen aminay fasor-o. Yag manepod ad uwan wat manchùgà hen anchichay laweng way a-ammà ta ilugì way mangamma hen anchichay ammay way cham itugun. Yachi hen infagà an Apo Jesu Cristu, yag nanepod hen hiyachi ammag hiya yanggay hen wachay chan toray ah hamhamào way cha menpahpahmà hen anchichay ustoy ammaà ah enag-agaw.

Enpawan Apudyus hen Fumarsà

Angkay yachi, nanepod hen chani omafurotan, ammag maid achi umchah an chàni ah ligat. Hen-argawan, maid

began telling me about God and then enquired of me, "Older one, when do you think you will cause yourself to become a child of God?" And I said, "I will cause myself to become a child of God now if possible." And so we prayed and I talked with Jesus Christ saying, "Now You are the One who will be the Lord in that Your advice is the only thing that I will follow, and so wash away all of my sin. And from now on I will turn my back on those evil things that I am doing and I will begin to do those good things that You advise." "That's what I told the Lord Jesus Christ and from that time on He only was the One who was ruling in my mind causing me daily to think of that which I should do.

GOD FORBIDS ME TO REVENGE

From the time of my believing there was absolutely nothing that didn't come to me in the way of hardships. One day Lori and Doris

cha Lori an Doris te émméycha hen anchi fabréry way chacha ma-am-amongan way Malekano. Yag hen hiyachi way tempo, wachachan ummale way tatagu way narpoh uud hen anchi fabréryni. Safali hen fabrérycha ngém anag-in chillu agé Ama chicha. Yachiy nawéycha, ekat ahawaén, An samet pomatéy chaha. Yag ekat-owén, Aw, anag-in Ama chaha yà.

Yachiy hininggépcha ah faréyni way patùchuwà chicha, ammag achichaat agé tumùchu. Ilà hen matacha yag sabsafali hen ekamanchay mangila an haén. Yag nadlaw-owat way wachan laweng way ganchatcha, yag an-owat epaghad hen anchi ihay anào way wacha ah faréy. Yag yachiy ginumhad, yag siniligchaat haén. Chengngar-o way penetekcha hen anchi partogcha ngém ammag iggay fumchù. Yachin ekat-owén torong Apudyus. Yachi yag kasenà penartogan, yag wachan nalènà ngém maid hamhamào way omawid, te yachi yag innilà hen anchi kasawéd-o way

were gone because they went to the barrio where those Americans gather together. At that time there were those people who came from above our barrio. Their barrio is different, but we're still related for our parents were related to them. So then, here they came and my wife said, "Maybe those people have come to kill." And I said, "Oh no, because those people are relatives of my father."

So they came into our house and I had them sit down. But they would not sit down. I looked at their eyes and could see that they were looking at me in an odd way. And then I realized that they had some evil purposes. I sent out my child who was in the house. He went out and then they aimed at me. I heard the clicking of their guns but they simply would not fire. And then I said, "That's God's help!" And then I was shot at again, and I felt something but I had no thoughts to run away, because at that time I saw that they had turned to kill my brother-in-law. I

hiyan emparégcha way mamchit. Yachiy hawngê koma hen an anchi forsà ta arà hen anchi faran hen partog-o, yag kasenà agé penartogan. Yag nalènà hen anchi farà way kaman nahèyag, yag ommawichaat yag chacha unuchun haén. Cha fùnag hen chara ah tapào ya ah angar-o yag tàén yag chaat chillu managtag. Chaà manluwaru an Apudyus way mangaliyén, Toronganà Amay Apudyus. Yachig nanfangad hen anchi cha mangunud an haén. Chaà mapaligatan way manfùfuoh ngém kasenà chillu nanagtag way manwangwang way éméy ah faréy cha Tasowinke way sonod-o, yag infagà an hiya way iyéyà hen anchi faréy hen ihay tagu way wachan mafalinna way gayyum-o. Wat inluganà eman hen anchi fangkana yag inwangwangà way nanginyéy. Yag enagahanà ah aket hen anchi gayyum-o. Yachi yag ummalecha agé hen anchichay tapen hen gagayyum-o way iWambisas yag ekatchéén, Àw, matéy-a ménat te pararo hen annay sugatno. Ngém ekat-owén, No toronganà an Apudyus

put my hand in my pocket to get the bullets for my gun, and then I was shot again. I could feel my chest, as if it were thudded against, and I immediately ran away and they were following me. Blood was coming out of my mouth and nose, but even so I still kept running and running. I was praying to God, saying, "Help me, Father God!" And then those who were following me turned back. I suffered greatly trying to breathe, but I still ran anyway and went down river to the house of my brother, Tasowinke, and I told him to take me to the house of a certain person who had some means who was my friend.

So then he truly did ride me in his boat taking me there and we went down river. I was medicined a little bit by my friend and then also those other friends of mine who were Wambisas people came and they said, "Oh dear, maybe you will die for your wound is severe." But I said, "If I'm helped by God then I will

wat achiyà angkay matéy. Yachi yag anà yanggay ammag chan luwaluwaru an Apudyus ta toronganà yanggay.

Angkay yachiy chengngar cha Lori an Doris, yag empalecha hen anchi oprano way i nangara an haén. Wat enaga-agahanà wat ommamayà, yag ana-at homàyat. Yag yachi hen nanlènaà hen chakar way torong Apudyus, te no iggayà torongan, wat kapeletan way natéyà.

Ngém hen hiyachiy tempo, wat ammag pararo chillu hen aningarngar-o hen anchichay tatagu way namartog an haén. Yag hen hamhamào, wat an-og i gufatén chicha ta an-og pédtén amin chicha way umili ah farés-o. Ngém cha ekat chillu agé hen anchi tugun Apudyus an haénén, Aw, faénha hen ammaam, te lawengha. Yag gapo ta looh-o infaga an Apudyus way ammag hiya yanggay hen afurotò way faén hen laychén hen achar-o, ammag nekoyayos hen anchi hamhamào way fumarés. Yag cha ekat hen anchichay pommatéyén, Aw, achi fumarés ah Tariri, te laylaychéna ah Apudyus. Isonga kaman nanattéy ah Tariri way achi

not die." And then I just prayed continually to God that He would just help me.

So then Lori and Doris heard what had happened, and they sent that aeroplane to come and get me. And I was medicined and medicined and I got better and then I came home. And that was when I felt the great help of God, because had I not been helped, for sure I would have died.

But at that time I still felt very intense anger towards those people who had shot me. And what I was thinking was, I would just go and war against them so that I would kill all those who lived in their barrio as my revenge. But still the Word of God was advising me saying, "No, you shouldn't do that because that's bad." And because I had already told God that He only would be the One whom I would obey, and it wouldn't be that which I just liked, my thoughts of revenge disappeared. And those killers, they said, "Oh Tariri wont revenge because he

kaman hen ar-argaw way ammag pattéyan. Nanfalew ad uwan, te finalewan Apudyus hiya. Yaha hen chacha aryén.

Hen-argawan, nanlooh ah Tasowinke way ifan hen anchichay namartog an haén. Yag ekat hen anchichay inib-à an haénén, Intaaw ta intaaw agé patayén ah Tasowinke ta wachay faréstaaw. Yag ekat-owén, Okay. Yag lummigwat-ani. Ngém yachiy cha-ani émé-éméy way mangunud an Tasowinke, chan fangafangad ah hamhamào hen anchi tugun Apudyus way laweng hen fumarésta ya laweng hen pomatéyta. Yag chà agé ham-éham-én hen anchi looh-o infaga an Apudyus way ekat-owén hiya yanggay hen tongparê, yag manchûgà hen pomatéy. Wat no kasenà pomatéy ad uwan, chaà mankétém an Apudyus a no yachi. Yachi hen chan fangafangad ah hamhamào yag an-owat ifaga hen anchichay inib-à way mangaliyén, Aû, achitaaw an pédtén hiya ta antaaw an telewén, ta eporangtaaw hiya

loves God, and so it's as if Tariri just died and it isn't like it used to be in that he was just a killer. It's all changed now because God changed him." That's what they were saying.

One day Tasowinke who was a companion of those who shot me, passed by and my companion said to me, "Let's go! Let's go kill Tasowinke so that we can revenge!" And I said, "Okay," and we started out. But as we were going and going along following Tasowinke, my thinking continually returned to God's advice that it was bad if we revenge and bad if we kill. And I was also thinking about that which I'd already told God when I said that He only would be the One I would obey, and that I would turn my back on killing. And so if I would kill again now, I'd be lying to God in that case. That's what kept returning and returning to my thoughts and then I told my companions saying, "No,

hen anchichay sorchachu ta chicha hen minfarud an hiya.

Angkay yachi tot-owa way chimpapni ah Tasowinke ya hen anchi ifana way ah Kampasoro, yag ammag pararo hen égyatcha te ekatchéén patayénni chicha. Ngém infagà an chicha way achini pédtén chicha, te anni an iyéy chicha hen anchichay sorchachu. Yag ah ahawan Tasowinke ya hen anchichay a-anàna way nenetnod, wat empahâyatni chicha way chachan kela, te ekatcha no patayénni chicha.

Yachi yag inyéyni chicha hen anchichay sorchachu yag ekat-owén, Masapor ifarudyu chato way tatagu te pommatéycha. Yag chan kela cha Tasowinke way chachan pangpanga-ase ta achini ano pédtén chicha. Yag ekat-owén, Gapon afurot-o an Apudyus achi mafalin pédténni châyû, wat achiayu émégyat. Te pakayat chillu iyu partogan haén ya hen anchi kasawéd-o. Ammag laweng annay enammaanyu an châni ngém achiyâ chillu fumarés te cha epawan Apudyus. Yag ekat Tasowinkeynén, Faén haén hen

let's not kill him, let's just go capture him and turn him over to those soldiers and they will be the ones to imprison him."

So we truly did capture Tasowinke and also his companion Kampasoro, and they were very much afraid because they thought we would kill them. But I told them that I wouldn't kill them for we'd just take them to those soldiers. And Tasowinke's wife and his children who came along, we brought them all home and they were all crying because they thought we would kill them.

And so then we took them to the soldiers and said, "You must imprison these people because they have killed." Tasowinke and his family were crying and they were pleading that we wouldn't kill them. I said, "Because of my believing in God it is impossible that I kill you, so don't be afraid. But why is it anyway that you shot me and my brother-in-law? That which you did was utterly bad but I still won't revenge because God forbids it." And Tasowinke said, "It

namartog an hea ya namchit hen anchi kasawédno, te anà yanggay an netnod an chicha.

Angkay yachi, ekat hen anchi ap-apon hen sorchachuwén, Gapo ta faén paat chicha hen ustoy pommatéy, achi masapor ipééyni chicha hen anchi chakar way pagfaruchan. Wat ammag ahto yag infarudni chicha. Yachi yag an-owat ekat hen anchi ap-apon hen sorchachuwén, Aù no yaha uray haén ud-ay hen mangara an chicha ta haén hen minfarud an chicha, yag inyafunna. Wat innarà cha Tasowinke an Kampasoro ah fabréyni, wat haén hen cha mamangpangan an chicha, te hen ekat Apudyus wat masapor laylaychéntaaw chillu hen anchichay kafusortaaw. Ammag pararo hen égyatcha an haén, yag ancha ammag achi mangan. Ngém ekat-o an chichéén, Achiayu cha émégyat, te uray ta penatéyyu hen ifani, wat achini chillu pédtén châyu gapon Apudyus.

wasn't I who shot you and killed your brother-in-law, for I was just one who accompanied them."

And so the leader of the soldiers said, "Since it wasn't exactly they who did the killing it's not necessary that we send them to that big prison, so here is where we'll imprison them." Then I said to that leader of the soldiers, "Oh well, in that case then, even I will be the one to take them, and I'll imprison them." And he agreed to it. And so I took Tasowinke and Kampasoro and brought them to our barrio. I was the one to feed them, because God says that we must love our enemies anyway. They were utterly very much afraid of me, and they would not eat. But I said to them, "Don't be afraid, for even though you've killed our companion, we still won't kill you because of God."

Angkay yachi way infafarudni chicha, an-og cha tudtutudchuwan chicha hen alen Apudyus hen unig hen chuway furan. Yag yachiy narpas hen anchi chuway furan, ekat Tasowinkeyn, Ay mafalin ta epahâyatno chani ta manfangad-ani ah fabréyni. Yag ekat-owén, Narégna ménatchi ah nan-acharanyu, wat mafalin homâyat-ayu. Ngém masapor itudtutudtuchuyu hen antoy alen Apudyus way chani intudtuchu an châyu hen anchichay ahentaguyu. Te no faén angkay gapon antoy tugun Apudyusat faén angkayto hen enkamanni an châyu. Yachi yag empaligwatni chicha way ancha ammag laylayad way térén.

Cha-ani Omafurot ngém Chuar Chillu hen Ligatni

Nanepod hen chani omafurotan, an chillu ammag étég hen ligatni. Hen-argawan nansaket hen anchi ihay anâni way larae, yag ammag pararo hen anchi saketna. Ummale

So we imprisoned them, and I continually taught them the Word of God for the time of two months. Then after the two months were over, Tasowinke said, "Would it be possible that you would send us home so that we can return to our barrio?" And I said, "Maybe this is enough that you have learned, and so it's possible that you go home. But you must continually be teaching this Word of God that we've taught to you to your fellow man, because if it weren't for this advice of God, we would not have treated you like this." And so then we sent them on their way and they were very happy.

WE'RE BELIEVING BUT WE STILL HAVE MANY HARDSHIPS

Right from the time of our believing we still had many hardships. One day my son got sick and his sickness was severe. Lori and

cha Lori an Doris way nangagah, ngém ammag natéy chillu. Yag lomaweng hen hamhamào an cha Lori an Doris, te ekat-owén, Iggay ménat natéy hen anchi anàni non ancha an nawawà-acha hen anchi anat ninlugiyan hen saket hen onga. Ngém yachi yag hemhemhão chillu hen anchi alen Apudyus way chà chengngachengngar, yag hemhão way faén ustochi ah lomawengan hen hamhamào. Yag hemhemhão way an ménat cha testengén Apudyus hen afurot-o an hiya, no ay ammag oma-annig hen nangar-ana hen anàni yag epég-ananni hen afurotni.

Angkay yachi agé yag nansaket agé hen anchi ihay larae way anàni way chakchakkar no hen anchi anat natéy, yag émméyni empa-agah hiya. Wat kaman paat ommamay, ngém ammag natéy agé chillu. Yag ammag kaskasen hen tenomkaran hen hamhamàni. Yag kaskasen te cha aryéaryén hen anchichay tatagu way mangaliyén, Yaha hen aranyu way cha omafuafurot an Apudyus. Ekatyuwén cha-ayu omafurot

Doris came to medicine him but he still died anyway. And my thoughts towards Lori and Doris became bad because I thought, "Maybe our child wouldn't have died if only they'd been here when his sickness first started." But then I also thought again about the Word of God which I was continually hearing, and I thought that it wasn't right that I should have bad thoughts. And I thought that maybe God was testing my faith in Him, to see if I would drop my faith if He would just take our child.

And then also another one of our sons who was bigger than that one who had just died got sick, and we went to have him medicined. It was as if he was getting better, but he just also died anyway, and how much worse then were our thoughts. And even moreso because those people were talking and talking saying, "That's what you get for believing in that God! You say that you believe in God,

an Apudyus yag pakay cha matématéy hen a-anàyu nò. Ammag maichat agé sérфина, te anchag ma-anonot chillu hen annachay lenarae way a-anàyu way matéy. Ammag unnina-aniyat agé way achi cha omafurot, te maid kaman hena ah cha ma-ammaan an chàni. Yag yachi, chà tot-owa hamham-én way ammag mangenpég-anan hen anchi afurot-o an Apudyus. Yag yachiy chà agé ham-éham-én hen anchi nekaman an Job way ammag natéy amin hen anchi hemporu way a-anàna yag iggayna chillu epég-anan hen afurotna an Apudyus, yag seném-ém agé hen anchi afurot-o. Yag hemhemào way awnig an cha testengén agé chillu Apudyus hen afurot-o an hiya. Yachi yag nanluwaruwà way mangaliyén, Pangpanga-ase paat Amay Apudyus ta adcham chillu chàni ah ihay larae way anà wat lomaylayachà agé chillu, te uray ta manchùgà hea, wat nokay lawa chillu hen sérfin nadchi. Ammag yachi hen chà iluwaluwaru an Apudyus.

well, why are your children all dying then? It's just simply useless because all of your children are going to die soon. All of your sons are going to be consumed in death. It's much better for us who aren't believing because nothing like that is happening to us." And so I was really thinking about dropping my faith in God. And then I was also thinking about what happened to Job, in that absolutely all of his ten children died but he still didn't drop his faith in God. Then my faith was also encouraged. And I thought maybe God was still testing my faith in Him. So I prayed saying, "Utterly please God, you give us yet a son for our child and then I will be very happy anyway because, even though I turn my back on you, just what good would that be?" That's what I prayed to God.

Yachi yag an-owat agé epas-ém hen hamhamà ahawà, te kaskasen hiya way ngommaya way téréen hen afurotna yag laychéna way ammag mangelpég-aran hen afurotna an Jesu Cristu. Ekat-o an hiyéén, Wacha hen anàta way larae way idchat chillu Apudyus, wat epas-émno chillu hen annay hamhamàno. Yag no mepanggép hen anchichay a-anàta way natéy, wat wachacha angkay ad uchu an Apudyus. Wat achim etokar way téréen hen natéyancha.

Angkay yachiy cha émé-éméy hen ag-agaw, yag nafugji tot-owa ah ahawà. Yag angkay émmanà yag larae tot-owa hen anchi onga, yag lommaylayad-ani te chengngar Apudyus hen luwaruni. Wat ammay tot-owa ah Apudyus, te inidchatna hen kasen seném-éman hen afurotni. Ngém faén yanggayha hen cha nepasamak an chàni way ligat.

Te wacha agé hen hen-argawan way cha-ani manaran yag chengngar-o hen chakar agéy away way cha marangad. Yag chà ilan hen lumisiyà, te wachan cha mamangpango yag ah

And I also encouraged my wife, because her thoughts were so bad and her faith was discouraged and she really wanted to drop her faith in Jesus Christ. And I said to her, "We'll have a son that God will give us anyway, so just be encouraged in your thinking. And regarding those children of ours who have died, they're still, in heaven with God. And so don't be so utterly sad about their death."

As the days went by my wife truly did get pregnant. And she gave birth and it really was a son and we were very, very happy because God heard our prayer. And so God is truly good because He again gave us that which encouraged our faith. But that's not all that happened to me in the way of hardship.

Because, there was also one day when we were walking along and I heard a large tree beginning to fall. I was looking where to jump out of the way for there was someone going ahead of me, and at my back there were

échég-o agé, wachan aho way cha umunud. Wat lumisiyà koma ngém ammag achiyà maka-aggang, yag narangachat hen anchi away, yag ammag aket paat hen anchi échég-o. Wat ammag hen anchi aho way cha umunud an haén hen natégtég wat natéy. Ammag gapo chillu agé hen torong Apudyus yag enèfatna hen anchi away wat cha-anà paat natégtég. Ammag laychén chumunyu way mamchit paat an haén, ngém achi chillu eparufus Apudyus.

Wacha agé hen hen-argawan way nachatnganà yag niyagwa hen safali way kolennat. Yag ammag nafayag hen fummafàtachà, wat nauratà way térén yag tég-angayà matéy. Ngém chà chillu ifagafaga an Apudyus way mangaliyén, Totonganà Apudyus; ka-aném hen antoy saket-o. Ammag yachi yanggay hen chà ifagafaga an Apudyus. Yag angkay yachi, yag naka-an tot-owa hen anchi saket-o, wat ommamayà. Yag ah hamhamào, cha mepachah hen aminay ligat ta wachay mangil-an Apudyus hen

also some dogs who were following me. I would have jumped out of the way but I couldn't move and that tree, it just fell right behind me, and it was that dog following me that was smashed and killed. And so it was still because of the very help of God that that tree missed me and I wasn't crushed. Satan really does want to kill me but God still won't allow him to.

There was also another time when I had bad malaria and with it a kind of measles. It was a long time that I was out flat on my back and I became very, very thin and nearly died. But I was still continually telling God, saying, "You help me God. Remove this sickness of mine." That was what I was utterly asking and asking of God. And then my sickness truly was removed and I got better. In my thinking, all those hardships come my way so God can see

kenatot-owan hen afurot-o an hiya. Te hen ligat, yachi hen mangil-an no ammag uma-annigchi yag etagay hen cha mangafurotan hen tugunna.

Wacha agé hen hen-argawan way kaman henapratànà an Apudyus gapon fummasorà. Te hen nekaman, enafurot-o hen infagan hen anchi chan funi wat enammaanni. Yag hen hiyachi way ag-agaw, wachan chà ammaan yag penotaw-o hen he-è, yag ammag chuar hen anchi chara way fummùnag. Wat naurawà yag tég-angayà agé matéy, te ammag naraw-anan hen anchi sugat-o. Ngém gapo hen torong chillu agé Apudyus, tenaguwà chillu. Ah hamhamào, haprat Apudyuschi an haén gapon nangafurotà hen anchi intudtuchun hen anchi chan funi.

Hen Chà Itudtuchu hen A-anào

Ad uwan gapo hen ammay way tugun Apudyus, faén hen ekaman way ngomayaw ya fumarés hen chà itudtuchu hen a-anào. Hen kaong-ongà, wat hen ekaman way ngomayaw ya

the quality of my faith in Him, because hardships, that's what shows if we will stop our believing and following His advice or not.

There was also another time that it was as if I was spanked by God because I sinned. What happened was, I obeyed that which a person who sacrifices told me to do. On that day, I was doing something and I chopped my foot with an axe, and there was much blood that came out. I fainted and I also nearly died because my wound was very severe. But because of the help of God I still lived anyway. In my thinking, that was God spanking me because I obeyed that which that person who sacrifices told me to do.

THAT WHICH I'M TEACHING TO MY CHILDREN

Now, because of the advice of God, it's not how to head-hunt and revenge that I'm

fumarés hen cha itudtutudtuchun Ama an haén. Ngém ad uwan, faén chachi hen chà itudtuchu hen a-anão, te achi poros laychén Apudyus chachi. Wat hen chà itudtuchu yanggay an chichaat hen ekamancha way matagu. Chà itudtuchu hen ekamancha way manganop ya hen ekamancha way man-amma. Chà agé itudtuchu an chicha hen ekamancha way mètágépfar an Apudyus ya hen ekamancha ta ammag hiya yanggay agé hen manokchuncha. Yag heno way ammaancha ono ayancha, masapor mètágépfarcha unna an Apudyus ta chawaténcha hen torongna. Chà agé itudtuchu hen ekamancha ta faén ah sachot hen mantoray hen acharcha.

Yag chà agé itudtuchu way no masaketcha, faén hen anchichay ongtan hen manfag-ancha ah torong, te ah Apudyus yanggay. Yag chà agé ifagafaga an chicha way achicha cha émégýat way matéy, te hen matéy way cha

teaching my children. When I was a child it was just how to head-hunt and how to revenge that my father taught to me. But now, those are not the things that I'm teaching to my children, for God absolutely does not like those things. And so the only thing that I'm teaching them is how they should live. I'm teaching them how to hunt and how they should work. And I'm also teaching them how to talk with God, and also their way of living so that He only is the One whom they will trust. And whatever they do or wherever they go, they must talk first with God and request His help. I'm also teaching them how to write so that laziness won't be that which rules in their bodies.

And I'm also teaching them that if they are sick, it should not be the spirits that they ask help from, for that should be only from God. And I'm also telling them that they should not be afraid to die, because the one

omafurot an Apudyus, wat ah Apudyus agé hen ayana. Wat hiya hen mî-iggawana ah ing-ingana.

Yag chà agé itudtuchu an chicha way uray ta wachay laweng ah in-inépcha, achi ammag afuroton hen anchichay ekatchéén itchun cha nadchi. Ammag hen ekaman yanggay wat ammag ifaga an Apudyus ta egad hiya. Ammaq etalek an hiya hen heno way in-inép way aggaégyat, wat achina parufusun hen anchi ekatchéén itchuna.

Yag hen ihay chà itudtuchu agé hen a-anão, wat ammay hen man-uswilacha ta acharéncha way mamasa hen alen Apudyus, te yachi hen cha mintudtuchu hen ustoy ekaman hen antoy tempon hen matatagguwan ad uwan hen antoy lota.

who dies believing in God, God also is where he will go, and He will be the One that they will stay with forever.

And I'm also teaching them that even though they dream bad things, they should not obey the meaning of those things. What they should do is just only tell it to God so that it will be up to Him. They should just commit to Him any fearful dreams they have, and then He will not allow its meaning to come true.

And another thing that I'm teaching my children is, that it's good if they go to school to learn to read the Word of God, because that is what teaches us the right things to do in our time of living now on this earth.

Hen Ifagà hen anchichay Tatagu way Nesorat hen Alen
Apudyus ah Alecha

An-ayu koma ammag laylayad no niyitob hen alen
Apudyus ah aleyu, te hen alen Apudyus, wat hen anchi
katot-owaan hen chana aryén. Yag yachi yanggay agé hen
cha mintudtuchu hen anchichay maid innitataaw mepanggép
hen antoy ataguwantaaw ad uwan ya hen ataguwantaaw ah
pegwana. Antaaw koma yanggay ammag afuroton ah Apudyus,
te achi mafalin chillu way ilisiyantaaw hiya. Te uray ta
ekattaawén mantarotaaw ah liyang, ammag wà-acha chillu
hiya way mangi-ila an chitaaw. Ammag uray heno way
ekatén mantarowan wat an chillu ammag i-illan Apudyus
chitaaw.

Hen alen Apudyus, itudtuchuna hen matornosan hen
həmhamà, ya itudtuchuna hen ekaman way mangenpég-anan
hen laweng way a-amma. Wat antaawat koma an acharén ta
wacha agéy itudtuchutaaw hen tapen hen tatagu.

WHAT I HAVE TO SAY TO PEOPLE WHO HAVE THE WORD OF GOD WRITTEN IN THEIR LANGUAGE

You who have the Word of God translated
into your language should be happy because
the Word of God, it speaks only the truth.
And that only is also what teaches us those
things which we do not know about this life
now and about our living in the future. Let's
just absolutely obey, because it's impossible
anyway that we will escape Him. For even if
we think that we'll go hide in the caves,
He's still there looking for us. And even no
matter where we think that we'll go and hide,
God still just sees us.

The Word of God, it teaches us to have
peaceful thoughts and it teaches us how to
put away evil works. And so let's just study
that so that we can also have something to
teach to other people.

Uray angkay maid achitaaw mangahoy an Apudyus ya hen antoy alena way nesosorat, wat na-à-afàtaaw chillu, te or-orhe chillu ah Apudyus no chitaaw. Yag hen ekatnaat, no umchah hen anchi tempo way manguwisana hen amin, wat aminay cha-an omafurot an Jesu Cristu, wat elamongna chicha an Chumunyu way machusa ah ing-inggana. Yag ay ammoh or-orhetaaw no ah Apudyus ta mafalin afaéntaaw hiya no chusééna chitaaw. Antaaw chillu ammag na-à-afà, wat unninaat hen mètapetaaw an hiya ta achitaaw machusa no umchah hen anchi tempona.

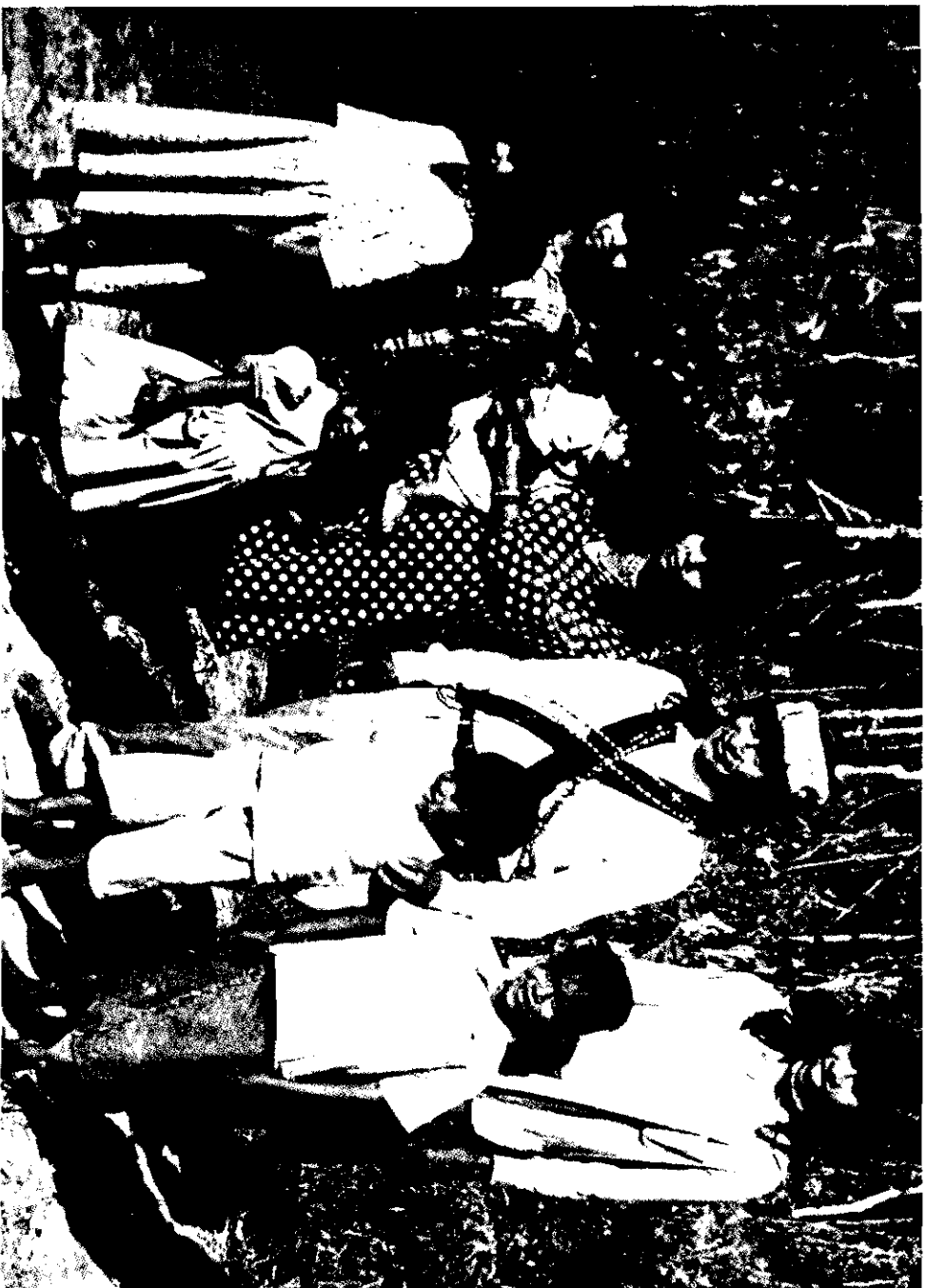
Yachi hen ifagà an chàyu way tatagu way mepanggép an haén way sonodyu way cha omafurot an Apudyus.

Haén ah Tariri

Even though we say all kinds of evil things against God and against His written Word, we will still be absolutely defeated because God is stronger than we are. And what He says is, when the time comes that He judges all, then all those who have not believed in Jesus Christ, He'll gather them together with Satan and they will be punished forever. And anyway, are we stronger than God so that it would be possible that we'd defeat Him if He will punish us? We will still be absolutely defeated, and so it is really better if we be included with Him so that we won't be punished when that time comes.

That is what I have to say to you people about me, I your brother, who is believing in God now.

I am Tariri.



Cha Tariri way himfaryan