

MISSION ATLAS PROJECT

AFRICA

Ethiopia (Federal Democratic Republic of Ethiopia)

BASIC FACTS

Name

Currently known as the *Federal Democratic Republic of Ethiopia*, and formerly named *Abyssinia*, and *Italian East Africa*.

Population

An estimate in July 2004 counts the total population as 67,851,281 (with mortality from AIDS considered).

The population age breakdown is: 0 – 14, 47.18%; 15 – 64, 50.03%; and over 65, 2.79%.

Population growth rate is 2.7%.

The life expectancy is 43.88 years for males and 45.51 years for females. Infant mortality rate is 100 deaths per 1,000 births with the average woman having seven children.

AIDS is a serious epidemic with 10.63% adult infected and over 3 million people with AIDS.

Land

Ethiopia is located in the “Horn of Africa” in Eastern Africa. It is bordered by the nations of *Sudan* on the east, *Eritrea* in the north, *Djibouti* and *Somalia* in the west and *Kenya* in the south. The total area of the country is 1,127,127 sq km, of which 1,119,683 sq km is land and 7,444 sq km is water. Ethiopia is a little less than two times the size of the state of Texas in the U.S.A. It is a landlocked country.

The climate is a tropical monsoon and there is a wide difference induced by topographic variation. There is a lush forest area in southern Ethiopia. The *Great Rift Valley* runs through the entire center of the country from northeast to southwest. Mountain ranges mark the west in the High Plateau region. The *Somali Plateau* is a semi-desert region stretching east from the Great Rift Valley. The landscape to the north is characterized by the *Denkali Desert*. The differences in elevation range from –125m at the *Denakil Depression* to 4,620m at *Ras Dejen*.

Land usage is 12% arable, permanent crops 1%, permanent pastures 40%, forest and woodlands 25% and other 22%. There are serious environmental issues in Ethiopia of deforestation, overgrazing, soil erosion and desertification. As these issues worsen, more people will be displaced, which creates more problems in other areas.

Government

The government is a Federal Republic. The capital of Ethiopia is *Addis Ababa*. There are eleven semi-autonomous administrative regions organized around ethnic groups. Ethiopia is the oldest independent nation in Africa, and with at least 2,000 years of independence. The constitution was ratified in 1994 and made effective on 22 August 1995.

The Executive Branch is composed of President, Prime Minister and Cabinet of Ministers. The Legislative Branch is a bicameral Parliament. The House of People's Federation is made up of 108 members, elected by state assemblies. The House of People's Representatives is composed

of 548 members who are elected by popular vote in their local districts. The Judicial Branch is the Federal Supreme Court and federal judges.

The legal system is a mixture of national and regional courts. Ethiopia has many competing political parties. The OPDO (*Oromo People's Democratic Organization*) and ANDM (*Amhara National Democratic Movement*), and *Ethiopian People's Revolutionary Democratic Front* (EPRDF) are the strongest among the many parties. There is universal suffrage. In the 2000 elections oppressive means were reportedly used to keep the EPRDF with its partners in 90 percent of the seats in the parliament.

Economy

The real GDP is approximately \$6.1 billion, and per capita income is \$110. The inflation rate is near 3.5%, with an annual growth rate of 5%. The budget has \$1 billion in revenues and \$1.48 billion in expenditures. The external debt was \$10 billion in 1999. Their currency is the birr. Ethiopia exports \$400 million in goods and imports \$1.6 billion in goods. Exports include live animals, hides, gold, zinc, copper, platinum, marble, soda ash, qat, coffee, and other agricultural and industrial products. Agriculture provides half of the GDP, 90% of exports and 80% of the country's employment. Coffee is the most important crop, accounting for 10% of GDP and employing 15 million people in the industry. Agriculture and animal husbandry compose 80% of the workforce.

The government employs 12% of the population and the remaining 8% are in industrial and construction businesses. Industry contributes almost 14% of the economy in the form of production of hydroelectric power, construction, cement, along with products including textiles and processed foods. Natural gas production has not been exploited yet.

Ethiopia's economy has been in a precarious position. Poor agricultural techniques and frequent drought have severely strained the economy in recent years. The famine, civil war and border conflicts have nearly devastated the economy. In an effort to strengthen the economy, the government of Ethiopia with United Nations assistance has implemented programs to create private business capital and jobs for Ethiopians. Industrial work has increased due to state funded programs.

<http://www.state.gov/r/pa/ei/bgn/2859.htm>

Culture

The Ethiopians maintained relative isolation over the millennia which allowed a style of music similar to Arabic and Indian patterns to develop. Religious influence was seen in their painting but more recently the visual arts are more socially driven. The artisans of Ethiopia are known for their clay pottery, woodcarvings, and cotton weavings that are embroidered into their clothing. They celebrate their New Years Day in September with the slaughtering of animals for feasts, parades, dancing, and music. Their "Freedom Day" celebrates when the northern fighters took over Addis Ababa and ousted the dictator after 30 years of civil war. Circumcision, marriage, and the funeral are important rites of passage in the Muslim and Christian population groups.

Society

Most Ethiopian families love to have children because children are considered wealth, since they are the couple's security for old age. The grandparents are highly valued because they teach the young and tell the stories of history, of religion, and how to live in and influence the community.

Women are generally considered inferior to men and work longer and harder than men. Most families have a dog for security of their animals and household.

Football, also known as soccer, is the favored sport in Ethiopia. Many Ethiopians are also conscious of Olympic sports like Marathon running. Traditional sports include wrestling and stick fighting, stick and ball games for the kids, and dancing for women. Celebrations and holidays are times when adults drink and dance. There are traveling minstrels, and some movie houses, which both offer entertainment.

Religion

Their religious heritage is broken into three categories: Coptic Monophysite Christianity, Islam, and indigenous religion. The increase in Islamic followers may have recently outnumbered the Ethiopian Orthodox Christians

<http://www.addistribune.com/>

<http://www.ethiopians.com/>

Health and Welfare

Ethiopia has the 16th highest prevalence of HIV/AIDS in the world, according to UNAIDS information. Ethiopia is partnered with Botswana, which is also hit very hard with HIV/AIDS but has good strategies, in the fight against the pandemic. Ethiopia will receive \$18 million from the US to combat HIV/AIDS.

Malaria and tuberculosis are major diseases in Ethiopia, as are venereal diseases, parasitic and gastroenteritis infections. Additional diseases like typhoid, typhus, trachoma, leprosy, and conjunctivitis are present.

Modern medical facilities, medical personnel, sanitary practices, and adequate nutrition are generally insufficient in most places in Ethiopia.

Infant mortality is between 20% and 40% depending on the location. The life expectancy for males is fifty years and for females is thirty-five years.

http://www.geocities.com/healthinfo_ethiopia

Literacy

The current level for the total population may be near 35%, while the Ethiopian government claims 63%. The revolutionary government, in the past, made significant gains in raising the literacy levels. The former literacy rate was 45.5% for males and 25.3% for females.

Language

There are more than 80 languages and dialects spoken in Ethiopia. Many tribes have their own systems of communication. The most commonly spoken and understood languages are:

Amharic, English, French, Italian, and Arabic.

Urbanization

The urban explosion of the Addis Ababa is the result of a high birth rate, immigration from rural areas and other cities, and the political change of 1991 with its influence on ex-military etc. The populations of the secondary urban centers has not reached the level of the capital, but the same factors are relatively applicable to these other urban centers of Dire Dawa, Harer, Nazret, Gonder, Dese, Mek'ele, Bahir Dar and Jima. The growth of these smaller urban centers is partly

the result of the decision to create twelve regional governments. Look for urbanization to continue to be a serious government issue in years to come.

<http://urban.freeservers.com/ethiopia/infoeth.html>

HISTORY

Beginnings

Evidence of cereal agriculture found in Ethiopia was dated at around 5000 B.C. Early domestication of animals was seen along side the grasses and grains that were being cultivated.

Various migrations across the Red Sea continued through OUT Ethiopia's history.

The *Cushitic* language was present but became increasingly diversified, eventually becoming the *Somali*, *Sidamo*, *Saho*, *Afar*, and *Oromo* languages. The *Omotic language* present at this time eventually became the *Welamo* and *Gemu-Gofa* languages. The *Semitic* speaking people groups that moved in from Southwest Arabia brought monumental stone architecture with them. They constituted a pre-*Aksumite* culture as fusion with indigenous peoples occurred.

Herodotus, in the fifth century B.C., described the Ethiopians as a "most just men" and Homer wrote that they were a "blameless race." The Greeks thought of Ethiopia as a semi-mythical place. By the first century AD, traders from Egypt, Persia, Greece, and Rome knew of the richness of this area. In those days, the capital of the empire was known as *Axum* or *Aksum*. The first written history of Ethiopia began in the early Christian era with the *Aksumite* or *Axumite* *Dynasty*.

The Aksumite Empire

National tradition links the *Aksumite* *Dynasty* to *Menelik I*, the son of *Solomon* and the *Queen of Sheba*. Records to substantiate this claim are not available. The *Aksumite* state consisted of the highland area that was divided into southern *Eritrea*, *Tigray*, and *Welo*.

The major two centers were *Aksum/Axum* and *Adulis*. The empire stretched to the Red Sea coast, controlling the area from *Sawakin* to modern *Djibouti*. There was control exerted in Southwest Arabia, mostly out of a need for trade routes with India and the Roman Empire. The *Aksumites* traded gold, ivory, incense and obsidian for olive oil, wine, cloth, glass and iron.

[http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field\(DOCID+et0013\)](http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field(DOCID+et0013))

Trials of the Christian Kingdom and the Decline of Imperial Power

Christianity reached Ethiopia in the 4th Century, with the arrival of *Fruementius of Tyre*. He gained favor with royal family and was given permission to make disciple of Christ. *Fruementius* was later appointed as bishop of Ethiopia by *Athanasius of Alexandria*.

Strong Christian roots were established in the society, but by the 7th Century Islam had spread into much of the area surrounding Ethiopia. A slow decline occurred in the strength of the Empire. Late in the 10th Century *Axum* was declining and a new power was rising in the *Lalibela* area (later renamed *Lasta*). In 1137, *Emperor Del-Naad*, and the *Akusimite* dynasty suffered an overthrow by *Tekla Haimanot* the ruler of *Lalibela*, thus beginning the *Zagwe* *Dynasty*.

The Zagwe Dynasty

The transfer of power to the *Zagwe dynasty* was a change of religious control, under which Islam tried to penetrate Ethiopia. *Imam Ahmad* led the Muslim attempt at converting Ethiopia to Islam. By 1270, the *Zagwe* dynasty was over.

The Ethiopian sovereignty was restored with the coming of Emperor *Yekuno Amlak*. This is believed to have restored the Solomonic line of the throne of Ethiopia. Thereafter the Ethiopian kings remained of this line, which created a strong national pride in its ancient heritage. The *Emperor Amda-Seyon* reestablished Ethiopian rule over the principalities that Muslims had tried to take over in the Horn of Africa.

Contact with European Christendom

In 1493, the Portuguese began relations with Ethiopia in order to maintain a sense of control of the Indian Ocean trade routes and in an effort to begin converting the people to Roman Catholicism. The following decades resulted in conflict between anti-catholic and pro-catholic groups, which eventually resulted in the expulsion of all foreign missionaries in 1630. This created Ethiopian tension and hostility toward Christians and Europeans which lasted through the 19th and 20th century.

A Muslim Threat

In the 16th century there was a reorganized move on the part of the Muslims to overrun Ethiopian territories. The Ethiopian government attained military assistance in 1541 from several hundred Portuguese “musketmen” who were armed with superior weapons defeated and killed the Muslim aggressors in 1543.

Era of Princes

During the 18th and 19th centuries, Ethiopia was in an almost constant state of civil war. This era is known as the “Era of the Princes.” A young general named *Lij Kassa Haylu* was crowned *Emperor Twedros*. The armies invaded the area of Eritrea and annexed it.

In 1889, with the aid of Italy, *Menelik II* took control of *Tigray* and *Amhara*. Menelik signed the *Treaty of Wichale* that recognized him as ruler of Abyssinia. The treaty was different in the Italian version of the treaty by giving Italy the protectorate of Ethiopia. Menelik repudiated the treaty when he discovered the Italian trick. As a result, Italy and Menelik both built up military forces in the area.

Menelik had contact with France, and he acquired modern weaponry. He mobilized 100,000 men for a conflict with Italy. The Italian general was ordered to attack. He chose to attack on Sunday, Feb. 29 in the early morning hours before dawn. The Ethiopians were aware of the pending attack and mobilized with an attack before the Italians were ready. Menelik attacked an Italian force much smaller than his forces and successfully regained that area of Ethiopia. Following the signing of the *Treaty of Addis Ababa*, Ethiopian solidarity existed for several more decades.

<http://www.friesian.com/ethiopia.htm> http://en.wikipedia.org/wiki/First_Italo-Abyssinian_War

The Twentieth Century

The capable *Emperor Menelik II* served until 1913, after which the *Empress Zawditu* ruled. *Haile Sellassie* was the regent during the Empresses reign, and he ruled after her reign ended in 1930. His rule was interrupted by the Italian aggression into Ethiopia and the occupation of the Italians.

It has been said that Mussolini sent the Italian force to retake what the Italians lost in 1896. The Italians took advantage of the treaty that separated Somaliland and Ethiopia by building a fort at the *Walwal oasis* in 1930. By 1932, Italy was building roads in the Ethiopian territory. In 1934, Ethiopian troops accompanied by British boundary commissioners protested the Italian’s actions.

A clash between the Ethiopian and Italian forces resulted in 200 dead. In September, 1935 the League of Nations exonerated both sides from blame, after which the Italians began massing troops along the Somali and Eritrean border.

The *Emperor Haile Selassie* massed 500,000 troops but of the troops most were not equipped with the needed modern weaponry. The Italians attacked on October 3, with 100,000 troops on the Eritrean border and a smaller force from the Somali border. The holy capital of *Axum* was taken on the 15th of October. A new general was assigned to the campaign in December and he used poison gas and fire bombs to speed up the process. The emperor fled into exile on May 2, and the capital of Addis Ababa was taken on the 5th. After Italy took over they merged Eritrea, Somaliland, and Ethiopia into what was called Italian East Africa. From 1936-1941 Italy ruled the area.

http://en.wikipedia.org/wiki/Timeline_of_the_Second_Italo-Abyssinian_War

http://en.wikipedia.org/wiki/Second_Italo-Abyssinian_War

The North Africa Campaign was launched by the Allies against the Axis powers. The battles that took place in North Africa became known as the Desert War. Following Italy's declaration of war on the British, raiding and battling ensued in Egypt. Italy worked to take over Libya and to overtake Egypt and control the Suez Canal. Ultimately, the Axis powers wanted to take over the Arabian oil fields for their war campaigns.

British and Italians battled from June 1940 until about that time in the next year. The Italians were eventually defeated by the combined forces of South Africa, India, and Australia under the British banner.

http://en.wikipedia.org/wiki/North_African_Campaign

http://www.wordiq.com/definition/Military_history_of_Britain_during_World_War_II#Ethiopia

Emperor Selassie returned with British forces in 1941. By a decree of the UN, Eritrea became part of Ethiopia in 1952, at which time it was under the control of Great Britain.

There was an attempted coup in 1960. It was unsuccessful in overthrowing the government but succeeded in stirring up political opposition. The armed forces overthrew the government in 1974. The emperor and his family were deposed and the monarchy was officially abolished in 1975.

The Provisional Military Administrative Council came under the rule of *Mengistu Haile Mariam*. In 1976 *Haile Miriam* declared himself a Marxist and aligned himself with the Soviet Union. Many Ethiopians tried to rebel against the government. An estimated 10,000 Ethiopians were killed as suppression swept the country.

During the mid 1980's drought and famine devastated northern Ethiopia. Hundreds of thousands starved to death. International aid came in the form of 900,000 tons of food distributed to over 8 million people. Aid has continued in Ethiopia on a smaller scale.

The Worker's Party of Ethiopia was established in 1984 as the sole political party. The government was unable to defeat the Eritrean and Tigrayan uprising and a new party was formed. The Ethiopian People's Revolutionary Democratic Front (EPRDF) was established, with *Meles Zenawi* as the leader of this interim government. It was decided that Eritrea could hold a referendum on independence.

The EPRDF pledged to establish the first multiparty democracy. In 1994 fair elections were held for the newly established Constituent Assembly. The EPRDF won 484 of the 547 seats. The coalition of Alternative Forces for the Peace and Democracy in Ethiopian was formed to boycott the elections. A second election was held with the same results.

Many Ethiopians felt there was no need to vote and that the elections were fixed. International support came in and attempted to assist. The *Oromo Liberation Army* (OLA) struggled against

the Ethiopian government. Both sides claimed that there were victorious in the war. Ethiopia felt that Eritrea was assisting the OLA. In 1998 Eritrean soldiers invaded and occupied cities in Northern Ethiopia. US efforts at a peace plan failed. There was still fighting along the Ethiopian and Eritrean borders in 2003.

Additional information available:

www.cmi.no/publications/2002/rep/r2002-2.pdf

<http://www.electionworld.org/ethiopia.htm> (political parties in Ethiopia included)

RELIGION

History of Christianity

The Gospel came to Ethiopia in the 4th Century when a ship bound for India was shipwrecked and two of the three Christians survived to begin ministry among the indigenous people. The leader *Meropius* died and his two wards *Fruementius* and *Aedesius* were taken as servants for the king. *Fruementius* served *King Ella Amida* as a private secretary, and *Aedesius* served as the royal cupbearer.

These Christians served the king well. After receiving favor from the king, *Fruementius* and *Aedesius* were permitted to begin the new religion in *Aksum*. At the death of the king, *Fruementius* was charged as the regent for the infant prince *Ezanza*. When some of the people began to receive Christ, the two Christians realized the need for mission work.

They traveled to Egypt and wrote to *Athanasius* in Alexandria asking that missionaries be sent to the receptive people. *Athanasius* responded by commissioning *Fruementius* the Bishop of Ethiopia. The new bishop returned to *Aksum* and worked with *King Ezanza* in creating a Christian nation in *Aksum*. Since that time, until the 20th Century, bishops came from Egypt to lead the Ethiopian Orthodox Church.

<http://www.tewahdo.com/EriChr.htm>, <http://www.selamta.net/religion.htm>

Monasticism reached Ethiopia in the 5th century with the arrival of nine monks from Egypt or Syria. These monks were driven away after the *Council of Chalcedon* due to belief that Christ had only one nature. This *Monophysite* Christianity believes that Christ had a fused nature of divine and human, not two natures as the Chalcedonian Council decided. These monks helped bring about Bible translation into the *Ge'ez language*, a translation still used in the Ethiopian Church even though *Ge'ez* is no longer a living language.

Muslim invaders formed a barricade between the Ethiopians and the rest of the Christian community in the 7th century. The Ethiopians did keep contact with the Ethiopian monastery in Jerusalem. The Coptic Church maintained contact through appointing of bishops to lead the Ethiopian Orthodox Church. While some relations between Muslims and Christians were cordial, due to mutual interest in trade and religious tolerance, the relationships deteriorated. In time, Ethiopian Christians fled to the mountains to defend themselves, and their culture from the Muslims.

During the 12 and 13th century the religious focus changed with the leadership of the *Zagwe dynasty*. In the new capital city of *Roha*, later changed to the name of King Lalibela who established it, ten churches were carved out rock and stand as remarkable achievements for the craftsmanship of the Ethiopians. After the *Zagwe dynasty* ended the significance of these churches as sites of the old empire changed. Worship still is celebrated in these places.

Conflict with Muslims resurged in the 16th century, but was put down by aid from the Portuguese. Pressure to unify with Catholicism surfaced after the Portuguese came.

The 17th century *King Susenyos* became Catholic but his successor drove out the Catholic missionaries. In reaction to the measures taken during the short-lived Catholic state, the Ethiopian Church patriarch made all Ethiopian Christians get re-baptized, and priests were re-ordained. The Ethiopian practices of fasting on the Sabbath and as well as male circumcision were prohibited.

The early 19th century was a time of poor leadership. The national difficulties of Ethiopia had a direct impact on the weak leadership of the church. Later in the 19th century things got better for the Church when a capable bishop was appointed to head the Ethiopian Church and there was a king interested in looking out for the church. *Menelik II* held off the Italians from colonizing Ethiopia, but Catholicism came back anyway.

By the 20th century, Catholic and Protestant missionaries were working freely to establish churches in Ethiopia. In this period, the Ethiopian Orthodox Church won approval to appoint its own head bishop. Since 1936 tremendous growth in Protestant churches has been realized. In the face of two great waves of persecution (by the Italians and by the Communists), the churches persisted and grew. Incidents of martyrdom and courage were evident. Seasons of harvest arose. While Protestants were fewer than 200,000 or 0.8% of the people in 1960, by 2000 the Protestants numbered nearly 12 million or 19.7% of the population.

<http://www.bethel.edu/~letnie/EthiopiaHomepage.html>

Non-Christian Type Churches

The Orthodox Group

Oriental Orthodox Churches

The term Orthodox means “right believing” and is used both by the non-Chalcedonian Eastern Orthodox Churches and the Byzantine Orthodox Churches. Among the Oriental Churches are the Coptic, the Ethiopian, the Syrian, the Syrian-Jacobite tradition in India, and the Armenian. The Greek Orthodox Church accepted the Council of Chalcedon’s affirmation of the two natures of Christ in 451, while the Coptic Church did not. There is no known Greek Orthodox Church today in Ethiopia.

Coptic Orthodox Church

The Coptic Church began to work in Ethiopia in the 4th century when the Abyssinian people adopted Christianity. It has remained fairly unchanged since that time as the people of the highlands practice elements that are reminiscent of Hebraic and pagan elements from the times of Christ. The Ethiopian Church in Ethiopia recognizes the primacy of the Coptic patriarch in Alexandria. It is a daughter church of the Coptic Church. The head of the Ethiopian Orthodox Church is headquartered in Addis Ababa.

"Ethiopian Orthodox Church." *Encyclopedia Britannica*. 2004. Encyclopedia Britannica Premium Service. 23 June 2004

<<http://www.britannica.com/eb/article?eu=33711>>.

<http://www.newadvent.org/cathen/10489b.htm> Monophysite

<http://sellassie.ourfamily.com/culture/church.html>

Ethiopian Orthodox Church

The *Abyssinian Church*, as it was formerly known, contains the features of religious life that follows. The Scripture used is a translation from the Septuagint, which was begun in the mid-fifth century and completed in the seventh century. Fleeing the rulings of the Council of Chalcedon, “The Nine Saints” were Monks of Monophysite belief that established a monastery and translated the Bible into the language at the time, *Lisana Ge’ez*, the “Tongue of the Free.” The Ethiopian Orthodox Church has used a Ge’ez translation for its services since its introduction. The original translation has been revised about three times, first in the 13th century,

then in the 16th century, and finally in the 18th century. As translations into other Ethiopian languages are made, resistance to them as the Scripture of the Church is expressed. While some people obtain copies of the new translations, they do so only for personal use, since the Ethiopian Church uses only the Ge'ez translation in their services.

This is a point of cultural and traditional conflict for some. The Old Testament contains the extra-canonical books of *Jubilees*, *Maccabees*, *Enoch*, *3 Esdras*, *4 Esdras*, *Tobit*, *Judith*, *Wisdom of Solomon*, *Sirach*, *Baruch*, *Epistle of Jeremiah*, *the History of Susanna*, *Bel and the Dragon*, and *the Song of the Three Children*.

The liturgy of the Ethiopian Church is much like a mystery religion retaining the spirit and form of sacred activities. The people are shut off from the sanctuary and are screened from viewing the sacred actions. Much emphasis is given to the Divine Wisdom and Light coming into the world. Icons are replaced with pictures that are used in festival and kept on the church walls. Most people stand outside the church building during the service. Structurally, the buildings of these churches are round or octagonal with conical shaped roofs. Some of the older monastic church buildings are in a rectangular shape. With the emphasis that the Ethiopian liturgy gives to the holy mysteries and the Tabot in the center of the building with multiple priests surrounding, a circular African hut shape works best. In the church building there are three concentric rings. The innermost circle is referred to as the sanctuary, which contains the ark (a small wooden box) and is the place where the priests and emperor take the Eucharist. The Eucharist is a part of every service in the Ethiopian church sanctuary. The Eucharist is taken by the congregants in the "holy place" contained in the second ring. The outer ring is where the priest chant verses of scripture in Ge'ez and are known as the choir. Some of the practices are Jewish in origin. Male circumcision, keeping the Sabbath, the sacrifice of a goat or lamb for the ill, and the presence of an ark in every church give the Ethiopian Orthodox Church a Jewish feel. The heritage of Judaism is much based on the claims of the Solomonic ties of Menelik. They are also said to possess the Ark of the Covenant that was rescued before the Babylonians could take it in the fall of Jerusalem.

A detailed English version of the Confessions and Prayers is found *Features of the Abyssinian Church*, by Douglas O'Hanlon. Baptism is performed on infant males forty days after birth and on infant females eighty days after birth. This is a means of getting remission of sins, of being buried into the death of Christ, and keeping from Hell. If a child dies before the baptism, the faith of the mother is believed to be sufficient for the child. For adults a baptism of triple immersion is performed. Exorcism is woven into the ceremony for the adult. The rubric by which Baptism is performed consists of running water baptism, anointing with oil, and words of profession. A ceremony commemorating Christ's baptism is observed annually in which a service is conducted by a priest near a local river. The local congregation brings their ark. During the night's service the water is blessed, so that by morning it is sprinkled on the crowd. Neglecting Baptism is dangerous for the body and the soul, as is neglecting the *Temkat* ceremony.

Fasting is a thing for which Ethiopians are renowned. Fasting is considered to be the essence of religion. Adults are very rigid in their fasting. Generally, the fasts are on Wednesdays and Fridays, with many fasts through the year. The fast is from all animal food except fish, and drink is abstained from until 3pm. Drinking is allowed on the weekends after 8am when fasting. A child does not fast until the age of seven. Children are given a father confessor (priest) that guides them in their religious life. The father confessor will accompany the family when the child takes its first fast.

Marriage in church is a rare thing except in nobility. Many marriages are done before the mayor. This is easiest for the couple. The civil marriage acceptance in the Ethiopian Orthodox Church is nearly universal. The Eucharist is administered to couples of civil and church marriages. Nevertheless, couples will only take Eucharist once a week at best, and usually on rare occasion. Burial of the Dead is done soon after the person dies. The body is wrapped in a shroud and prayer is done at the home of the deceased. Along the way to the grave, the priest stops seven times to pray. He carries a cross, incense, and holy water with him to the grave. The body is not taken into the church building. The souls of those that are blessed will go directly to Paradise where they await judgment. The souls of the wicked wander until they are damned to hell. Prayers are offered for the dead so that they may be released from their condemnation and given a place in Paradise. Prayers are offered for dead children, and there is a hymn for the dead. Jewish observances are found in the Ethiopian Orthodox Church, such as the ark in every church, washings, male circumcision, a holy place separated by a veil, and rigorous fasting. Magic is used against evil and prayers can be found in the books of magical prayers. One book is called the Bandler of Righteousness (*Lefafa Sedek*) and is very much like the Egyptian *Book of the Dead* which is about how *Isis* uses her powers for the benefit of the dead. Amulets are commonly used, and silk cords are worn around the neck like a rosary.

The groups of Ethiopian Orthodoxy claim 57.54% of the population with over 20,000 congregations and over 21 million members and 36 million adherents. The Orthodox churches in Ethiopia are undergoing significant change. The centuries of isolation from the rest of Catholicism have contributed to the development of unique theology and practice in the Orthodox church of Ethiopia. The Church has lost much of its favored privilege from the government and the rapid spread of the use of the Bible has called into question many teachings. The Orthodox church is losing members to evangelical groups. The Orthodox Church is increasing at only +0.3% in contrast to the Independent churches increase of + 13.6% , the Protestant churches at 6.7%, and the marginal churches at + 8.9%.

Features of the Abyssinian Church, by Douglas O'Hanlon (Great Britain: Billing and Sons Ltd., Guildford and Esher, 1946). <http://www.bethel.edu/~letnie/EthiopiaHomepage.html>

Catholic Church

Catholic missionaries arrived in the 14th Century and then an invitational letter was sent from *Pope Eugenius IV* to the Ethiopian Emperor in 1439 extending the opportunity for a relationship of unity with the Catholic Church. No such relationship was established, and by the 16th Century, Christianity in Ethiopia was in jeopardy of being overtaken by Islam. The Ethiopian Emperor defeated the move of Islam through the assistance received from the Portuguese after appealing for their military help.

With the military assistance came missionaries of the Jesuit order, whose objective was to unite the Ethiopian Orthodox Church with Rome. Through the efforts of the Jesuits, the Emperor Susenyos converted to Catholicism and declared it the state religion in 1622. The emperor used force and bloodshed to enforce the religious changes in Ethiopia which had negative repercussions. A violent reaction from the public, along with the death of Emperor Susenyos, ended the union of Catholicism and Ethiopia. Catholic missionaries were expelled or killed and the door to Catholic missionary activity was closed for 200 years.

Limited missionary activity resumed in 1839, but it was not until 1889 when *Menelik II* was on the throne that Catholic missionaries were given freedom to work in the country. The advent of the Italian occupation of Ethiopia (1935-41) opened the door for the missionaries to expand their influence in Ethiopia as they had in the Italian controlled Eritrea.

The Ethiopian Catholic Church presently has a metropolitan see in *Addis Ababa* and dioceses in *Asmara* and *Adigrat*. The largest grouping of Ethiopian Catholics is in the capital and Asmara. The division of Eritrea from Ethiopia led to the making of two new dioceses in Eritrea. The single episcopate of Ethiopia and Eritrea is located in Addis Ababa. Half of the Catholics are in Eritrea.

There are seminaries in Addis Ababa and Adigrat, and in Eritrea they are in Keren and Asmara. In 1919, an Ethiopian college was established by Benedict XV within the Vatican walls. The Archbishop of Addis Ababa of the Ethiopians is Archbishop Berhane-Yesus Demerew Souraphiel and was appointed in 1999. The membership is approximately 197,000.

Ethiopian rites in the Catholic religion were not accepted by many in centuries past but in recent years the tradition of the Ethiopian Orthodox Church has become accepted by the Catholic Church in an attempt to be more ecumenical.

Coptic and Roman Catholic together have around 200 congregations and 248,000 members. The estimate is that Catholics are increasing at + 4.7% annually.

Marginal Churches

Jehovah's Witness

The Jehovah's Witness Church entered Ethiopia around 1950 and were actively witnessing by 1951. The Church reported 112 congregations with 7500 members in 2000.

The Church of Jesus Christ of Later-Day Saints (Mormons)

The Mormon Church reported one congregation with 78 members in 2000.

<http://www.cnewa.org/ecc-ethiopian-catholic.html><http://www.catholic-forum.com/churches/kidanemehret/geezrite1840-1979.html>; Johnstone

Protestant Churches

Protestantism came to Ethiopia through mission societies beginning in the 19th Century. Their impact bore some fruit in the 20th Century, but did not create a large following. The three main churches that have shaped Ethiopian Protestantism are the Lutherans, Sudan Interior Mission, and the Mennonite Mission. Protestants claim as high as 18.59% of the population with over 11,000,000 adherents. In addition to the Protestant groups, the independent Christian groups count another 116,000 members. Orthodox Ethiopians call all Protestants, "*Pentes*," for Pentecostals, which reveals the impact that the Pentecostal movement has had on Ethiopian Protestantism. Government disapproval of these churches has not done much to stop growth.

Mekane Yesus Church

The earliest presence of Protestantism was the Lutheran mission work that has today become the *Mekane Yesus Church (Dwelling of Jesus)*. This church is mostly found in the south and west areas of Ethiopia due to a weak presence of Orthodoxy, and the seed planting of a radio program called Voice of the Gospel. The Ethiopian Evangelical Church Mekane Yesus (EECMY) is a well developed church that is the focus of the book, ***The Word of God in Ethiopian Tongues: Rhetorical Features in the Preaching of the Ethiopian Evangelical Church Mekane Yesus.*** Due to the close relationship of the Ethiopian Orthodox Church to the Mekane Yesus, a good understanding of the EOC will be helpful in understanding the EECMY. Structurally the EECMY is organized into synods, and has met together in several General Assemblies over the course of its history which began in the first half of the 20th Century. Each of the synods is a self-governing body that operates under the constitution of the EECMY. There is a *Book of Liturgy* that gives advice on service and aspects of worship. An EECMY hymn book is also available.

There is a Mekane Yesus Seminary started in 1960 to train church leaders, pastors, and teachers. The seminary training is intended to give the students the ability to make the preaching of the Gospel meaningful to the Ethiopian citizen. Lay people that confess the doctrines of the church are also integrated into the worship services. The Mekane Yesus carries on some of the Orthodox traditions of the church year and theological vocabulary but does not practice the martyrologies, saints' stories, and views of fasting. The preaching within the EECMY is in the language of the people unlike the EOC that uses the dead Ge'ez language. The Mekane Yesu Church in 2000 reported over 4400 congregations with more than 2,300,000 members and 3,400,000 adherents.

Kale Heywat Church

The entrance of SIM missionaries into Ethiopia in the 1920s is a story of miracles and heroism. When war erupted in Southern Ethiopia in 1937, the missionaries had to leave 75 newly baptized believers. It had less than a hundred converts when the work was closed by the invading Italians in 1938. But when the Italian army was driven out in 1941 and the Italian occupation ended, the number of believers had increased to 20,000 members in hundreds of congregations. By 1960, there were 100,000 believers and this grew to 500,000 by 1974.

The church formed by these converts is known as the Kale Heywet Church (KHC), which today has more than 4,500 congregations and 3,500,000 baptized believers. The Church is also known as The Word of Life Evangelical Church. They have their own missionary outreach, medical work, ministry to human needs and development projects, Bible schools, theological college, women's and children's work, urban ministries programme and a literature publication centre. SIM missionary numbers were severely reduced during the 1974–1991 Marxist rule in Ethiopia. During that regime, Christians suffered persecution and martyrdom, but the Church was strengthened and refined. The present government has now granted official certification for SIM, but procurement of visas continues to be a challenge.

The Mission and the KHC have formed a Joint Strategy Committee, and continue to work on their partnership agreement. They recognize that the proliferation of converts has reduced the level of discipleship, which is now a pressing need. Legalism and false doctrines are leading some church members astray.

SIM ministries are numerous, but generally fit within the following categories: church planting and evangelism among unreached groups, health and community ministries to human needs, outreach, media, Bible translation and literacy and leadership training.

Training programs include formal and non-formal theological education, training to evangelize, training women for ministry, training specifically to work among the Ethiopian Orthodox and training evangelists reaching out to nomadic pastoralists and other groups.

Meserete Kristos & Wulu Mengel Church

The Mennonite mission began in post- World War II Ethiopia by carrying out relief work. Later, they were given permission to evangelize and organized two churches. One church is called Meserete Kristos which still has ties to the global Mennonite community. The other church, Wulu Mengel Church, maintains its independence from western Mennonite influence.

There were Charismatic movements in the southwest areas of Ethiopia in the 1970's. Mulu Wengel (Full Gospel) church grew out a Bible study that a Mennonite doctor had with some high school students learning English. The group grew and was influenced by the Finnish Pentecostal Mission. The Mulu Wengel group became outlawed by the government in 1972. Many of them joined the membership of the Meserete Kristos (Christ is the Foundation) churches. As a result, some of the Meserete Kristos churches have been much more involved in the cultivating of the

gifts of the Holy Spirit. They have become more charismatic than their sister Mennonite churches worldwide.

Actually, when the Marxist government outlawed the Meserete Kristos church of 5,000 members in 1982, the church only grew larger. By 1991 numbers reached 50,000, a testimony to the faithfulness of the people and to the move of God on them. The church continues to see near 20% annual growth. By 2000 the church reported 350 congregations with 114,000 members and 160,000 adherents. Along with the growth comes persecution in some areas. The Meserete Kristos and the Full Gospel Church have experienced such growth and renewal that they are at the front of church growth.

The Full Gospel Mulu Wengel Church reports 900 congregations with 240,000 members and 600,000 adherents. Some confusion may be reflected in these figures.

United Pentecostal

The United Pentecostal Church in Ethiopia numbers 7143 congregations with 800,000 members and 1.2 million adherents. The report for 2004 stands at 2.6 million members but this may reflect adherents rather than actual members.

Sefer Genet (FFM)

The Sefer Genet Church reported 347 congregations with 52,000 members and 110,000 adherents in 2000.

The Baptist Bible Fellowship

The Baptist Bible Fellowship number only 20 congregations in 1970 but in 2000 had over 100 congregations and 5000 members.

Baptist General Conference

The Baptist General Conference reported 95 congregations in 2000 with over 19,000 members and 60,000 adherents.

Emmanuel Baptist Church

The ministry of Emmanuel Baptist Church increased from 50 congregations

The New Covenant Church

The New Covenant Church is associated with the Southern Baptist Convention mission work. In 2000 it reported 50 congregations with some 3000 members.

Mennonite Church

The Mennonite Church had 350 congregations and 114,000 members in 2000.

The Seventh Day Adventist

The Seventh Day Adventist group reported 686 congregations in 2000 with over 128,000 members and 280,000 adherents

The Christian Brethren

The Christian Brethren Church had 22 congregations and 4200 members in 2000. The group reported 15,000 adherents.

Churches of Christ

The Churches of Christ in Ethiopia numbered 510 congregations with 55,000 members and 100,000 adherents.

The Christian Missionary Fellowship

The Christian Missionary Fellowship had 90 congregations with 12000 members in 2000. The Church also reported 30,000 adherents.

<http://www.bethel.edu/~letnic/EthiopiaProtestantism.html>, <http://www.ctlibrary.com/7014>

Additional information:

<http://www.ethioindex.com/directory/?c=38>

<http://www.pastornet.net.au/jmm/articles/343.htm> good site
http://www.biblesociety.org/wr_373/373_23.htm
<http://www.gospelcom.net/lcwe/wemag/9712gobe.html>; Johnstone

Anglican

St. Matthew's Church in Addis Ababa is the only Anglican Communion in Ethiopia. The chaplain of this church works among the refugees in the camps in Ethiopia, teaching them and helping with their physical needs. *Glenfall Fellowship of Battledown*, a part of the Federation of Independent Anglican Churches, supports a social program in Ethiopia.

This church has one congregation and around 3000 members.

<http://www.uspg.org.uk/proj334.html> <http://www.glenfall.org.uk>; Johnstone

Non-Christian Religions

Islam

As Islam spread and conquered North Africa, Coptic Christians in Egypt were put in a crisis. After many years Ethiopia enlisted the help of some allies and the Islamic leadership was defeated in 1543. Ethiopia remained steadfast in Christianity until 1970.

Islam arguably has the strongest following in Ethiopia. Each cultural group within Ethiopia practicing Islam does so in its own fashion. They all interpret the Koran in their way and have different nuances to their practices. The practice of chewing qat or tchat is a custom that men do after they have worked in the morning that they do during prayer times and socializing in the afternoon.

Indigenous or folk religions have developed over many years in the life of a group and are what help sustain them. There are groups that have ancient practices mixed with ideas from Protestant Christianity or Islam. Practices such as divination and witchcraft are deeply imbedded in the life of many people and generally they believe it works.

Ethiopians claim to have taken the Ark of the Covenant from the Temple in Jerusalem before the Babylonians could plunder it during the invasion of Judah. They are virtually the only people to claim that they have it, and only one person, the Keeper of the Ark is able to see it. While they make a good case for having it, most historians and scholars think the Ark would have been plundered by the Babylonians along with the other Temple treasures. If the priests escaped from the Temple the Ark would have been the first and most valuable treasure to take. The priests also would have fled west to Egypt, the political ally of Judah at that time, to escape the eastern invaders. The Upper Nile region would have been the safest place for the Ark to be hidden. Ethiopian's claim that they possess the Ark is argued in the book *The Sign and the Seal*, by Graham Hancock.

In 2000 Islam claimed 31% of the population or over 19,395,000 people and was growing at a rate of + 3.1% annually.

<http://www.bethel.edu/~letnie/EthiopiaArk.html>

Traditional Religion

Traditional religion claimed 2.98 % of the population in 2000 or over 1,864,000 people. These religions were reported to be declining at -7.1% annually. A study of the People Group Section of this profile, however, indicates a higher degree of followers of traditional religion than this estimate shows. Barrett traces a drastic decline in the numbers of persons who follow traditional religion since 1900.

Falasha Judaism

There was a group called the *Falasha* in Ethiopia that practiced a pre-Talmudic form of Judaism. Some 28,000 Falasha continue to reside in Ethiopia. They have existed in this country for 20 centuries and may have converted to Judaism as a result of contact with Jews who emigrated to

Ethiopia between the 1st and 7th centuries. The Falasha have resisted assimilation and hold firmly to their Jewish traditions. They were persecuted because of this form of religion, but were valued because of their fine crafting skills. They have mostly migrated to Israel. The Ethiopian Falasha do not have the freedom of moving to Israel that Jewish people of other countries as the religious leaders in Jerusalem think they do not follow many of the rules of contemporary Judaism. A few hundred other Jews reside in Ethiopia.

PEOPLE GROUPS

Aari (150,000)

The *Aari* are found in the *Jinka Highlands* of the *North Central Omo* region in the southwestern tip of Ethiopia. This people group is sometimes called *Ari*, *Ara*, and *Aro*. The derogatory name *Shankilla*, or *Shankillinya*, used by some for the people, should be avoided. They live in an area approximately 150 kilometers by 150 kilometers. They are bordered by the *Mamer-Banna* to the south, the *Basketo* and *Dawiro* to the north, the *Oyda* and *Male* to the east, and the *Dime* to the West.

Trading, agriculture, and some industry are the main means of survival. They are agriculturalists that cultivate sorghum, corn, grains, and legumes. Fruit trees, vegetable gardens, and root plants flourish in the environment. They raise coffee and cardamom as cash crops. Some artisans work as potters, wood carvers, tanners, blacksmiths, and basket weavers. An instrument called the *waali* in the shape of a sickle is used by most families for cutting brush. Sheep, cattle and goats may be found, along with donkeys.

Health problems include malaria, goiter, tetanus, measles, digestive tract problems and respiratory problems.

They live in tribes according to a clan structure. The three largest tribes are the *Argenne*, *Shangama*, and *Ubamer* tribes. They are of the *Omotic* language family and their primary language is *Aari*. There are ten dialects. *Galila* is a significantly different dialect compared with the others. Approximately 95% of the *Aari* speak it in their home and at the market, but only 5%-10% are literate. Some *Aari* are bilingual in Amharic and *Wolaytta*. These are *Cushitic people*. They follow traditional religion (animism). Some 14% are Evangelical Christians. Recently, 100 people gave their lives to Christ after viewing the Jesus film. The *Aari* have Bible portions, the New Testament, the Jesus film, and Gospel audio recordings are available in the *Aari* language <http://missionary.sim.org/ford/aari/index.shtml> <http://www.jesusfilm.org/progress/africa.html?type=regular&id=284> <http://home.planet.nl/~romei017/ethiopianet-peoples-section-aari.htm>

Afar (1,020,000)

This group is located at the northeast side of Ethiopia and dwells in an area approximately 300 kilometers north to south by 120 kilometers east to west. The *Afar* people group stretches across Ethiopia's national border and is found in much of Djibouti. Their political party is the *Afar National Democratic Party*.

The *Afar* people claim to be descendents of Noah's son Ham. They practice Folk Islam and survive as nomadic animal herders. The land is inhospitable but they manage to find pasture and water for their goats, sheep, cattle, and camels. It was customary for the man to kill another man before he is permitted to marry. Often the females are married very young to first cousin.

The clans of the *Afar* people are between 200 and 1000 people with a chief and elders. Each clan has their own rules that the elders and chief hold the clan to. The clan works as a collective, taking care of the poor and sick. They live in camps that are surrounded by thorns to protect

them from wild animals. The spears of old are now replaced by machine guns. They are superstitious as well.

Some of the most important Christian resources are available to them; Bible, Jesus Film, Audio recordings and Christian broadcasting. The Ethiopian Evangelical Church Mekane Yesus (EECMY), made contact with the Afar in 1990, and has a government invitation to provide services in education and basic living necessities to the Afar. The Presbyterian Church USA is partnering with the EECMY to finance the outreach. <http://www.pff.net/Projects/projafr.htm>
<http://www.strategicnetwork.org/index.php?loc=pe&pe=1704&>

Agau, Southern Awngi (490,000)

The group is known as the Awi and lives in the northwest of Ethiopia. They are found near the city of Bahar Dar and Lake Tana, though few travel to the lake regularly. The source of the Blue Nile is nearby and guarded by the priests of the Ethiopian Orthodox Church. The Awi, like the priests, have a respect for the water and natural resources and have protected the forests that are on their land. Still, the timberland is disappearing quickly. They live in the rugged mountainous territory and are a resilient people. The climate is temperate due to the altitude, providing the Awi a rainy season and a dry season. *Krempt* is the name for the rainy season that lasts from June to September. The rainfall is the highest in all of Ethiopia. The dry season lasts the remainder of the year, with an average temperature of seventy degrees Fahrenheit. The soil cracks and dries up, but the Awi have still been able to avoid the famines that have devastated the Ethiopian peoples.

The culture is similar to that of the Amhara. Language is not well known among the young, but a reviving of the language through education and the development of a writing system are under way. Funerals are very solemn occasions with mourning lasting weeks in some cases. The marriages are often arranged and are very joyful celebrations.

Women shave their heads, and men keep short beards. They are proud of their horses which they use for plowing their fields and in religious ceremonially festivities. The Awi are skilled in irrigation and use their soil extensively for growing the native grain *teff*, barley, potatoes, and in some cases corn. The average home is made of mud with a grass roof. At the beginning of their year, a stick is stripped of its bark and stuck in the ground outside each home. New clothes are brought for everyone at this time as well.

The Bible is not in Awngi, but in Amharic, which 80-90% of Awi use as their second language. Some Gospel audio recordings are in Awngi. The people follow some animistic practices. They also employ an Ethiopian Orthodoxy-type practice that includes a replica of the Ark and stone tablets given to Moses. There is a holy of holies, Mary the mother of Jesus, the angels Gabriel and Michael all play an important part of the religious life. Involvement of the Awi in Protestant and Evangelical worship is less than 0.01%. The mission agency, Serving in Mission, is currently active within this people group. <http://www.sim.org/PG.asp?pgid=55&fun=1>

Allaaba (83,000)

The Allaaba are located in the Rift Valley southwest of Lake Shala in an area about 50 kilometers east to west by 100 kilometers north to south. They are Cushitic. Their Alaba language has similarity with Kambaata, Sidamo, Libido, and Hadiyya. Only 5% are literate. The main religion is Islam with a 3% Christian adherence of which 1% is Evangelical Christian.

American, U.S. (9,100)

This population will likely be found in the capital and larger cities, where they work and do business. They are educated and interested in making the most of the economic opportunities in

Ethiopia. The Bible, Christian radio broadcasting, Gospel audio recordings and the Jesus film are in English. They are mostly Muslims according to Joshua Project.

http://www.capitalethiopia.com/archive/2004/feb/week2/business_and_economy.htm

Amhara (19,800,000)

This people group composes the single largest ethnic group in the country. They are known as the Abyssians, and are the dominant culture in Ethiopia. This group lives in what is known as the Amhara region, a great expanse of north central Ethiopia. They are the major population that inhabits the provinces of Gojjam, Begemder, and parts of Shoa and Wallo.

Their life is hard with 85% living a day's walk from any kind of road; most of their time is spent raising animals and agricultural crops. Coffee is their main cash crop.

The Amhara and the Tigray peoples seem to have descended from the same people. They are Semitic in origin, having descended from people who once inhabited southern Arabia, present-day Yemen. These Sabeans settled in the highlands of Ethiopia and Eritrea. This group draws its heritage from the tradition of King Solomon and the queen of Sheba having a child, Menelik I, who later became ruler of Ethiopia.

The Amhara language is widely used in government, education, literature, radio, and other media, as well as in national business. This is the national language of Ethiopia. Amhara Nation Democratic Movement and the All Amhara People Organization are political parties. This group has made their Ethiopian Orthodox Church (EOC) the focal point of their culture. They work, fast, pray, and seek ways to please God. Jesus Christ is not their focus. In the 4th century, Coptic Christianity arrived when two Coptic Christians were shipwrecked in Ethiopia. The new religion soon spread and a bishop was established for the region. The Bible, Christian radio broadcasting, Gospel audio recordings, and the Jesus film in Amharic. There is mission outreach among this people. The Evangelical population is about 0.09%, within a 5% Christian population. The EOC is an important cultural aspect but there is obviously nominal commitment with the people.

<http://www.peopleteams.org/amhara/>

<http://www.2001pray.org/PeopleGroups/Amhara.htm>

<http://www.africaguide.com/culture/tribes/amhara.htm>

<http://endor.hsutx.edu/~obiwan/profiles/amhara.html>

Amuru, Shinasha (2,700)

This group lives in the Horo-nna Gudru Awraja in the central northern section of Welegga. The Finchaa dam in the south and the swamps around it form the southern border, and the Blue Nile forms the northern border. The new town name of Obera, formerly listed as Fuliya on some maps, is inhabited by this group.

Their primary language is not Boro, or Amuru. Oromo is the mother tongue spoken by the largest number of people in the Amuru area. Amhara is used as a second language, but functions as the language of commerce. Berta is also used among those in the Amuru area. There is no Amuru language. The name is said to have come from a man who once lived in the area and consequently became a patriarch for the community. The error in naming this group for the language seems to have come about through some confusing data that was given to Harold Fleming, and published in a manuscript on the West Cushitic languages in 1960's.

Around 5% of this people are Christian and less than 2% of that group is Evangelical. The Bible, Christian radio broadcasting, Gospel audio recordings and the Jesus film are available in the Oromo, and Amharic languages.

http://www.google.com/search?q=cache:LIm2cl_AeoYJ:www.sil.org/silestr/2002/030/SILESR2002-030.pdf+Amuru,+Shinasha+&hl=en

Anfilo (1,000)

This group may be found in the Anfilo Forest to the west of Dembi Dolo. There is a 53% linguistic similarity with the Shakacho people group. The older generation is the main speaker of Anfilo, but many will be found to speak Western Oromo. Recently 43 civilians were killed by three gunmen in the Mugi town. The murderers were sentenced in February 2004. There is no Gospel information available their heart language.

Anuk, Yambo (26,000)

This group is found in the Gambela region in the southwest of Ethiopia. They live along the right bank of the Akobo River, and along the Gilo, Baro, and Aworo rivers. The main center of their culture is the town of Gambela. The group is known by the names Anuak, Anywak, Anywa, Jambo, Yembo, Bar Burjin, Miroy, Moojanga, and Nuro. There is a larger group of Anuk in Sudan. The main activities of the people include the growing maize and sorghum, animal husbandry, hunting, and fishing. The people in this group live according to traditional religions, with a 3% adherence to Christianity. Only 1% is believed to be Evangelical. There is some Gospel material available in the form of New Testaments, Bible portions, the Jesus Film, and Gospel Audio Recordings.

http://www.adoptapeople.com/Profiles/p_code3/1867.htm

Arab (6,600)

The people of this group are believed to be from various places in the Arab world; Syria, Lebanon, Saudi Arabia, etc. Standard Arabic is the primary language for communication, which can be considered classical Arabic. Colloquial Arabic is secondary in its use and varies from region to region and group to group. Within this group there is a 10% adherence to Christianity, with an Evangelical population about 1%. The majority of the people are Sunni Muslims. The Bible, Gospel audio recordings, Christian radio broadcasting, and the Jesus Film are in Arabic.

<http://www.adoptapeople.com/Profiles/clusters/8019.htm>

Arab, Sudanse (132,700)

The Arabs of Sudan are descended from Arabs that were called Bedouins. They are of a diversified heritage and mixed culture, but their language is called Sudani or Khartoum Arabic. The ability to speak Arabic is a unifying factor for the Arab community. Though darker in appearance than other Arabs due to intermarriage with African tribes of Sudan, they are assimilated into the culture. The Sudanese Arabs live in small villages with clusters of mud brick homes located close to one another. Agriculture and some skilled labor is the main occupation of most villagers. There are some who still follow a nomadic lifestyle, grazing their herds in temporary locations. This people group has assimilated into the changing Ethiopian society while maintaining some of their traditional cultural practices.

<http://www.adoptapeople.com/Profiles/clusters/8020.htm>

Arab, Ta'izz-Adeni (92,900)

This group originated in Yemen, and has found a home in the Ethiopian Republic. The structure is broken into four groups: the wealthy, the tribesman, the merchants, and the slaves. The close association of these Yemini Arabs to Mohammad has led to half of them being Zaydis Muslims, another 40% are

<http://www.strategicnetwork.org/index.php?loc=pe&pe=2069>

<http://www.adoptapeople.com/Profiles/clusters/8056.htm>

Arbore, Erbore (4,400)

The information on this group is minimal. They live near Lake Stefanie in the southwest Omo region. They have only some Gospel audio recordings in their language. They are Muslim, but a 1% Evangelical population exists.

Argobba (10,900)

The population of this Muslim group is located in two areas, one in the South and the other in the North. The Northern Argobba may be found near the Rift Valley, with villages and huts along its slopes. Look for them in the villages of Yimlawo, Gusa, Shonke, Berket, Keramba, Mellajill, Metehara, and Shewa Robit. The altitude is 3,500-6,000 feet and the climate helps them sustain maize, sorghum, coffee, chat, cotton and tobacco crops.

Muslim Peoples: A World Ethnographic Survey, Second Edition, Revised and Expanded.

Richard V. Weeks, ed. Westport, CT: Greenwood Press, 1984. pp. 51-54.

Armenian (4,200)

This immigrant group lives in Addis Adaba and has an interesting history in Ethiopia. A man named Mateos Armenawi (which means Armenian) was sent as the government emissary to get Portuguese assistance in cutting off the expansion of Islam in Ethiopia. He succeeded after ten years. The heritage of the Armenian is one of persecution and they identify with the Ethiopian in this struggle. The population of Armenians has been shrinking, and may be less than previously thought. They are 80% adherent as a Christian group. They have the Bible, Jesus film, and other Gospel materials in Armenian.

http://www.agbu.org/agbunews/display.asp?A_ID=102

http://www.agbu.org/agbunews/display.asp?A_ID=103

Azebu (66,400)

There is a close connection between the Azebu or Azebos and the Raya people group. They may be the same group. They are a major subgroup of the Oromo language group in Ethiopia. They have the Bible, the Jesus Film, Gospel audio recordings, and Christian radio broadcasting in Oromo, Borana-Arsi-Guji. They are mostly Sunni Muslim with a 1% Evangelical population.

Baiso (1,000)

There is a village where 400 Baiso live by the name of Alge, near Merab Abaya, between Soddo and Arba Minch. The villages named Baiso and Shigima on the Island of Gidicho contain about 200 Baiso. The Welega Island on Lake Abaya has about 400 Baiso on it. There are also Baiso on the western shore of Lake Abaya.

This group is bilingual in Wolaytta, and has an interest in developing Baiso literature. There is no Gospel literature, audio or visual recording in their language.

Bale (4,100)

The Bale people may live in a region called Bale in the southern Oromiya administrative zone. The Bale Mountain National Park has been the recent point of interest in some segments as the wolves that live in the mountains face threats from outside. The Ethiopian wolf is the most endangered canid in the world, and faces a variety of threats due to conflict with Ethiopia's human population. Some 20,000 people have begun living in the park as means of survival due to food shortages resulting from the seven-year drought. UNICEF reported (2003) that 120,000 displaced persons were in the Bale region. Their needs are partially being met by UNICEF and other NGO's. Animism and traditional religious practices are a part of the lives of the people. The Bale people are believed to be 30% adherent to Christianity. The Evangelical community is only thought to be 1% of that group. The Bible needs to be translated into the Kacipo-Balesi language, and without audio and video recordings the Gospel is not getting out.

The Ethiopian Evangelical Church Mekane Yesus is working to reach the Bale.

<http://www.pff.net/Projects/projafr.htm>.

Basketo (170,000)

This group is known as the Baskatta or Mesketo people. They may be found west of Bulki on a plateau in northern Omo Region. The majority of Bakseto are monolingual, except for a few who are bilingual in Wolaytta. They are 5-15% literate, but there is no Bible in their language. They are Animists, but there is a 1% Evangleical population within the Basketo.

Begi-Mao (10,000)

The Begi-Mao people are found in Western Oromo region in the Begi area. They are also known by their Hoza language name. The language falls under the Omotic people cluster of the Cushites in the Horn of Africa. They are related to the Bambassi or Northern Mao but not linguistically similar.

They are traditionally animists, but the Christian population is about 1,000, with 25 of those being Evangelical. There is no gospel material for them in their language. There is low bilingual ability in Amharic and Arabic but until translation can be done, these other language resources can be used to convey the Gospel of Christ.

Beja, Beni-Amir (6,300)

The Beja have roots in Sudan through the Hedandoa people group. Their language is the same language. There are Beja in Egypt, Eritrea, and Sudan. This people group is likely found in the North and East of Ethiopia since its closest related people groups are in Sudan and Eritrea.

There are no Gospel resources in their Bedawi languages. There are no known Christians in this or any of the related people groups. They are Muslims.

Bench (80,000)

This group is found in the Kafa region, in the Shewa Berch and Mizan Teferi towns. The area is generally made up of Savannah and forest land. They may also be called the Siiz, She, Mer, Gimira, and Bencho people. This people group works as agriculturalists and harvest sorgum, maize, wheat, and barley. They have the New Testament, Bible portions, and the Jesus film in their language. This people adhere to the traditional animist tradition, but they may have a small Christian group among them.

Berta-Gobato (1,000)

The Gobato or Gebeto people group lives in the Didessa Valley. They are bilingual in Western Oromo, and their Berta language is closely related to other varieties of Berta found in Sudan and Eritrea. They are Traditional Animists, but have a 30% Christian adherence. There are only Gospel audio recordings in their language.

Berta, Wetawit (28,000)

In Ethiopia this group may go by the names Beni Shangul (Arabic), Wetawit, Jebelaw, Bertha, and Barta. They will be found in the Beni Shangul Region near the Blue Nile and Sudanese border. They are also located in the Dalati village near Dabus River. There are Gospel audio recordings in the language of this largely animistic group. A 10% Christian population, with a 4.25% Evangelical community, is reported.

Blin, Bogos (161,000)

Known as the Bilen, Bogos, or Bilean people group, they are scattered from their former residence in the Keren region of western Eritrea Province to Sudanese refugee camps and Eritrea proper. They descend from the Agaw or Central Cushitic tongue that is heralded as a very creative people. The plateau they live on is intersected with the Barak and Anseb rivers. They live over approximately 2,000 square miles of steppe shrub covered land. Seasonal rains bring

grass for livestock. The majority of Blin live in hamlets of four to six houses, which can be identified by thatched roofs that hang to the ground over a beehive shaped structure. There is one door and a hearth of stone for cooking. Visitors to the home should expect strong coffee, and when available rich tobacco. The Blin are sedentary farmers, but in the past they were much more dependent on cattle than today. Their main crop is sorghum, but they also raise wheat, beans, chickpeas, flax, and sesame. The main animals reared are goats, then cattle, some sheep. Camels and donkeys are used for transportation, and oxens are used for plowing. Unfortunately, there are periodic droughts and swarms of locusts.

The fighting in the area between Ethiopian and Eritrean forces in the recent years has severely hindered this group's ability to survive as is evidenced in the exodus of many to Sudan and Eritrea.

The group is Sunni Muslim by 68%. There is reported to be a 30% Christian adherence, with Roman Catholic, Protestant, and Ethiopian Orthodox included. The Gospel of Mark has been translated into Blin, and possibly other books of the Bible. There is also a Gospel audio resource available.

The information available is from www.ethnologue.com, www.joshuaproject.net, *Muslim Peoples: A World Ethnographic Survey, Second Edition, Revised and Expanded*. Richard V. Weeks, ed. Westport, CT: Greenwood Press, 1984. pp. 162-166.

Boran, Southern Oromo (3,309,000)

The Boran is the eighth largest people group in Ethiopia and comes from the large Oromo people cluster. They are found in the southern Oromo region. The name Galla is a derogatory name given to them, so they call themselves Oromo. Due to their historical connections with the Amhara and Tigrinya they may be apt to speak these languages than Oromo.

Most people in this group live in rural settings where they can raise their livestock. They are herdsmen that determine a man's status by the number of his livestock. The father expects full obedience from the family, because the family is part of the man's prestige. The family lives in a hut of acacia wood with a coned roof, where they live and prepare their meals. They subsist on grain, maize, beans, meat, rice, milk, fruit, and enjoy coffee and tea. The role of men as warriors is highly valued, and their fighting ability is focused upon. They still carry out a tradition where the bride-groom must kill prior to the marriage. Today, the warrior kills a wild animal instead of a man.

Due to the predominance of Islam upon most of the families in the Oromo, their practices include observing the prayers and feasts with a syncretism of old animist practices. Therefore the Sunni Muslim strain of Islam is more Folk than Orthodox. They have the Bible, Christian radio broadcasting, Gospel audio recordings and the Jesus film in the Borana-Arsi-Guji language. There is only a 3% Christian adherence, and less than 1% are Evangelical.

Borana (500,000)

The Borana live in an area of 94,000 square kilometers in southern Ethiopia. In this region it desert conditions, with few water sources, little rain, and minimal vegetation. The rain is spoudic and torrential when it does rain. They make a living off camel and cattle trading. The practice of polygamy, along with separation and divorce is common.

They are also known by the names Salale, Ormo, Guji, Gujji, Galla, and Gabbr. There has been mission work among this group since 1931. The Kale Heywet Church has sent three evangelists to the Borana people. The Bible, the Jesus film, Christian radio broadcastings, and Gospel audio recordings are available in Borana. Since only 5% of the Borana are literate oral storying is the best way to communicate the Gospel.

<http://www.sim.org/pg.asp?pgID=21&fun=1>

Boro, Gamila (7,000)

Gamila is the alternate name for this people group. They can be found in the southwest Oromo region near the Blue Nile. Their language is Boro of the Omotic family. It is reported that 30% of the population are Christians. The majority are Muslims. Gospel audio recordings are available for use with this language.

British (11,300)

These expatriates are likely found in the capital and larger cities. The Bible, Christian radio broadcasting, Gospel audio recordings, and the Jesus film are in English. The adherence of this group to any religion is unknown.

Burji (95,000)

The Bambala is another name given to this group. They are located in the southern area below Lake Ciemo. They speak Burji, and many are older. There is at most a 15% literacy rate. The Christian adherence is 40% but the presence of animism and Islam must be considered. The New Testament and Bible portions as well as audio recordings are available in the Burji language.

Burun, Southern, Maban (3,000)

This sub-saharan group speaks Mabaan, and has the Bible and gospel audio recordings in the language. They are animistic with a 5% adherence to Christianity.

Bussa, Dobase (9,200)

This people group is found in the Omo region west of Lake Chaimo. The Bussa speak Dobase. Here there is a dialectical chain formed between the Dobase-Dirasha-Konso languages. There are no Gospel resources in the Dobase language, but there are Bible portions in the Konso language. The Bussa are mostly Animists, but 12% claim to be Christian. Please see the maps on page 16 and 17 for the location of Bussa at <http://www.sil.org/silesr/2002/SILESR2002-065.pdf>.

Chara (13,100)

They are mainly agriculturalists that raise small grains. Some are bilingual in Wolaytta to their east and the Kafa to the west. They are Animists and are unreached. Audio recordings of the Gospel are the only Christian material in their Chara language.

Dache, Gereze (5,600)

The Dache use the language combination Gamo-Gafo-Dawro. Dache is a place and not a language that they speak. Gamo-Gafo-Dawro is their language because the three dialects are so similar they have combined them. The three names in their language title have about 80% lexical similarity with each other. The Dawro dialect has two sub dialect, Konta/Conta and Kucha/Kusha. The three names in their language title have about 80% lexical similarity with each other. There is Gospel audio material for the Dache in this language. They are traditional animists.

Dawiro (150,000)

The Dawro or Dawiro live in the Amaya region of Ethiopia. There has been strong influence of the witchdoctor in the culture. In some areas the witchcraft influence is being broken with the Gospel of Christ in recent years. A 15% Evangelical population, within the 50% Christian population has developed. Gamo-Gafo-Dawro is their language because the three dialects are so similar they have combined them. The three names in their language title have about 80% lexical similarity with each other. The Dawro dialect has two sub dialects, Konta/Conta and Kucha/Kusha. They only have audio recording of the Gospel in Dawro. There is need of Bible translation.

<http://www.pff.net/Projects/projaf.html>.

Dembiya (6,600)

This group lives in the northwest Amhara region, north of Lake Tana. The people of this group share similarities with the Kemant, Qwara, Kayla, Semyen, Achpar and Kwolasa dialects. Their Dembiya dialect is separate from the Awngi, Bilen, and Xamtanga languages. There is some Bible translated and audio recordings available in their language. They are traditionally animists, but 5% of the population is reported to be Christian.

Dihina (6,600)

The Dihina are a Cushitic people that use the dialect called Tihina, Tihinte, or Dihina of the Gawwada language. They may be found in the Omo Region, west of Lake Chamo where there are mountain slopes with forests.

The traditional animist religion dominates the population, with 2% reported to be Christian. There is no Gospel material in their language. They may use Amhara as a second language, and the Bible, Gospel audio recordings, and the Jesus film are available in Amharic.

Dime (4,500)

The Kafa region, north of the Omo River near the elbow where the river turns south is the location of this people. The 47% percentile of lexical similarity with Banna presents a door for communication. The people are not bilingual in their neighbor's languages of Basketto, Suri, and Me'en, except maybe Aari. The Aari are found to the east of the Dime. The population has suffered diminishing numbers during wars, drought, and famine. Their literacy is only 5%. There is only audio Gospel material available in this language.

Donyiro, Nyangatom (39,800)

The Donyiro are also known by the names Donyiro, Dongiro, and Idongiro. This group may be found in the southwest part of the Omo region. The group lives near the OMO River and another spot is the Kibish River. Their language is the Nyangatom language. Animism is the traditional religion, and only 5% claim adherence to Christianity.

Dorze (3,000)

This group lives in the North Omo region near Chench, and has a large community in the capital. Their main or traditional occupation seems to be weaving. They are believed to be 30% Christian, but have no Gospel material in their language. They otherwise adhere to animism. The lexical similarity to Gofa is 81%, to Wolaytta, to Kullo is 75%.

Falasha, Black Jew (13,300)

This group is of the Western Agaw people that now use Amharic as their main language. The Qwara dialect is extinct. Some believe they use the Awngi language as their main language. They are known as Falashi or Black Jews since they practice a form of Judaism. In 1991 many Falasha were airlifted to Israel to protect them during Ethiopia's civil war. They are 10% Christian. They only have Gospel audio recordings in Angwi.

<http://www.tbwt.com/profiles/ethiopia.html>

French (26,500)

These people are probably of the Franco-Mauritian Mulatto descent. They speak French, and are 76% Christian. They have the Bible, Gospel audio recordings, Christian radio broadcasting, and the Jesus film.

Gabra (5,400)

The primary language of the Gabra is Oromo, or Borana-Arsi-Guji. They have the Bible, Gospel audio recordings, Christian radio broadcasting, and the Jesus film. The Gabra are a people of

animistic tradition. For information on this group in Kenya go to:

<http://www.peopleteams.org/gabbra/> .

Gamo (560,000)

The people of this group are found in the Omo region, in and near the Arba Minch and in the mountains west of Lake Abaya. The Gamo language is much like the Gafo and Dawro. Only 5% to 15% are literate. The Gamo-Gafo-Dawro area is very large and is bordered by fifteen different people groups.

Ganza (5,400)

This group is found in the western Oromo region near the Blue Nile. They are living in an area where the lingua franca is Oromo-Wellega, but they will speak Ganza predominantly.

Traditional animists are those that make up the majority of the Ganza. Only 10% considered Christian, and 0.01% are Evangelical. They have no Gospel material in their language, therefore development of this and use of second language material is a first priority.

Gawwada, Gauwada (80,000)

The Gawwada are located in the Omo region near Lake Chamo, on the west side. There are deciduous forests, and mountain slopes in this area where they farm. They also are known by the names Gauwada, Gawata, Kawwad'a, and Kawwada. They have been isolated for centuries in this inaccessible region and have changed little in social structure over time. *Please see the maps on page 16 and 17 for the location of Gawwada at the following websites:*

<http://www.sil.org/silestr/2002/SILESR2002-065.pdf>.

There are five main dialects within this language group and five peoples that speak these Gawwada dialects. They may be known by these dialect names: Dihina, Gergere, Gollango, Gorose, and Haso. Also, there are lexical similarities of Gawwada with the following languages at these rates: Gollango, 92%; Bussa, 78%; Tsamai, 73%; Harso, 77%; and Komso, 41%. The leaders have been known to use Amharic, Oromo, or Komso as second languages. The neighboring peoples include the Zayse people, Dirasha people, Komso, and Tsamai people. The Gawwada appear to be closely related to the Komso people. The Gawwada are somewhat bilingual in Komso.

Their homes are called *tukal* and are round houses with roofs that are shaped like cones with smoke holes at top. The society is a war model in which young boys are trained to be warriors with spears as their weapon. As is customary in other people groups in the area, a young man had to make a kill and present part of it to the bride before marriage. This practice now is done by killing an animal instead of a man. Following this, patriarchal authority is the system of social governing. The most important ceremony in a man's life occurs when the oldest daughter reaches adolescence and he is given the title of "Big man" (*ma gudoha*). The Gawwada are a sociable people that are hospitable and generous.

Animists by tradition, they have been largely untouched by the Muslim and Christian religions that have been in Ethiopia for many generations. They worship the spirits of their ancestors and believe they are mediators between the singly God and the living. They also worship the spirits (*zars*) that are associated with rivers, lakes, etc. They are only 2% Christian, and only 0.53% Evangelical. http://www.adoptapeople.com/Profiles/p_code4/462.htm

<http://orvillejenkins.com/profiles/>

<http://www.sil.org/silestr/2002/SILESR2002-065.pdf>

Gedeo (830,000)

The Gedeo are also known as the Deresa, Derasa, Darasa, Derasanya, and Darassa. The people of this group are located in the central highland area, southwest of Dilla and east of Lake of Abaya.

They live between the 5 and 7 North Latitude, and between the 38 and 40 East Longitude, in a narrow strip of land overlooking the Rift Valley. This people live in a zone named after them, which was formerly a part of the Sidamo province. They have sustained their agricultural use of the land through the centuries with the help of a special crop called *ensete*, and their use of diverse plants. *Ensete ventricosum* is also called the Red Banana plant, and has multiple uses in feeding, and sheltering southern Ethiopian peoples. The coffee grown in this region is grown alongside *ensete*, and is regarded as one of the best coffees in Ethiopia. *Ensete* has created an agricultural cultivation culture within the people that use it.

Their neighbors are the Oromo people that speak the Borana-Arsi-Guji language mix, and the Sidamo people. The Sidamo also grow *ensete*, and consider a person without cattle an outcast and socially not fully-grown. The Sidamo share a 60% lexical similarity with the Gedeo and is the most closely related people to the Gedeo. The Gedeo are only 5-25% literate, even though Gedeo is the official literary language.

The New Testament, Bible portions, the Jesus film, and Gospel audio recordings are available in Gedeo. The Gedeo are a mix of traditional Animism, Islam and Christianity. There is a 19% adherence to Christianity. In 1948, missionaries brought the Gospel to the Gedeo whom God had already prepared for them through visions, dreams, and prophetic warnings. An organization called the Covenant Foundation is partnering with Kale Hewot Church to reach out to the Gedeo. There have been over 100 new converts in the recent months.

<http://www.worldscriptures.org/pages/geдео.html>

<http://www.eldis.org/static/DOC12427.htm>

<http://net-burst.net/hot/miracle.htm>

http://www.newcovenantfoundation.org/about_evangelism.asp

<http://www.tropentag.de/2002/abstracts/full/263.pdf>

Gergere (6,600)

The Gergere are a Gawwada speaking people group. They may be located in the same area of the Omo region as other Gawwada people groups. Gergere is a place located near the town of Gidole, and is not a dialect at this time. They are also known as K'ark'arte per their dialect.

They are believed to be adhering to Christianity by 20% but otherwise they are traditional animists. There is not any Gospel material available in their dialect or in Gawwada.

<http://www.sil.org/silesr/2002/SILESR2002-065.pdf>

Gibe, Guma (66,400)

The people of this group are found in the southern Oromo region. The Gibe were once despised as the "Gallas" and were degraded and enslaved. They were treated poorly because they were illiterate, and also legend told of them coming from outside Africa. They call the area they live in Biya Oromo and have adopted a latinized alphabet called "qubee" as they record their language. This people group has struggled since the 1960's in this ideological movement. The Oromo Liberation Front (OLF) seems to share their desire for making their voice heard. They use the Borana-Arsi-Guji language, and have the Bible, Gospel audio recordings, the Jesus film, and Christian radio broadcasting in that language. They are an Islamic group, with a 10% Christian adherence.

Gidole (5,000)

The people of this group live in the Omo region of south Ethiopia, in the hills west of Lake Chamo, in and around the town of Gidole. They are a Cushitic group that border Omotic people to the north. Their Omotic neighbors to the north are the Zayse-Zergulla, and Gamo-Gofa-Dawro. Their northern Cushitic neighbor is the Bussa people. The Gawwada and Komso are

Cushitic and live to the south. The Gibole speak a language called Dirasha and are known by as the Dhirasha, Gardulla, and Ghidole people. They have a 55% lexical similarity with their Komso neighbors. The Dirasha language is part of the dialect chain of Komos-Dirasha-Dobase. Therefore, the relationships of these groups have potential for cooperation in Kingdom efforts.

The Gidole are bilingual in Oromo or Komso in much of the area.

They are believed to be 50% Christian, with the other half trapped in traditional animism. There is a Gidole hospital that serves 270,000 people annually and has been serving many in the area with HIV/AIDS. This is a place where volunteer medical professionals may be welcome.

Contact the Gidole Administration to check into this opportunity.

Gobeze, Goraze (47,100)

This group is of the Gawwada language group, and uses the dialect Gobeze as their primary language. The area is a deciduous forest in a mountainous area, where the Gobaze are peasant farmers. Their religion is that of animism, and ancestor worship. There is only a 2% Christian population. Unfortunately there is no Gospel material in their language.

Gofa (210,000)

This group may be found in the area of the Omo region near Arba Minch and the mountains by Lake Abaya. The primary language for this group is a chain of dialects called the Gamo-Gafo-Dawro. Their dialect in this chain is of course the Gofa.

They are traditionally animistic, with a 30% Christian population that is 19% Evangelical. They only have Gospel audio recordings to date in Gofa. The Gofa dialect has a 76% lexical similarity with Dawro, and a 79% similarity with Gamo.

Gollango (7,300)

The traditional ethnic people of this group live in the Omo region west of Lake Chamo. The area is a deciduous forest in a mountainous area, where the Gollango are peasant farmers. They are a part of the larger Gawwada people and have 92% lexical similarity with Gawwada. The Gollango are animists, but have a Christian population of 15%.

Gorose (6,600)

The Gorose people are a part of the Gawwada language group. They live in the Omo region west of Lake Chamo. The area is a deciduous forest in a mountainous area, where the Gorose are peasant farmers. They are animists, but have a 20% Christian population. There is no Gospel material in this dialect.

Greek (11,300)

The Hellenic group of immigrants to Ethiopia is known to be largely Christianized, around 90% Greek Orthodox. There are no known Evangelicals. The Bible, Jesus Film, Gospel audio recordings are in Greek. <http://www.hmnet.org.gr/profile.html>
http://www.ideateam.org/pl/upg_info/Greeks.htm

Guba (6,600)

This Cushitic group is scattered throughout the Southwest Amhara Region. They are known to be Animists with a 5% Christian population. The Boro language is Omotic, and their name comes from their Guba dialect. They have Gospel audio recordings in Boro.

Gujarati, Indo-Pakastani (5,700)

This group is of South Asian origin and has migrated to East Africa. Their previous state of Gujarat in India is along the India-Pakistan border and is a conglomeration of Hindu and Muslim people. Due to tension that exists many have relocated to the African countries of Kenya, Tanzania, Uganda, Ethiopia, Zambia, Madagascar, and Mozambique. Those that have left are likely resourceful businessmen of a higher class. Their cultural ties are probably strong.

The Bible has been translated into Gujarati and there are Gospel audio recordings, the Jesus Film in the language as well. The Bible has been translated into several of the other heart languages too. Friendship evangelism and developing relationships is very important in reaching them with the Gospel. They are a Hindu people; Mahatma Gandhi was born in Gujarat, where there is a non-violent tradition.

<http://archives.tconline.org/news/lastfrontier/Gujarati.html>

<http://www.adoptapeople.com/Profiles/clusters/8005.htm>

Guji and others Oromo language (460,000)

The area of Oromo is generally rugged with high and mid altitudes. It is wet in the West and dry in the East. Waq is the animist creator god, according to the Oromo tradition. Their religion seems to be a syncretism of Islam, Christianity and Animism. The Oromo peoples generally harvest wheat, barley, and xaafi. They base their calendar on the sun and moon. They marry outside their seven generations of family.

http://www.voiceoforomiyaa.com/oromo_religion.htm

www.fellowship.robisonweb.net/Oromifa.htm (dictionary, phrasing)

Gumuz, Hameg (50,000)

The Gumuz are also known as the Gumis, Gombo, Mendeya, Debatsa, Debuga, Dehenda, “Shankillinya,” “Shanqilla,” and Bega. They are found near the Sudanese border town of Metemma southward through Gondar and Gojjam. Across the Blue Nile, they live in Wellega into Didessa Valley to Leqemt-Gimbi road. There are about a thousand people in some villages southwest of Addis Adaba, near Welqite. There are differences in dialect but not big ones within this group. The dialects are Dakunza, Sai, Sese, and Disoha. The name Shankillinya is a derogatory name; avoid using it. The villages allow for trade and intermarriage between themselves. They are reported to have limited understanding in Oromo. Traditional animism, Islam and Christianity are practiced.

Gurage peoples

Gurage, Central West, Chah (890,000)

They are speakers of the Chaha dialect which is 40% intelligible with the Silti, formerly known as East Gurage. The Chah speakers live in West Gurage region. This language is not intelligible with North Gurage. They are traders and farmers. They cultivate ensete, also called “false banana,” for its food and medicinal purposes. They grow millet, peas, beans, coffee, cotton and chat. Cattle, chickens and sheep are used for food, while horses and mules are used for transportation (particularly when the wet season makes roads useless for vehicles). The Gurage are creative and resourceful. They are known for their ingenuity and crafts. They have a tradition of making their hair heavy with soil and other things. Due to this they use headrests for to keep their heads off the ground. The language is a literary language, but the Chah are only 1%-15% literate. They need an educational system. The New Testament (1983), Bible portions (1979), and Gospel audio recordings are in their language.

http://www.totemgallery.co.za/gurage_headrests.htm

http://www.africraft.co.za/searchresult_detail.asp.368.html

Gurage, North (130,000)

Look for this group in Gurage, Kambaata, the Hadiyya Region, and near Addis Ababa in the southwest. They build their houses in the shape of a “beehive.” They are excellent builders. Their language is not intelligible with West Gurage or with East Gurage. Two dialects of North Gurage, Soddo and Gogot, may not be intelligible with it. The interaction with Amharic along ways of travel and trade has led to some bilingualism. Inhabitants of the Gurage region live off

the ensete derived flat cake called “kocho.” Traditional meals include a delicacy called “kitifo” served with the “kocho.” An important celebration for the Gurage is the Finding of the Cross, or Meskel as it is called.

They have the Bible, the Jesus film, and Gospel audio recordings in their language.

http://ling.ucsd.edu/~rose/GSRG/gurage_background.htm

<http://missionary.sim.org/ford/gurage/index.shtml>

Gurage, West (250,000)

The West Gurage people of the West Gurage Region are also known as the Guragie, or Gurage. They are Muslims with folk religious practices that include worship in sacred groves and trusting in amulets. Some of the converts to Christianity will also practice these animistic religious rites. This language is not intelligible with the North and East Gurage language. The literacy rate is between 1% and 15%. The New Testament and Bible portions are available in the Gurage language.

<http://www.e-lopers.com/marriage-gurage.htm>

<http://members.lycos.co.uk/ethiopianplants/sacredgrove/gurage.html>

<http://www.cdslideshow.com/index.html>

Hadiyya, Hadya (1,390,000)

The Hadya people group lives in the Gurage, Kambatta, and Hadiyya Region between the Omo and Billate Rivbers, aswell as in the Hosaina. They are also known by the names Adiya, Adiye, Adea, “Gudeilla,” and “Gudella.” The names “Gudeilla” and “Gudella” are derogatory names and should be avoided. This language has a 82% lexical similarity with the Libido language, 56% similarity with Kambatta, and 54% with the Alaba language, and 53% with the Sidamo. This Hadiyya laanguage is an official literary language.

The New Testament, Bible portions, the Jesus film, Christian broadcasting, and Gospel audio recordings have been produced in their language. The religion of Islam is strong in its folk form and only 30% claim adherence to Christianity.

Hamar, Hammer (44,000)

This group lives in the South Omo Region, east of the Omo River and is near the Lake Turkana in the southwest corner. They are near the borders with Sudan, Uganda and Kenya in the Gemu Gofa province. They are a remote people that have in recent years had contact with Western influence, and are traditionally animistic with strong Sunni Muslim influence and practice present. There is a rite of male passage where a boy runs over cows three times and thereafter may be married as a man. He may marry as many women as he can pay a bide price of cattle for. This is cattle herding people. Male and female alike are circumcised. The male hairdressing is a thing of great pride among the Hamer. They use clay and feathers in decorating, and keep it protected from damage by sleeping on cushioned stools. Men and women wear toga-like garments. A Western style education is available for some from teachers who come from Addis Ababa. The Hamer and Banna are grouped together as a language group because they speak virtually the same language but they are distinct ethnic groups. The Hamer people go by the names: Amer, Ammar, Hamar, Hamer, and Hammer. Other names used for the Hamer-Banna grouping. They were the object of Roman Catholic outreach. There is a 2% Christian population that is 0.23% Evangelical. There are Gospel audio recordings in Hamer-Banna.

<http://www.getabroad.co.uk/hamerpeople.htm>

http://www.adoptapeople.com/Profiles/p_code2/472.htm

Hamir, Kamir (13,300)

This people group lives in the North Amhara Region in the Averegele District and the Last and Waag Zones. The primary language of the Hamir is Xamtanga, a Cushitic language. They call themselves Xamir, thus the Hamir, Kamir names. They live surrounded by Amharic speakers, but only use Amharic as a second language.

They lack Gospel material in their first language. There is reported to be a 0.01% Evangelical population. War has torn through this area in recent years.

Harari, Adere (25,700)

They live in the eastern Ethiopia, in the cities of Harar, Addis Ababa, Nazereth, and Dire Dawa. They are close to the East Gurage or Silti. The Harari trade out of the urban center of Harar and generally have four ethnic groups that they have contact within the markets of Harar. This city has been the Islamic center of northeast Africa, and though the Harari are dispersed due to economic changes they maintain their solidarity as Harari. They do not marry outside their people group. They are 25% to 50% literate.

A translation of the Scriptures is needed. The Harari are Muslim, and have no Gospel material in their language. They do have Gospel audio recordings in Harari, or Adare.

http://www.adoptapeople.com/Profiles/p_code4/1821.htm

Harso (6,600)

This people group is found west of Lake Chamo in the Omo region. The area is a deciduous forest in a mountainous area, where the Harso are peasant farmers.

The Harso are known animists, with a small 3% Christian population. They are known to speak the Gawwada language. They need the Bible and other materials in their language.

Indagen Gurage (53,100)

This group is also known by the names Inegegn, and Indegen. They are known to be animists with a 40% Christian population. Their literacy rate is 15% at best. The New Testament, Bible portions, the Jesus film, and Gospel recordings are in their language.

Innemor Gurage (160,000)

The Innemor Gurage is a group whose dialect is part of the West Gurage language. They live in the West Gurage Region in the central part of Ethiopia.

They are predominantly animistic. They are believed to be 45% Christian with the New Testament, Bible portions, the Jesus Film, and Gospel audio recordings in their language.

Italian (66,400)

This group probably lives in the major cities. There is a history of Italian occupation of Ethiopia; therefore sensitivity to this issue is needed when dealing with the group. They have the Bible, Gospel audio recordings, the Jesus film, and Christian radio broadcasting in their language.

They are believed to be 84% Christian.

Italian Creole (6,600)

This group is an integrated race and likely lives in the major cities. They have the Bible, Gospel audio recordings, the Jesus film, and Christian radio broadcasting in their language. They are believed to be 30% Christian, but most others are Muslims.

Ittu (5,000,000)

This is the third largest group in Ethiopia. They live in the Sidamo Province in south central Ethiopia. Their neighbors are the Amharic, Somali, Borana Oromo, and Afar peoples. They are related to the Borana Oromo. This group is Eastern Oromo and may go by the name Qotu. They use Amharic as a second language when necessary. Most are adherent to Islam, but 20% may be Christian.

Jew, Israeli (800)

The group is Hebrew and adherent to Judaism. The Bible, the Jesus film, and Gospel audio recordings are available in Hebrew.

Jumjum (unknown)

This group is from Sudan, along the upper Nile River. They are possibly known by the names Wadega, Olga, and Berin. The Jumjum grow millet, beans and sesame. Men hunt and fish, while the women gather fruit and grains. The men and boys herd cattle, goats, and sheep. Huts are built of mud walls and grass roofs in a circular shape. The homes are usually built in threes, with a hut for animals and a granary as well. These are called homesteads. Each homestead is about a hundred yards from other huts. There are number of homesteads in a village. In each village the “rain chief” is the political and religious leader who is called “Father of the Land.” He keeps the village drums, spears, and other cultural heirlooms in his sacred hut. The chief often tries to take care of the illnesses of the village since few medical facilities exist. When someone dies they are buried with their spear, hoe, and family ornaments. Offerings are made at the grave to bid farewell.

They are ethnic animists and also are believed to be adherent to Islam. Their beliefs include a rainmaker and a supreme god called Dyong that rides on a horse in the sky. Divination and witchcraft are normal practice. While they have Gospel audio recordings in their language most have never heard it.

http://www.ksafe.com/profiles/p_code5/1441.html

Kachama, Haruro (550)

The Haruro Kachama are located on an island in the southern Ethiopian Lake Abaya. Their language is Kamchama-Ganjule. They may be bilingual in Woylatta. They practice animism, but 40% may be Christian.

Kacipo-Balesi (10,000)

This group is located on the southern Ethiopia-Sudan border, as well as in Sudan. The language of this people is dialectical chain. The Kacipo dialect is also called Kachepo, Suri, and Western Suri. The Balesi dialect is also known by the name Bale, or Baale. They are adherent to Islam.

Kafa, Kaficho (260,000)

The region of Kafa is the location of the Kaficho. They live in the town of Bonga. They are related to the Shakacho people. They are a mix of Animists, Muslims, and Christians. There are Bible portions in their language.

Kambata (1,520,000)

This group may be found in the southwest Gurage Region, in Kambaata, and in the Hadiyya Region. Durame is the main town where they live. They may also be known by the derivations Kembata, Kemata, Kambara, Kambaata, Kambatta, Kambata and Donga. The Kambata language is an official literary language. Only 5-25%, however, are literate in the language. Kambata is similar to the Timbaro dialect by 95%, to the Allaaba by 82%, to the Siadamo by 62%, to the Libido by 57%, and to the Hadiyya by 56%. This group practices animistic religion.

Karo, Kerre (600)

This group lives in the South Omo region and upstream from the Daasnech. There are also settlements on the river near the Hamer-Banna. They farm this land. Their names include the derivations Kerre, Chere, and Kere. The Karo language has 82% similarity with the Hamer-Banna. They reportedly have a service relationship with the Banna. They are animists, but have a 10% Christian population with an 8.3% Evangelical population.

Kebena (6,600)

The Kebena is a language closely related to Kambata and may be a dialect of it. They are likely located along the Kebena River. This group can be placed in the Gurage, Kambaata, and Hadiyya areas. They are animists. They have fought recently with the Soddo Jida. There is a Kebena Genet Church. The Kebena Bulbula Farmers Association participated in a project with Telefood, an organization working on hunger relief.

<http://www.globalgoodnews.org/jemal.htm>

<http://www.tessemas.net/St.%20George/page2.html>

<http://www.realityoutreach.org/Newsletter/Fall2001.pdf>

http://www.fao.org/telefood/project/country_proj.asp?country_id=398

Kemant, Qimant (33,300)

This people group is also known as the Western Agaw because it is their primary language. They live in the Amhara region, north of Lake Tana, and are bilingual in Amhara. They are about 50% animists and 50% Christian. Less than 2% of the Christians are Evangelical. There are Bible portions and Gospel recordings in their language.

Kereyu (6,600)

The language of this people group is the Kereyu dialect of the Oromo, Borana-Arsi-Guji language. The Kereyu have experienced drought related difficulties in the past few years. They live near the Awash National Park and have had some fighting with the Ittu. The Kereyu are predominantly Muslim with a 15% Christian population, of which less than 5% is Evangelical. The Bible, Jesus film, gospel audio recordings, and Christian radio broadcasting.

Koma, Central (1,500)

The Central Koma people live in the far west of Ethiopia on the Sudan border. Their location is near Kwama. The women raise sorghum, maize, okra, sesame, peppers, cotton, and tobacco. The women also collect wild honey. Along with hunting and fishing, the men herd cattle, goats, and sheep. Each wife has her own hut for her children until they leave to start their own families. The huts are round, flat roofed dwellings that are built close to other huts in the village. The villages exchange eligible young women for marriages, but close relatives are forbidden to marry. There is some polygamy by a few wealthy Komo. A bride-price is uncommon and bride service is not required. The village considers the land that they cultivate collectively held by the village with guidance given by the chief, or "Father of the Land." Because there are few educational facilities available the people look to the headman for help with education. The headman also keeps the villages drums, spears, and beads in his hut. Along with the inherited position of headman, is the position of "rain-maker," who specializes in magic and spirit inspiration. Illness needs are often taken to the rain-maker. The Gospel needs to be translated into their language of Komo. Their language has a 52% similarity with Uduk. They are 5% Christian and otherwise are animists.

http://www.adoptapeople.com/Profiles/p_code4/1873.htm

Koma, North (15,000)

This group is found along the border with Sudan in the Beni Shangul Region. They have at least 19 villages. The North Koma people are mainly animistic, with some Muslim adherence as well. Oromo is their second language, while they have low to moderate proficiency in Arabic. Children's first language is Kwama. There is a 68% literacy rate in Oromo. There is a 5% Christian population and within that a 1.67% Evangelical population.

Koma, South (11,000)

The Koma of the South speak the Kumarbhadg language. This group is found along the border with Sudan in the Beni Shangul Region. They are animistic, with a 5% Christian population, of which 1.27% are Evangelical.

Konso (245,000)

This people group is located in the rugged highlands of the south Omo region, where they farm. They may be found on the Sagan River also. Their language is Komso. They go by the names Konso, Conso, Gato, Af-Kareti, Karate, and Kareti. They are a maximum of 15% literate in Komso. They are 20% Christian with a 5% Evangelical population.

<http://www.deutsch-aethiopischer-verein.de/Konso-Moringa-1991.pdf>

Koorete, Amarro (103,900)

The name Amarro is for where the Koorete live on the Amaro Mountains east of Lake Abaya. Some may live on Gidicho Island in Lake Abaya. They live in the Sidama Region. The Koorete language has a similarity of 54% with the Dorze language, 53% with the Wolayatta language, 52% with the Gofa language, 49% with the Gamo language, 48% with the Kullo language, and 45% with the Male language. They call themselves and their language Koorete. They are 30% Christian, but otherwise animist.

Kunama (1,900)

The Kunama, also known as the Dilla and Baza, are sub-Saharan Muslims that have come to Christ and are now 21% Christian. The New Testament, Bible portions, Gospel audio recordings, and Christian radio broadcasting are in the Kunama they speak.

Kunfel (5,400)

This group lives near the Amharic people. They are bilingual in Kunfal and Amharic. They are related to the Angwi. They are ethnic animists and Orthodox Christians.

<http://countrystudies.us/ethiopia/50.htm>

Kwegu, Bacha (760)

This group lives in the North of Kara and south of Mursi. They may also be found in villages along the Omo River among the Ne'en, Bodi, and Dizi. They cultivate maize and durra, have hunted hippos and gathered wild fruit in the past. They Kwegu use the Mursi language or the Bodi dialect of Me'en as a second language.

Libido, Maraqa (100,000)

The people of this group are in Hadiyya, Kaambaata, Gurage Regions and northeast of Hosaina. The Maraqa people use the Libido language which is 82% similar to Hadiyya 57% similar with Kambaata, 56% similar with Allaaba, and 53% similar with Sidamo. The Maraqa are at best 15% literate in Libido. Their culture is not unlike their neighbors the Somali and Oromo people. They are historically a warrior people, now the Libido live as herdsman with an emphasis upon masculinity through the size of one's herd.

Peace within the tribe is required in this predominantly Muslim people, but war with enemies is honored. Outside the rural setting of pastoral and agricultural work, Libido can be found in national service positions, industrial work, trade, education, etc. These city dwellers may be more open to Christ. But the Libido basic value of *tokuma*, or "identification with the group" must still be considered when presenting the Gospel. There are no Gospel resources in the Libido language, but there are about 1,000 believers who need good discipleship. Only 30 are Evangelical believers.

Juba Somali (313,000)

This group may be found along the Somali border area comprising 10% of Somali's Arabs. They farm coffee, wheat, vegetables, melons, dates, and take care of small farm animals.

Generally they live in villages with small mud brick huts with flat roofs. Some construct the circular home with thatched roofs.

The people of this group are Muslim. They have no Gospel resources in their Maay language and they are without a Christian witness.

http://www.adoptapeople.com/Profiles/p_code5/1645.htm

<http://www.culturalorientation.net/bantu/sblang.html>

Macha (3,800,000)

They are one of the many Oromo peoples. Most likely they will be found along the Rift valley east of Dessie and Woldiya. There are daily radio programs and television broadcasting by religious and government groups. Between 5 % and 15% are literate.

This Sunni Muslim group has the Bible, the Jesus film, Gospel audio recordings, and Christian radio broadcasting in West Central Oromo.

Majangir (28,000)

This group is found in the Southwest of Ethiopia between Bure and Guraferda in a long, narrow belt that runs through the Oromo, Kafa and Gambela administrative regions. Agriculture, beekeeping and hunting are their main ways of survival. They are only 5% literate in their villages and towns. The language is tonal.

They are traditionally animistic but 30% are Christian. They only have Gospel audio recordings in Majangir.

Maji, Dezi (21,100)

They live in the Kafa region near the town called Maji. Their nearest neighbors are the Me'en, Kacipo-Balesi, and Suri. They are related to the Sheko and Nayi both of which live over 100 kilometers away from the Dezi location. The names Dizi, Dizi-Maji, Maji, Sizi, and Twoyu are used for this group.

This group is Animistic and has no Gospel resource in their language.

Male (53,800)

The Male people live in the Omo region, and to the southeast of Jinka. The Male language is used at home, but there is no literature in Male. The language shares similarities with the Gamo, Wolaytta, Dorze, Gofa, Koorete, and Kullo languages.

They are animists with a 3.5% Evangelical population.

Mao, Northern (5,000)

The Northern Mao people live in and around Bambesi, in the Beni Shangul Region in the West. The neighboring peoples are the Berta, and Oromo. Other names beside Bambassi include Siggoyo, Amam, Fadiro, and Didessa. Their language has a 30% similarity with other Omotic languages, and they have some bilingual ability in Arabic, and Oromo.

There is no Gospel material in this language, but there is a 30% population that is Christian. Most others are Animists or Muslims.

Mao, Southern (1,600)

This group lives in the forests of Anfillo, west of Dembi Dolo. Their neighbors are the Oromo people. There is a 53% lexical similarity with Shakacho. The older generations speak the language, while others speak Western Oromo.

They are 5% Christian, but otherwise are Animists. They are without any Gospel resource in Anfillo.

Marya (66,400)

The primary language for the Marya language is the Tigre. They must be related to the Tigrinya. The Bible, Jesus film, and Gospel audio recordings are available in Tigre. They are Muslims but 1% is Christian.

Me'en, Mekan, Miekani (80,000)

The Me'en people are found in the Central Kafa Region, in the Tishena near Bachuma, and in the Bodi in the lowlands to the south, near the Omo River. The dialects of Bodi and Tishena are used in this language and are intelligible to one another. The Me'en are closely related to the Mursi who live about 100 kilometers south of the Me'en land. Neighbors of the Me'en include the Omotic groups of Sheko, Bench, Nayi, Chara, Basketto, Dime, and Dizi. The Nilo-Saharan neighbors are the Kwegu, Suri, Majang, and Anuak peoples. The Me'en activities are agriculture and pastoral work. They adhere predominantly to traditional animism and to Evangelical Christianity by 8%. http://www.h-net.org/~etoc/Pages/bogine_info.html
<http://endor.hsutx.edu/~obiwan/profiles/meen.html>

Melo (20,200)

The Melo may be found in the North Omo Region, near Malo-Koza, and northeast of the Basketto people. They are bordered by the Basketto and Gamo-Gafo-Dawro people. They are related to the Gamo-Gao-Dawro, but there is no inherent relationship of the two languages. The Melo have no Gospel resource and are animists.

Memes (11,100)

The Memes people are located in the Gurage, Hadiyya, and Kambatta Regions. They are related to the East Gurage people. They are 40% Christian, with a 0.01% Evangelical population. Otherwise they are Muslims. No Gospel material is available in their language.

Mesqan (11,000)

This group is also known as part of the West Gurage language group. Their location is believed to be among the other West Gurage people. Bible portions, the Jesus film, Gospel audio recordings, and Christian radio broadcasting are available in the West Gurage language. They are Muslims.

Murle, Murelei (200)

The Murle live south of the Akobo River in the South. Their neighbors are the Karo, Hamer-Banna, and the Suri. The Murle are related to the Didinga. They are agriculturalists and pastoralists. The Murle emigrated from Sudan. The home is the center of Murle life. Settlements are built with the bee-hive shaped huts forming a circle with a fence of thorns connecting all the huts. The cattle are kept inside the fencing for protection. Children receive their education from their parents.

They understand God to be the ubiquitous, all-knowing judge, the word for Him is the word for "sky." They have the New Testament, Bible portions, the Jesus film and Gospel audio recordings in Murle. They are animists, but there is a 3% Christian population. http://www.adoptapeople.com/Profiles/p_code3/179.htm

Mursi, Murzu (6,000)

The Mursi people live in the central Omo Region and in the lowlands of Jinka. This group of Mursi is related to the Suri of Sudan. They raise cattle which are the pride of their tribes. They are the object of cattle raids by their neighbors the Bodi(Me'en) and the Bunna(Hamer-Banna). They also reciprocate these raids. The bride price of cattle is determined by the size of the lip plate the young lady wears. They are 5% literate but have no Scripture in their language.

They only have Gospel audio recordings. The SIM has made progress in building relationship with this people and should be worked with if any effort is made.

<http://www.sim.org/pg.asp?pgID=23&fun=1>

Naath, Eastern Nuer (110,000)

The Naath or Nuer people are found along the Baro River in the Gambela Region. This group is in the western-most tip of Ethiopia and has unfortunately seen much fighting between Sudan and Ethiopia in their region. There are many refugees and homeless as a result of the conflicts.

The Naath are Animists with a 5% Christian population. The Bible, the Jesus film, Christian radio broadcasting, and Gospel audio recordings are in Eastern Nuer.

<http://www.sudan101.com/nur.htm>

Nao (3,700)

The Nao or Nayi are located in the Decha Awraja and scattered locations in the Kafa Region.

Look for them in the town of Bonga, the village of Dulkuma in the Shoa Bench Wereda, and in the villages of Aybera, Kosa, and Jomdos in the Sheko Wereda. The Nao are related to the Dizi, and sheko. The Nao language has a 58% similarity with Dizi. The older people speak Nao, and the younger speak Kaficho, the trade language. They are 40% Christian, but otherwise Animists.

Nara, Barea (48,400)

The Nara people are likely migrants from Eritrea and live in family compounds if possible where each wife in the marriage dwells. They are traditionally animists, but 80% practice a folk Islam. No Gospel material in their language. The Tigre language is used as a trade language among this people. This should be the initial language of contact and interface with the Nara. The Bible, Gospel audio recordings, the Jesus film, etc. are in the Tigre language.

http://www.adoptapeople.com/Profiles/p_code4/2429.htm

Opuuo, shita (2,000)

This group is located in five villages along the Sudan border north of the Anuaks and Nuers peoples. They are animistic, with a 10% Christian population. The lingua franca is the West-Central Oromo. The name "Langa" should be avoided as it is a derogatory name for them used by the Anuak.

Oyda (16,600)

This group is found in the northwest Omo region and southwest of Sawal. Their neighbors are the Gamo-Gafo-Dawro, the Male, and the Aari. Their language has a 69% similarity with the Woyalatta and they may be bilingual in the language.

Rashaida, Najdi, Rashaayda (40,000)

This group has emigrated from the Arabian Peninsula and is related to the Bedouins of Saudi Arabia. They are nomadic herdsman that live off sheep and goat herds. They also make money from jewelry making. Their tents are made of the goat skins. They are predominantly in Sudan, but have migrated to Ethiopia. They may be found in the western Ethiopia.

Their adherence is to Sunni Islam, but a few people have come to Christ. There is no Gospel resource in the Hijazi Arabic they speak. They are not literate but work from memorization. Gospel audio recordings and Bible storying would be effective with this group.

<http://www.sudan101.com/rashaida.htm>

Raya (54,000)

The Raya are a part of the Oromo people and have been in the Oromo region, in west and central Ethiopia. The Bible, Gospel audio recordings, Christian radio broadcasting, and the Jesus film are available in the West-Central Oromo language. They are Muslims. There was an Azebo-Raya revolt in 1928-30.

The water wells in the Raya Azebo woreda have been drying up at 30 per year since 2002. This is creating a water crisis for this group. <http://countrystudies.us/ethiopia/128.htm>; www.who.int/disasters/repo/9061.pdf

Reshiat, Daasanech (34,000)

The Reshiat are Omotic people and use the Daasanach language. Bible portions have been translated recently into Daasanach, and Gospel audio recordings exist also. The Reshiat are mostly Animists, but a 5% Christian population exists, of which 1.29% are evangelical. They are located along Lake Turkana and are believed to be a conglomerate people group that formed out of other dispersed peoples. Consequently they are open to new people as long as they live by the Daasanach values. <http://www.sim.org/pg.asp?pgID=31&fun=1>

Russian (2,700)

These Russian immigrants are likely located in Addis Ababa. There are resources in Russian: the Bible, Jesus film, and audio recordings. These Russians in Ethiopia are likely non-religious persons.

Sadama, Sidamo (2,000,000)

This group lives in the south central Ethiopia, and northeast of Lake Abaya and southeast of Lake Awasa (called Sidamo Awraja). The capital of the Sidama Region is called Awasa. Their neighbors are the Oromo, the Gedeo, and the Woylatta. There is a 64% language similarity with Allaaba, and a 53% similarity with Hadiyya. Theirs is a literary language, but only as many as 25% are literate. They have the New Testament and Bible portions.

http://www.ethioview.com/photo/vilage%20and%20towns/pages/sidamo_jpg_jpg.htm

http://www.ethioview.com/photo/vilage%20and%20towns/pages/woven-bamboo-sidamo_jpg_jpg.htm

Saho (95,000)

This group is believed to live in the region of the Afar. They are also known as the Minifere and Irob people. Many Saho live in Eritrea along the coast of the Red Sea. They are nomadic herders that have come into Ethiopia. The Gospel is available to them in the form of audio recordings.

They are adherent to Christianity by 5%, but are otherwise Muslims.

<http://www.peopleteams.org/saho/>

Selale (3,000,000)

The Selale are the ninth largest group in Ethiopia. They are of the Oromo people cluster, and speak the Borana-Arsi-Guji language. They live in the highlands of Ethiopia's Oromo region. The Bible, Jesus film, Christian radio broadcasting, and Gospel audio recordings are available in the language of the Salele. They adhere to Islam, but 10% are Christian.

http://global.finland.fi/julkaisut/evaluoinnit/eval_96/b96_6.html (Old agriculture project)

<http://www.ss dairy.org/AdditionalRes/Aesh/house.htm>

Seze (3,000)

The Seze people are in the Omotic people cluster. They live in the western Oromo region, north of Hozo and near Begi. They are traditionally ethnic and animistic. Only 0.01% of the Seze are Evangelical believers.

Shabelle, Shebelle(13,300)

The Shabelle are likely found in the area near Somalia, since they are Somali people. Their religion of Sunni Islam is predominant, with only 1% adhering to Christianity.

The Bible, Gospel audio recordings, and the Jesus film are in their language.

Shabo (400)

This Omotic group also goes by the name of Chabo. They are found in Kafa region between Godere and Mashi along with the Majang and Shakacho. They are hunters and keep bees as well. They live in family units not villages. They are bilingual in the neighboring languages of Shakacho, and Majang. Their primary language is named Shabo. They are Muslims, with a 1% Christian population.

Shakacho, Macho (54,900)

The Macho are also known by their language name, Shekkacho or Shakacho. They are Omotic people. They live in the north Kafa region near and around Maasha. They are closely related to the Kaficho people that live directly to their east. Their other neighbors are the Shabo, the Majang, the Sheko, and the West-Central Oromo. The Ethiopian Evangelical Church Mekane Yesus has work among this group. They are receiving the Gospel and have grown to 20,000 believers in the past 13 years. The Wycliffe Bible Translators are working on the Shakacho Bible currently. They are only 2% Christian, with the rest being Muslims.

<http://www.pff.net/Projects/projafr.htm>

Shankilla, Biral (20)

This group is located in the Omo region. They are found on the west bank bank of the Weyt'o River. They are agriculturalists and hunters. They are mostly animists, and only 5% are Christians, with 0.01% evangelical. Their language is Birale. They don't use Birale in their communications with one another in Tsamai. Those that do speak the language are older.

Sheko (23,000)

This is an Omotic people group that lives in the Shako district of the Kafa region. They are agriculturalists. Sheko is the primary language in the home, school, and public life. They practice the traditional animistic religion. Some have come to Christ; a 5% population is Christian. There are Gospel audio recordings and Christian radio broadcasting.

Shinasha, Bworo (6,100)

This group lives in the southwest Amhara region near the Blue Nile River. Their language is named the Boro or Bworo language. They are related to the Kafa. Their neighbors are the Amharic, the Berta, the Oromo, West Central, and the Ganza. The Shinasha use Amharic and Oromo as second languages.

The primary religion is Islam, but the Christian population has grown to 40%. There are Christian audio recordings in Boro.

Silti (1,000,000)

The Silti are also known as the East Gurage. This group lives in an area approximately 150 kilometers south of Addis Ababa. The Silti are Muslims, but there are Gospel audio recordings, the Jesus film, and Christian radio broadcasting.

<http://archives.tonline.org/Stories/aug01/silti.html>

Soddo (100,000)

The first language of the Soddo is Kistane. They are also known as North Gurage. They live in the area southwest of Addis Ababa, and in the Gurage, Hadiyya, Kambaata regions. Their language is not intelligible with the East or West Gurage. Populations along the road are partially bilingual in Amharic. They adhere to Islam, and they have the Jesus film.

Somali (3,500,000)

They live in southeast Ethiopia in the Somali region. The Somali language is an official literary language. The Bible, the Jesus film, Gospel audio recordings, and Christian audio recordings are available in Somali. They are Sunni Muslims, but 1% is Christian.

http://www.adoptapeople.com/Profiles/p_code/437.htm

Suri (30,000)

This group lives in the Kidish Valley in the Kafa region near the border with Sudan. It is an area of scrub forests. Some Suri live west of Mizan Terefi. They are related to their neighbors Mursi. Their other neighbors are the Kwegu, Me'en, Kacipo-Balesi, Murle, Karo, Hamer-Banna, Aari, Dizi, and Dime. They are agriculturalists and pastoralists. They have a very small knowledge of Amharic.

A project by a partnership of the Ethiopian Evangelical Church Mekane Yesus, and a rural development project saw the fruit of 87 new believers in 1997. Several hundred now are involved in worship. There are reportedly 30% that are Christians, among this Islamic people group. There are only Gosples audio recordings in the language.

<http://www.pff.net/Projects/projafr.htm>.

Tabi, Ingessana (2,700)

This people group is from the hills of Sudan near the Ethiopian border. Living in the Tabi hills has given the Ingessana good defense against aggressors, allowing them to keep their language and culture intact. They are hostile to outsiders but keep a strong internal cohesiveness. This makes Gospel work difficult. This group is traditionally animistic, worshipping the sun, *Tel*, as the creator of life and the universe. Worship of *Tel* is carried out regularly at shrines in each village. The chief of the area serves as the religious and social leader, living in the religious center of the village called the "hut of the sun." There may be a "hereditary war leader" in some parts. Family customs consist of arranged marriages that take place shortly after puberty. The couple does not live together until they have children of their own. Until that time they live with their family.

Only about 0.50% of the Ingessana are Christian. There are no Gospel resources in their language. Bible translation is progressing slowly. Mission work is being done through one group, but more help is needed. http://www.ksafe.com/profiles/p_code1/1395.html

Tambaro (87,000)

This is an Omotic people that speak the Kambaata language, the Timbaro dialect. The Kambaata people are in the southwest Gurage, Kambaata, and Hadiyya Regions. They have Bible portions, Gospel audio recordings, the Jesus film, and Christian radio broadcasting in Kambaata. They are Muslims.

Tigre (4,150,000)

They are called the Tigrinya or Eritrean after their language. They are from the area known as Eritrea. They make up about 50% of Eritrea's population. It is likely that one can find these people in the North. Tigray claim to be descendants of the Sabaeans. They have been subjected to famine and have been kept from getting aid in the past the government. They have been an independent people. The ceremonial drink is coffee. Beans are roasted on site, and used as a means of blessing those there.

The Coptic traditions are much like the Biblical traditions and one finds society built around the church. Church buildings are on the hills and are places of celebrations. The Bible, Gospel audio recordings, the Jesus film, and Christian radio broadcasting are in the Tigringa language. Low literacy hinders Bible study. There is a 90% Coptic Christian population, a 9% Muslim population, and a 1% Evangelical population. World Vision and Mekane Yesus have worked in Adwa in a school. SIM has worked with Kale Heywet to establish work among the Tigrinya. The Meserete Christos and the Mulu Wengel began work in the past ten years. The number of evangelical workers is below 50. There is a cultural stigma attached to pursuing Christian beliefs, and is discouraged by this Coptic society.

Tigre (500,000)

These Tigre are a Sunni Muslim people of Ethiopia. They go by the names Xasa, Tigre Xasa, Tigray, and Khasa. They are herdsmen from Sudan and Eritrea where they border one another as this land is good for grazing sheep, goats, cattle and camels. They have distinct narrow noses and are generally tall people. Some will use Arabic since Tigre has no script.

They live in communities across the Ethiopian border, but generally are unsettled and nomadic. Those that are more sedentary raise sorghum, corn, wheat, barley, and legumes. They usually have goats, and maybe a few cows. In recent years, drought has caused famine and the need for government aid to survive. As for families, the marriages are arranged by parents. Since the conversion of the Tigre to Islam, some families follow the customs of Islam and other families will adhere to older traditional customs. Generally, families of the same tribe will follow the same customs.

While the Tigre adheres to Sunni Muslim, there are folk practices that characteristic of their previous animist practices. They fear the spirit Zar, causer of evil and mayhem, and depend on shamans for help and protection from the evil. The Gospel has been shared with some Tigre, as many as 30% but there are many who still have not heard. The Bible, Gospel audio recordings, and Jesus film are available in Tigre. http://www.adoptapeople.com/Profiles/p_code2/200.htm

Tigre-Mensa (53,100)

This group goes by the name Mansa or Mensa for the dialect they speak. They are Muslims. The Bible, Christian radio broadcasting, Gospel audio recordings, and the Jesus film are in the Tigre language.

Tirma, Cirma (19,900)

This group is Nilotic and lives in the Suri area, due to its first language being Suri. Tirma is its dialect. They are 30% Christian, but otherwise animists. They have only Gospel audio recording in the Suri.

Topotha, Toposa (19,300)

This group is nomadic but can be found in the area near Lake Turkana where they graze their cattle. They graze cattle on the land triangle called Ilemi, a disputed area between with Ethiopia, Sudan, and Kenya. They have been known to steal cattle. The language of this group is Toposa and the traditional religion is animism. They are 40% Christian. They have Gospel audio recordings in their language.

Tsemai (8,600)

This group is found in the lowlands west of Lake Chamo, in the Omo Region. The language has up to 73% lexical similarity with Gawwada, a 61% similarity with Bussa, 31% similarity with Bussa, and 31% similarity with Komso. Komso is used as the trade language, and the Tsamai report that Gawwada is a difficult language to understand. The Birale live near them and may be related. Their other neighbors are the Gawwada and Arbore, and Hamre-Banna, and Male.

Tulama (5,100,000)

The Tulama speak Central Oromo and live in the Oromo region. They are Sunni Muslims. They are farmers of coffee, vegetables, spices as well as animal caregivers. They may be involved in the textile industry or small industry. They have Bible portions, Gospel audio recordings, the Jesus film, and Christian radio broadcasting in Central Oromo.

<http://www.oromia.org/OromiaBriefs/Oromo&Oromia.htm>

Uduk (6,000)

The Nilotic people in sub-Saharan Africa go by their language name, as well as the names Twampa, Kwanim Pa, Burun, Kebeirka, Othan, Korara, and Kumus. They have suffered

persecution and displacement in the years surrounding war and suffering in Sudan and Ethiopia. Many are in refugee camps in Ethiopia.

The Uduk are Muslim, but 15% of the population that is Christian. SIM started a work among the Uduk in the 1930's. There are Bible portions and the New Testament available in Uduk language.

<http://www.sudanupdate.org/REPORTS/PEOPLES/uduk.htm>

<http://www.sim.org/categorylist.asp?fun=6&cid=&mid=&pgid=&SID=143>

www.deblois.nl/uduk/

[http://www.abrahamic-](http://www.abrahamic-faith.com/Islam/jihad%20against%20the%20Black%20African%20Christians.html)

[faith.com/Islam/jihad%20against%20the%20Black%20African%20Christians.html](http://www.abrahamic-faith.com/Islam/jihad%20against%20the%20Black%20African%20Christians.html)

http://www.worldmag.com/world/issue/06-17-00/international_1.asp

<http://www.jesus-is-lord.com/jihad.htm>

<http://www.servantsheartrelief.org/html/contentpages/enews/Issue1.pdf>

<http://www.hrw.org/reports/1993/WR93/Afw-10.htm>

www.survivorrightsinternational.org/pdfs/Tribunal_for_Sudan.pdf

Wallega (375, 000)

The Wallega speak the Western Oromo dialect. They are in the Oromo region. They are farmers of coffee, vegetables, spices as well as animal caregivers. They may be involved in the textile industry or small industry.

They have Bible portions, Gospel audio recordings, the Jesus film, and Christian radio broadcasting in Western Oromo. They are 35% Protestant Christians.

<http://www.romia.org/OromiaBriefs/Oromo&Oromia.htm#ThePeople>

Wallo (211,800)

This group is known as the Central Gallo or Wello. They are farmers of coffee, vegetables, spices as well as animal caregivers. They may be involved in the textile industry or small industry.

They are Muslims, but 10% are Christians. Their primary language is West-Central Gurage. The Bible, Jesus film, Christian radio broadcasting, and Gospel audio recordings are in West-Central Gurage.

<http://www.romia.org/OromiaBriefs/Oromo&Oromia.htm>

Wambera (6,600)

The Wambera language is a dialect of Boro. The Boro live in the southwest region of Amhara near the Blue Nile.

They only have Gospel audio recordings in that Wambera dialect. They are traditional animists, with a 5% Christian population.

Weyto (3,100)

The Weyto are found in the Tana Region. Previously they spoke a language similar to Eastern Sudanic or Awngi that is extinct. They now speak Amharic. They hunt the hippopotamus.

They are Muslim. There are Bible portions, Gospel audio recordings, the Jesus film, Christian radio broadcasting available in Amharic.

<http://www.tdsttravel.com/newtdstourprogram.htm>

<http://uit.no/vcs/201/?SubjectId=195&FromSubject=0>

Wolaitta;Walamo (2,888,000)

The Walamo are Muslims that live in the Wolaytta region near Lake Abaya. There is an official literary language, but only 25% are literate at best.

The Christian population has grown to 20%. They have Bible portions, the New Testament, and Gospel audio recordings in Wolaytta.

Yeju (66,400)

This group is Sunni Muslim and uses the West-Central Oromo dialect. There is a very large group that speaks West-Central Oromo. Yeju_Oromo or Yeju-Galla was a former province in the 18th and 19th centuries. It had rulers and military that was engaged in battling with other provinces. The Yeju dynasty seems to have been Muslim at one time, later converting to Ethiopian Orthodoxy but retaining their Muslim names. The Yeju province was described nicely by a gentleman after Ethiopia had beaten the Italians in 1896. The area has some very lush parts along with some high plateaus.

There is currently only a 1% Christian population. They have Bible portions, Gospel audio recordings, the Jesus film, Christian radio broadcasting in their language.

<http://www.angelfire.com/ny/ethiocrown/Tewod.html>

<http://www.geocities.com/~dagmawi/History/Wylde11.html>

Yemma (600,000)

This group is also known as the Yem, 'Janjero,' 'Janjor,' 'Yangaro,' and 'Zingero.' They live in the Oromo region of southwest Ethiopia in northeast Jimma and in villages among the Oromo.

Their language is Yemsa and they may speak the Fuga dialect of the Jimma.

The Yemma people are about 50% traditional animists and 50% Christian, with a 0.08% Evangelical population therein. They only have Gospel audio recordings in the language.

Yidinit (500)

They also go by the name Bacha and Yidnich. They may be found in southwestern Ethiopia along the western bank of the Omo River in the village of Kuchur. The primary language of the Yidinit is Kwegu. They use the Bodi dialect of the Me'en or Mursi for a second language. Their dialect is diminishing among adults, as younger generations use other languages. The Bodi and Mursi consider their people better than the Yidinit, but sometimes they marry Kwegu women. Agriculture and animal herding are their main means of survival. They gather honey and wild fruit. They are known to have hunted hippopotamus. They work to use the flood and rain waters for irrigation of maize, and durra.

They are Muslim, but there is a 10% Christian population. No Gospel material in their language.

Zayse – Zergulla (20,000)

The Zayse are located along the west side out from Lake Chamo in the Omo region. This Omotic people practices animism. A 2% Christian population exists. The dialect Zergulla is close to the Koorete dialect of the Dicho language. The Zayse language and culture are vibrant. They live mainly off the grain *durra*, along with fruits, beans, rice, milk, and meat. They are herders and agriculturalists living off fishing and surplus when the dry season comes. Water shortage is a serious issue in their area of southern Ethiopia. They live in a circular hut called a *tukal*, which is made of acacia branches with grass roof. Family structure consists of male leader and one wife, with children, the more children the better. Warrior status is believed to be important for the male, of which killing is a vital part.

http://www.adoptapeople.com/Profiles/p_code5/468.htm

Zway, Laqi (4,900)

This group is known by the language name Zay. They are called the Laqi by the Oromo, and they may be known by the name Zway, which is where they live. The Zway are animists by tradition but have a 45% Christian population. They live on the shores of and on the eastern

islands in Lake Zway. They fish and work the land. They only have Gospel audio recordings available in their primary language of Zay.

<http://www.sil.org/silesr/2002/024/SILESR2002-024.pdf>

See the *Ethnologue* at www.ethnologue.com for further information as provided here.

Population totals and names used are from the www.joshuaproject.net website.

Missiological Implications

1. Evangelical Christians must accept a challenge to evangelize the many people groups who still follow Traditional Religion (animism) and the people groups that are classified as “folk Islam” (see People Group Section). Much of the Islam in Africa may be labeled Folk Islam. The Folk religious ideas where old animistic traditions are practiced under the umbrella of adherence to Islam is the content of Folk Islam. The gospel has received wide acceptance among the fearful followers of animistic religious practices and those who can be termed “folk Islam.” A witness to these peoples is imperative and essential.
2. Evangelical Christians should seek to introduce and support Church Planting Movements among the peoples of Ethiopia. Churches meeting in homes opens the way for reproducible church planting. In many parts of the world house churches have enabled great movements of the Holy Spirit in the lives of others. These house churches are easier to maintain and imitate than are large facility churches of greater numbers. The Western model of cathedral type gathering places is just impractical for the Church of most of the developing and developed world. The ramifications of this means of ministry are far spread and cannot be fully understood at the present. Nevertheless, there is much good that is coming out of these house church planting strategies in the world.
3. Evangelical Christians and groups must be certain to introduce a sound Christian message in Ethiopia because of the confusion that exists even within some church groups. Those who serve with Ethiopians must have a good grasp of their understanding of Christ as God but not in flesh. The implications of this in ministry must be examined in order to represent the Bible responsibly. Ministry in Ethiopia must be done with an understanding that many if not most Ethiopians will view life as a mysterious journey where the forces of good and evil act upon the physical world. The background of many Africans is full of spiritual or metaphysical mythology. They believe God or good may intervene in life on their behalf, but they may influence their own destiny through the help of sorcerers, witch doctors and diviners. These intermediaries have much respect and position in many villages and communities due to their perceived ability or their very real alliance with spiritual powers. Witchcraft is very dangerous and the missionary must be very careful when encountering it to rely on Jesus Christ to protect and to do the protecting of them. A missionary’s greatest ally is the Holy Spirit, through whom deliverance from evil must be sought. Prayer is the weapon of the missionary. Direct confrontation with the evil is not advised, unless as a last resort. Much prayer again must go in to encounters with evil powers.
4. Evangelical Christians and groups should seek a viable strategy for reaching the upper and educated classes. This strategy might well include an apologetics ministry to address issues of faith and practice. This could be accomplished through the local church or community center if facilities exist. Otherwise individuals’ homes are important resources. The effort is to present a topic of thought and to have a short time of speaking, then a time of discussion, accompanied by refreshment and socializing. Service to the many people groups of Ethiopia

through medical and social ministry in Ethiopia could include clean water development, agricultural development, and family health clinics. Assisting the local population in determining soil fertility and arability may prove an effective approach. The people themselves are often unable to determine ways to overcome the difficulties that accompany fatigued soil. There are organizations outside of the country's government that can provide volunteer assistance with such projects. They require skilled individuals. Research has been done in some areas of Ethiopia, so taking time to investigate this previous work is necessary. There is potential in Ethiopia for a successful relationship between outside agricultural knowledge and local practice. The needs of the people agriculturally and economically along with the cultural norms create tensions in negotiating the necessary path of action that will be most helpful to the ownership of the change in lifestyle. Sensitivity to perceptions of the change is important for the agricultural missionary to keep always in mind. When missionaries consider the use of such strategies they must look down the road to the dependency that may be created by these means of reaching persons. The mission work must be done in a way that does not allow for inappropriate dependency upon the missionary or the mission agency. Time limits and goals must be set so that target projects do not go on indefinitely and sap the resources of the missionaries and their providers. In that sense, a keen business plan should be employed for this type of work.

5. Evangelical Christians and groups should implement the method of Chronological Storying for an effective witness to many of the peoples of Ethiopia. Story telling of the Gospel is an important option in Ethiopia since literacy in mother tongues is generally very low. A strategy for reaching rural and nomadic people groups would be story telling and audio and media recordings of the Gospel of Jesus. The tradition of story telling the Gospel can be initiated and used as a powerful means of maintaining the reach of the good news. The need is to stay true to the written record, so there needs to be careful instruction in how to maintain its integrity.
6. Evangelical Christians and groups should not neglect the translation of the Bible into the heart languages of Ethiopia's people groups. There is some debate as to the best ways to go about translation, but the opinion of the translator must be balanced holding to the truth of and eternity of the Word of God. As the Spirit works to help the work of the translator, the cultural applicability will be considered along side the actual Scriptural text.
7. Evangelical Christians and groups should employ the method of teaching English. The need for English study will remain a possibility in some areas where foreign influence is not disdained. This gives the opportunity for people to receive education and possibly improve their social situation. Missionaries and Christian students from the US and UK should make every effort to utilize this opportunity to share the Gospel.
8. Evangelical Christians and groups must seek to cooperate with Ethiopian Church groups to provide leadership training on every level. Seminary trained students and other students with capabilities are badly needed. Trained lay leaders for house churches in Church Planting Movements form an even more intense need. The student generation has been a valuable resource for evangelical outreach. Adequate leadership is sometimes lacking, but much can be done in this area nevertheless.
9. Evangelical Christians and groups should undertake a vast prayer movement for the evangelism and church starting efforts in Ethiopia. Prayer movements in the world will be extremely important to the success of the mission work in and among the people of Ethiopia.

10. Evangelical Christians and groups should devise a viable urban strategy for Ethiopia. While only 11.5% of the people in Ethiopia are counted as urbanites, the urban population still occupies a place of importance for evangelism. Studies in current urban strategy and theology needs to take into consideration that many of the rural immigrants continued to live by the pattern of life they lived in the rural areas. The religious practices of the countryside are brought into the city, and generally lost over a few generations as a new sub-culture takes root in the family. The depression of some city and regional economies may be helped with financial assistance through small loans or grants. This is a difficult enterprise but one that can have dramatic and lasting effects on a community's health and well being. Training in how to use money and to work in the open market may be an issue that some need help in understanding.
11. Evangelical Christians and groups should seek a viable strategy for reaching the upper and educated classes. This strategy might well include an apologetics ministry to address issues of faith and practice. This could be accomplished through the local church or community center if facilities exist. Otherwise individuals' homes are important resources. The effort is to present a topic of thought and to have a short time of speaking, then a time of discussion, accompanied by refreshment and socializing.