

MISSIONARY ATLAS PROJECT

AFRICA

CAMEROON

Snapshot Section

Country Name: Republic of Cameroon

Country Founded in: 1960

Population: 17,340,702

Government Type: (national, regional and local) The government is listed as a republic with a multiparty presidential regime. The court system is based on the French civil system as well as the common law from different ethnic groups in Cameroon.

Geography/location in the world: Cameroon is located between Equatorial Guinea and Nigeria in West Africa. It has access to the Atlantic Ocean in the south and profits from Lake Chad in the far North.

Number of people groups: approximately 285

Picture of flag:



Religion Snapshot

Major Religion and % of population: According to Joshua Project, sixty percent of the population are Christian adherents. However, the CIA Factbook says that forty percent of the population adhere to traditional ethnic beliefs while forty percent of the people have chosen to become Christian adherents.

All religions and % for each: indigenous beliefs 40%, Christian 40%, Muslim 20%

Government interaction with religion: The government is usually tolerant of religious groups. The constitution provides for the freedom of religion. All religious groups except traditional ethnic religions are supposed to register with the Ministry of Territorial Administration and Decentralization.

Information is from <https://www.cia.gov/cia/publications/factbook/geos/cm.html> and <http://www.state.gov/g/drl/rls/irf/2006/71290.htm> ; *Operation World*

MISSIONARY ATLAS PROJECT

AFRICA

Cameroon Country Profile

Basic Facts

Name: Republic of Cameroon

Demographics – The population of Cameroon is 17,340,702. Children under the age of fourteen make up 41.2% of the population. In that age group, there are 3,614,430 males and 3,531,047 females. People between the ages of fifteen and sixty-four make up 55.5% of the population. There are 4,835,453 males and 4,796,276 females in this age group. The final age group consists of people who are over the age of sixty-five. This age group accounts for 3.2% of the population. There are 260,342 males and 303,154 females in this age group. The median age for males is 18.7 years, and the median age for females is 19 years.

The birth rate is 33.89 births for every 1,000 people. This means that each woman will usually have an average of 4.39 children. The infant mortality rate is 63.52 deaths for every 1,000 live births. The life expectancy of the average adult is 51.16 years. For males, the life expectancy is 50.98 years while for females it is 51.34 years.

There is a very high risk of disease. Some food or waterborne diseases that are threats include: bacterial and protozoal diarrhea, hepatitis A, and typhoid fever. Malaria is also a problem in some areas. Travelers should be careful about swimming or bathing in certain areas because of the risk of infection from schistosomiasis. The AIDS epidemic may also cause concern for travelers.

Language – Cameroon was divided between the French and the British after World War I. (Please see the history section for further information.) As a result of this division, there are two official languages of Cameroon—English and French. Formal education will either be taught in French or English. Many people also speak Pidgin, which is a corrupted form of English. Other major trade languages include: Fulfulde, Jukun, and Duala. <http://en.wikipedia.org/wiki/Cameroon>

Society/Culture --There are many national holidays in Cameroon. January 1st marks the celebration of the New Year as well as being the day that Cameroon gained independence from French control. February 11th is reserved as a day to honor the youth of Cameroon while May 1st is Labor Day. May 20th is National Day while October 1st is Unification Day. Christmas Day, Ascension, Good Friday, and Easter are all recognized Christian holidays while Eid ul-Adha, Muhammed's birthday, and Eid ul-Fitr are nationally celebrated Muslim holidays.

Most Cameroonians are fairly sociable and like to discuss current issues of concern. While political discussions were often curtailed by the government in the past, Cameroonians have felt new freedom to discuss such issues with changes instituted by the Biya government. Cameroonians do not generally kiss in public, but they may hug or hold hands of friends or family. Elders are to be respected. Younger people may avoid direct eye contact with an elder in order to be respectful.

In rural areas, much of the political power is held by a fon, or local leader. People from different ethnic groups will generally give high homage to the fon and his entourage. People are not to sit in the presence of the fon or to shake hands with him. Similarly, the wife of the fon is also to be treated with great respect by both men and women. The funeral ceremonies of a fon may take several days to complete.

From *Culture and Customs of Cameroon* by John Mukum Mbaku

Government –Cameroon’s government is considered to be a unitary republic. After independence was granted from France, Ahmadou Ahidjo took control of the country and eventually consolidated his power. In 1982, Ahidjo stepped down from office, and Paul Biya officially took control of the government. Biya retains primary control of the government as the formally elected President. Many different international observers have questioned the means by which Biya has retained power in Cameroon. As President, Biya appoints all judges and all governors. He also has command of the military forces and creates policy within the government. He also appoints the Prime Minister of Cameroon.

Cameroon is divided into ten provinces: South, East, Centre, Littoral, West, Southwest, Northwest, Adamawa, North, and Extreme North. Each province is administered by a governor who answers to Biya. Within the ten provinces, there are 58 divisions which are then also divided into subdivisions, and the subdivisions are then divided into districts. At each level, there are appointed representatives that answer to the governors who ultimately answer to Biya’s government. Local Fons or leaders of each ethnic group also retain a great amount of power over the daily lives of the small villages.

<http://en.wikipedia.org/wiki/Cameroon>

Economy – Cameroon has many different natural resources that have helped its economy. Oil, lumber, and rich soil help to create many different products for consumer use or for international trade. Before the early 1980’s, oil, cocoa, and coffee exports gave Cameroon a fairly stable economy. When international prices on these goods dropped, the Cameroonian economy suffered.

The government in conjunction with the World Bank and the IMF have been working for the last several years to create solutions that will allow the economy to regain the ground that it lost during the early 1980’s.

Cameroon has a labor force of 6.394 million people who do a variety of jobs. Seventy percent of this labor force are engaged in some type of agricultural endeavor. In the north, cattle raising is the primary agricultural undertaking while in the south coffee and cocoa production provide jobs for many people. Others are simply subsistence farmers.

Another thirteen percent of the labor force are involved in some type of industrial work. These industries include: petroleum production and refining, aluminum production, food processing, light consumer goods, textiles, lumber, and ship repair. Many of the products—especially those relating to the petroleum industry—are exported. Cameroon's export partners include: Spain, Italy, France, South Korea, United Kingdom, Netherlands, Belgium, and the U.S. The total GDP for Cameroon is \$42.2 billion. The remaining seventeen percent of the labor force are involved in some type of service related endeavor.

The unemployment rate is thirty percent, and forty-eight percent of the population live below the poverty line. The ethnic groups that have been living in the rain forest for many years are facing major challenges because of the government's insistence on the development of the lumber industry. Often these ethnic groups are relocated and find the change of lifestyle quite difficult. Also, young people from remote villages who hope to find better economic opportunities in the larger cities are often preyed upon by unscrupulous people who get them involved in prostitution or other types of criminal activities.

Many of the smaller remote villages can also face great economic hardship during times of drought if their primary economy is based on subsistence farming. Different ethnic groups sometimes experience tensions as people relocate in search of better farmland or better economic opportunities. More money is needed for the development of better health care facilities, and more schools need to be built and staffed. Also, many families need assistance in sending their children to school because they often cannot afford the school fees after primary school.

http://en.wikipedia.org/wiki/Economy_of_Cameroon <https://www.cia.gov/cia/publications/factbook/geos/cm.html>
<https://www.cia.gov/cia/publications/factbook/geos/cm.html>

Literacy Cameroon has a public school system. Christian religious organizations may support some private schools, and some Islamic areas will also have Koranic schools. Some schools are conducted in French while in other schools English is the primary language of instruction. Seventy-nine percent of the total population are literate. The literacy rate for males is slightly higher at 84.7% while it is slightly lower for females at 73.4%.

In remote villages, children may be allowed to attend primary school, but fewer students can afford to go secondary school because they would need to leave their villages to migrate to a larger city to attend. Girls are less likely to get a secondary education than boys because most families arrange marriages for girls between fifteen and nineteen years of age.

<https://www.cia.gov/cia/publications/factbook/geos/cm.html>

Land/Geography – Cameroon is located in West Central Africa right below Nigeria. It is almost the size of California. There are five major climate regions in Cameroon. First the coastal plain sweeps inland for about fifty miles before changing into the South Cameroon plateau which consists of dense rainforests. Both of these areas have a high average rainfall.

The western part of Cameroon is covered with mountains that extend to the shore of Lake Chad. The Adamawa highlands extend across another portion of Cameroon with the northern savanna plain covering the far north of Cameroon. The rainy season in the north usually lasts from about April to about September or October. The spring months of March, April, and May will usually have very hot temperatures. All areas may have impassable roads between June and October

when the heaviest rains come. Usually harmattan winds blow from November to February drying out the roads and making travel dusty but easier.

Cameroon has several major water sources. Its coastline allows international trading and deep sea fishing. In the south, the Wouri, Sanaga, Nyong, and Ntem provide water to the region's inhabitants while in the north the Benoué River and the Logone River flow. Lake Chad also provides some water and fishing opportunities for Cameroonians; however, overuse of Lake Chad and environmental concerns have caused the lake to shrink in size considerably over the last 100 years.

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

<http://www.lonelyplanet.com/worldguide/destinations/africa/cameroon/essential>

History

The known history of Cameroon dates to very ancient times. The Baka people may have been among some of the first people groups to inhabit present day Cameroon. The Bornu Empire was very powerful for a time before power was taken by the Kanem Empire in the thirteen century. Differing people groups migrated into the Cameroon highlands before being forced out by other warring peoples. The most influential invasion actually occurred when the Fulani began to seize control of northern Cameroon as a result of their desire for jihad. People groups that were already occupying land in that area either were assimilated or fled.

The first Europeans to show interest in Cameroon were the Portuguese. They actually gave Cameroon its name because they saw large prawns in a river that they explored. They really only settled the islands of Sao Tome and Fernando Po because they wanted to exploit the slave trade.

The Dutch and later the Spanish soon replaced the Portuguese as slave traders, but in 1807 Britain began to fight the slave trade and patrol the waters off of Cameroon. In 1827, Spain basically gives Britain the rights to Fernando Po so that Britain can establish a base from which to use its navy to keep slavers from landing on the West African coast.

Two influential indigenous rules, King Bell and King Akwa, both wrote letters to different members of the English government during the late 1870's and early 1880's asking them for English protection; however, the Germans eventually assumed complete control of the area now known as Cameroon in 1884. The German government financed projects in Cameroon by allowing two private firms to take control of the area and exploit the land. These firms established plantations around Mt. Cameroon and began exporting various agricultural products. Indigenous peoples were either forced from the land or encouraged to work as wage laborers.

When most Cameroonians showed a preference for maintaining their independence from the German plantation system, the Germans instituted a tax that had to be paid with currency instead of with bartered goods. This forced many Cameroonians to then seek to earn wages by working for the German overlords. Those people that did not have the money to pay the tax were conscripted for public service jobs. Thus, while the Germans did build several important transportation structures and did begin a health care and schooling system, they also began the destruction of indigenous cultural autonomies and ways of life by their enforcement of forced labor.

With the advent of World War I in 1914, Cameroonians were to experience European control of another kind. The Germans lost control of Cameroon to Britain and France by 1916. The fledgling League of Nations allowed the British and the French to virtually take control of Cameroon and divide the land as they wished without much interference. In the French area of Cameroon, the land that belonged to the former German overlords was sold at public auction.

The French used local Africans that had been trained in the use of French language and culture to help to administrate the land. The French also encouraged the use of conscripted laborers on railways and other public projects. They also created a tax that was similar to that of the Germans in order to force indigenous Cameroonians to use currency. The use of conscripted labor was finally abolished in 1952.

In the British part of Cameroon, an auction was also held to sell the land of the former German overlords. The wily Germans actually had a consortium buy the land for them so that they could return to reclaim their plantations. Due to this act, there were more Germans in the area than British settlers. The British basically did very little in this area of their empire at this time due to the economic hardships faced by the worldwide population.

After World War II, the United Nations allowed Britain and France to retain control of Cameroon for a time, but both countries were supposed to help Cameroonians move toward autonomous control of the area. In French Cameroon, rebels from the Bamileke and Bassa along with others formed a resistance group called the Union of the Peoples of Cameroon. There were multiple skirmishes with French troops, but eventually, the French released control to Cameroonians in 1960.

The British actually allowed Cameroonians in their area to vote whether to become part of Nigeria or part of a unified Cameroon. The Cameroonians living in the north part of the British controlled area decided to be annexed into Nigeria while the southern area voted to join the new nation of Cameroon.

Ahmadou Ahidjo emerged as the first national leader and maintained control until relinquishing the power of the government to Paul Biya in 1982. Ahidjo resigned as President in 1982 and was constitutionally succeeded by his Prime Minister, Paul Biya, a career official from the Bulu-Beti ethnic group. Ahidjo later regretted his choice of successors, but his supporters failed to overthrow Biya in a 1984 coup. Biya won single-candidate elections in 1984 and 1988 and flawed multiparty elections in 1992 and 1997. His Cameroon People's Democratic Movement (CPDM) party holds a sizeable majority in the legislature following 2002 elections--149 deputies out of a total of 180.

The government tightly controls the broadcast media. State-run CRTV operates national TV and radio networks and provincial radio stations. The State TV's monopoly was weakened with the arrival in 2001 of TV Max, Cameroon's first private TV station. Dozens of private radio stations sprang up following a liberalisation of telecommunications in 2000. Newspapers, the public's main source of news, are subject to considerable official restrictions. Tough legislation against libel is in place. In 2006 the media rights body Reporters Without Borders noted that severe

restrictions exist sometimes leading to imprisonment for reporters. Secessionists in the English-speaking southern provinces have used pirate radio broadcasts to spread their message.

Biya continues to lead the current Cameroonian government. Biya had promised to return to a more democratic form of government, but changes have been slow in coming. In 1997, he was re-elected with 92.6 percent of the vote, but the main opposition parties boycotted the election. He won another seven-year term in the presidential election of October 11, 2004, officially taking 70.92 percent of the vote, but the opposition alleged widespread fraud.

Biya has been criticized by some as being a dictator and has also been strongly criticized by the English-speaking people of Cameroon who live in the region formerly under British colonial rule. His strongest opposition comes from this region of Cameroon.

The historian David Wallechnisky, in *Tyrants, the World's 20 Worst Living Dictators*, ranked Biya with two others leaders in sub-Saharan Africa: Robert Mugabe of Zimbabwe and King Mswati of Swaziland. Wallechnisky describes Cameroon's electoral process saying that every few years Biya stages an election to justify his continuing reign. These elections have no credibility. In 2007, *Parade* magazine ranked Biya the 19th worst dictator in the world.

<http://www.infoplease.com/country/profiles/cameroon.html#history>

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

http://africanhistory.about.com/gi/dynamic/offsite.htm?zi=1/XJ/Ya&sdn=africanhistory&cdn=education&tm=9&gps=69_360_1012_556&f=10&tt=14&bt=1&bts=1&zu=http%3A/news.bbc.co.uk/2/hi/africa/country_profiles/1042937.stm

From *Culture and Customs of Cameroon* by John Mukum Mbaku

Christian History

Christian missionaries began arriving in Cameroon quite early in the nineteenth century. The Baptist Missionary Society of London was encouraged to begin missions in Cameroon as a way for former Jamaican slaves to help with evangelism efforts. While the BMS did eventually establish a mission in 1840, this mission was only staffed by Caucasians or Africans that had been appointed by the society—not freed slaves that wanted to resettle permanently in Cameroon.

As a result of this decision, Jamaican Christians formed their own society and began sending missionaries in 1842. The first worship center and mission were established on the island of Fernando Po. An early missionary to this station, Joseph Merrick left Fernando Po and moved towards the interior of Cameroon in 1845. Merrick received permission from the local fon, King William, to begin work among the Isubu people of Bimbia. He also began evangelizing the Duala people as well. He died, though, on a trip to Jamaica in 1849.

Joseph Jackson Fuller took over Merrick's work and continued to establish schools and advance literacy efforts. He worked until 1888 and was instrumental in furthering the translation work among the Duala. He even helped the Baptists transfer their resources and contacts to the Basel Mission when the Germans seized control of Cameroon in 1884. After the Germans lost control of Cameroon, the Baptist missions work was ceded to the Paris Mission. From this early mission work, two groups emerged—the Evangelical Church of Cameroon and the Union of Baptist

Churches. In 1957, they joined together and continued to build hospitals and schools for the benefit of the Cameroonian people.

The Presbyterian Church that promotes the use of French began sending missionaries to Cameroon in 1879. The Presbyterian Church that promotes the use of English in worship services began missions work in 1884. Both have been self-governing since 1957. The English Presbyterian Church was once governed by the Basel Mission.

Another Baptist missionary came in 1891 and began work in Western Cameroon. This missionary was funded by the Baptist Mission of Berlin. The work that this missionary began has now evolved into the Cameroon Baptist Convention.

Two other important religious entities in Cameroon are the Lutheran Church and the Sudan United Mission. The Lutheran churches began work in Cameroon in the early twentieth century. Today there are two different Lutheran denominations—the Evangelical Lutheran Church of Cameroon and the Church of the Lutheran Brethren in North Cameroon. The Sudan United Mission was begun by Swiss missionaries in 1938.

There are also several indigenous churches to be found in Cameroon today. Baptists from the Duala people group formed the Native Baptist Church while a division in the Presbyterian Church led to the formation of the African Protestant Church. Other denominations have schismed as well as a result of the Cameroonians' desire for independence from churches with European influences.

The Catholic Church began sending priests to Cameroon in 1890. Many Cameroonians joined the Catholic Church between 1890 and 1934. In 1969, some of the diocese work was turned over to indigenous African priests. During the latter part of the twentieth century, much more of the priestly duties were turned over to Cameroonian priests. Also, mass has been held in the heart language of the people instead of in Latin.

From *Culture and Customs of Cameroon* by John Mukum Mbaku
From *World Christian Encyclopedia Volume I*

Religion

Non-Christian

African Traditional Religions—People may often believe in a supreme being but usually feel that he is too distant to be reached directly. Usually devotees will slaughter cattle or chickens and offer a sacrifice to their ancestral spirits or other type of spirits in the hope of gaining favor so that the spirits will intercede with the supreme being. The blacksmith may serve as a diviner among certain people groups.

Most villages will have a spiritual head as well as a civil leader. Witches are usually thought to be responsible for ill health or calamity that strikes a person, family, or village. As a result of this belief, many people will see witch doctor to get amulets or charms as a way of deflecting the harmful intentions of local witches.

Many people who practice indigenous religions have also accepted certain tenets of Christianity or Islam. They simply incorporate part of either faith with their traditional religious beliefs. Religion and the celebrations that accompany religious beliefs play an integral role in Cameroonian culture.

From *Culture and Customs of Cameroon* by John Mukum Mbaku

Baha'i—This religion was especially popular in West Cameroon. In 1996, there were 196 different groups.

Islam—Islam first came to Cameroon as a result of the migration of the Fulani from Mali and Nigeria. The Fulani attempted to take control of the peoples that were already inhabiting the land and then force them to become Muslim. The Fulani did not originally seek to dominate the local peoples. Originally, there were Fulani herdsman who lived fairly peaceably within the bounds of other people group's domains. However, a leader called Usuman Dan Fodio began to call for the Fulani to commit to a jihad against the Hausa whom he felt had corrupted the Islamic faith. He and his army eventually subdued the old Hausa, Bornu, and Adamawa states. One of his confederates was a leader named Adama. Adama, with the support Dan Fodio brought the jihad to Cameroon.

By 1823, he controlled a lot of territory in Nigeria and in northern Cameroon. Some of the people groups adapted to the Fulani control while others fled so that they could continue practicing the traditional religions of their forefathers. The groups that fled tend to still hold the Fulani in disfavor to this day. The sons of Adama continued to control much of the northern part of Cameroon until the German arrival and conquest.

The Muslim areas were organized into areas called lamidats and were controlled by a civic and religious leader called a lamido. The lamido was given preferential treatment under the Ahidjo government. In fact, many of the northern prefectures were required to have representatives of the lamido in important staff positions. The lamido is the appointed trustee over all the Fulani land in the area. He and his representatives are to control the land for the people. People who were conquered by the Fulani were considered to be vassals and were required to submit to the control of the lamido.

In modern times, however, the vassals have become much more independent of lamido control. The imams did not even have as much power as the lamido. Most of the Muslims today belong to the Qadiriya brotherhood. There are many Quranic schools and several thousand Cameroons have made the hajj to Mecca.

Islam claims around 25% of the people in Cameroon almost 4,000,000 people. Islam is increasing at around + 3.2% annually.

From *Culture and Customs of Cameroon* by John Mukum Mbaku
From *World Christian Encyclopedia Volume I*

Christian Cults

African Indigenous Churches—These churches are independent usually of a denomination. In 1995, there were an estimated 730 churches and a total of 730,000 congregants in all.

Jehovah's Witnesses—This denomination began work in Cameroon around 1935. There were many devotees in the west until the denomination was banned in 1970. In 1995, there were 481 worship groups and a total of 50,000 attendees.

New Apostolic Church—This church began work in Cameroon around 1980. In 1995, there were forty churches and a total of 4,533 members in all.

Catholic/ Orthodox Churches

Greek Orthodox Church—This church was started by missionaries from Alexandria, Egypt. In 1995, there was one parish with a total of 1,200 members in all.

Catholic Church—The first Catholic priests began arriving in 1890. Today there are twenty-three different dioceses in Cameroon. Yaoundé, Garoua, Douala, Bertoua, and Bamenda are all archdiocese. Yaoundé became an archdiocese on September 14, 1955. In 2004, there were approximately 693,800 people attending mass in this archdiocese. Three hundred priests served the needs of the congregants in the Yaoundé diocese. Garoua was made into an archdiocese on March 18, 1982. Antoine Ntalou is currently the archbishop of Garoua.

In 2004, there were 87,884 congregants and fifty priests. The Douala archdiocese came into being on March 18, 1982 as well. Christian Wiyghan Tumi is currently the Cardinal and archbishop of Douala.

There are 530,357 members in this archdiocese and 134 priests. Bertoua became an archdiocese on November 11, 1994. Roger Pirenne is currently the archbishop. There are 101,154 congregants and 134 priests. Bamenda is the last archdiocese. It was elevated to an archdiocese on March 18, 1982. Cornelius Fontem Esua is the current archbishop while Paul Verdzekov is the archbishop emeritus. There are 238,000 congregants and ninety-one priests.

<http://www.catholic-hierarchy.org/country/dcm2.html>

Protestants/ Evangelicals/ Pentecostals

African Protestant Church—This church was begun as a result of a schism with the EPC over language policy in 1934. In 1995, there were twenty-nine churches and a total of 13,500 congregants in all.

Anglican Church—The Anglican church was started around 1970. It was supported by the Nigerian Anglican Church. In 1995, there were five congregations and a total of 700 members in all.

Apostolic Church—This church is considered to be Pentecostal. It began work in 1949. In 1995, there were 143 churches and 20,400 congregants in all.

Cameroon Baptist Convention—The CBA was begun in 1891. In 1995, there were 729 congregations and a total of 80,200 congregants in all. The CBA supports two seminaries, one hundred private schools, and at least two hospitals.

Cameroon Baptist Church—This group began work in 1884 but was the result of a schism with another denomination. Many of the members originally came from the Duala people group, but churches from this denomination are in the process of spreading across Cameroon. In 1995, there were 142 churches and a total of 108,000 members in all.

Cameroon Bible Mission—This group began work in 1949 among the Kundu, Bakwiri, Duala, Kenyang, and Bamileke people groups. In 1995, there were 375 churches. Approximately twenty thousand people were attending services.

Cherubim and Seraphim—This group was founded around 1950 and was associated with a Nigerian Pentecostal movement. Churches were founded in villages from Loum to Douala. In 1995, twenty-four churches had been established, and twelve thousand people were attending services.

Baptist Confederation of Cameroon—This group, which was begun in 1864, is an ex-first Baptist group that is now listed as an African Independent Charismatic denomination. It applied to join the WCC, but was rejected. Its headquarters are in Bali, Duala. In 1995, there were thirty congregations and a total of 7,000 members.

Baptist Congregation of Cameroon—This group began in 1963 and was a result of a schism of the EBC and the EEC. Today it is Pentecostal. Its headquarters are in Deido. In 1995, there were ten congregations. Three thousand people were attending services.

Cameroon Baptist Union—This denomination was begun as a result of a schism with the UEBC in 1931. In 1995, there were thirty churches and a total of 2,000 members in all.

Cameroon Presbyterian Church—This church was started as a mission of the United Presbyterian Church of the United States in 1879. In 1995, there were 3,137 churches and 300,000 members in all.

Cameroon Orthodox Presbyterian Church—This group began in 1967 as a result of a schism with the EPC. In 1995, there were seven hundred congregations and a total of 100,000 members in all.

Christian Churches—In 1995, there were one hundred congregations and a total of 5,000 members in all.

Churches of Christ—This denomination was started as mission of the Churches of Christ of the United States in 1957. In 1995, there were 114 churches and a total of 8,890 members in all.

Church of God—This denomination began work in Cameroon in 1970. It was originally a mission of the Church of God from Cleveland in the United States. It is considered to be a

Holiness Pentecostal church. In 1995, there were fifty-seven congregations and a total of 11,900 members in all.

Church of God of Prophecy—This church was started in 1985. It is considered to be Pentecostal. In 1995, there were seven congregations and a total of 622 congregants in all.

Eglise Baptiste Suedoise—This church began work around 1925. In 1995, there were 135 congregations. Approximately 45,000 people attended services. The church was considered to be a Pentecostal Baptist group.

Eglise Fraternelle Luthérienne au Cameroun—This church was started in 1918 as a mission of the CLB. In 1995, there were 808 congregations. Approximately 49,433 people were church members. Fifty-eight percent of the members were from the Mundang people group while twenty-three percent were from the Masana people group.

European Baptist Mission—This mission was started in 1954 by EBMS. In 1995, there were sixty congregations and a total of 2,000 members in all. Twenty-six percent of the congregants were from the Kola people group while nineteen percent were from the Gisiga people group. An additional eleven percent of the members were from the Mofou people group.

Evangelical Church of Cameroon—This church began work in Cameroon in 1845. Thirty-three percent of the members are from the Bamileke people group. In 1995, there were 1,700 churches. Approximately, 1,175,000 people were attending services.

Evangelical Lutheran Church of Cameroon—This denomination began work in 1915. In 1995, there were 248 churches and a total of 82,629 members in all.

Free Protestant Episcopal Church—This group began work in 1970. In 1995, there were ten congregations and a total of 1,200 members in all.

Full Gospel Mission—This church group began as a mission of the Assemblies of God churches in 1961. In 1995, there were 387 churches. Approximately, 35,774 people attended services.

Global Frontier Church—This denomination was begun around 1960. It is considered to be an African Independent Pentecostal church. It was a mission of the Wings of Healing group from the United States. They believe in revival and healing campaigns. In 1995, there were forty congregations and a total of 20,000 members in all.

Lutheran Church—This denomination was started as a mission of the Lutheran Synod of Wisconsin in 1969. In 1995, there were thirty-two congregations and a total of 5,280 members in all.

Mission Mondiale—This mission was founded in 1961 by World Wide Missions. It is evangelical. In 1995, there were fifty congregations and a total of 3,000 members in all.

Native Baptist Church—This group was the result of a schism among the Bakwiri people group. Four schisms occurred in 1888, 1898, 1917, and 1960 as a result of groups that were opposed to certain restrictions placed upon them by the missions group. In 1995, there were ten congregations and a total of 1,000 congregants in all.

Presbyterian Church of Cameroon—This church was started in 1884. In 1995, there were 3,137 congregations and a total of 600,000 attendees.

Seventh Day Adventists—This denomination began work in Cameroon in 1928. In 1995, there were 494 congregations and a total of 74,100 congregants in all. Fifty-six percent of the congregants belonged to the Bulu people group.

Union of Baptist Churches (UEBC)—This denomination began work in 1845. In 1995, there were 542 churches. Approximately 86,000 people attended services.

Union of Evangelical Churches of Northern Cameroon—This group of churches was started in 1938. In 1995, there were 232 congregations and a total of 39,700 members in all.

United Pentecostal Church—This denomination began as a mission of the United Pentecostal Church of the United States in 1971. In 1995, there were twenty-four congregations and a total of 5,240 congregants in all.

People Groups

All info (unless otherwise noted) is gathered from www.joshuaproject.net, www.peoplegroups.org, and www.ethnologue.com

12465

Abo (1,674)

The Abo people live in the Littoral Province. They speak a language called Bankon and are part of the Bantu people cluster. Different groups of Abo people will also use English, French, Duala, and Pidgin as a second language. Some alternate names for this people group include: Bo, Abaw, and Bon.

The Abo people are closely related to the Barombi people group. In fact, there is an 86% lexical similarity between the two languages. Both groups believe that their ancestors originally migrated from the Congo. They consider the Duala people group to be like brothers, but the Basaa people group are not considered in such terms. Both groups may have originally come from the family of a man named Lombi. The Abo people are supposed to be the descendents of Lombi's son and grandson.

The predominant religion of the Abo people is Christianity. In fact, ninety percent of the people are Christian adherents. Sixty-eight percent of the Christian adherents are Roman Catholics while twenty-five percent belong to other types of Christian groups. Five percent are Protestants while the remaining two percent belong to independent Christian groups. Ten percent of the Abo

people practice ethnic religions. There are no ministry tools available in their language.
<http://www.sil.org/silesr/2002/SILESR2002-075.pdf>

42895

Adamawa Fulani (1,402,900)

The Adamawa Fulani live in the northern parts of Cameroon. They speak a language called Adamawa Fulfulde which is a major trade language in the north. Many speakers may also use Bilkire. Some alternate names for this people group include: Peul, Peulh, Ful, Fula, Fulbe, Boulbe, Eastern Fulani, Fulfulde, Foulfoulde, Pullo, Gapelta, Pelta Hay, Domona, Pladina, Palata, Paldida, Paldena, Dzemay, Zemay, Zaakosa, Pule, Taareyo, Sanyo, and Biira.

The Adamawa Fulani are mainly shepherds, but they will also grow some crops. They raise cattle so they have a steady supply of milk. Women usually use the milk as a main part of the daily meals, but they may also make butter. Butter and milk are traded with other tribes for other types of food staples too. The young men will carefully tend the herds while the older men will lead the group. Because of the necessity of finding good grazing lands, the Adamawa Fulani may be migratory.

The Adamawa Fulani are predominant Muslim. Men may marry more than one wife, and families generally arrange marriages for the girls. Children are taught to revere the older people for their wisdom, to love their mothers, and to rarely show emotion. The Adamawa Fulani are one of the least reached people groups. The Bible has been translated into their language, and the Jesus Film is available. Gospel recordings and radio broadcasts can also be heard.

12466

Adere (2,601)

The Adere people live in the North West Province. They speak a language called Dzodinka, and they are part of the Bantu people cluster. Some alternate names for this people group include: Adiri, Arderi, and Dzodzinka.

The Adere people primarily adhere to Christianity. In fact, eighty percent of the population are Christian adherents while the remaining twenty percent practice ethnic religions. Seventy-six percent of the Christian adherents are Roman Catholics while twenty-three percent belong to other types of Christian groups. One percent are Protestants. Portions of the Bible have been translated into their language, but the Jesus Film is inaccessible. Gospel recordings can be found.

12467

Afade (16,403)

The Afade people live in the Far North Province in the Logone-and-Chari Division. They speak a language called Afade and are part of the Chadic people cluster. Some people may also speak Hausa. Some alternate names for this people group include: Affade, Afadeh, Mandage, Kotoko, and Mogari.

The Afade people predominantly follow Islam. In fact ninety-four percent of the population adhere to Islamic ideologies. Many of these devotees will actually practice a mixture of Islam and traditional ethnic religions. Only four percent of the population are Christian adherents. Among the Christian adherents, sixty percent are Protestants and forty percent are Roman Catholic. They are considered one of the least reached people groups. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

Most of the Afade people live in small villages nestled among the mountains which they fled to escape the domination of the migratory Fulani. Men farm the land by building terraces along the hillside while women tend to the children and household chores. A Woman may gain some extra income by raising vegetables herself if she is able to procure a small plot of land. Villages usually are built of mud and are surrounded by strong mud fences where thorn bushes have been cultivated as a means of protection against invaders.

Family ties are extremely important. Usually the family will arrange the marriage for the children. Polygamy is acceptable but not always practiced due to financial constraints. Wives will generally live in their own dwelling with their children until the children reach puberty. Then the male children will build an addition to the extended family structure in order to prepare for marriage.

12468

Age (38,664)

The Age people live in the North West Province in the Menchum Division. They speak a language called Esimbi and are part of the Bantu people cluster. Some alternate names for this people group include: Essimbi, Isimbi, Simpi, Aage, Bogue, and Mburugam.

The Age people are predominantly Christian. In fact, ninety-five percent of the population are Christian adherents while four percent of the people still practice indigenous religions. Sixty percent of the Christian adherents are Protestants while thirty percent belong to alternative types of Christian groups. Eight percent are Roman Catholic, and the remaining two percent attend independent churches.

The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

12469

Aghem (31,635)

The Aghem people live in the North West Province in the Menchum Division and the Wum Central Subdivision. They speak a language called Aghem, but many use English or Cameroon Pidgin as alternate forms of communication. Some also are familiar with Weh or Isu. The Aghem Cultural and Development Association work to develop the people's language abilities. About fifteen to twenty-five percent of the people can read and write in English. They are part of the Bantu people cluster. Some alternate names for this people group include: Wum and Yum.

The Aghem people are predominantly Christian adherents. In fact, ninety-six percent of the population are Christian adherents while only four percent continue to practice ethnic religions. Twenty percent of the Christian adherents are Protestants while thirty percent belong to other types of Christian groups. Forty-five percent are Roman Catholic, and the remaining five percent attend independent Christian denominations. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings can be acquired.

Aghem society is based on a matrilineal structure. When women greet each other, they will tell their mother's lineage for three generations instead of their father's lineage. Inheritance of property comes through the mother's family, and males that marry become a part of the wife's family instead of their own mother or father's families. Uncles usually pay school fees although boys may feel obliged to help their fathers with chores. Women usually do the planting, gathering, cooking, and taking care of the children. At birth, a young mother may stay with her own mother until the child is older. The Queen Mother or Na'Tom works with the male leader of the village and represents the women of the village. Women also have significant roles in most of the village groups.

Belonging to a group is a very important part of Aghem society. Most people belong to more than one group and have obligations to each of these groups. Males may join the Dua society. Women will have their own societies that may revolve around work groups, church associations, choirs, dancing groups, or other cultural clans. People's dress will often give a clue as to what groups they belong to. Members are expected to bring honor to their group, and poor behavior is frowned upon.

Birth and death ceremonies are very important in Aghem society. Women and men may both have to leave classes or work because someone has died. There are very strict rules surrounding the traditional ways of coping with death. Usually, there is a wake, and at the funeral, people will bring corn fufu for the family.

http://www.sil.org/africa/cameroun/bydomain/linguistics/archives/Aghem_Thormoset2000_2435_o.pdf

12471

Akweto (3,216)

The Akweto people live in the North West Province in the Donga-Mantung Division and in the western part of Nkambe Subdivision. They speak a language called Nsari as their mother tongue, but most are also familiar with English and Pidgin. The Akweto people prefer to be called the Sali people and will refer to themselves by this name. People are generally proud of their language and prefer to use it instead of English or Pidgin. Worship services may be conducted in English or Pidgin with translators communicating in Nsari or Nsari may simply be used for the preaching portion of the service. Some young people will use Pidgin more often, but adults are not in favor of this practice. Some people can also understand the Ncane language when it is spoken more slowly. Inter-marriage between the Ncane and the Akweto people is acceptable so this may explain some of the use of both languages. The Akweto people are part of the Benue people cluster.

The predominant religion of the Akweto people is Christianity. In fact, ninety percent of the population are Christian adherents while ten percent still solely practice traditional religions. Among the Akweto, many people actually may adhere to a syncretic form of Christianity mixed with some traditional practices. Many people feel that renouncing all of their traditional ethnic beliefs results in a denial of their cultural heritage. Sixty-nine percent of the Christian adherents are Roman Catholics while twenty-five percent belong to alternative types of Christian groups. Three percent are Protestants, and three percent attend independent Christian churches. There are no ministry tools available in their language.

[http://www.sil.org/silesr/2002/019/SILESR2002-019.htm#3.3%20Nsari%20\[ALCAM](http://www.sil.org/silesr/2002/019/SILESR2002-019.htm#3.3%20Nsari%20[ALCAM)

12473

Amasi (25,777)

The Amasi people live in the South West Province in the Manyu Division. Most of the villages are located in fairly remote valleys that are often separated either by the rain forest or by mountain peaks. Usually people need to walk for a day to reach another village. They speak a language called Mantu, but many are also familiar with English, Pidgin, and Atong. They are part of the Adamawa-Ubangi people cluster. Some alternate names for this people group include: Menta, Bantakpa, Banta, Anta, Kisam, Tinta, and Mantu.

The Amasi people predominantly practice some form of Christianity. In fact, ninety-five percent of the people are Christian adherents while five percent still practice indigenous ethnic beliefs. Sixty-eight percent of the Christian adherents are Roman Catholics while thirty percent attend alternative types of Christian groups. Two percent of the people are Protestants. There are no ministry tools available in the Mantu language, but local pastors usually preach in their mother tongue. Most of the pastors wish that there was a Bible translation in Mantu.

Most of the Amasi people are farmers. There are some schools where teachers use English to instruct the children. If young people leave to obtain a secondary education, they most often will not return to their village of origin. There are still enough young people that stay in the village to provide adequate leadership for future generations when the current elderly leaders retire or die.

<http://www.sil.org/silesr/2002/SILESR2002-079.pdf>

12474

Ambele (1,609)

The Ambele people live in the North West Province in the Momo Division and the western Widikum-Menka Subdivision. They speak a language called Ambele and are part of the Benue people cluster. Approximately eleven villages use the Ambele language. Generally, villagers can easily reach each village by foot, but sometimes the villages may be unreachable to the outside world during the rainy season due to impassable main roads. The men will usually be found hunting, gathering, and engaging in small-scale farming to support their families.

Eighty-eight percent of the population are Christian adherents while twelve percent practice traditional ethnic religions. Of those professing to be Christian adherents, fifty-five percent of the people are Roman Catholics while twenty-five percent belong to other types of Christian

groups. The remaining twenty percent are Protestants. The Bible has not been translated into their language, and the Jesus Film is not accessible. Gospel recordings can be found.

12475

Anyang (21,090)

The Anyang people live in the South West Province in the Manyu Division. They speak a language called Denya and are part of the Bantu people cluster. The literacy rate in a second language is fifteen to twenty-five percent. Some alternate names for this people group include: Agnang, Anyan, Anyah, Eyan, Takamanda, Obonya, and Nyang.

Ninety percent of the population are Christian adherents while ten percent still practice traditional ethnic religions. One reported problem among the Anyang people is that there is syncretism among Christian adherents. Males among the Anyang people may be initiated into the Makwo secret society which encourages the worship of ancestors and the belief that the ancestors will somehow protect the men from harm. To that end, the members of the society are supposed to take animals and slaughter them as a peace offering to the ancestral spirits. Members that leave the society are warned that they will be cursed by powerful witches, and women that attempt to learn about the society are taught that they will develop skin diseases. New Christians who attempt to leave the Makwo society are often tormented by their families and friends and may even be forced from their homes.

Much prayer is needed to help these new Christians stand strong against the persecution and also to help the syncretic Christian adherents to realize the error of their duality. Currently pastors must travel from village to village to minister to Christian adherents. Travel is often difficult since there are no roads for cars or other types of motorized vehicles. Most travel is done by foot through the dense forest region.

Fifty percent of the Christian adherents are Protestants while twenty-five percent belong to other types of Christian groups. Eighteen percent are Roman Catholics, and the remaining seven percent attend independent churches. The Denya Translation Project, which is associated with Wycliffe, is currently working on translating the New Testament into the Denya language. The Jesus Film has not been reproduced yet, but gospel recordings are available.

Most of the families raise just enough crops to feed themselves. The soil has clay that often makes farming challenging. People also attempt to produce palm oil, rice, coffee, and other types of exportable goods to sell at the market as a cash crop.

http://www.sil.org/africa/cameroun/bydomain/linguistics/archives/denya_mbuagbaw1999_2488_o.pdf

<http://www.theseedcompany.org/projects/Denya-Q2-h.pdf>

<http://www.theseedcompany.org/project.asp?ProjectID=2213>

12470

Anyar (688)

The Anyar people live in the North West Province in the Menchum Division and in the Furu-Awa Subdivision in three villages called Upkack, Izong, and Konkum. They may also be found in the villages of Ibang and Manga in Nigeria. They speak a language called Akum and are part

of the Benue people cluster. Speakers may also use Pidgin or Jukun to communicate. This people group is often called the Akum people. The predominant religion of the Anyar people is Islam. There are no ministry tools available for this people group in their own language, and currently there are no plans to develop a system of reading and writing in the Akum language. Studies have been conducted by SIL to see if the Anyar people would be comfortable using materials written in Jukun.

The Anyar people consider the five villages to be a unit. There is one main leader of the Anyar people who lives in Upkack and makes decisions for the people group as a whole. People may intermarry with other people groups. Most people have to travel to other places to get larger trade goods because there is no organized market although some small stores exist.

<http://www.sil.org/silesr/2005/silesr2005-005.pdf>

12476

Assumbo (3,570)

The Assumbo people live in the South West Province in the Manyu Division and in the Akwaya Subdivision. They speak a language called Ipulo and are part of the Benue people cluster. They may also use Pidgin, Caka, or Eman when they speak with people from other ethnic groups. Some other alternate names for this people group include: Ipulo and Badzumbo. Most of the people are farmers and also raise herd animals.

Ninety-five percent of the population are Christian adherents while five percent still practice indigenous ethnic religions. Fifty-eight percent of the Christian adherents are Roman Catholics while thirty percent belong to alternative types of Christian groups. Ten percent are Protestants and the remaining two percent attend independent churches. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings can be found.

12477

Atong (494)

The Atong people live in five villages in the extreme northwestern part of the Widikum-Menka Subdivision. They speak a language called Atong and are part of the Bantu people cluster. Some alternate names for this people group include: Etoh. The Atong language is close to the Menka and Mantu languages.

Eighty percent of the population are Christian adherents so Christianity is the predominant religion. Twenty percent of the population still practice ethnic religions. Seventy-four percent of the Christian adherents are Roman Catholic while twenty-three percent belong to other types of Christian groups. Another two percent attend independent churches, and the remaining one percent are Protestants. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings can be found.

12478

Awing (11,486)

The Awing people live in the in the Santa subdivision, Mezam Division, of the North West Province in one large village. They believe that they are part of the larger Ngemba people group and feel closely related to the Pinyin people group. They speak a language called Awing and are part of the Bantu people cluster. An alternate name for this people group is Mbwewi.

The predominant religion is Islam. A local Fon, or leader, controls each village. One pastor has reported attempts by the kwifon in the Awing village to force Christian to take part in a traditional ceremony called the death cry. According to the news story, (please see link below), the kwifon demanded that Christians supply different types of food and animals for this animistic ceremony. When the Christians refused, they were socially ostracized.

The Awing people also believe that the spirits of their ancestors inhabit Lake Awing. They generally attempt to protect the lake because of this belief. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

<http://www.sil.org/silestr/2004/silestr2004-008.pdf>

http://www.postnewslines.com/2006/11/cbc_pastor_warn.html

12481

Baba (23,432)

The Baba people live east of Ndop on the Ndop Plain in the Mezam Division of the North West Province. They speak a language called Baba and are part of the Bantu people cluster. Some alternate names for this people group include: Papia, Bapa, and Bapakum. The people refer to their language as Papia instead of Baba.

The predominant religion of the Baba is under debate. People groups list the predominant religion as Other while Joshua Project says that the predominant religion is Christianity. Joshua Project furthermore reports that ninety percent of the population is Christian while twenty percent of the people still practice indigenous religions. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings can be found.

12483

Babessi (23,432)

The Babessi people live in the Ndop Subdivision. Mezam Division, of the North West Province. They speak a language called Wushi and are part of the Bantu people cluster. Some alternate names for this people group include: Vesi, Pesii, Sii, and Wushi. The people themselves actually prefer to be called Wushi.

Ninety percent of the population is Christian while ten percent still practice indigenous religions. Among the Christian adherents, sixty-nine percent are Roman Catholics while twenty-five percent belong to other types of Christian groups. Three percent are Protestants, and the remaining three percent attend independent churches. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

12484

Bafanji (9,763)

The Bafanji people live in the Ngo-Ketunjia Division of the North West Province. They speak a language called Bafanji and are part of the Bantu people cluster. Some alternate names for this people group include: Bafanyi, Bafangi, Chuufi, and Nchufie.

There is some discrepancy in reports as to the predominant religion among the Bafanji people. People groups report that the predominant religion is Islam while Joshua Project states that ninety-three percent of the people are Christian adherents. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

12485

Bafaw (9,648)

The Bafaw people live in north of Kumba along the Kumba-Mamfe Road and southeast of Ekondo-Titi in the Meme Division of the South West Province. Some may also be found living in the Mounjo Division of the Littoral Province. They speak a language called Bafaw-Balong and are part of the Bantu people cluster. Some people may use Duala as a trade language.

Ninety-five percent of the people are Christian adherents while the remaining five percent still follow traditional religions practices. Fifty-eight percent of the Christian adherents are Roman Catholic while thirty-five percent belong to alternative types of Christian groups. Four percent are Protestant and the last three percent of the Christian adherents attend independent churches. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings can be found.

12489

Bafumen (72,941)

The Bafumen people live in the Wum Subdivision in the Menchum Division of the North West Province. They speak a language called Mmen and are part of the Bantu people cluster. Some alternate names for this people group include: Bafmen, Bafmeng, Bafoumeng, and Mme.

There is some confusion concerning the predominant religion of the Bafumen people. People groups report that the primary religion is Islam while Joshua Project states that ninety-four percent of the population are Christian adherents. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings can be heard.

12480

Bagando (3,101)

The Bagando people live in the Moloundou Subdivision in the Boumba and Ngoko Division of the East Province. They speak a language called Bangandu. Some alternate names for this people group include: Bangando, Bangantu, and Southern Bangantu. They are predominantly Christian adherents. There are no ministry tools available in their language.

12490

Baka (29,291)

The Baka people live in rain forest. in the southeast part of the East Province. They speak a language called Baka and are part of the Pygmy people cluster. Some alternate names for this people group include: Pygmy-E, Pygme, Bebayaka, Bebayaga, Bibaya, Pygmees de L'est, and Babinga.

The Baka people are predominantly animists. In fact, seventy percent of the people practice traditional indigenous religions while thirty percent of the population are Christian adherents. The traditional religion of the Baka people revolves around their dependence and belief in the protection of the rain forest upon which their entire culture and lifestyle have been built. The Baka believe that a supreme god whom they call Tore created the world. They associate Tore with the forest because the forest provides their medicine, their food, and their shelter. Boys must undergo a circumcision ceremony called Jengi when they undergo initiation into manhood. Traditionally, this occurred after an elephant hunt, but because of the scarcity of large game, other animals are now being used. The Bible has not been translated into their language, and the Jesus Film is not available. Gospel recordings can be found.

The Baka people have always been hunters and gatherers, but the Cameroonian government is now forcing them to change their ways. Bantu peoples and government logging crews are claiming the forests that were once homes for the Baka people. The newcomers are cutting down trees and causing the Baka people to leave the forest because the government does not recognize that the Baka people have any ownership claims to the rain forest. The government resettles the Baka people in roadside villages where there is little hope for gainful employment. Many of the Baka must struggle to survive by doing odd jobs for the surrounding Bantu people or the logging companies or finding fruits that can be traded for needed supplies.

The Baka people are considerably different in appearance from many of the surrounding Bantu people groups. They are usually no taller than four feet. Many of the dominant people groups do not consider them full Cameroonians.

http://www.pbs.org/wnet/africa/explore/rainforest/rainforest_series_lo.html

<http://www.baka.co.uk/baka/>

<http://www.rainforestfoundationuk.org/s-Baka%20Rights%20and%20Mapping%20-%20Cameroon>

http://forests.org/archived_site/today/recent/1997/afrnonel.htm

12492

Bakoko (87,875)

The Bakoko people live in the Littoral Province. They speak a language called Bakoko and are part of the Bantu people cluster. An alternate name for this people group is Basoo.

Ninety percent of the population is Christian while ten percent still practice indigenous religions. Fifty-seven percent of the Christian adherents are Roman Catholics while thirty-five percent attend alternative types of Christian groups. Another five percent are Protestants while the remaining three percent attend independent churches. There are no ministry tools reported in their language.

12493

Bakole (208)

The Bakole people live south of the Meme estuary in the Ndian Division of the South West Province. They speak a language called Bakole and are part of the Bantu people cluster. Many speaks may also be familiar with Mokpwe. Some alternate names for this people group include: Bakolle, Kole, and Bamusso.

There is some discrepancy in the research concerning the predominant religion of the Bakole. People groups lists the predominant religion under the "Other" category while Joshua Project states that ninety-five percent of the population are Christian adherents and the other people are animists. Joshua Project also states that sixty-nine percent of the Christian adherents are Roman Catholics while one percent are Protestants. There are no ministry tools available in their language.

The Bakole people may have once been part of the larger Duala ethnic group. They claim Ewale as their ancestor too. They are mainly farmers who grow plants like maize, yams, and plantains. http://en.wikipedia.org/wiki/Bakole_people

12494

Bakossi (80,409)

The Bakossi people live in the Kupe-Muanenguba Division of the South West Province. They speak a language called Akoose and are part of the Bantu people cluster. Some alternate names for this people group include: Bekoose, Akosi, Koose, Kosi, Nkosi, and Nkoosi.

The predominant religion of the Bakossi people is Christianity. In fact, 89.2% of the people are Christian adherents while 10.8% practice other types of religions. Forty percent of the Christian adherents are Roman Catholic while twenty percent are Protestant. Portions of the Bible have been translated into their language, but the Jesus Film is inaccessible. Gospel recordings can be found.

12495

Bakundu (123,458)

The Bakundu people live in the South West Province. They speak a language called Bakundu-balue. Some alternate names for this people group include: Oroko-East, Oroko-West, and Bakundu-Balue. The Bakundu people are part of the larger Oroko people group.

The Oroko people are part of the Bantu people cluster. There are 244 Oroko villages in all but the villages are home to ten different clans. Each clan speaks a different dialect. Their predominant religion is Christianity. Some people still practice traditional religions as well. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

<http://www.und.nodak.edu/dept/linguistics/theses/2002FriesenL.PDF>

12496

Bakwele (9,560)

The Bakwele people live in the East Province along the north side of the Ngoko River near Moloundou. They speak a language called Bakwel and are part of the Bantu people cluster. They live in the rain forest and are mainly fishermen and farmers. Some alternate names for this people group include: Bakwil, Bekwel, and Okpele.

The predominant religion of the Bakwele people is uncertain. Ethnologue says that the Bakwele people practice both traditional religions and Christianity. Joshua Project states that eighty-five percent of the Bakwele people are Christian adherents while only fifteen percent still practice traditional religions. Masking ceremonies have been an important part of Bakwele culture in the past as a way of gaining dominance over one's enemies and as a way of acquiring positions of leadership. The gospel has not been translated into their language, and the Jesus Film is not available. Gospel recordings can be heard.

12497

Baldamu (212)

The Baldamu people live in the Far North Province in two villages called Balda. And Guingley. Some Baldamu people may also live in Lara. They speak a language called Baldemu, but according to Ethnologue, most speakers now prefer to use Fulfulde. In fact, only about three to six people were found that were fluent in Baldemu, and they were all over sixty years of age. The lamido in one of the villages spoke Baldemu—but only to his mother who was ninety years old. Some alternate names for this people group include: Mbazla and Baldare.

The predominant religion is Islam. There are no ministry tools available in this language because, according to Ethnologue, it is a dying language. Many resources are available in Fulfulde.

<http://www.sil.org/silesr/2003/silesr2003-015.pdf>

12498

Bali (93,734)

The Bali people live in the Bali Subdivision of the Mezam Division in the North West Province. They may also be found in the West Province. They speak a language called Mungaka and are part of the Bantu people cluster. Twenty-five to fifty percent of the people are literate in a second language. Some alternate names for this people include: Li, Ngaaka, Nga'ka, and Munga'ka. This people group is different from the people group in the Congo who have the same name. The Bali people of Cameroon may trace their ancestry back to the Chamba people.

Eighty-nine percent of the population are Christian adherents while ten percent still practice ethnic religions. One percent of the people have converted to Islam.

The Bali believe that the souls of their dead ancestors are preserved in the skulls of the ancestors. Thus, the oldest living male of a lineage is the keeper of the skulls. If a family moves, special

preparations must be made for the moving of the skull. The Bali believe that if a skull is lost, then the ancestral spirit will come to cause trouble for the descendants. Fifty-five percent of the Christian adherents are Protestant while thirty-three percent attend alternative types of Christian groups. Nine percent of the Christian adherents were Roman Catholic, and the remaining three percent attended independent churches. The complete Bible has been translated into their language, but the Jesus Film is unavailable. Gospel recordings do exist.

The Bali people are mainly farmers who live in the Western Grasslands region of Cameroon. They grow a variety of crops which they sell to people traveling between the important port cities on the coast and the Fulani and Hausa districts which lie further north. When the Fulani were attempting to expand their influence in previous centuries, they tried to overtake many different people groups—including the Bali. This brought the Bali people and some other neighboring peoples under that influence of Islamic culture.

Today a leader who is known as a Fon leads the people. He is counseled by a select group of elders who help make the decisions for a village. If the Fon disapproves of a person's actions, he can cause the rest of the community to exert strong social pressure upon the individual. Secret societies are a strong part of the Bali culture as well and significantly affect the individual's lifestyle choices.

<http://www.uiowa.edu/~africart/toc/people/Bali.html>

12499

Balo (2,343)

The Balo people live in the Akwaya Subdivision of the Manyu Division of the South West Province. They speak a language called Balo and are part of the Benue people cluster. Many people also speak English and if they read and write, they will do so in English.

Eighty-five percent of the people are Christian adherents while fifteen percent still practice indigenous religions. Sixty-one percent of the Christian adherents are Roman Catholic while twenty-four percent belong to alternative types of Christian groups. The remaining fifteen percent of the people are Protestants. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

12501

Bamali (6,087)

The Bamali people live south of Ndop in the Ngo-Ketunjia Division of the North West Province. They speak a language called Bamali and are part of the Bantu people cluster. Some alternate names for this people group include: Ngoobechop and Choepchop. In fact, the Bamali people actually call their language Ngoobechop instead of Bamali.

There is some discrepancy in the research about the Bamali people pertaining to their predominant religious beliefs. People group reports that the predominant religion is Islam while Joshua Project states that ninety percent of the Bamali population are Christian adherents. The

Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

12502

Bambalang (29,291)

The Bambalang people live in the Ngo-Ketunjia Division of the North West Province. They speak a language called Bambalang and are part of the Bantu people cluster. Some alternate names for this people group include: Bambolang, Tshirambo, and Mboyakum.

The predominant religion of the Bambalang people is Christianity. Ninety-five percent of the population is Christian adherents while only five percent still practice traditional ethnic religions. Sixty-two percent of the Christian adherents are Roman Catholic while thirty-two percent belong to alternative types of Christian groups. Another five percent are Protestant while the remaining three percent attend independent churches. There are no ministry tools available in the Bambalang language.

12503

Bambili (17,575)

The Bambili people live along Ring Road just east of Bamenda, Bambili, and Bambui villages in the Tuba Subdivision of the Mezam Division in the North West Province. They speak a language called Bambili. Many people are also familiar with English or Pidgin. Some may recognize French. English is taught in the schools while Pidgin is used with other peoples as lingua franca. Fifteen to twenty-five percent of the people are literate in a second language. They are part of the Bantu people cluster.

The predominant religion of the Bambili people is Christianity. In fact, ninety-percent of the population is Christian adherents while ten percent are still practicing indigenous religions. Sixty-eight percent of the Christian adherents are Roman Catholic while twenty-five percent belong to alternative types of Christian groups. Another five percent are Protestant while the remaining two percent attend independent churches. Some pastors preach in Bambili while others use Pidgin or Mungaka. Priests from the Roman Catholic Church have been translating portions of scripture for the mass for the last several years. The entire Bible has been not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

The Bambili people actually call themselves the Mbili people. The name Bambili comes from the German occupation of present-day Cameroon. German explorers used the word “ba” in front of the people name because “ba” in German means “people of“. Thus, the people came to be called the Bambili people.

A local fon leads the Bambili people. He uses several subleaders over different quarters in the rather large village. Some children will go to school. Farming and trading are two main activities of the people. Intermarriage with other people groups is not forbidden.

<http://www.sil.org/silesr/2003/silesr2003-002.pdf>

12505

Bamenyam (5,714)

The Bamenyam people live around Bamenyam in the northwestern Galim Subdivision of the Bamboutos Division in the West Province and also in the southeastern Mezam Division of the North West Province. They speak a language called Bamenyam and are part of the Bantu people cluster. Some alternate names for this people include: Mamenyan, Pamenyan, Bamenyan, and Mengambo.

The predominant religion of the Bamenyam people is reported to be Islam by People groups, but Joshua Project states that ninety-five percent of the people are Christian adherents. The other five percent of the population continue to practice traditional ethnic religions. A SIL Rapid Appraisal team confirmed similar findings to that of Joshua Project. SIL researchers found that many people retained interest in certain aspects of their traditional religious beliefs that were closely tied to cultural activities, yet these people would also attend a Christian church. There are no ministry tools available in their language. French is taught in school, and both French and Pidgin are used in the market place. Most people still use Bamenyam at home or when they work with others in an agricultural setting.

While most children may attend elementary school, few teen-agers will attend high school. Young adults often leave Bamenyam in search of better economic opportunities in larger cities. They often will not return to live in Bamenyam until they are ready to retire from the work force. If a girl marries someone from another language group (which is quite permissible in the Bamenyam culture), she may still use her own language when speaking with her children. However, she will also be expected to learn and use her husband's own language as well. Thus, children from mixed marriages will learn to use both languages and a mixture of the two languages. Usually church services are conducted in Pidgin or another local language.
http://www.sil.org/africa/cameroun/bydomain/linguistics/archives/bamenyam_grant1993_1824_p.pdf

Bamileke People General Profile—The Bamileke People are an influential collection of Bantu peoples who gradually came to be considered one people group during colonial times. Different sub groups of Bamileke peoples originally migrated to the grasslands after the Fulani pushed them from their homelands centuries ago. The sub groups were sometimes related by ethnicity but sometimes they also assimilated smaller people groups that were not genetically related as they conquered new regions in Cameroon. During the German colonization of Cameroon, many Bamileke people were strongly encouraged or perhaps even forced to move south in order to provide workers for the large plantations established by the European colonists.

Each Bamileke group is led by a single ruler called a fon. This fon will pass his leadership responsibilities on to a child of his choice at his death. Different secret societies usually influence the fon's decisions, and in some of the Bamileke groups, the mother of the fon will also have an influential position. Each settlement is usually divided first into quarters and then into wards. The fon will appoint leaders both for each quarter of the village and also for each ward. The leaders will discuss policy with the fon, but the fon usually has ultimate authority. Many times the fon will also be considered as a spiritual leader of the people group. It will be his

job or the job of other leaders of a lineage to use the skulls of ancestors to offer sacrifices of appeasement so that they evil spirits will not cause mischief among the people. While many of the Bamileke people groups have accepted some form of Christianity, they may also still use and practice traditional ethnic religions. The same person that might attend church on Sunday might also be found discussing religious issues with the local diviner when his or her child is sick. Some groups that live close to Islamic people groups have also adopted some forms of Islam.

Most Bamileke people are farmers or traders. Many are also well known to be skilled craftsmen. Men will clear a field for planting, but women will gather the crops. The Bamileke people are generally considered to be very shrewd businessmen. In fact, in some neighboring people groups, there is actually animosity over the business practices of the Bamileke. As a way of insulting another person, a businessman from another people group might even suggest that his competitor is a Bamileke—thus saying that the competitor is extremely good at making a profit at the expense of the buyer. Whatever other people groups may say about a Bamileke trader, the Bamilekes, as a whole, have strongly helped the Cameroonian economy to prosper.

<http://en.wikipedia.org/wiki/Bamileke>

12506

Bamileke Fefe (234,333)

The Bamileke Fefe people live in the Upper Nkam Division (except for the vicinity of Kekem and a small section in the southeast corner)of the West Province. Some may also be found in the Mifi Division. They speak a language called Fefe. About twenty-five to fifty percent of the population are literate in a second language. They are part of the Bantu people cluster. Some alternate names for this people group include: Fe'efe'e, Feefee, Fefe, Fotouni, Bafang, and Nufi.

There is some discrepancy in the research pertaining to the predominant religion of the Bamileke-Fefe people. People groups list the predominant religion as “Other” while Joshua Project states that 95.5% of the population is Christian. Another two percent adhere to traditional ethnic religious practices. Portions of the Bible have been translated into their language, but the Jesus Film is inaccessible. Gospel recordings can also be found.

12507

Bamileke Ndanda (17,575)

The Bamileke Ndanda people live in the West Province. Their homes are in the divisions of Upper Nkam, Nde, and Mifi. They speak a language called Nda'nda'. Many people also speak French. Approximately fifteen to twenty-five percent of the population can read and write in French. They belong to the Bantu people cluster.

The predominant religion of the Bamileke Ndanda people is Christianity. In fact, ninety-seven percent of the population is Christian adherents. Two percent of the people still adhere strictly to indigenous religions while one percent may have joined other types of religions. Fifty-five percent of the Christian adherents are Roman Catholic while thirty-five percent belong to alternative types of Christian groups. Six percent are Protestants while the remaining four percent attend independent churches. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be heard.

12510

Bamileke-Bandjoun (527,247)

The Bamileke Bandjoun people live in the West Province. Their towns can be found in most of the Mifi Division except in the extreme south and pockets of the north and west). They may also be found in the eastern part of the Menoua Division, and finally in a pocket of the southern Bamboutos Division. They speak a language called Ghomálá'. This language was used by UNESCO as a trade language in this area of Cameroon. Some Catholic schools use it as the language of instruction. About twenty-five to fifty percent of the people are literate in a second language. They are part of the Bantu people cluster. Some alternate names for this people group include: Banjun, Bandjoun, Banjoun-Baham, Baloum, Batie, Mandju, and Mahum.

There is some discrepancy in the reports concerning the predominant religion of the Bamileke Bandjoun people. People groups list the predominant religion as "Other" while Joshua Project states that ninety-five percent of the Bamileke Bandjoun people are Christian adherents. The translation of the New Testament was completed in 2002, but the Jesus Film has not been reproduced into their language. Gospel recordings can be found.

12511

Bamileke-Batcham (169,890)

The Bamileke-Batcham people live in the West Province. They speak a language called Ngiemboon and are part of the Bantu people cluster. Approximately fifty percent of the population will also use French while one percent are familiar with some form of English. Twenty-five to fifty percent of the people can read and write in a second language—probably French. Some may also be familiar with Fulani. Their own ethnic language is used in church, at home, and in the marketplace.

The predominant religion is Christianity. In fact, 97.8% of the population are Christian adherents. Two percent of the people still follow traditional ethnic religions while .20% of the population are non-religious. Fifty-four percent of the Christian adherents are Roman Catholic while thirty-five percent belong to alternative types of Christian groups. Seven percent are Protestant while the remaining four percent attend independent churches. Portions of the Bible have been translated, and the Jesus Film is available. Gospel recordings do not exist.

12512

Bamileke-Medumba (292,914)

The Bamileke-Medumba people live in the West Province. Their towns are in the Tonga and Bangangte Subdivisions. They speak a language called Medumba and are part of the Bantu people cluster. About fifteen to twenty-five percent of the people can read and write in a secondary language. Some alternate names for this people group include: Bagangte or Bangangte.

There is some disagreement concerning the reports of the predominant religion of the Bamileke-Medumba people. People Groups lists the predominant religion as “Other.” Joshua Project reports that ninety-five percent of the population is Christian adherents. The remaining five percent of the population supposedly still adhere to traditional ethnic religious practices. The complete Bible was translated by 1992, and the Jesus Film is available. Gospel recordings can also be found.

12513

Bamileke-Ngomba (83,127)

The Bamileke-Ngomba live in the southern part of the Mbouda Subdivision of the West Province. They speak a language called Ngomba and are part of the Bantu people cluster. Many people are also familiar with French or Cameroon Pidgin. Fifteen to twenty-five percent of the population can read and write in a second language. Church pastors often communicate to the people in Ngomba, French, Ngiemboon, Medumba, or Bafunda. This people group prefer to be called the Ndaa or Nda'a people.

Ninety-seven percent of the population are Christian adherents. Three percent of the people still practice traditional ethnic religions. Forty-three percent of the Christian adherents are Roman Catholics while forty percent belong to alternative types of Christian groups. Fifteen percent are Protestants while the remaining two percent attend independent churches. There are no ministry tools available in their language.

12514

Bamileke-Ngombale (60,565)

The Bamileke-Ngombale people live northwest of Mbouda in the northern Mbouda Subdivision of the West Province. They speak a language called Ngombale and are part of the Bantu people cluster. Many people are also familiar with French, Pidgin, Ngomba, and Ngiemboon. Fifteen to twenty-five percent of the people are literate in a second language. Some alternate names for this people group include: Badadjou or Ngombale.

The predominant religion is Christianity. In fact, ninety-five percent of the population are Christian adherents while five percent still practice indigenous religions. Thirty-four percent of the Christian adherents are Roman Catholic while thirty-five percent belong to alternative types of Christian groups. Twenty-seven percent are Protestant while the remaining four percent belong to independent churches. There are no ministry tools available in their language.

12515

Bamileke-Tchang (344,605)

The Bamileke-Tchang people live in the Menoua Division of the West Province. They speak a language called Yemba and are part of the Bantu people cluster. Some alternate names for this people group include: Tchang, Dschang, Bafou, Atsang-Bangwa, Bangwa, and Bamileke-Yemba.

There is some discrepancy in the reports of the predominant religion of the Bamileke-Tchang. People groups list the predominant religion as “Other.” Joshua Project states that it is Christianity. In fact, according to Joshua Project, ninety-two percent of the population are Christian adherents while another two percent practice indigenous religions. The remaining three percent belong to other alternative religions. Portions of the Bible have been translated into their language, and the Jesus Film is available. Gospel recordings can also be heard.

12516

Bamukumbit (8,385)

The Bamukumbit people live southwest of Ndop on the Ndop Plain in the Balikumbat Subdivision of the North West Province. They speak a language called Bamukumbit and are part of the Benue people cluster. Most adults are familiar Bafanji and Bamali and probably learned English if they attended school. Some alternate names for this people group include: Bamunkum, Bamoukoumbit, Bamenkoumbit, Bamenkombit, and Mangkong.

There is some disagreement about the predominant religion of the Bamukumbit people. People groups says that the predominant religion is Islam. Joshua Project states that ninety-seven percent of the population is Christian. Two percent of the population supposedly still follows traditional ethnic religions. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings can be found.

12709

Bamum (402,040)

The Bamum people live in the West Province. They have villages in most of the Noun Division around Foumban. Their towns are also found in the extreme northern part of the Mifi Division and in the extreme southeast part of the Bamoutos Division. They speak a language called Bamun and are part of the Adamawa-Ubangi people cluster. The Bamun language is used as a trade language in that part of Cameroon. Some alternate names for this people group include: Bamoun, Bamoum, and Shupamem.

The predominant religion of the Bamum people is Islam. In fact, ninety percent of the people are Muslims. Only 8.5% of the people are Christian adherents while 1.5% still practice indigenous religions. The decisions of King Ibrahim Njoya concerning religion highlight the dilemmas face by many ethnic groups in Cameroon. King Njoya originally converted to Islam but later decided to try Christianity. Then, he decided to return to a form of Islam because he did not like Christian restrictions against polygamy and the use of alcohol.

Many people actually practice a mixture of their ethnic religions and also another world religion like Islam or Christianity. Traditional ethnic religious practices demand that the leader of a specific lineage must appease the ancestral spirits by carefully honoring the skulls of the dead. When a convert wishes to refuse to continue this cultural practice, they may face enormous opposition from unconverted family members and friends who have deep concerns about angering the spirits of the death.

Most of the people are farmers who raise crops like yams and peanuts. Women actually do most of the harvesting because they are thought to be involved in bringing good luck for a good harvest.

http://en.wikipedia.org/wiki/Bamum_people <http://www.uiowa.edu/~africart/toc/people/Bamum.html>

12530

Bana (15,232)

The Bana people live on the Nigerian border in the Far North Province. Their towns are found in the Bourraha Subdivision just north and northeast of Bourraha. They speak a language called Bana and are part of the Chadic people cluster. Some alternate names for this people group include: Baza, Koma, Ka-Bana, Parole des Bana, and Mizeran.

There is some disagreement about the predominant religion of the Bana people. People groups list the predominant religion as "Other." Joshua Project says that the predominant religion is Islam. In fact, Joshua Project states that eighty-eight percent of the population is Muslims while the remaining twelve percent are Christian adherents. The New Testament has been translated into their language, but the Jesus Film is unavailable. Gospel recordings can be found.

The Bana people are predominantly farmers. They live in houses made of mud bricks. Few families have electricity.

<http://www.unga-bunga.com/bana/>

12518

Banagere (29,291)

The Banagere people live in an isolated area on the Nigerian border northeast of Akwaya in the South West Province. They speak a language called Mesaka and are part of the Benue people cluster. Adults may also use Tiv or Pidgin to communicate in the marketplace. Some alternate names for this people group include: Ugare, Messaga, Messaga-Ekol, Messaka, and Iyon.

The predominant religion of the Banagere people is Christianity. In fact, ninety-three percent of the people are Christian adherents while the remaining seven percent of the population still practice traditional ethnic religions. Fifty-four percent of the Christian adherents are Roman Catholic while twenty-eight percent belong to alternative types of Christian groups. Fifteen percent are Protestants while the remaining three percent attend independent churches. The Bible has not been translated into their language, and the Jesus Film is not accessible. Gospel recordings can be found.

12521

Bango (624)

The Bango people live in the village of Bongo in the Bokito Subdivision of the Center Province. They speak a language called Nubaca, but French is taught in school and spoken by many of the inhabitants in the marketplace. Ewondo and Basaa are also often used by the elderly people of the village. Some alternate names for this people group include: Bongo, Baca, and Nu Baca.

The predominant religion is Christianity. In fact, eighty percent of the population is Christian adherents while twenty percent still practice traditional religions of their ancestors. Seventy-six percent of the Christian adherents are Roman Catholic while twenty-three percent belong to alternative types of Christian groups. One percent is Protestant. There are no ministry tools in their language.

12522

Bangolan (11,716)

The Bangolan people live east of Ndop and south of Jakiri in the North West Province. They speak a language called Bangolan and are part of the Bantu people cluster. There is some discrepancy in the research concerning the predominant religion of the Bangolan people. People groups list Islam as the predominant religion. However, Joshua Project states that ninety-two percent of the people are Christian adherents and that the remaining eight percent of the population still follow the religions of their ancestors. The Bible has not been translated into their language, and the Jesus Film is not available. Gospel recordings are accessible.

12523

Barombi (1,040)

The Barombi people live north of Mount Cameroon around Lake Barombi-Koto and west of Kumba around Lake Barombi-Mbo in the South West Province. They speak a language called Barombi and are part of the Bantu people cluster. Some alternate names for this people group include: Lombi, Lambi, Rombi, Rambi, Lombe, Balombi, and Barumbi.

The predominant religion is Christianity. Ninety-four percent of the people are Christian adherents, and six percent are animists. Sixty-five percent of the Christian adherents are Roman Catholics while thirty percent belong to alternative types of Christian groups. Two percent are Protestants while the remaining three percent attend independent churches. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be heard.

12525

Bassa (436,853)

The Bassa people live in the Center and Littoral Province. They speak a language called Basaa and are part of the Bantu people cluster. About twenty-five to fifty percent of the people are literate in a second language. Some alternate names for this people group include: Basa, Bisaa, Northern Mbene, Mvele, Mbele, Mee, Tupen, Bikyek, and Bicek.

The predominant religion of the Bassa people is Christianity. In fact, 93.5% of the population are Christian adherents. Four percent of the people still practice the religions of their ancestors. Forty-five percent of the Christian adherents are Protestants while forty percent belong to alternative types of Christian groups. Ten percent are Roman Catholics while five percent attend independent churches. The complete Bible had been translated by 1969. The Jesus Film has also been reproduced in their language. Gospel recordings do exist.

12526

Bassossi (114,822)

The Bassossi people live in the town of Nguti and also live east and south of it. Nguti is in the South West Province. They speak a language called Bassossi and are part of the Bantu people cluster. Some alternate names for this people group include: Basosi, Basossi, Sosi, Nswase, Nswose, Nsose, Swose, Asobse, and Ngen.

The predominant religion is Christianity. Ninety-two percent of the people are Christian adherents. Eight percent still practice traditional ethnic religions. Fifty-seven percent of the Christian adherents are Roman Catholic while twenty-six percent belong to alternative types of Christian groups. Fifteen percent are Protestant, and the remaining two percent attend independent Christian churches. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings can be found.

12527

Bata (9,401)

The Bata people live in the North Province along the Benoue River just west of Garoua and also along a small section of the Faro River. Their towns are close to the Nigerian border, and there are pockets of the Bata people in Nigeria too. They speak a language called Bata and are part of the Chadic people cluster. Some alternate names for this people group include: Gbwata, Batta, Gwate, and Dii.

There is some discrepancy in the research pertaining to the predominant religion of the Bata people. People groups lists the predominant religion as "Other." Joshua Project states that the predominant religion is Islam. In fact, reportedly eighty percent of the population is Muslim while fifteen percent of the people have converted to Christianity. The remaining five percent of the population are supposed to be still practicing traditional ethnic religions. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

12528

Batanga (10,546)

The Batanga people are scattered along the coast around Kribi which is in the Ocean Division of the South Province. They speak a language called Batanga and are part of the Bantu people cluster. Some alternate names for this people group include: Banoho, Bano'o, Noho, Noku, and Banoo. This people group should not be mistaken for or linked to the Batanga group in the South West Province who are also known as the Oroko people group.

The predominant religion is Christianity. In fact, ninety-five percent of the people are Christian adherents while the remaining five percent of the population are animists. Forty percent of the Christian adherent population is Roman Catholic while thirty percent belong to alternative types of Christian groups. Another twenty percent are Protestant and the remaining ten percent attend

independent churches. Portions of the Bible had been translated by 1953, but the Jesus Film is inaccessible. Gospel recordings can be heard.

12529

Bati (919)

The Bati people live in 4 villages in the Bati Canton which is in the Ndom Subdivision of the Littoral Province. They speak a language called Bati and are part of the Bantu people cluster. Many of the Bati people are familiar with Basaa (which used to be taught in school), French (which is now taught in school), Bakoko, and Yambassa. Some alternate names for this people group include: Bati Ba Ngong and Bati de Brousse.

The predominant religion of the Bati people is Christianity. In fact, ninety-five percent of the population is Christian adherents while five percent still practice indigenous religions. Sixty percent of the Christian adherents are Roman Catholic. Another thirty-five percent belong to alternative types of Christian groups, and the remaining five percent are Protestants.

Clean water is often a source of problems for the Bati people. Although they live in an area with many streams and a large river, most of these water sources have been polluted. In the same river, people may bathe, wash clothes, or draw water to drink or to irrigate their crops. While there are purification systems in place in some areas, these systems may quit working or be too overwhelmed to meet all of the people's needs. Sometimes people have to walk a long way to find clean water.

<http://www.peacecorps.gov/www/educators/enrichment/africa/countries/cameroon/source.html>

12532

Bebe (1,609)

The Bebe people live west of Nkambe and north of Ring Road in the west part of the Ako Subdivision of the North West Province. They speak a language called Bebe although many are also familiar with Cameroon Pidgin, Kemezong, or Nsari. The Bebe people do not actually call their language "Bebe" but rather say that they speak the Naami language. They are part of the Benue people cluster. Some alternate names for this people group include: Naami or Yi Be Wu.

There is some discrepancy in the research pertaining to the predominant religion of the Bebe people. People groups says that Islam is the predominant religion/ Joshua Project states that eighty percent of the population are Christian adherents while the remaining twenty percent practice indigenous religions. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

12533

Bebele (34,278)

The Bebele people live in the Minta Subdivision of the Center Province. They may also be found in the Diang Subdivision in the East Province. They speak a language called Bebele, but many people also use Beti. They are part of the Bantu people cluster. An alternate name for this people group is Bamvele.

The predominant religion of the Bebele people is Christianity. In fact, ninety percent of the people are Christian adherents. Ten percent still adhere to ethnic religions. Sixty-seven percent of the Christian adherents are Roman Catholics while another twenty-five percent belong to alternative types of Christian groups. Another five percent are Protestant while the remaining three percent attend independent Christian churches. There are no ministry tools available in their language.

12534

Bebil (8,204)

The Bebil people live around Belabo in the Belabo Subdivision of the East Province. They speak a language called Bebil which is somewhat related to Bebele. Some people also use Beti or Bebele as a second language. They are part of the Bantu people group. Two alternate names for this people group include: Bobilis and Gbigbil.

There is discrepancy in the research concerning the predominant religion of the Bebil people. People groups lists the religion under the category of "Other." Joshua Project, however, states that eighty-eight percent of the people are Christian adherents while the remaining twelve percent practice indigenous religions. There are no ministry tools available in their language.

12536

Beezen (208)

The Beezen people live in one village called Beezen or Kpep in the North West Province. They speak a language called Beezen, but many are also familiar with Jukun or English. English is taught in school, but Pidgin or Jukun are used in the marketplace to communicate with strangers from other people groups. They are part of the Benue people cluster.

Forty-five percent of the Beezen people are Christian adherents while fifty-five percent still adhere to indigenous religions. Ninety-one percent of the Christian adherents are Roman Catholic while eight percent belong to alternative types of Christian groups. One percent are Protestants.

The Beezen village is divided into four different quarters. One leader governs all four sections. There is one school in the area. Many children begin attending school, but most drop out by or before sixth grade. People usually farm the land or trade in the local market. The Beezen people trace their history back to Takpea in Nigeria. They originally moved to Akum, but then, in the 1940's, they moved on to their present location. The village of Beezen is very isolated from the outside world. There is only one road going in and out of the village which is located in the mountains.

<http://www.sil.org/silesr/2004/silesr2004-010.pdf>

12537

Bekpak (82,017)

The Bekpak people live in the Deuk Subdivision of the Center Province. They speak a language called Bafia and are part of the Bantu people cluster. Some alternate names for this people group include: Rikpa, Ripey, or Bafia.

Christianity is the predominant religion of the Bekpak people. In fact, eighty-nine percent of the people are Christian adherents. Ten percent still practice ethnic religions. Thirty-three percent of the Christian adherents are Roman Catholic while twenty-four percent belong to alternative types of Christian groups. Another thirty percent are Protestants while the remaining thirteen percent attend independent churches.

The New Testament was translated into their language by 1996. The Jesus Film is inaccessible. Gospel recordings can be found.

12538

Belip (10,546)

The Belip people live southeast of Bokito towards the Mbam and Sanaga rivers in the Elip Canton of the Center Province. They speak a language called Elip, but some are also familiar with French, Ewondo, Bulu, Mmala and Yangben. French is taught in school while Ewondo and Bulu are sometimes used during church services. They are part of the Bantu people cluster. Some alternate names for this people group include: Belibi, Libie, Nuasue, and Nulibie.

The predominant religion of the Belip people is Christianity. Fifty percent of the population is Christian adherents while fifty percent continue to practice ethnic religions. Eighty-eight percent of the Christian adherents are Roman Catholic while ten percent belong to alternative types of Christian groups. Two percent are Protestants. There are no ministry tools available in the Belip language.

12539

Benyi (2,601)

The Benyi people live in and south of Bokito in the Mmala Canton of the Center Province. They speak a language called Mmala and are part of the Bantu people cluster. People study French in school, and Ewondo or Bulu may be used by pastors during a worship service. Elip and Yangben are two other languages that Benyi speakers may be familiar with. Two alternate names for this people group include: Mmala and Nuasue.

The predominant religion of the Benyi people is Christianity. In fact, eighty-eight percent of the population are Christian adherents while twelve percent still practice indigenous religions. Seventy-one percent of the Christian adherents are Roman Catholic while twenty-five percent attend alternative types of Christian groups. Another two percent are Protestants while the remaining two percent attend independent churches. There are no ministry tools available in their language.

12542

Betsinga (46,866)

The Betsinga people live along the Sanaga River north of Saa. Their villages can also be found north of the Sanaga River between Ombessa and Ntui. They speak a language called Tuki and are part of the Benue people cluster. Some alternate names for this people group include: Sanaga, Betzinga, Bacenga, Batchenga, Oki, Baki, Ki, and Osa Nanga .

There is some discrepancy in the research pertaining to the predominant religion of the Betsinga people. People groups list it as “Other” while Joshua Project states that ninety-five percent of the population is Christian. There are no ministry tools available in their language.

12543

Biba-Befang (7,029)

The Biba-Befang people live in the North West Province. They speak a language called Befang and are part of the Benue people cluster. Some alternate names for this people group include: Menchum, Bifang, and Beba-Befang.

The predominant religion of the Biba-Befang is Christianity. In fact, ninety-five percent of the population is Christian while five percent still adhere to traditional indigenous religions. Sixty percent of the Christian adherents are Roman Catholic while thirty-five percent belong to alternative types of Christian groups. Another two percent are Protestants while the remaining three percent attend independent churches. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings can be found.

12544

Bikele-Bikay (17,575)

The Bikele-Bikay people live in the vicinity of Messamena in the Upper Nyong Division of the East Province. They speak a language called Kol, but some people also use Makaa or Koonzime. They are part of the Bantu people cluster. Some alternate names for this people group include: Bikele-Bikeng and Bekol.

There is some discrepancy in the reports concerning the primary religion of the Bikele-Bikay people. People groups list the predominant religion as “Other” while Joshua Project states that ninety percent of the people are Christian adherents. There are no ministry tools available in their language.

12546

Bima (33,465)

The Bima people speak a language called Balundu-bima. Their primary religion is listed under the category of “Other.” The Bible has not been translated into their language, and the Jesus Film is not available. Gospel recordings can be found.

12549

Bobbe (416)

The Bobe people live in the Limbe Subdivision of the South West Province. They speak a language called Buba and are part of the Bantu people cluster. Some people may also use Duala to communicate to visitors who come to the marketplace. Some alternate names for this people group include: Bobea, Wovea, Bota, and Ewota.

The predominant religion of the Bobe people is Christianity. In fact, ninety percent of the population are Christian adherents. Ten percent still practice indigenous religions. Seventy-three percent of the Christian adherents are Roman Catholic while twenty-five percent belong to alternative types of Christian groups. The remaining two percent are Protestants. There are no ministry tools available in their language.

12551

Bokwa-Kendem (1,757)

The Bokwa-Kendem people live in the villages of Kendem, Kekpoti, and Bokwa in the South West Province. They speak a language called Kendem and are part of the Bantu people cluster. Some people may be familiar with Pidgin, Denya, or Kenyang.

The predominant religion is Christianity. In fact, eighty-five percent of the population are Christian adherents. Fifteen percent still practice indigenous religions. Sixty-six percent of the Christian adherents are Roman Catholic while twenty-four percent belong to alternative types of Christian groups. The remaining ten percent are Protestants. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings can be found.

12552

Bokyi (5,858)

The Bokyi people live along the Nigerian border northwest of Mamfe in the Akwaya Subdivision of the South West Province. They speak a language called Bokyi and are part of the Benue people cluster. Some alternate names for this people group include: Boki, Byoki, Nki, Okii, Uki, Nfua, Osikom, Osukam, and Vaaneroki.

Ninety-four percent of the population are Christian adherents while six percent still continue to practice indigenous religions. Fifty-one percent of the Christian adherents are Roman Catholic while twenty-nine percent belong to other types of Christian groups. Another ten percent are Protestants while the remaining ten percent attend independent churches. The Bible has been translated into their language, and the Jesus Film is available. Gospel recordings can be heard.

12553

Bomboko (4,162)

The Bomboko people live in the Buea and Kumba Subdivisions of the South West Province. They speak a language called Wumboko and are part of the Bantu people cluster. Some alternate names for this people group include: Bamboko, Bambuku, Bumboko, Womboko, and Mboko.

There is some discrepancy in the research concerning the predominant religion of the Bomboko people. People groups list the predominant religion as "Other." Joshua Project states that eighty-five percent of the population is Christian adherents. Sixty-four percent of the Christian adherents are Roman Catholic while twenty-four percent belong to alternative types of Christian groups. Another ten percent are Protestant while the remaining two percent attend independent churches. There are no ministry tools available in their language.

12554

Bomwali (7,029)

The Bomwali people live in east of Moloundou in Malapa village. They speak a language called Bomwali and are part of the Bantu people cluster. Some alternate names for this people group include: Boumoali, Bumali, Lino, and "Sangasanga".

The predominant religion of the Bomwali people is Christianity. Eighty-eight percent of the population is Christian while twelve percent practice ethnic religions. Seventy-three percent of the Christian adherents are Roman Catholic while another twenty-five percent belong to alternative types of Christian groups. The remaining two percent are Protestants. There are no ministry tools available in their language.

12555

Bororo Fulani (140,600)

The Bororo Fulani live in the northern part of Cameroon. They speak a dialect known as Nigerian Fulfulde. Some alternate names for this people group include: Igboro Fulani, Kano, Peul, Katsina-Bororo, and Fulbe.

The predominant religion of the Bororo Fulani is Islam. The Fulani were one of the first people groups to convert to Islam with the advent of Muslim missionaries to Africa. The Bororo Fulani are very proud of the fact that they are considered to be some of the most devout followers of Allah. They also consider themselves to be very ethical and moral people. The Bororo Fulani society has very strict rules about how people should behave with propriety. Ninety-nine percent of the population is Muslim. About .95% of the people still practice indigenous religions. Only .05% of the population is Christian. Ten percent of the Christian adherent population are Roman Catholic, and ninety percent are Protestant. Portions of the Bible have been translated into their language, and the Jesus Film is available. Gospel recordings and radio broadcasts can also be heard.

The Fulani people have been nomadic for centuries, but recent droughts, disease, and changes in governmental policy have caused many of the former nomads to become town dwellers. Those, however, that can remain nomadic. The Fulani raise cattle. In fact, they devote their lives to their herds because they consider the number of cattle that a man owes the sign of his worth. A man gains respect among his peers by his knowledge of pastoral matters and by the success he has with his herd. A man and his sons may even name the cattle in their herd. Wives usually go with their husbands on these nomadic journeys but do not address him by name in public. They

also will usually remain at a respectful distance from him in public, but all women are expected to obey their husbands or fathers.

Marriages are arranged for girls in their teen-age years while most men will take their first wife sometime during their twenties and usually no later than thirty. Divorce is discouraged among the Fulani. Women and men that do separate will probably remarry within a year. Women that lose their husbands will also be expected to remarry. This is actually usually an economic necessity for them because they often cannot support themselves without the help of a husband. Other times the father will arrange a second marriage for the widowed or divorced daughter because that will net him another bride price and relieve him of the responsibility of providing food for another person. Men may marry up to four wives according to Muslim traditions, but most Fulani men will marry approximately two wives.

Children are expected to obey their elders and to learn the moral codes of the Fulani society. They are taught at very young ages to be reserved and proud of their culture and heritage.

12556

Bu (2,000)

The Bu people live northeast of Wum in the villages of Mundabli, Bu, and Ngwen in the North West Province. They speak a language called Mundabli and are part of the Benue people cluster.

There is some discrepancy in the reports concerning the predominant religion of the Bu people. People Groups states that Islam is the predominant religion while Joshua Project contends that eighty percent of the Bu population are Christian adherents. There are no ministry tools available in their language.

12557

Buduma (233)

The Buduma of Cameroon live on islands in Lake Chad in the Far North Province. They may also be found in Chad and Nigeria. They speak a language called Buduma and are part of the Chadic people cluster. Some alternate names for this people group include: Boudouma, Yidena, Yedima, Yedina, and Yidana.

The predominant religion is Islam. In fact, 99.94 % of the population are Muslims. Only .06% of the people have become Christian adherents. All of the Christian adherents belong to alternative types of Christian groups. There are no evangelicals. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings can be found.

Many years ago the Buduma people were infamous raiders to the great dismay of their victims. Today they are much more peaceful and sedate. They are mainly fishermen, but they also raise livestock. In fact, most of their diet consists of fish and milk with some types of cereals sometimes added for more nutrition. Because their villages are located on islands in Lake Chad,

they need to be expert boatmen as well as good swimmers. The Buduma are famous for being very adaptable to the changes in Lake Chad.

The Buduma people don't believe in marrying outside of their own ethnic group usually. Sometimes a man may marry a girl that is outside of his clan, but he will never bring her to his village.

The Buduma people originally worshipped a god named kumani, but they converted to Islam in 1910 after the European occupation. They use a millstone to grind grain because the traditional god kumani was supposed to live on the ground.

From *Muslim Peoples* by Richard Weekes <http://en.wikipedia.org/wiki/Buduma>

12558

Bulu (702,996)

The Bulu people live in the Ntem and Dja-and-Lobo divisions of the South Province. Their villages may also be found in Upper Sanaga Division of the Center Province and the Nyong-and-Mfoumou Division of the East Province. They speak a language called Bulu and are part of the Bantu people cluster. Some alternate names for this people group include: Bulu Fang and Boulou. The Bulu language was once used as a trade language in education and in business, but that practice has recently begun to decrease.

The predominant religion of the Bulu people is Christianity. In fact, 92.5% of the people are Christian adherents while .5% of the people are not religious. The remaining seven percent of the population still continue to practice indigenous religions. Thirty-eight percent of the Christian adherents are Roman Catholic while forty-one percent belong to alternative types of Christian groups. Another fifteen percent are Protestants while the remaining six percent attend independent churches. The Bible was translated by 1940, and the Jesus Film is available. Gospel recordings can also be found.

The Bulu people are part of a larger people group called the Beti-Pahuin. The Bulu along with other subgroups of the Beti-Pahuin were successful traders of kola nuts and slaves during the early part of the colonization of Cameroon. However, when the Germans began to occupy the land, they took the Bulu people and used them as forced labor on plantations or to build roads. Many women were also forced to be concubines for the soldiers. The Bulu people tried twice to revolt during the German occupation, but both attempts failed. Later, the French continued to use them as forced labor on the large cocoa plantations.

When the French began to ease some of the restrictions placed on the people groups of Cameroon, the Bulu people quickly began to gain political power. Paul Biya, the current President of Cameroon, is from the Bulu people group and reportedly uses his power to appoint Bulu to powerful positions in the current government.

Most of the Beti-Pahuin people live in fairly mid-sized to small villages. The people are predominantly agriculturalists although some do have businesses as well. Villagers like to hunt different animals in the bush and then use that meat for food instead of using their domesticated livestock as a regular source of meat. Domesticated livestock is usually only killed for important

celebrations. Villagers that live near major roads may also choose to sell the meat from the bush animals to travelers.

<http://en.wikipedia.org/wiki/Beti-Pahuin>

12559

Bum (16,731)

The Bum people live in the Bum Subdivision of the North West Province. They speak a language called Bum, but some people also use Pidgin or Kom to trade or in school. Most church services are conducted in Bum with some English translation. About half of the Bum children attend school where they may receive instruction in English with translations in Bum if the teacher's first language is Bum. Migrants who come to Bum generally learn to use Bum or Pidgin to conduct business in the marketplace. Some Fulani or Hausa live among the Bum people, and the Bum people do not want to learn Fulani or Hausa because they do not want to feel obligated to convert to Islam. The Bum people are part of the Bantu people cluster. An alternate name for this people group is Bom.

The predominant religion of the Bum is Christianity. In fact, ninety-five percent of the population are Christian adherents while the remaining five percent continue to practice the traditional religions of their ancestors. Some of the Christian adherents practice a syncretic form of Christianity in which they attend church on Sunday but also take part in the secret societies.

Islam may have a growing influence in this area.

Sixty-two percent of the Christian adherents are Protestants while thirty percent belong to alternative types of Christian groups. Another five percent are Roman Catholic while the remaining three percent attend independent churches. The Bible has not been translated into their language. In 2001, SIL conducted interviews, and there were pastors interested in participating in a language development project. Communities were willing to help provide food, shelter, and people to support such a language project. Four men had already gone to a SIL conference to learn about developing their language, but as of 2001, no further work had been done. The Jesus Film is also unavailable. Gospel recordings can be heard.

The Bum live in several different villages. A large village called Su-Bum was once one of the most important towns in the region. However, in 1986, a natural gas disaster caused the inhabitants of Su-Bum to die. The survivors were moved to other locations by the government, and the town is still uninhabitable. The villagers are led by a Fon. Most of the people are farmers. Those that leave the Bum homeland in search of better economic choices often return when they find that there are few opportunities in the larger cities.

<http://www.sil.org/silestr/2002/SILESR2002-071.pdf>

12561

Busam (2,000)

The Busam people live in the villages of Bifang, Ambambo, and Dinku in the Batibo Subdivision of the North West Province. They speak a language called Busam and are part of the Bantu people cluster. They are related to the Ambele people and the Atong people.

The predominant religion is Christianity. In fact, ninety percent of the population are Christian adherents. Ten percent continue to practice the ethnic religions of their ancestors. Seventy-three percent of the Christian adherents are Roman Catholic while twenty-five percent belong to alternative types of Christian groups. The remaining two percent are Protestants. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

12562

Buwal (4,776)

The Buwal people live in and around Gadala in the Mokolo Subdivision of the Far North Province. They speak a language called Buwal and are part of the Chadic people cluster. A small portion of the population is familiar with Fulfulde or French. Instruction in school is usually conducted in French. Buwal is used in church services and in the local market. Some alternate names for this people group include: Ma Buwal, Bual, or Gadala.

There is some discrepancy in the research pertaining to the predominant religion of the Buwal people. People groups states that the predominant religion is Christianity while Joshua Project reports that eighty-eight percent of the population are Muslims. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

12564

Caka (5,858)

The Caka people live in the villages of Asaka, Basaka, and Batanga in the Akwaya Subdivision of the South West Province. They speak a language called Caka and are part of the Benue people cluster. People may also use English or Pidgin to communicate. Some alternate names for this people group include: Cala.

The predominant religion is Christianity. In fact, ninety percent of the population are Christian adherents. Ten percent of the people still practice indigenous religions. Seventy-one percent of the Christian adherents are Roman Catholic while another twenty-five percent belong to alternative types of Christian groups. Another two percent are Protestants while the remaining two percent attend independent churches. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings can be found.

12566

Chamba Daka (19,373)

The Chamba Daka people speak a language called Samba Daka and are part of the Benue people cluster. The Chamba Daka people may also be found living in Nigeria. An alternate name for this people group is Deng.

The predominant religion of the Chamba Daka people is Christianity. Fifty percent of the population is Christian while forty percent of the people are Muslims. Ten percent of the

population continues to practice traditional ethnic religions. Sixty-five percent of the Christian adherents are Roman Catholic while ten percent belong to alternative types of Christian groups. Another twenty-two percent are Protestants while the remaining three percent attend independent churches. Portions of the Bible have been translated into their language, and the Jesus Film is available. Gospel recordings can also be heard.

The Chamba Daka is socially divided into small kingdoms. Each of the kingdoms are headed by a king assisted by a council of elders whose powers are regulated by male and female secret societies. The Chamba use a type of mask that symbolizes a bush spirit. It has a rounded head with a flattened open mouth and two large backward-sloping horns. It is worn during funerals, circumcisions, and inauguration ceremonies.

Chamba figures are rare and their function uncertain. They are usually covered with an encrusted patina. Another type of Chamba figure is thought to be a medium for communication with the spirit world. Small figures were used to protect an individual from snake bites and were attached to iron spikes and inserted into the grounds.

12567

Chamba Leko (32,260)

The Chamba Leko lives in the Faro Division of the North Province. They speak a language called Samba Leko and are part of the Benue people cluster. Some alternate names for this people group include: Chamba Leeko and Samba.

There is some discrepancy in the research concerning the predominant religion of the Chamba Leko people. People Groups lists the predominant religion as "Other." Joshua Project states that fifty-two percent of the population is Christian while forty-five percent are Muslims. The New Testament has been translated into their language, but the Jesus Film is inaccessible. Gospel recordings can be found.

12568

Cung (2,000)

The Cung people live in the Menchum Division of the North West Province in one village called Fat or Cung. They speak a language called Cung and are part of the Benue people cluster. The Cung people believe that their historical roots can be traced back to Kwofat near the forest bordering Dumbo. The predominant religion is Islam. There are Christian adherents, though, that have erected churches in the area. SIL representatives visited one such church when they were doing language viability testing.

There are no ministry tools available in the Cung language. SIL personnel also found that the Cung people share some intelligibility with the Mungong or Koshin languages. Also, some speakers mentioned that they had intermarried with the Bum people and were thus able to understand Bum. Possibly, ministry tools in one of these languages would be usable in the village of Cung.

<http://www.sil.org/silesr/2002/019/SILESR2002-019.htm>

12569

Cuvok (9,373)

The Cuvok people live in the Mokolo Subdivision of the Far North Province. They speak a language called Cuvok and are part of the Chadic people cluster. An alternate name for this people is Tchouvok.

There is some discrepancy in the research pertaining to the predominant religion of the Cuvok people. People groups list the predominant religion as Islam. However, Joshua Project states that sixty percent of the population is Christian while forty percent of the people are Muslims.

SIL personnel who were conducting language studies in different Cuvok villages mentioned that there were three mosques, many churches, and many people who professed that they were animists. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

<http://www.sil.org/silest/2002/SILESR2002-073.pdf>

12570

Daba (105,449)

The Daba people live northwest of Guider in the Mayo-Oulo and Guider subdivisions of the North Province. They may also be found in the Hina and Bourrah subdivisions of the Far North Province. Some Daba also live in Nigeria. They speak a language called Daba and are part of the Chadic people cluster. Two alternate names for this people group include: Dabba or Daba Kola.

The predominant religion of the Daba people is Islam. In fact, ninety-one percent of the population is Muslim. They may have been strongly influenced by the surrounding Fulani people. Seven percent of the people are Christian adherents while the remaining two percent of the population are animists. Sixty-eight percent of the Christian adherents are Roman Catholic while thirty percent are Protestants. The New Testament had been translated by 1992, but the Jesus Film is unavailable. Gospel recordings can be heard.

12572

Dek (3,216)

The Dek people live in the North Province. They speak a language called Dek and are part of the Adamawa-Ubangi people cluster. The predominant religion of the Dek people is Islam. In fact, sixty-eight percent of the population is Muslim while thirty-three percent are Christian. The remaining two percent are animists. Ninety-four percent of the Christian adherents are Roman Catholic while five percent belong to alternative types of Christian groups. Another one percent are Protestants. There are no ministry tools available in their language.

12573

Dghwede (2,900)

The Dghwede people speak a language called Dghwede and are part of the Chadic people cluster. Some alternate names for this people group include: Hude, Johode, Traude, Dehoxde,

Tghuade, Toghwe, Wa'a, Azaghvana, and Zaghvana. The predominant religion is Islam. Fifty percent of the population is Muslim while thirty percent is Christian.

Twenty percent continue to follow traditional ethnic religions. Eighty percent of the Christian adherents are Protestants while fifteen percent are Roman Catholics. The remaining five percent belong to alternative types of Christian groups. The New Testament had been translated by 1980, but the Jesus Film is unavailable. Gospel recordings can be found.

12575

Dimbong (124)

The Dimbong people live in 2 villages that lie just northwest of Bafia. These villages are in the Mbam Division of the Center Province. They speak a language called Dimbong, but many also understand Bafia as well. Others may be familiar with Yambeta. Some alternate names for this people group include: Bumbong, Kalong, Kaalong, Lakaalong, Mbong, Lambong, Bape, and Palong. This group is predominantly Christian adherents. There are no ministry tools available in their language.

12576

Djanti (728)

The Djanti people live in three villages that lie northeast of Bafia. These villages are found in the extreme northern part of the Ngoro Subdivision of the Center Province. The Djanti people speak a language called Tibe and are probably not familiar with the languages of other neighboring peoples. Children and teen-agers usually are taught French in school. They are part of the Bantu people cluster. Some alternate names for this people group include: Ngayaba, Nyabea, Minjanti, Zangnte, and Njanti.

The predominant religion of the Djanti people is Christianity. In fact, eighty-eight percent of the population is Christian while twelve percent of the people continue to practice indigenous religions. Seventy-four percent of the Christian adherents are Roman Catholic while twenty-five percent belong to alternative types of Christian groups. The remaining one percent is Protestant. There are no ministry tools available in their language.

12578

Dowayayo (44,819)

The Dowayayo people live in and around Poli in the northern Poli Subdivision of the North Province. They speak a language called Doyayo, but about twenty percent of the male population is also familiar with Bilkire Fulani because they use it when they go to the market or when talking to others in conversation. Five percent of the population is also familiar with French.

Some people may use a form of whistle speech. They belong to the Adamawa-Ubangi people cluster. Some alternate names for this people group include: Doohyaayo, Doyaayo, Doyau, Donyayo, Donyanyo, Doayo, Dooyayo, Dooyaayo, Dowayo, Doowaayo, Tunga, Tuuno,

Tungbo, Nomai, "Namshi", "Namchi", or "Namci". Visitors should not use the word "Namshi" because that name is sometimes used in a derogatory manner.

The people predominantly continue to practice indigenous religions. In fact, sixty-nine percent of the population are traditionalists. Twenty-six percent of the people are Christian adherents while five percent are Muslims. Forty-five percent of the Christian adherents are Roman Catholic while five percent belong to alternative types of Christian groups. Fifty percent of the Christian adherents are Protestant. The New Testament had been translated by 1991, but the Jesus Film is unavailable. Gospel recordings can be found.

12579

Duala (222,616)

The Duala people live in several different areas in Cameroon. In the Nkam Division of the Littoral Province, they live towards Yabassi and along the Wouri River. They can also be found around Dibombari in the Moungo Division. They also live in the Fako Division of the South West Province on both sides of the Mungo River. They speak a language called Duala which is actually a trade language of the area. Twenty-five to fifty percent of the population can also read and write in a second language. They are part of the Bantu people cluster. Some alternate names for this people group include: Douala, Diwala, Dwela, Dualla, or Dwala.

The predominant religion is Christianity. In fact, ninety-eight percent of the people are Christian adherents. Thirty-eight percent of the Christian adherents are Roman Catholic while forty percent belong to alternative types of Christian groups. Another sixteen percent are Protestants while the remaining six percent attend independent churches. The complete Bible had been translated by 1970, and the Jesus Film is available. Gospel recordings can also be found.

A man named Mbedi supposedly originally founded the Duala people group. He had two sons, Ewale and Dibombo, who eventually parted ways and each formed different subgroups of the Duala. As Ewale and Dibombo's descendents moved into the areas that they now call their homeland, they supposedly replaced the Bassa people and the Bakoko people.

The Portuguese were the first Europeans to arrive in the land now called Cameroon. They explored the Wouri estuary where the Duala people had settled. Different Europeans eventually came to exploit the richness of the Wouri estuary, and the Duala people were well situated as the most powerful people of that area to become influential traders. They began by trading kola nuts or ivory but ultimately decided that slave trading was much more lucrative.

The Duala, like many other Cameroonian people groups, had slaves that they used to perform menial tasks. However, the Duala culture offered a form of protection to these slaves in that they lived in their own villages and could only be traded within the Duala community. With the advent of the European slavers, these cultural traditions were lost. People were bought and sold quickly to the European traders, and the Duala people prospered.

The Europeans further caused a disturbance to the Duala society by supporting leaders of specific lineages. The Duala society was arranged in lineages of people who could trace their

ancestry back to a single male patriarch. There would be leaders of each lineage that had gained the authority to lead the group through inheritance or through election. The Europeans' favoritism affected the election or selection of the headman. One such headman called Ndumb'a Lobe began to call himself King Bell because his lineage was known as the Bell lineage. Soon other headmen followed his example. Another influential leader was Ngando Mpondo, who called himself King Akwa.

The British had soon replaced the Portuguese as the most prominent traders in the Duala area of Cameroon. As Britons decided to advocate the abolition of slavery, the Duala soon found themselves without a means of profitable trade.

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

12580

Dugun (6,411)

The Dugun people live southeast of Poli in the Poli Subdivision of the North Province. They speak a language called Dugun and are part of the Adamawa-Ubangi people cluster. Some alternate names for this people group include: Panon, Pa'non, Pani, Saa, or Pape.

There is some discrepancy in the research concerning the predominant religion of the Dugun people. People Groups lists the predominant religion as "Other." Joshua Project states that sixty percent of the population are Christian adherents while twenty percent are Muslims. The remaining twenty percent are supposed to be animists. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

12581

Dugwor (1,061)

The Dugwor people live in six villages (Tchakijebe, Mekere, Dugwor, Mowasl, Mongro, and Weze) between Maroua and Meri in the Meri Subdivision of the Far North Province. They speak a language called Dugwor and are part of the Chadic people cluster. Many people may also be familiar with Fulfulde and French. Some alternate names for this people group include: Dougour, Memekere, Mofu-Dugwor, or Tchakidjebe.

There is some discrepancy in the research pertaining to the predominant religion of the Dugwor people. People Groups states that Christianity is the predominant religion. However, Joshua Project states that forty-five percent of the population are Muslims while only twenty-five percent of the people are Christian adherents. The remaining thirty percent of the population continue to practice ethnic religions. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

Most of the villagers are agriculturalists. The six villages can usually be reached fairly easily and are not cut off from larger cities by heavy range as many more remote settlements sometimes are. Many of the children attend primary school, but usually only boys continue on to secondary school. Teachers are required by the government to teach in French, but native speakers may occasionally translate to help the students understand the instructions. One of the Catholic

priests in the area is actively working to help get literature translated into the Dugwor language.
<http://www.sil.org/silesr/2004/silesr2004-009.pdf>

12583

Dumbule (124)

The Dumbule people live Mbola village in the southern part of the Bokito Subdivision of the Center Province. They speak a language called Mbule and are part of the Bantu people cluster. An alternate name for this people group is Mbola.

Fifty percent of the people are Christian adherents while fifty percent of the population still follow traditional religions. Eighty-nine percent of the population is Roman Catholics while ten percent belong to alternative types of Christian groups. The remaining one percent are Protestants. There are no ministry tools available in their language.

12584

Duupa (5,743)

The Duupa people live east of Poli in the Faro and Benoue divisions of the North Province. They speak a language called Duupa and are part of the Adamawa-Ubangi people cluster. Their language is similar to the Dugun language. Some alternate names for this people group include: Nduupa, Doupa, Dupa, and Saa.

The predominant religion is Islam. In fact, forty percent of the population are Muslims while twenty percent of the people continue to practice the animistic rituals of their ancestors. The remaining forty percent of the population are Christian adherents. Fifty percent of the Christian adherents are Protestants while seven percent belong to alternative types of Christian groups. Another forty-two percent are Roman Catholic while the remaining one percent attends independent churches. Portions of the Bible have been translated into their language, but the Jesus Film is unavailable. Gospel recordings can be found.

12585

Dzem (90,217)

The Dzem people live around Lomie in the Ngoila Subdivision of the East Province. They speak a language called Koonzime. Some alternate names for this people group include: Nzime, Djimu, Zimu, Koozime, Koozhime, Koocimo, and Dzimou. There are no ministry tools available in this language.

12586

Efik (17,575)

The Efik people speak a language called Efik and are part of the Benue people cluster. While 10,000 live in Cameroon, the largest population of Efik actually live in the Cross River State of Nigeria. In Nigeria, there are 2,000,000 Efik. In fact, Efik is a major trade language there. In Nigeria, Efik kings worked hard to establish good trading relationships with the British colonists. When the question of loyalty began to arise among different people as the French and British

struggled for control of that part of West Africa, the Efik chose to align themselves strongly with the British. Some alternate names include: Calabar, Isangle, and Calabari.

The predominant religion of the Efik is Christianity. In the 1800's, missionaries came to the Efik in Nigeria and began to teach them about Christian beliefs. While traditional religions still continue to impact cultural events because of the power of a secret society called the Egbo, eighty percent of Cameroonian Efik now call themselves Christian adherents. Fifty-five percent of the Christian adherents are Protestants while twenty-two percent belong to alternative types of Christian groups. Another twenty-one percent are Roman Catholics while the remaining two percent attend independent churches.

The Bible has been translated into their language, and the Jesus Film is available. Gospel recordings can also be found. Twenty percent of the population is still completely loyal to the traditional animist religion of their forefathers. In the traditional religion, a creator god and his wife allowed two of their children to come to earth to live, but each night the children would have to return to the heavens when their father rang the dinner bell. The children were also not supposed to have any offspring. The two children rebelled, and the creator god killed them and caused misery on earth. After that, the creator god and his wife withdrew from earthly affairs.

http://en.wikipedia.org/wiki/Efik_mythology
<http://en.wikipedia.org/wiki/Efik>

12699

Eghap (32,809)

The Eghap people live in Bagam, Galim, and Bamendjing in the Southern Galim Subdivision of the West Province. They speak a language called Mengaka and are part of the Bantu people cluster. Some of the younger people have attended school and thus may be familiar with French while older people may be more familiar with Bamun. Some alternate names for this people group include: Ghap, Benzing, Megaka, or Bamileke-Mengaka. The people refer to themselves as the Eghap while the surrounding people groups may actually call them the "Bagam" people. This people group should not be confused with the Mungaka people.

The predominant religion is Christianity. In fact, ninety-four percent of the population is Christian adherents. Another five percent still practice indigenous religions. Forty-four percent of the Christian adherents are Roman Catholic while twenty-eight percent belong to alternative types of Christian groups. Another twenty-five percent are Protestants while the remaining three percent attend independent churches. The Bible has not been translated into their language, and the Jesus Film is not available. Gospel recordings are accessible.

12587

Ejagham (58,582)

The Ejagham people live in the Mamfe and Eyumodiok Subdivisions of the South West Province. They speak a language called Ejagham and are part of the Benue people cluster. Some alternate names for this people group include: Ejaham, Ekoi, Etung, Ejwe, Edjagam, Keaka, Kwa, Obang, and Ejagam.

The predominant religion of the Ejagham is Christianity. In fact, ninety-five percent of the people are Christian adherents. The remaining five percent of the population continue to practice indigenous religions. The Ejagham live in villages that were established by different lineages. Usually one leader called a Ntoon leads the people. Secret societies play an important part in the cultural activities. Masking ceremonies are used at important events like funerals. One of the male societies was originally established around the hunt for leopards. Traditionally men did the hunting while women did the planting.

Today forty-four percent of Christian adherents are Roman Catholic while thirty percent belong to alternative types of Christian groups. Another twenty percent are Protestants while the remaining one percent attend independent churches. The Bible has been translated into their language, but the Jesus Film is unavailable. Gospel recordings can be found.
<http://www.zyama.com/ejagham/pics..htm>

12589

Eman (520)

The Eman people live in the towns of Amanavil, Akalabo, and Akalam Gomo in the Akwaya Subdivision of the South West Province. These towns are on a mountain slope. They speak a language called Eman and are part of the Benue people cluster. Many people are also able to use Ipulo or Cameroon Pidgin to communicate. An alternate name for this people group is Emane.

The predominant religion of the Eman people is Christianity. In fact, eighty percent of the population is Christian while twenty percent continue to practice the religious rites of their ancestors. Seventy-six percent of the Christian adherents are Roman Catholic while twenty-three percent belong to alternative types of Christian groups. The remaining one percent is Protestants. The Bible has not been translated into their language, and the Jesus Film is not accessible. Gospel recordings can be heard.

12590

Eton (128,883)

The Eton people live in the Lekie Division of the Center Province. They speak a language called Eton and are part of the Bantu people cluster. Many people are also familiar with French. An alternate name for this people group is Iton.

There is some discrepancy in the research pertaining to the predominant religion of the Eton people. Joshua Project states that ninety-five percent of the population are Christian adherents. People Groups lists the predominant religion as "Other." The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

12591

Evand (1,040)

The Evand people live in the Akwaya Subdivision of the South West Province. They speak a language called Evant and are part of the Benue people cluster. Many speakers may also

communicate in Pidgin. English is taught at school. Some alternate names for this people group include: Evand, Avand, Avande, Ovande, Ovand, Ovando, Balegete, and Belegete.

The predominant religion is Christianity. In fact, eighty-five percent of the population are Christian adherents while fifteen percent still practice the religions of their forefathers. Seventy-five percent of the Christian adherents are Roman Catholic while twenty-four percent belong to alternative types of Christian groups. One percent is Protestant. The Bible not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings can be found.

12592

Ewondo (1,403,558)

The Ewondo people live in the Center and South Provinces of Cameroon. They speak a language called Ewondo and are part of the Bantu people group. Ewondo is used as a trade language. About fifteen to twenty-five percent of the population can read and write in a second language. Some alternate names for this people group include: Ewundu, Jaunde, Yaounde, and Yaunde.

There is some discrepancy in the research pertaining to the predominant religion of the Ewondo people. People Groups lists the predominant religion as “Other” while Joshua Project states that ninety-one percent of the people are Christian adherents. The New Testament has been translated into their language, and the Jesus Film is available. Gospel recordings can be found.

The Germans established contact with the Ewondo fairly early in the colonization period. They took young men and women and raised them to serve their German overseers. Charles Atangana was a good example of how the Germans recruited leaders from different ethnic groups and used them to govern the different people groups. Atangana was taken and educated in a Roman Catholic school when he was very young. Then he was used as both an office clerk and servant. Eventually he was appointed to speak for his people and even used as an interpreter for other people groups. He remained completely loyal to the Germans. In fact, when the Germans left Cameroon after World War I, he initially went with them.

Atangana truly helped his people in that he used the favor he carried from the Germans to get money and supplies to build roads and improve conditions for the Ewondo people. He also completely adapted to the Germanic lifestyle so that he could be accepted by them. For example, he visited the court of Kaiser Wilhelm the II and used his power to oppose the influence of secret societies. He also became extremely wealthy through collecting taxes and performing duties for both the Germans and the French.

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

12594

Fang (113,459)

The Fang live in several different areas of the South Province. Some of their villages are south of Djoum in the Dja-and-Lobo Division while others lie south of Mvangan in the southeastern part of the Ntem Division. Finally, some of the people have settled between Lolodorf and Kribi in the Ocean Division. They speak a language called Fang and are part of the Bantu people

group. The Fang people can also be found living in Gabon, Equatorial Guinea, the Congo, and Sao Tome and Principe. There is a fifteen to twenty-five percent literacy rate in second language. Some alternate names for this people group include: Pamue or Pahouin.

There is some discrepancy in the research pertaining to the predominant religion of the Fang people. People Groups lists the predominant religion as “Other” while Joshua Project states that 95.5% of the population is Christian. Additionally, Joshua Project also states that three percent of the people continue to practice their ancestral religions while one percent are Muslims. The complete Bible has been translated into their language, and the Jesus Film is accessible. Gospel recordings can also be heard.

The Fang were known as very fierce and courageous fighters who knew how to use their jungle home to their advantage. Today they are farmers and merchants. Polygamy is still an acceptable cultural practice, and many people continue to live in small villages led by a single leader.

12596

Fut (82,017)

The Fut people live in Bafut in the Tuba Subdivision of the North West Province. They speak a language called Bafut and are part of the Bantu people cluster. About thirty percent of the people can read and write in their own language. Ten schools and thirty churches are participating in a literacy campaign in order to further educate the people. Some alternate names for this people group include: Bufe, Fu, and Befe.

The predominant religion is Christianity. In fact, ninety-five percent of the population are Christian adherents while five percent still continue to follow their ancestral religion. Twenty-three percent of the Christian adherents are Roman Catholic while thirty percent belong to alternative types of Christian groups. Another forty-five percent are Protestants while the remaining two percent attend independent churches. The New Testament has been translated into their language, and the Jesus Film is available. Gospel recordings can also be heard.

12598

Gaduwa (2,971)

Gaduwa is a village in the Gemzek area of Cameroon. There have been debates among the linguists that have done ethnolinguistic research in this area as to whether Gaduwa was an independent language group or rather whether it was simply a village where Gemzek was spoken with a slight variation. SIL teams visited Gaduwa in 2002 and did a rapid appraisal of both Gemzek, Gaduwa, and Zulgo.

Through their research, the SIL representatives determined that Gaduwa was actually a Gemzek village where the language had changed over time, but the language that was spoken was still Gemzek. Thus, the language spoken by the people of Gaduwa is actually an altered form of Gemzek. Ffulfulde is used as a major trade language by most people too. People that live in Gaduwa are usually farmers or traders.

The primary religion of the villagers practice traditional religions. There are no ministry tools in their language, but many can understand Zulgo. In fact, most people that speak a form of Gemzek can understand some Zulgo.

<http://www.sil.org/silesr/2002/SILESR2002-072.pdf>

12600

Gavar (5,858)

The Gavar people live around Gawar and south of Mokolo in the Mayo-Tsanaga Division of the Far North Province. The Gavar Hossere have villages among the Gavar-Fulfulde while another group live around Kortchi village in the mountainous areas. They speak a language called Gavar, but many also used Fulfulde because that is a major trade language of the area. Those that are fortunate enough to attend school may be somewhat familiar with French. Most people are not able to communicate in Mofu South, Mafa, or Daba. Some alternate names for this people group include: Gouwar, Gauar, Rtchi, Kortchi, or Ma-Gavar. They belong to the Chadic people cluster.

The predominant religion is Islam. In fact, eighty-eight percent of the people are Muslims while three percent are animists. Eight percent of the population are Christian adherents. Sixty-nine percent of the Christian adherents are Roman Catholics while thirty percent are Protestants. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

<http://www.sil.org/silesr/2002/018/SILESR2002-018.htm>

12601

Gbaya (255,537)

The Gbaya people live in the North Province, the Adamawa Province, and the East Province. They have villages scattered throughout different subdivisions. They speak a language called Northwest Gbaya. The Gbaya people also may be found in Nigeria, the Congo, and the Central African Republic. They are part of the Adamawa-Ubangi people cluster. An alternate name for this people group is Baya.

The predominant religion is Christianity. In fact, eighty-one percent of the population are Christian adherents. Fourteen percent of the population are Muslims while the remaining five percent practice ethnic religions. The predominant character in the Gbaya ethnic religion is called so. He is considered to be the creator god. Ghaso is the evil force that devours women and children. So-kaos were spirits that caused large mountains or trees to appear. So-daa are the departed ancestors of previous generations.

The Gbaya people have a very individualistic religion. Each person may decide for himself or herself about which religious path to follow. Witches are seen as evil forces in the community, and ancestral spirits are appealed to in order to ward off evil. Usually the departed's eldest son would be responsible for caring for and contacting the dead.

Seven percent of the Christian adherents are Roman Catholic while thirty percent belong to alternative types of Christian groups. Sixty percent are Protestants, and the remaining three

percent attend independent Christian churches. The complete Bible has been translated, but the Jesus Film is inaccessible. Gospel recordings can also be found.

From *Culture and Customs of Cameroon* by John Mukum Mbaku

12603

Gemzek (11,716)

The Gemzek people live in villages on the eastern edge of Mandara Mountains in the Far North Province. They speak a language called Gemzek, but many people also use Fulfulde as a trade language. Church services are often conducted in Gemzek or in Zulgo, which is a separate but similar language. In fact, some Gemzek Christians have used Zulgo Bible materials. Two alternate names for this people group include: Gemjek and Guemshek. The Gemzek belong to a Chadic people cluster. Most are subsistence farmers..

The Gemzek people practice many different religions. There are Christian adherents as well as animists. The Jesus Film has not been reproduced in their language. Bible translations have been done in Zulgo, but not in Gemzek. Some of the Christian believers are happy to use the Zulgo translations while others have recently expressed an interest in developing a translation in their own language. Gospel recordings do exist.

<http://www.sil.org/silesr/2002/SILESR2002-072.pdf>

12738

Gevoko (3,714)

The Gevoko people live north of Tourou in Mokolo Subdivision of the Far North Province. They speak a language called Gvoko, but many can also understand Hdi. Some alternate names for this people group include: Ghboko, Gavoko, Kuvoko, Ngossi, Ngoshi, and Ngoshe-Ndhang. They belong to the Chadic people cluster.

Traditional religions is the predominant religion of the Gevoko people. Fifty percent of the population is animist while twenty-five percent of the people are Muslims. Another twenty-five percent of the people are Christian adherents. Ninety-one percent of the Christian adherents are Roman Catholics while five percent are Protestants. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings are accessible.

The Gidar people are primarily subsistence farmers. Both men and women share the agricultural duties. Some men may attempt to enter trade but have found such arenas dominated by the Fulani or Hausa. Some have also begun to raise cattle as a means of adding to their yearly income. They will sell the cattle that they raise to Muslims that will then slaughter the cattle. Men and women both marry in their teens. Men may marry more than one wife. Each wife will have a separate dwelling in the larger household area. From *Muslim Peoples by Weekes*

12605

Gidar (134,741)

The Gidar people live in the Guider and Figuil Subdivisions of the North Province and in a small section of Diamare Division of the Far North Province. Some Gidar also live in Chad. They speak a language called Gidar and are part of the Chadic people cluster. Some alternate names for this people group include: Guider, Guidar, Gidder, Kada, and Baynawa.

The predominant religion is Islam. In fact, seventy percent of the population are Muslim while twenty-five percent are Christian adherents. Another five percent are animists. Fifty-seven percent of the Christian adherents are Roman Catholic while seven percent belong to alternative types of Christian groups. Another thirty-five percent are Protestants while the remaining one percent attends independent Christian churches. The New Testament has been translated into their language, and gospel recordings can be found. The Jesus Film is inaccessible.

12607

Gimme (5,021)

The Gimme people live west of Poli along the Nigerian border in the Alantika Mountains in the North Province. They speak a language called Gimme and are part of the Adamawa-Ubangi people cluster. Most people use Fulfulde during church services and also as a trade language. Very few people are fluent in French. Some alternate names for this people group include: Kompara, Kompana, Koma Kompana, Panbe, and Gimma.

Islam is the predominant religion. In fact, sixty-five percent of the people are Muslims while twenty percent of the population continues to practice their ancestral religions. Fifteen percent of the population has become Christian adherents. Seventy-nine percent of the Christian adherents are Roman Catholic while twenty percent are Protestants. One percent belong to alternative types of Christian groups. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings can still be found.

12608

Gimmime (5,021)

The Gimmime people live northwest of Poli around Wangay in the Alantika Mountains of the North Province. They speak a language called Gimmime and are part of the Adamawa-Ubangi people cluster. Some alternate names for this people group include: Kadam, Komlama, Gimbe, Koma Kadam, Laame, and Yotubo.

The predominant religion of the Gimmime people is Islam. In fact, seventy-five percent of the population is Muslim while ten percent continue to follow the religious practices of their ancestors. Fifteen percent have become Christian adherents. Seventy-nine percent of the Christian adherents are Roman Catholic while twenty percent are Protestants. There are no ministry tools available in their language.

12609

Glavda (3,280)

The Glavda people live south of Ashigashia around the village of Gelvaxdaxa in the Far North Province. The Glavda people may also be found living in Nigeria. They speak a language called Glavda and are part of the Chadic people clusters. Some alternate names for this people group include: Gelvaxdaxa, Galvaxdaxa, Guelebda, and Galavda.

The research pertaining to the predominant religion is unclear. People Groups states that the primary religion is Islam while Joshua Project says that only twenty percent of the population are Muslims while forty-five percent of the people are animists. Joshua Project also states that thirty-five percent of the population is Christian. Portions of the Bible have been translated into their language, but the Jesus Film is inaccessible. Gospel recordings can be found.

These people work as farmers growing ginger, millet, guinea corn, beans, and citrus products. Recently, they have been moving to the cities in search of work. Their name is traditionally derived from the name of a tree. They are not supposed to burn any wood from this tree
<http://www.mandarasin.com/GlavdaAmudaGanjara.html>

12610

Gude (41,008)

The Gude people live in north and northwest of Dourbeye in the Far North Province, but they also have settlements in the extreme north-western part of Mayo-Oulo Subdivision of the North Province. They speak a language called Gude and are part of the Chadic people cluster. Some alternate names for this people group include: Goude, Mubi, Tchade, Shede, Mapodi, Mudaye, Mocigin, Motchekin, Cheke, and Tcheke.

Forty-five percent of the population is Muslim while another forty-five percent continue to practice the religions of their ancestors. Ten percent of the population is Christian. Eighty percent of the Christian adherents are Protestants while eighteen percent are Roman Catholics. One percent belongs to alternative types of Christian groups while the remaining one percent attend independent churches. The New Testament has been translated into their language, but the Jesus Film is unavailable. Gospel recordings can be found.

12611

Guduf (2,706)

The Guduf people speak a language called Guduf-Gava and are part of the Chadic people cluster. The Guduf people live in Cameroon and in Nigeria. Some alternate names for this group include: Gudupe and Afkabiye. Most of the people are subsistence farmers. Polygamy is acceptable in Guduf society but not always practiced due to economic constraints.

Forty percent of the population is Christian while another forty percent are Muslims. Twenty percent of the population is animist. Sixty-eight percent of the Christian adherents are Roman Catholic while another seven percent belong to alternative types of Christian groups. Another fifteen percent attend independent Christian churches while the remaining ten percent are Protestants. Portions of the Bible have been translated, but the Jesus Film is inaccessible. Gospel recordings can be found.

12612

Gueve (1,167)

The Gueve people speak a language called Adamawa Fulfulde. The predominant religion is Islam. The Bible has been translated into their language, and the Jesus Film is available. Gospel recordings and radio broadcasts can also be heard.

12615

Gyele (4,595)

The Gyele people live in the forests around Kribi and along the road from Kribi to Lolodorf in the Ocean Division of the South Province. They speak a language called Gyele and are part of the Pygmy people cluster. Some alternate names for this people group include: Giele, Gieli, Gyeli, Bagyele, Bagiele, Bajeli, Bajele, Bogyeli, Bogyel, Bondjiel, Bako, Bekoe, Bakola, Bakuele, Likoya, or Babinga.

The predominant religion is Christianity. In fact, sixty percent of the people are Christian adherents while forty percent continue to practice traditional religions. The traditional religionists believe in one creator god named nzambe, but they also worship a variety of other spirits that supposedly help protect them from evil. They actually hire themselves out as healers or diviners to other people groups. Seventy percent of the Christian adherents are Roman Catholic while thirteen percent belong to alternative types of Christian groups. The remaining ten percent are Protestants. There is a Catholic school and there is also a preschool run by a group called Christian Mission. Catholic nuns are working to develop a literacy program and specifically ask for prayer. Protestant ministers are also asking for volunteers to come to disciple and encourage believers. Portions of the Bible have been translated into their language, but the Jesus Film is unavailable. Gospel recordings are not available.

The Gyele people were traditionally hunters and gatherers because they lived in the forest. Since the deforestation process has begun, many have been forced to become agriculturalists. They make wooden mortars, cork honey containers, and coal sacks to sell. They have begun to build mud huts along the roadsides as they are pushed out of the forests. Usually one man leads the village, but there is influence from different other prestigious persons. While inheritance follows patrilineal lines, matriarchs have a strong influence in society as well. Funerals are always an important time of mourning and celebration. Dancing and playing soccer are other important forms of entertainment. The neighboring people groups discriminate against the Gyele people because of their petite stature.

http://www.joshuaproject.net/profiles/text/t114591_cm.pdf

12616

Hausa (247,442)

The Hausa live throughout Cameroon. When the Hausa originally began to come to Cameroon, men were the only ones to come. They usually took wives from the already settled people groups, but they made certain to raise their children as Muslims by inviting Muslim teachers to come to teach the children. While the Muslim teachers taught the children the tenets of Islam, the mothers also taught the children about the magic and beliefs of their traditional religions. As

a result, while the 99.9% of the Hausa of Cameroon are Muslim, many also exhibit strong beliefs in magic and the importance of charms and amulets. The traditional healers are called malams. They move among the people offering to sell amulets to heal any medical problem. Only .10% of the population is Christian. Ninety percent of the Christian adherents are Protestants while eight percent are Roman Catholics. The complete Bible has been translated into their language, and the Jesus Film is available. Gospel recordings and radio broadcasts can also be heard.

The Hausa are originally from Nigeria. In fact, they are the largest group in Africa. They speak a language called Hausa. The Hausa language is a major trade language in West Africa, and many different people groups have adopted not only the Hausa language but also many of the Hausa customs and beliefs. Some alternate names for this people group include: Adarawa, Arawa, Arewa, Fellata, Hausa Fulani, Hausa Ajami, Maguzawa, Hausawa, Soudie, Kurfei, or Tazarawa.

Oral legends among the Hausa state that the people are descended from a man called Bayajida who killed a snake that threatened the village thereby winning the hand of the queen. The sons of Bayajida founded Hausaland. The Hausa once ruled themselves but were later conquered by many different ethnic groups, the last being the Fulani.

The Hausa may be involved in many different types of work. Many in rural areas are farmers who grow traditional crops like millet or rice while others are traders or professionals. Markets are very important gathering places for men to come and discuss issues facing the village. Women will be expected to make different types of items to be sold at the market.

Men may marry more than one wife, and girls are promised in marriage by age 12 to 15. Women are expected to care for the children and attend to household duties. Divorce is a societal problem, but many women will remarry because society expects them to do so. Extended families are usually very influential in rural areas. Males and females will both be expected to listen to their elders.

<http://www.global12project.com/2004/profiles/clusters/8035.html>

<http://www.sim.org/pg.asp?pgID=2&fun=1>

<http://www.joshuaproject.net/peopctry.php?rop3=103733&rog3=UV>

12617

Hedi (22,889)

The Hedi people live in fifteen villages northwest of Mokolo in the Far North Province. They speak a language called Xedi and are part of the Chadic people cluster. Some alternate names for this people group include: Xedi, Hide, Turu-Hide, and Xadi. These people can also be found living in Nigeria. Mostly the people are subsistence farmers who grow guinea corn, beans, and millet.

There is some discrepancy pertaining to the research about the predominant religion. People Groups states that the predominant religion is Christianity while Joshua Project states that seventy percent of the population are Muslims.

Twenty percent of the population is supposed to be Christian adherents, and the remaining ten percent are supposed to be animists. The Bible has not been translated into their language, and

the Jesus Film is inaccessible. Gospel recordings can be found. A literacy program is being developed.

12619

Hijuk (549)

The Hijuk people live in part of one village southwest of Bokito in the Center Province. They speak a language called Hijuk and are part of the Bantu people cluster. Speakers may also comprehend Yangben, Basaa, or Nugunu. Many people may also be familiar with French.

The predominant religion is Christianity. In fact, eighty percent of the people are Christian adherents while twenty percent still practice traditional ethnic religions. Seventy-six percent of the Christian adherents are Roman Catholics while twenty-three percent belong to alternative types of Christian groups. One percent of the people are Protestants. There are no ministry tools in their language.

12620

Hina (11,716)

The Hina people live in twenty villages south of Mokolo in the Far North Province. They speak a language called Mina and are part of the Chadic people cluster. Ffulfulde is used as a trade language, and children are exposed to French if they go to school. Most people are not familiar with Daba, another language in the area. An alternate name for this people group is Besleri.

The predominant religion is Islam. In fact, seventy-five percent of the population is Muslim while fifteen percent are Christian adherents. The remaining ten percent are animists. Fifty-nine percent of the Christian adherents are Roman Catholic while forty percent are Protestants. The remaining one percent belongs to alternative types of Christian groups. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings can be found.

12621

Hya (1,641)

The Hya people live in Amsa in the Mokolo Subdivision of the Far North Province. They live among the mountains and are subsistence farmers. The people speak a language called Hya, but some also speak another language called Psikye. The Hya people seem to have an interest in developing literacy programs. They belong to the Chadic people cluster. Some alternate names for this people include: Ghye and Za.

Fifty percent of the Hya people practice ethnic religions while thirty percent of the population has become Muslim. The remaining twenty percent are Christian adherents. Eighty-eight percent of the Christian adherents are Roman Catholic while two percent belong to alternative types of Christian groups. The remaining ten percent are Protestants. There are no ministry tools available in their language.

12622

Ibibio (32,806)

The Ibibio people live in both Cameroon and in Nigeria. The largest concentration of Ibibio lives in Nigeria. While little written material about them exists, they have a rich oral tradition. The Ibibio strongly resisted colonization, until after World War when the British gained control in the area. Even then they managed to have some autonomy over their own land.

The main economic staple in the region is the palm tree, the oil of which is extracted and sold to external markets. Most work as farmers growing yams. Amama, the people with highest rank in the Ibibio culture, control the majority of the community wealth. Individual villages are ruled by a group of village elders.

Ibibio religion is based on paying tribute to the village ancestors. Each village has an Ekpo society which includes secret religious and social rituals to appease ancestors as well as providing good fortune to certain families. Likewise, community decisions are forged through the use of the Ekpo society. Of these people, over 96% are considered Christians, but many are nominal in nature. They do have access to the Jesus Film and they have a well established church among them. Gospel recordings are also available, but they do not have a Bible translated into their language.

(From World Map Description on the Nigeria page)

12623

Igbo (65,613) (From World Map Description on the Nigeria page)

The Igbo people live in both Cameroon and Nigeria. They belong to the Igbo people cluster. They can trace their origins back a thousand years to this area. Analysis of the sources that are available (fragmentary oral traditions and correlation of cultural traits) have led to the belief that there exists a core area of Igboland, and that waves of immigrant communities from the north and west planted themselves on the border of this core area as early as the ninth century. Migration from this area in the recent past tended to be in all directions, and in this way the Igbo culture gradually became homogenized. In addition to this pattern of migration from this core area, other people also entered the Igbo territory in about the fourteenth or fifteenth centuries.

Many of these people still exhibit different characteristics from that of the traditional Igbos. During European colonization, they initially meet the Portuguese (during the mid fifteenth century), then the Dutch, and finally the British. They resisted British occupation until 1929. Before 1807, slave trade was the major economic use of these people. Many formed the core of slaves in the New World. Afterwards, trading in industrial products such as lumber, tusks, and spices became prominent. In 1900 the area that had been administered by the British Niger Company became the Protectorate of Southern Nigeria, also incorporating what had been called the Niger Coast Protectorate. Control of this area then passed from the British Foreign Office to the Colonial Office. Long before it had officially been conquered, Igboland was being treated as a British colony.

Between 1900 and 1914 (when Northern and Southern Nigeria were amalgamated) there had been twenty-one British military expeditions into Igboland. In 1928 for the first time in their

history, Igbo men were made to pay tax. They were a subject people. This attempt to take over political control of Igboland met with resistance and cultural protest in the early decades of the twentieth century. Native religious movement sprang up (the ekumeku) which inspired a short-lived but feverish messianic enthusiasm. The rumors that the Igbo women were being assessed for taxation, sparked off the 1929 Aba Riots, a massive revolt of women never encountered before in Igbo history.

However, the engine of imperialism could not be stopped, and once it had begun, Igbo culture would never be the same again. After Nigerian unification, they spread into all parts of the country becoming traders, civil servants, teachers, and professionals. Living in forests or fertile marshlands near the river, many remain farmers raising yams, maize, cassava, and palm oil. Palm oil is their major export and cash crop. They employ migrate workers to help them harvest the oil. During the Biafran civil war of 1966, their tribe became a target of the war. Socially, a council of elders shares the power decisions. Polygamy is seen as a sign of wealth while monogamy is considered the sign of poverty and a social embarrassment.

Most are Christian adherents, but many still hold to the traditional belief in Chukwu Okike or Chi, the great creator god. Ancestor worship and spirit worship is also prevalent including spirits associated with the rivers and villages. However, only 3% claim to be Animists while 96% claim Christianity. Portions of the Bible were first translated in 1860, with the first New Testament completed in 1900 and the entire Bible finished in 1906. A recent version was published in 1988. They do have access to the Jesus Film as well as Christian radio broadcasting.

<http://www.gamji.com/NEWS2593.htm> ;<http://www.uiowa.edu/~africart/toc/people/Igbo.html> ;<http://www.qub.ac.uk/en/imperial/nigeria/origins.htm> ;<http://www.bigeye.com/sexeducation/ibo.html> Afigbo, A.E.. Prolegomena to the study of the culture history of the Igbo-Speaking Peoples of Nigeria, Igbo Language and Culture, Oxford University Press, 1975. 28.);A.E. Afigbo,1981: *Ropes of Sand*, Caxton Press, Ibadan. and T. Shaw; "Igbo Ukwu: An

Account of Archaeological Discoveries in Eastern Nigeria", Faber and Faber

12625

Isu (16,357)

The Isu people live in the Wum Central Subdivision of the North West Province. They speak a language called Isu and are part of the Benue people cluster. Some people are familiar with Cameroon Pidgin or English while others may have some knowledge of Aghem or Weh.

There is some discrepancy in the research pertaining to the predominant religion of the Isu people. People Groups lists the predominant religion as "Other" while Joshua Project states that seventy percent of the population is Christian adherents, and the remaining thirty percent are animists. There are no ministry tools available in their language.

12627

Jimi (5,858)

The Jimi people live in and around Bourrha in the Mayo-Tsanaga Division of the Far North Province. There are approximately seven different villages where the Jimi reside. The largest and most influential village is called Jimi. They refer to themselves as “Majimen”. Three other alternative names include: Djimi, Jimjimen, and 'Um Falin. The Jimi people may have originally migrated from the area around Sahuda near the Hud Mountain in Nigeria.

The people speak a language called Jimi, but many people may also be familiar with Fulfulde or French because they use these two languages to communicate with outsiders. Most of the time the Jimi people do not learn the languages of other surrounding ethnic groups. They do learn the Gude language because many feel that they and the Gude people are actually one large group because of intermarriage or historic cultural ties. Church services are usually conducted in Jimi unless visitors are present who need to hear the word preached in Fulfulde.

As of the SIL visit in 2000, there was no well established literacy program. One speaker had written a grammar to help non-Jimi speakers learn to speak Jimi, and the Roman Catholic Mass had been translated into Jimi. Most of the villagers were willing to work together to develop a literacy program.

The predominant religion is Christianity. There are also many animists and Muslims. Three major religious groups in the area are the Catholics, the Lutheran Brethren, and the Baptists. There are no ministry tools available in their language at this time.

<http://www.sil.org/silesr/2002/SILESR2002-038.pdf>

12628

Jina (4,457)

The Jina people live around Zina and east of Waza near the south of the Logone-Birni Subdivision in the Far North Province. They speak a language called Jina and are part of the Chadic people cluster. Some people may also speak Lagwan. An alternate name for this people group is Zina.

There is some discrepancy in the research pertaining to the predominant religion of the Jina people. People Groups states that the predominant religion is Islam. Joshua Project says that forty percent of the population is Christian while thirty percent of the people are Muslims; and the remaining thirty percent practice ethnic religions. There are no ministry tools available in their language.

12629

Jukun (3,820)

The Jukun people live in the Furu-Awa Subdivision of the North West Province. The Jukun people can also be found living in Nigeria. In Nigeria, the Jukun have been in conflict with the Tiv people over land usage and political prestige. How much of this conflict has affected the Jukun people living in Cameroon is unknown. They speak a language called Jukun and are part of the Benue people cluster.

Jukun is actually one of the major trade languages of the area. Some alternate names for this people group include: Njikum or Diyu. The Cameroonian people themselves to be called Njikum. This people group founded the Kwararafa Kingdom, which began in the 16th century and ended in the 19th century.

The primary religion of the Jukun people is undetermined. People Groups lists the predominant religion as "Other." Joshua Project states that eighty percent of the Jukun people are Christian adherents while twenty percent continue to practice ethnic religions. Portions of the Bible had been translated into Jukun as early as 1918, and the translation of the New Testament was completed in 1980. The Jesus Film is unavailable. Gospel recordings can be found.

12630

Kaka (91,389)

The Kaka people live in the Batouri and Ndelele Subdivisions of the East Province. Some of the Kaka people may also be found living in the Central African Republic or the Congo. They speak a language called Kako. A dictionary of the Kako language has been developed for use in literacy programs. About fifteen to twenty-five percent of the population is literate in a second language.

Some alternate names for this people group include: Yaka, Kaka, Nkoxo, Dikaka, and Mkako. This people group is not part of or related to the Grasslands Bantu ethnic group that is also called the Kaka or Yamba people. The predominant religion is unknown. The New Testament has been translated into their language, but the Jesus Film is inaccessible. Gospel recordings cannot be found.

12693

Kaka (55,635)

This Kaka people group is from the Bantu people cluster. They live in the Central Nwa Subdivision of the North West Province. Several members of this people group also migrate annually to Nigeria to work during harvest times. They speak a language called Yamba. Fifteen to twenty-five percent of the people can read and write in a second language. Some alternate names for this people group include: "Kaka", Mbem, Mbubem, Kakayamba, Bebaroe, Boenga Ko Muzok, or Swe'nga.

The predominant religion is unknown. The New Testament was translated by 1992. The Jesus Film is inaccessible, but gospel recordings can be found.

12631

Kamkam (1,883)

The Kamkam people live on the Mambila Plateau in the Mayo-Banyo Division of the Adamawa Province. They speak a language called Mbongno and are part of the Benue people cluster. Some alternate names for this people group include: Bungnu, Bunu, Bungun, Gbunhu, Kakaba, or

Mbongno. The Kamkam people either adhere to Islam or practice ethnic religions. There are no ministry tools available in their actions.

12632

Kamwe (6,562)

The Kamwe people speak a language called Kamwe and may be found living in both Cameroon and Nigeria. They are part of the Chadic people cluster. The Kamwe are mostly farmers who grow crops like guinea corn, peanuts, beans, sweet potatoes, and millet. They may also hunt in the bush or raise animals to supplement their diets.

The Kamwe people practice Christianity, ethnic religions, and Islam. Thirty percent of the population is Christian. About twenty percent of the population is Muslim while fifty percent of the people continue to practice ethnic religions. Ninety-one percent of the Christian adherents are Roman Catholic while five percent belong to alternative types of Christian groups. Another two percent are Protestants while the remaining two percent attend independent Christian churches. Portions of the Bible had been translated by 1972, and the New Testament was translated by 1975. The Jesus Film has been reproduced in their language, and gospel recordings exist.

12633

Kapsiki (47,452)

The Kapsiki people live in the southwestern part of Mokolo Subdivision of the Far North Province. They speak a language called Psikye and are part of the Chadic people cluster. Some alternate names for this people group include: Kamsiki and Ptsake. They are predominantly farmers who grow guinea corn, peanuts, rice, and beans.

There is some discrepancy in the research pertaining to the predominant religion. People Groups states that the predominant religion is Christianity while Ethnologue states that the people in Cameroon follow traditionalist religions. Joshua Project states that fifty percent of the people are Muslim while thirty-five percent are Christian adherents. The New Testament has been translated into their language, and gospel recordings exist. The Jesus Film is unavailable.

12634

Karang (23,432)

The Karang people live in Padjama and from Tcholliere to Touboro in the Mayo-Rey Division of the North Province. This branch of the Karang people may also be found living in Chad, but this group is not to be mistaken with the Kabba Laka people that live in the Central African Republic, Chad, and Nigeria. The Karang people speak a language called Karang and are part of the Adamawa-Ubangi people cluster.

Some alternate names for this group include: Kareng, Mbum, Mbum-East, Laka, or Lakka.

The predominant religion is Islam. Portions of the Bible had been translated by 2002, but the Jesus Film is inaccessible. Gospel films can be found.

12635

Karre (5,999)

The Karre people live around Belel in the Vina Division of the Adamawa Province, but they may also be found living in the Mayo-Rey Division of the North Province. They speak a language called Kare and are part of the Adamawa-Ubangi people cluster. Some alternate names for this people group include: Karré, Kari, and Kali. This people group is different from the Kari people which live in the Democratic Republic of the Congo. People who understand the Karre language may also be able to comprehend Mbum.

The predominant religion is Islam. In fact, sixty-five percent of the population are Muslims while thirty-three percent are Christian adherents. The remaining two percent continue to practice traditional ethnic religions. Eighty-five percent of the Christian adherents are Roman Catholic while five percent belong to alternative types of Christian groups. The remaining ten percent are Protestants. The New Testament has been translated, but the Jesus Film is unavailable. Gospel recordings are not available.

12636

Kera (8,204)

The Kera people live southeast of Doukoula in the Mayo-Danay Division of the Far North Province. They speak a language called Kera and are part of the Chadic people cluster. About five to twenty-five percent of the people can read and write in a second language. There is some lexical similarity with Kwang.

The Kera people practice three religions: traditional religions, Islam, and Christianity. Forty-five percent of the population are Christian adherents while forty-five percent of the people are Muslim. The remaining ten percent continue to practice ethnic animistic religions. Forty-six percent of the Christian adherents are Roman Catholic while forty-five percent are Protestants. Eight percent belong to alternative types of Christian groups while the remaining one percent attend independent churches. The New Testament has been translated into their language, but the Jesus Film has not been reproduced. Gospel recordings exist.

12637

Kidzom (44,799)

The Kidzom people live in the villages of Kejom-Ketingo and Kejom-Keku in the Tuba Subdivision of the North West Province. They speak a language called Babanki and are part of the Bantu people cluster. Pidgin English is spoken in the marketplace and used when people visit local health clinics. Teachers in school teach English. There are several different names for this people group. The people call themselves “Kejom” and refer to their language as “Nga-Kejom.” Their neighbors, the Bali people, gave them the name “Babanki,” and this ethnic group prefers to use this name when speaking with visitors who speak English.

The Kidzom people migrated from Kejombe or Tikari to their present location. They were called the Babanki people because they were known as good weavers. Today many of the people are farmers or are engaged in some kind of trade. There are primary schools that children can attend and over fifty percent of the children may go on to secondary school. The villages are well connected to each other by good roads.

There is some discrepancy in the research concerning the predominant religion. People Groups states that the predominant religion is Islam. However, Joshua Project says that ninety-five percent of the people are Christian adherents with the remaining five percent continuing to practice traditional ethnic religions. The SIL rapid appraisal study mentions the presence of different Christian denominations in both Kidzom villages. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings can be found. <http://www.sil.org/silesr/2001/005/>

12639

Koh (3,280)

The Kuo people live around Garoua between Sorombeo and Chadian border in the North Province. They speak a language called Kuo and are part of the Adamawa-Ubangi people cluster. About twenty-five to fifty percent of the people are able to read and write in a second language. The people either practice ethnic religions or Christianity.

About sixty percent of the people are Christian adherents while forty percent still adhere to the religious beliefs of their ancestors. Forty-four percent of the Christian adherents are Roman Catholic while another thirteen percent belong to alternative types of Christian groups. Forty percent are Protestants while the remaining three percent attend independent Christian churches. Portions of the Bible have been translated into their language, but the Jesus Film is unavailable. Gospel recordings can be found.

12641

Kolbila (5,348)

The Kobilila people live southeast of Poli in the Bantadje Canton of the North Province. Some also live east along the main road between Ngaoundere and Garoua. The Kolbila do not live in Nigeria. They speak a language called Kolbila, but some speakers may also be familiar with French. They may be related to the Chamba Leko people. Some alternate names for this people group include: Kolbilari, Kolbilla, Kolena, Kolbili, or Zoono. They are part of the Adamawa-Ubangi people cluster.

The predominant religion is Islam. Sixty percent of the people are Muslims while forty percent are Christian adherents. Thirty-three percent of the Christian adherents are Roman Catholic while sixty percent are Protestants. The remaining seven percent belong to alternative types of Christian groups. Portions of the Bible have been translated into their language, but the Jesus Film is unavailable. Gospel recordings do exist.

12642

Koma (3,515)

The Koma people live northwest of Tchamba in the Alantika Mountains along the Nigerian border in the North Province. They speak a language called Koma and are part of the Adamawa-Ubangi people cluster. A few people may be familiar with Hausa. An alternate name for this group is Kuma. This people group is not related to the Koma people of Ethiopia or Sudan.

There is some discrepancy in the research pertaining to the predominant religion of the Koma people. People Groups lists the predominant religion as “Other” while Ethnologue mentions only people practicing the traditional religion. Joshua Project states that ninety percent of the population is Christian adherents while ten percent still practice the religion of their ancestors. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

12645

Kombe (2,997)

The Kombe people live in Equatorial Guinea and Cameroon. They speak a language called Ngumbi. They are agriculturalists and fishermen. An alternate name for this people group is: Combe. They are predominantly Christian adherents. Portions of the Bible have been translated into their language, but the Jesus Film is inaccessible. Gospel recordings cannot be found.

12647

Konja (34,517)

The Konja people live between Banyo and Bankim on the northeastern Tikar Plain in the Mayo-Banyo Division of the Adamawa Province. They speak a language called Kwanja and are part of the Benue people cluster. Two alternate names for this people group include: Konja and Kondja.

The Konja people practice three different religions—Christianity, Islam, and traditional religions. Fifty percent of the people are Christian adherents while forty-five percent are Muslims. The remaining five percent continue to practice the traditional religions of their ancestors. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

12649

Kosin (3,089)

The Kosin people live in the village of Koshin in the Wum Subdivision of the North West Province. They speak a language called Koshin and are part of the Benue people cluster. The Kosin people say that they can speak with people from neighboring people groups that speak Mashi, Abar, Fang, and Mundabli. The Kosin people are most interested in developing literacy programs in their own language but might be amenable to learning to speak in the Bum language because they often intermarry with Bum speakers.

Pidgin is used in the marketplace as the major trade language, and English is used in formal ceremonies with visiting dignitaries. English is also taught in school. More than half of the

children of the village attend secondary school. This is unusually high in this area because secondary school fees cost more money and because a secondary education is not always highly valued. Church services are conducted in Pidgin or in Koshin. Two alternate names for this people group include: Koshin and Kaw.

The predominant religion is Christianity. In fact, ninety percent of the people are Christian adherents. Local pastors do acknowledge that there is usually some syncretism among the villagers. Villagers will say that they belong to a Christian church and may attend services. However, the same villagers may also continue to practice certain parts of their traditional religions as well. Ten percent of the population is completely devoted to the religious beliefs of their ancestors. Seventy percent of the Christian adherents are Protestants while twenty-five percent of the people belong to alternative types of Christian groups. The remaining five percent are Roman Catholic. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

<http://www.sil.org/silesr/2002/014/SILESR2002-014.pdf>

12650

Kotoko (36,321)

The Kotoko people live north of the Waza National Park in Logone-Birni Subdivision of the Far North Province. Lagwan is also spoken in Nigeria and Chad. Some alternate names for this people group include: Kotoko-Logone, Logone, Lagwane, and Lagouane.

The predominant religion is Islam. In fact, ninety percent of the people are Muslims while only ten percent are Christian adherents. Eighty percent of the Christian adherents are Protestants while nineteen percent are Roman Catholic. The remaining one percent belong to alternative types of Christian groups. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

12651

Kotopo (22,889)

The Kotopo people live between Tignere and Nigerian border in the Northwestern Tignere Subdivision of the Faro and Deo Division. They also reside northeast of Banyo in the Mayo-Banyo Division. The Kotopo also live in Nigeria. They speak a language called Peere and are part of the Benue people cluster. Some alternate names for this people group include: Pere, Peer, Kutin, Koutin, Koutine, Kutine, Kutinn, Kotofo, Kotpojo, Potopo, Potopore, and Patapori.

The Kotopo people practice several different religions. Forty percent of the people are Muslims while fifty percent are Protestants. Ten percent still continue to practice traditional ethnic religions. The New Testament has been translated into their language, but the Jesus Film is not available. Gospel recordings can be found.

12652

Kpe (58,582)

The Kpe people live in the Muyuka, Tiko, Buea, and Limbe Subdivisions of the South West Province. They speak a language called Mokpwe and are part of the Bantu people cluster. Many people are familiar with Duala or Pidgin. About fifteen to twenty-five percent of the people are literate in a second language—probably English. Some alternate names for this people group include: Bakweri, Bekwiri, Bakpwe, Bakwedi, Bakwele, Vakweli, Kwedi, Kweli, Kwili, Kwiri, Mokpe, Vambeng, and Ujuwa. A patrilineal leader called a sang'a mboa will generally make the major decisions for a village. Some villages are quite large (as many as 1,000) people while others are fairly small.

The predominant religion of the Kpe people is Christianity. In fact, ninety-five percent of the people are Christian adherents. The remaining five percent of the population continue to practice the spiritual customs of their ancestors. Forty percent of the Christian adherents are Protestants while twenty-eight percent belong to alternative types of Christian groups. Another twenty-eight percent are Roman Catholics while the remaining four percent attend independent churches. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings exist.

12653

Kumaju (3,216)

The Kumaju people live in the town of Dumbu and village of Kwei which lie northwest of Nkambe in the southwest corner of the Ako Subdivision of the North West Province. They speak a language called Kemezung and are part of the Benue people cluster. Some alternate names for this people group include: Dumbo and Dzumbo.

There is some discrepancy in the research pertaining to the predominant religion of the Kumaju people. People Groups states that the people are predominantly Muslims while Joshua Project states that ninety-five percent of the people are Christian adherents. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

12655

Kuseri (2,460)

The Kuseri people live in the Kousseri Subdivision of the Far North Province. The Kuseri people can also be found living in Chad. They speak a language called Mser and are part of the Chadic people cluster. Some alternate names for this people group include: Kotoko-Kuseri, Mser, Kouseri, Kousseri, or Mandage.

The predominant religion of the Kuseri people is Islam. In fact, ninety percent of the people are Muslims. The remaining ten percent are Christian adherents. Eighty percent of the Christian adherents are Protestants while nineteen percent are Roman Catholics. The remaining one percent belongs to alternative types of Christian groups. There are no ministry tools available in their language.

12656

Kutep (2,165)

The Kutep people live in the villages of Baji and Lubu which lie near the Nigerian border in the Furu-Awa Subdivision of the North West Province. They speak a language called Kutep and are part of the Benue people cluster. People are often bilingual in Jukun and Pidgin. About fifteen to twenty-five percent of the people can read and write in a second language—probably English. Some alternate names for this people group include: Kuteb, Kutev, Mbarike, Zumper, and Ati. The people prefer to be called the “Ati” people. Visitors should never use the name "Jompre" when referring to this people group because that term is highly offensive.

The predominant religion is Christianity. In fact, ninety-three percent of the people are Christian adherents while seven percent still continue to practice the traditional religions of their ancestors. Sixty-seven percent of the Christian adherents are Roman Catholics while twenty-eight percent belong to alternative types of Christian groups. The remaining five percent are Protestants. The New Testament has been translated into their language, and the Jesus Film is available. Gospel recordings can be found.

12658

Kwa (1,149)

The Kwa people live in the eastern Nkondjok Subdivision of the Littoral Province and also in the West Province. They speak a language called Kwa and are part of the Bantu people cluster. Some people may also be familiar with French. Some alternate names for this people group include: Bakwa, Bakoa, or Bamileke-Kwa. These people are a distinct ethnic group from the Kwa or Ba people of Nigeria which belong to the Adamawa people cluster.

The predominant religion is Christianity. In fact, ninety percent of the population are Christian adherents while ten percent still practice ethnic religions. Seventy percent of the Christian adherents are Roman Catholics while twenty-five percent belong to alternative types of Christian groups. The remaining five percent are Protestants. There are no ministry tools available in their language.

12659

Kwaja (3,535)

The Kwaja people live in the Nkambe Subdivision of the North West Province. They speak a language called Kwaja and are part of the Benue people cluster. Speakers consider themselves to be part of the Mfumte people group.

The predominant religion is Christianity. In fact, ninety-four percent of the people are Christian adherents while the remaining six percent of the population practice ethnic religions. Sixty-eight percent of the Christian adherents are Roman Catholics while thirty percent belong to alternative types of Christian groups. The remaining two percent are Protestants. Only two percent of the Christian adherents are evangelicals. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

12660

Kwakum (1,769)

The Kwakum people live in the Dimako and Doume Subdivisions of the East Province and also in the Upper Nyong Division and Lom-and-Djerem Division. They speak a language called Kwakum and are part of the Bantu people cluster. Some alternate names for this people group include: Akpwakum, Abakoum, Pakum, Kpakum, Bakum, and Abakum.

There is some discrepancies in the research pertaining to the predominant religion of the Kwakum people. People Groups states that the predominant religion is Islam. Joshua Project states that the predominant religion is Christianity with ninety percent of the population being Christian adherents. The Bible has not been translated into their language, and the Jesus Film is not available. Gospel recordings can be found.

12661

Laamang (16,731)

The Laamang people speak a language called Laamang. These people live in both Cameroon and Nigeria. Their predominant religion is listed as "Other." The Bible has not been translated into their language in Cameroon but portions of the Bible have been reproduced in one of the Nigerian dialects. The Jesus Film is inaccessible. Gospel recordings can be found. Some alternate names for this people group include: Gbuhwe or Waha.

12662

Laimbue (6,865)

The Laimbue people live in the Wum Central and Fundong Subdivisions of the North West Province. They speak a language called Laimbue and are part of the Bantu people cluster. Some speakers may have a familiarity with Aghem.

The predominant religion is Christianity. In fact, ninety-five percent of the population are Christian adherents while the remaining five percent continue to practice ethnic religions. Sixty-four percent of the Christian adherents are Roman Catholic while another thirty percent belong to alternative types of Christian groups. Another three percent are Protestants while the remaining three percent attend independent churches. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

12667

Mabas (5,858)

The Mabas people live northwest of Mokolo in the village of Mabas on the Nigerian border in the Far North Province. They may also be found living in Nigeria but should not be confused with the Maba people of Chad who are part of the Ouaddai-Fur people cluster. This people group belongs to the Chadic people cluster. They speak a language called Maba. Some people are also familiar with Mafa, Lamang, or Hdi. The Nigeria Mabas are also usually familiar with Psikye and Fulfulde. Researchers do not indicate if the Cameroonian Mabas speak these two languages

or not. Some surrounding peoples may call them the Maya people group. Most of the people are herders or farmers.

The Mabas people practice Islam, Christianity, and ethnic religions. Fifty-five percent of the people are Muslims while fifteen percent are Christian adherents. The remaining thirty percent of the population practice ethnic religions. Forty-nine percent of the Christian adherents are Roman Catholic while fifty percent are Protestants. The remaining one percent belong to alternative types of Christian groups. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings exist.

12669

Mada (19,919)

The Mada people live in the Far North Province in the Tokombere Subdivision. They speak a language called Mada and are part of the Chadic people cluster. They live among the hills and are subsistence farmers. Many also have different types of herd animals. Men will do the planting, but women will take care of the gardens and tend the children. Marriages are arranged by the families, and polygamy is acceptable. Brideprices are expected.

The predominant religion is Christianity. Portions of the Bible have been translated into their language, but the Jesus Film is unavailable. Gospel recordings exist.

12670

Majera (2,971)

The Majera people live around Majera in the extreme southern part of the Logone-Birni Subdivision in the Far North Province. Some Majera also live in Chad. They speak a language called Majera, but this language is rapidly disappearing. Young people are choosing other languages to communicate with the surrounding dominant cultures. The Majera people belong to the Chadic people cluster. Some alternate names for this people group include: Midah, Mida'a, or Da'a.

There is some discrepancy in the research pertaining to the predominant religion of the Majera people. According to People Groups, the predominant religion is Islam; however, Joshua Project states that fifty percent of the population are Christian adherents while only ten percent are Muslims. In Chad, 80.90 % of the Majera population are Muslims. There are no ministry tools available in their language.

13168

Maka (10,082)

The Maka people speak a language called Maaka. Most work as farmers harvesting ginger, millet, guinea corn, beans, and citrus fruits. Recently, members have been moving to the city in search of work. Their culture is very patriarchal. Polygamy is common, but the first wife is considered the chief wife. The predominant religion is unknown. There are no ministry tools available in their language.

12614

Malgbe (65,795)

The Malgbe people live north of Kousseri in the town of Goulfey in the Goulfey Subdivision of the Far North Province. They may also live along the Chari River. Others live in Chad. They speak a language called Malgbe and are part of the Chadic people cluster. Some alternate names for this people group include: Malgwe, Gulfe, Gulfei, Goulfei, Sanbalbe, Malbe, or Ngwalkwe.

The predominant religion of the Malgbe people is Islam. In fact, fifty percent of the population are Muslims while thirty percent practice ethnic religions. The remaining thirty percent of the population are Christian adherents. Sixty-eight percent of the Christian adherents are Roman Catholic while thirty percent are Protestants. The remaining two percent belong to alternative types of Christian groups. There are no ministry tools available in their language.

12671

Mambila (38,748)

The Mambila people speak a language called Mambila and are part of the Benue people cluster. Due to pressure from the Fulani people, the Mambila moved south in the seventeenth and eighteenth centuries. Most work as farmers growing millet, sorghum, rice, bananas, yams, maize, peppers, manioc, peanuts, sweet potatoes, and tobacco. Milking cows and using the manure as fertilizers are two advancements of the people. Goats, chickens, dogs, and sheep are produced for their meat.

The Mambila practice Christianity, Islam, and ethnic religions. Forty percent of the population is Christian while twenty percent continue to practice traditional ethnic religions. Sculptural art and prayer play a major role in their belief of ancestor worship. The remaining forty percent of the population are Muslims.

Thirty-two percent of the Christian adherents are Roman Catholic while seven percent belong to alternative types of Christian groups. Sixty percent of the Christian adherents are Protestants, and the remaining one percent attend independent churches. The New Testament has been translated into their language, and gospel recordings can be found. The Jesus Film is unavailable in the Mambila language.

<http://www.uiowa.edu/~africart/toc/people/Mambila.html>

12672

Mandankwe (16,403)

The Mandankwe people live north and east of Bamenda and also on either side of Ring Road in the Bamenda Central Subdivision of the North West Province. They also live in the mountainous circle of Menda Nkwe. They speak a language called Mendankwe-Nkwen and are part of the Bantu people cluster. About fifteen to twenty-five percent of the people can read and write in English because that is taught in school. Pidgin is used as a trade language.

Some alternate names for this people group include: Nkwen or Mendankwe. Nkwen and Mandankwe are actually two separate villages. Some linguistic studies indicate that the two peoples, while related, are linguistically separate. At the time of this research, Ethnologue has listed the two as one linguistic group.

The Mandankwe people are predominantly Christian. According to the Rapid Appraisal Study done by SIL in 2000, ninety percent of the population is Christian. There is a small minority of people who practice Islam, but most of the other people practice the traditional religion of their forefathers. The fon is the civic and religious leader of the village.

Sixty-seven percent of the Christian adherents are Roman Catholic while twenty-five percent belong to alternative types of Christian groups. Five percent are Protestants while the remaining three percent attend independent churches. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

<http://www.sil.org/silesr/2003/silesr2003-002.pdf>

12673

Mandara (65,909)

The Mandara people live Mayo-Sava Division of the Far North Province. The Mandara people also live in Nigeria. They speak a language called Wandala and are part of the Chadic people cluster. Some people are also familiar with Fulfulde or French. Some alternate names for this people group include: Ndara, and Mandara Montagnard.

The predominant religion is Islam. In fact, ninety-eight percent of the population are Muslims while two percent are Christian adherents. Eighty-five percent of the Christian adherents are Protestants while fourteen percent are Roman Catholics. They are one of the least reached people groups. The New Testament had been translated by 1988, but the Jesus Film is unavailable. Gospel recordings are available. Because of the heavy influence of Islam, converts may often experience subtle forms of societal persecution.

Most of the people are subsistence farmers who grow corn, millet, beans, peas, yams, pumpkins, tobacco, garlic, melons, onions, and wheat. They use irrigation and manure as fertilizer. Men hunt, fish, and cultivate the land. They will also interact with caravan traders and raise larger livestock. Women will take care of household chores and the children. However, they will also do field work and may do some bartering in the local market. Polygamy is acceptable, and the family usually arranges a girl's marriage which will include a bride price or service which gains her family some economic benefit. Newly married couples will reside with the groom's extended family because land inheritance is passed down through the father's side of the family. A fon will usually lead the village.

12675

Mangbai (3,216)

The Mangbai people live along the Mayo-Kebi River near the Chadian border in the northern Bibemi Subdivision of the North Province. The Mangbai people also live in Chad. They speak a language called Mambai and are part of the Adamawa-Ubangi people cluster.

The research pertaining to the Seventy percent of the population are Christian adherents while ten percent practice ethnic religions. Twenty percent are Muslims. Fifty percent of the Christian adherents are Protestants while twenty-eight percent are Roman Catholics. Another twenty percent belong to alternative types of Christian groups while the remaining two percent attend independent churches. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

12676

Mangisa (22,973)

The Mangisa people live along the bend of the Sanaga River between the river and Sa'a in the Sa'a Subdivision of the Center Province. They speak two different languages—Mengisa Njowi which is spoken daily and Leti which is a secret traditional language. Some people may be able to understand Ewondo. An alternate name for this people group includes Mengisa-Njowe. They are part of the Bantu people cluster.

There is some discrepancy in the research pertaining to the predominant religion of the Mangisa people. People Groups lists the predominant religion as “Other” while Joshua Project states that ninety-five percent of the people are Christian adherents. The remaining five percent of the population supposedly practice traditional religions. There are no ministry tools available in their language.

12678

Masa (123,094)

The Masa people live around Yagoua in the southeastern part of the Mayo-Danay Division of the Far North Province. They speak a language called Masana and are part of the Chadic people cluster. Some alternate names for this people groups include: Massa, Walia, or Banana.

Forty-five percent of the Masa people are Muslims while ten percent practice ethnic religions. The remaining forty-five percent of the population are Christian adherents. Forty-four percent of the Christian adherents are Roman Catholics while eight percent belong to alternative types of Christian groups. Another forty-five percent are Protestants while the remaining three percent attend independent churches. The entire Bible had been translated by 2003, and the Jesus Film is available. Gospel recordings can also be found.

12681

Maslam (8,204)

The Maslam people live in Maltam and Saho which lie northwest of Kousseri in the Makari Subdivision of the Far North Province. Some Maslam people may also be found living in Chad. They speak a language called Maslam and are part of the Chadic people cluster. This language is falling into disuse as younger speakers are choosing to use other major trade languages to communicate. In time, this language may cease to exist. This ethnic group is related to the Kotoko ethnic group.

Fifty percent of the people practice ethnic religions while forty percent have become Muslims. Ten percent of the population are Christian adherents. One hundred percent of the Christian adherents belong to alternative types of Christian groups. There are no ministry tools in this language.

12682

Matakam (449,729)

The Matakam people live in the Mayo-Tsanaga Division of the Far North Province. They may also be found living in Nigeria. They speak a language called Mafa and are part of the Chadic people cluster. Some alternate names for this people group include: Natakan, Mofa, or Mafa. In fact, in Cameroon, the term Mafa should be used instead of Matakam since some peoples use “Matakam” in a derogatory manner.

Eighty-three percent of the population are Muslims while ten percent continue to practice ethnic religions. The remaining seven percent are Christian adherents. Sixty percent of the Christian adherents are Roman Catholic while seven percent belong to alternative types of Christian groups. Another thirty percent are Protestants, and the remaining three percent attend independent churches. The complete Bible had been translated by 1989, and the Jesus Film is currently accessible. Gospel recordings can also be found.

12683

Matal (21,512)

The Matal people live southwest of Mora at the eastern edge of the Mandara Mountains in the Mora Subdivision of the Far North Province. They speak a language called Matal and are part of the Chadic people cluster. Some alternate names for this group include: Mouktele, Muktile, Muktele, and Balda.

Forty-five percent of the population is Christian while forty percent continue to practice the religions of their ancestors. Fifteen percent of the population is Muslim. Sixty-one percent of the Christian adherents are Roman Catholic while thirty percent are Protestants. Another eight percent belong to alternative types of Christian groups while the remaining one percent attend independent churches. The New Testament had been translated by 1989, but the Jesus Film is inaccessible. Gospel recordings can be found.

12684

Mbaw (1,732)

The Mbaw people live in the Canton of Mbo in the Nwa Subdivision of the North West Province. They speak a language called Mbe and are part of the Bantu people cluster. Some speakers are beginning to use Tikar more than their own language when venturing to the marketplace. This people group is not related to the Mbe people of Nigeria. An alternate name for this people group is Mbo.

Eighty percent of the population are Christian adherents while twenty percent continue to practice ethnic religions. Seventy-six percent of the Christian adherents are Roman Catholic while twenty-three percent belong to alternative types of Christian groups. Only one percent are Protestants. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

12685

Mbedam (2,412)

The Mbedam people live northeast of Hina in the Mokolo Subdivision of the Far North Province. They speak a language called Mbedam and are part of the Chadic people cluster. Some use Ffulfulde as a second language, and schooling usually occurs in French. Some of the primary schools may use Mbedam to teach students too. Most people are farmers who grow millet, peanuts, rice, and cotton.

The predominant religion is Christianity while twenty percent are Muslims. Ten percent of the population practice indigenous religions. Seventy-eight percent of the population are Roman Catholic while twenty percent belong to alternative types of Christian groups. The remaining two percent are Protestants. There are no ministry tools in their language.

12688

Mbimu (7,140)

The Mbimu live along the road from Gribi to Yokadouma in the Gari-Gombo Subdivision of the East Province. They speak a language called Mpiemo and are part of the Bantu people cluster. Some alternate names for this people group include: Mbimou, Mpyemo, Mpo, or Bimu.

Ninety percent of the population are Christian adherents while the remaining ten percent practice indigenous religions. Fifty-eight percent of the Christian adherents are Roman Catholic while twenty-five percent belong to alternative types of Christian groups. Another fifteen percent are Protestants while the remaining two percent attend independent churches. There are no ministry tools available in their language.

12689

Mbo (159,093)

The Mbo people live on the Mbo plain in the West Province. They speak a language called Mbo and are part of the Benue people cluster. About twenty-five percent of the population can read and write in a second language. Two alternate names for this people group include: Mboo and Sambo. These people are not the same as the Mbo people of the Congo.

The predominant religion is Christianity. In fact, ninety percent of the population are Christian adherents while ten percent continue to practice the traditional religion. Forty-three percent of the Christian adherents are Roman Catholics while twenty-five percent belong to alternative types of Christian groups. Another thirty percent are Protestants while the remaining two percent

attend independent churches. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings can be found.

12690

Mboa (1,609)

The Mboa people live near Betare-Oya in the Lom-and-Djerem Division of the East Province. They speak a language called Mbonga and are part of the Benue people cluster. An alternate name for this people group is Mbonga.

Seventy-five percent of the population is Christian while twenty-five percent continue to practice ethnic religions. Seventy-nine percent of the Christian adherents are Roman Catholic while twenty percent belong to alternative types of Christian groups. Only one percent are Protestants. There are no ministry tools available in their language.

12691

Mboku (13,324)

The Mboku people live east of Meri in the Meri Subdivision of the Far North Province. They speak a language called Mbuku and are part of the Chadic people cluster. People may also be familiar with Fulfulde or French. The Fulani influence is fairly strong among this people group. Some alternative names for this people group include: Mbuku and Mbokou.

The predominant religion is Christianity. In fact, seventy-five percent of the people claim to be Christian adherents. Others practice Islam or ethnic religions. The Mboku people originally heard of Christ when a Gemzek woman married into one of the Mboku families. Her sons from a previous marriage were Christians and began to teach the people about Jesus. This happened during the 1970's. Christianity spread rapidly, but there is a lack of Bible knowledge since only portions of the Bible have been translated into their language. The Jesus Film is unavailable and gospel recordings are not accessible. Currently there are two missionaries working among the Mboku people. While there are twenty-two churches, many people desperately need to learn more about the faith that they profess.

Most of the people live in small villages that are led by a single man. This man may be considered the fon of the village and is given preferential treatment. People usually farm the land to grow their own food and also to grow cotton to sell. Others may make pottery to sell. Some belong to a special blacksmith clan. Most of the dwellings are made up of several different buildings that are combined to form a working house for the family unit. Each wife will have her own domain while visitors will also have a special place. Men are never supposed to visit the kitchen area since that is considered the private domain of the wife. Polygamy is culturally acceptable. Children always are considered the property of the father's clan. Men who wish to marry will present the prospective bride with a piece of fine cloth.

http://www.joshuaproject.net/profiles/text/t106482_cm.pdf

12694

Mbum (70,298)

The Mbum people live in several places in Cameroon. The West Mbum lives south and southwest of Ngaoundere in isolated groups in the Adamawa Province. They also live in the North Province and the East Province. They speak a language called Mbum and are part of the Adamawa-Ubangi people cluster. Many people are becoming fluent in Fulfulde as well. Some alternate names for this ethnic group include: Mboum, Mbountiba, Wuna, and Buna.

Sixty-five percent of the population is Muslim while twenty-seven percent are Christian adherents. The remaining eight percent continue practice ethnic religions. Ninety percent of the Christian adherents are Protestants while five percent belong to alternative types of Christian groups. Another three percent are Roman Catholics while the remaining two percent attend independent churches. The New Testament was translated in 1965, but the Jesus Film is unavailable. Gospel recordings can be found.

12696

Mefe (14,061)

The Mefe people live south and east of Mokolo in six villages in the Mokolo Subdivision of the Far North Province. They speak a language called Mefe and are part of the Chadic people cluster. There are four different dialects in the Mefe language: Sirak, Mouhour, Moufouélé and Shugule. Some people are also familiar with Fulfulde since they may trade with neighboring people groups. Others learn French or Mafa in school. Some alternate names for this people group include: Bula, Bulahai, or Boulahay.

Seventy percent of the population practice ethnic religions while twenty percent are Muslims. The remaining ten percent are Christian adherents. Seventy-four percent of the Christian adherents are Roman Catholic while twenty-five percent are Protestants. The remaining one percent belongs to alternative types of Christian groups. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings can be found.

<http://www.sil.org/silesr/2005/silesr2005-021.pdf>

12698

Menemo (177,703)

The Menemo people live in the North West Province. They speak a language called Meta and are part of the Bantu people cluster. About fifty to seventy-five percent of the people can read and write in a second language. Some alternate names for this people group include: Moghamo-Menemo, Menemo-Mogamo, Widikum-Tadkon, Chubo, Batibo, Metta, Bameta, Muta, and Mitaa.

There is some discrepancy in the research pertaining to the predominant religion among the Menemo. People Groups states that the predominant religion is Islam, but Joshua Project says that ninety-one percent of the people are Christian adherents while only five percent of the population is Muslim. The remaining four percent practice ethnic religions. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings can be found.

12701

Menka (23,432)

The Menka people live in 10 villages which lie northwest of Batibo and west of Mbwengi in the Widikum-Menka Subdivision of the North West Province. They speak a language called Menka and are part of the Bantu people cluster. Some alternate names for this people group include: Wando Bando, or Mamwoh. The Menka live in villages that are separated from other areas by tall mountains. Most live by subsistence farming and by hunting and gathering. During the rainy season, villages may be hard to access. The Atong and Manta are linked genetically to the Menka people.

The predominant religion is Christianity. In fact, ninety-five percent of the population are Christian adherents while the remaining five percent continue to practice ethnic religions. Sixty-seven percent of the Christian adherents are Roman Catholics while twenty-nine percent belong to alternative types of Christian groups. Another three percent are Protestants while the remaining one percent attend independent churches. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

<http://www.sil.org/silest/2002/SILESR2002-076.pdf>

12702

Mere (17,230)

The Mere people live in the Diamare Division of the Far North Province. They speak a language called Merey and are part of the Chadic people cluster. Many people are also familiar with Fulfulde. Others may know Gemzek, Mbuko, Zulgo, Mafa, or Mofu. Some alternate names for this people group include: Meri, Merey, or Mofu de Meri. Most of the people are subsistence farmers who grow crops like millet and cotton. The millet is usually used as a main staple in their diet while the cotton is grown for sale in order to provide needed revenue for the families. During times of drought, famine can be a serious problem. Most people do love to play soccer. Funerals, marriages, the harvest festival, and the cow festival are all important times to the Mere people.

The predominant religion is Islam. In fact, sixty-five percent of the population are Muslims while twenty percent are Christian adherents. The remaining fifteen percent practice ethnic religions. Seventy-two percent of the Christian adherents are Roman Catholic while twenty-five percent are Protestants. The remaining three percent belong to alternative types of Christian groups. Portions of the Bible have been translated into their language, but the Jesus Film is unavailable. Gospel recordings do not exist.

http://www.joshuaproject.net/profiles/text/t106558_cm.pdf

12703

Mijong (832)

The Mijong people live in the Wum Subdivision of the North West Province. Their communities are centered around the village of Misong but also include the villages of Munken and Abar. They speak a language called Abar and are part of the Benue people cluster. Some alternate names for this people group include: Misong or Dzaiven Boka.

There is some discrepancy in the research pertaining to the predominant religion of the Mijong people. People Groups states that Islam is the main religion while Joshua Project states that ninety percent of the population are Christian adherents. The remaining ten percent supposedly practice ethnic religions. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

12704

Molokwo (11,716)

The Molokwo people live in villages on Melokwo Mountain but may also inhabit the plains around the base of the mountains. Melokwo Mountain is found in the Makalingay Canton of the Far North Province. They speak a language called Molokwo and are part of the Chadic people cluster. Some people may speak Fulfulde when they trade in the markets, but usually someone has to translate for them. A few Molokwo speakers have been to school and speak some French. Some alternate names for this people group include: Mokyoo, Molkoa, Molkwo, Molko, or Melokwo.

Eighty-two percent of the population is Muslim while ten percent practice ethnic religions. The remaining eight percent of the population are Christian adherents. Sixty percent of the Christian adherents are Protestants while thirty-nine percent are Roman Catholics. The remaining one percent belongs to alternative types of Christian groups. There are no ministry tools available in their language.

12705

Mono (2,660)

The Mono people live north of Rey-Bouba around Kongrong along the Mayo-Godi River in the North Province. Older speakers use a language called Mono, but most people are beginning to use Fulfulde as their main language of communication. They belong to the Adamawa-Ubangi people cluster. An alternate name for this people group is Mon-Non. They are related to the Dama people group.

The predominant religion is Christianity. In fact, ninety percent of the population are Christian adherents. The remaining ten percent continue to practice indigenous religions. Seventy-four percent of the Christian adherents are Roman Catholics while twenty-five percent belong to alternative types of Christian groups. The remaining one percent are Protestants. Whether any type of Bible translation exists is questionable. The Jesus Film is unavailable. Gospel recordings exist.

12706

Mpade (1,757)

The Mpade people live in villages centered around Makari next to Lake Chad and also near Goulfey along the Chari River in the Far North Province, Logone-and-Chari Division There are also speakers in Chad and Nigeria. They speak a language called Mpade and are part of the

Chadic people cluster. Some alternate names for this people group include: Makari, Makary, Mendage, Mandage, and Mandagué.

Forty percent of the population is Muslim while fifty-five percent are Christian adherents. The remaining five percent practice indigenous religions. Eighty-eight percent of the Christian adherents are Roman Catholics while ten percent belong to alternative types of Christian groups. The remaining two percent are Protestants. There are no ministry tools available in their language.

12773

Mpongmpong (51,691)

The Mpongmpong live in the East Province. They speak a language called Mpongmpong and are part of the Bantu people cluster. Some alternate names for this people group include: Mpompo, Bombo, Mpopo, Mbombo, or Pongpong. Some people may be familiar with the Ewondo language.

Ninety percent of the people are Christian adherents while ten percent of the population continue to practice ethnic religions. Fifty-nine percent of the Christian adherents are Roman Catholic while twenty-five percent belong to alternative types of Christian groups. Fifteen percent are Protestants while the remaining one percent attend independent churches. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings are accessible.

12707

Mubako (36,770)

The Mubako people live on the Ndop Plain in the villages of Balikumbat, Baligansin, and Baligashu in the North West Province. Members of the Mubako ethnic group also live in Nigeria. They speak a language called Nyong, but many people also use Cameroonian Pidgin or English. The Mubako people believe that they are closely related or a part of the Sambo Leko. Linguists, though, have found problems with intelligibility between the two languages. Some alternate names for this people group include: Daganyonga, Daganonga, Nyongnepa, Mumbake, Ndagam, or Samba Bali.

Fifty-five percent of the population is Christian while forty percent are Muslims. The remaining five percent continue to practice traditional religions. Seventy-seven percent of the Christian adherents are Roman Catholics while ten percent belong to alternative types of Christian groups. Another eight percent attend independent churches while the remaining five percent are Protestants. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings can be found.

12708

Mulimba (8,204)

The Mulimba people live around the mouth of the Sanaga River and in a small pocket north of Edea in the Sanaga-Maritime Division of the Littoral Province. They speak a language called Malimba and are part of the Bantu people cluster. Some alternate names for this people group include: Mudima, Limba, or Lemba. The Mulimba people say that they understand Duala well. Most people are not very interested in developing literacy materials in their own language.

There is some discrepancy in the research pertaining to the predominant religion of the Mulimba people. People Groups states that the Mulimba people are predominantly Muslim. However, Joshua Projects states that ninety-five percent of the population are Christian adherents while the remaining five percent practice ethnic religions. There are no ministry tools available in their language.

12710

Mumuye (8,787)

The Mumuye live in both Cameroon and Nigeria. Living on the left bank of the Benue River, the Mumuye people intensively farm an area of plains. Socially, they are divided into small family groups called Dola, which are headed by a council of elders with an elected leader. The Vabong secret society, of which there are seven grades, regulates Mumuye religious life. Entry into the society is achieved through initiation ceremonies which include flagellation, ritual masks, and other magical objects.

The Mumuye were pushed into their current locale during the Fulani holy wars, which extended from the 17th century into the early 19th century. For many years, they were subject and used as slaves for the Junkun Empire. Their independence was gained by the Fulani when they pushed the Junkun into the hills. Along with their neighbors, the Mumuye fled southwards into the hills of eastern Nigeria where they divided into small communities that remained relatively isolated from one another. The Benue River Valley had very little to offer to Europeans in terms of natural resources, and so they remained relatively isolated from colonialist enterprise.

Mumuye are farmers, although the soil in this area is not exceptionally fertile. During the dry season from October to March nothing can be grown on the desolate scrub-like land. Millet is the staple crop in the region and is used to make flour and beer. Other harvests include ginger, beans, yams, squash, peanuts, and citrus fruits. The uncertainty of harvests in this region have led to the development of various prayers and offerings that are made during both planting and harvesting cycles in hopes of increasing the annual yield. Hunting is widely practiced to augment the local diet, and game is generally abundant. Each village has its own hunting lands, and permission is required for an outsider to hunt on these lands. Many of the people use products from the forest. For example, honey is collected from beehives. Nuts, wood, and herbs are also gathered. Recently, because of tough economic times, many have gone to the cities in search of work.

Mumuye artists are famous for their wooden statues known as Iagalagana. These figures vary from 30 to 160 cm in height and display elongated features and exaggerated ear lobes. Carved by blacksmiths or weavers, they are kept in a separate hut located on a family compound, and are entrusted to the family member who has magical powers. The Iagalagana have significance to the Mumuye in divination, apotropaic, and rainmaking functions, and serve as prestige objects.

Two principal types of mask are found among the Mumuye. The first is a face mask displaying two large hollowed eye sockets which may have been used during initiation rites. The second type is a shoulder mask, known as Sukwava, which displays an elongated neck set under a diminutive head with large ears. Traditionally, they were used during pre-war ceremonies, but in the present they are worn during rain-making and healing practices.

The relative isolation of individual communities remains today. For the most part, small villages are made up of one or two extended families and the spouses who have married into those families. Individual lineages identify with a totemic spirit that is metaphorically embodied in certain animals. Families that might otherwise be unrelated may develop political ties because they both belong to the same spirit. The result of this sort of relationship is a somewhat decentralized power structure that permits the members of each totem group to retain a degree of power. Polygamy is a common practice.

Separate from their neighbors, these people are infamous for their dress. For instance, men wear leather girdles which are decorated with beads and bright shells. Both genders wear beads, brass and iron bracelets and anklets. Earrings consist of pieces of wood. Most men sharpen their front four upper teeth into points. Cuts on the face, around the eyes, temple, and cheeks, are common.

The totemic groups mentioned above are of primary importance in their religion, for a lineage's membership in a certain group is defined by the group to which their ancestors belonged. Offerings and sacrifices are made to the family ancestors to appease them and to thank them, especially during harvest times. The sun god, La, is the supreme being. The dancing of bush cow masks is known to be a part of a secret society whose main purpose is to ask the ancestors who are associated with the bush cow for abundance and agricultural fertility.

The skulls of ancestors are considered the resting place of their souls. Many keep the skulls of their ancestors. Wooden statues that are carved to represent the dead are placed near the skull of the deceased person. It is believed that the spirit is then able to enter the statue which can be transported into the house where it is involved in the daily lives of the living. However, they do not believe in life after death.

Of the people, 70% are Animists while Muslims are 15% and Christians 15% with .30% being evangelical. Portions of the Bible were translated in 1938, but the New Testament was not completed until 1995. There are a group of churches among these people.

<http://www.ksafe.com/profiles/clusters/8075.html>

12711

Mundang (117,165)

The Mundang people live in the Kaele Subdivision of the Far North Province and also in the Benoue Division of the North Province. They speak a language called Mundang and are part of the Adamawa-Ubangi people cluster. Some alternate names for this people group include: Moundang, Moundan, Lere, Susang, Kaele, Nda, Marhay, or Musemban.

Fifty percent of the population are Christian adherents while forty percent are Muslims. The remaining ten percent practice ethnic religions. Forty percent of the Christian adherents are Roman Catholics while ten percent belong to alternative types of Christian groups. Another forty-five percent are Protestants while the remaining five percent attend independent churches. Portions of the Bible had been translated as early as 1933, and the complete Bible had been translated by 1983. The Jesus Film is accessible. Gospel recordings can be found.

12713

Mundani (52,725)

The Mundani people live south of Batibo in the Mamfe and northern Fontem Subdivisions of the South West Province. They speak a language called Mundani and are part of the Bantu people cluster. Some alternate names for this people group include: Nko. About five to ten percent of the people can read and write in the Mundani language. About twenty-five to fifty percent can read and write in a second language. They are part of the Bantu people cluster.

Ninety-five percent of the population are Christian adherents while five percent practice ethnic religions. The German Basel Mission was the first contact that the Mundani had with Christianity. Sixty percent of the Christian adherents are Protestants while eight percent are Roman Catholics. Another thirty percent belong to alternative types of Christian groups while the remaining two percent attend independent churches. A language dictionary and portions of the Bible had been completed by 1989–1990. The Jesus Film has also been reproduced in the Mundani language. Finally, gospel recordings are available.

12715

Mungong (1,149)

The Mungong people speak a language called Mungong. Their predominant religion is Islam. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings are not accessible.

12519

Musei (34,874)

The Musei people speak a language called Musey. They primarily practice traditional religions. They live east of Guere on the Chadian border in the Far North Province. The Bible has been translated into their language, and gospel recordings are accessible. The Jesus Film is unavailable.

12718

Musgum (135,912)

The Musgum people live in the Maga Subdivision of the Far North Province. They speak a language called Musgu and are part of the Chadic people cluster. Some alternate names for this people group include: Mousgou, Mousgoun, Musgum, Mousgoum, Musuk, Muzuk, Munjuk, or Mulwi.

The predominant religion is Islam. In fact, sixty percent of the population are Muslims while twenty-five percent of the people are Protestants. The remaining fifteen percent practice ethnic religions. Forty percent of the Christian adherents are Roman Catholics while thirty percent attend independent churches. Another twenty percent are Protestants while ten percent belong to alternative types of Christian groups. The New Testament has been translated into their language, and the Jesus Film is available. Gospel recordings can be found.

Those that practice indigenous religious beliefs adhere to a doctrine that says one god created the world but this god does not communicate with the normal mortal man. The only way to communicate with the Mousgoum ideal of a creator god is to talk to the spirits of the ancestors. Usually there is one spiritual leader of the village that people will go to when they are sick or when they wish to petition their ancestral spirits.

The Mousgoum people are considered to be part of the larger Kirdi people. The Kirdi people are groups that live in Chad that resisted the Fulani people's attempts at domination. They generally live close to mountainous areas because the mountains were good foils for the attacks by the Fulani. They build high mud walls around the village and allowed thorn bushes to grow in the hopes of furthering the defenses of their villages. Each village is usually organized by the family relationships and a link to a common ancestor.

Most of the Mousgoum are farmers who raise food crops but may also raise cotton and indigo to sell. Women will have separate dwelling places from their husbands even though many men only take one wife. Polygamy is allowed but not commonly practiced. Women may raise her own crops to sell so that she can help support herself and her children. Most children will help at home and also help by working in the fields or taking care of animals.

Music is a very important part of Mousgoum life. Many people will sing or play instruments. Songs and music are used in cultural ceremonies.

12719

Muyang (29,061)

The Muyang people live in the Mayo-Sava Division of the Far North Province. They speak a language called Muyang and are part of the Chadic people group. Some alternate names for this people group include: Myau, Myenge, Muyenge, Mouyenge, or Mouyengue.

The predominant religion is Islam. In fact, seventy-eight percent of the population are Muslims. Fifteen percent of the population practice ethnic religions while the remaining seven percent are Christian adherents. Seventy percent of the Christian adherents are Roman Catholic while thirty percent are Protestants. There are no ministry tools available in their language.

12697

Naki (6,743)

The Naki people live in the villages of Naki, Mekaf, Bukpang II, and Lebo in the Furu-Awa Subdivision of the North West Province. They speak a language called Naki and are part of the Bantu people cluster. Jukun and Pidgin are also used in the marketplace. Some alternate names for this people group include: Mekaf, Munkaf, Nkap, and Bunaki. The people prefer to be called “Bunaki.”

Eighty-eight percent of the people are Christian adherents while twelve percent continue to practice indigenous religions. Sixty percent of the Christian adherents are Roman Catholics while twenty-five percent belong to alternative types of Christian groups. Another ten percent attend independent churches while the remaining five percent are Protestants. Only 3.5% of the people are evangelicals. There are no ministry tools available in their own language.

12721

Ncane (1,732)

The Ncane people live in the villages of Nkanchi, Nfume, Chungu, Bem, Kibbo and Mungong in the western Nkambe Subdivision of the North West Province. They speak a language called Ncane and are part of the Benue people cluster. Some alternate names for this people group include: Nchanti, Ntshanti, or Cane. The people are also familiar with Pidgin and English. Most of the people live among the hills and are agriculturalists or traders.

Ninety percent of the people are Christian adherents while ten percent continue to practice ethnic religions. Seventy-one percent of the Christian adherents are Roman Catholics while twenty-five percent belong to alternative types of Christian groups. Another two percent are Protestants while the remaining two percent attend independent churches. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings are available.

12722

Ncha (3,515)

The Ncha people live northeast of Nkambe in the Donga-Mantung Division of the North West Province. They speak a language called Ndakup and are part of the Benue people cluster. Some alternate names for this people group include: Bitwi or Ndakup. The Ncha people actually consider themselves to be part of the Mfumte.

There is some discrepancy in the research pertaining to the predominant religion of the Ncha people. People Groups states that the predominant religion is Islam. However, Joshua Project states that ninety-five percent of the population is Christian while the remaining five percent practice ethnic religions. There are no ministry tools available in their language.

12724

Ndemli (6,562)

The Ndemli people live between Yabassi in the Nkam Division of the Littoral Province. They speak a language called Ndemli and are part of the Bantu people cluster. Some alternate names for this people include: Ndemba, Bandem, or Bayong. They are ethnically related to the Tikar or

Bandobo ethnic groups. In fact, some linguists believe that they are the same as the Bandobo ethnic group.

Fifty percent of the people are Muslims while thirty percent are Christian adherents. The remaining twenty percent practice ethnic religions. Eighty-five percent of the Christian adherents are Roman Catholic while ten percent are Protestants. The remaining five percent belong to alternative types of Christian groups. There are no ministry tools available in their language.

12727

Ndoola (2,951)

The Ndoola people live on the upper Mayo-Deo River in the southern Mayo-Baleo Subdivision of the Adamawa Province. They also have settled in some towns north of Nkambe in the Donga-Mantung Division of the North West Province. The predominant settlements of the Ndoola are in Nigeria. Those living in Nigeria speak both Hausa and Fulfulde. It is very possible that the Ndoola in Cameroon are also familiar with these two languages. They speak a language called Ndoola and are part of the Benue people cluster. Some alternate names for this people group include: Ndoro, Njoyame, or Nundoro.

Ninety-five percent of the Ndoola people are Christian adherents while five percent practice ethnic religions. Forty-nine percent of the Christian adherents are Roman Catholic while thirty-five percent belong to alternative types of Christian groups. Another ten percent attend independent churches while the remaining six percent are Protestants. Only five percent of the people are evangelicals. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings can be found.

12725

Ndop-Bamessing (22,973)

The Ndop-Bamessing people live west of Ndop on the Ndop Plain in the Ndop Subdivision of the North West Province. Most of the settlements are centered around the village of Bamessing. They speak a language called Kenswei Nsei and are part of the Bantu people cluster. Some alternate names for this people group include: Bamessing, Melamba, Nsei, Veteng, Vetweng, Calebasses, Befi, Mesing, or Kensense.

There is some discrepancy in the research pertaining to the predominant religion of the Ndop-Bamessing people. People Groups states that the predominant religion is Islam. However, Joshua Project states that ninety-five percent of the people are Christian adherents while the remaining five percent practice ethnic religions. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

12726

Ndop-Bamunka (29,291)

The Ndop-Bamunka people live around the village of Bamunka in the Ndop Subdivision of the North West Province. They speak a language called Bamunka and are part of the Bantu people

cluster. Some alternate names for this people group include: Bamunkun, Niemeng, Mbika, or Muka.

Christianity is the predominant religion. In fact, ninety-five percent of the people are Christian adherents while the remaining five percent continue to practice ethnic religions. Sixty-two percent of the Christian adherents are Roman Catholic while thirty percent belong to alternative types of Christian groups. Another five percent of the people are Protestants while the remaining three percent attend independent churches. Four percent of the Christian adherents are evangelicals. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

12728

Ndreme (14,529)

The Ndreme people live in the Mora and Tokombere subdivisions of the Far North Province. They speak a language called Vame or Pelasla and are part of the Chadic people cluster. Some alternate names for this people group include: Maslava or Pelasla. The people refer to themselves as Pelasla. There are several different subdialects which include: Pelasla, Mbreme, Ndereme, Afem, Dumwa, or Hurzo. Very few people are familiar with Fulfulde, but some may know Wandala.

Seventy percent of the people practice ethnic religions while twenty percent are Muslims. The remaining ten percent are Christian adherents. Sixty-nine percent of the Christian adherents are Roman Catholic while thirty percent are Protestants. The remaining one percent belong to alternative types of Christian groups. Only 2.5% of the people are evangelicals. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings do not exist.

12730

Nfumte (47,852)

The Nfumte people live mostly in the canton of Mfumte in fourteen villages which lie north of Nwa and east of Nkambe in the Nwa Subdivision of the North West Province. They speak a language called Mfumte and are part of the Bantu people cluster. An alternate name for this people group is Mfumte.

Ninety-five percent of the people are Christian adherents while five percent practice ethnic religions. Twenty percent are evangelicals. Sixty-two percent of the Christian adherents are Protestants while twenty-eight percent belong to alternative types of Christian groups. Another nine percent are Roman Catholic while the remaining one percent attend independent churches. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

12731

Ngemba (135,614)

The Ngemba people live in the Tuba and western Bamenda subdivisions of the North West Province. They speak a language called Ngemba and are part of the Bantu people cluster. Some alternate names for this people group include: Megimba, Mogimba, Ngomba, or Nguemba. Some people are also familiar with Cameroonian Pidgin or Bafut.

Ninety-five percent of the population are Christian adherents while the remaining five percent practice indigenous religions. Eighteen percent of the population are evangelicals. Forty percent of the Christian adherents are Protestants while thirty percent are Roman Catholic. Another twenty-eight percent belong to alternative types of Christian groups while the remaining two percent attend independent churches. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings can be found.

12732

Ngì (60,209)

The Ngì people live around Andek in the western part of the Mbengwi Subdivision in the North West Province. They speak a language called Ngìe and are part of the Bantu people cluster. About fifteen to twenty-five percent of the people can read and write in a second language. Pidgin is used in the marketplace while English and Pidgin are both taught in school. Many youngsters end up leaving the area after they have attended school in search of better employment opportunities. Some alternate names for this people group include: Angie, Baninge, Baminge, Mingi, Ugie, or Ungie. The Ngìe believe that their ancestors migrated to their present settlements from Duduum. They feel that they are genetically related to the Oshie, Widikum, and Batibo/Moghamo people groups.

Ninety-five percent of the population are Christian adherents while five percent continue to practice indigenous religions. Seven percent of the Christian adherents are evangelicals. Fifty percent of the Christian adherents are Protestants while twenty-five percent belong to alternative types of Christian groups. Another twenty-three percent are Roman Catholics while the remaining two percent attend independent churches. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

<http://www.sil.org/silesr/2002/SILESR2002-077.pdf>

12733

Ngishe (9,121)

The Ngishe people live in the eastern Njikwa Subdivision of the North West Province. They speak a language called Ngoshie and are part of the Bantu people cluster. The literacy rate in the second language is fifteen to twenty-five percent. An alternate name for this people group includes: Oshie.

There is some discrepancy in the research pertaining to the predominant religion of this people group. People Groups states that the predominant religion is Islam. However, Joshua Project states that ninety percent of the people are Christian adherents while ten percent practice indigenous religions. One percent of the people are evangelicals. There are no ministry tools available in their language.

12734

Ngo (26,154)

The Ngo people live north of Ndop on the Ndop Plain in the Mezam Division of the North West Province. They speak a language called Vengo and are part of the Bantu people cluster. About twenty-five to fifty percent of the people can read and write in a second language. Some alternate names for this people group include: Babungo, Vengoo, Vengi, Pengo, Nguu, Ngwa, or Nge. The people like to be called “Vengoo.”

The predominant religion is Christianity. In fact, ninety-five percent of the population is Christian while five percent continue to practice indigenous religions. About six percent of the Christian adherents are evangelicals. Forty-five percent of the Christian adherents are Protestants while twenty-eight percent belong to alternative types of Christian groups. Another twenty-five percent are Roman Catholics while the remaining two percent attend independent churches. The New Testament had been translated by 1993, but the Jesus Film has not been reproduced in Vengo. Gospel recordings do exist.

12739

Ngumba (16,731)

The Ngumba people live in the forests around Kribi and also along the road from Kribi to Lolodorf in the Kribi and Lolodorf subdivisions of the South Province. This people group may also be found in Equatorial Guinea. This people group is not related to the Ngomba people of Western Cameroon. They speak a language called Ngumba and are part of the Bantu people cluster. The dialects of this language include: Kwasio (Kwassio, Bisio), Mvumbo (Ngumba, Ngoumba, Mgoumba, Mekuk), and Mabi (Mabea).

Ninety-nine percent of the population is Christian while one percent of the people practice indigenous religions. Fifty-three percent of the Christian adherents are Roman Catholics while forty percent belong to alternative types of Christian groups. Another four percent are Protestants while the remaining three percent attend independent churches. Portions of the Bible have been translated, but the Jesus Film is not accessible. Gospel recordings do not exist.

12740

Ngwe (68,638)

The Ngwe people live in most of the Lebiam Division of the South West Province. They speak a language called Ngwe and are part of the Bantu people cluster. Some alternate names for this people group include: Nwe, Fontem, Fomopea, or Bamileke-Ngwe.

Ninety-seven percent of the population is Christian while three percent continue to practice ancestral religions. Four percent of the population is evangelical. Fifty-nine percent of the Christian adherents are Roman Catholics while thirty-five percent belong to alternative types of Christian groups. Another four percent are Protestants while the remaining two percent attend independent churches. There are no ministry tools in their language.

12741

Ngwo (60,060)

The Ngwo people live in the Njikwa Subdivision of the North West Province. They speak a language called Ngwo and are part of the Bantu people cluster. One percent of the population can read and write in Ngwo while fifteen to twenty-five percent of the people are literate in a second language. A calendar and the national anthem have been translated into the Ngwo language. Pidgin is used too. An alternate name for this people group is Ngwaw. Most of the people are agriculturalists. They will go to Njikwa and Ngwo to visit the market.

The predominant religion is Christianity. In fact, ninety-four percent of the population are Christian adherents while the remaining six percent practice indigenous religions. Two percent of the population is evangelical. Sixty-four percent of the Christian adherents are Roman Catholics while twenty-nine percent belong to alternative types of Christian groups. Another five percent are Protestants while the remaining two percent attend independent churches. The Bible has not been translated into their language, and the Jesus Film is not available. Gospel recordings are accessible. <http://www.sil.org/silestr/2005/silestr2005-011.pdf>

12743

Nimbari (139)

The Nimbari people live in Gorimbari in the Basheo Subdivision of the North Province. They also live in Padjara-Djabi and Badjire in the Guider Subdivision. They speak a language called Nimbari and are part of the Adamawa-Ubangi people cluster. Some alternate names for this people group include: Nyamnyam, Niamniam, Bari, Nimbari-Kebi, or Nyam-Nyam du Mayo-Kebi.

Forty percent of the people are Muslims while another thirty percent practice ethnic religions. The remaining thirty percent are Christian adherents. Only .50% are evangelicals. Ninety-five percent of the Christian adherents are Roman Catholics while five percent belong to alternative types of Christian groups. There are no ministry tools in their language.

12744

Njeng (47,577)

The Njeng people live west of Dourbeye near Nigerian border in the Doumo Region of the Mayo-Oulo Subdivision in the North Province. They speak a language called Nzanyi and are part of the Chadic people cluster. Some alternate names for this people group include: Njanyi, Nzangi, Zani, Zany, Njeny, Jeng, Njegn, Njai, Njei, Mzangyim, Kobochi, or Kobotshi.

The predominant religion is Islam. In fact, eighty percent of the population are Muslims while fifteen percent are Christian adherents. The remaining five percent practice indigenous religions. Only four percent are evangelicals. Fifty percent of the Christian adherents are Catholics while forty-nine percent are Roman Catholics. The remaining one percent belong to alternative types of Christian groups. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings do exist.

12745

Nkom (246,044)

The Nkom people live in the southern part of the Boyo Division and another 20,000 live in major urban centers of the North West Province. They speak a language called Kom and are part of the Bantu people cluster. Some alternate names for this people group include: Bikom, Bamekon, Itangikom, or Kong. Cameroon Pidgin is used widely while English and French are used in certain contexts. Ten percent of the people can read and write in their own language while fifteen to twenty-five percent are literate in a second language—probably English. Many schools have bilingual educational programs where the children are taught in Kom and in English. Most of the people are subsistence farmers.

The predominant religion is syncretic Christianity. About 93.5% of the population are Christian adherents while five percent practice indigenous religions. An additional .5% are Muslims. Most of the Christian adherents practice a syncretic form of Christianity because they go to a church but also perform in certain rituals of the traditional religions. Roman Catholics came to the Nkom in the early 1920's and began to witness to them. Later, Nkom people who had been converted while working at the coast returned to their home villages and began to teach Baptist theology.

Today forty-three percent of the Christian adherents are Roman Catholics, and thirty-four percent belong to alternative types of Christian groups. Twenty percent are Protestants while the remaining three percent attend independent churches. The New Testament has been translated into their language, and the Jesus Film is available. Gospel recordings and radio broadcasts can also be heard.

http://www.joshuaproject.net/profiles/text/t107357_cm.pdf

12746

Nomande (11,395)

The Nomande people live southwest of Bafia in the Bokito Subdivision of the Center Province. They speak a language called Nomaande and are part of the Bantu people cluster. About twenty-five to fifty percent of the population can read and write in a second language. Some alternate names for this people group include: Noomaante, Numand, Lemande, Mandi, Mande, and Pimenc.

Eighty-eight percent of the population are Christian adherents while twelve percent practice indigenous religions. Fifty-nine percent of the Christian adherents are Roman Catholics while twenty-four percent belong to alternative types of Christian groups. Another fifteen percent are Protestants while the remaining two percent attend independent churches. Portions of the Bible have been translated into their languages, but the Jesus Film is not accessible. Gospel recordings do exist.

12747

Noni (50,545)

The Noni people live in six villages in the northwestern Kumbo Subdivision of the North West Province. Their land spans over a territory of about 300 kilometers. They speak a language called Noone and are part of the Benue people cluster. About twenty-five to fifty percent of the population can read and write in a second language. An alternate name for this people group is Nooni.

Ninety percent of the people are Christian adherents while another ten percent practice indigenous religions. Seven percent of the population is evangelical. Fifty-three percent of the Christian adherents are Roman Catholics while twenty-five percent belong to alternative types of Christian groups. Another twenty percent are Protestants while the remaining two percent attend independent churches. The Bible has not been translated into their language, but the Jesus Film is available. Gospel recordings can be found.

http://www.sil.org/africa/cameroun/bydomain/linguistics/archives/noone_lux1993_1796_p.pdf

12748

North Fali (19,121)

The North Fali live around Dourbeye and Mayo-Oulo in the Mayo-Oulo Subdivision of the North Province. They speak a language called North Fali and are part of the Adamawa-Ubangi people cluster. This people group is not particularly fond of their Fulbe neighbors because the Fulbe invaded the area where they lived and forced them to retreat into the mountainous areas or be subjected to forced labor practices. Most of the people are agriculturalists that grow crops like sorghum, millet, maize, rice, beans, potatoes, peanuts, okra, watermelons, cotton, indigo, and tobacco. They will also raise different herd animals. Doll making and clay carving are well respected crafts.

Ninety-six percent of the population is Muslim. This makes the North Fali one of the least reached people groups. Three percent of the population is Christian while the remaining one percent practices indigenous religions. In reality, many of the Muslims and Christians are syncretic. Most houses will have a special room where people pay homage to their ancestors. Eighty-five percent of the Christian adherents are Protestants while another

12749

North Giziga (42,877)

The North Giziga live in the Meri Subdivision of the Far North Province. They speak a language called North Giziga and are part of the Chadic people cluster. Some alternate names for this people group include: Guiziga, Gisiga, Gisika, Tthere, Mi Marva, Giziga de Maroua, Dogba, or Marva.

Seventy-five percent of the population is Christian while twenty percent continue to practice the indigenous religions of their ancestors. Another five percent are Muslims. Six percent of the population is evangelicals. Forty percent of the Christian adherents are Protestants while twenty percent belong to alternative types of Christian groups. Another thirty-eight percent are Roman Catholics while the remaining two percent attend independent churches. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings do exist.

12750

North Makaa (15,225)

The North Makaa people live in several different places in the East Province. Essentially all of the northern part of Upper Nyong Division belongs to the North Makaa people. They also have settlements in the Lom and Djerem Division. They speak a language called Byep and are part of the Bantu people cluster. Some alternate names for this people group include: Meka, Maka, Makya, Mekye, Mekae, Mekay, Mekey, Moka, or Mika.

The predominant religion is Christianity. In fact, seventy-five percent of the population are Christian adherents while fifteen percent are Muslims. The remaining ten percent practice indigenous religions. Sixty-three percent of the Christian adherents are Roman Catholics while twenty percent belong to alternative types of Christian groups. Another fifteen percent are Protestants, and the remaining two percent attend independent churches. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings do exist.

12751

North Mofu (70,715)

The North Mofu lives around the Massifs south of Meri in the Far North Province. They speak a language called North Mofu and are part of the Chadic people cluster. Some alternate names for this people group include: Mofu-Douvangar, Douvangar, or Mofu-Nord.

Fifty-two percent of the population is Muslim while forty percent continue to practice indigenous religions. The remaining eight percent are Christian adherents. Two percent are evangelicals. Sixty-three percent of the Christian adherents are Roman Catholics while thirty-five percent are Protestants. Another one percent belongs to alternative types of Christian groups, and the remaining one percent attends independent churches. The New Testament had been translated by 1975, but the Jesus Film is unavailable. Gospel recordings can be found.

12752

Northern Fungom (1,319)

The Northern Fungom speak a language called Fungom. They live in along the Fundong Road northwest of Fundong in the Wum Subdivision of the North West Province. An alternate name for this people group is Fungon. The predominant religion is Christianity. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings are accessible.

12753

Nso (212,392)

The Nso people live northeast of Bamenda around Kumbo in the eastern Kumbo and Jakiri subdivisions of the North West Province. The Fulbe expansion pushed them into their present location. They work as farmers and fishermen along savannas, woodlands, and water courses. They speak a language called Lamnso and are part of the Bantu people cluster. Some alternate

names for this people group include: Nsaw, Nsho', Lamso, Lamnsok, Banso, Banso', Bansaw, or Panso.

The predominant religion is Christianity. In fact, 91.5% of the population are Christian adherents. Twelve percent of the population are evangelicals. Thirty-six percent of the Christian adherents are Roman Catholics while thirty-five percent belong to alternative types of Christian groups. Another twenty-five percent are Protestants while the remaining four percent attend independent churches. The Bible was translated by 1990, and the Jesus Film is accessible. Gospel recordings can also be found.

Eight percent continue to practice indigenous religions. The traditional beliefs still have influence even among those that profess Christianity. The Nso believe in a creator god called Nyuy and lesser gods or ancestors called anyuy. Those who practice ethnic religions believe in two very important ritualistic trips. One is cu and involves the local fon (king of the Nso), the Taawon (the male religious leader of the fon's household), and the yeewon (the female religious leader of the fon's household). Other dignitaries may include sons of the fon's sisters and other religious entities. The journey does not have a predetermined pattern but will include sojourns at all major religious places. The fon and other dignitaries will perform various rites that are meant to insure good fortune for the fon and his people. At the end of the cu, a ram will be slaughtered as a sacrifice. While other important dignitaries will partake of the ram's meat, the fon will usually abstain.

The second main ritual is called ntanri and is celebrated in order to honor the ancestors. Often the ntanri will be held at funerals. Palm wine, a type of domesticated bird, camwood, and palm oil are all necessary ingredients of this ritual. The bird will be sacrificed and then participants will carefully observe the actions of the bird as it dies. If the bird approaches the person who sacrificed it, then the person's sacrifice has been accepted by the dead ancestor.

The Nso also believe in a force called sem. Sem is possessed by certain people and may be used for good or evil. People believe that the fon possesses a special kind of sem that allows him to protect of his people and seek the good of the community. Witches are supposed to possess a bad sem. Children that are thought to possess sem are usually guarded very carefully so that they will not turn to the evil forces which would harm a community.

12755

Nyang (76,158)

The Nyang people live in the Manyu Division of the South West Province. They speak a language called Kenyang and are part of the Bantu people cluster. Some alternate names for this group include: Bayangi, Banyang, Banyangi, Banjangi, or Manyang.

The predominant religion is Christianity. In fact, eighty-five percent of the population are Christian adherents while fifteen percent practice indigenous religions. Thirty-two percent of the Christian adherents are Roman Catholics while thirty-three percent belong to alternative types of Christian groups. Another thirty-two percent are Protestants while the remaining three percent

attend independent churches. Portions of the Bible had been translated by 2000, but the Jesus Film is inaccessible. Gospel recordings do exist.

12756

Nyikuben (1,545)

The Nyikuben people live in the mountain slopes west of Furu-Awa near the Nigerian border in the Menchum Division of the North West Province. They speak a language called Yukuben and are part of the Benue people cluster. Many speakers are also familiar with Jukun Takum and Cameroon Pidgin. Some alternate names for this people group include: Nyikobe, Ayikiben, Boritsu, Balaabe, Balaaben, Gohum, Uuhum, or Uuhum-Gigi. The people themselves prefer to be called Uuhum-Gigi.

The predominant religion is Christianity. In fact, seventy percent of the people are Christian adherents while thirty percent practice indigenous religions. Seventy percent of the Christian adherents are Roman Catholics while twenty percent belong to alternative types of Christian groups. The remaining three percent are Protestants. The Bible has not been translated into their language, and the Jesus Film is not accessible. Gospel recordings can be found.

12757

Nzakmbay (12,189)

The Nzakmbay people live around Touboro in the Touboro Subdivision of the North Province. They speak a language called Nzakmbay and are part of the Adamawa-Ubangi people cluster. Fifteen to twenty-five percent of the population can read and write in a second language. Some alternate names for this people group include: Mbay, Nzak Mbai, or Nzak Mbay.

There is some discrepancy in the research pertaining to the predominant religion of the Nzakmbay people. People Groups states that the predominant religion is Islam. Joshua Project states that sixty percent of the population are Christian adherents while the remaining thirty percent practice indigenous religions. The New Testament was translated by 1994, but the Jesus Film is unavailable. Gospel recordings do exist.

12758

Nzanyi (10,612)

The Nzanyi people live west of Dourbeye near the Nigerian border in the Doumo Region of the North Province. They speak a language called Nzanyi. Some alternate names for this people group include: Njanya, Nzangi, Zani, Zany, Njeny, Jeng, Njegn, Njeng, Njai, Njei, Mzangyim, Kobochi, or Kobotshi. The predominant religion is Islam. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings can be heard.

12761

Obanliku (17,676)

The Obanliku live in both Cameroon and Nigeria. They speak a language called Obanliku. The predominant religion is Christianity. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings do exist, but radio broadcasts cannot be heard.

12648

Ododop (14,061)

The Ododop live northwest of Mundemba along the Nigerian border in the Ndian Division in the South West Province. They speak a language called Korop and are part of the Benue people cluster. Some alternate names for this people group include: Durop, Dyurop, or Erorup.

The predominant religion is Christianity. In fact, ninety-five percent of the population are Christian adherents while the remaining five percent practice indigenous religions. Sixty-two percent of the Christian adherents are Roman Catholics while thirty percent belong to alternative types of Christian groups. Another five percent are Protestants while the remaining three percent attend independent churches. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings can be heard.

12763

Oku (57,764)

The Oku people live around Mt. Oku and Lake Oku in the western Jakiri Subdivision of the North West Province. They speak a language called Oku and are part of the Bantu people cluster. About five to fifteen percent of the people can read and write in a second language. Some alternate names for this people group include: Kuo, Ebkuo, Ekpwo, Bvukoo, Uku, or Ukwwo.

The predominant religion is Christianity. In fact, ninety-four percent of the population are Christian adherents. Six percent of the population practice indigenous religions. Fifty-four percent of the Christian adherents are Roman Catholics while twenty-nine percent belong to alternative types of Christian groups. Another fifteen percent are Protestants while the remaining two percent attend independent churches. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be heard.

12766

Osatu (1,757)

The Osatu people live southeast of Asumbo in the Akwaya Subdivision of the South West Province. They speak a language called Osatu and are part of the Benue people cluster. Many people also speak Cameroonian Pidgin while some have learned to read and write in English. There is a lexical similarity with the following languages: 60% with Balo, 40% with Ipulo and Caka, 35% with Mesaka and Esimbi. Two alternate names for this people group include: Ossatu and Ihatum. They live in a mountainous area of Cameroon.

Seventy percent of the people are Christian adherents while thirty percent continue to practice indigenous religions. Three percent of the population is evangelical. Seventy percent of the Christian adherents are Roman Catholics while twenty percent belong to alternative types of

Christian groups. Another five percent are Protestants while the remaining five percent attend independent churches. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can still be found.

12767

Pam (68)

The Pam people live near Tchollire in the Mayo-Rey Division of the North Province. They speak a language called Pam, but only older speakers are still using this language. All younger people are using Fulfulde and adapting to the predominant Fulani culture. The predominant religion is Islam. There are no ministry tools available in their language.

12769

Peve (3,585)

The Peve people live northeast of Tchollire around the Bouba-Ndjida Park in the Mayo-Rey Division of the North Province. They speak a language called Pève and are part of the Chadic people cluster. Two alternate names for this people group include: Ka'do and Lamé. This people group is different from the Lame people of Nigeria.

Forty-five percent of the people are Christian adherents while forty percent continue to practice indigenous religions. The remaining fifteen percent of the population are Muslims. Fifteen percent are also evangelicals. Eighty percent of the Christian adherents are Protestants while eleven percent are Roman Catholics. Another eight percent belong to alternative types of Christian groups while the remaining one percent attends independent churches. The New Testament had been translated by 1986, but the Jesus Film is unavailable. Gospel recordings can be found.

12770

Phaani (102,627)

The Phaani people live in the Tchollire Subdivision of the North Province and north and east of Ngaoundere in the Ngaoundere Subdivision of the Adamawa Province. They speak a language called Dii and are part of the Adamawa-Ubangi people cluster. Some alternate names for this people group include: Duru, Dourou, Durru, Nyag Dii, Yag Dii, or Zaa. The people prefer to be called the “Yag Dii.”

Forty-five percent of the people are Christian adherents while another forty percent practice the religions of their ancestors. Fifteen percent have converted to Islam. Only 1.3% of the people are evangelicals. Seventy-seven percent of the Christian adherents are Roman Catholics while ten percent belong to alternative types of Christian groups. Another ten percent are Protestants while the remaining three percent attend independent churches. The Bible had been translated by 2001, but the Jesus Film is unavailable. Gospel recordings can be found.

12771

Pinyin (30,999)

The Pinyin people live southwest of Bamenda in the southwestern portion of the Bamenda Subdivision of the North West Province. They speak a language called Pinyin and are part of the Bantu people cluster. About fifteen to twenty-five percent of the people can read and write in a second language. The Pinyin are ethnically linked to the Awing, Ngemba, Bafut, and Mendankwe-Nkwen. Some alternate names for this people group include: Bapinyi and Pelimpo.

The predominant religion is Christianity. Ninety-five percent of the people are Christian adherents while five percent continue to adhere to the religions of their ancestors. Sixty percent of the Christian adherents are Roman Catholic while thirty percent belong to alternative types of Christian groups. The remaining ten percent are Protestants. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

12774

Podoko (35,852)

The Podoko people live west and southwest of Mora in the Mora Subdivision of the Far North Province. They speak a language called Parkwa and are part of the Chadic people cluster. Some alternate names for this people group include: Paduko, Podokwo, Podogo, Padogo, Padokwa, Pawdawkwa, Parekwa, Gwadi Parekwa, or Kudala.

Forty percent of the population practice ethnic religions while thirty percent are Muslims. The remaining thirty percent of the people are Christian adherents. Five percent of the people are evangelicals. Seventy-three percent of the Christian adherents are Roman Catholics while twenty percent are Protestants. Another five percent belong to alternative types of Christian groups while the remaining two percent attend independent churches. The New Testament had been translated by 1992, but the Jesus Film has not been reproduced in their language. Gospel recordings do exist.

12775

Pori (624)

The Pori people live east of Doume in the Dimako Subdivision of the East Province, They also live east of Belabo in the Lom and Djerem Division. They do not live in the Central African Republic, but they can be found in the Congo. They speak a language called Pol and are part of the Bantu people cluster. Some alternate names for this people group include: Pomo, Pul, or Congo Pol.

The predominant religion is Christianity. Ninety-five percent of the population are Christian adherents while five percent continue to practice ethnic religions. Thirty-six percent of the Christian adherents are Roman Catholics while thirty percent belong to alternative types of Christian groups. Another thirty percent are Protestants while the remaining four percent attend independent churches. The Bible has not been translated into their language, and the Jesus Film is not available. Gospel recordings can be found.

12776

Sara Mbai (3,280)

The Sara Mbai lives in the subprefectures of Markounda and Batangafo. They speak a language called Mbay and are part of the Sara-Bagirmi people cluster. An alternate name for this people group is Mbai.

The predominant religion is Christianity. Ninety percent of the people are Christian adherents while ten percent practice ethnic religions. Sixty-five percent of the people are Protestants while twenty-five percent belong to alternative types of Christian groups. Another seven percent are Roman Catholics while the remaining three percent attend independent churches. The complete Bible had been translated by 1980. The Jesus Film is not accessible. Gospel recordings exist.

The Sara people are thought to have originally migrated from the Nile River Valley centuries ago as they sought to escape the mounting raids by neighboring Arab peoples. Their very name Sara may have meant “sons of ra.” Today the Sara people live in Southern Chad and Cameroon. Because of the history of slave raids by the northern Arab people groups, there is much distrust and animosity between the Southern Sara and the northern people groups. In the past, women would go to elaborate lengths to make themselves unappealing to slavers. They would insert round plates in their lips in order to elongate their mouths. (Please see picture section for an example of this.) This cultural practice is no longer as common.

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

12777

Sari (5,856)

The Sari people live in the North Province. They speak a language called Saa. The predominant religion is Islam. There are no ministry tools available in their heart language.

12778

Sharwa (1,804)

The Sharwa people live in the Southern Bourrah Subdivision of the Far North Province. They speak a language called Sharwa and are part of the Chadic people cluster. An alternate name for this people cluster is Sarwa.

The predominant religion is Islam. Ninety-nine percent of the population are Muslims. One percent of the people are Christian adherents. Only .10% of the people are evangelicals. They are one of the least reached people groups. One hundred percent of the Christian adherents belong to alternative types of Christian groups. There are no ministry tools available in their language.

12780

So (2,601)

The So people live in the Melan and Emvane cantons of the Center Province. A few people live in the Upper Nyong Division of the East Province. They speak a language called So and are called Bantu people cluster. Some alternate names for this people group include: Sso, Shwo, and Fo. People use So at home, but are using Beti at church and in the marketplace. French use is

also on the rise. The rise of the use of Beti is due to a large portion of the population marrying people from the Beti ethnic group.

The predominant religion is Christianity. In fact, ninety percent of the people are Christian adherents while the remaining ten percent practice indigenous religions. Seventy percent are Roman Catholics while twenty-five percent belong to alternative types Christian groups. Another two percent are Protestants while the remaining two percent attend independent churches. There are no ministry tools in their language.

12782

South Fali (38,748)

The South Fali people live in the North Province. They speak a language called South Fali and are part of the Chadic people cluster. Their language has three dialects: Fali-Tinguelin, Kangou, and Bele.

Eighty-eight percent of the population are Muslims. Twelve percent of the population are Christian adherents. Only 1.5% of the people are evangelicals. Seventy-four percent of the Christian adherents are Roman Catholic while twenty-five percent are Protestants. The remaining one percent attend independent Christian churches. The New Testament was translated by 1975, but the Jesus Film is unavailable. Gospel recordings can be found.

12783

South Gisiga (121,898)

The South Gisiga people live southwest of Maroua in the Diamare plains of the Far North Province. They speak a language called South Gisiga and are part of the Chadic people cluster. Some alternate names for this people group include: Guiziga and Gisika. The dialects of this language include” Maturami, Mi Mijivin, and Rum.

Sixty percent of the population practice ethnic religions while thirty-five percent are Muslims. The remaining five percent are Christian adherents. Only 1.3% of the people are evangelicals. Fifty-six percent of the Christian adherents are Roman Catholics while forty percent are Protestants. The remaining four percent attend independent churches. The New Testament had been translated by 1996, but the Jesus Film is inaccessible. Gospel recordings can be found.

12785

South Makaa (135,930)

The South Makaa people live in the northern part of the Upper Nyong Division of the East Province. They speak a language called Makaa and are part of the Bantu people cluster. Some alternate names for this people group include: Mekaa and South Mekaa.

The predominant religion is Christianity. In fact, seventy-eight percent of the population are Christian adherents. Fifteen percent of the people are Muslims while the remaining seven percent practice indigenous religions. Six percent are evangelicals. Fifty-one percent of the Christian adherents are Roman Catholics while thirty percent belong to alternative types of Christian

groups. Another fifteen percent are Protestants while the remaining four percent attend independent Christian churches. Portions of the Bible had been translated by 2000. A dictionary had also been created. The Jesus Film is available. Gospel recordings are inaccessible.

12786

South Mofu (73,138)

The South Mofu people live in the Mayo-Tsanaga Division and the Diamare Division of the Far North Province. They speak a language called Mofu-Gudur and are part of the Chadic people cluster. Some alternate names for this people group include: Mofou, Mofou de Goudour, Mofu-Sud, or Mofu South. They speak these dialects: Mokong, Gudur, Zidim, Dimeo, Massagal and Njeleng.

Sixty percent of the population practice ethnic religions while twenty percent are Muslims. The remaining twenty percent are Christian adherents. Only three percent are evangelicals. Seventy-three percent of the Christian adherents are Roman Catholics, and twenty percent are Protestants. Another five percent belong to alternative types of Christian groups while the remaining two percent attend independent churches. Portions of the Bible have been translated into their language, but the Jesus Film is unavailable. Gospel recordings exist.

12787

Southern Fungom (60,060)

The Southern Fungom people are predominantly Christian. Another name for this people group is Osso. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings exist.

12788

Su (1,338)

The Su people live around the Bimbia estuary east of Limbe and west of Douala in the Tiko Subdivision of the South West Province. They speak a language called Isu and are part of the Bantu people cluster. Most of the people are also familiar with Mokpwe or Duala. Some alternate names for this people group include: Isubu, Isuwu, Subu, or Bimbia. This people group is not related to the Isu people of the Narrow Grasslands of Cameroon.

Ninety percent of the population are Christian adherents while ten percent continue to practice indigenous religions. Twenty-five percent of the people are evangelicals. Seventy percent of the Christian adherents are Protestants while twenty-five percent belong to alternative types of Christian groups. The remaining five percent are Roman Catholic. Portions of the Bible were translated between 1843 -1852. The Jesus Film has not been reproduced in their language. Gospel recordings can be found.

12789

Suga (17,903)

The Suga people live around Galim and southwest of Tignere in the Faro-and-Deo Division of the Adamawa Province. They also live around Sambolabbo in the northern Banyo Subdivision. They speak a language called Suga and are part of the Benue people cluster. A few of the people are familiar with Fulfulde and can read Arabic. Some alternate names for this people group include: Nizaa, Ssuga, Galim, "Nyamnyam", "Njemnjem", or "Jemjem." Most of the people are subsistence farmers.

The people actually call themselves the Baghap people while they call their language Nizaa.

There is some discrepancy in the research pertaining to the predominant religion of the Suga people. People Groups states that the predominant religion is Islam while Joshua Project says that eighty-three percent of the population is Christian, and thirteen percent are Muslims. On the other hand, Ethnologue says that the people practice Islam, Christianity, and ethnic religions. The Bible has not been translated into their language, and the Jesus Film is unavailable.

12791

Terki (1,674)

The Terki people live northeast of Dourbeye in the village of Tchevi in the southeastern Bourrah Subdivision of the Far North Province. Some also live in the Mayo-Louti Division of the North Province. They speak a language called Tsvan and are part of the Chadic people groups. There is some diglossia with Fulfulde. People that attend school will also be familiar with French. Some alternate names for this people group include: Matsuvan, Motsuvan, Telaki, Teleki, and Tchede.

The predominant religion is Islam. Ninety-six percent of the population are Muslims while only four percent are Christian adherents. Three percent are evangelicals. Eighty-five percent of the Christian adherents are Protestants while fifteen percent are Roman Catholics. There are no ministry tools available in their language.

12792

Tigon Mbembe (34,595)

The Tigon Mbembe people live north of Nkambe in the Ako Subdivision of the North West Province. While there are members of the Tigon Mbembe group that live in Nigeria, this group is not ethnically related to the Cross-River Mbembe. Some alternate names for this people group include: Tigum, Tigon, Tigong, Tigun, Tikun, or Akonto. They speak a language called Tigon Mbembe and are part of the Benue people cluster. Most work as farmers growing yams and harvesting palm oil.

Fifty percent of the people practice ethnic religions while forty-five percent are Christian adherents. Eight percent are evangelicals. Around five percent have converted to Islam. Fifty percent of the Christian adherents are Protestants while forty-one percent are Roman Catholics. Another eight percent belong to alternative types of Christian groups while the remaining one percent attends independent churches. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

12793

Tikar (38,611)

The Tikar people are scattered over a wide area that lies northwest of Yoko and northeast of Fouban in the Ngambe-Tikar Subdivision of the Center Province. They also have villages in the Bankim Subdivision of the Adamawa Province and the Magba Subdivision of the West Province. They speak a language called Tikar and are part of the Bantu people cluster. About twenty-five to fifty percent of the population is literate in a second language. Some alternate names for this people group include: Tikar-East, Tikari, Tikali, Ndob, Tingkala, or Ndome.

The predominant religion is Islam. In fact, sixty-five percent of the population are Muslims while twenty-five percent are Christian adherents. Two percent are evangelicals. The remaining ten percent practice ethnic religions. Seventy-six percent of the Christian adherents are Roman Catholics while twenty percent are Protestants. The remaining four percent belong to alternative types of Christian groups. The New Testament had been translated by 1989, but the Jesus Film is unavailable. Gospel recordings can be found.

12794

Tiv (1,195)

The Tiv live northeast of Akwaya on the Nigerian border in the village of Njobo (Njawbaw) in the Manyu Division of the South West Province. They speak a language called Tiv and are part of the Benue people cluster. About fifteen to twenty-five percent of the population can read and write in a second language.

Ninety-five percent of the population is Christian while five percent practice indigenous religions. The traditional beliefs center on the akombo which is a magical force and its emblems. The emblems consist of plants and carvings intermixed with witchcraft practices. Portions of the Bible were translated from 1916 to 1959. Versions of the New Testament were published from 1936 to 1942. The entire Bible was completed in 1964. They also have access to the Jesus Film. Gospel recordings are accessible.

They believe in tar which is a descent group that controls property. This tar is a neighborhood of compounds which include extended family. Most work as farmers growing yams, sorghum, and millet, but soy beans is their main cash crop. They have a history of being warriors and many have joined the army.

The *Tiv* people live from farming fields on the left bank of the Benue River and take their name from their eponymous ancestor. They carve figures which are either large and elongated or naturally proportioned with round heads and occasionally scarification at the corners of the mouth and a crested coiffure. Some of these figures were used as posts for reception huts, while others, called Ihambe, are linked to the concept of fecundity and marriage. Tiv blacksmiths have achieved notoriety for their 'prestige' adzes in which the handle ends in a stylized human head with a blade sprouting from it. These are used during festivities and important meetings. Their metal output also includes small copper figures.

http://lucy.ukc.ac.uk/EthnoAtlas/Hmar/Cult_dir/Culture.7874

12796

Tuburi (203,166)

The Tuburi live on the southeastern Moulvouday plain east of Kaele in the Kaele Division of the Far North Province. They also live in the Kar-Hay Subdivision of the Mayo-Danay Division. They speak a language called Tupuri and are part of the Adamawa-Ubangi people cluster. Some alternate names for this people group include: Toupouri, Toubouri, Ndore, Ndoore, Wina, Tongoyna, Honya, Dema, or Mata.

Seventy-five percent of the population is Christian while fifteen percent is Muslim. The remaining ten percent continue to practice the religions of their ancestors. Fourteen percent are evangelicals. Forty-two percent of the Christian adherents are Roman Catholic while thirty percent belong to alternative types of Christian groups. Another twenty-five percent are Protestants while the remaining three percent attend independent churches. The complete Bible had been translated by 2005, but the Jesus Film is inaccessible. Gospel recordings can be heard.

12797

Tuotomb (520)

The Tuotomb people live in the village of Bonek near Ndikinemeki in the Bafia Subdivision of the Center Province. Many have moved to live in urban areas too. They speak a language called Tuotomb and are part of the Bantu people cluster. Some alternate names for this people group include: Ponok or Bonek. Some people will also be familiar with these languages too: Tunen, Yambeta, or Cameroon Pidgin.

The predominant religion is Christianity. In fact, ninety percent of the population are Christian adherents while ten percent continue to practice indigenous religions. Only .70% are evangelicals. Seventy-four percent of the Christian adherents are Roman Catholics while twenty-five percent belong to alternative types of Christian groups. The remaining one percent are Protestants. There are no ministry tools available in their language.

12799

Twendi (1,040)

The Twendi people live in north of Bankim in Sanga village in the Mayo-Banyo Division of the Adamawa Province. Older adults speak a language called Twendi, but this language is becoming extinct because younger speakers are using Kwanju. An alternate name for this people group is: Cambap. The predominant religion is Islam. There are no ministry tools available in their language.

12801

Vere (9,080)

The Vere people live north of Tchamba on the Nigerian border in the Beka Subdivision of the North Province. They speak a language called Mom Jango and are part of the Adamawa-Ubangi people cluster. Some alternate names for this people group include: Verre, Were, or Kobo.

Sixty-five percent of the population are Christian adherents while twenty percent practice ethnic religions. The remaining fifteen percent are Muslims. Nine percent are evangelicals. Forty-five percent of the Christian adherents are Protestants while thirty-seven percent are Roman Catholics. Sixteen percent belong to alternative types of Christian groups while the remaining two percent attend independent churches. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

12802

Vute (52,313)

The Vute people live near Nanga-Eboko and Mbandjok in the northeastern Mbam Division of the Center Province. They also live in the Adamawa Province and in the East Province. The people speak a language called Vute and are part of the Benue people cluster. The people use Vute daily, but the language is changing as the people are being strongly influenced by the dominant Fulfulde culture and language. The literacy rate in a second language is fifteen to twenty-five percent. Some alternate names for this people group include: Voute, Woute, Baboute, Bute, Pute, Wute, Bamboute, Foute, Boule, Voutere, Bubure, Luvure, Bule, Nbutle, 'Abotee, ' or Abwetee. Most work as farmers specifically using slash-and-burn techniques to produce such crops as maize and cassava.

There is some discrepancy in the research pertaining to the predominant religion of the Vute people. People Groups states that the predominant religion is Islam. However, Joshua Project states that sixty-five percent of the population is Christian while thirty percent is Muslim. The remaining five percent practice indigenous religions. Ethnologue states that the people practice ethnic religions and Christianity. Portions of the Bible had been translated by 1988, but the Jesus Film is unavailable. Gospel recordings can be heard.

12803

Wawa (3,446)

The Wawa people live west of Banyo in thirteen villages in the Bankim Subdivision of the Adamawa Province. There may be some in Nigeria too. They speak a language called Wawa and are part of the Benue people cluster. Many people are also familiar with Fulfulde.

The predominant religion is Islam. In fact, ninety-one percent of the population are Muslims while seven percent are Christian adherents. The remaining two percent practice ethnic religions. Only one percent are evangelicals. One hundred percent of the Christian adherents belong to alternative types of Christian groups. There are no ministry tools reported in their language.

12804

Weh (9,105)

The Weh people live in the village of Weh in the Central Subdivision of the North West Province. They speak a language called Weh and are part of the Bantu people cluster. Some alternate people use Cameroonian Pidgin or Isu as second languages.

Ninety percent of the population is Christian while ten percent practice ethnic religions. Twenty-five percent are evangelicals. Seventy percent of the Christian adherents are Protestants while twenty-five percent belong to alternative types of Christian groups. Another four percent are Roman Catholics while the remaining one percent attends independent groups. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings can be found.

12754

Wimum (162,365)

The Wimum people live throughout the entire Nkambe Subdivision around Nkambe and Ndu in the North West Province. They live in Nigeria too. They speak a language called Limbum and are part of the Bantu people cluster. The literacy rate in a second language is fifteen to twenty-five percent. It is a trade language, and six villages have literacy programs. Some alternate names for this people group include: Limbom, Nsungli, Ndzungle, Ndzungli, Njungene, Nsungali, Nsungni, Llimbumi, or Bojiin

The predominant religion is Christianity. In fact, 96.70 % of the population are Christian adherents while three percent practice ethnic religions. A mere .3% of the population are Muslims. Thirty-seven percent of the Christian adherents are Roman Catholics while thirty-five percent belong to alternative types of Christian groups. Another twenty-five percent are Protestants while the remaining three percent attend independent churches. The New Testament was translated by 2002, and the Jesus Film is accessible. Gospel recordings exist.

12806

Woko (4,650)

The Woko people live southwest of Poli around Woko in the Poli Subdivision of the North Province. They speak a language called Longto and are part of the Adamawa-Ubangi people cluster. Some alternate names for this people group include: Voko, Boko, Lonto, Longbo, Longa, or Gobeyo.

The predominant religion is Islam. In fact, sixty percent of the population are Muslims while forty percent are Christian adherents. Five percent are evangelicals. Seventy percent of the Christian adherents are Protestants while twenty-three percent are Roman Catholics. The remaining seven percent belong to alternative types of Christian groups. There are no ministry tools available in their language.

12807

Wom (25,186)

The Wom people live in both Cameroon and Nigeria. They speak a language called Wom and are part of the Adamawa-Ubangi people cluster. The Wom people often choose to intermarry

with speakers of the Mom Jango language. Some alternate names for this people group include: Pereba. The predominant religion is animism. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings do exist.

12808

Wuzlam (12,547)

The Wuzlam people live close to the Wuzlam Massif south of Mora in the Tokombere Subdivision of the Far North Province. They speak a language called Wuzlam and are part of the Chadic people cluster. Some alternate names for this people group include: Uldeme, Ouldeme, Uzam, Udlam, Uzlam, or Mizlime.

Sixty-five percent of the population are Muslims while twenty percent are Christian adherents. The remaining fifteen percent practice ethnic religions. Seventy-three percent of the Christian adherents are Roman Catholic while twenty-five percent are Protestants. The remaining two percent belong to alternative types of Christian groups. Four percent of the Christian adherents are evangelicals. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings exist.

12809

Yambasa (59,468)

The Yambasa people live in the Ombessa and Bokito subdivisions of the Center Province. They speak a language called Nugunu and are part of the Bantu people cluster. An alternate name for this people group is Nu Gunu.

The predominant religion is Christianity. In fact, ninety-five percent of the population are Christian adherents while the remaining five percent practice ethnic religions. Fifty-eight percent of the Christian adherents are Roman Catholics while thirty percent belong to alternative types of Christian groups. Another ten percent are Protestants while the remaining two percent attend independent churches. There are no ministry tools available in their language.

12810

Yambetta (6,072)

The Yambetta people live northwest of Bafia in the Bafia Subdivision of the Center Province. They speak a language called Yambeta and are part of the Bantu people cluster. Some alternate names for this people group include: Yambetta, Njambeta, or Nedek.

Ninety percent of the population are Christian adherents while ten percent continue to practice ethnic religions. Sixty-nine percent of the Christian adherents are Roman Catholic while twenty-five percent belong to alternative types of Christian groups. Another three percent are Protestants while the remaining three percent attend independent churches. There are no ministry tools reported in their language.

12811

Yangben (2,986)

The Yangben people live south of Bokito in the Yangben Canton of the Bokito Subdivision in the Center Province. They speak a language called Yangben, but French is taught in the primary and secondary school. Yangben may be used during worship services, but Ewondo or Bulu can also be used. Many people are familiar with Mmaala or Elip by the time they reach marriageable age. They belong to the Bantu people cluster.

The research pertaining to the predominant religion contains some discrepancies. People Groups state that the predominant religion is Islam. However, Joshua Project states that eighty-eight percent of the population are Christian adherents while the remaining twelve percent practice ethnic religions. There are no ministry tools available in their language.

12812

Yasa (820)

The Yasa people live on the coast near Equatorial Guinea in the Campo Subdivision of the South Province. Speakers can also be found in Equatorial Guinea and Gabon. They speak a language called Yasa and are part of the Bantu people cluster. Some alternate names for this people group include: Yassa, Lyaasa, Maasa, or Bongwe.

There is some discrepancy in the research pertaining to the predominant religion of the Yasa people group. People Groups states that the predominant religion is Islam. However, Joshua Project states that ninety-five percent of the population are Christian adherents while five percent practice indigenous religions. There are no accessible ministry tools in their language.

12815

Yerwa Kanuri (67,524)

The Yerwa Kanuri live in the Far North Province in Cameroon. They also live in the Borno state in Nigeria. Their ancestors once ruled the Borno Empire, but lost this power during the influx of British imperialism. Though losing power in 1914, they continue to be politically active. Most surrounding cultures have accepted their language and religion.

Most work as farmers growing millet, sorghum, corn, and peanuts. Others are herders, especially horses which are a symbol of prestige among them. During the dry season, they work in cities in government jobs, public service, construction, transportation, and commerce. Religious and political offices are highly respected and sought after. Those working manual labor such as blacksmith, well-digger, or butchers are considered very low on the social scale. Most towns contain a school and a mosque. Within the family, the larger number of members, the greater prestige for the family head. Therefore, polygamy is a common practice. A deep rooted father-son relationship has been formed over the years. Divorce rates among them are very high with 80% ending in divorce.

Religiously, Muslims make up almost 100% of the people. Islam originated among them since the eleventh century. Their interpretation of the Koran emphasizes the father while reducing the

role of women. Most women are considered inferior to men and are treated so in their culture. Traditionally, they have incorporated charms and amulets into their daily lives. Most are worn for protection and from ghosts of descendents and even for pregnant women for good pregnancy. There are only a few thousand known believers among these people, but there are no known churches in existence. Portions of the Bible were translated in 1949, but the New Testament was completed in 1997. They do have access to the Jesus Film, Gods Story Video, and Christian radio broadcasts and recordings.

<http://www.ksafe.com/profiles/clusters/8023.html>

12816

Ziziliveken (344)

The Ziziliveken live in the Bourrah Subdivision of the Far North Province. Speakers also live in Nigeria. Some alternate names for this people group include: Ziliva, Àmzírív, or Fali of Jilbu. The predominant religion is Islam. There are no ministry tools available in their language.

12817

Zulgo (34,871)

The Zulgo people live in the Far North Province. They speak a language called Zulgwa. Their predominant religion is unknown. The Bible has been translated into their language. Gospel recordings can be found.

Missiological Implications

1. Evangelical Christians and Churches should recognize the vast populations that follow Traditional Religions and develop contextualized methods to share the Message with these peoples. These methods should also recognize that many who claim Christianity actually follow a highly syncretized version of Christianity and traditional religion.
2. Evangelical Christians and Churches should develop methods of teaching sound Christianity to the followers of syncretized Christianity especially those who are in African Independent Churches.
3. Evangelical Christians and Churches should develop and share with believers in Cameroon means of witnessing the true Message with the members of Roman Catholic Church
4. Evangelical Christians and Churches should contribute to efforts to increase literacy among the peoples of Cameroon
5. Evangelical Christians and Churches should contribute to efforts to increase Bible Translation and the provision of the Jesus Film to people groups in Cameroon. A study of the People Groups section will reveal many large people groups that do not have the Jesus Film and that do not have full Bible translations.
6. Evangelical Christians and Churches should contribute to introducing Christian integrity into the peoples and leaders of Cameroon. Cameroon is sometimes called the most corrupt country in the world.
7. Evangelical Christians and Churches should provide materials for Christian development to help new believers who might be drawn back into Traditional Religion practices or who might be tempted to follow paths of syncretism.

Pictures –





Technique of drying bush meat



Bareka village street

