

MISSIONARY ATLAS PROJECT

AFRICA

SUDAN

Snapshot Section

Country Name: Republic of Sudan or Jumhuriyat as-Sudan

Country Founded in: Gained independence from Egypt and UK on January 1, 1956

Population: 39,379,358 (as of July 2007)

Government Type: Government of National Unity (GNU) - the National Congress Party (NCP) and Sudan People's Liberation Movement (SPLM) formed a power-sharing government under the 2005 Comprehensive Peace Agreement (CPA); the NCP, which came to power by military coup in 1989, is the majority partner; the agreement stipulates national elections for the 2008 - 2009 timeframe.

Geography/Location in the World: It is located in Northern Africa, bordering the Red Sea, set between Egypt and Eritrea

Number of People Groups: 254 (peoplegroups.org)

Picture of Flag:



Religion Snapshot:

Major Religion and % of Population: Sunni Islam 70% (in the northern part of Sudan)

All religions and % for each: Christian 5% (mostly in the south and Khartoum), indigenous beliefs 25%

Government Interaction with Religion: Sudan was declared an Islamic Republic in 1983. The constitution makes provision for some religions freedom, but those freedoms are arbitrarily abused. Many Muslims applied shari'a law on non-Muslims in an attempt to Islamize them, which inevitably led to an intensified civil war.

Sudan Country Profile

Basic Facts

Country Name

Republic of Sudan or *Jumhuriyat as-Sudan*

Demographics

According to the CIA World Factbook, the population of Sudan is 39,379,358 people. The majority of the population lives in urban areas such as the capital city, Khartoum.

The people are 39% Arab, 52% black African, 6% Beja, 2% foreign, and 1% other. In all, there are about 600 ethnic groups in Sudan.

The peoples that inhabit the northern part of Sudan are the Arabs and the Nubian groups. The southern portion is inhabited by the Nilotic and Sudanic peoples.

About 56% of the population is between the ages of 15-64 years of age and 41% are under 14 years of age.

The Sudanese Arabs that inhabit northern Sudan are mostly Sunni Muslim, speak Arabic, and follow Arab cultural patterns. The southerners largely follow traditional religious beliefs, although about 18% are Christian and many are Muslim; they practice shifting cultivation or are pastoralists, and most speak Nilotic languages.

The leading ethnic groups in southern Sudan are the Dinka, Nuer, Shilluk, Bari, and the non-Nilotic Azande. The desert and semidesert of the N are largely uninhabited. The late 1970s and early 1980s saw a marked growth in the Sudanese population due largely to the influx of refugees from Chad, Ethiopia, and Uganda. In the late 1980s, the refugee population numbered close to one million. The refugees are concentrated in the area of Khartoum. Because of the political, environmental, and economic problems in the region, the number of refugees has increased, although most Eritrean refugees returned to their country after it became an independent state.

Source: <http://www.columbiagazetteer.org/public/Sudan.html>;
<https://www.cia.gov/library/publications/the-world-factbook/geos/su.html>

Language

Arabic is the official language of Sudan. It is the mother tongue of about half of the population. Other than Arabic, Nubian and Ta Bedawie are commonly spoken amongst the people. English is also widely spoken. The majority of people in northern Sudan speak Arabic languages, while those in the south rely on their tribal languages. In all, more than 400 diverse dialects of Nilotic, Nilo-Hamitic, and Sudanic languages are spoken. Arabic, however, is beginning to serve as a bridge between the various people groups of Sudan. In fact, there is currently a program of Arabization being used to increase the use of Arabic in south Sudan.

Source: WORLDMARK: Encyclopedia of the Nations, Africa, Tenth Edition

Society/Culture

The family is very important to the Sudanese people, especially children. Children are held in high regard and looked on with pride since the sons carry on the family name, assist in the family business, girls will bring in a dowry, and children take care of their parents as they grow old. Large families are highly desired by the Sudanese. Under Islamic law, if a husband dies, a wife and her children will inherit favorably.

A woman's role is primarily to take care of her home and her family. In Muslim tradition, after a woman has her first son, she is known, for example, as the mother of Ali. Polygamy is practiced among the Muslims and the southern tribes of Sudan. If a brother dies, it is customary that the wife of the deceased marries the next brother in the husband's family. This custom helps protect the widow and the husband's family is held responsible for her care.

Among non-Muslim Sudanese, relationships between wives and their children are structured more according to seniority and age. Here children of a levirate marriage, when a widow marries her brother-in-law, are regarded as belonging to the deceased man. The sororate, when a man marries his dead wife's sister, is arranged when the dead woman did not leave behind any children. "Ghost marriages" are common amongst the Nilotic peoples. If a man dies without children, his family has to take a "ghost wife" for him. The children that are born from her are considered to be his descendants. A Nuer or Dinka woman who cannot bear children can become a social man. She can "marry" a wife who produces children for her.

As mentioned above, having a child is a momentous occasion. A pregnant woman will go back to her family's home and deliver the child there with the local midwife. After the birth, the baby and the new mother stay confined at the home for 40 days and then a big party is given in the honor of the child. The child is named at the party.

The major rite of passage in northern Sudan is the act of circumcision on both boys and girls between the ages of 4 and 8. This time is celebrated as a small wedding celebration and the child is called bride or bridegroom. A sheep is sacrificed in honor of the occasion

and served to the guests that are present. This marks the beginning of official gender segregation for the child. Young girls help their mothers and aunts and take care of their younger brothers and sisters. Young boys begin spending more time with their own friends and away from the company of women. This ritual becomes a time of irresponsibility and freedom for the young boy, while girls start learning how to take care of a home and stay modest and pure.

Source: WORLDMARK: Encyclopedia of Cultures and Daily Life, Volume 1: Africa.

Government

A permanent constitution came into being on May 8th, 1973 after Sudan gained independence in 1956. This constitution established a presidential system and a one-party state, with the Sudanese Socialist Union (SSU) as the only political party. Nominated by the SSU for a six-year renewable term, the president appointed vice-presidents, a prime minister, and cabinet ministers, who answer directly to the president. The president was also considered to be the supreme commander of the entire Sudanese military. This constitution was suspended on April 6th, 1985, and a temporary constitution was put forth on October 10th, 1985. In 1989, a military coup took over the government and the transitional constitution was removed. The military coup brought the Revolutionary Command Council with the leadership of General Omar Hassan al-Bashir, to power in Sudan. Mr. Bashir dissolved parliament, banned political parties and set up and chaired the Revolutionary Command Council for National Salvation, which ruled through a civilian government.

Mr. Bashir formed an alliance with Hassan al-Turabi, the leader of the National Islamic Front, who became the regime's ideologue and is thought to be behind imposing Islamic law in the northern provinces of Sudan in 1991. Mr. Bashir dissolved the Revolutionary Command for National Salvation in 1993 and took the government's power into his own hands. Mr. Bashir was officially elected president in 1996, and Hassan al-Turabi took the position of speaker of parliament. A new constitution was implemented and some opposition activity was permitted. However, in late 1999, Mr. Bashir dissolved parliament and declared a state of emergency after Mr. Turabi tried to force Mr. Bashir's removal. Mr. Turabi was later imprisoned and accused of treason after signing a deal with separatist rebels in the south.

During this period, there was a large civil war going on between the Islamic (northern) provinces and the largely animistic and Christian (southern) provinces of Sudan. The Sudanese government has been accused of trying to Arabize the southern provinces and to cleanse Sudan of its non-Arab citizens. A southern Sudanese rebel group, the Sudanese People's Liberation Army (SPLA), fought government forces until the two sides signed a peace accord in 2004. The peace accord led to a new interim Sudanese constitution, put together in 2005, which established a national unity government to oversee a six-year transitional period. The new constitution gave much autonomy to southern Sudan, and allotted 34% of the offices in the national unity government to southerners. In 2001, at the end of the transitional times, the people of southern Sudan

are to decide by public referendum whether to remain part of Sudan or declare their independence.

Sudan's judicial system is divided into two major parts, a civil branch handling most cases and an Islamic branch which handles personal and family matters. The civil branch includes a supreme court, courts of appeal, major courts, and magistrate courts. Sudan is divided up into 26 states and each state is administered by a governor. The 2005 interim constitution allowed for an election of a president for the southern Sudanese government and established a transitional Southern Sudan Assembly.

Source:http://encarta.msn.com/encyclopedia_761559614_5/Sudan.html;
http://news.bbc.co.uk/2/hi/middle_east/country_profiles/820864.stm; WORLDMARK: Encyclopedia of the Nations, Africa, Tenth Edition.

Economy

In 2005, the Gross Domestic Product (GDP) was \$85.46 billion, exhibiting a growth rate of 8.6%. In 2003, 38.7% of the GPD came from agriculture, which includes the production of cotton, peanuts, sorghum, millet, wheat, sugarcane, tapioca, mangos, papayas, bananas, and sweet potatoes. This number also included raising sheep and livestock. A total of 20% of the GDP came through oil, cotton ginning, textiles, cement, sugar, and other industries. The remainder of the GDP came through services, which accounted for 41% of Sudan's income.

Repeated civil wars, droughts, famines, large population displacements, poor transportation systems, and the country's chronic instability have greatly impacted the economy of Sudan. Especially during the mid-1960s, and again in the 1990s, economic growth was virtually nonexistent. During these times, the annual gross domestic product fell to \$240 per capita.

Outside aid has left Sudan with huge foreign debt, which many see as an obstacle to economic recovery. In 1992, the debt was around \$15 billion, or three times Sudan's gross national product. It has risen in recent years, exceeding over \$22 billion and making Sudan the largest Debtor to the International Monetary Fund (IMF).

The economy of Sudan largely rests on agriculture. Around one-third of the geographical area is suitable for agriculture. Agriculture alone employs 80% of the population. Fertile land is situated between the White and Blue Nile rivers, which are one of the primary natural resources of Sudan. Other cultivable land is located along the Nile Valley and the valley regions in the plains. Irrigation is an important tool in these areas.

Other natural resources include the gum arabic found in the acacia forests. There are also important mineral deposits, such as chromium, copper, and iron ore, found in Sudan. In western Sudan, there is also a petroleum supply that was discovered in the late 1970s and early 1980s.

(<http://www.cia.gov/cia/publications/factbook/geos/su.html>)
[http://encarta.msn.com/encyclopedia_761559614_4/Sudan_\(country\).html](http://encarta.msn.com/encyclopedia_761559614_4/Sudan_(country).html) (WorldMark Encyclopedia to the Nations: Africa, p. 481)

Literacy

Most schools are operated (or subsidized) by the central government through the Ministry of Education. Education is not compulsory. Education in Sudan uses a Muslim curriculum and all are required to study the Qur'an and the Hadith and then have a specialization and study their specialized subjects. There are several universities in Sudan, including the University of Khartoum, a branch of Cairo University in Khartoum, the Islamic University of Omdurman and the universities of El-Gezira. Education in southern Sudan has suffered tremendously because of the civil war that has plagued them. Many children are not educated. Their only education has been in small schools established by aid agencies. Literacy in Sudan was 61.1% for the total population (71.8% of males and 50.5% of females) based on people who are 15 years or older and that can read and write. These numbers are estimated from the year 2003.

Source:http://en.wikipedia.org/wiki/Education_in_Sudan; <https://www.cia.gov/library/publications/the-world-factbook/geos/su.html>

Land/Geography

Sudan is the largest country in Africa with a total area of 2,505,810 sq km, slightly larger than one-quarter the size of the United States. It is located in Northeastern Africa and borders the Red Sea (15 00 N, 30 00 E). Sudan is bordered by Egypt on the north, Libya, Chad, and the Central African Republic on the west, Democratic Republic of the Congo, Uganda, and Kenya on the south, and Ethiopia and Eritrea on the east.

Within Sudan there are four distinct geographical features. Most of the land is a flat and featureless plain. At the heart of the plain region lies the Blue and White Nile Rivers which form the 50,000 square mile (129,500 sq km) Sudd Swamp in the south. From the capital of Khartoum to the northern border is the desert region. There are also four mountainous regions of Jabal Marrah, Nuba, Immatong, and the Dangaton, which cover much of the far south, northeast, and west.

Of these features, the most notable is the convergence of the Blue and White Nile Rivers around the capital city of Khartoum. They form the great Nile River which flows northward into Egypt, emptying into the Mediterranean Sea. Even with these great water sources, there is still a shortage of potable water, which inhibits agriculture, husbandry, and human settlement. Only 6.83% of the land is arable with .18% yielding permanent crops.

The climate of Sudan is generally tropical in the south and arid in north. In the northern desert, temperatures are more extreme. During seasonal fluctuations, temperatures may drop to 40 degrees Fahrenheit (4 degrees Celsius) at night and reach 110 degrees Fahrenheit

(45 degrees Celsius) during the day. The rainfall in this region is negligible. These conditions cause frequent dust storms, known as *haboobs*.

Around the capital city, the average annual temperature is approximately 80 degrees Fahrenheit (27 Celcius) and the annual rainfall is around 10 inches of rain (25 cm), mostly received during the rainy season (June to September). Around this central plains region there are generally higher temperatures but lower humidity.

In southern Sudan the conditions are very equatorial. The humidity is excessive, with annual temperatures around 85 degrees Fahrenheit (29 degrees Celsius) and an annual rainfall of more than 40 inches (102 cm).

<http://www.cia.gov/cia/publications/factbook/geos/su.html>
<http://sim.org/country.asp?cid=62&fun=1>
[WorldMark Encyclopedia to the Nations: Africa, p. 475-476](#)

History

Modern day Sudan was known as the ancient civilization of Nubia, which is older than pharaonic Egypt. Most of the major events of Sudanese history occurred in the northern region of the country. For many centuries, control of Sudan was in many different hands including Egypt, indigenous empires such as Kush, and several independent Christian kingdoms.

Following the fall of the kingdom of Kush, two successor kingdoms came about: Maqura (located in northern Sudan with its capital at Old Dongola) and Alwa (located in central Sudan with its capital at Soba). Maqura fell in the 15th century to a group of Arabs and Egyptian Mamlukes and that is when Sudan fell under the religion of Islam.

Around the beginning of the 17th century, Alwa was conquered by a group of Arabs and a loose confederation of tribes ruled by the “Black Sultans” of the Funj dynasty. Life in southern Sudan, up until the 20th century, was very calm and isolated. Many lived within their tribes and lived traditional lives. They were only interrupted by explorers and recurrent slave raiding.

In the 1820s, the Egyptians defeated the Funj sultan and brought Sudan under Turco-Egyptian rule which lasted until 1885. At the end of Egyptian rule, a group of Sudanese tribes rose up and revolted under the leadership of Muhammad Ahmad bin ‘Abdallah. He proclaimed himself to be the Mahdi (“rightly guided one”) who would help restore and bring victory to Islam and is prophesied in Muslim tradition. He took over possession of Khartoum in 1885 and his troops captured and beheaded the governor, General Charles Gordon, a British officer in the employ of Egypt. The Mahdi made himself the head of a theocratic state that lasted until 1898 when an Anglo-Egyptian invasion force led by General Horatio Herbert Kitchener defeated the Khalifa, the Mahdi’s successor, in the battle of Omdurman. The British took back control and almost lost it when the French tried to take parts of Sudan, which almost started a war between France and Britain. British administration tried to help restore law and order, tried to

minimize and stop slave trading, and tried to bring a stable economy and government to Anglo-Egyptian Sudan, as it was then called.

After many years, Sudan finally gained its independence on January 1st, 1956. Egypt and the United Kingdom recognized Sudan's independence and the newly independent nation became a member of the Arab league on January 19th, and then joined the United Nations on November 12th. Sudan had its first general parliamentary elections on February 27, 1958. The Umma party won the elections and formed a new government on March 20th. However, it was later overthrown within the same year on November 17 by Lieutenant General Ibrahim Abboud, the commander in chief of the armed forces. Abboud dismissed parliament, suspended the constitution, declared martial law, and made himself the head of the newly formed cabinet as the Prime Minister of Sudan. He was also an advocate of closer relations with Egypt. On October 26, 1964, President Abboud's government was overthrown and civilian politicians ruled for the next five years.

Colonel Gaafar Mohammad Nimeiri overthrew the government in a bloodless coup on May 25th 1969 and established the Democratic Republic of the Sudan. Nimeiri and his revolutionary council arrested the ex-president and former ministers, revoked the constitution, and suspended the Supreme Council of State (the National Assembly) and all political parties. Nimeiri became the prime minister of Sudan in 1969 and then he proclaimed that the Sudan would become a one-party state in 1971 with the Sudanese Socialist Union as the sole political organization.

A constitution was issued on August 13th 1971, and Nimeiri, running unopposed, was elected president in September and received 98.6% of the votes. One of the things that Nimeiri is most remembered for is bringing an end to the sporadic civil war that had plagued Sudan since independence. A settlement with autonomist forces in the south was reached in February 1972, when negotiations for the Sudanese government and the South Sudan Liberation Front, the Anyanya rebels, agreed on a cease-fire and on autonomy for the southern provinces.

There were several attempted coups to oust Nimeiri from office by Libya and local Communists, so he turned for support to Egypt, conservative Arab countries, and the West for political and economic aid. Nimeiri was the only Arab leader to support Egyptian president Anwar al-Sadat in his peace negotiations with Israel. Sudan became vulnerable after Sadat was assassinated and the country's stability was threatened by a large number of refugees entering Sudan from Eritrea, Uganda, and Chad, which strained Sudan's resources.

Nimeiri was reelected to a third term in April 1983. He pardoned about 13,000 prisoners and announced a revision of Sudanese law to make it in accordance with Islamic law. Martial law was imposed in 1984 because of rising tensions with Libya, protests over increased food prices, and opposition in the mostly non-Muslim south to Islamization. It remained in effect until late September. There was continued unrest in Sudan that led to a bloodless military coup in 1985 that led to Nimeiri's oust from the presidency.

Sadiq al-Mahdi took over after a year of military rule and was elected prime minister in the first free election in 18 years. Voting in the south was delayed due to a gurrilla war led by southern rebels known as the Sudanese People's Liberation Army (SPLA) against the Muslim Arab government. In June 1989, a military coup headed by Brigadier Omar Hassan al-Bashir ousted the Mahdi government. Sudan declared a state of emergency and was ruled by a 15-member Revolutionary Command Council for National Salvation. Times in Sudan went from bad to worse in the early 1990s as the Bashir government suppressed political opposition and continued the fight against non-Muslim rebels in the south.

In 1993, Bashir tried to establish a multi-party state and abolish the military government but he retained all of his previous ministers making the changes he was making for the Sudanese government merely cosmetic and superficial. Fighting continued in the south in the 1990s and many peace talks and cease-fires were administered, but nothing was resolved regarding major issues like the government's unwillingness to separate state and religion and disagreements over where the boundary between north and south would be. Several cease-fires were called to deliver food and medicine to the war-torn southern region of Sudan.

In 1999, Bashir declared a state of emergency, dissolved the National Assembly and suspended parts of the constitution. Bashir ran for presidential reelection in December 2000, but many opposing political parties boycotted the elections, criticizing the ongoing state of emergency and the fact that voting would not be held in most southern constituencies. Bashir was reelected and his party, the National Congress Party, won 355 of the 360 seats in the National Assembly.

The southern region of Sudan grew more peaceful in the first years of the 21st century, but violence erupted and continued to escalate in the western region of Darfur. The peoples of Darfur wanted to gain greater independence and settlement over land rights. The government responded to the Darfurian rebels with a counterinsurgency led by government troops and the Arab militia known as the Janjaweed. These troops destroyed villages, killed, tortured, and raped the people. There was cease-fire that was signed by the government and the Darfurian rebels in April 2004, but the fighting and blood-shed soon resumed. The Sudanese incurred major denunciations from the UN Security Council because of accusations against the Sudanese government for aiding the Janjaweed militia; the government denied supporting them. In August of 2004, the African Union (AU) started sending peacekeeping forces to Darfur but the AU troops were not able to control the violence. The Sudanese government did not allow the UN to send their peacekeeping forces to the region. For additional information on this crisis see:

<http://www.crisisgroup.org/home/index.cfm?id=3060&l=1&gclid=CLvJqef4s44CFRKNgQodTQ6l4Q>

The AU resumed peace talks between rebel groups in 2006 but they could not completely agree and would not sign a cease-fire. This resulted in a new round of fighting in Darfur. In June 2007, AU and UN officials met with Sudanese government officials in the capital city of Ethiopia, Addis Ababa. As a result, a joint AU-UN peacekeeping force of about

20,000 troops (mostly troops from Africa) was allowed to enter the region. Darfur has faced much strife, and the International Criminal Court has begun an investigation into war crimes committed by the Sudanese government. Most of the victims have either died from violence, starvation, or disease. There are also more than 2 million people that have fled to other countries as refugees. International relief workers faced many difficulties reaching the war-torn region due to the continuing violence and strict restrictions placed on their movements by the Sudanese government.

In January 2005, the Sudanese government and the SPLA signed an agreement to end Sudan's 21-year long civil war, longest-running conflict in Africa. This civil war has claimed over 1 million lives. The agreement stated that there would be a six-year transitional period in which the southern region of Sudan would establish a separate administration and autonomy. At the end of this six-year period, the people of the south will vote to determine whether they want to secede from Sudan and form their own country.

Source: <http://www.lonelyplanet.com/worldguide/destinations/africa/sudan/essential?a=culture>;
http://encarta.msn.com/encyclopedia_761559614_7/Sudan.html

Christian History

Christian history of present day Sudan began in the 4th century with the Coptic Christians of Nubia. Their influence spread throughout Egypt and as far south as Khartoum, the capital of Sudan. The arrival of the Orthodox Melkite (Greek) traditions led to a split between the Copts in Egypt and the church in Nubia. Despite this division, Christianity continued to flourish in this region until the 14th century, when the arrival of Islam extinguished all Christian presence in Nubia.

Roman Catholic missionaries began working in Sudan in 1842. In 1846, the Roman Catholic vicariate of Central Africa was established in Khartoum. This church was eventually destroyed by an insurrection in 1881, but it was reestablished in 1898. The Roman Catholic Church is currently the largest Christian denomination in Sudan, having grown from 250 members in 1898 to over 2 million in 1995. In Sudan today, there are reportedly 140 Catholic congregations in existence, comprised of of 2,034,884 members.

Anglican missionaries began working in Sudan around 1899. They were part of the evangelical Church Missionary Society (CMS). From 1916, the Anglican Church began seeing steady growth and tens of thousands of people converted to Christianity. The Anglican Church is currently the second largest church in Sudan. They have 2,100 congregations, 632,432 members, and are known collectively as the Episcopal Church.

Also in the early 1900s, the Presbyterian Church emerged in southern Sudan and the Evangelical Church of the Sudan emerged in the north, which had ties to the Egyptian Coptic Evangelical Church. The Presbyterian Church currently has 130,000 members in over 600 congregations.

The Sudanese Church of Christ was founded by Sudan United Mission (SUM) workers in the early 20th century. This church has 560 congregations with 80,000 church members.

Following the Church of Christ's establishment was the Africa Inland Church, which was begun by the African Inland Mission team in 1949. Today the Africa Inland Church has 50 congregations and 11,994 members.

Serving in Mission, or SIM, entered Sudan in 1937 and began working among various people groups in the south. They established a church known as Sudan Interior, which today has around 20,000 members and 130 established congregations.

When civil war broke out in 1964 many missionaries were forced to flee Sudan. In 1970, only five SIM missionaries were still working in Sudan, all of which lived around the capital. These workers became the liason for other mission's organizations who were forced to leave the country entirely.

As the war ended around 1973, missionaries were once again allowed to limited access to the south. By 1978, they had begun relief and development efforts in these war-torn areas. They also provided health care and initiated agricultural programs. Work was again halted in 1984 because of continued political problems in the south.

There are several other denominations represented in Sudan. This includes the Assemblies of God Church, which currently has 50 congregations and around 7,000 members. Sudan Pentecostal has 65 congregations and 5,200 members. Trinity Presbyterian Church of Sudan has 306 congregations and 7,266 members. There are a total of 336 other Christian congregations composed of different smaller denominations. Collectively, these various denominations have 221,885 members.

(<http://sim.org/country.asp?cid=62&fun=1>)(“World Christian Encyclopedia,” p. 700-701)(“*Operation World*,” p. 597)

Religions

Non-Christian (99.95% ---“*Operation World*”)

Islam:

About 70% of the Sudanese population professes Islam; Sudan's Muslim population is mainly concentrated in the north. They tend to follow Sunni Islam and are mostly of the Melkite rite although some are Shafiites. Especially in rural area, Sudanese Islam is characterized by strong brotherhoods called *tariqas*, headed by holy men (sheiks or walis) who dictate the ritual and ascetic rules to be followed by their disciples.

Hinduism:

There are 584 professed Hindus living in Sudan, mainly South Asians who are living and working in Sudan.

Jews:

There are an estimated 1,354 Jews in Sudan

Baha'is:

There are an estimated 1,828 that profess the Bahai faith.

Traditional Religions:

Followers of traditional religions comprise about 12% of Sudan's population and are mostly located in the south. These tribes have been resistant to both Christianity and Islam. They include: Anuak, Didinga, Dinka, Angessana, Krongo, Lotaka, Meban, Murle, Nuer, Shilluk, and Uduk. They offer sacrifices to ancestral spirits, believe in spirit possession, divination, and other occult practices.

Catholic/Orthodox Churches

Orthodox churches (.6%): There are three known Oriental Orthodox churches represented in Sudan and they are of the Monophysite tradition. They are mostly represented in the north and are largely self-contained ethnic groups that cater for their own members and do not have much impact on the wider community. These congregations are largely comprised of Copts, Sudanese of Egyptian origin, Ethiopians who have only been organized as a religious community since 1965, and Armenians, a small group found in the capital of Sudan who is without a resident priest. There are about 150,180 Orthodox believers in Sudan.

Catholic Church (11.87%): It is the largest church body in Sudan and is concentrated mainly in the southern region of Sudan. It has grown from 250 adherents in 1898 to 40,000 in 1930, 78,000 in 1949, over 600,000 including catechumens by 1970 and over 2.7 million by 1995. Many Catholic Sudanese have been forced to flee the southern region of Sudan because of mass attacks by rebel groups against non-Arab and non-Muslim Sudanese.

Christian

Protestant/Evangelical/Pentecostals (2.90%): There are over 10 Protestant denominations at work in Sudan. These include two groups of Presbyterians (both related to the United Presbyterian Church in the USA), the Evangelical Church in the Sudan (composed of northern Sudanese that come from an Egyptian background), and the Church of Christ in the Upper Nile (composed of southern indigenous peoples). The other Protestant churches are all active in the south and are the result of 3 missions: The African Inland Mission, the Sudan Interior Mission, and the former Sudan United Mission. All missionaries that were connected with the southern churches were asked to leave during the 1960s. Many returned after 1973 only to have to leave again during the 1990s because of the civil war.

Episcopal: There are about 2,100 congregations and 632,432 members.

Presbyterian: There are about 600 congregations and 130,000 members.

Sudan Church of Christ: There are about 560 congregations and 80,000 members.

Africa Inland: There are about 50 congregations and 11,994 members.

Sudan Interior: There are about 130 congregations and 20,000 members.

Assemblies of God: There are about 50 congregations and 7,000 members.

Sudan Pentecostal: There are about 65 congregations and 5,200 members.

Source: *Operation World*, 21st Century Edition, 2001

World Christian Encyclopedia: A Comparative survey of churches and religions in the modern world.
Volume 1: *The World by Countries*

People Groups

Sudan is clearly and equally divided between the Arab north and the Black African South. These two main groups can further be broken down into 56 distinct ethnic groups in Sudan. Under the umbrella of these ethnic groups are as many as six hundred sub-groups. Among the people of Sudan, there are a total of 134 living languages. Including dialects, there are as many as 400 languages spoken by the various people groups of Sudan.

With the ethnic division between the north and south, there are also clear religious divisions. Approximately 65% of the population is Muslim, most of them residing in the north. Christianity is the second largest religion in Sudan, with 23.19% of the people practicing some form of Christianity. The remaining percentages are traditional ethnic religions, at 10.61%, and non-religious/other, at 1.20%.

The groups listed below are a compilation of the various people groups from People Groups and Joshua Project. The majority of the information about these groups was consistent on both sites and inconsistencies are noted where they were not. A few groups listed below are probably more correctly identified as an ethnic group than they are a distinct people group. Regardless, because both sites listed them as a people group they are listed accordingly here.

The following profiles will provide general information on some large groups such as Baggara, Nuba, and Arabic people in the first section of the larger group. In sub group descriptions the words "see above" indicate that the reader should look back for this information

(<http://sim.org/country.asp?cid=62&fun=2>)

(http://www.ethnologue.com/show_country.asp?name=SD) (*Operation World*, p. 596-597)

11958

Acheron (unknown)—Acheron Speakers

The Acheron are located in the Kordofan Province in Northern Sudan. Both their population and religion are unknown at this time.

They speak Acheron. There are currently some gospel recordings available for the Acheron people in the Acheron language.

(<http://www.peoplegroups.org/Detail.aspx?PID=11958>)

(<http://www.joshuaproject.net/peopctry.php>)

11959

Acholi (31,000)—Acholi Speakers

The Acholi people are located in the Opari District of Southern Sudan in the Acholi Hills region. They are also known as the Acholi Shuli, Gang, and Shuli people. They speak the Acholi language. They are a Luo people who have their origins in northern Uganda. Some of them live in southern Sudan today.

There are several different subgroups that are considered Acholi. These include the Pacua Acoli, Paimol Acoli, Pacabol Acoli, Pabala Acoli, Parumo Acoli, and Adilang Acoli.

The Acholi economy relies on pastoralism, including raising cattle, millet, sesame, sweet potatoes, cotton, and tobacco. Severe droughts and enemy raids have greatly impacted the Acholi's ability to survive.

The Acholi people are internationally known due to the Lord's Resistance Army insurgency against the Ugandan government. The LRA was led by Acholi and created one of the longest conflicts in Ugandan history. This insurgency has subsequently displaced hundreds of thousands of Acholi people.

The Acholi are also known for their dances. They have a dance for nearly every occasion on their cultural calendar. These dances are always communal, never solo. Oftentimes, the words of their songs tell of past stories and everyday life.

Approximately 89% of the Acholi people consider themselves Christians. Of those, around 40% are evangelical. The remainder of the Acholi population is Muslim. Regardless of their beliefs, traditional religion continues to be a dominating factor both in Christianity and Islam. The complete Bible, the Jesus Film, scripture recordings, and gospel recordings are available for the Acholi people in their heart language.

(<http://www.joshuaproject.net/peopctry.php>)

<http://www.peoplegroups.org/Detail.aspx?PID=119589>
<http://en.wikipedia.org/wiki/Acholi>
<http://psmortensen.dk/africa/acholi.htm>
(*The Peoples of Africa: An Ethnohistorical Dictionary*, p.7)

11960

Adja (285)—Aja Speakers

The Adja people live in the Western Bahr el Ghazal Province of southern Sudan. They are also known as the Aja or Ajja people. Their primary religion is Islam.

It is possible that this group descended from the Aja of Western Africa who were shipped out of the state of Benin as slaves. The Adja of Benin are very involved in voodoo and other magic.

Approximately 5% of the Adja people follow some form of Christianity. Of those, around 2% are evangelical. There are currently no ministry tools available for the Adja people in the Aja language.

<http://www.joshuaproject.net/peopctry.php>
<http://www.peoplegroups.org/Detail.aspx?PID=11960>
http://en.wikipedia.org/wiki/Aja_people

11961

Afitti (5,230)—Afitti Speakers

The Afitti people live in Northern Sudan, specifically in Eastern Jebel ed Dair in the Nuba Hills region. They are also known as the Afitti Ditti, Dinik, Ditti, and Unietti people. They practice Islam.

There are no known believers among the Afitti people and there are no ministry tools available for the Afitti people in the Afitti language.

<http://www.joshuaproject.net/peopctry.php>
<http://www.peoplegroups.org/Detail.aspx?PID=11961>

11963

Ageer (15,651)—Dinka, Northeastern Speakers

The Ageer people live in Southern Sudan, just east of the Sudd. They are a subgroup of the Dinka people. They are also known as the Ager, Agri, Ngok-Sobot, Noongar, and Sisodia Rajput. They practice Islam or ethnic religions.

There are few, if any, known believers among the Ageer people. There are currently Bible portions, the New Testament, scripture resources, the Jesus Film, gospel recordings, and other ministry tools available for the Ageer people in the Dinka, Northeastern language.

<http://www.peoplegroups.org/Detail.aspx?PID=11963>
<http://www.joshuaproject.net/peopctry.php>
(*The Peoples of Africa: An Ethnohistorical Dictionary*, p. 432)

00000

Amhara (72,000)—Amharic Speakers

The Amhara are an ethnic group native to the Ethiopian highlands. They also live in Djibouti, Eritrea, Somalia, and Sudan. In Sudan, they are sometimes called Ethiopian. They are a semi-nomadic people, whose ancestry is most likely linked to tribes from what is now Yemen.

Life for the Amhara is not easy. The men spend the majority of the day farming, while the women work at home and children tend to the flocks. Nothing in this society is wasted. Even dried dung from the farm animals is used as the primary cooking fuel.

The staple food for the Amhara is the *injera bo wot*, which is made from grain (called *teff*) and a pepper sauce made from beans or meat. The process for making these foods is difficult and time-consuming.

The girls of this society normally marry at age fourteen. The groom is typically three to five years older than the girl. Marriages are negotiated by the families, followed by a civil ceremony to seal the contract. The women are paid housekeeper's wages and are not eligible for any inheritance. The children of the marriage, however, are qualified for inheritance.

Most of the Amhara follow the strict teachings of the Orthodox Church. They believe that to be Amhara is to be Christian. They practice baptism as an entrance into the church and as a means of salvation. Boys are baptized on the fortieth day after birth, while girls are baptized eighty days after birth.

The Church also places extreme significance on fasting. It is a great source of pride for the Orthodox Church because it distinguishes them from other churches and religions. The faithful in the church fast 250 days per year, and all "good" Christians are expected to fast a minimum of 180 days per year.

Approximately 80% of the Amhara people belong to Orthodox churches. Of those, around 20% are evangelical. The complete Bible, evangelism resources, Jesus Film, God's Story Video, Christian radio broadcasts, scripture audio recordings, gospel audio recordings, and books and other printed materials are all available in the Amharic language.

<http://strategyleader.org/profiles/amhara.html>
<http://www.joshuaproject.net/languages.php?rol3=amh>

00000

Amri (60,000)—Arabic, Sudanese Spoken Speakers

The Amri are an Arab group that lives in Northern Sudan. The Arabs are a very large ethnic group that is one of the fastest growing in the world. The Arab influence in Africa began around the seventh and eleventh centuries when the Arabs invaded Northern Africa, displacing many pre-Islamic Saharan people groups. Many tribes, such as the black farmers, Jewish artists, and Berber refugees were absorbed into the Arab culture, thus making the “Arabized.”

There are thousands of ethnic groups and subgroups within the Arab people group. These groupings are based on Muslim sect, regional adaptation, and Arabic dialect. Within Sudan, most of the Arabized tribes speak the Sudani form of Arabic. A smaller number speak Creole Arabic. Arabic is the official language of Sudan. It is used by government leaders and businessmen.

Agriculture is the basis of most of the Arabized tribes’ economy. They depend heavily on farming and animal breeding for their livelihood. They raise cattle, sheep, goats, donkeys, and dogs. They also grow sorghum and millet as their staple crops, along with gourds, okra, sesame, watermelon, and cotton. They make cheese and butter from the milk of the cows and goats. Despite pastoral and agricultural improvements, Sudan is still one of the poorest and least developed countries in the world.

Arabized tribes that are not farmers are typically nomadic herdsmen. They travel over large areas in search of better grazing lands for their herds of cattle and camels. Other Arabized tribes have become businessmen and merchants, engaging in the commercial activities of the larger cities in their regions.

The majority of Arabized tribes live in permanent settlements. Their houses are round huts with thatched roofs. The tribes that are nomadic live in temporary camps consisting of dome-shaped shelters made of branches and covered in grass. City dwellers live in rectangular homes with tin roofs.

The dress of the Arabized tribes of Sudan is very similar to other Arabic communities. Their dress consists of sandals, cotton turbans or caps, and *djellabas* (long-sleeved cotton tunics).

The culture of the tribes is similar to that of other Arabic groups. Important ceremonies include birth, marriage, death, the first haircut, and the circumcision (for boys). The marriage ceremony is the most elaborate of all. Men in these tribes often practice polygamy, but follow Islamic law which states that no man can have more than four wives. After the wedding, the couple typically lives with the husband’s parents. In some groups the couple live with the wife’s family until the birth of the first child.

After the death of Mohammed in 632 AD, the Arab people began to spread over the lands, intermarrying with the North African tribes and introducing them to Islam. With the introduction to Islam, African tribes also began adopting many traditions and practices within Islamic culture. Islamic influence continued into the 16th and 17th

centuries when Islamic schools were introduced in Sudan. Today, virtually all of the Arabized tribes are completely Muslim.

The majority of Arabized tribes are not being targeted by any mission agencies. There are no known believers living among these groups. There also is great tension between this Islamic north and the Christian south. Repeated civil wars have not only left Sudan in a state of crisis, but these wars have also resulted in severe food shortages. As a result, many people have fled south to avoid persecution. Many people have died as a result of these continued conflicts.

There are few, if any, known believers among the Amri people. There are Bible portions, the New Testament, scripture resources, the Jesus Film, gospel recordings, radio broadcasts, and other ministry tools available for the Amri people in the Arabic, Sudanese Spoken language.

<http://www.joshuaproject.net/peopctry.php>

11964

Anuak (69,884)—Anuak Speakers

The Anuak live in the Upper Nile Province in the Pibor and the Lower Akobo river regions as well as portions of western Ethiopia. They are also known as the Anuak Jambo, Jambo, and Yambo people.

The Anuak people dwell along the banks of the rivers in southeastern Sudan and western Ethiopia. They were forced to relocate to this region after repeated invasions from neighboring tribes nearly 150 years ago. During the rainy season, this flat region quickly floods and becomes a swampland.

The Anuak speak Anuak, a Nilotic language. It is a very similar language to that of the Acholi, their neighbors to the south. The Shiluk people live to their north and they are believed to have a common origin with this people group.

The Anuak are primarily herdsman and farmers. They herd sheep and goats and they grow most of their own food. The Anuak frequently relocate to cultivate new soil after depleting their own.

The Anuak are divided into different clans. Intermarriage is common between clans. Each clan, which typically lives within one village, has a very strong sense of unity. This unifying sense does not carry through from one Anuak village to the other. In fact, there is very little, if any, cooperation between the Anuak villages. Each village is self-sufficient and isolated from the neighboring villages. They may be as far as twenty miles from the next nearest village, often separated by swamps and rivers. Each village is surrounded by dense reeds, making them very difficult to reach or attack.

Each village is its own self-governing political and legal unit. Each settlement has a headman, who is in charge of village ceremonies. The headman possesses the village

drums and Anuak relics. He is greatly respected by the other villagers. They cultivate his land and often bring him gifts of meat and fish. If the headman loses the respect of the villagers by being a weak leader, he and his family are forced to leave.

After death, an Anuak is typically buried underground, just a few feet from his hut or in a shaft in the center of his homestead. Animal skins are placed over his face and the entire grave is enclosed by a fence. Every year when beer is brewed during the time of the millet harvest, a feast is held in memory of all who have died that year.

The Anuak are animistic, having strong beliefs in the spirit world. They believe they can pray directly, without the use of mediator spirits or priests, to Juok, the creator god in their religion. The Anuak sacrifice animals to Juok to request healing for the sick or to bring revenge on others. They also practice divination and magic as a way to bring curses on others, especially for those who cannot avenge themselves. Workers of this sorcery are known as the *cijor*.

Approximately 12.5% of the Anuak people follow Catholic or Orthodox beliefs. Of those, around 5 % are evangelical. There are currently Bible portions, the New Testament, scripture recordings, gospel recordings, and the Jesus Film available for the Anuak people in the Anuak language.

<http://www.peoplegroups.org/Detail.aspx?PID=11964>

<http://www.joshuaproject.net/peopctry.php>

00000

Arab (1,121,000)—Arabic, Sudanese Spoken Speakers

The Arab ethnic group represents over 200 million Arabs who compose the majority population of 22 nations. They are, by far, the largest and most influential Muslim group in the world. In Sudan, the Arabs live in the north and are known collectively as the Baggara, Bedouin Arab, and Palestinian Arabs.

Arabs are a very proud people. Although certain physical, geographical, and religious aspects may vary among each Arab group, they all identify with the Arabian cultural heritage. Another marked characteristic of the Arab people is their ability to speak Arabic or one of its many dialects. They also have shown a great capacity to urbanize, industrialize, and de-tribalize.

Today, the majority of Arabs live in cities and towns, while few of them live as desert shepherds. These societal changes have ushered in greater educational and employment opportunities for both men and women. This has also given rise to a new “middle class” in their society. These changes, along with others, have brought about a degree of tension among the Arab people.

The new middle class in Arab culture includes the Diaspora Arabs, or those who have taken up residence in other countries for new job opportunities. The living conditions of the Diaspora Arabs have improved; however, these changes have weakened their

traditional family ties because of their exposure to other cultures. Women now have more freedom, there are fewer arranged marriages, and there is less pressure to conform to traditional religious practices.

Most Diaspora Arabs no longer identify themselves by tribal affiliations as the traditional desert or village Arabs do. Rather, their social structure has become very complex and they identify themselves strictly by their nationality. The Arabic language also remains a strong social tie.

In effort to preserve the Arabic language, the Arab people have maintained two forms of Arabic. First, there is the Classical Arabic, the religious and literary language that is both spoken and written uniformly throughout the Arab world. Colloquial Arabic is the second type and it is a more informal language. It typically varies from region to region. The educated people speak both forms of Arabic.

Other efforts to preserve cultural traditions may be seen in the naming of children. Arabs will typically name their children to reflect kin, home, and religion, the three dominant elements of an Arab's life. For example, a boy's name might be "Muhammad ibn Ibrahim al Hamza." In this name, "Muhammad" is the religious name, "Ibn Ibrahim" is the father's name, and "Al Hamza" is a village name.

The naming of girls is similar and they keep their names even after marriage. This reflects that women retain separate identities, legal rights, and family ties even though they enter marriages whereby they are subservient to men by tradition.

Most Arabs practice circumcision for the boys in their culture. Circumcision is celebrated as a boy's formal induction into the religious community and is typically done around the boy's seventh birthday. Rarely is a girl circumcised in Arab culture. There are a few isolated locations where this female circumcision is performed.

The Islamic faith first was preached in the early seventh century when Mohammed presented his tenets of Islam to the Arabs. It was not long before Mohammad's successors began spreading Islam, not only among their own people, but into other cultures as well. Today, 93% of Arabs are Muslims. Most of them belong to the Sunni Muslim group, although other sects, such as the Shia, Alawi, Zaidi, are also very common.

There are few, if any, known believers among the Arab people. There are currently Bible portions, the New Testament, scripture resources, the Jesus Film, gospel recordings, radio broadcasts, and other ministry tools available to the Arab people in their language of Arabic, Sudanese Spoken.

<http://www.joshuaproject.net/peopctry.php>

00000

Arab, Juba (22,000)—Arabic Sudanese Creole Spoken Speakers

The Arab, Juba people live in Southern Sudan. Most of them live in small towns and villages in the Equatoria, Bahr al Ghazal, and the Upper Nile regions. They follow the practices of Islam.

There are no known believers among the Arab, Juba people. There are currently Bible portions, scripture resources, gospel recordings, and radio broadcasts available for the Arab, Juba people in the Arabic, Sudanese Creole Spoken language.

<http://www.joshuaproject.net/peopctry.php>

00000

Arabized Burun (102,000)—Arabic Sudanese Spoken Speakers

The Arabized Burun is an Arab group that lives in Northern Sudan.

Approximately .01% of the Arabized Burun people follow Christianity. Of those, none are reported to be evangelical. There are Bible portions, the New Testament, scripture resources, the Jesus Film, gospel recordings, radio broadcasts, and other ministry tools available for the Arabized Burun people in the Arabic, Sudanese Spoken language. For general information on the Arab peoples see above.

<http://www.joshuaproject.net/peopctry.php>

00000

Arabized Dilling (9,100)—Arabic Sudanese Spoken

The Arabized Dilling are an Arab people that live in Northern Sudan. They are also known as the Dilling people.

Approximately .01% of the Arabized Dilling people follow Catholic or Orthodox beliefs. Of those, none are reported to be evangelical. There are Bible portions, the New Testament, scripture resources, the Jesus Film, gospel recordings, radio broadcasts, and other ministry tools available for the Arabized Dilling people in the Arabic, Sudanese Spoken language. For general information on the Arab peoples see above.

<http://www.joshuaproject.net/peopctry.php>

12030

Arabized Ghulfan (34,123)—Gulfan Speakers/Arabic Sudanese Spoken

The Arabized Ghulfan is an Arab group that lives in Northern Sudan. They are also known as the Ghulfan.

There are few, if any, known believers among the Arabized Ghulfan people. There are Bible portions, the New Testament, scripture resources, the Jesus Film, gospel recordings, radio broadcasts, and other ministry tools available for the Arabized Ghulfan people in the Arabic, Sudanese Spoken language. There are currently gospel recordings

available for the Arabized Ghulfan in the Gulfan language. For general information on the Arab peoples see above.

<http://www.peoplesgroups.org/Detail.aspx?PID=11958>
<http://www.joshuaproject.net/peopctry.php>

00000

Arabized Kadaru (7,500)—Arabic Sudanese Spoken

The Arabized Kadaru are an Arab group that lives in Northern Sudan. They are also known as the Khodhin people.

There are few, if any, known believers among the Arabized Kadaru people. There are Bible portions, the New Testament, scripture resources, the Jesus Film, gospel recordings, radio broadcasts, and other ministry tools available for the Arabized Kadaru people in the Arabic, Sudanese Spoken language. For general information on the Arab peoples see above.

<http://www.joshuaproject.net/peopctry.php>

00000

Arabized Karko (14,000)—Arabic Sudanese Spoken

The Arabized Karko is an Arab group that lives in Northern Sudan.

Approximately 9.8% of the Arabized Karko people follow Catholic or Orthodox beliefs. Only as small group are evangelical. There are Bible portions, the New Testament, scripture resources, the Jesus Film, gospel recordings, radio broadcasts, and other ministry tools available for the Arabized Karko people in the Arabic, Sudanese Spoken language. For general information on the Arab peoples see above.

<http://www.joshuaproject.net/peopctry.php>

00000

Arabized Mararit (22,000)—Arabic Sudanese Spoken Speakers

The Arabized Mararit are an Arab people that live in Northern Sudan. They are also known as the Abiyi and Ebiri people.

There are few, if any, known believers among the Arabized Mararit people. There are Bible portions, the New Testament, scripture resources, the Jesus Film, gospel recordings, radio broadcasts, and other ministry tools available for the Arabized Mararit people in the Arabic, Sudanese Spoken language. For general information on the Arab peoples see above.

<http://www.joshuaproject.net/peopctry.php>

12103

Arabized Midob (40,317)—Midob Speakers/Arabic Sudanese Spoken

The Arabized Midob is an Arab group that lives in Northern Sudan. They are also known as the Arabized Midob Tidda, Ababda, Meidob, Tidda, and Tiddi people.

There are few, if any, known believers among the Arabized Midob people. There are Bible portions, the New Testament, scripture resources, the Jesus Film, gospel recordings, radio broadcasts, and other ministry tools available for the Arabized Midob people in the Arabic, Sudanese Spoken language. There are currently no ministry tools available for the Arabized Midob people in the Midob language. For general information on the Arab peoples see above.

<http://www.joshuaproject.net/peopctry.php>

<http://www.peoplegroups.org/Detail.aspx?PID=12103>

12125

Arabized Nyimang (106,510)—Ama Speakers/Arabic Sudanese Spoken

The Arabized Nyimang is an Arab group that lives in Northern Sudan.

Approximately 1% of the Arabized Nyimang people follow Catholic or Orthodox beliefs. Around .10% are evangelical. There are Bible portions, the New Testament, scripture resources, the Jesus Film, gospel recordings, radio broadcasts, and other ministry tools available for the Arabized Nyimang people in the Arabic, Sudanese Spoken language. There are currently Bible translations and gospel recordings available to the Arabized Nyimang people in the Ama language. For general information on the Arab peoples see above.

<http://www.joshuaproject.net/peopctry.php>

<http://www.peoplegroups.org/Detail.aspx?PID=12125>

12146

Arabized Tagale (93,265)—Tegali Speakers/Arabic Sudanese Spoken

The Arabized Tagale is an Arab group that lives in Northern Sudan. They are also known as the Taqali people.

Approximately .01% of the Arabized Tagale people are evangelical Christians. There are Bible portions, the New Testament, scripture resources, the Jesus Film, gospel recordings, radio broadcasts, and other ministry tools available for the Arabized Tagale people in the Arabic, Sudanese Spoken language. There are currently no ministry tools available for the Arabized Tagale people in the Tengali language. For general information on the Arab peoples see above.

<http://www.joshuaproject.net/peopctry.php>

<http://www.peoplegroups.org/Detail.aspx?PID=12146>

00000

Arabized Temein (29,000)—Arabic Sudanese Spoken Speakers

The Arabized Temein are an Arab group that lives in Northern Sudan. They are also known as the Temein people.

There is still a group known as the Temain that also reside in Northern Sudan. Their main language is Temein and it is very possible that these two groups are from the same original group of people. The Temain are listed separately from the Arabized Temein because they speak a different language.

Approximately 1% of the Arabized Temein people follow Catholic or Orthodox beliefs. Less than 0.40% are evangelical. There are Bible portions, the New Testament, scripture resources, the Jesus Film, gospel recordings, radio broadcasts, and other ministry tools available for the Arabized Temein people in the Arabic, Sudanese Spoken language. For general information on the Arab peoples see above.

<http://www.joshuaproject.net/peopctry.php>

00000

Arabized Tira (86,000)—Arabic, Sudanese Spoken Speakers

The Arabized Tira are an Arab group that lives in Northern Sudan. They are also known as the Thiro people.

There is still a group known as the Tira that also reside in Northern Sudan. Their main language is Tira and it is very possible that these two groups are from the same original group of people. The Tira are listed separately from the Arabized Tira because they speak a different language.

There are few, if any, known believers among the Arabized Tira. There are Bible portions, the New Testament, scripture resources, the Jesus Film, gospel recordings, radio broadcasts, and other ministry tools available for the Arabized Tira people in the Arabic, Sudanese Spoken language. For general information on the Arab peoples see above.

<http://www.joshuaproject.net/peopctry.php>

12169

Arabized Wali (41,661)—Wali Speakers/Arabic Sudanese Spoken

The Arabized Wali are an Arab group that lives in Northern Sudan.

Approximately 1% of the Arabized Wali people follow Catholic and Orthodox beliefs. Around .40% are evangelical. There are Bible portions, the New Testament, scripture resources, the Jesus Film, gospel recordings, radio broadcasts, and other ministry tools available for the Arabized Wali people in the Arabic, Sudanese Spoken language. There are currently Bible translations and gospel recordings available for the Arabized Wali people in the Wali language. For general information on the Arab peoples see above.

<http://www.peoplesgroups.org/Detail.aspx?PID=12169>
<http://www.joshuaproject.net/peopctry.php>

12173

Arabized Zaghawa (137,079)—Zaghawa Speakers/Arabic Sudanese Spoken

The Arabized Zaghawa are an Arab group that lives in Northern Sudan.

There are no known believers among the Arabized Zaghawa people. There are Bible portions, the New Testament, scripture resources, the Jesus Film, gospel recordings, radio broadcasts, and other ministry tools available for the Arabized Zaghawa people in the Arabic, Sudanese Spoken language. There are gospel recordings available for the Arabized Zaghawa people in the Zaghawa language. For general information on the Arab peoples see above.

<http://www.joshuaproject.net/peopctry.php>
<http://www.peoplesgroups.org/Detail.aspx?PID=12173>

00000

Armenian (1,100)—Armenian Speakers

The Armenian people have a rich history reaching back to the Flood in the Bible. In the fourth century, Christianity first came to the region and the Apostolic Catholic Church became an important factor in shaping Armenian national identity. “To be Armenian is to be Christian,” the people say.

The Armenian people are originally from the Transcaucasia region of Armenia, near Mt Ararat. Armenia is roughly the size of Belgium, occupying 29,800 square kilometers. It lies just east of Turkey and west of Iran. The Armenian people have a long history of suffering, deportations, and massacres which has led to their occupation of other countries in the world. In each of these places, they are employed as artisans, scientists, and energetic merchants.

The Armenian people live in many areas of Africa. The largest concentration of them lives in Cairo; however, since the revolution of 1952, Armenians have migrated to other African countries. A little over a thousand of them live in Sudan. In Sudan, they are also known as the Armaine, Ermeni, Ermini, Hai, and Western Armenian people.

Approximately 87% of the Armenian people follow Orthodox beliefs. Less than 0.50 % is evangelical. There are scripture resources, the Jesus Film, gospel recordings, the complete Bible, and many other ministry tools available for the Armenian people in the Armenian language.

<http://www.joshuaproject.net/peopctry.php>
(The Peoples of Africa, p. 38)

11967

Atwot (33,598)—Reel Speakers

The Atwot live in Southern Sudan in the Upper Nile River Valley of the Lakes Province. They are also known as the Aril and Reel people. They are both linguistically and culturally related to the neighboring Nuer and Dina people groups.

History reports that 500 years ago the Atwot and the Nuer were essentially one people group who lived along the west bank of the Bahr-el-Jebel River. Internal strife led to a split and the Atwot retreated south to the banks of the Payii River. Along this river, the Atwot were greatly influenced by another people group, possibly the Dinka, who were very skilled in hunting, trapping, fishing, and iron-working. These reports possibly account for the similarities among the Atwot, Nuer, and Dinka people.

The majority of the Atwot are shepherds or farmers. In the northern Atwot region there is an abundance of open grassland that provides crucial grazing land for their herds during the dry season. During the rainy season, the Atwot cultivate crops in the dense tropical forests to the south. They grow millet, beans, groundnuts, and cassava. Due to frequent relocations according to season, the Atwot have both wet-season and dry-season villages.

Most of the Atwot live in rural areas, traveling to Yirol, the administrative center of the region, and other towns for various necessities. In these places they purchase salt, grain, cloth, cookware, and other items. The Atwot also sell dried fish, grain, squash, and beans in open air markets. Two elementary schools, in addition to police and army stations, are also located in Yirol.

In Atwot culture, a boy goes through a period of training when he reaches puberty. This training is known as *acot*, and every boy the same age goes through it. During initiation, the boy's head is shaved. After the training, the young men wear a beaded girdle, thus making them part of the marriage class.

A newly married Atwot man builds his own hut on his father's settlement. He then builds a hut for his wife, which she lives in separately. The wife maintains her own garden and cares for her children. Each homestead is connected by narrow paths. The traditional Atwot home is extremely solid. They are built ten to twelve feet above the ground, resting on a pile of timber. Underneath each hut is an area for cooking and storage. One or more smaller huts are built along the ground as shelter for the sheep and goats at night. Cattle are rarely brought into an Atwot homestead.

Approximately 95% of the Atwot are pagan. They profess belief in a supreme being, who they know as Decau, as the creator of all things. They pray directly to Decau and offer sacrifices to him in times of trouble.

Approximately 14% of the Atwot people follow Catholic or Orthodox beliefs. Less than 8% are evangelical. There are currently no ministry tools available for the Atwot people in the Reel language.

<http://www.peoplegroups.org/Detail.aspx?PID=11967>

<http://www.joshuaproject.net/peopctry.php>

11968

Avukaya (20,158)—Avokaya Speakers

The Abukeia, Avokaya are a small Christian group that lives in southern Sudan in the Western Equatorial Province and in the Democratic Republic of the Congo. Their primary language is Avokaya.

Approximately 60% of the Abukeia, Avokaya people follow Christianity. Of those, around 15% are evangelical. There are currently Bible portions, the New Testament, scripture recordings, and audio recordings available for the Abukeia, Avokaya people in the Avokaya language.

<http://www.joshuaproject.net/peopctry.php>

<http://www.peoplegroups.org/Detail.aspx?PID=11968>

42804

Awlad Hassan (77,946)—Arabic, South Levantine Spoken Speakers

The Awlad Hassan are an Arab group that lives in northern Sudan.

Approximately 0.02% of the Awlad Hassan people follow Christianity. There are currently Bible portions, gospel recordings, and scripture resources available for the Awlad Hassan people in the Arabic, South Levantine Spoken language. For general information on the Arab peoples see above.

<http://www.peoplegroups.org/Detail.aspx?PID=42804>

<http://www.joshuaproject.net/peopctry.php>

11970

Baggara (844,131)—Arabic, Sudanese Spoken Speakers

The Arab tribes in Africa who herd cattle are often referred to as the “Baggara,” a name derived from the Arabic word for “cow.” The Baggara people are found in the Lake Chad region, Niger, Chad, Cameroon, Nigeria, the Central African Republic, and northern Sudan. They are also known as the Habbania Baggara and El Obeid people.

The Baggara tribes first entered western Sudan in the twelfth and thirteenth centuries. Some of these tribes have intermarried with Negroid tribes, giving the Baggara darker skin and thicker lips than other Arab groups.

The Baggara typically live in hot, semi-arid climates. These zones typically contain thicker vegetation which makes the Baggara unable to raise camels; they raise cattle instead. This sets the Baggara apart from their northern Arab neighbors.

The Baggara depend entirely on their herds for survival. They rely on their milk and cheese during the winter. They also use animal fat and dung as healing ointments. Animal skins make clothing and tents. Even the bones of animals are used to make ornaments and weapons. Because of the Baggara's dependence on their herds, their life revolves around caring for them.

Most of the Baggara tribes are nomadic. They live in simple dome-shaped tents which are easily packed and portable for moving. During the dry season, they move their herds southward to the river lands. During the wet season, they move northward to the grasslands. Before changing locations, the Baggara plant sorghum, sesame, millet, and beans in their fields so they can harvest them when they return.

When setting up a new camp after relocating, women build beds for herself and her children first before placing a tent around it. A tent is built by placing saplings into holes in the ground, bending them over, and tying them into a frame-like structure at the top. This frame is then covered with thatch or grass mats. These tents are arranged in a circle and the cattle are brought inside the circle at night.

The Baggara tribes that live in farming communities or towns have houses made of mud bricks and thatched roofs. Even there they have small corrals for young animals inside their compounds.

Married women own these tents and the housekeeping contents. Men build sun shelters for themselves near the camp. In these shelters, men gather together to eat, talk, nap, and entertain friends.

In Baggara culture, men and women have very distinct roles. The women milk the cows and sell it to factories. They then sell processed milk at the markets or door to door. Any earnings they receive go directly towards paying household expenses. Women also build the houses, tend children, get water, and prepare meals.

Due to the self-sufficiency of the women, the men will sometimes leave for a year or two to work in other countries. If they are not working in other countries, they are caring for the herds, as well as planting and harvesting crops.

Baggara marriages are often polygamous. If a man has two or more wives, they may be separated, one woman living in a pastoral camp, while another lives in a farming village. Both products and labor are exchanged between the two households. This increases the family's income.

Since the thirteenth century the Baggara tribes have been Muslim. They wear clothes prescribed by the Islamic faith. They even bury their dead facing Mecca, the "holy city" of Islam. The Baggara are also a very superstitious people with a strong belief in evil spirits. They believe men and women can be changed into animals and that something as simple as a sneeze is the body ridding itself of an evil spirit.

Approximately 0.01% of the Baggara people follow Orthodox or Catholic beliefs. Of those, none are known to be evangelical. There are currently gospel recordings, Bible translations, radio broadcasts, and the Jesus Film available for the Baggara people in the Arabic, Sudanese Spoken language.

<http://www.peoplegroups.org/Detail.aspx?PID=11970>

<http://www.joshuaproject.net/peopctry.php>

11972

Baka (33,598)—Baka Speakers

The Baka people live in Southern Sudan in the Western Equatoria Province. They are not to be confused with the Baka people of Cameroon and the Central African Republic.

Many of the Baka people are reported to be Christian. There are gospel recordings available for the Baka people in the Baka language.

<http://www.peoplegroups.org/Detail.aspx?PID=11972>

11973

Banda (4,030)—Banda, West Central Speakers

The Banda people live between Wau and Mboro in Southern Sudan. They are also known as the Banda West Central, Dakpa, Golo, and Eli-Elat people.

They are originally from the mountains of Darfur, but settled in the Central African Republic around the 19th century to avoid the slaving sultans of Wadai and Darfur. During their migration, the Banda battled with the Sabangas and Mandijas people before the arrival of the French and Belgians restored peace to the Banda people.

Today, the Banda comprise the largest ethnic group in the Central African Republic. Their tribe breaks down into several sub-groups. Some of those groups are located in Sudan.

The Banda culture observes patrilineal descent. The Banda that live in rural areas often raise corn, cassava, peanuts, sweet potatoes, and tobacco. The men will hunt and fish in suitable areas while the women cultivate crops and gather wild foods as necessary. The Banda are also known to be craftsmen. They produce wooden ritual objects as well as others for utilitarian purposes. They are best known for their large slit drums which they fashion in the image of animals.

Polygamy is still a relatively common practice among the Banda. They also incorporate several initiations into their culture, called *semali*, which assures group unity. These happen at different ages in Banda society.

Approximately 10% of the Banda people follow Christianity. Of those, around 3% are evangelical. There are gospel recordings available for the Banda people in the Banda, West Central language.

<http://www.peoplesgroups.org/Detail.aspx?PID=11973>
<http://www.joshuaproject.net/peopctry.php?rop3=100954&rog3=SU>
(*The Peoples of Africa: An Ethnohistorical Dictionary*, p. 66)
<http://www.answers.com/topic/banda-people>

11974

Banda, Mid-Southern (7,795)—Banda, Mid-southern Speakers

The Banda, Mid-Southern people live in southern Sudan's town of Sopo, which is near the Central African Republic border.

Many of the Banda, Mid-Southern people are Christians. There are gospel recordings available for the Banda, Mid-Southern people in the Banda, Mid-southern language. For general information on the Banda peoples see above.

<http://www.peoplesgroups.org/Detail.aspx?PID=11974>
<http://www.joshuaproject.net/peopctry.php?rop3=101599&rog3=SU>
(*The Peoples of Africa: An Ethnohistorical Dictionary*, p. 66)
<http://www.answers.com/topic/banda-people>

12147

Banda, Togbo-Vara (1,948)—Banda, Togbo-Vara Speakers

The Banda, Togbo-Vara people live in Southern Sudan. They are also known as the Togbo, Banda, Tagbu, and Togbo-Vara people.

There are few, if any, known believers among the Banda, Togbo-Vara people. Most of them follow the practices of Islam. There are gospel recordings available for the Banda, Togbo-Vara people in the Banda, Togbo-Vara language. For general information on the Banda peoples see above.

<http://www.peoplesgroups.org/Detail.aspx?PID=12147>
<http://www.joshuaproject.net/peopctry.php?rop3=101599&rog3=SU>
(*The Peoples of Africa: An Ethnohistorical Dictionary*, p. 66)
<http://www.answers.com/topic/banda-people>

11975

Banda-banda (3,898)—Banda-banda Speakers

The Banda Banda people live in Southern Sudan in the town of Sopo, which is near the Central African border. They are also known as the Mvedere and Vidiri people.

Christianity is reportedly the primary religion of the Banda-Banda people. There are currently no ministry tools available for the Banda-Banda people in the Banda-banda language. For general information on the Banda peoples see above.

<http://www.peoplegroups.org/Detail.aspx?PID=11975>
<http://www.joshuaproject.net/peopctry.php?rop3=100957&rog3=SU>
(*The Peoples of Africa: An Ethnohistorical Dictionary*, p. 66)
<http://www.answers.com/topic/banda-people>

11976

Banda-mbres (population unknown)—Banda-mbres Speakers

The Banda-mbres live in Southern Sudan in the town of Sopo, which is near the Central African Republic border. They are also known as the Buka, Mbere Banda, Mbre, and Wada people.

The religion of the Banda-mberes people is unknown, although some sources report their primary religion to be Christianity. There are currently no ministry tools available for the Banda-mbres people in the Banda-mbres language. For general information on the Banda peoples see above.

<http://www.peoplegroups.org/Detail.aspx?PID=11976>
<http://www.joshuaproject.net/peopctry.php?rop3=100956&rog3=SU>
(*The Peoples of Africa: An Ethnohistorical Dictionary*, p. 66)
<http://www.answers.com/topic/banda-people>

11977

Banda-ndeale (41,155)—Banda-ndeale Speakers

The Banda-ndeale people live in Southern Sudan in the town of Sopo, which is near the Central African Republic border. They are also known as the Banda people.

Approximately 10% of the Banda-ndeale people follow Orthodoxy. Of those, around 3% are evangelical. There are currently no ministry tools available for the Banda-ndeale people in the Banda-ndeale language. For general information on the Banda peoples see above.

<http://www.peoplegroups.org/Detail.aspx?PID=11977>
<http://www.joshuaproject.net/peopctry.php?rop3=100958&rog3=SU>
(*The Peoples of Africa: An Ethnohistorical Dictionary*, p. 66)
<http://www.answers.com/topic/banda-people>

14889

Bari (501,501)—Bari Speakers

The Bari people live in the Central Equatoria Region in Southern Sudan. They are also known as the Fajulu, Kuku, Nyangwara, and Pojulu people.

The Bari of Sudan are not to be confused with the Gbari (Bari) of Nigeria. The Bari of Sudan live along both sides of the White Nile River as far south as Uganda. They are closely related to the Kuku, Kakwa, and Mandari people. Since the Bari live in the lowlands of Sudan, they have found herding cattle to be their most productive means of economic support.

They have a very feudal society, which is divided into the freemen, serfs, and other groups consisting of craftsmen, hunters, etc. Bari society has nearly 150 patrilineal clans, most of which are composed of freemen.

Bari culture has rigid initiation ceremonies that signal an individual's belonging to a group. Tattooing the skin with scars is a very common ritual, as is pulling out the bottom teeth of young girls to signify they are ready for marriage.

Traditionally Bari religion was centered on a belief in one god with both good and evil halves. They also believe that the spirits of man are bound to earth after death. Subsequently, many sacrifices are made to these ancestor spirits. Many of the Bari today follow their traditional religions.

Approximately 90% of the Bari people follow Christianity. Of those, around 45% are evangelical. There are currently gospel recordings, radio broadcasts, the complete Bible, and the Jesus Film available for the Bari people in the Bari language.

<http://www.peoplegroups.org/Detail.aspx?PID=14889>

<http://www.joshuaproject.net/peopctry.php>

(The Peoples of Africa: An Ethnohistorical Dictionary, p. 74)

<http://i-cias.com/e.o/bari.htm>

11971

Bari Bai (3,360)—Bai Speakers

The Bari Bai's live in Southern Sudan, with the majority of villages being west of Sere and a few north of Tembura. Their primary religion is reported to be Christianity.

There are currently only gospel recordings available for the Bari Bai people in the Bai language.

<http://www.peoplegroups.org/Detail.aspx?PID=119761>

<http://www.christusrex.org/www1/pater/ethno/Suda.html>

12054

Bari Kakwa (53,757)—Kakwa Speakers

The Bari Kakwa people live in the Yei District of southern Sudan. They are also known as the Sudan Kakwa, Uganda Kakwa, and Zaire Kakwa people.

The Bari Kakwa are primarily farmers who live in a very isolated part of the highlands of Sudan. They raise corn, millet, potatoes, and cassava. Their location makes cattle production difficult. They are very closely related to the Kuku, Mandari, and Bari people.

Approximately 58% of the Bari Kakwa people follow Christianity. Of those, around 40% are evangelical. There are currently gospel recordings, the Jesus Film, and the complete Bible available for the Bari Kakwa people in the Kakwa language.

<http://www.peoplegroups.org/Detail.aspx?PID=12054>

<http://www.joshuaproject.net/peopctry.php>

(The Peoples of Africa: An Ethnohistorical Dictionary, p. 266)

42805

Batahin (241,373)—Arabic, Sudanese Spoken Speakers

The Arab tribes in Africa who herd cattle are often referred to as the “Baggara,” which is derived from the Arabic word that means “cow.” The Baggara people are found in the Lake Chad region, Niger, Chad, Cameroon, Nigeria, the Central African Republic, and Northern Sudan. The Batahin group of the Baggara people dwells in Northern Sudan. For general information on the Baggara tribes see above.

There are few, if any, known believers among the Batahin people. There are currently gospel recordings, radio broadcasts, the Jesus Film, the New Testament Bible, and other ministry tools available for the Batahin people in the Arabic, Sudanese Spoken language.

<http://www.peoplegroups.org/Detail.aspx?PID=42805>

<http://www.joshuaproject.net/peopctry.php>

11978

Baya (11,694)—Gbaya, Northwest Speakers

The Baya people are spread out across the Central African Republic and as far west as Nigeria. A small number of them also reside in Sudan. The Baya people are also known as the Gbaya, Gbea, Mberé Baya, and Northwest Gbaya people.

Many Gbaya practice Christianity, while others practice Islam or other tribal religions. Islam first reached the Gbaya in the 1800s when the Fulbe and Hausa people groups began trading with the Gbaya people. Christianity entered the scene in the 1920s with the arrival of Christian missionaries.

Gbaya society is organized in patrilineal clans. Each clan, including the extended family, typically inhabits a single family compound. A typical village includes several mud-walled houses surrounded by a fence or wall.

The Gbaya rely on agriculture for their livelihood, specifically the raising of corn and cassava. What they do not consume themselves, they sell at the market. Some Gbaya also raise cattle.

Approximately 27% of the Baya people follow Catholic or Orthodox beliefs. Around 15% are evangelical. There are gospel recordings, scripture recordings, and the Bible available for the Baya people in the Gbaya, Northwest language.

<http://www.peoplegroups.org/Detail.aspx?PID=11978>

<http://www.joshuaproject.net/peopctry.php>

(The Peoples of Africa: An Ethnohistorical Dictionary, p. 193)

11979

Baygo (1,882)—Baygo Speakers

The Baygo people live in Southern Dar Fur, in Northern Sudan, just southeast of Nyala. The primary religion of the Baygo is Islam.

There are few, if any, known believers among the Baygo people. There are currently no ministry tools available for the Baygo people in the Baygo language.

<http://www.peoplegroups.org/Detail.aspx?PID=11979>

<http://www.joshuaproject.net/peopctry.php>

42806

Bederia (902,090)—Arabic, Sudanese Spoken Speakers

The Arab tribes in Africa who herd cattle are often referred to as the “Baggara,” which is derived from the Arabic word meaning “cow.” The Baggara people are found in the Lake Chad region, Niger, Chad, Cameroon, Nigeria, the Central African Republic, and Northern Sudan. The Bederia group of the Baggara people dwells in Northern Sudan.

There are few, if any, known believers among the Bederia people. There are currently gospel recordings, radio broadcasts, the Jesus Film, the New Testament Bible, and other ministry tools available for the Bederia people in the Arabic, Sudanese Spoken language. For general information on the Baggara tribes see above.

<http://www.peoplegroups.org/Detail.aspx?PID=42806>

<http://www.joshuaproject.net/peopctry.php>

11980

Beja (2,436,527)—Bedawi Speakers

The Beja people live in northeastern Sudan. They are also known as the Bedawi, Ababda, Beni-Amir, Bisharin, and Hedarab people.

Tradition tells us that the Beja are descendants of Noah’s son, Cush, and have inhabited the deserts of Sudan, Ethiopia, and Eritrea for more than 4000 years. They are the largest

non-Arabic group living between the Nile River and the Red Sea. They occupy a 20,000 square mile stretch of land along the border of Sudan in northwestern Eritrea. Within the last decade, thousands of Beja have fled Eritrea into Sudan to escape the droughts and famines that routinely come to that area of the country.

The Beja are nomadic shepherds who regularly traverse the plains in search of better grazing lands for their herds of cattle and camels. The care of their animals is so important to the Beja people that it is even reflected in their songs and folklore. In fact, the Beja's view of the "good life" is to live in green, well-watered pastures that can support their large herds.

These nomadic people live in portable tents that the women of this culture weave together out of goat hair. Their diet consists of dairy products, particularly camel's milk, and meat. Only the wealthiest of Beja will have more than one wife, for it is customary in their culture for the male to present the bride's family with a large gift of livestock, clothing, etc. After a marriage, one of the main goals of a Beja couple is to have many male children and acquire many female camels.

The Beja are divided into tribes and are then further divided into clans whereby the line of descent is traced through the males. Clans vary in size from one to twelve families. These clans dwell together and share the same pastures and watering sites that may only be used by outside clans with permission. Any conflict that arises between clans is settled by Beja law, while the normal daily affairs at home are settled by the head of the household.

The Beja people are described as aggressive. They are very hospitable towards neighboring clans, but they are not very friendly to foreigners. They are a small, strong, wiry people with oval shaped faces and long noses. They also have an enormous crown of knotted hair on their heads which has earned them the nickname of "Fuzzie Wuzzies".

It is interesting to note that the Beni Amer, one of the tribes, belong to a confederation of nomadic groups which unite under a single political unit. The social system within this unit is highly unusual because it resembles a caste system. The Beja in Ethiopia are strongly discouraged by the government to have this type of system.

The Beja have been following Islam since they mixed with other Arab tribes thousands of years ago. It is said that their conversion was largely motivated by their desire to retaliate against the Turkish rulers of their past. They consider themselves Muslim, but they practice a religion more properly known as "folk Islam," because of its integration with traditional superstitious beliefs.

The Beja believe in many spirits including the *jinnis*, or spirits capable of taking on animal forms. These spirits, they believe, cause sickness, accident, and madness. Black magic is also widely practiced in pagan ceremonies, which include animal sacrifices. The men of this culture are believed to have the power to curse others by giving them an "evil eye."

There are few, if any, known believers among the Beja people. There are currently gospel recordings available for the Beja people in the Bedawi language.

<http://www.joshuaproject.net/peopctry.php?rop3=101211&rog3=ER>

<http://www.peoplegroups.org/Detail.aspx?PID=11980>

<http://www.joshuaproject.net/peopctry.php>

11981

Belanda Bor (10,751)—Belanda Bor Speakers

The Belanda Bor people live between Wau and Tambura in Southern Sudan. They primarily practice ethnic religions.

Approximately 10% of the Belanda Bor people follow Christianity. Of those, around 1% are evangelical. There are gospel recordings available for the Belanda Bor people in the Belanda Bor language.

<http://www.peoplegroups.org/Detail.aspx?PID=11981>

<http://www.joshuaproject.net/peopctry.php>

11983

Beli (8,870)—Beli Speakers

The Beli people live in southern Sudan. They are also known as the Jur Beli people. They practice ethnic religions and Islam. The majority of the Beli raise cattle as their primary form of economic support. They are closely related to the Dinka, Nuer, Anuak, and Acoli people.

Approximately 40% of the Beli people adhere to Christianity. Of those, around 30% are evangelical. There are gospel recordings available for the Beli people in the Beli language.

<http://www.peoplegroups.org/Detail.aspx?PID=11983>

<http://www.joshuaproject.net/peopctry.php>

(The Peoples of Africa: An Ethnohistorical Dictionary, p. 258)

42807

Beri, Bari (303,726)—Bari Speakers

The Beri, Bari is a large ethnic group that lives on the border of Chad and Sudan. The Zaghawa and Bideyat people are two subgroups of the Beri, Bari. Within each of these subgroups are several clans.

The majority of Beri, Bari today are settled farmers who raise millet and other crops. Many of them still live as nomadic herders, raising, sheep, cattle, and camels. Others are merchants, who travel long distances to trade livestock for other goods.

Most of the Beri, Bari practice ethnic religions. There are gospel recordings, radio broadcasts, Bible translations, and the Jesus Film available for the Beri, Bari people in the Bari language.

<http://www.peoplegroups.org/Detail.aspx?PID=42807>
(*The Peoples of Africa: An Ethnohistorical Dictionary*, p. 91)

42808

Berta, Barta (67,195)—Berta Speakers

The Berta, Barta people live in the Blue Nile Province of eastern Sudan. They are also known as the Beni Shangul, Tornasi, and Wetawit people. They are closely related to the Zaghawa and Bideyat people and have a long history of being enslaved by other groups.

Many of these people live in small farming villages where they raise millet, sorghum, peanuts, okra, sesame, watermelons, and cucumbers. Other Berta, Barta raise cattle, goats, sheep, and sometimes camels and horses.

The Berta, Barta first began converting to Islam in the mid-nineteenth century. Today, most of the Berta, Barta practice a combination of Islam and ethnic religions.

Approximately 20% of the Berta, Barta people follow Christianity. Of those, none are known to be evangelical. There are gospel recordings available for the Berta, Barta people in the Berta language.

<http://www.peoplegroups.org/Detail.aspx?PID=42808>
<http://www.joshuaproject.net/peopctry.php>
(*The Peoples of Africa: An Ethnohistorical Dictionary*, p. 90, 92)

42809

Berti (307,957)—Arabic, Sudanese Spoken Speakers

The Berti people live in Northern Sudan.

Approximately 1% of the Berti people follow Catholic or Orthodox beliefs.. Of those, none are known to be evangelical. There are gospel recordings, audio recordings, the Jesus Film, and the New Testament available for the Berti people in the Arabic, Sudanese Spoken language. For general information on the Berti see “Berta, Barta” above.

<http://www.peoplegroups.org/Detail.aspx?PID=42809>
<http://www.joshuaproject.net/peopctry.php>

11985

Bideyat (7,795)—Bideyat Speakers/Zaghawa/Arabic?

The Bideyat people live in northwest Darfur in northern Sudan. The Bideyat people are a subgroup of the Beri, Bari. Within the Bideyat there are several clans.

The majority of the Bideyat reportedly practice Islam. There are few, if any, known believers among the Bideyat people. There are no ministry tools available for the Bideyat people in the Bideyat language. However, there are audio recordings available for the Bideyat in the Zaghawa language. For general information on the Bideyat see above.

<http://www.peoplegroups.org/Detail.aspx?PID=11985>
<http://www.joshuaproject.net/peopctry.php>

11986

Binga (1,345)—Yulu Speakers

The Binga people live in Southern Sudan. They are also known as the Pygmy Bayaka, Aka, Baka, Bayaka, and Yaka people.

There are many Pygmies who dwell in Cameroon, Congo, Zaire, and other portions of Central Africa. Pygmies are known for their small stature. Adults in Pygmy society are typically only three or four feet tall. In fact, “Pygmy” means “a cubit in height” in Greek.

Many Pygmies are part of a larger Pygmy group known as the Mbuti. Within the Mbuti grouping are several smaller groups, such as the Efe, Aka, and Bayaka Pygmies. These people typically have lighter skin than their Negroid neighbors. They are also known for being gentle, peaceful people.

The Pygmies are forest-dwellers who rely on hunting and gathering for survival. Pygmy men hunt deer, pigs, hippos, and elephants. They often utilize nets, spears, bows and arrows, and hunting dogs to accomplish their task. The Pygmy women gather fruits, roots, insects, lizards, and shellfish. They also do most of the fishing.

Some Pygmies also farm in the forest lands. Often they plant crops and leave them while they hunt and gather and harvest the crops upon their return. Many Pygmies also trade items, such as meat and honey, for corn, salt, clothes, and iron tools.

Recently, many Negroid groups have settled in Pygmy areas. These two groups live together in peace and mutual dependenc. This has led many of the Pygmies to speak other Negroid languages, such as Bantu, Nigristic, or Sudanic languages.

The Pygmies typically live in nomadic bands of twenty to one hundred people. They roam the forest territories owned by the entire group. Pygmy villages are permanent, consisting of houses and cooking areas. These villages are free of weeds and trees, except for banana and coffee plants.

The men set up small campsites while they are hunting. These campsites are large enough for twenty to thirty-five people. The huts are round and usually constructed with flexible poles which are bent to come together at the top. This frame is then tied together and covered with leaves and bark.

In Pygmy culture, polygamy is acceptable but most Pygmy men have only one wife. Polygamy is seen particularly among the Baka. To obtain a wife, a pygmy man gives a “bride price,” or gift, to the bride’s family. Among the Mbuti and other Pygmy groups, they practice “sister exchanging” as a means of obtaining a wife.

Pygmy dress is very simple. They typically wear loincloths that are made from the beaten bark of trees. Some tribes leave a long strip of loincloth hanging down the back to the ground, giving a “tail-like” appearance. They leave the strips this way because they believe it looks good while they dance.

Pygmy music varies considerably from their Negroid neighbors. They do not have many instruments, but they have drums, whistles, and two-stringed bow-guitars. When they sing, it is similar to yodeling. Most of their songs are simply sounds rather than words. Rarely do they sing in unison, rather it is often one person yodeling at a time.

The Pygmies worship a god they know as Tore. They believe he is the creator of the world and is the supreme being. The Pygmies call upon him during times of crisis. They summon him with a trumpet blast which they believe imitates his voice. The Pygmies see Tore as no longer interested in the affairs of the world; therefore, they believe, he has withdrawn to the sky.

The Pygmies also believe in “forest spirits” which influence souls of the dead. The Efe Pygmy tribe, in particular, believes that after they die their “life,” or *borupi*, is carried away by a fly. This fly takes them to Tore.

The majority of the Pygmies practice ethnic religions. The status of Christianity is unknown among the Binga people. There are no ministry tools available for the Binga people in the Yulu language.

<http://www.peoplegroups.org/Detail.aspx?PID=11986>
<http://www.joshuaproject.net/peopctrv.php>

42810

Birked, Murgi (149,174)—Dzodinka Speakers/Arabic Sudanese Spoken

The Birked, Murgi people live in the Darfur province of northern Sudan. They are also known as the Birked, Birgid, Murgi, and Kajjara people.

The Birked, Murgi are a politically dominant ethnic group in their province. They are a subgroup of the Nuba people group. Culturally, they are very similar to the Daju and speak the same language as the Moubi people.

The primary religion of the Birked, Murgi is Islam. There are no known believers among the Birked, Murgi people. There are Bible translations available for the Birked, Murgi people in the Dzodinka language. There are gospel recordings, audio recordings, and the New Testament available for the Birked, Murgi in the Arabic, Sudanese Spoken language.

<http://www.peoplegroups.org/Detail.aspx?PID=42810>
<http://www.joshuaproject.net/peopctry.php>
(*The Peoples of Africa: An Ethnohistorical Dictionary*, p. 99)

42811

Bokoruge (37,142)—Daju, Dar Sila Speakers

The Bokoruge people live in northern Sudan. They are also known as the Daju Dar Sila and the Bokorige people. They are a tribe of the Daju people, one of the oldest communities of Sudan and Chad.

The Daju have a long history of rule and war with their neighbors. During the twelfth and thirteenth centuries, the Daju established rule over several tribes in the Darfur region of Sudan. In the sixteenth century, their dynasty was overthrown by the Tunjor people, but the Daju king escaped and set up another kingdom in the Dar Sila region of Chad. Today, many of the Dar Sila of Chad have moved back into Sudan, while the Dar Fur of Sudan have moved westward.

The Daju in Chad call themselves “Daju Sila,” while the Daju in Sudan call themselves “Fininga.” Daju groups in particular often name themselves after the region in which they live or the dialect of Daju they speak.

Daju is an eastern Sudanic language. Many of the Daju are bilingual and also speak Arabic. This is due to the fact that Daju children who attend village classes are taught to chant the Koran in Arabic.

Many of the Daju people engage in farming. In fact, their economy is primarily based on grain production. They raise other crops, such as millet, sorghum, and corn. They also gather cereals, grasses, berries, honey, and wild fruits from the forests. Some Daju people also hunt.

Daju homes located in villages are typically round and have cone-shaped roofs. Homes located in towns are usually rectangular in shape, with mud-brick walls and flat roofs. Within the villages, young children become members of social and work groups. They perform community chores to keep the villages clean. They also organize village dances.

Daju society is patriarchal and families are dominated by the older men. Boys are often pampered when they are young children because giving birth to a male child is greatly desired. When a boy reaches adolescence, his “representative” will approach the parents of a young girl and propose a marriage.

Men in Daju society are given many responsibilities. They must prepare the fields for cultivation. They also plant the crops, buy the livestock, and trade in the market.

Daju women are subordinate to men. A woman’s responsibilities include sowing the millet and sorghum, grinding the grain, preparing the meals, buying dry meat in the

marketplace, selling chickens and eggs, and giving birth to as many children as possible. Wives are also expected to raise the children and please their husbands.

Daju women have several unique beauty customs. They will often whiten their teeth with sticks and tattoo their eyelids, gums, and lips with acacia thorns. It is not uncommon for Daju women to remain bare-breasted among their relatives.

Traditionally, Muslim leaders known as sultans ruled Daju tribes. Today, these sultans have considerably less authority and perform functions such as presiding over religious ceremonies. The sultanship is passed down from father to son, while the entire sultan family has special rights and privileges.

Daju tribes are broken down into clans, or extended family groups, which have a leader known as *letuge*. The *letuge* is responsible for assisting the village sultan, as well as giving direction during times of war.

The Daju take great pride in their history of success at war. In fact, they have a reputation among their neighbors and former French and British colonial administrators as being very explosive and warlike. Their home in the mountains has made them even more difficult to control.

The Daju have been followers of Islam since the fifteenth century. They greatly revere the Koran and any oath or commitment made according to its writings. Newborn babies are even given water that has been used to wash a board with Koranic scriptures on it. If a person decides to swear, the Daju believe they must do only so by Allah, or otherwise remain silent.

Although the Daju are very adamant about following Islamic teachings, there are some teachings they do not follow as strictly. For example, not everyone attends Friday prayer at the mosque. Also, the consumption of alcohol is not always restricted.

In addition to their Islamic beliefs, the Daju practice many traditional animistic beliefs. They form cults, believe in good and bad spirits, and practice witchcraft.

The primary religion of the Daju is Islam. Most of the Daju tribes are Malikite Muslim, except for the Shatt of Sudan, who are Sunni Muslims. Only among the Shatt have any Daju Christians been found.

There are few, if any, known believers among the Borkoruge people. There are gospel recordings available for the Bokoruge people in the Daju, Dar Sila language.

<http://www.peoplegroups.org/Detail.aspx?PID=42811>
<http://www.joshuaproject.net/peopctry.php>

11989
Bongo (7,795)—Bongo Speakers

The Bongo live in southern Sudan and northwestern Uganda. They are closely related to the Madi and Baka people. In the nineteenth century, many of the Bongo were exploited by Arab slavers, which nearly pushed them to extinction.

Bongo economy is largely based on agriculture. They also keep domestic animals and engage in iron smelting and ironware production. Some of the Bongo hunt and fish.

Marriage in Bongo society is often polygamous. Men seemed to be limited to three wives. For a man to obtain a wife he must pay a dowry, which is about ten two pound plates of iron and twenty lance tips. If a man divorces his wife he must pay restitution to her family. If the husband sends his wife back to her father, she is at liberty to marry again.

A chief in Bongo society is the highest position of authority. Each village has its own chief, who exercises authority over his people and has additional prestige if he is gifted with skills in scorcery.

The Bongo are very superstitious. They practice witchcraft, sorcery, and other forms of magic. It is believed that the Bongo borrowed many of their practices in witchcraft from their Dinka neighbors.

Bongo culture is best seen in the Bongo's ability to create songs, poetry, art, dance, and folklore. Unique to the Bongo is their great ability to make iron products, such as axes, spears, and other items which they trade with their neighbors. The Bongo also engage in wood carving and basketwork.

Many of the Bongo practice ethnic religions. Approximately 45% of the Bongo people follow Christianity. Of those, around 20% are evangelical. There are audio recordings available for the Bongo people in the Bongo language.

<http://www.peoplegroups.org/Detail.aspx?PID=11989>

<http://www.joshuaproject.net/peopctrv.php>

(The Peoples of Africa: An Ethnohistorical Dictionary, p. 107)

http://www.gurtong.org/resourcecenter/people/profile_tribe.asp?TribeID=32

11990

Bor (28,221)—Dinka, Southeastern Speakers

The Bor people are a subgroup of the Dinka tribe of Sudan. They live in the Upper Nile Region. The economic life of the Bor relies heavily on agriculture. They raise a variety of crops and livestock. They also fish, hunt, and gather wild fruits to help meet their needs.

The area where the Bor people live is has very fertile soil. For the most part, they are able to grow enough food for themselves and have some left over for selling.

The primary religion of the Bor is Islam. There are gospel recordings and Bible translations available for the Bor people in the Dinka, Southeastern language.

<http://www.peoplegroups.org/Detail.aspx?PID=11990>

<http://www.borsociety.com/index.htm>

11991

Boya (7,601)—Longarim Speakers

The Boya people are a small subgroup of the Didinga people. The Boya are also known as the Longarim because of the language they speak. They are a warrior people whose economy is dependent on their cattle.

Their religion is unknown at this time. There are gospel recordings available for the Boya people in the Longarim language.

<http://www.peoplegroups.org/Detail.aspx?PID=11991>

<http://www.sudanmirror.com/archives/vol1-issue1/spc-surma.html>

<http://www.wycliffe.org/survey/classictale.htm>

00000

British (6,200)—English Speakers

The British people are also known as the Anglo-Pakistani, Anglophones, Scottish, and White people. Their primary religion is Christianity.

Approximately 78% of the British people follow Christianity. Of those, around 20% are evangelical. There are many ministry tools available for the British people in the English language.

<http://www.joshuaproject.net/peopctry.php>

12097

Bug, Mangayat (538)—Mangayat Speakers

The Bug, Mangayat people are also known as the Anta, Banta, Bug, and Mongaiyat people. The primary religion of the Bug, Mangayat people is Islam.

Approximately 20% of the Bug, Mangayat people follow Christianity. Of those, around 5% are evangelical. There are currently no tools available for the Bug, Mangayat people in the Mangayat language.

<http://www.peoplegroups.org/Detail.aspx?PID=12097>

<http://www.joshuaproject.net/peopctry.php?rop3=100257&rog3=SU>

42812

Burun, Lange (24,191)—Burun Speakers

The Burun, Lange people live in the Blue Nile Province of northern Sudan. They are also known as the Burun, Cai, Lange, and Ragreig people. They are closely related to both the Dinka and Nuer people. They are also geographically and linguistically related to the Meban and Jumjum tribes. Some scholars include all three of these as a single group.

The Burun live in the Blue Nile Province in eastern Sudan. They live in the Upper Nile Valley, which makes them a Nilotic tribe. Some Burun live in the rocky hill areas. They are known as the Northern Burun. The Southern Burun, which includes the Meban and Jumjum peoples, live in the forests and marshes of Dar Fung.

The Burun have lighter colored skin, but the same standard physical characteristics of the Nilotes. This sets them apart from the Nilotes. The Burun are tall, with slender legs, broad noses, thin lips, and frizzy hair.

Most of the Burun work as shepherds and farmers. They raise cattle, goats, and sheep. They also grow millet, sesame, and beans. Both men and women farm, but it is the men that tend to the herds. The men also engage in hunting and fishing, while the women gather wild fruit and grain from the bush.

Most Burun villages are located on the hillsides and are independent. Each village has its own headman who handles the affairs of his village. He is known as the "Father of the Land." He inherits his position and it is one of great importance. The people of the village cultivate his crops and bring him gifts of fish and meat. He is the sole keeper of important symbolic articles, such as the heirloom spears. His position also brings him extreme respect and allegiance from the villagers. If his power becomes weak, his villagers can force him from office.

Sometimes the village "rain-maker" will serve as a headman. The rain-maker is the one who has power to perform certain rituals to bring rain to the land.

Burun villages are relatively large. The people live in round huts that have thatched grass roofs. Men have up to four wives and each wife has her own hut where she and her children live. The first wife is considered "chief" over the other wives. Young girls of Burun society remain with their mothers until they marry, but the boys move out when they are able to build their own home.

Marriages in Burun culture are often arranged. This arrangement can happen when the children are still very young. Before a marriage takes place, the groom must perform a long period of bride-service (work) for the bride's family in addition to paying a bride-price. After marriage, the couple moves to the bride's village where they work and live for three years to help the bride's family.

Some Burun children attend school. In certain schools, Arabic is taught in the lower grades, while English is taught at higher levels.

There are very few medical facilities in the area. Thus, people often look to their village chiefs for healing from illness.

The Burun are Muslims and adhere to the five essential duties of Islam. They affirm that “there is no god but Allah and Mohammed is his prophet.” They also believe it is necessary to pray five times a day while facing Mecca, the holy city. The Burun people give alms regularly and fast during Ramadan, the ninth month of the Muslim year. Finally, try to make at least one pilgrimage to Mecca in their lifetime.

In addition to being Muslim, the Burun continue to practice some of their traditional religions. They believe that each village has its own god. If their god becomes angry, they believe he will send a bad year of little rain and other misfortunes.

There are few, if any, known believers among the Burun, Lange people. There are gospel recordings available for the Burun, Lange people in the Burun language.

<http://www.peoplegroups.org/Detail.aspx?PID=42812>

<http://www.joshuaproject.net/peopctry.php?rop3=101783&rog3=SU>

11999

Daasanach (3,898)—Daasanach Speakers

The Daasanach people are originally from the Lake Turkana region of Ethiopia. They are also known as the Reshiat, Dasenech, Geleb, and Marille people. In addition to inhabiting land in southwestern Ethiopia, the Daasanach live in northeastern Kenya and parts of Sudan. The areas in which they live are arid, and semi-desert to desert.

The Daasanach have several tribal groupings that are further sub-divided into clans. These clans are typically loose associations without any rigid political organization. Most of the communities’ governance is decentralized and revolves around committees of elders.

When a Daasanach man marries, he begins paying a dowry to his in-laws. Most of this payment is given after his wife has had their first child.

The majority of the Daasanach practice ethnic religions. Approximately 15% of the Daasanach people follow Christianity. The number of evangelicals is unknown. There are currently gospel recordings and Bible translations available for the Daasanach people in the Daasanach language.

(The Peoples of Africa: An Ethnohistorical Dictionary, p. 140)

<http://www.sim.org/pg.asp?pgID=31&fun=1>

<http://www.peoplegroups.org/Detail.aspx?PID=11999>

<http://www.joshuaproject.net/peopctry.php?rop3=108362&rog3=SU>

11995

Dair (1,345)—Dair Speakers

The Dair are a non-Arabic Nuba people who live in the western and southern parts of Jebel Dair in northern Sudan. They are also known as the Thaminyi people.

The majority of the Dair people are farmers who raise sorghum, cotton, and peanuts. They are able to farm through rainfall agricultural techniques they have employed from the mountains.

The primary religion of the Dair people is Islam. There are no known believers and there are currently no ministry tools available for the Dair people in the Dair language.

<http://www.peoplegroups.org/Detail.aspx?PID=11995>

<http://www.joshuaproject.net/peopctry.php>

(The Peoples of Africa: An Ethnohistorical Dictionary, p. 136)

11997

Dar Fur Daju (94,075)—Daju, Dar Fur Speakers

The Dar Fur Daju lives in the Darfur Province of northern Sudan and the Geneina District in Dar Masalit. They are also known as the Darfour, Fininga, Halufe, Nyala-Lagowa, and Southern Darfour people. They are a tribe of the Daju people, who are one of the oldest communities of Sudan and Chad.

The primary religion of the Daju is Islam. Most of the Daju tribes are Malikite Muslim, except for the Shatt of Sudan, who are Sunni Muslims. Only among the Shatt have any Daju Christians been found. There are currently no ministry tools available for the Dar Fur Daju people in the Daju, Dar Fur language. For general information on the Daju see the “Bokoruge” entry above.

<http://www.peoplegroups.org/Detail.aspx?PID=11997>

<http://www.joshuaproject.net/peopctry.php>

42813

Dar Hamid (721,550)—Arabic, Sudanese Spoken Speakers

The Dar Hamid people live in northern Sudan but it is believed that they originated in Arabia. This people group consists of approximately twenty tribes, including several smaller sub-groups. These groups are led by one chief, known as a *nazir*.

Most of the Dar Hamid are herders who traverse the desert in search of vegetation for their livestock. They have a complex system of migration, which moves different groups from within a family into different parts of the desert during certain times of the year.

Before the 1960s, the Dar Hamid livestock had limited access to water. Since then, the government has drilled new wells which greatly increased their herds. Due to the increase in livestock, the land could not support them. Diminished rainfall in some years

totally destroyed the pastures and caused many herdsmen to lose their livestock, forcing them to move from their homes.

The men of this society are responsible for moving livestock across the desert. They keep daggers, swords, shotguns, and rifles with them to protect against bandits and other animals. Each man also carries a canvas sheet with him that serves as his ground sheet, tent, watering trough for the animals, a sling for carrying hay and other heavy items.

The women stay home and tend the gardens and the children. Small boys are expected to work in the fields and every Dar Hamid child begins herding the house camels, sheep, and goats from a very early age.

Of all their livestock, camels are their most prized possession. Camels provide their families with milk, occasional meat, hide to make their tents, and transportation across the desert. They trade their livestock for other necessary items, such as salt, tea, sugar, cloth, dates, seasoning, and metal goods.

Since the Dar Hamid are nomadic, they live in small camps known as *dikkas*. These *dikkas* are typically tents made with camel hair and cotton. Inside, these tents are decorated with leather and wool ornaments. Their furniture consists of a double bed made of palm ribs which are bound by strips of leather. Everything in their home serves a very practical purpose.

Traditionally, the Dar Hamid are Sunni Muslims. However, very few of them know much about Islam. Few of them pray regularly and they ignore cleansing rituals due to their limited access to water. Since very few Dar Hamid can read, many of them consider the written word to be a source of magical power. Holy men, or *fakis*, make charms which they sell to the tribesmen in exchange for cash or livestock.

Approximately .01% of the Dar Hamid people follow Orthodox Christianity. There are no known evangelicals. There are currently gospel recordings, radio broadcasts, the New Testament, the Jesus Film, and other ministry tools available for the Dar Hamid people in the Arabic, Sudanese Spoken language.

<http://www.peoplegroups.org/Detail.aspx?PID=42813>

<http://www.joshuaproject.net/peopctry.php>

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Debri, Wei (3,600)—Dilling Speakers

The Debri, Wei people live in Southern Kordofan in Northern Sudan. Their primary religion is Islam.

There are few, if any, known believers among the Debri, Wei people. There are gospel recordings available for the Debri Wei people in the Dilling language.

<http://www.joshuaproject.net/peopctry.php>

42814

Delen (7,117)—Dilling Speakers

The Delen people live in Southern Kordofan of northern Sudan. They are also known as the Dilling and Warki people. Their primary religion is Islam.

Approximately .10% of the Delen people follow Christianity. Of those, none are known to be evangelical. There are currently gospel recordings available for the Delen people in the Dilling language.

<http://www.peoplegroups.org/Detail.aspx?PID=42813>

<http://www.joshuaproject.net/peopctry.php>

12102

Dgik (population unknown)—Ngile Speakers

The Dgik people practice Islam. There are currently gospel recordings available for the Dgik people in the Ngile language.

<http://www.peoplegroups.org/Detail.aspx?PID=12102>

12001

Didinga (77,946)—Didinga Speakers

The Didinga people live in the Didinga hills of southern Sudan. They live in the valleys, and on the plateaus, slopes, and plains of the region. Their neighbors, with whom they have had frequent conflicts, include the Topotha, Boya, and Dongotona people.

The Didinga share a language with the Boya and Murle people that distinguishes them from other groups in Sudan. Their language is often called Murle-Didinga and is unique to ethnic groups in southwest Ethiopia. The Didinga reportedly migrated from Ethiopia over two hundred years ago. During the time of their migration, the Didinga, Murle, and Boya were one group which lived in harmony until disputes caused the groups to disperse.

Traditionally, the Didinga lived a quiet, rural life raising cattle. In 1963, however, a decade of political disturbances caused many of the Didinga to flee to Uganda, leaving their cattle behind. It was during their time in Uganda that the Didinga first began to farm. Their children were also educated for the first time. These experiences led the Didinga to desire money and knowledge.

Upon returning to Sudan in 1973, the Didinga were a different people than before. They had a new vision of a more advanced life. They hoped to incorporate many of the things they learned in Uganda into their life in Sudan. However, many of the Didinga were discouraged at the drastic decrease in their herds that occurred during their time of

relocating. Today, many of the Didinga are still working to rebuild their herds. They purchase cattle with grain, beer, or money.

The Didinga use their cattle as a means of wealth. Cattle are also used for their milk, which is consumed daily and made into butter. The Didinga also consume fresh blood which they draw from the necks of cattle using miniature arrows. They do not eat fish because it is a taboo in their culture.

The Didinga live in clans in scattered homesteads. Their homes are round with cone-shaped roofs during certain seasons. During the grazing seasons they live in rustic camps.

Didinga society organizes their boys into “age-grades.” Every three to five years, the boys in society that are around eight years of age are placed into an “age-grade.” This group of boys works and plays together until they are married.

The Didinga are pagans. Their traditional beliefs and practices include having a tribal rainmaker who performs rituals to bring in the rain. The Didinga also worship spirits, gods, and their ancestors, sometimes even sacrificing to appease them.

Approximately 10% of the Didinga people follow Catholic or Orthodox beliefs. Of Around 3% are evangelical. There are currently gospel recordings and Bible translations available for the Didinga people in the Didinga language.

<http://www.peoplegroups.org/Detail.aspx?PID=12001>

<http://www.joshuaproject.net/peopctrv.php>

14892

Didinga (119,406)—Didinga Speakers

See above

33678

Dinka (population unknown)—Dinka, Southwestern Speakers

The Dinka people live in Southern Sudan along the Nile River and to the west. They are a tall, thin, and very dark skinned people who make up the largest people group in the south. In fact, they compose around 10% of Sudan’s total population.

The Dinka people are divided into several distinct groups named after their language and location. Some of these groups include the Dinka South Central (Agar), Dinka Central, Dinka Northeast, Dinka Northwest, Dinka Southeastern, and Dinka Southwestern.

These people are often looked down upon by their neighbors because of their dark skin. The Dinka are also rejected by the Sudanese because of their initiation and formation of the rebel army which led over a decade of civil war that deeply impacted the country.

Many of the Dinka are reportedly Christians. However, many only claim this affinity so as to be seen as separate from their Muslim neighbors. The majority of these people practice a form of Catholicism, mixed with Christianity, ethnic religions, and animistic practices.

Traditionally, the Dinka are cattle herders, although they have not had much economic success with their livestock due to governmental interference. Oftentimes, the Dinka name their cattle and the herder takes the name of his favorite cow.

The civil war has taken a great toll on the Dinka. Nearly every family has lost loved ones in the fighting. Even the Dinka who had no part in the war are labeled as rebels by others and are treated as such.

There are currently gospel recordings and radio broadcasts available for the Dinka people in the Dinka, Southwestern language.

<http://www.peoplesgroups.org/Detail.aspx?PID=33678> (<http://www.sudan101.com/dinka.htm>)

14898

Dinka South Central (Agar) (394,038)—Dinka, South Central Speakers

The Dinka South Central people live in southern Sudan, west of the Nile River and south of the Sudd. They are also known as the Agar people.

Approximately 70% of the Dinka South Central people follow Catholic or Orthodox beliefs. Less than 40% are evangelical. There are audio recordings, Bible portions, the Jesus Film, and other ministry tools available for the Dinka South-central people in the Dinka, South Central language. For more general information see above.

<http://www.peoplesgroups.org/Detail.aspx?PID=14898>

<http://www.joshuaproject.net/peopctry.php> (<http://www.sudan101.com/dinka.htm>)

12003

Dinka, Central (3,939,280)—Dinka, South Central Speakers

The Dinka, Central people live in southern Sudan, west of the Nile River and south of the Sudd. They are also known as the Gok people. For more general information see above.

Approximately 20% of the Dinka, Central people follow Catholic or Orthodox beliefs. Of those, around 15% are evangelical. There are gospel recordings, Bible translations, the Jesus Film available for the Dinka, Central people in the Dinka, South Central language.

<http://www.peoplesgroups.org/Detail.aspx?PID=12003>

<http://www.joshuaproject.net/peopctry.php>(<http://www.sudan101.com/dinka.htm>)

12005**Dinka, Northeastern (430,054)—Dinka, Northeastern Speakers**

The Dinka Northeastern people live in southern Sudan northeast of Sudd. They are also known as the Northern Dinka and the Padang people.

Approximately 80% of the Dinka, Northeastern people follow Catholic or Orthodox beliefs. Less than 40% are evangelical. There are gospel recordings, Bible translations, and the Jesus Film available for the Dinka, Northeastern people in the Dinka, Northeastern language. For more general information see above.

<http://www.peoplegroups.org/Detail.aspx?PID=12005>

<http://www.joshuaproject.net/peopctry.php> (<http://www.sudan101.com/dinka.htm>)

12006**Dinka, Northwestern (107,513)—Dinka, Northwestern Speakers**

The Dinka Northwestern people live in southern Sudan, north of the Bahrel Ghazal River. They are also known as the Ruweng people.

Approximately 70% of the Dinka, Northwestern people follow Catholic or Orthodox beliefs. Around 40% are evangelical. There are currently gospel recording tools available for the Dinka, Northwestern people in the Dinka, Northwestern language. For more general information see above.

<http://www.peoplegroups.org/Detail.aspx?PID=12006>

<http://www.joshuaproject.net/peopctry.php> (<http://www.sudan101.com/dinka.htm>)

12008**Dinka, Southeastern (335, 979)—Dinka, Southeastern Speakers**

The Dinka Southeastern people live in southern Sudan east of the Nile. They are also known as the Bor and Tuic people.

Approximately 80% of the Dinka, Southeastern people follow Catholic or Orthodox beliefs. Around 40% are evangelical. There are gospel recordings and the New Testament available for the Dinka, Southeastern people in the Dinka, Southeastern language. For more general information see above.

<http://www.peoplegroups.org/Detail.aspx?PID=12008>

<http://www.joshuaproject.net/peopctry.php> (<http://www.sudan101.com/dinka.htm>)

12009**Dinka, Southwestern (604,761)—Dinka, Southwestern Speakers**

The Dinka Southwestern people live in southern Sudan, north and northwest of Wau. They are also known as the Rek people.

Approximately 80% of the Dinka, Southwestern people follow Catholic or Orthodox beliefs. Less than 40% are evangelicals. There are gospel recordings and radio broadcasts available for the Dinka, Southwestern people in the Dinka, Southwestern language. For more general information see above.

<http://www.peoplegroups.org/Detail.aspx?PID=12009>

<http://www.joshuaproject.net/peopctry.php> (<http://www.sudan101.com/dinka.htm>)

12011

Dongolese Nubian (331,818)—Kenuzi-dongola Speakers

The primary religion of the Dongolese Nubian people is Islam. There are currently gospel recordings available for the Dongolese Nubian people in the Kenuzi-dongola language.

<http://www.peoplegroups.org/Detail.aspx?PID=12011>

12012

Dongotono (6,839)—Dongotono Speakers

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The Dongotono live in the eastern Equatoria Province of southern Sudan. They are closely related to the Lango and Logir people. They live in densely populated villages surrounded by gently sloping plains. It is in this area that they grow sorghum, groundnuts, simsim, telebun, dukn, and sweet potatoes. They also herd cattle, sheep, and goats.

Dongotono society is organized into clans. Each clan is associated with an animal, such as a leopard, monkey, elephant, crocodile, etc. Traditionally, these clans were headed by rain chiefs who performed spiritual and administrative functions. Today, there are also government chiefs, elders, and clan chiefs in addition to the rainmakers.

The Dongotono practice age-classes like many of their neighbors. Every three to five years, the boys in society that are around eight years of age are placed into an “age-class.” Their initiation begins with five days of eating forest food. After their time in the forest, the boys return home to feast on goat meat. This group of boys works and plays together until they are married. They also pass through important age-class events together, such as warfare, cattle raids, and other social rites of passage.

Like neighboring tribes, the Dongotono marriage ceremonies begin with the groom paying a bride-price to the bride's family. Festivities and celebrations soon follow. Their culture has many songs and dances that they perform at such functions.

The Dongotono bury their dead outside their huts. Oftentimes, the Dongotono will exhume the corpses of their dead. They do this either in anticipation that the remains have transformed into their clan animals, or they plan to perform a healing ritual for another family member.

The Dongotono practice Islam in addition to ethnic practices. They believe in spirits and practice witchcraft and magic. They also turn to magicians, mediums, and fortune tellers to change misfortune that may lie in the future.

Approximately 30% of the Dongotono people follow Christianity. Of those, none are known to be evangelical. There are currently no ministry tools available for the Dongotono people in the Dongotono language.

<http://www.peoplegroups.org/Detail.aspx?PID=12012>

<http://www.joshuaproject.net/peopctry.php>

http://www.gurtong.org/resourcecenter/people/profile_tribe.asp?TribeID=137

42815

Donyiro (13,557)—Nyangatom Speakers

The Donyiro people are originally from Uganda and live in southern Sudan. They are also known as the Toposa or Nyangatom people. Nyangatom means “yellow guns” and is also the language they speak. The word *nyangatom* was originally *nyam-etom*, which means “elephant eaters.” Not liking that name, the Donyiro changed it to be “yellow guns.”

The Donyiro are originally part of a larger ethnic group of people known as the Karimojong. They are spread out over Uganda, Kenya, Sudan, and Ethiopia. The Donyiro of today live mostly in Sudan and Ethiopia.

The Donyiro are semi-nomadic pastoralists. They raise sorghum, corn, beans, and tobacco. They also herd cattle, goats, sheep, and donkeys. Problems with the tsetse fly afflicting their livestock have caused them to have two different settlements. One of these is in the farming areas along the Omo River, and the other is to the west near the Kibish area.

Donyiro society is divided into clans. These clans follow patrilineal descent and range in size from very few to hundreds of people. Each generation in Donyiro culture is known by its designated animal name, such as the zebra, elephant, buffalo, etc.

Approximately 5% of the Donyiro people follow Christianity. Of those, around 3% are evangelical. There are currently no ministry tools available for the Donyiro people in the Nyangatom language.

<http://www.peoplegroups.org/Detail.aspx?PID=42815>

<http://www.joshuaproject.net/peopctry.php>

http://www.gurtong.org/resourcecenter/people/profile_tribe.asp?TribeID=113

42816

Dubasiyin (87,354)—Arabic, Sudanese Spoken Speakers

The Arab tribes in Africa who herd cattle are often referred to as the “Baggara,” which is derived from the Arabic word meaning “cow.” The Baggara people are found in the Lake Chad region, Niger, Chad, Cameroon, Nigeria, the Central African Republic, and Northern Sudan. The Dubasiyin group of the Baggara people dwells in Northern Sudan. See above description of Baggara peoples.

There are few, if any, known believers among the Dubasiyin people. There are currently gospel recordings, radio broadcasts, the Jesus Film, the New Testament Bible, and other ministry tools available for the Dubasiyin people in the Arabic, Sudanese Spoken language.

<http://www.peoplegroups.org/Detail.aspx?PID=42816>

<http://www.joshuaproject.net/peopctry.php>

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Dukpu (7,200)—Banda, Mid-Southern Speakers

The Dukpu people are a small sub-tribe of the Banda people. They are only distinguishable by the Dukpu dialect of the Banda, Mid-Southern language they speak. They live in Southern Sudan near the town of Sopo near the Central African Republic border.

Approximately 20% of the Dukpu people follow Christianity. Of those, around 10% are evangelical. There are currently gospel recordings available for the Dukpu people in the Banda, Mid-Southern language. For general information on Banda tribes see above.

(The Peoples of Africa: An Ethnohistorical Dictionary, p. 66)

<http://www.answers.com/topic/banda-people>

http://www.ethnologue.org/14/show_country.asp?name=Sudan

<http://www.joshuaproject.net/peopctry.php>

http://www.gurtong.org/resourcecenter/people/profile_tribe.asp?TribeID=134

12013

Eastern Nuer (1,263,377)—Nuer Speakers

The Nuer live in southern Sudan near the convergence of the Nile River with the Bahr el Ghazal and Sobat Rivers. Their neighbors include the Anuak and the Dinka people. Like their neighbors, the Nuer are pastoralists. Their lives revolve around their cattle. The

Nuer will risk their life to defend their cattle. The Nuer's prestige is measured by the number of their cattle. They often take the names of their favorite cow as their own name.

Fishing is also essential part of Nuer economy. Farming adds to the Nuer diet, but most of these products are not sold at market. Activities such as farming and fishing are seasonal, depending on the river's water level.

The Nuer are broken up into clans and each clan has its own political leader. Every clan is further divided into family groups, which live separately near their cattle camps. These groups are patrilineal, meaning that the lineage is descended through the male line.

Marriages take place outside one's clan. The man's clan makes a legal payment of cattle to the woman's clan. Marriage is not considered final until the bride has given birth to at least two children. After the third child is born, the marriage is considered "tied," and the woman and children become full members of the husband's clan. A man desires to have multiple wives, while each wife desires to have six children.

The Nuer homes are only temporary shelters, because they move from place to place depending on the season. In the wet season, they live in mud covered frame homes with thatched roofs. In the dry season, the men live in grass shelters with their cattle. The women typically stay in or around the wet season areas while the men relocate with the cattle.

The Nuer wear very little clothing if any at all. Women wear a short skirt made of cloth or skin, along with beaded necklaces and headdresses. The men typically wear less than the women, if anything at all.

The Nuer are animistic. They worship Kowth, a supreme being who manifests himself in many ways. Some Nuer claim to have a personal relationship with Kowth. They pray and offer sacrifices to Kowth in hopes that he will answer their petitions for health and well-being. The Nuer also have many diviners and healers in their culture.

The Nuer do not believe in an afterlife, therefore, their religion deals only with the concerns of this life. However, they believe that the spirits of the dead have great influence in their life. Cattle play an important role in appeasing and establishing contact with their ancestors' spirits. They believe that by rubbing ashes on the cows to dedicate them in the name of the ancestors' spirits that they believe have possessed them; they can establish contact with the spirits. After the dedication, they sacrifice the cattle.

There are few, if any, believers among the Nuer people. There are currently gospel recordings, radio broadcasts, Bible translations, and the Jesus Film available for the Eastern Nuer people in the Nuer language.

<http://endor.hsutx.edu/~obiwan/profiles/nuer.html>
<http://www.peoplegroups.org/Detail.aspx?PID=12013>

12015

Egyptian Arab (470,371)—Arabic, Egyptian Spoken Speakers

The Egyptian Arabs of Africa are connected by three commonalities: their choice to live along or near the Nile River, their adherence to Islam, and the high value they place on relationships.

Most Egyptian Arabs practice “value” Islam, meaning that they show respect for Islamic laws, but they do not legalistically follow them. This is a less rigorous form of faith, in comparison to Koranic Islam, which teaches Muslims to adhere to the five pillars of Islam.

Relationships are foundational in Egyptian Arab culture. It is not uncommon for complete extended family units to live in the same apartment complex or general area. In these units, the women of the family care for the children, who live at home until they marry. Children do nothing without parental approval because of the great respect that younger generations have for their elders.

Approximately 17% of the Egyptian Arab people follow Christianity. Of those, around 1% are evangelical. There are currently gospel recordings, the New Testament, the Jesus Film, and other ministry tools available for the Egyptian Arab people in the Arabic, Egyptian Spoken language.

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

<http://www.peoplegroups.org/Detail.aspx?PID=12015>

<http://www.joshuaproject.net/peopctry.php>

12016

El Hugeirat (1,245)—El Hugeirat Speakers

The El Hugeirat people live in West Kordofan in northern Sudan. The language they speak is a Nubian language. This makes their culture similar to that of the Nubian people of Sudan. Their primary religion is Islam.

There are few, if any, known believers among the El Hugeirat people. There are currently no ministry tools available for the El Hugeirat people in the El Hugeirat language.

<http://www.probertencyclopaedia.com/WE.HTM>

<http://www.peoplegroups.org/Detail.aspx?PID=12016>

<http://www.joshuaproject.net/peopctry.php>

12017

Eliri (4,723)—Nding Speakers

The Eliri people live in northern Sudan. Their primary religion is Islam. They are also known as the Nding people because they speak Nding, an endangered language. In fact, the youngest speakers of this language are presumed to be middle age or older.

The Eliri people are reportedly the original inhabitants of Jebel Eliri Hill. Over the years, they have been forced to give up part of their territory to the neighboring Lafofa tribe. A few of the Eliri speak the Lafofa language, but the Lafofa do not seem to speak Eliri.

Approximately 2% of the Eliri people follow Christianity. Of those, around .5% are evangelical. There are currently no ministry tools available for the Eliri people in the Nding language.

<http://www.peoplegroups.org/Detail.aspx?PID=12017>

<http://www.joshuaproject.net/peopctry.php>

<http://portal.unesco.org/ci/en/ev.php->

[URL_ID=10290&URL_DO=DO_TOPIC&URL_SECTION=201.html](http://portal.unesco.org/ci/en/ev.php-URL_ID=10290&URL_DO=DO_TOPIC&URL_SECTION=201.html)

12018

Erenga (63,165)—Assangori Speakers

The Erenga people live along the border of Sudan and Chad. They are a Tama tribe, also very closely related to the Asungor people. The Erenga are further subdivided into the Shali, Awra, and Girga clans.

Most of the Erenga are pastoralists. They raise cattle, camels, and goats. Some of them also farm. Their marketing centers include Sirba, Abu Suruj, Tendelti, and El Geneina.

The primary religion of the Erenga is Islam. There are currently no ministry tools available for the Erenga people in the Assangori language.

<http://www.peoplegroups.org/Detail.aspx?PID=12018>

(The Peoples of Africa: An Ethnohistorical Dictionary, p. 169)

42817

Eurafrican (11, 695)—Language Unknown/English?

The Eurafrikan people are also known as the Annobonese Eurafrikan, Blackigiese, Coloured, Creole, and Equatorial Guinean people. Their language is unknown, but it is suspected to be English.

The Eurafrikans who live in Sudan are a heterogeneous group of people of European descent. They are not considered white or African because they do not speak an African language.

Approximately 60% of Euraficans adhere to Christianity. Of these, around 10% are evangelical. There are many ministry tools available for the Eurafican people in the English language.

<http://www.peoplegroups.org/Detail.aspx?PID=42817>

<http://www.joshuaproject.net/peopctry.php> (<http://en.wikipedia.org/wiki/Coloured>)

42818

Fa-c-Aka (3,674)—Aka Speakers

The Fa-c-Aka people live in the Sillok Hills of northern Sudan. They speak the Aka language.

They primarily practice ethnic religions. There are few, if any, believers among the Fa-c-Aka people. There are currently no ministry tools available for the Fa-c-Aka people in the Aka language.

<http://www.peoplegroups.org/Detail.aspx?PID=42818>

<http://www.joshuaproject.net/peopctry.php>

00000

Falasha, Qimant (1,800)—Qimant Speakers

The Falasha, Qimant are also known as Black Jews, Kwara, and Felash Mura. With the formation of the Israeli nation in 1948, many Jews left Northern Africa and the Middle East to return to Israel but there are still small communities of Jews that can be found in many nearby countries.

Most Jews use Hebrew and Aramaic as the common languages of prayer and other matters. Many of the Jews that live outside of Israel learn to speak the local dialects of their region. The Falasha, Qimant of Sudan speak Qimant, an Afro-Asiatic language.

The primary religion of the Falash, Qimant is Judaism. Approximately 10% of them follow Christianity. It is unknown how many of them are evangelical. There are currently gospel recordings, the New Testament, the Jesus Film, and other ministry tools available for the Falasha, Qimant people in the Qimant language.

<http://www.joshuaproject.net/peopctry.php>

11969

Fanya (44,235)—Fania Speakers

The Fanya people are also known as the Awlad Mana, the Fania, and the Fanian people. Their primary religion is Islam.

There are few, if any, known believers among the Fanya people. There are currently no ministry tools available for the Fanya people in the Fania language.

<http://www.peoplegroups.org/Detail.aspx?PID=11969>
<http://www.joshuaproject.net/peopctry.php>

12019

Fedicca/Mohas Nubian (110,904)—Nobiin Speakers

The Fedicca/Mohas Nubian people are also known as the Fedicca and the Mahas people. They are a subgroup of the Nubian people. Traditionally, they lived along the Nile and also farmed near the Sudan border. In the 1960s, they were forced to relocate because their homelands were flooded by the Aswan High Dam project.

The primary religion of the Fedicca/Mohas Nubian people is Islam. There are currently Bible translations available for the Fedicca/Mohas Nubian people in the Nobiin language.

(The Peoples of Africa: An Ethnohistorical Dictionary, p. 176 & 358)
<http://www.peoplegroups.org/Detail.aspx?PID=12019>

42690

Fertit (10,907)—Kara Speakers/Arabic Sudanese Spoken

The Fertit are a group of the Baggara tribe which dwells in Northern Sudan. For general information on the Baggara, see above.

<http://www.peoplegroups.org/Detail.aspx?PID=42690>
<http://www.joshuaproject.net/peopctry.php>

42691

Fezara (316,321)—Arabic, Sudanese Spoken Speakers

The Fezara people are a group of the Baggara tribe which dwells in Northern Sudan.

The Baggara tribes first entered western Sudan in the twelfth and thirteenth centuries. There are very few, if any, believers among the Fezara people. There are currently gospel recordings, radio broadcasts, the Jesus Film, the New Testament, and many other ministry tools available for the Fertit people in the Arabic, Sudanese Spoken language. For general information on the Baggara, see above.

<http://www.peoplegroups.org/Detail.aspx?PID=42691>
<http://www.joshuaproject.net/peopctry.php>

12021

Fongoro (1,160)—Fongoro Speakers

The Fongoro people are also known as the Gele, Flemish, Gelege, and Kole people. They live in the isolated, hilly region along the border of Chad and Sudan. There they struggle to make a life in spite of poor soil, the tsetse fly, and little water.

Some of the Fongoro farm and raise sorghum but the majority hunt and gather their food. Their neighbors include the Arab and the Fur people. Many of the Fongoro have assimilated with the Fur people. In fact, the Fongoro language is now in danger of becoming extinct.

The primary religion of the Fongoro people is Islam. There are few, if any, known believers among the Fongoro people. There are currently no ministry tools available for the Fongoro people in the Fongoro language.

<http://www.peoplegroups.org/Detail.aspx?PID=12021>

<http://www.joshuaproject.net/peopctry.php>

(The Peoples of Africa: An Ethnohistorical Dictionary, p. 179)

00000

French (1,100)—French Speakers

The French are also known as the Franco-Mauritian Mulatto and the Metropolitan people. Many live in Africa today, left over from the former French colonies that ruled parts of the region in years past.

Approximately 82% of the French people follow Christianity. Of those, around .20% are evangelical. There are many ministry tools available for the French people in the French language.

<http://www.joshuaproject.net/peopctry.php>

(The Peoples of Africa: An Ethnohistorical Dictionary, p. 180)

42692

Fulakunda (164,682)—Pulaar Speakers

The Fulakunda people are also known as the Sudanese Fula. They are a subgroup of the Fulani people and can be found throughout central and western Africa.

Around the fifteenth century, many Fulani migrated southward to Guinea Bissau. There they mixed with the Mandingo people of the area. Those who intermarried were considered “black,” or *preto*. These people then became known as the Fula Preto, or Fulakunda.

Most of the Fulakunda are nomadic herdsman. They first came to Sudan to work as herdsman in the various kingdoms.

The primary religion of the Fulakunda is Islam. There are currently gospel recordings, radio broadcasts, Bible translations, and the Jesus Film available for the Fulakunda people in the Pulaar language.

<http://www.peoplegroups.org/Detail.aspx?PID=42692>

http://www.ksafe.com/profiles/p_code4/500.html

12023

Fulani (120,952)—Fulfulde, Adamawa Speakers

The Fulani people live in the Blue Nile and Kordofan regions of northern Sudan. They are also known as the Adamawa, Fulbe Fulani, Bagirmi Fulani, Gewe, Kano-Katsina, and Puel people. They are one of the world's largest groups of nomadic herders. The Fulani people are originally from eastern Guinea and the Senegal River Valley. Around the twelfth century, their empire began expanding eastward, taking with it their Islamic religion. Today, there are communities of the Fulani people spread across all of northern Africa.

The Fulani are no longer strictly nomadic. They continue to raise livestock, but they also raise seasonal crops to supplement their diets.

There are few, if any, known believers among the Fulani people. There are gospel recordings, radio broadcasts, Bible translations, and the Jesus Film available for the Fulani people in the Fulfulde, Adamawa language.

<http://www.peoplegroups.org/Detail.aspx?PID=12023>

<http://www.joshuaproject.net/peopctry.php> (<http://www.sim.org/pg.asp?pgID=15&fun=1>) (*The Peoples of Africa: An Ethnohistorical Dictionary*, p. 181 & 182)

12024

Fungor (3,605)—Ko Speakers

The Fungor people live in the eastern part of the Nuba hills in northern Sudan. They are also known as the Ko, Kau, and Nyaro people. The vast majority are farmers who raise sorghum, cotton, and peanuts.

Their primary religion is Islam. There are few, if any, known believers among the Fungor people. There are currently no ministry tools available for the Fungor people in the Ko language.

<http://www.peoplegroups.org/Detail.aspx?PID=12024>

<http://www.joshuaproject.net/peopctry.php>

(*The Peoples of Africa: An Ethnohistorical Dictionary*, p. 182)

12025

Fur (1,125,509)—Fur Speakers

The Fur people live in Darfur in northern Sudan. They are also known as the Fur Forok, Bergid, Furawi, Gelege, and Konjara people. *Darfur* essentially means “homeland of the Fur.” The area in which they live includes plains and the volcanic mountain ranges of Jebel Marra and Jebel Si.

The Fur are primarily farmers who raise millet, tomatoes, and chili peppers. Over the years, commercial agriculture has become a large part of Fur economy. The Fur now

also grow peanuts, onions, wheat, mangoes, oranges, okra, tobacco, sesame, and sugar cane. These cash crops enable the Fur to purchase cloth, shoes, tea, and sugar.

Millet, or *dukhn*, is the primary crop of the Fur people. From millet, they make a thick porridge-like paste which they call *nun*. They eat this with a hot sauce made of vegetables. For special occasions, they add meat to this sauce. The Fur also make beer from the millet, which is an important part of their diet. In fact, beer is used as a form of payment for work.

Polygamy is allowed in Fur culture. There are limits on marriage in regard to clan or lineage. Marriages are arranged as men begin their payment to the bride's family. A man's father may help him pay for his first wife but the man must purchase additional wives for himself. The men and women dwell separately. A husband and his wife have their own homes, fields, etc.

A typical village consists of at least four or five households, while larger ones may have more than sixty homes. These larger villages have their own markets, but those living in smaller villages have to travel to the weekly markets of the larger ones.

The head of these villages is typically determined by heredity. They are known as a sheik, or religious leader, and often serve in this position for life.

The Fur are primarily Muslim, but many tribes practice traditional religions alongside Islam. For example, they use the name of Allah as opposed to the names of their forefathers in their rain rituals. They also associate sacred trees and stones with Islamic saints.

Education is important for the Fur; it is necessary for them to compete economically with their neighbors. At age ten, boys not within the government's formal school system go to a Koranic school.

There are currently no ministry tools available for the Fur people in the Fur language.

<http://www.peoplesgroups.org/Detail.aspx?PID=12025>

<http://www.joshuaproject.net/peopctry.php>

(The Peoples of Africa: An Ethnohistorical Dictionary, p. 183)

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

<http://strategyleader.org/profiles/fur.html>

12042

Gaaliin (2,687,832)—Arabic, Sudanese Spoken Speakers

The Gaaliin people live in northern Sudan. They are also known as the Jalayiin people. They claim to be a group from Saudi Arabia who descended from the Prophet Mohammed. Some ethnologist, however, consider them to be an arabized Nubian group. They are one of the largest tribal groups of Arabic descent in Sudan today.

Many of the Gaaliin people are successful businessmen and merchants in Sudan. They are sub-divided into several subgroups, including the Danagalas, Hassaniyas, Kawahlas, Gimass, and Husaynats.

Their primary religion is Islam. Approximately 7% of the Gaaliin people are Christian. Of those, around .18% are evangelical. There are gospel recordings, radio broadcasts, the Jesus Film, the New Testament, and other ministry tools available for the Gaaliin people in the Arabic, Sudanese Spoken language.

<http://strategyleader.org/profiles/beja.html>

<http://www.peoplegroups.org/Detail.aspx?PID=12042>

<http://www.joshuaproject.net/peopctry.php>

(The Peoples of Africa: An Ethnohistorical Dictionary, p. 249)

42693

Gawamaa (933,487)—Arabic, Sudanese Spoken Speakers

The Gawamaa group of the Baggara people dwells in northern Sudan. For general information on the Baggara, see above.

There are few, if any, known believers among the Gawamaa people. There are currently gospel recordings, radio broadcasts, the Jesus Film, the New Testament Bible, and other ministry tools available for the Gawamaa people in the Arabic, Sudanese Spoken language.

<http://www.peoplegroups.org/Detail.aspx?PID=42693>

<http://www.joshuaproject.net/peopctry.php>

12029

Gberi (808)—Moda Speakers

The Gberi people live northwest of Mvolo on both sides of the Lakes and Western Equatoria provinces in southern Sudan. They are also known as the Gbara, Gweri, and Moda people. They practice a combination of Islam and ethnic religions.

Approximately 10% of the Gberi people follow Christianity. Of those, around 5% are evangelical. There are gospel recordings available for the Gberi people in the Moda language.

<http://www.peoplegroups.org/Detail.aspx?PID=12029>

<http://www.joshuaproject.net/peopctry.php?rop3=103613&rog3=SU>

00000

Ghulfan (27,000)—Ghulfan Speakers

The Ghulfan people live northwest of Mvolo on both sides of the border of the Lakes and Western Equatoria provinces in southern Sudan. They are a subgroup of the Nuba people who are the original inhabitants of the Nuba Mountains.

The “Nuba” people are not a single group, but rather a grouping of people who live in the same location and stand out as distinct from surrounding tribes. There are many Nuba groups and each one has its own ethnicity and language. In the Nuba hills alone, there are around one hundred different dialects. This often prevents Nuba communities from communicating with one another. This has caused many Nuba to learn Arabic as a second language so that they can communicate with their neighbors.

Many of the tribes in the Nuba Mountains originally fled there for refuge so the people generally have distrust and dislike for outsiders. Some Nuba tribes have relocated to surrounding hills, plains, towns, and cities in search of jobs and schools.

The Nuba’s livelihood is based primarily on agriculture. They grow sorghum, their staple crop, millet, sesame, peanuts, and tobacco. They also gather forest products that they sell. The Nuba are also keep small gardens, as well as cattle, sheep, goats, and chickens.

The Nuba diet consists mostly of millet porridge. It is served with a sauce that is made from meat, okra, or kidney beans. They also eat *dura*, a thin bread which they have introduced to many of the surrounding tribes. *Dura* can also be made into a beer. The Nuba who live in cities eat meat and fresh produce.

Nuba communities vary in size. Smaller villages have less than one thousand inhabitants. Larger ones have a population of fifty thousand or more. They are organized by clans or extended family sections. Clan elders hold the authority in these villages. Many villages have Islamic schools where the children are sent to study the Koran.

Their homes are typically made of stone or plaster-covered thatch. Inside, they have a kitchen, sleeping quarters, and a grainary. Some homes have a separate room where the unmarried girls sleep.

The Nuba are Muslim. The laws of Islam bind each of these tribes together in customs such as education, dress, diet, and both family and spiritual life. Among these laws are those prescribing that children be educated in religious schools, that robes are to be worn by men and women, that pork should never be eaten, that other meats only be eaten as part of a sacrifice, that all boys are to be circumcised, that husbands may have up to four wives, and that prayers are said regularly.

There are a few tribes in the southern section of the Nuba Mountains who have not converted to Islam. These are the Mesakin, Krongo Nuba, and Tulishi. These people follow traditional animistic religions. They depend on *shamans*, or holy men and women, to cure the sick, communicate with the gods, and control events. These *shamans* often go into trances to speak to spirits. They are also in charge of fertility ceremonies and they ward off illness and famine from the people.

There are few, if any, known believers among the Ghulfan people. There are gospel recordings available for the Ghulfan people in the Ghulfan language.

<http://www.peoplesgroups.org/Detail.aspx?PID=42693>

<http://www.joshuaproject.net/peopctry.php?rop3=103350&rog3=SU>

12031

Gimma (154,829)—Gimme Speakers/Arabic Sudanese Spoken Speakers

The Gimma people live in northern Sudan and are a sub-group of the Gaaliin people. The Gaaliin people claim to be from Saudi Arabia and descendents of the Prophet Mohammed. Some ethnologist, however, consider them to be an arabized Nubian group. They are one of the largest tribal groupings of Arabic descent in Sudan today.

Many of the Gaaliin people are successful businessmen and merchants in Sudan. They are sub-divided into several subgroups, including the Danagalas, Hassaniyas, Kawahlas, Husaynats, and the Gimmas.

Little is known about the Gimmas. It is safe to say that they likely engage in farming since two-thirds of Sudan's population farms even though only 5% of the land is suitable for farming. The main crops for Sudan include cotton, peanuts, sesame, gum Arabic, sorghum, sugarcane, coffee, and dates.

In northern Sudan, most communities are along the rivers due to the scarcity of water. These communities consist of several homes made of sun-dried bricks and flat-topped roofs. Only 20% of Sudan is considered to be urban. The majority of towns are small and widely scattered.

Their primary religion is Islam. They consider themselves to be Sunni Muslims. Approximately 1% of the Gaaliin people follow Christianity. Of those, all are evangelical. There are no gospel recordings available for the Gimma people in the Gimma language. There are gospel recordings, radio broadcasts, the Jesus Film, the New Testament, and other ministry tools available for the Gimma people in the Arabic, Sudanese Spoken language.

<http://strategyleader.org/profiles/beja.html>

<http://www.peoplesgroups.org/Detail.aspx?PID=12042>

<http://www.joshuaproject.net/peopctry.php>

(The Peoples of Africa: An Ethnohistorical Dictionary, p. 249)

<http://www.peoplesgroups.org/Detail.aspx?PID=12031>

<http://www.joshuaproject.net/peopctry.php>

00000

Greek (13,000)—Greek Speakers

The Greeks living in Sudan are descendants of migrants from the Balkan Peninsula who came to Russia to escape Turkish oppression in the eighteenth and nineteenth centuries. From there, the Greeks continued to migrate to other parts of the world. In Sudan there

are small communities of Greek people who follow the practices of the Christian Orthodox Church. The Greeks are also known as the Dimotiki, Greek Cypriot, Hellenic, Romeos, and Urum people.

Approximately 90% of the Greek people are Orthodox Christian. Of those, none are evangelical. There are currently gospel recordings, the Bible, Jesus Film, and many other ministry tools available for the Greek people in the Greek language.

<http://www.joshuaproject.net/peopctry.php>

12032

Gok (33,598)—Dinka, South Central Speakers

The Gok people are a subgroup of the Dinka people.

Approximately 70% of the Dinka South Central people follow Catholic or Orthodox beliefs. Around 40% are evangelical. There are audio recordings, Bible portions, the Jesus Film, and other ministry tools available for the Gok people in the Dinka, South Central language. For more general information on the Dinka, see above.

<http://www.peoplegroups.org/Detail.aspx?PID=12032>

http://www.gurtong.org/resourcecenter/people/profile_tribe.asp?TribeID=94 (<http://www.sudan101.com/dinka.htm>)

42694

Golo (3,784)—Banda, West Central Speakers

The Banda people live between Wau and Mboro in southern Sudan. They are also known as the Banda West Central, Dakpa, Eli-Elat, and Golo people.

Approximately 10% of the Banda people follow Christianity. Of those, around 3% are evangelical. There are gospel recordings available for the Golo people in the Banda, West Central language. For more general information on the Banda, see above.

<http://www.peoplegroups.org/Detail.aspx?PID=42694>

<http://www.peoplegroups.org/Detail.aspx?PID=11973>

<http://www.joshuaproject.net/peopctry.php?rop3=100954&rog3=SU>

(The Peoples of Africa: An Ethnohistorical Dictionary, p. 66)

<http://www.answers.com/topic/banda-people>

42695

Guhayna (1,402,704)—Arabic, Sudanese Spoken Speakers

In Sudan, all Arabic-speaking people claim to have descended from the Guhayna tribe. They live in northern Sudan; they are believed to have originated in Arabia. Their group consists of several tribes, including several smaller sub-groups. These groups are led by one chief, known as a *nazir*.

Most of the Guhayna people are herders, who traverse the desert in search of vegetation for their livestock. They have a complex system of migration, which moves different groups from within a family into different parts of the desert during certain times of the year.

There are few, if any, known believers among the Guhayna people. There are currently gospel recordings, radio broadcasts, the New Testament, the Jesus Film, and other ministry tools available for the Gahayna people in the Arabic, Sudanese Spoken language. For more information, see “Dar Hamid” above.

<http://www.peoplegroups.org/Detail.aspx?PID=42695>

<http://www.joshuaproject.net/peopctry.php>

http://arabworld.nitle.org/texts.php?module_id=1&reading_id=113&sequence=4

12034

Gule (22,845)—Gule Speakers

The Gule live in northern Sudan, more specifically in Jebel Gule in the San and Roro hills north of the Gaam. They are also known as the Fung, Fungi, and Hameg people.

The Gule are a subgroup of a northern Nilotic-speaking people known as the Shilluk people. The Nilotic people are believed to have originated east of the Great Lakes region in Africa. The Shilluk people themselves are believed to have lived near Rumbek northward. Today, they live in the open grasslands along the banks of the White Nile River.

The Shilluk people and other tribes were often raided by neighboring tribes. This, along with the Anglo-Egyptian rule of Sudan, drastically changed the Shilluk way of life. With the Anglo-Egyptian rule, medical services, irrigation, road-making, and governmental structural changes impacted their culture.

The Shilluk are primarily herdsman. They raise cattle, sheep, goats, pigs, and hens. The cattle are given the utmost care, because they are central to the Shilluk life. They often keep their cattle near fires at night to prevent insects from biting them.

To supplement the Shilluk diet of dairy products, the women will often grow crops in gardens outside their settlements. These crops include millet, maize, sesame, beans, and tobacco.

The roles of men and women in Shilluk society are clearly defined. The women, in addition to growing gardens, prepare food for their families with utensils they make themselves. Shilluk men hunt hippopotamus, antelope, buffalo, and giraffe. The men also fish in the White Nile.

The Shilluk live in communities along the banks of the White Nile. Each village is about 200 yards from the next. Homes within these settlements are made of mud thatched huts. Each village is headed by a chief who keeps order in the community.

At the heart of the Shilluk country is its capital, Pachoda, where the *reth*, or Shilluk king, resides. He is believed to be divine because he has spiritual powers. He is also believed to be the reincarnation of the very first Shilluk king, Nyikang. Today, the Shilluk king has more ritual power than he does legislative or executive ones.

The Shilluk, along with most other Nilotic people, have the unique practice of extracting six of the lower teeth of men at an early age. This practice is for all, except the royal family, and it separates them from other ethnic groups.

The Gule, specifically, have a unique style of dress and tribal markings that distinguish them from their neighbors. Both the males and females wear little clothing. The men wear ivory or wooden bracelets on their wrists and upper arms. Both men and women will have three to five rows of dots or scars on their foreheads, indicating distinct tribal markings.

Most of the Shilluk follow traditional animistic beliefs. They believe that the power of the “evil eye” can bring a curse upon people if they look upon them with an intense gaze. Envy or anger will often cause a Shilluk to use this power to bring misfortune upon others. To ward off being affected by this evil power, people perform ritualistic prayers, sacrifices, and magic. The Shilluk differ from other tribes in their belief that the birth of twins is a blessing. They consider them to be the “children of god,” while other African tribes consider the birth of twins to be a curse.

The primary religion of the Gule is Sunni Islam. Approximately 1% of the Gule people are Christians. Of those, none are known to be evangelical. There are currently no ministry tools available for the Gule people in the Gule language.

<http://www.peoplegroups.org/Detail.aspx?PID=12034>

<http://www.joshuaproject.net/peopctrv.php>

12045

Gulud (30,048)—Katla Speakers

The Gulud live in northern Sudan. They are also known as the Bombori, Julud, or Katla people. They are a subgroup of the Nuba people, the original inhabitants of the Nuba Mountains. See information on Nuba peoples above.

The Nuba are a Muslim people. The laws of Islam bind each of these tribes together in matters such as education, dress, diet, and both family and spiritual life.

There are few, if any, known believers among the Gulud people. The Katla language is one of many Nuba languages. It is a Niger-Kordofanian language, making it somewhat similar to the Bantu languages. There currently no ministry tools available for the Katla people in the Katla language.

<http://www.peoplegroups.org/Detail.aspx?PID=12045>

<http://www.nubasurvival.com/Nuba%20Culture/1.%20The%20Nuba.htm>

<http://www.joshuaproject.net/peopctry.php>

(The Peoples of Africa: An Ethnohistorical Dictionary, p. 209)

12035

Gumuz (53,757)—Gumuz Speakers

The Gumuz people live in northern Sudan around Famaka and Fazoglo on the Blue Nile and northwards along the Ethiopian border. This area is known as the “bush-savanna” because it is mostly flat with small hills and is covered with bamboo and small trees. They are also known as the Bega, Debatsa, Deguba, Ganza, Gombo, Hameg, and Shankilla people.

The Gumuz are divided into clans which are separated into separate territories. Within each clan are sub-clans and families. Most of the Gumuz farm for a living. Each family works together to cultivate their own land. They grow sorghum, onions, spices, cotton, and tobacco. A family is careful to alternate the fields they use, allowing their fields to fallow.

A family builds new farmsteads near the field they are cultivating. The farm huts are very simple. A separate hut is built for boys and farm animals. Although the Gumuz have permanent homes in the villages, they live in these farmsteads during times of harvest. Some members of the family reside permanently in the farmsteads to guard the fields year round.

In Gumuz culture, marriage takes place by a “sister exchange” from one clan to the next. This means that the newly married man gives his wife’s clan a sister or a daughter from his own clan to “replace” the one he married.

Boys and girls have different roles and responsibilities in the clan. By age sixteen, boys may begin farming on their own, but they are still responsible to help work in their fathers’ fields. Girls also help farm until they are married, which usually takes place between the ages of fourteen to seventeen. After marrying, both a man and his wife farm their own field.

The Gumuz eat a porridge which they flavor with leaves, onions, and spices. They also eat pumpkin seeds, peanuts, fruits, wild honey, and insects. They drink coffee and beer regularly and many of the people smoke.

Gumuz society forbids drunkenness and idleness. The entire clan punishes anyone caught in either acts. They also discipline members of their clan who are caught stealing, mistreating their wives, or lying.

Trading is an important part of Gumuz life. They trade most often with the Oromo people. They trade their crops for coffee, cloth, soap, razor blades, cigarettes, mirrors, and salt bars. Local markets are places for people to exchange news, have meetings, socialize, and drink.

The Gumuz are approximately 30% Muslim. Traditionally, they all worshiped *Rebba*, “the supreme god who knows all.” They pray to *Rebba* and other spirits to get good luck, plentiful crops, health, and protection from evil spirits. They believe that these spirits exist in nature, as seen with rain and lightning, animals, grain, and even teeth.

The Gumuz strictly enforce taboos in their culture. The most common ones are those concerning food. They believe a woman will go bald if she drinks milk. They also believe that a man will become lazy if he eats cabbage. They believe that a woman or her husband will become ill if the woman eats porridge while she is preparing it.

There are few, if any, known believers among the Gumuz people. There are gospel recordings available for the Gumuz people in the Gumuz language.

<http://www.peoplegroups.org/Detail.aspx?PID=12035>

<http://www.joshuaproject.net/peopctry.php>

00000

Habbania, Baggara (268,000)—Arabic, Sudanese Spoken Speakers

The Arab tribes in Africa who herd cattle are often referred to as the “Baggara,” which is derived from the Arabic word meaning “cow.” The Baggara people are found in the Lake Chad region, Niger, Chad, Cameroon, Nigeria, the Central African Republic, and Northern Sudan. They are also known as the Habbania Baggara and El Obeid people. See general information on Baggara tribes above.

There are few, if any, known believers among the Habbania Baggara people. There are currently gospel recordings, Bible translations, radio broadcasts, and the Jesus Film available for the Baggara people in the Arabic, Sudanese Spoken language.

<http://www.joshuaproject.net/peopctry.php>

00000

Hadendoa, Beja (89,000)—Bedawi Speakers

The Hadendoa Beja people live in northeastern Sudan along the coast of the Red Sea. They are one of the major Beja groups in Sudan. For more general information see above.

<http://www.joshuaproject.net/peopctry.php?rop3=101211&rog3=ER>

<http://www.joshuaproject.net/peopctry.php>

(The Peoples of Africa: An Ethnohistorical Dictionary, p. 216)

42696

Hamer-Banna (352,108)—Karo Speakers

The Hamer-Banna of Sudan belong to the Sidamo people group. They are technically two separate ethnic groups, the Hamer and the Banna. They speak virtually the same language and call themselves by their group name.

The Hamer-Banna are a very distinctive people who are racially mixed. They are a mix of both Caucasian and Negro races. They live in the highlands east of the Omo River and north of Lake Turkana in southwestern Ethiopia. This is one of the most inaccessible and least developed parts of Africa.

They are primarily herdsmen, whose herds consist mostly of cattle, and some are of sheep and goats. They use camels as pack animals and for riding. The Hamer-Banna also farm. They grow sorghum, sesame, and beans. Since they often leave their crops unattended their fields yield a low and insufficient amount of food.

The Hamer-Banna live in camps that are composed of several related family units. They all live in tents, which they arrange in a circle, so that they can bring their cattle inside the center of the camp at night. Their tents are made with flexible poles which they place in the ground in a circular pattern. These poles are then bent upward, joined at the top, and coved with thatch during the dry season and canvas mats during the rainy season.

Marriages in Hamer-Banna culture occur within small social circles and are polygamous. The men purchase a bride by sending cattle and other goods to the bride's family. Often, the man's family will help purchase his first bride. The primary domestic unit consists of a woman and her young children. The man is the protector of the family, and he often has several households to care for, depending on how many wives he has. The man is often responsible for protecting a divorced woman, a widow, or his brother's wife if his brother is absent.

The Hamer-Banna men indulge in elaborate hair-dressing. They wear a clay "cap" that is painted and decorated with feathers and ornaments. They also spend much time caring for their hair and protecting it from damage. They even sleep on cushioned stools to prevent damage to their hair.

Most of the Hamer-Banna are Muslim. They also practice various elements of traditional religions. Before converting to Islam, they worshiped a supreme sky god. They still believe that objects such as trees, springs, and rocks have indwelling spirits. They also believe in the *jinnis*, spirits that they believe are capable of assuming human or animal form to exercise supernatural power over people.

In Hamer-Banna culture they celebrate life-stage transitions. They have large celebrations at the time of marriage, which includes feasting, dancing, and courting. They also circumcise both boys and girls.

Approximately .02% of the Hamer-Banna people follow Christianity. Of those, around .01% are evangelical. There are currently no ministry tools available for the Hamer-Banna people in the Karo language.

<http://www.peoplegroups.org/Detail.aspx?PID=42696>
<http://www.joshuaproject.net/peopctry.php>

42697

Hasania (615,513)—Arabic, Sudanese Spoken Speakers

The Hasania are an Arab group that lives in northern Sudan. For general information on Arab peoples see above.

There are few, if any, known believers among the Hasania people. There are Bible portions, the New Testament, scripture resources, the Jesus Film, gospel recordings, radio broadcasts, and other ministry tools available for the Hasania people in the Arabic, Sudanese Spoken language.

<http://www.peoplegroups.org/Detail.aspx?PID=42697>
<http://www.joshuaproject.net/peopctry.php>

12037

Hausa Fulani (561,757)—Hausa Speakers

The Hausa Fulani people live in northern Sudan. They are also known as the Adarawa, Fellate, Kurfei, Maguzawa, and Soudie people. They are part of a larger group known collectively as the Hausa people.

The Hausa are originally from northern Nigeria. In Nigerian society, the Hausa typically hold very high social positions and are known for wide-range trading. Typical Hausa life is consumed with family life and the struggle to make ends meet. Their communities are very hierarchical and family approval is held in very high regard.

The Hausa have many festivals and dances. At any given festival, it is common for the participants to send kola nuts to other members of the community as an invitation to attend the event. At the festival, there is music and many people perform magic tricks to entertain onlookers. This is a form of entertainment, but it is also very important to the Hausa because it helps them to build stronger relationships with those in other communities.

There are few, if any, known believers among the Hausa people. There are currently Bible portions, the complete Bible, evangelism resources, Jesus Film, God's Story Video, Christian radio broadcasting, scripture audio recordings, and gospel audio recordings available for the Hausa people in the Hausa language.

<http://www.sim.org/PG.asp?pgid=2&fun=1>
<http://www.joshuaproject.net/languages.php?rol3=hau>
<http://www.peoplegroups.org/Detail.aspx?PID=12037>
<http://www.joshuaproject.net/peopctry.php>

00000

Hawawir (186,000)—Arabic, Sudanese Spoken Speakers

The Hawawir are a smaller group within the Dar Hamid people group living in northern Sudan.

Approximately .01% of the Dar Hamid people follow Christianity. There are no known evangelicals. There are currently gospel recordings, radio broadcasts, the New Testament, the Jesus Film, and other ministry tools available for the Dar Hamid people in the Arabic, Sudanese Spoken language. For more general information on the Dar Hamid people see above.

<http://www.joshuaproject.net/peopctry.php>

12038

Heiban Nuba (8,052)—Heiban Speakers

The Heiban Nuba live around Heiban and Abul (Obul) in northern Sudan. They are also known as the Heiban Ebang people. They are a subgroup of the Nuba people who are the original inhabitants of the Nuba Mountains. For general information on Nuba peoples see above.

Approximately 70% of the Heiban Nuba people follow Catholic or Orthodox belief. Less than 50% are evangelical. There are currently gospel recordings and the New Testament available for the Heiban Nuba people in the Heiban language.

<http://www.peoplegroups.org/Detail.aspx?PID=12038>

<http://www.joshuaproject.net/peopctry.php>

12039

Homa (3,898)—Homa Speakers

The Homa people live around the towns of Mopoi and Tambura in southern Sudan. Their primary religion is Islam.

Approximately 30% of the Homa people follow Christianity. Of those, around 12% are evangelical. There are currently no ministry tools available for the Homa people in the Homa language.

<http://www.peoplegroups.org/Detail.aspx?PID=12039>

<http://www.joshuaproject.net/peopctry.php>

42822

Husseinat (153,890)—Arabic, Sudanese Spoken Speakers

The Husseinat people live in northern Sudan. They are also known as the Harasis and Harsiyyat people. They are a subgroup of the Gaaliin people.

Their primary religion is Islam. There are few, if any, known believers among the Husseinat people. There are gospel recordings, radio broadcasts, the Jesus Film, the New Testament, and other ministry tools available for the Husseinat people in the Arabic, Sudanese Spoken language. For general information, see “Gaaliin” above.

<http://www.peoplegroups.org/Detail.aspx?PID=42822>)

<http://www.joshuaproject.net/peopctry.php>)

<http://strategyleader.org/profiles/beja.html>)

(The Peoples of Africa: An Ethnohistorical Dictionary, p. 249)

(The Peoples of Africa: An Ethnohistorical Dictionary, p. 228)

00000

Indo-Pakistani (8,000)—Hindi Speakers

The Indo-Pakistani people are originally from the Indian subcontinent. They now live in many parts of the world. They are also known as the East Indian, Hindi, and North Indian people. In many countries they follow Hinduism while in others, specifically on the Arabian peninsula, they practice Islam.

For most of them, Hindi is their native tongue although many Indo-Pakistanis also speak the language of the nation where they currently live. Indo-Pakistani is a general term to describe these people, although many of them are actually Gujarati, Hindi, or Punjabi.

The Hindu life has traditionally been dominated by a rigid caste system of social classes. These caste lines are typically drawn along occupational units. Each caste is then divided into sub-castes and even smaller social classes. These groups are strict, for one cannot change the caste in which they were born. Their entire life, the Indo-Pakistanis are forced to work and marry only within their class. Typically, the wealthier casts are the ones who immigrate to other countries to establish their own businesses.

The highest Hindu caste is the Brahmins, who consist of the religious and scholarly leaders of society. Through British influence in India, however, other castes have also been educated. Indo-Pakistani groups outside of India exhibit signs of British influence more than those in India do. Many of them even wear western clothing.

Some Indo-Pakistanis retain many parts of their culture. Many men still wear their *dhotis*, while women wear their *saris*. They also continue to eat native Indian foods. Indo-Pakistanis are known to eat meat with their meals, even though the Hindu religion commands vegetarianism.

Indo-Pakistanis in the Arabian Peninsula have been subjected to strong Islamic influence. They are required to follow Islamic law. Women in particular are required to wear *chadors*, loose fitting black robes that cover the entire body, while they are in public and during the Muslim month of Ramadan. Those in Djibouti, however, are allotted considerable freedom and most Indo-Pakistanis practice Hinduism.

Hindus worship many gods and goddesses, making them polytheistic. Among the many gods they worship is Brahman, the creator of the universe; Vishnu, its preserver; and Shiva, its destroyer. Shiva's wife is known by four different names. She is either called Durga or Kali, the goddess of motherhood, or Parvati or Uma, the goddess of destruction.

Hindus believe in reincarnation, or that the souls of humans or animals live innumerable lives in different bodies. The level to which a soul moves depends on whether the person or animal has lived a good or an evil life. If they lived a good life, the soul will be born into a higher state. If they lived an evil life, the soul will be reborn into a lower state. This cycle continues until the soul achieves spiritual perfection.

There are few, if any, known believers among the Indo-Pakistani people. There is the complete Bible, evangelism resources, the Jesus Film, God's Story video, Father's Love Letter, Christian radio broadcasting, scripture audio recordings, gospel audio recordings, and various books and printed matter available for the Indo-Pakistani people in the Hindi language.

<http://www.joshuaproject.net/peopctry.php>

12040

Indri (941)—Indri Speakers

The Indri people live around Raga in southern Sudan. They are also known as the Yanderika people. Their primary religion is Islam.

Approximately 20% of the Indri people follow Christianity. The number of evangelicals is unknown. There are currently no ministry tools available for the Indri people in the Indri language.

<http://www.peoplegroups.org/Detail.aspx?PID=12040>

<http://www.joshuaproject.net/peopctry.php>

12041

Ingessana (40,317)—Gaam Speakers

The Ingessana people live in the Tabi Hills near the Ethiopian border of northern Sudan. They are also known as the Gaam Ingassana, Metabi, and Tabi people. They are surrounded by dominating tribes on all sides. To their north live the Muslim Sudanese people. To their west and south are the Dinka and Nuer people. The Amhara and the Oromo live to the east.

Despite these different cultures on every side, the Ingessana have never been conquered, have kept their language pure, and have avoided assimilation with neighboring tribes. They have been able to do this, in part, because of the shelter they have in the Tabi Hills. The Ingessana are a very cohesive group of people known for their hostility towards strangers.

The Ingessana rely on both crops and herds for survival. They keep pigs, cattle, sheep, and goats in the grazing lands near their villages. When it comes to farming, millet is their staple crop. They can only grow two crops a year. One of these they grow on the slopes of the hills and the other in the plains. They grow sesame and sorghum if needed.

In Ingessana culture, children are cared for by their parents until they reach adolescence. Women and young children, however, do not live with the rest of the family. Instead, each woman lives separately with her children. Most girls are betrothed and married during adolescence. Boys begin herding their father's cattle or move in with another relative during adolescence.

After marriage, young Ingessana couples do not live together. The husband lives with his father or father-in-law, and the wife continues to live with her mother and sisters. Only after the new couple has children do they move out and into separate dwellings.

The area of the Tabi Hills is divided into many sections. Each section has its own grazing ground, hunting areas, and farmland. A chief will serve as the head of these sections and perform both religious and political functions. The chief usually lives in a separate hut, which the Ingessana call the "hut of the sun" and is known as the center of religious life for the people. A tribe is composed of several of these smaller sections. The tribe is led by the "hereditary war leader."

The Ingessana worship the sun, or Tel, who they believe is the creator of life and of the universe. They pray to the sun during crises, such as drought or illness. Each village has a shrine dedicated to Tel. The people visit these shrines and worship regularly.

When someone dies in Ingessana culture, they are buried wherever they were last lying. That is why most of the Ingessana try to reach their own village. A woman will often leave her husband and go back to the house of her father. If a person dies outside their village, the Ingessana perform a ceremony to call their spirit back into the village. The dead are then washed, ornately decorated, and completely covered in cloth. They place the body on a mat, with the head facing east. After the person is buried, stones are placed around the grave.

The primary religion of the Ingessana is Islam. Approximately 1% follow Christianity and are evangelical. There are currently no ministry tools available for the Ingessana people in the Gaam language.

<http://www.peoplegroups.org/Detail.aspx?PID=12041>
<http://www.joshuaproject.net/peopctry.php>

00000

Italian (1,100)—Italian Speakers

There are a small number of Italian people living in Sudan. Their primary religion is Christianity. Approximately 84% of them are Catholic. Of those, around 0.10% are

evangelical. There are many ministry tools available for the Italian people in the Italian language.

<http://www.joshuaproject.net/peopctry.php>

00000

Jew, Sudanese Speaking (30)—Arabic, Sudanese Spoken

The Sudanese Speaking Jews live in northern Sudan. They practice ethnic religions that are sub-divisions of Judaism. There are few, if any, known believers among the Jew, Sudanese Speaking people.

There are currently gospel recordings, the New Testament, the Jesus Film, radio broadcasts, and other ministry tools available for the Jew, Sudanese Speaking people in the Arabic, Sudanese Spoken language.

<http://www.joshuaproject.net/peopctry.php>

12043

Jiye (38,980)—Karamojong Speakers

The Jiye people live in southern Sudan. They are originally from Jie province in Uganda; they also now live in both Sudan and Kenya. They are also known as the Toposa, Dodoth, and Karamojong people.

Pastoralism is their way of life. The men of this culture raise cattle, while the women grow sorghum and millet as their primary crops. They also grow groundnuts, maize, pumpkins, sweet potatoes, cow peas, and tobacco.

The Jiye are one of the least-developed people groups in the region. For them, religion revolves around their cattle. The Jiye often drink milk mixed with the blood of bulls. This, along with grain, makes up their diet.

The Jiye women live in permanent villages with their children. Their villages are surrounded by walls of interwoven branches. The men only live in the villages seasonally. The rest of their time is spent traversing the plains in search of grazing lands for their cattle.

The primary religion of the Jiye people is Islam. Approximately 28% of the Jie people follow Christianity. Of those, around 1% are evangelical. There are currently gospel recordings, the Jesus Film, and the New Testament available for the Jiye people in the Karamojong language.

<http://www.peoplegroups.org/Detail.aspx?PID=12043>

<http://www.joshuaproject.net/peopctry.php>

(The Peoples of Africa: An Ethnohistorical Dictionary, p. 253)

12046

Jumjum (33,598)—Jumjum Speakers

The Jumjum people live in the Fung region of the Blue Nile Province in eastern Sudan. They are a Nilotic people, meaning that they live around the upper Nile Valley. This area is flat with some rocky hills. The Jumjum reside at the foot of these hills. They are also known as the Berin, Olga, and Wadega people.

The Jumjum are a mixed group of people. They have been subject to foreign influences of the Dinka, Nuer, and Shilluk people who often raided them for slaves. The Jumjum are closely related, both geographically and linguistically, to the Burun people. Many people do not even consider them to be a separate group.

The Jumjum speak a Nilotic language. They are typically quite tall, thin, and long-legged. Their noses are usually broad, their lips are thin, and their hair is often frizzy. These characteristics are typical of the Nilotic people. The Jumjum people, however, have lighter skin than most Nilotes.

The Jumjum way of life includes both farming and shepherding. Both the men and women of this culture grow crops, such as millet, sesame, and beans. The men and boys herd the cattle, goats, and sheep. The men of society regularly hunt and fish, while the women gather wild fruit and grain.

Jumjum homesteads consist of two or three huts, a granary, and several huts for sheltering animals. These huts are round with mud walls and thatched grass roofs. Each wife will have her own hut where she raises her children. Each homestead is separated from the other by about one hundred yards. Several homesteads will make up one Jumjum village.

The village “rain chief” controls each village with his political and religious powers. Even his hut is considered to be a sanctuary while he is the “Father of the Land.” He has charge of the village drums, heirloom spears, and other important insignia of Jumjum culture.

Marriages in Jumjum culture are usually arranged when children are young. Before a marriage can take place, the young man must perform a long period of “bride-service” for the girl and her family. The man cultivates the girl’s father’s land and helps herd his animals. He also pays the girl’s family a bride-price of cows, goats, spears, and other objects. After marriage, the wife moves to her husband’s village. A wealthy man may have more than one wife.

Some Jumjum attend regional schools. The English language is taught at the upper levels, while Arabic is taught at the lower levels. There are few medical facilities in the area, so people look to their village chiefs for the healing of simple illnesses.

When a Jumjum man dies, he is buried with his spear and other ornaments. After burial, branches are placed on top of his grave and stakes are driven into them. Finally, offerings are made over his grave to bid him farewell.

The Jumjum are animists, believing that both humans and objects have spirits. They worship the supreme god, who they know as *Dyong*. They believe that *Dyong* lives in the sky and sits on a horse. The Jumjum also practice witchcraft and divination, which they believe are hereditary powers. The rain maker plays a large role in Jumjum religion. He calls for rain by placing “rain stones” on a section of raised ground in his shrine. He then makes sacrifices and allow the blood to drip onto the rain stones.

Approximately 2% of the Jumjum people follow Catholic or Orthodox beliefs. Around .80% are evangelical. There are currently only gospel recordings available for the Jumjum people in the Jumjum language.

<http://www.peoplegroups.org/Detail.aspx?PID=12046>

<http://www.joshuaproject.net/peopctry.php>

42823

Jur Luo (68,405)—Luwo Speakers

The Jur Luo people are part of the Western Nilotic people. They are also known as the Guir people. They are related to the Dinkas, Nuers, and Anuaks people. Their economy is reliant on the raising of cattle.

Their primary religion is Islam. There are currently gospel recordings and Bible translations available for the Jur Luo people in the Luwo language.

<http://www.peoplegroups.org/Detail.aspx?PID=42823>

(The Peoples of Africa: An Ethnohistorical Dictionary, p. 258)

14893

Jur Modo (347,783)—Jur Modo Speakers

The Jur Modo people live along Naam River and in the Mvolo vicinity of southern Sudan. They are also known as the Lori people. Their primary religion is Islam.

Approximately 10% of the Jur Modo people follow Christianity. Of those, around 6% are evangelical. There are currently gospel recordings and the New Testament available for the Jur Modo people in the Jur Modo language.

<http://www.peoplegroups.org/Detail.aspx?PID=14893>

<http://www.joshuaproject.net/peopctry.php>

12049

Kababish (323,819)—Arabic, Sudanese Spoken Speakers

The Dar Hamid people live in Northern Sudan. Their place of origin is believed to be Arabia. Their group consists of around twenty tribes, including several smaller sub-groups. The Kababish are one of the tribes of the Dar Hamid.

Approximately .01% of the Kababish people follow Christianity. There are no known evangelicals. There are currently gospel recordings, radio broadcasts, the New Testament, the Jesus Film, and other ministry tools available for the Dar Hamid people in the Arabic, Sudanese Spoken language. For general information on the Dar Hamid, see above.

<http://www.peoplegroups.org/Detail.aspx?PID=12049>
<http://www.joshuaproject.net/peopctry.php>

12069

Kacipo (9,581)—Kacipo-balesi Speakers

The Kacipo people live on the Boma Plateau in southern Sudan. They are also known as the Bale, Dhuri, Kichepo, and Shuri people. Their primary religion is Islam.

There are few, if any, known Christians among the Kacipo people. There are currently no ministry tools available for the Kacipo people in the Kacipo-balesi language.

<http://www.peoplegroups.org/Detail.aspx?PID=12069>
<http://www.joshuaproject.net/peopctry.php>

42824

Kadaru (8,114)—Kadaru Speakers

The Kadaru people live in Kordofan Province of northern Sudan. They live in both the Nuba Mountains and the Kadaru Hills. They are a subgroup of the Nubian people. They are also known as the Kodhin people. For general information on the Nubian people see below.

There are few, if any, known believers among the Kadaru people. There are currently gospel recordings available for the Kadaru people in the Kadaru language.

<http://www.peoplegroups.org/Detail.aspx?PID=42824>
<http://www.joshuaproject.net/peopctry.php>
(The Peoples of Africa: An Ethnohistorical Dictionary, p. 356)

12051

Kadiro (6,719)—Moru Speakers

The primary religion of the Kadiro people is Islam. They speak the Moru language.

There are currently gospel recordings, the Jesus Film, and Bible translations available for the Kadiro people in the Moru language.

<http://www.peoplegroups.org/Detail.aspx?PID=12051>

12055

Kaligi (10,751)—Feroqe Speakers

The Kaligi people live at Khor Shamam, in western Bahr el Ghazal, in southern Sudan. They are also known as the Feroqe people. Their primary religion is Islam.

Approximately 20% of them follow Christianity. The number of evangelicals is unknown. There are currently no ministry tools available for the Kaligi people in the Feroqe language.

<http://www.peoplegroups.org/Detail.aspx?PID=12055>

<http://www.joshuaproject.net/peopctry.php>

12056

Kaliko (11,593)—Keliko Speakers

The Kaliko people live in northwestern Uganda and southern Sudan. They are also known as the Keliko and Madi people. They live along the Albert Nile River. Their neighbors are the Lugbara and Acoli people. They are closely related to the Bongo and Moru people.

During the 19th century, the Kaliko people were raided for slaves by the Arab people. Kaliko economy revolves around herding livestock and agriculture. Their primary religion is Islam. There are gospel recordings and Bible portions available for the Kaliko people in the Keliko language.

<http://www.peoplegroups.org/Detail.aspx?PID=12056>

<http://www.joshuaproject.net/peopctry.php>

12057

Kamdang (4,030)—Tulishi Speakers

The Kamdang people live on the western edge of the Nuba Hills in northern Sudan. They are also known as the Tulishi people. Their primary religion is Islam.

There are few, if any, known believers among the Kamdang people. There are currently no ministry tools available for the Kamdang people in the Tulishi language.

<http://www.peoplegroups.org/Detail.aspx?PID=12057>

<http://www.joshuaproject.net/peopctry.php>

12058

Kanga (11,593)—Kanga Speakers

The Kanga people are a subgroup of the Nuba people who are the original inhabitants of the Nuba Mountains. They are also known as the Lori people. For general information on the Nuba peoples see below.

There are a few tribes in the southern section of the Nuba Mountains who have not converted to Islam. These are the Mesakin, Krongo Nuba, and Tulishi. These people follow traditional animistic religions. They depend on shamans, or holy men and women, to cure the sick, communicate with the gods, and control events. These shamans often go into trances to speak to spirits. They are also in charge of fertility ceremonies and they ward off illness and famine from the people.

The primary religion of the Kanga people is Islam. There are currently no ministry tools available for the Kanga people in the Kanga language.

<http://www.peoplegroups.org/Detail.aspx?PID=12058>

<http://www.joshuaproject.net/peopctrv.php>

12059

Kanuri (262,064)—Kanuri, Central Speakers

The Kanuri people live in northern Sudan. They are also known as the Yerwa, Beriberi, Bornu, and Mober people. The Kanuri people group consists of many sub-tribes. They are the dominant tribe in northeastern Nigeria and have smaller communities in Niger, Chad, Cameroon, Sudan, and Eritrea.

The Kanuri were the rulers during the powerful Borno Empire in western Africa. They lost their power when the British invaded in the early 1900s. The Kanuri still have a sense of ethnic pride and have great influence on many neighboring tribes. In fact, their language, religion, and cultural elements have been adopted by their neighbors.

The Kanuri are very tall in stature and have very dark skin. They have a dignified look and continue to be in positions of power and leadership. They often speak languages other than Kanuri, such as Hausa or Arabic.

Most Kanuri are farmers in the wet season. They grow mainly millet, as well as sorghum, corn, and peanuts. They also raise sheep, goats, and horses (the symbol of prestige in their culture). If the Kanuri do not farm they are often employed as craftsmen and merchants. Those of a high social status, who live in the cities, are employed in governmental jobs, public service, etc. Those who work as blacksmiths and well-diggers have a very low status.

Kanuri villages are walled-in compounds consisting of mud or grass houses with cone-shaped roofs. These towns also serve as both the local markets and administrative centers. Schools and mosques are also located inside the compound.

The household, as opposed to the family itself, brings prestige to the family head. The greater number there is in a household the greater the prestige. Oftentimes, young men

are “loaned” to other households to help with field labor and provide additional support. In return, the head of the household clothes, feeds, and pays the bride price for the young man. After marriage, the man begins his own household.

Yong men usually marry when in their early twenties. Polygamy is very common; men may have up to four wives. Kanuri men desire their first wife be a virgin but the bride price for virgins is very high. It is common for men to marry divorced women since the divorce rate is incredibly high; eight of ten marriages end in divorce.

The Kanuri converted to Islam in the 11th century. Men, particularly fathers, are seen as the supreme authority. Women are seen as inferior and are often treated as such.

During Islamic ceremonies, the Kanuri dress in robe-like garments that protect them against heat. They also wear turbans or brightly colored caps.

Although the Kanuri are strict followers of Islam, they still practice some ancient superstitions, such as the wearing of charms. They believe these different charms provide protection against the spirits of the dead as well as ensure a good pregnancy for a mother.

There are currently Bible portions, the New Testament, Jesus Film, God’s Story Video, Christian radio broadcasting, scripture audio recordings, and gospel audio recordings available in the Kanuri, Central language.

<http://www.joshuaproject.net/peopctry.php>
<http://www.peoplegroups.org/Detail.aspx?PID=12059>
<http://www.joshuaproject.net/peopctry.php>

12060 Kara (269)—Gula Speakers

The Kara people live in the western Bahr el Ghazal Province in southern Sudan. They are also known as the Gula, Lemusmus, Regi, Lemakot, Nguru, and Youlou people.
Islam

The Kara are a Sudanic people who reside in areas of Sudan, Chad, and the Central African Republic. They raise livestock and work on small farms as their means of economic support.

Approximately 20% of the Kara people are Christian. Of those, around 6% are evangelical. There are currently no ministry tools available for the Kara people in the Gula language.

<http://www.peoplegroups.org/Detail.aspx?PID=12060>
<http://www.joshuaproject.net/peopctry.php>
(The Peoples of Africa: An Ethnohistorical Dictionary, p. 209)

12061**Karko (17,452)—Karko Speakers**

The Karko people live in the Karko Hills of northern Sudan. They are also known as the Garko and Kithonirishe people. Their primary religion is Islam.

Approximately 1% of the Karko people are evangelical Christian. There are currently no ministry tools available for the Karko people in the Karko language.

<http://www.peoplegroups.org/Detail.aspx?PID=12061>

<http://www.joshuaproject.net/peopctry.php?rop3=103230&rog3=SU>

12053**Katcha-Kadugli (1,125,509)—Katcha-kadugli-miri Speakers**

The Katcha-Kadugli people are a subgroup of the Nuba people who are the original inhabitants of the Nuba Mountains. They are also known as the Miri people. For general information on Nuba peoples see below.

Approximately 10% of the Katcha-Kadugli people are Catholic or Orthodox. Around 1% are evangelical. There are currently Bible recordings available for the Katcha Kadugli people in the Katcha-kadugli-miri language.

<http://www.peoplegroups.org/Detail.aspx?PID=12053>

<http://www.joshuaproject.net/peopctry.php?rop3=104725&rog3=SU>

12063**Katla (17,998)—Katla Speakers**

The Katla people are a subgroup of the Nuba people who are the original inhabitants of the Nuba Mountains. They are also known as the Akalak people. For general information on Nuba peoples see below.

There are a few tribes in the southern section of the Nuba Mountains who have not converted to Islam. These are the Mesakin, Krongo Nuba, and Tulishi. These people follow traditional animistic religions. They depend on shamans, or holy men and women, to cure the sick, communicate with the gods, and control events. These shamans often go into trances to speak to spirits. They are also in charge of fertility ceremonies and they ward off illness and famine from the people.

Approximately 3% of the Katla people are Catholic or Orthodox. Around 2% are evangelical. There are currently gospel recordings available for the Katla people in the Katla language.

<http://www.peoplegroups.org/Detail.aspx?PID=12063>

<http://www.joshuaproject.net/peopctry.php?rop3=104738&rog3=SU>

42825

Kawahia (801,964)—Arabic, Sudanese Spoken Speakers

The Kawahia people are a Baggara tribe. They are also known as the Fezara people. See above for general information on the Baggara tribe.

Approximately 0.01% of the Kawahia people follow Christianity but there are no evangelicals among those. There are currently gospel recordings, the New Testament, the Jesus Film, radio broadcasts, and many other ministry tools available for the Kawahia people in the Arabic, Sudanese Spoken language.

<http://www.peoplegroups.org/Detail.aspx?PID=42825>
<http://www.joshuaproject.net/peopctry.php>

12064

Keiga (16,368)—Keiga Speakers

The Keiga people are a subgroup of the Nuba people who are the original inhabitants of the Nuba Mountains. They live in Jebel Demik, north of Miri, and in the western part of the Kadugli Province. For general information on Nuba peoples see below.

Approximately 1% of the Keiga people follow Evangelical Christianity. There are currently no ministry tools available for the Keiga people in the Keiga language.

<http://www.peoplegroups.org/Detail.aspx?PID=12064>
<http://www.joshuaproject.net/peopctry.php>

12065

Keiga Jirru (1,882)—Tese Speakers

The Keiga Jirru people are a subgroup of the Nuba people who are the original inhabitants of the Nuba Mountains. They live in Keiga Jirru west of Debri and northeast of Kadugli. For general information on Nuba peoples see below.

There are few, if any, known believers among the Keiga Jirru people and there are no ministry tools available in the Tese language.

<http://www.peoplegroups.org/Detail.aspx?PID=12065>
<http://www.joshuaproject.net/peopctry.php>

12162

Kelo, Tornasi (3,479)—Berta Speakers

The Kelo Tornasi people live in the Tornasi Hills of northern Sudan. They are also known as the Kelo-Beni and Sheko people. Their primary religion is Islam.

Approximately 10% of the Kelo Tornasi people follow Christianity. Of those, around 5% are evangelical. There are currently no ministry tools available for the Kelo Tornasi people in the Berta language.

<http://www.peoplegroups.org/Detail.aspx?PID=12162>
<http://www.joshuaproject.net/peopctry.php>

12068

Kenuzi-Dongolese Nubian (228,019)—Kenuzi-dongola Speakers

The Kenuzi-Dongolese Nubian people live in the northern Province of northern Sudan. They also live around Dongola. They are a subgroup of the Nubian people. They are also known as the Barabra, Kenuz, and Dongolawi Nubian people. For general information on Nuba peoples see below.

The animistic beliefs of the Nubians are centered primarily on the spirit of the Nile. The Nile, they believe, has life-sustaining power, as well as power over life and death. They also believe that the river is endowed with angels, sheiks, or religious leaders, and other powerful leaders. They seek the sheiks daily for guidance in the areas of health, fertility, and marriage.

Approximately 0.01% of the Kenuzi-Dongolese Nubian people are evangelical Christians. There are gospel recordings available for the Kenuzi-Dongolese Nubian people in the Kenuzi-Dongola language.

<http://www.peoplegroups.org/Detail.aspx?PID=12068>
<http://www.joshuaproject.net/peopctry.php>

42826

Kerarish (37,148)—Arabic, Sudanese Spoken Speakers

The Kerarish group of the Baggara people dwells in Northern Sudan. For general information on Baggara tribes see above.

There are few, if any, known believers among the Kerarish people. There are currently gospel recordings, radio broadcasts, the Jesus Film, the New Testament Bible, and other ministry tools available for the Kerarish people in the Arabic, Sudanese Spoken language.

<http://www.peoplegroups.org/Detail.aspx?PID=42826>
<http://www.joshuaproject.net/peopctry.php?rop3=104856&rog3=SU>

42827

Kimr (146,024)—Assangori Speakers

The Kimr people are a subgroup of the Tama ethnic group. They are also known as the Gimr people. See below for information on the Tama people

Approximately 1% of the Kimr people are evangelical Christians but there are currently no gospel tools available for the Kimr people in the Assangori language.

<http://www.peoplegroups.org/Detail.aspx?PID=42827>

<http://www.joshuaproject.net/peopctrv.php>

42828

Kineenawi (21,965)—Arabic, Sudanese Spoken

The Kineenawi people live in northern Sudan. Their primary religion is Islam.

Approximately .01% of the Kineenawi people follow Christianity. Those Christians are evangelical. There are currently gospel recordings, radio broadcasts, the New Testament, the Jesus Film, and other ministry tools available for the Kineenawi people in the Arabic, Sudanese Spoken language.

<http://www.peoplegroups.org/Detail.aspx?PID=42828>

<http://www.joshuaproject.net/peopctrv.php>

12071

Koalib (59,479)—Koalib Speakers

The Koalib people are a subgroup of the Nuba people who are the original inhabitants of the Nuba Mountains. They live in the southern Kordofan Province of Northern Sudan. They are also known as the Koalib Nuba and Ngunduna people. For general information on Nuba peoples see below.

Approximately 50% of the Koalib people are Catholic or Orthodox. Around 40% are evangelical. There are gospel recordings and a translation of the New Testament available in the Koalib language.

<http://www.peoplegroups.org/Detail.aspx?PID=12071>

<http://www.joshuaproject.net/peopctrv.php>

12072

Komo (13,439)—Komo Speakers

The Komo people live in the Blue Nile Province of eastern Sudan. They are also known as the Central Koma and the Hayahaya people. They are a Nilotic people. The term Nilotic once referred to people who lived along the banks of the Upper Nile Valley River. Today, the term is used to describe people who live in the surrounding areas and who have the same physical, linguistic, and cultural characteristics as those living in the Upper Nile Valley.

The Koma's close association and intermarriage with non-Nilotes tribes has culturally and linguistically influenced the Koma. Therefore, most Nilotes speak a Sudanic language, while the Koma speak a language from the Koman language group.

The Koma, like other Nilotes, are tall, thin, and have long legs. They have little body hair, broad noses, and thin lips. They look very different from their non-Nilote neighbors.

The Koma are shepherds and farmers. They raise cattle, sheep, and goats. They also grow sorghum, maize, sesame, okra, peppers, cotton, and tobacco. Some Koma also fish and hunt. They trade with their neighbors, particularly with the Nuer.

The men in Koma culture hunt, fish, herd, and milk and livestock. Both men and women engage in farm labor. The women collect honey from bee hives in the bush. Families in Komo communities clear and cultivate the fields, but an individual family does not own the land. Rather, entire villages own the land collectively, and under the leadership of the headman of the village.

The typical Koma village is compact with many thatched-roofed round huts. Each wife has her own hut where she and her children live until the children are old enough to begin their own families.

Komo marriages take place by an exchange of sisters between the villages. Marriage between close relatives is forbidden. The groom in Komo culture is not required to perform bride-service or to pay a bride-price for a wife. This is very different from other African tribes. Polygamy is allowed among the Komo, but only the wealthy have more than one wife.

Each village's headmen receives his office by heredity. He is considered the "Father of the Land." The headman also keeps the symbolic insignia of the Komo, such as strings of beads, spears, and village drums. The village "rain-maker" and the headman are sometimes the same individual. The rain-maker, who conducts rituals to bring rain, also comes into his position through heredity. Each village also has a religious expert, who specializes in magic and is subject to inspiration from spirits. There are few medical facilities in the area. Therefore, most Komo look to village chiefs to heal their illnesses.

There are few schools in the Blue Nile Province, so only some Komo have the opportunity to be educated. Where there are schools, English is taught at the higher levels and Arabic is taught at the lower ones.

Most of the Komo practice traditional ethnic religion. Their religion teaches the worship of a supreme god who is the creator of all. They also worship the spirits of their dead ancestors. Divination, or the use of supernatural powers, is also a part of the traditional religion.

Approximately 5% of the Komo people follow Christianity and of those, around 4% are evangelical. There are currently gospel recordings and Bible portions available for the Komo people in the Komo language.

<http://www.peoplesgroups.org/Detail.aspx?PID=12072>

<http://www.joshuaproject.net/peopctry.php>

12073

Kresh (21,500)—Gbaya Speakers

The Kresh people live in the Western Bahr el Ghazal Province of southern Sudan. They are also known as the Aja, Kparla, Kreish, Orlo, and Woro people. Their primary religion is Islam.

Approximately 14% of the Kresh people follow Christianity. Of those, around 4% are evangelical. There are currently gospel recordings available for the Kresh people in the Gbaya language.

<http://www.peoplegroups.org/Detail.aspx?PID=12073>

<http://www.joshuaproject.net/peopctry.php>

12074

Krongo (27,473)—Krongo Speakers

The Krongo are a subgroup of the Nuba people who are the original inhabitants of the Nuba Mountains. They are also known as the Tambanya, Dimodongo, and Krongo Nuba people. They live in the Krongo Hills in Northern Sudan. For general information on Nuba tribes see below.

There are a few tribes in the southern section of the Nuba Mountains who have not converted to Islam; the Krongo Nuba are one of these tribes. Instead of Islam, the Krgongo Nuba follow traditional animistic religions. They depend on shamans, or holy men and women, to cure the sick, communicate with the gods, and control events. These shamans often go into trances to speak to spirits. They are also in charge of fertility ceremonies and they ward off illness and famine from the people.

Approximately 8% of the Krongo people follow Catholic or Orthodox beliefs. Around 7% are evangelical. There are currently gospel recordings and the New Testament available for the Krongo people in the Krongo language.

<http://www.peoplegroups.org/Detail.aspx?PID=12074>

<http://www.joshuaproject.net/peopctry.php>

12075

Kufa-Lima (population unknown)—Kanga Speakers

The Kufa-Lima people are a subgroup of the Nuba people who are the original inhabitants of the Nuba Mountains. They are also known as the Kanga Kufo, Abu Sinun, and Kufo people. They live in the Miri Hills in northern Sudan. For general information on Nuba peoples, see below.

Approximately 1% of the Kufa-Lima are evangelical Christians. There are currently no ministry tools available for the Kufa-Lima people in the Kanga language.

<http://www.peoplegroups.org/Detail.aspx?PID=12075>

<http://www.joshuaproject.net/peopctry.php>

12076

Kuku (52,015)—Bari Speakers

The Kuku people live in southern Sudan along both banks of the Nile. They are also known as the Bari Kuku people.

The Kuku are primarily farmers who live in a very isolated part of the highlands of Sudan. They raise corn, millet, potatoes, and cassava. Their location makes cattle production difficult. They are very closely related to the Kakwa, Mandari, and Bari people.

Approximately 60% of the Kuku people follow Catholic or Orthodox beliefs. 40% are evangelical. There are currently gospel recordings, radio broadcasts, the complete Bible, and the Jesus Film available for the Kuku people in the Bari language.

(The Peoples of Africa: An Ethnohistorical Dictionary, p. 311)

<http://www.peoplegroups.org/Detail.aspx?PID=12076>

<http://www.joshuaproject.net/peopctry.php>

42829

Kunama (19,489)—Kunama Speakers

Approximately 21% of the Kunama people adhere to Orthodox Christianity. Some 5% are evangelical. There are currently gospel recordings, the Jesus Film, and the New Testament available for the Kunama people in the Kunama language.

<http://strategyleader.org/profiles/amhara.html>

<http://www.peoplegroups.org/Detail.aspx?PID=42829>

<http://www.joshuaproject.net/peopctry.php>

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Kuraan (54,000)—Arabic, Algerian Spoken Speakers

The primary religion of the Kuraan is Islam. Approximately 20% of the Kuraan people follow Christianity. Of those, around 10% are evangelical. There are currently gospel recordings available for the Kuraan people in the Arabic, Algerian Spoken language.

<http://www.joshuaproject.net/peopctry.php>

12077

Lafofa (6,909)—Lafofa Speakers

The Lafofa people live in the Nuba Hills of northern Sudan. They are also known as the Jebel people. They are a subgroup of the Nuba people who are the original inhabitants of the Nuba Mountains. For general information on Nuba peoples see below.

Approximately 2% of the Lafofa people are members of the Orthodox Church. Some 1% are evangelical. There are currently no ministry tools available for the Lafofa people in the Lafofa language.

<http://www.peoplegroups.org/Detail.aspx?PID=12077>

<http://www.joshuaproject.net/peopctry.php>

42830

Lahawin (144,275)—Arabic, Sudanese Spoken

The Lahawin group of the Baggara people dwells in northern Sudan. For general information on Baggara tribes see above.

There are few, if any, known believers among the Lahawin people. There are currently gospel recordings, radio broadcasts, the Jesus Film, the New Testament Bible, and other ministry tools available for the Lahawin people in the Arabic, Sudanese Spoken language.

<http://www.peoplegroups.org/Detail.aspx?PID=42830>

<http://www.joshuaproject.net/peopctry.php>

12078

Lango (25,336)—Lango Speakers

The Lango people live east of the Nile River. They are also known as the Langa and Langi people. Their neighbors are the Acoli, Karimonjon, and Ganda tribes.

Until the nineteenth century, the Lango raised cattle as their primary source of income. However, the rinderpest infestation killed many of the Lango herds. The Lango people have since turned to sedentary agriculture to support their economy. They grow millet, sorghum, cassava, sesame, sweet potatoes, and cotton.

Their primary religion is Islam. Approximately 5% of the Lango people are Christian, 3% evangelical. There are currently gospel recordings, the Jesus Film, and Bible translations available for the Lango people in the Lango language.

<http://www.peoplegroups.org/Detail.aspx?PID=12078>

<http://www.joshuaproject.net/peopctry.php>

(The Peoples of Africa: An Ethnohistorical Dictionary, p. 329)

12079

Laro (9,559)—Laro Speakers

The Laro people live in the Nuba Hills of northern Sudan. They are also known as the Aaleira, Laru, and Ngwullaro people. Their primary religion is Christianity.

Approximately 70% of the Laro people follow Christianity. Of those, around 30% are evangelical. There are currently gospel recordings available for the Laro people in the Laro language.

<http://www.peoplegroups.org/Detail.aspx?PID=12079>

<http://www.joshuaproject.net/peopctry.php>

12081

Lingala (38,974)—Lingala Speakers

The Lingala people are originally from Zaire. They are also known as the Congolese, Ngala, and Zairian people. They speak the Lingala language, a language native to the Zaire River Valley. Many Lingala joined the Belgian army during the colonial era, resulting in the relocation of many Lingala throughout Africa.

Approximately 90% of the Lingala people are members of the Catholic or Orthodox Church. Around 40% are evangelical. There are currently gospel recordings, radio broadcasts, the Jesus Film, the New Testament, and other ministry tools available for the Lingala people in the Lingala language.

<http://www.peoplegroups.org/Detail.aspx?PID=12081>

<http://www.joshuaproject.net/peopctry.php>

(The Peoples of Africa: An Ethnohistorical Dictionary, p. 338)

42831

Liri (44,052)—Arabic, Sudanese Spoken

The primary religion of the Liri people is Islam. There are currently gospel recordings, radio broadcasts, the Jesus Film, and Bible translations available for the Liri people in the Arabic, Sudanese Spoken language.

<http://www.peoplegroups.org/Detail.aspx?PID=42831>

42832

Logo (7,796)—Logo Speakers

The Logo people live primarily in northeastern Zaire, western Uganda, and parts of Sudan. They are also known as the Logo Kuli and Ogambi people. Their primary religion is Christianity.

Most of the Logo people make their living through farming. They also often live in remote areas of the country.

Approximately 56% of the Logo are Catholic or Orthodox. Less than 30% are evangelical. There are currently gospel recordings and Bible portions available for the Logo people in the Logo language.

<http://www.peoplegroups.org/Detail.aspx?PID=42832>

<http://www.joshuaproject.net/peopctry.php>
(*The Peoples of Africa: An Ethnohistorical Dictionary*, p. 340)

12082

Logol (3,494)—Logol Speakers

The Logol people live in isolated in the eastern Nuba Hills. They are also known as the Lukha people. Their primary religion is Islam.

Approximately 30% of the Logol people follow Christianity. The number of evangelicals is unknown. There are currently no ministry tools available for the Logol people in the Logol language.

<http://www.peoplegroups.org/Detail.aspx?PID=12082>
<http://www.joshuaproject.net/peopctry.php>

12080

Logorif (2,690)—Logorik Speakers

The Logorif people live in the central Nuba Mountains in Northern Sudan. They are also known as the Daju and Liguri people. Their primary religion is Islam.

Approximately 2% of the Logorif people follow Orthodox Churches. Around 1% are evangelical. There are currently gospel recordings available for the Logorif people in the Logorik language.

<http://www.peoplegroups.org/Detail.aspx?PID=12080>
<http://www.joshuaproject.net/peopctry.php>

12084

Lokoya (16,653)—Lokoya Speakers

The Lokoya people live in the Torit District in southern Sudan. They are also known as the Lokoja, Oirya, Owoi, and Oxoriok people. They practice ethnic religions.

The Lokoya are closely related to the Logit, Latuka, Kuku, and Toposa tribal groups. They farm and raise cattle.

There are few, if any, known believers among the Lokoya people. There are currently gospel recordings available for the Lokoya people in the Lokoya language.

<http://www.peoplegroups.org/Detail.aspx?PID=12084>
<http://www.joshuaproject.net/peopctry.php>
(*The Peoples of Africa: An Ethnohistorical Dictionary*, p. 341)

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Lomon (population unknown)—Lumon speakers

The Lomon people live in the Moro Hills of northern Sudan. Their religion is unknown. There are few, if any, known believers among the Lomon people. There are currently gospel recordings and Bible translations available for the Lomon people in the Lumun language.

<http://www.joshuaproject.net/peopctry.php>

12087

Lopit (67,195)—Loppit Speakers

The Lopit live in the Lopit Hills of southern Sudan. They are also known as the Lafit people. They practice ethnic religions.

The Lopit are agro-pastoralists. They rear livestock and grow sorghum, bulrush, millet, pumpkin, groundnuts, simsim, and okra. They also gather honey and shea nuts from the forests from which they make oil. The Lopit men hunt. The Lopit are active in trading their commodities with neighboring tribes.

Approximately 20% of the Lopit people are Orthodox Christian. The number of evangelicals is unknown. There are currently gospel recordings available for the Lopit people in the Loppit language.

<http://www.peoplegroups.org/Detail.aspx?PID=12087>

<http://www.joshuaproject.net/peopctry.php>

http://www.gurtong.org/resourcecenter/people/profile_tribe.asp?TribeID=112

12089

Lotuho (248,626)—Otuho Speakers

The Lotuho people live in the Torit District of southern Sudan. They are also known as the Koriok, Latuka, Logotok, Lomya, and Olotorit people. They practice ethnic religions.

Approximately 38% of the Lotuho people are Christian. The number of evangelicals is unknown. There are currently gospel recordings, the Jesus Film, and the New Testament available for the Lotuho people in the Otuho language.

<http://www.peoplegroups.org/Detail.aspx?PID=12089>

<http://www.joshuaproject.net/peopctry.php?rop3=105870&rog3=SU>

12090

Lugbara (44,350)—Aringa Speakers

The Lugbara people live in southern Sudan. They are also known as the Aringa, High, Kuluba, and Terego people. They practice traditional ethnic religions.

The Lugbara economy relies on agriculture because of the good soil in their area. They grow millet, corn, cassava, sorghum, and legumes. Some Lugbara also have skill with animal husbandry.

Approximately 12% of the Lugbara people are Christian, 8% evangelical. There are currently gospel recordings and the Jesus Film available in the Aringa language.

<http://www.peoplegroups.org/Detail.aspx?PID=12090>

<http://www.joshuaproject.net/peopctry.php>

(The Peoples of Africa: An Ethnohistorical Dictionary, p. 347)

12091

Luwo (153,287)—Luwo Speakers

The Luwo people live in the Bahr El Ghazal region of Sudan. They are also known as the Guir, Jur, and Luo people.

The Luwo economy relies on agriculture. These people are also known for their business skills. Luwo families typically raise a few cattle, as well

Approximately 38% of the Luwo people practice Christianity. Of those, around 20% are evangelical. There are currently gospel recordings and the New Testament available in the Luwo language.

<http://www.peoplegroups.org/Detail.aspx?PID=12091>

<http://www.joshuaproject.net/peopctry.php>

(The Peoples of Africa: An Ethnohistorical Dictionary, p. 350)

42833

Maalia (87,408)—Arabic, Sudanese Spoken Speakers

The Maalia group of the Baggara people dwells in Northern Sudan. See above for more information on the Baggara.

There are few, if any, known believers among the Maalia people. There are currently gospel recordings, radio broadcasts, the Jesus Film, the New Testament Bible, and other ministry tools available for the Maalia people in the Arabic, Sudanese Spoken language.

<http://www.peoplegroups.org/Detail.aspx?PID=42833>

<http://www.joshuaproject.net/peopctry.php>

12093

Maba, Borgu (63,165)—Maba Speakers

The Maba, Borgu people are indigenous to the area surrounding the Wadai Mountains of eastern Chad. Several thousand Maba also live as immigrants and refugees in Sudan. In Chad, the Maba are the largest non-Arab Muslim group. The word Maba is a collective term used to describe the people from the Wadai Mountain region. There are various

sub-groups of the Maba people. These include the Marfa, Djene, and Mandaba tribes. The Maba, Borgu people are also known as the Bitjoli, Borgu, Mabang, Maku, Meban, and Wadaian people.

The Maba, Borgu people speak a Nilo-Saharan language called Maba or Mabang. Many of the Maba also speak Arabic as a secondary or trade language.

The Maba live in the hot and dry grasslands of the Wadai region. In this area, there are many elephants, antelopes, giraffes, and lions. Other tribes co-exist with the Maba in this area.

The Maba raise millet, wheat, and other staple crops. They also raise horses, cattle, goats, sheep, and chicken and use their milk, butter, wool, eggs, and meat for personal consumption as well as for trade in the markets and animal sacrifices. The women help the men work in the fields, but the men alone are responsible for clearing the land and doing other heavy work. The men also care for the animals, trade at the markets, and make important family decisions. The women milk the animals, brew beer, and prepare a daily millet-based porridge. They are also responsible for all domestic duties and care of the children.

Some of the Maba live in large towns while others live in compact rural villages. They live in huts which are grouped into compounds and surrounded by grass mat fences. The huts are made of straw with high roofs. The huts are used for sleeping and storing grain. Community activities, such as dances and assemblies, take place in the courtyards or in the central square of the village. The village mosque, as well as a straw-roofed pavilion for the elders, is also located in the central square.

Maba marriages usually take place between a man in his twenties and a woman who is in her late teens. Polygamy is permitted in Maba culture, but Islamic tradition limits the men to four wives. After marriage, the new couple lives with the bride's family for two years before moving into their own home. The man's first wife acts as the chief over any additional wives. She also lives with the husband in his home while subsequent wives live in separate huts.

As a Muslim people, the Maba view Allah as the sole creator and restorer of the world. A man's goal in Islamic culture is to submit to the will of Allah as found in the Koran. Mysticism also plays a large role in the Islamic way of life. Many of the Maba have mystical experiences through repentance, meditation, spiritual changes, and ritual prayers.

There are few, if any, known believers among the Maba, Borgu people. There are gospel recordings available in the Maba language.

<http://www.peoplegroups.org/Detail.aspx?PID=12093>
<http://www.joshuaproject.net/peopctry.php>

12092

Mabaan (31,669)—Maba Speakers

The Mabaan live on the border of the Blue Nile and Upper Nile provinces. They are also known as the Southern Burun, Maban-Jumjum, and Meban people. The Mabaan are a subgroup of a northern Nilotic-speaking people known as the Shilluk people. For more information on the Shilluk see below

The Mabaan have a unique style of tress and tribal markings that distinguishes them from their neighbors. Both the males and females wear little clothing. The men wear ivory or wooden bracelets on their wrists and upper arms. Both men and women have three to five rows of dots or scars on their foreheads, indicating distinct tribal affiliation.

Approximately 30% of the Mabaan people are Christians but of those, none are known to be evangelical. There are currently gospel recordings available for the Mabaan people in the Maba language.

<http://www.peoplegroups.org/Detail.aspx?PID=12092>

<http://www.joshuaproject.net/peopctry.php>

12094

Madi (24,191)—Madi Speakers

The Madi people live in the Equatoria Province of southern Sudan. They are also known as the Bori, Burulo, Lokai, Moyo, Olubo, and Pandikeri people. They are closely related to the Bongo and the Moru people. In the nineteenth century, many of the Madi people were exploited by Arab slavers. Today, most of them work as farmers and raise livestock.

Approximately 83% of the Madi people belong to Catholic or Orthodox churches. Around 40% are evangelical. There are currently gospel recordings, the Jesus Film, the New Testament, radio broadcasts, and other ministry tools available in the Madi language.

<http://www.peoplegroups.org/Detail.aspx?PID=12094>

<http://www.joshuaproject.net/peopctry.php>

(The Peoples of Africa: An Ethnohistorical Dictionary, p. 356)

42834

Maghrebi Arab (176,081)—Arabic, Sudanese Spoken Speakers/JP: Arabic, Moroccan Spoken Speakers

The Maghrebi Arabs are one of the sub-groups of the Arab people. They are also known as the Jemmari and Moroccan Arab people. See above for more information on Arab peoples

There are few, if any, known believers among the Maghrebi people. There are gospel recordings, radio broadcasts, the Jesus Film, the New Testament, and other ministry tools available for the Maghrebi people in the Arabic, Sudanese Spoken language. There are gospel recordings, the Jesus Film, the New Testament, and other ministry tools available for the Maghrebi Arab people in the Arabic, Moroccan Spoken language.

<http://www.peoplegroups.org/Detail.aspx?PID=42834>
<http://www.joshuaproject.net/peopctry.php>

12096 **Makaraka (population unknown)—Zande Speakers**

The Makaraka people live in southern Sudan. They are also known as the Avongara, Mbombu, Nyamnyam, and Zande people.

Approximately 85% of the Mararaka people follow Catholic or Orthodox beliefs. Around 30% are evangelical. There are currently gospel recordings, radio broadcasts, the complete Bible, and other ministry tools available for the Makaraka in their language of Zande.

<http://www.peoplegroups.org/Detail.aspx?PID=12096>
<http://www.joshuaproject.net/peopctry.php>

42819 **Mandal (24,671)—Bagheli Speakers**

The Mandal people are also known as the Mandala. They are a sub-group of the Maba people. For information on the the Maba people see above

Approximately 3% of the Mandal people belong to the Catholic or Orthodox Church. There are no known evangelicals. There are gospel recordings, radio broadcasts, the Jesus Film, and the New Testament available in the Bagheli language.

<http://www.peoplegroups.org/Detail.aspx?PID=42819>
<http://www.joshuaproject.net/peopctry.php>
(The Peoples of Africa: An Ethnohistorical Dictionary, p. 354)

42820 **Mararit (28,516)—Mararit Speakers**

The Mararit are also known as the Abiyi, Ebiri, and Ibilak people. They are a subgroup of the Tama people. See below for more information on the Tama.

There are few, if any, known believers among the Mararit people. There are currently no gospel tools available for the Mararit people in the Mararit language.

<http://www.peoplegroups.org/Detail.aspx?PID=42820>
<http://www.joshuaproject.net/peopctry.php>

12098

Masakin (44,052)—Dagik Speakers

Approximately 1% of the Masakin people follow Christianity, .40% evangelical. There are no ministry tools available for the Masakin people in the Dagik language.

<http://www.peoplegroups.org/Detail.aspx?PID=12098>

<http://www.joshuaproject.net/peopctry.php>

12099

Masalit (194,867)—Masalit Speakers

The Masalit are a non-Arab ethnic group. They live in the most remote areas of Sudan and Chad. They can be found in the Darfur region of Sudan and the Oum Hadier-Am Dam area of Chad. Few, if any, believers are known among the Masalit people. There are currently gospel recordings available for the Masalit people in the Masalit language.

<http://www.peoplegroups.org/Detail.aspx?PID=12099>

<http://www.joshuaproject.net/peopctry.php>

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Me'en, Mekan (1,800)—Me'en Speakers

Approximately 25% of the Me'en Mekan people follow Christianity. Of those, around 10% are evangelical. There are currently gospel recordings available for the Me'en, Mekan people in the Me'en language.

<http://www.joshuaproject.net/peopctry.php>

00000

Messiria, Baggara (460,000)—Arabic Sudanese Spoken Speakers

The Messiria, Baggara group of the Baggara people dwells in northern Sudan. See above for information on the Baggara people.

There are few, if any, known believers among the Messiria, Baggara people. Gospel recordings, radio broadcasts, the Jesus Film, the New Testament Bible, and other ministry tools are available for the Messiria, Baggara people in the Arabic, Sudanese Spoken language.

<http://www.joshuaproject.net/peopctry.php>

00000

Midobi, Tid-n-Aal (69,000)—Midob Speakers

There are few, if any, known believers among the Midobi Tid-n-Aal people. There are currently no ministry tools available for the Midobi, Tid-n-Aal people in the Midob language.

<http://www.joshuaproject.net/peopctry.php>

12104

Mima (95,008)—Amdang/Mimi Speakers

The Mima are found in the Darfur region of Sudan and also in Chad. They are mostly Muslim. There are few, if any, known believers among the Mima people and there are currently no ministry tools available for the Mima people in the Amdang or Mimi languages.

<http://www.peoplegroups.org/Detail.aspx?PID=12104>

<http://www.joshuaproject.net/peopctry.php>

12105

Miri (35,039)—Katcha-kadugli-miri Speakers/Arabic Sudanese Spoken

The Miri are an Arab group that lives in northern Sudan. See above for more information on Arab peoples.

Approximately 10% of the Miri people follow Christianity. Of those, around 6% are evangelical. There are currently Bible portions, the New Testament, scripture resources, the Jesus Film, gospel recordings, radio broadcasts, and other ministry tools available to the Miri people in their language of Arabic, Sudanese Spoken. There are currently Bible recordings available in the Katcha-kadugli-miri language.

<http://www.peoplegroups.org/Detail.aspx?PID=12105>

<http://www.joshuaproject.net/peopctry.php>

12107

Miza (12,094)—Moru Speakers

There are currently gospel recordings, the Jesus Film, and Bible translations available in the Moru language.

<http://www.peoplegroups.org/Detail.aspx?PID=12107>

12108

Molo (134)—Nyamusa-molo Speakers/Molo

There are few, if any, known believers among the Molo people. There are currently gospel recordings available for the Molo people in the Nyamusa-molo language. There are no ministry tools available in the Molo language.

<http://www.peoplegroups.org/Detail.aspx?PID=12108>
<http://www.joshuaproject.net/peopctry.php>

12109

Mondari (45,365)—Mandari Speakers

Approximatly 60% of the Mondari people follow Catholic or Orthodox beliefs. Around 25% are evangelical. There are currently gospel recordings available for the Mondari people in the Mandari language.

<http://www.peoplegroups.org/Detail.aspx?PID=12109>
<http://www.joshuaproject.net/peopctry.php>

12110

Mongaltese Arab (69,557)—Arabic, Sudanese Creole Speakers

The Mongaltese Arab people are an Arab group that lives in northern Sudan. There are few, if any, known believers among the Mongaltese Arab people. There are currently gospel recordings, Bible portions, the Jesus Film, radio broadcasts, and other ministry tools available for the Mongaltese Arab people in the Arabic, Sudanese Creole language.

<http://www.peoplegroups.org/Detail.aspx?PID=12110>
<http://www.joshuaproject.net/peopctry.php>

12112

Moro (40,317)—Moro Speakers

There are currently gospel recordings, the Jesus Film, the New Testament, radio broadcasts, and other ministry tools available for the Moro people in the Moro language.

<http://www.peoplegroups.org/Detail.aspx?PID=12112>
<http://www.joshuaproject.net/peopctry.php>

12111

Moro Hills (5,106)—Tocho Speakers

Approximately 2% of the Moro Hills people follow Christianity. Of those, around 1% are evangelical. There are currently gospel recordings available for the Moro Hills people in the Tocho language.

<http://www.peoplegroups.org/Detail.aspx?PID=12111>
<http://www.joshuaproject.net/peopctry.php>

12113

Morokodo (4,568)—Morokodo Speakers

Approximately 40% of the Morokodo people follow Christianity. Of those, the number of evangelicals is unknown. There are currently gospel recordings available for the Morokodo people in the Morokodo language.

<http://www.peoplegroups.org/Detail.aspx?PID=12113>

<http://www.joshuaproject.net/peopctry.php>

12114

Moru (94,075)—Moru Speakers

Approximately 85% of the Moru people follow Catholic or Orthodox beliefs. Around 35% are evangelical. There are currently gospel recordings, the complete Bible, and the Jesus Film available for the Moru people in the Moru language.

<http://www.peoplegroups.org/Detail.aspx?PID=12114>

<http://www.joshuaproject.net/peopctry.php>

12115

Mundu (31,300)—Mundu Speakers

Approximately 40% of the Mundu people follow Catholic or Orthodox beliefs. Christianity. About 20% are evangelical. There are currently gospel recordings, the Jesus Film, and Bible translations available for the Mundu people in the Mundu language.

<http://www.peoplegroups.org/Detail.aspx?PID=12115>

<http://www.joshuaproject.net/peopctry.php>

12116

Murele (80,636)—Murle Speakers

The Murele are largely animistic. They believe that the earth is flat and that their homeland, Sudan, is at the center. There are currently gospel recordings, the New Testament, and the Jesus Film available for the Murele people in the Murle language.

<http://www.peoplegroups.org/Detail.aspx?PID=12116>

<http://www.joshuaproject.net/peopctry.php>

12014

Naath (937,410)—Nuer Speakers

There are currently gospel recordings, the Jesus Film, the complete Bible, radio broadcasts, and other ministry tools available for the Naath people in the Nuer language.

<http://www.peoplegroups.org/Detail.aspx?PID=12014>

<http://www.joshuaproject.net/peopctry.php>

42821

Narin (7,601)—Longarim Speakers/Narim

There are currently gospel recordings available for the Narin people in the Narim language.

<http://www.peoplegroups.org/Detail.aspx?PID=42821>

<http://www.joshuaproject.net/peopctry.php>

12117

Ndogo (26,879)—Ndogo Speakers

There are currently gospel recordings and the New Testament available for the Ndogo people in the Ndogo language.

<http://www.peoplegroups.org/Detail.aspx?PID=12117>

<http://www.joshuaproject.net/peopctry.php>

12118

Ngala (36,285)—Bangala Speakers

There are currently gospel recordings, the Jesus Film, and the complete Bible available for the Ngala people in the Bangala language.

<http://www.peoplegroups.org/Detail.aspx?PID=12118>

<http://www.joshuaproject.net/peopctry.php>

12119

Ngalgugule (1,140)—Njalgugule Speakers

There are currently no ministry tools available for the Ngalgugule people in the Njalgugule language.

<http://www.peoplegroups.org/Detail.aspx?PID=12119>

<http://www.joshuaproject.net/peopctry.php?rop3=107232&rog3=SU>

12101

Ngile (51,068)—Ngile Speakers

The Ngile are a subgroup of the Nuba people who are the original inhabitants of the Nuba Mountains. For general information on Nuba peoples, see above.

There are a few tribes in the southern section of the Nuba Mountains who have not converted to Islam. These are the Mesakin, Krongo Nuba, and Tulishi. These people follow traditional animistic religions. They depend on shamans, or holy men and women, to cure the sick, communicate with the gods, and control events. These shamans often go into trances to speak to spirits. They are also in charge of fertility ceremonies and they ward off illness and famine from the people.

There are currently gospel recordings available for the Ngile people in the Ngile language.

<http://www.peoplegroups.org/Detail.aspx?PID=12101>

<http://www.joshuaproject.net/peopctry.php?rop3=107268&rog3=SU>

12004

Ngok-Sobot (21,500)—Dinka, Northeastern Speakers

There are currently gospel recordings, the Jesus Film, and Bible translations available for the Ngok-Sobot people in the Dinka, Northeastern language.

<http://www.peoplegroups.org/Detail.aspx?PID=12004>

12095

Nobiin (384, 909)—Nobiin Speakers

There are few, if any, known believers among the Nobiin people. There are currently Bible translations available for the Nobiin people in the Nobiin language.

<http://www.peoplegroups.org/Detail.aspx?PID=12095>

<http://www.joshuaproject.net/peopctry.php>

12122

Nubians (927,419)—Kenuzi-dongola Speakers

The Nubian people consist of seven non-Arab tribes who are indigenous to the region between Aswan in southern Egypt and Dongola in northern Sudan. This area is known as the Nuba region. The rise of the Ottoman Empire in the 1500s resulted in the Nubian's migration to areas along the Nile. Each group subsequently was named according to their new location. For example, those who settled near the Wadi Kenuz became known as the Kenuzi. Those who settled around Dongola became known as Dongolawi.

Around the 1960s, construction of the Aswan High Dam led to Nile flooding which forced the Nubians to relocate yet again. Many settled north of Aswan, also known as "New Nubia". Others went to Uganda and Kenya. Most Nubian groups still speak their own dialect of the Nubian language. Many also speak Arabic as a trade language. Although each Nubian group has their own dialect they are all similar in social, economic, and cultural organization.

Nubian economy is based on agriculture. During the winter they grow wheat, barley, millet, beans, peas, and watermelon. They also eat mangos, citrus fruits, and palm dates. *Dura*, a thin, course bread, is one of their staple foods. They eat *dura* piled one piece on top of the other with vegetables, sauces, and/or a date jelly spread.

Nubian women usually stay home to farm the land, care for the animals, and do household chores. The men often migrate to the cities to find work. Some women find

outside employment as schoolteachers, public service workers, and seamstresses. Some men own grocery stores or drive cabs as an additional form of income.

Nubian homes are typically spacious, with large rooms to accommodate family members and guests. There is a courtyard in the center of each home. The front of each house is decorated with multicolored geometric patterns. Many of the paintings and decorations have religious significance. Each design is distinct and an important feature of Nubian culture.

The literacy rate among the Nubians is high compared to other tribes. In New Nubia, there are primary and secondary schools in addition to teacher-training facilities in the area. Besides education, the Nubians also have radio and television as a source of information and socialization.

Ceremonies are an important part of Nubian religion and agriculture. Since the Nubians have relocated, these ceremonies are now shorter and only performed in the villages. They include singing, dancing, and beating drums.

Around the 6th century, the Nubians converted to Christianity but from the 14th through 17th centuries many of the Nubians were forced to convert to Islam. Today virtually all Nubians are Muslim. They also practice animism and spirit worship along with Islam.

The animistic beliefs of the Nubians are centered primarily on the spirit of the Nile. They believe that the Nile has life-sustaining power as well as power over life and death. They also believe that the river is endowed with the spirits of angels, sheiks, and other powerful leaders. They seek the sheiks daily for guidance in the areas of health, fertility, and marriage.

The Nubian Kenuzi-dongola speakers adhere to the Islamic faith. There are gospel recordings available for the Nubian people in the Kenuzi-dongola language.

<http://www.peoplegroups.org/Detail.aspx?PID=42824>

<http://www.joshuaproject.net/peopctry.php>

(The Peoples of Africa: An Ethnohistorical Dictionary, p. 356)

<http://www.peoplegroups.org/Detail.aspx?PID=12122>

<http://www.joshuaproject.net/peopctry.php>

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Nubians, Fedicca/Mohas (108,000)—Nobiin Speakers

There are few, if any, known believers among the Nobiin people. There are Bible translations available for the Nobiin people in the Nobiin language.

<http://www.peoplegroups.org/Detail.aspx?PID=46788>

12123

Nyamusa (1,519)—Nyamusa-molo Speakers

There are gospel recordings available for the Nyamusa people in the Nyamusa-molo language.

<http://www.peoplegroups.org/Detail.aspx?PID=12123>
<http://www.joshuaproject.net/peopctry.php>

12124
Nyangwara (24,191)—Bari Speakers

Gospel recordings, radio broadcasts, the Jesus Film, and Bible translations are available for the Nyangwara people in the Bari language.

<http://www.peoplegroups.org/Detail.aspx?PID=12124>

42835
Nyiman (88,675)—Ama Speakers

There are gospel recordings and Bible portions available for the Nyiman people in the Ama language.

The Kadaru people live in the Kordofan Province of northern Sudan. They live in both the Nuba Mountains and the Kadaru Hills. They are a subgroup of the Nubian people. They are also known as the Kodhin people. For additional information on Nubian people see above.

There are few, if any, known believers among the Kadaru people. There are currently gospel recordings available for the Kadaru people in the Kadaru language.

<http://www.peoplegroups.org/Detail.aspx?PID=42835>
<http://www.joshuaproject.net/peopctry.php>

12126
Olubo (19,489)—Lulubo Speakers/Olubo

There are gospel recordings available for the Olubo people in the Lulubo language.

<http://www.joshuaproject.net/peopctry.php> <http://www.peoplegroups.org/Detail.aspx?PID=12126>

42836
Otoro Dhitoro (16,469)—Otoro Speakers

There are gospel recordings and Bible translations available for the Otoro Dhitoro people in the Otoro language.

<http://www.peoplegroups.org/Detail.aspx?PID=42836>

00000

Opuuo, Shita (2,700)—Opuuo Speakers

There are no ministry tools available for the Opuuo, Shita people in the Opuuo language.

<http://www.joshuaproject.net/peopctry.php>

12127

Otoro Nubu (80,930)—Otoro Speakers

Gospel recordings and the New Testament are available for the Otoro Nuba people in the Otoro language.

<http://www.peoplegroups.org/Detail.aspx?PID=12127>

<http://www.joshuaproject.net/peopctry.php>

12128

Pari (35,469)—Pari Speakers

The Pari live in southeastern Sudan in the region east of the Nile River. They have close contact with the Dinka and the Nuer people who invaded and raided them in past years. They raise cattle for a living. They are animists who follow their ethnic religions. They also practice magic and divination.

There are gospel recordings available for the Pari people in the Pari language.

<http://www.peoplegroups.org/Detail.aspx?PID=12128>

<http://www.joshuaproject.net/peopctry.php>

12130

Rashaida (146,317)—Arabic, Gulf Spoken Speakers

The Rashaida are a tribe of the Daju people, one of the oldest communities of Sudan and Chad. For general information about the Daju people, see “Bokoruge” above.

The primary religion of the Daju is Islam. There are few, if any, known believers among the Rashaida. There are no ministry tools available for the Rashaida people in the Arabic, Gulf Spoken language.

<http://www.peoplegroups.org/Detail.aspx?PID=12130>

<http://www.joshuaproject.net/peopctry.php>

42837

Reel (31,669)—Reel Speakers

The Reel are an Atwot people live in southern Sudan in the Upper Nile River Valley of the Lakes Province. They are also known as the Aril and Reel people. They are both linguistically and culturally related to the Nuer and Dina people groups who are their neighbors. For more information see “Atwot” above.

Approximately 95% of the Atwot are pagan. There are currently no ministry tools available for the Reel people in the Reel language.

<http://www.peoplegroups.org/Detail.aspx?PID=42837>

<http://www.joshuaproject.net/peopctry.php>

42838

RizeiQat (287,500)—Arabic, Sudanese Spoken Speakers

The RizeiQat is a tribe of the Baggara people who dwells in northern Sudan. See above for more information on the Baggara.

There are few, if any, known believers among the RizeiQat people. There are currently gospel recordings, radio broadcasts, the Jesus Film, the New Testament Bible, and other ministry tools available for the RizeiQat people in the Arabic, Sudanese Spoken language.

<http://www.peoplegroups.org/Detail.aspx?PID=42838>

<http://www.joshuaproject.net/peopctry.php>

42839

Rufaa (412,700)—Arabic, Sudanese Spoken Speakers

There are few, if any, known believers among the Rufaa people. There are currently gospel recordings, the Jesus Film, the New Testament, radio broadcasts, and other ministry tools available for the Ruffa people in the Arabic, Sudanese Spoken language.

<http://www.peoplegroups.org/Detail.aspx?PID=42839>

<http://www.joshuaproject.net/peopctry.php>

12131

Sara Gambai (9,502)—Ngambay Speakers

There are gospel recordings, the Jesus Film, and the complete Bible available for the Sara Gambai people in the Ngambay language.

<http://www.peoplegroups.org/Detail.aspx?PID=12131>

<http://www.joshuaproject.net/peopctry.php?rop3=108711&rog3=SU>

42840

Sebei (14,700)—Kupsabiny Speakers

There are currently gospel recordings, the New Testament, and the Jesus Film available for the Sebei people in the Kupsabiny language.

<http://www.peoplegroups.org/Detail.aspx?PID=42840>

<http://www.joshuaproject.net/peopctry.php?rop3=108780&rog3=SU>

42845

Selim (44,052)—Arabic, Sudanese Spoken Speakers

The Selim are a tribe of the Baggara people. For more information on Baggara peoples see above.

Very few, if any, of the Selim people are Christian; there are no known evangelicals. There are currently gospel recordings, Bible translations, radio broadcasts, and the Jesus Film available for the Selim people in the Arabic, Sudanese Spoken language.

<http://www.peoplegroups.org/Detail.aspx?PID=42845>

<http://www.joshuaproject.net/peopctry.php>

42846

Shaikia (710,635)—Arabic, Sudanese Spoken Speakers

The Shaikia people are an Arab group that lives in northern Sudan. For more information on Arab peoples see above.

There are thousands of ethnic groups and subgroups within the Arab people group. These groupings are based on their Muslim sect, regional adaptation, and Arabic dialect. Within Sudan, most of the Arabized tribes speak the Sudani form of Arabic. A smaller number speak Creole Arabic. Arabic is the official language of Sudan. It is used by government leaders and businessmen.

Agriculture is the basis of most of the Arabized tribes' economy. They depend heavily on farming and animal breeding for their livelihood. They raise cattle, sheep, goats, donkeys, and dogs. They also grow sorghum and millet as their staple crops, along with gourds, okra, sesame, watermelon, and cotton. They make cheese and butter from the milk of the cows and goats. Despite the pastoral and agricultural improvements, Sudan is still one of the poorest and least developed countries in the world.

There are few, if any, known believers among the Shaikia people. There are Bible portions, the New Testament, scripture resources, the Jesus Film, gospel recordings, radio broadcasts, and other ministry tools available for the Shaikia people in the Arabic, Sudanese Spoken language.

<http://www.peoplegroups.org/Detail.aspx?PID=42846>

<http://www.joshuaproject.net/peopctry.php>

12132

Shatt (20,158)—Shatt Speakers

The Shatt are a subset of the Daju people, one of the oldest communities of Sudan and Chad. See above for more information on the Daju.

The primary religion of all Daju tribes is Islam. The only known Daju Christians have been found among the Shatt. There are currently gospel recordings available for the Shatt people in the Shatt language.

<http://www.peoplegroups.org/Detail.aspx?PID=12132>

<http://www.joshuaproject.net/peopctry.php>

42847

Sherifi (129,840)—Arabic, Sudanese Spoken Speakers

The Sherifi people are a tribe of Baggara people who live in northern Sudan. See above for more information on the Baggara.

Few, if any, believers exist among the Sherifi people. There are gospel recordings, radio broadcasts, the Jesus Film, the New Testament Bible, and other ministry tools available for the Sherifi people in the Arabic, Sudanese Spoken language.

<http://www.peoplegroups.org/Detail.aspx?PID=42847>

<http://www.joshuaproject.net/peopctry.php>

42499

Shilluk (310,453)—Shilluk Speakers

The Shilluk are a Nilotic people believed to have originated east of the Great Lakes region in Africa. The Shilluk people themselves are believed to have lived near Rumbek and northward. Today, they live in the open grasslands along the banks of the White Nile River.

The Shilluk people and other tribes were often raided by neighboring tribes. This, along with the Anglo-Egyptian rule of Sudan, drastically changed the Shilluk way of life. With the Anglo-Egyptian rule, medical services, irrigation, road-making, and governmental structural changes impacted their culture.

The Shilluk are primarily herdsmen. They raise cattle, sheep, goats, pigs, and hens. The cattle are given the utmost care, because they are central to the Shilluk life. They often keep their cattle near fires at night to keep the insects from biting them.

To supplement the Shilluk diet of dairy products, the women often grow crops, including millet, maize, sesame, beans, and tobacco in gardens outside their settlements.

The roles of men and women in Shilluk society are clearly defined. The women, in addition to growing gardens, will prepare food for their family with the utensils they make themselves. Shilluk men hunt hippopotamus, antelope, buffalo, and giraffe. The men also fish in the White Nile.

The Shilluk live in communities that are spread out along the banks of the White Nile. Each village is spread out about 200 yards from the next. Homes within these settlements

are made of mud thatched-roof huts. Each village has a chief who keeps the order in his community.

At the heart of the Shilluk country is its capital, Pachoda, where the reth, or Shilluk king, resides. He is believed to be divine because he has spiritual powers. He is also believed to be the reincarnation of the very first Shilluk king, Nyikang. Today, the Shilluk king has more ritual powers than he does legislative or executive ones.

The Shilluk, along with most other Nilotic people, have the unique practice of extracting six of the lower teeth of men at an early age. This practice is for all, except the royal family, and it separates them from other ethnic groups.

The Mabaan, specifically, have a unique style of tress and tribal markings that distinguishes them from their neighbors. Both the males and females wear little clothing. The men wear ivory or wooden bracelets on their wrists and upper arms. Both men and women have three to five rows of dots or scars on their foreheads, indicating distinct tribal affiliation.

Most of the Shilluk follow traditional animistic beliefs, meaning that they believe that non-human objects have spirits. They believe in the power of the “evil eye” can bring a curse upon people if they look upon them with an intense gaze. Envy or anger will often cause a Shilluk to use this power to bring misfortune to others. To ward off being affected by this evil power, people perform ritualistic prayers, sacrifices, and magic. Different from other tribes is the Shilluk’s belief that the birth of twins is a blessing. They consider them to be the “children of god,” while other African tribes consider the birth of twins to be a curse.

There are currently gospel recordings, the Jesus Film, and the New Testament available for the Shilluk people in the Shilluk language.

<http://www.peoplegroups.org/Detail.aspx?PID=12092>

<http://www.joshuaproject.net/peopctry.php>

<http://www.peoplegroups.org/Detail.aspx?PID=42499>

<http://www.joshuaproject.net/peopctry.php>

12136

Shukria (190,122)—Arabic, Sudanese Spoken Speakers

The Shukria are mostly Sunni Muslim. They are considered to be one of the smallest groups of Arabs in Sudan, comprising about 1% of Sudan’s population.

There are few, if any, known believers among the Shukria people. There are gospel recordings, the New Testament, the Jesus Film, radio broadcasts, and other ministry tools available for the Shukria people in the Arabic, Sudanese Spoken language.

<http://www.peoplegroups.org/Detail.aspx?PID=12136>

<http://www.joshuaproject.net/peopctry.php>

42848

Shuweihat (81,196)—Language unknown/Arabic Sudanese Spoken

The Shuweihat people are a Baggara group that lives in northern Sudan. See above for more information on the Baggara.

Very few, if any, of the Shuweihat people follow Christianity. There are currently gospel recordings, Bible translations, radio broadcasts, and the Jesus Film available for Shuweihat people in the Arabic, Sudanese Spoken language.

<http://www.peoplegroups.org/Detail.aspx?PID=42848> (<http://www.joshuaproject.net/peopctry.php>)

12138

Shwai (4,057)—Shwai Speakers

There are currently gospel recordings available for the Shwai people in the Shwai language.

<http://www.peoplegroups.org/Detail.aspx?PID=12138>
<http://www.joshuaproject.net/peopctry.php>

12140

Sinyar (5,796)—Sinyar Speakers

There are few, if any, known believers among the Sinyar people. There are currently gospel recordings available for the Sinyar people in the Sinyar language.

<http://www.peoplegroups.org/Detail.aspx?PID=12140>
<http://www.joshuaproject.net/peopctry.php>

42849

Sokoro (1,390)—Sokoro Speakers

There are few, if any, known believers among the Sokoro people. There are currently gospel recordings available for the Sokoro people in the Sokoro language.

<http://www.peoplegroups.org/Detail.aspx?PID=42849>
<http://www.joshuaproject.net/peopctry.php>

12141

Somali (1,519)—Somali Speakers

There are few, if any, known believers among the Somali people. There are currently gospel recordings, the complete Bible, the Jesus Film, and radio broadcasts available for the Somali people in the Somali language.

The country of Somalia is composed of the Somali people and immigrants from other parts of Africa, the Middle East, and Europe. The Somali people are one of the most

homogenous populations in the entire continent of Africa. The Somali are divided up into two main sub-groups, the Sab and the Samale. All Somali people speak a common language, have a common faith, and share a similar heritage. The majority of the Somali people live in Somalia, although there are groups that live in neighboring countries. The name Somali, is derived from the words “so maal,” which literally translates to mean “go milk a beast for yourself.” Although this sounds rather harsh, it is an expression of hospitality.

The Somali converted to Islam around 1550, due to the influence of Arab traders. The majority of Somali are Sunni Muslims. Their beliefs and traditions also incorporate many of the practices of pagans. The Somali believe that there is a supreme male “sky god.” They also believe in the spirit world. They perform rituals and make animal sacrifices to appease their gods.

The Somalis consider themselves to be warriors. Women are often left alone to care for the family’s herds so that the men can train to become more effective fighters. They are very individualistic people who often find themselves in conflict with other clans.

The nomadic Somalis live in easily portable huts that are made of wooden branches and grass mats. The more settled farmers live in permanent round huts that are six to nine feet high. The diet of the nomads consists of milk, meat, and wild fruits, while the farmers enjoy a more rich diet including maize, beans, rice, eggs, poultry, bananas, dates, mangoes, and tea.

The family is the basic building block of Somali society. Respect for elders is paramount. Under Muslim law, each man may be married to as many as four women. The divorce rate is very high in Somali communities. Within each clan are nuclear families (husband, wife, and children). The typical family owns some goats, sheep, and camels.

There are Bible portions, the Complete translated Bible, the Jesus Film, Christian radio broadcasting, and gospel audio recordings available in Somali.

http://www.ksafe.com/profiles/p_code/437.html

<http://www.joshuaproject.net/peopctry.php>

http://www.ethnologue.com/show_country.asp?name=Somalia

<http://www.peoplegroups.org/Detail.aspx?PID=12141>

<http://www.joshuaproject.net/peopctry.php>

12142

Sudanese Arab (4,914,702)—Arabic, Sudanese Spoken Speakers

The Sudanese Arabs live primarily in northern and central Sudan, their place of origin, and in Saudi Arabia, Ethiopia, Libya, Yemen, and Eritrea. This specific Sudanese tribe is a branch off of the first “pure” Arabs, known as “Bedouins.” The Bedouins were tribal nomads who were famous for their love of both poetry and war. The Sudanese are considered a heterogeneous group, now having a mixture of diverse cultures.

The Sudanese Arabs speak a dialect of Arabic known as Sudani, or Khartoum Arabic. The ability to speak Arabic is one of the unifying aspects among the Arab people. They are also united by their common adherence to Islam. Over the course of many centuries, it was the Arab Muslims that traveled across the Middle East and Northern Africa, spreading Islam to all who would accept it.

The Sudanese Arabs have intermarried with other African tribes in Sudan, which has given them a darker skin tone and more Negroid features. Most of them live in small rural villages where they grow grains, vegetables, cotton, and raise livestock for both food and for trade. Some of them are also employed as carpenters, tailors, religious leaders or barbers. They live in mud-brick homes which are all built very close together to represent the close family and community ties in their culture.

Most of the Sudanese Arabs continue the traditional nomadic lifestyle while some have moved into towns or cities to increase their access to education and economic prosperity. Nomadic tribes base their income on stock breeding and trade.

Regardless of whether they live in the cities or villages, a common cultural heritage unites them all. They still value and practice Bedouin customs by following strict codes of honor, loyalty, hostility, and hospitality. Even though their ancient culture is of great importance, this has not hindered the Sudanese Arabs' ability to assimilate into a changing society.

Within the Arab culture, children are considered to be a family's greatest asset. Children are responsible for providing security for their parents as they grow older. Boys are pampered more than girls. They are taught by their fathers how to obey and respect older males, while girls are taught the value of obedience to their husbands. As teenagers, they are not allowed to have any contact with the opposite sex until after marriage.

The men of the community gather in the local mosque for prayer five times a day, while women meet in homes and have their own religious services led by female religious leaders. Women are rarely permitted to go inside the mosques except on special occasions. Sudanese Arabs are strong Muslims, as seen by their devoted faith displayed in every aspect of their daily lives. They strictly follow the Koran on matters such as the number of wives a husband can have (4), regulations regarding inheritance, taxation, wartime, submission to authority, and the roles of family members.

Few Sudanese have responded to the gospel. There are Christian resources available to them, as well as portions of the Bible and Christian broadcasts available in their own language. A few groups of mission agencies are also working among them.

<http://www.peoplegroups.org/Detail.aspx?PID=12142>

<http://www.joshuaproject.net/peopctry.php>

12143

Sungor (47,037)—Assangori Speakers

The Sungor are a subgroup of the Tama ethnic group. For general information on the Tama people see below

There are few, if any, known believers among the Sungor people. There are currently no ministry tools available for the Sungor people in the Assangori language.

<http://www.peoplegroups.org/Detail.aspx?PID=12143>

<http://www.joshuaproject.net/peopctry.php>

12144

Suri (1,345)—Tirma Speakers

The Suri live in southern Sudan and adhere to the Muslim faith. There are currently gospel recordings available for the Suri people in the Tirma language.

<http://www.peoplegroups.org/Detail.aspx?PID=12144>

<http://www.joshuaproject.net/peopctry.php>

12145

Swahili (20,158)—Swahili Speakers

There are currently gospel recordings, the Jesus Film, Bible translations, and radio broadcasts available for the Swahili people in the Swahili language.

The Swahili, Bantu of Africa people have a very complex origin that cannot be easily described by ethnologists. It is believed that the Swahili people are a conglomeration of many different African tribes and other foreign immigrants.

In the second century, Bantu-speaking people from Northern Congo came to the East African coast and intermarried with the groups of hunters and Cushitic shepherds who lived there. Migrants from other people groups, such as the Persians, Indonesians, and Portuguese, also joined these coastal people and adopted parts of their culture and language. This led to the assimilation of many people groups into a developing Swahili culture.

The name Swahili means “coast.” It was given to several people groups that shared a common culture, language, and religion. Over the years, many of these Swahili groups have relocated to different parts of the coast and have formed their own dialects and cultural variations. Although still part of the larger Swahili group, these people prefer to be identified with their respective local settlements.

The Swahili economy has been based on commerce for nearly 2,000 years. These people work as cross-national merchants. They trade spices, slaves, ivory, gold, and grain. The upper class Swahili manage small businesses, do clerical work, and teach in area schools. Some own plantations that provide their income and food supply. The lower class Swahili are typically farmers. They grow rice, sorghum, millet, and maize.

Islamic practices play a large role in Swahili life. Such practices influence dietary laws, rules of dress, social etiquette, laws concerning divorce, marriage ceremonies, and both birth and death rituals are governed by Islamic tradition. The Swahili also hold to many of their traditional tribal beliefs and practices. They believe that both a good and evil spirit world exists. They also believe in supernatural powers, like that of a witch or a sorcerer.

The Swahili people have been impacted by the Western culture. Most children attend non-religious schools in addition to Islamic schools to receive a Western-style education. Modern medical clinics have also been built in some areas. The arrival of televisions in the cities has also exposed many Somalis to Western culture. Even the Somali women are more independent and involved in both the economic and social realms of society than in previous times.

Swahili culture has also been influenced by the Northeast Bantu, Arab, Asian, Persian, and Indian cultures. This has made their culture very unique. The Swahilis can be easily distinguished from other people groups. The Asian influence can be best seen in Swahili art, such as in their rugs, silk, porcelain, and jewelry. It can also be seen in their architecture.

There is the complete Bible available in Swahili. There are also many evangelism resources, the Jesus Film, Father's Love Letter, Christian radio broadcasting, scripture audio recordings, gospel audio recordings, and various books and printed matter available.

<http://www.joshuaproject.net/peopctry.php>

http://www.ethnologue.com/show_country.asp?name=Somalia

["The Peoples of Africa: An Ethnohistorical Dictionary," p. 539](#)

<http://www.peoplegroups.org/Detail.aspx?PID=12145>

<http://www.joshuaproject.net/peopctry.php>

42850

Syrian Arab (77,962)—Arabic, Standard Speakers/Arabic, North Levantine Spoken Speakers

The Syrian Arabs are one of many groups that are classified as Levant Arabs. There are several hundred thousand Levant Arabs in the world, the majority of them residing in the Arabian Desert area, from Israel to Kuwait and eastward into Iran. Small groups of them can also be found in Northern Africa.

Most Syrian Arabs are seriously committed to their practices of Islam; however, there is also a considerable group of committed Christians among them as well. Within Islam, there are two main branches, the Shiites and Shafites, which the Syrian Arabs practice in this region.

Syrian Arabs are very social people. Time with friends and relatives over daily coffee is typical. Besides coffee, their diet consists of wheat bread and porridge made with boiled meat.

The majority of Syrian Arab marriages are monogamous even though Muslim teaching permits men to have up to four wives. In more recent times, there has been an increase in “love” marriages as opposed to the traditional arranged ones.

The majority of Syrian Arabs follow the teachings of Islam. Besides the Muslim teachings, Islamic laws also greatly influence the lives of the Syrian Arabs. Their Islamic communities are patrilineal, meaning that inheritances are passed down through the males. However, females are also valued for their ability to bear children. In Muslim society, children are considered to be the families’ greatest asset. Preservation of their people is also very important, as seen with laws only allowing marriages to take place inside their own group.

There are currently gospel recordings, Bible translations, the Jesus Film, and radio broadcasts available for the Syrian Arab people in the Arabic, Standard language and there are Bible portions available for the Syrian Arab people in the North Levantine Spoken language.

<http://www.peoplegroups.org/Detail.aspx?PID=42850>
<http://www.joshuaproject.net/peopctry.php>

12148
Tagoy (17,472)—Tagoi Speakers

The Tagoy are a subgroup of the Nuba people who are the original inhabitants of the Nuba Mountains. For general information on Nuba peoples see above.

There are few, if any, known believers among the Tagoy. There are currently no ministry tools available for the Tagoy people in the Tagoi language.

<http://www.peoplegroups.org/Detail.aspx?PID=12148>
<http://www.joshuaproject.net/peopctry.php>

12150
Talodi (2,016)—Talodi Speakers

There are currently no ministry tools available for the Talodi people in the Talodi language.

<http://www.peoplegroups.org/Detail.aspx?PID=12150>
<http://www.joshuaproject.net/peopctry.php>

12151
Tama (80,636)—Tama Speakers

The word “Tama” is a term used to describe the ethnic groups that live on the border of Chad and Sudan. These groups speak dialects of the Tama language. One of the Tama tribes, the Kimr, has also spoken Arabic for a long time. The Tama speaking people are divided into several subgroups. These include the Abu Sharib, Kibet, Mararit, Kimr, Sungor, Erenga, and the Tama.

Of the tribes above, only the Tama and the Kimr tribes have ever formed their own independent government. Today, the Tama are citizens of both Chad and Sudan. The ancient Tama capital known as Niere, was located in Chad. During the 1800’s, Turko-Egyptian rule dominated the Tama people. This rule was quickly followed by the French and British rule in the late 1800’s and early 1900’s.

There are many similarities among each of the Tama tribes. They all live in sandy, hilly regions with similar climates. They also grow the same crops, make their homes in the same way, and have similar lifestyles.

The Tama rely on both farming and breeding cattle for their livelihood. Their crops yield more than their neighbor’s crops because they use manure fertilizer from their livestock. They grow millet, sorghum, sesame, peanuts, okra, onions, chilies, watermelons, and other vegetables. The farming in which the Tama engage is known as dry farming. They are limited to dry farming because of the shortage of rainwater and ground moisture in their area.

The livestock of the Tama includes camels, cattle, goats, and sheep. These animals provide milk and dairy products, as well as wool and leather. The Sungor, Abu Sharib, and Mararit are settled shepherds and plant only small gardens. The rest of the Tama tribes rely on larger-scale farming in addition to caring for their herds.

The Tama also hunt guinea, fowl, and gazelle for meat. One of the main dishes in their culture is millet, which they serve with various sauces, okra, onions, and meat, especially goat meat.

Tama women gather forest products on a regular basis, particularly during the rainy season. They gather wild grasses, berries, honey, and other materials useful for making tools or for constructing their homes or other shelters. Women also work in the fields and engage in basketry, pottery, and crafts. They also brew the village beer from millet, which they use for both personal consumption and to sell or trade.

Due to poor natural resources and economic conditions, some of the Tama are forced to migrate from their homes and search for work elsewhere, usually in the Nile Valley. In these places, the Tama work as clerks, teachers, tailors, drivers, automobile mechanics, and middlemen in trading transactions.

The typical Tama home is round (fifteen feet or more in diameter). Their walls are made of reed mats and their roofs are cone-shaped and made of thatched reeds. These homes often have low, narrow entrances to keep out the lions and hyenas that inhabit the region.

Each village is ruled by its own chief. The chief advises the villagers, handles disputes, and makes important decisions. These chiefs answer to a territorial chief, who, in turn, answers to a higher government official. Schools are not available in most Tama regions. Therefore, education is often limited to Islamic schools, which only boys attend. Only a small percentage of the Tama are literate. A very few number of elite families send their children to France, Britain, and other countries to study. When they return, these highly educated Tama people hold high administrative positions in society.

Tama tribes are Muslim. They hold traditional Muslim ceremonies and festivals. They also mix in traditional animistic beliefs, or spirit worship. They also practice witchcraft in addition to their Islamic practices. There are few, if any, known believers among the Tama people. There are currently gospel recordings available for the Tama people in the Tama language.

<http://www.peoplegroups.org/Detail.aspx?PID=12151>
<http://www.joshuaproject.net/peopctry.php>

42851

Tara Baaka (31,669)—Tama Speakers

There are currently gospel recordings available for the Tara Baaka people in the Tama language.

<http://www.peoplegroups.org/Detail.aspx?PID=42851>
<http://www.joshuaproject.net/peopctry.php>

12152

Teda (7,795)—Tedaga Speakers

There are few, if any, known believers among the Teda people. There are currently gospel recordings available for the Teda people in the Tedaga language.

<http://www.peoplegroups.org/Detail.aspx?PID=12152>
<http://www.joshuaproject.net/peopctry.php>

42852

Temain (11,593)—Temein Speakers

The Tamain are a subgroup of the Nuba people who are the original inhabitants of the Nuba Mountains. General information on Nubia peoples is available above.

There are few, if any, known believers among the Temain people. There are gospel recordings available for the Temain people in the Temein language.

<http://www.peoplegroups.org/Detail.aspx?PID=42852>
<http://www.joshuaproject.net/peopctry.php>

12154

Tennet (5,376)—Tennet Speakers

There are few, if any, known believers among the Tennet people. There are currently Bible translations available for the Tennet people in the Tennet language.

<http://www.peoplegroups.org/Detail.aspx?PID=12154>
<http://www.joshuaproject.net/peopctry.php>

42853

Tese (1,882)—Tese Speakers

There are few, if any, known believers among the Tese people. There are currently no ministry tools available for the Tese people in the Tese language.

<http://www.peoplegroups.org/Detail.aspx?PID=42853>
<http://www.joshuaproject.net/peopctry.php>

12155

Thuri (28,090)—Thuri Speakers

There are currently no ministry tools available for the Thuri people in the Thuri language.

<http://www.peoplegroups.org/Detail.aspx?PID=12155>
<http://www.joshuaproject.net/peopctry.php>

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Tigre, Xasa (431,000)—Tigre Speakers

The Tigre are nomadic shepherds who live in northwestern Eritrea and Sudan. The majority live in Sudan and occasionally relocate to Eritrea in search of better grazing lands. They are descendents of the Egyptians and resemble them physically with their tall frames and brown skin. They also can be distinguished from other tribes by the hereditary slaves they possess.

During the 1800s, most of the Tigre converted to Islam due to the influence of Muslim Arab missionaries.

The Tigre can be grouped into three categories, based on occupation and way of life. There are the nomadic Tigre, who raise cattle, goats, sheep, and camels to sell at the markets. They usually live in round huts covered with mats of woven goat or camel hair. These Tigre do not live in villages, rather they live on the countryside with their herds.

The Semi-nomadic Tigre spend half their time in villages, usually composed of two to three huts, and the rest of their time tending to livestock in the plains. They also live in rounded huts and tend to livestock, typically cattle and goats.

The settled Tigre are those who live in villages and work as farmers, raising corn, sorghum, wheat, and barley. Their homes are round with cone-shaped roofs and walls made of palm mats. Farmers also raise livestock too and use their oxen as pack animals.

The typical Tigre diet consists of dairy products, grain, fruits, and some meat. Frequent indulgences of tobacco, coffee, and beer are not uncommon.

The men in this society care for the livestock, while the women carry water, build huts, and care for the children. The Tigre average seven children per family, therefore, they are often dependent on government aid for survival.

Most of the Tigre practice folk Islam, although they would claim to be Sunni Muslims. There is significant blending of both Islam and their traditional beliefs. Some of their traditional beliefs include animal sacrifice to cover their sins and rain making rituals. They also believe in evil spirits who can cause accidents, illnesses, and death. The Tigre also depend heavily on the shaman, or priests, to ward off these spirits. It is not uncommon for a shaman to enter a trance and exorcise demons and perform other services.

Concerning marriage ceremonies, many Tigre follow the wedding customs of Islam, while others continue to follow traditional customs. Tigre society traces descent through the males.

There are few, if any, known believers among the Tigre, Xasa people. There are Bible portions, the complete Bible, Jesus Film, and gospel audio recordings available in Tigre. There are gospel recordings, the Jesus Film, and the complete Bible available for the Tigre, Xasa people in the Tigre language.

<http://www.joshuaproject.net/peopctry.php>

42854

Tigrai (38,980)—Tigrigna Speakers

The Tigrinya, or Tigray, are indigenous to the southern highlands of Eritrea and in the Tigray province of Ethiopia. This is a large group of people, totaling around six million between the two countries. They are descendants of the early Semitic people who settled in Africa around 1000 B.C. Their traditions points to them being the descendants of the Sabaean people who trace their roots back to Menelik I, who was the child born to King Solomon and the queen of Sheba.

The majority of the Tigray are farmers and are considered to be a very industrious and determined people. Their main crop is tef, and indigenous grain, which they use to make a crepe-like bread. During the famine that struck Ethiopia in 1985, it was the Tigray that

received international attention because Ethiopia refused them aid from the American workers. Ethiopia was reportedly trying to break the strong will of the Tigray people.

Only 20% of Tigrinya adults can read. They are oral, relying strictly on Tigrinya, which means “language of the Tigray people.” Tigrinya is descended from the Semitic language known as Ge’ez, which is now extinct. The Coptic Church uses the Bible in this language, however, priests rarely understand it.

The church plays a large role in the lives of the Tigrinya. Major celebrations are held at the church during the year. Most of the Tigrinya people consider themselves Coptic Orthodox, with perhaps only a little over 500 people are considered to be evangelical. There are also some Muslim among the Tigrinya.

The faith of the Coptic Church infiltrates every part of their culture. The church is defined as being Christian, but the majority of their practices are not Biblical. The Orthodox canon includes books unique to the Tigrinya tradition, and is considered to be true, as is the Bible. The church discourages the reading of scriptures by the common man. Recently, the Bible has been translated into their heart language, but due to illiteracy and a lack of Bibles in circulation, the Tigrinya still do not have much exposure to the Word of God.

The church services are conducted in Ge’ez, much like the Catholic Church used to conduct services in Latin. It is considered to be a “holy language,” but it is not understood by the general population. The priests who speak Ge’ez have merely memorized their parts for the church service.

It is not uncommon to see religious paraphernalia being sold in and around the church. These items are sold with candles and pictures of Mary and the saints. Orthodox beliefs are very rigid and ritualistic and include worship rituals, fasting, prescribed prayers, and devotion to saints and angels. Children are baptized at birth, the boys after forty days and the girls after eighty, indicating that the males have greater value.

The Tigrinya have a rich heritage of both music and dance. Coffee is also a very important part of their culture. During the “coffee ceremony,” coffee beans are roasted, ground, and served in small cups. The smoke from the roasted beans is thought to be a blessing to all those dining.

Families units in this culture are very strong, because they all have to work together to survive. Women are responsible for preparing the meals, while children carry the water. Water sources are many times more that a kilometer away from a home.

Marriages among the Tigrinya are monogamous and arranged by contract. Dowry is also given to the couple by the bride’s family. Newlyweds spend time in each family’s home before establishing their own at a location of their choosing. Their home will be built mostly from rock, dirt, and timber poles. Inheritance in this culture is not strictly patrilineal; rather, it follows both family lines.

There are currently Bible portions, the complete Bible, Jesus Film, Christian radio broadcasting, and gospel audio recordings available in Tigrigna.

(<http://www.orvillejenkins.com/profiles/>) (<http://www.joshuaproject.net/languages.php?rol3=tir>)
(<http://www.peoplegroups.org/Detail.aspx?PID=42854>)

12157

Tima (1,478)—Tima Speakers

There are few, if any, known believers among the Tima people. There are currently no ministry tools available for the Tima people in the Tima language.

(<http://www.peoplegroups.org/Detail.aspx?PID=12157>)
(<http://www.joshuaproject.net/peopctry.php>)

12158

Tingal (10,134)—Tingal Speakers

There are few, if any, known believers among the Tingal people. There are currently radio broadcasts available for the Tingal people in the Tingal language.

(<http://www.peoplegroups.org/Detail.aspx?PID=12158>)
(<http://www.joshuaproject.net/peopctry.php>)

42855

Tira (46,371)—Tira Speakers

The Tira are a subgroup of the Nuba people. For additional material on Nuba peoples see above.

Approximately 5% of the Tira people belong to the Catholic or Orthodox Church. Less than 3% of Christians are evangelical. There are Bible translations, gospel recordings, and the Jesus Film available for the Tira in their language.

(<http://www.peoplegroups.org/Detail.aspx?PID=42855>)
(<http://www.joshuaproject.net/peopctry.php>)

42856

Tocho (4,405)—Tarahumara Baja Speakers/Tocho Speakers

Approximately 5% of the Tocho people are Catholic or Orthodox Christians. Around 3% are evangelical. There are currently gospel recordings, the Jesus Film, and Bible translations available for the Tocho people in the Tarahumara Baja language but no resources are available in Tocho.

(<http://www.peoplegroups.org/Detail.aspx?PID=42856>)
(<http://www.joshuaproject.net/peopctry.php>)

12129

Togole (41,430)—Tegali Speakers

The Togole are a subgroup of the Nuba. Additional information on Nuba peoples is found above.

There are few, if any, known believers among the Togole people. There are currently no ministry tools available for the Togole people in the Tegali language.

<http://www.peoplegroups.org/Detail.aspx?PID=12129>

<http://www.joshuaproject.net/peopctry.php>

42501

Toposa (167,167)—Toposa Speakers

The Toposa live in southern Sudan. Some adhere to Christianity and others to tribal religions. There are currently gospel recordings and Bible translations available for the Toposa people in the Toposa language.

<http://www.peoplegroups.org/Detail.aspx?PID=42501>

<http://www.joshuaproject.net/peopctry.php>

12164

Tuic (47,037)—Dinka, Southeastern Speakers

There are currently gospel recordings and Bible translations available for the Tuic people in the Dinka, Southeastern language.

<http://www.peoplegroups.org/Detail.aspx?PID=12164>

12165

Tulishi (10,932)—Tulishi Speakers

The Tulishi people are a subgroup of the Nuba. For information on Nuba peoples see above.

There are few, if any, known believers among the Tulishi people. There are currently no ministry tools available for the Tulishi people in the Tulishi language.

<http://www.peoplegroups.org/Detail.aspx?PID=12165>

<http://www.joshuaproject.net/peopctry.php>

12166

Tumale (2,515)—Tagoi Speakers

There are few, if any, known believers among the Tumale people. There are currently no ministry tools available for the Tumale people in the Tagoi language.

<http://www.peoplegroups.org/Detail.aspx?PID=12166>
<http://www.joshuaproject.net/peopctry.php>

12167

Tumma (27,666)—Tumma Speakers/Katcha-Kadugli-Miri Speakers

Approximately 3% of the Tumma people belong to Catholic or Orthodox Churches. Less than 1% are evangelical. There are gospel recordings available for the Tumma people in the Tumma language. There are also gospel recordings available in the Katcha-Kadugli-Miri language.

<http://www.peoplegroups.org/Detail.aspx?PID=12167>
<http://www.joshuaproject.net/peopctry.php>

12168

Tumtum (9,809)—Tumtum Speakers

Approximately 13% of the Tumtum people are Christian. The number of evangelicals is unknown. There are currently no ministry tools available for the Tumtum people in the Tumtum language.

<http://www.peoplegroups.org/Detail.aspx?PID=12168>
<http://www.joshuaproject.net/peopctry.php>

42857

Tungur (188,962)—Arabic, Sudanese Spoken Speakers

There are few, if any, known believers among the Tungur people. There are currently gospel recordings, the New Testament, the Jesus Film, radio broadcasts, and other ministry tools available for the Tungur people in the Arabic, Sudanese Spoken language.

<http://www.peoplegroups.org/Detail.aspx?PID=42857>
<http://www.joshuaproject.net/peopctry.php>

42841

Turkana (3,898)—Turkana Speakers

Approximately 5% of the Turkana people follow Catholic or Orthodox beliefs. Less than 3% are evangelical. Gospel recordings, the complete Bible, and the Jesus Film are available for the Turkana people in the Turkana language.

<http://www.peoplegroups.org/Detail.aspx?PID=42841>
<http://www.joshuaproject.net/peopctry.php>

42842

Turum (188,962)—Koalib Speakers

There are few, if any, known believers among the Turum people. Gospel recordings and the New Testament are available for the Turum people in the Koalib language.

<http://www.peoplegroups.org/Detail.aspx?PID=42842>
<http://www.joshuaproject.net/peopctry.php>

42843

Uduk (13,935)—Uduk Speakers

There are currently gospel recordings and the New Testament available for the Uduk people in the Uduk language.

<http://www.peoplegroups.org/Detail.aspx?PID=42843>
<http://www.joshuaproject.net/peopctry.php>

42844

Umm Heitan (20,153)—Koalib Speakers

Approximately 2% of the Umm Heitan people are evangelical Christians. There are currently gospel recordings and the New Testament available for the Umm Heitan people in the Koalib language.

<http://www.peoplegroups.org/Detail.aspx?PID=42844>
<http://www.joshuaproject.net/peopctry.php>

11994

Viri (21,500)—Belanda Viri Speakers

There are currently gospel recordings available for the Viri people in the Belanda Viri language.

<http://www.peoplegroups.org/Detail.aspx?PID=11994>
<http://www.joshuaproject.net/peopctry.php>

42858

Wali (1,268)—Wali Speakers

Approximately 1% of the Wali people are members of the Catholic or Orthodox Church and a like number are evangelical. Gospel recordings and Bible translations are available for the Wali people in the Wali language.

<http://www.peoplegroups.org/Detail.aspx?PID=42858>
<http://www.joshuaproject.net/peopctry.php>

12170

Wallega (77,946)—Oromo, West-central Speakers

Gospel recordings, the complete Bible, the Jesus Film, and radio broadcasts are currently available for the Wallega people in the Oromo, West-central language.

<http://www.peoplegroups.org/Detail.aspx?PID=12170>
<http://www.joshuaproject.net/peopctry.php>

12171

Warnang (1,478)—Warnang Speakers

There are few, if any, known believers among the Warnang people. There are currently no ministry tools available for the Warnang people in the Warnang language.

<http://www.peoplegroups.org/Detail.aspx?PID=12171>
<http://www.joshuaproject.net/peopctry.php>

42859

Western Dinka, Rek (879,922)—Dinka, Southwestern Speakers

Gospel recordings and radio broadcasts are available for the Western Dinka, Rek people in the Dinka, Southwestern language.

<http://www.peoplegroups.org/Detail.aspx?PID=42859>

42860

Yazeed (351,601)—Arabic, Sudanese Spoken Speakers

There are few, if any, known believers among the Yazeed people. There are currently gospel recordings, the New Testament, the Jesus Film, radio broadcasts and other ministry tools available for the Yazeed people in the Arabic, Sudanese Spoken language.

<http://www.peoplegroups.org/Detail.aspx?PID=42860>
<http://www.joshuaproject.net/peopctry.php>

42861

Yega (7,692)—Ewage-notu Speakers/Tese Speakers

There are few, if any, known believers among the Yega people. There are currently gospel recordings and Bible translations available for the Yega people in the Ewage-notu language.

<http://www.peoplegroups.org/Detail.aspx?PID=42861>
<http://www.joshuaproject.net/peopctry.php>

42862

Yemeni Arab (20,158)—Arabic, Taizzi-adeni Spoken Speakers

Yemeni Arabs, also known as Taizzi-Adeni, dwell along the coast of the Red Sea in the center of Eritrea. They live in villages but are very tribal in nature. There are over 1,700

Yemeni tribes that are ruled by sheiks, or Arab chiefs, who are considered to be experts in Islam. Their villages are set up in such a way that they can be easily defended and the leaders can control all the goods and people who pass through.

The Yemeni Arab community breaks down into four classes of people. The first of these is the Sayyid, or the wealthy, who trace their descent back to the grandson of Muhammad. The other classes are the Qatani, or tribesmen; the Shafi'ite, townsmen employed as merchants, artisans, and craftsmen; and finally the Akhdam, the slaves.

The houses are usually elaborately decorated "town houses" with artistic brickwork around the windows, carpet in the house, and mattresses and cushions lining the walls to lean on while sitting. It is customary to leave your shoes at the door before entering the house.

Yemeni Arabs are very social people. Time with friends and relatives over daily coffee is very typical. Besides coffee, their diet consists of wheat bread and porridge made with boiled meat.

Among Arabs, there are many different classes which are usually determined by the type of clothing worn. Yemeni Arab tribesmen can be easily distinguished from others. The women wear veils at all times while the men wear daggers.

The majority of Yemeni Arab marriages are monogamous even though Muslim teaching permits them to have up to four wives. In more recent times, there has been an increase in "love" marriages as opposed to the traditional arranged ones.

The vast majority of Yemeni Arabs follow the teachings of Islam. In fact, about half of them consider themselves to be Zaydis Muslims, while 40% are Shafi'ites, and 5% are Ismaili.

Besides the Muslim teachings, Islamic laws also greatly influence the lives of the Yemeni Arabs. Their Islamic communities are patrilineal, meaning that inheritances are passed down through the males. Females are also valued for their ability to bear children. In Muslim society, children are considered to be the families' greatest asset. Preservation of their people is also very important, as seen with laws only allowing marriages to take place inside their own group.

One gospel audio recording is currently available in the Arabic, Taizzi-Adeni Spoken language.

<http://www.peoplegroups.org/Detail.aspx?PID=42862>
<http://www.joshuaproject.net/peopctry.php>

12172 **Yulu (4,032)—Yulu Speakers**

There are currently no ministry tools available for the Yulu people in the Yulu language.

<http://www.peoplesgroups.org/Detail.aspx?PID=12172>

<http://www.joshuaproject.net/peopctry.php>

42863

Zaghawa (129,210)—Zaghawa Speakers

There are few, if any, known believers among the Zaghawa people. There are currently gospel recordings available for the Zaghawa people in the Zaghawa language.

42503

Zande (620,908)—Zande Speakers

Gospel recordings, the Jesus Film, and Bible translations are currently available for the Zande people in the Zande language.

<http://www.peoplesgroups.org/Detail.aspx?PID=42503>

<http://www.joshuaproject.net/peopctry.php>

Missiological Implications

1. Evangelical Christians and churches should pray for stability within the Sudanese government and ways to overcome the divisions among the people. One must continually pray against ethnic cleansing of the non-Arab and non-Muslim Sudanese that is being carried out by Muslim rebel groups within Sudan.
2. Evangelical Christians and churches should pray that the Sudanese Church will grow inspite of massive persecution.
3. Evangelical Christians and churches should pray against corruption in the Sudanese government and that the government will take measures to end the massive civil war that has crippled the southern region of Sudan and the Darfur region. Pray for the protection and faith of Sudanese Christians who live in these areas.
4. Evangelical Christians and churches should introduce means of evangelizing and starting churches among the followers of traditional religions in Sudan. Methods for evangelizing these peoples should be developed and believers in Sudan trained in their use
5. Evangelical Christians and churches should introduce means of evangelizing followers of Islam in Sudan. These methods should be developed and local believers trained in their uses.
6. Evangelical Christians and churches should seek ways to relieve the great suffering of the people—especially those suffering as a result of the ethnic conflicts
7. Evangelical Christians and churches should pray for a spiritual awakening in Sudan that would free the Gospel to move among the people.

Links

News:

<http://www.sudantribune.com/>
<http://sudan.net/> miscellaneous
<http://www.sudanmirror.com/>

Some of the below Sites for Somalia will be applicable for Sudan:

<http://allafrica.com/somalia/>: top news stories
<http://www.banadir.com/index.shtml>: news site
http://www.irinnews.org/frontpage.asp?SelectRegion=Horn_of_Africa&SelectCountry=Somalia:
United Nations news site

Overview:

http://news.bbc.co.uk/1/hi/world/africa/country_profiles/1072592.stm: BBC country profile
http://newsvote.bbc.co.uk/2/hi/in_depth/africa/2004/somalia/default.stm: more in depth information by
BBC on Somalia
<http://www.cia.gov/cia/publications/factbook/geos/so.html>: CIA Factbook overview
<http://lweb2.loc.gov/frd/cs/sotoc.html>: Library of Congress overview
<http://www.country-data.com/frd/cs/sotoc.html>: Based on the Federal Research Division of the Library
of Congress.

Directories:

<http://search.looksmart.com/>: search engine that connects to other Somalia links
<http://dmoz.org/Regional/Africa/Somalia/>: search engine that connects to other Somalia links
<http://www.sul.stanford.edu/depts/ssrg/africa/somalia.html>: site with many links
http://www.africa.upenn.edu/Country_Specific/Somalia.html: African Studies Center site.
<http://dir.yahoo.com/Regional/Countries/Somalia/>: Yahoo directory site

Other:

<http://www.mogadishuuniversity.com/index.html>: Somalia's website for Mogadishu University