

Missionary Atlas Project

Latin America

Peru

(Republica del Peru)

Basic Facts

Name:

Conventional long form: *Republic of Peru*

Conventional short form: *Peru*

Local long form: *Republica del Peru*

Local short form: *Peru*

Demographics:

The 27,544,305 persons who make up the population of Peru can be classified as Amerindian 45%, mestizo 37%, white 15%, black, Japanese, Chinese, and others at 3%. 73% of the people live in urban areas. The largest city in Peru, *Lima*, has a population of around 7.4 million people. Other large cities include *Trujillo* with 531,000, *Arequipa* 634,000, and *Chiclayo* with 426,000. 53% of Peruvians live in the coastal region of the country.

The median age of Peru's people stands at 24.6 with 24.4 for males and 24.9 for females. The growth rate is only 1.39%. 32.1% of the people fall between the ages of 0-14 with 62.8% being 15-64 and 5.1% being over 65. The birth rate is 21.27 per every 1,000 while the death rate is 6.29 deaths per 1,000. Life expectancy is 69.22 with males being 67.48 and females 71.03. The average woman has 2.61 children. HIV/AIDs infects 5 % of the population. In 2003, there were 4,200 rated deaths.

Language:

Spanish and *Quechua* are the official languages of Peru. In addition, many converse in *Aymara* and a large number of minor Amazonian dialects.

Society:

Because of the variety of geographical locations in Peru, the country is divided among the mountain people and the city people. Many in the mountains are difficult to reach and therefore development lags. In addition, the country is divided among the indigenous and colonial societies. A large majority continues to live in poverty and is removed from the national efforts. This situation has caused a great urban migration in search of jobs. Also, illicit drugs continue to plague the country and world. Until 1996, Peru was the largest producer of coca leaves, the basis of cocaine. The middle class increased during the 1970s and modernization expanded, but the effects of modernization remains for only a small group. Bartering remains a heavy portion of culture and street vendors are common.

<http://www.peru-travel-adventures.com/people-culture.html>

Government:

The capital of Lima holds a constitutional republic. Peru is divided into 24 departments and 1 constitutional province. There is a strong push for these administrative divisions to begin to exercise greater governmental authority. These areas will be devolved into regions in the coming years.

The Constitution was completed and approved in December 1993. The legal system is based on the civil law system. Everyone from ages 18 to 70 is allowed to vote minus those in the military. The executive branch consists of a chief of state (*Alejandro Toledo*) and a council of ministers. The Prime Minister has no executive power. Elections occur every five years. The legislative branch consists of a unicameral Congress of 120 seats elected by the populous to serve five-year terms. The Judicial Branch is made up of a Supreme Court appointed by the National Council of the Judiciary. The death penalty is abolished due to past atrocities by leaders using it to kill rivals.

Economy:

Peru's economy depends on what section of the country one lives. For instance, mineral resources are accessible in the mountainous regions while on the coast they have fishing grounds. Simply, because of the world markets, Peru's economy fluctuates because of trade and investment in such things as gold.

Before 1992, the economy was devastated by guerilla insurgence against fishing and mining industries. By 2002-2003, Peru was one of the fastest growing economies in Latin America, growing by 5% and 4%, respectively, with the exchange rate stable and an annual inflation lower than 2%. As a result, the exchange rate and inflation have leveled off. Investment has remained strong because of the *Camisea* natural gas pipeline and gold mining. However, corruption within the Toledo government has left the economic situation uncertain. Today, the GDP is \$146 billion. Peru's number one exporting partner is the United States.

Peru's economy reflects its varied geography - an arid coastal region, the Andes further inland, and tropical lands bordering Colombia and Brazil. Abundant mineral resources are found in the mountainous areas. Peru's coastal waters provide excellent fishing grounds. However, overdependence on minerals and metals subjects the economy to fluctuations in world prices, and a lack of infrastructure deters trade and investment. Foreign direct investment also was strong, thanks to the ongoing *Camisea* natural gas pipeline project (scheduled to begin operations in 2004) and investments in gold mining. Risk premiums on Peruvian bonds on secondary markets reached historically low levels in late 2003, reflecting investor optimism and the government's fiscal restraint. Despite the strong macroeconomic performance, political intrigue and allegations of corruption continued to swirl in 2003, with the TOLEDO administration growing increasingly unpopular, and local and foreign concern rising that the political turmoil could place the country's hard-won fiscal and financial stability at risk. Moreover, as of late 2003, unemployment had yet to respond to the strong growth in economic activity, owing in part to rigid labor market regulations that act as an impediment to hiring.

Their currency is *Nuevo sol*. 54% of the people live below the poverty line.

Unemployment has been gauged at 9.7%.

Literacy:

For those over the age of 15, 90.9% are literate. 95.2% being male while 86.8% of them female.

Education is free and compulsory for children ages 7 to 16. However, many have left school due to their poverty, especially in the jungle and mountainous areas. There is a national university in most major cities, but funding has reduced their ability to accept a larger number of students.

Land:

Peru has 85,220 square kilometers, which compared to the United States, is slightly smaller than Alaska. It borders Bolivia, Brazil, Chile, Columbia, and Ecuador.

The climate changes from tropical forest in the east to dry desert in the west. In the Andes, the temperature varies from temperate to frigid.

Peru's terrain consists of western coastal plain, but rugged mountainous areas in the Andes, which span from one end of the country to the other, and eastern lowland jungle of Amazon Basin. The Sierra, an upland plateau, covers 25% of Peru's surface. The lowest location is the land at the Pacific Ocean while the highest point is *Nevado Huascarán* at 6,768 meters. They share control of Lake Titicaca, the world's highest navigable lake, with Bolivia. In addition, the remote slope of *Nevado Mismi* is the ultimate source of the Amazon River.

Resources include copper, silver, gold, petroleum, timber, fish, iron ore, coal, phosphate, potash, hydropower, and natural gas. Deforestation has become a major problem as a result of illegal logging. Likewise, soil erosion is occurring because of overgrazing.

<http://sim.org/country.asp?cid=11&fun=1>; <http://www.cia.gov/cia/publications/factbook/geos/pe.html>;

<http://www.nationmaster.com/country/pe>; *Evangelical Dictionary of World Missions* edited by A. Scott Moreau, Grand Rapids, MI: Baker Books, 2000; *Encyclopedia of Cultures and Daily Life*, Vol. 4 edited by Timothy L. Gall, Detroit: Gale, 1998; Johnstone, Patrick and Jason Mandryk *Operation World* Harrisonburg, VA: R.R.; Donnelley & Sons, 2001.

Worldmark Encyclopedia of the Nations Vol. 5, Detroit: Gale Group, 2001; *World Christian Encyclopedia* ed. by Barrett, Kurian, and Johnson, Vol. 2, (Oxford: Oxford University Press, 2001).

History of Peru

Early Civilizations

Uncertainty clouds the history of mankind in the region now known as Peru because new findings are pushing back considerations of the beginnings of human inhabitation in the region. Until recently, scholars thought that human civil life started around 7000 years ago. *Chilca* was inhabited about 4000 BC and the other two sites about 2000 BC. The inhabitants fished with nets or with bone hooks and collected seafood such as crabs and sea urchins. Various crops were cultivated, including cotton which appeared early (about 3000 BC) as well as chilli peppers, beans, squashes, and, about 1400 BC, corn. The cotton was used to make clothing, mainly with the simple techniques of twining and later by weaving.

Roughly contemporary with these coastal settlements, the enigmatic site of *Kotosh* near *Huanuco* comprises one of the earliest ruins in highland Peru. Little is known about these people but their buildings were the most developed for that period, and pottery fragments from the area predate by several hundred years those found in other parts of Peru.

From around 1250 BC to 850 BC remains in the *Viru Valley* and *Guanape* area, about 50 km south of *Trujillo* on the north coast, show that, ceramics had developed from rude undecorated pots to sculpted, incised and colored pots of high quality. Evidences of weaving, fishing, and horticulture as well as simple funerary offerings have been found. After these early times, indications of the nature of the early inhabitants of Peru become more understandable.

Middle or Chavin Period

The Middle or *Chavin* Period, named after the site of *Chavin de Huantar*, 40 Km east of *Huaraz* in the Department of *Ancash*, is characterized by the middle formative period that lasted from about 850 BC until 300 BC. The Period is termed a "horizon" because its artistic and religious influences can be seen in several contemporary cultures, including the *Cupisnique* ceramics of the *Lambayeque* region (north of *Trujillo*) and the early pottery of *Paracas Cavernas* (south of Lima). Clearly, the *Chavin* influence was felt in a huge area covering most of the northern two-thirds of Peru's highlands and coast.

Around 300 BC the *Chavin* style suddenly and inexplicably disappeared and there was little unity in the cultures found in Peru during the next 500 years. Although none of these cultures were individually outstanding or widespread, several were locally important. The best known are the *Salinar* culture of the *Chicama Valley* area near *Trujillo* and the *Paracas Necropolis* south of Lima. *Salinar* ceramics show advanced firing techniques, whilst the textiles of the *Paracas Necropolis* are markedly improved and different from the earlier *Paracas Cavernas*. These textiles are considered the finest pre-Columbian textiles. Most importantly, this period represents the greatest early development in weaving, pottery, agriculture, religion, and architecture. Many archaeologists see the *Chavin Horizon* as the most important cultural development of pre-Columbian Peru. The salient feature of the *Chavin* influence is the repeated representation of a stylized jaguar, hence the *Chavin* is often termed a jaguar-worshipping cult.

The Wari Period

The Wari Period (about 100 AD to 700 AD) was not marked by any single unifying horizon but by local development in several regions. Pottery, metalwork, and weaving reached a pinnacle of technological development throughout Peru and hence this period is often referred to as either the *Florescent* or *Classic*. Two distinct cultures of this period are particularly noted for their exceptional pottery - the *Moche* from the *Trujillo* area and the *Nazca* people from the south coast. These cultures recorded their ways of life in intricate detail on their ceramics and so provide archaeologists with an invaluable reference tool. Many of Peru's main museums have good collections of *Nazca* and *Moche* pottery.

This new culture in the highland city of *Wari (Huari)*, about 25 km north of *Ayacacho* became the capital of the first expansionist empire known in the Andes. The *Wari* were vigorous military conquerors who built and maintained important outposts throughout much of Peru. In fact, the *Wari* culture was the first strongly militaristic and urban culture of Peru. Also, it was influenced by the *Tiahuanaco* religion from the *Lake Titicaca* region.

The Wari sought to subdue the cultures they conquered by enforcing their own values and suppressing local oral traditions and regional self-expression. The *Moche* and *Nazca* cultures left some interesting sites which are worth visiting: the *Moche* built massive

pyramids such as the Temples of the Sun & Moon near Trujillo and the *Nazca* made their enigmatic giant petroglyphs in the desert. These last are known as the Nazca Lines and are best appreciated from the air in one of the many overflights in small airplanes available in the town of Nazca. Thus from about 700 AD to 1100 AD, *Wari* influence is noted in the art, technology and architecture of most areas in Peru.

More significantly, from an archaeologist's point of view, any local oral traditions which may have existed were forbidden by the conquerors and slowly forgotten. With no written language and no oral traditions, archaeologists must rely entirely on the examination of excavated artifacts to gain an idea of what life was like in the early Peruvian cultures. The *Wari* too in their turn were overthrown and their culture obliterated.

The Regional States Period

Separate regional states thrived for the next 400 years, the best known being the *Chimu* kingdom in the *Trujillo* area. Its capital was the huge adobe city of *Chan Chan* which is often referred to as the largest adobe city in the world. Roughly contemporary with the *Chimu*, the *Chachapoyas* culture of the *Utcubamba River basin* in the Department of *Amazonas*. built *Kuelap*, one of the most mysterious of the highland ruins.

Also contemporary with the *Chimu* were the *Chancay* people from the *Chancay Valley* just north of Lima. The best collection of *Chancay* artifacts is at the excellent *Amano Museum* in Lima. Further south was the *Ica-Chincha* culture whose artifacts can be seen in the *Ica* Regional Museum. There were also several small altiplano tribes who lived near Lake Titicaca and were frequently at war with one another. They left impressive, circular funerary towers dotting the bleak landscape - the best are to be seen at *Sillustani*. There were also the *Chanka* who lived in the *Ayacucho-Apurhmac* area and, of course, there was the kingdom of *Cuzco* which was the predecessor of the greatest pre-Columbian empire on the continent. Because of their cultural dominance and oppression, it is not surprising that the *Wari* were generally not welcomed, despite their improvements in urban development and organization. By about 1100 AD they had been overthrown, not by a new conquering force but by individual groups in their local areas.

The Inca Empire

The *Inca Empire*, for all its greatness, existed for barely a century. The *Incas* had no written language and their history was entirely oral. *Manco Capac*, the first of the *Inca* rulers, was succeeded by seven rulers over a period from around the 12th century to the early 15th century. The small tribe they governed was one of several groups living in the Andean highlands during the 13th and 14th centuries. These *Incas* left few signs of their existence, though the remains of some of their palaces can still be seen in *Cuzco*.

The 9th *Inca*, *Pachacutec*, began the empire's expansion. The *Incas* engaged the expansionist that occupied a region about 150 km east of *Cuzco*. By 1438 it was on the verge of conquering *Cuzco*. *Viracocha Inca* and his eldest son, *Urcon*, believed that their small empire was lost but *Viracocha Inca*'s third son refused to give up the fight. With the help of some of the older generals he rallied the *Inca* army and, in a desperate final battle, managed to rout the *Chancas*.

According to legend, the unexpected victory was won because the boulders on the battlefield fumed into warriors and fought on the side of the *Inca*. The victorious younger son changed his name to *Pachacutec* and proclaimed himself the new *Inca* over his father and elder brother. He began the first wave of the expansion which was to eventually

create the Inca Empire. During the next 25 years, he conquered most of the central Andes between the two great lakes of *Titicaca* and *Junin*. *Huayna capac*, the 11th Inca was the last to rule over a unified empire. By this time, Europeans had discovered the new world and various epidemics started sweeping down on the Empire. A civil war also erupted. In 1532, after several years of warfare, the new Inca, Atahualpa, led his battle-hardened troops to victory in the major battle of the civil war and captured *Huascar* outside *Cuzco*. Atahualpa then retired to *Cajamarca* to rest. At this time, *Francisco Pizarro* landed in northern Ecuador with a crew of 180 men and 30 horses. Pizarro and his men were drawn to Peru by stories of great Incan wealth. But the Spanish also wanted to convert the Incas to Christianity, as the Spanish were doing elsewhere in the Americas. Pizarro marched south in the wake of *Atahualpa's* conquests. Although *Atahualpa* was aware of the Spanish presence, he was too busy fighting the civil war to worry about a small band of foreigners. The empire's main expansion occurred in the 100 years or so prior to the arrival of the conquistadors. Knowledge of the history of the Incas dates back to the "chronicles," which included accounts of Inca history as related by the Incas to the Spanish chroniclers.

As a mighty military figure, historians have frequently compared *Pachacutec* to the likes of Alexander the Great and Genghis Khan. He was also a great urban developer. *Pachacutec* devised the city's famous puma shape and diverted the *Sapphi* and *Tullumayo* rivers into channels which crossed the city, keeping it clean and providing it with water. He built agricultural terraces and many buildings, including the famous *Coricancha temple* and his palace on what is now the western corner of the *Plaza de Armas* in *Cuzco*.

The Spanish Conquest

By the autumn of 1532, *Pizarro* was in northern Peru. *Atahualpa* had defeated *Huascar* and a fateful meeting between the Inca and Pizarro was to change the course of South American history. The meeting in *Cajamarca* on 16 November 1532, saw the Inca ambushed by a few dozen armed conquistadors. The Spanish succeeded in capturing Atahualpa, killing thousands of unarmed Indians, and routing of tens of thousands more. The conquest of the Incas had commenced.

After holding *Atahualpa* prisoner and then murdering him, *Pizarro* marched into *Cuzco* and was accepted by the people because their loyalties lay more with the defeated *Huascar* than with *Atahualpa*. The second reason was the superior Spanish weaponry. Mounted on horseback, protected by armor, and swinging steel swords the Spanish cavalry was virtually unstoppable. The Spaniards hacked dozens of unprotected Indian warriors to death during a battle. The Indians responded with their customary weapons - clubs, spears, slingshots, and arrows - but these were rarely lethal against the mounted, armor-plated conquistadors. Pizarro himself entered *Cuzco* on 8 November 1533 after winning a series of battles on the road from *Cajamarca*.

Pizarro appointed *Manco*, a half brother of *Huascar*, as a puppet Inca. For almost 3 years, the empire remained relatively peaceful under the rule of *Manco* Inca and Pizarro. In 1536 *Manco Inca* realized that the Spaniards were there to stay and decided to try and drive them from his empire. He fled the Spanish and raised a huge army, estimated at well over 100,000. He laid siege to the Spaniards in *Cuzco* and almost succeeded in defeating them. Only a desperate, last-ditch breakout from *Cuzco* and a violent battle at

Sacsayhuaman saved the Spanish from complete annihilation. *Manco Inca* retreated to *Ollantaytambo* and then into the jungle at *Vilcabamba*.

The conquest succeeded for two main reasons. Firstly, *Pizarro* realized that the emotion of the recent civil war still ran high and decided to turn this to his advantage. Secondly, in the early battles, the Indians were terrified of the Spaniards' horses and primitive firearms, neither of which had been seen in the Andes. It took *Pizarro* almost a year to reach *Cuzco* after capturing *Atahualpa*. In an attempt to regain his freedom, the Inca offered a ransom of a roomful of gold and two rooms of silver. This was to be brought from *Cuzco*. To speed up the process, *Pizarro* sent three soldiers to *Cuzco* early in 1533 to strip *Coricancha* or the "Gold Courtyard", of its rich ornamentation.

Spain consolidated its foothold in the New World in the sixteenth century when Viceroy *Francisco de Toledo* laid down rules for governing the colonial economy. This *mita* system used indigenous labor to operate the mines and produce arts and crafts. These activities, together with a monopoly over trade, formed the basis of the colonial economy.

Independence

Until the seventeenth century, the Peruvian vice-regency covered an area stretching from Panama down to *Tierra del Fuego* (on the southern tip of South America). Dissent among many social sectors was increasing and Jose de San Martin declared Peru an independent nation in 1821. In 1824 *Simon Bolivar* put an end to the War of Independence. Despite efforts to organize the young Peruvian republic, in the nineteenth century Peru was characterized by a tough economic crisis and a tradition of military strongmen who gave civilians little chance to govern.

Anarchy reigned from 1845 to 1962 when *Ramon Castilla* united the country. Between 1862 and 1908, various presidents ruled the republic that was dominated by military leaders and a class system.

By 1860, thanks to income from guano, cotton, and sugar, Peru was able to do without enforced labor imposed on the indigenous population and African slaves alike. Chinese and European immigrants swelled the workforce and integrated with Peru's society. But in 1879, the country found itself at war with Chile. Peru was defeated and left bankrupt. After another spell of military regimes, Peru returned to civilian rule, giving rise to a time called "the Aristocratic Republic."

Modern Times

The early part of the twentieth century was marked by a drawn-out civilian dictatorship headed by President *Augusto B. Leguia*. After the fall of *Leguia*, military regimes once again rose to power. Over the following decades, major public works were built amidst severe political repression. Peru has a history of border disputes with neighboring countries and over the years has eventually come to agreements with Colombia in 1927, Chile in 1929, Bolivia in 1932, and Ecuador in 1999. Today Peru has good relations with all of its neighboring countries.

The early 20th century brought constitutional democratic government, but it was not until 1945, free elections were permitted. Despite a coup d'etat in 1968, democracy has prevailed during modern times in Peru. Democratic elections have been somewhat slowed due to corruption and public scandals. However, in 1968, military leaders seized the country and threw out the legislative branch of government. The new government redistributed over 24 million acres of land to 400,000 landless peasants. Democratic rule was not established until 1980, which ended years of military rule via the new

constitution. Despite the new rule, they fell into poor economic problems along with violent insurgence.

In 1990, *Alberto Fujimori*, of Japanese descent, was elected President and brought progress economically and a limit in guerrilla activities. Much of *Fujimori's* support came from the growing evangelical movement. People became dissatisfied with the President's dependence on authoritarian measures due to his broken promises and a divided Congress that failed to pass many of his measures. American Congress forced him out after his re-election of 2000 because of corruption within the government. Today Peru is a democratic republic and the president and members of Congress are elected every five years by universal suffrage. The current constitutional president of Peru is *Alejandro Toledo Manrique* (2001-2006).

<http://www.languagecrossing.com/peru/about/history.html>; Cavendish, Richard (ed.). *Man, Myth & Magic: An Illustrated Encyclopedia of the Supernatural* (vol. 11) New York: Marshall Cavendish Corp. (1970), pg. 1423; http://www.travelvantage.com/per_his.html

Christian History

The first Catholic diocese in Peru was established in 1536 only three years after Pizarro reached the region. However, the Spaniards allowed, if not supported, syncretistic beliefs by allowing saints to be substituted for local deities. Even today, annual celebrations are just veiled pre-conquest harvest observations rather than patron saint's days. Peru greatly rejoiced when two of their own were declared saints in the 17th century. In 1845, Catholicism became the official state religion. Foreigners were allowed to conduct Protestant services, but no local Peruvians were permitted to attend. Today, there is only one priest for every 6,000 people, which has greatly reduced the role of the Catholic Church among them.

Foreigners were the first ones to bring Protestant churches to Peru. Methodists first arrived in 1877. In 1888, *Francisco Penzotti* attempted to bring the Bible to the people. After several trips to jail, he began to see fruit and followers. Methodists backed up his efforts through an extensive school program. The Independent Brethren's missionary work in 1896 Lima led to the establishment of the *Peruvian Evangelical Church*.

Training in farming and a national press lead to increased believers. The *Seventh Day Adventist Church* has greatly succeeded among the Aymara Indians by forming schools. Wycliffe translators are throughout the country. The *Anglican Church* formed in 1849. In the 1990s, the Pentecostal movement took hold within the country and continued to spread rapidly across older churches.

The Roman Catholic Church was stripped of its official state religion status in 1961. The Church, however, continues to receive preferential treatment by the government. In many cases, the state pays the salary of the bishops along with subsidizing the seminaries and schools. Catholic religious instruction is taught in every school, public or private. During the 1950s and 1960s, the Church moved away from its colonial legacy to more of a Liberation Theology based on aiding the poor. Religious freedom was granted in the 1978 constitution, but the Catholic Church is the official religion of the state. Thus, it receives special treatment from the government.

Evangelistic movements among the Quechuas and Amyaras have shown effective advance with the changing of methodologies. As evangelical Christians began evangelizing and discipling these peoples in their own languages rather than in Spanish,

several movements to Christ were experienced. Discussions of these movements are recorded in D. A. McGavran, Today, because of the Catholic Church's tradition, Protestant evangelicals groups establish prayer groups and meeting houses, which meet the needs of the people, and thus are beginning to attract larger numbers.

Holligan de Diaz-Limaco, Jane. *Peru: A Guide to the People, Politics and Culture* (In Focus series), Brooklyn, New York: Interlink Books (1998), pg. 73.

<http://wrc.lingnet.org/peru.htm>; <http://www.prolades.com/prolades1/historical/per-chron.htm>

Religion in Peru

Over 97 % of the people of Peru claim to be followers of some religion. More than 90% of the people of Peru claim to be Catholic. Many of these, however, combine Amerindian elements with the teachings of the Church. For instance, they combine the worship of saints with mother earth or mountain spirits.

Around 7.3% of the people are Protestant. However, this number includes churches such as the Mormons, Jehovah's Witnesses, and Israelites.

Buddhists make up .31% of the people or 79,551 persons.

The Baha'i faith holds to .09% of the population, which amounts to 23,096 people.

Jews make up .02% of the people or 5,132 people.

Over 3,000 Pakistani Muslims live on the southern coast.

Christian Religious Groups

As seen in most countries, the Church situation in Peru can appear confusing. The Church groups divide along lines of the marginal Christian groups who claim church-type organizations but do not reach the status of evangelical congregations and evangelical churches.

Roman or Orthodox Catholic

The Roman Catholic Church

The Roman Catholic Church has been the dominant church in Peru since the 1500s. The Church claims as high as 68.97 percent of the population, 2,380 congregations, and 9.725 million people. The Church estimates that its total group of adherents is over 17,700,000. The Church claims, without real support, that 22 million people are followers, making up 91% of the country.

The Catholic Church in Peru faces many problems:

Many Catholics are actually Christo-pagans that incorporate Catholicism with their traditional ethnic religions

Only 15% of Catholics attend church regularly

80% of the clergy are foreign

Many Peruvians are turned off by the church

While 47 Bishops rule over Peru with 5,400 nuns (in 1996, there were 2,514 priests)

leadership in the Church lags behind need

The Church has been weakened by the confrontation between traditional Catholic beliefs and liberation theology. Liberation Theology stresses the biblical teachings on economic and social justice and often neglects the central imperative of evangelism and Christian discipleship

A revival among pre-Hispanic religions has begun along with new religious movements that are stealing members away from the Church. The Church's activities are centered in Lima. The ceremonial functions of the state are incorporated into the church. For instance, they begin the inauguration of the President with high mass in the cathedral. In addition, local priests are often active in local affairs.

Cults and Sects

Jehovah's Witnesses

The Jehovah's Witnesses Church began ministry in Peru in 1953 and has increased to the point the group reports over 720 congregations with 69,965 members, and 240,000 adherents

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

The Mormon Church now has over 600 congregations and 175,824 members. The overall adherents stand as high as 320,000. Until 1996, Mormon churches were the target of guerilla groups in order to extort money from them.

Evangelical Churches

Evangelical Churches in Peru have faced various circumstances over the years. The growth of evangelical churches has persisted in spite of persecution via terrorists and military opposition. Over 750 evangelical leaders suffered martyrdom. Pentecostal groups are on the rise. Likewise, all evangelical groups have come under a sense of nominalism and apathy. Evangelicals have increased from only 0.8 % (76000) in 1960 to 2.9% (500,000) in 1980 and 8.17% (2.2 million) in 2000.

Seventh Day Adventist Church

Seventh-Day Adventist make up the second largest church group in Peru. They have 413,625 members in 1,153 churches. Their work began in 1989, especially among the Aymara people for whom they established schools.

<http://www.religiousfreedom.com/wrpt/Latam/peru.htm>

Evangelical Church of Peru (IEP)

IEP-Evangelical Church of Peru claims 2,000 congregations and 100,000 members. It is also known as *Iglesia Evangelica Peruana*. The first congregation was established in 1894 in Lima as a collaboration of the Brethren Assemblies, Regions Beyond Missionary Union, Evangelical Union of South America, and Christian and Missionary Alliance. The church emphasizes strong national leadership along with its traditional theology. For instance, they continue to espouse views supporting the human rights struggle. The church was formally recognized in 1946. Today, 80% of their congregations are found in the Andine highlands.

<http://www.reformed-online.net/adressen/detail.php?id=1450&lg=span>

Israelite Church of the New Covenant

The Israelite Church of New Covenant reaches 200 congregations with 140,000 people. They are a result of a schism with the Seventh-Day Adventist community. With others, they are known as *Cabanistas* or *Tabernaclers*. They hold their beliefs only in the Old Testament. Due to some theological stresses, many (including Johnstone) consider this Church to be a marginal Christian Church.

The Assemblies of God Church

The Assemblies of God churches report over 150,000 members in 2,800 congregations. The Assemblies began in Peru around .

The Church of the Nazarene

The Church of the Nazarene has 65,000 members and 1,200 congregations. It first began under the leadership of Mr. and Mrs. Howard W. Cragin in Lima during 1911.

Evangelical Missionary Movement

Evangelical Missionary Movement claims 46,000 people in 240 congregations.

Evangelical Pentecostal Church of Jesus Christ

46,000 members make up the Evangelical Pentecostal Church of Jesus Christ and their 850 congregations.

The Christian and Missionary Alliance

The Church and Missionary Alliance claims 27,341 members in 320 churches. The church was established in 1957 and has worked with the IEP church. Conflicts caused them to resign from the CMA and form a separate church.

<http://www.reformed-online.net/adressen/detail.php?id=1452&lg=span>

FAIENAP

FAIENAP or Native Evangelicals has 480 congregations consisting of 30,000 members. They attempt to form native churches and promote interaction between all ethnic groups. Lay-pastor training is being implemented along with native missionaries. In addition, they are carrying on a translation project along with Wycliffe.

<http://www.faienap.org/>

The Independent Baptist Group

19,000 people make up the membership of the Independent Baptist Church. These believers serve in over 450 congregations.

The Church of God of Prophecy

The Church of God of Prophecy has 16,500 members in 460 congregations. The entire number of adherents stands at over 32,000 persons.

The Union of Baptists of South Peru

The Union of Baptists of South Peru records 220 congregations and 11,000 members. The Church points to 27,500 adherents.

The Pilgrim Evangelical Church

Pilgrim Evangelicals count 10,000 people in 380 congregations. The Church also claims over 27,000 adherents.

The Methodist Church

8,500 people are in the Methodist Church. In addition, they have 110 congregations and 24,000 adherents in Peru.

The Church of God (Cleveland)

The Church of God (Cleveland, TN) has 10,720 members in its 268 congregations.

The Evangelical Church of Northeast Peru

The Evangelical Church of Northeast Peru claims 115 congregations, 7,500 members, and over 19,000 adherents.

Christian Brethren

Christian Brethren serves 11,000 members through 110 congregations.

Evangelical Presbyterian and Reformed Church

5,000 people make up the Evangelical Presbyterian and Reformed Church. It has 220 congregations. The church was formed from the missionary efforts of the Scottish Free

Church under the influence of John Mackey who formed San Andres College. Along with his brother, he built the first church in 1936 in *Cajamarca*.

<http://www.reformed-online.net/adresen/detail.php?id=1451&lg=span>

Indigenous Native American Churches

5,500 hold to their indigenous, Native American religion. These 110 congregations are sometimes considered to be in eleven different groupings.

The Emmanuel Revival

The Emmanuel Revival has 6,000 people in 60 congregations.

People Groups in Peru

The peoples of Peru divide into distinctive groups. Many are classified as Peruvian. Others are Amerindians and still others ex-patriots. The Amerindian populations are dominated in number by the Aymara and the Quechuas.

Peruvian

Peruvian (20,209,600)

These people make up a group of native Indians from Peru, of mixed race persons, and descendents of conquistadores (see history and society for their cultural aspects). They live throughout the country, but one-third live in Lima. Spanish is their mother tongue. 90% of them are Roman Catholic with 8.7% being evangelical. A reproducing church exists and active church planting has been conducted in the last two years. The group has access to the Bible, Jesus Film, God Story Video, audio recordings, broadcasting, and web broadcasting in their language.

Peruvian Black (133,340)

These people are descendents of slaves that reside in coastal and urban areas. Spanish is their mother tongue. 90% of them profess Christianity, but the number of evangelicals is unknown. There is a reproducing church movement. They have access to the Bible, Jesus Film, God Story Video, audio recordings, broadcasting, and web broadcasting in their language.

General Amerindian

Achuar Jivaro (3,040)

These people are located in the Peruvian montana, specifically in the forests and foothills of the Andes Mountains along the Ecuadorian border. Achuar-Shiwiar is their mother tongue. In the past, they held off attacks from the Incas and the Spanish. Only in the 19th century did they interact with outsiders regarding trade. Because of their years of isolation, they have maintained their tribal identity. Most work farming manioc, maize, and other items from the family garden. There has been an increase in day labor in order to retain cash for trade goods. 85% hold to animism while 12% are evangelical Christians. The New Testament was published in 1981 with newer versions in the last few years. They also have Christian audio recordings in their language.

Aguano (41)

These people reside in the jungles of Northeast Huánuco Department (specifically on the lower Huallaga River and the upper Samiria) where they converse in Quechua, Huanuco, Huallaga. However, many are fluent in Spanish. They consist of a fusion of the Aguano, Cutinana, and Maparina peoples. Their primary religion is unknown, but a few have been known to be Roman Catholic. Portions of the Bible were translated into their

language from 1917 to 1995. They also have access to Christian broadcasting and audio recordings.

Aguaruna, Ahuajun (39,580)

These people live in the northern part of Peru along the Arequipa department in the tropical forests, specifically along the Western upper Marañon River area, Potro, Mayo and Cahuapanas Rivers. They call themselves the Aents. They reside in long thatched houses approximately eighty feet long and forty feet wide. Most work by fishing, hunting, and raising cotton, tobacco, and manioc. A few collect rubber. Unlike most tribes today, they hold the land they had before European invasion. Because of this, they retained their tribal identity. Aguaruna is their mother tongue. Animism is their dominant religion, but 7% of the people hold to Christianity with evangelicals being less than 5%. The New Testament was published in 1973 and they have access to Christian audio recordings.

Amahuaca, Ipitineri (610)

These people inhabit the area around Sepahua, Curiuja, Upper Ucayali, Inuya, Mapuya, and Purus Rivers, across the border from the Brazilian states of Amazonas and Acre. The largest community can be found in Puesto Varadero, a jungle village. Over the years, they have attempted to avoid raids by other tribes and only scarcely interacted with Christian missionaries. In addition, they have been damaged by disease from outsiders and the influx of the gas reserve industry into their area. Many live in thatched roof houses which are on stilts to avoid flooding. Most of the women wear cotton skirts. In childhood, one normally receives a facial tattoo. They regularly adorn themselves with necklaces, headbands, armbands, anklets, bracelets, and rings. Another tradition is for the new mother to bury the umbilical cord in the ground. The women often participate and lead in a variety of labor including farming and transporting goods. Their lifestyle includes Stone Age farming and hunting. Most harvest manioc and corn. Amahuaca is their language but is not a complete written language. Cross cousin marriage is encouraged, but a wife is often shared with brothers. Pantheism and animism play a major role in their society. For instance, they hold to evil river spirits that can inflict disease into a person. The group depends on a shaman for protection against the spirits and he often utilizes telepathy and clairvoyance. Possibly a mixture of Christianity and animism, they believe that the soul travels either to heaven or the underworld after death. In heaven, one can be married and eat food. Only 5% of the people profess Christianity. Portions of the Bible have been translated from 1963 to 1997. They also have access to Christian audio recordings.

<http://www.crystalinks.com/amahuaca.html>; h

<http://www.mnsu.edu/emuseum/cultural/southamerica/amahuaca.html>

Amarakaire (1,020)

These people are located along the Madre de Dios and Colorado Rivers. They are also recognized as Amarakaeri. Though conquered in the past by the Incas and Spanish, they have retained their tribal identity. In addition to invasion, disease from outsiders and the rubber industry greatly reduced their numbers. However, because of Catholic missions in the 1950s, many fled to those areas in order to hold to their identity. Today, most work as gold paners. Animism is their dominant religion while 3.5% of the people profess Christianity while .5% of those are evangelical. The New Testament was published in 1986.

Amuesha, Lorenzo (4,060)

These people reside near the Pozuzo, Churchuras, Huancabama, Palcazu, Pichi, Neguachi, Apurucayali, and Mais rivers in the departments of Pasco and Junin. They call themselves Yanasha and converse in that language. Franciscan missionaries made contact in 1635. Over the next few centuries, they had a severely negative or positive result i.e. killing the missionaries or embracing them. Most work by farming mainly coffee. Others collect rubber for cash. While Animism remains their primary religion, Christians make up 45% of the people. The New Testament was published in 1978 and they have access to audio recordings.

Apurucayali Asheninca Campa (5,070)

These people inhabit parts of Apurucayali tributary of the Pachitea River. Their mother tongue is Ajiyinka Apurucayali. Animism is their dominant religion while evangelical Christians make up 1.4% of the people. However, widespread church planting has been conducted in the last two years. They do have access to Christian audio recordings.

Arabela, Chiripunu (300)

These people are located in the Amazon jungle around Arabela River, tributary of Napo in the province of Mayna. They call themselves Tapueyocuaca. Arabela is their native tongue, but is close to becoming extinct. Twenty-seven met with the Roman Catholic leader, Father Barrio, in 1945 and were baptized. Most work in farming, hunting, and fishing. Today, Christians make up 60% of the people with 5% being evangelicals. The New Testament was translated in 1986 and they have access to audio recordings in their language.

Asheninca Campa (15,220)

These people inhabit parts of Apurimac, Ene, Perene, Tambo rivers and tributaries. Asheninca is their mother language. Others recognize them as Campa, but it is considered derogatory by their people because it translates as ragged and dirty. In the twentieth century, they have been tied to guerilla warfare groups between themselves and the Peruvian government. For instance, they considered Lobaton, their messianic leader until his death around 1965. Recently, they have been tied to the group, Shining Path, who took many of them by force to join their movement. Children have a provisional name when they begin to walk, but their official name does not come until they are seven. Polygamy is common and women are often traded for goods with other tribes. Most farm, hunt, and gather. As farmers, they harvest corn, rice, beans, coffee, cacao, and citrus fruits. Schools have been nonexistent since the conflicts with the government began. Their mythology includes stories about the origins of the moon, cliffs, and their oppression by the whites. However, 65% of the people profess Christianity, while 35% claim animism. For instance, they hold to invisible and visible forces such as good and evil spirits. Good spirits can assume the form of animals. Death is feared because one's soul could return to earth in an evil form. Therefore, shamans are counted on to protect the villagers. Interestingly, they believe the earth will be destroyed; ridding it of all evil and a new world will come without sickness or death. 12.67% of the people are evangelical. The New Testament was published in 1972 and they have access to audio recordings.

Asheninca Campa, Perene (12,180)

These people inhabit parts of Pichis and Sheshea tributaries of the Pachitea River. Asheninca Pichis is their mother language. Others recognize them as Campa, but it is

considered derogatory by their people because it translates as ragged and dirty. In the twentieth century, they have been tied to guerilla warfare groups between themselves and the Peruvian government. For instance, they considered Lobaton, their messianic leader until his death around 1965. Recently, they have been tied to the group, Shining Path, who took many of them by force to join their movement. Children have a provisional name when they begin to walk, but their official name does not come until they are seven. Polygamy is common and women are often traded for goods with other tribes. Most farm, hunt, and gather. As farmers, they harvest corn, rice, beans, coffee, cacao, and citrus fruits. Schools have been nonexistent since the conflicts with the government began. Their mythology includes stories about the origins of the moon, cliffs, and their oppression by the whites. However, 60% of the people profess Christianity, while 35% claim animism. For instance, they hold to invisible and visible forces such as good and evil spirits. Good spirits can assume the form of animals. Death is feared because one's soul could return to earth in an evil form. Therefore, shamans are counted on to protect the villagers. Interestingly, they believe the earth will be destroyed; ridding it of all evil and a new world will come without sickness or death. 4.83% of the people are evangelical. The New Testament was published in 1996.

Bora (2,030)

These people reside in Northeast Yaguasyacu, Putumayo, Ampiyacu River area, five villages in Peru. Because of the rubber industry, their tribe was devastated during the 19th and 20th centuries. Bora is their native language, but only 10 to 30% are literate. A number of detribalized Resigaró people live among them. Most are located in thatched roof houses. Hunting and fishing are social and symbolic, but most live off manioc, maize, sweet potatoes, plantains, and bananas from their tribal gardens. Animism is their dominant religion while evangelical Christians make up 20%. The New Testament was published in 1982. They also have access to audio recordings.

Candoshi, Shapra (3,040)

These people inhabit the area near Morona, Pastaza, Huitoyacu and Chapuli Rivers. Candoshi-Shapra is their mother tongue. They are recognized as Murato by outsiders. Disease devastated their population after the invasion of the Spanish who brought disease. Most work by selling agriculture products at small markets. As farmers, they harvest maize, manioc, beans, peanuts, and sweet potatoes. Around 94% of them are Animists while evangelical Christians make up 6.67%. The New Testament was published in 1979 with recent versions released since then. They also have access to audio recordings.

Capanahua, Kapanawa (360)

These people reside in Tapiche-Buncuya rivers area. Capanahua is their mother tongue. Missionary attempts failed in the 1800s because of disease. Most work in commercial rice production. Animism is their dominant religion, but 12.5% of the people are evangelical Christians. The New Testament was published in 1978 and they have access Christian audio recordings.

Caquinte (200)

These people are located near the Poyeni, Mayapo, and Picha Rivers. They work in farming, hunting, and fishing. As farmers, they harvest manioc. Animism is their dominant religion while Christians make up 29.99% with evangelicals being 15%. Portions of the Bible were translated from 1984 to 1991.

Cashibo-Cacataibo (1,830)

These people live around Aguaytía and San Alejandro Rivers. Disease and invasion from the Spanish and the rubber industry greatly reduced their population. Many are bilingual in Spanish. Intermarriage with other tribes is on the rise. Most work as subsistence farmers and as wage laborers. Animism is their primary religion while Christians make up 14.99% with evangelicals being 8.82%. The New Testament was published in 1978 and they have access to Christian audio recordings.

Chamicura, Chamicolos (100)

These people inhabit Pampa Hermosa on a tributary of Huallaga in the province of Alto Amazonas, Loreto. Only five people can converse in Chamicuro while the rest utilize Spanish. The smallpox epidemic almost eliminated them in the 1700s. Many have been integrated into the local mestizo society. 70% of the people claim Christianity. They do not have access to Christian materials in their language.

Chayahuita, Chawi (6,090)

These people are located on the Paranapura, Cahuapanas, Sillay and Shanusi rivers. Chayahuita is their mother tongue, but most remain illiterate. Because of the slave industry in the 1700s, many were shipped away from their homeland. Work includes commercial agriculture of rice, beans, and chickens. Animists make up 60% of the people while Christians are 40% (20% evangelicals). The New Testament was published in their language in 1978 and they have access to audio recordings.

Chilean Mestizo (79,960)

These people are migrant workers from Chile. Spanish is their primary language. 90% consider themselves Christian, but less than 2% are evangelical. They have access to the Bible, Jesus Film, God Story Video, audio recordings, broadcasting, and web broadcasting in their language.

Chinocholo (26,690)

These people inhabit the urban coastal areas. They are considered a mixed race of Mulattos. Spanish is their primary language. 90% consider themselves Christian, but less than 2% are evangelical. They have access to the Bible, Jesus Film, God Story Video, audio recordings, broadcasting, and web broadcasting in their language.

Chitonajuas, Yaminahua (1,320)

These people live in Huacapishtea and Mapuya and Chitonahua at the headwaters of the Embira River. Yaminahua is their mother tongue. Most live off fishing and hunting. While fishing, they utilize plant poisons by sticking them in the water to bring the fish to the top. Body painting plays a large role in their rituals. Shamen can remove disease or bring illness through interaction with the spirits. Their rituals involve one's sexual interest. For instance, there is a game over sugarcane that takes place between men and women who are interested in each other. Animism is their primary religion while evangelicals make up more than 5% of the people. There is evidence of a group of churches. Portions of the Bible were translated in 1987. They also have access to Christian audio recordings.

Cocamilla (2,640)

These people are located in Northeastern lower Ucayali, near the lower Marañón and Huallaga rivers area. Cocama-Cocamilla is their mother tongue. Work includes fishing, and tropical forest farming. As farmers, they harvest plantains, manioc, maize, bananas, chickpeas, taro, beans, sweet potatoes, rice, peppers, and squash. Their first contact with

outsiders came from the Spanish. Disease from outsiders devastated their population. In the following centuries, they became workers for white mestizo settlers and rulers. After years of this influence, they adopted the white-mestizo dress and conversed in Spanish. Today, there are only a few remaining native speakers, mainly older members. Animism is their dominant religion while 15% of them are Christians with .83% evangelical. Portions of the Bible were translated from 1961 to 1967 and they have access to audio recordings.

Cogapacori (130)

These people live near the Machiguenga people. They need some of their literature translated into their language. They are close in culture, but remain separate. Nanti is their mother tongue. Animism is their dominant religion while evangelical Christians make up 8% of the people. They do not have access to Christian materials in their language.

Cujareno (560)

These people live around Manu Park, Dept. of Madre de Dios, and the Cujar, Purus, Tahuamanu, Mishagua, and Piedras rivers. However, those who work as foragers and hunters within the Amazon remain highly nomadic. Mascho Piro is their native tongue. Today, they are very isolated. Animism is their dominant religion and no native Christians reside among them. Christian materials are not available in their language.

Culina, Madija (150)

These people are located along the Chandless, Purus, and Acarau Rivers in the states of Amazonas and Acre on the border of Peru. The Kulina call themselves Madija, which means “those who are people.” Culina is their mother language and many are bilingual in Spanish.

As for marriage, cross cousin is preferred. Their rules of marriage are enforced upon husbands. For instance, the husband has to do labor for the wife’s father and offer gifts, build houses, and canoes.

The Culina have techniques related to the cultivation and the processing of cotton. They also make clothes, hammocks, bags, and bets and they try to commercialize them. Music is of their everyday life and you even hear women singing while performing their chores. Soccer is their favorite sport and each village has its own field. They conduct inter-village competitions.

Their main religion is Animism. They perceive that the universe is made up of three layers: the sky, the earth, and below the earth. The dead live in a distant village. In the realm of life, men, animals and plants live on the earth; the spirits live in the underworld. In addition, they hold that sickness is caused by witchcraft; which is done when an object gets inside the body of a person for example a stone. The shaman is always the person who throws the object or who performs the witchcraft. Likewise, he thinks that pigs are animals of power. Less than 2% of the people are evangelical. No active church planting has been conducted in the last two years. Portions of the Bible were translated from 1965 to 1985. They also have access to Christian audio recordings.

Ese Ejja, Huarayo (710)

These people live near the border with Bolivia. Ese Ejja is their mother tongue, but most converse in Spanish as well. They prefer to be nomadic rather than settled. As farmers, they grow maize, pumpkins, beans, sweet potatoes, sweet manioc, peanuts, cotton, and tobacco. Besides farming, they work as unskilled labor, but they remain in extreme

poverty. The work they do borders on serfism or peasantry. Animism is their primary religion while Christians make up 10% of the population. There is a reproducing church movement among them. The New Testament was published in 1984. They also have access to Christian audio recordings.

Huachipaire, Wacipaire (200)

These people are located in Upper Madre de Dios and along the Keros rivers. They are considered to be in extreme poverty. However, they have adopted tools, chickens, and western dress. Huachipaeri is their native tongue. In the 1950s, Protestants and Catholics established missions work among them. Animism remains their dominant religion while Christians make up 10% of the population. They do not have access to Christian materials in their language.

Huambiza (6,090)

These people reside around Morona and Santiago Rivers in northeastern Peru mountains. Huambisa is their mother tongue, but less than 30% of the people are literate. 80% are bilingual in Spanish. The group is patrilineal. A single, thatched house around eighty feet in length is the home for the entire group of Huambiza. Hunting and fishing is secondary compared to farming manioc and plantains along with cotton and tobacco. Unlike other tribes that have been overrun by invaders, they have retained their pre-conquest land. In the 1600s, they had destroyed many of the Spanish settlements around them. Likewise, Franciscan missionaries failed to establish lives among them. Animism is their primary religion while evangelical Christians make up 25%. The New Testament was first published in 1975 with more recent copies being published. They have access to audio recordings.

Inapari (25)

These people are located around the Piedras River, at the mouth of Sabaluyo, near Puerto Maldonado, near the Brazilian-Bolivian-Peruvian border. Inapari is their mother tongue, but many are fluent in Spanish. Many consider themselves a sub-tribe of the Masco Indians. They avoid river life and depend on gathering and hunting in the open forests. Tribal identity was destroyed as their families were dispersed. Their primary religion is unknown and they do not have access to Christian materials in their language.

Injerto (10,660)

These people are a mixed-race of Chinese/Japanese with Latin American Whites. Spanish is their mother tongue. Christianity makes up 90% of the people while non-religious are 10%. Evangelicals are less than 2%. They have access to the Bible, Jesus Film, God Story Video, audio recordings, broadcasting, and web broadcasting in their language.

Iquito, Amacacore (150)

These people live along the Northern Nanay River area. Iquito is their mother tongue, but around 60% are fluent in Spanish. Work includes subsistence agriculture and part-time labor for cash. 70% of the people are Christian. Portions of the Bible were translated in 1963 and they have access to audio recordings.

Isconahua (160)

These people inhabit the area around Callaria River. Isconahua is their mother tongue, but they are bilingual in Shipibo since they live near their tribe. They prefer to be called Iscobaquebu. Years of population decline have almost stripped their tribal identity.

Animism is their dominant religion and no native Christians live among them. Christian materials are not available in their language.

Jaqaru, Haqearu (2,030)

These people can be found in Lima Department, Yauyos Province, Tupe village (Jaqaru) and Cachuy village (Cauqui). Jaqaru is their mother tongue, but 90% are fluent in Spanish. Work includes farming maize, potatoes, and raising llama. However, many have migrated to cities in search of work. 79.99% claim Christianity (primarily Roman Catholicism), but the rest retain their earth worship from their aboriginal days. Only .05% of the people are evangelical Christians. No active church planting has been conducted in the last two years. They have access to Christian audio recordings in their language.

Jebero, Xebero (2,330)

These people are located in the District of Jeberos. Jebero is their mother tongue, but 60% are fluent in Spanish while many converse in Quechua. However, Jebero is on a great decline and most of the elderly are the ones that remember it. The Jesuits established a mission in 1640. The rubber boom in the 1900s greatly reduced their population. 60% are still Roman Catholic, but 2.61% of them are evangelical. Initial church planting has been conducted in the last two years. Portions of the Bible were translated in 1959 and they have access to audio recordings.

Kaxinawa, Cashinahua (860)

These people live in the tropical forests around the Curanja and Purus rivers. Cashinahua is their mother tongue. They prefer to be called Junikuin. Work revolves around agriculture, specifically the growth of manioc, maize, cotton, and peanuts. Others work by hunting, fishing, and foraging. Genocides were carried out during the rubber boom. Animism is their primary religion, but 15.56% of the people are evangelical Christians. There is one known church among them. The New Testament was published in 1980 and they have access to audio recordings.

<http://indian-cultures.com/Cultures/kaxinawa.html>

Kokama, Cocama (20,300)

These people are located along Northeastern lower Ucayali, lower Marañon and Huallaga rivers area. Cocama-Cocamilla is their mother tongue with the Xibitaona dialect, but only a few speakers remain of this language. After contact with the Spanish, they served as canoe men and guides for them. However, in the 1760s, they were placed in forced labor extracting timber and minerals. After their freedom, they went back to their homeland. Animism remains their dominant religion while Christians make up 10% of the people with .6% being evangelical. There is a small group of churches. Portions of the Bible were translated from 1961 to 1967. They also have access to audio recordings.

Machiguenga, Manaries (6,090)

These people inhabit parts of Urubamba, Camisea, Picha, Manu, Timpia, Tigompinia, Kompiroshiato, and Mishagua rivers in southeastern Peru. Machiguenga is their mother tongue while 40% are bilingual in Spanish. Before Spanish conquest, they were known as Manaries. Franciscans and Jesuits have a history of missions among them. Today, 60% claim Christianity while 40% remain animistic. 6.67% of the Christians are considered evangelical. The New Testament was first published in 1976, but more recent versions have been published. They also have access to audio recordings. Besides hunting and fishing, they farm manioc, maize, pineapple, yam, cotton, papaya, coffee,

and cacao. Recently, they have begun trading their goods with outsiders and some of their children are now enrolled in Peruvian schools.

Mayoruna, Maxirona (810)

These people can be found in the swamps and jungles around Yaquerana in northeastern Peru. Matses is their mother tongue. Jesuits gathered many of them in missions during the 17th century. During the 1970s, many had harsh interaction with the oil companies searching their land. In 1973, the Peruvian government established a reservation for them. Most work by harvesting manioc. Animism is their dominant religion while evangelical Christians make up 16.99% of the people. There is evidence of a reproducing church movement. The New Testament was published in 1993.

Morunahua, Foredafa (150)

These people are located along the headwaters of Embira River. However, they are hostile toward outsiders and most of their information is derived from neighboring tribes. They continue to be semi-nomads, which revolves around hunting, fishing, foraging, and some horticulture. Animism is their dominant religion and there are no Christian materials available in their language of Manyawa.

Muinane Huitoto (100)

Their location is unknown. Nipodo Huitoto is their mother tongue. Animism is their dominant religion, but less than 2% of the people are evangelical. There is evidence of a reproducing church movement, but no active church planting has been conducted in the last two years. Portions of the Bible were translated in 1961 and they have access to audio recordings.

Muinane, Muinana (91)

These people live around the rivers close to the Columbian border. Muinane is their native tongue. Hunting and fishing are symbolic as well as time-consuming occupations. However, in their culture, most highly regard farming manioc, maize, sweet potatoes, plantains, and bananas. Disease and the rubber boom greatly reduced their number over the years. 69.74% of them are Christian while 30% are animist. The number of evangelicals is not known, but there is a reproducing church movement. The New Testament was published in 1981.

Murui Huitoto (1,020)

These people live around the Ampiyacu, Putumayo, and Napo rivers. They are considered a sub-tribe of Witoto Indians of Columbia. Hunting and fishing are symbolic as well as time-consuming occupations. However, in their culture, most highly regard farming manioc, maize, sweet potatoes, plantains, and bananas. Disease and the rubber boom greatly reduced their number over the years. Most have incorporated Peruvian life into their culture and 99% are bilingual in Spanish. Christians make up 85% of the people and Animists are 15%. Evangelicals are less than 2%. There is a reproducing church movement. The New Testament was published in 1978.

Nomatsiguenga Campa (2,540)

These people are located in South central Junín region. They prefer to be called Matsiguenga or Atiri and are considered a subgroup of the Campa Indians. They protect the rivers in their area. The completion of a highway through their area brought settlers and the end of their isolation. Today, in some areas, they are mixing their culture with the rest of Peru while in other pockets, they remain isolated. For example, 95% are bilingual in Spanish. Besides agriculture, many work for Peruvians seasonally or by

selling coffee. 59.99% of the population is Christian while 18% of those are evangelical. The New Testament was completed in 1980 and they have access to audio recordings.

Ocaina (150)

These people inhabit the urban rain forests of the Yaguasyacu, Ampuyacu, and Putumayo rivers, in the province of Maynas, Loreto in northeastern Peru. They prefer to be called Diokaya. Ocaina is their mother tongue. Body painting is a tradition during festivals. Hunting and fishing are symbolic as well as time-consuming occupations. However, in their culture, most highly regard farming manioc, maize, sweet potatoes, plantains, and bananas. Disease and the rubber boom greatly reduced their number over the years. Because of the work of the Wycliffe Institute, Christians make up 70% of the people with 20% being evangelical. There is evidence of a reproducing church movement. Portions of the Bible were translated from 1964 to 1971. They also have access to audio recordings.

<http://www.jpsviewfinder.com/stock/galleries/ethnic/ocainaf.html>

Orejon, Koto (190)

These people live in the tropical rain forest along the Yanayacu, Sucusari, Algodon, and Putumayo rivers. Missions were established by the Roman Catholics around the 1680s. However, epidemics and fear of slavers led them to flee and be greatly reduced in population. Subsistence hunting and farming are their major jobs. A few serve in manual labor in order to receive cash. Those under the age of forty have adopted Western culture, such as the Spanish language, while the others have not. 59.91% of the people profess Christianity with 10.53% being evangelical. Portions of the Bible were translated from 1967 to 1976. They also have access to audio recordings.

Pajonal Campa, Atsiri (2,030)

These people live in the Central Gran Pajonal area in the upper jungle regions of 3,000 to 6,000 feet in altitude. Asheninka is their native tongue. Campa is considered derogatory. Despite missions' efforts in the 1940s, they have remained isolated because of their hostility to outsiders. As subsistence farmers, they harvest maize and manioc. However, on occasion, they conduct long hunting and fishing trips. 50% of them claim Christianity with 25% being evangelical. The remainder are animists. Portions of the Bible were translated from 1976 to 1986.

Perene Asheninca Campa (9,130)

These people are located on Perené tributary of the Pachitea River. Asheninca Perenes is their mother language. Others recognize them as Campa, but it is considered derogatory by their people because it translates as ragged and dirty. In the twentieth century, they have been tied to guerilla warfare groups between themselves and the Peruvian government. For instance, they considered Lobaton, their messianic leader until his death around 1965. Recently, they have been tied to the group, Shining Path, who took many of them by force to join their movement. Children have a provisional name when they begin to walk, but their official name does not come until they are seven. Polygamy is common and women are often traded for goods with other tribes. Most farm, hunt, and gather. As farmers, they harvest corn, rice, beans, coffee, cacao, and citrus fruits. Schools have been nonexistent since the conflicts with the government began. Their mythology includes stories about the origins of the moon, cliffs, and their oppression by the whites. Animism is their dominant religion. For instance, they hold to invisible and visible forces such as good and evil spirits. Good spirits can assume the form of animals.

Death is feared because one's soul could return to earth in an evil form. Therefore, shamans are counted on to protect the villagers. Interestingly, they believe the earth will be destroyed; ridding it of all evil and a new world will come without sickness or death. 1% of the people are evangelical. However, no active church planting has been conducted in the last two years and they do not have access to Christian materials in their language.

Piro (560)

These people inhabit the Amazon forest around East central Urubamba River area, near the border of Brazil and Bolivia. They prefer to be called Yine, which is their mother tongue. Though they avoid river life, they live by gathering food and hunting close to the rivers. However, they do depend on semi-agriculture by growing bananas and plantain. Their houses are made of thatched roofs with sleeping hammocks. Men dress in short shirt while the women can be recognized by their short skirts. Likewise, they wear silver nose pendants and paint their faces black. Marriages are polygamous. The dead are buried without any personal belongings and in canoes in the floor of the house. Animism is their dominant religion. In principal, their divinities are benevolent spirits. They believe in a hero called Huyacali and an evil spirit called Saminchi. 15.63% of them are Christian. The number of evangelicals is unknown, but there is a reproducing church movement. The New Testament was published in 1960 and they have access to audio recordings.

<http://www.newadvent.org/cathen/12109b.htm>

Pisabo (510)

These people are located between the Tapiche and Blanco Rivers. They remain isolated and have no contact with outsiders. Pisabo is their mother tongue. Animism is their dominant religion while no known Christians live among them. Likewise, Christian materials are not available in their language and no active church planting has been conducted in the last two years.

Secoya, Angotero (150)

These people are located in tropical forests around Napo River, but mainly in Ecuador. They prefer to be called Pai. Secoya is their native tongue and was utilized as a wider contact language by the Spanish colonial administration. Most work as swidden farmers while occasionally serving as oarsmen on the river. Animism is their primary religion while Christians make up 29.95% of the people. Less than 5% are evangelical, but there is one known church. The New Testament was published in 1990.

Sharanahua (510)

These people live in Upper Purus River area. Their mother language is Sharanahua. Their name means 'good people.' Through oral tradition, they were known to have been pushed into the forests by outsiders. Disease greatly reduced their numbers over the years. Most work as hunter/gathers depending on the river for fish and water while the look to the forest for wild foods and materials. In floodplains, they build their thatched roof houses four to six feet off the ground. Each house has a god, a few chickens, and some ducks. Everyone has their faces painted with red dye while the older members wear pierced nose and lips rings. Men wear shirts and slacks while the women dress in cotton dresses. 70% claim Christianity with 12% being evangelical. Animists make up the remaining 30%. There is a reproducing church movement. The New Testament was translated in 1996 and they have access to audio recordings.

<http://www.mnsu.edu/emuseum/cultural/southamerica/sharanahua.html>

Shipibol (30,440)

These people can be found in Northeastern middle Ucayali River area where Shipibo-Conibo is their native tongue. Cashibo Indians drove them from their homeland in the Aquaytia River area years ago. They utilize slash-and-burn farming to harvest sweet manioc, bananas, maize, and beans. In addition, they hunt fish, aquatic mammals, and reptiles. They are often discovered in their canoes. Spanish soldiers slaughtered many bringing them into the mission. Disease ate away at their numbers afterward. Recently, they have migrated from their traditional culture to more of a Western one especially in their dress and uses of modern technology. They are bilingual in Spanish. 65% claim Christianity with 13.27% being evangelical. The remaining 35% are animists. The New Testament was completed in 1983 and they have access to the Jesus Film and audio recordings.

Spanish, Loreto-Ucayali (2,640)

These people inhabit Loreto and Ucayali River areas. Their language is divergent from standard Spanish. 90% are Christian, primarily Roman Catholic. Less than 2% are evangelicals. No Christian materials are available in their language.

Taushiro (18)

These people reside off the Tigre River, Aucayacu River, tributary of the Ahuaruna River. Their language of Taushiro is almost extinct and a few are bilingual in Spanish. Because of disease brought by colonization, their numbers have dwindled over the years. Eleven are considered Christian. They do not have access to Christian materials in their language.

Ticuna (6,090)

These people live in the Northeastern Amazon River region, from Chimbote along the borders of Peru and Brazil. Ticuna is their mother tongue, but only recently put into writing by the Wycliffe Translators.

Many can be found without clothing. They can be recognized by their hair hanging down from behind and armbands of bright colored feathers. However, the group in Peru is acclimating itself to Peruvian life more than the other tribes in Brazil and Columbia.

There is an effort to provide them with clean water because most of their diseases are a result of dirty water. In this community, husbands obtain wives through purchase.

Today, they are popular for their work in basketry, wood and stone sculpture, and mask making. However, most work by hunting and fishing along with making poison in blowgun arrows, which is sold to others. The dead are buried in jars along with food. 90% of them claim Christianity. Because of Wycliffe and the Association of Baptists for World Evangelization, 10% are evangelical. Likewise, there is a reproducing church movement. The New Testament was published in 1986 and they have access to audio recordings. The Christians no longer fear witch doctors and spirits of the forest. The animists hold to a good spirit called Nanuola and a dreaded spirit called Locasi.

http://www.certinternational.org/mission/peru_ticuna.htm; <http://www.newadvent.org/cathen/14721e.htm>

Ucayali-Yurua Asheninca, Campa (7,100)

These people reside on the Tributaries of the Ucayali River. Their mother tongue is Asheninca Ucayali-Yurua. Animism is their dominant religion and 1.71% claim to be evangelical Christians. There is a reproducing church movement and widespread church

planting has been conducted in the last two years. Christian materials are not available in their language.

Urarina, Shimacu (2,030)

These people are located in Urarinas District, and along the Pucayacu, Chambira, and Urituyacu rivers. Urarina is their mother tongue and they prefer to be called Kacha. They were formally two groups, the Urarina and the Itakule. Because of disease from the missions, they were almost wiped out. Most live in small groups and practice subsistence agriculture or working under labor bosses. Recently, their areas have been invaded by groups drilling for oil and polluting their land. They do not marry outside of their group. Animists make up 91% of the people while Christians are 9% with evangelicals being 7.5% of those. Portions of the Bible were translated from 1973 to 1990. They also have access to audio recordings.

<http://saic.nativeweb.org/ayn/urupdate.html>

Yagua, Yava (3,040)

These people can be found in the Northeastern Amazon River region, from Iquitos to the Brazil border. Some occasionally go into Brazil. The rubber boom and invasion by colonization greatly reduced their numbers. Recently, they have adopted Western dress. For instance, the women wear skirts of red cotton cloth. They normally reside in groups of up to twenty families with the house built on stilts. Work includes slash-and-burn agriculture, harvesting plantains, bananas, sweet manioc, sugar cane, pineapples, papaya, potatoes, and sweet potatoes. Others hunt and fish. In addition, the men are great craftsmen famous for their woodcarvings of animal figures, blowguns, and bows. A woman has her first child around the age of fourteen or fifteen. 85% of them are Animists while Christians make up 15% with 2% being evangelical. There are a group of churches and initial church planting has been conducted in the last two years. The New Testament was published in 1994 and they have access to audio recordings.

<http://www.biopark.org/peru/yahua.html>

Yaminahua, Jaminawa (4,060)

These people are located in Huacapishtea, Mapuya and Chitonahua at the headwaters of the Embira River. Yaminahua is their mother tongue. Most live off fishing and hunting. While fishing, they utilize plant poisons by sticking them in the water to bring the fish to the top. Body painting plays a large role in their rituals. They have become in constant contact with outsiders and many have adopted Western dress. Shaman can remove disease or bring illness through interaction with the spirits. Their rituals involve one's sexual interest. For instance, there is a game over sugarcane that takes place between men and women who are interested in each other. Christians make up 5% of the people. There is a group of churches. Portions of the Bible were translated in 1987. In addition, they have Christian audio recordings in their language.

Yors, Manu Park Panoan (200)

These people reside in Manu Park, Panagua River. Some are outside of the Park on the Mishagua River. Yora is their native tongue, but most are illiterate. Animism is their dominant religion, and only 2 people are Christian. There are no evangelicals and no active church planting has been conducted in past two years. Christian resources are not available in their language.

Zambo (26,690)

These people are a mixed race of Amerindians and Blacks that live throughout Peru. Spanish is their mother tongue. 90% of the people are Christians and evangelicals are over 5%. There is a reproducing church movement. They have access to the Bible, Jesus Film, God Story Video, audio recordings, broadcasting, and web broadcasting in their language

Amerindian Aymara

Aymara, Central (456,940)

These people are located in the Vilcanota Valley between the Combaqata and Tinta in the department of Cuzco. They are believed to be descendents of the Tiahuanacun civilization. Many are located in Bolivia. Aymara, Central is their mother tongue, but in the cities, most are bilingual in Spanish. Only 31% are literate.

One rite of passage is the first haircut. Children's hair is allowed to grow until they are able to walk and talk. After that, the head is shaved bald. Extended families are the norm. Women have inheritance rights and their ownership is passed to their daughters. Divorce is allowed and is a simple process. Western clothing is becoming more popular, but most continue to dress in colorful clothing, which is drastic compared to the drab high elevations. Oral traditions continue to play an important role in their society. However, they have adapted many of their cultural and social ways. 90% of them live in poverty. Most work as subsistence farmers in the high altitudes. Potatoes are their primary crop. Others raise animals such as llamas, cattle, and sheep.

Their traditional belief is that the god, Tunupa, is the creator of the universe. He taught people customs like farming and singing. These views are currently mixed with religion imposed by their invaders. Being conquered by the Incas, they accepted their idols and beliefs in natural forces. Catholicism was introduced by the colonization of Peru. Today, many will attend Mass and various events, but hold religious festivals true to their traditional beliefs. For instance, an offering to Mother Earth is common in order to produce a bountiful crop. Seventh-Day Adventist are beginning to attract members. Overall, 90% of the people profess Christianity, but only .01% are evangelical. The Bible was finally translated in 1987 with some more recent versions. They also have access to the Jesus Film, Christian broadcasting, and audio recordings.

<http://www.sim.org/pg.asp?pgID=45&fun=1>; <http://www.encyclopedia.com/html/A/Aymara.asp>;
<http://www.mnsu.edu/emuseum/prehistory/latinamerica/south/cultures/aymara.html>

Aymara, Southern (206,600)

These people are located around Lake Titicaca. They are believed to be descendents of the Tiahuanacun civilization. Many are located in Bolivia. Aymara, Southern is their mother tongue, but in the cities, most are bilingual in Spanish. Only 31% are literate. One rite of passage is the first haircut. Children's hair is allowed to grow until they are able to walk and talk. After that, the head is shaved bald. Extended families are the norm. Women have inheritance rights and their ownership is passed to their daughters. Divorce is allowed and is a simple process. Western clothing is becoming more popular, but most continue to dress in colorful clothing, which is drastic compared to the drab high elevations. Oral traditions continue to play an important role in their society. However, they have adapted many of their cultural and social ways. 90% of them live in poverty. Most work as subsistence farmers in the high altitudes. Potatoes are their primary crop. Others raise animals such as llamas, cattle, and sheep. Along the lake, they fish, raise beans and onions.

Their tradition belief is that the god, Tunupa, is the creator of the universe. He taught people customs like farming and singing. These views are currently mixed with religion imposed by their invaders. Being conquered by the Incas, they accepted their idols and beliefs in natural forces. Catholicism was introduced by the colonization of Peru. Today, many will attend Mass and various events, but hold religious festivals true to their traditional beliefs. For instance, an offering to Mother Earth is common in order to produce a bountiful crop. Seventh-Day Adventist are beginning to attract members. However, 90% of the people claim Christianity, but evangelicals make up less than 2%. No active church planting has been conducted in the last two years. They do not have access to Christian materials in their language.

<http://www.sim.org/pg.asp?pgID=45&fun=1>; <http://www.encyclopedia.com/html/A/Aymara.asp>;
<http://www.mnsu.edu/emuseum/prehistory/latinamerica/south/cultures/aymara.html>

Amerindian Quechua

Quechua, Ambo-Pasco (65,960)

These people inhabit parts of the Ambo, southern Huánuco, and western Cerro de Pasco departments; districts of San Rafael, Mosca, Ambo, Huánuco, Pallanchacra, Huariaca, Yarusyacan, Tielacayan, and Yanacancha. Ambo-Pasco Quechua is their mother tongue. The Quechua are considered descendents of the Incas and originated from the southern Peruvian highlands. The Quechua language became the major language during the time of Spanish colonization. In 1975, it was recognized as one of the official languages of Peru. By attempting to hold off the Spanish, the Quechua were placed in low paying jobs and removed from authority within the country. Education has become one tool for them to integrate with society and grow in their role in Peru, socially and politically.

Unfortunately, less than 1% finish school. Today, because of the diversity among the Quechua speaking people, they have been classified in various ethnic groups. Family plays a major role with extended families dictating decisions. Marriages are prearranged through the parents, but agreed upon by the community.

Many Ambo-Pasco have migrated to Lima in order to find work. They have had to adopt Spanish in order to integrate into society. Others serve as ranchers, raising llamas, alpacas, and sheep. In addition, some work as farmers, growing corn, cotton, rice, beans, and plantains. A few remain miners of tin.

Christianity is their dominant religion with 90% adherents. 2.4% are evangelical. There is a reproducing church movement. Portions of the Bible were translated in 1993.

However, for the remainder that are animists or mix Roman Catholicism with animism, they constantly fear the gods. *Pachamama* is their earth goddess whom must be appeased through an animal sacrifice or the pouring of alcohol. Illnesses and accidents occur for failure to appease the deities.

<http://www.sim.org/pg.asp?pgID=16&fun=1>; <http://www.algonet.se/~demos/publicac/bokeng.htm>

Quechua, Ancash (10,150)

These people can be found in Central Ancash Department, provinces of Huaraz, Carhuaz, Caraz, and in the Callejón de Huaylas. Ancash, Huaylas Quechua is their mother tongue. The Quechua are considered descendents of the Incas and originated from the southern Peruvian highlands. The Quechua language became the major language during the time of Spanish colonization. In 1975, it was recognized as one of the official languages of Peru. By attempting to hold off the Spanish, the Quechua were placed in low paying jobs and removed from authority within the country. Education has become one tool for them to integrate with society and grow in their role in Peru, socially and politically.

Unfortunately, less than 1% finish school. Today, because of the diversity among the Quechua speaking people, they have been classified in various ethnic groups. Family plays a major role with extended families dictating decisions. Marriages are prearranged through the parents, but agreed upon by the community.

Many have migrated to Lima in order to find work. Likewise, they have had to adopt Spanish in order to integrate into society. Others serve as ranchers, raising llamas, alpacas, and sheep. In addition, some work as farmers, growing corn, cotton, rice, beans, and plantains. A few remain miners of tin.

Christianity is their dominant religion with 90% adherents. Around 5% are evangelical. There is a reproducing church movement. The New Testament was published in 1993 and they have access to the Jesus Film and radio broadcasts. However, for the remainder that are animists or mix Roman Catholicism with animism, they constantly fear the gods. Pachamama is their earth goddess whom must be appeased through an animal sacrifice or the pouring of alcohol. Illnesses and accidents occur for failure to appease the deities.

<http://www.sim.org/pg.asp?pgID=16&fun=1>; <http://www.algonet.se/~demos/publicac/bokeng.htm>

Quechua, Ancash (860,100)

These people live in Central Ancash Department, provinces of Huaraz, Carhuaz, Caraz, in the Callejón de Huaylas. Ancash, Huaylas Quechua is their mother tongue.

The Quechua are considered descendents of the Incas and originated from the southern Peruvian highlands. The Quechua language became the major language during the time of Spanish colonization. In 1975, it was recognized as one of the official languages of Peru. By attempting to hold off the Spanish, the Quechua were placed in low paying jobs and removed from authority within the country. Education has become one tool for them to integrate with society and grow in their role in Peru, socially and politically.

Unfortunately, less than 1% finish school. Today, because of the diversity among the Quechua speaking people, they have been classified in various ethnic groups. Family plays a major role with extended families dictating decisions. Marriages are prearranged through the parents, but agreed upon by the community.

Many have migrated to Lima in order to find work. Likewise, they have had to adopt Spanish in order to integrate into society. Others serve as ranchers, raising llamas, alpacas, and sheep. In addition, some work as farmers, growing corn, cotton, rice, beans, and plantains. A few remain miners of tin.

Christianity is their dominant religion with 90% adherents. Around 5% are evangelical. There is a reproducing church movement. The New Testament was published in 1993 and they have access to the Jesus Film and radio broadcasts. However, for the remainder that are animists or mix Roman Catholicism with animism, they constantly fear the gods. Pachamama is their earth goddess whom must be appeased through an animal sacrifice or the pouring of alcohol. Illnesses and accidents occur for failure to appease the deities.

<http://www.sim.org/pg.asp?pgID=16&fun=1>; <http://www.algonet.se/~demos/publicac/bokeng.htm>

Quechua, Ancash, Conchucos (253,690)

These people reside in East Ancash Department, Chavín to San Luis to Llamellín in East Ancash Department, and Huacaybamba, Huacrachuco, San Buenaventura, and Pinra in northwest Huánuco Department. Includes much of southern Marañón. Ancash, Conchucos, Quechua, Southern is their primary language.

The Quechua are considered descendents of the Incas and originated from the southern Peruvian highlands. The Quechua language became the major language during the time of Spanish colonization. In 1975, it was recognized as one of the official languages of

Peru. By attempting to hold off the Spanish, the Quechua were placed in low paying jobs and removed from authority within the country. Education has become one tool for them to integrate with society and grow in their role in Peru, socially and politically.

Unfortunately, less than 1% finish school. Today, because of the diversity among the Quechua speaking people, they have been classified in various ethnic groups. Family plays a major role with extended families dictating decisions. Marriages are prearranged through the parents, but agreed upon by the community.

Many have migrated to Lima in order to find work. Likewise, they have had to adopt Spanish in order to integrate into society. Others serve as ranchers, raising llamas, alpacas, and sheep. In addition, some work as farmers, growing corn, cotton, rice, beans, and plantains. A few remain miners of tin.

Animism is their dominant religion. Pachamama is their earth goddess whom must be appeased through an animal sacrifice or the pouring of alcohol. Illnesses and accidents occur for failure to appease the deities. Though the number of Christians is unknown, evangelicals make up .24% of the people. There is a reproducing church movement. Portions of the Bible were translated from 1992 to 1995. They also have access to Christian audio recordings.

<http://www.sim.org/pg.asp?pgID=16&fun=1>; <http://www.algonet.se/~demos/publicac/bokeng.htm>

Quechua, Apurimac (273,980)

These people are located in Ayamaraes, Chuquibambilla, and Anda provinces. Eastern Apurimac Quechua is their mother tongue.

The Quechua are considered descendents of the Incas and originated from the southern Peruvian highlands. The Quechua language became the major language during the time of Spanish colonization. In 1975, it was recognized as one of the official languages of Peru. By attempting to hold off the Spanish, the Quechua were placed in low paying jobs and removed from authority within the country. Education has become one tool for them to integrate with society and grow in their role in Peru, socially and politically.

Unfortunately, less than 1% finish school. Today, because of the diversity among the Quechua speaking people, they have been classified in various ethnic groups. Family plays a major role with extended families dictating decisions. Marriages are prearranged through the parents, but agreed upon by the community.

Many have migrated to Lima in order to find work. Likewise, they have had to adopt Spanish in order to integrate into society. Others serve as ranchers, raising llamas, alpacas, and sheep. In addition, some work as farmers, growing corn, cotton, rice, beans, and plantains. A few remain miners of tin.

Christianity is their dominant religion with 90% adherents. Around .28% are evangelical. There is a reproducing church movement and initial church planting has been conducted in the last two years. Portions of the Bible were translated in 1973. However, for the remainder that are animists or mix Roman Catholicism with animism, they constantly fear the gods. Pachamama is their earth goddess whom must be appeased through an animal sacrifice or the pouring of alcohol. Illnesses and accidents occur for failure to appease the deities.

<http://www.sim.org/pg.asp?pgID=16&fun=1>; <http://www.algonet.se/~demos/publicac/bokeng.htm>

Quechua, Arequipa (16,240)

These people reside in Arequipa Department, La Unión Province, Cotahuasi District. Arequipa-La Union Quechua is their native language.

The Quechua are considered descendents of the Incas and originated from the southern Peruvian highlands. The Quechua language became the major language during the time of Spanish colonization. In 1975, it was recognized as one of the official languages of Peru. By attempting to hold off the Spanish, the Quechua were placed in low paying jobs and removed from authority within the country. Education has become one tool for them to integrate with society and grow in their role in Peru, socially and politically.

Unfortunately, less than 1% finish school. Today, because of the diversity among the Quechua speaking people, they have been classified in various ethnic groups. Family plays a major role with extended families dictating decisions. Marriages are prearranged through the parents, but agreed upon by the community.

Many have migrated to Lima in order to find work. Likewise, they have had to adopt Spanish in order to integrate into society. Others serve as ranchers, raising llamas, alpacas, and sheep. In addition, some work as farmers, growing corn, cotton, rice, beans, and plantains. A few remain miners of tin.

Christianity is their dominant religion with 90% Roman Catholic. Around .19% are evangelical. There is a reproducing church movement, but no active church planting in the past two years. Portions of the Bible were translated in 1993. The remainder are animists or mix Roman Catholicism with animism, they constantly fear the gods.

Pachamama is their earth goddess whom must be appeased through an animal sacrifice or the pouring of alcohol. Illnesses and accidents occur for failure to appease the deities.

<http://www.sim.org/pg.asp?pgID=16&fun=1>; <http://www.algonet.se/~demos/publicac/bokeng.htm>

Quechua, Ayacucho 1420600

These people are located around Southwestern Ayacucho region where Ayacucho Quechua is their mother tongue. 60% are bilingual in Spanish.

The Quechua are considered descendents of the Incas and originated from the southern Peruvian highlands. The Quechua language became the major language during the time of Spanish colonization. In 1975, it was recognized as one of the official languages of Peru. By attempting to hold off the Spanish, the Quechua were placed in low paying jobs and removed from authority within the country. Education has become one tool for them to integrate with society and grow in their role in Peru, socially and politically.

Unfortunately, less than 1% finish school. Today, because of the diversity among the Quechua speaking people, they have been classified in various ethnic groups. Family plays a major role with extended families dictating decisions. Marriages are prearranged through the parents, but agreed upon by the community.

Many have migrated to Lima in order to find work. Likewise, they have had to adopt Spanish in order to integrate into society. Others serve as ranchers, raising llamas, alpacas, and sheep. In addition, some work as farmers, growing corn, cotton, rice, beans, and plantains. A few remain miners of tin.

Christianity is their dominant religion with 90% adherents, but most are superficial Roman Catholics. 8.7% are evangelical. There is a reproducing church movement.

They have access to the Bible, Jesus Film, God Story Video, audio recordings, broadcasting, and web broadcasting in their language. As Animists, they hold Pachamama as their earth goddess whom must be appeased through an animal sacrifice or the pouring of alcohol. Illnesses and accidents occur for failure to appease the deities.

<http://www.sim.org/pg.asp?pgID=16&fun=1>; <http://www.algonet.se/~demos/publicac/bokeng.htm>

Quechua, Cajamarca (35,520)

These people inhabit Cajamarca, Chetilla, and Los Baños districts where they converse in Cajamarca Quechua. 70% are able to speak in Spanish.

The Quechua are considered descendents of the Incas and originated from the southern Peruvian highlands. The Quechua language became the major language during the time of Spanish colonization. In 1975, it was recognized as one of the official languages of Peru. By attempting to hold off the Spanish, the Quechua were placed in low paying jobs and removed from authority within the country. Education has become one tool for them to integrate with society and grow in their role in Peru, socially and politically.

Unfortunately, less than 1% complete school. Today, because of the diversity among the Quechua speaking people, they have been classified in various ethnic groups. Family plays a major role with extended families dictating decisions. Marriages are prearranged through the parents, but agreed upon by the community.

Many have migrated to Lima in order to find work. Likewise, they have had to adopt Spanish in order to integrate into society. Others serve as ranchers, raising llamas, alpacas, and sheep. In addition, some work as farmers, growing corn, cotton, rice, beans, and plantains. A few remain miners of tin. Overall, they are rural and poor.

Christianity is their dominant religion with 90% adherents, mainly Roman Catholics.

Around 5.14% are evangelical. There is a reproducing church movement. Portions of the Bible were translated from 1985 to 1993. They also have access to Christian broadcasting. The other 10% are animists or mix Roman Catholicism with animism. In addition, they constantly fear the gods. Pachamama is their earth goddess whom must be appeased through an animal sacrifice or the pouring of alcohol. Illnesses and accidents occur for failure to appease the deities.

<http://www.sim.org/pg.asp?pgID=16&fun=1>; <http://www.algonet.se/~demos/publicac/bokeng.htm>

Quechua, Cerro de Pasco (10,150)

These people inhabit Pasco Department, west of Huariaca where they converse in Pasco Santa Ana De Tusi Quechua.

The Quechua are considered descendents of the Incas and originated from the southern Peruvian highlands. The Quechua language became the major language during the time of Spanish colonization. In 1975, it was recognized as one of the official languages of Peru. By attempting to hold off the Spanish, the Quechua were placed in low paying jobs and removed from authority within the country. Education has become one tool for them to integrate with society and grow in their role in Peru, socially and politically.

Unfortunately, less than 1% finish school. Today, because of the diversity among the Quechua speaking people, they have been classified in various ethnic groups. Family plays a major role with extended families dictating decisions. Marriages are prearranged through the parents, but agreed upon by the community.

Many have migrated to Lima in order to find work. Likewise, they have had to adopt Spanish in order to integrate into society. Others serve as ranchers, raising llamas, alpacas, and sheep. In addition, some work as farmers, growing corn, cotton, rice, beans, and plantains. A few remain miners of tin.

Christianity is their dominant religion with 90% adherents. Around .1% are evangelical.

There is a reproducing church movement and initial church planting has been conducted in the last two years. They do not have Christian resources available in their language.

The remainder are animists or mix Roman Catholicism with animism that constantly fear the gods. Pachamama is their earth goddess whom must be appeased through an animal

sacrifice or the pouring of alcohol. Illnesses and accidents occur for failure to appease the deities.

<http://www.sim.org/pg.asp?pgID=16&fun=1>; <http://www.algonet.se/~demos/publicac/bokeng.htm>

Quechua, Chachapoyas (3,040)

These people reside in Chachapoyas and Luya provinces, Amazonas Department in northern Peru. Chachapoyas Quechua is their mother tongue.

The Quechua are considered descendents of the Incas and originated from the southern Peruvian highlands. The Quechua language became the major language during the time of Spanish colonization. In 1975, it was recognized as one of the official languages of Peru. By attempting to hold off the Spanish, the Quechua were placed in low paying jobs and removed from authority within the country. Education has become one tool for them to integrate with society and grow in their role in Peru, socially and politically.

Unfortunately, less than 1% finish school. Today, because of the diversity among the Quechua speaking people, they have been classified in various ethnic groups. Family plays a major role with extended families dictating decisions. Marriages are prearranged through the parents, but agreed upon by the community.

Many have migrated to Lima in order to find work. Likewise, they have had to adopt Spanish in order to integrate into society. Others serve as ranchers, raising llamas, alpacas, and sheep. In addition, some work as farmers, growing corn, cotton, rice, beans, and plantains. A few remain miners of tin.

Christianity is their dominant religion with 90% adherents. Around 2% are evangelical. There is a reproducing church movement. Christian materials are not available in their language. The remainder are animists or mix Roman Catholicism with animism, they constantly fear the gods. Pachamama is their earth goddess whom must be appeased through an animal sacrifice or the pouring of alcohol. Illnesses and accidents occur for failure to appease the deities.

<http://www.sim.org/pg.asp?pgID=16&fun=1>; <http://www.algonet.se/~demos/publicac/bokeng.htm>

Quechua, Chiquian Ancash (25,370)

These people can be found in Southeast Ancash Department, Bolognesi Province, Chiquian District. Chiquian Ancash Quechua is their mother language.

The Quechua are considered descendents of the Incas and originated from the southern Peruvian highlands. The Quechua language became the major language during the time of Spanish colonization. In 1975, it was recognized as one of the official languages of Peru. By attempting to hold off the Spanish, the Quechua were placed in low paying jobs and removed from authority within the country. Education has become one tool for them to integrate with society and grow in their role in Peru, socially and politically.

Unfortunately, less than 1% finish school. Today, because of the diversity among the Quechua speaking people, they have been classified in various ethnic groups. Family plays a major role with extended families dictating decisions. Marriages are prearranged through the parents, but agreed upon by the community.

Many have migrated to Lima in order to find work. Likewise, they have had to adopt Spanish in order to integrate into society. Others serve as ranchers, raising llamas, alpacas, and sheep. In addition, some work as farmers, growing corn, cotton, rice, beans, and plantains. A few remain miners of tin.

Christianity is their dominant religion with 80% adherents. Less than 2% are evangelical. There is a reproducing church movement, but no active church planting has been conducted in the last two years. Likewise, they do not have access to Christian resources

in their language. The remainder are animists or mix Roman Catholicism with animism, they constantly fear the gods. Pachamama is their earth goddess whom must be appeased through an animal sacrifice or the pouring of alcohol. Illnesses and accidents occur for failure to appease the deities.

<http://www.sim.org/pg.asp?pgID=16&fun=1>; <http://www.algonet.se/~demos/publicac/bokeng.htm>

Quechua, Conchucos Ancash (202,950)

These people live in East Ancash Department, Pomabamba to San Luis, and Huacrachuco in northwest Huánuco Department and may include a small part of the northern Marañón area. Northern Conchucos Ancash Quechua is their native language.

The Quechua are considered descendents of the Incas and originated from the southern Peruvian highlands. The Quechua language became the major language during the time of Spanish colonization. In 1975, it was recognized as one of the official languages of Peru. By attempting to hold off the Spanish, the Quechua were placed in low paying jobs and removed from authority within the country. Education has become one tool for them to integrate with society and grow in their role in Peru, socially and politically.

Unfortunately, less than 1% finish school. Today, because of the diversity among the Quechua speaking people, they have been classified in various ethnic groups. Family plays a major role with extended families dictating decisions. Marriages are prearranged through the parents, but agreed upon by the community.

Many have migrated to Lima in order to find work. Likewise, they have had to adopt Spanish in order to integrate into society. Others serve as ranchers, raising llamas, alpacas, and sheep. In addition, some work as farmers, growing corn, cotton, rice, beans, and plantains. A few remain miners of tin.

Christianity is their dominant religion with 80% adherents. Around 6% are evangelical. There is a reproducing church movement, but no active church planting in the past two years. Portions of the Bible were translated from 1990 to 1995. They also have access to the Jesus film. The remainder are animists or mix Roman Catholicism with animism, they constantly fear the gods. Pachamama is their earth goddess whom must be appeased through an animal sacrifice or the pouring of alcohol. Illnesses and accidents occur for failure to appease the deities.

<http://www.sim.org/pg.asp?pgID=16&fun=1>; <http://www.algonet.se/~demos/publicac/bokeng.htm>

Quechua, Corongo Ancash (15,220)

These people are located in Northern Ancash Department, Sihuas and Corongo areas. Corongo Ancash Quechua is their native tongue.

The Quechua are considered descendents of the Incas and originated from the southern Peruvian highlands. The Quechua language became the major language during the time of Spanish colonization. In 1975, it was recognized as one of the official languages of Peru. By attempting to hold off the Spanish, the Quechua were placed in low paying jobs and removed from authority within the country. Education has become one tool for them to integrate with society and grow in their role in Peru, socially and politically.

Unfortunately, less than 1% finish school. Today, because of the diversity among the Quechua speaking people, they have been classified in various ethnic groups. Family plays a major role with extended families dictating decisions. Marriages are prearranged through the parents, but agreed upon by the community.

Many have migrated to Lima in order to find work. Likewise, they have had to adopt Spanish in order to integrate into society. Others serve as ranchers, raising llamas,

alpacas, and sheep. In addition, some work as farmers, growing corn, cotton, rice, beans, and plantains. A few remain miners of tin.

Christianity is their dominant religion with 75% adherents. Around .13% are evangelical. There is a reproducing church movement, but no active church planting in the past two years. They do not have access to Christian materials in their language. The remainder are animists or mix Roman Catholicism with animism, they constantly fear the gods. Pachamama is their earth goddess whom must be appeased through an animal sacrifice or the pouring of alcohol. Illnesses and accidents occur for failure to appease the deities.
<http://www.sim.org/pg.asp?pgID=16&fun=1>; <http://www.algonet.se/~demos/publicac/bokeng.htm>

Quechua, Cuzco (1,928,000)

These people are located around the ancient Inca capital in Central Cuzco, Arequipa regions. Cuzco Quechua is their mother tongue.

The Quechua are considered descendents of the Incas and originated from the southern Peruvian highlands. The Quechua language became the major language during the time of Spanish colonization. In 1975, it was recognized as one of the official languages of Peru. By attempting to hold off the Spanish, the Quechua were placed in low paying jobs and removed from authority within the country. Education has become one tool for them to integrate with society and grow in their role in Peru, socially and politically.

Unfortunately, less than 1% finish school. Today, because of the diversity among the Quechua speaking people, they have been classified in various ethnic groups. Family plays a major role with extended families dictating decisions. Marriages are prearranged through the parents, but agreed upon by the community.

Many have migrated to Lima in order to find work. Likewise, they have had to adopt Spanish in order to integrate into society. Others serve as ranchers, raising llamas, alpacas, and sheep. In addition, some work as farmers, growing corn, cotton, rice, beans, and plantains. A few remain miners of tin.

Christianity is their dominant religion with 90% adherents. Around 4.45% are evangelical. There is a reproducing church movement. Likewise, they have access to the Bible, Jesus Film, audio recordings, broadcasting, and web broadcasting in their language. The remainder are animists or mix Roman Catholicism with animism, they constantly fear the gods. Pachamama is their earth goddess whom must be appeased through an animal sacrifice or the pouring of alcohol. Illnesses and accidents occur for failure to appease the deities. However, there is a rise among Baha'is among them.
<http://www.sim.org/pg.asp?pgID=16&fun=1>; <http://www.algonet.se/~demos/publicac/bokeng.htm>

Quechua, Huallaga (40,590)

These people reside in Northeast Huánuco Department, including the city of Huánuco. Huanuco Huallaga Quechua is their native tongue.

The Quechua are considered descendents of the Incas and originated from the southern Peruvian highlands. The Quechua language became the major language during the time of Spanish colonization. In 1975, it was recognized as one of the official languages of Peru. By attempting to hold off the Spanish, the Quechua were placed in low paying jobs and removed from authority within the country. Education has become one tool for them to integrate with society and grow in their role in Peru, socially and politically.

Unfortunately, less than 1% finish school. Today, because of the diversity among the Quechua speaking people, they have been classified in various ethnic groups. Family plays a major role with extended families dictating decisions. Marriages are prearranged through the parents, but agreed upon by the community.

Many have migrated to Lima in order to find work. Likewise, they have had to adopt Spanish in order to integrate into society. Others serve as ranchers, raising llamas, alpacas, and sheep. In addition, some work as farmers, growing corn, cotton, rice, beans, and plantains. A few remain miners of tin.

Christianity is their dominant religion with 90% adherents. Around 3.9% are evangelical. There is a reproducing church movement. Portions of the Bible were translated from 1917 to 1995. They have access to Christian broadcasting and audio recordings. The remainder are animists or mix Roman Catholicism with animism, they constantly fear the gods. Pachamama is their earth goddess whom must be appeased through an animal sacrifice or the pouring of alcohol. Illnesses and accidents occur for failure to appease the deities.

<http://www.sim.org/pg.asp?pgID=16&fun=1>; <http://www.algonet.se/~demos/publicac/bokeng.htm>

Quechua, Huamalies (38,560)

These people can be found in North central Huanuco Department. Quechua, Huanuco, Huamalies-Dos De Mayo is their mother tongue.

The Quechua are considered descendents of the Incas and originated from the southern Peruvian highlands. The Quechua language became the major language during the time of Spanish colonization. In 1975, it was recognized as one of the official languages of Peru. By attempting to hold off the Spanish, the Quechua were placed in low paying jobs and removed from authority within the country. Education has become one tool for them to integrate with society and grow in their role in Peru, socially and politically.

Unfortunately, less than 1% finish school. Today, because of the diversity among the Quechua speaking people, they have been classified in various ethnic groups. Family plays a major role with extended families dictating decisions. Marriages are prearranged through the parents, but agreed upon by the community.

Many have migrated to Lima in order to find work. Likewise, they have had to adopt Spanish in order to integrate into society. Others serve as ranchers, raising llamas, alpacas, and sheep. In addition, some work as farmers, growing corn, cotton, rice, beans, and plantains. A few remain miners of tin.

Christianity is their dominant religion with 90% adherents. Around 12.11% are evangelical. There is a reproducing church movement. Portions of the Bible were translated from 1986 to 1992. They also have access to Christian broadcasting. The remainder are animists or mix Roman Catholicism with animism, they constantly fear the gods. Pachamama is their earth goddess whom must be appeased through an animal sacrifice or the pouring of alcohol. Illnesses and accidents occur for failure to appease the deities.

<http://www.sim.org/pg.asp?pgID=16&fun=1>; <http://www.algonet.se/~demos/publicac/bokeng.htm>

Quechua, Huaylas Ancash (304,420)

These people can be found in Central Ancash Department, provinces of Huaraz, Carhuaz, Caraz; in the Callejón de Huaylas where their native tongue is Huaylas Ancash Quechua.

The Quechua are considered descendents of the Incas and originated from the southern Peruvian highlands. The Quechua language became the major language during the time of Spanish colonization. In 1975, it was recognized as one of the official languages of Peru. By attempting to hold off the Spanish, the Quechua were placed in low paying jobs and removed from authority within the country. Education has become one tool for them to integrate with society and grow in their role in Peru, socially and politically.

Unfortunately, less than 1% finish school. Today, because of the diversity among the

Quechua speaking people, they have been classified in various ethnic groups. Family plays a major role with extended families dictating decisions. Marriages are prearranged through the parents, but agreed upon by the community.

Many have migrated to Lima in order to find work. Likewise, they have had to adopt Spanish in order to integrate into society. Others serve as ranchers, raising llamas, alpacas, and sheep. In addition, some work as farmers, growing corn, cotton, rice, beans, and plantains. A few remain miners of tin.

Christianity is their dominant religion with 90% adherents. Around 1.71% are evangelical. There is a reproducing church movement, but no active church planting in the past two years. The New Testament was published in 1993 and they have access to the Jesus Film and radio broadcasts. However, for the remainder that are animists or mix Roman Catholicism with animism, they constantly fear the gods. Pachamama is their earth goddess whom must be appeased through an animal sacrifice or the pouring of alcohol. Illnesses and accidents occur for failure to appease the deities.

<http://www.sim.org/pg.asp?pgID=16&fun=1>; <http://www.algonet.se/~demos/publicac/bokeng.htm>

Quechua, Jauja Huancayo (14,710)

These people are located in Central Junín Department, Jauja Province. Jauja Wanca Quechua is their mother tongue.

The Quechua are considered descendents of the Incas and originated from the southern Peruvian highlands. The Quechua language became the major language during the time of Spanish colonization. In 1975, it was recognized as one of the official languages of Peru. By attempting to hold off the Spanish, the Quechua were placed in low paying jobs and removed from authority within the country. Education has become one tool for them to integrate with society and grow in their role in Peru, socially and politically.

Unfortunately, less than 1% finish school. Today, because of the diversity among the Quechua speaking people, they have been classified in various ethnic groups. Family plays a major role with extended families dictating decisions. Marriages are prearranged through the parents, but agreed upon by the community.

Many have migrated to Lima in order to find work. Likewise, they have had to adopt Spanish in order to integrate into society. Others serve as ranchers, raising llamas, alpacas, and sheep. In addition, some work as farmers, growing corn, cotton, rice, beans, and plantains. A few remain miners of tin.

Christianity is their dominant religion with 90% adherents. Over 5% are evangelical. There is a reproducing church movement. They do not have access to Christian materials in their language. The remainder are animists or mix Roman Catholicism with animism, they constantly fear the gods. Pachamama is their earth goddess whom must be appeased through an animal sacrifice or the pouring of alcohol. Illnesses and accidents occur for failure to appease the deities.

<http://www.sim.org/pg.asp?pgID=16&fun=1>; <http://www.algonet.se/~demos/publicac/bokeng.htm>

Quechua, Jungle (20,300)

These people inhabit the mountain valleys of San Martín, Sisa, Lamas and other districts, and along parts of the Ucayali River. San Martín Quechua is their mother tongue, but 90% are bilingual in Spanish.

The Quechua are considered descendents of the Incas and originated from the southern Peruvian highlands. The Quechua language became the major language during the time of Spanish colonization. In 1975, it was recognized as one of the official languages of Peru. By attempting to hold off the Spanish, the Quechua were placed in low paying jobs

and removed from authority within the country. Education has become one tool for them to integrate with society and grow in their role in Peru, socially and politically.

Unfortunately, less than 1% finish school. Today, because of the diversity among the Quechua speaking people, they have been classified in various ethnic groups. Family plays a major role with extended families dictating decisions. Marriages are prearranged through the parents, but agreed upon by the community.

Many have migrated to Lima in order to find work. Likewise, they have had to adopt Spanish in order to integrate into society. Others serve as ranchers, raising llamas, alpacas, and sheep. In addition, some work as farmers, growing corn, cotton, rice, beans, and plantains. A few remain miners of tin.

Christianity is their dominant religion with 70% adherents. Around 5% are evangelical. There is a reproducing church movement. The New Testament was published in 1992 and they have access to Christian broadcasting and audio recordings. The remaining 30% are animists or mix Roman Catholicism with animism, they constantly fear the gods.

Pachamama is their earth goddess whom must be appeased through an animal sacrifice or the pouring of alcohol. Illnesses and accidents occur for failure to appease the deities.

<http://www.sim.org/pg.asp?pgID=16&fun=1>; <http://www.algonet.se/~demos/publicac/bokeng.htm>

Quechua, Lambayeque (20,300)

These people reside in Lambayeque region, Inkawasi, Kañaris, and Miracosta districts, and the communities of Penachí and Santa Lucía, and in adjacent areas of other departments (Cajamarca, Piura). Lambayeque is their native tongue.

The Quechua are considered descendents of the Incas and originated from the southern Peruvian highlands. The Quechua language became the major language during the time of Spanish colonization. In 1975, it was recognized as one of the official languages of Peru. By attempting to hold off the Spanish, the Quechua were placed in low paying jobs and removed from authority within the country. Education has become one tool for them to integrate with society and grow in their role in Peru, socially and politically.

Unfortunately, less than 1% finish school. Today, because of the diversity among the Quechua speaking people, they have been classified in various ethnic groups. Family plays a major role with extended families dictating decisions. Marriages are prearranged through the parents, but agreed upon by the community.

Many have migrated to Lima in order to find work. Likewise, they have had to adopt Spanish in order to integrate into society. Others serve as ranchers, raising llamas, alpacas, and sheep. In addition, some work as farmers, growing corn, cotton, rice, beans, and plantains. A few remain miners of tin.

Animism is their dominant religion with only 1% being evangelical Christians. they constantly fear the gods. Pachamama is their earth goddess whom must be appeased through an animal sacrifice or the pouring of alcohol. Illnesses and accidents occur for failure to appease the deities. There is one known church among them and initial church planting has been conducted in the last two years. Portions of the Bible were translated in 1993. They also have access to Christian audio broadcasting.

<http://www.sim.org/pg.asp?pgID=16&fun=1>; <http://www.algonet.se/~demos/publicac/bokeng.htm>

Quechua, Marañon (12,180)

These people can be found in East Ancash Department, Chavín to San Luis to Llamellín in East Ancash Department, and Huacaybamba, Huacrachuco, San Buenaventura, and Pinra in northwest Huánuco Department. Includes much of southern Marañon. Their mother tongue is Southern Conchuros Ancash Quechua.

The Quechua are considered descendents of the Incas and originated from the southern Peruvian highlands. The Quechua language became the major language during the time of Spanish colonization. In 1975, it was recognized as one of the official languages of Peru. By attempting to hold off the Spanish, the Quechua were placed in low paying jobs and removed from authority within the country. Education has become one tool for them to integrate with society and grow in their role in Peru, socially and politically.

Unfortunately, less than 1% finish school. Today, because of the diversity among the Quechua speaking people, they have been classified in various ethnic groups. Family plays a major role with extended families dictating decisions. Marriages are prearranged through the parents, but agreed upon by the community.

Many have migrated to Lima in order to find work. Likewise, they have had to adopt Spanish in order to integrate into society. Others serve as ranchers, raising llamas, alpacas, and sheep. In addition, some work as farmers, growing corn, cotton, rice, beans, and plantains. A few remain miners of tin.

Christianity is their dominant religion with 85% adherents. Around .75% are evangelical. There is a reproducing church movement and initial church planting has been conducted in the last two years. Portions of the Bible were translated from 1992 to 1995. They also have access to audio recordings. The remaining 15% are animists or mix Roman Catholicism with animism, they constantly fear the gods. Pachamama is their earth goddess whom must be appeased through an animal sacrifice or the pouring of alcohol. Illnesses and accidents occur for failure to appease the deities.

<http://www.sim.org/pg.asp?pgID=16&fun=1>; <http://www.algonet.se/~demos/publicac/bokeng.htm>

Quechua, Margos Chaulan (55,810)

These people live in Southwest and south central Huánuco Department, Districts of La Unión, Ripan, Huallanca, Sillapata, Yanas, Obas, Chuquis, Chupan, Cahuac, Chavinillo, Chacabamba, Jacas Chico, Rondos, San Francisco, Jivia, Banos, Queropalca. Margos-Yarowilca-Lauriocochoa Quechua is their native tongue.

The Quechua are considered descendents of the Incas and originated from the southern Peruvian highlands. The Quechua language became the major language during the time of Spanish colonization. In 1975, it was recognized as one of the official languages of Peru. By attempting to hold off the Spanish, the Quechua were placed in low paying jobs and removed from authority within the country. Education has become one tool for them to integrate with society and grow in their role in Peru, socially and politically.

Unfortunately, less than 1% finish school. Today, because of the diversity among the Quechua speaking people, they have been classified in various ethnic groups. Family plays a major role with extended families dictating decisions. Marriages are prearranged through the parents, but agreed upon by the community.

Many have migrated to Lima in order to find work. Likewise, they have had to adopt Spanish in order to integrate into society. Others serve as ranchers, raising llamas, alpacas, and sheep. In addition, some work as farmers, growing corn, cotton, rice, beans, and plantains. A few remain miners of tin.

Christianity is their dominant religion with 86% adherents. Around 3.27% are evangelical. There is a reproducing church movement. Portions of the Bible were translated from 1987 to 1991. They also have access to Christian radio broadcasts. The remainder are animists or mix Roman Catholicism with animism, they constantly fear the gods. Pachamama is their earth goddess whom must be appeased through an animal

sacrifice or the pouring of alcohol. Illnesses and accidents occur for failure to appease the deities.

<http://www.sim.org/pg.asp?pgID=16&fun=1>; <http://www.algonet.se/~demos/publicac/bokeng.htm>

Quechua, North Junin (40,590)

These people reside in Northern Junín Department, districts of Junín, Carhuamayo, Ondores, San Pedro de Cajas, southeast of Pasco. North Junin Quechua is their native tongue. 70% can converse in Spanish as well.

The Quechua are considered descendents of the Incas and originated from the southern Peruvian highlands. The Quechua language became the major language during the time of Spanish colonization. In 1975, it was recognized as one of the official languages of Peru. By attempting to hold off the Spanish, the Quechua were placed in low paying jobs and removed from authority within the country. Education has become one tool for them to integrate with society and grow in their role in Peru, socially and politically.

Unfortunately, less than 1% finish school. Today, because of the diversity among the Quechua speaking people, they have been classified in various ethnic groups. Family plays a major role with extended families dictating decisions. Marriages are prearranged through the parents, but agreed upon by the community.

Many have migrated to Lima in order to find work. Likewise, they have had to adopt Spanish in order to integrate into society. Others serve as ranchers, raising llamas, alpacas, and sheep. In addition, some work as farmers, growing corn, cotton, rice, beans, and plantains. A few remain miners of tin. Overall, they work as peasants or very low in the economic sphere.

Christianity is their dominant religion with 90% adherents. Around .9% are evangelical. There is a reproducing church movement and initial church planting has been conducted. The New Testament was published in 1997 and they have access to Christian radio broadcasting and audio recordings. The remainder of people are animists or mix Roman Catholicism with animism, they constantly fear the gods. Pachamama is their earth goddess whom must be appeased through an animal sacrifice or the pouring of alcohol. Illnesses and accidents occur for failure to appease the deities.

<http://www.sim.org/pg.asp?pgID=16&fun=1>; <http://www.algonet.se/~demos/publicac/bokeng.htm>

Quechua, North Lima (16,740)

These people inhabit Northeast Lima Department, especially rural Oyon, Pachangara, Andajes, Maráy, Copa, Huanacapón, Jucul, Cajatambo; Pacaraos in east central Lima Department. Their native tongue is Cajatambo North Lima Quechua.

The Quechua are considered descendents of the Incas and originated from the southern Peruvian highlands. The Quechua language became the major language during the time of Spanish colonization. In 1975, it was recognized as one of the official languages of Peru. By attempting to hold off the Spanish, the Quechua were placed in low paying jobs and removed from authority within the country. Education has become one tool for them to integrate with society and grow in their role in Peru, socially and politically.

Unfortunately, less than 1% finish school. Today, because of the diversity among the Quechua speaking people, they have been classified in various ethnic groups. Family plays a major role with extended families dictating decisions. Marriages are prearranged through the parents, but agreed upon by the community.

Many have migrated to Lima in order to find work. Likewise, they have had to adopt Spanish in order to integrate into society. Others serve as ranchers, raising llamas,

alpacas, and sheep. In addition, some work as farmers, growing corn, cotton, rice, beans, and plantains. A few remain miners of tin.

Christianity is their dominant religion with 90% adherents. Around 36% are evangelical. There is a reproducing church movement and initial church planting has been conducted in the last two years. Christian resources are not available in their language. The other 10% are animists or mix Roman Catholicism with animism, they constantly fear the gods. Pachamama is their earth goddess whom must be appeased through an animal sacrifice or the pouring of alcohol. Illnesses and accidents occur for failure to appease the deities.

<http://www.sim.org/pg.asp?pgID=16&fun=1>; <http://www.algonet.se/~demos/publicac/bokeng.htm>

Quechua, Pacaroas (250)

These people are located in East central Lima Department, Pacaroas village and all are elderly. Their native tongue is Pacaroas Quechua.

The Quechua are considered descendents of the Incas and originated from the southern Peruvian highlands. The Quechua language became the major language during the time of Spanish colonization. In 1975, it was recognized as one of the official languages of Peru. By attempting to hold off the Spanish, the Quechua were placed in low paying jobs and removed from authority within the country.

They work as peasant farmers. Their dominant religion is unknown. Likewise, they do not have access to Christian materials in their language.

<http://www.sim.org/pg.asp?pgID=16&fun=1>; <http://www.algonet.se/~demos/publicac/bokeng.htm>

Quechua, Pachitea (17,760)

These people can be found in the rural mountains and forests of East central Huánuco Department. Their mother language is Pano Huanuco Quechua.

The Quechua are considered descendents of the Incas and originated from the southern Peruvian highlands. The Quechua language became the major language during the time of Spanish colonization. In 1975, it was recognized as one of the official languages of Peru. By attempting to hold off the Spanish, the Quechua were placed in low paying jobs and removed from authority within the country. Education has become one tool for them to integrate with society and grow in their role in Peru, socially and politically.

Unfortunately, less than 1% finish school. Today, because of the diversity among the Quechua speaking people, they have been classified in various ethnic groups. Family plays a major role with extended families dictating decisions. Marriages are prearranged through the parents, but agreed upon by the community.

Many have migrated to Lima in order to find work. Likewise, they have had to adopt Spanish in order to integrate into society. Others serve as ranchers, raising llamas, alpacas, and sheep. In addition, some work as farmers, growing corn, cotton, rice, beans, and plantains. A few remain miners of tin.

Christianity is their dominant religion with 90% adherents. Around 5.14% are evangelical. There is a reproducing church movement. Portions of the Bible have been translated from 1994 to 1995. The remaining 10% are animists or mix Roman Catholicism with animism, they constantly fear the gods. Pachamama is their earth goddess whom must be appeased through an animal sacrifice or the pouring of alcohol. Illnesses and accidents occur for failure to appease the deities.

<http://www.sim.org/pg.asp?pgID=16&fun=1>; <http://www.algonet.se/~demos/publicac/bokeng.htm>

Quechua, Pasco-Yanahuanca (20,800)

These people live in Pasco Department, sparsely populated high country and more densely populated valleys, districts of Yanahuanca, Villcabamba, Tapoc, Chacayan,

Paucar, San Pedro de Pillao, Goyllarisquiza. Their native tongue is Pasco-Yanahuanca Quechua.

The Quechua are considered descendents of the Incas and originated from the southern Peruvian highlands. The Quechua language became the major language during the time of Spanish colonization. In 1975, it was recognized as one of the official languages of Peru. By attempting to hold off the Spanish, the Quechua were placed in low paying jobs and removed from authority within the country. Education has become one tool for them to integrate with society and grow in their role in Peru, socially and politically.

Unfortunately, less than 1% finish school. Today, because of the diversity among the Quechua speaking people, they have been classified in various ethnic groups. Family plays a major role with extended families dictating decisions. Marriages are prearranged through the parents, but agreed upon by the community.

Many have migrated to Lima in order to find work. Likewise, they have had to adopt Spanish in order to integrate into society. Others serve as ranchers, raising llamas, alpacas, and sheep. In addition, some work as farmers, growing corn, cotton, rice, beans, and plantains. A few remain miners of tin.

Christianity is their dominant religion with 90% adherents. Around .59% are evangelical. There is a reproducing church movement and initial church planting has been conducted in the last two years. Christian materials are not available in their language. The remaining 10% are animists or mix Roman Catholicism with animism, they constantly fear the gods. Pachamama is their earth goddess whom must be appeased through an animal sacrifice or the pouring of alcohol. Illnesses and accidents occur for failure to appease the deities.

<http://www.sim.org/pg.asp?pgID=16&fun=1>; <http://www.algonet.se/~demos/publicac/bokeng.htm>

Quechua, Puno (26,380)

These people live in the Puno Department and adjacent areas. Puno Quechua is their mother language.

The Quechua are considered descendents of the Incas and originated from the southern Peruvian highlands. The Quechua language became the major language during the time of Spanish colonization. In 1975, it was recognized as one of the official languages of Peru. By attempting to hold off the Spanish, the Quechua were placed in low paying jobs and removed from authority within the country. Education has become one tool for them to integrate with society and grow in their role in Peru, socially and politically.

Unfortunately, less than 1% finish school. Today, because of the diversity among the Quechua speaking people, they have been classified in various ethnic groups. Family plays a major role with extended families dictating decisions. Marriages are prearranged through the parents, but agreed upon by the community.

Many have migrated to Lima in order to find work. Likewise, they have had to adopt Spanish in order to integrate into society. Others serve as ranchers, raising llamas, alpacas, and sheep. In addition, some work as farmers, growing corn, cotton, rice, beans, and plantains. A few remain miners of tin.

Animism is their dominant religion while evangelicals are around 5%. As animists, they constantly fear the gods. Pachamama is their earth goddess whom must be appeased through an animal sacrifice or the pouring of alcohol. Illnesses and accidents occur for failure to appease the deities. There is a reproducing church movement, but not Christian resources are available in their language.

<http://www.sim.org/pg.asp?pgID=16&fun=1>; <http://www.algonet.se/~demos/publicac/bokeng.htm>

Quechua, Southern Huancayo (76,110)

These people are located in Southern Junín Department, Huancayo and Concepción provinces. Huaylla Wanca Quechua is their native tongue.

The Quechua are considered descendents of the Incas and originated from the southern Peruvian highlands. The Quechua language became the major language during the time of Spanish colonization. In 1975, it was recognized as one of the official languages of Peru. By attempting to hold off the Spanish, the Quechua were placed in low paying jobs and removed from authority within the country. Education has become one tool for them to integrate with society and grow in their role in Peru, socially and politically.

Unfortunately, less than 1% finish school. Today, because of the diversity among the Quechua speaking people, they have been classified in various ethnic groups. Family plays a major role with extended families dictating decisions. Marriages are prearranged through the parents, but agreed upon by the community.

Many have migrated to Lima in order to find work. Likewise, they have had to adopt Spanish in order to integrate into society. Others serve as ranchers, raising llamas, alpacas, and sheep. In addition, some work as farmers, growing corn, cotton, rice, beans, and plantains. A few remain miners of tin.

Christianity is their dominant religion with 90% adherents. Around .8% are evangelical. There is a reproducing church movement. Portions of the Bible were translated from 1991 to 1992. They have access to radio broadcasts and audio recordings. They are animists or mix Roman Catholicism with animism, they constantly fear the gods.

Pachamama is their earth goddess whom must be appeased through an animal sacrifice or the pouring of alcohol. Illnesses and accidents occur for failure to appease the deities.

<http://www.sim.org/pg.asp?pgID=16&fun=1>; <http://www.algonet.se/~demos/publicac/bokeng.htm>

Quechua, Southern Pastaza (1,020)

These people live in Northern jungle, Anatico Lake, Pastaza and Huasaga rivers, and along the Urituyacu. Their native tongue is Southern Pastaza Quechua.

The Quechua are considered descendents of the Incas and originated from the southern Peruvian highlands. The Quechua language became the major language during the time of Spanish colonization. In 1975, it was recognized as one of the official languages of Peru. By attempting to hold off the Spanish, the Quechua were placed in low paying jobs and removed from authority within the country. Education has become one tool for them to integrate with society and grow in their role in Peru, socially and politically.

Unfortunately, less than 1% finish school. Today, because of the diversity among the Quechua speaking people, they have been classified in various ethnic groups. Family plays a major role with extended families dictating decisions. Marriages are prearranged through the parents, but agreed upon by the community.

Many have migrated to Lima in order to find work. Likewise, they have had to adopt Spanish in order to integrate into society. Others serve as ranchers, raising llamas, alpacas, and sheep. In addition, some work as farmers, growing corn, cotton, rice, beans, and plantains. A few remain miners of tin.

Christianity is their dominant religion with 70% adherents. Around 5% are evangelical. There is a reproducing church movement. The New Testament was published in 1997 and they have access to the Jesus Film and radio broadcasts. The remainder are animists or mix Roman Catholicism with animism, they constantly fear the gods. Pachamama is

their earth goddess whom must be appeased through an animal sacrifice or the pouring of alcohol. Illnesses and accidents occur for failure to appease the deities.

<http://www.sim.org/pg.asp?pgID=16&fun=1>; <http://www.algonet.se/~demos/publicac/bokeng.htm>

Quechua, Yauyos (19,280)

These people can be found in Lima Department, Yauyos Province. Their language, Yauyos Quechua, consists of fifteen different dialects.

The Quechua are considered descendents of the Incas and originated from the southern Peruvian highlands. The Quechua language became the major language during the time of Spanish colonization. In 1975, it was recognized as one of the official languages of Peru. By attempting to hold off the Spanish, the Quechua were placed in low paying jobs and removed from authority within the country. Education has become one tool for them to integrate with society and grow in their role in Peru, socially and politically.

Unfortunately, less than 1% finish school. Today, because of the diversity among the Quechua speaking people, they have been classified in various ethnic groups. Family plays a major role with extended families dictating decisions. Marriages are prearranged through the parents, but agreed upon by the community.

Many have migrated to Lima in order to find work. Likewise, they have had to adopt Spanish in order to integrate into society. Others serve as ranchers, raising llamas, alpacas, and sheep. In addition, some work as farmers, growing corn, cotton, rice, beans, and plantains. A few remain miners of tin.

Christianity is their dominant religion with 90% adherents. Around .79% are evangelical. There is a reproducing church movement, and initial church planting has been conducted in the last two years. Christian materials are not available in their language. For the remaining 10%, they are animists or mix Roman Catholicism with animism, they constantly fear the gods. Pachamama is their earth goddess whom must be appeased through an animal sacrifice or the pouring of alcohol. Illnesses and accidents occur for failure to appease the deities.

<http://www.sim.org/pg.asp?pgID=16&fun=1>; <http://www.algonet.se/~demos/publicac/bokeng.htm>

Quichua, Lowland Napo (6,090)

These people reside in the tropical forests of Loreto and Ucayali. Their language, Lowland Napo Quichua, is divergent from standard Spanish.

The Quichua are considered descendents of the Incas and originated from the southern Peruvian highlands. The Quichua language became the major language during the time of Spanish colonization. In 1975, it was recognized as one of the official languages of Peru. By attempting to hold off the Spanish, the Quichua were placed in low paying jobs and removed from authority within the country. Education has become one tool for them to integrate with society and grow in their role in Peru, socially and politically.

Unfortunately, less than 1% finish school. Today, because of the diversity among the Quichua speaking people, they have been classified in various ethnic groups. Family plays a major role with extended families dictating decisions. Marriages are prearranged through the parents, but agreed upon by the community.

Many have migrated to Lima in order to find work. Likewise, they have had to adopt Spanish in order to integrate into society. Others serve as ranchers, raising llamas, alpacas, and sheep. In addition, some work as farmers, growing corn, cotton, rice, beans, and plantains. A few remain miners of tin.

Christianity is their dominant religion with 90% adherents. Around 7.5% are evangelical. There is a reproducing church movement. Portions of the Bible have been translated

from 1972 to 1987. They have access to Christian radio broadcasts. However, for the remainder that are animists or mix Roman Catholicism with animism, they constantly fear the gods. Pachamama is their earth goddess whom must be appeased through an animal sacrifice or the pouring of alcohol. Illnesses and accidents occur for failure to appease the deities.

<http://www.sim.org/pg.asp?pgID=16&fun=1>; <http://www.algonet.se/~demos/publicac/bokeng.htm>

Quichua, Tigre (2,030)

These people live in the tropical rain forests of Alamos and Tigre river. Northern Pastaza Quichua is their mother tongue.

The Quichua are considered descendents of the Incas and originated from the southern Peruvian highlands. The Quichua language became the major language during the time of Spanish colonization. In 1975, it was recognized as one of the official languages of Peru. By attempting to hold off the Spanish, the Quichua were placed in low paying jobs and removed from authority within the country. Education has become one tool for them to integrate with society and grow in their role in Peru, socially and politically.

Unfortunately, less than 1% finish school. Today, because of the diversity among the Quichua speaking people, they have been classified in various ethnic groups. Family plays a major role with extended families dictating decisions. Marriages are prearranged through the parents, but agreed upon by the community.

Many have migrated to Lima in order to find work. Likewise, they have had to adopt Spanish in order to integrate into society. Others serve as ranchers, raising llamas, alpacas, and sheep. In addition, some work as farmers, growing corn, cotton, rice, beans, and plantains. A few remain miners of tin.

Christianity is their dominant religion with 90% adherents. Less than 2% are evangelical. There is a reproducing church movement, but no active church planting in the past two years. The New Testament was published in 1992 and they have access radio broadcasts. However, for the remainder that are animists or mix Roman Catholicism with animism, they constantly fear the gods. Pachamama is their earth goddess whom must be appeased through an animal sacrifice or the pouring of alcohol. Illnesses and accidents occur for failure to appease the deities.

<http://www.sim.org/pg.asp?pgID=16&fun=1>; <http://www.algonet.se/~demos/publicac/bokeng.htm>

Ex-Patriot Peoples

American, U.S. (7,810)

People from the USA live throughout the country and are considered expatriates of the United States. English is their primary language. Christianity is their dominant religion and there is a widespread, disciplined church. They have access to the Bible, Jesus Film, God Story Video, audio recordings, broadcasting, and web broadcasting in their language.

British (5,480)

These people are expatriates from Britain that helped with industry of the country. English is their mother language. Christians make up 78% of the people while 1.11% are evangelicals. There is evidence of a widespread, disciplined church. They have access to the Bible, Jesus Film, God Story Video, audio recordings, broadcasting, and web broadcasting in their language.

<http://www.hammond.swayne.com/British%20in%20Peru.htm>

German (5,380)

These expatriates from Germany are now citizens of Peru. Standard German is their mother tongue. Christians make up 70% of the people. There is a widespread, disciplined church. They have access to the Bible, Jesus Film, God Story Video, audio recordings, broadcasting, and web broadcasting in their language.

Greek (5,380)

These people are traders and farmers from Greece. Greek is their mother tongue. Christianity makes up 90% of the people and there is a reproducing church movement. They have access to the Bible, Jesus Film, God Story Video, audio recordings, and web broadcasting in their language.

Han Chinese, Cantonese (116,700)

These people reside primarily in Lima. Yue Chinese is their mother tongue. Most were brought to Peru from Macao and other ports between 1849 and 1874. Many others came from the United States after their work on the railroads. Most serve as businessmen. They have retained their traditional Chinese diet. 'Saving face' is a high regard especially handling arguments. Boys are treated with more affection than girls are. Their religion is a mixture of Buddhism, Confucianism, and Taoism. They are superstitious and consult horoscopes regularly. In addition, they believe in ancestor worship and that ghost's exists because of a person dying in poor circumstances. However, 44.7% of the people are Christian and .07% of the people are evangelical. There is a reproducing church movement. They have access to the Bible, Jesus Film, God Story Video, audio recordings, broadcasting, and web broadcasting in their language.

<http://wrc.lingnet.org/peru.htm>

Japanese (126,940)

These people are workers from Japan. Most migrated from 1970 to 1990. Japanese is their mother tongue, but most have integrated into the Peruvian culture. 45% of them are Mahayan Buddhists with some mass converts to Soka Gakkai. 1.5% of the people are evangelical Christians. There are no churches, but initial church planting has been conducted in the last two years. They have access to the Bible, Jesus Film, God Story Video, audio recordings, broadcasting, and web broadcasting in their language.

<http://wrc.lingnet.org/peru.htm>

Jew (9,940)

These people are communities of Spanish-speaking practicing Jews that reside mostly in Lima. Spanish is their mother tongue. .09% of them are Christian. There are no churches, but a few believers. They have access to the Bible, Jesus Film, God Story Video, audio recordings, broadcasting, and web broadcasting in their language.

Mulatto (53,380)

These people are a mixed-race descendents of slaves. They live throughout the country. Spanish is their native language. 89.5% of the people are Christians while 10% are non-religious. Evangelicals are over 5% and there is a reproducing church movement. They have access to the Bible, Jesus Film, God Story Video, audio recordings, broadcasting, and web broadcasting in their language.

Norwegian (7,310)

These people are expatriates from Norway that are involved in business. Bokmaal Norwegian is their mother tongue. 90% are Orthodox Christian. Less than 5% are evangelical. The Scandinavian Seamen's Church works among them. There is a widespread church, but no active church planting has been conducted in the last two

years. They have access to the Bible, Jesus Film, audio recordings, broadcasting, and web broadcasting in their language.

Romani, Vlax (7,310)

These people are considered gypsies and are nomads living as travelers around Peru. 70% are Orthodox Christians, and 30% are non-religious. Evangelicals are around 5% and there is a Gypsy Evangelical Movement among them. There is a group of churches. The New Testament was first published in their language of Vlax Romani in 1984 and recent copies have been made. They have access to the Jesus Film, audio recordings, and Christian radio broadcasts.

Russian (1,220)

These people are refugees since the Russian Revolution of 1917. Russian is their mother language. 60% are Christian with less than 2% being evangelical. There is reproducing church movement. They have access to the Bible, Jesus Film, God Story Video, audio recordings, broadcasting, and web broadcasting in their language.

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Missiological Implications

1. Evangelical Christians and Churches should prioritize the peoples of Peru for evangelism and church starting with a view toward setting in motion church-planting movements among these peoples.
2. Evangelical Christians should encourage the contextualization of evangelistic and church starting strategies for the peoples of Peru. This effort is especially needed among the people groups of Amerindian as well as many of the ex-patriot peoples.
3. Evangelical Christians and Churches should prioritize evangelizing Roman Catholics in Peru. Evangelicals should introduce training to share the Good News of Jesus Christ with the largely folk-Catholic populations of Peru. This training marks a major need in Peru as well as much of Latin America.
4. Evangelicals should target the vast numbers of needy persons, especially in the cities. Persons moved and displaced by war and deprivation face growing needs. Many widows and children are in need of material and spiritual help. In Lima, over 60% of the people live in slums. Because of this problem, there are numerous street children.
5. Evangelical Christians and Churches should strive to aid the people of Peru to provide more stability in political, social, and economic factors in their society. This goal can be reached by encouraging the government of the United States to help Peru but more by motivating Christians to directly engage in helping services in the social, economic, and political arenas.
6. Evangelical Christians should prioritize evangelizing the large ex-patriot groups such as the Han Chinese and the Japanese as well as the Mulatto and Gypsy populations.
7. Evangelical Christians and groups should seek to provide more and higher quality leadership training for the churches in Peru.