

From the data presented in this report, a number of overall findings and new trends emerge, which we will now summarise under nine heads.

1. The population explosion in Africa

The population of Africa and its surrounding islands in mid-1972 is 367,380,000. The demographic explosion due to natural causes (births minus deaths) is causing this to increase at a rate of 2.8% per year, i.e. 10,286,640 each year (28,200 a day, or 1 every 3 seconds). These masses belong to 44 nations and 13 non-sovereign territories, and also belong to a grand total of 860 African peoples (or tribes, or distinct ethnic units), which are split by national boundaries into 1,045 tribes-within-nations. Most of these tribes are growing in size each year at the average of 2.8%; only a handful are decreasing in size.

2. The persistence of traditional religion

In 1972, Africa's traditional tribal religions are still professed by 64 millions (17.4% of the continent). In many tribes these religions are still a very strong force, and are even reviving in strength in a number of areas. In at least 220 tribes (250 tribes-within-nations) traditionalists number 60% or more, and in 90 of these tribes they are 90% or more. Demographic increase (at 2.8% per year) among the total traditionalist community is 1.8 million each year; but more than this number are being converted to Christianity, so that the total number of traditionalists is gradually decreasing each year.

3. Demographic increase in Islam

The total of Muslims in Africa in mid-1972 is estimated at 41.7%, or 153.2 million. As with all other populations, this is increasing due to natural causes at about 2.8% per year, i.e. 4.3 million a year. Increase due to conversions to Islam is however relatively small, estimated at 250,000 a year, mostly taking place in parts of Senegal, Mali, Guinea, Ivory Coast, Upper Volta, northern Nigeria and northern Cameroon. Since 1950 the earlier expansion of Islam southwards in Africa has virtually halted at the line shown on the map, and now about 213 peoples and tribes are Muslim or islamised to 75% or more.

4. The growth of Christianity

The total of professing Christians in mid-1972 is 149,300,000 (40.6%), of which 59.6 million are Catholics (16.2%), 45.2 million Protestants (12.3%), 16.5 million Orthodox (4.5%), 15 million adherents of African independent churches (4.1%), and 13.0 million Anglicans (3.5%). The Christian community is growing by demographic increase at about 2.8% per year, and by conversion at about 2.2% per year, a total of 5.0% per year or 7.5 million persons a year. Affiliated Christians on the churches' rolls or records number about 104 million, and regularly practising Christians about 40 million; these are found in 356 Catholic dioceses, 648 Protestant, Anglican and Orthodox denominations, and in 5,400 African independent churches. Over the last eighty years there has been a rapid remarkable christianisation of a large number of African peoples; over 400 tribes today have responded markedly to Christianity, and of these at least 50 are composed of members who are virtually 100% professing Christians.

5. Penetration of the gospel across Africa

Evangelisation has progressed at extremely uneven rates across the continent over the last hundred years. Because of comity arrangements, linguistic difficulties, and arbitrary assignment of areas to missions by colonial governments, highly-evangelised tribes exist today next door to virtually unevangelised tribes. The general state of evangelisation in 1972 can best be shown in tabular form as follows, after which the main figures will be elaborated on.

STATE OF EVANGELISATION IN AFRICA, 1972

Types of tribe	Tribes	Tribes-within-nations	Populations(in millions)			Opportunity for evangelisation from outside
			Total	Evangelised	Unevangelised	
Muslim and islamised	213	270	140	57	83	Limited or nil; radio and literature approaches only.
Responsive evangelised	411	512	180	162	18	Unnecessary; self-perpetuating internal evangelistic momentum.
Unevangelised	236	263	47	18	29	Outside aid necessary often essential, and welcomed.
TOTALS	860	1,045	367	237 (65%)	130 (35%)	

The table shows that, of the 860 distinct tribes (1,045 tribes-within-nations) in Africa, 213 (270) are Muslim or mostly islamised tribes with a population of 140 million (the other 13 million Muslims in Africa belonging to non-islamised tribes), 411 (512) with a population of 180 million are evangelised (over 50%) tribes and have responded to Christianity (of which about 150 tribes can be described as now fully evangelised), while 236 (263) with a population of 47 million remain as unevangelised tribes. With regard to population totals, the fourth column of figures above (based on Table 1, column v) shows that around 65% of Africa can be regarded as evangelised, which is not surprising since many of the largest peoples of Black Africa are not only fully evangelised but are also virtually all christianised. Some 35% of Africa (130 million) remain unevangelised. Of these latter, 18 million belong to already evangelised tribes whose present evangelistic momentum ensures the continuation of evangelisation; and some 83 million belong to Muslim and islamised tribes in which no evangelisation is feasible except for radio and literature approaches. This leaves 29 million unevangelised persons in unevangelised or frontier situation tribes.

In addition to numerical evangelisation, cultural evangelisation continues with translations of the scriptures and other attempts at presenting the gospel in intelligible indigenous garb.

This task of translating gospels, New Testaments and Bibles into Africa's 1,050 indigenous languages (1,439 languages-within-nations) is now 23% completed. Multiplying these two percentages (23% and 65%), as representing the extent of cultural and numerical evangelisation, respectively, we arrive at a figure of 15% for the status of evangelisation as a whole in Africa today.

6. Frontier situations

Of the 263 tribes-within-nations in frontier situations, 45 are evangelised (over 50%) but resistant to Christianity, 44 are half-evangelised (50%), 106 are partially evangelised (15-45%), and 68 are unevangelised or sparsely evangelised (0-10%). Few of the total population of 47 million in these tribes, have contact with the gospel. The clearest example of this predicament is that of the Ingassana of Sudan, a primitive Prenilotic tribe numbering 35,000, who form a totally traditionalist island, with no Muslims nor Christian converts, on the southern edge of the Muslim hine. Only one European pioneer, unattached to any mission, is known to have visited them, and he only managed to produce a primer on the language before being evicted by the government; subsequently the authorities have refused permission for further visitors from outside.

7. Agencies of frontier mission

The great majority of unevangelised peoples have at least one Protestant missionary agency at work among them, as Table 4 describes; each usually has also at least one Catholic order. The directory in the appendix lists 207 such agencies or groups engaged on organised work in frontier evangelistic situations. Of these, 103 are what have traditionally been known, from the African point of view, as foreign missionary societies, orders and agencies, in that they are operated and controlled from headquarters overseas in Europe, North American and Australasia. In addition, all Catholic orders and missions in Africa (with the exception of North Africa, Portuguese Africa, Ethiopia and some islands) operate under the centralised control of the Sacred Congregation for the Evangelisation of Peoples, in Rome, Italy (also known as Propaganda). But at least 104 of the agencies listed (together with the large number of independent churches engaged on such work, enumerated here as a single group) have their headquarters in African nations, which in this report indicates that they operate mission and evangelistic programmes under African initiative, leadership and control. If we include the indigenous churches, this means that a large majority of all agencies for frontier mission are under African control.

In addition to the missionary societies and denominational agencies for mission, there are several inter-denominational and inter-church evangelistic enterprises each at work in numerous African countries operating not de novo but through existing churches and missions; of these perhaps the most relevant to this survey is New Life for All, an organisation in 20 African countries, based on Nigeria, which specialises in training for total evangelisation through total mobilisation of all church members.

There are also the 24 national Bible societies and half a dozen other national Bible agencies, under African management in most African nations, which are responsible with the United Bible Societies for initiating new translations of the scriptures among unevangelised peoples. The existence of so many overseas agencies in this listing, most of which operate independently and autonomously, raises again the question of co-operation between evangelistic agencies. So far, only one major internationally-supported joint action for mission project, Action Apostolique Commune in Dahomey, has been begun, together with a tiny handful of nationally-supported joint projects; elsewhere throughout the continent, there is fellowship and mutual recognition between agencies but little or no joint strategical or tactical consultation or planning. The need for organisation and joint planning in evangelisation, if African peoples are to be properly served, is highlighted by the sad fate of peoples inadequately evangelised and followed up, and two examples of this will now be given.

8. The tragedy of forgotten churches

Modern historical interpretation of the planting of Christianity in Africa lays stress on the enormous part played by unknown or forgotten African evangelists and congregations. Apart from those whose labours, though unrecorded, are known in local oral church tradition, there are numerous tragic cases of the apparent abandonment of such groups to oblivion, left to their own devices without outside help of any kind.

This survey uncovered several such cases. In 1963, the American Episcopal bishop in Liberia passed through a town new to him, Plibo among the well-evangelised Grebo tribe, and was approached by a deputation headed by an old man. He was then startled to receive a piece of paper stating that there had once been an Episcopal mission there with several American missionaries, but which had long since been closed down (later research revealed it was considered 'dead' and closed in 1910). The paper contained a list of the faithful communicants who were still alive after all these years, conducting Sunday worship as best as they knew, and patiently awaiting the return of the mission.

A second example is from the Ivory Coast, where Methodist missionaries have a small work among the 70% traditionalist Anyi, one of the evangelised but resistant peoples listed in this report. The Methodists told the survey team about a small indigenous 'episcopal four-square elim type' group near Akoupe (38 kms north of Adzope), which, although in French-speaking territory, followed the Anglican liturgy in English each Sunday. Further enquiries established that this was probably one of the churches founded around 1913 by the African evangelist from the Gold Coast Philip Swanson, a disciple of Prophet W. W. Harris. Swanson founded 'Church of England' congregations at random, but many were not followed up by the later Anglican missionaries from Accra and had to struggle on as best as they could over the decades without any outside help.

9. The missionary spread of the independent churches

The historical (Western) missions and churches may thus have often failed to follow up their professional type of evangelisation, but a more organic and continuous type of evangelisation based on labour migration and the movements of traders comes from the African independent churches. During the survey, it was often noted that in all parts of Black Africa indigenous churches had migrated to and were working in unevangelised areas, both within their own tribes and languages groups, and also farther afield. Thus the Kimbanguists (EJCSK) of Zaire have adherents in Namibia, the Church of the Lord (Aladura) from Nigeria has frontier work among the Kono of Sierra Leone, and the Vapostori (Apostolic Church of Johane Masowe) of Rhodesia have driven north in convoys of lorries to Nairobi (Kenya), then to Kampala (Uganda), to purchase large city properties for a year at a time to serve as the bases for mobile religious communities concerned to evangelise surrounding areas. The present report does not give further details of such work by others of the 5,400 distinct indigenous denominations in Africa, because it is largely spontaneous, unorganised, temporary, unheralded and unrecorded. But it clearly has been and still is exceptionally effective, and in aggregate is making a major contribution to the evangelisation of the continent.

No people in history has been able to evangelise itself completely ab initio; outside agents of the gospel have usually assisted as initiators and catalysts until the numbers of local Christians have become large enough to enable evangelisation to proceed under local momentum. This report attempts to identify those peoples in Africa who still need and want such assistance from outside.

I. INTRODUCTION

This report describes the extent to which the Christian faith has penetrated across Africa, by means of an overall investigation concerning the situation in nearly half of the 860 tribes on the continent, together with more detailed case studies of 51 tribes representative of the whole range of peoples in Africa. It is based on field investigations and other enquires over the period 1965-1972, which began with a 3-month field survey from Senegal to Central African Republic, leading up to the report 'The evangelisation of West Africa today' for the Yaoundé (Cameroon) consultation in June, 1965. Since then the project has evolved to cover the entire continent under the title 'The evangelisation of Africa today', sponsored by the All Africa Conference of Churches. From 1968-70, questionnaires on the situation in specific tribes were returned by co-operating missionaries, pastors, sociologists and several kinds of research worker in all parts of the continent. Subsequently, the assistance of specialists has been sought in order to arrive at an accurate analysis of the situation. The report attempts to give an overall analysis only, and does not go into details of unevangelised areas in each tribe, or current mission programmes there.

The number of unreached areas in each tribe is given in coded form in Table 4, column 7; persons wanting the actual location of such areas should approach existing agencies there. Likewise, this report does not go into details concerning current programmes of individual churches and missions at work in frontier situations today, since the number of these bodies is legion (207 are listed in the appendix); persons wanting such information can approach direct any agencies working in the area they are interested in. In the same way, persons needing to trace any expert knowledgeable on a particular tribe and its situation will find that in most cases the only such experts are actually working there at present, and so can be contacted through the agencies at work. Neither does this report describe new forms of Western involvement in mission (assistance to African independent churches, radio and television ministry, literature, theological training, urban mission, etc.). Instead, the focus here is not on what foreign agencies are doing, but on what response to Christianity African peoples have made, are making, or could make if they were to be given the opportunity.

To be properly understood, a survey of this type should be interpreted as in the main a comparative and cross-cultural study, setting out the general order of magnitude of the situation -- i.e. as a survey giving a general idea of the number of unevangelised peoples, their approximate populations and religious followings, and their relative position with respect to religious profession and evangelisation. Detailed local data may be given at numerous points, but the main objective of the study is to present a conspectus or overview of the overall situation. It follows therefore that neither total accuracy nor total inclusiveness can be claimed for this type of survey -- neither accuracy to the last digit in the statistics, nor any assertion that all existing unevangelised tribes in Africa have been located and included. From this point of view, the data can be divided into three categories of accuracy. In a number of cases here, a particular statistic -- number, percentage, or year -- is based on exact data and can therefore be regarded as accurate (the clearest examples, are the dates of Scripture publication in each tribe). In a number of other cases, a statistic may be given here to several digits (e.g. '107,092!'), which indicates that it is based on some kind of head count or other aggregate and therefore lays claim to a certain accuracy. Such statistics are also reproduced in full to facilitate their identification by observers familiar with the local situation, who will therefore know the accuracy or otherwise of the particular statistic and will know whether more up-to-date figures have become available. Then thirdly, there is the majority of statistics produced by this survey, namely those given as rounded estimates with several zeros (e.g. '100,000'); this is meant to indicate that they claim only to represent the general order of magnitude at that point. This is particularly the case with tribal population figures. The same is also true with percentage figures given in tens (10%, 20%, 50%, 80%, 90%); which are clearly intended to supply only a rough idea of relative size, in contrast to more exact percentages (e.g. 'Kenya is 6.4% Muslim') which are based on more detailed data and calculations. The only exceptions to this are the percentage figures for traditionalists, which are derived in most cases by subtracting Muslims and Christians from 100%, and so are usually given to the last digit. Lastly, it should be stressed that the data presented here are only the best estimates that were available at the time of enquiry; but although more detailed or accurate data may later become available at numerous points, it is not likely to alter the main conclusions of this survey nor the general order of magnitude of the situation as it is portrayed here.

II. DEFINITIONS: FRONTIER SITUATIONS AND EVANGELISATION

There are many kinds of religious frontier in contemporary Africa, and this survey does not attempt to describe them all. Rather, it attempts to delineate the basic demographic frontier or frontiers between Christianity and the other religions -- the frontier between faith and non-faith, from the Christian point of view. In particular, it describes the approximate numerical strength of Africa's traditionalists, i.e. those who follow the religious systems evolved in Africa before the arrival of the immigrant religions, Islam and Christianity (in this report we describe them as traditionalists and reject the older terminology -- pagans, animists, fetishists, etc.). Frontier situations, therefore, are defined here as demographic situations in which the bulk of the population of a people or tribe are non-Christians but are relatively open to the Christian faith were it to be adequately presented. Frontier missions, similarly, are any projects of pioneer or primary evangelism and church-gathering directed towards peoples still largely traditionalist in religion and culture. Such missions have often in the past been initiated by foreign missionary societies from the Western world, but are now increasingly being sponsored under African leadership by the autonomous Protestant and Catholic churches in Africa.

It is essential throughout this survey to make a clear distinction between (a) evangelisation, and (b) christianization or conversion. Non-Christian peoples can be evangelised without necessarily becoming Christians or professing conversion. Individuals of another religion, or a family, or a tribe, or a nation, can be said to have been evangelised when they have come into contact with Christianity sufficiently for them to have heard the good news about Jesus Christ and to have had an opportunity of responding to it by faith; i.e. people have been evangelised when they have been exposed in one way or another to the gospel. If they then reject Christianity or do nothing further about it, they are still evangelised but remain as non-Christians. If, on the other hand, they respond to the gospel and profess to accept it, they are christianised, which means they become professing Christians, and we can speak of them as professing conversion to Christianity. The number of people in a tribe who have been evangelised must therefore always be somewhat larger than the number who have been christianised and profess conversion.

The next point is that the concept of evangelisation goes deeper than the merely numerical penetration of the population to proclaim the gospel, i.e. the bringing of numbers of individuals, families or communities into contact with Christianity and the confronting of them with the challenge and the offer of Christ. Evangelisation goes beyond them as individuals or groups to encompass also the penetration of their tribal philosophy and world-view by the Christian ethic and world-view. It is for this reason that the translation of the Scriptures into a tribe's own vernacular language ('the soul of a people') is of such importance in the total process of evangelisation, since as a result the culture and tradition of the tribe become gradually permeated with Christian ideals and values, and traditional words and ideas are given Christian meaning and become 'baptised into Christ'. In this survey, therefore, evangelisation has this two-fold connotation of (a) numerical penetration of tribal populations through proclamation and the hearing of the gospel, and (b) cultural penetration of tribal philosophies through Scripture translations and christianisation of traditional religion.

Data are set out in the 4 tables of the report in such a way that they facilitate differing ways of definition or analysis. Thus if a reader thinks that the dividing line between our definitions of evangelised and unevangelised tribes (50%) is too high, and wishes to define unevangelised at 20%, 10%, or 5% or less, he can immediately go through Table 4 (column 7) seeing which tribes remain unevangelised on his new definition. The map assists in this by showing unevangelised tribes.

Lastly, it should be noted that with the sole exception of literacy percentages (which are always given for only the adult population aged 15 and over), all population figures or percentages in this survey include young children and infants, who are assumed to have the characteristics of their parents. Thus the children of Protestants are counted as Protestants, and the children of Catholics are counted as Catholics; likewise with Muslims and traditionalists. In the same way, the percentages and numbers of evangelised and unevangelised include, together with their parents, infants and young children not yet able to hear or respond to the Christian faith for themselves. Thus a statement that a tribe is 95% evangelised means that the Christian faith has reached 95% of all persons capable of hearing and responding, together with their infants.

III. THE PRESENT EXTENT OF CHRISTIANITY IN AFRICA

The first of the four tables of the report, summarises the present situation with regard to the penetration of Christianity across Africa. Its layout and contents must first be explained.

Table 1 sets forth, for every nation and territory in Africa and its surrounding islands, a panoramic view of the progress and penetration of Catholic and Protestant Christianity, together with three different kinds of percentage index by which the present state of evangelisation in Africa may be assessed (cols. e, m, and w, shown underlined below). Columns n and o give the years when Catholic and Protestant missionary work was first begun; columns g and h give the present percentages of professing Christians, Catholic and Protestant; columns j-l show the total number of Scripture translations available in the nation's languages, and columns p-r give the number of Catholic dioceses, Protestant and other Western denominations, and African independent churches; columns s and t then contrast the present national totals for Christians and followers of traditional religion (traditionalists). Lastly, columns u and v estimate the number of unevangelised persons in each nation: in peoples in frontier situations, and in the whole nation; and column x summarises the number of peoples in frontier situations that this report describes.

KEY TO COLUMNS IN TABLE 1

- a. Population in mid-1972 (based on United Nations Population Division tables).
- b. Number of distinct African tribes-in-nations indigenous to the nation (Murdock's classification: see explanation at beginning of section IV, and map in appendix). In about 185 cases, a tribe is split by national frontiers (because of former arbitrary colonial boundaries) into sufficiently large segments to be counted here as being present in each of the two or more nations. This explains why the total for the continent (1,045) is greater than the total of 860 district tribes or ethnic units used in this survey and shown (with the exception of pygmy groups) on the map.
- c. Size of urbanized population (usually, in towns over 2,000 in size) as percentage of whole population.
- d. Literacy in the nation; percentage of literates among adults over 15 years of age.
- e-h. Religious profession, i.e. percentage of population professing (in censuses) to follow the various religions, in mid-1972. Professing Christians are often 50% larger in number than affiliated Christians (on the Churches' rolls or records); and affiliated Christians may be from two to five times larger than practising Christians who regularly attend church. As a very approximate guide, therefore, affiliated Christians may be estimated from this table by multiplying professing Christians by 0.7; and practising Christians may be estimated by dividing professing Christians by 4. Note that although the four figures in these columns (and in columns 2-5 of Tables 2, 3 and 4) usually add up to 100%, in some cases they add up to 99% because of rounding to the nearest digit; and in a handful of cases they add up to well under 100% because of large populations of additional religions (e.g. Mauritius, 48.7% Hindu; Falasha tribe of Ethiopia, 93% Jewish).
- e. Traditionalists (followers of traditional tribal religion, formerly called pagans or animists), %.
- f. Muslims, %.
- g. Catholics (baptised, catechumens, and all other professing adherents), %.
- h. Protestants, Anglicans, Orthodox, and African independent, %.
- i. Number of distinct African languages indigenous to the nation.

- j-l. Number of indigenous African languages in which scriptures (of the three following types) have been translated and published.
- j. Gospels (portions)
- k. New Testaments.
- l. Complete Bibles.
- m. Existing scripture translations progress expressed as a percentage of all possible translations into indigenous languages; =cols.j + k + l, divided by 3 times col. i, x 100%.
- n. Year when permanent Catholic missionary work began (excluding 15th-18th century missions in tropical Africa which were later abandoned).
- o. Year when first Protestant, Anglican or independent missionary work began (Nil = no organised missionary work).
- p-r. Total number of distinct Christian bodies at work in the nation, of the three types following.
- p. Catholic dioceses or other jurisdictions.
- q. Protestant, Anglican, and Orthodox denominations (excluding dioceses or other sub-divisions).
- r. African independent (indigenous) churches (distinct denominations).
- s. Total number of professing Christians in the nation (derived by multiplying col.a by col.g + col.h).
- t. Total number of traditionalists (derived by multiplying col.a by col.e).
- u-x. Present state of evangelisation in the nation.
- u. Number of unevangelised persons in nation (rough rounded estimates based on column u, also Table 3, and other data). Note that here as elsewhere in this report, infants and young children of evangelised or unevangelised adults are counted together with their parents. The totals in this column are only intended to give approximately the general order of magnitude of the unevangelised in each nation. In the Muslim north African nations, the estimates take into consideration such factors as the growing ubiquity of transistor radios and Christian broadcasting, the constant migration of Christians in nations' labour forces. Christian literature programmes and correspondence courses, the presence of numerous foreign chaplaincy churches, and (in the case of Egypt) the widely dispersed Coptic Orthodox Church throughout the land. Hence it is assumed here that something like 40% of Egyptians have been exposed to Christianity in some form, with the figure reduced to 30% for the rest of the Muslim nations. Since these totals contain millions of Muslims, whose evangelisation presents its own special difficulties and is often virtually impossible to attempt, this column should not be regarded as a measure of evangelistic opportunity; for a measure of the latter sort, it is better to use the preceding column, u, which enumerates peoples as yet unexposed to evangelisation but relatively open to it.
- w. Status of evangelisation index (SE), indicating the extent to which the total primary evangelistic task in a nation (viewed as the twofold one of evangelising the individuals making up the nation, and of providing the scriptures in all its languages, i.e. numerical and cultural evangelisation)= has been completed. This index is defined as follows: $SE = (1 - \text{col.v}/\text{col.a}, \times \text{col.m})$, per cent. The maximum value of this index, 100%, indicates a fully-evangelised nation with the complete Bible available in all its languages.
- x. Number of unevangelised or frontier situation tribes-within-nations in this nation (total derived from listing in Table 4). A tribe with its sub-tribes is counted as only one unit in this survey.

IV. THREE CATEGORIES OF REACTION TO CHRISTIANITY

To assist clarity in enumeration, this survey speaks about both tribes and tribes-within-nations. A tribe is usually defined as a cluster or group of people sharing a common name, language, culture and territory; one usually speaks of there being a total of 860 tribes in Africa, and these are shown with their names on the map appended to this report. Long after the tribes and their boundaries came into existence, however, a whole network of colonial frontiers was superimposed on the continent, which have evolved into the national boundaries of today, also shown on the map; these largely ignored, and still ignore, tribal boundaries. As a result, about 185 tribes are today seriously split by national frontiers into large or otherwise significant units, which then become for their members the basic social units within which people have to live. This unit is referred to in this report as the 'tribe-within-nation'. Thus the single Yao tribe, who live in Malawi, Mozambique and Tanzania, formerly under differing colonial regimes and now under equal differing types of national government, are counted in Table 2 as three distinct units or 'tribes-within nations'.

For the purposes of analysis, this survey divides the 860 tribes of Africa (1,045 tribes-within-nations) into three categories as follows:

a) MUSLIM AND ISLAMISED PEOPLES AND TRIBES

In 1972, a total of 213 tribes in Africa (270 tribes-within-nations) are Muslim, either completely or solidly (100%) or so heavily islamised (defined here as 75% or over) that there has been, and still is, little or no welcome or opportunity for Christian evangelism. These peoples stretch in a solid bloc from the North African coast down through the Sahara to what we may call 'the Muslim line', running across Africa approximately 100 miles south of the Sahara Desert, as shown on the map. This religious frontier divides tribes which are 75% Muslim or over from those to the south with smaller Muslim percentages. A selection of these peoples are described in section V and in Table 2.

b) RESPONSIVE EVANGELISED PEOPLES AND TRIBES

Over the last two hundred years, some 411 tribes of Africa (512 tribes-within-nations) have come into contact with the Christian faith to a sufficient degree for them to be called evangelised peoples, both numerically and also culturally. These peoples have observed and studied the Christian faith and its proclaimants for an 'incubatory' period of from one to 50 years and have then responded to it with varying degrees of enthusiasm, by forming Christian communities of varying sizes, by absorbing Christian values and the Christian world-view, and by interpreting Christianity as the fulfilment of their own traditional religion. The definition here of a responsive tribe is one in which traditionalists have been converted to Christianity in such numbers that remaining traditionalists number less than 60% of the tribe. Clearly, most of these peoples still contain thousands of unevangelised individuals, families, villages and even areas or regions. However, where these persons in percentage terms are small relative to the rest in their tribe -- by definition here, a minority, or less than 50% -- the tribe is defined in this survey as 'evangelised' in the sense that the gospel has penetrated the majority and has therefore attained sufficient momentum to complete the tribe's self-evangelisation in the years ahead. These responsive evangelised tribes are shown on the map; and a selection are described in VI and in Table 3.

c) UNEVANGELISED, PARTIALLY EVANGELISED, AND RESISTANT PEOPLES AND TRIBES

The remainder of Africa's peoples, some 236 tribes (263 tribes-within-nations), form the object of this survey as a frontier situations in that they are still largely traditionalists (60% or over) who are not yet islamised and who have not yet come into contact with Christianity to the same extent, and who can therefore

be described in various degrees as unevangelised or not yet fully evangelised, either numerically or culturally, but which are (unlike the islamised tribes) relatively open to evangelisation. A listing of these 263 peoples is given in Table 1, and they are shown on the map. The listing was compiled by including, for each nation, all known cases of non-islamised peoples in which traditionalists numbered 60% or over, and also all known cases of non-islamised peoples in which the percentage of persons evangelised was 50% or less (i.e. 50% or more unevangelised). These criteria mean that the listing contains the following two kinds of tribe, corresponding to the two-fold definition of evangelisation (in section II) as both the numerical evangelisation of persons and also the evangelisation of their culture:

- (i) Tribes with a majority of their population unevangelised, in which the large number of traditionalists (in almost all cases 60% or over) present what this report is terming a frontier mission situation (tribes of this kind (218 tribes-within-nations) are listed in Table 1, and are shown on the map; and
- (ii) Tribes which have already been numerically evangelised (over 50%), leaving only a minority still unevangelised, but which are resisting Christianity in that the number of traditionalists still remains high at 60% or over, and which can therefore be termed culturally unevangelised (42 tribes of this kind (45 tribes-within-nations) are listed in Table 1, and are shown on the map).

In a number of these cases traditional religion was found to be extremely strong, often even reviving in strength. Since in almost all cases no attempt has yet been made to initiate Christian encounter and theological dialogue with these tribal philosophies and religions, such cases are regarded here as frontier situations offering great opportunities for dialogue and the eventual evangelisation of these tribal world-views and philosophies.

The main collection of survey data in this report is that given in the three tables 2-4, with their visual presentation on the map. These data, and the identical layout of the three tables, will now be described.

On the left of each table are listed peoples and tribes together with the nations they are found in. For ease of location, these tribes are named and spelt according to the best classification available, namely that of the anthropologist G.P. Murdock (Africa: Its peoples and their culture history, 1959), corresponding to the names on the tribal map of Africa appended to this report. Local spelling often varies considerably, and in many cases tribes are commonly referred to locally by one or more quite different names; where these are essential for identification, they are given in brackets immediately after the Murdock name. It should also be noted that often tribes speak a language whose name is quite different to that of the tribe.

KEY TO COLUMNS IN TABLES

1. Population Tribal populations given here are estimates for mid-1972 based in most cases on the latest government censuses. The method used is to determine the percentage size of a tribe in relation to total population at the last census, and then to multiply this percentage by the mid-1972 national population. Rounded figures such as '10,000' are very approximate estimates only. The figures for nations in this column are of total population.

- 2-5 Religious profession These estimates of the percentage of a tribe professing to follow each religion come from either government censues, or (in most cases) were made by local observers familiar with the tribe's religious composition. Figures are only given here when known to a reasonable degree of accuracy. Note that percentages ending in digits other than zero (e.g. '73') claim greater accuracy than round numbers (e.g. '70', '50', '10') which are more likely to be rough estimates only.
2. Traditionalists (formerly called pagans or animists), %
 3. Muslims, % Where this figure is small, it indicates the extent of islamisation; e.g. 20% indicates 'slight islamisation', and 50% 'extensive islamisation'; those of 75% or over are called completely Muslim or islamised tribes.
 4. Catholics (baptized, catechumens, and all other professing adherents), %
 5. Protestants, Anglicans, Orthodox and Independents, %
 6. Traditionalists The number of followers of traditional religion in each tribe, obtained by multiplying columns 1 and 2.
 7. Evangelisation, % The figures in this column are observers' estimates of the percentage of the tribe who can be said to have been evangelised (i.e. to have come into contact with Christianity sufficiently for them to have heard the gospel, by one means or another (including radio and literature evangelism), whether or not they have subsequently accepted it. Note also that infants and young children of evangelised adults are themselves counted as evangelised. In many cases observers gave a % figure; but when they gave impressionistic non-numerical answers, as shown below, these have been quantified using the following code, and then entered in column 7. Note that the maximum figure given (for 'fully evangelised') is 95%, because in practice it is impossible to reach 100% since there are always numbers of unevangelised individuals however completely the society has been evangelised. The figures for nations in this column are averages (for each nation, = evangelised in frontier situations + population of tribes in frontier situations).

<u>Descriptive phrases used</u>	<u>% evangelised</u>
'Fully evangelised'; 'all areas evangelised'; 'all have heard the gospel'; 'probably no-one has not heard the gospel at least once'...	95
'Mostly evangelised'; 'pretty well evangelised'; 'very few have not heard something of the gospel'.....	90
'No region completely unevangelised'; 'one relatively small unevangelised area'; 'only small marginal unevangelised areas'; 'only isolated villages unevangelised'	85
'Several areas unevangelised'; 'many people are still unevangelised'; 'evangelised, in general'	80
'Fair coverage of evangelisation'; 'well evangelised'; 'extensively evangelised'	70
'A majority has been evangelised'; 'most villages (but not individuals) have been touched'	60
'About half have been evangelised'	50
'Partially evangelised'; 'evangelisation is under way'	30
'Still largely unevangelised'; 'still virtually pioneer work'; 'large areas quite unreached'	20
'Very little evangelised'; 'only slightly evangelised'; 'mostly unevangelised'; 'very few have heard the Gospel at all'; 'most areas unreached'	10
'A very small percentage'; 'scarcely evangelised'; 'very sparsely evangelised'; 'hardly touched by the Gospel'; '95% of the territory has no Christian contact of any sort'; 'evangelisation has scarcely begun', or 'is just beginning'	5
'Unevangelised'; 'unreached'; 'under 1% reached so far'.....	0

3. Unevangelised The approximate number of unevangelised persons in each tribe (the unevangelised community, including young children and infants), estimated by multiplying column 1 by $(1 - \text{col. 13}/100)$. The figure given in this column for each nation is then the total of the figures for each tribe listed below it, i.e. the total unevangelised persons in frontier situations in the nation.
9. Status of evangelisation index (SE), indicating the extent to which the total primary evangelistic task in a tribe (viewed as the twofold one of evangelising the individuals and families composing the tribe's language, i.e. numerical and cultural evangelisation) has been completed. This index is defined similarly to Table 1. The maximum value of this index, 100%, indicates a fully-evangelised tribe with the complete Bible available in its own language; the minimum value (zero) indicates a tribe in which evangelisation of people or language or culture has barely begun.

V. CASE STUDIES OF MUSLIM AND ISLAMISED PEOPLES (Table 2)

To the north and east of the Muslim line across Africa (see map) there are 205 peoples and tribes that are either solidly Muslim, or over 75 % Muslim, or over 75 % islamised. A handful of other Muslim peoples can also be seen to exist just south of the line. This line, which has been moving steadily southwards in Africa since the 6th century AD, advanced considerably under British, French and German colonial rule after 1885, slowed down around 1930, came to a standstill around 1950, and has remained virtually unchanged since independence in the new Black African states of the 1960s.

In many of these Muslim tribes Christian evangelism is difficult, unwelcome, unwanted, even impossible or legally proscribed. Nevertheless, partial numerical evangelisation (30% has taken place in a few tribes here and there, and attempts at cultural evangelisation have produced scriptures in a number of their languages. Basic comparative data on a selection of 22 such tribes is given in Table 2. The situation in one of these Muslim tribes is given as a case study.

The Makonde of southern Tanzania number 550,000, with a further 300,000 across the border in Mozambique. Anglican missions (UMCA) began in 1878 at Newala, Catholics (Benedictine Fathers of St. Ottilien) opened their first mission station at Kitangali in 1932, and more recently the Plymouth Brethren (CMML) have begun work in Mtwara town. The expulsion or internment of German missionaries during the two World Wars was a major handicap to Catholic work. About 90% of the Makonde have called themselves Muslims since 1910-20, adopting Muslim names, not eating pork, keeping of feast days (by 30% of the population), and Friday prayers (attended by 10%). They have made little change, however, in traditional beliefs and customs (spirit dances, rites, sacrifices, taboos, medicine, charms), and in this respect are still at least 80% animists who have adopted a bare minimum of Muslim customs. There are few educated leaders, and even most teachers are unable to read the Koran and often refuse to teach Islam in the schools. Strong moral, and sometimes physical, pressure is exerted against Christian conversions, and every year about 20 Catholics apostatise to Islam, usually because of marriage problems and clan pressures. These usually tend to return to Christianity when the problems are removed.

Evangelisation has been aided by the migration into Tanzania of Mozambique Makonde, who are stronger animists fond of travelling who respond more readily to Christianity than to Islam. When they settle in an area they have been industrious, asking for schools and religious instruction for themselves and their children. This has resulted in numerous small Christian congregations in Tanzania which are slowly influencing the Tanzanian Makonde. The latter tend to become Christians only as individuals because of clan pressure demanding written permission before baptism; whereas Mozambique Makonde converts result in both Christian clans and Christian villages, readily accepted by other Makonde. Because of their better educational facilities, Christians

are attaining more professional and government positions, achieving the social status formerly held by Muslims only. They maintain high moral standards and activity within their churches.

Both Anglican and Catholic missions have attempted to christianise traditional Makonde customs and clan structures, and special rites have been developed for blessing houses, new seed, the new harvest, etc. Burial ceremonies are conducted with special solemnity. Catholic missions have large staff and carry on extensive social work and building activities. Makonde Catholics show a very high level of Christian practice, 60 % attending Sunday mass each week and 85 % receiving Easter communion. Anglican work is now fully africanised, with some slowing down of external expansion; church leaders lack higher education but congregations are self-reliant and sound, and recently the practice of church discipline has been abolished.

VI. CASE STUDIES OF RESPONSIVE EVANGELISED PEOPLES (Table 3)

In order to understand what is meant by an unevangelised people, it is necessary first to study the concepts of evangelisation and of an evangelised tribe. This section undertakes this by giving in Table 3 comparative basic data on a selection of 45 out of the 411 or so evangelised tribes in Africa, and by describing certain aspects of the evolution of evangelisation in 21 of these tribes. Here is one example of these 21 brief tribal case studies:

The best-documented case of exceptionally rapid response to evangelisation concerns the Tiv (1,200,000) in the non-islamised pagan belt of northern Nigeria. For political reasons the Tiv are opposed to Islam, and their extraordinary response to Christianity appears to be in part due to this as well as due to the labours of the Christian Reformed Church Mission (Sudan United Mission), virtually the only Protestant mission among this tribe. Work began in 1911, initiated by the Dutch Reformed Church of South Africa: there was practically no response for the first thirty years, but rapid growth began around 1940 with the indigenous Bible School movement; by 1965 this had grown into some 900 CRIs (Classes for Religious Instruction). The numbers attending church on Sundays have long been growing phenomenally: in 1955, the total was 21,485; in 1960, 46,888; in 1964, 109,837; in 1968, 199,014. This rapid growth, about ten times as great as the West Africa average, is explained partly by the great emphasis laid by the SUM on church schools, and partly by sophisticated methods such as the Sevav Plan for clan evangelisation. By 1967 the TIV Church NKST) was served by a large force of 28 missionaries (8 ordained), 31 African ministers and 2,000 lay workers. Catholics began work in 1931 and by 1967 had an equally massive work force of 18 missionary priests (but no Tiv priests), and 1,500 African lay workers.

The speed of christianisation among the Tiv can be clearly seen from the attached graph based on the three government censuses of 1931, 1952 and 1963 (the latter with corrected figures), supplemented by Protestant and Catholic church statistics. In brief, it suggests that the Tiv progressed from unevangelised to fully evangelised in the short space of twenty years, from 1940-1960, and it shows that Tiv response rose from practically nothing (under 0.3% Christian) in 1940 to 95% Christian thirty-two years later in 1972. This is probably the most rapid mass conversion of a major African people in history.

VII. CASE STUDIES OF UNEVANGELISED PEOPLES IN FRONTIER SITUATIONS (Table 4)

The concept of a people being numerically or culturally unevangelised is explained and elaborated on in this section, by giving in Table 4 comparative basic data on all known cases in Africa of unevangelised, partially evangelised and resistant tribes (numbering in all 236), and describing in more detail the situation in 25 of these tribes by means of brief tribal case studies. Here are 4 examples in alphabetical order:

The Gbari (500,000) are a large people widely scattered throughout an area of over 40,000 square miles in the central belt of northern Nigeria. Numerous small tribes are found among them, but the missions and churches working among them have had only limited contact with the Gbari themselves. When the Sudan Interior Mission began work here about 1910, they found the tribe composed of two groups, Gbari Yamma and Gbari Mattai. The former have shown scant response to the gospel, churches established among them proving to be very unstable; but work among the Gbari Mattai has been fruitful from the very beginning. An early contributing factor was the help given by medical missionaries during an epidemic of the disease yaws. The area is now evangelised in general, and the evangelism-in-depth campaign New Life for All has had considerable success here. So far no Catholic mission has been opened.

In 1936, the Eglise Evangélique du Togo began missionary work among the Kabre tribe (now 273,000) in the north of the country. This initiative on the part of a whole church has produced fruit in the form of, by 1965, 37 kabre congregations with approximately 1,500 members, growing by 1972 to a Protestant community of 2% of the tribe. In 1952 the Sudan Interior Mission opened a station among the Dompago sub-tribe just across the border in Dahomey. In 1955 the first gospel in Kabre was published. The Catholic mission by 1972 has reached practically all Kabre villages, and their adherents number 12%. This then is an example of a highly-evangelised tribe with well-organised and long-standing Protestant and Catholic numerical evangelisation, but which still remains 85% traditionalist and whose culture has been evangelised only superficially so far.

The Kindiga are a small tribe of about 2,000, living an independent life of hunting and gathering near Lake Eyasi in northern Tanzania. They speak a Khoisan (click) language, Hadzapi, in which there are as yet no scripture translations but several hymns translated from English. There has been a ready and rapid response to Christianity since the first visits were made by the Augustana Lutheran Mission of ELCT Central Synod in 1959 and the first baptisms of 30 persons in 1965. There has been no Catholic work, and only one other body, Mbulu Pentecostal Church, has attempted evangelisation. Virtually all have now been evangelised (95%), with about 60% still following the somewhat weak traditional animism. The traditional practice of monogamy has favoured the spread of the Gospel, and the Kindiga, who live in the bush without huts, are being encouraged to settle in villages as an aid to establishing relationships with them.

The Turkana (224,500) of the semi-desert in northern Kenya are Nilotic-speaking nomadic pastoralists, owning large herds of cattle, camels, sheep, goats and donkeys. They live to the west of Lake Rudolf in one of the driest and most inhospitable parts of Kenya with temperatures ranging up to 100 degrees F. The first mission was opened by the Africa Inland Mission in 1960. Other recent arrivals include the EAYM (friends), Salvation Army, Reformed Church of East Africa, Full Gospel Churches of Kenya, and the Catholic prefecture apostolic of Lodwar, whose first station was opened in 1962. Co-ordinated by the National Christian Council of Kenya, these bodies have initiated an impressive number of secular development projects including a fisheries co-operative. Even so the area is only slightly evangelised (10%), and less than 5% are Christians. Traditional beliefs and the traditional way of life adhered to by the remaining 96% have hardly been affected by Christianity, and the main obstacles remain tenacious animism, hostile climatic conditions, poor communications and the whole nomadic way of life.

VIII. JOINT ACTION FOR MISSION IN FRONTIER SITUATIONS

It will be noticed from Table 4 that in quite a number of unevangelised tribes there is a multiplicity of Protestant missions and churches at work. In some cases the tribe's area and population are so vast that there is room for this number of different bodies, if they are co-operating fully; but in many other cases, African hostility or indifference towards such a multiplicity of foreign bodies from overseas is so great that such bodies have been forced to work more closely together. In general it may be stated that a proliferation of missions of different traditions working in a single tribe is a major obstacle to the tribe's effective evangelisation. For this reason, many missions and churches today are convinced that any new evangelistic initiatives in the independent nations of Black Africa can only be undertaken by all interested outside agencies working together within one single new evangelistic or missionary organisation specially created for the particular task. To illustrate this, case studies will now be given of two large traditionalist peoples, the first being the only case in Africa of a major new evangelistic initiative being undertaken through joint action for mission, and the second the only known case at present of any other similar initiative being seriously considered, both cases being unique in that they involve international groups of Christian organisations.

1. The failure of over a hundred years of missions to evangelise the large Fon tribe (1,185,000) of Dahomey is a startling illustration of the gape in evangelisation that this survey attempts to uncover. For well over a century, a single Protestant mission (the Methodist Missionary Society) was responsible for work among the Fon, who live within its comity area. The first Methodist missionary, Freeman, visited the royal court at Abomey in 1842; yet 120 years later there were still only one hundred Fon Protestants, because the mission had concentrated its resources on the

more responsive Gun People on the coast. Since around 1945, the Methodist Church had been intending to start direct evangelism, but although the matter was regularly raised at conferences, there was little action taken. By 1972, the Catholic mission begun in 1902 had grown to encompass 10% of the tribe; and a small Assemblies of God work was also under way. Meanwhile the Fon, a dynamic and progressive people with highly developed traditional religion, and with so far little inclination towards Islam, have been increasing in animistic population at a rate of over 25,000 a year.

In 1965 the Yaoundé consultation on unevangelised area drew attention to the unsatisfactory state of Protestant evangelisation, and within a year or two a number of French-speaking Protestant churches from the nations in Africa, Madagascar, the Pacific, France and Switzerland, together with the Paris Evangelical Missionary Society and the Swiss Mission, had agreed to form Action Apostolique Commune (joint action for mission), an interdenominational missionary team under African team under African Leadership, which would attempt to avoid previous mistakes of Western missions in Africa. With Catholic assistance, the team translated and in 1967 published in duplicated form the first scriptures in Fon, St. Mark's Gospel; the translators then moved on to St. Matthew. Organised team work then began at Bohicon, 15 kms from Abomey, in mid-1968. By 1972, this Protestant team, which was originally expected to number nine, numbered five: two European nurses, and three **Africans** — a pastor, an evangelist, and a youth worker. The search was still continuing for two additional African team numbers, an agriculturalist and a theologian, the latter to enter into dialogue with Fon traditional religion in the name of Christ, and to deal with questions of Fon culture and the most suitable type of liturgy to create. From nothing in 1966 the team has now built up Protestant communities in six villages totalling nearly 1,000 Fon Adherents, which for practical purposes form part of the Methodist Church in Dahomey.

Although this experiment in joint action for mission and interdenominational collaboration has attracted widespread attention, the Fon project is unfortunately still the only case of its kind in Africa today; no other teams of this type have yet been formed elsewhere. So far is known, only one other similar project is even under consideration, in the people next to be described.

2. The second case is that of the Mossi of Upper Volta, the largest pagan tribe in West Africa (2,81 million-, who are today in process of slowly becoming islamised. For eight centuries this powerful kingdom has resisted Islam, but now significant numbers are becoming Muslims, particularly since national independence in 1959; by 1972 about 23% of the Mossi are Muslim. Catholics number over three hundred thousand, but Protestant work (confined to the French, American and Swiss Assemblies of God) is relatively small. By 1965, the Assemblies had 200 congregations with 16,000 believers (30,000 total community) served by 12 mission stations, 25 American and 9 French missionaries. The only other Protestants are a separatist Temple Apostolique, which broke from the mission in 1958, and a group of Yoruba Baptist

immigrants in Ouagadougou. By 1972 Protestants had increased to 2% of the Tribe. Since the evangelisation of the Mossi is progressing at a rate markedly slower than the average for all West Africa, this people represents a major missionary challenge to churches in other territories. For at least five years now, the idea of a joint action for mission project supported by various outside churches has been discussed, but so far no concrete proposals nor personnel have been forthcoming.

In addition to these two potentially major projects sponsored by international groups of churches and agencies, there is a handful of smaller national joint projects each sponsored by agencies already at work within a single nation. Two cases from Mozambique should be briefly recorded. Under the auspices of the Christian Council of Mozambique (CCM), an interdenominational project was begun in 1967 in the north at Nampula, in the area where the South Africa General Mission had worked until its eviction ten years previously. The resulting Igreja de Cristo em Moçambique (Church of Christ in Mozambique) has been supported by both the CCM and the SAGM, and consists mainly of converts from the Lomwe tribe. Secondly, on the border with Rhodesia, two missions working with the Manyika and Ndau (Swiss Mission and Methodist Episcopal Mission) began around 1960 a joint intermissionary church, Igreja de Cristo em Manica e Sofala, supervised by the Intermissionary Committee of Beira based in Rhodesia. By 1966 it had 21 congregations and 3,000 members. Significant though these cases are, however, national projects such as these remain the exception rather than the rule across the continent today. The present survey demonstrates that there are still at least 234 other tribes in Africa similar to the Fon and the Mossi in that they still have a strong majority of traditionalists (60% or more), remain numerically or culturally unevangelised, are relatively open to Christianity, yet remain without adequate or fully effective missionary work. In total these 236 unevangelised traditionalist tribes have a combined population of 47,200,00. If the churches in Africa and overseas are to meet this evangelistic obligation to peoples who have **not heard the good news** of Christ, some sort of organised joint action for mission seems essential. This might involve the assembling, training and placing of small interdenominational and international teams under African supervision and leadership, each given a mandate to work for only 10 (or a maximum of 20) years before handing the resulting new Christian communities over to the existing local churches, denominations or Christian councils.

IX. CONCLUSION: EVANGELISATION AND AFRICAN TRADITIONALISTS: a comment by John S.MBITI

The tables in this survey reveal a great deal about the state of evangelisation in African societies. They also raise many questions yet to be answered. Within a short period of less than two hundred years (and in many cases less than one hundred), a very remarkable degree of evangelisation has been reached. Yet, it is said that Africa generally received "second-rate" missionaries and financial backing compared to India, China and Indochina. In spite of that (whether it is true or not), Africa has reaped far greater success from the missionary enterprise than any of these other areas of the so-called 'mission field'. Credit for this success must be given both to the foreign missionaries with their home churches, and also to African converts, evangelists catechists and tea-

chers. The African contribution to Christian evangelisation has rarely received the credit and publicity it rightly deserves. The story of modern Christianity or the Church in Africa has almost exclusively been told as a story of missions and missionaries. That story must be balanced with a history of Christianity or the church spreading through African undertaking.

The physical facilitation of the spread of the Christian faith through missionaries and African converts, though highly desirable, necessary and indispensable, cannot alone account for the high speed with which African peoples are embracing Christianity. Nor would it explain the apparent rejection of Western Christianity by a small number of African peoples (42 tribes in Table 4 who have been evangelised but not converted, with 60% or more still traditionalists).

While this is not the place to argue out the case or to document it, one is of the opinion that African religion has had a lot to do with the types and degrees of response to Christianity by African peoples.

Another factor applicable only to those who apparently reject Christianity after being fully evangelised is probably the apparent confusion between Christianity and Western culture and values. This means that the rejection is directed principally at Western culture which the societies concerned regard as an intrusion into their own cultures. It is doubtful that traditional African societies (apart from those that have become islamised) are rejecting Christianity as a religious system per se. But it would be unrealistic to expect such societies to distinguish between (Western) culture and the essence of the faith; and it is equally, if not more, unrealistic to imagine that the Christian faith could spread without some form of cultural wrappings.

For African Christianity two urgent problems seem to emerge from this survey. The first concerns the inner life of the church itself, among tribes and peoples that have become evangelised peoples (according to the categories of this survey). Having been evangelised, what then is next for them in the realm of the Christian faith? How does the church move to maturity beyond the point of evangelised peoples? Growth by evangelisation has reached its peak; now comes the opportunity for growth by maturation, thus bringing to full fruition the redeemed people of God, for them to form a solid point of reference and a living home for its members. The church has to search and examine its own reality its own being, its own role, and its opportunities for service and witness.

The second problem is the question of evangelising those African peoples who are less evangelised and re-evangelising those who have so far rejected Christianity. Who will do this task and how? This double question provides the Church in Africa with a noble opportunity to join in the missionary enterprise. The initiative for this must come from within the church and be not dictated from overseas, if it is to become a genuine African participation in the missionary enterprise. These societies are the "Samaria" region of missionary outreach for the church in Africa. If the church responds to the challenge, a new re-arrangement with overseas missionary bodies would have to be worked out concerning what part, if any, they might play in an African-directed missionary

enterprise, in terms of personnel, finance, ideas and the practical implementation of the enterprise. It is to be hoped, too, that the undertaking will be carried out ecumenically, and with an openness for innovations, experiments and even avoidance of mistakes for which foreign missionaries have often been criticised. In planning for this undertaking, the church will no doubt draw freely from its own experiences and, hopefully, in the process of evangelising fellow African peoples will contribute new insights to the theology and practice of missions.

Whether this entry of the church in Africa into stream of providing missionary agents will mean putting an end to direct missionary intervention by overseas agents, it is not for one to say. But the day may come when some African countries will refuse to permit foreign missionary bodies to function within their boundaries. Furthermore a true measure of the maturity of the church will be for it to stand on its own, among other things, in the missionary enterprise. This would make it possible to hire and dismiss or discipline its own missionaries from both Africa and overseas, in the name and by the authority of its Lord Jesus Christ, and in the power of the Holy Spirit.

TABLE 4 : FRONTIER SITUATIONS IN AFRICA, 1972: UNEVANGELISED, PARTIALLY-
EVANGELISED, AND RESISTANT TRIBES

This table lists all known cases of tribes numerically unevangelised (5% evangelised or under, with substantial traditionalist populations remaining) and/or culturally unevangelised (60% traditionalist, or over) which altogether total 236 tribes (with 11 additional sub-tribes), or 263 tribes-within-nations. - A detailed explanation of this table and its columns (which are identical to those in Tables 2 and 3) is given in the text, section IV; and a visual presentation of its data is given in the map following.

NATION Tribes	Pop. mid-1972 1	Religious Profession, %				Tradits 6	%E 7	Unevanged 8	SE %
		Tr 2	Mu 3	RC 4	Pr 5				
ALGERIA	1,052,000								
ANGOLA	5,957,000					391,400	34	84,500	
*Chokwe									
(Lunda)	400,000	75	0	17	0	300,000	95	20,000	71
Hukwe	9,000	95	0	5	0	8,500	20	7,200	5
Kwangare	25,000	70	0	30	0	17,500	50	12,000	25
M bukushu									
(kusso)	6,000	90	0	10	0	5,400	20	4,800	5
Mbwela	100,000	60	0	35	0	60,000	60	40,000	15
BOTSWANA	654,000					54,000	20	48,000	
Bushmen									
(5 tribes)	60,000	90	0	1	9	54,000	20	48,000	5
BURUNDI	3,733,000					27,000	20	24,000	
Twa (Gesera, Pygmies)	30,000	90	0	5	5	27,000	20	24,000	5
CAMEROON	6,065,000					1,091,300	31	1,062,000	
Adamawa (Fulani)	380,000	60	40	0	0	228,000	10	342,000	7
Budugum									
(s.Masa)	10,000	90	0			9,000	20	3,000	5
Duru	20,000	90				18,000	20	16,000	5
Fungom	90,000	60	0	20	20	54,000	60	36,000	15
Gisei (s.Masa)	10,000	90	0			9,000	20	3,000	5
Gisiga	30,000	99	0	1	0	29,700	10	27,000	2
Gude	100,000	99	0	0	0	99,000	30	70,000	7
Kapsiki	40,000	80	0			32,000	40	24,000	10
Kotopo	10,000	90	0			9,000	20	8,000	5
Kundu	70,000	60	0	20	20	42,000	60	23,000	15
Laka	10,000	99	0	0	0	9,900	0	10,000	0
Li (Bali)	40,000	80	0	4	16	32,000	50	20,000	50
Mambila	40,000	70	20			28,000	30	28,000	7
Matakam	140,000	98	0	0	2	137,200	10	126,000	7
Nbum	20,000	30	60			6,000	10	13,000	7
Mundang	30,000	60	0	25	15	43,000	50	40,000	37
Musei (s.Masa)	10,000	90	0			9,000	10	9,000	2
Musgu	50,000	30	5			40,000	50	25,000	37

	1	2	3	4	5	6	7	8	9
Namshi	30,000	60	40	0	0	18,000	20	24,000	5
*Nen	35,000	60	0	20	20	21,000	70	10,000	17
Podokwo	25,000	90	0			22,500	10	22,500	2
Tigon	25,000	90				22,500	10	22,500	2
Tuburu	120,000	60	0	20	20	72,000	50	60,000	12
Utange(s.Tiv)	100,000	60	0	10	30	60,000	50	50,000	50
Wute	60,000	60	0	20	20	36,000	50	30,000	12
CANARY ISLANDS	945,000					0		0	
CAPE VERDE ISLANDS	256,000					0		0	
CENTRAL AFRI- CAN REP.	1,598,000					5,000	60	2,800	
Binga(Pigmies)	2,000	99	0	0	0	2,000	10	1,800	2
Mbimou(s.Sanga)	5,000	60	1	9	30	3,000	80	1,000	20
CHAD	3,901,000					522,000	64	323,000	
Bua	20,000	80	20	0	0	16,000	20	16,000	10
Gaberi	30,000	60	5	20	15	18,000	50	15,000	12
Masa(Banana)	80,000	85	5	5	5	68,000	20	64,000	15
Mbai(s.Sara)	60,000	68	2	20	10	40,800	70	18,000	52
Sara	700,000	60	10	10	20	420,000	70	210,000	35
COMORO ISLANDS	269,000					0		0	
CONGO (BRAZZAVILLE)	984,000					8,100	49	6,900	
Bakwili(s.Dzem)	10,000	60	0	30	10	6,000	45	5,500	10
Ngwili(s.sanga)	3,500	60	0	10	30	2,100	60	1,400	45
DAHOMY	2,842,000					1,609,000	48	1,059,500	
Bariba(s.Bargu)	330,000	70	24	5	1	231,000	10	297,000	5
Boko(s.Busa)	20,000	80	20	0	0	16,000	5	19,000	1
Dompago (s.Kabre)	30,000	85	5	8	2	25,500	50	15,000	25
Egba(Nagot)	393,000	60	12	20	8	236,000	85	59,500	85
*Fon	1,185,000	90	0	10	0	1,066,500	50	592,500	25
Somba	85,000	40	60	0	0	34,000	10	76,500	2
EGYPT	35,996,000					0		0	
EQUATORIAL GUINEA	294,000					0		0	
ETHIOPIA	26,225,000					2,112,600	41	1,669,300	
Anuak	52,000	95	0			49,400	10	46,800	7
Bak	50,000	90				45,000	10	45,000	2
Bansa (Shankilla)	20,000	60	40	0	0	12,000	30	14,000	7

	1	2	3	4	5	6	7	8	9
Darasa	500,000	80	1	0	19	400,000	70	150,000	17
*Falasha (s. Kemant)	30,000	0	0	0	7	0	20	24,000	20
Gimira	30,000	98	0	0	2	29,400	30	21,000	7
Kafa	500,000	70	10	0	20	350,000	40	300,000	20
Konso	10,000	80				8,000	30	7,000	7
Maji	10,000	90				9,000	20	8,000	5
Masongo	10,000	99	0	0	0	9,000	5	9,500	1
Nuer	70,000	90				63,000	20	56,000	15
Ometo	500,000	80	0	0	20	400,000	30	350,000	15
Reshiat	10,000	99	0	0	0	9,900	5	9,500	1
Suri	30,000	90	0	0	0	27,000	5	28,500	1
Wallaga(Galla)	1,000,000	70	10	0	20	700,000	40	600,000	40
FRONT OF AFARS									
AND ISSAS	85,000					0		0	
GABON	491,000					0		0	
GAMBIA	380,000					0		0	
GHANA									
	9,662,000					814,000	25	906,500	
Bulsa	80,000	60				48,000	30	56,000	15
Chakossi (Chokosi)	22,000	60	30	0	10	13,200	30	15,400	7
Dagari	200,000	70	30	0	0	140,000	10	180,000	2
Dagomba	220,000	40	60			88,000	10	198,000	5
Grunshi	200,000	75	10			150,000	40	120,000	10
Gurensi	250,000	90	5			225,000	30	175,000	15
Konkomba	80,000	60	25	10	5	48,000	40	48,000	10
Mamprusi	80,000	60	35			48,000	30	56,000	15
Moba	80,000	65	30			52,000	30	56,000	15
Vagala	3,000	60	20			1,800	30	2,100	7
GUINEA									
	4,120,000					1,122,800	10	1,492,000	
Gbande	66,000	80	15	0	5	52,800	20	52,800	10
Kissi	266,000	95	3	1	1	252,700	10	239,400	7
Kpelle	200,000	60	15	24	1	120,000	30	140,000	22
Loma(Toma)	66,000	91	6	3	0	60,100	20	52,800	10
Malinke	1,060,000	60	40	0	0	637,200	5	1,007,000	3
IVORY COAST									
	4,540,000					1,961,300	46	1,473,600	
Anyi	210,000	70	1	20	9	147,000	60	84,000	30
Baule	868,000	75	1	12	12	651,000	60	347,200	45
Bete	369,000	60	10	20	10	221,400	50	184,500	12
Brong	57,000	60	0	30	0	34,200	60	22,800	15
Dan(Yakuba)	278,000	70	10	10	10	194,600	50	139,000	25
Gaju(Pigmies)	25,000	99	0	0	0	24,700	5	23,700	2

	1	3	4	5	6	7	8	9	
Gur o	100,000	75	0	10	15	75,000	50	50,000	37
Kulango	50,000	92	4	4	0	46,000	10	45,000	5
Ligbi	20,000	50	50			10,000	20	16,000	5
Lobi	40,000	99	1	0	0	39,600	10	36,000	7
Ngere	150,000	90	10			135,000	30	75,000	12
Senufo	523,000	65	30	4	1	343,200	20	422,400	10
Wobe	40,000	79	1	10	10	39,600	30	28,000	7
KENYA	12,091,000					921,300	36	740,400	
*Dorobo	22,000	99	0	0	1	21,800	10	19,800	2
Duruma	112,700	42	25	9	24	47,300	40	67,600	10
El Molo (s.Samburu)	1,000	97	0	1	2	1,000	20	800	5
Giryama	335,900	82	4	4	10	275,400	50	168,000	50
*Massai	171,200	78	0	1	21	133,500	50	85,600	37
Mbere(s.Meru)	54,400	66	0	14	20	35,900	40	32,600	40
Sagala(s.Taita)	8,000	60	5	10	25	4,800	40	4,800	20
Samburu	60,500	97	0	1	2	58,200	20	48,000	10
Suk(Pokot)	103,200	90	0	3	7	92,900	20	82,600	15
Tharaka(s.Meru)	57,300	61	0	14	25	35,000	50	28,600	25
Turkana	224,500	96	0	3	1	215,500	10	202,000	5
LESOTHO	1,086,000					0		0	
LIBERIA	1,222,000					461,000	37	327,700	
Gbande(Bandi)	32,000	80	10	0	10	25,600	20	25,600	10
*Gio(s.Dan)	92,000	95	0	0	5	87,400	20	73,600	10
Kpelle	200,000	90	0	0	10	180,000	50	100,000	37
Kran(Tchien)	25,000	80	0	0	20	20,000	50	12,500	25
Lana(Toma)	60,000	80	0	0	20	48,000	40	36,000	20
Mano(s.Ngere)	80,000	95	0	0	5	76,000	30	56,000	15
Sapo	30,000	80	0	0	20	24,000	20	24,000	10
LIBYAN ARAB REPUBLIC	2,009,000					0		0	
MADAGASCAR	7,356,000					213,900	70	113,200	
Antanosy (s.Antandroy)	210,000	50	5	35	10	115,500	50	105,000	50
*Sihanaka	164,000	60	0	17	23	98,400	95	8,200	95
MAI AWI	4,693,000					0		0	
MALI	5,358,000					1,123,600	40	1,689,900	
Bambara	1,660,000	30	68	1	1	498,000	50	830,000	50
Bobo	100,000	70	30	0	0	70,000	20	80,000	15
*Dogon(Habbe)	312,000	60	30	5	5	187,200	50	156,000	37

	1	2	3	4	5	6	7	8	9
Kagoro	20,000	95	5	0	0	28,500	10	27,000	2
Kita	150,000	43	55	2	0	64,500	5	142,500	1
Malinke	268,000	30	69	1	0	80,400	20	214,400	15
Hinianka	300,000	65	35	0	0	195,000	20	240,000	5
MAURITANIA	1,231,000					0		0	
MAURITIUS	907,000					0		0	
MOROCCO	16,904,000					0		0	
MOZAMBIQUE	8,076,000					2,898,300	41	2,427,000	
Chewa	40,000	73	0	24	3	29,200	60	16,000	60
Chuabo	250,000	79	7	12	2	197,500	40	150,000	10
Comani	80,000	73	0	24	3	58,400	60	32,000	60
Kunda	50,000	73	0	24	3	36,500	50	25,000	12
Lomwe	1,000,000	79	7	12	2	790,000	30	700,000	22
Majanga (s.Nyanja)	80,000	73	0	24	3	58,400	60	32,000	60
Makonde	300,000	36	43	21	0	108,000	50	150,000	12
Makua	1,200,000	66	18	15	1	792,000	30	840,000	15
Manyika	100,000	75	1	22	2	75,000	60	40,000	60
Ndau	500,000	75	1	22	2	375,000	60	200,000	60
Nsenga	80,000	73	0	24	3	58,400	60	32,000	45
Sena	300,000	75	1	22	2	225,000	50	150,000	25
Tawara	80,000	73	0	24	3	58,400	50	40,000	12
Zimba	50,000	73	0	24	3	36,500	60	20,000	60
NAMIBIA	660,000					30,100	26	26,800	
Heikum	16,000	90	0	0	10	14,400	20	12,800	5
Kung	10,000	90	0	0	10	9,000	20	8,000	5
Ovahimba (s.Herero)	10,000	67	0	0	33	6,700	40	6,000	30
NIGER	4,103,000					140,000	5	142,500	
Kurfei	50,000	90	10	0	0	45,000	5	47,500	1
Mauri	100,000	95	5	0	0	95,000	5	95,000	1
NIGERIA	58,253,000					1,896,000	38	1,678,900	
Afawa (s.Warjawa)	10,000	90	10	0	0	9,000	10	9,000	2
Afo	25,000	99	0	0	0	24,700	0	10,000	0
Ankwe(s.Angas)	10,000	99	0	0	0	9,900	1	9,900	0
Basakomo (s.Basa)	60,000	70	10	10	10	42,000	30	42,000	15
Bunu(Kabba)	150,000	90				135,000	0	150,000	0
Buhawa	20,000	50	50	0	0	10,000	0	20,000	0
Chadai	30,000	90				27,000	1	29,700	0
Daka	7,000	90				6,300	0	7,000	0

	1	2	3	4	5	6	7	8	9
Dibo(s.Nupe)	10,000	90	10	0	0	9,000	1	9,900	0
*Eggon(s.Mada)	30,000	75	5	5	15	60,000	90	8,000	45
Gade (s.Gwandara)	5,000	90	10			4,500	1	5,000	0
*Gbari	500,000	75	5			375,000	80	100,000	60
Ibaji (s.Igala)	20,000	90				18,000	0	20,000	0
Igala	500,000	60	10	20	10	300,000	50	250,000	50
Igbira	400,000	46	50	4	0	184,000	30	280,000	15
Jaba(s.Katab)	60,000	90				54,000	1	59,400	0
Jarawa	150,000	70	20			105,000	10	135,000	5
Jarawa	70,000	90				63,000	0	70,000	0
Jukun	20,000	90				18,000	70	6,000	35
Kadara	40,000	90				36,000	1	40,000	0
Kamantan (s.Katab)	10,000	90				9,000	0	10,000	0
Kamuku	40,000	90				36,000	10	36,000	2
Koro	35,000	70	20			24,500	20	28,000	15
Lungu(s.Katab)	10,000	90				9,000	0	10,000	0
Mada	100,000	70	10	1	19	7,700	70	30,000	17
Maruzawa	100,000	90	10	0	0	90,000	10	90,000	10
Mbula	25,000	60	0	0	40	15,000	60	10,000	15
Mumuye	120,000	99	0	0	0	118,800	5	114,000	2
Ngamo (s.Karekare)	10,000	95				9,500	0	10,000	0
Shanga(s.Tienga)	5,000	90	10	0	0	4,500	0	5,000	0
Vere	20,000	93	3	0	4	18,600	5	19,000	1
Warjawa	70,000	90	10	0	0	63,000	20	56,000	5
PORTUGUESE									
GUINEA	572,000					243,600	28	253,000	
Balante	200,000	79	10	10	1	158,000	20	160,000	5
Banyun	15,000	92	0	8	0	13,800	20	12,000	5
Biafada	15,000	60	33	6	1	11,000	30	10,500	7
Bijogo	25,000	88	0	10	2	22,000	40	15,000	10
Diola	15,000	35	60	5	0	5,200	50	7,500	25
Manjaco (s.Pepel)	80,000	84	5	10	1	33,600	40	48,000	10
REUNION	495,000					0		0	
RHODESIA									
Hiechware	5,433,400					151,400	60	81,100	
Hiechware	1,600	90	0	5	5	1,400	30	1,100	7
Ndau	200,000	75	0	12	12	150,000	60	80,000	60

	1	2	3	4	5	6	7	8	9
RWANDA	3,819,000					27,000	20	24,000	
Twa(Gesera, Pygmies)	30,000	90	0	5	5	27,000	20	24,000	5
ST HELENA	6,000					0		0	
SAO TOME E PRINCIPE	61,000					0		0	
SENEGAL	4,136,000					186,800	50	320,000	
Diola	220,000	20	70	10	0	44,000	50	110,000	25
* Serer	420,000	34	40	25	1	142,800	50	210,000	12
SEYCHELLES	57,000					0		0	
SIERRA LEONE	2,779,000					911,700	41	1,370,500	
Kissi	64,000	80	7			51,200	30	44,800	22
*Kono	133,000	95	0	2	3	126,300	50	66,500	25
*KPRABKO	103,000	69	30	0	1	71,000	10	92,700	5
Limba	233,000	60	35	1	4	140,000	60	93,200	45
Loko	80,000	60	39	0	1	48,000	50	40,000	25
Mende	859,000	40	40	3	17	343,600	30	601,300	30
Temne	828,000	15	60			124,000	50	414,000	37
Yalunka	19,000	40	60			7,600	5	18,000	2
SOMALIA	2,942,000					0		0	
SOUTH AFRICA	21,185,000					179,400	85	39,000	
Venda	260,000	69	0	1	30	179,400	85	39,000	85
SPANISH N.AFRICA	168,000					0		0	
SPANISH SAHARA	54,000					0		0	
SUDAN	16,885,000					3,696,000	10	3,586,000	
Anuak	30,000	95	1	0	4	28,500	10	27,000	7
Didinga	30,000	99	0	0	0	29,700	20	24,000	5
Dinka	1,940,000	95	1	2	2	1,843,000	10	1,746,000	7
Ingassana	35,000	99	0	0	0	34,600	0	35,000	0
Koalib	320,000	70	20	0	10	224,000	30	224,000	7
Krongo(s.Tumtum)	121,000	70	29	0	1	84,700	10	108,900	7
* Lotuka	258,000	90	4	4	2	232,200	7	239,900	5
Meban	130,000	99	0	0	0	128,700	20	104,000	10
Murle	121,000	99	0	0	0	119,800	1	119,800	0

	1	2	3	4	5	6	7	8	9
Nuer	844,000	99	0	0	0	835,600	1	835,600	1
Shilluk	93,000	75	0	15	10	69,700	30	65,100	15
Topotha	60,000	99	0	0	0	59,400	10	54,000	2
Uduk(s.Koma)	7,000	85	0	0	15	6,000	60	2,800	45
SWAZILAND	449,000					0		0	
TANZANIA	14,002,000					3,312,000	39	2,854,900	
* Arusha	110,000	88	0	2	10	96,800	20	88,000	15
Barabaig (s.Tatoga)	49,000	98	0	1	1	48,000	4	47,000	1
Burungi	20,000	80	10	2	8	16,000	50	10,000	12
Dorobo	3,000	99	0	0	0	3,000	0	3,000	0
*Gogo	480,000	70	5	12	13	336,000	60	192,000	60
Iraqw	218,000	83	1	15	1	181,000	60	87,200	30
* Kindiga(Hadza)	2,000	60	0	0	40	1,200	95	100	24
Kwere	63,000	50	33	17	0	32,000	30	44,100	7
Maasai	100,000	95	0	2	3	95,000	20	80,000	15
Matumbi	72,000	35	50	15	0	25,200	30	50,400	7
Nyakyusa	355,000	69	1	5	25	245,000	60	142,000	45
Nyamezi	590,000	60	25	10	5	354,000	30	413,000	22
Safwa	102,000	97	0	1	2	99,000	30	71,400	22
Shambala	310,000	13	65	2	20	40,000	50	155,000	37
*Sonjo	7,400	95	0	2	3	7,000	10	6,700	2
*Sukuma	1,770,000	80	3	11	6	1,416,000	30	1,239,000	30
Turu	316,000	79	8	10	3	250,000	40	190,000	20
Zinza	89,000	75	1	20	4	67,000	60	36,000	30
TOGO	1,969,000					769,900	55	462,000	
Adele	4,000	79	0	20	1	3,200	70	1,200	17
Ana	49,000	55	7	22	16	27,000	50	24,500	50
Basari	100,000	80	5	10	5	80,000	30	70,000	7
Chakossi(Chokosi)	29,000	49	48	3	0	14,200	40	17,400	10
*Kabre	273,000	85	1	12	2	232,000	60	109,200	30
Kebu	22,000	75	0	20	5	16,500	50	11,000	12
Moba	94,000	88	0	10	2	82,700	50	47,000	25
Naudaba(Losso)	118,000	75	0	25	0	88,500	60	47,200	15
Tem(Kotokoli)	100,000	19	74	6	1	19,000	20	80,000	5
Wachi(s.Fon)	235,000	88	0	11	1	206,800	50	117,500	25
TUNISIA	5,431,000					0		0	
UGANDA	10,332,000					189,100	51	142,700	
Jie	34,000	80				27,200	20	27,200	5
Karamojong	27,000	60	0	35	5	136,200	60	90,800	30
Niporen (s.Nyangiya)	1,000	80				800	30	700	7
Suk(Fokot)	30,000	83	0	15	2	24,200	20	24,000	15

	1	2	3	4	5	6	7	8	9
UPPER VOLTA	5,629,000					3,080,300	26	3,609,700	
Birifor	100,000	89	1	10	0	89,000	10	90,000	2
Bobo	300,000	65	25	8	2	195,000	20	240,000	15
Busansi	280,000	62	25	12	1	173,600	40	168,000	10
Dafi	50,000	60	28	10	2	30,000	30	35,000	7
Dagari	50,000	65	15	20	0	32,500	40	30,000	10
Deforo	15,000	70	26	3	1	10,500	20	12,000	5
Dian	15,000	75	20	0	0	11,200	10	13,500	2
Dorosie	15,000	85	10	5	0	12,700	20	12,000	5
Grunshi	250,000	50	50	0	0	125,000	5	237,500	2
Guin	80,000	80	20	0	0	64,000	5	76,000	1
Gurma	300,000	53	40	6	1	159,000	20	240,000	15
Karaboro	50,000	73	18	8	1	36,500	30	35,000	7
Komono	15,000	90	10	0	0	13,500	5	14,200	1
Lilse	80,000	81	8	10	1	64,800	30	56,000	7
Lobi	100,000	98	1	1	0	98,000	5	95,000	4
Minianka	100,000	93	5	2	0	93,000	10	90,000	2
*Mossi	2,815,000	60	23	15	2	1,689,000	30	1,970,000	22
Nunuma	50,000	81	8	10	1	40,500	30	35,000	7
Samo(Samogo)	150,000	70	30	0	0	105,000	20	120,000	10
Sissala									
(s.Grunshi)	100,000	75	25	0	0	75,000	2	98,000	1
Tusyan	40,000	75	20	5	0	30,000	20	32,000	5
Wara	10,000	75	24	1	0	7,500	20	8,000	5
ZAIRE	18,339,000					1,468,500	56	987,000	
Azande	200,000	64	0	28	8	128,000	60	80,000	45
Bembe(s.Regas)	300,000	73	2	16	9	219,000	50	150,000	25
Bira	70,000	77	2	13	8	53,900	50	35,000	25
Budu	80,000	63	0	29	8	50,400	90	8,000	22
*Central Twa									
(Pygmies)	100,000	60	0	10	30	60,000	50	50,000	12
Hunde	300,000	66	0	26	8	198,000	40	180,000	20
Kela	180,000	66	0	17	17	118,800	80	36,000	40
Kuba	130,000	62	0	26	12	80,600	60	52,000	60
Ibuti(Pygmies)	35,000	90	0	7	3	31,500	20	28,000	5
Rega	400,000	66	0	25	9	264,000	50	200,000	37
Shila	120,000	64	0	28	8	76,800	60	48,000	15
Songomono	50,000	75	0	16	9	37,500	60	20,000	15
Tabwa	250,000	60	1	36	3	150,000	60	100,000	15

	1	2	3	4	5	6	7	8	9
ETHIOPIA	4,584,000					44,700	81	12,300	
Luvale	50,000	65	0	5	30	32,500	95	2,500	95
Masai	4,500	99	0	0	0	4,500	5	4,300	1
Subia	11,000	70	0	20	10	7,700	50	5,500	12
AFRICA TOTALS	367,380,000					31,663,600	39	29,041,200	
Population of the 236 tribes		(253 tribes-							
	47,207,000	within Nations)							