



The Bokorige of Chad and Sudan

Bokorige is the name they call themselves. They are otherwise better known as Dadjo Dar Sila or Daju. This name was given to them probably by Arabs. The story goes that Sila, the first sultan of the Dadjo, was asked to do something, but he refused. He was then called “Dadjo” which means evader. Whatever happened historically, they managed to maintain their independence of outside influences and their identity as a people.

The Bokorige have the reputation to be one of the oldest ethnic communities in Chad. They claim to originate from Yemen. They have been Muslims since the fifteenth century and have been instrumental in spreading Islam. Some of them are Sunni Muslims. Others belong to the Tidjinya order which was enforced by the French, because of their emphasis on submission to temporal authority.

The Bokorige have their own distinct language and are proud of their identity. They are particularly proud of their “Sultan of Dadjo Dar Sila” to whom they are very loyal. The sultan is a hereditary position. He embodies and represents the Bokorige character and it is important to be faithful to him.

About 10,000 of the Bokorige people live in Sudan and another 5,000 in the capital, N’djamena. Their villages are in the Guera region in the east of Chad. Their income is mainly from farming. They grow millet, sorghum, okra, cucumbers, sesame and peanuts. They also keep cattle, donkeys and sheep.

Primary Religion:

Islam

Disciples (Matt 28.19):

0%

Churches:

Scripture Status (Matt 28.20):

No Bible

Population (date):

33,000 (1993)



DAR SILA DAJU HOMELAND



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Item Name	Item Note	
Have They Heard The Gospel?		Profile Summary
Call Themselves Christian (%)	0%	
Believe In Jesus As God & Only Savior (%)	0%	
Prophet/Good Man, But Not God's Son (%)	100%	
Believe In The Local Traditional Religion (%)	0%	
Have Not Heard Who Jesus is (%)	0%	
Believe Jesus Is A Myth (%)	0%	
Is The Word Of God Translated?	No	
Any Hinderance To Scripture Distribution?	They have no Scriptures in their language. Lack of personnel. For translation to be effective, literacy projects and other Scripture use activities would be necessary.	
Forms Of Gospel Presentation Available (Summary)	None	
What Kind Of Missionaries Are Needed?	They might be open to some community development work. This might give an opportunity to share the Good News of Jesus Christ with them. They would need the Bible in their own language and literacy work done among them.	
Population All Countries		Group Description
World Population For This People	33,000	
World Population (Date)	1993	
Countries Where People Group Lives		Group Description
Country Name	Chad	
Geography & Environment		Group Description
Location	Located mostly in the Ouaddai Region of north eastern Chad.	
Country	Chad	
Ecosystem Type	Savannahs	
Geological Type	Mountain Slopes	
Longitude	22	
Latitude	12.2	
Climate	Dry seasons - Oct-March, Dry and very hot and dry April - May, Wet season - June-September	
Comments (Geography & Environment)	Chief town: Goz Beida	
Language & Linguistics		Group Description
Alternate Language Names	Daju Dar Sila, Dadjo Dar Sila	
Attitude Towards Mother Tongue	Somewhat receptive	
Other Mother Tongues Of This Group	ARABIC, SHUWA	
Linguistically Related Languages	DAJU, DAR DAJU	
Literacy		Group Description
Adult Literacy Percentage	7%	
Percent Literate For Men	14.5%	
Percent Literate For Women	2.6%	
Economics		Group Description
Subsistence Type	Agriculturalists	
Average Annual Income	Less that \$450 per year	
Occupation	Agriculture, Gardening, Animal husbandry; outside Village areas: Various types of employment.	
Income Sources	Millet, doura , okra, cucumbers, sesame, peanuts, stock - cattle, donkeys, sheep, mats	
Trade Partners	Neighboring peoples, especially Arabs	

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Item Name	Item Note
Modernization / Utilities	No electricity in the area
Comment (Economy)	In Ndjamena there are unemployment problems. Economically, these days subsistence is being replaced by monetary economy.
Community Development	Group Description
Health Care (Quality)	Poor
Diet (Quality)	Poor
Comment (Diet)	Millet and leaf sauces are the basis of diet. Eat things that are produced.
Water (Quality)	Fair
Comment (Water)	Good water supplies available.
Shelter Description	In villages - round mud brick with straw roof. Towns - mud brick with mud roof.
Energy/Fuel (Quality)	Poor
Comment (Energy)	Wood is used for domestic fuel. There is no electricity.
Clothing	Traditional clothing : The men wear long robes called jalabiyas, and a cap (as worn by Muslims in Chad). Occasionally a white turban is worn. Women in villages wear 'pagñes' - this is a piece of material wrapped around the waist or the bust. For occasions and going to the market they may wear a 'lafai' which is a 5 meter long piece of lightly woven material wrapped around the body and over the head.
Transportation	Transportation to the villages is difficult because of dirt roads which during the rainy season are virtually impassable, except for 4 Wheel Drive vehicles, and then, travel is slow. Donkeys and horses are the major mode of local transportation.
Infant Mortality Rate	I 11.6% C 19.4%
Life Expectancy	63.4 years
Leading Cause Of Death	108,373 patients/per Dr.
Comment (Community Development)	Lack of medical facilities and medications is a felt need.
Society & Culture	Group Description
Family Structures	Extended family, patriarchal. Men have one to three wives, one is more normal, some occasions men have 2 wives, and 3 is very exceptional. Only marry among own group or with other groups like Asongori very rarely.
Neighbor Relations	Won't marry "hunters" (people groups who practice hunting) and Haddads (blacksmiths).
Authority / Rule	Sultan is respected as head of the community for the Bokorigé. (Hereditary position) 'Chef de village' is also a hereditary position - to represent function of village head.
Social Habits/Groupings	Women and men eat separately. Praying together in groups. Market Day is a regular social occasion.
Cultural Change Pace	Slow
Identification With National Culture	Similar
Self Image	Prestigious
Judicial / Punishment System	Village chiefs and the sultan carry out authority judicially.
Celebrations	Islamic celebrations, accession of sultan or appointment of local official, circumcision
Recreations	Children play Rock games. Drum music and dance. Used to hunt wild animals, but not any more.
Art Forms	Make mats
Media	None
Local Language Broadcasting	None
Attitude To Outsiders	Very receptive
Attitude To Change	Somewhat receptive
Comment (Culture)	Used to dance a lot with drums, but that is more infrequent. There used to be a brass drum solely played by the sultan on occasion of certain sacrifices.
Youth	Group Description

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Item Name	Item Note	
Labor and tasks (6-12 year olds)	Children help with the herds, agriculture, and girls also help with child-care and housework.	
Youth Problems (Teens)	Lack of educational facilities. Would like more schools.	
Education		Group Description
Percent Of Eligible Students Enrolled	7	
Language Of Instruction Early Years	French	
Language Of Textbooks Early Years	French	
Language Of Instruction Later Years	Arabic, Chadian Spoken	
Language Of Textbooks Later Years	Arabic, Chadian Spoken	
Comment (Education)	Average 6.7 Ouaddai prefecture. (Chadian average 31%) Most children go to Koran schools in the villages, run by the local marabout, instruction is in Classical Arabic, with explanation in Chadian Arabic.	
Church Growth		Status of Christianity
Reached Status	Verified	
Comment (Church Growth)	All other answers on this page are 0	
Religion & Response		Status of Christianity
Religious Practices & Ceremonies	<p>Ramadan, Eid Al-Adha, Circumcision.</p> <p>Became Muslim before the fifteenth century. Islamic observance - Some are Sunni Muslims. Do not strictly observe Islam, as they drink millet beer, a fermented drink. Others belong to the Tidjniya Muslim Order - enforced at turn of twentieth century by the French because of their emphasis on submission to temporal authority. Charms and amulets are widely believed in to protect from harm, evil spirits, fetishes, sickness. The local imam is the local marabout, who is consulted when there is sickness etc. Regarded very much as the normal practice of Islam.</p>	
Attitude To Christianity	Somewhat resistant	
Attitude To Religious Change	Very resistant	
Resistance / Receptivity	<p>Very/Somewhat resistant</p> <p>They are a Muslim people group, so there would be some apprehension regarding accepting teaching different to that in Islam. On Receptivity scale - -4--2 A Muslim people and who have not heard the Gospel yet. They have reservations because of Islamic teaching</p>	
Religious Analogies & Bridges	Usual as for Muslims with some pre-Islamic traditions.	
Spiritual Climate And Openness	The commitment to and identification with Islam would mean that people are less open. However, some might be more open than others	
Recommended Approaches	Living among the Bokorigé to work in community development, education, literacy, and health-care would provide opportunities to share the Gospel of Christ.	
Current Needs	Workers to initiate and work projects in the Bokorigé community. Evangelism, discipleship, church planting. Perhaps appropriate conjunction with community development. Any team working in this area will need a 4WD vehicle.	
Items For Prayer	<p>For workers to be called out to work amongst the Bokorigé.</p> <p>For hearts of the Bokorigé to be prepared to receive the Lord.</p>	
Scripture		Status of Christianity
Available Scripture	None	
Other Forms Of Gospel Available: Literature	No	
Other Forms Of Gospel Available: Recordings	No	
Other Forms Of Gospel Available: Film/Videos	No	
Other Forms Of Gospel Available: Radio	No	
Christian Literature And Media Status		Status of Christianity
Literature Available	None	
Audio Recordings Available	None	
Films Available	None	

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Item Name	Item Note
Radio Programs Available	None
Videos Available	None
Audio Visual Available	None