



The Beri of Chad and Sudan

The Arabs call this people group in the north, the Bideyat, and in the south the Zaghawa, but they call themselves the Beri. The Bideyat in the far northeast call themselves, Bilia and those in the far northwest the Borogat. Their common language links them all.

They believe in a God called "Iru" who was approached through their founding ancestors. A spirit would be present in the form of a large snake or as a genie in a mountain or a tree. Sacrifices were brought to them (the spirits) to assure good rains and prosperity.

In the 17th Century, Islam started to spread. At first it did not have much impact because of the strong belief system of the Beri people. Later, Islam was promoted and reinforced by the French and English colonial powers. These days they all consider themselves Muslim, although some of them still observe ancient religious practices.

Herds of cattle and camels are important to them and are part of their bride price. A wedding is a major event. The Beri live in a very delicate ecological situation. The Sahara Desert is encroaching on their land where they have lived for centuries. Low rainfall and lack of water have decimated their livestock and whole villages have had to move southward. Many have gone to live in the urban areas of Abeche and N'Djamena.

Primary Religion:

Muslim

Disciples (Matt 28.19):

0.0013%

Churches:

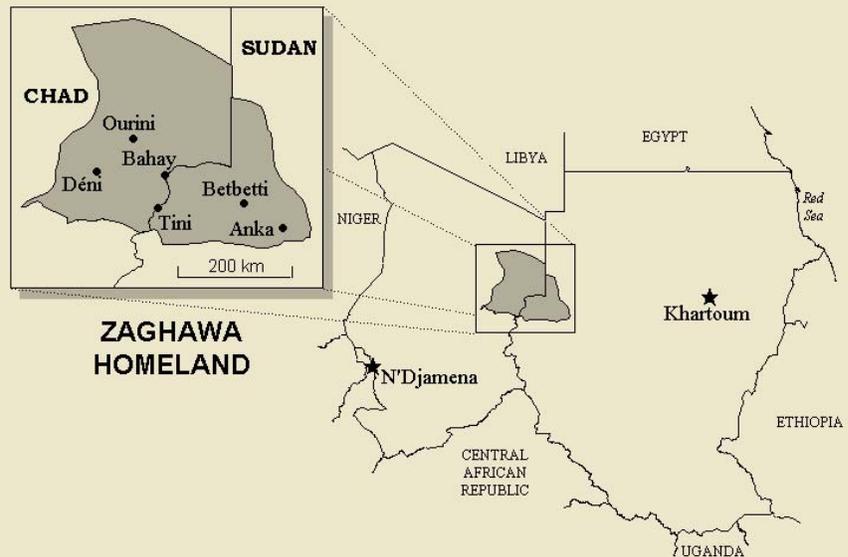
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Scripture Status (Matt 28.20):

No Scripture

Population (date):

150,000 (2000)



The Beri of Chad and Sudan

| Item Name | Item Note | |
|--|--|--------------------------|
| Have They Heard The Gospel? | | Profile Summary |
| Call Themselves Christian (%) | <0.1% | |
| Believe In Jesus As God & Only Savior (%) | 0.0013% | |
| Prophet/Good Man, But Not God's Son (%) | 99.99 | |
| Have Not Heard Who Jesus is (%) | Many | |
| Believe Jesus Is A Myth (%) | Many | |
| Number Of Pastors | 0 | |
| Number Of Missionaries Working | 2 | |
| Number Of Communities | 400 | |
| Number Of Churches | 0 | |
| Is The Word Of God Translated? | No | |
| Any Hinderance To Scripture Distribution? | Antagonistic to Christianity. Remote area, poor roads, bandits, fuel and water supplies not always available, people are suspicious of outsiders, proudly Muslim. | |
| Forms Of Gospel Presentation Available (Summary) | Gospel Recordings has cassettes in 5 speech forms (Bideyat, Zaghawa, Dirong-Guruf, Kobe-Kapka, Tuer-Gala). | |
| What Kind Of Missionaries Are Needed? | Bible translation, medical work and rural development. | |
| Population All Countries | | Group Description |
| World Population For This People | 150000 | |
| World Population (Date) | 2000 | |
| Comment (World Population) | Population figures for the Zaghawa vary widely, partly due to the fact that many have moved between Chad and Sudan for various reasons during recent decades. During the 1970 and 1980 famines Chadian Zaghawa migrated to Sudan to where conditions were less severe and more relief aid was available. During the 1990s, Zaghawa have migrated the other direction as Chad has had a Zaghawa president and the Zaghawa area has enjoyed relative prosperity with improvements to infrastructure and relatively free trade and travel across the Sudanese border. | |
| Countries Where People Group Lives | | Group Description |
| Country Name | Chad | |
| Country Name | Sudan | |
| Geography & Environment | | Group Description |
| Location | Iriba sous-prefecture of Biltine department; Kalait and Bahai sous-prefectures of Ennedi department (northeastern Chad). Sudan: Norther Dar Fur province (western Sudan). There is a significant number of Zaghawa speakers living in Ouaddai Prefecture and in N'Djamena according to the 1993 Chad government census, and presumably also in Khartoum. | |
| Country | Chad | |
| Ecosystem Type | Savannahs | |
| Geological Type | Mountains Mesa | |
| Elevation | 500-1220 m | |
| Longitude | 21 - 25 degrees E | |
| Latitude | 14 - 17 degrees N | |
| Climate | Arid and hot Sahara pleteaux, rocky hill and mountains, all life dependant on underground water flows beneath sandy "Wadis" (seasonal steam beds) during the dry season (September through May). Cold dry winds at night from during the winter (November through February) reduce the temperature to less than 10c, and even as low as freezing according to locals. | |
| Language & Linguistics | | Group Description |
| Primary Language | ZAGHAWA | |
| Comment (Language) | It has been made evident during the survey in 2000, that Bideyat and Zaghawa are the same language, even though they may be slightly different ethnically (clans). | |

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| Item Name | Item Note |
|----------------------------------|--|
| Alternate Language Names | Soughaua, Zeggaoua, Zagaoua, Zorhaua, Zagawa, Zegawa, Berri, Beri-aa, Beria, Beri, Merida, Kebadi, Kuyuk, Zauge |
| Dialects | TUER-GALA |
| Dialects | TUBA |
| Dialects | DIRONG-GURUF |
| Dialects | KOBE-KAPKA |
| Comments (Dialect) | Because there is great confusion of languages and dialect names, here is a resume of the situation as we know it currently: <ol style="list-style-type: none"> 1. Kube (Arabic name: Zaghawa; clans: Kapka and Kube; spoken in the prefecture of Biltine, subprefecture of Iriba, cantons of Kobé-Sud, Kobé Nord-Ouest, Kobé Nord-Est and Kapka, Chad & in Northern Dar Fur, Sudan) 2. Tuba (Arabic name: Bideyat; clans: Bilia and Brogat; spoken in the prefecture of Ennedi, subprefecture of Bilia subprefecture of Kalait, canton of Borogat; Chad and Sudan) 3. Dirong-Guruf (clans: Dirong and Guruf; spoken in the prefecture of Biltine, subprefecture of Iriba, cantons of Dourène and of Gourouf, Chad) 4. Wegi (Arabic name: Twer; spoken in Northern Dar Fur, Sudan). |
| Attitude Towards Mother Tongue | Somewhat receptive |
| Percent Monolingual (%) | 40% |
| Second Languages | ARABIC, SHUWA; ARABIC, SUDANESE SPOKEN; DAZA |
| Comment (Second Language) | Many have traveled or migrated to Sudan for trade, to visit relatives or to escape the famines of 1973 and the mid 1980s. A majority of the Brogat clan are trilingual in Arabic (either Chadian or Sudanese) and Daza (called "Gorane"). Some Dirong and Guruf are bilingual in Mimi. It is likely that some Sudanese Beria (mostly Wegi and Kube) are bilingual in Fur). |
| Linguistically Related Languages | DAZA |
| Comments (Related Languages) | Teda and Daza are grouped with Beria because of a similar verb structure, however vocabulary is quite different and there is not significant intercomprehension. |
| Comments (Related Languages) | There are 60% who speak Chadian Arabic, 20% speak Sudanese Arabic, 15% Daza, 5% French, and 5% Mimi. |
| Neighboring Languages | TAMA |
| Neighboring Languages | DAZA |
| Active Language Programs | No. |
| Language Stability | Stable use |

Literacy

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| Adult Literacy Percentage | 9.1 |
| Literacy Attitude | Indifferent |
| Active Literacy Program | No |
| Comment (Literacy) | There is no active program in the mother tongue. There are no publications. Overall they are more interested in Arabic language than in the local language. French literacy is desired by a few. |

Economics

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| Subsistence Type | Pastoralists |
| Average Annual Income | <\$450 (national Chadian average) |
| Occupation | They are pastorlists of camels, cattle, donkeys, horses, goats and sheep. Gathers of wind grains and spices. Many are employed in the Chadian military and civil service or as desert traders. |
| Income Sources | Camel and salt (natron) trading, meat (beef, goat, mutton), civil servant relations working in the capital or else where, a few women now grow tomatoes in the wadis to sell as powder in the capital. |
| Products / Crafts | Arts and crafts, such as leather and metal work (jewelry, knives, saddles, water sacs, blankets, etc.) are performed by the black smith cast (Haddadi or Forgerons), who are disdained and with whom intermarriage is forbidden. Women construct the houses. |
| Trade Partners | Neighboring peoples such as the Gorane (Daza), Arabs, Tama, Mimi, Fur (Sudan). |

Group Description

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| Item Name | Item Note | |
|--------------------------------------|---|-------------------|
| Modernization / Utilities | Guns are now used for hunting some wealthy have vehicles, almost all use manufactured cloth, kitchen goods, mats and etc. Limited electricity in Iriba and Tine. | |
| Comment (Economy) | Zaghawa average income is likely above the national average, though it is not known how much higher, due to the large number of men currently (since 1990) working in the military or civil service to other ethnic groups. | |
| Community Development | | Group Description |
| Health Care (Quality) | Poor | |
| Comment (Health Care) | A clinic at Iriba is staffed by non-Zaghawa nurses, but as these are men, they have little involvement in child birthing. At Bahai a modern clinic has been built, but is not staffed. Else where there is no modern medical help available. | |
| Diet (Quality) | Poor | |
| Comment (Diet) | Much meat, some milk and millet, but few fresh fruits and vegetables, though the government is trying to encourage vegetable gardens in the wadis (large garden at Iriba), but only women are willing to work them. Except for the Dourene and Gourouf cantons, most Zaghawa are not cultivators. School provide students lunches of World Food Program and USAID corn flour. | |
| Water (Quality) | Poor | |
| Comment (Water) | All are dependant on wells dug in wadis (sandy seasonal stream beds) through out most of the year. The water of some of these well is cloudy, has an unpleasant taste or is salty. Livestock usually crowd around the wells, causing other water related health problems. Some well improvements have been done by NGOs, but some have fallen into disrepair. Iriba has a water tower and faucets, but they are not yet functional. | |
| Shelter Description | Square mud and stick rooms, with courtyards walled in woven-grass mats or mud walls. To the west, toward the Gourane area, these are mixed with large round structures of a stick frame covered with woven grass mats. | |
| Energy/Fuel (Quality) | Fair | |
| Comment (Energy) | Wood cooking and heating on cold nights; there is still a good number of trees and dead wood near villages, the area did not seem as deforested as some areas, probably due to the low population density. | |
| Clothing | Men wear light colored robes and turbans, women are well covered in print wrapped fabrics, with a foulard (scarf), and or Laffay (Shawl) wrapped around their heads, though not usually worn as a veil. | |
| Transportation | Carmels, horses and irregular market trucks. The journey from the capital by market trucks is expensive (25,000 CFA or 35-40 USD), difficult and long (4-14) days. | |
| Infant Mortality Rate | 9.3% | |
| Life Expectancy | 47.55% | |
| Leading Cause Of Death | Disease, old age, intestinal infections, etc. | |
| Comment (Community Development) | Zaghawa average income is likely above the national average, though it is not known how much higher, due to the large number of men currently (since 1990) working in the military or civil service relative to other ethnic groups. | |
| Society & Culture | | Group Description |
| Family Structures | Polygamous. | |
| Neighbor Relations | Very friendly with the Gorane (Daza), many consider Gorane as brothers and permit intermarriage. Most look down on the Tama, Mimi and Arabs to the south, and usually intermarriage with these groups is not encouraged. | |
| Authority / Rule | Sultan of Iriba has traditionally ruled Chadian Zaghawa. Recently a sultanate was created at Bahai of the Bideyat (Bilia, Tuba) clan. Another sultan in Sudan rules the Twer (Wagi) Zaghawa. | |
| Social Habits/Groupings | People are grouped into clans and extended families. | |
| Cultural Change Pace | Slow | |
| Identification With National Culture | Similar | |
| Self Image | Prestigious | |
| Judicial / Punishment System | Traditional chieftaincy and sultanates, mixed with federal government structure of Sub-prefects, gendarmes and courts. Vendettas and vengeance based on family association seem to be still occurring as well. | |
| Celebrations | Standard Muslim holidays: Ramadan, Tabaski (Sheep feast), and the birth of Mohammed. | |

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| Item Name | Item Note |
|-----------------------------|--|
| Recreations | Hunting of wild animals (hyenas, jackals and lions), though now few hyenas and lions remain. |
| Media | Radio Tchad (national radio) program in Kobe dialect. |
| Local Language Broadcasting | < 20 minutes daily |
| Attitude To Outsiders | Somewhat resistant |
| Attitude To Change | Somewhat resistant |
| History Of People Group | In their current area for hundreds, perhaps thousands of years. Islamized hundreds of years ago. |
| Comment (Culture) | It is unknown how much air time is given in the Zaghawa language on national radio. |

Youth

Group Description

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| Labor and tasks (6-12 year olds) | Boys: Herding animals; Girls: cooking (primarily meat, milk and some millet porridge), gathering food and spices in the bush, with women constructing of houses and enclosures. |
| Youth Problems (Teens) | Currently some are being forcibly enlisted into military service to fight in the north of the country. |
| Youth Greatest Needs (teens) | Enough wealth (in camels, cattle or cash) to pay a dowry for a wife, which costs thousands of US dollars according to the prestige of her family. |

Education

Group Description

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|---------------------------------------|---|
| Primary Schools | 20 |
| Primary School Enrollment | <1000 |
| Secondary Schools | 1 |
| Secondary School Enrollment | <200 |
| Percent Of Eligible Students Enrolled | 10% - 25% |
| Teacher To Pupil Ratio | 1:7-20 |
| Language Of Instruction Early Years | French |
| Language Of Instruction Early Years | Arabic, Chadian Spoken |
| Language Of Textbooks Early Years | French |
| Number Of Schools > 90% Homogeneous | 10 |
| Comment (Education) | There is one secondary school with an enrollment of less than 200 students. Chad is in the process of moving towards bilingual education in French and Arabic at all levels. However, it is not clear which Arabic will be used in schools. Shuwa (Chadian spoken) or Standard Written Arabic, which few Chadians understand. |

Church Growth

Status of Christianity

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|-----------------------------|---|
| Reached Status | Adopted |
| Reached Classification | World A |
| Total Baptized | 0 |
| Lay Leaders | 0 |
| Bible Schools | 0 |
| Christian Clinics/Hospitals | 0 |
| Christian Literacy Centers | 0 |
| Comment (Church Growth) | Vision Africa/SUM and the residents of Matadjana rebuilt the dispensary in Spring 2000, and planned to install several Christian Chadian families to serve as medical workers, school teachers and agronomists. However, during the summer just before the official opening, there was a problem with some local military and the opening was postponed indefinitely. |

Religion & Response

Status of Christianity

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|----------------------------------|---------------------------|
| Religious Practices & Ceremonies | Standard Muslim practices |
| Attitude To Christianity | Somewhat resistant |
| Attitude To Religious Change | Very resistant |

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| Item Name | Item Note |
|--------------------------------|--|
| Resistance / Receptivity | Tolerate Christians living in the area to serve as teachers, civil servants, but would probably be quite intolerant of Zaghawa becoming Christians. |
| Spiritual Climate And Openness | There are no signs of openness at this time. |
| Recommended Approaches | Prayer, patience, persistence & providing tangible medical, veterinary, agricultural or educational help. |
| Current Needs | strategic committed ongoing prayer for Zaghawa people. |
| Items For Prayer | That Zaghawa would hear a clear presentation of the gospel in a form that they can understand. That they may understand the importance of considering Christ. Pray for visions and dreams of Jesus (Isa) that would bring them to Him and abandon Islam. |

History Of Christianity In Group

Status of Christianity

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|------------------------------------|---|
| Significant Events | In 1970s and expatriate missionary was kidnapped by rebel forces. The dispensary Matadjana was raided in search for money. |
| Comments (History of Christianity) | SUM are a Christian group in the area. A number of sources have confirmed that there are two Zaghawa believers, but the events surrounding their conversion are unknown. |

Scripture

Status of Christianity

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|---|--|
| Translation Status | Definite |
| Available Scripture | None |
| Form Of Scripture Available | None |
| Reason For Urgent Need Of Translation | A majority of population does not understand French at all, and understand Chadian or Sudanese Arabic comprehension only to a limited degree, some not at all. |
| Comment (Scripture) | Cassette from Gospel Recordings; content and quality unknown, no evidence of it's distribution in the area. |
| Other Forms Of Gospel Available: Recordings | Yes |

Missions and Churches

Status of Christianity

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|--------------------------------------|--|
| Organization Name | Church of Melanesia (ANG) |
| Comment (Organization) | LOCAL LANG IS ONLY PARTIAL USED SINCE 1999 |
| Year Started | 1906 |
| Mission Agency Type Of Organization? | PLANT CHURCHES |
| Number Of Adherents | 95% |
| Number Of Congregations | 8-10 |
| Number Of Expatriate Workers | 2 |
| Number Of Local Workers | 240 + |

Christian Literature And Media Status

Status of Christianity

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|----------------------------|--|
| Literature Available | None |
| Audio Recordings Available | Gospel Recordings has cassettes in all 4 dialects. Unsure of quality or use in the area. |
| Films Available | None |
| Radio Programs Available | None |
| Videos Available | None |
| Audio Visual Available | None |