

## The Munyoyaya of Kenya



The Munyoyaya are a small, closely-knit people group, living in the Tana River district, North of the Coast Province. Although they believe that they are known to all peoples, they remain unknown to many Kenyans.

They claim to have come from Ethiopia, migrating southwards to settle in their present home.

They are a Cushitic people, speaking the same language as the Ormas. Unlike most Cushitic people though, they practice subsistence farming on the flood plains of the Tana River, growing primarily corn and bananas. They occasionally fish too, and keep a few livestock.

These people hold very strong traditional beliefs and customs, yet also claim to be Muslims. Their employment to Arabs along with their interaction with their Somali neighbors brought the change from wholly traditional beliefs to the adoption of Islam. The fact that many do not understand Islam makes them turn to their previous practices to find solutions to life problems.

The inaccessibility of this people group could be a reason why they had no Christian contact. Some ministry among them began in 1991 (Sheepfold Ministries), but to date, there are no adherents.

**Primary Religion:**

Muslim

**Disciples (Matt 28.19):**

0%

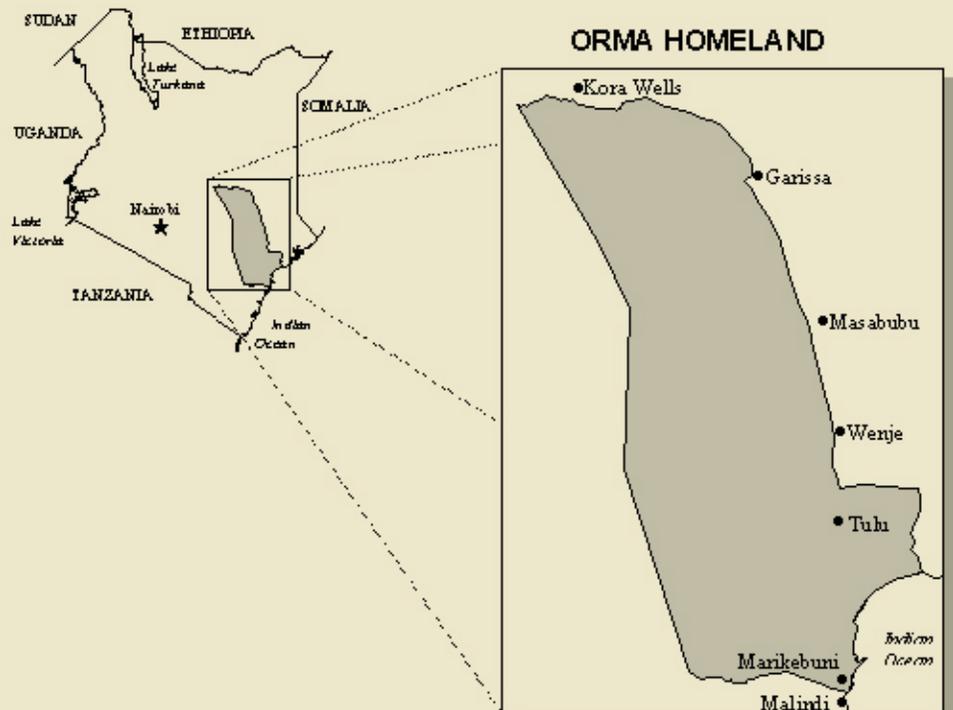
**Churches:**

**Scripture Status (Matt 28.20):**

None in their language

**Population (date):**

15,000 (1989)



# The Munyoyaya of Kenya

Item Name	Item Note	
<b>Have They Heard The Gospel?</b>		<b>Profile Summary</b>
Believe In Jesus As God & Only Savior (%)	0%	
Prophet/Good Man, But Not God's Son (%)	100	
Number Of Missionaries Working	3	
Is The Word Of God Translated?	No, but they can understand Orma, or use Orma materials.	
Any Hinderance To Scripture Distribution?	Illiteracy Scripture not available.	
What Kind Of Missionaries Are Needed?	Cross-cultural missionaries are definitely needed.	
<b>Population All Countries</b>		<b>Group Description</b>
World Population For This People	15,000	
World Population (Date)	1989	
World Population (Urban Percent)	10	
<b>Countries Where People Group Lives</b>		<b>Group Description</b>
Country Name	Kenya	
<b>Geography &amp; Environment</b>		<b>Group Description</b>
Location	Tana river district between Mbalabala and Garissa Town, in the coast provinces.	
Country	Kenya	
Ecosystem Type	Savannahs	
Geological Type	Plains	
<b>Language &amp; Linguistics</b>		<b>Group Description</b>
Alternate Language Names	Munyo, Korokoro.	
Attitude Towards Mother Tongue	Very receptive	
Other Mother Tongues Of This Group	SOMALI	
Other Mother Tongues Of This Group	SWAHILI	
Linguistically Related Languages	BORA	
Linguistically Related Languages	ORMA	
Linguistically Related Languages	OROMO, BORANA-ARSI-GUJI	
Comments (Related Languages)	Very few speakers	
Comments (Related Languages)	Used for trade	
Neighboring Languages	SOMALI	
Neighboring Languages	MALAKOTE	
<b>Literacy</b>		<b>Group Description</b>
Adult Literacy Percentage	10	
Literacy Attitude	Very resistant	
Active Literacy Program	No	
Comment (Literacy)	They can understand the Orma language very well. They have also learned Somali, because of interactions with their Somali neighbors.	
<b>Economics</b>		<b>Group Description</b>
Subsistence Type	Hunter-gatherers	
Occupation	Subsistence farmers; keep a few flocks of goats	
Income Sources	Wage employment, sale of farm products, charcoal burning, mat sales, honey	
Products / Crafts	Mats, chairs	
Trade Partners	Orma, Somalis, and up-country Kenyans	

# The Munyoyaya of Kenya

## Item Name

Modernization / Utilities

Comment (Economy)

## Item Note

Three (3) irrigation farms have been started among them.

The Munyoyaya are being introduced to modernization through contact with Somali and their proximity to Garissa and Bura irrigation projects. They are beginning to prefer irrigated farming techniques to flooding techniques.

## Community Development

## Group Description

Health Care (Quality)

Poor

Comment (Health Care)

There are only five health centers, two of which are not operating. Traditional health/medicine is still prevalent.

Diet (Quality)

Poor

Water (Quality)

Fair

Comment (Water)

They have close access to fresh water from the Tana River.

Shelter Description

Poor; thatched huts strengthened by poles making to make a corner shaped structure. These are mainly built by women.

Comment (Energy)

Use wood

Clothing

Fair; men still wear "Kikoyis", and women, wrap around shawls. They are quickly moving to Western style clothing (men are wearing long trousers more than before).

Transportation

Poor; the proper roads are mostly inaccessible. They travel by donkey, or on foot.

Infant Mortality Rate

unknown

Life Expectancy

unknown

Leading Cause Of Death

unknown

Comment (Community Development)

Shifita problem has hindered a lot of development programs in these areas.

## Society & Culture

## Group Description

Family Structures

Men are respected, whereas women are looked down upon. Most men are polygamists, with the favorite wife controlling the other wives and their children. The number of wives a man has depends on the wealth he possesses. The oldest man in the extended family is its head.

Neighbor Relations

Good; they only defend themselves when attacked, using spears, bows and arrows.

Authority / Rule

The oldest man in the extended family is the head of the "Mlango", which consists of many families which dwell in different huts. It is unlawful for any family to separate himself from a Mlango, but a family can be expelled for misconduct. In times of external aggression, several Mlango units will unite to aid one another.

Social Habits/Groupings

Their sense of togetherness is strong and they act communally, especially during ceremonies like birth, weddings and funerals.

Cultural Change Pace

Slow

Identification With National Culture

Integrated

Self Image

Depressed

Celebrations

Dancing is done during birth, weddings and funerals. Both male and female circumcision occurs, and is celebrated with a dance.

Art Forms

They use symbols and signs (e.g., the covering of the head). Women use a black scarf to show that they are married.

Local Language Broadcasting

None

Attitude To Outsiders

Indifferent

Attitude To Change

Indifferent

Comment (Culture)

They have adopted most of the current social practices from Islam.

## Youth

## Group Description

Labor and tasks (6-12 year olds)

Now that there are no perpetual wars, the boys attend to farm work, and look after the flocks. The girls attend to household duties.

Youth Problems (Teens)

They do not tend to invest in education. Instead they follow their immediate needs and require their children to help meet those needs. Besides the advent of Islamic schools, Madrassas eroded the possibility of going to secular schools.

Youth Greatest Needs (teens)

Banditing has also caused fear among teachers, to the extent that some have left the area. Some schools have closed because of the teacher shortage.

# The Munyoyaya of Kenya

Item Name	Item Note	
<b>Education</b>		<b>Group Description</b>
Primary Schools	6	
Primary School Enrollment	1552	
Language Of Instruction Early Years	Orma	
Language Of Textbooks Early Years	Swahili (specific)	
Language Of Instruction Later Years	Swahili (specific)	
<b>Church Growth</b>		<b>Status of Christianity</b>
Comment (Church Growth)	They are an unreached people, but the Sheepfold ministries began working among them.	
<b>Religion &amp; Response</b>		<b>Status of Christianity</b>
Religious Practices & Ceremonies	Adopted Islamic ones.	
Attitude To Christianity	Somewhat receptive	
Attitude To Religious Change	Very resistant	
Resistance / Receptivity	They are indifferent. They are also slow to change.	
Spiritual Climate And Openness	Warned against associating with Christians.	
Comment (Religion)	They had one supreme God, Waaqa, who dwelt in the sky. He had intermediaries, and his own appointee to guide his people, the most famous one being Boru Rooba. The worship center was called a Ngaji, where sacrifices to Waaqa were made. Boru Rooba prophesied about people coming to the area by 'water and air', and also about there being lots of orphans. The Munyoyayas believe these prophecies have been fulfilled. Boru Rooba was succeeded by his brother, who was in turn succeeded by his son. After the arrival of the Germans there were other new leaders. By the 1920s, the new leader, Guyo Simba joined Islam (influence of Coastal Arabs and Somalis). The actual conversion of the people is traditionally thought to be between 1955 and 1965.	
Items For Prayer	These people need prayer! They also need personnel to come as pioneer evangelists.	
<b>History Of Christianity In Group</b>		<b>Status of Christianity</b>
Year Began	1989	
Comments (History of Christianity)	By Sheepfold ministries in 1991 (Church planting ministry, but of yet, no adherents. There are 3 workers, who use the local language.  Address: The Sheepfold Ministries, Box 49332, Nairobi.  The Catholic Church also provides a relief ministry, using 4 workers. This began in 1989.	
<b>Scripture</b>		<b>Status of Christianity</b>
Available Scripture	None	
Comment (Scripture)	They could use Orma translation well when it is done.	