

The Tandroy of Madagascar

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The Tandroy people live in the arid extreme-South of Madagascar. The name Androy indicates the area where they live and means "where there are thorns": "ròy" referring to a particular mimosa with long thorns (*Mimosa delicatula*). They have adapted to a very inhospitable environment, covered with thorny bush and plagued with drought. It is a constant struggle to find water and famine is regular. Their immediate neighbors are the Mahafaly (west), Bara (north) and Tanosy (east).

The Tandroy are usually tall and strongly built, known for their fierceness and self-assurance. They are intrinsically a pastoral people, but also cultivate manioc, millet, maize, and sweet potatoes. Their villages are hidden from the main road tracks, characteristically behind living fences of cactus. Their history has not yet been conclusively researched. The first written record referring to them as "Antandroy" is by Robert Drury (1729), recounting his fifteen years of captivity among them. According to oral history, different clans invaded Androy in the eighteenth century from the east, north and northwest and put an end to the ruling dynasty of the Andriamañare. The Tandroy remained divided into numerous small entities, sometimes uniting their forces against common enemies, maintaining their independence vis-à-vis the Merina until 1903 when French troops and administrators arrived. (Pearson, 1992).

There are today about 500,000 Tandroy living on just over 20,000 square kilometers between the Mandrare and Menarandra rivers. Approximately 150,000 of them are found in other parts of Madagascar where they migrate to in search of work. Most of these migrants settle in separate communities, retaining their customs and return home after a few years. The migrations started in the 1920's and intensify during times of famine.

Primary Religion:

Indigenous

Disciples (Matt 28.19):

9%

Churches:

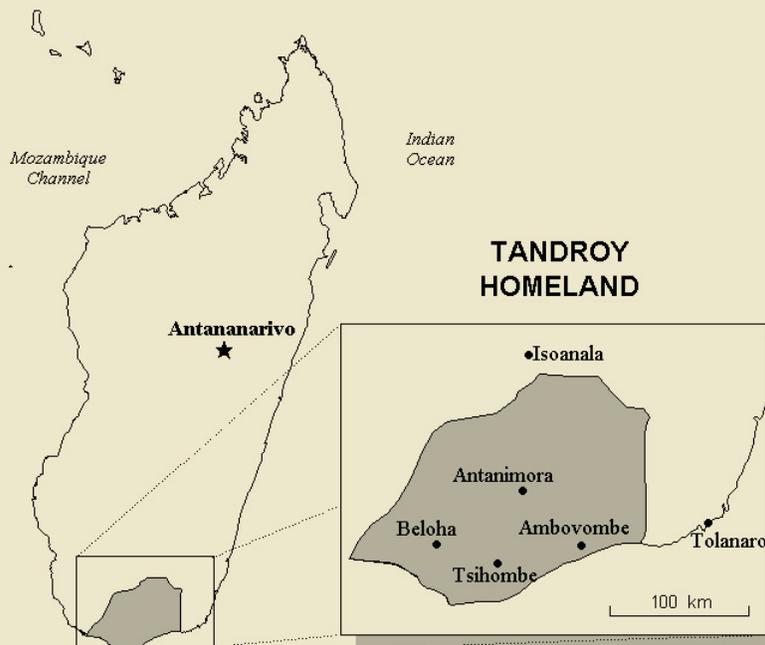
235

Scripture Status (Matt 28.20):

None

Population (date):

650,000 (2000)



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Item Name	Item Note	
Have They Heard The Gospel?		Profile Summary
Call Themselves Christian (%)	18%	
Believe In Jesus As God & Only Savior (%)	9%	
Believe In The Local Traditional Religion (%)	91%	
Number Of Pastors	170	
Comment (Pastors)	ratio of pastors/evangelists to population is 1:3,800	
Number Of Missionaries Working	10	
Comment (Number Of Missionaries)	10, based on missionary ratio of 1:65,000 and population of 650,000	
Response To The Gospel	Rapid church growth	
Number Of Churches	235	
Is The Word Of God Translated?	No	
Any Hinderance To Scripture Distribution?	Bibles are unavailable in the official dialect; illiteracy; comprehension difficulties.	
Forms Of Gospel Presentation Available (Summary)	None	
What Kind Of Missionaries Are Needed?	Christian community development: medical, educational, infrastructure	
Who Will Sponsor Translation?	Pastors, missionaries and members of FLM, some clergy of FJKM and ECAR; others-	
Population All Countries		Group Description
World Population For This People	650,000	
World Population (Date)	2000	
World Population (Urban Percent)	31%	
Comment (World Population)	Population estimated from figures of 1969. Urban population from 1993 census figures; included in the urban figures are those who live in "secondary urban centers", i.e. in and in the vicinity of large villages; this probably accounts for most of the Tandroy "urban" population.	
Countries Where People Group Lives		Group Description
Country Name	Madagascar	
Geography & Environment		Group Description
Location	Southern tip of Madagascar, bordered on the west and east by the Menarandra and Mandrare rivers; not mountainous, although there are some granitic ranges of about 300-500m in the middle. Area extends about 150 kilometers inland, covering about 25,000 square kilometers (Rajaonarimanana & Fee, 1996:5). Traditional Androy includes the Fivondronana of Beloha, Tsihombe and Bekily, which has a recorded population of 350,000.	
Country	Madagascar	
Ecosystem Type	Scrub Forest	
Elevation	Sea-level to 1190m	
Longitude	44.5E to 46.5E	
Latitude	24S to 25.5S	
Climate	Hot and dry, very little precipitation. Plagued by drought and famine annually.	
Comments (Geography & Environment)	The name "Androy" means "where there are thorns" ("roy" refers to a particular mimosa with long sharp thorns). It is extremely dry, thorny, hard, inhospitable, largely covered by the "spiny forest".	
Language & Linguistics		Group Description
Primary Language	MALAGASY, SOUTHERN	
Comment (Language)	Tandroy is a dialect of Southern Malagasy	

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Comment (Language)

Item Note

There is a sociolinguistic survey underway to determine extent of competence in Standard Malagasy.

We have found contrasting attitudes towards the official language. In some areas of Androy people claimed adequate proficiency in it, but when tested could not understand the recorded story or repeat sentences in the official language. At the same time we found people who denied any knowledge of the official language, but who, when tested, seemed to understand the story very well and could also repeat most of the shorter sentences. A Tandroy high school teacher, who participated in the malgachisation efforts of the Second Republic, told us very confidently that there is only 40% Merina vocabulary in Official Malagasy, which to him is not a "foreign" language, but "Malagasy Iombonana" (Common Malagasy). There was a project during the 1970's and 1980's to "compile" a common Malagasy standard language. It was much talked about, but we don't know that it ever went beyond the propaganda phase. So far in our travels this teacher represents an anomaly as far as attitudes towards the official language are concerned, especially among the Antatsimo (those of the South).

Often their "way of speaking" shows their regional origin, sometimes it is an indicator of belonging and kinship. To a Tandroy, you identify yourself as non-Tandroy when you "mimizy", i.e. when you pronounce "izy" (=he/him) as they do on the plateau (Raha mimizy/ Rahamizy= speaking the languages of the Plateau). One doesn't have to go far from any point of reference to discover variations in language and other cultural markers. In Tsihombe the Tandroy people pointed out visitors from Marovato (30+ kilometers away) whom they said they could localise by the way they speak. We were told by a teacher in Ambovombe, that the people from Faux Cap-Marovato speak differently to other Tandroy and that "you can't tell when they are angry". The Magnatsa of Tranoroa and the Karimbola of Beloha are said to have the same intonation. To the East the Tandroy language bears influences of contact with the Tanosy and are said to "mika", i.e. they use [ka-] in front of words, e.g. [kasambo] instead of just [sambo]. Another variation in Tandroy language can be perceived to the south of Ambovombe, where the people "mikoda" (= speak with a singing, dragging intonation). The Northern Tandroy use some Bara vocabulary (our one informant estimated 20%!) and in the Bekily-Beloha region (even around Tsihombe) the way of speaking has similarities with that of the Mahafaly.

Attitude Towards Mother Tongue

Very receptive

Second Languages

French, Malagasy

Comment (Second Language)

Malagasy: To be ascertained during survey

Linguistically Related Languages

MALAGASY

Comments (Related Languages)

Languages of southern Madagascar are still being grouped in terms of inter-intelligibility and attitudes. The University of Toliara (M Solo Raharinjanahary et al) has initiated a language atlas project for Madagascar, starting from the province of Toliara. The first stage of this is almost complete.

Neighboring Languages

Masikoro

Comments (Neighbor Languages)

Also Mahafaly, Tañalaña, Bara, Antanosy, and Vezo

Literacy

Group Description

Adult Literacy Percentage

11.4%

Literacy Attitude

Somewhat receptive

Active Literacy Program

Yes

Comment (Literacy)

Literacy estimated from 1993 census figures per district for 10+ years of age. Very few publications; dictionary Tandroy-French recently published (Rajaonarimanana & Fee, 1996). Literacy program is in official Malagasy only.

Economics

Group Description

Subsistence Type

Pastoralists

Occupation

Cattle-husbandry, some agriculture.

Income Sources

Cattle and crops: maize, sweet potatoes, manioc, grains.

Products / Crafts

manioc, millet, maize, and sweet potatoes

Trade Partners

Neighboring groups and villages

Modernization / Utilities

Limited electricity in towns only

Community Development

Group Description

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Item Name	Item Note
Health Care (Quality)	Poor
Comment (Health Care)	Catholic and Lutheran clinics, some state-run primary health centers; Marked lack of medical personnel, especially doctors; Hygiene is a problem (e.g. 93% of households have no toilet of any kind).
Diet (Quality)	Fair
Comment (Diet)	Maize, sweet potatoes, manioc, different beans and grains, peanuts, cactus-fruit (and leaves in times of famine)
Water (Quality)	Poor
Comment (Water)	Constant problem; has to be trucked in and purchased from a central point.
Shelter Description	Mainly wood and mud shelters
Energy/Fuel (Quality)	Poor
Comment (Energy)	0.3% households have electricity; use mainly wood, some charcoal and kerosene.
Clothing	"Lamba-oany" (colored cloth) over western type shirts and shorts; women wear lamba-oany as skirts.
Transportation	Ox-cart, foot, "taxi-brousse", some bicycles.
Infant Mortality Rate	16.2% 0-5 years (province of Toliara)
Life Expectancy	male: 52 years; female: 54.5 years (whole of Madagascar)
Leading Cause Of Death	23% respiratory diseases (whole of Madagascar)
Comment (Community Development)	figures above taken from 1993 census

Society & Culture

Group Description

Family Structures	This is a patrilineal and mainly endogamic society, which recognizes matrilineal descendency, but gives preference to the first. The immediate family is the smallest unit of relationship, but is always included in a larger clan structure (foko). Some polygamy is still practiced.
Neighbor Relations	Friendly relations with neighboring groups (Mahafaly, Tañalaña, Bara, Antanosy). The Tandroy used to be enemies of the Antanosy, but now have a ziva (covenant) with them.
Authority / Rule	There is a very definite hierarchical system, from oldest to youngest. The father is head of the immediate family unit, and submits to the oldest living male member of the raza (larger family), and then to the oldest living male descendent of the founder of the foko.
Social Habits/Groupings	People live together in hamlets and villages. They interrelate for cattle-husbandry and agricultural activities. Group interests take precedence over that of the individual. The clan is a solid social institution.
Cultural Change Pace	Slow
Identification With National Culture	Distinct
Self Image	Prestigious
Judicial / Punishment System	Many problems are sorted out by congregations of elders on a local level. The government also has the usual western structures in place, although this is a last resort.
Celebrations	Circumcision, marriage, funerals
Recreations	Wrestling, dancing at celebrations
Art Forms	Weaving of mats; music with traditional instruments
Media	National radio reaches most parts, but is in the official language, and most people cannot afford a radio.
Attitude To Outsiders	Somewhat resistant
Attitude To Change	Somewhat resistant
History Of People Group	The history of the Tandroy has not yet been conclusively researched. The first written record about their existence is by Robert Drury (1729), telling of his fifteen years of captivity among them. According to oral history, different clans came to Androy in the nineteenth century from the east, north and northwest. During the eighteenth and nineteenth centuries the Tandroy were ruled by the royal dynasty of the Andriamañare, but this had already lost its power before 1903 when French troops and administrators arrived. (Pearson, 1992).

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Item Name

Comment (Culture)

Item Note

They bury their dead in an individual monumental tomb, displaying on the tomb the horns of cattle slaughtered at this occasion. This indicates the wealth of the deceased.

Youth

Group Description

Labor and tasks (6-12 year olds)

Cattle-herding, agricultural chores

Youth Problems (Teens)

Lack of education, family planning, health care

Youth Greatest Needs (teens)

Literacy, training

Education

Group Description

Percent Of Eligible Students Enrolled

18%

Language Of Instruction Early Years

Malagasy, Tandroy-Mahafaly

Language Of Textbooks Early Years

Malagasy, Tandroy-Mahafaly

Language Of Instruction Later Years

French

Language Of Textbooks Later Years

French

Comment (Education)

There are not nearly enough schools in Androy. The best run schools seem to be those of the Catholic church. Many government schools are abandoned, although often reported as active. Attendance is poor and often irregular, and teachers in remote areas often abandon their posts. Students normally leave before 15 years of age, girls to marry or have a baby, and boys to herd cattle.

Church Growth

Status of Christianity

Lay Leaders

180 total workers (including pastors)

Christian Clinics/Hospitals

4

Comment (Church Growth)

Attitudes towards Christianity vary, depending on the experience people have had in this regard. In Androy we were told that when you are Christian, you are a little civilized.

Religion & Response

Status of Christianity

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Item Name

Religious Practices & Ceremonies

Item Note

The Tandroy practice traditional religion, where according to a very orderly system, Zañahàry (the god-being(s), creator(s)) and the ancestors are venerated through sacrificial ceremonies, prayer and adherence to many taboos. They bury their dead in an individual monumental tomb, displaying on the tomb the horns of cattle slaughtered at this occasion. This indicates the wealth of the deceased. The clan is a solid social institution and healers and astrologers (ambiàsa) are often consulted. The ambiàsa's job is to maintain harmony between the cosmic order and the world of people. According to Georges Heurtebize (1986:18; 101-2) the Tandroy as in other parts of Madagascar, don't have surnames, but normally give two names to each child. The first name is the anarambinta, which corresponds to the signs of the Zodiac and of which there are only twelve for girls and twelve for boys. The second name is chosen by the parents a few months or years after birth and is totally independent of theirs. Even without family names every individual knows which lineage he belongs to. Each lineage has a common mpisoro and hazomanga. The mpisoro is the oldest man of the oldest generation of the lineage. He has to safe keep certain sacred objects, called raza, which are used during ceremonies where he has the leading role. These functions usually take place at the hazomanga, the sacred pole, usually erected near the house of the mpisoro. Each ceremony is called soro, of which there are several each year. At the hazomanga, the ancestors are invoked, to ask their pardon and favor. A cow is sacrificed and the blood from this victim is smeared on the hazomanga. The sàvatse is another ceremony that takes place at the hazomanga. This does not happen every year, but unites all the members of a lineage, where for an afternoon and a night they celebrate joyfully the future circumcision of their little boys and present them to the ancestors with much dancing, singing and feasting.

The Tandroy have many fady (taboos), some of which work against their already precarious economic situation, for example, the fady of the pike (faly manao pike - drying sweet potatoes). While they may consume it dry, they are not themselves allowed to ever dry their abundant harvest of sweet potatoes which doesn't keep for long, and consequently have to sell it cheaply to resellers (mpanao kinanga) who will dry it and sell it back to them at a higher cost. This taboo seems like a mockery in an area where famine is a constant threat and where food supplies are generally insufficient (Monique Lupo-Raveloarimanana, in Talily no1/1995:96).

According to Père Benolo François, who is Tandroy himself, the Tandroy people do have a religion of their own. While the Tandroy religion may not necessarily be unique in terms of all the Southern peoples and contains some common traits found all over Madagascar, the following elements help explain their practice of religion :

In general, three forms of religious rite are practiced in the South:

- soroñe (sacrifice), presided over by the mpisoroñe (traditional priest). This consists of asking / obtaining the favor of God and the Ancestors.
- fañafahañe (treatment of the human body and material possessions), led by the ombiasa / ambiasa (healer, divine, sorcerer). This is for treating the sick, deciding on favorable days, etc for undertakings.
- soloho (propitiation, pardon), led by jiny (possessed individuals). This intervenes in times of illness, catastrophes, what is sensed to be provoked by the kokolampo (evil spirits inhabiting caves and certain trees).

A myth from the South recounts that when the Creator withdrew from the earth and the heavens after having made them, he designated three men to administrate it all and through whom he could enter into dialogue with his creation:

- the mpisoroñe (responsible for the ceremony) who prays for the well-being of the people;
- the ombiasa (responsible for divination) who takes care of the sick (in their being and in their possessions);
- the tsimahaivelo (responsible for funerals) who has to suitably bury the dead.

Much of the Southern traditional religion points to elements of Arabic influence - ombiasa, astrology, names of days and destinies, etc.

Andriabolisy is the head / chief of the kokolampo.

God-concept

Zañahary or Andrianañahary is firstly the Creator, "the one who made the feet and the hands" (namboatse tomboke, namboatse taña).

One myth of creation sees man as the product of the collaboration between Zañahary and the earth. During his life man is looked after by God and when Zañahary gets tired of looking after him, the person dies.

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Each human being is seen as coming into the world by God's intervention. He only works during the night. Ugly people are said to have been created at daybreak - God not wanting to be seen at his task.

Being the Creator, God gives retribution to each created being according to his acts. He can also be negligent according to the southern view, but normally is seen to be responsible for any good fortune. This mindset recognizes that it is impossible for humans to understand God - "Who has slept behind the creator?" (Ia ty nandre ambohon' Añahare aña?)

God is untouchable by social rank or by the tears of orphans (tsy miasy ondaty bey, tsy ferenaiñe tañin'ajaja). He is the greatest egoist, capricious, who gives and takes without scruple ("Give and take as God" - Mangala mañome ako Zañahary). He gives life but takes it back at a whim. Whereas an adult who is generous would give forever, never take back.

The southern people therefore do not use terms of respect when referring to him, but that of an equal. Not inferior to them, but equal. He is not worthy of being superior, because he has no respect for himself, in that he is not the helper of the weak. He isn't inferior, because he is omnipotent for making anyone die, whoever, whenever, however and wherever.

For example:

for "head", they use loha (equal) instead of ambony (superior) or mankay (inferior)

for "mouth", they use vava (equal) instead of falie (superior) or fivavavoliaña (inferior)

So each transaction between man and God can be understood as an obligation of human weakness. If the Tandroy could do without him, there would be no sacrifice or ablation.

Everything is done to try and win his favor, to soften him, satisfy his anger by providing a victim. As long as things are going well, there is no need to turn to his God. Also, the person does not address him directly but puts himself under the protection of the ancestors who will know how to convince him.

Different sorts of sacrifices can be grouped according to place or circumstance as follows:

a)According to place

1.Soroña an-kazomanga

To outsiders it is not easy to discern what would be unique about Tandroy practices at the hazomanga, compared with Bara or Mahafaly practices at the same.

Each clan is grouped around the institution of the hazomanga (post, "altar"). Razaña are the utensils: arara (knife) or vy lava, flatstone for sharpening, antsiva (shell).

The razaña is transmitted from generation to generation, but the hazomanga falls when the mpisoroña dies, and gets erected new in the village of the newly elected mpisoroña.

This is THE sacrifice - all the rest are imitations.

2.Soroña an-davenoke (sacrifice at the ashes)

Performed when there is not yet a new mpisoroña - the soroña is done near the previous one's house (that was burnt down after death), or when a sacrifice concerns a specific ancestor - so it gets done where his house was burnt (officiators: tsimahaivelo or anakampela.)

3.Soroña an-donake (sacrifice at the tomb)

When a sacrifice is needed in the name of a specific ancestor; done at the tomb (here called lonake-tsimahaivelo).

4.Soroña ampototse (sacrifice before a branch)

When there is no hazomanga, any status holder in the village can play the role of mpisoroña. He then is called the am-pototse, because the true trunk is absent. The soroña here would concern ordinary sacrifices for the immediate family. Big sacrifices for the whole clan would be done in the ashes, or near the tombs by the clan's tsimahaivelo.

b)According to circumstances

Sacrifices could be performed:

- before any important enterprise, when he is hoping for success and gain,
- after unfortunate experiences (like when a prisoner is freed, or when someone has committed a fady),
- before introducing an innovation (e.g. buildings of cement instead of clay, etc),

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needing ancestors' permission, or
- to tie or untie a tradition, or undo or institute a fady.

Different elements of the soroñe

Soroñe is the name for the whole ceremony, including prayer and symbolic gestures.

The correct day determined, everyone unites at the designated spot under the leadership of the mpisoroñe. It is always in the morning, while the sun is ascending; everyone is turned towards the East.

E.g.. At the foot of the hazomanga victim is tied by the four legs, head towards the East, lying on the left side. People assemble according to size and gender: little boys in front, men behind; women in front. A bit behind everyone there is the mpisoroñe.

Elements:

1.Tata (intercessory prayer)

The mpisoroñe prays, consisting of a benediction and the request. (The word is also used for teaching a child to walk.)

2.Tsipe-rano (sprinkling with water)

The mpisoroñe sprinkles the congregation with fresh (cold) water during the tata while saying "hanintsy hanaranara" ("may they be fresh and cold") - i.e. the opposite of fever. It is symbolic of purification and regeneration.

3.Tendre lio (anointing / unction with blood)

The ki'e (a man born from an endogamous union) cuts the victim's throat with the special knife (vy lava, arara) and brings it to the mpisoroñe who draws his index finger through the blood on the knife and anoints with this the forehead of each person.

Blood is life and this means reviving one's own blood. The victim's life is taken, consecrated by prayer and appropriated.

4.Tsipe (communion)

The young men slaughter the victim. During this time one of them roasts the liver and shares it out to the assembly - each one takes a little piece.

It is a communion meal among people, between men and the divinity, between heaven and earth. At the end of the tata, the mpisoro shares out the victim: the blood for the earth, the vital breath for the Creator and the flesh for the people.

The meat is shared out by the young men according to the social categories of each family. If held at the hazomanga, a piece of the hump (cows) or fat (sheep) is put on the sharp point of the post.

Goal of the soroñe

- Obtaining favor, advantages, immediate interest.
- Rehabilitation.
- After a good harvest or other such blessing (mahalanja: not so much thanksgiving as pleading for a prolongation of life in order to enjoy the abundance)
- An exchange of life for life
- The Malagasy recognizes that he is not in charge / master of his life but depends for it on God and the Ancestors. These "authorities" need to be constantly consulted.
- One can never approach God empty-handed.

The Mpisoroñe

1.His election:

- never a volunteer, or the wealthiest, etc but purely God's choice (tendren'Añahare)
- gender: masculine
- the oldest of the oldest branch of the clan
- born from an endogamous marriage - pure (ki'e)

2.His function:

The link between the living and the ancestors. Keeps a fire going day and night in the anjomba. He is the sign and the guarantee of the unity and the vitality of the clan.

In the coastal areas of Amboasary and Behara, only one group of Tandroy, the Tañañe, still has a mpisoroñe. The others have zokiolona.

Ceremonies

- Savatse: circumcision
- Sandratse: healing rites; exorcism (called bilo by the Bara)
- Fandeo anake: ceremony through which the child becomes integrated into the father's family
- Jiny - tromba: possession (Sakalava); doany since '70's
- Hazomanga: Each hazomanga has its own cattle earmark. When Esoavelomandroso

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	et al. write about the Mahafale, Elli, Manjakahery et al about the Bara, Ravaosolo, Jaovelo-Dzao et al about the Masikoro, Benolo, Heurtebize et al about the Tandroy, particularly with reference to the hazomanga, one notices that the basic ritual is the same, that different terms are used to describe similar elements, but also that some external variations occur.
Attitude To Christianity	Somewhat receptive
Attitude To Religious Change	Somewhat receptive
Resistance / Receptivity	Most Tandroy welcome teaching about the gospel, and there is evidence of whole populations having become Christians in significant ways e.g. in their burial rites, and forsaking traditional sacrifices, calling their church their only "hazomanga" (place of sacrifice). However there are areas that have always resisted any efforts to evangelize them.
Religious Analogies & Bridges	The "hazomanga" is the altar where most sacrifices take place, and the "mpisoro" acts as a high priest. Some Christians are calling their church their "hazomanga", recognizing the analogy.
Spiritual Climate And Openness	The people are open to learn about Jesus Christ, and the Christian faith. Often though, the commitment is first to the ancestors and traditions. Where villages have become Christian, the change is marked, in attitudes to each other and to strangers.
Comment (Religion)	There are not enough workers to do the job in Androy. The main churches accomplishing anything are the Catholic and Lutheran churches. Small denominations tend to cluster in the towns, targeting mainly members of the larger denominations. It is very difficult to live out in the villages, where the need is the greatest, and where there are many who have still not heard about Jesus Christ.
Recommended Approaches	Through the obvious needs of the region, especially in the villages. Missionaries/Evangelists would accomplish much once they have earned the trust of the village people and have shown their acceptance of them. Missionaries should be prepared to eat, sleep, work, and talk with them. An integrative and holistic approach.
Current Needs	Many villages in Androy do not have access to regular Bible teaching; some have never had any teaching. Literacy, schools, medical assistance, agricultural aid, water.
Items For Prayer	<ol style="list-style-type: none"> 1. For Christians to go and live with the people in the villages, showing by example what the gospel is about. 2. For traditionally resistant areas to be opened up to the gospel. 3. For effective famine relief. 4. For innovative and relevant Christian testimony and outreach.

History Of Christianity In Group

Status of Christianity

Comments (History of Christianity)	Began in the early 1900's by the Lutherans. However the Catholic church attempted nine different missionary expeditions during the 17th century, during which 25 priests and 12 brothers lost their lives. Between 1888 and 1996, 138 Lutheran missionaries have worked in the south-east of Madagascar.
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Scripture

Status of Christianity

Translation Status	Possible
Available Scripture	None
Reason For Urgent Need Of Translation	The language of the present Malagasy Bible is foreign to most Tandroy and Christians interviewed are longing for scriptures in Tandroy.
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

Missions and Churches

Status of Christianity

Organization Name	Assemblies of God
Comment (Organization)	1 pastor
Denominational Type Of Organization?	Yes
Number Of Adherents	140 adherents, of which 100 are baptized members
Number Of Congregations	1 congregation in Ambovombe

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Item Name	Item Note
Organization Name	Church of Christ
Comment (Organization)	1 pastor, unknown number of other workers
Comment (Organization)	Actually called the Church of Jesus Christ in Madagascar (FJKM)
Number Of Adherents	estimated 1,000
Number Of Congregations	16 congregations, administrated from Ambovombe; many are rural
Organization Name	United Pentecostal Assemblies of God
Comment (Organization)	Other organizations are: Ara-Pilazantsara (Evangelical Church) ·150 adherents, including 105 baptized members ·4 congregations in the main towns of Ambovombe, Beloha, Tsihombe and Antanimora ·4 pastors Jesosy Mamonjy (Jesus Saves) ·130 adherents, of which 65 are baptized members ·4 congregations in the main towns of Ambovombe, Beloha, Tsihombe and Antanimora ·4 pastors
Comment (Organization)	1 pastor
Comment (Organization)	Actually called the Pentekotista Mitambatra (United Pentecostal)
Number Of Adherents	50 adherents, of which 35 are baptized members
Organization Name	Roman Catholic Church
Comment (Organization)	8 priests, (6 foreign, 2 Malagasy), 6 brothers (1 foreign, 5 Malagasy), 25 sisters, unknown number of catechists
Comment (Organization)	hospital /dispensary in Ambovombe and Tsihombe
Year Started	first church established in 1920 in Ambovombe
Number Of Adherents	65,000
Number Of Congregations	150 congregations: centers in Ambovombe, Tsihombe, Beloha and Antanimora; many congregations are rural
Organization Name	Lutheran
Comment (Organization)	hospital / dispensary in Ambovombe and Antanimora
Comment (Organization)	22 pastors, 9 evangelists, 27 catechists
Comment (Organization)	Actually called the Malagasy Lutheran Church (FLM)
Year Started	first church established in 1909 in Ambovombe
Number Of Adherents	50,000
Number Of Congregations	63 congregations - centers in Ambovombe, Tsihombe, Imanombo, Beloha, Antanimora, Ambondro, Ampaipaika, Behara, Bekitro; many congregations are rural
Number Of Expatriate Workers	None