



# The Top

Unengaged Unreached People  
Groups of East Asia Vol.3







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Can you imagine being born into an unreached people group (UPG) in Asia, living your entire life and dying without ever hearing the Good News of Jesus Christ? UPGs such as the Pingdi Yao, Aoka Miao, Ersu and Tusu who live in remote, isolated regions are not only cut off from the outside world, but the vast majority have never had access to the Gospel. Most from these UPGs who might hear the Gospel would not understand it clearly, because it would be communicated through a market language, rather than in their heart language. In every one of these situations, you find restrictions, limitations, resistance, inaccessibility and a lack of kingdom resources which could meaningfully impact the lives of these UPGs and bring eternity to their hearts.

Ephesians 6:18, NASB, says, "With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints." The Apostle Paul is encouraging us to pray every way we know and at all times. Prayer that will break down strongholds and pave the way for the Gospel to spread like a wildfire among these UPGs is passionate, powerful and prevailing. It is the kind of prayer that will unleash a movement of prayer, a windfall of funding and an unstoppable force of manpower that will bring each of these resources to bear on the evangelization of these unengaged UPGs. You can make a difference!

For the vision,

Steve Ellis  
Affinity Group Strategy Leader





Map courtesy of The World Factbook 2014

In 1922, Guangxi Autonomous Region was described as “teeming with human lives for whom no effort whatever is being put forth” for them to hear the Gospel message. Unfortunately, little has changed today for the 1.68 million Liujiang Zhuang (Lyoo-jyahng Jwahng) who live there. It is the largest unengaged unreached people group in China.

They are a subgroup of the 17 million Zhuang, the largest minority group in China. Liujiang Zhuang is one of at least seven major dialects spoken among them.

Although Zhuang houses are traditionally made of wood and built on stilts, the Liujiang Zhuang live in brick shotgun homes common in Guangxi. As farmers living in a warm climate with heavy rainfall, they have often been referred to as “People of the Soil.”

The Zhuang are highly animistic, worshipping anything they believe will bring them health, wealth and prosperity. Although attempts have been made throughout the last 150 years to reach them with the Gospel, no work exists today among the Liujiang Zhuang. They desperately need the love of Christ to set them free from their fear of evil spirits.

# 1

## LIUJIANG ZHUANG

people of China



## Prayer Starters

- *Pray God will make the soil of Liujiang Zhuang hearts so fertile that Gospel seeds planted there will spring up unto salvation. May they be known not only as people of the soil, but as people of the Living God!*
- *Pray for quick and accurate Bible translations and Gospel recordings in the Liujiang Zhuang language, so that many will hear the Good News in a way they can easily understand.*
- *Pray God will burden the hearts of believers to take the Gospel of Jesus Christ to the Liujiang Zhuang.*



# PINGDI YAO

people of China



## Prayer Starters

- *Due to the remote location of the Pingdi people, creative ways to reach these areas must be developed. Pray for Christian workers to have a heart for these people and find a way to reach them both physically and spiritually.*
- *Pingdi people have been ridiculed and harassed by others for years. Pray they will realize that each one of them is special in the eyes of the Most High God. Pray that they will have a clear understanding of the Gospel so they may become His children.*
- *How can they believe unless they hear in their language? Pray fervently that the Scriptures will be translated into the Pingdi dialect. Pray that the translation work, which requires great time and diligence, will begin very soon.*

The 1.44 million Pingdi Yao (Peeng-dee Yaow) people live near the summits of rural mountains where Hunan, Guangxi and Guangdong provinces converge. Considered part of the larger Yao minority group of China, the Pingdi moved to the mountains because they were being harassed and ridiculed by other people groups. Because of their isolation, they have maintained their unique culture. Most Pingdi people are simple rice farmers.

Stories passed down from generation to generation include a legend about the earth being flooded up to the sky for seven days. As the story goes, the only two people who outlived the flood were married and gave birth to a lump of flesh. They cut the flesh into 360 pieces and spread the pieces around the land. Those pieces then became China's Yao minority and Han Chinese majority peoples.

Pingdi people need to hear the Good News of Jesus Christ — that God sent His Son to save them. There is no Bible in the Pingdi language, Xiang. A New Testament has been completed in a similar language, but the two languages are so different that the Pingdi cannot understand it.



Map courtesy of The World Factbook 2014



Map courtesy of The World Factbook 2014

Living in the rolling hills of south central China are the approximately 1.35 million precious people known as the Northern Dong (Dohng). Less than one in 1,000 believe in Jesus Christ; the rest are living with no hope. Because they have no written language, reaching the largely illiterate Northern Dong people will require that the Gospel be shared orally.

The Northern Dong people have a very family-oriented culture. Each village has 50 to 600 families, all of whom share only one or two surnames. When the farming is less demanding, the village families gather at the “drum tower.” These extravagant buildings, towering over 100 feet tall and built without nails, are the center of village social life. The Dong gather around the tower to sing, tell stories, share news or play games.

Festivals are an important part of the Northern Dong culture, and traditional courting rituals give young Northern Dong men and women an opportunity to meet a future spouse. During courtship, a Dong girl is expected to sing songs for two to three days straight without repeating herself.

A huge singing festival is held every February, drawing 25,000 to 30,000 people as competitors or spectators. Beautiful melodies sung in the Northern Dong language fill the valleys and tell of the wonders of the Dong culture.

The Northern Dong believe that all things in nature have a spirit, including rivers, trees, mountains, rocks and fields. Fear of those spirits grips their hearts and they consume their lives with attempts to appease them. Ancestor worship also permeates the culture as they look to the dead to mediate between the spirits and the living. The Northern Dong people need to know Jesus Christ, the mediator between God and men.

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## NORTHERN DONG

people of China



### Prayer Starters

- *Pray God will give the Northern Dong a hunger for Him, and that the veil will be lifted from their eyes so they can see Him as He truly is.*
- *Pray that one day the songs that fill the valleys will be songs of praise offered to the One True God.*
- *Pray that the few existing Northern Dong believers will grow daily in their walk with God and live as bold and passionate witnesses for their Savior, Jesus Christ.*

# 4

## SOUTHERN QIANDONG MIAO people of China



### Prayer Starters

- *Ask God to raise up local believers with a heart for the Southern Qiangdong Miao and a vision to reach them.*
- *Pray for believers living near the Southern Qiangdong Miao to be bold to share the Good News with them.*
- *Pray portions of Scripture will soon be translated into their many dialects so that the Southern Qiangdong Miao can hear the Gospel in their own languages.*

Among the most difficult to access of China's minorities are the Southern Qiangdong Miao (Chyehn-dohng Meow), who number 765,000 and populate the mountainous terrain of southeastern Guizhou Province, spilling over into neighboring Guangxi Autonomous Region.

They live in such isolated circumstances that many cannot speak, read or write Chinese. Because of the mountainous terrain where the Southern Qiangdong Miao live, their language and clothing styles often vary village to village.

The Southern Qiangdong Miao are known for their extraordinary costumes of embroidery and silver. In some villages, the women wear "flying skirts," strips of embroidered cloth with chicken feathers sewn on the ends. As they twirl around in dance, their skirts float in the air around them. In another village, the men of the Southern Qiangdong Miao tribe of hunters known as the Basha wear one knot of long hair atop shaved heads, while the women wear triangular aprons with embroidery at the seams.

The Southern Qiangdong Miao are a diverse and beautiful people who love music and dance, but do not yet know of the Savior who died to set them free. They are animists, living in fear of evil spirits, appeasing them any way possible in hope that the spirits will not maim or otherwise harm them.



Map courtesy of The World Factbook 2014





Map courtesy of The World Factbook 2014

Vietnam's approximately 576,000 Cantonese-speaking Chinese comprise about one-third of the ethnic Chinese living in Vietnam. Chinese are one of Vietnam's largest minority groups. Long important in the Vietnamese economy, Vietnamese of Chinese ancestry have been active in rice trading, milling, real estate and banking in the south and shopkeeping and mining in the north.

Restrictions on economic activity after reunification of North and South Vietnam in 1975 and the subsequent deterioration in Vietnamese-Chinese relations sent chills through the Vietnamese-Chinese community. Many were expelled from Vietnam.

Mahayana, a major branch of Buddhism, is the largest religion in Vietnam. There is a significant minority of Catholics. Other religions include Theravada Buddhism; Islam; Hoa Hao, a local religion based on Buddhism; and the Cao Dai, a monotheistic religion. Many Vietnamese consider themselves non-religious, although they may practice traditional beliefs such as veneration of ancestors and national heroes.

There are some wonderful Christian churches in Vietnam, but very few Vietnamese Chinese have accepted Jesus into their hearts.

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# HAN CHINESE

people of Vietnam



## Prayer Starters

- *Pray that Vietnamese Christians and churches will be deliberate in sharing the Gospel with the Chinese living there.*
- *Pray for Singaporean and Malaysian Chinese churches to adopt this work and send missionaries to Vietnam to plant Chinese churches.*
- *Pray that Chinese Christians already living in Vietnam will be fervent in worship, service to God and sharing the Good News with other Chinese.*

# PANXIAN NASU

people of China



## Prayer Starters

- *Pray that Nasu Christians will grow strong and bold in their faith. Pray they will not hide their light under a bushel but will allow it to shine further than their immediate neighborhood.*
- *Pray the Nasu Christians will catch a vision to share the Gospel with all the Nasu people in the region.*
- *Pray that Chinese Christians will reach out to the Panxian Nasu people in the areas where they live.*

The Panxian Nasu (Pahn-shyehn Nah-soo) number about 376,000 and live mostly in western Guizhou Province as well as parts of Guangxi Autonomous Region and Yunnan Province. They are officially considered a part of the Yi people.

Even though they have centuries of history, the Chinese culture has dominated the areas where they live, causing the Panxian Nasu to lose much of their distinct dress and culture. Very few women are seen today in their traditional dress: long flowing black or blue gowns buttoned on the right side, complimented by black aprons adorned by floral streamers. The Panxian Nasu people speak two dialects that are not easily interchanged.

A strong group of about 5,000 Panxian Nasu Christians in one county have worshipped in house churches for several decades. Although they have impacted their immediate community, there is no evidence that they have had much outreach to other Panxian Nasu communities. The Gospel seed still has not been broadly sown among the Panxian Nasu.



Map courtesy of The World Factbook 2014



Map courtesy of The World Factbook 2014

With a population of 334,000, the Aoka (Aow-kah) people live in southeast China, mainly in Hunan Province. The history behind this people group is unknown. Their language seems to be a variation of Mandarin Chinese, but they wear traditional Miao clothes. Although anthropologists debate how to classify these people and their language, God uniquely created the Aoka and He knows their deepest need.

Traditionally, Aoka believe there was a ladder connecting heaven and earth, but at some point the ladder was broken and people can no longer access heaven. Today they mainly practice animism, worshipping animate and inanimate objects around them. There is no need to convince them a spirit world exists; they already believe in demons and evil spirits.

Most Aoka are illiterate. Many speak a form of Mandarin, but few, if any, can read and understand Chinese translations of the Bible. As with many other unreached people, this presents a formidable challenge in establishing self-sufficient churches. One of the few evangelistic tools available to help reach the Aoka is the *JESUS* film, which is available in their native language.

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# AOKA

people of China



## Prayer Starters

- *Pray that the Aoka people, who have been influenced by other people groups, will come to know Jesus as their Lord and Savior, find their identity in Him and influence others for Him.*
- *Pray for recordings and broadcasts to be developed in the Aoka language so all of them can hear and understand the Good News of Jesus.*
- *The Aoka people have strong beliefs in demons and evil spirits. Pray that they will come to know the one true God who has power over all creation.*



# SHUIXI NOSU

people of China



## Prayer Starters

- *Praise God for the thousands of Shuixi Nosu who have accepted Christ. Pray for strong, reproducing churches to spread out among households that have not yet received Him and even out to neighboring villages.*
- *Pray for God to work in such a way that barriers of language, culture and belief in spirits will not prevent the Shuixi Nosu from hearing the Gospel and receiving Christ.*
- *Pray for the Good News to be proclaimed fearlessly, clearly and with love to the Shuixi Nosu.*

The Shuixi Nosu (Shway-shee Noh-soo) people are trapped in spiritual bondage, relying on the shaman to perform rituals protecting them from the demons and ghosts. They try to appease a variety of spirits to bring a sense of peace and happiness to their communities. They have knowledge of Creator God but are unaware of His power over the demon world and the salvation He offers them in Christ.

The 304,000 Shuixi Nosu people live in northwestern Guizhou Province in beautiful hills known for their large variety of azaleas. Although they call themselves Nosu, their language is completely different from other groups known as the Nosu.

Several Shuixi Nosu first heard the Good News 100 years ago when a missionary named Samuel Pollard was in the area. More recently, some have heard the Good News from a neighboring minority group called the Miao. About 5,000 have responded to the Gospel and professed Christ as Lord and Savior. However, many who have heard have not received Christ and many thousands have yet to hear.



Map courtesy of The World Factbook 2014



Map courtesy of The World Factbook 2014

**P**ressed into tiny villages scattered throughout western Guizhou Province's Qinglong, Shuicheng, Pu'an and Panxian counties are a people group known as the Laba (Lah-bah). They number about 260,000, most of whom have never heard the Good News.

Although they speak a local dialect of Mandarin Chinese, the Laba see themselves as a separate people group from the Han. They have been called the Huguang people at times because of their supposed origin in Huguang County, Hunan.

The Laba may have descended from a garrison of Han Chinese soldiers sent to Guizhou to fight the Miao. After the wars ceased, they settled down with local wives, many of them Miao, and gradually forgot their Han roots, taking on their own ethnic identity.

Today, the Laba share many characteristics of their Miao neighbors and speak a Miao word here and there. They worship the spirits of their ancestors and in the past sacrificed a cow every three years, believing their ancestors would eat it in the afterlife.

Many of the Laba's Miao neighbors are now believers, due to missionary work in the late 19th century. As a result, the Gospel has reached a small group of Laba. Those in surrounding villages have heard that their neighbors follow Christ, but see it as something only for the literate, not for the majority of Laba who can't read or write.

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# LABA

people of China



## Prayer Starters

- *Pray the Laba will hunger for the One True God and seek to know Him through contacts with believers in neighboring villages.*
- *Pray God will give Laba and Miao believers a vision for reaching every Laba village for Christ.*
- *Pray God will start a church-planting movement among the Laba.*

# QIUBEI ZHUANG

people of China



## Prayer Starters

- *Pray that God will give the Qiubei Zhuang a hunger for Him and that He will prepare their hearts to be fertile ground, so that when the seeds of the Gospel are planted, they will yield salvation.*
- *Pray that God will raise up believers with a burden for the Qiubei Zhuang who will carry His light into their darkness, sharing the Good News in a way they can easily understand.*
- *Pray that Qiubei Zhuang who travel to other areas to find work will also find Jesus and bring His Good News of salvation home to their villages, sharing with their family and neighbors the love that knows no boundaries.*

Against the striking background of fairy-tale mountains rising straight up from short flat stretches of earth, the small, mud-brick villages of the Qiubei Zhuang (Chyobay Jwahng) in China's southern Yunnan Province huddle in spiritual darkness without the light of Christ.

Numbering about 215,000, the Qiubei Zhuang sometimes call themselves Pu-Joi or Pu-Yi, and their northern Zhuang dialect is in fact related to the language of the Puyi or Bouyei people in neighboring Guizhou Province. They are considered part of the Sha branch of the Zhuang, and their differing clothing styles usually reflect their various names for themselves.

The Zhuang venerate a myriad of spirits they believe inhabit such places as mountains, villages, water sources and forests. They live in constant fear of offending these spirits and sometimes attach red banners and other items to their doors to ward off evil demons. Most also worship their ancestors, performing ceremonies to appease them.

No Gospel materials are available in Qiubei Zhuang language, and no known efforts are focused on evangelizing them. They continue in darkness, not knowing of the love of Christ who gave His life to set them free from the bondage of sin and fear.



Map courtesy of The World Factbook 2014



# MASHAN MIAO

people of China



Map courtesy of The World Factbook 2014

As American missionary William Clifton Dodd traveled through southern China in the area of the Mashan Miao (Mah-shahn Meeow) in the 1920s, he wrote: “It was a Christless land that we passed through. A man can endure a few days of absolute heathenism if he has a few Christian companions. But to foot it for a thousand miles without any sight or sound giving any evidence of anything Christian, to march as boldly as may be for so long and so far against such a blank wall of heathenism; this is to enter the land of darkness that may be felt.”

Out of an extensive history of Chinese brutality against the Miao, what was probably the most vicious war commenced in 1800. A vast Chinese army was mobilized from provinces all over China in a bid to completely exterminate the Miao. An estimated 500,000 Miao in Guizhou were killed, forcing the survivors to flee to more remote and mountainous regions. This and many similar historical influences have scattered the Miao, resulting in a wide variety of Miao languages today. The Mashan Miao are divided into four languages — Northern, Southern, Central and Western Mashan Miao.

There are great differences in dialect and customs among the four groups. However, each practices both ethnic religions and animism. There are no known churches among the Mashan Miao, and only a few Gospel audio recordings are available in dialects they can comprehend. Their social and community structures are very exclusive, creating an additional barrier to the introduction of the Gospel. Only 200 known believers live among 207,000 Mashan Miao.



## Prayer Starters

- *Pray that the Mashan Miao, who have lived in darkness for so long, will come to know the Light, Jesus, as their Lord and Savior. Pray that Christ will change the lives and culture of the Mashan Miao to reflect God's love to those around them.*
- *Pray that Christians will be able to reach even the most remote Mashan Miao villages with the Gospel. Pray that each of the four distinct groups will receive the Good News in their own dialect.*
- *Pray that the 200 Mashan Miao believers will have boldness to proclaim the love of Christ to those around them. Pray that they will encourage one another, meet together for Bible study and fellowship, and become churches.*

# JONE TIBETAN

people of China



## Prayer Starters

- *Pray God will raise up laborers from nearby Chinese cities and churches who will share the Good News with the Jone.*
- *Pray for God to open the hearts of the Jone to receive the Gospel when it is preached to them.*
- *Pray God will revive the work among the Jone Tibetans and begin a church-planting movement among them.*

On the eastern edge of the Tibetan Plateau live 131,000 Jone (Joh-nee) Tibetans whose Buddhist traditions separate them from the knowledge of Christ.

Farmers, they live mostly in villages in the county of Jone in southwestern Gansu Province, but a small number live in northern Sichuan. They have lived in the area for more than 600 years. The name Jone, meaning “two pine trees,” may be derived from the Tibetan language.

Jone was an independent kingdom until 1928, when a Chinese general seized their lands and the ruling Jone prince was forced to step down. Jone princes were chosen by succession, traditionally serving also as lama of the Jone monastery, which once housed nearly 4,000 monks and included 172 buildings. When a prince had two sons, the eldest ruled the people and the second son served as lama. But today, no princes reign and no strong religious sites remain.

Early in the 1900s, missionaries lived in Chinese towns near the Jone and found their prince amiable, but they lacked workers to reach out to them with the Gospel. About 200 Jone Tibetan Christians are reported to live in Lintan County, northwest of Jone, and a church was built in 1997. It is said that a family sold their television and another woman her hair to help with the construction fees. But today, little evidence remains among the Jone Tibetans of Christian work among them.

Their language is related to Khampa Tibetan and other dialects in the area. Many younger students are learning Chinese and Amdo Tibetan these days, but the elderly still primarily speak Jone Tibetan. No Bible exists in their language.



Map courtesy of The World Factbook 2014



Map courtesy of The World Factbook 2014

The Hui (Hway) people descended from Arab and Persian merchants and traders who traveled to China in the seventh century and Mongolian warriors who settled throughout China in the 13th century during their conquest of much of Asia. At that time, Mongol rulers enlisted Muslims to govern the Yunnan area of China.

Between 1855 and 1873, 1 million Hui people were killed in a massive genocide following the Panthay Rebellion in Yunnan Province. Many Hui fled to Thailand and Burma to escape death.

The vast majority of Hui are Sunni Muslims. They adhere to Muslim practices such as abstaining from pork. The men wear white or black caps and the women wear headscarves. The Hui have the reputation of being very good businessmen.

While most ethnic minorities from China have their own language, the Hui do not. They speak Mandarin Chinese. Therefore, many evangelical resources are available to them, but they remain very resistant to the Gospel. About 127,000 Hui live in Myanmar with extremely few, if any, believers among them.

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# HUI

people of Myanmar



## Prayer Starters

- *Pray that Mandarin-speaking Christians will be faithful to share the Gospel with the Hui people.*
- *Pray that the Hui people of Myanmar, a country where freedom is restricted, will have the opportunity to hear the Gospel.*
- *Pray that the Hui of Myanmar will have dreams and visions that will lead them to find and accept Jesus.*



# EASTERN XIANGXI MIAO

people of China



## Prayer Starters

- *Pray God will raise up believers to share the Good News with the Eastern Xiangxi Miao in a way they can easily understand.*
- *Pray God will open a bridge between the Eastern Xiangxi Miao and the Gospel, so that when they hear the Good News they will recognize it as truth.*
- *Pray God will soften Eastern Xiangxi Miao hearts with a hunger for Him.*

The Miao number more than 10 million spread over five provinces in China. Several of their languages and tribes have Christians among them, but about 121,000 Eastern Xiangxi Miao (Shyahng-shee Meow), also known as Ghao-xong Miao, have yet to hear the name of Jesus. They live at the farthest northeastern corner of the Miao populations.

Their language is mutually unintelligible with that of the 1 million Western Xiangxi Miao who share the same language family. Found in parts of Luxi, Jishou, Guzhang and Longshan Counties in northwestern Hunan Province, the Eastern Xiangxi Miao have built their villages high upon the mountains, isolated from the Xiang (Hunanese) Chinese who live nearby.

The Xiangxi Miao are farmers who grow crops such as rice and mulberries. Some raise silkworms. They love to spin, weave, embroider and make colorful paper cuts. But as far back as the 10th century, they were fierce fighters, defending their people against marauding forces. Even through hundreds of years of heavy oppression, the Xiangxi Miao have maintained their cultural identity.

They are animists who venerate spirits they believe inhabit such places as trees and mountains. A special ceremony is performed once a year to honor the god of the door by sacrificing a pig and spreading its blood upon the doorposts. They also worship Pan Hu, believed to be their dragon-dog ancestor.

Some Christian work has penetrated the Western Xiangxi Miao, but no known believers exist among the Eastern Xiangxi Miao. They love to celebrate festivals by singing, dancing, beating a large drum and playing the *suona*, similar to an oboe. But without the knowledge of the saving grace of Jesus, the Eastern Xiangxi Miao will never sing and dance in heaven.



Map courtesy of The World Factbook 2014



Map courtesy of The World Factbook 2014

Most of the 107,000 Xiangtang (Shy-ahng-tahng) in southwestern Yunnan Province have never heard the name of Jesus.

The Xiangtang are farmers who eat mostly corn, buckwheat, bean curd and vegetables. Many of their traditional customs have died out, but they continue to seat important guests behind the hearth in the place of honor while less important guests sit near the door. One of their old customs involved buying a bride. A man was required to pay in silver coins or agree to work for the bride's family for three years in order to win her hand in marriage.

In some remote areas they still hold tightly to their own cultural identity and beliefs. In such rural areas the Xiangtang worship their ancestors and have many superstitions about various spirits, both good and evil. They worship the dragon and the "Spirit of the Ravine" to whom they pray for help, blessing and protection.

The Xiangtang who live in more urban areas, however, have conformed to the surrounding Han Chinese culture and given up any type of religious beliefs. When asked what they believe in, most young people respond, "I believe in myself."

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# XIANGTANG

people of China



## Prayer Starters

- *Pray that the Xiangtang, both young and old, will see their need for a Savior and seek out the One who knows and loves them intimately.*
- *Pray that Chinese believers living near the Xiangtang people will have compassion and boldness to tell them about the saving faith found in Jesus Christ.*
- *Pray that multiplying churches will be planted among the Xiangtang to nurture and disciple new believers.*

# LIMIN

people of China



## Prayer Starters

- *Ask God to raise up local believers with a heart for the lost Limin people. Pray He will show them how to share the Good News in such a way that the Limin will see Christ as He truly is and receive Him.*
- *Pray that the Limin will hunger for God and know that only He can satisfy their every need.*
- *Pray Limin people will wander into churches, hear the Good News in Mandarin over the radio and bump into believers who will share the Gospel message with them.*

Nestled among the Yi, Miao and Buyi peoples of western Guizhou Province are nearly 100,000 Limin (Lee-meen) who need Jesus.

They call themselves Li and are not to be confused with the Li of Hainan Island or the Limi of Yunnan Province. Although they speak the local Guizhou dialect of Mandarin Chinese and dress in clothing nearly indistinguishable from the neighboring Han people, the Limin consider themselves a distinct ethnic group. They live mostly in Luzhi, Guanling, Qinglong, Pu'an, Xingren, Zhenning and Anlong counties of Guizhou.

When government officials sought to classify them under one of the minority groups of China at the end of the 20th century, the Limin asked to be identified as Yi and were granted their request, although their ethnic origin is still unknown.

Some of the neighboring Miao peoples have come to Christ, but most Limin remain spiritually lost. Some Limin engage in spirit and ancestor worship, as the neighboring people groups do, but most claim no religious belief system at all.

It is reported that several Limin Christians are scattered throughout western Guizhou, and that two Limin evangelists sought to share Christ with their own people in 1999. When they were not well received, they spread the Good News instead to the neighboring Buyi, resulting in about 300 believers.



Map courtesy of The World Factbook 2014



# MJUNIANG

people of China



Map courtesy of The World Factbook 2014

**C**rouching upon steep mountainsides at the intersection of southern China's Guangxi Autonomous Region and Guizhou and Hunan Provinces are the quaint wooden villages of the Mjuniang (Jooh-nee-ah). Known as the "Cao Miao" or "Grass Miao" by their neighbors, most of these 97,500 unreached people have never heard of Jesus.

Although the Mjuniang are descended from the Miao people both ethnically and historically, their close proximity to the Dong has vastly changed their culture. They speak a Dong language, and many of their villages boast strikingly beautiful and intricately built drum towers traditional to the Dong people. These octagonal structures rise above a village in many tiers of upturned eaves, usually with a multi-eave pavilion on top. During special festivals, such as Chinese New Year, several Mjuniang villages come together to celebrate.

The Mjuniang's Dong neighbors do not view them as Dong, but as a separate people group. In fact, one Dong village tells of a time when they expelled the Mjuniang living among them and forced them to build their own village. But after three years of poor harvests, the Dong made peace with their Mjuniang neighbors, believing their actions to be the cause of their misfortune.

The Mjuniang are an animistic people, worshipping spirits and ancestors. They trust in the village shamans to guide them in subduing the anger of these spirits through sacrifices and rituals. Theirs is a life of fear, without any knowledge of the One who created them, without any awareness that He desires them to know Him and to experience His love that casts out all fear.



## Prayer Starters

- *Pray that God will give the Mjuniang a hunger for Him.*
- *Pray that God will raise up believers with a heart for the Mjuniang, who will learn their language, take the Gospel into their lost villages and share in ways they can easily understand.*
- *Pray that He will frustrate the efforts of the shamans, so the Mjuniang will long for the higher power of the God who wants to save them.*

# CUN

people of China



## Prayer Starters

- *Pray that linguists will soon translate the Bible into Cun so that the Cun people will be able to hear the Good News in their heart language.*
- *Pray that the few Cun believers will boldly share the truth and hope of Christ with their fellow villagers.*
- *Pray that as the Lord reveals Himself to the Cun people, they will begin to seek the Creator of the heavens instead of trusting in the stars.*

The Cun (Tsoon) people are descendents of the Li people of Hainan Island and the Han Chinese who migrated there about 1,000 years ago. Through generations of intermarriage, they eventually developed their own language, culture and ethnic identity. There are now 89,500 Cun living along the Changhua River on the west coast of Hainan Island, a tropical island off the coast of southern China.

The Cun people are fishermen and farmers, and their main crops are rice, coconuts, coffee, cashews, rubber, mangoes and other tropical fruits. The warm, wet climate of Hainan allows them to grow crops year-round.

The Cun have historically been very poor and they have no traditional dress. They speak the Cun language, which they refer to as “village speech.” The language is derived from Mandarin Chinese but contains many words borrowed from other minority groups.

Most Cun are very superstitious, consulting astrological guides to determine their choices. Many also follow Chinese folk religion and animist beliefs. But most live in complete spiritual darkness as they toil in the fields and try to provide for their families.

Almost 20 years ago, a Hong Kong-based mission brought the Gospel to a handful of Cun people. Several of them accepted the Good News with joy and shared with their fellow villagers. There are now approximately 200 believers among the Cun, but more than four in five Cun still have not yet heard the Gospel. Neither the Bible nor any evangelistic materials are available in the Cun language.



Map courtesy of The World Factbook 2014



Map courtesy of The World Factbook 2014

Mexico has an estimated 70,000 Mandarin-speaking Han Chinese residents, primarily living in Mexicali and Mexico City. As in many Latin American countries, the history of the Chinese in Mexico is both long and filled with pain and hardship. For the Chinese in Mexico, this includes being expelled from the early 1930s to 1960. Even today, after being allowed to return, people remember the pain of being exiled from a place they loved. They remember the pain of prejudice.

When the Chinese first arrived, they quickly found a niche providing inexpensive manpower. The Chinese were hard-working, frugal and very community-oriented. They soon succeeded as entrepreneurs in both agriculture and small business.

Mexico City's Chinatown, or *Barrio Chino*, is supposedly the smallest in the world, primarily because the Chinese have mixed well with the local people living throughout the city. It extends only two blocks in any direction. Although traditional Chinese altars are quite visible, so are statues of popular Mexican saints. As in many countries, new immigrants work long hours, which hinders both their integration into society and learning of the local language.

A recent Chinese church plant in Mexico City has a vision to plant churches among the local people. However, with Mexico being a hot spot for recent Chinese immigration, it is critical that the number of Chinese-language churches also grow to keep pace with ever-growing numbers of Chinese moving there. It is also crucial that barriers between the established Chinese and the new immigrants be destroyed. Only in Christ will this occur.

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# HAN CHINESE

people of Mexico



## Prayer Starters

- *Pray that the existing Chinese congregations in Mexico City will commit to reaching their community with the Gospel.*
- *Pray that Christian churches in Mexico City will embrace the challenge of the Great Commission and, by reaching the Chinese in their own city, make an impact to the ends of the earth.*
- *Pray that the Chinese of Mexico will realize the Father's love does not discriminate, never changes and never ends.*



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# LAMA

people of China



## Prayer Starters

- *Thank the Lord of the Harvest for providing better transportation into the Lama areas in recent years. Pray He will call out Chinese Christians or others to travel into their remote villages with the Gospel.*
- *Pray the Lama will turn away from their worship of idols and consulting of spirits and turn to the True God who knows them by name.*
- *Pray they will hunger for the Truth and receive Him with open hearts.*

Isolated high in the mountains of Yunnan Province near the border with Myanmar live the Lama (Lah-mah), who have yet to hear of the saving grace of Christ Jesus.

These 68,500 people live in an extremely mountainous area over 9,000 feet above sea level. They build their homes on steep slopes and use chain and rope bridges to connect their paths through the dense forest where wild animals such as tigers, leopards and bears live.

Because of their isolation from the world, the Lama have one of the most primitive religious beliefs known — a combination of nature worship, veneration of spirits and worship of local deities. They believe humans are not only flesh but spirit, so death is merely a death of the body, while the soul departs as a ghost to another world. Funeral ceremonies contain poetry, songs and dances to help guide the soul to the home of the ancestral gods. The Lama also offer sacrifices to their local gods, hoping they will bless them with a good harvest. Shamans are consulted to help them communicate with the spirits and discern their will.

Because the Lama honor and respect the elderly, young people bring them gifts of firewood each New Year to demonstrate their hope for the elderly to be warm and well. They also offer them bowls of rice, wine, tobacco, sugar and tea.



Map courtesy of The World Factbook 2014

# LUPANSHUI MIAO

people of China



Map courtesy of The World Factbook 2014

The 63,000 Lupanshui Miao (Lyoo-pahn-shway Meeow) people of western Guizhou may be classified as Miao, but their Miao neighbors do not consider them Miao at all. Their Xiang language is so different from the surrounding peoples that at the turn of the century, when many in the area were turning to Christ, the Lupanshui (also spelled “Liupanshui”) Miao remained isolated in darkness without Him.

They migrated to their present location from western Hunan Province, where a Chinese language called Xiang is spoken. Historians are uncertain why this large migration took place, but it is common for entire Miao communities to move to other areas during times of intense persecution.

They are farmers, although today’s economy and the search for better living have pushed many young people to move to the cities to look for work. Influenced by Chinese and Communist culture, many Lupanshui Miao youth have abandoned the animism their parents and grandparents practice and have taken up atheism. They are a people in desperate need of the Good News that will set them free from the bondage of sin.



## Prayer Starters

- *Pray the Lupanshui Miao will hunger for the Lord and seek Him until they find Him.*
- *Pray God will raise up believers who have hearts for the Lupanshui Miao and will share the Gospel with them in a way they can easily understand.*
- *Pray that Lupanshui Miao who travel to other areas to find work will hear the Gospel, receive His love with open arms and carry the message home to share with their families and neighbors.*

# NUNU

people of China



## Prayer Starters

- *Pray the Nunu will hunger for God, so that when Gospel seeds are planted in their villages, they will fall on fertile ground, take root and grow into salvation.*
- *Pray God will raise up local believers with a burden for the lost Nunu who will learn their language and present the message of truth to them in a way they can easily understand.*
- *Pray that as the Nunu worship the spirits, they will see the futility of their rituals and long for something more. Pray that when God's love is presented to them, they will receive Him with open arms.*

To escape persecution by their Zhuang and Han neighbors, the Nunu (Noo-noo) people of southern China fled into the rocky, mountainous region of western Guangxi Autonomous Region. There they eke out a living on the difficult landscape, not knowing the God who created its beauty.

The Nunu are also called Beilong Yao. They speak a Hmongic (Miao) language and are one of the 11 distinct Bunu people subgroups in China.

For the 62,500 Nunu, life is hard and water is scarce. At one time, their region was inhabited by tigers, bears, deer, wild boars and small game. The Nunu men fed their families by hunting, while the women foraged in the forests for vegetables and mushrooms. But today, game is scarce and farming difficult. Some Nunu must travel long distances just to reach the nearest water source.

Their animistic traditions have led them to worship their ancestors, as well as a deity named Pan Hu. On the 16th day of the 10th lunar month each year, the Nunu hold a lively festival to honor Pan Hu, during which villagers engage in rituals that resemble demon possession.

No known believers exist among the Nunu, and no Scripture has been translated into their language. Their life is wrought with hardship, poverty and fear of demons, as they live and die without ever knowing the sacrifice Jesus paid to set them free.



Map courtesy of The World Factbook 2014





Map courtesy of The World Factbook 2014

For over 1,000 years the Ga Mong (Gah-Mohng) people have lived in villages spread across central Guizhou Province in southern China. Hundreds of years ago, the Ga Mong wielded power across the region as they battled to defend their land rights. Now they are marginalized and powerless. Beautiful Guizhou is covered with velvety green fields and craggy mountains, but it is one of the poorest provinces in China and the Ga Mong are an impoverished people.

They are classified by the Chinese government as part of either the Miao or She people groups, but the Ga Mong reject that identification and desire recognition as a distinct people group. They speak a Miao language related to that of the Ge, wear traditional clothing and have customs and festivals unique to their group. Every October the Ga Mong people hold a large festival with cock and bull fighting and a community feast.

They adhere to no specific religion, but all Ga Mong people worship their ancestors. Every home has an altar where they make offerings and pray to the ancestors and family spirits. The Ga Mong people consider any action that may offend the ancestors a serious offense that could bring disaster on a household.

There are no known Christians among the 57,000 Ga Mong. The region where they live is remote and neglected. Some neighboring people groups have small clusters of Christians among them, but most Ga Mong have never heard the Gospel or met a believer. They have no Scriptures or evangelistic materials in their dialect.

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# GA MONG

people of China



## Prayer Starters

- *Pray that after years of being marginalized, the hearts of Ga Mong people will be open to the Gospel and that they will find their true identity in Christ.*
- *Pray that believers from nearby people groups will cross cultural and geographical barriers and bring the Gospel to the Ga Mong people.*
- *Pray that the Ga Mong people will be released from the burden and darkness of superstition and ancestor worship and will instead seek and worship the Living Father.*

# YANGHUANG

people of China



## Prayer Starters

- *Pray God will give the Yanghuang a hunger for Him, and that He will open a way for them to know Him. Pray their hunger will drive them to find Christian radio broadcasts in Chinese, wander into a Mo church to ask questions or seek out believers in other cities who can share the Good News with them.*
- *Pray He will open their eyes to see Him as He truly is, so that when they hear the truth about Christ, they will receive Him with open arms.*
- *Pray God will raise up believers with a heart for the Yanghuang who will share the Gospel with them in a way they can easily understand.*

Hidden away in the hills of southern Guizhou Province are 56,000 Yanghuang (Yahng-hwahng) people who have yet to hear the name of Jesus. Their villages are nestled among other people groups in the area. As a result, most Yanghuang are bilingual and even trilingual, speaking Chinese or Bouyei in addition to their own native tongue.

They are an ethnic mixture of a Maonan people called the Ten and a Shui people called the Rao. Consequently, the Yanghuang call themselves both Ten and Rao, although all Yanghuang speak the same dialect. It is possible their Shui-related language is the same as that of the nearby Mo people, who have some Christians among them due to missionary work in the late 1800s.

With the Yanghuang's language abilities and a nearby Mo church, the possibility exists that they will hear the Gospel message through radio broadcasts or local evangelistic efforts. And yet the Yanghuang continue in the darkness of polytheism and animism without any knowledge of the God who created them and loves them.

They believe in spirits and deities who control their lives and must be appeased in order for them to succeed in life. Performing proper rituals, with sacrifices and offerings to these spirits, is considered a must if they hope to succeed in life, for they believe failing to do so will mean disaster, illness or death. They desperately need to know the One who will set them free.



Map courtesy of The World Factbook 2014

# XINPING LALU

people of China



Map courtesy of The World Factbook 2014

In the Ailao Mountains, just outside the city of Yuxi, Yunnan Province, more than 50,000 Xinping Lahu (Sheen-peeng Lah-loo) live separated from the Gospel of Jesus Christ.

Officially considered a part of the Yi minority, the Xinping Lahu maintain a strong identity and prefer to be recognized as distinct from other Yi peoples. Located mostly in Xinping and Zhenyuan counties, they speak a different language than Lahu peoples in Southern Yunnan.

Although they have been influenced by neighboring minorities, the Xinping Lahu retain a vigorous culture uniquely their own in which music plays a large role. Not only do they regularly get together to sing and play instruments, but during the second lunar month of every year, a singing competition takes place. The triumphant male and female are considered the most eligible marriage partners in the community.

The Lahu are polytheists who worship many gods, along with ghosts, demons and spirits. They believe a person's character determines whether he becomes a "good" or a "bad" spirit after death. Currently, only 25 percent of the Xinping Lahu have heard the Good News, and less than 1 percent believe in Christ.

Some Gospel recordings exist in their language, and a few Christians from neighboring minorities have sought to share Christ cross-culturally with the Xinping Lahu. These efforts have resulted in approximately 150 believers and two small churches, but thousands of Xinping Lahu have yet to hear about Jesus.



## Prayer Starters

- *Pray the Xinping Lahu will worship the One True God, using their voices and instruments to proclaim His majesty, mercy and love.*
- *Pray the Xinping Lahu will hunger and thirst for Christ, so that when they hear His message of truth, they will receive Him with open arms.*
- *Ask God to raise up more laborers to share His Good News with the Xinping Lahu and to plant many churches among them.*



# JAPANESE

## people of Argentina



## Prayer Starters

- *Pray that Japanese Christians in Argentina will share the Good News fervently with their friends and family.*
- *Pray that the hearts of Japanese in Argentina will be stirred to seek truth and that the Lord will send Christians to share with them.*
- *Pray that Japanese in Argentina will recognize their need for forgiveness of sin, not through rituals, but through the blood of the Savior who loves them.*

Japanese people began immigrating to Argentina in the early 1900s in search of better living conditions. Most settled in urban areas such as Buenos Aires, finding work in laundries, in cafes or in horticulture. After World War II, thousands more Japanese were attracted to South America by agricultural and economic opportunities, and large numbers began arriving in Argentina in the 1960s and 1970s.

Now more than 50,000 ethnic Japanese live in Argentina: more than 11,000 Japanese citizens and approximately 40,000 Argentine citizens of Japanese descent. Their primary languages are Spanish and Japanese.

Today Japanese can be found in all sectors of Argentine society. Younger generations of Argentine-born Japanese especially are upwardly mobile; they have been educated in Argentine schools and identify with Argentine society.

The majority of the Japanese-Argentine community is integrated into Argentine culture, and intermarriage between Japanese and other ethnicities in Argentina is accepted. Many people of Japanese descent who claim Argentine citizenship are Roman Catholics. Some Japanese in Argentina follow either Buddhism or Shintoism, an indigenous Japanese spiritual practice that focuses on the need for ritual cleansing or purification after wrongdoing. Only about 1 percent of Japanese in Argentina are evangelical Christians.



Map courtesy of The World Factbook 2014

# YANGLIU LALU

people of China



Map courtesy of The World Factbook 2014

The Yi people are one of only 55 ethnic minority groups officially recognized by the Chinese government. Yet the Yi are comprised of many small diverse subgroups, most of whom have never heard the Gospel. One of these unreached people groups is the Yangliu Lalu (Yahng-lyo Lah-loo).

The 49,500 Yangliu Lalu are scattered throughout the remote, mountainous region of central and western Yunnan Province near its border with Myanmar. They migrated there during the Ming and Qing dynasties to flee wars between the Yi people and Han Chinese immigrants.

The Yangliu Lalu celebrate many festivals, one of which is called “Girls’ Day.” On this unique occasion, women joyfully travel back to their parents’ homes to rest from their usual work of caring for their own families.

Yangliu Lalu families traditionally live in three-room wooden houses, using the central room as a hub where guests are received and where all the cooking and eating occurs. The Yangliu Lalu worship their ancestors and believe that the soul of a dead person does not go to the next world, but rather stays to roam the earth.

Most Yangliu Lalu have never had the opportunity to hear about Jesus, and no known churches exist among them. No Bible or other evangelistic materials are available in their language. However, more and more Yangliu Lalu are unable to speak their native language today, functioning instead solely in Chinese. This should mean that it will be easier for them to access and understand existing Chinese-language Gospel materials.



## Prayer Starters

- *Pray that God will give the Yangliu Lalu a hunger to know Him so that when the Gospel is presented, they will listen and believe.*
- *Pray that the believers God raises up among the Yangliu Lalu will boldly share with their brothers and sisters and that churches will be formed.*
- *Pray that those who falsely believe that the souls of their ancestors roam the earth will come to know the One whose eyes roam the earth seeking those who are faithful to Him (2 Chronicles 16:9). Pray that they will one day be among the multitude praising and worshipping the Most High God.*

# LIANSHAN ZHUANG

people of China



## Prayer Starters

- *Pray God will give the Lianshan Zhuang a hunger for Him and that they will be open to knowing Him. Pray the Bible will be translated into their language and made accessible to them in audible form.*
- *Pray God will raise up believers with a heart for the Lianshan Zhuang to share the Gospel with them in a way they can easily understand.*
- *Pray that the Lianshan Zhuang who travel to other areas to find work will hear the Gospel, receive His love with open arms and carry the message home to share with their families and neighbors.*

Nestled in the picturesque mountains of the northwestern corner of China's Guangdong Province are 49,000 Lianshan Zhuang (Lyehn-shahn Jwahng) people in need of the Gospel.

They are one of hundreds of Zhuang people subgroups who speak mutually unintelligible languages. With more than 17 million Zhuang scattered throughout more than 15 of China's 29 provinces, the task of reaching all Zhuang with the Good News has been a daunting one.

The Lianshan Zhuang are no exception. While a reported 40,000 or more Northern Zhuang in neighboring Guangxi Autonomous Region have come to Christ and meet in more than 250 house churches, little has been reported about the Lianshan Zhuang in Guangdong.

Most Lianshan Zhuang are agriculturalists and foresters, making their living off the greenery resulting from abundant rainfall and humid weather. The karst mountains and rushing waterfalls make for a dramatic landscape. Yet the Lianshan Zhuang do not know the Creator God whose power can free them from their bondage to sin and spirits.

A series of audio Bible stories called "Words of Life" is available in the Lianshan Zhuang language. But most Zhuang continue to worship their ancestors through rituals and ceremonies. Some are also polytheists, worshipping such things as trees, rocks, dragons, snakes, mountains and birds. They need to know the Good News of Jesus who came to set them free.



Map courtesy of The World Factbook 2014



Map courtesy of The World Factbook 2014

A series of small islands between Taiwan and mainland Japan is home to 48,000 Yaeyama people of mixed Southeast Asian and Japanese descent.

Languages vary from island to island and dialects from village to village. Now, however, young people grow up speaking Japanese rather than the language of their parents and grandparents.

At one time, the Yaeyama were merchants who sailed to China, Japan and other Asian seaports, but today they are mostly farmers. The family unit is the most important part of Yaeyama life, and whole families are often seen tending the fields together. The workload is shared, and Yaeyama people are rarely seen alone, whether working or enjoying free time.

The Yaeyama are considered Buddhists, but also believe in gods, demons and ancestral spirits. They believe unseen gods, called *kami*, control many areas of both spirit and nature and must be consulted before making a decision.

Few Yaeyama Christians exist, although concentrated church-planting efforts have been made among them. Most Yaeyama still need to know about the saving power of Christ that sets them free from sin and demons.

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# YAEYAMA

people of Japan



## Prayer Starters

- *Pray God will strengthen Yaeyama Christians and give them boldness to proclaim the Gospel to their families and friends.*
- *Pray for revival to sweep across the Yaeyama Islands, crossing language, geographic, religious and cultural barriers to reach every village, home and heart with Christ.*
- *Pray for wisdom and anointing for Christians already working among the Yaeyama and for God to raise up many more to bring the Good News to these islands.*



# SOUTHEASTERN LUOLUOPO

people of China



## Prayer Starters

- *Pray that the Lord of the harvest will raise up workers who have a burden to see the Southeastern Luoluopo come to saving faith in Jesus Christ.*
- *Pray that the Holy Spirit will help the Southeastern Luoluopo see the futility of their superstitious beliefs and turn toward the one true God.*
- *Pray that God will free the Southeastern Luoluopo from the lies and bondage of ancestor worship that Satan is using to keep them from the freedom that comes through relationship with Jesus Christ.*

Spread across the southeastern region of China's Yunnan Province and spilling over into Vietnam are the Southeastern Luoluopo (Lwoh-lwoh-poh), a people group in desperate need of the Gospel. Categorized by the Chinese government as a Yi subgroup, they are also called the Southeastern Lolo (Low-low). But the 47,000 Southeastern Luoluopo people speak a completely different language than other Luoluopo groups in China.

The Southeastern Luoluopo are superstitious, believing in numerous spirits and practicing ancestor worship. For example, when someone dies, the family organizes a “dance of the spirits,” during which the son-in-law carries a cloth ball in a bag over his shoulder. The ceremony is meant to help the person’s soul find its way to the place where the ancestors rest. Each Southeastern Luoluopo home contains an altar to the spirit of the house, set against the back wall. To the left is the kitchen, where the ancestral altar stands.

The oldest member of the family is responsible for maintaining those altars and carrying out rituals to honor the ancestors. The Southeastern Luoluopo also worship two deities they believe created the world. They believe that Ket Do created the universe and its people and Mit Do rules over the earth and looks after the Southeastern Luoluopo tribe.

There are no known believers or churches among the Southeastern Luoluopo, and no written, audio or video evangelistic materials in their language. Their cultural and linguistic distinctiveness is declining, however, as they blend into the surrounding Han Chinese culture. Although their ability to speak Chinese opens them up to more opportunities to hear the Gospel, the Southeastern Luoluopo still remain in darkness.



Map courtesy of The World Factbook 2014

# CONA MONBA

people of China



Map courtesy of The World Factbook 2014

Just north of the Bhutan and India border live more than 42,000 Cona Monba (Cohnah Mohn-bah) in need of the saving power of Christ.

Because of location and government restrictions, the Cona Monba are one of the least reached people groups in China. They migrated across the Himalayan Mountains roughly three centuries ago and until 1949 lived as oppressed serfs under the Tibetans. Today, they reside primarily in and around Cona County, southern Tibet, where access by foreigners is limited. About 98 percent have never heard the Gospel, and no known Cona Monba believers exist.

The Monba are one of China's smallest officially recognized minorities. Resources estimate another 180,000 Cona Monba speakers reside in Eastern Bhutan and India, where they are known as the Tsangla.

The Monba are the only known people group in China to practice river burial. According to this custom, a corpse is cut into 108 pieces and then tossed into a rushing river and washed away.

Monba are typically Tibetan Buddhists, but have also been known to mix polytheism and shamanistic rituals into their religious practices. They sacrifice cattle and horses to appease demons believed to be the source of all disease.

Some shortwave Gospel radio broadcasts that the Cona Monba may be able to hear and understand exist in Bhutan. But ultimately they are a people isolated from the Good News of Jesus Christ by geography, politics and pagan rituals.



## Prayer Starters

- *Pray the Cona Monba will hunger and thirst to know the message of salvation through Christ.*
- *Pray God will open up opportunities for the Cona Monba to hear the Gospel through shortwave radio, neighboring evangelists and other means.*
- *Pray churches will be planted among the Cona Monba and Satan will no longer have a stronghold over them.*

# TUSU

people of China



## Prayer Starters

- *Pray the Tusu will come to know the One who loves them year round and wants to cleanse them from their sins once and for all.*
- *Pray that God will call out believers from surrounding churches to take the Good News to the Tusu.*
- *Pray God will open the hearts of the Tusu people to accept the Gospel with open hearts.*

Throughout their 1,300 years of history, the Tusu (Too-soo) people have lived and died without knowledge of the Good News of Christ.

More than 41,000 people in western central Yunnan Province call themselves Tu or Tusu, not to be confused with the Tu nationality of Qinghai Province. Officially recognized as a part of the Yi nationality, the Tusu originally settled in Xiangyun County and then spread into other counties.

The Tusu often come together for special celebrations, such as the Tiger Dance Festival, which provide them with an opportunity to relax, forget about hardships and catch up with family and friends.

Polytheism, animism and ancestor worship are all practiced by the Tusu, who also take part in an annual ceremonial washing to cleanse themselves from their previous year's sins.

Some Christian churches exist among the neighboring Han and Bai peoples, but the Tusu themselves have had little contact with the Gospel. There are only a handful of known Christians among the Tusu.



Map courtesy of The World Factbook 2014

# XIJIMA

people of China



Map courtesy of The World Factbook 2014

The 40,000 Xijima (Shee-jee-mah) of Yunxian County in southwestern Yunnan Province are one of the Yi subgroups most assimilated into Han culture — and one of the least reached with the Gospel.

Since the 18th century, most Xijima culture and language has been swallowed up by the dominant Han influence, with only certain dances, festivals and religious practices remaining to distinguish them as a separate people group. Their language is nearly extinct, with only a handful of the elderly still able to speak it. The younger generations all speak Mandarin Chinese.

Even their ancestor worship is closely related to that of the Han. Although some have also adopted Daoist religious practices, most Xijima are basically nonreligious.

Despite the fact that numerous Bibles, recordings and other Christian literature are available in Mandarin, no known believers or churches exist among the Mandarin-speaking Xijima, who remain isolated from the Gospel.



## Prayer Starters

- *Pray the Xijima will come in contact with Christians, as well as Chinese Bibles, audio recordings and other resources, so they can hear the Gospel.*
- *Pray the forgotten Xijima will know the God who created them, sees them, loves them and wants them for His own.*
- *Ask the Lord of the Harvest to send Chinese-speaking believers to the Xijima people to share the Good News with them.*



# GAIJI

people of China



## Prayer Starters

- *Pray that the Gaiji will find their identity not in surrounding cultures and peoples, but in Christ alone.*
- *Ask the Lord to open up opportunities for every Gaiji to hear the story of Jesus' love, death, resurrection and saving power.*
- *Pray God will send workers among the Gaiji harvest to minister to them and tell them of Christ, who loves them deeply.*

The 40,000 Gaiji (Guy-jee) in Yunnan Province are largely unknown, even to the peoples around them. But God has not forgotten them; He longs for them to know Him.

A sub-group of the Yi nationality, the Gaiji of Yunxian County have mostly assimilated into Han Chinese life and have never been recorded in any Chinese ethno-linguistic lists. Their oral traditions and legends are no longer handed down to their children, resulting in the Gaiji themselves knowing little about their own heritage.

Gaiji wedding ceremonies traditionally include the bride and groom choosing a day to go into the woods and chop firewood together. The woman then carries it back to her in-laws' house, working for them for the next two days. Next, the couple visits the bride's home, where the husband must balance water buckets on his shoulders without spilling any. When the couple later returns to the home of the groom, they are considered married.

Some traces of their former ancestor worship, Daoism and animism remain, but more and more, the Gaiji are becoming nonreligious like their Han neighbors.

No known work exists to bring the Good News to the Chinese-speaking Gaiji, although ample resources are available. They continue in ignorance of the love and hope found in Jesus Christ.



Map courtesy of The World Factbook 2014



Map courtesy of The World Factbook 2014

Some Jiasou (Jyah-soe) people have said that once the Jiasou worshipped an all-powerful God who was above the spirits, but that contact with Him has since been lost.

Today, most of the 40,000 Jiasou of southeast Yunnan Province practice ancestor and spirit worship, appeasing evil spirits they believe harass them.

Despite their unique language and culture, the Jiasou have been designated as Yi nationality. It is possible that they were once the same people group as the Mengwu, but that over centuries, these two developed into distinct languages and cultures.

The Jiasou believe that in ancient times they lived on the shores of Dian Chi Lake in central Yunnan before migrating south to their present location in Guangan County. As a result, when a Jiasou person dies, the burial process involves rituals they believe will send the departed soul back to the shores of Dian Chi Lake, possibly following the route of migration from centuries ago.

There are no known Christians among the Jiasou, and only a few believers among the other peoples of Guangan County. The Jiasou remain unaware of the way Christ has for them to return to the all-powerful God they once worshipped.

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# JIASOU

people of China



## Prayer Starters

- *Pray the Jiasou will know the true story of Creator God and the redemption and freedom provided through Christ.*
- *Pray God will prepare the hearts of Jiasou people, so that when they hear the Gospel they will accept the message of salvation.*
- *Pray for the Good News to be made available in the Jiasou language.*

# CENTRAL NIESU

people of China



## Prayer Starters

- *Pray that God will give the Central Niesu people a hunger for Him and Him alone.*
- *Pray that God will raise up believers with hearts committed to sharing with the Central Niesu about the One True God who loves them and wants to have a relationship with them.*
- *Pray that God will remove the spiritual blindness of the Central Niesu and open their eyes to His love for them.*

Yunnan Province in Southwestern China has many ethnic minority groups sprinkled throughout its mountains. The 37,000 Central Niesu (Nyh-soo) people live in a remote area of this province, far removed from bearers of the Good News of salvation through Jesus Christ. The surrounding minority groups are also unreached with the Gospel, further isolating the Central Niesu from knowing God's love.

Their culture does not consider a couple to be officially married until they have had a child together. At age 16, a girl is given her own room in her parents' home, which her boyfriend is invited to visit. Before a child is born, the tie between the young couple can be broken through a small ceremony involving breaking a stick. But after the birth of their first child, the marriage bond is irrevocably sealed and the couple is free to move into their own home.

The Central Niesu worship many gods and spirits: some benevolent, but most dangerous. They live in constant fear, trying to appease the gods and spirits in order to avert harm and receive blessings in return.

Although some audio Bible stories and the *JESUS* film do exist in their language, the vast majority of the Niesu have had no access to the Gospel. They desperately need to know the God whose love can free them from fear and sin.



Map courtesy of The World Factbook 2014



Map courtesy of The World Factbook 2014

**M**en and women are toiling without a Bible, without a Sunday, without a prayer, without songs of praise. They have rulers without justice and righteousness; homes without peace; marriage without sanctity; young men and women without ideals and enthusiasm; little children without purity, without innocence; mothers without wisdom or self control; poverty without relief or sympathy; sickness without skillful help or tender care; sorrow and crime without a remedy; and worst of all, death without Christ.

This quote by Whitfield Guinness, a missionary doctor to China in the early 20th century, sums up the 36,500 E (Uh) people of Guangxi Autonomous Region who, many years later, still have not been exposed to the Gospel in a lasting way.

With no known Christians among them, the E are the very definition of an unreached people group. They live in a mere 19 villages in northern Guangxi, a location long known as a “melting pot” of cultures and belief systems. But despite being surrounded by Miao and Mulao groups, the E have shown little interest in assimilating other cultures or religions.

They are generally animists and polytheists who also worship their ancestors, but some worship nothing at all. With no Bible in their language, no *JESUS* film, no radio broadcasts or audio recordings, the E greatly need to hear the Good News in their own heart language.

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## E people of China



### Prayer Starters

- *Pray God will raise up Christians willing to live among the E people and learn their language for the sake of the Gospel.*
- *Pray God will create a connection to the Gospel within the E culture so that when the Good News is preached to them, they will know that it is true, turn to Jesus and be saved.*
- *Pray for the E who live in surrounding cultures to be exposed to the Gospel and then take it back home.*



# ERSU

people of China



## Prayer Starters

- *Pray God will give the Ersu a hunger for Him, so that when the Good News is preached among them, they will receive it with open hearts.*
- *Pray God will raise up Christian linguists to carry the Gospel to the Ersu in their heart language.*
- *Pray churches will be planted in all seven counties where the Ersu live, and many of them will find their new identity in Christ, rather than in another culture.*

Spread across seven counties in southern Sichuan Province live 36,500 Ersu (Ar-soo) who have never heard of Jesus.

The Ersu consider themselves Tibetan Buddhist, but are largely nominal in their religious beliefs. No temples exist among them, and the few monks mainly help with burials. Worship rituals, if practiced at all, are usually done in the home.

With an unusual pictographic script, which has perplexed linguistic scholars as to its origin, the Ersu language has been of great interest to many. It is composed of three dialects, each with significant differences.

Despite their distinct culture and language, the Ersu have not remained homogeneous. Influenced by the minority cultures around them, those living among the Tibetans are called Tibetans and those living among the Lisu are referred to as Lisu.

In the early 1900s, some evangelism of neighboring minority groups occurred, but none was recorded among the Ersu. In fact, no known church exists among them, and it is possible no Ersu has ever heard the Good News. Despite outsiders' interest in their language, the Ersu remain without a witness among them.



Map courtesy of The World Factbook 2014

# SICHUAN MONGOL

people of China



Map courtesy of The World Factbook 2014

Transportation is difficult in southwestern Sichuan Province, where there are few paved roads. As a result, the Gospel has been slow to reach the remote villages where more than 35,000 Mongols live. Trails to their villages are steep, rocky and often covered with the very mud they use to make their homes.

As farmers, most Mongols of Sichuan are too poor to own any type of vehicle but their feet. They call themselves Naze in their own language and Mengguzu (Mongolian) in Chinese. Proud of their heritage, they claim their ancestors were members of Kublai Khan's army, which conquered this area of Sichuan many centuries ago.

Today, local cultural and linguistic influences have begun to usurp Mongolian influence, acculturating them into the dominant Han society. Even though many no longer speak their native language or wear their traditional ethnic clothes, they still strongly identify themselves as Mongols. Signs in both Chinese and Mongolian can be found throughout the area, although few Mongols of Sichuan can read their native script.

They believe in spirits and carry on a loose affiliation with Buddhism. When someone dies they call a priest to perform the ceremony they believe will send the spirit through a series of intermediate stops back to Inner Mongolia, their original homeland. Most Mongols of Sichuan have never heard Jesus' name.



## Prayer Starters

- *Pray that the Mongols of Sichuan will see their need for a Savior and call out to Jesus so they can find their true home in Him.*
- *Pray that near-culture believers will heed the Holy Spirit's calling to endure the hardships necessary to bring the truth and light of Jesus to this tribe of Mongols.*
- *Pray that a multiplying church will be started among the Mongols of Sichuan and they will lift up their voices in praise of the one true God.*





# MULAO JIA

people of China

Harsh terrain and government restrictions are among the barriers that have denied the 35,000 Mulao Jia (Moo-laow-jeeah) of China's eastern Guizhou Province a chance to hear about the God of love.

Little is known about the Mulao Jia people, who are not to be confused with the Mulao people of Guangxi Autonomous Region. Mulao Jia villages are perched upon the steep mountains of Majiang, Kaili, Huangping, Duyun, Fuquan and Weng'an counties in Guizhou, mainly among the Miao and Han people groups. Their neighbors often refer to them as Miao, although the Mulao Jia reject that identity, seeing themselves as a separate people group.

The origin of the Mulao Jia language is unknown, and many of their communities have forgotten their native tongue, functioning now in Chinese. They have adopted local Han customs as well, including the celebration of certain festivals. But one unique trait they are still known for is their skill in making knives.

When a couple agrees to marry, the parents often negotiate a bride price counted in cows. The more cows a family owns, the wealthier they are considered to be by other Mulao Jia villagers. The Mulao Jia venerate a number of ghosts and false gods, including the rice, water, tree and forest spirits. Complicated rituals are performed during weddings, funerals and other important events to appease these spirits. Trapped in bondage to demons, the Mulao Jia desperately need to know of the God who wants to set them free.

## Prayer Starters

- *Pray God will give the Mulao Jia people a hunger for Him.*
- *Pray He will bring Christians, Bibles and Chinese radio broadcasts into their path so they can hear the Good News. Pray He will give them dreams and visions pointing to His truth so when they hear, they will run to Him.*
- *Pray God will raise up believers with hearts for the Mulao Jia to present the Gospel to them in ways that can be easily understood.*



Map courtesy of The World Factbook 2014



# SANIE

people of China



## Prayer Starters

- *Pray that the Sanie will turn from their worship of spirits and the moon to the Bright Morning Star, who already knows them intimately and longs to be known by them.*
- *Pray that a group of believers will heed the Spirit's call to dedicate their lives to reaching the Sanie with the Gospel of Jesus.*
- *Pray that linguistic, cultural and spiritual barriers will be removed so that churches may grow and flourish among the Sanie.*

Most of the more than 33,000 Sanie (Sah-nyeh), called White Yi or White Lolo by their Chinese neighbors, have little, if any, knowledge of the Gospel of Jesus.

Residing in the counties of Xishan, Fumin and Anning near Yunnan Province's capital, Kunming, the Sanie maintain a distinct ethnic identity separate from other Yi groups in the area. In fact, many still pass their language on to their children, although fewer and fewer are able to speak it. These farming people are known for their hospitality and delicious apples.

Although some mission work occurred in their area nearly 100 years ago, the Sanie people were overlooked, and even today Christians have yet to focus attention on these unreached people who live in darkness and fear of evil spirits.

The Sanie practice Chinese folk religion, which is a mixture of beliefs including elements from Buddhism, Taoism and ancestor worship. Many festivals are celebrated throughout the year, based on the lunar calendar. The festivals usually involve offering simple sacrifices of food, burning sticks of incense and bowing before the moon. Usually the old women also chant or sing songs in praise of the moon, which is personified as "a tender, nocturnal messenger blessing the earth with refreshing dew."



Map courtesy of The World Factbook 2014



Map courtesy of The World Factbook 2014

**I**solated by their remote location on the border of southern Guizhou Province and northern Guangxi Autonomous Region, most of the 32,500 Baonuo (Baow-nwoh) have never heard of eternal life through Christ. According to legend, they once were cannibals, eating the corpses of their dead. But when they wanted to eat one little boy's mother, he begged them to stop. Since then, they have killed bulls to eat at funerals instead.

Ethnically, the Baonuo belong to the Yao minority, but they speak a Hmongic (Miao) language categorized as one of about 11 Bunu languages or dialects. Baonuo speakers, however, cannot understand those who speak other Bunu and Yao languages.

The Baonuo are commonly known as the Baiku or White Pants Yao. Legends say a neighboring tribal chief sent troops to wipe out the Baonuo, who were driven up into the mountains and trapped. When an old man showed the people a path down the cliff to safety, the Baonuo king slapped his knees in joy, leaving bloody prints on his torn pants. He died from his battle wounds. To remember his heroic fight to protect his people, Baonuo men wear white pants cut off at the knees, with red stripes sewn on to resemble handprints.

Occasionally, tourists visit the Baonuo because of their interesting customs and ingenuity with batik, using wax to create patterns on fabric as it is dyed. It is reported that a small number of Baonuo believe in Christ, and some Gospel recordings exist in their language. But the majority of Baonuo remain in darkness, worshipping their ancestors and appeasing evil spirits.

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# BAONUO

people of China



## Prayer Starters

- *Pray the Baonuo will long for the Lord, so that when the Good News is brought in, they will receive Christ with open hearts.*
- *Pray God will raise up believers with a vision to share the Gospel with the Baonuo in a way they can easily understand.*
- *Pray the Bible will be translated into their language and multiplying churches will be planted in their villages until every Baonuo has a chance to know Jesus.*

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# MILI

people of China



## Prayer Starters

- *Pray for the Mili to hear the Gospel in a way they can easily understand.*
- *Pray God will raise up believers with a burden to reach the Mili for Christ.*
- *Pray the Mili will hunger to know the One who loves them and has already paid their debts.*

Spread across four counties in the mountains of central Yunnan, 30,500 Mili (Mee-lee) live without any knowledge of God's love.

The Mili are officially designated as a part of the Yi nationality, but because of linguistic complexities and differences, other Western Yi peoples have difficulty communicating with them. With their distinct language, culture, clothing style and history, the Mili are considered by neighboring minority peoples as a separate ethnic group.

Burial practices offer a snapshot into the Mili's unique culture. Sons and grandsons take turns blowing air into the mouth of the deceased before placing inside it a red cloth containing rice, tea leaves and coins. This practice serves to honor the dead, and the gifts are meant to nourish the soul and pay for any needs in the next life.

The Mili believe in a blend of polytheism and animism and up until the 1950s consulted shamans. They are said to feel a close relationship with nature, working hard to keep spiritual balance.

There is no evidence to suggest any Christian missionary has ever reached out to the Mili. They, and the minority peoples surrounding them, live isolated from the knowledge of a Savior who wants to set them free from their bondage to sin and fear of evil spirits.



Map courtesy of The World Factbook 2014

# JANGGALI

people of Nepal



Map courtesy of The World Factbook 2014

**H**igh in the Himalayan Mountains of far western Nepal live 30,000 Janggali (Jahng-gah-lee) who are strangers to the Gospel.

Officially recognized as a Tibetan people, the Janggali are also known as Rawat or Raji, among other names. They are forest dwellers, hunting and gathering, rather than farming as their Hindu neighbors do. Locals derogatively refer to the Janggali as one of the last monkey-hunter peoples of Nepal, placing them in the less sophisticated lower caste of society.

Sharing and equality are high values in Janggali ideology. Janggali politics function through personal influence and shared responsibility, and such autonomy has produced much diverseness among them.

Sources differ as to whether the Janggali are animists of the jungle or Hindus like their neighbors. It is possible both are manifested in different areas. One thing remains clear: either form of worship leads to a Christless end, void of any knowledge of God's love.

No known strategy is in place to reach the Janggali with the Gospel. Bible stories have been translated into their language, but the fruit of that work is largely unknown.



## Prayer Starters

- *Pray the Janggali will find their worth and purpose in Jesus, despite their rejection as outsiders by most Nepalese.*
- *Pray to the Lord of the Harvest that He will send laborers into the fields of the Janggali.*
- *Pray that churches will spring up and flourish among the Janggali as they hear and understand the Gospel.*





# MAP OF EAST ASIA



## The East Asian Peoples Update

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