

## Joshua Project The Nomadic Raute People of Western Nepal

### **Introduction/History**

The Raute are a [nomadic Tibeto-Burman](#) ethnic group officially recognized by the [Government of Nepal](#). They are known for subsistence hunting of [langur](#) and [macaque](#) monkeys. They gather wild forest [tubers](#) (yams), fruits, and greens on a regular basis. To obtain grain, iron, cloth, tobacco and jewelry, they carve wooden bowls and boxes to trade for goods from local farmers. The Raute do not sell other forest products, [bushmeat](#), or forest medicinal plants.

The Raute language is classified as [Tibeto-Burman](#). It is called "Raute" in most studies and sometimes "Khamci," meaning "our talk" in a few other studies. It is closely related to the language spoken by two related ethnic groups, the Ban Raji ("Little Rulers of the Forest") and Raji ("Little Rulers") of the same region (Fortier and Rastogi 2004). The closest well-documented language to Raute known at the present time is [Chepang](#), spoken by an ethnic group of west-central Nepal who also have been [hunter-gatherers](#) until the current generation.<sup>1</sup>

The Ethnologue documents that the name Raute may be of Tibeto-Burman origin, from ra- meaning human plus a person marker, -to or -te. The Rautes believe their language to be sacred and they are "linguistically conservative" toward adopting non-Raute words or grammatical features. Classification by the Ethnologue: <sup>2</sup>

### **ISO 639-3**

[rau](#)

### **Alternate Names**

Boto boli, Khamchi, Raji, Rajwar, Ra'te, Rautya, Rautye

### **Population**

460 (2011 census), decreasing. All nomadic Raute are monolingual.

### **Location**

Mahakali Zone, Dadeldhura district, Jogbudha and Sirsa VDCs, in Karnali and Mahakali (Kali) rivers watershed regions (800 settled). Bheri Zone, Surkhet district, former nomadic camp; midwest and far west forest regions (about 25 nomads).

### **Language Maps**

[Western Nepal](#)

### **Language Status**

6a (Vigorous). Language of recognized indigenous nationality: Raute.

### **Classification**

[Sino-Tibetan](#), [Tibeto-Burman](#), [Western Tibeto-Burman](#), [Himalayan](#), [Central Himalayan](#), [Raute-Raji](#)

### **Dialects**

None known. There are reportedly many similarities with Raji [[rji](#)], but the relationship of Raute with and intelligibility between Rawat [[jnl](#)] and Raji [[rji](#)] needs further investigation. Lexical similarity: 80% with Rawat [[jnl](#)], 60% with Chepang [[cdm](#)], 25% with Kham.

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<sup>1</sup> Wikipedia - [https://en.wikipedia.org/wiki/Raute\\_peoplen](https://en.wikipedia.org/wiki/Raute_peoplen)

<sup>2</sup> Ethnologue <https://www.ethnologue.com/language/rau>

According to the Global Recordings Network (GNC) there are zero similar spoken languages or dialects, which share the same ISO language code as Raute.<sup>3</sup> There is also a table documenting a Swadesh 100 Word List for the Raute language in the research paper “Encounter with the Raute: Last Hunting Nomads of Nepal.”<sup>4</sup> Fortier’s book, *Kings of the Forest*, has extensive documentation of the Raute language throughout the book and in the tables in the back of the book.<sup>5</sup>

The Raute’s religion is a form of animism but they have two primary gods that they worship and revere, the sun and the moon. The Raute believe their nomadic way of life and language has been given to them by their gods and therefore the preservation of their way of life and language are closely linked to their religion and visa versa. This core belief system is why the Raute people are resistant to change and why they are one of the last nomadic, animist peoples left in the world.

To the Raute, it seems everyone is trying to change them; the government, the local Nepali population and evangelists; therefore the Rautes meet outside influences to change their way of life and beliefs with strong stubborn resistance. There have been attempts to reach the Raute People, but there are no know Christ followers.

Strangely, anthropologists and the secular media have been well received by the Raute because these efforts are there to document their culture, language and way of life to make it known so that it will be preserved. God is using the interest and access of anthropologists and the media to provide a wealth of detailed information, rarely equaled by much larger, well-documented people groups.

As one of the last remaining nomadic people, there has been great scientific interest in the Raute, because of their knowledge of native plants with healing properties. The fear is that their medicinal knowledge of the forest will be lost as they succumb to the political pressures to abandon their ways.<sup>6</sup>

### **Where Are They Located?**

There are between 150 and 300 nomadic Raute still living as they have for hundreds of years in western Nepal in the foothills of the Himalayas. The Raute range between the Siwalik foothills to the south and the high Himalayan range to the north. This area lies between 80-82’ longitude and 29’ north latitude. The altitude in this area ranges from 2,000 feet to 10,000 feet. The Rautes cycle through the vast land area of Western Nepal marked by the villages of Dadeldhura, Kalikot, Jumia, Jajarkot, Rolpa, Dang, Dullu, Machaima, Karkigaun, Khalanga and Nepalganj (23,000 square miles). It takes years before the Raute will return to a previous camp area allowing for monkey populations and reforestation to occur and prevents the Raute from stressing the environment or overstaying their welcome with local villagers. The

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<sup>3</sup> Global Recording Network - <http://globalrecordings.net/en/language/15945>

<sup>4</sup> Bista, Dor Bahadur

<sup>5</sup> Fortier, Jana. “Kings of the Forest”

<sup>6</sup> Manandhar, Narayan P. “Native Phytotherapy Among the Raute Tribes.”

Raute range is a temperate zone bordering on the tropics. The Raute spend the winters at lower altitudes and the summers in the higher, cooler altitudes.<sup>7</sup>

Raute are continually leaving the nomadic tribe because of government resettlement pressures, villager pressures, lost habitat from deforestation, and globalization. Rautes who have left the tribe intermarry with surrounding villagers; becoming Hindus, the religion of the only Hindu kingdom in the world, Nepal, and they adopt Nepali as their first language. The Nepali government has forcibly settled many Raute, and there are an estimated 600 Raute in small settlements in the [Karnali](#) and [Makahali](#) (Kali) [watershed](#) regions of western Nepal.<sup>8</sup>

### **What Are Their Lives Like?**

The Raute call themselves “The Kings of the Forest” and this title is not casually taken. It is a brilliant way for the Raute to position themselves in the modern Nepali society, culture and government and it is rooted in their culture, way of life, worldview, purpose of life, and religion. Nepal has a strong caste system. By the Rautes calling themselves “Kings of the Forest” they position themselves as the Thakuri caste, a caste lower than the ruling caste, but above all the other castes, especially the “untouchable” caste.

As hunters and gathers, the Raute hunt langur and macaque monkeys, that they call their “little brothers,” and they gather over ninety edible plants. Hunting monkeys is a very strategic choice by the Raute. The Raute hunt monkeys because they are plentiful; and surrounding Hindu villagers will not hunt them. Normally the surrounding villages would consider the Raute hunting monkeys abhorrent, but as farmers, they look the other way. When monkey populations increase they destroy crops and the villagers cannot kill the monkeys because they are sacred. The Rautes have created a mutually beneficial relationship with the farmers; the Raute keep monkey populations down protecting the farmers’ crops and the farmers ignore the Raute killing a sacred animal so the Raute’s have a vital source of protein.

The Raute are very efficient in hunting monkeys. The men weave nets from jungle vines. They “pray” before the hunt. They then use “whistle speech” to position themselves around the monkeys without sounding like humans. The monkeys sense danger and initially begin to huddle together. Once positioned, the Raute hunters flap their arms and shout specific sounds to drive the monkeys into their nets. The hunters then use axes to slaughter the monkeys. The Raute forbid anyone from observing their hunts directly, probably because of their knowledge that Hindus consider monkeys sacred and by witnessing the hunt could likely have a negative impact on their villager relations.

As gathers, the Raute gather forest tubers (yams), fruits and greens. Since Raute have no way of keeping or storing food, hunting and gathering happens continually.

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<sup>7</sup> Reinhard, Johan, “The Raute: Notes On A Nomadic Hunter and Gathering Tribe....”

<sup>8</sup> Wikipedia - [https://en.wikipedia.org/wiki/Raute\\_people](https://en.wikipedia.org/wiki/Raute_people)

The Raute never drink stream or river water, they always dig water wells. They are cognizant of the pollutants in the rivers and streams that cause sickness.

Because of deforestation and population encroachment, food sources in the jungle are not as plentiful as they used to be. The modern Raute have therefore resorted to carving wood articles for barter with farmers for rice, wheat, goats, salt and other grains and food items to supplement calories in their diet.

The Rautes' two most popular items are wooden bowls with lids and storage boxes. The exchange for a bowl is for the farmer to fill it with grain. A bowl or box may also be traded for tobacco, fabric, goats, chickens for sacrifice and other items. The Raute smoke tobacco and they also brew and drink a low content alcoholic grain beer that they make, store, and carry in Raute crafted wooden kegs.

When making wooden articles, typically the Raute carve softwood for trade, but the articles they make for themselves they carve of hardwood. The Raute do this for two reasons. First, the labor hours using soft wood are lower making them more productive. This productivity is required to make the volume of articles to supplement their diet with calories from rice and wheat necessary for their survival. Second, hardwood trees take longer to regrow; the Raute are under great political pressure to not become part of the deforestation problem in Nepal.

Red clay is used to cure and harden the wood articles and the farmers deem Raute items as very valuable for food storage because the lids make the bowls air tight and impervious to rodents. Boxes are valuable for safely storing linens and other valuables that the Nepali farmers and villagers need to store. Raute items are incredibly durable and are passed down as heirlooms. The wood item trade the Rautes have developed is another way they have kept good relations with the surrounding Nepali population, critical to their freedom and survival.

The Raute live in tents that they build by cutting poles from trees and then placing cloth tent coverings on the outside and decorative tapestry on the dirt floor on the inside. The tents are extremely well kept and clean. The tents form a small village and are in close proximity to one another. Typically the tents are formed in symmetrical rows.

The Raute will typically will move their camp every 2 to 8 weeks or immediately if someone dies. The camp will be moved a few hours from the previous camp and they leave markings for members not part of the main move to find them. The Raute will recut their tent poles and build the new tent village all before the end of the day. When the Raute break camp, they burn all of their tent poles and garbage that they leave behind. They carry the portable parts of the camp on their backs. This

burning not only leaves less evidence of their camp, but also creates fertilizer that promotes rapid reforestation of their campsite.<sup>9 10 11 12 13 14</sup>

The Raute are a very moral people and consider their moral standards much higher than that of the surrounding Hindu population. In general, the Raute believe that people should be responsible for their own actions and misdeeds. They believe the offender rather than others must correct immoral actions. They also believe that the success of the monkey hunt, critical to their survival, comes from God (sun). They believe that living in a morally right manner is critical for their hunts to be successful. God has planted standards of holiness in the Rautes' hearts.

The Rautes practice monogamy and endogamy. Premarital sex is frowned upon. Young men do not instigate sexual interest; girls do. Unmarried girls make it known whom they wish to marry by flirting, cooking for the man, and foraging with the man's sisters. If the man accepts her invitation, they are married. Women do not joke sexually or flirt with men after marriage.

Adultery is taboo and rarely occurs. If it does occur, the tribe splits into two camps and the offenders are separated as the two camps go their separate ways. Widowed males can remarry, but widowed females are not permitted to remarry. There is not a concept of divorce in the Raute culture.

The Raute are non-violent and there have been no recorded murders within their population or outside the tribe. There are supposed accounts of Raute kidnaping children and sacrificing them to their gods, but this seems to be a "Hansel and Gretel" type story to keep small children out of the jungles, where there are real dangers from bears and tigers.

The Rautes' amenable ways reduce the friction with the surrounding population and the government of Nepal, although minor arguments do occur with villagers. These conflicts put pressure on the Raute to conform to an alternate/agricultural way of life. Villagers, designated as care takers of the local forest by the government, object to the cutting of trees by Rautes, even though the government gives the nomadic Rautes an exception to this regulation.

All property is communal and social relationships are characterized by sharing everything. There is no concept of collecting property or building wealth for oneself so that one Raute is richer than another. The Raute share property, but also labor hours, food, work and responsibilities. Peer pressure keeps things in balance and deters one Raute from taking advantage of another.

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<sup>9</sup> Rautes; The Last Nomads of Nepal. "Fundamental Tradition of the Rautes"

<sup>10</sup> Wikipedia - [https://en.wikipedia.org/wiki/Raute\\_peoplen](https://en.wikipedia.org/wiki/Raute_peoplen)

<sup>11</sup> Fortier, Jana. "Kings of the Forest"

<sup>12</sup> Reinhard, Johan, "The Raute: Notes On A Nomadic Hunter and Gathering Tribe"

<sup>13</sup> Fortier, Jana. "Reflections on Raute Identity"

<sup>14</sup> Butwal Entertainment. "Life of Raute - "A" English "Documentary."

There is no concept of a hierarchy in leadership; the tribe is a true democracy. Decisions are made communally and roles are assumed based on skills. There is a designated “chief” who deals with outsiders and who acts as a gatekeeper for the tribe. The “chief” is selected based on his ability to communicate and negotiate with villagers, the government and foreign visitors; however the “chief” has no greater standing, status or authority in the tribe in daily tribal life. <sup>15 16 17 18 19</sup>

### **What Are Their Beliefs?**

The Rautes’ religious belief system is summed up in their following statement, “We are the ‘children of God.’ All of God’s children live in the forest.” The “children of God” live in two realms. The ethereal realm that includes distant gods such as the Sun, Moon, Clouds and Stars and the realm of the earth, which itself is a relative. The nomadic Rautes’ lifestyle is based on religious ideologies of a comprehensive spirit world. The Rautes personify their world and create personal relationships with other beings in the two realms.

Some beings are celestial bodies, some are forest creatures, some are deceased ancestors, and some are weather events like thunderstorms. “Children of God” refers not just to people, but also to animals, stones, yams, trees and other living creatures in the forest. These beings are supernatural, nonhuman persons. As animists, the Rautes animate the forest beings and refer to them as relatives.

Referring to animals in the forest, the Rautes don’t ask the question, “What is it?” but rather “Who is it?” and “What relationship does she or he have to me?” By personifying rocks, trees and animals the Rautes believe all things in the forest are “God’s children.” Even a yam, which is a major staple in the Raute’s diet, is honored as a mother. The Raute have developed a worldview that personalizes and deifies the resources that are crucial to their survival.

The Rautes have different classes of deified beings as follows:

#### A. Major deities:

1. The Sun, known as Gwahin, Damu and Berh
2. The Moon know as Berh in the feminine, Bayrah
3. Doulikanato, the goddess to women

#### B. Supernatural forces:

1. Stars
2. Weather
3. Stones

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<sup>15</sup> Fortier, Jana. “Kings of the Forest”

<sup>16</sup> Rautes; The Last Nomads of Nepal. “Fundamental Tradition of the Rautes”

<sup>17</sup> Humble, Kate. “Kate Humble: Living With The Nomads – Nepal”

<sup>18</sup> Fortier, Jana. “Reflections on Raute Identity”

<sup>19</sup> Chhantyal, Yogendra Milan. “About Raute, an Ethnic group of Nepal.”

- 4. Clouds
- C. Deified plants and animals:
  - 1. Yams
  - 2. Animals – bear, tiger, langur monkey, macaque monkey and snake
- D. Supernatural humans:
  - 1. Human ancestors
  - 2. Ghosts

The two greatest deities that the Rautes worship are the Sun and the Moon. The Sun is personified as a male and the greatest deity and the Moon is personified as a female and a lesser deity. The Sun and the Moon are married. The Rautes are aware that men have landed on the moon and they interpret that as validation that the Moon is female because she was receptive to men landing on her and that she is lesser than the Sun because if a man would try to land on the Sun he would be burned up.

The Sun God, Berh, is the one who makes the monkey hunt possible. Berh is also associated with dancing, shamans, the blood sacrifice of baby chickens, death and illness. To worship Berh, the Rautes dance. They believe dancing is not of men, but of God. The Rautes' hearts are filled with the sacredness of dancing for God (Berh) and they love to dance for the one who watches, protects and helps them.

The Raute believe that Berh created the forest long ago and that he made the first foods grow. The first foods created were yams and water because Berh knew people would need something to eat after He created them. Yams and water are also the foundation of the Raute diet.

Berh has other children of the forest that He created: birds, insects, monkeys, tigers, snakes, trees, the forest herself and the stars in the sky. Rautes recognize the constellations and call them Berh's children. They believe that Berh did not create anything outside of the Himalayan forest. Domesticated animals, villages and the rest of the world are all absent from their cosmological stories.

Another of God's children is a female deity called Doulikanato. Doulikanato is the deity responsible for actions in support of the life of a woman like childbirth and sustenance, successfully finding yams in the forest (typically a woman's chore). The Raute seek Doulikanato's favor when women of the tribe are ill, in childbirth or need other help.

Shamans play a healing role in the Raute culture and are a conduit to Doulikanato when a woman needs to be healed. The shaman will collect tobacco, pumpkin, an ear of corn, garlic, a hand full of grain, salt and red pepper. The shaman will then sit and shake, going into a trance like state, to communicate with Doulikanato. The shaman will then massage the patient's body until the poison or illness leaves them.

Berh and Doulikanato are creative and provide food and protection, but they can have destructive aspects. They both are part of the Raute's world here and now as opposed to in an afterlife, heaven or netherworld.

Berh and Doulikanato surround the Raute people as air and they are part of their invisible, but personified supernatural surroundings. Rautes communicate directly with these deities through dance and ritual shamanic performances. The shamans are responsible for healing, but they derive their power by seeking the favor of Berh and Doulikanato by sacrificing chickens and through chants, shaking and trances.

Ancestral spirits, known collectively as Horh, are pervasive in spaces around the Raute. As the Raute move through the secular world, they believe the spirit world moves with them and surrounds them as air. Horh refers to an ancestral "spirit" that is invisible, yet omnipresent and powerful, and found in both the natural and supernatural realms. Shamans can see the ancestral spirits by shaking in a trance and calling them.

Ancestral spirits are not seen as evil, but continue to dwell on earth as part of the Raute's extended family in the forest where all of God's children dwell. Horh is also a god and associated with human food and ailments. Shamans will heal tribal members of ailments with Horh's help using a technique of blowing and dropping evil entities out of and away from the sick person.

The Raute view themselves as "God's (sun) children" and "Kings of the Forest." They do not know how they were created. They believe they were originally born near Jumla and that they came from there. If pressed they will say, "The Raute are what God gave birth to."

The Raute believe they were born to be nomadic hunters and gathers and to live in the jungle. Their rights to the forest are because they believe they are the original, native people of the area. They believe it is a sin to stay in one place, plant seeds as in agriculture or to practice animal husbandry. This is one of the reasons for their cultural resilience and stubbornness to adopting "modern" ways.

The Raute believe they are caretakers of the forest. All animals in the forest are also considered to be God's (sun) children, which is one of the reasons the Raute call monkeys their "little brothers." The Raute also believe that monkeys were once human, but lost their cultural heritage of speech and marriage long ago. Everyone and everything else outside of the forest, including the Nepali population, are outside in their worldview. We are seen as people of the cities who have laws and controls over our lives, we are not free like the Raute nor do we live in the forest.

The Rautes' purpose of life and identity are inseparably linked. They are God's children whose purpose it is to be nomadic, hunt and gather rather than farm and raise domestic animals. It is also part of their purpose of life and identity to speak the Raute language and practice their animist religion.

The Rautes' desire is to win the favor of Berh, the sun God, their preeminent deity, live a morally good life, hunt monkeys, and migrate to new foraging grounds. The Rautes believe that if they act immorally, Berh will destroy their world; Berh will make the monkeys disappear and the Rautes will lose their taste for monkey meat. This worldview and belief system is the bedrock of Raute culture and their unwavering resistance to change.

Their unique expressions of worship to Berh is performing the "Raute Dance," the celebratory dance of worship they currently do to their idols. There is a good example of the "Raute Dance" in the video documentary, "Life of Raute – "A" English "Documentary." <sup>20</sup> In chapter 8 of Fortier's book, *Kings of the Forest*, she documents, "Rautes perform dances to let "God" know how much they love him and to make "God" happy."

Rautes believe that animals are able to perceive and feel things, that they have spirits, and that they should be honored and respected. The Rautes believe that monkeys were once human. At one time, Monkeys could do extraordinary things like conduct weddings, but monkeys are now distinct from humans by the shape and length of their tails and by their social habits. In their minds, monkeys are not like Rautes because they lack speech and because they have different tails.

Rautes do not have a concept of judgment by God based on their actions having eternal consequence, but they do believe there are serious consequences to "immoral" behavior in this life. In general, they do not fear their gods or even Berh, but they believe their gods are benefactors that need to be appreciated and worshiped. They want to appease and not offend Berh, because he is the God of the monkey hunt and without Berh's support, the monkey hunt will not be successful.

The Rautes are highly resistant to outside religious influences whether they are Hindu, Buddhist or Christian. In addition, the Raute believe the gods will not let them tell their language to anyone else. Their gods do not want their language to be recorded. A designated "chief" communicates with outsiders and is the gatekeeper to what his people know and hear.

The Raute have, in a very superficial way, adopted some of the "gods" of the surrounding Hindu population, but this is done so that the surrounding population views the Rautes as "Nepali". When asked about these gods the Raute are unable to define them and they are not aware of the religious observances required to worship them. "Adopting" these gods is one of many strategies the Raute employ for their acceptance by the surrounding Hindi population so that they are seen as "Nepali" and for their political survival.

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<sup>20</sup> Butwal Entertainment

The surrounding Hindu population, cremate their dead. Unlike the Hindu's, the Rautes bury their dead in the forest.<sup>21</sup>

### **What Are Their Needs?**

The pressures on the Raute's way of life are immense. When they assimilate into the surrounding population their culture, way of life, language, and religion are at risk of being lost. The time for reaching the Raute is short because of the mega forces that are pressuring them out of their nomadic way of life and cultural identity.

At the same time, these mega trends are creating great stress within the Raute community causing the Raute people to be seeking answers to the threats to their way of life. There is a need to give empathy toward the Raute people and the pressures they face as a way to demonstrate love and concern.

Another need is that the Raute are becoming increasingly dependent upon the surrounding peoples to survive. There is a need for the Raute to have an expanding market for their wood bowls and boxes so their nomadic lifestyle can be supplemented. They are interacting with Nepalese on a more frequent basis and this is an opportunity for influence. If Christians were living in the surrounding population they would have the opportunity to interact with the Raute.

There is a need within the Raute people for a "person(s) of peace." A person of peace could be the door to the Raute people and could be a bi-cultural bridge for communicating the Gospel to the rest of the tribe. The person of peace could be one of the nomadic Raute or one of the Raute people that have recently settled in the surrounding villages.

One of Jesus' greatest prayers for the church is unity, but the lack of unity is also one of her greatest sins. There is a need to coordinate all of the ministry resources currently focused on reaching the Raute. Uniting the disjointed efforts across the Church and coordinated and orchestrated these efforts to reach the Raute people would make a great impact.

Finally, there is a need to combat the spiritual darkness that surrounds the Raute with a viable, indigenous, church-planting movement in Western Nepal. The Raute depend heavily on the shamans for healing. The shamans represent a stronghold to the spiritual forces of their dark world that hold them in bondage to idols. An allegiance encounter with the shamans could break this stronghold.

In addition, because of poverty in the region, there is a practice of the villagers, farmers, and tribes in Western Nepal selling their young daughters into the sex trade in India. Sometimes it is done innocently as the parents of the girls are told the girls are being taken to India to work in "factory jobs" that give the parents one

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<sup>21</sup> Fortier, Jana. "Kings of the Forest"

less mouth to feed and a small revenue stream from their daughters “work.” Sometimes it is done deliberately. For example, there is a tribe called the Badi people. Their tradition and culture is prostitution. A family rejoices if a wife give birth to daughter. The father of family goes to the city to find customers and the customer can either chose the mother or daughter. Although the Raute do not participate in this activity, a movement to address this darkness will influence them.

**What Can We Pray For?**

- A. Pray for God to provide a long-term medical missionary that will use their medical skills and the power of prayer to the one true God for healing to break the stronghold the shamans represent. The resulting healing would also build a valuable bridge of love, which could create trust to share the Gospel.
- B. Pray for God provide a dedicated cross-cultural missionary effort to work directly with the nomadic Raute long-term.
- C. The Raute chief is the door for outsiders to the Raute people. Currently he is preventing Bible stories recorded by the Global Recording Network in the Raute language from being played for the tribe. Pray that God will prepare the chief’s heart to be a “man of peace.” Pray for a relationship of trust to be built with the chief by a missionary and for God to open the door to his heart and in turn for the chief to open the door to the tribe to hear the Bible stories.
- D. Pray for God to create a viable, indigenous church planting movement in villages within the nomadic Rautes’ range so that Christ followers surround the Raute. Pray for a cross-cultural missionary effort to work with the Raute of Nepal that have recently left the nomadic way of life and who may be God’s person of peace to receive the Gospel and go back to live with the tribe and see their people become Christ followers.
- E. The Raute need help expanding the market for their wooden products. Pray for Christians to help them expand the market for their products creating another bridge of love to share the Gospel.
- F. The Raute need a consistent advocate to the Nepali governing authorities to help them maintain their status as an independent people that are not taxed and that do not vote. Pray for advocacy for the Raute’s continued access to forestlands in Western Nepal and the resources they represent.
- G. Pray for the young girls being sold into sex slavery to be redeemed for Christ and His Kingdom by opening boarding schools with the provided tuition so that this practice can be eradicated and so they these girls could become a missionary force to reach the tribes of western Nepal including the Raute people.
- H. There is a need is for someone to work with God’s spirit to build relationships with and serve the ministry partners already working in western Nepal and unite their efforts. Pray for God to raise up a world Christian to coordinate the ministries’ efforts in alignment with a God led, go forward plan that is prayerfully and collaboratively developed.

### **What are resources available for the Raute people?**

There are three resources God has provided for this coordinated, focused effort to reach the Raute.

First, there are the Bible story recordings in the Raute language produced by GRN. <http://globalrecordings.net/en/program/A62328>. These resources have been sitting on the shelf for five years waiting to be used.

Second, is *"The Hope Project"* developed by Mars Hill Productions, [www.thehopeproject.com](http://www.thehopeproject.com). The HOPE is an epic 80-minute dramatic motion picture overview of the story of God's promise for all people as revealed in the Bible. There is a tribal, animist version of The HOPE to be produced to be complete in 2017. The HOPE is not in the Rautes' native tongue, Raute, it is in their trade language, Nepali, Nepali is used by the Raute not only for trade, but to communicate with outsiders to the tribe, including anthropologists, missionaries and the media.

The third resource is the Jesus Film in Nepali <http://www.jesusfilm.org/search.html?q=Nepali>. Once again, it is in the Rautes' trade language. One issue is it hasn't been contextualized to a tribal/animist audience like the Raute, but it could be an effective tool to reach the surrounding population.

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