

The Jino Ethnic Group



Big drum is the Jinos' sacred sacrificial utensil and musical instrument. It was said that Amaiyaobai, the ancestor of the Jino people, made a big drum when the flood came in the ancient time and put the man named Menghei and the woman named Mengniu in the drum, who floated to a place called Sjzuomi to multiply. In memory of Amaiyaobai, the Jinos beat the big drums and dance the big drum dance every year at the festivals. The

wooden sticks around the drum symbolizes the sunshine, hence the drum also is called Sun drum. Moonflower pattern, the decoration on the back of adult's clothes, represents perfect love.

The population and environment

The Jinos call themselves "Jinuo", which means an ethnic group that "respect the uncle". Others call them "Shule". Jino was identified as a single ethnic group by the Chinese government in June 1979. With a total population of 20 899, The Jinos mainly live in Jinghong City of the Xishuangbanna Dai Autonomous Prefecture in Yunnan Province and others live in the mountainous areas nearby.

Jino Mountain is in the tropical region. Those up-and-down mountains, the crossed rivers and the densely grown forests provide abundant plant and animal resources. Rice and maize make up of their staple food, which is complemented with venison.

The Jinos have their own language, which belongs to the Tibetan-Burmese group of the Chinese-Tibetan language family and resembles Yi language in pronunciation and vocabulary. They have no written script and used to keep records by notching wood or bamboo. In 1983 a script was designed for The Jinos but was not popularized.

The Jinos are animists, believing that all things on earth have souls. They worship nature, their ancestors and Kongming.

The resident characteristics—the big house and the earring flower



In 1960s, there were still some big houses where several generations lived together. Stepping into the door, a central fireplace symbols the big family is in the middle of the

house and each small family also has a fireplace connected by a long passage. Bamboo fencing separates each family's house. The biggest house could be 100 meters long and accommodate 200 people, however, this kind of house has disappeared nowadays.

The commonest is the bamboo house supported by five main posts. The one in the middle is the life post, and the left one symbolizes the god of the village, and the right one represents the hunting god. And the left front is the parents' post, and the right front is goddess' post. Every post implicates a beautiful legend. In the past, if the host of the house became the head of the village, the wooden post would hang on his village-god post.



The bamboo buildings are always decorated with “earring flowers” , which symbolize the soul of the parents. And ten flowers mean that the host is the head of the village.

**The costume features
——the seven colors
clothes and the triangle
hat**

Most Jino women are experts in spinning and weaving. They use homemade cloth to make clothes. Those cloths are weaved by cotton and are very durable. They call the cloth “Kandaobu”(cloth which can chop the knife.)

Jino men usually wear the collarless jacket with buttons down the front and blue big trousers or shorts with white puttees. There are many red and blue strips in the chest of the jacket, and beautiful “sun-flower” is embroidered on the back.

Jino women wear triangle print cloth, called apron, and collarless colorful jacket and blue puttees. Their jackets are usually made of cloth strips of white, black, red, yellow, green, and purple and purple and there are many colorful patterns on the front chest and on arms of the jacket. They also wear their hair in a coil just above the foreheads, and sling across their shoulders sharp-pointed flax hats.

The love and marriage——trilogy

The Jino teenagers attend grown up ceremony at about fifteen years old. When boys join in “Raokao” organization and girls join in “Mikao”, they are qualified to date. According to traditional customs, the marriage of the Jinos should experience three periods of “Bapiao”, “Babo”, and “Bale”.

The first stage is “Bapiao”, which means that “love starts with the tender eye contact”. If they love each other, girls will send arecas flowers, and boys will send back some gifts, such as arecas and cigarettes. Babo is the second stage, which means that they passionately love each other. During Babo, they can kiss each other and send some gifts such as: bags and sugarcane, which represent sweet love. The last stage is “Bale”, which is “asking for living together”. And girl will bring her lover to her home, and if her parents agree, they will get married.

The communication—the leaf letter and the letterings on the wood

The Jinos do not have their own script and they used to communicate through “Maba”. There are some signs on the “Maba”. For instance, chicken feather represents emergency, and black coal means it is very serious. Lovers use “leaf letter” to express their feelings. The human-figure leaf means that there are many turnoffs in one life. A red string means live will never change. Leaf placed on the roadsides represents that love is valueless.

In the past, the Jinos kept accounts on woodcut, which was made of bamboo or wooden sticks. Some Signs were carved on the woodcut, which was then separated into two parts and was kept respectively by head of the village and the head of the family. Each account has one woodcut. Every time the money was hand in, they will mark on the woodcut and hang something else in case of confusion. For example, if they record cereals, they will hang a little bag of cereals. They also use real items to count. Ten corns represent the number ten, and one hundred corns stand for one hundred.

The happy festival—the Temoake Festival

Temoake, also called the Festival of Forging Iron, is held between 6th to 8th, February. In the first day, after the ritual of butchering the cow, people beat the cow skin drums and perform the Sun Drum dance. The Sun Drum is the most holy sacrificial vessel and instrument of the Jinos, and they offer sacrifice to pray for the flourishing family and abundant harvest. In the second day of Temoake, they hold of ceremony of forging iron to prepare for the spring ploughing.



The Ethnic development—a great leap over one thousand years

From 1950's to present, the Jinos progressed from primitive society to society and completed a great leap. The Jinos used to plant corn and now they generally plant various corps, especially rubber, tea and fruits. Great development also takes place in educationthe graduate rate of the Jine schools ranks high in the whole province and they

boast their own college students.