

GIE TRIENG

More than 30,000 members of Vietnam's Gie Trieng minority live in central Vietnam. They are mainly concentrated in Dac Giay District of Kon Tum Province, and in the mountainous Giang and Phuoc Son districts of Quang Nam-Da Nang Province. The main location is northwest of the town of Dac Rotah.

The Gie Trieng, as with many of Vietnam's officially recognized groups, are not one cohesive ethnolinguistic identity. Their name is derived from the combination of two main tribes—the *Gie* (or *Jeh*) and the *Trieng*. The smaller *Ve* and the *Bnoong* tribes were also combined into this artificially constructed government classification.

The Trieng are the largest and dominant tribe, making up about 75% of the Gie Trieng population. Of these four tribes, only the Gie (Jeh) are reported to live in nearby Laos.

Social and linguistic differences between the Gie Trieng tribes are quite large. For example, three of the groups use separate names to determine the male and female family members, but the Bnoong do not have such a distinction.

Each of the four tribes possess different traditional clothing. Bnoong women are the only ones who wear leggings in order to keep warm in the winter months. The other Gie Trieng women wear long wrap-around skirts that are high enough to cover their

chest. They are also fond of wearing copper and silver earrings, necklaces and bracelets. Some of the wealthier women prefer to wear jewelry made of ivory, from the tusks of one of the still numerous elephants that inhabit central Vietnam.

Young Gie Trieng girls wear their hair down to their shoulders. When they are married they plait it into a knot. This is an immediate social sign of a woman's marital status.

Gie Trieng houses are built on stilts. Their roofs are constructed in such a way that they resemble tortoise shells reaching almost to the ground. The houses are arranged in a circular pattern radiating out from the *rong*—a community meeting house.

In the past there was great hostility and warfare between the various Gie Trieng tribes and also with other ethnic groups in the region. Vendettas and revenge killings are still sometimes performed. Until a few years ago strangers were sometimes captured by the Gie Trieng and murdered as sacrifices to evil spirits.

There is a significant division between males and females in Gie Trieng society. Inside a Gie Trieng house

middle which divides the home into male and female quarters.

Each Gie Trieng village has a leader, or chief, who is considered the greatest and bravest warrior from that community. As well as conducting frequent military campaigns against hostile neighbors, he is responsible for directing community affairs.

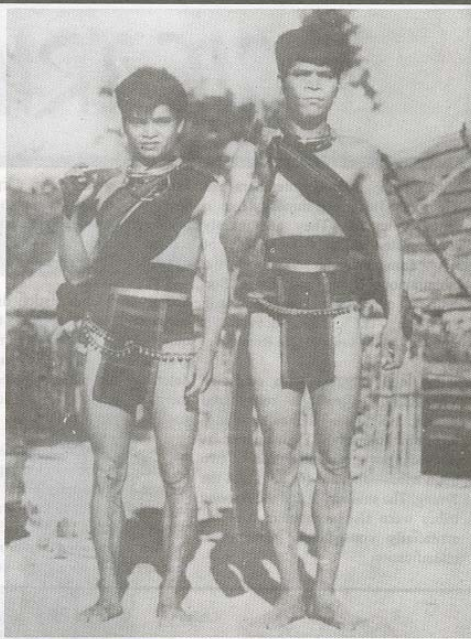
Boys are allowed to engage in sexual relations with girls from about the age of 10. The communal house in the village is set aside for young people to meet at night. At the age of 13 they file their teeth, and are considered a full member of their community from that point on. Most Gie Trieng are married by 15 or 16.

At the wedding ceremony, the young woman must have at least 100 logs of firewood prepared as a gift to the groom's family. This is a traditional sign to show that the bride is a hard worker and is not lazy.

A Gie Trieng woman must give birth in a hut that has been built by her husband in the forest. Ten days after the birth the baby is brought into the village and a great feast is held to celebrate the new life.

Most Gie Trieng are animists. They believe the soul of each person is located inside his or her ears. After death the spirit transforms itself into a bird and flies away to be with their ancestors. The animistic Gie Trieng revere the water buffalo so much that it borders on worship. Gie Trieng graves are topped with a carved image of a buffalo head.)

Because of the dedicated work of foreign missionaries prior to 1975, about 10,000 Gie Trieng claim to be Christians today. Scripture portions are available in the Jeh language, and Gospel recordings are available in three dialects.



Pray for the Gie Trieng

- 1 Praise God for the faithful witness of missionaries who reached out to the Gie Trieng prior to the Communist takeover in 1975. Pray their labors would continue to bear much fruit.
- 2 Ask God to strengthen the 10,000 Gie Trieng believers, that they would be a good witness both to the non-Christians among their tribe and to surrounding groups.
- 3 Pray the Gie Trieng church would have a vision to take the Gospel wherever the Holy Spirit would lead them.



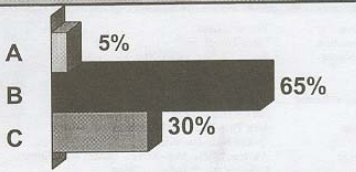
Population:
26,924 (1989)
33,400 (2000)
40,800 (2010)

Language:
Mon-Khmer

Religion:
Animism

Christians:
10,000

Status of Evangelization (Awareness of Christ and the Gospel)



A = have never heard the Gospel or the name of Christ
B = were evangelized but have not yet become Christians
C = Adherents to any form of Christianity

Overview of the Gie Trieng

Countries	: Vietnam, Laos	Subgroups (4)	: Trieng, Gie, Ve, Bnoong
Pronunciation	: "Jeh-Treng"	Religion	: Animism, Christianity
Other Names	: Bri-la, Ca-tang, Doan, Xop, Mo-noong, Moi, Pin, Giang-Ray, Trieng, Srien, Tareh, Treng, Va-rieng, Tahung, Dgieh, Giang Ray, Jeh, Die, Yeh, Gie	Christians	: 10,000
Population Source	: 26,924 (1989 census)	Scripture	: Portions 1967; Mark, Acts, Luke 15 and hymnals are available
Location	: Jeh live also in Laos; Kon Tum; Dac Giay District; Quang Nam-Da Nang; Phuoc Son District	Jesuz film	: none
Language	: Austro-Asiatic, Mon-Khmer, Eastern Mon-Khmer, Bahnaric, North Bahnaric, West	Gospel Recordings	: Jeh: Northern #00793; Jeh: Southern #03176; Jeh: Tra My #01014
Dialects (2)	: Jeh Bri La, Jeh Mang Ram	Christian Radio	: available (FBBC)
Literacy	: 13-25%		: 15 minutes per week
		ROPAL code	: ST000 (Trieng); JEH00 (Jeh)