

SOME PROBLEMS IN DETERMINING THE ORIGIN OF THE PHILIPPINE WORD ‘MUTYA’ OR ‘MUTIA’

Grace Odal-Devora

University of the Philippines - Manila

mutisalah@yahoo.com

ABSTRACT

Certain problems are to be encountered in determining the origin of the word ‘mutya’ or ‘mutia’ (pearl; precious stone). Although the word is believed to belong to the Austronesian super-family of languages¹, the term has also been discovered to have variants and cognates in languages of other linguistic families such as Sanskrit, Gujarat, Prakrit, Pali, Hindi, Urdu, Singhalese, Nepalese, the Dravidian languages, and Kanauri. Compounded with this is the further discovery of variant terms in Phoenician, Middle Eastern and Egyptian mythology. There are also place-names and people’s names in Dubai, Turkey, Egypt and Russia with the same variant terms. The problem is that the more one follows the word and its variants in their cross-cultural settings, the more its polysemic cognitive elements turn into a family resemblance² of primary, widened, and transferred references of ‘mutya.’ More questions are raised than answered. Why is the term and its variants widespread? Why does it exhibit conceptual traits that seemingly exhibit features of a family resemblance? Is it really a proto-Philippine term belonging to the Austronesian family, a loan-word from other families, or a part of an inter-related complex of language families stemming from a mother-tongue? I have no definite answers yet for all these questions. However, I tentatively posit a hypothesis: that the term ‘mutya’ has a disyllabic root-base ‘muti’ / ‘moti’ that demonstrates lexical and conceptual similarities with Sanskrit, Dravidian Indian and Arabic/Phoenician morphemes because it might have been derived from a parent proto-Austronesian monosyllabic root-base (possibly ‘mut’ / ‘mot’ or ‘mu’ / ‘mo’) sharing some affinities with other monosyllabic language families in Asia because they all spring from a common primordial mother-tongue (possibly proto-Asian) that broke up. As a result, its proto-forms either survived through differentiation into variants, cognates, derivatives and synonyms, or became extinct. However, through migration and maritime trade, some surviving proto-forms might have re-linked and been revitalized through collective memories, re-inventions, indigenizations, or some might have readily been borrowed as loan words, for they are conceptually familiar and useful to the local people.

1. Introduction

The purpose of this paper is to introduce the Philippine word MUTYA (pearl / precious stone) and the problems involved in determining its origin. The main problem is determining whether it is really a proto-Philippine term as claimed by Henry Costenobe (1979), or a loan-word from Sanskrit, Dravidian languages, Arabic or Phoenician? Is it a term that demonstrates the notion of a ‘family resemblances’ of a concept developed by Ludwig Wittgenstein? If that is the case, then is it possible that the categories belonging to the concept may overlap and show family

¹ There are not only lexical, ethnographic, historical, literary and artistic data that support this from Philippine data, but there are also some variants of the term in Malaysia, Indonesia, the Hervey Islands of Polynesia and even the Southern Ryukyus just off Taiwan)

² The concept of family resemblance used here is as defined by Wittgenstein’s notion of “family resemblances” of words and concepts.

resemblances even without being necessarily belonging to one genetic family?³ Since I am not a linguist and am still examining the voluminous data collected, as well as just learning the technicalities involved in analyzing them, I will not yet make definite statements about the matter, but just posit a tentative guess at the end of the paper based on the application of an imaginative reading of the ethnographic, historical and literary data gathered. The thesis of the paper is that the ‘mutya’ and its related terms across cultures of different language families exhibit some conceptual family resemblances demonstrated by extension of its primary meaning as well as its metaphorical and metonymic transfers of meanings. The primary meaning is hypothesized to be due to the coming of the term’s protoform from a single mother tongue that branched off and differentiated into several language families, possibly developing and retaining some derivatives and cognates of the original proto-form, while losing the others or borrowing and re-inventing what one has lost.

I have divided the paper into five parts. Part 1 is the Introduction. Part 2 constitutes the Philippine data. Part 3 discusses the term in relation to its Austronesian-speaking neighbors and relatives. Part 4 presents data from other language families in relation to the word. Part 5 serves as the Conclusion.

2. The ‘mutya’ in the Philippines

Based on my study of the term “mutya” (literally, “precious stone” or “pearl”), I have discovered the following things about the word :

First, the word, with its variants, is found in 33 languages of the Philippines, covering Batanes to Sulu . (See Table 1 for a listing the word and its variants as I have found them in various parts of the Philippines and in my examinations of dictionaries and readings of written texts).

Second, the word is polysemic, with its meanings ranging as follow: pearl; precious term; charm stone, talisman, amulet; white, small magical stone; bezoar stone; gem or jewel; beads; a goddess; a beautiful woman or beauty queen; a guiding spirit or patron ; anything rare, special, unique; alone/ singular; excellent and praiseworthy; and “beloved.” The literal meaning refers to : a “pearl” or the pearl-like magical white stone, any rare and precious stone, a bezoar stone, a fossilized or stone-like thing, a gem stone, beads or bead-like objects, or even flowers, bones, teeth, or grain strung together to form a necklace used as a magical, protective or charm ornament. It can also refer to the meteorite stone falling from the sky, or even the light from what others call a St. Elmo’s fire or a ball of fire / light. These forms of the mutya give birth to a concept of the mutya as an unusual natural occurrence. This concept seems to spring from a collective perception of something extraordinary emerging from nature, functioning as an offspring, a child, an outgrowth and an excrescence from nature. However, though it comes as basically a natural emergence from nature there is usually something unusual about its coming into being, something like a freakish appearance, a unique , rare and unusual phenomenon. It variously comes in the form of a round or spherical outgrowth, an excrescence, a

³ For an elaboration of the concept of ‘family resemblances’ and ‘language games’, please see the work of Hans-Johann Glock in the References Section.

seed, a kernel, a grain, a fruit, a child, a flower, a boil, a cyst, a bezoar stone, a fragment, piece, a pulverized or powder form of a whole stone, rock, plant, tree, animal, person or thing. Sometimes, it is a fossilized form of an organic substance. Sometimes, it is a crystallization of a substance. It can refer also to an idea that is “born” from a person spontaneously like a spark of fire, a shaft or ray of light, the inspiration of an idea or a genius of a person that just emerges from within. It also comes as a mysterious secretion of a thing, like that of an oyster secreting nacre to create a pearl of great iridescence, radiating light from within. The image of the mutya as light streaming from within becomes a starting point for developing a local concept of hidden beauty. The healing aspect of the various mutya stones and gems becomes a stepping-stone towards formulating a concept of natural healing, a kind of self-healing based on the discovery of the hidden resources within. Moreover, the inherent powers and virtues of the various mutya objects can be the basis for conceptualizing on the nature of the self – that starts from discovering the innate powers and inherent virtues within and using them to transform oneself and one’s society – like the transformation of the pearl from slime, mud, sand or dirt into a gem of light, beauty, healing and purity.

To recapitulate, as a polysemic word, its literal meanings grow by metaphorical and metonymical extensions. Its primary and literal designation as ‘pearl’, ‘precious stone’, ‘magical stone’, a bezoar stone or fossilized object taken from parts of plants, trees, animals, birds, etc. appearing as an unusual pebble – are perceived to be ‘living’ and possessed with sacred potency or magical virtues. Hence, various kinds of ‘mutya’ are used as healing stones, talismanic stones and even as gem stones for protective purposes. Later on, certain attributes were given to it by society, basically all revolving around the concept of something being ‘precious and dear’, ‘greatly beloved’, ‘unique’, ‘one and only’ or ‘one of a kind’. Therefore, it is treated as rare and something to be protected and greatly loved. The manifestations of this in society are : a sole child; a rare and beautiful gem; a beautiful and virtuous woman ; a beauty queen; a loved mother, father or child; a great ancestral god / goddess / hero as well as the guardian spirit of a person, a clan or a nation, etc. The term appears to expand in meaning by dint of the people’s usage of its poetic and figurative associations. From the primary term designating ‘pearl’ and ‘precious stone’, it extends to refer to amulet, talisman, jewel, and beads. Then it indicates a spirit guide that extends to ancestral figure, inspiring muse, goddess, patron, beauty queen and a unique, rare and special person or object that is treasured. Symbolically, it refers to love and devotion, quality, excellence, rank, virtues, power, light and devotion. Metonymically, it is also associated with seeds, kernels, grain, sprouts, springs; being hidden or lost, isolated and alone; sprouting, cutting or plucking, pulverizing, dying, darkness, disease, venom and healing; with small bits and pieces; with boils, protuberances, warts, welts, pimples and excrescence; also with dirt, sand, and garbage. The over-all concept here is that of being something ‘precious’ through some innate or inherent traits and properties; thorough its capacity to mirror in its minute or small state (microcosm of a seed) the bigger picture or image (macrocosm of the world); or through a ‘magical’ process of transformation from something low, mean or dirty to something high, noble and beautiful.

Below is a table summarizing the term in its primary and extended primary meanings, based on dictionary sources.

Table 1: The Word as Found in Dictionaries and Some Texts

Group	Term	Meaning
Proto – Philippine	muti`a`	“pearl, gem” (Costenoble, p. 193)
Aklanon	mútya'	“pearl; a thing of (great) value, treasure; to produce pearls” (Reyes <i>et al.</i> , 1969), p. 265
Bikol	Mutya mutyá' mutyá mutyâ muting	“piedra preciosa; <i>mutyaan</i> , el animal donde se halla, o el que la tiene” (Lisboa, p. 248) “pearl, jewel, gem; precious stone; anything one holds dear; something beloved” (Mintz, p. 395) “pearl, gem” (Francisco, “Indian Influences,” p. 15) “”pearl; talisman, charm, amulet” (Panganiban, <i>Diksyunaryo-Tesouro</i> , p. 718) “bilig, katarata” (Silverio, <i>New Bicolano-Pilipino-Englisih Dictionary</i> , p.76)
Binukid	Muntyà	“good luck charm; stone used as a fetish or charm (believed to have supernatural power)” (Otanés, p. 105)
Cuyonon	Moya	light of sparkling stone; shining stone owned by a ‘kapre’ (Ramos, <i>Phil. Demonological</i> , p. 14)
Dumagat (Casiguran)	'motya	“charm (something found inside of a fish or pig, which is carried as a charm; usually it is a little white stone)” (Headland, p. 101)
Hiligaynon, Ilongo	mútya' mútia / mutia mutia / mútia mutyâ / mutyá / mutyà	“pearl” (Motus, p.187) “pearl, something precious, valuable, excellent, a gem, a jewel, or the like” (“A Glossary of Spanish and Philippine Words in the Robertson Translations of the Pavon Manuscripts”, p. 56) “What they call the ‘mutia’ is I believe, the diamond itself. Whoever carries it with him always will be kept from all malignamt spirits.” (The Robertson Translations of the Pavon Manuscripts, Part III, Book II, p. 44) “pearl; the one and only; bugtong: hinigugma; pinalangga; talisman, charm, amulet”

		(Panganiban. Diksyunaryo-Tesauro, p. 718)
Ilokano	Mutiá mutiá mutia mutiá mutiá mutiá	“amulet, talisman, charm; will-o-the wisp; gem; goddess; young lady, beautiful girl; muse, beauty queen (mutya)” (Laconsay, p. 327) “amulet, talisman, charm, will-o-the-wisp, bezoar; gem, serpentine; goddess; young lady, muse, beauty queen” (Gelade, p. 412) “an object with magical powers, an amulet, a charm” (Constantino, p. 343) “piedra preciosa, la piedra serpentine, la piedra bezar, amuleto” (Carro, 1793) “gem; serpentine stone; bezoar; amulet; talisman; charm”(Carro reported by Vanoverbergh, p.197) “pearl, charm, precious stone, amulet” (Francisco, “Indian Influences,” p. 15)
Itbayat (Batanes)	Motiñ	“beads (blue color). It is precious as gold and multicolored when lighted at night. They are found at several places (fields and farms) in Itbayat like Karovooban and Riposed. The fishermen in valugan on Batan Island throw them in the sea when the fishing season starts. The Yami people in Formosa value them highly” (Yamada, p. 181)
Ivatan (Batanes)	Mutin mutin	“isang uri ng butil may kulay bughaw na dinadala ng mga mangingisda para swertihin; precious bead, blue in color, brought along by fishermen for good luck” (Hidalgo, p. 381) “green or blue beads used in making necklaces. It is also prized as a ritual bead used by fishermen as offering to the spirits of the sea to obtain good luck” (Hornedo, p. 90)
Ibatan	Mutin	“abalorio azul” (Vocabulario Ibatan-Espanol, p. 135)
Jaman Mapun	Muntja mutsa	“pearl; gem” (Collins, p. 364) “pearl; gem” (Collins, p. 365)
Kapampangan /Pampango	Mutya mutya	“tangi, bukud-tangi, galing, anting-anting – the only one, pearl, talisman, charm, amulet” (Silverio, p. 52) “pearl” (M. Mercado, p. 258)

	mutyâ	“pearl; solu; darling, irog, giliw, hirang, tangi, sinta, mahal; talisman, charm, amulet” (Panganiban, Diksyunaryo-Tesauro, p. 718)
Maguindanao	Muntia mutiá muntiyá muntíá muntyá / muntiyá	“perla” (Juanmarti, p. 114) “pearl, charm, precious stone, amulet” (Francisco, “Indian Influences,” p. 15) “precious stone” (Sullivan, p. 364) “an amulet, usually pebbles or stones, that cause a good enchanting effect for the owner” (Sullivan, p. 240) “pearl” (Sullivan, p. 477)
Mangyan: South Mangyan (Hanuno’o, Búkid) Hanunóo Iraya, Batangan, Hanunoo, Ratagnon	mutya mutyá mutyâ	“bezoar stone, amulet” (Francisco, “Indian Influences,” p. 15) “bezoar stone amulet” (Conklin, p. 195) “charm stones” (Barbian, 19)
Manobo	'mutjà muntiya'	“a gem” (Gelacio, p. 74) “an object such as a stone or a pig’s tusk which is considered to have supernatural power and is kept as a fetish or charm” (Elkins, p. 125)
Mansaka	Motyâ	“gem; pearl” (Svelmoe, p. 303)
Maranao	montiya’ montiya’an (from “montiya”) Montiya’an (from “montiya”) montia montia	“jewel, gem” (McKaughan, p.206) “bejeweled person; diamond mine” (McKaughan, p. 206) “a town in eastern Lanao” (McKaughan, p. 206) “jewel, gem” (Francisco, “Indian Influences,” p. 15) “jewel, gem” (Macaraya, , Sorat, p.51)
Negrito/Aeta/ Zambales	mutya	“charm stone” (Interview with some male adult Negrito from Zambales of the “Ina Poon Bato” area)
Palawan	mutya, mutia	“charm stone” (Interview from the folklore teachers of the College, Palawan State University, Puerto Princesa City)
Panay Bisaya	Mutiá	“diamond” (Pavon, Robertson Translations, Part III, Book II, p. 44)
Pangasinense/ Pangalatok	Musya	“pearl; gem” (Zulueta, p. 260)

Sama (Pangaturan)	mussa'	"pearl" (Walton, p. 93)
Samar-Leyte (Waray)	Mútya mutya mutyà	"magic white stone; pearl" (Arens, "Folk Practices," p. 141) "a precious gem of supernatural power" (Arens, "The Use of Amulets," p. 122) "anting-anting; galing" (Panganiban, Diksyunaryo-Tesauro, p. 718)
Sugbuhanon/Cebuano	mutiara / muttiara (Old Cebuano) mutyâ / mutyà mutyà	"pearl ; mother – of – pearl " (Pigafetta, 1521 - pls. see Levesque, p. 68.) "pearl; the one and only; darling, pinalangga; talisman, amulet, charm" (Panganiban, Diksyunaryo-Tesauro, p. 718) "precious gem with magical properties; anything precious or valued highly, treasured, most valued" (Wolff, p. 695)
Sulu [Samal]	Mucha	"pearl" (Francisco, "Indian Influences," p. 15)
Tagabili ([Manobo])	Mutia	"charm stone" (Francisco, "Indian Influences," p. 15)
Tagalog	Mutia mutica mutyâ mutiâ mutiâ / mot-yâ motya mutya mutica mutyâ	"piedra preciosa" (San Buenaventura, p. 677) "piedra" (San Buenaventura, [1613] p. 677) "piedra preciosa" (San Antonio, [1624], p. 176) "piedra preciosa" (Noceda / Sanlucar, [1753/1860], p. 578) "pedrecillas que se crian en los cocos, limones o cosas semejantes y tambien se encuentra en la cabeza de algunas aves y se tienen por preciosas" (Noceda / Sanlucar, p. 578) "pedrecilla de estima como la bezal y otras asi, que se crian en los cocos, limones, u cosas semejantes. 'Magmotya', adquirirla de Nuevo dicen que se encuentra tambien en la cabeza de algunas aves" (Noceda / Sanlucar, p. 397) "unas veces es la bezar, o la que ellos llaman 'mutya' " (Noceda/ Sanlucar, p. 366) "lo mismo que <i>Mut-ya</i> " (Noceda / Sanlucar, p. 204) "predileccion, carino o minumutya, predilecto, estimado, amado, <i>giliw</i> , <i>irog</i> ; amuleto, bezar.f. hist. nat. No solamente lo que procede de animals, sino

		tambien lo que se encuentra en frutas, como coco, limon, etc. y en la cabeza de la saves. Sinon. de <i>agimat, anting-anting, sambulanay</i> ” (Serrano-Laktaw, p. 840)
	mutyâ	“paraluman, diwata; perlas” (Del Valle, p. 117)
	(mutyâ) – mutyáng-mutyâ	“nag-iisa, bugtong na bugtong, iisang-iisa” (Del Valle, p. 117)
	mutyâ	“ang matigas na bilugan ang hugis, kulay putting may bahagyang pagkaabuhin na nakukuha sa loob ng malalaking kabibi sa ilalim ng dagat at ginagawang hiyas” (Ignacio, p. 130)
	mutyâ	“fig, pinakamamahal” (Ignacio, p. 130)
	mutyâ	“pearl (perlas); alone, single, (iisa, tangi); darling (irog, giliw, hirang, tangi); [be ext. fig. : sole desire, only wish. Cf. tanging hangad, tanging pangarap]” (Panganiban, Talahulganan, p. 193)
	mutyâ	“(mut-yâ) darling, sweetheart (giliw, sinta, irog, mahal); amulet, charm, talisman (galling, anting-anting); dear, beloved (mahal, minamahal); alone, only one, single (solo, nag-iisa)” (Vito Santos, p. 1297)
	mutya	“pearl” (A. Bonifacio, p. 269)
	mutya	magic fire ball; magic stone derived from plants and animals; banana flower jewel; nightjar jewel (Maximo Ramos, <i>Creatures of Midnight</i> , p. 12)
	mutya	“Ang isang maihananay nating kaurian ng anting-anting ay ang tinatawag na <i>mutya</i> . Ang ‘mutya’ ay isang uri ng bato (karaniwang maliit na puting bato) na ginagamit na pang-akit sa babae o lalaki man. ...Ang mutya ay nakakaakit ng di kailangan ng pilit o lakas ng isang debosyon para mapasaiyo ang iyong hinahangad. Ito ang pagkakaiba ng mutya sa gayuma” (Virgilio G. Enriquez <i>et al.</i> , p. 49)
	mutyá, :	“pearl” (Francisco, “Indian Influences,” p. 15)
	(mutiká) as variant	“precious stone” (Francisco, “Indian Influences,” p. 15)

	mutin	butil ng manik na may virtud (ayon sa isang matandang “karagatan” mula sa Bay, Laguna, sa ulat ng isang mananaliksik na tinipon sa “Pasig Papers Collection” ni E.Arsenio Manuel
Tagbanua	Mutia mútya mutya	“charm stone” (Francisco, Indian Culture,” p. 12) “charms”; “magical” and “personal esoteric objects” (Robert Fox, “Religion and Society,” p. 257 “charms” (Robert Fox, “Tagbanwa Heaven,” p. 382
Tausug	mussa’ (gim. <i>Mucha’</i>) mussa’	“pearl”; (Hassan, p.327) “a feminine name” (Hassan, p. 327)
Tina Sambal	motyâ, pirlas	“pearl” (Elgincolin, p. 111)
Tiruray	Muntiya tipay muntia moto muntus	“diamond” (Martin-Roquero, p. 141) “pearl” (Martin-Roquero, p. 141) “pearl; charm stone; precious gem” (Moendeg, p.284) “an eye” (Schlegel, p. 159) highly praiseworthy (Schlegel, p. 160)
Visayan (Ilongo and Hiniraya, Kaufmann)	mútia / mútya mutyáan	“pearl; something precious, valuable, excellent, a gem, a jewel, or the like (mútya)” (Kaufmann, p. 596) “mother of pearl; full of pearls; wizard, sorcerer, one supposed to practice the black art and to be in league with the devil” (Kaufmann, p. 596)
Visayan (general)	mutia	“miraculous stone” (Isabelo de los Reyes, p. 437)
Visayan (general)	mutyà	“pearl” (Makabenta, p. 117)
Visayan (general)	mútyà	“bato nga panghiyas” ; “pearl; gem (perlas, mutya)” (Hermosisima, p. 351)
Bisaya (generic)	motya	“pearl, jewel” (Francisco, “Indian Influences,” p. 15)
Yakan	mussa’ mutsa	“pearl” (Behrens, p. 254) “pearl” (Behrens, p. 254)
Zambal	mutya	moving ball of light that is said to belong to the ‘kapre’ , (Maximo Ramos, “Development and Demonology,” p. 360, 361)

Based on Table 1, it can be seen that the word can be found in 33 languages in the Philippines (the list is not even exhaustive) comprising the following groups:

Aklanon (mutya), *pearl, gem*
 Bikol (mutya), *pearl, precious stone, gem, charm stone*
 Binukid (muntiya), *charm stone, good luck charm*
 Cuyonon (moya), *shining stone owned by a "kapre"*
 Dumagat [Casiguran] (‘motya), *charm stone*
 Hiligaynon [Ilongo] (mutya, mutia), *pearl, gem, diamond, charm stone*
 Ilokano (mutia), *charm stone, jewel*
 Itbayat [Batanes] (motiñ), *precious and magical beads* o butil-manik na ginagamit sa ritwal ng pangingsda o alay sa mga espiritu ng karagatan
 Ivatan [Batanes] (mutin), *green or blue beads used as ritual beads in fishing*
 Jaman Mapun (muntja, mutsa), *pearl, gem*
 Kapampangan/Pampango (mutya), *pearl, charm stone*
 Maguindanaon (muntia, mutia, muntiya, muntya), *pearl, charm stone*
 Mangyan [Hanunuo, Bukid, Iraya, Batangan, Ratagnon] (mutya), *charm stone*
 Manobo (mutja, muntiya), *gem, charm stone*
 Mansaka (motya), *pearl, gem*
 Maranao (montiya, montia), *gem, jewel*
 Negrito/Aeta/Zambales (mutya), *charm stone*
 Palawan (mutya, mutia), *charm stone*
 Panay Bisaya (mutia), “diamond” (Pavon)
 Pangasinense/Panggalatok (musya), *pearl, gem*
 Sama [Pangaturan] (mussa), *pearl*
 Samar-Leyte [Waray] (mutya), *pearl, magic white stone*
 Sugbuhanon [Cebuano] (mutiara, muttiara, mutya, mutia), *pearl, mother-of-pearl, Precious gem, charm stone*
 Sulu [Samal] (mucha), *pearl*
 Tagabili [Manobo] (mutia), *charm stone*
 Tagalog (mutia, mutica, mutika, mutya, mot-ya, motya, mutin), “piedra”, “piedra preciosa”, perlas, hiyas, agimat, anting-anting, *charm stone*, butil ng manik, paraluman, diwata, minamahal, patnubay ng kasiyahan, nag-iisa, excellence praiseworthy
 Tagbanua (mutia, mutya), *charm stone*
 Tausug (mussa, mucha), *pearl*
 Tina Sambal (motya, pirlas), *pearl*
 Tiruray (muntiya, muntia), *pearl, gem, diamond, charm stone*
 Visayan [Hiniraya-Ilongo] (mutia, mutya, mutyaan), *pearl, mother-of-pearl, jewel, charm stone, wizard*
 Visayan [generic] (motya), *pearl, jewel* (Francisco)
 Yakan (mussa, mutsa), *pearl*
 Zambal (mutya), *ball of light owned by a "kapre"* (Ramos)

Third, the word has the following forms and variants : ‘mutia’; ‘motya’; ‘motiya’; ‘mut-ya’; ‘mutsa’; ‘mutja’; ‘muntja’; ‘mucha’; ‘musya’; ‘mussa’; ‘moya’; ‘mutica’ or ‘mutika’; ‘mutin’; ‘motiñ’; ‘muntia’; ‘montia’; ‘muntya’; ‘muntiya’; ‘montiya’; ‘mutiara’; and ‘muttiara.’ All these cover about 21 variant forms.

Fourth, the word is used generally as a noun (‘Mutya ng Silangan’; ‘Mutya ng Pasig’), adjective (‘mutyang ina’), an adverb (‘mutyang mutyang anak’) and verb (‘minumutya kita’; ‘pinakamumutya kita’). However, the verb use can only be constructed by the affixes – *in* (mutyain, minumutya, minutya), and not by *-um*. At first glance, it appears that other words beginning with “m” like “mahal” and “mata” cannot likewise be affixed by “-um”. It is suggested that studies along this line be further made.

Fifth, the earliest record of the word is found in Pigafetta's 1521 account of his first trip to the island of Cebu with a group of explorers headed by Ferdinand Magellan. In his account, he mentions a variant of the word in his listing of Cebuano terms as 'mutiara' or 'muttiara', designating 'pearl.' (Levesque 1980). Moreover, the word 'mutia' appears in the first Tagalog-Spanish Dictionary, the *Vocabularia de la Lengua Tagala* published in 1606/1613) – with the word referring to 'piedra preciosa' or 'precious stone.' (San Buenaventura 1606/1613). This information brings the discussion to the next section, showing the word 'mutiara' and its variants and derivatives in the other Austronesian-speaking regions.

3. The Term in the Context of its Austronesian-Speaking Neighbors and Relatives

In Indonesia and Malaysia, the word 'mutya' has several variants as can be seen in the next table :

Table 2 : The Mutya Variants in Indonesia and Malaysia

BAHASA MALAYSIA:	
mutiara, mutya	pearl (Jose Llanes)
mutiya	pearl, mother-of-pearl (Francisco)
mutiara	pearl (Francisco)
mute	pearl-shell; beads (Wilkinson)
muti	pearl-shell; beads (Wilkinson)
Muti Allah	"in whom God is well-pleased" (Wilkinson)
mutia	pearl shell (Wilinson)
mutiara	pearl (Wilkinson)
indong mutiara	pearl-oyster (Wilkinson)
mutu	pearl; gem (Wilkinson)
ratna mutu manikam	precious stones of all sorts (Wilkinson)
muthumanikam	"the light that comes from the stone held in the mouth of a cobra"(interview with a Malaysian professor)
muti, mutya	pearl (Balfour)
mutiyara lulu	pearl (Balfour)
mutya	pearl (Panganiban)
mutia	pearl (Windstedt)
mutiara	pearl, mother-of-pearl (Winstedt)
mustika, mestika	amulet (Balfour)
muntika	Talismanic bezoar (Wilkinson)
mutiara	pearl (Raffles)
mutiara, mutiya, mutia	pearl (Francisco)
BAHASA INDONESIA	
mutiara	pearl (Echols)
mutu	pearls (Echols)
mutu	quality, grade (Echols)
mutu	carat (Echols)
mutu	quality, excellence (Echols)
mote	beads (for necklaces) {Echols}
mutisala	colored beads (Maramba)
mulia	sublime, noble, lofty (Echols)
mulus	flawless and pure (Echols)
indung mutigara	mother-of-pearl (Wilkinson)
ratna mutu manikam	"all kinds of precious stones" (Echols)
Muntumuntu	"God of the Sun and the Law-giver" (Guide to gods, p. 114)

JAVANESE	
mutijârâ	pearl (Horne)
muntijâra	pearl (Horne)
mutyârâ	pearl (Horne)
mote	coral bead (Horne)
monté	coral bead (Horne)
OLD JAVANESE	
munté	coral bead (Horne)
mut	“something one holds in the mouth or sucks or nibbles on” (Horne)
muntil	small tight knot, esp. in a Javanese-style hairdo (Horne)
muntjar	sparkling, glittering (Horne)
Muntumuntu	God of the Sun and the Law-Giver (Guide to the Gods, p. 114)
mulad	to blaze, to glow (Horne)
retna	diamond, precious gem (Horne)
retna mustika	a large jewel (Horne)
mutyara	pearl (Francisco, Schneider)
mutiara	pearl (Raffles)
(Jawan, Basa, Krama, Sunda)	
OLD MADURESE:	
mutyara	pearl (Francisco, Schneider)
MADURA, SUMENAP, BALI :	
mutiara	pearl (Raffles)
OLD SUNDANESE:	
mutiara	pearl (Francisco)
BUGINESE:	
mutiara	pearl (Francisco, Scheneider)
FLORES:	
muti	pearl (Francis, 251)
MAKASSAR:	
mutiara	pearl (Franciso, Schneider)
TIMOR:	
mutisalah	heirloom beads; “false pearls” (Francis, p. 15)
mutiraja	opaque orange red Chinese coil bead (Francis)
mutitanah	opaque red beads worn by commoners (Francis)
mutibata	orange opaque beads (Francis)
BATAK:	
mutiha	pearl (from a Batak informant taking his doctoral studies at the Asian Social Institute, Nov. 25, 2005)

In the context of its Polynesian relatives, the term for ‘pearl’ in Hawaiian is ‘momi’ (Pukui 1971) . However, in the Hervey Group of Islands (near New Zealand), the word ‘motia’ is used to refer to the ‘center’ as in ‘Rangi-Motia’ or ‘the Center of the Heavens’ (Andersen 1969). Furthermore, the epithet for *Hina* or *Ina*, the Moon Goddess is ‘Ina-Motea’, referring to ‘the brightness of the moon.’ (Andersen1969)

In the Southern Ryukyus near Taiwan, the word ‘mutu’ is used to refer to ‘the house of the stem family’, and implies origin, center, foundation; it also means ‘sacred grove or shrine’ (Mabuchi 1976).

Based on the above data, what can be said about the term and its concept? In Indonesia and Malaysia, similar terms ‘mutya’, ‘mutiya’ and ‘mutia’ occur. The words ‘mutiara’, ‘mutijara’, ‘mutiyara,’ and ‘muntijara’ are related to the ‘mutiara’ reported to have existed in Cebu in 1521 by Pigafetta. Where does the additional “ra” come from in the word ‘mutiara’?

To answer this, it might be good to derive first the root stem of the word ‘mutya.’ To start off, Henry Costenoble considers the word ‘muti`a`’ as a Proto-Philippine term, designating it as a ‘pearl’ or ‘gem’ (1979). The question is, from where is the Proto-Philippine form ‘muti`a`’ derived? It appears that that word “mutya” is a contraction of a composite word : the disyllabic root-stem ‘muti’ and other disyllabic root-words such as ‘aya’ (‘muti’ + ‘aya’ = ‘mutiya’ or ‘motiya’) ; ‘ara’ or ‘yara’ (‘muti’ = ‘ara’ / ‘yara’ = ‘mutiara’; ‘mutiyara’); ‘ara’ or ‘jara’ (‘muti’ + ‘ara’ = ‘mutiara’; ‘mutijara’) ; ‘munti’ + ‘ara’ or ‘jara’ ‘muntijara’); ‘ala’ (‘Muti’ + ‘Ala / Allah’ – ‘in whom God is well-pleased’ [Wilkinson 1957] or ‘The Pearl of God’; the ‘Pearl of Allah’ ; the Precious Gem-Stone of God or connotatively, the ‘Beloved of God.’). The Batak word ‘mutiha’ can be a contraction of ‘muti’ + ‘hala’ (‘mutiha’) which might be the cognate of ‘yala’ (ala – muti ala; muti allah) , ‘yara’ (ara - mutiara) and hala (mutihala/ mutiha’ / mutihara/ mutiara).

In the Utmatjera tribe of Australia, Eliade (1964) cites Spencer and Gillen referring to ‘atnongara’ stones which are ‘small crystalline structures which every medicine man is supposed to be able to produce at will from his body, through which it is believed that they are distributed. In fact it is the possession of these stones which gives his virtue to the medicine man’. This information makes it easy to believe that the term ‘ara’ refers to a stone-spirit or a spirit residing in the stone , guarding the stone or giving powers to the stone for healing or protection. This stone-spirit may be an ancestral figure, a nature spirit or a deity. There is a counterpart of this in the Philippines in the hidden small stone kept in great secrecy by the ‘busalian’ (pre-Hispanic men and women of great power and wisdom) of Antique which they call ‘Santo Ara’ or ‘Santuara’.⁴

Among the Sea Dyaks of Indonesia, the name ‘Ara’ refers to the primeval creator spirit that had created the heavens and was in the form of a bird. He created humankind from clay. (Leach 1992).

In the concept of ‘motia’ as ‘center of the universe’ in the form of a island-mound arising from the sea (Rangi-Motia), there seems to be a similarity in the Southern Ryukyus concept of ‘mutu’ as stem, origin, foundation and center. The idea of a sacred grove is similar to the central tree of life - a variation of the image of central mountain, central island or mound occupying the “center of the world’ as a divine pillar of the sky or axis mundi, where creation and life start.

⁴ According to my informant, Eric de la Vega of the Social Science Department , PD Montfort College, Dumangas, Iloilo. This stone is held to have sacred and mysterious powers. In tamil, ‘arai’ means ‘rock, ledge, grinding stone’, ‘aralali’ refers to ‘stone broken for raods’ and ‘ari’ to ‘pebbles or gems of metal punt into women’s anklets to make them tinkle’; in Koda and Toda, ‘ar’ means ‘flat rock’; in Kannada, ‘are’ is stone, rock, slab,’; and in telegu, ‘rayi’ means ‘stone, rock,’ with the stem identified as ‘ra’ designating ‘small stone’ (as in ‘rappa’) – as reported by Burrow and Emeneau (1984).

4. The Term in the Context of Other Language Families

In Thai “muk” refers to “pearl” or “mother-of-pearl oyster” Furthermore, there appears to be a cognate in the word “khot” - a kind of talismanic stones found in certain animals, birds, fishes, crabs and trees like teak and bamboo. This talismanic stones are part of the general term for charms and amulets in Thai called *khawng-khlang* which means ‘sacred potent objects.’ It is classified into four major classes. *Khot* is only a sub-class belonging to the first class called *Khriiang-rang*.

This is a material substance transformed from its natural and normal state mostly into stone or copper. Such a thing is supposed to be imbued inherently with magical power. If held in the mouth or carried or worn on the body of a person, it will provide him or her with invulnerability and protection against dangers or misfortunes. ‘Guns will not explode, sharp things will not wound if fired at or struck at the wearer’ who has such a magical object with him or her. The *khriiang-rang* is sub-divided into two subclasses namely: (a) ‘khot’. A certain kind of stones found in termite hills, stone eggs, certain kinds of ores and *lek-lai* (a miraculous iron characterized by its quality to become soft if held over fire) and a kind of stone called ‘khot akat’, literally the ‘khot of the sky’. Probably it is a meteoric stone or fragment. There are many kinds of ‘khots’, more than enumerated here, and no text books relating to the subject as far as I know are in printed form. Some *khots* I have seen resembled in material substance black stone or oxidized copper. Whether, perhaps they were artificial, I am unable to verify (probably the ‘khot’ and the Burmese ‘amadé’ are one and the same thing) (b) Unclassified. Included in this sub-class are certain seeds found in jack fruit, tamarind...With the exception of the jack-fruit tree, all the above trees and vines are ‘leguminosae’ in species, and are found more or less as indigenous growths in Southern Thailand, the northern part of the Malay Peninsula. Any seed or pod from the aforesaid species of trees if found unusually in its natural state to be copper, it is deemed a miraculous object which commands awe and trust, and can be utilized for its supposed inherent vital force as *khriiang-rang*...Sometimes, I am told, for lack of such rare magical things as enumerated above, people will resort to artificial ones by fashioning them in copper as representations of the aforesaid natural ones. *Khriiang-rang* both sub-class (a) and (b) may be set, mounted or encased with precious metals and strung to a gold chain to be worn as a necklace. Sometimes they are enmeshed with fine wire strung to a piece of thread to be hung around the neck, or wrapped with a narrow piece of white cloth, then rolled and twisted to be worn as a charm or an amulet. If a natural one is sizable, in particular the ‘khot’ stone, it may be broken in smaller pieces for convenience of wearing. Include too in sub-class (b) are adamant in cat’s-eye and rat’s eye, solid boar’s tusk, canine tooth of tiger or ‘sang’ (...an old tiger which can transform itself into a man, or vice-versa a magician who can turn himself into a tiger...), a boar’s or elephant’s tusk broken and lodged in a tree...Also included in this sub-class (b) are buffalo’s and bull’s horns which flash with a radiant light in darkness as if in flames. Any object of this class, (or part of it if it is a big one) may be ornamented with precious metal or worn by the owner as a protection against any danger. (Phya Anuman Rajadhin, *Essay on Thai Folklore*, Bangkok: Editions Duang Kamal, 1968, pp. 269-271)

In Modern Mon the term ‘mòt’ refers to ‘eye, precious stone, cutting edge’ (Shroto 1962). In Myan Mar (Burma) the terms ‘mot’ or ‘mok’ refers to ‘mother-of-pearl.’⁵

⁵ From an interview with a Myan Mar Ph.D. graduate student. The paper upon which his name is written has been misplaced.

In India and in other parts of Asia, the term and its variants can be studied in the following tables:

Table 3 : The Term in Other Language Families

SANSKRIT

kriza (Vedic times)	pearl (Williams/Burro, Emeneau)
mukta	pearl (Burrow, Emeneau) “pearl, as loosened or set free from the pearl-oyster shell; the spirit released from corporeal existence; loosened, set free” (Williams, p. 782)
mauktika	pearl (Burrow, Emeneau)
muktika	pearl (Francisco)
mutya	pearl (Williams, Francisco)

DRAVIDIAN

Tamil: muttu	“pearl, tear, castor-bean, oil-seed, succulent seed of pomegranate, a goldsmith’s weight, seeds or shells, etc., used in games, that which is excellent or praiseworthy” (Burrow and Emeneau)
muttu	“pearl” (Balfour, p. 168)
mutu manikam	“pearls and gems” (Winstedt)
muti	“to adorn, decorate” (Burrow and Emeneau)
mutiya	“unto the end, finally” (Burrow and Emeneau)
mutiyal	“all, whole” (Burrow and Emeneau)
mutiyal	“elderly woman, woman possessed by a spirit, goddess” (Burrow and Emeneau)
mutiyan, mutiyavan	“aged man, elder, senior, Brahma” (Burrow and Emeneau)
Mutial-Amma	“Pearl-Mother – village deity; village mother of the Tamils” (Balfour, p. 92)
muttai	“egg, ovum, world as a globe” (Burrow and Emeneau)
muttam	“pearl, castor-bean, a superior quality of emerald” (Burrow, Emeneau)
muruntu	“pearl” (Burrow and Emeneau)
Malayalam: muttu	“pearl kernel, cf. muru, oyster” (Burrow and Emeneau)
Kota: mut	“woman’s ear-ring” (Burrow and Emeneau)
Toda : mut	“pearl” (Burrow and Emeneau)
muty	“egg, ovum, world as globe” (Burrow & Emeneau)
Kannada : muttu, mutya	“pearl” (Burrow & Emeneau)
motte	“egg, ovum, world as globe” (Burrow & Emeneau)
Kodagu : mutti	“pearl” (Burrow & Emeneau)
Koda : mutte	“egg, testis” (Burrow & Emeneau)
Tulu : muttu	“pearl, a drop” (Burrow & Emeneau)
motte	“egg, ovum, world as sphere” (Burrow & Emeneau)
Telegu: muttiyamu,	
muttemu,	
mutyamu	“pearl” (Burrow & Emeneau)
mutiamu	“pearl” (Balfour, p. 168)

GUJARAT :

mutti	“pearl” (Balfour, p. 168)
munniara	“beads” (Balfour, p. 303)

HINDI:

moti, motī (dialec.) pearl (Balfour 168)
motin pearls (Platts)

URDU:

moti (dialec.) pearl (Platts)
motiya (rustic, dialec.) 'bright as a pearl, pearl-coloured; pearl-shaped; pearl-like;
pearl' (Platts)

PALI:

mutta pearl (Burrow & Emeneau)

PRAKRIT:

moti (rustic, dialec.) pearl (Platts)
motiya (rustic, dialec.) bright as a pearl, pearl-coloured; pearl-shaped; pearl-like;
pearl" (Platts)
mutta pearl (Burrow & Emeneau)
muth "the closed hand, fist; handful; handle; hilt; a kind of spell
or sorcery; to cast a spell over, to charm; to catch or grasp on
the fist" (Platts)

NEPALESE:

muthu pearl (Interview with Nepalese monk)

SINGHALESE:

mootoo, mutu, pearl (Platts, Burrow & Emeneau)

Table 4 : Names of Gods and Goddesses**INDIA:**

Muthiya Deo "a stone god who is the guardian of the village crossroads"
(Ann/Imel)

Motho "deity of the garins, vetch and pilsie (Goddesses of the
World, p. 286.

Mutyalamma "the goddess of chicken pox, smallpox, and cholera
Mathyalamma who is worshipped to avert illness (Mudiraj
(Telangana, Koyi, Konda and Thurston as quoted in Guide to the Gods, p.
Dora, Koya) 460.)

Mutyalamma "Village Mother: disease goddess who causes smallpox
(Telangana, Koyi, Konda, and cholera and is invoked to avert these
Alternate form: illnesses; also said to be a goddess in eastern India.
Mathyalamma Alternate Form : *Mathyalamma* (Ann, Leach)

Mathyalamma
[math=root-word, manth =
to dwell, inhabit; to grind; to go],
{Williams}

Mutyallamma "Village Pearl Mother Goddess [Grama Devata] a disease
(Andhra Pradesh) deity who is worshipped under a thakkali tree. "To
transform the ferocity of the wild mother, the *gramsuttalu*
yantram, a talisman, is buried under her image. This

magical talisman is the tool that transforms the violent, ferocious nature of the goddess' energy into a protective energy. She can then become the guardian of the village.” (Jayakar, p. 162)

Muttayalamma (Central Indian villages)	“one of the manifestations of the goddess Kali as a disease-causing Destroyer” (Walker)
Muttalamman / Mutyalamma Dravidian (Tamil), Southern India	“Pearl-Mother” (plague goddess, especially identified with smallpox), Jordan, p. 201.
Mutial-Amma (Tamil villages)	“Pearl-Mother” (village mother goddesses represented by a stone), Balfour, p. 92
Moti Mata	“Pearl Mother” (stones which are worshipped when cholera appears; also known as <i>Lalbai</i> or <i>Phulbai</i>), <u>Encyclopedia of Religion and Ethics</u> , p. 120)
Moti Mata	“Pearl Mother” (a stone worshipped during cholera epidemics), Crooke, quoted by Ann/Imel
Moti Mata	“Pearl Mother” (she is manifested in a stone that is worshipped during cholera epidemics), <u>Goddesses of the World</u> , p. 286.
Mata Chawar Motin	one of the Pearl-Goddesses (Jayakar, p. 84)
Mata Dia-Motin	“The Goddess Who Shines Like a Pearl” (Jayakar, p. 84)
Mukta Devi (Bengal)	“A wife of Dharma Thakuli invoked for fertility” (Ann / Imel); fertility deity worshipped in the state of Bengal; wife of Dharma Thakur, a fertility, prosperity, and healing god” (<u>Goddesses of the World</u> , p. 286)
Mukhambika (Kerala, Malabar Coast)	“Mouth Mother” (she has a shrine in northern Cannanore on the Malabar coast in the estate of Kerala (quoted from Stutley and Stutley in <u>Goddesses of the World</u> , p. 286.
Mutua Deo (The Korku, Central Provinces)	‘...is represented by a heap of stones within the village and receives a pig for a sacrifice, besides special oblations when disease and sickness are prevalent’ (quoted from Russell in Guide to the Gods, p. 361)
Kotma Ma (India, Baiga)	‘Creator of Life. Creator deity. Mother of the Pandwa brothers. Kotma took the grain of the earth that was stolen from the lower world and churned it with water. It increased so much that that she could cover the middle world and make it fertile.’ (Leach 1992)
Kottavei (Kotari, Kotavi) (India, Tamil)	War; Evil. Guardian. War goddess and powerful demon who was later identified as <i>Durga</i> . Mother of Bana. Said to correspond to <i>Kali</i> as a naked woman and mystical deity and one who feeds on the carnage of war. (Stutley and Stutley 1984)

Table 5: Indian Caste/ Sub-Caste

Muchi, Mochi
Mudi
Muthuvan, Muthuwan, Mudukkan, Muduga
Muhial
Muka Dora , Konda Dora, Mukha Dora (ST)
Mukeri
Mukkava
Mukkuvan
Mukri
Muni
Munnur
Muriari
Muthrasi, Mutrasi, Mutracha, Mut-Raj, Mutrasa, Mutratcha, Muttaracha, Muttarasan, Muttirajulu, Muttiriyam
Muttan
Muttatu, Ambalavasi, Mussad (Malayalam)
MUTYALAMMAVANDLU BC-A
Peddammavandlu BC-A
Yellammavandlu BC-A

Bukka BC-D
Mudiraj BC-D
Mutrasi BC-D
Mukhi (Assamese)
MOTI i SC-A
Muchi SC-B

KOTIA ST
KUTTIYA KONDHS ST
Khutto Savaras ST

Table 6 : Myan Mar Cultural Community

Moken Sea nomads of the Andaman; Selung/Moken (Encyclopedia of World Cultures Index)

Table 6 : Phoenician / Canaanite Term Parallel**PHOENICIAN:****Motya**

variants: *Mothia, Mozia, Mothya* ‘name of an ancient Phoenician trading post (ca.) in the eastern Mediterranean Sea, a few miles off Sicily, near Carthage; a trading post administered by Carthage; one interpretation of the name of the place is that it is supposed to come from the name of a nymph who resides in the waters of the island’

Mot

the ‘slime’ or ‘mud’ that gave birth to the cosmic egg (Phoenician creation story, Philo of Byblus)

CANAANITE:**Mot**

God of Death; ‘beloved Son of El’; likened to the grain that is

Winnowed; a death and resurrection pattern of the agricultural cycle (Ugarithic Texts)

Table 7 : Egyptian Parallel

EGYPT

Mut

“Literally, the name means ‘Mother’ – a term used to call the Mother-Goddess in the Theban Trinity-Godship (*Amun* the father, *Mut* the Mother, and *Khonsu* the Son-Moon); wears the Double-Crown of the Upper and Lower Egypt as symbol of her rulership; known as the ‘Eye of Ra’, the Vulture-Goddess, the Cat Goddess, and the Lion-Goddess; known as early as 1,500 B.C. in Egypt; in her *Mut Temple* in Thebes, a crescent-shaped sacred lake, was the scene of many fluvial parades in her honor; the lake is named *Isheru*, a name suggestive of the sacred groves of *Asheru*, *Ishtar*, or *Astarte*”

Mût

A place-name in Egypt (Philip’s Great World Atlas)

Table 8 : The Term in Place-Names

TURKEY

Mut

A place-name in Turkey (Philip’s Great World Atlas)

AUSTRALIA

Muttaburra

A place-name in Australia (Philip’s Great World Atlas)

INDONESIA

Muting

A place-name in Indonesia

5. Conclusion

In conclusion, the word is apparently conceptually integral in its Austronesian examples. And so does it appear to be in its other contexts outside of the Austronesian languages. Regarding the term in its Philippine context, this is what I can say: the word “muti” is a disyllabic root-word as can be seen in the word “palamuti” (“decoration” / “ornament”) as in the prefix “pala” + muti”. The existence of the word “muti” is present in the Old Tagalog “mutin” (talismanic beads) and “mutica” or “mutika” (stone; precious stone) and the Ivatan “mutin” (green or blue beads used as ritual beads in fishing). Reduced to its monosyllabic root-stem, it could be ‘mut’ / ‘mot’ or ‘mu’ / ‘mo.’ When reduplicated, the words ‘mutmut’ / ‘motmot’ and ‘mumu’ / ‘momo’ make sense as the spirit of the feminine which is represented as both the microcosmic and macrocosmic images of the universe. She is the seed of life, the growth, the fruition and flowering, the death and the resurrection of life. She is the mother of life and death. She is disease and health, darkness and light, the zero, the one and the fullness. She is the water and the fire, the snake and the bird. She is the void and the All. She is the pearl that is beaded and turned into talismanic jewelry. She is the pearl-goddess and the

guardian of kings, leaders, healers and those chosen or fights to be a warrior-hero and achiever.

However, this coherence is only as far as the concept is concerned. The conceptual contour appears to point to a single language family, with overlapping similarities and commonalities in meaning and observing a more or less similar language game. Determining the origin of the term is still problematical without the grammatical basis.

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Least Reached Hindu Peoples. (Mutrasi)

List of Sub Castes. (Mutrasi)

SELECTED INTERVIEWS

- Ampatuan, Zamzamin. (Maguindanaon, Office of Muslim Affairs)
- Batak Sumatran Catholic priest as PH.D. student in Manila
- Castillo, Crescencia. ‘Aling Kresing.’ Old woman caretaker of the original Sta. Marta figure from Pateros.
- Chacko, Joy. CMI, Ph.D. Mass Comm student from U.P., foreign student from South India
- De la Vega, Eric. Faculty. Social Science Department, PD Montfort College, Dumangas, Iloilo, Visayas Region.
- East Timor Ph.D. graduate student in U.P. Diliman
- Humarang, Gemalyn A. , Instructor of the Spanish Language, U.P. Manila
- Manuel E. ARsenio. Anthropologist and Folklorist. (Deceased, 2004)
- Merillo, Maria donna. Kindergarten teacher from Ticao Island, Bikol region
- Myan Mar - Ph.D. graduate student in U.P. Diliman
- Nepalese monk visiting Manila.
- Santiago, Luciano P.R. Psychiatrist and historian from Pasig City.
- Saway, Victorino. Malandig chief. Bukidnon, Mindanao.
- Thai embassy in Manila - interview with the Cultural Officer

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