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 languages, the term has also been discovered to have variants and cognates in languages of other linguistic families such as Sanskrit, Gujarati, Prakrit, Pali, Hindi, Urdu, Sinhalese, 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 resemblance 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 of 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

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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 belonging to one genetic family? 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

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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 staring 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

<table>
<thead>
<tr>
<th>Group</th>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Proto – Philippine</td>
<td>muti’a</td>
<td>“pearl, gem” (Costenoble, p. 193)</td>
</tr>
<tr>
<td>Aklanon</td>
<td>mútya'</td>
<td>“pearl; a thing of (great) value, treasure; to produce pearls” (Reyes et al., 1969), p. 265</td>
</tr>
<tr>
<td>Bikol</td>
<td>Mutya</td>
<td>“piedra preciosa; mutyaan, 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)</td>
</tr>
<tr>
<td></td>
<td>mutyá'</td>
<td>“pearl, gem” (Francisco, “Indian Influences,” p. 15)</td>
</tr>
<tr>
<td></td>
<td>mutyá</td>
<td>“pearl; talisman, charm, amulet” (Panganiban, Diksyunaryo-Tesauro, p. 718)</td>
</tr>
<tr>
<td></td>
<td>mutyâ</td>
<td>“pearl; talisman, charm, amulet” (Panganiban, Diksyunaryo-Tesauro, p. 718)</td>
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<tr>
<td></td>
<td>muting</td>
<td>“bilig, katarata” (Silverio, New Bicolano-Pilipino-English Dictionary, p. 76)</td>
</tr>
<tr>
<td>Binukid</td>
<td>Muntiyà</td>
<td>“good luck charm; stone used as a fetish or charm (believed to have supernatural power)” (Otanes, p. 105)</td>
</tr>
<tr>
<td>Cuyonon</td>
<td>Moya</td>
<td>light of sparkling stone; shining stone owned by a ‘kapre’ (Ramos, Phil. Demonological, p. 14)</td>
</tr>
<tr>
<td>Dumagat (Casiguran)</td>
<td>'motya</td>
<td>“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)</td>
</tr>
<tr>
<td>Hiligaynon, Ilongo</td>
<td>mútya'</td>
<td>“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)</td>
</tr>
<tr>
<td></td>
<td>mútia / mutia</td>
<td>“What they call the ‘mutia’ is I believe, the diamond itself. Whoever carries it with him always will be kept from all malignant spirits.”  (The Robertson Translations of the Pavon Manuscripts, Part III, Book II, p. 44)</td>
</tr>
<tr>
<td></td>
<td>mutia / mútia</td>
<td>“pearl; the one and only; bugtong: hinigugma; pinalangga; talisman, charm, amulet”</td>
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<tr>
<td></td>
<td>mutyâ / mutyá / mutyà</td>
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<tr>
<td>Language</td>
<td>Word</td>
<td>Meaning</td>
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<tr>
<td>Ilokano</td>
<td>Mutiá</td>
<td>“amulet, talisman, charm; will-o-the wisp; gem; goddess; young lady, beautiful girl; muse, beauty queen (mutya)” (Laconsay, p. 327)</td>
</tr>
<tr>
<td></td>
<td>mutiá</td>
<td>“amulet, talisman, charm, will-o-the-wisp, bezoar; gem, serpentine; goddess; young lady, muse, beauty queen” (Gelade, p. 412)</td>
</tr>
<tr>
<td></td>
<td>mutia</td>
<td>“an object with magical powers, an amulet, a charm” (Constantino, p. 343)</td>
</tr>
<tr>
<td></td>
<td>mutiá</td>
<td>“piedra preciosa, la piedra serpentine, la piedra bezar, amuleto” (Carro, 1793)</td>
</tr>
<tr>
<td></td>
<td>mutiá</td>
<td>“gem; serpentine stone; bezoar; amulet; talisman; charm” (Carro reported by Vanoverbergh, p.197)</td>
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<tr>
<td></td>
<td>mutiá</td>
<td>“pearl, charm, precious stone, amulet” (Francisco, “Indian Influences,” p. 15)</td>
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<tr>
<td>Itbayat (Batanes)</td>
<td>Motiñ</td>
<td>“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)</td>
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<tr>
<td>Ivatan (Batanes)</td>
<td>Mutin</td>
<td>“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)</td>
</tr>
<tr>
<td></td>
<td>mutin</td>
<td>“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)</td>
</tr>
<tr>
<td>Ibatan</td>
<td>Mutin</td>
<td>“abalorio azul” (Vocabulario Ibatan-Espanol, p. 135)</td>
</tr>
<tr>
<td>Jaman Mapun</td>
<td>Muntja</td>
<td>mutsa “pearl; gem” (Collins, p. 364) “pearl; gem” (Collins, p. 365)</td>
</tr>
<tr>
<td>Kapampangan /Pampango</td>
<td>Mutyà</td>
<td>mutsya “tangi, bukud-tangi, galing, anting-anting – the only one, pearl, talisman, charm, amulet” (Silverio, p. 52)</td>
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<tr>
<td></td>
<td>mutya</td>
<td>“pearl” (M. Mercado, p. 258)</td>
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<tr>
<td>Region</td>
<td>Language</td>
<td>Word</td>
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<tr>
<td>Maguindanao</td>
<td>Muntia</td>
<td>mutiá</td>
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<td>muntiyá</td>
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<td></td>
<td></td>
<td>muntiá</td>
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<td></td>
<td></td>
<td>muntýá / muntiyá</td>
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<tr>
<td>Mangyan: South Mangyan</td>
<td>mutya</td>
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<tr>
<td>Hanunóo</td>
<td></td>
<td>mutyá</td>
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<tr>
<td>Iraya, Batangan, Hanunoo,</td>
<td></td>
<td>mutyá</td>
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<td>Ratagnon</td>
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<tr>
<td>Manobo</td>
<td>'mutjá</td>
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<tr>
<td></td>
<td>muniya'</td>
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<td>Mansaka</td>
<td>Motyá</td>
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<tr>
<td>Maranao</td>
<td>montiya’</td>
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<td></td>
<td>montiya’an (from “montiya”)</td>
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<td>Montiya’an (from “montiya”)</td>
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<tr>
<td>Negrito/Aeta/ Zambales</td>
<td>mutya</td>
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<td>Palawan</td>
<td>mutya, mutia</td>
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<td>Panay Bisaya</td>
<td>Mutiá</td>
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<tr>
<td>Pangasinense/ Panggalatok</td>
<td>Musya</td>
<td></td>
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<tr>
<td>Language</td>
<td>Word</td>
<td>Meaning</td>
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<tr>
<td>Sama (Pangaturan)</td>
<td>mussa'</td>
<td>“pearl” (Walton, p. 93)</td>
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<tr>
<td>Samar-Leyte (Waray)</td>
<td>Mutya</td>
<td>“magic white stone; pearl” (Arens, “Folk Practices,” p. 141)</td>
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<td></td>
<td>mutya</td>
<td>“a precious gem of supernatural power” (Arens, “The Use of Amulets,” p. 122)</td>
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<tr>
<td></td>
<td>mutyà</td>
<td>“anting-anting; galing” (Panganiban, Diksyunaryo-Tesauro, p. 718)</td>
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<tr>
<td>Sugbuhanon/Cebuano</td>
<td>mutiara / muttiara (Old Cebuano)</td>
<td>“pearl; mother – of – pearl” (Pigafetta, 1521 - pls. see Levesque, p. 68,)</td>
</tr>
<tr>
<td></td>
<td>mutyà / mutyà</td>
<td>“pearl; the one and only; darling, pinalangga; talisman, amulet, charm” (Panganiban, Diksyunaryo-Tesauro, p. 718)</td>
</tr>
<tr>
<td></td>
<td>mutyà</td>
<td>“precious gem with magical properties; anything precious or valued highly, treasured, most valued” (Wolff, p. 695)</td>
</tr>
<tr>
<td>Tagabili ([Manobo])</td>
<td>Mutia</td>
<td>“charm stone” (Francisco, “Indian Influences,” p. 15)</td>
</tr>
<tr>
<td>Tagalog</td>
<td>Mutia</td>
<td>“piedra preciosa” (San Buenaventura, p. 677)</td>
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<td></td>
<td>mutica</td>
<td>“piedra” (San Buenaventura, [1613] p. 677)</td>
</tr>
<tr>
<td></td>
<td>mutyà</td>
<td>“piedra preciosa” (San Antonio, [1624], p. 176)</td>
</tr>
<tr>
<td></td>
<td>mutiá</td>
<td>“piedra preciosa” (Noceda / Sanlucar, [1753/1860], p. 578)</td>
</tr>
<tr>
<td></td>
<td>mutià / mot-yà</td>
<td>“piedrecillas que se crian en los cocos, limones o cosas semejantes y también se encuentra en la cabeza de algunas aves y se tienen por preciosas” (Noceda / Sanlucar, p. 578)</td>
</tr>
<tr>
<td></td>
<td>motya</td>
<td>“piedrecilla 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 también en la cabeza de algunas aves” (Noceda / Sanlucar, p. 397)</td>
</tr>
<tr>
<td></td>
<td>mutya</td>
<td>“unas veces es la bezar, o la que ellos llaman ‘mutya’ ” (Noceda/ Sanlucar, p. 366)</td>
</tr>
<tr>
<td></td>
<td>mutica</td>
<td>“lo mismo que Mut-ya” (Noceda / Sanlucar, p. 204)</td>
</tr>
</tbody>
</table>
|                  | mutyà         | “predileccion, carino o minumutya, predilecto, estimado, amado, giliw, irog: amuleto, bezar.f. hist. nat. No solamente lo que procede de animals, sino
<p>| mutyâ | “paraluman, diwata; perlas” (Del Valle, p. 117) |
| (mutyâ) – mutyáng-mutyâ | “nag-iisa, bugtong na bugtong, isang-iisa” (Del Valle, p. 117) |
| mutyâ | “ang matigas na bilugan ang hugis, kulay putting may bahagyang pagkaaabuhin 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, Creatures of Midnight, p. 12) |
| mutya | “Ang isang mabahay na nating kaurian ng anting-anting ay ang tinatawag na mutya. Ang “mutya” ay isang uri ng bato (karaniwang maliliit na putting bato) na ginamit na pang-aakit sa babae o lalaki man. …Ang mutya ay nakakaakit ng di kailangan ng pilit o lasak ng isang debosyon para mapasaiyo ang iyong hinahangad. Ito ang pagkakaiba ng mutya sa gayuma” (Virgilio G. Enriquez et al., p. 49) |
| mutyá, : | “pearl” (Francisco, “Indian Influences,” p. 15) |
| (mutiká) as variant | “precious stone” (Francisco, “Indian Influences,” p. 15) |</p>
<table>
<thead>
<tr>
<th>Language</th>
<th>Pronunciation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tagbanua</td>
<td>Mutia</td>
<td>“charm stone” (Francisco, Indian Culture,” p. 12)</td>
</tr>
<tr>
<td></td>
<td>mútya</td>
<td>“charms”; “magical” and “personal esoteric objects” (Robert Fox, “Religion and Society.”, p. 257)</td>
</tr>
<tr>
<td></td>
<td>mutya</td>
<td>“charms” (Robert Fox, “Tagbanwa Heaven,”, p. 382)</td>
</tr>
<tr>
<td>Tausug</td>
<td>mussa’ (gim. Mucha’)</td>
<td>“pearl”; (Hassan, p.327) “a feminine name” (Hassan, p. 327)</td>
</tr>
<tr>
<td>Tina Sambal</td>
<td>motyá, pirlas</td>
<td>“pearl” (Elgincolin, p. 111)</td>
</tr>
<tr>
<td>Tiruray</td>
<td>Muntiya</td>
<td>“diamond” (Martin-Roquero, p. 141)</td>
</tr>
<tr>
<td></td>
<td>tipay</td>
<td>“pearl” (Martin-Roquero, p. 141)</td>
</tr>
<tr>
<td></td>
<td>muntia</td>
<td>“pearl; charm stone; precious gem” (Moendeg, p.284)</td>
</tr>
<tr>
<td></td>
<td>moto</td>
<td>“an eye” (Schlegel, p. 159) highly praiseworthy (Schlegel, p. 160)</td>
</tr>
<tr>
<td>Visayan (Ilongo and Hiniraya, Kaufmann)</td>
<td>mútia / mútya</td>
<td>“pearl; something precious, valuable, excellent, a gem, a jewel, or the like (mútya)” (Kaufmann, p. 596)</td>
</tr>
<tr>
<td></td>
<td>mutyáan</td>
<td>“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)</td>
</tr>
<tr>
<td>Visayan (general)</td>
<td>mutia</td>
<td>“miraculous stone” (Isabelo de los Reyes, p. 437)</td>
</tr>
<tr>
<td>Visayan (general)</td>
<td>mutyá</td>
<td>“pearl” (Makabenta, p. 117)</td>
</tr>
<tr>
<td>Visayan (general)</td>
<td>mútyá</td>
<td>“bato nga panghiyas” ; “pearl; gem (perlas, mutya)” (Hermosissima, p. 351)</td>
</tr>
<tr>
<td>Bisaya (generic)</td>
<td>motya</td>
<td>“pearl, jewel” (Francisco, “Indian Influences.”, p. 15)</td>
</tr>
<tr>
<td>Yakan</td>
<td>mussa’</td>
<td>“pearl” (Behrens, p. 254)</td>
</tr>
<tr>
<td>Zambal</td>
<td>mutya</td>
<td>moving ball of light that that is said to belong to the ‘kapre’, (Maximo Ramos, “Development and Demonology,” p. 360, 361)</td>
</tr>
</tbody>
</table>

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
Cuyoanon (moyia), 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] (motiña), precious and magical beads o butil-manik na
     ginagamit sa ritwal ng pangingisda o alay sa mga espiritu ng karagatan
Ivatan [Batanes] (mutin), green or blue beads used as ritual beads in fishing
Jaman Mapun (muntja, mutsaa), pearl, gem
Kapampangan/Pampango (mutya), pearl, charm stone
Maguindanaon (muntia, mutia, muntiya, mutnya), pearl, charm stone
Mangyan [Hanunuo, Bukid, Iraya, Batangan, Ratagnon] (mutya), charm stone
Manobo (mutia, muntiya), gem, charm stone
Mansaka (motya), pearl, gem
Maranao (motiya, mutiya, mutntia), charm stone
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] (mutiya), 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-isa, 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 [Hiriraya-Ilongo] (mutia, mutya, mutyaan), pearl, mother-of-pearl,
     jewel, charm stone, wizard
Visayan [generic] (motya), pearl, jewel (Francisco)
Yakan (mussa, mutsaa), 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’; ‘muntia’; ‘mucha’; ‘musya’; ‘mussa’; ‘moya’;
‘mutica’ or ‘mutika’; ‘mutin’; ‘motiña’; ‘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>
<thead>
<tr>
<th>BAHASA MALAYSIA:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>mutiara, mutya</td>
<td>pearl (Jose Llanes)</td>
</tr>
<tr>
<td>mutiya</td>
<td>pearl, mother-of-pearl (Francisco)</td>
</tr>
<tr>
<td>mutiara</td>
<td>pearl (Francisco)</td>
</tr>
<tr>
<td>mute</td>
<td>pearl-shell; beads (Wilkinson)</td>
</tr>
<tr>
<td>muti</td>
<td>pearl-shell; beads (Wilkinson)</td>
</tr>
<tr>
<td>Muti Allah</td>
<td>“in whom God is well-pleased” (Wilkinson)</td>
</tr>
<tr>
<td>mutia</td>
<td>pearl shell (Wilkinson)</td>
</tr>
<tr>
<td>mutiara</td>
<td>pearl (Wilkinson)</td>
</tr>
<tr>
<td>indong mutiara</td>
<td>pearl-oyster (Wilkinson)</td>
</tr>
<tr>
<td>mutu</td>
<td>pearl; gem (Wilkinson)</td>
</tr>
<tr>
<td>ratna mutu manikam</td>
<td>precious stones of all sorts (Wilkinson)</td>
</tr>
<tr>
<td>muthumanikam</td>
<td>“the light that comes from the stone held in the mouth of a cobra” (interview with a Malaysian professor)</td>
</tr>
<tr>
<td>muti, mutya</td>
<td>pearl (Balfour)</td>
</tr>
<tr>
<td>mutiyara lulu</td>
<td>pearl (Balfour)</td>
</tr>
<tr>
<td>mutya</td>
<td>pearl (Panganiban)</td>
</tr>
<tr>
<td>mutia</td>
<td>pearl (Windstedt)</td>
</tr>
<tr>
<td>mutiara</td>
<td>pearl, mother-of-pearl (Winstedt)</td>
</tr>
<tr>
<td>mustika, mestika</td>
<td>amulet (Balfour)</td>
</tr>
<tr>
<td>muntika</td>
<td>Talismanic bezoar (Wilkinson)</td>
</tr>
<tr>
<td>mutiara</td>
<td>pearl (Raffles)</td>
</tr>
<tr>
<td>mutiara, mutiya, mutia</td>
<td>pearl (Francisco)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>BAHASA INDONESIA</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>mutiara</td>
<td>pearl (Echols)</td>
</tr>
<tr>
<td>mutu</td>
<td>pearls (Echols)</td>
</tr>
<tr>
<td>mutu</td>
<td>quality, grade (Echols)</td>
</tr>
<tr>
<td>mutu</td>
<td>carat (Echols)</td>
</tr>
<tr>
<td>mutu</td>
<td>quality, excellence (Echols)</td>
</tr>
<tr>
<td>mute</td>
<td>beads (for necklaces) (Echols)</td>
</tr>
<tr>
<td>mutisala</td>
<td>colored beads (Maramba)</td>
</tr>
<tr>
<td>mulia</td>
<td>sublime, noble, lofty (Echols)</td>
</tr>
<tr>
<td>mulus</td>
<td>flawless and pure (Echols)</td>
</tr>
<tr>
<td>indung mutigara</td>
<td>mother-of-pearl (Wilkinson)</td>
</tr>
<tr>
<td>ratna mutu manikam</td>
<td>“all kinds of precious stones” (Echols)</td>
</tr>
<tr>
<td>Muntumuntu</td>
<td>“God of the Sun and the Law-giver” (Guide to gods, p. 114)</td>
</tr>
<tr>
<td>JAVANESE</td>
<td>mutijârâ</td>
</tr>
<tr>
<td>JAVANESE</td>
<td>mutijârâ</td>
</tr>
<tr>
<td>JAVANESE</td>
<td>mutyârâ</td>
</tr>
<tr>
<td>JAVANESE</td>
<td>mote</td>
</tr>
<tr>
<td>JAVANESE</td>
<td>monté</td>
</tr>
<tr>
<td>OLD JAVANESE</td>
<td>munté</td>
</tr>
<tr>
<td>OLD JAVANESE</td>
<td>mut</td>
</tr>
<tr>
<td>OLD JAVANESE</td>
<td>muntil</td>
</tr>
<tr>
<td>OLD JAVANESE</td>
<td>muntjar</td>
</tr>
<tr>
<td>OLD JAVANESE</td>
<td>Muntumuntu God of the Sun and the Law-Giver (Guide to the Gods, p. 114)</td>
</tr>
<tr>
<td>OLD JAVANESE</td>
<td>mulad</td>
</tr>
<tr>
<td>OLD JAVANESE</td>
<td>retna</td>
</tr>
<tr>
<td>OLD JAVANESE</td>
<td>retna mustika</td>
</tr>
<tr>
<td>OLD JAVANESE</td>
<td>mutyara</td>
</tr>
<tr>
<td>OLD JAVANESE</td>
<td>mutiara</td>
</tr>
<tr>
<td>OLD JAVANESE</td>
<td>(Jawan, Basa, Krama, Sunda)</td>
</tr>
<tr>
<td>OLD MADURESE:</td>
<td>mutyara</td>
</tr>
<tr>
<td>MADURA, SUMENAP, BALI :</td>
<td>mutiara</td>
</tr>
<tr>
<td>OLD SUNDANESE:</td>
<td>mutiara</td>
</tr>
<tr>
<td>BUGINESE:</td>
<td>mutiara</td>
</tr>
<tr>
<td>FLORES:</td>
<td>muti</td>
</tr>
<tr>
<td>MAKASSAR:</td>
<td>mutiara</td>
</tr>
<tr>
<td>TIMOR:</td>
<td>mutisalah</td>
</tr>
<tr>
<td>TIMOR:</td>
<td>mutiraja</td>
</tr>
<tr>
<td>TIMOR:</td>
<td>mutitanah</td>
</tr>
<tr>
<td>TIMOR:</td>
<td>mutibata</td>
</tr>
<tr>
<td>BATAK:</td>
<td>mutiha</td>
</tr>
</tbody>
</table>

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.’ (Andersen 1969)

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/ 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’.

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.

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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 roads’ 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 Khrüang-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 khriaung-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 ‘khot’s, 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 khrüang-
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. Khrüang-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.’

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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

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>krïza (Vedic times)</td>
<td>pearl (Williams/Burro, Emeneau)</td>
</tr>
<tr>
<td>mukta</td>
<td>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)</td>
</tr>
<tr>
<td>mauktika</td>
<td>pearl (Burrow, Emeneau)</td>
</tr>
<tr>
<td>muktika</td>
<td>pearl (Francisco)</td>
</tr>
<tr>
<td>mutya</td>
<td>pearl (Williams, Francisco)</td>
</tr>
</tbody>
</table>

#### DRAVIDIAN

<table>
<thead>
<tr>
<th>Tamil: muttu</th>
<th>“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)</th>
</tr>
</thead>
<tbody>
<tr>
<td>mutu</td>
<td>“pearl” (Balfour, p. 168)</td>
</tr>
<tr>
<td>mutu manikam</td>
<td>“pearls and gems” (Winstedt)</td>
</tr>
<tr>
<td>muti</td>
<td>“to adorn, decorate” (Burrow and Emeneau)</td>
</tr>
<tr>
<td>mutiya</td>
<td>“unto the end, finally” (Burrow and Emeneau)</td>
</tr>
<tr>
<td>mutiyal</td>
<td>“all, whole” (Burrow and Emeneau)</td>
</tr>
<tr>
<td>mutiyal</td>
<td>“elderly woman, woman possessed by a spirit, goddess” (Burrow and Emeneau)</td>
</tr>
<tr>
<td>mutiyan, mutiyavan</td>
<td>“aged man, elder, senior, Brahma” (Burrow and Emeneau)</td>
</tr>
<tr>
<td>Mutial-Amma</td>
<td>“Pearl-Mother – village deity; village mother of the Tamils” (Balfour, p. 92)</td>
</tr>
<tr>
<td>muttai</td>
<td>“egg, ovum, world as a globe” (Burrow and Emeneau)</td>
</tr>
<tr>
<td>muttam</td>
<td>“pearl, castor-bean, a superior quality of emerald” (Burrow, Emeneau)</td>
</tr>
<tr>
<td>muruntu</td>
<td>“pearl” (Burrow and Emeneau)</td>
</tr>
<tr>
<td>Malayalam: muttu</td>
<td>“pearl kernel, cf. muru, oyster” (Burrow and Emeneau)</td>
</tr>
<tr>
<td>Kota: mut</td>
<td>“woman’s ear-ring” (Burrow and Emeneau)</td>
</tr>
<tr>
<td>Toda : mut</td>
<td>“pearl” (Burrow and Emeneau)</td>
</tr>
<tr>
<td>muty</td>
<td>“egg, ovum, world as globe” (Burrow &amp; Emeneau)</td>
</tr>
<tr>
<td>Kannada : muttu, mutya</td>
<td>“egg, ovum, world as globe” (Burrow &amp; Emeneau)</td>
</tr>
<tr>
<td>motte</td>
<td>“egg, ovum, world as globe” (Burrow &amp; Emeneau)</td>
</tr>
<tr>
<td>Kodagu : mutti</td>
<td>“pearl” (Burrow &amp; Emeneau)</td>
</tr>
<tr>
<td>Koda : mutte</td>
<td>“egg, testis” (Burrow &amp; Emeneau)</td>
</tr>
<tr>
<td>Tulu : muttu</td>
<td>“pearl, a drop” (Burrow &amp; Emeneau)</td>
</tr>
<tr>
<td>motte</td>
<td>“egg, ovum, world as sphere” (Burrow &amp; Emeneau)</td>
</tr>
<tr>
<td>Telegu: muttiyamu, muttemu, mutyamu</td>
<td>“pearl” (Burrow &amp; Emeneau)</td>
</tr>
<tr>
<td>mutiamu</td>
<td>“pearl” (Burrow, p. 168)</td>
</tr>
</tbody>
</table>

#### GUJARAT:

<table>
<thead>
<tr>
<th>Gujarati</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>mutti</td>
<td>“pearl” (Balfour, p. 168)</td>
</tr>
<tr>
<td>munniara</td>
<td>“beads” (Balfour, p. 303)</td>
</tr>
</tbody>
</table>
**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)

**PALLI:**
- 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)

**INDIA:**

**Muthiya Deo**
- “a stone god who is the guardian of the village crossroads”
  (Ann/Imel)

**Motho**
- “deity of the garins, vetch and pilse (Goddesses of the World, p. 286.

**Mutyalamma**
- “the goddess of chicken pox, smallpox, and cholera who is worshipped to avert illness (Mudiraj and Thurston as quoted in Guide to the Gods, p. 460.)

**Muthyalamma**
- “Village Mother: disease goddess who causes smallpox and cholera and is invoked to avert these illnesses; also said to be a goddess in eastern India.

**Mutyallamma**
- “Village Pearl Mother Goddess [Grama Devata] a disease deity who is worshipped under a thakal 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)

**Mutteyalamma**
(Central Indian villages)
“one of the manifestations of the goddess Kali as a disease-causing Destroyer” (Walker)

**Mutulamman / Mutyalamma**
(Dravidian (Tamil), Southern India)
“Pearl-Mother” (plague goddess, especially identified with smallpox), also known as Lalbai or Phulbai, Encyclopedia of Religion and Ethics, p. 120

**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 Lalbai or Phulbai, Encyclopedia of Religion and Ethics, 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), Goddesses of the World, 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” (Goddesses of the World, 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 Goddesses of the World, 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 Durga. Mother of Bana. Said to correspond to Kali 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, Mutterasan, Muttirajulu, Muttiriyan
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 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, Mothy
‘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 Byblius)

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

<table>
<thead>
<tr>
<th>EGYPT</th>
<th>Mut</th>
</tr>
</thead>
<tbody>
<tr>
<td>“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”</td>
<td></td>
</tr>
</tbody>
</table>

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

Table 8: The Term in Place-Names

<table>
<thead>
<tr>
<th>TURKEY</th>
<th>Mut</th>
</tr>
</thead>
<tbody>
<tr>
<td>A place-name in Turkey (Philip’s Great World Atlas)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>AUSTRALIA</th>
<th>Muttaburra</th>
</tr>
</thead>
<tbody>
<tr>
<td>A place-name in Australia (Philip’s Great World Atlas)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>INDONESIA</th>
<th>Muting</th>
</tr>
</thead>
<tbody>
<tr>
<td>A place-name in Indonesia</td>
<td></td>
</tr>
</tbody>
</table>

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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**ELECTRONIC SOURCE:**

Caste/Tribal Diversity in Andhra Pradesh (Mutraisi)

[http://www.com](http://www.com) Find your fate numerology/babynames/russianformnames.html


[http://phoenicia.org/index.shtml](http://phoenicia.org/index.shtml) (researched from *Phoenician Canaanite Encyclopedia; Phoenician Encyclopedia; Punic Encyclopedia; Canaanite Encyclopedia; Encyclopedia Phoeniciana; Encyclopedia Punica; Encyclopedia Canaanitica*)

Kumar, V. Keerthi. 1999. Discovery of Dravidian as the Common Source of Indo-European : A Linguistic Monograph. [http://datanumeric.com/Dravidian/index.html](http://datanumeric.com/Dravidian/index.html). e-mail : v.k.kumar@excite.com

Least Reached Hindu Peoples. (Mutraisi)

List of Sub Castes. (Mutraisi)

**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
- Merillo, Maria donna. Kindergarten teacher from Ticao Island, Bicol 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.
- Thai embassy in Manila - interview with the Cultural Officer
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