

INTRODUCTION

The Tiruray¹ are a Philippine hill people, who inhabit the northern part of the Cotabato Cordillera, a range of rugged, low mountains which arcs along the southwestern coast of Mindanao facing the Celebes Sea. The Tiruray homeland, approximately 3,000 square kilometers in area, is located entirely within Cotabato, the largest of the Philippines' fifty-six provinces; it is bounded on the west by the Celebes Sea, on the north and northeast by the end of the mountains, on the southeast by the Maganoy River, and on the south by the lower Tran Grande River where, before rising sharply southward, it winds almost due west to the sea.

The 1960 census² reported 26,344 Tiruray native speakers, the vast majority of whom reside in the traditional Tiruray area, although a few have dispersed since the end of World War II and are homesteading either in the Cotabato lowlands or in the land of the Cotabato Manobo in the mountains to the south.

Traditionally, Tiruray lived in dispersed hamlets of some three to eight families, several such settlements cooperating in shifting cultivation activities and thus forming uncentralized neighborhoods. In addition to their slash-and-burn farming of the mountain forests, Tiruray engage in extensive hunting, fishing, and gathering of wild foods and materials. They neither weave nor smith, obtaining cloth and iron tools, as well as salt and such exchange goods as bead necklaces and brass betel quid boxes, from the Maguindanao Moslems of the surrounding lowlands, in trade for rattan and other valued forest goods.³

Leadership is informal and of two principal types: religious and legal.⁴ The society is bilaterally organized, and the kinship terminology sets off the members of one's nuclear families of orientation and procreation from all others in one's personal kindred, the latter being distinguished by generation but not descent. The kindred extends laterally to include all second cousins, and does not include any affines.

Late in the nineteenth century, the Spanish were able to defeat the Maguindanao sufficiently to establish a garrison in Cotabato City and a Jesuit mission, which included a school for Tiruray, in the Tamantaka area, at the foot of what they called the "Tiruray Mountains" near Awang.⁵ Spanish presence was relatively short-lived, and it was during the time of American occupation early in the twentieth century that the Tiruray mountain homeland was first opened to significant outside influences. Schools were established in the area between Awang and Nuro, roads built connecting Nuro with Awang and thus with Cotabato City, Christian missions founded, and significant immigration was begun by homesteading

¹"Tiruray" (sometimes "Tirurai") is the conventional English spelling; the people refer to themselves and their language as teduray.

²Republic of the Philippines, Department of Commerce and Industry, Bureau of the Census and Statistics (1962).

³The author is currently preparing for publication a detailed account of Tiruray subsistence patterns.

⁴See Schlegel (1970).

⁵Saleeby (1905:15).

Christian Filipino lowlanders. Many of the Tiruray in this northernmost half of their traditional area were persuaded to turn from shifting cultivation to sedentary plow farming, a transition which was encouraged by an agricultural school established just north of Nuro, and by pressures exerted by the American municipal authorities to register and title land. Many Tiruray, however, retreated from the new people and new ways of the area, and sought refuge for their traditional way of life in the more interior areas of the mountains to the south.

Most isolated and traditional Tiruray are monolingual, speaking only their own Tiruray vernacular, although many men and some women have a superficial knowledge of Maguindanao, sufficient for trade purposes in Maguindanao markets, where Tiruray is not used. The more acculturated people in the northern section have learned Tagalog, which is used among the various homesteader groups, and many have learned English, which with Tagalog is the language of instruction in the schools. These linguistic associations have resulted in a large number of foreign loan words, mostly Spanish and Maguindanao, being introduced into common Tiruray vernacular usage.

The Tiruray language is not mutually intelligible with those of the neighboring tribal or peasant groups, but is structurally very similar to them and to the other Philippine languages of the Malayo-Polynesian (Austronesian) linguistic family.⁶

Wherever possible, word bases have been entered in this lexicon along with common or unpredictable derivatives, which are entered with their meaning under the base from which they are derived and are also cross-entered alphabetically. The over 6,000 entries represent some 50,000 recorded forms, which were reduced by morphological analysis to the present entries. Personal names and place names have not been included in the lexicon; of the several thousand recorded, a sample of both categories is included in an appendix.

The grammar of Tiruray has not been fully worked out. Preliminary analysis, however, is reflected in the English glossing of the entries, which have been cast in verbal, nominal, adjectival, adverbial, etc., form consistent with their general Tiruray usage.

I lived among Tiruray from 1960 to 1963, when I was principal of a high school in Nuro. During that time some formal attention was devoted to the Tiruray language, but most of the data presented in this lexicon were recorded during 1966-67, when I returned to conduct anthropological field study of the traditional Tiruray legal system. The greater part of this research was done in an isolated community, Figel, well up the Tran Grande River, though significant periods of time were spent in Kabakaba (in the heavily acculturated area), and in Ranao (a transitional community on the fringe of significant external influences). On the whole, very little dialectal diversity was observed throughout the Tiruray linguistic region. Some minor differences exist in intonation, a few lexical items are more associated with one area than another, and the incidence of loan words in regular use varies according to the relative degree of isolation. No instance was observed or reported, however, of less than total mutual intelligibility among all Tiruray.

