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Tausug Questionnaire
3/23/2010

1. Description

1.1 Name of society, language, and language family

Tausug, Tausug language, Austronesia language family

1.2 Location:

Philippines, The Sulu Archipelago- a chain of islands extending from Mindanao in the northeast to Borneo in the southwest. The Tausug are centered primarily on the island of Jolo in the middle of the chain (1:2).

1.3 Brief history:

The Tausug were probably migrants to the southern islands of the Philippines slightly more than 1000 years ago, judging from linguistic evidence. Racially they are not too different from other Filipinos although they tend to be taller and more heavily built probably as a result of rich protein diet. (1:3)

1.4 Influence of missionaries/schools/governments/powerful neighbors:

Various influences from other countries include past influences from Spain and the United States. In the sixteenth century, Islam was rapidly expanding in insular SE Asia, replacing Hinduism and Buddhism and various native religions in many areas. The initial period of Islamization lasted more than 100 years, and the religion is reasonably well established in fifteenth century Sulu. Today there is sporadic resistance to the Philippine government attempt of control and regulation. (1:3-4)

1.5 Ecology:

Jolo Island is very rugged volcanic island about 30 miles in length. Volcanic activity has created fertile soil favorable to intensive dry cultivation of rice. Originally the island was covered with dense rainforest, parts of which still survive, but human activity has converted the forest into either open farmland or savanna grassland. (1:9)

2. Economy

2.1 Main carbohydrate staple(s):

Rice is main carbohydrate, but also plant corn, millet, sorghum and sesame. (1:16) The cultivation of coconut is a practice that is on the rise, motivated by the need for Philippine currency.

2.2 Main protein-lipid sources:

Fish (1:21)

2.3 Weapons: Bow and arrow, blowguns?

All Tausug men have a fascination with guns. They talk about them, compare them and shoot them whenever possible. Perhaps 50 percent of ammunition is used for ceremonial purposes. Most men also carry a bladed weapon which is primarily used for symbolic purposes. (1:77).

2.4 Food storage:

2.5 Sexual division of production:

Men fish, plow and plant crops and help with the harvest. Women primarily tend to the harvest, care for chickens, gather fruits and tend to vegetable gardens as well as perform ritualistic blessings on the young crops. Both men and women participate in the removal of husks from the rice. (1:16-18)

2.6 Land tenure:

Right to land use is inherited from either father or mother but primarily father. These inherited lands might ultimately be the possession of older kinship leaders, in which case a landlord-tenant relationship must be maintained. (1:19)

2.7 Ceramics:

No mention of ceramics in any of the applied literary resources.

2.8 Specified (prescribed or proscribed) sharing patterns:

2.9 Food taboos:

Avoidance of pork stems from adhesion to Islam.

2.10 Canoes/watercraft?

Boats and canoes used mainly for coastal fishing. (1:21) Colorful boats called *vintas*.

3. Anthropometry

3.1 Mean adult height (m and f):

167.01cm

3.2 Mean adult weight (m and f):

80kg

4. Life History, mating, marriage

4.1 Age at menarche (f):

12.4 - 13.9 years

4.2 Age at first birth (m and f):

4.3 Completed family size (m and f):

The average household has about 8 members. (1:51)

4.4 Inter-birth-interval (f):

4.5 Age first marriage (m and f):

Young men usually marry a few years after puberty, often around the age 18, if the necessary bridewealth can be raised. Girls marry from age 16 to 18, or even earlier although there is much individual variation. (1:39)

4.6 Proportion of marriages ending in divorce:

Very low proportions of marriages ending in divorce exist among the Tausug. Reasons for divorce include instances of excessive gambling, disagreements concerning the treatment of children, refusal of woman to accept a co-wife, or quarrelling over money. (1:45)

4.7 Percent marriages polygynous, percent males married polygynously:

Tausug practice polygyny in the rare instances in which a man can support more than one wife. The greater female sex ratio is only partially offset by polygyny; financial considerations weigh heavily against a man who wants more than one wife unless he is a headman or otherwise wealthy. (1:42)

4.8 Arranged marriage, bride purchase/service, dowry:

Marriage through formal negotiation and payment of bridewealth is the most prestigious mode of marriage. Elopement and abduction are also very common. (1:42)

4.9 Inheritance patterns:

Land inheritance is passed down from father to son and from father-in-law to son-in-law. This is a very important relationship and father-in-law and son-in-law are expected to get along. Women can gain property and wealth in divorce settlements.

4.10 Parent-offspring interactions and conflict:

Fathers are said to be emotionally closer to their children than mothers; children are thought to have more love and respect for their fathers. Small children often sit with their fathers at public gatherings, and affection between them is considered natural. Mothers seem much less likely to publicly express affection for their children. (1:46) A husband may argue with his wife if he feels that she has imposed too harsh a punishment on their child.

4.11 Homosexual activities, social attitudes towards homosexuals:

Rare to nonexistent perhaps due to observed Islamic law.

4.12 Pattern of exogamy (endogamy):

Predominately endogamy except in some cases of abduction. (1:40)

4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized?

No evidence of partible paternity found, Tausug consider the idea of a man "mixing his semen with the semen of other men" to be improper. (1:37)

4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows")

It is believed that male and female give equally in the procreation process. (1:29)

4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?

No

4.16 Occurrence of sexual coercion, rape

Young men may visit unmarried girls at night. If she likes him she may consent, and nothing will happen so long as they are not discovered and she does not become pregnant. If the girl screams or otherwise complains, he will be fined if he does not wish to marry her. It is considered very shameful for a girl to be touched in this way. (1:37)

4.17 Preferential category for spouse (e.g., cross cousin)

About half of all arranged marriages are contracted between close kin, usually first or second cousins. A marriage with a first cousin is considered ideal. (1:40)

4.18 Do females enjoy sexual freedoms?

Most women are supposed to hide sexual feelings, although it is recognized that they exist. If a woman elopes it is assumed that she is more amorous than a man. (1:36)

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring

Not culturally prevalent

4.20 If mother dies, whose raises children?

Father and mother's family take on child rearing responsibilities.

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females

Higher percentage of females, but no specific figure was recorded. (1:42)

4.22 Evidence for couvades

N/A

4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)

N/A

4.24 Kin avoidance and respect?

Respect for elders but not ancestor worship.

4.24 Joking relationships?

Tausug often joke about sex in public and discuss some sexual matters as long as the reference is general and not to any person present. It is shameful for any hint of sexuality between married persons to be publicly at view, for a young man and woman to be caught together or for a girl merely to be touched by a man. (1:36)

4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations

Patrilineal

4.26 Incest avoidance rules

Some sexual offenses, including incest, are religious crimes which call for immediate punishment if discovered. These sins are said to result in *pasuh* literally "heat" or lack of rainfall for the community. (1:38)

4.27 Is there a formal marriage ceremony?

Yes, friends and kin gather, a cow or water buffalo is slaughtered, music is performed by professional musicians, the groom is carried into the ceremony by a horse, religious prayers are said between the groom and the bride's father, and after the ceremony there is merrymaking and the firing of guns. (1:41)

4.28 In what way(s) does one get a name, change their name, and obtain another name?

Newborn children are rarely named immediately. The parents decide on a temporary name after a few days, but if the child is sickly it will be changed until a lucky one is found. Names are sometimes based on Arabic names in the Koran, well known Americans, or nonsense words which are merely chosen because they sound good. (1:124) Each child has a last name consisting of his father's first name.

4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?)

Marriage within the community is preferable. (1)

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare:

Tausug are said to be quick to anger and this is considered a masculine trait. They do not see violent acts as heroic, but as necessary to avoid public shame in the face of personal dishonor brought on by another.

4.15 Outgroup vs ingroup cause of violent death:

In-group violence is related to retaliation for offences that include theft, disrespect, non-payment of debt, sexual honor of female kin, or other instances where the need for personal justice is present. (1:59)

4.16 Reported causes of in-group and out-group killing:

4.17 Number, diversity and relationship with neighboring societies (external relations):

During and after WWII the Tausug gained possession of American firearms. As a result, the Philippine government has not been able to control completely the interior of Jolo. The Tausug revived piracy and made lightning raids on coastal settlements of Mindanao and Basilan. (2:638)

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size:

5.2 Mobility pattern: (seasonality):

Sedentary villages.

5.3 Political system: (chiefs, clans etc, wealth or status classes):

Although centralized as a polity, political power within Tausug society operates primarily through interlocking networks of leader centered alliances. Person to person bonds of patronage linked smaller alliances to larger ones in a ramifying network that extended from community headmen to local factional leaders. (2:642)

5.4 Post marital residence:

In arranged marriages the couple always initially lives in the girl's household. (1:48) The couple will initially reside with the groom's parents only in cases of abduction where the bride's parents refuse to accept him or in instances when the parents are closely related and live near each other. (1:49)

5.5 Territoriality? (defined boundaries, active defense):

5.6 Social interaction divisions ? (age and sex):

5.7 Special friendships/joking relationships:

5.8 Village and house organization:

5.9 Specialized village structures (mens' houses):

5.10 Sleep in hammocks or on ground or elsewhere?

Generally sleep on pallets in house.

5.11 Social organization, clans, moieties, lineages, etc:

5.12 Trade:

The major cash crops are coconut, coffee, abaca, and fruit. The need for money to buy guns has stimulated the growing of such cash crops. (2:642)

5.13 Indications of social hierarchies?

Yes, political organization starts at the top with the sultan who is a religious and political figure, and extends down to the community headman whose responsibilities include the resolution of disputes and the keeper of Tausug law. (2)

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

Islam is very important to the Tausug and a lot of time is allocated to its observance.

6.1 Specialization (shamans and medicine):

Traditional medical specialists, who obtain their powers through dreams or from the instruction of older curers, heal mainly by herbal remedies and prayers. (2:643)

6.2 Stimulants:

Smoking tobacco is used, but not for religious purposes.

6.3 Passage rituals (birth, death, puberty, seasonal):

Within a child's first year, it will have its hair cut for the first time in a ritual called *paggunting*. At the same time a ceremonial, a ceremonial weighing of the child may be given in fulfillment of a solemn promise made to god. At a time before puberty the child will be given a blood sacrifice in his name. (1:126)

6.4 Other rituals:

6.5 Myths (Creation):

All illness, accidents or other misfortunes are ultimately God's will. However, the Tausug retain elements of pre-Islamic belief and additionally see the world as inhabited by local spirits capable of causing good or ill fortune. (2:643)

6.6 Cultural material (art, music, games):

6.7 Sex differences in RCR:

6.8 Missionary effect:

6.9 RCR revival:

6.10 Death and afterlife beliefs:

The Tausug conception of afterlife is a mixture of orthodox Muslim ideas synchronized with older ideas common to many of the non-Muslim peoples of the greater Indonesian Archipelago, especially the idea of multiple souls. (1:129)

6.11 Taboo of naming dead people?

N/A

6.12 Is there teknonymy?

No

7. Adornment

7.1 Body paint:

Ceremonial white face paint is worn by females in religious and marriage ceremonies.

7.2 Piercings:

7.3 Haircut:

7.4 Scarification:

No

7.5 Adornment (beads, feathers, lip plates, etc.):

Ceremonial swords with ivory handles, amulets, headdresses are all used for various functions. (1)

7.6 Ceremonial/Ritual adornment:

Special clothes are worn in marriage ceremonies.

7.7 Sex differences in adornment:

7.8 Missionary effect:

7.9 Cultural revival in adornment:

8. Kinship systems

8.1 Sibling classification system:

Kinship bonds form the cement in which a variety of political, economic and military obligations are expressed. Variety of kinship terms are present going down the line to cousins and second cousins. (1:29)

8.2 Sororate, levirate:

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):

9. Other interesting cultural features (list them):

Numbered references

1. Kiefer, Thomas. The Tausug. Violence and Law in a Philippine Molum Society. Holt, Rinehart and Winston, 1972
2. Bisht, Narendra S. and T. S. Bankoti. Encyclopedia of the South East Asian Ethnography. Enclave Dheli, India: Global Vision Publishing House, 2004