

ANNOTATED BIBLIOGRAPHY

Maguindanaon Tausug Yakan Studies

SAMIER M. BAKULUDAN

MUNAP H. HAIRULLA

ERMINA K. MARIANO

UNIVERSITY OF THE PHILIPPINES

CENTER FOR INTEGRATIVE AND DEVELOPMENT STUDIES

MINDANAO STUDIES PROGRAM

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Published by

The University of the Philippines Press

University of the Philippines

Diliman, Quezon City

and

The University of the Philippines

Center for Integrative and Development Studies

Diliman, Quezon City

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ISBN No. 971-742-003-3

December 1996

Cover Design: Michael Arciga, Bella Lucas and Stretch Payawal

Report Design and Layout: Michael Arciga, Bella Lucas and Stretch Payawal

Text composed in Galliard BT

Typeset using Aldus Pagemaker 5.0*

Printed in the Philippines by the

University of the Philippines Printery

UP Campus, Diliman, Quezon City

FOREWORD

The ethnic bibliographies presented in this publication are intended to start the process of assessing the state of ethnic studies on the people of Mindanao. Those who have been involved in the preparation of initial annotated bibliographies represent their own people in the series. Samier Bakuludan is a Maguindanaon from Kabuntalan, Maguindanao with a Master of Arts in Islamic Studies from the University of the Philippines (UP). Munap Haírulla is a native of Patikul, Sulu and Ermina Mariano, who comes from the Yakans of Basilan, are presently completing their Master's degrees from the UP Institute of Islamic Studies.

The publication of three initial bibliographies on the Maguindanaons, Tausugs, and Yakans, fulfills one of the basic aims of the Mindanao Studies Program—to contribute to a meaningful approach to Mindanao's history and culture. As Mindanao Studies Program Director, I am glad that I have helped achieve this aim with the generous support of the UP Center for Integrative and Development Studies under Executive Director Maria Cynthia Rose Banzon Bautista.

I hope this initial effort will motivate others from the various ethnic groups to begin the urgent task of developing and documenting the intellectual tradition of their own people that must begin from the comprehensive and painstaking survey of studies from various sources. The Mindanao Studies Program acknowledges the editorial assistance of Bella Lucas, Gloria A. Fernandez and May Manalang-Sta. Ana. Joy Aparis and Bella Lucas supervised the publication with the assistance of Michael Arciga.

Samuel K. Tan
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MAGUINDANAON STUDIES

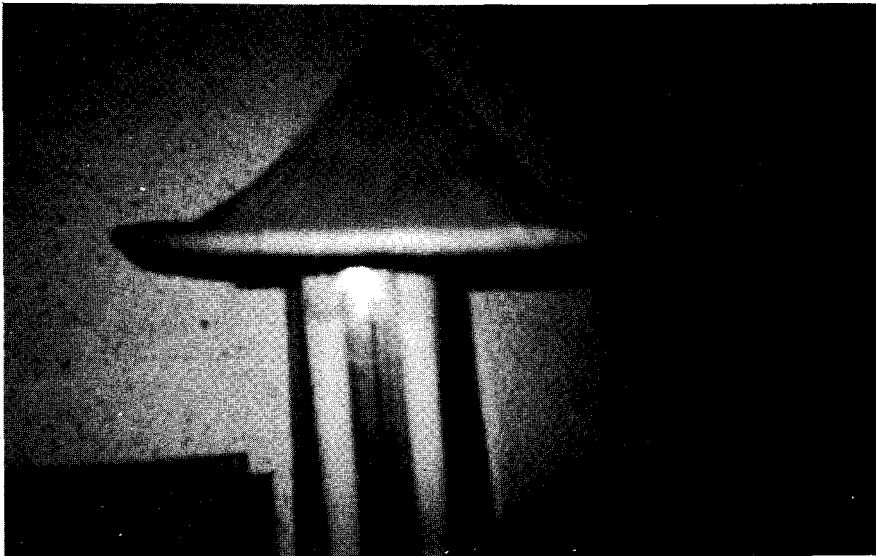
SAMIER M. BAKULUDAN

MAGUINDANAON STUDIES

Abas, Basil. The Maguindanaon Small Business Practice: A Study in *Kapagaul* (loom weaving). Quezon City: University of the Philippines, 1992. MA Paper. Institute of Islamic Studies. 41 pp.

This case study, submitted in partial fulfillment of the requirements of a Master of Arts (MA) degree in Islamic Studies, examines the practice of *kapagaul* (loom weaving) as a source of livelihood. It analyzes family organization as it relates to the production and marketing of finished goods both locally and in nearby foreign countries. Despite capital formation and marketing problems which determine the growth of this small business enterprise, *kapagaul*, as a source of *Halal* (not prohibited) income for the family, is acknowledged by Maguindanaons as contributing to the strengthening of Islam.

The study also provides a comprehensive discussion of the design, color, and style in *kapagaul* and traces its origin and development as a weaving industry among the Maguindanaon in the upper and lower streams of the Pulangi River, also known as Rio Grande de Mindanao.



Sayap a block, made of leaves is commonly used by fishermen and farmers. [Photo by Samier M. Bakuludan]

- Abbas, Macapanton. "The Historical, Political, Social and Legal Justification for Codification and Enforcement of Muslim Laws and Adat Laws," *Mindanao Journal* 3 (January-June 1977), pp. 107-121.

This article discusses the advent of Islam in Southern Philippines and mentions Tuan Mashaika, Tuan Awlia, Sharif Muhammad Kabungsuan, Abubakar, and Makhdum as responsible for the spread of Islam in Mindanao and Sulu. The author quotes from Cesar Majul's works to show that some of the people who met Kabungsuan, when he landed near the mouth of the Pulangi River, were already Muslims. The author also notes that while the Maguindanao *Tarsila* does not explicitly state that Kabungsuan introduced Islam to the Pulangi Area, it does credit the men of Kabungsuan for building the town of Cotabato then known as Maguindanao.

- Afdal, Eden Gonzales. A Descriptive Contrastive Analysis of English and Maguindanaon Consonants and Vowels. Quezon City: University of the Philippines, 1965. MA Paper. Institute of Islamic Studies. 73 pp.

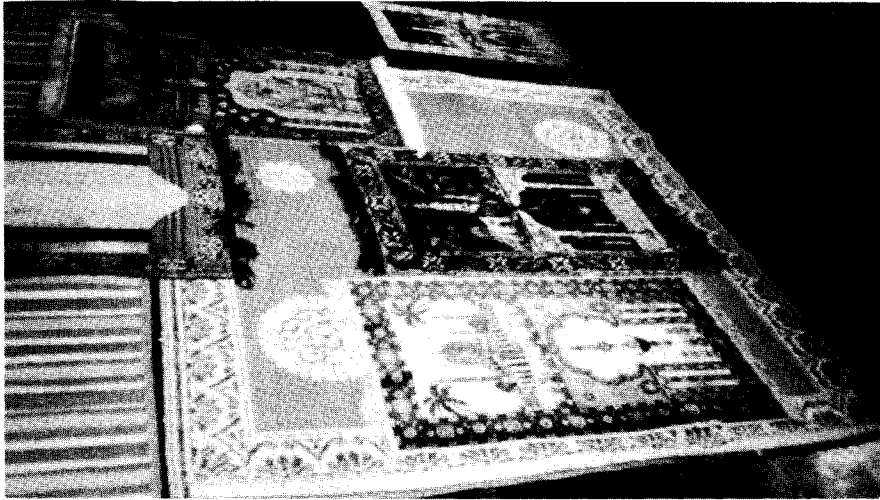
This paper, submitted in partial fulfillment of the requirements of an MA degree in Islamic Studies, presents pronunciation difficulties encountered by Maguindanao speakers of English and offers instructional materials to overcome them. English vowel sounds which pose problems to the Maguindanao learner of English pronunciation are presented. Phonetic charts of both the English language and the Maguindanao dialect and a glossary of linguistic terms used in the study are given in the appendix.

- Alfanta, Filemon M. The Maguindanaons of Zamboanga del Sur: A Study of Their Folkways, Mores, and Religious Beliefs. MA Thesis. Immaculate Concepcion College, 1972. 145 pp.

This thesis examines the distinct beliefs and ways of life of Zamboanga del Sur natives who have somehow managed to preserve their culture despite their assimilation of some Christian practices and values.

Ali, Aliman. Islamic Elements in a Folk-Narrative: The Case of the Maguindanaon Indarapatra. MA Thesis. Islamic Studies, University of the Philippines, 1987. 168 pp.

This thesis seeks to popularize the Maguindanaon folk narrative "*Lagia Indarapatra*" by providing its text and translation. The study concludes that Maguindanao folklore, including literacy pieces like the *Indarapatra*, infused as it is with Islamic elements, does not only entertain, but also serves as a reminder which strengthens ethnolinguistic identity.



Sadjada is used by the Maguindanaons for prayer. Its design is different from other Muslim groups. [Photo by Samier M. Bakuludan]

Alpas, Pablo. A Contrastive Analysis of English and Maguindanao Verbs. MA Thesis. Central Philippine University, 1964. 236 pp.

This research focuses on an analytical comparison of English and Maguindanaon verbs. It draws implications for language teaching from the observed differences. This thesis also reviews the historical evolution of the sultanates in mainland Mindanao and Sulu and of the four *Pangampongs* of Lanao. It is noted that Sharif Muhammad Kabungsuwan organized the first sultanate of Maguindanao in Cotabato which later split into three allied power blocs. The system of geographic organization later spread into Lanao where four *Pangampongs* were established and still exist today in a complex and segmented structure.

Bago, Johnny M. *Integration of Ethnic Mainstream Education: The Maguindanao Ma'ahad*. PhD Dissertation. University of the Philippines, Diliman, 1991. 195 pp.

This ethnographic case study examines the ethnic processes articulated by administrators, teachers, students, and parents in the integration of ethnic and basic education at the Ma'ahad Kutawato Asharqul Islamiyyah (MKAI) in Tonina.

The Madrasah Reconciliatory Curriculum (MRC) requires individual participants to engage in the following cultural processes: (1) formalization of ethnic education; (2) articulation of ethnic identity and culture; and (3) accommodation of mainstream education. Guided by coexistence as the overwhelming principle, MKAI participants designed their education program around their own world of experience.



Munala is used by the Maguindanaons as to decorate the top of the stage at festivals and wedding celebrations. [Photo by Samier M. Bakuludan]

Bakuludan, Samier M. Political Development of Kabuntalan, Maguindanao. Undergraduate Thesis. Mindanao State University, 1991. 123 pp.

This study mainly deals with the rise and fall of the Kabuntalan Sultanate. It describes in detail the pre-Sultanate period which saw the rise in political power of the *Kabuntalan* Sultan. The changes brought about by the influence of Western constitutional form of governance are also discussed in the paper.

Bautista, Victoria A. Area-Based Child Survival and Development Program: An Experiment in Devolution: A Multi-Disciplinary Research and Outreach Program. UP Assessments on the State of the Nation Occasional Paper Series No. 94-004. Quezon City: University of the Philippines-Center for Integrative and Development Studies, 1994.

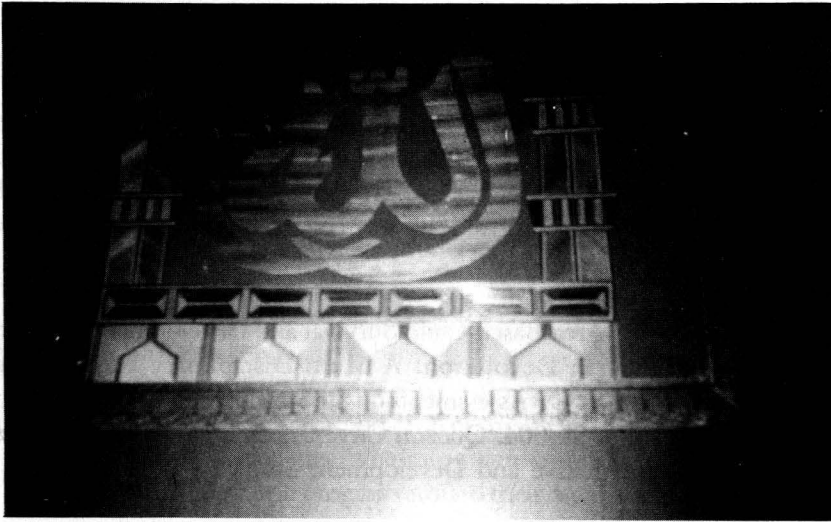
This report presents the results of a study evaluating the Area-Based Child Survival and Development Program of the United Nations Children's Emergency Fund. It analyzes data on seven of the most depressed Philippine provinces—Ifugao, Negros Occidental, Lanao del Sur, Maguindanao, Sulu, Basilan, and Tawi-Tawi.

Blanco, Ramon. *Memoria acerca del estado de la provincia de Zamboanga*. Document No. 314, dated July 26, 1871. Ayer Collection, Newberry Library, Chicago, Illinois. 133 pp.

Paul S. Lietz of Loyola University describes this document as a confidential report to the Captain General of the Philippines, in compliance with an order of June 12, suggesting certain changes and improvements in the military and political control of Mindanao.

Buat, Musib M. "Survey of Muslim (*Adat*) Law and the Role of the *Agama* Courts on the Codification of Muslim Customary (*Adat*) *Qur'anic* Law." *Mindanao Journal* III: 3-4 (January-June 1977), pp. 81-108.

This article discusses comprehensively the mechanics of *Adat* and Islamic law in the Philippines. In the conclusion, the author asserts that in Maguindanao, the *Diwan* or *Turugan* (royal court of the Sultan), which serves as the center of government, had a consultative council with legislative functions known in Sulu as *Ruma Bichara*. On the village level, the elders of the tribe or village constitute the village council. The datu consults his council on matters affecting the tribe or principality. The author asserts that this democratic element must be the influence of the matriarchy of Maguindanao.



Arabic Calligraphy for Allah. [Photo by Samier M. Bakuludan]

Che Man, W. K. *Muslim Separatism: The Moros of Southern Philippines and the Malays of Southern Thailand*. Quezon City: Ateneo de Manila University Press, 1990.

This book analyzes the emergence of separatist movements among the Muslims in Southern Philippines and the Malays in Southern Thailand.



Muslim students holding a peaceful rally at Mendiola St., Manila at the height of the military operation in Basilan. Students are appealing to the Philippine government to stop militarization. [Photo by Samier M. Bakuludan]

Cordova, Fernando Fernandez. *Rio de Grande Mindanao*. Document No. 294, dated August 30, 1854. Pollok. Ayer Collection, Newberry Library, Chicago, Illinois. 70 pp.

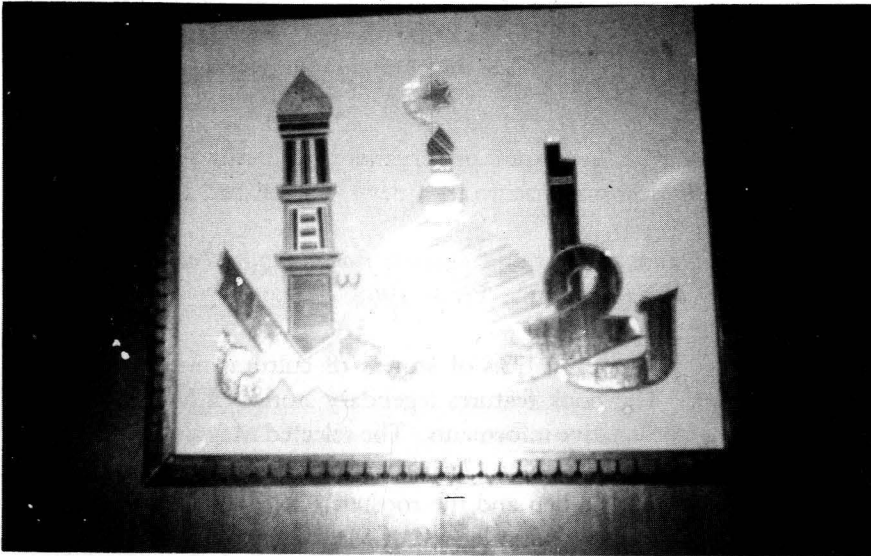
This document is an account of Fernandez de Cordova's journey to the Rio Grande de Mindanao from a newly established base at Polloc.

Coronel, Ma. Delia. *Stories and Legends from Filipino Folklore*. Manila: University of Santo Tomas Press, 1968. 255 pp.

This book is a compilation of stories of cultural minorities in the Philippines. The book features legendary stories of Maguindanao as retold by elderly native informants. The selected Maguindanaon stories are: (1) the origin of Nuling; (2) Tabunaway and Mamaly; (3) the origin of monkeys; (4) the hen and the rooster; (5) the Maguindanaon tale of the faithful wife; (6) the legend of Mt. Ragapan; (7) the legend of the rock and Rasa; (8) the Maguindanaon legend of how the boys learned to woo the girls; and (9) the Maguindanaon crocodile legend.

Crespo y Guerra, Ronald. *Letter or Report of Ronaldo Crespo y Guerra to the Governor and Captain General*. Document No. 300, dated June 31, 1855, Manila, Ayer Collection, Newberry Library, Chicago, Illinois. 19 pp.

This document elaborates on the experiences and impressions of Crespo y Guerra who "followed the course of the Rio Grande de Mindanao from its mouth to the Pueblo Limbalu, residence of the sultan of Maricaban, where he studied the relations of the Moros and the infidels of which the Spanish government was in ignorance."



Munala is commonly found on the top front of the mosque. The calligraphy in Arabic means Muhammad, the Prophet of Islam. [Photo by Samier M. Bakuludan]

Diocolano, Sopia. Administration of Arabic Language Courses in Cotabato City State Polytechnic College: A Case Study. MA Thesis. University of the Philippines, 1991. 106 pp.

This evaluation research identified inadequacy of funds as the key factor affecting the poor administration of a Cotabato college's Arabic language program.

Gayangos, Antonio Matelde de. *Laguna de Lanao en la isla de Mindanao* in *Sociedad Geografica de Madrid*, 13 Latin Vol. 14, 1883. 380 pp.

The manuscript, ready for the press, was prepared after 1862 as indicated by the date on page 22. James Robertson identifies the author as being for six years a government official in the interior of Mindanao. This information also appears in the accompanying blurb of the *Compania General de Tabacos de Filipinas*:

Part I is a physical description of the island and its chief settlements. Part II entitled Administration in Mindanao [is a] critical evaluation of the situation in the island with plans for improvement. The author sees no need for an elaborate government [in] Zamboanga. [He] describes the system of defense [and] relations with the datos and Moros, and

is sharply critical of the government's economic policies. Trade with Jolo, he points out, is cheaper than with Manila. Ships and all kinds of materials, [however, are] badly needed. He describes the cruelty of [Datu Uto's system] and estimates the budget of official income and expenditures for the island. The larger part of the second section describes his proposed reorganization plan for Mindanao. The basic need is for immigration and the government [to] encourage Europeans to come. The army should be kept two-thirds Europeans. Other topics include the missions, the administration of justice, (natives do not mind jail and therefore should be set to do public works as punishment), the tax system, the military (an army of two thousand is enough), agriculture (Spanish products should be allowed to come freely) and colonists, natives and immigrants should all be protected effectively. The appendix contains tables of statistics on rice, coffee, sugar, cocoa, corn, cattle, wax, oil and other products. Population figures are tabulated, and there is a copy of an 1857 treaty between the Spanish and the Sultan of Tumbao (now Kabuntalan). There are listings of dialects used and descriptions of island climate. Moreover, his proposal for taxation and expenditures are compared statistically with the estimated actual expenditures.

Glang, Alunan. *Muslim Secession or Integration*. Quezon City: R.P. Garcia Publishing Company, 1962. 122 pp.

This book is mainly a political scenario revolving around the recurrent Muslim dilemma of secession or integration *vis-à-vis* the largely Christian Philippine Republic.

The book elaborates on the formation of the Mindanao Independence Movement (MIM), an organization of Muslims seeking to separate Mindanao, Sulu and Palawan from the Philippines.

This volume also includes personality profiles of selected Muslim leaders, and a description of the Maguindanaons's situation during the Spanish colonial regime.

Gonsang, Abdulla Lao. *Social Orientation and Job Performance of the Asaatidz in the Madaris*. EdD Dissertation. University of the Philippines, 1987. 198 pp.

This doctoral study examines the relationship between the social orientation factors among Arabic teachers and their job performance.

- Gowing, Peter Gordon. *Mandate in Moroland: The American Government of the Muslim Filipinos, 1899-1920*. PhD Dissertation. Syracuse University, 1968. 892 pp.

This two-volume work traces in detail the nature of the contacts between various influencing foreign powers and the Muslims in the Philippines, with particular emphasis on events during the American regime. The study concludes that the American government failed to unite the Moros and the Christian Filipinos.

This publication includes a lengthy discussion on Datu Ali and Datu Utto, Maguindanaon leaders who strongly resisted American occupation of Southern Philippines.

- Gowing, Peter Gordon. "Recent Scholarship on the Muslim Filipinos: A Survey and Some Suggestions." In *Muslim Filipinos: Their History, Society and Contemporary Problems*. Edited by Peter G. Gowing and Robert D. McAmis. Manila: Solidaridad Publishing House, 1974. pp. 295-311.

This paper presents an overview of the works of some scholars, who have studied and written about the Muslims in the Philippines since World War II. It underscores the need to update and revise the history of the Filipino Muslims to correct misnomers and misimpressions.

Interestingly, the survey found that the Maguindanaons were then the largest Muslim group in the Philippines yet were also among the least studied.

- Hunt, Chester L. "The Ethnic Stratification and Integration." In *Muslim Filipinos: Their History, Society and Contemporary Problems*. Edited by Peter G. Gowing and Robert D. McAmis. Manila: Solidaridad Publishing House, 1974. pp.194-218.

This paper analyzes 1953 demographic data on Cotabato, then the largest Philippine province but later subdivided into five provinces of Central Mindanao: Sultan Kudarat, Maguindanao, North Cotabato, South Cotabato, and Sarangani.

Cotabato's demographic profile at mid-century indicated the makings of heterogeneous harmony. But subsequent events eroded the goodwill and tolerance needed to sustain a multiethnic society.

Isidro, Antonio. "Education of the Muslims." In *Muslim Filipinos: Their History, Society and Contemporary Problems*. Edited by Peter G. Gowing and Robert D. McAmis. Manila: Solidaridad Publishing House, 1974. pp. 271-276.

This paper describes traditional Muslim education (*Madrasah*) with its emphasis on transmitting Islamic doctrines and practices. It also cites problems encountered by Muslim students in Western-type schools found in rural and remote areas in the Philippines. To encourage integration and to provide adequate formal education specially to Muslims, the Mindanao State University was established in Southern Philippines to oversee educational programs in the Muslim regions, in coordination with the Department of Education.

Kamid, Magaloyan S. *The Kabpagasal: A Maguindanaon Folk Ritual and Its Relation to Islam*. MA Thesis. Asian Center, University of the Philippines, 1982. 110 pp.

This study analyzes the relation of a folk religion, the Maguindanaon *Kabpagasal*, to a great religion (Islam); it explains the persistence of *Kabpagasal* despite Islamic prohibition against its practice.

The research concludes that *Kabpagasal* is a distinct set of pre-Islamic beliefs and practices with its own religious functionaries persisting alongside Islam because some of its elements have been altered and made less offensive relative to the great religion. However, the *Kabpagasal* continues to satisfy the desire of its adherents for protection against perceived malignant supernatural forces.

Laarnoven, Ruurdje. *Triumph of Moro Diplomacy: The Maguindanao Sultanate in the 17th Century*. Quezon City: New Day Publisher, 1989. 267 pp.

This book, written by a Dutch scholar, examines 17th century contacts between the Maguindanao Sultanate and the Dutch East India Company after Spanish troops withdrew from Mindanao and the Moluccas.

Livingston, C.E. "Cotabato on the Rio Grande," *Sunday Times Magazine*, August 6, 1939, pp. 12-13.

This magazine article is a brief history of Islam in Cotabato and the Islamization of mainland Mindanao by Sharif Mohammad Kabungsuwan. It cites the coming and reign of the Spaniards in Cotabato, followed by the Americans. The policy and administration of Datu Utto, Datu Piang (Amai Mingka) and Datu Ali are also mentioned.

Maceda, Jose Monserat. *The Music of Maguindanaon in the Philippines*. PhD Dissertation. University of California, 1963. 123 pp.

The two-volume work describes the role of music in Maguindanao society, and analyzes examples that represent a cross-section of its musical repertoire. A description of Maguindanao culture precedes a detailed discussion of instruments and vocal music. Each musical instrument is described according to its social setting.

The study shows that among the Maguindanaons, music is largely taken as entertainment rather than as ritual and that improvisation on a loose set of melodic patterns characterize both instrumental and vocal music.

Majul, Cesar. "The Muslims in the Philippines: Historical Perspective." In *Muslim Filipinos: Their History, Society and Contemporary Problems*. Edited by Peter G. Gowing and Robert D. McAmis. Manila: Solidaridad Publishing House, 1974. 12 pp.

This paper was presented during the First National Symposium on National Integration at the University of the Philippines in 1968.

The paper contends that the so-called "Moro Problem" is a "Problem of History." The Muslim collective awareness that they have history older than any other local group and the Philippine nation as a whole affects all their relationships with non-Muslim Filipinos. Unless this fact is taken into account, national integration cannot be effected and sustained.

Maniaga P. Mantawil. An Evaluation of Graduate Teacher Education Programs in Region XII. EdD Dissertation. University of the Philippines, Diliman, 1985. 181 pp.

This study assesses the graduate teacher education program in Region XII of the Philippines in terms of the adequacy of its input resources (*i.e.*, human, physical plants and facilities and program process, instructional and administrative systems) and the effectiveness of its outputs, *i.e.*, graduates of its masteral programs.

The study shows that based on the qualified profile of human resources—deans and faculty—the graduate teacher education programs was generally “good.”

Mantikayan, Saavedra. The Farming Rituals Among the Maguindanaon Rice Farmers. MA Thesis. University of the Philippines, 1990. 115 pp.

This research evaluates Maguindanaon farming rituals and their role in traditional practices amidst the prevalence of modern agricultural technology.

The study suggests that ritual practices among Maguindanaons are within the Quranic injunction and must be strengthened, while those that are not mentioned in the *Hadith* (sayings and traditions of Prophet Muhammad) should be minimized or totally phased out.

Mascaro, Ramon de. *Letter or Report of Roman de Mascaro to the Governor and Captain General of the Philippines*. Document No. 298, dated June 21, 1855, Ayer Collection, Newberry Library, Chicago, Illinois. 28 pp.

In this report, Mascaro rejects the plan for the conquest of Mindanao by force of arms as impractical. He advocates peaceful penetration of the river, *i.e.*, through commerce and trade and the specific destruction of Moro institutions to eventually eliminate Moro resistance and dominance.

Mastura, Michael O. “Maguindanao Hopes and Fears From the Constitutional Convention,” *Mindanao Journal* 3, (October-December 1976), Vol. III No. 2.

This article deals with various Muslim anxieties and expectations arising from the 1973 Constitutional Convention. It calls attention to the

particularly sensitive area of land titling to signify private ownership of specific pieces of land by individuals under the Torrens system. This system of land tenure disregards the principle of ancestral domain underlying the *pusaka* or the traditional land tenure system of the Maguindanaon. The *pusaka* treats landholdings as communal properties of families or clans who pass on the use of such lands from one generation to the next without benefit of written certificates of ownership issued by government.

Mednick, Melvin. "Some Problems of Moro History and Political Organization." In *Muslim Filipinos: Their History, Society and Contemporary Problems*. Edited by Peter Gowing and Robert D. McAmis. Manila: Solidaridad Publishing House, 1974. pp. 13-26.

This paper calls attention to the need to clarify the term "Moro," which in popular usage implies the existence of a single group of people with a common language, territory, set of beliefs, and way of life. In reality, the term "Moro" subsumes different ethnic groups whose relationships with each other often seem unstable.

Muslim, Macapado A. *The Moro Armed Struggle in the Philippines: The Non-Violent Autonomy Alternative*. PhD Dissertation. Honolulu: University of Hawaii, 1994. 214 pp.

This book, based on the author's doctoral dissertation, contends that given the ethnic diversity in an archipelagic setting, the logical option for the Philippine government to end the Muslim armed struggle is to grant them substantial autonomy.

Nieto, Aguilar Jose. *Mindanao, su historia y geografía. Con un prologo de Francisco Martin Arrue*. Madrid: Imprenta del cuerpo administrativo del ejército, 1894. viii, maps, 153 pp.

In this work, the author refers to the data of Ferdinand Blumentritt who points out a number of defects in the Spanish work, but says that it is more free from prejudice than most modern Spanish writings about the Philippines. Blumentritt's geographic comment on Mindanao, particularly Sarangani Island, which is off the southern point of Mindanao, is stressed.

National Historical Institute. *Filipinos in History*. Volume II. Manila: Printographika Press, 1990. 227 pp.

This book is a compilation of biographies of Filipino heroes published mainly to elaborate on the places, events, and the special circumstances relating to their historic roles *vis-à-vis* the Philippines.

This updated presentation of the roster of Filipino heroes includes a biography of Datu Ubal (1550-1596) of the Buayan Sultanate in the Upper Valley. It is relevant to note that the little known Datu Ubal paralleled the more popular Lapu-lapu's role in Mactan. By slaying Captain Juan Rodriguez de Figueroa, the commander of the first serious expedition to colonize Mindanao, Datu Ubal delayed the Spanish occupation of Southern Philippines. Although Datu Ubal died on the spot after being cut to pieces by Figueroa's men, the death of their commander forced the Spanish troops to immediately withdraw from Buayan.

Nieto, Ladislao. *Mindanao Pageras Suetas*. Document No. 334, Zamboanga and Jolo. Ayer Collection, Newberry Library, Chicago, Illinois.

Paul S. Lietz, Loyola University, describes this work:

Part I is a "description of the country, with detailed descriptions of the Jesuit mission at Tamontaka, Mindanao, and various subjects such as economic conditions, the position of women, the political and military situation, the Chinese, etc. The whole [piece] is treated critically with personal opinions on Spanish policy and its failures. Part II is less didactic and deals with the current situation. The difficulties with Datu Uto and the failure of the expedition of 1896 are detailed with accompanying newspaper clippings from the Manila paper, Española, and others. He proposes a military conquest and includes details of the organization of such an expedition. He is critical of the Jesuits. They teach the natives to be passive and contemplative and have an empire of their own. This is a special and peculiar brand of Catholicism. The Chinese, too, are a liability. A Maguindanafilo, or lover of Mindanao, he proposes reforms in policy which include, besides military conquest of the island, reform and extension of public education, the establishment of a university, a breakdown of the rigid emphasis on Catholicism. A final brief essay dated February 1887 from Jolo, is addressed to the German Emperor William. He speaks of a Sir Schulte, the shadow of Bismark reaching to Jolo, and urges action. "Schulte should sell his hacienda and leave."

- Ontok, Elena M. Maguindanaon *Adat* on Inheritance: Their Conformity and Nonconformity with the *Qur-an* and Prophetic Tradition. MA Thesis. University of the Philippines, Diliman, 1989. 111 pp.

This thesis analyzes whether the Maguindanao *adat* on inheritance conforms with pertinent *Qur-anic* passages and/or prophetic traditions.

The study presents 50 percent of the gathered data on Maguindanaon *adat* with pertinent *Qur-anic* passages and/or prophetic traditions on inheritance.

- Paderanga, Cayetano Jr. W. "Review of Land Settlements in the Philippines," *Mindanao Studies Report*, No.2, Quezon City: University of the Philippines-Center for Integrative and Development Studies, 1995. 54pp.

This study evaluates the Philippine experience in resettling agricultural public lands since the turn of the century. It reviews socioeconomic data on migration and examines land settlement policies and programs.

- Plagata, Demetrio D. and Pablo Aquino. "The Economic Life of Muslim Filipinos," *Mindanao Journal* 3, University Research Center, Mindanao State University, Marawi City (October-December 1976), pp.69-83.

This paper describes the main sources of livelihood of the Maguindanaon, Tausug, Sama, Maranao, and Badjao. It also notes the continued influx of Christian settlers attracted by the favorable agricultural potential of Cotabato. The Christian migrants helped develop Maguindanao settlements through the establishment of infrastructure facilities and more efficient production methods, but their growing presence made them socioeconomic rivals of the Muslims.

- Saleeby, Najeeb. "History of Mindanao." In *Muslim Filipinos: Their History, Society and Contemporary Problems*. Edited by Peter Gowing and Robert D. McAmis. Manila: Solidaridad Publishing House, 1974. pp. 184-193.

This paper deals with the evolution of the sultanates from the pre-Islamic era to the rise of Islam in Mindanao with special emphasis on the role of Muhammad Sharif Kabungsuwan in Mindanao. It also presents the genealogy of the Sultanate of Maguindanao and discusses the relations between Arab missionaries and Mindanao chieftains such as Tabunaway and Mamalu.

Sampulna, Abdul T. *Epics and Legends of Mindanao*. Prepared by the National Library and the National Media Production Center. Presidential Task Force for Research and Development-Mindanao, 1965. 111 pp.

This compilation features not only selected epics and legends, but also devotes a section to heroes and folk practices among Muslims and other ethnic groups in Mindanao.

Sampulna, Abdul T. "Datu Ali: Hero or Bandit?," *Sunday Times Magazine*, June 6, 1965. p. 42.

This feature article on a legendary Muslim leader discusses contrasting images of Datu Ali. Americans perceived him as a mere bandit, pirate and fanatical Moro leader who defied their colonial forces in Mindanao. But Maguindanaons revered Datu Ali as a **Rajah Muda** (honorific title) of the sultanate of Maguindanao. Datu Ali was reported to have said to his followers: *"This is our land, the land our Almighty Allah gave us to live in and cultivate. Let this land be loved by its sons and daughters for this is the land we were born to live in and the land we are bound to die for."*

Sero, Pin Sin C. *The Agrarian Reform Program in the Context of the Maguindanao Experience*. MA Thesis. Fort Bonifacio: Defense College of the Philippines, 1975. 139 pp.

This study analyzes selected Maguindanaon cultural values and concepts on land to facilitate the successful implementation of the Agrarian Reform Program in the Maguindanao areas.

Sobre el Rio Grande de Mindanao. Document No. 296, dated April 28, 1855, Isabela. Ayer Collection, Newberry Library, Chicago, Illinois.

The annotation of this primary document includes the following statement:

He was entrusted with the military selection of a commission report ordered by the governor on January 21, 1854. He suggests that Mindanao can be held if there are four companies of soldiers at the island of Santa Isabel, a barrack in Cabacan for two companies; a company and three cannons in Supanga; two cannons and a half company at Tamontaka; one cannon and fifteen men and a commander at Tumbao (now Kabuntalan); one cannon and ten men each for Pinganian and Maridagao.

Sobre el establecimiento militar en el rio grande de Mindanao. Document No. 297, dated June 21, 1855. Ayer Collection, Newberry Library, Chicago, Illinois. 22 pp.

This document refers to the government plan "to occupy Cotabato as a first step in the control of the Rio Grande de Mindanao."

Somera, Nieves R. A Study of Common Problems of Muslim Students Enrolled in Some Selected Schools in Cotabato City. MA Thesis. Philippine Harvardian College, 1972. 104 pp.

This thesis presents the findings of a survey on Muslim students and their problems in adjusting to the deteriorating peace and order situation in Cotabato City. The study proposes an effective guidance program and provision of a better teaching-learning situation among Muslim students to help them resolve prevalent personal, health and recreational difficulties.

Stewart, James C. The Cotabato Conflict: Impressions of an Outsider. Monograph. Quezon City: New Day Publishers, 1988.

This reprinted paper discusses various facets of the Cotabato conflict. It concludes that the long-term solution of the conflict entails promoting the participation of all ethnic groups in the political process. This can be done through the continued operation of the two-party system and discouraging the realignment of voters along strictly ethnic lines.

This work is largely based on the first *Maguindanaon-Spanish, Spanish-Maguindanaon Dictionary* prepared by Fr. Jacinto Juanmarti, S.J. in 1893.

Sumauang, Felipa Cruz. An Interpretative Analysis of the Maguindanaon Folk Songs. MA Thesis. Philippine Harvardian College, 1972.

This study includes a historical background, musical notations, Maguindanaon lyrics and the corresponding English translation of each of the analyzed songs. It concludes that Maguindanaon folk songs serve a definitive purpose because of their peculiar and unique design, melody and lyrics.

Tan, Samuel K. *Selected Essays on the Filipino Muslims*. Marawi City: Mindanao State University, 1982.

This book includes a brief discussion of the Maguindanaon cultural heritage and political history.

Tan, Samuel K. *The Socioeconomic Dimension of Moro Secessionism, Mindanao Studies Report No.1*. Quezon City: University of the Philippines-Center for Integrative and Development Studies, 1995.

As a historical analysis of the Bangsa Moro secessionist movement, this paper examines the root causes of Muslim problems in Mindanao which motivate them to fight for autonomy. It highlights the formation of the Mindanao Independence Movement (MIM) by former Cotabato Governor Datu Udtog Matalam.

Taking off from the argument that the Muslim-Christian conflict in Mindanao is rooted in the extermination and displacement policy of the government, the discussion includes an overview of the government response to Muslim problems in Mindanao, focusing on the infrastructure and livelihood projects under the National Economic and Development Authority (NEDA) and the Southern Philippines Development Authority (SPDA).

Among the appendices are the Tripoli Agreement and the Manifesto of the Muslim Independence Movement and the Moro National Liberation Front.

Taylo, Donata. *Mindanao, 1521-1665*. MA Thesis. University of the Philippines, 1955. 123 pp.

This historical survey of Spanish accounts on Mindanao during the period 1521-1665 notes that the reports were largely superficial, inaccurate and biased, which may explain why the Spanish colonial regime effected little progress in Southern Philippines.

Tumagantang, Noton. *The Madrasah of Cotabato City: A Study of its Curriculum Offerings*. MA Thesis. Manila: The National Teachers College, 1969. 74 pp.

This study on the Cotabato City *Madrasah* curriculum recommends increasing the efficiency of the administration of the schools and of their Muslim supervisors.

- Tuya, Mohalidin M. The Effect of Social Problems on the Religiosity of Muslim Mothers in Datu Piang, Maguindanao. MA Thesis. University of the Philippines, 1994. 99 pp.

The author describes the manifestations and extent of religiosity of Muslim mothers in the area, linking these to the social problems faced by Maguindanaon mothers in the area.

- Villa, Abrille Faustino. *Letter of Faustino Villa Abrille to a Friend in Manila*. Document No. 322, dated April 5, 1878, Davao. Ayer Collection, Newberry Library, Chicago, Illinois. 4 pp.

Paul S. Lietz of Loyola University, describes this document thus:

He has just made a trip to Lake Buluan, source of the Rio Grande de Mindanao, about which he has informed the governor. His men, although impressed into service, behaved well and there was no illness. But there were difficulties: the terrain, the danger of Moro attacks and the privations they suffered. The country is fertile and could be developed by rable from the other provinces. He would like to act as a guide and interpreter to study the opening of a road to Buluan. A fort there, a road to Cotabato, and a naval station at Jarangani (actually Saranggani) would force the Moros to abandon the island. The inhabitants are docile and easily reduced to obedience; thirty men with Remingtons could do it.

- Wein, Clement. *Maguindanaon Folk Songs of Life*. Cebu City: Folklore Studies Program, University of San Carlos, 1985. 117 pp.

This work tries to learn more about the Maguindanaons' life and culture by examining their "songs of life" commonly used in daily life. Thus the songs were chosen and grouped in such a way that the culture was reflected following the life cycle of man. The section on love songs was highlighted.

The author first presents the Maguindanaon version, then its English translation. He then enumerates and explains classifications of Maguindanaon songs.

After completing the translations, the writer discovers that the songs vary very much thematically, touching upon all major aspects of Maguindanaon culture, *i.e.* religion, society and economy.

Personal interviews and participant-observation served as sources of information.

Yap, Ma. Minda Ablay. A Critical Study of Typology in the Communities of Kidapawan, M'lang, Makilala, Matalam, Magpet and President Roxas, Cotabato. MA Thesis. Central Mindanao Colleges, 1972. 103 pp.

This case study examines spatial factors expected to influence the growth of communities to identify a logical starting point for a community development program.

TAUSUG STUDIES

MUNAP H. HAIRULLA

TAUSUG STUDIES

Amirul, Ahajul Y. The Marriage Practices and the Dowry Problem in Jolo, Sulu. MA Thesis. University of the Philippines, 1989. 100 pp.

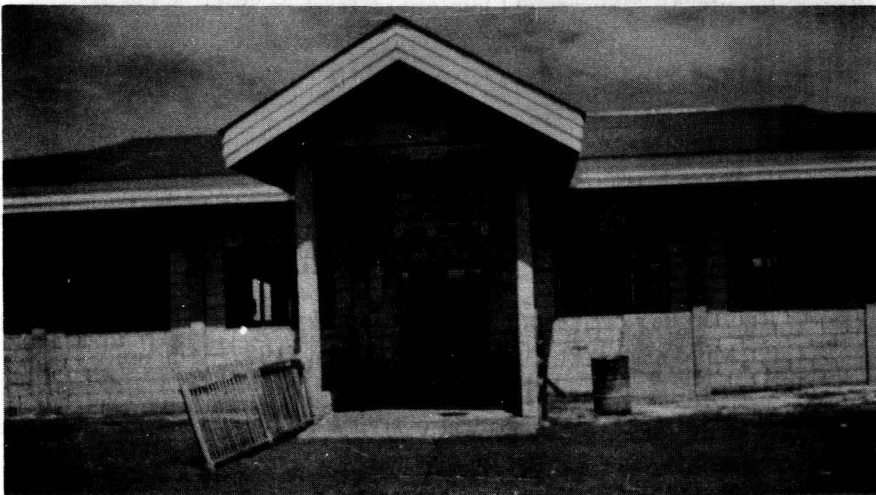
This research examines the economic and political considerations influencing Tausug marriage practices, which generally conform to Islamic teachings but have also incorporated some pre-Islamic customs and traditions. The study indicates that meeting a Tausug woman's expectations of high bridal dowry (*ungsud*) to gain prestige and honor has become a problem in Jolo.

Aradji, Abudji L. "*Tampat* and *Pagkaja*: Two Tausug Folk Beliefs Concerning Life and Death," *Mindanao Journal* 5, 1978. pp. 125-134.

This article describes the *Tampat* (a special grave) and the *Pagkaja* (a pre-Islamic ritual believed to protect the family from evil spirits) as folk beliefs still practiced by the Tausug.

Arce, Wilfredo F. Leadership in a Muslim-Christian Community in the Philippines. PhD Dissertation. Cornell University, 1968. 220 pp.

Political factions are often regarded as a negative social phenomenon. But this research on patterns of leadership among Muslims and Christians in Jolo cites some positive effects of factionalism in Jolo. The study concludes that factionalism cuts across traditional religious ethnic lines, allows persons educated in modern schools to compete successfully for traditional leadership positions, encourages Jolo's leaders and its people to seek solutions to the increasingly complex problems of political modernization, and promotes a cooperative venture between Muslims and Christians.



The renovated Municipal Hall of Patikul, Sulu, under the leadership of Mayor Hadji Salam Hayudini, is located in Taglibi along the seashore. [Photo by Munap H. Hairulla]

- Arce, Wilfredo F. "Social Organization of the Muslim Peoples of Sulu." In *Sulu's People And Their Art*. Edited by Frank Lynch. Quezon City: Ateneo de Manila University Press, 1963. pp. 1-25.

This paper on Tausug social organization focuses on such topics as the family, kinship patterns, alliances, social class, and voluntary associations.

- Bara, Hanbal H. *The Decline of the Sulu Sultanate and Its Impact on the Sociopolitical Condition of the Tausug*. MA Thesis. University of the Philippines, 1988. 117 pp.

This thesis presents a sociopolitical situationer on the Tausugs and analyzes social and political changes, using the decline of the Sulu Sultanate as a frame of reference.

- Bruno, Juanito A. *The Social World of the Tausug: A Study in Philippine Culture and Education*. Manila: Centro Escolar University Research and Development Center, 1973. 189 pp.

This book is a revised presentation of the results of a graduate research conducted by a Tausug on various aspects of his cultural heritage. It acknowledges Islam as the strongest link among the Tausugs, who are also bound by strong family ties and a kinship network expanded through alliances among groups of families.

- Bruno, Juanito A. *A Survey of Opinions of Teachers, School Administrators and Parents on the Use of the Vernacular as a Medium of Instruction in Grades I and II in Jolo District*. MA Thesis. Notre Dame of Jolo College, 1963. 82 pp.

This research asserts, based on a survey of teachers, school officials and parents in Jolo, that the use of the vernacular, in this case, Tausug, is an effective means of instruction in primary schools.

- Canoy, Reuben R. *The Quest for Mindanao Independence*. Cagayan de Oro City: Mindanao Post Publishing Company, 1987. 295 pp.

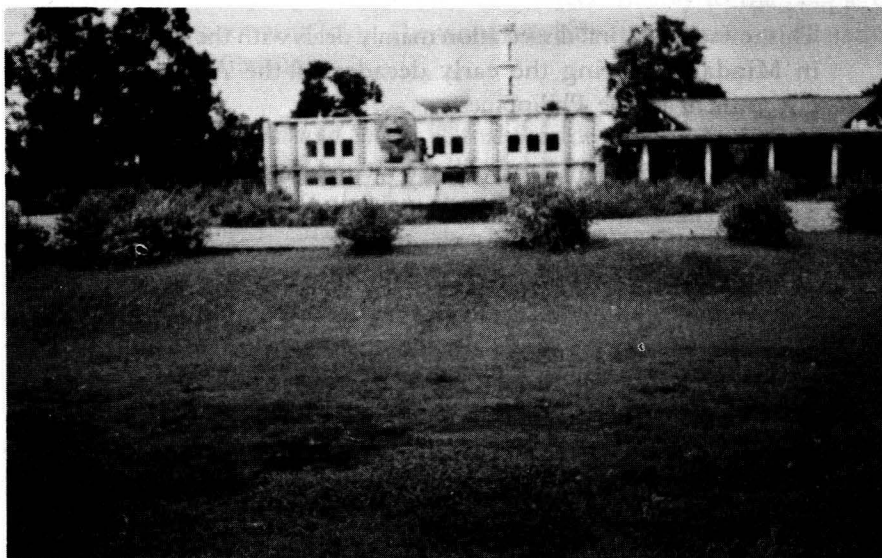
This book presents a historical overview of the continuing quest for Mindanao autonomy.

Canoy, Reuben R. "The Great 'Invasion' of Mindanao," *Focus Philippines*, September 18, 1976. pp. 44-45.

This article tackles the issue of bringing Mindanao into the mainstream of progress by neutralizing the effects of different kinds of "war" going on in the South.

Esmula, Wadja K. *The Islamic Foundation of the Political and Religious Institutions of Sulu Sultanate: A Descriptive and Analytical Study*. MA Thesis. University of the Philippines, 1982. 198 pp.

This thesis scrutinizes Islamic elements in Tausug political and religious beliefs and practices to capture the essence of what Islam means to the Tausug.



The Cultural Center is located at the capitol site of Jolo. Its design symbolizes "peace" which is the meaning of "Islam." [Photo by Munap H. Hairulla]

Franklin, Ewing. "Some Rites of Passage Among the Tausugs of the Philippines." In *The Muslim Filipinos: Their History, Society, and Contemporary Problems*. Edited by Peter Gowing and Robert McAmis. Manila: Solidaridad Publishing House, 1974. pp. 132-137.

This article describes selected "rites of passage" observed by the Tausugs; *Pag-gunting* (roughly equivalent to baptism among Christians); *Pag-*

Islam (circumcision); and *Pag-asawa/Pag-bana* (marriage). It also notes that the word "*Tausug*" probably comes from "*Tau*" meaning person and "*Sug*" meaning "Current."

Glang, Alunan C. "MNLF: Vision and Reality," *The Weekly Dawn*, Vol. XXX, (March 1977). pp. 3-4.

This article cites the emergence of the Moro National Liberation Front (MNLF) as a social and a revolutionary movement in Mindanao and Sulu and describes its composition and internal organization.

Gowing, Peter G. *Mandate in Moroland: The American Government of Muslim Filipinos, 1899-1920*. Quezon City: Philippine Center for Advanced Studies, University of the Philippines System, 1977. 411 pp.

This revised doctoral dissertation mainly deals with the American policy in Mindanao during the early decades of the American colonial government in the Philippines.

Indin, Nooh H. *The Tausugs: A Study of their Religious Heritage*. MA Thesis. National Teachers College, 1960. 120 pp.

This study examines the culture of the Tausugs as one of the ethnic groups in the Philippines and concludes that the customs and traditions are quite similar to those practiced by other Filipino tribes. It recommends the teaching of Islamic courses at the elementary level.

Isduri, Adjili N. *Pagduwaa Bulan: A Critical Analysis on the Islamic Ideality of the Tausug Rituals*. MA Thesis. University of the Philippines, 1989. 153 pp.

This study shows that the *pagduwaa bulan* rituals of the Tausugs blend Islamic and traditional practices. Appended are the *hadharats* which explain how *pagduwaa* is to be performed, and different kinds of *pagduwaa* from the Holy *Qur'an*.

Jundam, Mashur Bin-Ghalib. *Islamic and Pre-Islamic Religious Belief Systems: A Study on Religious Acculturation in a Tausug Community*. PhD Dissertation. University of the Philippines, Asian Center, 1990. 394 pp.

This is a case study of the Tausug experience as an example of religious acculturation. It attributes the persistence of pre-Islamic elements in

the Tausug practice of Islam to commonalities between the folk and the great religions under study, and to roles and functions which traditional religious elements continue to fulfill in the Tausug social systems. The syncretic nature of contemporary Tausug religious belief system is exemplified by the continued practice of the *pagkaja* (a kind of ritual performed by every generation in the family, either to bring good luck or prevent misfortune) and its related rituals for different occasions.

Kadil, Ben J. "Tausug: People of the Market," *Mindanao Journal* 5 1978. pp. 120-125.

This article argues that the term "*Tausug*" is derived from "*Tau*" meaning people, but the suffix "*Sug*" does not refer to current, but to the Arabic "*Sug*" which means market or bazaar. It adds that the word *Tausug*, translated as "people of the market," refers mainly to the people of *Tiyanggi*, a town in Jolo. The word was later used to refer to all native speakers of Tausug.

Keifer, Thomas M. "*Parang Sabbil*: Ritual Suicide Among Tausugs of Jolo." in *Understanding Islam and Muslims in the Philippines*. Edited by Peter Gowing. Quezon City: New Day Publishers, 1988. pp. 53-67.

An intriguing social phenomenon is the subject of this paper—*parang sabbil* or ritual suicide. Findings of a study on the Tausugs indicate that *parang sabbil* is not a mere case of "running amok" (which suggests or implies a lack of forethought). Instead, it is a complex act during which the individual alone or a group of men attack a military post or Christian settlement with the conscious intention to kill and be killed.

Keifer, Thomas M. "The Tausug of Jolo and the Modern Philippines." In *The Muslim Filipinos: Their History, Society and Contemporary Problems*. Edited by Peter G. Gowing and Robert D. McAmis. Manila: Solidaridad Publishing House, 1974. pp. 100-112.

This article focuses on the lack of peace and order as a primary deterrent to Jolo's economic development. It discusses the relationship between law and order and expounds on the lack of faith in the Philippine legal system as expressed by the Tausugs, who prefer to abide by Koranic and customary laws.



A typical market display of *kapaya* (papaya), *lara* (*sili* or pepper), *pisang* (pineapple), *paggih* (cassava), and other agricultural products of Patikul, Sulu. [Photo by Munap H. Hairulla]



Imported goods from Singapore and Sabah locally called barter goods. [Photo by Munap H. Hairulla]



The port of Jolo, which is not as developed as the one built during the late 19th century, shows the present state of the Jolo economy. [Photo by Munap H. Hairulla]

Keifer, Thomas M. "Institutionalized Friendship and Warfare Among the Tausugs of Jolo." In *The Muslim Filipinos: Their History, Society and Contemporary Problems*. Edited by Peter G. Gowing and Robert D. McAmis. Manila: Solidaridad Publishing House, 1974. pp. 113-131.

This article examines the structure of institutionalized friendship and its relationship to warfare, explains nine primary terms in the domain of friendship, and distinguishes between minimal and maximal alliances. It notes that minimal alliance groups are based on kinship ties among families in the same community, while maximal alliance groups are formed into large warfare organizations based on dyadic friendships between minimal alliances.

Kenoh, Abdurahim K. *Superstitions of the Muslims of Sulu and their Implications for Health Education*. MA Thesis. University of the Philippines, 1977. 189 pp.

This thesis describes superstitious beliefs relating to illness and death and examines their implications for conducting health education among Muslims in Sulu.

- Kimpa, Saukhani H. Some Administrative Problems of *Madaris* in the Province of Sulu. MA Paper. Institute of Islamic Studies, University of the Philippines, 1991. 107 pp.

This research paper calls attention to inadequate school facilities as a commonly perceived problem by *Madrasah* administrators in Sulu.

- Lam, Manuel S. The Sulu Guerrilla Movement: 1942-1945. MA Thesis. University of the Philippines, 1982. 381 pp.

This study describes the major contributions of the Tausug guerrilla movement to the total Filipino resistance against the Japanese during World War II. Tausug guerrillas provided sanctuary for American and Australian soldiers who were in Sulu during the war and established an effective intelligence network extending up to Borneo while persistently fighting enemy soldiers throughout the occupation period.

- Lomocso, Damian M. *East Asian Countries Culture and Progress*. Davao City: East Asian Countries Culture and Progress Publications, 1961. pp. 29-251.

This book contains historical, geographical and sociocultural data on the Sulu archipelago.

- Majul, Cesar A. "Succession in the Old Sulu Sultanate." In *The Muslim Filipinos: Their History, Society, and Contemporary Problems*. Edited by Peter G. Gowing and Robert D. McAmis. Manila: Solidaridad Publishing House, 1974. pp. 61-73.

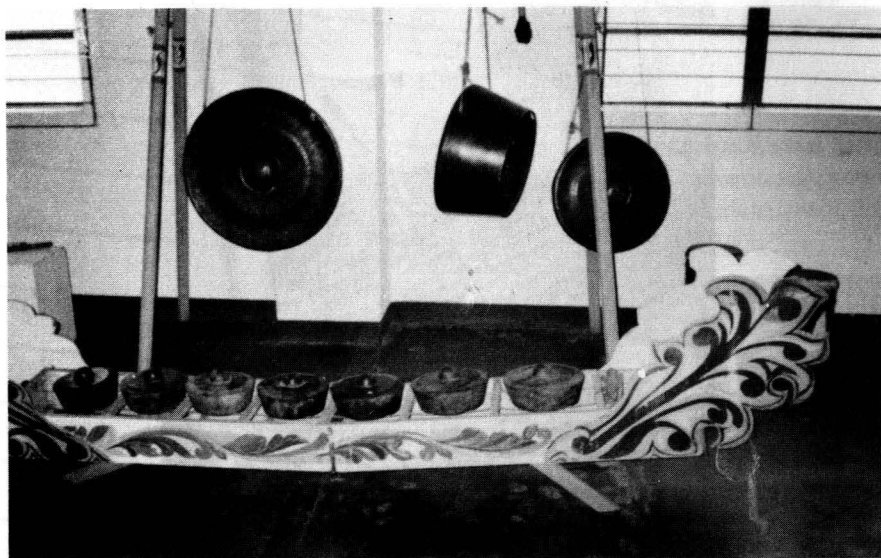
This article reviews the most important principles guiding succession in the Sulu Sultanate and enumerates in chronological order the various personages who were chosen to rule Sulu from the 17th century to the early 20th century.

- Matli, Muhammad Abdulnazier N. The Muslim Traditional System of Education: A Preliminary Study of the Tausug Model. MA Thesis. University of the Philippines, 1987. 121 pp.

This study examines the traditional system of Muslim education which persists as an alternative to Western-type schooling and encourages the development of a strong religious personality.

Mercado, Nora Maulana. A Study of the Sulu Ballads. MA Thesis. Silliman University, 1963. 130 pp.

This research focuses on the origins and types of ballads and its functions in Tausug society, appended by an anthology of Sulu ballads and songs.



The *kulintangan* and *agung*, made of brass, are the most applauded musical instruments of the Tausugs, usually played during wedding ceremonies (*pagturul*, *pagpangasawa*, *pagityaun*, etc.) because of sounds that reverberate beyond the audience. The *agung* was used in ancient times to establish the sultan's jurisdiction or the datu's domain. [Photo by Munap H. Hairulla]



The *Biola* (violin) is one of the most popular Tausug musical instruments usually used in traditional festivities. The *Taguban* covers typical Tausug bolos and *barung* which is the Tausug hand-to-hand combat weapon. [Photo by Munap H. Hairulla]

Nawab, Mohiuddin A. *Islamic Institutions Among the Tausugs in the Philippines*. MA Thesis. University of the Philippines, 1963. 145 pp.

Selected Tausug practices are analyzed in this study to assess whether Islamic principles have been institutionalized. The study suggests a need to strengthen Islamic beliefs among the Tausugs.

Planning and Statistics Research Office. *Economic Report on the Province of Sulu*. Manila: Planning and Statistics Research Office, 1967. 38 pp.

This is a compilation of statistical data on Sulu and presents a provincial profile used for planning purposes.

Puntukan, Ibrohajar A. *Pagkawasa: A Study of the Struggle for Political Power Among Contemporary Tausug Elites*. MA Thesis. University of the Philippines, 1992. 64 pp.

This study examines the nature and causes of *pagkawasa* or the struggle for political dominance among contemporary Tausug elites. Findings indicate that rivalry among clans may account for *pagkawasa* as a political phenomenon.

Ramirez, Jaime B. *The Problem of the Muslims in Southern Philippines: An Overview*. MA Thesis. University of the Philippines, Diliman, 1971. 289 pp.

This thesis mainly deals with the social, economic and political problems affecting Muslims in Mindanao, Sulu and Palawan (also known as the Minsupala region). It recommends massive government support to ensure overall development in Minsupala to facilitate Muslim integration into the Philippine body politic.



Sold in the local market (*tabuh*) in Patikul, Jolo is *panggi* (cassava), a staple food of the Tausugs. [Photo by Munap H. Hairulla]

Reber, Arne Linsey. *The Sulu World in the Eighteenth and Early Nineteenth Centuries: A Historiographical Problem in British Writings on Malay Piracy*. MA Thesis. Cornell University, 1966. 316 pp.

This book seeks to correct British historical misinterpretations of conditions in Sulu from the 18th to mid-19th century in their accounts

of Malay piratical raids against the Sulu Sultanate. It argues that the incursions were grounded by Malay ambitions and were not merely opportunistic responses to Sulu's political disintegration.

Rogers, Dorothy M. The History of American Occupation and Administration of the Sulu Archipelago, 1899-1920. MA Thesis. University of San Francisco, 1959. 137 pp.

This historical survey examines the major political and military events in the Sulu archipelago from 1899 to 1920 and concludes that the basic principles of American policy toward the Philippines consisted of good government and the preparation of Filipinos for self-rule.

Sobrevinas, Renato V. The History of Sulu Star. MA Thesis. University of the Philippines, 1974. 189 pp.

This research examines the readership impact of *Sulu Star*, a newspaper founded and managed by the Oblate Missionaries. It notes the uneven exposure to media by Christians and Muslims and recommends additional columns in the vernacular to increase Muslim awareness of media-covered events.

Stone, Richard L. "Intergroup Relations Among the Tausugs, Samals and Badjaos of Sulu." In *Muslim Filipinos: Their History, Society and Contemporary Problem*. Edited by Peter G. Gowing and Robert D. McAmis. Manila: Solidaridad Publishing House, 1974. pp. 74-99.

This paper reports the findings of a Master of Arts thesis indicating that the Tausugs, the Samas, and the Badjaos see themselves as distinct but not equivalent cultural entities [based on selected criteria for group differentiations including language, physical factors and social definition, economic activity, political structure, literacy and education, social interaction, religion, and own group and other group images]. The Tausugs appear to be on top of Sulu's social order based on their perceptions of their group superiority over the Samas and the Badjaos.

Szanton, David. "Art in Sulu: A Survey." In *Sulu Peoples And Their Art*. Edited by Frank Lynch S.J., Quezon City: Ateneo de Manila University Press, 1963. pp. 29-66.

This survey shows that the Tausug, Sama, and Luwaan artists excel in different areas: the Tausug in weapons and housecarving; the Sama in



The Tausug *saruk* (hats) and *utak* (bolos) are sold in one of the typical outlets of small industries. [Photo by Munap H. Hairulla]



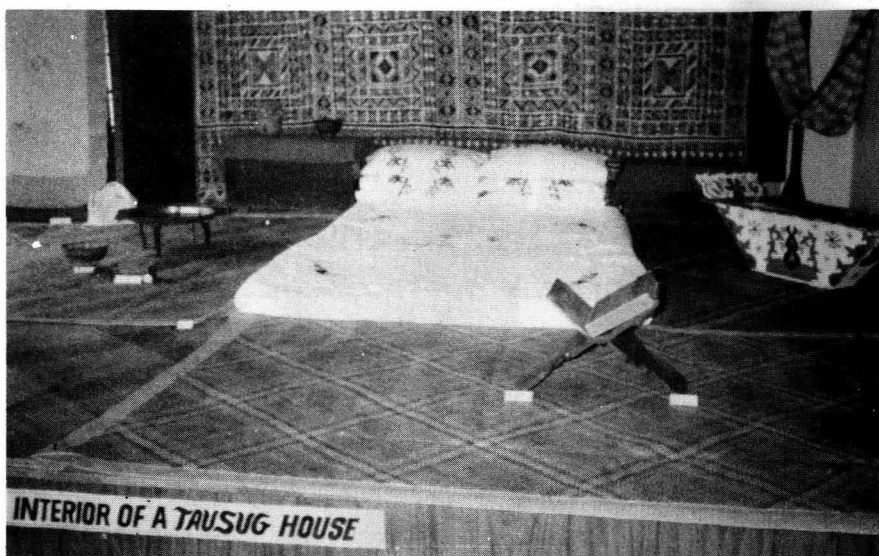
A typical house of the Tausugs is made of *nipa*, wood, and bamboo. [Photo by Munap H. Hairulla]



The cover (*taguban*) of the *barung* (single-bladed weapon) with typical Tausug designs called *ukkil*. The and *lahut-lahut* (small bolos) of different sizes are Tausug working tools and knives. [Photo by Munap H. Hairulla]



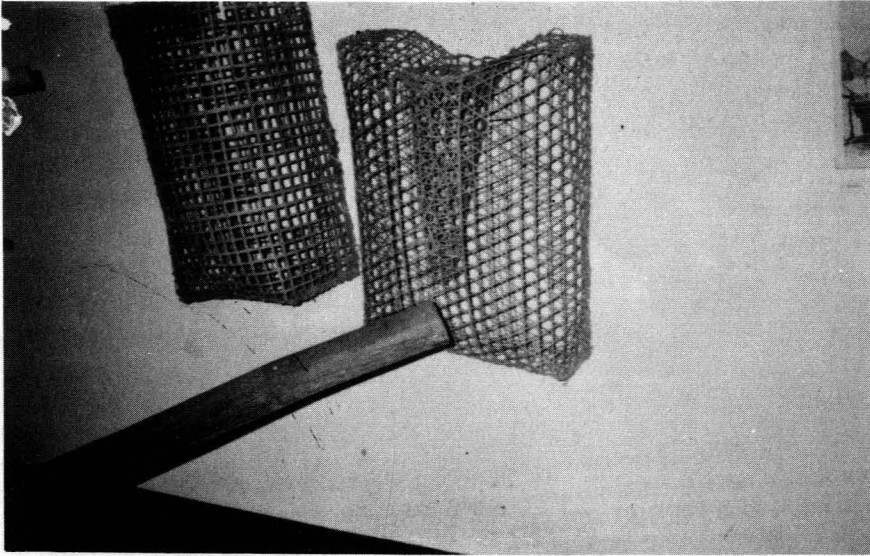
A *tutup* (food cover) maker in Taglibi, Patikul. In the background is the *baluy* (mat) made of pandan leaves. *Tutup* and *baluy* making are Sulu's ancient industries. [Photo by Munap H. Hairulla]



The interior design of a Tausug house shows the *boras* (floor mat), the *lihal* (book stand), which holds the *Qur-an* (the Holy book), *gabbang*, (similar to xylophone in function), and the *palanggana* which is used for serving food to visitors during festivities. [Photo by Munap H. Hairulla]



The *kalis* (double-bladed weapon) and the *barung* (single-bladed) are the Tausug combat weapons popularized in American literature as symbols of Tausug warlikeness and savagery. [Photo by Munap H. Hairulla]



The net called *bubu* in Tausug is made of bamboo. It is used for catching fish and crabs. [Photo by Munap H. Hairulla]

mats and coral gravemarkers; and the Luwaan in floral boat carvings and wooden gravemarkers. The study suggests that while skills are more highly developed and specialized among the Tausugs and Samas, it is more generalized among the Luwaans.

- *Tan, Samuel K. *Selected Essays on the Filipino Muslims*. Marawi City: University Research Center, Mindanao State University, 1982. 166 pp.

This collection of essays reviews the history and culture of Southern Philippines to draw insights into current issues affecting Muslim Filipinos. It includes theoretical thrusts of local histories as well as areas of research and studies that deserve attention.

- Tan, Samuel K. *Sulu Under American Military Rule, 1899-1913*. MA Thesis. University of the Philippines, 1966. 287 pp.

This research scrutinizes historical events which transpired during the American military administration in Sulu. It concludes that notwithstanding the material improvements the regime introduced in the area, their policy was largely that of malevolent, rather than benevolent assimilation.

Tuban, Ma Rita C. Tausug Folk Literature. MA Thesis. University of the Philippines, 1977. 445 pp.

This study shows that the Tausugs have a rich and varied folk literature which is predominantly scriptural and Islamic in orientation.

Warren, James F. *The Sulu Zone 1768-1898: The Dynamics of External Trade, Slavery, and Ethnicity in the Transformation of a Southeast Asian Maritime State*. Quezon City: New Day Publishers, 1985. 330 pp.

This book describes patterns of trading, raiding, and slavery and its role in the development of the Sulu archipelago from 1768 to 1898.

Warren, James F. Trade, Raid, Slave: The Socioeconomic Patterns of the Sulu Zone, 1770-1898. PhD Dissertation. Australian National University, 1975. 159 pp.

This study analyzes the socioeconomic patterns of the Sulu Zone from 1770 to 1898.

Yacob, Sulufitra M. *The Pag-ubat Among the Tausugs of Siasi and Its Relevance to Islamic Practices of Healing*. MA Thesis. University of the Philippines, 1988. 218 pp.

This study describes folk medicine among the Tausugs of Siasi and its relevance to Islamic ways of healing. Findings show that the Tausugs consider the *pag-ubat* (folk medicine based on the use of medicinal plants) and Islamic healing practices more effective than modern medicine.

Youngblood, Robert L. A Study of the 1963 Mayoralty Election in Jolo, Philippines. MA Thesis. University of Hawaii, 1966. 259 pp.

This case study on political change examines data on the 1963 mayoralty election in Jolo, Sulu. Among the striking changes cited is the weakened role of hereditary leaders (direct descendants of the Sulu Sultanate) on the voting population.

YAKAN STUDIES

ERMINA K. MARIANO

YAKAN STUDIES

Abubakar, Carmen A. Oral Traditions of the Tausugs, Yakans, Samas, Jama Mapuns, and Badjaos. Manuscript. University of the Philippines, [no date] 70 pp.

This unpublished work examines and compares oral traditions of five ethnic groups: Tausugs, Yakans, Samas, Jama Mapuns, and Badjaos. It notes similarities between the Yakan literary arts and that of the Sama and Tausug and between the Yakan and the Tausug performing arts. The manuscript also discusses Yakan visual arts and provides illustrations of its colorful weaving skills and artistic creativity.

Behrens, Dietlinde *et al.* **Kissa Yakan: A Collection of Yakan Folk Tales.** Manila: Summer Institute of Linguistics Philippines, 1973. 73 pp.

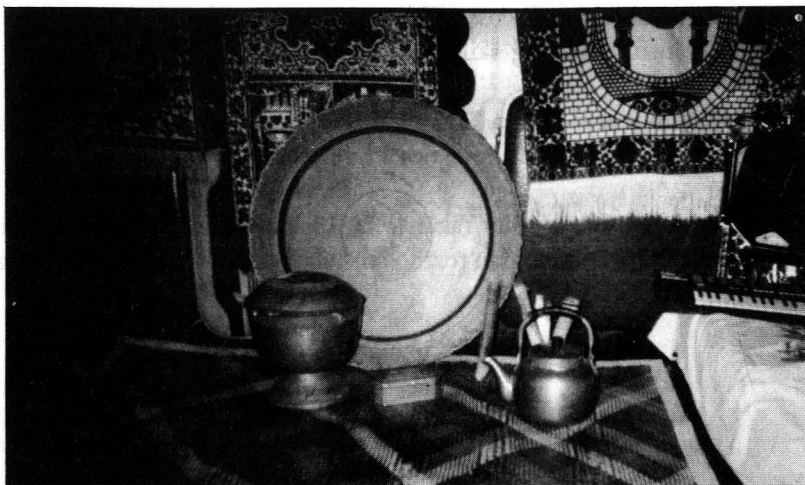
This book is a collection of Yakan folktales and selected rhymes published in both Arabic and Roman text to stimulate greater readership specially among Yakans.



A typical Yakan house in Gaunan, Maluso made of wood, *nipa*, and bamboo. The main house is separated from the kitchen. [Photo by Ermina K. Mariano]

- Ceniza, Corazon T. The Impact of the Socioeconomic and Cultural Environment on the Scholastic Achievement of the 1965-1966 Students of the Basilan City High School. MA Thesis. University of San Carlos, 1968, 113 pp.

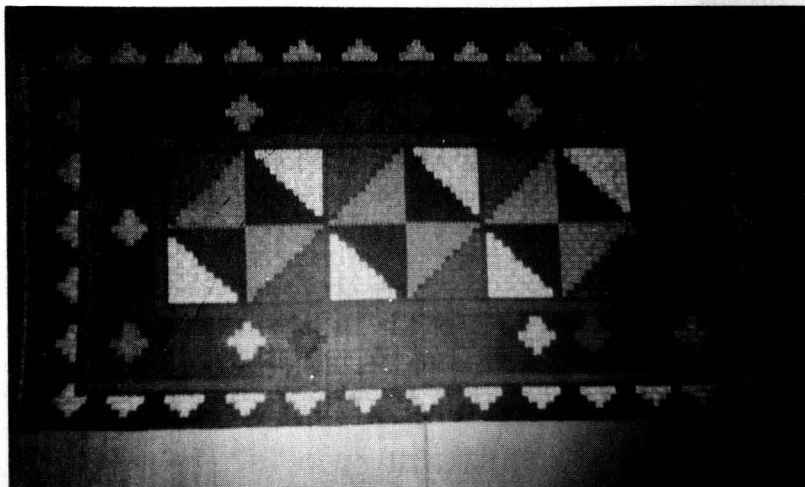
This masteral research examines the relationship between the socioeconomic profile and cultural background of high school students and their scholastic performance. Findings show that Basilan City High School students have poor reading habits.



This *bandehaw*, used for serving food during special occasions, is made of silver. On the right is a silver cooking utensil. The *sappah* [like a box] is where old men and women put tobacco, lime and other things. On the left is the *sudjara* used for prayer, along with a colorful mat. [Photo by Ermina K. Mariano]

- Chemman, W.K. *Muslim Separatism: The Moros of Southern Philippines and the Malays of Southern Thailand*. Quezon City: Ateneo de Manila University Press, 1990.

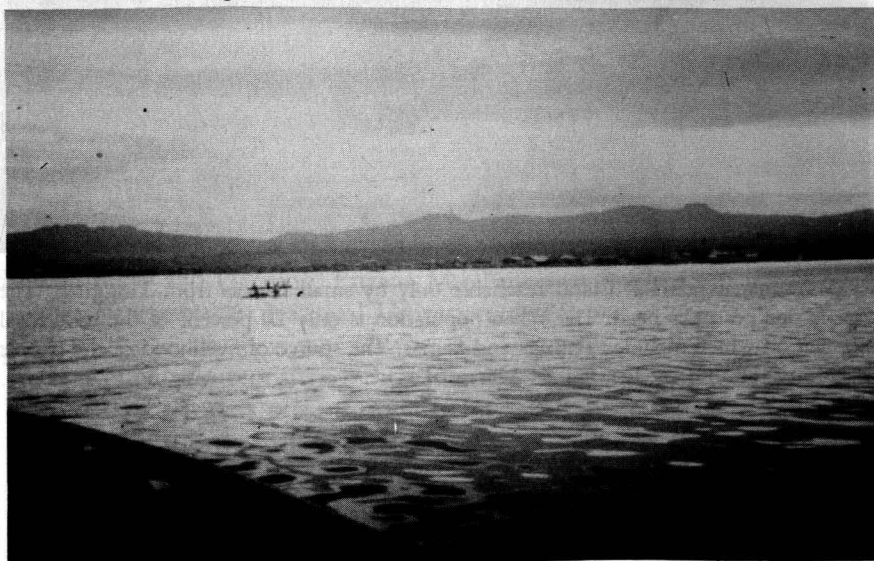
This book is a revised doctoral dissertation on ethnic separatist politics among the Muslim minority populations in Mindanao, Philippines and in Patani, Thailand. It describes internal and external influences on the formation of these secessionist movements. It also compares and contrasts Filipino and Thai approaches to realize national integration and development.



The *tapis* worn over their costumes, is a typical work outfit wrapped around the waist of a Yakan woman. *Tapis*-making is one of the ancient industries of the Yakans. [Photo by Ermina K. Mariano]

Dapitan, Pilar Pacificar. A Case Study of the Christian Education Program of the Christian and Missionary Alliance Among the Yakan Moslems in Basilan City. Central Philippines University. MA Thesis. 162 pp.

This study evaluates the Yakan Mission School in Basilan as an agency of evangelization and propagation of Christian influence in a Yakan-dominated region.



Tinggilan, is the business center of Maluso where all *barangays* of the municipality dock their boats or *bancas*. The boats are also used to get water from the big river and sell it to the small outlying islands. [Photo by Ermina K. Mariano]

Encyclopedia Americana. ed. "Basilan Island." Connecticut American Corporation International Headquarters, 1829. 315 pp.

This article notes that the name "Basilan Island" is used for a group of about 50 adjacent islets, which were formerly part of Zamboanga City and describes its location, terrain and primary crops.

Eugenio, Damiana. "The Butterflies and the Monkeys." In *Philippine Folk Literature: The Folk Tales*, University of the Philippines Press, 1989. pp. 42-43.

This article features folk tales on the monkey, and various insects as recalled by key informants.



Gaunan is a small island reachable only by small bancas from Tinggilan. The fare is one peso per head. The Yakan population is only 20 percent of the total local population which includes Tausugs and Samas. The source of livelihood of the people is fishing. [Photo by Ermina K. Mariano]

Frake, Charles Oliver. "How To Enter A Yakan House." In *Sulu Studies* 3, Quezon City: Bustamante Press, Inc., 1974. pp. 87-104.

This anthropological study describes Yakan house-entering events and analyzes the various patterns of speech behavior the researcher observed while participating in Yakan activities.



The Yakans are known for weaving baskets made of *nito*. [Photo by Ermina K. Mariano]

Gowing, Peter G. *Mandate in Moroland: The American Government of Muslim Filipinos 1899-1920*, Quezon City: New Day Publishers, 1983.

This book is a revision of a doctoral dissertation dealing with the nature of American colonial policy in Mindanao. It includes discussions of the relationships between Muslims and Christians during the American regime and various references to Yakan and Basilan.

Hooker, Betty and Hartung, Patricia M. *Papers in Philippine Linguistics*, No.7. Australian National University, 1975.

This publication consists of three linguistic studies by different scholars. Two of the papers present findings on Yakan, which is said to belong to the Austronesian family of languages.

Ismael, Jaiya Munjarin. A Study of an Economic Institution Among the Moros of Basilan. MA Thesis. University of the Philippines, 1990. 108 pp.

This pioneering study on *Pagsanda* defines *sanda* as a generic Muslim term for mortgage regardless of the type of property used for collateral. In contrast, Western economics accepts movable types of property only in pawnbroking, while the permanent type of property is used for mortgage.

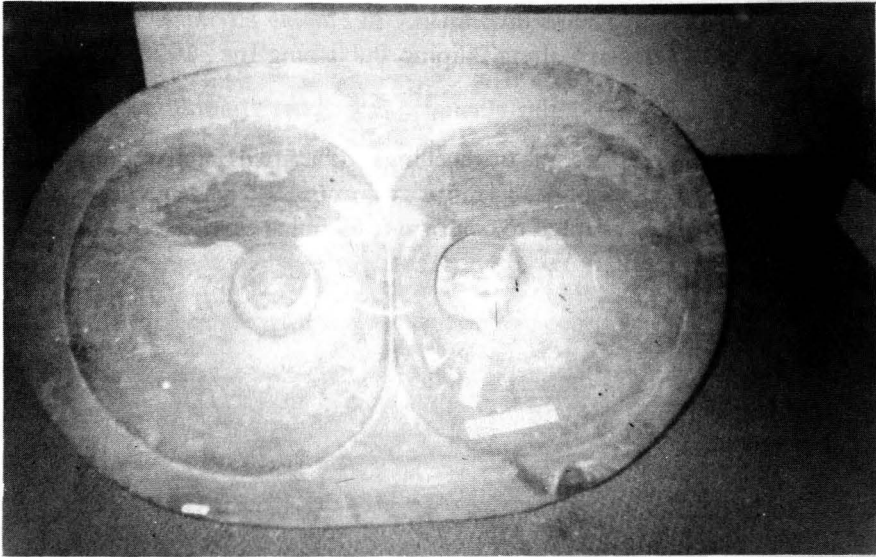
Jundam, Mashur Bin-Ghalib. Yakan. Asian Center Ethnic Research Field Report Series II, No. 1. Quezon City: University the Philippines, 1983.

This monograph presents a sociocultural profile of the Yakans and their location. It notes that Yakans differ in appearance from other tribes because of their long hair, particularly the male, but are similar to the Tausugs and Samas in social organization and in their Islamic beliefs.

Languages of the Southern Gateway: A Phrase Book of Chavacano, Sinama, Tausug, Yakan, and including English and Pilipino. Manila: Marshburn Press, 1979.

This phrase book is a joint project of the Ministry of Education and Culture and the Summer Institute of Linguistics to facilitate contacts between visitors and native speakers of Yakan, Sama, Tausug, and Chavacano.

The book includes a variety of useful information to guide newcomers in Basilan, Jolo, and Zamboanga City.



The big mortar (*linsungan*) and pestle (*hahlub*) of Yakan manufacture come in different forms and designs. It usually depicts the oblong pattern of the Tausug "*hahlu*" with two holes used for pounding rice, coffee, and other grains. [Photo by Ermina K. Mariano]

Luna Jr., Telesforo W. A Geographic Appraisal of Land Utilization in Basilan Island. Quezon City, Department of Geology and Geography, University of the Philippines. MA Thesis [no year]. 55 pp.

This evaluation study of land use and management in Basilan underscores the limits imposed by topography, soil quality, and climate on the choice of techniques in developing an agricultural region.

Morales, Federico. *Basilan City Journal* Vol. 1 No. 1. Basilan: Isabela Basilan. Publishing Inc., 1950. 36 pp..

This maiden issue contains articles on different subjects, but which, as a whole, provides a situationer on Basilan at mid-century—a peaceful and developing urban center.

Roces, Alfredo, "The Yakans of Basilan." In *Filipino Heritage: The Making of a Nation*. Manila: Lahing Pilipino Publishing Inc., 1978. pp. 2638-2642.

This article describes Yakan dwellings, folk rituals and weddings. It cites the persistence of pre-Islamic rice farming and religious ceremonies which have been adapted to conform to Islamic teachings. It also notes similarities between Yakan and Tausug marriage rites.



The Yakan male outfit consists of the upper open long sleeves (*Badju lapih*) and fitted pants with tassel. The difference from the female outfit is the upper part. [Photo by Ermina K. Mariano]

Ruiz, Vicente. History and Cultural Life of the Barrio of Maluso. Isabela, Basilan, 1953. p. 2.

This community study was originally submitted as a report to school officials in the town of Isabela, Basilan. It describes the village of Maluso as still largely traditional in its ways of life and mainly inhabited by Yakan, Tausug, Badjao, and Christian families.



This is a place where the Yakans work together using the *tinnun* to weave the colorful cloth. [Photo by Ermina K. Mariano]

San Luis, Carolina Quibilan. The Teaching Efficiency of the Public School Teachers 1962-63. MA Thesis. University of San Carlos, 1964. 56 pp.

This study inquires into the efficiency reports of public school teachers of Basilan from 1962 to 1963 and concludes that teachers generally lack civil service eligibility, training and interpersonal skills, and show very low teaching efficiency.

Sherfan, Andrew D. *Customs and Traditions of the Yakan Tribe of Basilan Island, Southern Philippines with Emphasis on Muslim Influence*. Cebu City: University of San Carlos, 1973. 390 pp.

This book presents the findings of a comprehensive study underscoring the Muslim influence on Yakan culture. It describes at length Yakan beliefs and practices relating to birth and childhood, courtship and marriage, inheritance and property ownership, economic and sociocultural functions. It also describes Islam and its impact on the Yakan way of life.



The Yakan woman pounding her betel Nut (*Mama*). Behind her is the so-called *tinnun*, which is used for weaving. [Photo by Ermina K. Mariano]

Sherfan, Andrew D. "Features of the Yakan Culture." In *Muslim Filipinos: Their History, Society and Contemporary Problems*. Edited by Peter G. Gowing and Robert D. McAmis. Manila: Solidaridad Publishing House, 1974. pp. 242-258.

This article, revised for reprinting, characterizes the Yakans as a peace-loving and distinct ethnic tribe in Southern Philippines. It describes selected Yakan cultural traits.

Sherfan, Andrew D., *The First Yakan-English, English-Yakan Dictionary*. University of the Philippines, Quezon City: Asian Center, University of the Philippines, 1979.

This dictionary is the first compilation of Yakan words and their English translations. The book includes sections on common Yakan expressions and proverbs, and a second part listing more than 8,000 English entries translated back into Yakan.



A young Yakan woman practicing to use the *tinnun*. [Photo by Ermina K. Mariano]

Sherfan, Andrew D. *The Yakans of Basilan Island Another Unknown and Exotic Tribe of the Philippines*. Cebu City: Fotomatic (Philippine) Inc., 1976.

This book provides a comprehensive history of the Yakans and the influences of Islam on their culture.

Tiberio, Navarro E. M.P. History and Culture of Lamitan. Report: Lamitan, Basilan Province, 1953.

This report to Basilan School officials notes the origins of the name "Lamitan" and provides historical and socioeconomic data on this community based on interviews with Yakan informants.



Yakan products being sold in a place in Basilan. [Photo by Ermina K. Mariano]

Wulf, Inger. "*Bulan Sapal*— A Month of Misfortune: Concepts Rituals Among the Yakans of Basilan, Southern Philippines," *Folk*, Vol. 16-17 (1974). pp. 381-400.

This is a reprinted article dealing with concepts and rituals associated with the Muslim observance of *Bulan Sapal*, meaning "month of misfortune." It describes and analyzes a series of body cleansing rites performed during the second month of the Islamic calendar.

The article concludes that these bathing ceremonies are not part of orthodox Islamic practices and may be traced to Hindu influence on pre-Islamic Malay tradition.

Wulf, Inger. "Burial Customs Among the Yakans, A Muslim People in the Southern Philippines," *Folk*, Vol. 4, 1962. pp. 112-122.

This paper describes Islamic-influence on Yakan burial customs. It presents in detail how the Yakan ready their dead for burial, how burial sites are prepared, how the dead are laid to rest, and what practices are observed to keep vigil over the dead and to observe death anniversaries.

About the UP Center for Integrative and Development Studies

The Center for Integrative and Development Studies of the University of the Philippines (UP-CIDS) was created in 1985 as a University-wide research unit with the mandate of mobilizing the multidisciplinary expertise of the UP in search of new paradigms, policies, strategies and programs that will help the nation overcome constraints to its development.

The Center is the University System's institution for integrative and collaborative research. It aims to nurture communities of scholars engaged in research on areas of national concern. As an integral part of an academic institution, the UP-CIDS also aims to feed back to the University's scholarly work new paradigms developed in the process of doing basic and policy-oriented multidisciplinary research.

The initial thrusts of the Center's research agenda revolve around specific social and political problems affecting the nation, such as those on human rights and peace studies, and the fields of foreign policy and international relations and development. In early 1989, the UP Assessments on the State of the Nation Project was launched and made the key project of the Center for the next three years.

Following the Center's reorganization in May 1993, four programs were formalized: the State of the Nation Assessment Program (SONAP); the Peace, Conflict Resolution and Human Rights Program (PCRHRP); the Education Research Program (ERP); and Special Programs.

The Special Programs initiated in the last three years include Marine Affairs, Biodiversity Conservation (with the National Academy of Science and Technology), Mindanao Studies, Pinatubo Studies/Disaster Management, European Studies, Urban Concerns, Solid Waste Management, and the Emerging World Environment.

The Center also established a network of Local Regional Studies in different UP units and is administering Special Projects. Among them are: the UP Centennial Discussion Series; Studies on Overseas Filipino Workers; Filipino Well-Being Index Project; Studies on the Elderly; and the Mega Issues Project (with the National Academy of Science and Technology).

Mindanao Studies Program (MSP) at UP

The Mindanao Studies Program was created to address the need for a meaningful presence of the University of the Philippines in Mindanao. This need has been increasingly felt because of the major changes generated in the region by development processes and the continuing problems of separatism and insurgency. The Program represents a more organized effort by the University to contribute its intellectual, academic, and professional expertise and resources toward enhancing the understanding of government, the private sector, and media of the development of regional potentials for political, economic, social, and cultural progress.