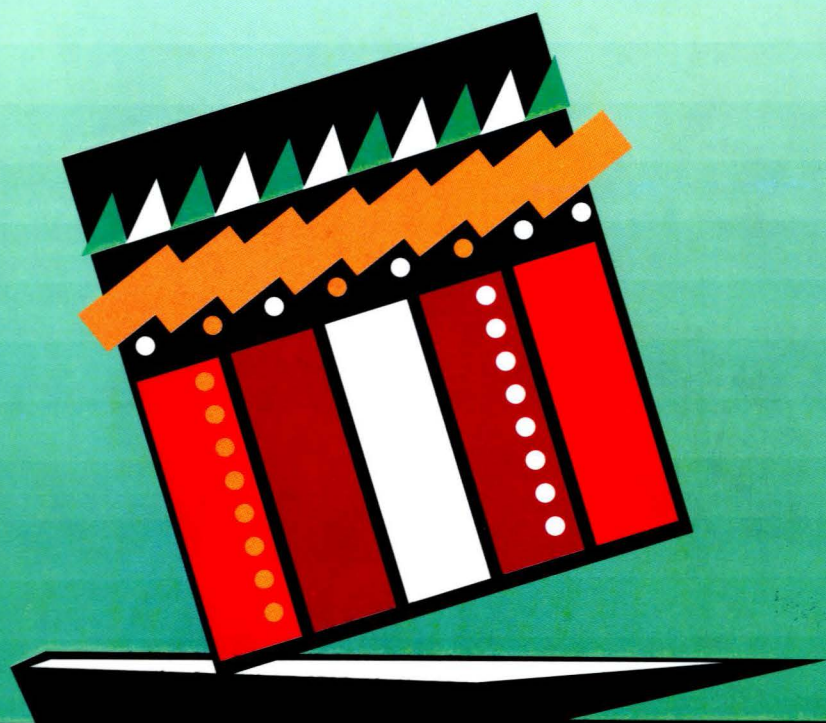




The Kadatuan I

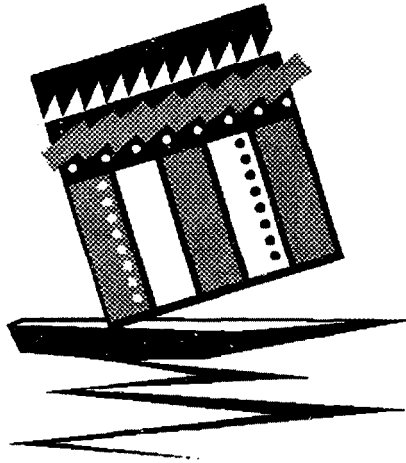
Conference
Proceedings

May 30-31, 1997



SENATORALDO 1954

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ADVANCED TECHNOLOGIES & SOLUTIONS



The Kadatuan I

Conference
Proceedings



Planning for the success of *Kadatuan I* conference was also the concern of the *Kadatuan* Regional Coordinating Committee under *Datu* Amilpasa Sampang in Zamboanga City. Photo shows the March 1997 meeting at the New Astoria Hotel in Zamboanga.

FOREWORD

The *Kadatuan* I Conference was held on May 30-31, 1997 at Garden Orchid Hotel, Zamboanga City. It attempted to explore the sociocultural potential of the *datanship* as a means of understanding the roots of Filipino ancient heritage. The historic gathering of *datus* from Tawi-Tawi, Sulu, Basilan, Zamboanga del Sur and del Norte proved to be the beginning process of bringing together survivors of the ancient institution in Western Mindanao. The exchange of views and knowledge as well as the display of some of the preserved symbolism of the *datanship* reminded the *kadatuan* of the important role the institution had played in history.

The proceedings of this historic regathering of the Zamboanga *kadatuan* in Zamboanga City are condensed in this volume. It is offered to those interested in studying the ancient institution as part of academic interests or to those who are looking for some realistic way of harnessing the past for the benefit of the present. Undoubtedly, the information and data may be scanty, incomplete, and, in some cases, even ambiguous, but they can be a vital starting point for the trip across the corridors of history in search of the roots of the Filipino heritage.

The Mindanao Studies Program (UP-CIDS) acknowledges the following for their efforts and commitment in ensuring the success of the *Kadatuan* Conference I (1997): the National Commission for Culture and the Arts, the ATS Group of Companies, Inc. (through Dr. Ang Thian Soo), the Office of Muslim affairs (then headed by Mr. Dimasangcay Pundato) all joined hands with the UP-CIDS to help achieve the conference objectives by providing the much-needed financial support. The *Kadatuan* Foundation, Inc. although not yet formalized as an organization at the time, also shared my vision to place the *kadatuan* at the forefront through the conference: Dr. ang Thian Soo, Mr. Manuel Tan, and *Datu* Amilpasa Sampang, who gave so much of his time documenting the Western Mindanao *kadatuan*. The publication of this *Kadatuan* Conference I Proceedings is due to the efforts of the following: Ms. Mae Manalang-Sta. Ana for her meticulous editing, Mr. Ariel Manuel for the cover design and layout, and Ms. Edna Nollido for editorial assistance. Last but not least, we thank Dr. Ma. Cynthia Rose B. Bautista, UP-CIDS Executive Director, whose insights into the CIDS and its programs have truly motivated us to look beyond ourselves in creating and executing projects for the greater good.

DR. SAMUEL K. TAN



MESSAGE

My warmest greetings to the organizers and participating datus of Western Mindanao on the occasion of the *Kadatuan* Conference I in Zamboanga City on May 30-31, 1997.

Our efforts in Mindanao, particularly the peace process, are never intended to diminish the individual identities of our different cultural, political and religious groups. Rather, it is a sincere effort of government and its growing number of partners to redirect our individual strengths towards the common cause of nation building.

I thus congratulate all of you for supporting this conference which will surely go a long way in preserving the rich cultural heritage of the Muslim South. Indeed, we must pursue our common goals without diminishing our respective religious and cultural persuasions — uniting in faith and effort in bringing to fruition our mutual dream of lasting peace and progress.

May you take this opportunity to harmonize your energies to make them work fruitfully under the auspices of the peace which we have so far won and which is now making possible a more stable and progressive future for Mindanao and the entire nation.

Together, let us move forward with the more urgent agenda of emancipating the marginalized sectors of our society from poverty so that they too may be empowered and realize their fullest potentials as citizens of a developing nation.

MABUHAYKAYONG LAHAT !

PRESIDENT FIDEL V. RAMOS
(Former President of the Philippines)

MESSAGE

Warmest greetings and best wishes to the organizers, participants and guests of the *Kadatuan* Conference I Committee which will be held in Zamboanga City on May 30-31, 1997.

This gathering comes at a time when the clarion call for political stability and economic prosperity has been sounded across the land by the leaders of our government in a determined move towards a shared vision, our national transformation into a vibrant and dynamic economy in this part of the world.

I am pleased to note that the participants are working and exhausting all efforts to raise its capability for self-development and greater usefulness and capability. This event is a positive sign to once again reaffirm your commitments in contributing the necessary share in our common efforts for social and economic upliftment. I am certain that you will emphasize the need in helping retrieve the rich cultural heritage of the Muslim South through the origination of *kadatuan* as a sociocultural association.

MABUHAYKAYONG LAHAT !

JOSEPH EJERCITO ESTRADA
(Former Vice President of the Philippines)



DR. EMIL Q. JAVIER'S MESSAGE (Delivered by Dr. Maria Cynthia Rose Banzon-Bautista)

Vice Mayor Edgar Arañas and the honorable members of the city council, distinguished representatives of the *kadatuan* and the very impressive and dignified *kadatuan* ladies, *Datu Tumanggong*, Dr. Ang Thian Soo, *Datu* Amilpasa Sampang, Dr. Serafin Quiason, Colonel Rey Milan, Dr. Samuel Tan, our scholars who will present their valuable papers: Dr. Benjamin A. Han, Dean Calbi Asain, *Datu* Dakula, Justice Jainal Rasul, honored guests, special participants and friends.

I am honored to represent Dr. Emil Javier, president of the University of the Philippines. Dr. Javier is currently out of the country and regrets very much that he cannot participate in this historic conference—the centennial or at least one year more than the centennial celebration of the first meeting of the *kadatuan* in Zamboanga in 1896. The University's support for the conference is carried out by the UP Center for Integrative and Development Studies or the UP-CIDS through its Mindanao Studies Program which Dr. Samuel Tan directs. As executive director of the Center, I welcome this special opportunity to open what we consider a very significant demonstration of UP's commitment not only to provide quality education to those who enter its portals but also to encourage and stimulate the quest for deeper knowledge of ourselves, especially our past and the heritage our history has bequeathed us. It is in this context that I hope to convey President Javier's message. While he deeply regrets his inability to be here, he is confident that his special message to the *Kadatuan* Conference will be conveyed with the same enthusiasm and sense of commitment that UP manifests. May I now read President Javier's message.

To all those who have come to participate in any way in this historic gathering of the *kadatuan* and the special guests, I extend my warm personal greetings and that of the University of the Philippines System.

In a sense, today marks a new process in the way the University seeks to carry out its mandate in Mindanao. While we have contributed to the molding of leaders of the country including those in Mindanao, we have not been heard and seen in this region as much as we had hoped, at least not until our more recent establishment of UP Mindanao in Davao City and the initiation and establishment of the Mindanao Studies Program in the UP System two-and-a-half years ago. Both programs, one based in Mindanao, the other based in UP Diliman—are comple-

mentary commitments of the University to the development of Mindanao's potential and role in the building of a nation—one people and one destiny. Necessarily, the realization of this objective requires the interaction of institutions and people, of men of ideas and men of action. I see the *Kadatuan* Conference as an appropriate venue for the development of this exchange.

Undoubtedly, one of the desired outcomes of the conference is a keen awareness of the richness of our national heritage, a heritage that should encompass the tradition and culture which our forefathers established before colonialism in the various parts of the archipelago, as well as those that we have subsequently assimilated as part of our national culture.

The retrieval of our ancient heritage must logically involve what the *Kadatuan* Conference is now seeking to achieve. The national community cannot ignore the important place our Muslim heritage has in the national heritage, and the retrieval of this part of Filipino culture must begin from the ancient *datuships* which, we are very proud to acknowledge, antedated even the introduction of Islam. But perhaps of more immediate relevance to our current efforts to integrate cultural and social dimensions in our search for economic growth and prosperity is the in-depth study of the *datuship* as a viable mechanism in contemporary development processes in areas where it has continued to exercise some measure of influence in local and regional society. It is here where we hope the University can make a meaningful contribution, with the help of the *kadatuan*, starting from those who have come for this historic meeting.

I look forward to seeing the conference aims and purposes realized as they have been envisioned, its potentials duly recognized. I also take this opportunity to express my appreciation to the National Commission of Culture and the Arts and Dr. Ang Thian Soo, without whose support this conference would not have transpired. I wish you all success in this conference. I wish you fruitful and stimulating discussions and an altogether enriching experience. Thank you very much.



DR. ANG THIAN SOO'S INSPIRATIONAL TALK

Our distinguished keynote speaker, Mayor Vitaliano Agan, honored guests, beloved *datus* and friends.

Assalam mualaikum warakmatullahi wabarakatuh. Good morning!

I am happy to have been invited to participate in this historic conference. For this honor and privilege, I thank the University of the Philippines through Director Samuel K. Tan of the Mindanao Studies Program, the lead sponsor of this *Kadatuan* Conference I. This historic gathering of *datus* from Western Mindanao is not just an accident of history. In colonial times, as well as now, Zamboanga City, then called Cagang Cagang, and other names, has always occupied a strategic, crossroads role in the movement of people and culture in Southern Philippines. It will continue to do so as Western Mindanao moves into the next century, as the transformation of Southeast Asia approximates the stage of a maritime civilization taking a vital place in the Asia Pacific world.

It is in the context of Zamboanga's strategic role in the contemporary developments of Western Mindanao that I welcome the privilege of seeing the *kadatuan* conference here. For the *kadatuan* was one of the sectors in Mindanao society that found Zamboanga an ideal site for convergence in colonial times. Today, we see the *datus* from Tawi-Tawi, Sulu, Basilan, Palawan, and Zamboanga Peninsula again converging for what I believe is a worthy objective. It cannot be denied that until today, very little attention and importance have been given to the *kadatuan* as a vital link of Philippine history and culture to the past. But it is remarkable that it has survived as an ancient institution and has contributed to contemporary development in public and private ways. Today, I see it emerging as a voice that must be heard, an institution whose ancient cultural richness must be retrieved for the further enrichment of our national heritage.

It is my hope that by contributing my modest share in time, effort, and resources, I can help the *kadatuan* become an instrument of progress in this region in our time. I see its potential in many areas of concern in Mindanao, including our continuing quest for peace and understanding. I recognize what it can offer towards a cultural renaissance in Mindanao and social cohesion in the Muslim community. Furthermore, I hope to assist in furthering the academic and intellectual interest that has been generated as a result of this conference.

One of the interesting points that deserves serious consideration is the prospect of putting up a *Kadatuan* Center in Zamboanga City where *kadatuan* docu-

mentation, preservation, promotion, and projects can be conceptualized and coordinated. It is one positive step that can be taken to harness the potential of this ancient institution in today's vision of progress. How this step can be put to meaningful processes depends upon those of you who are gathered here not only as *datus* who have every reason to keep this institution alive, but also as new generations imbued with hopes of building a bridge to modern civilization. As one who has been accorded the privilege and honor of being conferred, *honoris causa*, as *Datu Tumanggong*, I would like to give justice and dignity to the title not only by reference to the ancient prerogatives of biological affinity, but even more so, to the ultimate ideals of all human institutions in the service of God, country, and people. It is this ultimate in human ideals that allows us to relate to the world as a community. It is the world in which all faiths, creeds and ideals converge.

It is important that we look upon modernism not as a threat but rather, as a challenge to move beyond the limits of the past, beyond the narrow capacity of what we have inherited from the distant past. The near future, which is called by names like "Mindanao 2000," the "Asia Pacific Century," the "New International Order" and others calls for new responses that we must derive from our willingness to accept reforms and changes in attitudes and ideals that will assure us that what we really hold dear as a people will endure for all time. Unless we do this it will be difficult to survive in a fast-changing world, to attain the destiny we envision for our people. So, let this conference be an open door to a new commitment, a new process of renewal of soul and spirit that constitutes the real essence of the *kadatuan* as an institution worthy of its name.

It is therefore my profound wish and fervent prayer that, as we all ponder the meaning of this historic gathering, we do not forget that we belong to all humanity. We belong to one nation, one people, one country. In a sense we are only pilgrims in this life and whatever we do and have are only for a moment. What lives beyond us and moves into eternity is whatever good and beautiful we leave in the hearts and minds of people from generation to generation. This is what progress really means to me.

Finally, I would like to wish all who are here as participants and guests all the luck and success as we get involved in the activities of the two-day conference, especially in the exchange of ideas and views. I hope we all contribute our modest share in the discussions of issues and topics so that the purposes for which this conference-workshop was conceived will be realized. Thank you for your kind attention and indulgence. May God's blessings and peace be upon us all from this day on and forward. *Insha-allah*.



DR. SAMUEL K. TAN'S OVERVIEW

I will discuss five major questions: why we are holding this conference, why we are focusing on the *datuship*, why we chose Zamboanga City as the venue, who are supporting this effort and what we hope to achieve during and after the conference.

Why the Kadatuan Conference

Through the Kadatuan Conference, we hope to bring the past and the present together to establish a basis for understanding and appreciating Filipino tradition as an instrument of national unity and purpose. Since the third decade of the 19th century, many of our heroes and martyrs, especially Rizal, have articulated in various ways during their lifetimes the imperatives of Nationalism and Filipinism. The same ideals have been echoed by many of our leaders as crucial to our destiny as a nation.

But as one people, the attainment of these imperatives has remained difficult and elusive. For various reasons, our regional, local, and ethnonationalist orientation has remained paramount in our consciousness and actions. While we recognize that many political, economic and social changes have been effected through public and private efforts since independence in 1946, much remains to be done to reinforce what we have been doing. We need to explore the potential of our traditions in our efforts to achieve unity and progress. The rapid changes toward modernization also carry the perils of sacrificing and destroying what may be regarded as the "soul of Filipino tradition," unless such efforts are effectively balanced by the cultural values we hope to preserve and strengthen. Modernization, especially its materialism, can ultimately prove to be regrettable to our pluralistic society.

Our attempt to reconstruct one of the bridges to the past ties in well with the national policy to preserve and strengthen our cultural heritage as a people. This policy is well-expressed in at least three aspects of cultural development underlined in the Seven-Point Guidelines issued by the National Commission for Culture and the Arts (NCCA), and adopted by the national government. Under these guidelines, our ancient heritage becomes the focus of cultural renaissance. The *Kadatuan* Conference focuses on one of the institutions of this ancient heritage—the *datuship*—which offers great potential for realizing our search for a

cultural basis of nationalism and Filipinism. (We will elaborate on the *datanship* in the last part of this overview.)

Why Zamboanga City

Today is indeed historic for two reasons. First, on August 5, 1896, one hundred years ago today, 14 days before the discovery of the Katipunan and 18 days before the Cry of Pugad Lawin which marked the start of the Philippine Revolution against Spain, Zamboanga town (now the City) hosted the first historic gathering of *datus* of Zamboanga to discuss the fate of Spanish-Muslim relations in the Peninsula. Although the *datus* were accompanied as usual by their respective men, only four *datus* were mentioned in the document. They met with their Spanish counterparts in the office of the commanding general of the Division and politico-military governor of Mindanao, Don Diego de los Rios. These *datus* were the Prince of Sibuguey who resided in Kulasian, the *Datu* Dakula of Kumalarang, the *Datu* of Paglamatan, and *Datu* Maharaja Dinda Mandi of the *Rancheria* of Magay. From the Spanish government the names mentioned in the document other than De los Rios were: Col. Don Pedro del Real, in Charge of the Office; Secretary Don Angel Infante; Commander of the Staff; Don Jose de Olaguer-Feliu; and the official interpreters, Don Emilio Gonzales and Don Leon Fernandez.

Interestingly, the agreement that followed only concerned three *datus*: *Datu* Dakula, *Datu* Benito (of Paglamatan), and the Prince of Sibuguey (*Datu* Namubagpun). *Datu* Mandi was already established in Magay within the Zamboanga Spanish jurisdiction and appeared to have developed either a *modus vivendi* politically with the Spanish authorities, or, in fact represented the Muslim part of the government in Zamboanga judging from the subsequent support *Datu* Mandi's *rancheria* gave the Spanish government against the Filipino revolutionary forces under Vicente Alvarez. A similar commitment to the American successor government was also expressed and given when American rule was challenged by Gen. Vicente Alvarez and his forces.

In the meeting, the three *datus* were asked to agree on four fundamental issues that were causing instability in the Zamboanga region. The first was the recognition of Spanish sovereignty in Mindanao and respect for the Spanish authorities in the region especially the politico-military governor. The second was the division of Dumangkilas and Sibuguey bays into three districts: "One comprising the *rancherias* of Danao, Diplu, Banaga, Magusan, Tagwan, Lupana, Tikban, Lukmadanu, Liguanan, and Magamik; the second consisting of Kabatan, Makasilay, Bagaga, and Punta Flechas; and, the third, the *rancherias* of Siay, Kabasalan, Kulasian, Sibugay, Lapidan, and Balukanan." The agreement further provided that the first district would be under *Datu* Dakula, the second under *Datu* Benito, and



the third under the Prince of Sibuguey. The third issue was the payment and collection of the annual poll tax of one Spanish real (12 1/2 cents) per person as a sign of vassalage. This tribute was to be collected every January and turned over in a manner and place to be determined by the governor of Mindanao. The fourth and last issue was the inclusion and subordination of all tribute payers under the *datus*, including those not previously part of their jurisdiction but had become under them as a result of the district reorganization, provided that the authority and command of the governor of Mindanao would take precedence and be obeyed.

In effect, the agreement, if signed, would finally put the whole Zamboanga Peninsula under Spanish sovereignty and power with the principal *datus* as implementors and/or enforcers of Spanish authority. But there is no indication in the copy of the document showing the *datus*' signatures except the notation attesting to the agreement on September 1, 1896 by Cipriano Enrile, official interpreter of the Moro language of the Manila government. I am still looking for the *Jawi* version and Spanish text of the agreement. It may be pertinent to mention that by September 1896, the Katipunan Revolution was already raging in Manila.

Now, a century after that historic meeting of *datus* in Zamboanga to decide on the fate of Spanish-Muslim relations, Zamboanga is again host to the second historic gathering of *datus*. This time no longer compelled to preside over the political future of two communities, two political systems in conflict, but to open the avenues in search of the ancient roots of Filipino heritage in an institution that by its very nature and history links the Philippines, especially Mindanao and Sulu, to the rest of Southeast Asia.

Why the Datuship

The *datuship* is an ancient institution which antedated the advent of Islam and Christianity in the Philippines. Its origin in kinship-based concepts provided the unifying limits of ethnolinguistic groups which constituted the early Philippine communities in Mindanao, Visayas, and Southern Luzon, where the *datuship* was also established in precolonial times. The introduction of Islam led to the strengthening of the institution in Mindanao and Palawan through its integration into the sultanate system. But the introduction of Christianity and colonial rule led to its gradual weakening and finally demise in the Spanish-controlled areas. This was particularly true in Luzon and the Visayas where the Cross had established firm roots and contributed to the formation of the colonial society with a distinct structure and system replacing the traditional ones.

Thus, it was in Southern Philippines, especially in Muslim Mindanao, where the *datuship* survived and continued to resist colonial pressures and processes that were aimed at eradicating the institution. Colonial history, as seen through

Spanish and other Western sources, has recorded the various stages of the "Moro Wars," "Moro Raids," or "Moro Piracies," as the conflicts were referred to in the literature. The same history has also noted not only the extent and effects of more than three and a half centuries of bloody encounters, but also, the names of *datu*s and sultans who led the depredations and the places of origin. In brief, colonial and Muslim histories would be myopic or incomplete, if not altogether incomprehensible, without providing an understanding the history and culture of the *datuship*. Even after its political emasculation by the American liberal democratic system, the *datuship* continued to maintain its presence and rationale in Southern Philippines or at least, its symbols, rituals, and visions. From such manifestations, academic studies can reconstruct a portrait of the ancient heritage in areas where the institution holds a distinct place.

The search for this ancient heritage constitutes the main thrust of the *Kadatuan* Conference, first, in Western Mindanao among the Sama, Tausug, Yakan, and Subanun (Kalibugan) *datuships* and thereafter among the Maguindanaon, Iranun, Maranao, and Lumads. Ultimately, the quest must find one meaningful end in the Indo-Malay world where the institution was part of the ancient sociopolitical and cultural system before the advent of Portuguese colonial rule.

In fact, the *Sejara Malayu*, which is next only in importance to the *Koran* and the *Hadith* in the Malay world, has four distinct references to the *datuship*. The first is in the eighth chapter of the chronology where Sultan Muzaffar Shah was trying to reconcile two of his influential but disputing leaders: Paduka Raja and Sri Nara Diraja by offering the latter, one after the other, beautiful daughters of royal families. The answer of Sri Nara Daraja was always "no" until it came to Tun Kudu, married sister of the Paduka Raja, whom the Sri Nara desired to marry. It was at this point that the Sri Nara's people asked him why he wanted such a young and beautiful married woman in his old age. They addressed him as "datok." The second reference is in chapter nine where the Javanese poem of praise for the famous Laksamana Hang Tuah referred to the ruler of Malaca as "Ratu" twice. The third reference is in Chapter 15 where mention is made of "Datok Muar," grandson of Tun Bayajit during the reign of Sultan Mahmud Shah, as a person with many kinsmen in Brunei. The fourth reference is in Chapter 16 where several times "Datok" is used for Bendahara Sri Maharaja, "Datok Jawa" for Tun Hidap Panjang, and where Sultan Mahmud's consort (wife), Tun Kudu, the beautiful daughter of the Bendahara, was called "Datok Tuan" at the royal court and "Datok Puteh" at home and among her kinsfolk.

The linkage of the Philippine *datuship* to its counterpart in the Malay world provides one of the solid historical foundations of Filipino traditions as part of the ancient Malay heritage. It is difficult to understand and appreciate this Malay



heritage without the historical retrieval and renaissance of the *datanship* as a potential vehicle of social progress.

Where the Support Comes From

The quest for this ancient base of our history and culture started in a series of discussions and seminars crystallizing in the NCCA-UP initiative in holding the preliminary meeting of about 25 *datu*s and participants at Marcian Hotel, Zamboanga City, in March 1996. The NCCA provided full financial support. Today, what was envisioned by the Marcian Seminar has been enlarged into this historic *Kadatuan* Conference I with support from various sources especially the following: (1) the University of the Philippines (UP) which started preparations through documentation and preliminary contacts as early as three months after the Marcian seminar in July last year (1996); (2) the NCCA which approved financial support in late 1996 and finally released the much-needed funds after a long travail three weeks ago; and, (3) Dr. Ang Thian Soo, the *Datu Tumanggong* who has provided all manner of support, from a financial pledge in the Marcian Seminar subsequently made available upon my request to Manny Tan of Zamboanga City and other valuable personal and technical assistance for which I am very thankful.

Of course, we are grateful for the importance given to the conference by Mayor Vitaliano Agan and the city council not only through their presence in this conference today, but also in only sharing the cost of the closing dinner of the conference with Manny Tan of Mindanao Cable TV, and the *kadatuan* sponsors. Last but not least are the encouraging messages and moral support from the Office on Muslim Affairs through Director Dimas Pundato, and, especially, from President Fidel Valdez Ramos and Vice President Joseph Ejercito Estrada. With the support we have been receiving, there is every reason for this conference to succeed in meeting our expectations.

We hope to give serious attention to the intellectual or academic part of the conference, the papers and workshop reports, which form the dynamic contributions of those who are knowledgeable, as we meet for two days. May I now go into the more specific dimensions of the conference.

Components of the Conference

The Visual Component

The images that form the visible landscape of the conference include: (1) the *kadatuan* outfit from head to foot, (2) the symbols and other related features of the venue including the layout of the workshops, and others, and, (3) the general

environment including the city itself. Such images constitute the material ingredients of historical reconstruction.

The Intellectual Component

Beyond the visual dimension, the intellectual process of the conference should be able to bring in ideas, information, concepts and visions that constitute the essence of institutional structures. Under this component are the papers, workshop reports, registration documents, taped proceedings, and commentaries pertaining to the issues discussed. Also included in the category are the documents and photos that may be presented at the conference.

The Sociocultural Component

After the two-day conference, certain concrete results are to be expected. Each expectation is contingent on individual, sectoral, or institutional responses. We hope to give immediate attention to the following items.

- Publication of the *kadatuan* directory, the proceedings of the conference, and the *Surat Kadatuan*. These will make up the commitment of the UP Center for Integrative and Development Studies' Mindanao Studies Program.
- The *Kadatuan* Association. Its development from a nucleus in the conference depends on the *kadatuan* leaders themselves, with those outside the association providing encouragement.
- The *Kadatuan* Museum. This is one possibility that the National Museum is interested in exploring, as expressed by Director Jess Peralta.
- The *Kadatuan* Center. The prospect of putting up the *Kadatuan* Center constitutes another effort to make the *kadatuan* a meaningful and active instrument of cultural renaissance in Mindanao. Some are interested in seeing the center set up in Zamboanga City. This is contingent on the prospects of developing the *Kadatuan* Association as a vehicle of cultural progress.



THE KADATUAN CONFERENCE I: AN ACCOUNT

Day 1 (May 30, 1997)

At 8:00 a.m. the Secretariat commenced the registration of participants and delegates at the main door of the conference hall of the Garden Orchid Hotel.

The targeted participants comprised members of the ethnic royalties or *Kadatuan* of Western Mindanao Region from Tawi-Tawi, Sulu, Basilan, Zamboanga (del Sur and del Norte) and Pagadian City. Attired in their colorful traditional costumes, the participants took some time out for photo sessions as they exchanged pleasantries with the sponsors of the two-day event.

At about 10:00 a.m., *Datu* Ernesto "Rey" Milan, official representative of Presidential Adviser for Mindanao Affairs Paul Dominguez, arrived at the Garden Orchid Hotel. He explained to Conference Chairman Dr. Samuel K. Tan that Secretary Paul Dominguez could not make the trip to Zamboanga City for the event because of urgent preparations for a cabinet meeting.

Morning Session

Following the arrival of *Datu* Ernesto "Rey" Milan, the formal opening ceremony began with the *kadatuan* processional with the *kadatuan* dressed in their full traditional regalia. The Master of Ceremonies (MC) properly presented the delegations one by one as they entered the conference hall. Non-royal *datus* like the *panglimas* and religious personages who came along with the *datus* were also recognized by their ethnic delegation. As soon as all the delegates were properly grouped inside the conference hall, the body sang the national anthem. Tuan Ustadz Jumaani, a professor at Western Mindanao State University, Zamboanga City, led all delegates and participants in an invocation.

The program opened with welcome remarks from Zamboanga City Mayor Vitaliano Agan, which was read for him by Vice Mayor Edgar Arañez. Mayor Vitaliano Agan was at the time on a trip to China. In his message, Mayor Agan welcomed the delegates and participants to the "City of Flowers," which he calls the Switzerland of the Philippines, where people from all walks of life live peacefully together. Zamboanga, he said, has always welcomed everyone to come and live

permanently in peace. He thanked the sponsors of the conference for choosing Zamboanga as venue of the historic event.

Dr. Maria Cynthia Rose Banzon-Bautista, executive director of the University of the Philippines Center for Integrative and Development Studies (UP-CIDS) read UP President Emil Q. Javier's message. President Javier could not make the trip to Zamboanga as he was out of the country at that time. Before reading his message, Dr. Bautista stressed that UP's support for the conference is carried out by the UP-CIDS through its Mindanao Studies Program (MSP) which is headed by Dr. Samuel K. Tan. The UP's commitment, she said, is anchored on the idea of "one people, one destiny."

President Javier's message extolled the conference's awareness of national heritage—the *kadatuan* in particular—which is a viable mechanism for development especially in Mindanao. He also thanked *Datu Tumanggong*, Dr. Ang Thian Soo, and the National Commission on Culture and the Arts (NCCA) for supporting the conference.

Datu Tumanggong Ang Thian Soo, a Singaporean businessman and philanthropist based in Zamboanga City and Makati who helped sponsor the *Kadatuan '97* Conference gave a special greeting to the delegates and participants. He recognized and thanked the UP for encouraging cultural awareness among the *datus* and the institution which they represent which, he claimed, was given little or no attention in the past. The *kadatuan*, he said, is a vital link to the past whose history can be mustered as a source of strength for the challenges of the future. Western Mindanao, the geographic environment of the *kadatuan*, he observed, is very strategic as a part of the East ASEAN Growth Area (EAGA). He also envisioned the prospect of a *Kadatuan* Center in the area which can be conceptualized to serve as a point of reference in the study of the dynamics of this ancient institution.

Dr. Serafin D. Quason, former chairman and executive director of the National Historical Institute, introduced the keynote speaker. Prior to his introduction, he gave a general scenario of what can be done for the actual development of the country with emphasis on the *kadatuan*. The great deeds of the *datus*, he said, have always been a source and model of encouragement.

Datu Ernesto "Rey" Milan, executive director of the Office of the President based in Davao, spoke on behalf of Presidential Adviser Paul Dominguez. Milan introduced himself as *Datu Sakampung*, an honorary title that he said was bestowed upon him by *Sama Bangingih* chieftains, *Hadji* Jainuddin Nuño and *Datu* Tucan Dacula IV, Prince of Sibuguey. He claimed that intermarriages among people in the Philippines have helped erase doubts, ethnic or religious biases. Leadership in Mindanao, he said, has always been epitomized by the *kadatuan* even long before the Philippine Republic. Thus, the *kadatuan* should have its share in the task of nation-building.



An Overview of the Conference was given by Dr. Samuel K. Tan, Director of the UP-CIDS Mindanao Studies Program and Conference Convenor. Dr. Tan greeted the delegates and participants in clear Tausug and in Arabic. He also thanked them for their attendance despite the poor communication system, especially among various islands in Sulu, Tawi-Tawi and Basilan and the landlocked settlements in the Zamboanga provinces.

Dr. Tan informed the delegates and participants that the conference is the enlarged version of a similar conference held at the Marcian Hotel in 1996, which was solely sponsored by the NCCA. The conference, according to Dr. Tan, brings four issues into focus: (1) Why the *Kadatuan* Conference, (2) Why Zamboanga City as Venue, (3) Why the *Datuship* and (4) What the conference intends to achieve. Dr. Tan pointed out that through this conference he hopes to bridge the past and the present for a better understanding of Philippine history, which is very vital to the strengthening of Filipino values. On the issue of "Why Zamboanga City," Dr. Tan highlighted the significance of the city as the venue of a meeting between the *datus* of Zamboanga Peninsula and the Spanish authorities on August 5, 1896 which defined Muslim-Christian relations for the first time. The *datus* and institutions they represent form the ancient cultural, political, and economic heritage that should play a role in Philippine society. Likewise, Dr. Tan emphasized the importance of a *Kadatuan* Center in Zamboanga City that should serve as depository of the essential culture that can be utilized for scientific researches on Mindanao's ethnic life from the past to the present. At the end of his speech, Dr. Tan expressed hope that the conference would bring in fruitful results.

The Sulu delegation presented a *huhulmatan* (entertainment) with a modern version of the *pangalay*, an old dance whose original version is the Sama dance called *igal*. The *pangalay* was performed by a Tausug *dayang-dayang*.

A rushed message from Sultan Jamalul Kiram III of Sulu as well as that of (*Paduka Madjasari Maulana*) Sultan Shariff Akuk Pulalon was read by Dr. Tan, thanking the government for its campaign for cultural awareness with reference to the *kadatuan*. Sultan Kiram expressed regret at his absence from the conference due to unavoidable circumstances.

The morning session ended at 11:30 followed by lunchbreak. Since the day was a Friday, the Master of Ceremonies announced that the afternoon session would commence at 2:00 p.m., to give time for the Muslim faithful to pray.

Afternoon Session

On the *Kadatuan* in Tawi-Tawi and Basilan

The afternoon session began at 2:15 p.m. *Datu* Amilusin A. Jumaani, the Master of Ceremonies, introduced the first speaker, Dr. Benjamin A. Han of the Mindanao State University Tawi-Tawi College of Technology and Oceanography. Dr. Han's paper entitled "The *Kadatuan* in Tawi-Tawi" opened with the historical evolution of the *datu*ship and outlined the essence of political leadership on the basis of some theories postulated by social scientists, thinkers and philosophers.

While Dr. Han's paper did not pinpoint the genesis of the word "*datu*" in the ethnohistory of Southeast Asia, it argued that it must have gotten its Indic character from the influences of the Shri-Vijaya Empire. Dr. Han proposed that Tawi-Tawi provides a good basis for research on the *kadatuan* since it is assumed to have been the birthplace of this institution in the Philippines; that the first mosque situated at Tubig Indaňgan had been made possible only through the collective efforts of the local leadership under the *datu*.

In conclusion, Dr. Han stressed the need to pursue more scientific studies and researches on the *kadatuan* as basis for forming an authentic history of the Philippines in general and of Moroland in particular; that unless some Filipino historians cast away colonial, regional, ethnic or religious biases, the Philippines may remain inextricably mired in historical myth.

Datu Sakilan Jaljalis, the second speaker, public principal of Basilan, opened with a general summary of Muslim participation in wars against foreign domination. The core of *Datu* Sakilan's thesis is his belief that the Bates Treaty as well as other treaties and agreements entered into by the Muslims and the Americans were simply ploys to regulate hostilities against the Americans by the Moro warriors and *datu*s while at the same time slowly eroding the powers and influences of the latter under the Sulu Sultanate. *Datu* Sakilan invited the participants to honor the glory of the Sulu Sultanate by remembering the heroic deeds of the *datu*s whose only desire was freedom for their homeland.

Datu Wilfredo Cuevas Furigay, who talked on the Basilan *datu*ship, came in royal regalia which, he proudly announced, he had borrowed from a Yakan village in Zamboanga City. According to him, his own royal costume was borrowed by someone and brought to Manila. *Datu* Furigay commended Dr. Samuel K. Tan for his authentic definition of the "*datu*" which he acknowledged as the true picture of a traditional leader. *Datu* Furigay announced that the topic of his speech was developed hurriedly since the notice for his participation as speaker came quite late.

On his topic "The Basilan *Datu*ship," *Datu* Furigay centered on the life of his



ancestor, Pedro Javier Cuevas, better known as "*Datu Cuevas*" to Spanish colonial authorities in the late 19th century. Cuevas assumed the name "*Datu Khalun*" among the Yakans of Basilan. *Datu* Furigay announced that *Datu* Cuevas or *Datu Khalun* was baptized a Catholic on May 6, 1845 but died as a Muslim in 1904 in Lamitan.

Datu Furigay traced the heroic adventures of *Datu* Cuevas from the time of his banishment from Cavite to the San Ramon penal colony in Zamboanga City. When he escaped from San Ramon, *Datu* Cuevas roamed the hills of Zambonga for some time until he finally decided to settle in Basilan. It was in Basilan that he struggled for leadership among the Yakans by provoking warfare and military alliances culminating in the acknowledgment of his military and political leadership. His combined military, political and romantic adventures finally gave him the title "*Datu Khalun*" from the Sulu Sultanate—a royal honorific title which legitimized him as leader and Muslim until his death in 1904.

Open Forum

Prof. McCormick Dinggi, Western Mindanao State University
Moderator

Poor acoustics marred the open forum. Questions raised by the participants and delegates had to be echoed back to the speakers by the Master of Ceremonies. Despite this problem, the open forum was substantially satisfactory.

On the Datuship: Roles, Titles, as Subject of Cultural Studies, and Others

Datu Abubakar Halun proposed the inclusion in the studies of culture the roles of the *Shariefs (salips)* whom he claimed were the traditional architects of the Sultanate and to which groups the first sultan belonged. The second point, he said, is to "crystallize" terminologies on the various facets of the "*datu*" as they are being more extensively used, particularly in Malaysia.

Datu Halun disclosed that a certain book which he claimed is sold in various bookshops in Malaysia has listed the Sultanate of Sulu as one of the most powerful kingdoms in Southeast Asian history. He asked historians from Mindanao to authenticate such a disclosure. But *Datu* Halun could not identify the book or its author, an Australian.

In his commentary, *Datu* Halun announced that the Sultanate of Bol'longan in Sarawak has just been reactivated by the Indonesian government and recognized by the Dutch government. He claimed that the royal family of Bol'longan traces its

roots from the Sultanate of Sulu. He invited the members of the Sulu Sultanate to attend the crowning of the Indonesian potentate on a date to be announced later in the year (1997).

Prof. Dinggi, the forum's moderator, referred *Datu* Halun's remarks to Dr. Samuel K. Tan. Since Dr. Tan was still at the secretariat's box, Prof. Dinggi posted the question on the royal honorifics in modern-day Malaysia to Dr. Benjamin A. Han, who presented a paper on the subject earlier.

Dr. Han said that he was clear on the subject particularly on the royalty. He said that as a royal tradition the employment of *Sri Raja*, *Paduka*, sometimes combined, is necessary plus the usual use of "*Ibn*," meaning "son of," "if the title holder would like to include the identity of his royal house. Furthermore, it is at the convenience of the title holder to make his royal title longer by including his paternal lineage to as far back as can be recalled based on his genealogy, as can be observed in the case of Sultan Bolkia of Brunei Darussalam. In the Sulu tradition, the usual pattern is the royal title *Tuan Sultan*, *Tuan Raja Sultan* plus the holder's name. Dr. Han advised the delegates and participants to exercise caution on this matter. Since the 20th century began, according to him, words like *Sultan*, *Raja*, *Salip*, *Datu* and even *Hadji* have been employed as first names by anybody.

Mr. Mamulon of Tawi-Tawi asked Dr. Han for some clarifications on the dating of the rise to dominance of the *datu*ship from Tawi-Tawi to the rest of the Sulu Archipelago up to the Mindanao mainland.

Dr. Han explained that the questions of dominance and period were not an issue since archaeological bases have been scanty. Instead the first issue should be on the question of whether the *datu*ship had reached a level of political maturity at the time of the coming of Islam. Dr. Han said that the construction of an *astanah* in Duñgon and the first Muslim mosque of such size at Tubig Indaingan might have been possible only with strong local leadership already existing in Tawi-Tawi at the arrival of the *mahdumin*. The second issue that should be clarified, according to Dr. Han, is whether the *datu*ship in Tawi-Tawi and the whole Sulu Archipelago had already developed Indic characteristics as in the Malayan Peninsula at the establishment of the Sulu Sultanate. This should further clarify the historical puzzle, he said. Lastly, Dr. Han reminded the audience that had there been no *datus*, there would have been no Sultanate of Sulu.

An unidentified delegate from Zamboanga asked how significant the roles of the *datus* are in present-day societies, and whether these roles are reflected in the oral traditions of the people.

Dr. Han replied that the *datus* play significant roles in their society. In the Sulu Archipelago *datus* are custodians of traditions especially of language, moral order and virtues. In many areas in Mindanao, *datus* do not have the same characteristics as the original *datus* of Sulu. The word "*datu*" among the "*Bisayah*" simply means



anyone who is materially wealthy; while among the inland communities from the areas of Bukidnon to Mt. Apo, the common reference to a leader is "*Lambung sin Datu*" (shadow of the leader), which simply shows the influence of the *datuship* from the Sulu Archipelago.

Not all *datu*s had strong political powers, according to Dr. Han. Historical records will show that many *panglimas*, *maharajas*, down to the *nakibs* and the *ulangkayas* were more popular than some *datu*s. He pointed out heroes like *Maharadja Untung*, *Dumugsul*, and others.

Bong, a delegate, rose to ask, in relation to *Datu Furigay's* report, if *Datu Cuevas*, otherwise known as *Datu Khalun*, was indeed baptized as a Muslim.

In reply to the question, *Datu Furigay* reiterated what he had expanded on in his earlier speech that *Datu Cuevas* was certainly converted to Islam as a sign of his loyalty to the people he led—the Yakans—who were Muslims.

An unidentified Tawi-Tawi delegate rose to comment that some *datu*s no longer exhibit the dignity their forebears once enjoyed. The *datu*s in Tawi-Tawi, for example, exploit their title to commit abuses in society especially among the downtrodden. While they are supposed to be models, they are instead the problem-makers; the government on the other hand, has exploited this weakness among *datu*s to promote its selfish agenda designed to further weaken the *datu*s' hold on the community.

In response to this observation, Dr. Han commended the authentic observation of the gentleman from Tawi-Tawi. Dr. Han confirmed that many *datu*s have lost their cultural luster to modern-day vices like drinking *tuba*, womanizing and other failings which undoubtedly soil their reputation. The *datu*s, Dr. Han argued, may completely lose their image as models in the communities should they continue to dishonor their names.

A participant from the human rights sector asked the organizers of the conference if they intend to revive the royalty like the sultanate or *datuship*. He stressed that Malaysia is finding it difficult to cope with its divisive effect.

Dr. Tan clarified that the conference was discussing the *datuship* "as one of the institutions that should be reconsidered in our search for a very meaningful instrument of national unity and progress, premised on the fact that the *datuship* is an old institution with a long history and culture behind it and that it antedates even Islam. Therefore, our search for the ancient heritage must begin from that institution. He also said that Islam affected the *datuship* in the sense that Islam strengthened the structure and role of the *datuship* by introducing into an otherwise localized concept the idea of the *umma* as a universal concept which allows the unification of the *datuships* under Islam."

On the question of the relationship between the *datu*s and the sultanate, Dr.

Tan proposed to defer the answer as it would preempt another paper on the subject which was scheduled to be read by Justice Jainal Rasul the following day.

The moderator, Prof. Dinggi, advised the delegates and participants to reserve their other queries for the next day's session following the presentation of papers by the other speakers. Prof. Dinggi announced that the time was past 4:00 p.m. and that the next order of business for the period would be the organization of the *Kadatuan* Association. The chair was now turned over to moderators Professor Amilhussin Jumaani and *Panglima* Amilpasa Bandayin.

On the Organization of the Kadatuan

Panglima Bandaying disclosed that he was briefed by Dr. Tan on the mechanics of the organization of the *kadatuan*. He explained the significance of the organization for serving as the core for the promotion of goodwill and understanding in the light of our nation's search for our authentic cultural heritage. Moderator Bandaying proposed that three representatives from each group of *datus* be elected or nominated to serve as ad hoc advisory board members who would be tasked to outline the structure, functions, and activities of the organization. This would allow the *datus* to decide for themselves the organizational structure as they see fit.

Sheik Faizal Malandi of Tawi-Tawi proposed that the *datus* be grouped first according to their place of origin (provinces) and that the members present now should elect the members of the board of directors representing each of the provinces in Western Mindanao. From among the elected board members, he said, they would elect (among themselves) a chairman and all other officers as they (the *datus* at large) see necessary.

Datu Amilpasa Sampang of Zamboanga City, who coordinated the conference as assistant to Dr. Tan, explained that the proposal of Sheik Malandi would be inimical to the organization because of internal problems besetting the *datus* themselves. As conceived by the organizers of the conference, he said, the manner by which the *datus* are to be organized is by giving way to their own convenience and wishes, therefore, the Western parliamentary mode must be dispensed with. He reminded the delegates that the struggle for influence in the proposed organization can also be divisive since even first-degree relatives can provoke biases. He proposed instead that equal representation should be the rule for the good of all. He advised that members should cast away any "unhealthy acts" that may ruin the projected goal of the organization. The officers of the organization should be referred to as the "*kama'asan*," a Tausug word for "elders."

Datu Baktiar Julkanain of Sulu rose to comment in response to *Datu* Sampang's explanation. He announced that *Datu* Sampang's proposal was also divisive and can isolate member-groups from each other.



Datu Sampang clarified that his proposal was intended to give equal representation in the total management of the affairs of the organization with the thought of actually activating more systematic and synchronized actions by the organization as a whole. This is the political culture, he said, of our honorable ancestors. The three members elected from each group or province would only serve as ad hoc officers until a regular set of officers has been elected in the next conference.

Datu Mandul of Zamboanga del Norte proposed that a constitution and by-laws be drafted to clarify all other issues pertaining to the organizational structure of the *kadatuan*.

Datu Sampang explained that since the conference was only a two-day affair, time would not allow the body to finalize any structure. He said that a draft should be ready when the next conference is convened.

Datu Arasad "Ping" Jamasali, referred to as one of the planners for the *kadatuan* advocacy, reminded the delegates that any form of deceit would certainly not be welcome. The ad hoc body, he said, would have the independence to decide whatever course of action should be taken.

Datu Abubakar Halun of Tawi-Tawi interrupted to announce that three representatives proposed from each province were sufficient and that his delegation was actually ready with their names as elected by consensus.

Tuan Ladjamati of Sulu suggested that more representation to the membership in the organization's board should be given to the Jolo *datus* considering that Sulu has two districts and at the same time has more *datus* compared to anywhere else in the Philippines.

Datu Sampang, now presiding over the discussion, responded positively and announced that the issue was unquestionably sound and merited a unanimous consensus.

Datu Sakiruddin Bahjin from Sulu asked if there would be any other meeting in the future. He claimed that there were many among *datu* elders in Jolo who were unable to make the trip; hence, it would be difficult to elect the set of officers of the *kadatuan* organization without their full knowledge and participation. To obtain the "full potentialities" of the Sulu *datuship*, he suggested that the election should be temporary (ad hoc) in nature until such time when due consultations with the *datu* elders in Sulu have been exhaustively done among themselves, particularly on the elaboration of the organization's envisioned goals and objectives. *Datu Bahjin* meanwhile announced the full cooperation of the Sulu delegation to organize the *datus* into a cultural entity.

Datu Maulana of Tawi-Tawi suggested a similar argument against the election of the ad hoc board of directors, citing that many *datus* in Tawi-Tawi were not aware of the election.

A *datu* delegate from Zamboanga del Sur, who belongs to the *Datu Dakula* clan,

openly announced that his delegation (comprising the three districts of Zamboanga del Sur) had no problem with whatever the sponsoring committee decides to undertake for the good of the conference and its future. He claimed that an election of officers for the ad hoc board is in the right direction.

Datu Abubakar Halun of Tawi-Tawi praised the democratic atmosphere of the discussion on the floor, saying that at least they have been properly awakened by the explanation of *Datu* Sampang on the foundation of an ad hoc board that would serve as core of the *kadatuan* organization. Considering the resources, time and effort devoted to the conference, he appealed to all delegates-participants to agree to an election of the ad hoc body while a significant number of members was present. He claimed that it would be hard to convene a meeting just for this purpose since the participants come from different places of the archipelago.

Moderator *Datu* Sampang acknowledged *Datu* Halun's appeal and observation and sought the unanimous consent of the body.

The participants broke up into various geographic/ethnic groupings in the conference hall, with each group presided over by an elected chair. Some members of the secretariat and guests were deputized to facilitate the groups' deliberations. A rapporteur for each work group was likewise elected to keep records of any discussion that ensued. Although the delegates-participants were allowed only fifteen minutes, they actually worked on until about dinner time.

As the group work progressed, the delegates arrived at the unanimous decision to push through with the election of the ad hoc board members of the *kadatuan* organization, who were elected separately according to proportional representation among the group delegations.

The names of the elected board members were submitted to the secretariat for documentation and for record purposes. The afternoon's session ended with dinner at about 7:00 p.m.

Day 2 (May 31, 1997)

Morning Session

On the Datuship and the Sulu Sultanate

Prof. McCormick Dinggi
Master of Ceremonies (MC)

Professor Dinggi formally opened the day's activities by leading the participants and delegates in an Islamic universal prayer. Soon after, Professor Dinggi announced the morning session's activities as scheduled, starting with the presenta-



tion of the paper of Associate Justice Jainal Rasul of the Court of Appeals on the relations between the *datus* and the Sulu Sultanate.

Datu Amilusin Jumaani, a professor of the Western Mindanao State University (WMSU) introduced Justice Rasul.

Justice Rasul disclosed how honored he was to be invited by the UP-CIDS-sponsored conference on the *kadatuan* of Western Mindanao. Briefly, he cited the importance of having a good knowledge of history especially in the preservation of our cultural heritage.

As an introductory remark, Justice Rasul sought to clarify two fundamental issues: Firstly, the history of the Sulu Sultanate; and secondly, the etymology of the word sultan. Understanding history, he claimed, is difficult until one is able to weigh the authenticity of evidence from the past and the credibility of the sources of the evidence. On the second issue, the word sultan, he said, is clearly from the Holy Koran and should be understood within the context of Islamic culture and history. Long before Islam, he said, there were already *datus* exercising political power.

Justice Rasul raised two other issues to further clarify the thesis of his paper: What was the political structure in Sulu that flourished before Islam? What came about after Islam was already rooted in Sulu society? Prior to Islam, he pointed out, the cultural influences that persisted in the country (especially in Mindanao and Sulu) were Indian, Chinese and Arabic. He pointed out Hindu rituals like the *tulak balah* which is akin to the Hindu cleansing ritual at the Ganges. On the Chinese and Arabic influences, he reminded the audience of their maritime adventures and travels to as far back as the heyday of King Solomon.

Justice Rasul pointed out the discrepancy in the data of Dr. Najeeb Saleeby on the dating of the coming of Islam to Sulu in the 13th century, which he assumed has been readily accepted by most historians since Saleeby's publication of his book, *History of Sulu* in 1908. Another orientalist, Thomas Arnold, also claimed that dating has been impossible because historians are Christians who are steeped in biases of the historical accounts written by Catholic missionaries. The year 710 A.H. of the Islamic calendar as reflected on the tombstone of Ahamd Timhar on Bud Datu should thus be interpreted to mean 1380 of the Gregorian Calendar as pointed out by Cesar Majul. The Gregorian calendar has 365 days to a year while the Islamic calendar, the *Hijrah*, has only 354—eleven days shorter than the Gregorian. The year 710 A.H. should thus be interpreted as 1270 (110 years before 1380). It should be remembered, he said, that the inscriptions on the tomb could have been written only by an expert in Arabic calligraphy. Likewise, the material used for the construction of the tombstone was a Syrian stone. This means that Islam was already established in Sulu. Justice Rasul highlighted this thesis with

historical events in China and India prior to the 13th century which paved the way for Muslims to migrate en masse to Southeast Asia.

On the Sulu political institution—the *datu* system, Justice Rasul claimed that it is proto-Malay. *Datus* were **more powerful than the sultan** but could not become sultans because of the “rule of legitimacy.” For one to become a sultan he must have knowledge of the Islamic faith; he must have descended from the first sultan; and he must have wisdom and experience.

On the Sultanate of Sulu, Justice Rasul in a summary of recent events reminded everyone that the Philippine government under Emilio Aguinaldo up to President Quezon’s time recognized the Sultanate of Sulu as a legitimate government. He lamented, however, the loss of its clout when Quezon ceased to recognize it after the death of Sultan Jamalul Kiram II. By the time the Philippines lodged its claim over North Borneo at the time of Sultan Ismail Kiram in 1962, the Philippine government had begun to recognize the Sulu Sultanate because of its interests particularly in Sabah. We used to blame the Americans for their selfish interests in the Philippines, yet the attitude of the Philippine government toward the Sultanate of Sulu is the same, he added.

There are three documents kept by the heirs of the Sulu Sultanate that list the Sulu sultans successively, he said. These are the Sulu genealogy, the Sulu oration, and the *Khutbah* (sermon). In the case of the *khutbah*, Justice Rasul cautioned the delegates of its authenticity by reminding them that a *khutbah* is necessarily prescribed by the ruler of a realm. He did not elaborate.

The history of the Muslims and their religion—Islam—in the Philippines should be written by Muslim scholars instead of leaving the task to other people who, he claimed, are biased. Citing the accounts of Spanish chroniclers and Filipino historians to date, he exhorted everyone to do something about it now and for the Muslims or *kadatuan* not to be content to be merely referred to as being part of our “cultural heritage.” He also rebuked the work of Tarlac Governor Tingting Cojuangco on the celebration of the infamous “*Biñag Fiesta*” every April since 1997 in commemoration of the conversion of the “Catholic Sultan” Alimuddin I. How could such a thing happen, he said, when, to be a sultan, one has to satisfy the first rule of legitimacy, that one should be a Muslim before becoming one? He cautioned his listeners that his purpose was not to hurt anybody’s feelings, especially the heirs of the said sultan, but to simply explain historical facts in good faith. He also pointed out how Sultan Alimuddin I was put in prison by Spanish authorities but was later freed by the British, brought back to Jolo and installed again as sultan of Sulu. Alimuddin’s return to Jolo as Sultan compelled *Datu* Israel to flee to Tawi-Tawi. Arguing against the idea that Alimuddin I could have been converted to the Catholic faith, Justice Rasul said that prior to his becoming a sultan, Alimuddin studied the Islamic faith in Johore, Malaysia. Once a Muslim has studied Islam, it is



almost impossible to convert him to another religion, he said. He also said that Sultan Alimuddin I was the only sultan in the history of Sulu to voluntarily abdicate his throne in favor of his son, Mohammad Ismail. Sultan Alimuddin I was buried at the present site of Camp Asturias.

Sultan Ismail's reign marred the progress of the Sulu Sultanate by provoking war with the British. Otherwise, he said, the Sultanate of Sulu could have been as progressive as the Sultanate of Brunei.

Although Justice Rasul had prepared a discussion on the conflict among members of the royal house of Kiram and others, he decided to cut short his presentation with a summary of the two sultans of Sulu: Jamalul Kiram II, as the longest reigning Sultan for 52 years; Mawalil Wasit for 45 years who was popular only because of his abduction of a housewife in Tawi-Tawi.

In conclusion, Justice Rasul claimed that there have been 89 sultans of Sulu in succession since the first Sultan Sharief ul-Hashim; that the label "Moro wars" should henceforth be eradicated from history books because the Moros did not provoke war but were merely defending their homeland and Islam in the way of a *Jihad*. He instead suggested that they be referred to as Spanish wars. Ending his speech on a note of wisdom, Justice Rasul said that it is easy to acquire knowledge but it is difficult to understand. In this country, he said, the majority (the Christians) do not understand their long-aggrieved minorities, especially the Muslims. Up to now there are no Muslims in the Supreme Court, in the Cabinet and among generals in the Armed Forces.

Open Forum: On Justice Rasul's Presentation

Discussants:

Dean Wadja Ismula

Chairman and Moderator

Institute of Islamic Studies, UP Diliman

Professor Jilhani Susulan

Col. Ibnuhassim Undug

Professor Amilhussin Jumaani

Panglima Amilpasa Bandaying

(*Datu* Mohammad Maulana of Tawi-Tawi)

How can the Sultanate be revived with its abolition by the Philippine Constitution of 1935? What could be the role of the Sultanate under the present situation?

(Justice Rasul)

It is actually impossible to revive the Sultanate. It is only possible through martial law considering that there are only about eight Muslim Congressmen in the

House of Representatives against over two hundred Catholics. Just remember that the Shariah Law only became a reality under martial law during the Marcos regime.

(Sheik Faizal Malandi of Tawi-Tawi)

I'd like to ask the implication on international law of the Philippine claim to Sabah. From my readings I learned that the Philippine government gained the right to claim Sabah on the basis of the authority signed by the heirs of the Sulu Sultanate in favor of the government. I see conflict here. Is this tantamount to the recognition of the Sulu Sultanate as a political body of the government?

(Justice Rasul)

The Philippine claim to Sabah is already dead—in my opinion. Even if we file a case with the International Court of Justice (ICJ), under the UN Charter, the other side (Malaysia) must consent in order for the judgment of the ICJ to be binding upon them. Great Britain may refuse the jurisdiction of the ICJ, and, therefore, it cannot be. So the only solution is through a referendum You know what happened. The *Jabidah* was envisioned by Marcos with hidden motives.... I do not really know. They said that it would make him three times richer if this project succeeded. However, the *Jabidah* was envisioned to send high school graduates who knew religion to infiltrate Sabah in preparation for a possible UN referendum. However, someone (the very person who died in Zamboanga) bungled the project in Corregidor Island that eventually exposed the sinister *Jabidah* project. I am no longer interested (in the Sabah claim) because, like Mindanao, only the non-Muslims will enjoy their proper role as it is today in Mindanao.

(Datu T. Ismail of Pagadian City)

We have learned from your speech that the *datus* come from royal lineage irrespective of ethnic groups. Where are the generations of those royal *datus* now? Are the *datus* here all royal?

(Justice Rasul)

Even right now, there are *datus* who are not even Muslims. There are *datus* in Bukidnon and other parts of Mindanao who are not even Muslims.

(Datu Amilpasa Sampang of Zamboanga City)

I am holding right now a paper showing the massacre of over one thousand men, women and children at Bud Dahu in Jolo by the Americans in the early 1900s. Is there any legal implication relative to the massacre of women and children without guns, cannons and the like except for their determination to be free from foreign domination? Come to think of it, the same people who preached democracy were the same people who perpetrated this crime. Can we possibly sue every American for this crime?

(Prior to Justice Rasul's answer to the question, the moderator announced to all present that the delegates to the *Kadatuan* Conference would pass a resolution calling for the election of Justice Rasul from Justice of Court of Appeals to



Justice of the Supreme Court. A thunderous cheer erupted at the conference hall.)

(Justice Rasul)

The question is very interesting. It can be a subject of an interesting paper to be submitted.... This question should have been raised against the Americans during the Commonwealth period. Secondly, I do not believe it is still prescribed. It is almost one hundred years ago. I suggest that the *kadatuan* erect a monument for the defenders showing the fault of imperialist America. Will the provincial government support it? It will be a noble project for all to see.

Retired Professor Susulan reacted with a brief comment on the issue as to whether we should reactivate the Sultanate. In his opinion, it is fair to reactivate the Sultanate as it is the guardian and custodian of Islam. The Catholic faith, he said, has bishops to oversee its faithful while Islam is left to the individual *ulama* and *imams*. It should be allowed to prosper especially in Sulu, its traditional seat of government. He added:

Since there is now a nationwide clamor to amend the constitution of the republic, so it must incorporate the recognition of the Sultanate as titular head of Islam in this country. It will not be in conflict with our standing laws since we already have the *Shariah* Law which governs the civil affairs of Muslims. As it is true in many countries in Europe and the Middle East, the Sultanate should be made as a spiritual symbol of Islamic leadership.

Session Chairman and Moderator Professor Wadja Ismula formally closed the open forum that followed the presentation of Justice Rasul's paper. Professor Ismula likewise reminded the delegates and participants of a workshop just after the presentation of another paper by *Datu* Jumma Amirul of Sibuguey on the *kadatuan* of Zamboanga. *Datu* Amirul represented Zamboanga del Sur Vice *Datu* Morsal Dakula, who could not come in time for the session.

On the Datuship of Sibuguey

Datu Amirul's brief speech centered on the *datuship* of Sibuguey whose beginnings, he admitted, were not properly dated. He apologized for any shortcomings in the historical data he had on hand which he said could not be completed for lack of written records.

He opened the main text of his speech, telling of a marital alliance between a Sibuguey princess and a sultan of Sulu, henceforth developing a royal family in Zamboanga del Sur. Accordingly, the royal house of Sibuguey under *Datu* Dakula I received an insignia from Queen Isabela II of Spain together with a *medallion* on which the name of *Datu* Dakula I was engraved. These material objects were tokens of friendship between the Spanish Crown and the royal house of Sibuguey. An-

other pin of 20 karats gold was also given by the Spanish Queen as symbol of respect to *Datu Dakula*—in recognition of his friendship.

Datu Amirul displayed for the delegates the official seal of *Datu Dakula* which bore the four pillars of Islam. He claims that the legitimacy of the royal house of Sibuguey is unquestionable, knowing that the attachment of *Datu Dakula* to the royal house of the Sulu Sultanate is real and bound by genealogy.

Datu Amirul ended his short speech with an apology for not being able to elaborate because of the limited data available to him.

Open Forum: On Datu Amirul's Presentation

Moderator Wadja Ismula opened the floor for an open forum, reminding the delegates that only a few questions could be entertained to save time for the workshop which would follow immediately after.

Priscilla Imbing Ebellio, a Subanun from the house of Timuay Imbing rose to ask for an elaboration of the non-attendance of the Sultan of Maguindanao at the time of the coronation of *Datu Dakula III* as Sultan of Sibuguey. What could have been the reason, she asked.

(*Datu Amirul*)

The Sultan of Maguindanao could not proclaim a Sultan of Sibuguey because *Datu Dakula III*, though being Sultan of Maguindanao, was closely associated with the royal house of Sulu.

(Unidentified lady from Zamboanga)

There has been talk about errors of history. What I want to know is if something is being done about the listing of *datus* in our region for posterity. I fear that a hundred years from now, it would be difficult to trace the real *datu* especially if we have to commence from as far back as 1560. How do we know who are the legitimate *datus* in the course of time? Is there any attempt to reconstruct the listing of royal *datus*?

Dr. Samuel K. Tan, convenor of the conference, sought to answer the question himself. He explained that the conference being undertaken at the moment was directed precisely toward that goal "to clarify the ambiguities if there are, in the reconstruction of the history of Mindanao and Sulu." To go far back into history, he said,

...we should begin by documenting what we have at present. We begin from a session like this when we talk of the *datuship*. We are actually concerned with going back as far as we can. But we can't go back to history without proper documentation of historical sources. These are the only ones we can use. So, in other words, if you want to document the *Dakula datuship*, we should be able to



gather as much as possible all the primary sources that will be utilized for the reconstruction of the beginning and the development of the Dakula *datuship*. So it applies to all the *datuship* in all historical records. For example, in Sulu there are many *datuships*, but they are only mentioned in secondary sources. There has been no attempt to document the beginning of these *datuships*.... In other words the conference remains objective. To be able to get information from all of you who are representing Mindanao and Sulu, particularly Western Mindanao, it is now for you to articulate how we can precisely document, logically, scientifically, historiographically, the beginnings and developments of the *datuship*. I have my own information. I have Chinese records, Spanish records, and I have a little of the *Jawi* materials and other publications that have also mentioned all these *datuships* though not in full detail. But some details can bridge the present to the past. I shall mention to you during the workshop some names of the *datus*. It is up to you to identify whether they are your ancestors or not. For example, can anyone here trace his origin to *Datu Benito* of Zamboanga del Sur? How about *Datu Julkarnain* of Sulu? Is there anyone? *Datu Kalbi*? These are some of the approaches to be used for us to be able to trace the past from the present. We cannot do it alone. Thus, we need your help.

At the end of his explanation, Dr. Tan announced that he would be available to help answer some questions as the workshop progressed.

Datu Amirul claimed that the Sultanate of Sibuguey was created by Mohammad Jamalul Alam (the first *Datu Dakula*) although it is known in the literature of the *bayuks* (Maranao singers) that it is actually a kingdom composed of three principalities: Zamboanga del Sur, Misamis Occidental and Zamboanga del Norte. It is a fact that Sultan Dakula is the only member of the royalty associated with these principalities.

Moderator *Ismula* reiterated the information that the *datuship* long existed prior to the coming of Islam. He summarized the existing historical data on the coming of *Raja Baguinda* and *Sharief Kabungsuwan*, the process of marital alliances whose descendants, in effect, first comprised the royal *datus* of Mindanao and Sulu. Professor *Ismula* called for unity of the ethnic delegations for the common goal of all in Mindanao as proposed by the objectives of the conference.

Prior to the workshop, the Master of Ceremonies, *Datu Amilusin Jumaani* invited Lady *Timuai Imbing* to give a brief history of the Subanun tribe.

On the Subanon Tribe

(Lady Timuai Imbing)

The Subanon leadership antedated the coming of Islam. Their rulers were addressed as *Gomukan*, *Sulutan* and *Timuwai* in that successive order for centuries. She traced her royal lineage from the Imbing royal house. The accounts of the Subanon royal house were based on her recollections of her clan's genealogy—four generations back. She exhibited the royal flag of her clan which, she said, was handed to her by her father for safekeeping and posterity.

Open Forum: On the Subanon and Their Issues

(*Datu* Pahar Manulon of Tawi-Tawi)

First I would like to know if it is true that the Subanon tribe is diminishing in terms of population count. My second question is about your reference to the Sultanate of the Subanon tribe. I would like to know if the qualifications of one to become a sultan (as explained by Justice Rasul in the case of Sulu) are equally prescribed by the Subanon tribe.

(Lady Timuai Imbing and *Datu* Roque Imbing)

For the information of everyone here, the Subanon population is the biggest among Philippine highlanders, covering three provinces. On the Sultanate, we would like you to know that we have lagged behind in that we were not influenced by Islam. We were converted to the Christian religion in 1907 but our *Timuaiship* or *datuship* existed before the coming of Islam. This is depicted in our epic poem which is correlated with the Maguindanao, Maranao and Bogobo epics. Here in Mindanao, we originated from one family tree tracing it back to *Tabunnaway* of Cotabato and Sharief Kabunsuwan. Unluckily, we were not converted to Islam. That is the missing link in history. Nothing has been mentioned in our history, as Justice Rasul has said, except those that are good about the Spaniards.

(Dr. Han)

I would like to assure the Subanuns that you have a longer history than any other tribe in Mindanao. In my dissertation (and Dr. Tan was my critic), I used evidence on the migration of the Sama close to four thousand years before Christ and that would mean that the Sama is the first authentic tribe in the whole world (on written records). In my studies in anthropology, I found that the Subanon could have been a fragment of the Sama tribe that could have been driven to the hills because of the war between Spain and the Sulu Archipelago. That is a historical fact. We know that the Yakans became Yakans simply because of the development of a culture for many centuries under Spain, otherwise, there would be no such thing as Yakan. Their rituals and language are all lodged in Sama



culture. When I examined the Subanun rituals, I found out that the core of their house of worship is called “*maligay*.” Now “*maligay*,” although Sanskrit in cultural origin, is also employed in Sama culture in the Sulu Archipelago. There is no debate on that, but maybe some anthropologists would like to come up with new findings on this. But that is how the academe works. We have to assume firmly on the basis of available data. Please feel free to consult us or to write about your present-day culture and leave us the prehistoric period. We cannot continue to live only on the basis of folktales and myths. This is the age of reason. If there is anybody among the Subanun tribes who would like to show otherwise, then let them come up and that would be a very welcome development in our research on our cultural heritage.

(Datu Abubakar Halun of Tawi-Tawi)

In our fieldwork in Mindanao sometime ago under the sponsorship of the United States Agency for International Development (USAID), we found out that our languages vis-a-vis the Bahasa Melayu belong to one family. For every 20 words that we chose, 18 were collectively of the same meaning. Some Subanuns claimed that they were actually Indonesians who were shipwrecked and decided to stay in Zamboanga del Sur. In another trip to Sabah, Malaysia, I discovered that my Maranao and Maguindanao companions spoke the same language as the Malay in Kota Kinabalu (Kota Bullud and Ranao). It appears that migration to and from Mindanao has developed the similarities of our linguistic culture. Probably, we belonged to one family, originating from the Malayan Peninsula.

(An unidentified delegate from Ateneo de Zamboanga)

This question is for the grand Subanun lady. My interest is in the piece of cloth (bànnér) which shows Spanish decor on it. How did this cloth land in Subanun hands?

(Timuay Lady Imbing)

There was the Spanish galleon called *Gadjung* by the Subanun where I said my grandfather and his only sister received it from the Spaniards as a token of friendship. But our forebears felt betrayed by the abrogation of an earlier treaty, hence, our forebears fought them to back out of Sibuguey territory.

(From a Timuay lady)

We believe we come from Malaysia, the Subanun. Our grand *apo* was *Apo Saluwaki* but we cannot remember our other grandmothers. There were four brothers and a sister. When Islam came, the sister, *Apo Diyaung Palai* got married to one from Jolo, and so she embraced Islam. A brother, we call *Apo Tamunnaway* also embraced Islam in Cotabato. We call the group *Silik Banua*.

Apo Dumalandalan also became a Muslim and he became the ancestor of many Maranao. *Apu Mangilidngilid* also became Muslim and he became the ancestor of the Manobo and Bogobo in Eastern Mindanao; and *Apo Dumabungabun*, our

ancestor (the Subanuns) in the Zamboanga Peninsula down to Misamis Occidental. Because of our animistic beliefs, we kept on moving according to the dictates of our spirits. We did not want to embrace other faiths because one, we did not want our names to be changed. Our names are very precious to us. Two, we do not want our clothes to be changed. We want to wear those that were prescribed by our ancestors, like the one I am wearing now. And three, we do not want our food habits to be changed. We love to eat wild pigs and wild animals. We also do not want our customs and traditions to be changed.... A Subanun wedding ceremony [for instance,] is colorful. My father's wedding ceremony lasted for two weeks. We also have the *buklod*, a feast also lasting for two weeks to appease the spirits of our ancestors so that they may all go to heaven.... The Americans called the Subanun the "peaceful tribe of Zamboanga." This is probably the missing link. More researches should be made about this.

The Workshop

Dr. Samuel K. Tan, overall convenor of the conference, explained the mechanics of the actual workshop. Dr. Tan lauded the delegates and participants for their demonstration of insights in the two-day conference. He felt elated, he said, over the realities that have emerged in Mindanao and

... acquired new insights in what I hope would constitute a very important part of our process toward retrieving our ancient heritage... One observation that I noted this morning: that for the first time we are now getting insights from the Subanun's *Timuaiship* or *datuship* which cannot be ignored in the reconstruction of Mindanao's history and culture. Therefore, I am very happy that this will be the context in which the workshop will be situated. In other words, this is the background that we want to have before we break into sectoral groups to discuss the variant details of the workshop... We have enough time to devote to our workshop this morning....

Four groups were formed for the workshop: the Sulu *kadatuan*, the Tawi-Tawi *kadatuan*, the Basilan *kadatuan*, and the Zamboanga and Palawan *kadatuan*. The main conference hall was proportionally subdivided to provide privacy for each group in the discussion of issues listed in the conference kit. Dr. Tan also announced that each group should be able to identify among themselves the chairman who would preside and a facilitator who could guide the discussion and help confine it to a prescribed time allotted for each issue to be taken up. The group



also had to appoint a rapporteur to keep records of the discussion which would be reported in a plenary session.

The workshop was geared to tackle three main issues proportionally timed. Period One would deal with the first three topics: (1) genealogies (ancestral lineage); (2) written traditions, artifacts and legacies ; and (3) oral history and contemporary institutions. Period Two would deal with contemporary perspectives and issues about the *kadatuan*.

In all the issues, Dr. Tan emphasized the importance of the sources of materials in the validation of data. Oral or written sources should be identified. In the case of the *salsilas*, Dr. Tan explained that accuracy is necessary. Other sources like the *luntar* are also good sources of evidence especially if they are written in old scripts like the *Jawi*.

Explaining issues on written traditions, artifacts and legacies, Dr. Tan said:

I already mentioned about the *tarsilas* (*salsilas*). Are there any other written traditions? In one of my essays I identified the *luntar*. I don't know if you have this. I have not even seen one. I only read it in Majul, Bautista and Saleeby but I have not seen one. But I have seen several copies of the Celebes *Luntara*. I don't even know if this is similar to the *luntar*. So if you have any information on that, especially those from Sulu, then that will help us reconstruct the sources of our history.... When you talk about the artifacts and legacies, I am referring to the other evidences of your *datuship*. You may not have a written record, but you may have a *kris*, maybe a *pis*, maybe a *mama'an*, a *pisaw* or a *sabitan*, a *kantiyu*.... anything that has a symbol of the rituals of a *datuship*, which is also identified as a piece of evidence to document the *datuship*.... Therefore, it should be tangible, visible, that we can identify as part of political culture.

On the legacies, Dr. Tan explained:

I am referring to the value system, like a Code of Ethics or Behavior.... In speech, for example, there are specific addresses given to royalties—*datu*, *sultan* and *salip*. These are things that should be identified in reconstructing the institution.

On oral history, Dr. Tan said

We are concerned with methodology. In case there are no material artifacts that we can use... at least we can interview people like the *datu*. Are there prescribed rules when one interviews or talks to a *datu*? This is an important guide for clarifying issues in oral history.

On the contemporary issues, Dr. Tan sought from the delegates and participants their own individual visions of development. Did they want the *datuship* to be revived? At what level? These questions were clarified as subjects for discussion in the workshop.

Datu Abubakar Halun moved that the body be organized into a Confederation

of *Datus* to serve as directory among *datus* in Western Mindanao. This action, he said, will gain due recognition by the government. This was duly seconded by a delegate from Zamboanga del Sur.

Dr. Tan responded that the suggestion was already scheduled for deliberation and realization right after the workshop as part of the conference during the plenary session.

A *datu* from Zamboanga del Sur who seconded the move by *Datu Halun* to organize the *kadatuan* into a federation suggested that after the organization of the body, every participant-delegate should dress according to their individual ethnic groupings for proper identification.

(Dr. Tan)

Yesterday, we organized an ad hoc body composed of three delegates from each group. I thought yesterday that the groups had already met and chosen people who would constitute the Ad Hoc Committee. That was the decision—to elect three representatives from each group in the ad hoc body which should be the one to further study the organizational process of the *kadatuan*. If I am not mistaken, *Datu Halun* and the other *datus* are now saying that we are going to constitute the organization of the *kadatuan*? This is different from what we had been talking about yesterday, that we were only constituting a small group to represent the *kadatuan* in an ad hoc capacity. In other words, the members are not permanent; they are merely going to meet conveniently to plan, to discuss and to initiate a process of organizing the *kadatuan* and then, maybe, one day, the organization can be realized. That was the intention But if that is the case [that you want to be organized in a more definite manner], then what we need for the workshop is just to group into four. First, to talk about the Tawi-Tawi *datuship*; second, about the Sulu *datuship*; third, the Basilan and Palawan *datuship*, and then the fourth, the Zamboanga *datuship* (del Norte, del Sur and Zamboanga City) If you want to be organized, then maybe after the workshop.

Datu Halun announced that the forthcoming organization of the *kadatuan* should be “a confederation” because, accordingly, they are already organized in Tawi-Tawi under President Ahmad Baktiar, under the *Shariah Ummah*.

Dr. Tan suggested that the issue in question should be temporarily set aside until the afternoon session as lunch break had just begun.

MC Professor McCormick Dinggi announced the period as a “working lunch” to save time for deliberation among group members. *Datu Amilusin Jumaani* likewise appealed to the of delegate-participants to be punctual during sessions to expedite and thresh out issues assigned to each group in the workshop.



AFTERNOON SESSION

Professor McCormick Dinggi
Master of Ceremonies (MC)
Datu Amilusin Jumaani
Moderator

Each presentation of the individual group report on the floor was done through their respective rapporteur.

Report I: Sulu Kadatuan Group

Hadja Rukaiya Alfad of the Sulu *Kadatuan* Group reported on the genealogy of Sulu: The ancestral origin of the Sulu Sultanate is Banua Hashim of the noblest tribe of Kuraish to which the Prophet Muhammad belonged, through his daughter, Fatima, who was married to Radi Aula Huanu. Place of origin is Makka, place of Prophet Muhammad (S.A.W.).

Written traditions, artifacts and legacies: (1) *Bin sin Kama'asan*; (2) *mikik*; (3) *khutbah*; (4) *kissa*; (5) *tarasul* (all written in Arabic or Tausug dialects.)

Outfits of the *sultan*: *Hijil* or *Mahakutta*; *usungan* - the chair of the *sultan* that his followers carry whenever he goes around; *bubutulan* (belt) ... *Magbalaruh* (when the *sultan* sleeps); *sumantap* (when the *sultan* eats); a subject who appears before the *sultan* is called "*manahuk*"; the *sultan* is addressed *ampun*; a dead *sultan* is called *maruhum*.

On the qualifications of a *sultan*:

1. He must be *ilmu'an* (knowledgeable in Islam)
2. *Bangsaan* (belonging to the lineage of Prophet Muhammad, or a royal *datu*)
3. *Halimauan* (be brave when he is right); and exhibit all humility when he is wrong.
4. *Altawan* (must be rich)
5. His weapon is called *buddang* or *kris*
6. His palace is called *astanah*.

(There were two palaces in Sulu. One in Maimbung was called *Darul Jambangan*, while the other in Patikul was called *Darussalam*.)

Relations between the rulers and the ruled have the following characteristics:

1. Trust and confidence
2. Loyalty
3. Respect (*Mahaltabat*)

Social relationships: Types and terms of the address among the royalty

1. Grandfather - grandmother is *innih*
2. Father is *appah* or *aya*
3. Mother is *ambuh*
4. Elder sister is *yaya*
5. *Anak Datu usug itim* for elder brother

Government of the Sulu Sultanate:

The cabinet is called *Ruma Bichara* composed of

Raja Muda (Crown Prince)

Datu Bandahara (chief minister of the realm)

Datu Juhan Pahalkawan (minister of defense)

Datu Sabilanal (treasurer)

Datu Tumanggung (minor justice of the peace)

Datu Mamasawan (issues the law of the realm)

Datu Amirbahal or *Raja Laut* (Admiral)

Sawadja'an (Collector of Customs)

Wazir (Minister)

Maharadja Adinda (second crowned prince and adviser of the *Sultan*)

Muluk Bandarasa (Secretary of State)

Muluk Pahar (Secretary of War)

Recommendations:

The group suggested that a research center be put up and based in Zamboanga City so that the history of the Sultanate and the *datuship* of Sulu and other Sultanates among others, may be further investigated and studied. It is envisioned that the research center will be very useful in the preservation of our ancient cultural heritage.

Report II: Zamboanga del Sur Kadatuan Group

Datu Utuh: Rapporteur

We are not identified by provinces. We are identified by the kingdom of Sibuguey because we have the same traditions, formalities and practices between Subanuns and the Maguindanaon.

(On ancestral origin:)



Mohammad Iskandar Julkarnain got married to Putri Pangiran Nawira. Julkarnain is a Maguindanaon who was proclaimed sultan in Maguindanao while Putri Nawira was a princess from Sulu. So we are a “hybrid” belonging to both kingdoms. They begot children namely, Mohammad Jamalul Alam (proclaimed as *Datu Dakula I*), who begot a son Mohammad Jamalul Kiram, who married a Subanun. Out of that marriage, Mohammad Jamalul Kiram begot a son, named Mohammad Yusop; our grandfather, therefore, descended from the Maguindanaon, the Suluan, and the Subanun. Mohammad Yusop was proclaimed *Datu Dakula III* and his brother Idris, as *Datu Dakula IV*. Mohammad Tingao, his other brother, was *Datu Utuh* at that time. The son of Mohammad Tingao, *Datu Raja* later became *Datu Dakula V*.

Datu Mohammad Yusop (Datu Dakula III), his son Mohammad Idarus, begot a son, *Datu Tukan Dakula*, now proclaimed by the four pillars of Sibuguey as *Datu Dakula VI*.

(On places of origins)

We identify ourselves as coming from the Kingdom of Sibuguey, composed of Zamboanga del Sur, Zamboanga del Norte, Misamis Occidental and their cities like Zamboanga City, Pagadian City, Ozamis City, Oroquieta City, Dapitan City and Dipolog City, based on the “capitulation” sent by Queen Isabela II of Spain in the 1843. (The original document of the capitulation can be presented.)

(On written traditions, artifacts and legacies)

We cannot not present the materials right now. As I have said, the original artifacts have already been submitted to the University of the Philippines as depository of our cultural heritage.

(On oral history and the contemporary situation)

On social traditions, it is worth noting that we cooperate with one another even without invitation. That is like what we call “*pintakasi*.” A *datu* should understand his people well by applying equal justice based on the *Koran* and the *Hadith* of Prophet Mohammad.

On the gathering of *datus*, he said that references in the Maranao *Darangen* could be useful.... “We used to have a stratified society—the royal class, the middle class and slave class. But we have already abolished this since the Holy *Koran* does not allow social inequality.”

(On contemporary prospects and issues)

We have problems among us Subanun because we do not have a code of ethics like the Muslim Code of Laws in 1974.... Change should not be obstructed [though] we have to maintain our traditions, practices and formalities.

(On economic and political prospects)

We have adopted this motto: “United we stand, divided we fall ... *Wassalamu Allaikum.*”

Report III: Tawi-Tawi Kadatuan Group

Datu Abubakar Halun, Rapporteur

Datu Halun introduced the members of the royal house of Tawi-Tawi spear-headed by *Hadja* Jukaira Halun Matba, the first lady of Tawi-Tawi province, *Dayang* Punsat Puti Maulana, Habib Mahadali Sharief Hassan, *Datu* Namli Yacub, *Datu* Bunsu *Datu* Idris, *Datu* Alawaddin Bandon Jr. and others.

I have with me a xeroxed copy of the royal genealogy of Tawi-Tawi which originally came from Sulu. We came from the late Sultan Mohammad Bararuddin I who was married to Pangiran Apuwa, who begot four children. From among the four, we have *Datu* Tahir and *Dayang* Amba who produced the present Tawi-Tawi house of *datu*s. I need not mention [everything] in detail because I'm sure I will be spending more of your time. But should the opportunity arise, Dr. Tan can probably have this xeroxed and distributed to you in due time.

(On written tradition and legacies)

We know our origin through the *salsilas* written or verbal or through our parentage. We have evidences to prove which our grand ancestors left ... We have the "*salappah bulawan*" (golden snapbox for keeping jewelry), and the gravemarkers found in Duñgon, Tawi-Tawi and other artifacts like cannon, porcelain, jars and trays.

On the hierarchy of our tradition, we have the following:

1. *Datu Sharief Sultan*
2. We addressed our grandfather as *innih*, our father as *appah* or *aya* if he happens to be a *sharief*. Our elders are addressed as *attuh* (for male) and *daya* (for female) and our mother as *ambuh*.
3. We addressed our elders as *Kah Dayang*, nephews and nieces *apuh* or *uhmpu* (for grandchildren).
4. *Astanah* is palace, a landmark of which is still visible in Duñgon as mentioned by Dr. Han; *maruhom* is likewise a reference to a deceased *datu* instead of the common "*miyatay*" as employed generally.
5. *Santapan sin Tuan Sultan* (food or meal prepared for a *sultan*)
6. *Lalagut sin Tuan Sultan* (a piece of string, rope, etc. used for whipping offenders of petty crimes.)
7. *Baluruh* refers to a *sultan*'s short nap.
8. *Nagsitta* - royal order or decree of a *sultan/datu*
9. *Ampun* is the genuine address given a *sultan/datu* when referring to "Yes" to an order.



(On contemporary prospects and issues confronting the *datus*)

The *kadatuan* looks back at history with misty eyes most especially on the grandeur of the Sultanate, *datuship* down to the *panglima* and the *maharadja*. It is undeniable that local history would not be complete without the *kadatuan*, the Sultanate and its ancestry; hence, the new historians—especially the young Muslim historians—have to strive to instill the political institutions in their rightful place—in contemporary society, even as symbolic entities.

Moreover, the *kadatuan* and the Muslim sector at large should have better access to quality education, business enterprise and other social amelioration programs. The restoration of the institution of *datuship* involves legal and constitutional issues that may be given legislative support. The *kadatuan* can play a greater cultural role in development which is usually traditional in their historical role.... The cohesiveness of the *kadatuan* can be harnessed towards gainful economic enterprises. They still exert some political influence. Hopefully, with this presentation, we are able to satisfy your curiosity. Thank you, *Wassalam*.

Report IV: Zamboanga del Norte Kadatuan Group

(Unidentified rapporteur reporting)

(On Genealogy)

The delegation from Zamboanga del Norte organized the representatives of the *kadatuan* on May 31, 1997. The descendants of Sharief Kabunsuwan arrived from Johore in Cotabato, Maguindanao. Said Sharief Kabunsuwan got married to Putri Tumina. They begot a son name Kudarat Kawasa. Kudarat Kawasa got married to Bai Labi of Maguindanao. They begot two sons and one daughter; the elder brother became known as Julkarnain. The second son was Anwaruddin Kudarat. The third, a daughter, Bai Labi, married in Ragain, Lanao. When Sultan Kudarat heard that there was a beautiful girl by the name of Celia Alvarez, daughter of Prinsipe Alvarez of Sugbu (now Cebu), Sultan Kudarat sent somebody to get or kidnap the woman. The person entrusted to do the job refused except on some conditions. One of the conditions offered to Sultan Kudarat was to bring to Sugbu some musical instruments for entertainment. Kudarat complied and in due time all was set for the voyage to Sugbu.

When Celia heard of the arrival of entertainers from Mindanao, she sought permission from her father to attend. He agreed but she had to be accompanied by security guards. When the beautiful girl arrived at the coastal line of Sugbu, she saw people dancing in the air on stretched ropes. The men of Sultan Kudarat offered her a chair tied with a rope so that in an instant she could be forcibly loaded on the *adjung*. The planned trick ensued as expected but an alert

member of Celia's security began to shoot at the *adjung*, hitting Kudarat's man named Kastiri in his right ear. He refused help from his comrades who were ready to extricate the slug from his head but he wanted it done only in the presence of Sultan Kudarat.

Back in Maguindanao with Celia aboard as captive, Kudarat lost no time and immediately married her. From that marriage was born an only son, Jainal Abirin. When he reached the age of reason, he was commanded to pull a *lantaka* which he succeeded to do with his left hand. Upon his father's orders, Jainal Abirin placed the *lantaka* at a corner of the yard. The *lantaka* still stands at Nuling, Cotabato. Jainal Abirin's bravery and popularity threatened the ambitions of his other two brothers, which then led Kudarat to send him away to Sugbu among his maternal relatives.

On his voyage to Sugbu, Jainal Abirin passed Pikit, Labasun in Zamboanga del Norte. Here he was invited to stay by the Timuays and Salilings, and was offered a beautiful lass for a wife. She was converted to Islam prior to their marriage. That marriage was blessed with six children. Kudarat Jainal Abirin, Hamja Jainal Abirin, Kamsa, Takemba, Kahar and Bumandul. The rest of the genealogy is better known by *Datu Ismail*.

Report V: Zamboanga City Kadatuan Group

Datu Amilpasa Sampang - Chairman

Datu Amilusin Jumaani - Facilitator

(On Genealogy)

We have two original *datus* in Zamboanga City - *Datu Mandi* and *Datu Gogo Facundu*, both brothers. They had one sister whose name is unknown. Upon her marriage she begot a child named Gunda.

The *salsila* was narrated by *Datu Hadji Duki Facundu*, the only living offspring of *Datu Gogo Facundu*. He is 79 years old and a US war veteran.

Datu Gogo Facundu and *Datu Raja Muda Mandi* came from Manila and settled in Magay, Zamboanga City, which is known as an ancient Moro village. By virtue of the Islamic faith, they were declared *Datu* or Chieftain. *Datu Gogo Facundu* married a native named *Dayang Kubula* of the Kabinga'an Sama. *Datu Mandi* likewise married *Dayang Kubula*'s younger sister. Another sister of *Dayang Kubula* named *Namlia* got married to *Imam Amping Atama*. *Datu Mandi* and *Datu Facundu* were involved in political activities while *Imam Atama* was involved in Islamic affairs.

Upon the arrival of the Americans in Zamboanga, *Datu Mandi* and *Datu Facundu* moved from Magay to Kawa-Kawa. Later, they moved to Kampung Islam, also known as Punta Gavilan. *Datu Facundu* died in 1926 at Kawa-Kawa and was



buried in Sta. Cruz Island. *Datu* Raja Muda Mandi also died and was buried in Sindañgan, Zamboanga del Norte, now known as Barangay Mandi.

Datu Gogo Facundu had three wives: *Dayang* Kubula who gave him three daughters - Hanamia, Sannaw and Anggira. The second wife Kairahum bore him four children - daughter Masana, *Datu* Haki (his first son), *Datu* Muarip (another son) and *Datu* Duki, the youngest son. The third wife Itum bore him one son, *Datu* Ali.

The rapporteur announced with regret the non-availability of records from the other clans, notably the Nuños, the Sakalurans and the Taupans. While they are also prominent *datus* in Zamboanga City, they were not able to attend the conference.

Incidentally, *Datu* Sampang and *Datu* Jumaani also belonged to the royal lineage of the *salsila* narrated.

(On problems, prospects and issues)

Datu Amilpasa Sampang took over the reporting from the rapporteur. He announced that a written report on these issues would be submitted in due time to the secretariat.

Report VI: The Sulu Kadatuan Group II

Datu Shakriuddin Bahjin - Chairman and Rapporteur

Datu Bahjin of the royal house of Patikul, Sulu announced that since the Sulu Group I had already presented the genealogy on the floor, he felt it redundant to narrate the same although they have (he claimed) their own version of their genealogy, which he promised to submit to the secretariat.

Datu Bahjin expressed thanks and gratitude for their attendance at the conference. In reaction to the speech presented by Court of Appeals Justice Jainal Rasul who said that there seemed to be an internal struggle for recognition among the *datus* of the Sulu Sultanate, especially on the issue of rightful claimants to the Sulu Sultanate, he hoped that the issue could be resolved peacefully among themselves.

Datu Bahjin also denounced historical accounts on the lives of *Datu* Julkarnain and *Datu* Kalbi (who were brothers and their forebears) "as violent people, uncooperative to the reigning sultan then." But it was also manifested in *salsilas* and other *Jawi* evidences that *Datu* Julkarnain once made it clear that the *datuship* was purely Islamic in character and that any white men's imposition of alien culture on the institution would certainly be resisted by the *datus*.

On the historical accusation that the *datus* were pirates, *Datu* Bahjin explained that piracy was a lucrative enterprise among the white men especially in the heyday of exploration in Africa. He narrated how African blacks were used as commodities in

the farmlands of Europe and the Americas. The Spaniards, he claimed, did the same thing here in Southeast Asia.

Many sultans, he pointed out, became sultans only through the good graces of Spain or Spanish forces in the Philippines even if they did not possess the legitimate qualifications as underlined by Justice Rasul's speech. Thus, the once-traditional smooth succession to the sultanate became diluted simply because any ambitious *datu* who corroborated with the invaders would likely become a sultan at an instance. Because of this, he said, the role of the *Ruma Bichara* had become inutile in the face of alien intervention in tradition. The fragmentation of the royal clans into factional groups weakened the once-united *datus* and the legitimate sultanate.

History, he said, should be rewritten in the proper perspective to "rectify the errors of the past" which have deceived our people far and wide. Our future generation should have something more truthful about their own ancestors for the glory of their future. On this, therefore, the Sulu *kadatuan* recommends that:

- To rectify errors of history, researchers must conduct direct surveys in places where the *kadatuan* are located; this will avoid the collection of data from non-royal *datus* and hearsay information.
- Key informants must be the royal *datus* themselves, especially the elders as point of reference
- Methods of research should be detailed and descriptive. This is important to correct/check biases.
- Researchers must be equipped with an awareness of the animosities existing among *kadatuan* clans so that they may be guided towards impartial approaches.

To recapitulate, *Datu Bahjin* urged all historians present at the conference to reexamine the accusations against the *kadatuan* as pirates and robbers, which he claimed can be explained as part of their mass resistance against colonization. It is also worthwhile to remember that many collaborators among the *datus* became sultans only because of their outright greed for power over the rightful *datus* who remained loyal to their people and homeland, he added.

(On prospects and issues)

- *Datu Bahjin* reported that differences of cultural values among ethnic groups should be harmonized to weed out any misunderstanding in order to promote unity.
- The *datuship* should be propelled to regain its status so that it can participate more actively in development.
- The continued isolation and relegation of the *kadatuan* to the background would only promote discontent with government.



All laws that impede the *kadatuan* from participating in Philippine society should be amended. Amendment through Congress should be done without delay.

Datu Bahjin hoped that a second conference would be held soon to enable the participants-delegates to see the progress of work being undertaken as well as to enable more *kadatuan* members to attend and participate more actively.

Concluding the report of the Sulu Group II (Patikul *Kadatuan*), *Datu Bahjin* introduced members of his delegation as follows:

Datu Bakthiar Julkarnain - Raja Muda (Crown Prince)

Datu Albi Julkarnain

Datu Kalbi Julkarnain (grandson of *Datu Kalbi Julkarnain I*)

Datu Muluk Julkarnain

Datu Aliuddin Bahjin

Datu Enid Bahjin

Datu Teddy Bahjin

Datu Farhan Kiram Julkarnain

Datu Tarsum Julkarnain

Datu Pathar Julkarnain

Datu Banil Julkarnain

Datu Bansimar Asaruddin Julkarnain

Datu Biruwa Julkarnain

Datu Unding Julkarnain

Abdulajid Jawatan

D. Wahiruddin Bahjin Danial

Among the royal women introduced were *Dayang Katrina Julkarnain*, *Dayang Aning Julkarnain*, *Inah Hadja Munaw* (mother of the *Rajah Muda*), *Dayang Munik Julkarnain*, *Dayang Hadja Aileen Bahjin Abuhassan*, and *Hadja Naida Julkarnain*.

Report VII: Basilan Kadatuan Group

Datu Furigay - Rapporteur

(Genealogy)

This report focused on the life of Pedro Javier Cuevas, also known as *Datu Khalun* to his people. Born in Ligas, Bacoar, Cavite on May 6, 1845, he was baptized as a Catholic and was imprisoned for defying Spanish abuses.

The bulk of the Cuevas' historical adventures which also formed the Basilan

Kadatuan genealogy was presented on Day One of the Conference by *Datu Furigay*, the rapporteur. For this session, he presented a graphic chart of the *kadatuan* of Basilan, which he traced to *Datu Khalun*, who had eight wives first from Buwahan, *Dayang-Dayang Moniya* (no offspring). The second wife was *Dayang-Dayang Huraya* from Linungan Island located between Zamboanga and Basilan. This marriage produced *Dayang-Dayang Juhura*. The third wife was *Ngoeh* from Ulami who produced *Datu Pana*. The fourth wife was *Apuh Nalan*. She bore three descendants; *Dayang-Dayang Allai*, *Dayang-Dayang Aluya*, and *Datu Ansaruddin*. The fifth wife was *Jajiha* from Lampinigon Island. They begot no heirs. The sixth wife was *Owrat* from Muhibbol. Their offspring was a girl named *Hatidja*. The seventh wife was *Baiya* from Pagaingan. The eighth wife was *Salip Mutsah*, daughter of an Arabian trader. She bore a son whom she named *Pedro Cuevas*. All the eight wives were from Basilan.

In 1885 he was conferred *Datu* by the sultan of Sulu "in recognition of his extraordinary accomplishments."

Datu Furigay recapped *Datu Cuevas'* (Khalun's) military campaigns in Zamboanga and finally in Basilan. He founded the town of Lamitan in 1886 and promoted development all over Basilan. Highlighting the report were *Datu Cuevas'* achievements as governor and his donations of land grants to his governed subjects and allies in Basilan Island. He died a Muslim in 1904.

(On traditions, relics and legacies)

Datu Furigay announced that the museum in Lamitan has on display *Datu Khalun's* various paraphernalia, including silverware. The costume made of golden thread which he claimed was given by the sultan of Sulu on *Khalun's* conferment as *Datu* was borrowed by the National Museum in 1947 and is still on display in Manila.

End of Group Reports

Dr. Tan reminded the *kadatuan* groups to deposit their individual reports with the secretariat.

Then he proceeded with a clarification of some misconceptions, misperceptions and ambiguities on the concerns of the conference. Dr. Tan explained that the fundamental concerns were (1) to create a forum for the articulation of views however conflicting or diverse they may be in so far as the *datuship* is concerned and (2) to create a perspective for using the *datuship* as an instrument for understanding our ancient heritage.

According to Dr. Tan, the articulation of the various issues of the *kadatuan* in the past two days had impressed him with the attainment of the two objectives. He said that more questions than answers were raised by the conference. This made



him very happy, he said, since it underlines the importance of [and areas of] continuing research.

Dr. Tan also exhorted the participants to think of other activities or projects that were not covered during the conference. On this score, he therefore advised the *kadatuan* to prepare their resolutions or recommendations which would be presented on the floor. He also gave a rundown of specific issues such as the organization of the *kadatuan* as an institution for social progress, a *kadatuan* museum, research center and library, and others.

Last Plenary Session and Ceremonies

Presentation of Resolutions/Recommendations by Delegations

Moderators:

Datu Amilhussin Jumaani

Datu Amilpasa Sampang

Datu Alawaddin Bandon Jr. of Tawi-Tawi read a resolution “adopting *Datu Tumanggong* Dr. Ang Thian Soo as the Son of the Province of Tawi-Tawi” for his unstinting philanthropic support to the *kadatuan* and the enrichment of their cultural heritage. The resolution was approved and adopted by the assembly.

Datu Tumanggong, Dr. Ang Thian Soo, received the plaque of recognition as the assembly applauded.

Datu Manulon of Tawi-Tawi presented to the assembly another resolution requesting that a Muslim *datu* or anyone from the body be made a representative to the National Historical Commission.

Datu Kiram of Zamboanga del Sur rose to amend the said resolution to include another Timuay as member of the National Historical Commission making, therefore, two instead of one representative from the *kadatuan*.

Datu Manulon, proponent of the original resolution on the subject, agreed with the amendment. [*Datu Bandon* suggested that *Datu Manulon* read the amended resolution, which he did.]

An unidentified delegate from Sulu objected that having a *datu* as representative to the National Historical Commission could be a disaster as it could enlarge the wounds of bias and animosity among *datu*s. He pointed out the internal conflict or struggle for recognition among the heirs of the Sultanate of Sulu. He recommended instead that an impartial historian be endorsed.

Poor acoustics marred the discussion on the floor. Prof. McCormick Dinggi, alternate moderator, took the floor to clarify the sequence of events since the second resolution was presented up to the time of its amendments. Prof. Dinggi sought more discussion and comments on the issue.

Dr. Han clarified some points in aid of the deliberations on Resolution No. 2 which recommended two *datu*s as representatives to the National Historical Commission. Dr. Han cautioned the assembly not to act in haste on the issue since it is not that easy to be a member of the National Historical Commission, nor can anybody just become one. If the assembly's continuing fear is the corruption of their cultural history as depicted by biased historians and writers in the past, he explained that Dr. Tan's presence in many historical bodies should be trusted. Beyond that, he said we should develop more researchers and scholars whose academic interests, preparation and training are equal to, if not better, than many historians.

When the final vote was taken, 28 members voted for Resolution No. 2 while the rest abstained.

Datu Utu of Sibugay, Zamboanga del Norte rose on a question of privilege to announce that he would briefly read an addendum to his report earlier on genealogy, which he claimed was requested for inclusion by Dr. Samuel K. Tan, the convenor. He briefly added that the beautiful Celia in the genealogy he presented earlier was the mother of Vicente Alvarez. *Datu Tumanggong* and *Datu Jainal* both died in Siocon and were buried there in an area called Kalabunan. *Datu Tumanggong*, Dr. Ang Thian Soo, he said, should pay a visit there as he is also declared by the *kadatuan* of Zamboanga as a son of Siocon.

A Zamboanga City *datu* presented a consolidated report with the following recommendations:

- Suggesting that the *Kadatuan* Foundation as conceived be registered with the Philippine government;
- Naming Dr. Ang Thian Soo as chairman of the *Kadatuan* Foundation;
Urging all concerned agencies to realize the establishment of a *Kadatuan* Center in Zamboanga City;
- Moving for the establishment of the *Kadatuan* Museum in all provinces through provincial *sanggunian* resolutions;
- Urging the national government, through the provincial government of Sulu, to declare Bud Dahu as a national shrine in honor of those brave men, women and children who were massacred there in defense of their freedom from foreign colonization.

All resolutions were duly moved and seconded. Since no further deliberations took place and no further questions asked, the Chairman declared said resolutions approved.

Datu Roque Imbing, an SPCPD (Southern Philippines Council for Peace and Development) member (Zamboanga del Sur) suggested that a copy of the resolution be furnished his office to facilitate the execution of the project and funding.



Zamboanga del Norte's *Datu Utuh* presented a resolution urging that individual delegations should be properly identified through their proper attire in succeeding conferences (Resolution No. 7). The resolution was unanimously approved.

Recognition and Awards Ceremonies

Datu Amilusin Jumaani
Master of Ceremonies

In recognition of his multifaceted scholarship in his efforts to authenticate the history of the Moros in the Philippines, Dr. Samuel K. Tan, convenor of the *Kadatuan* Conference 1997, was awarded a resolution duly signed by *Datu Amilpasa Sampang*, chairman of the Regional Coordinating Committee of the Conference, the *Timuays* of Zamboanga, and all the heads of delegations from Western Mindanao, including the members. Dr. Juanito Bruno of the Zamboanga city council and *Datu Julabbi* presented the resolution to Dr. Tan.

A similar resolution recognized *Datu Manuel L. Tan*, regional governor of the Western Mindanao Chamber of Commerce, for his contribution to the success of the *Kadatuan* Conference. The resolution was presented by *Datu Siŋgah Alam*, assisted by *Datu Sampang*.

Another resolution was approved, recognizing the *Datu Tumanggong*, Dr. Ang Thian Soo's philanthropic assistance to the strengthening and cultural advancement of the *Timuays* and the *kadatuan* and for his contribution to the success of the *Kadatuan* 1997 Conference. The resolution was presented to the *Datu Tumanggong* by *Dayang Hadja Jubaira Matba* and Dr. Juanito Bruno.

A special plaque of appreciation was likewise awarded to Dr. Ang Thian Soo by the University of the Philippines through its President, Dr. Emil Q. Javier, in recognition of his support to the *Kadatuan* 1997 Conference as co-sponsor. The UP plaque of appreciation was presented by Dr. Bernardita Churchill of the UP Department of History and President of the Philippine National Historical Society, assisted by Dr. Samuel K. Tan.

Induction of the Wazirs of the Kadatuan ' 97

The *wazirs* or members of the advisory council of the *Kadatuan* 1997 Conference were elected individually by delegation from among the *kadatuan* groups. They would serve as ad hoc officials of the *Kadatuan* Advocacy or organization until another *Kadatuan* Conference has been called to elect its regular officials. They are to serve as spokespersons for their own groups in any undertaking that may be

called for discussions and likewise decide on what course of action to take on issues of concern to their organization.

Likewise, the members of the various *kadatuan* groups were called one by one to the front of the conference hall for the mass oath-taking ceremony as members of the *Kadatuan* 1997 organization. Dr. Juanito Bruno of the Zamboanga city council conducted the mass oath-taking rite.

The chair announced a twenty-minute break to give time to the different groups of participants-delegates to finalize their individual written reports which would be submitted to the secretariat for documentation and recording as output of the two-day conference. Dinner was served soon after.

Cultural Night

Costumes of various makes and colors glittered in the conference hall as all delegations put on their best to mark the final chapter of the two-day event with cultural entertainment. Original ethnic songs of Western Mindanao echoed and reverberated in the conference hall, spiced intermittently with local dances. The popular Sama song called the "*lalleng*" dominated other songs as almost everyone present seemed to know it very well. The crescendo of voices was led by the Tawi-Tawi delegation. The Sulu delegation contributed a dance number—an adaptation of the *pakiring-kiring*, also a Sama dance in origin. The Subanun group presented an original Subanun dance.

Amid the sounds of singing and dancing, the delegates took advantage of their free time to exchange pleasantries, get to know each other or pose for photographs.

By 11:00 p.m. the *Kadatuan* 1997 Conference had ended with the delegates glad at its success and ruminating on the future of the *kadatuan*.



THE DATUSHIP AND THE SULU SULTANATE*

Before presenting the paper assigned to me, on the subject *The Datuship and the Sulu Sultanate*, I would like to discuss two fundamental factors: (1) the study of the history of the Sulu Sultanate and (2) the etymology of "sultan."

Basically, the study of history should comprehend what men said, thought and did in the past. But not all of the past can be supported by evidence. Hence, history is confined only to that part for there is the evidence. The rest becomes irrelevant. Consequently, the authenticity, validity and interpretation of the evidence of the past as well as the credibility of the source of such evidence becomes significant in the light of the canons of historical scholarship, not to say the present modern rules of evidence.

As to the second factor, the etymology of "sultan," the term is used for a king, emperor, sovereign, *datu*, *raja*, or *maharaja*. Unlike the Hindu titles like "*raja*," "*maharaja*" or proto-Malay titles, like "*datu*" or "*panglima*" which had been used before the time of Islam, the term "sultan" actually came with the Quran itself. For the title of sultan had not been used in history prior to Islam. In fact, the Holy Quran is explicit as shown by two important verses, to wit: The first verse states *Faqad jaalna Liwalihi Sultan* meaning, we have given his next of kin "authority," (This has reference to the right of the victims' family to demand *Qizas*), in Islamic jurisprudence. Secondly, the Holy Quran states *Halaqa Azim Sultaniya*, meaning, my authority has perished from me. Muslim jurists interpret this verse by saying that the agony is intense when the soul loses power over itself. At any rate, the term "sultan" means authority, might, jurisdiction, or simply sovereign authority. Since the Holy Quran is the primary basis of Islam, **what came before Islam** and **what came after Islam to Sulu**, in relation to the establishment of the Sulu Sultanate, is a subject of enthralling historical interest.

Let us touch briefly on the Sulu Sultanate before Islam and then deal with the sultanate after Islam, as the basis of our discussion of the Sulu Sultanate.

Sulu Prior to Islam

In the beginning of the Christian era or long before then, different peoples populated Sulu or the Archipelago, now called the Philippines. There were then no Christians or Muslims. I do not mean to suggest that religions are divisive,

* Paper prepared by Justice Jainal D. Rasul, Sr. as a plenary topic prior to the opening of the workshops on May 31, 1997 at the conference.

though tradition informs us that people were united before the coming of Christianity and Islam. They spoke different but closely related languages and worshipped their ancestors and strange phenomena they believed in. The ancestors of the people of the Philippine South, especially Sulu, had intimate contact with the early Indians, Chinese, and Arabs. When Europe was still in Darkness, India was already basking in glory. It was dotted with powerful kingdoms and had highly developed arts and sciences.

By the second century of the Christian era, the Pallava Kingdom arose at the Southeastern coast of India, around the mouth of the Pinner River. Hindu settlements were established on the Malay Peninsula. Because of the oppressive policy of the Hindu government, the Malays migrated from the Malay Peninsula to Sumatra, Java, Borneo, Sulu and Mindanao, carrying with them their cultures and religious beliefs along with their ballads, legends, chronicles and folktales.

The Arabs' first contact with the Philippine South especially Sulu began as early as the reign of King Solomon. It was during his period when the Arabs of Saba or Sheba in Southern Arabia were considered the greatest carrier of maritime commerce. Their ships were seen making voyages to Southeast Asia long before the Christian era. They established trading contact with Kedah on the Malay Peninsula, Java, Sumatra, Sulu, and Mindanao. Raymund Galer, using Arabic sources, said that early Arabs in their voyages to China visited various places in Palawan, Sulu, and Mindanao.

Sulu and the rest of the Philippine South had early relations with China, antedating the advent of the white men and the coming of Islam. This is supported by the archaeological relics such as the rare Sung and Yuan porcelain and fragments of ancient Chinese pottery. It is said that the Chinese came as early as when Southeast Asia was still known as Golden Chersones long before the Christian era.

Two basic subjects may be touched on in pre-Islamic Sulu and Mindanao. Firstly, the pre-Islamic culture and political leadership and secondly, the population in the pre-Islamic era.

As for the first subject, culture and political leadership, pre-Islamic Sulu and Mindanao had been aptly known as the melting pot of Oriental civilizations: Indian, Chinese, Arab and Malay. Out of this happy blending emerged a hybrid Asian culture that historically resisted easy assimilation into the subsequent Spanish-American culture. From India, some traces of Indian culture are recognizable. For example, the words *baktih* (to serve) *sarong* (skirt), *putung* (turban) and *Sawal Kuput* of Suluans are of Indian origin. The Tausog epic *Raja Demsik*, and the Tausog *Panulak*, akin to the practices of John the Baptist, which does not find support in Quranic and Islamic traditions, can only be traced to the Ganges River Holy Bath in India. From China, the people of Sulu and Mindanao learned the use of porcelain, dishes and games; the use of bladed weapons, umbrellas, white cloth



for mourning, customs such as the arrangement of marriage done by the couple's parents and the veneration of ancestors.

The political institutions of pre-Islamic Sulu and Mindanao were patriarchal in form, resembling in many ways the government of the ancient Hebrews. Communities were ruled by *datus*, *pakasa* or *ulangutan* or other headmen. Laws promulgated by the *datus* orally or in some form of writing covered many subjects on family relations, property rights contracts, crimes and punishments. The laws could compare favorably with those of ancient Greece and Rome. The trial of cases was made public and whenever there was doubt as to the guilt of the accused, trial by ordeal, which is similar in principle to the "wages of battle" in medieval Europe in which the vanquished was believed to be guilty, was resorted to.

As for the second subject, the population in pre-Islamic Sulu and Mindanao, thousands of years before Christ, preserved tradition teaches us that the first person to live in Sulu was Jamiyun Kulisa who married Indira Suga. Out of their wedlock came Masaika who in turn gave birth to Tuan Mawain. Literally "*Jamiyun Kulisa*" means foremost God of the Vedic Pantheon celebrated in nearly one-fourth of Rig Vida, especially for his conquest of Vritra. "*Indira*" to whom Jamiyun Kulisa was wedded, means "Rain God," who by means of Vayra (thunderbolt) smote down Vritra. From these, it is clear that the original inhabitants of pre-Islamic Sulu and Mindanao were Hindu-influenced, especially if we deduce that Vitnuism, the cult of God Vishnu or Narayena was evidently practised. "*Vishnu*" which means all-pervading, and forming part of modern Hinduism, appeared as early as the time of Rig Vida from 1200 to 900 B.C. From this background, we can easily infer that the Malay migration from the Malay Peninsula because of the oppressive policy of the Hindus, to pre-Islamic Sulu and Mindanao, could have started thousands of years before Christ. The ruler *Datu* Sipad or *Datu* Naruangsang with a Hindu-influenced Malay title is evidence that the title "*Datu*" is pre-Islamic.

The second settlers of pre-Islamic Sulu and Mindanao, called Taguimaha, first lived in Buansa about five kilometers from the present site of the Jolo capital. Like Maimbung or Malimbun, (shaded place) the first residence of the first settlers, Buansa, is also an interesting site of archaeological adventures. The terms of address for the chiefs of Taguimaha leaders namely, "*Sheik*" Ladun, "*Sheik*" Sahda and "*Sheik*" Bagsala, do not necessarily mean that they are Muslims. Certainly they could be Arabs from the title "*Sheik*," meaning the head of the community or family. Hence, the Arab title for leader "*Sheik*" antedates Islam.

The third settlers were called Baklaya, who lived in Patikul, Sulu situated north of Jolo. Their chiefs were called *Orangkaya*, a characteristic title which is proto-Malay. While the Semang-Malay is fast vanishing, there is some evidence of some type in Pangutaran and Cagayan de Sulu, now known as *Jama Mapun*.

The more recent immigrants are the Bajaos, or Luwaan who are sea gypsies.

They came from Johore, and in a short period of time, occupied Tawi-Tawi, Jolo, Basilan, Zamboanga and Davao. These Bajaos are similar to the Bajaos of Sabah or elsewhere in the Philippines including Metro Manila.

The Coming of Islam

On the Date

It was Dr. Najeeb Saleeby, a Syrian-American scholar who first claimed in 1908 that Islam came to the Philippines in 1380 through Shariff Karimul Makhdum, an Arab missionary. From that time on, the date 1380 was uncritically accepted as the date of the coming of Islam to Sulu or Southern Philippines. This date was cited not only by Filipino historians but also by scholars of Insular Southeast Asia, for a period of ten years without question. In 1913, a doubt was cast or expressed when a noted English Orientalist, Thomas Arnold, wrote a book on Southeast Asia, claiming that it was impossible to fix a precise date of the introduction of Islam to the Malay-Indonesian Archipelago. Sixty years thereafter, specifically in 1973, Dr. Cesar Adib Majul, then Dean of the UP Institute of Islamic Studies, opined that the introduction of Islam to the Philippines was part and parcel of Southeast Asian gradual Islamization. In 1980, Ambassador Romulo Espaldon, then Minister of Muslim Affairs honored me with the task of presenting a paper to our people on the occasion of the celebration of the sixth centennial of Islam, affording me the opportunity to assert that 1380 as the date of the coming of Islam could rightly and reasonably be placed back by at least two centuries or 1180. With these assertions, I received reactions from various well-meaning scholars, both Christians and Muslims, inquiring about the bases of my assertions.

In response, I had occasion to present another paper on September 17, 1985, in connection with the Second Round Table Discussion of Historians at the Development Academy of the Philippines, Tagaytay City on the rewriting of Philippine History inclusive of Muslim heritage. Before going into the basis of my assertion that the introduction of Islam to the Philippines was in 1180, let us not lose sight of the fact that, as Professor G.R. Eton once said, history is mostly an inductive process, that is from particular events or dates that are already **admitted**, we critically interpret, reinterpret, evaluate or draw a conclusion or approximation of the date of the coming of Islam. Now let us now go to the bases.

The Bases of the Historical Date

Firstly, a tombstone of a trader-missionary Ahmad Timhar, located at Bud Datu, Buansa, Jolo, had an inscription 710 A.H. with the phrase: "Stranger who dies in a



foreign land in the service of God dies a martyr." This tombstone was once mere fragments. In 1965, an Egyptian Professor Muhammad Zaiton of the Philippine Muslim College managed to put all the fragments into its original tablet form, commenting that the tombstone was made of Syrian hardstone and it was an expert on Arabic calligraphy who made the inscription on the tablet. This comment was confirmed by Dr. Muhammad Abdul Rauf, former Director of the Islamic Center of Washington, D.C. and Rector of the International Islamic University of Malaysia.

The traditional way of automatically adding 600 years to the Hijra year in order to determine the Christian year is simple because Prophet Muhammad was born 600 years after Christ but this should be reexamined if not abandoned altogether. For the Gregorian or Christian year has 365 days while Islamic authorities agree that the Muslim calendar year has only 354 days, thus a difference of 11 days less than every Christian year. There is a difference of 20 years when added to 695 Hijra years from 1985. The date, if recomputed, equals 1270 A.D., the date of Ahmad Timhar, 110 years prior to 1380 A.D. This is not counting the lifetime of Ahmad Timhar prior to death.

Secondly, in the ninth century (877) as reported by Al-Masudi, 120,000 to 200,000 Muslim traders were massacred in Canton, following the trouble in South China during the reign of Tang Emperor Hi Tsing (878-889). Consequently, a large number of them were forced to migrate to the Malay Peninsula, Java, Borneo, Sulu, and Mindanao. The first available records of Borneo and Sulu came with the accession of the Sung Dynasty in the 10th century, an event that antedates 1380 as the coming of Islam by at least three or four centuries.

Thirdly, according to the Malay-Chinese Chronicles, Islam was introduced to Sumatra in 1112 and in subsequent years Sheik Abdulla Asip carried out missionary work in Java, Borneo, Sulu, and Mindanao. With the establishment of Islamic principalities in Southeast Asia in 1214, it is safe to conclude, from between these two dates, 1214 and 1112, that the coming of Islam to Sulu was about 1180 or two centuries prior to the traditional date of 1380.

Finally, there is no question that abundant records are admitted from which to infer that Islam filtered into ancient Malaysia, including Borneo and Sulu. It can easily be approximated that the coming of Islam could be in 1180 or somewhere before 1112, the date of the preaching of Islam by Burhanul Dir in Southeast Asia including Sulu and Mindanao and the establishment of Islamic principalities in 1214 in Southeast Asia. During these years, marvelous success had been attained when Muslim traders won the hearts of the natives by learning their language, by adopting their manners and customs and by intermarriage, thus making the way easy for conversion to Islam. Unlike the Spaniards who looked down on the Christianized Indios, Muslim missionaries were very judicious.

Sulu Political Institutions

(The *Datuship*, the Spanish Moro Wars and the Sultanate)

The Datu System

The *datu* system is a proto-Malay political organization. It does not relate to religious affiliation; in fact, there were *datus* before Islam was established or non-Muslim *datus* during the Islamic regime, especially as supporters of the structure of the sultanate. Indeed, there are *datus* who are not necessarily Muslim but indigenous Malay in the Philippines, then and now.

In Sulu, Tawi-Tawi, and to a certain extent Basilan and Western Mindanao, being a *datu* is a hereditary position. A *datu* has under his rule or leadership a *panglima* or *pakasa* or *maharaja*. But one thing which should borne in mind is that a *datu* does not control a territory; rather, he leads or rules a people.

While the *datu* system is no longer as powerful as it once was, the *datu* does exercise a certain degree of influence over the political affairs of his area. This means the Tausugs are firmly entrenched in positions of ultimate authority in their region of responsibility.

The facts of Sulu history reveal that in the last two centuries, there were *datus* and *panglimas* with sufficient power to grab the Sulu Sultanate, but they were content to support one pretender against another. There were rules principally rooted in tradition requiring qualities that supported the sultan's legitimacy. The first rule involved a knowledge of Islamic religion and jurisprudence, since a sultan was the *Imam* of the realm (*Umma*). The second required a royal *datu* or descendant of the first Sultan Shariful Hashim, who was a descendant of Prophet Muhammad. The last rule on the sultan's legitimacy involved the value of wisdom and experience in the succession to the sultanate.

The Sulu Sultanate was established in 1450 and wielded sovereign power over the Sulu archipelago and this was recognized by the Philippine government up to the establishment of the Philippine Commonwealth in 1935 or in 1936 upon the death of Sultan Jamaulul Kiram II. However, the Philippine government subsequently recognized Sultan Ismael Kiram on September 12, 1962, to strengthen its claim to Sabah.

Spanish Wars in Morolandia:

The Moro Wars, A Historical Distortion

The entire Muslim period in Sulu and some parts of Mindanao should cover more than 700 years (1180-1898). But if dating begins from the invasion of Sulu by the Spaniards and other white men, the Muslim period should cover only 333 years



from 1565 to 1898. The wars should rightfully be called Spanish Wars, not Moro wars. Dr. Cesar Adib Majul calls the centuries of conflicts between the Spaniards and the Sulu Sultanate and those of Mindanao as Moro wars. This is a sad interpretation of historical events. For the wars were fought not in Spain but in the Philippine South. Neither can they be considered a continuation of the Crusades that began and ended in Europe centuries past in dismal failure or the *reconquista* in Spain that was tragically misapplied to Mindanao. Some Spanish writers like Vicente Barrantes and Jose Montero y Vidal gave the conflicts another name, *guerras piraticas* (pirate wars). This is also an unkind and false viewpoint—considering the Muslim inhabitants as pirates in their own sacred homeland and simplistically viewing the armed campaign or expeditions against them a way of punishing or curbing piracy instead of being called what they really were—unprovoked aggression. The Jesuit historian Horacio de la Costa supports without basis this viewpoint. He said the Muslims of Mindanao had been raiding the Visayas and Luzon. This standard would hardly be acceptable to present-day Jews since any counterattack against the Arab sources of attack is considered legitimate self-defense in modern warfare.

On the other hand, Dr. Gregorio F. Zaide correctly regards the so-called "Moro Wars" as an outgrowth of "Spanish invasions." Though Teodoro Agoncillo and Oscar Alfonso in their general history of the Philippines do not classify the Muslims as pirates, they consider the raids on Christian settlements as piratical. This is also a misnomer. For it cannot be denied, as Dr. Najeeb Saleeby says, that the Spanish motive or intention in their military aggressions against the Muslims was to **uproot Islam** and not simply to crush piracy, in blatant violation of civil liberties and human rights.

While it is true the Muslims attacked, killed, looted and captured enemies, considered them prisoners of war, these were but manifest intentions to strike terror at the enemy in a time of war, in the light of international law, since the Indios were used by the Spaniards in their war against the Muslims. Furthermore, it cannot be ignored that there was a patriotic desire on the part of the Sulu Sultanate to maintain its own independence and a peaceful existence. According to international law evolved in Europe and imposed by Western powers on Asia, the Muslim raiders were either regular troops or privateers commissioned by a belligerent power. The Treaty of Tordesillas was an international law only between Portugal and Spain. Great Britain did not respect or recognize the Spanish claims to Mindanao and Sulu. Hence, she negotiated directly with Sulu. Baron Overbeck, Consul of Austria-Hungary, also had contract rights over North Borneo from the sultan of Sulu, ignoring Spain. By signing treaties of peace and commerce with Sulu, previous to 1851, Spain *ipso facto* and *ipso jure* recognized the sovereign authority of the Sulu sultans. Occasionally, Spain did occupy fringes of Jolo and

Mindanao but by 1898, she was still unable to support her claim by successful right of conquest because of her withdrawal from occupied positions, every now and then.

The Sulu Sultanate

The crucial issue in the study of the Sulu Sultanate is not the fact of its historical existence but the present traces of the past. The main difficulty historians or scholars often encounter in the task of history writing is the reinterpretation of published available materials and *salsilas* and accessibility to relevant archival materials found in other countries. This is necessary in order to date the reigns of and successions of Sulu sultans. It should be remembered that there are three main documents listing the sultans from the Sultanate's establishment, namely: (1) Sulu Genealogy as cited by Dr. Najeeb Saleeby's book; (2) Sulu Oration or Patikul *Khutba*; and lastly, (3) Darlymple's list of sultans. All these documents showing the list or succession of Sulu sultans do not indicate their date-origins.

Genealogy of Sulu Sultans

The collection of Sulu *salsilas* (*tarsilas*), called genealogy by Dr. Najeeb Saleeby, narrates how a certain Sayeed Abubakar arrived in Buansa; married Paramisuli, a princess and daughter of Raja Baguinda and subsequently established the Sulu Sultanate, with the title of *Paduka Mahasari Maulana Al-Sultan Shariful Hashim*. Since the list of Sulu sultans did not give any dates of the reigns of different sultans, whenever dates appear, nobody can be certain of the accuracy of its estimate or approximation. One *kitab* was written by Hadji Butu (the first Muslim senator, representing Mindanao and Sulu for 16 years, the grand uncle of this author) in 1904 which was an attempt to present the history of the Sulu Sultanate from Sulu's point of view. The *kitab* states that Shariful Hashim ruled Sulu from 808-823 A.H. or 1405 to 1420 A.D. Saleeby, on the other hand maintains that the rule of the first sultan was between 1407 and 1436 A.D. if each generation is rated 30 years. The first Sulu sultan, Saleeby opined, could have arrived from Malacca before 1450 and after 1436. It is from this premise that we deduce the reign of the first sultan of Sulu from 1450-1480. Dr. Cesar Adib Majul, who wrote his book two years after our book on the Philippine Muslims was published, made the same conclusion. This date of the first sultan of Sulu is significant in the approximation of the subsequent dates of the succeeding Sulu sultans to help us interpret and analyze the historical events in other countries, especially Spain, Great Britain, and Holland.



The Sulu Sultanate in the Pre-Spanish Era

Tradition teaches us that Sayeed Abubakar was born in Malacca. His father, Sultan Jainal Abirin of Johor or Malacca, originally came from Mecca. From the annals of Malacca, Sayeed Abubakar was said to be an outstanding authority on Islamic law and religion. So his proclamation as the first sultan of Sulu heralded the beginning of the first organized government in the Philippines.

During the 30 years' reign of Sultan Shariful Hashim (1450-1480) at Buansa, five kilometers from the present capital Jolo, a congeries of warring tribes and clans gradually came into one compact nation under him. He divided Jolo into five administrative districts, namely: Parang, Pansul, Gitung, Lati and Pakasa. Under the latter is a *maharaja* or an *ulangkaya* and next to the *ulangkaya* is the *paruka* which is equivalent to present-day barangay captain. The sultan is assisted by a council of elders known as *Rhuma Bechara*, composed of leading *datus* in different places in the Sulu archipelago. In 1480, Sultan Shariful Hashim died.

The royal family tree shows that his eldest son Kamaluddin ascended the throne with the title of Sultan Muhammad Kamaluddin. During his 25 years of rule he appointed judges or *qadi*, to emphasize the administration of justice and the conversion to Islam of people in the Visayas and Luzon. The sultan also made contact with the sultan of Maguindanao and the Raja of Manila. In 1505, Sultan Kamaluddin died and his son *Datu* Muhammad Diraja succeeded him, with the title Sultan Amirul Umbra I. *Datu* Aliuddin who appears to be the sultan in the Sulu oration or Patikul *Khutba* was only a brother of Sultan Kamaluddin. He did not become a sultan. Sultan Umbra ruled from 1505 to 1527, with his reign ended only by his death. It is significant to note that it was during the reign of Sultan Umbra that Magellan arrived in Cebu and was killed in Mactan by Lapu-Lapu. When Sultan Umbra died, his son Muhammad Upo ascended the throne with the title of Sultan Muizul Mutawaddin. In the Darlymple and Sulu *salsila* lists, Muhammad Upo is *Maharaja* Upo. His reign of 21 years (1527-1548) was characterized by territorial gain and domestic prosperity due to trade and home industry. In 1548, the Sultan died and was succeeded by his eldest son who ascended the throne as Sultan Nasiruddin I (1548-1570).

The Sulu Sultanate in the Spanish Era

It was during Nasiruddin's reign that the Sulu Sultanate was expanded beyond the original size, established by Sultan Shariful Hashim. This time, the Sulu Sultanate was enlarged and divided into five districts, namely: (1) Jolo; (2) Borneo; (3) Palawan; (4) Tawi-Tawi; and, (5) Basilan, each one governed by a *datu*, appointed by the sultan. It was during the reign of Sultan Nasiruddin that the *first*

aggression in 1565 was launched by the Spaniards. In 1570, the Sultan died and his eldest son succeeded with the title Sultan Muhammad Halim Pangiran Budiman. In 1585, Sultan Budiman died and his eldest son, Batarasa Shah Tang'a ascended the throne but his cousin *Datu* Abdul Salim, who had been appointed by Sultan Budiman to rule over Basilan, revolted. Thus Sultan Tang'a's reign became insecure and he sought Spanish assistance. After a battle, Sultan Tang'a died but his cousin *Datu* Salim fled. Hence, Raja Bungsu succeeded as Sultan Mawallil Wasit I (1600).

The reign of Sultan Mawallil Wasit marked the beginning of the bloodiest war in the Philippines. In fact, the Sulu Sultanate reached the zenith of its power. For at this time the Sulu Sultanate expanded further to include Celebes (the present Sulawesi, Indonesia with Makasar as the capital); Kalimantan Utara, Indonesian Borneo with Balikpapan and Tarakan as the capital; Sabah, with Sandakan and Marudu as its centers of government; Palawan to oversee Visayas and Luzon and Basilan to oversee Mindanao.

The Spanish aggression led by Captains Figueroa and Ronquillo could be considered the first organized European aggression in Philippine History. Though Portuguese and Dutch ships had made attempts before the first Spanish *Adelantado*, Miguel Lopez de Legazpi, these were only isolated cases. In 1602, the expedition led by Juan Gallinato, after three months of fighting, was forced to return to Panay without success.

For ten years, there was relative peace and domestic progress was attained through trade with China, Malaysia, and other lands. It was only in 1616 that Sultan Mawallil Wasit sent a Muslim fleet to attack the Visayas, especially Katbalogan, Samar and Pantao, Camarines, and Cavite from where Indib allies of the Spaniards hailed, causing untold destruction. Spanish aggressors were organized and launched under the command of Corcuera, then of Urbiztondo, Roa, Morales, and Almonte. In 1639, Sultan Mawallil Wasit died and he was succeeded by his son with the title of Sultan Nasiruddin (1639-1652). In 1652, Sultan Nasiruddin died and his son, known to the Spaniards as *Datu* Baktial, succeeded as Sultan Salahuddin Karamat.

During his reign (1652-1668) Muslim freedom fighters became active again when Sultan Karamat sent troops to the Visayas and Luzon to counterattack the sources of Spanish aggression. At this time, the threat of a Chinese invasion from the North and the war with Holland hung in the air. In 1668, after a reign of 16 years, Sultan Karamat died. His son succeeded him as Sultan Shahabuddin, whose object was the consolidation of the power of the Sultanate in view of the rising power of the Dutch in Celebes and Borneo. In 1680, Sultan Sahabuddin died and his son, the Raja Muda, succeeded as Sultan Mustafa Safiuddin.

Following the policy of his predecessor, he nominated his younger brother,



Datu Badaruddin. As Raja Muda, when Sultan Safiuddin died, he succeeded as Sultan Badaruddin I (1690-1720). For 19 years, commerce thrived under his reign. It was during this time when dynastic rivalry became evident between Sulu and Maguindanao because of Sulu's manifest desire to dominate Cotabato and Zamboanga in about 1710. Sultan Badaruddin I died in 1720 and his son succeeded as Sultan Nasiruddin. Following the practice of Sultan Sahabuddin, he broke the precedent of nominating a son as heir-apparent. Instead, Sultan Nasiruddin nominated his brother *Datu* Alimuddin as his Raja Muda or Crown Prince. In 1746, Sultan Nasiruddin died and his brother, the Raja Muda, succeeded as Sultan Alimuddin I or Amirul Muminin.

It must be remembered that during the reign of Sultan Nasiruddin, a treaty of peace between Spain and the Sulu Sultanate was made, due to the Spanish apprehension over foreign invasions from England and Holland. Pursuant to this treaty during the reign of Sultan Alimuddin I, King Philip V sent an official letter-request to construct a Catholic Church in Jolo, which was granted. In return, the King of Spain gave P6,000 to support the Sultan's navy. *Datu* Bantilan, Alimuddin I's cousin, objected and thrust a spear upon the sultan who went to Manila via Zamboanga to seek Spanish assistance. Bantilan proclaimed himself Sultan Muizuddin II.

Alimuddin I: The So-Called Convert

While in Manila, the Spanish authorities claimed that Sultan Alimuddin I was "converted" to Christianity, along with five of his companions, particularly in Paniki, Tarlac on April 29, 1750. He was given the name Ferdinand. After the conversion, the Marquis Francisco, Jose de Obando assumed office as the new governor general and on July 29, 1750, an agreement was reached to reinstate Alimuddin I as the Catholic Sultan of Sulu and to punish Bantilan.

But the so-called conversion of Sultan Alimuddin I, like the alleged retraction of Dr. Jose Rizal, was not wholehearted and therefore false, for the following reasons: (1) When Sultan Alimuddin I was already in Zamboanga City about to proceed to Jolo, he sent a letter to the Sultan of Maguindanao pointing out that since he was in a foreign land, he was compelled on what to say and do by the Spaniards. This letter was intercepted and brought to Zamboanga Governor Zakarias who considered it treasonable. Hence, Sultan Alimuddin I was returned to Manila and imprisoned; (2) He was released from prison only in 1763 by the English after the British occupied Manila and sent Alimuddin back to Jolo and reinstated as sultan of Sulu; (3) Upon Sultan Alimuddin I's arrival in Jolo, the *Rhuma Bechara* met and decided to disregard the "forced or false" conversion of Sultan Alimuddin I and swore allegiance to him as *Amirul Muh'minin* or commander

of the faithful; (4) Sultan Alimuddin I had a strong Islamic educational background, having studied *Sharia* (law) and religion (*Usuluddin*), in Johore, Malaysia before becoming a sultan, making it difficult for him to be converted. This idea finds support in a book entitled *Muhammad and Charlymayn*, where the author Perienne said that when Germans occupied the Muslim state, the Germans became Islamic. And if a Roman province like Syria was occupied by the Arabs or Muslims, the Syrian became Arab or Muslim. This means Muslims could hardly be assimilated or “converted” once imbued with Islamic fervor.

In November 1773, being old and weak, Alimuddin abdicated as sultan in favor of his son who was proclaimed as Sultan Muhammad Israil. This was the first and only abdication in the history of the Sulu Sultanate. Sultan Alimuddin I died in 1775, two years after his abdication. His tomb can be seen near the Philippine Constabulary Camp in Asturias, Jolo, Sulu.

Sultan Israil 's Decision: A Historical Turning Point

Sultan Israil's succession was objected to by his second cousin, who was known as Sultan Alimuddin II. The only reason for this objection was Alimuddin's alleged conversion, which had long been rejected by the *Rhuma Bechara*. Consequently, Sultan Israil continued to rule. During his reign, the English had an eye on Sulu and the Sulu Sultanate had no firm foreign policy. The English wanted to move their factory from Balambangan, Borneo to Tandu Dayang, near Jolo. On the other hand, Spain, through King Carlos III wanted an alliance with the Sulu Sultanate, promising to give aid in to strengthen the sultan's navy and army.

But Sultan Israil, perhaps influenced by his early education in Manila, sided with Spain and accordingly sent forces to destroy the English factory at Balambangan, Borneo. This decision was a significant historical error. For had Sultan Israil sided with the English, he could have changed the course of Sulu history. The Sultanate of Sulu could have remained under the protection of Great Britain which did not recognize the Treaty of Tordesillas and thereafter could have followed the path taken by the Brunei Sultanate which was originally a British protectorate, and then became an independent nation. Although under American rule there was a proposal to grant a separate government to the Muslims, opposition from the Spanish-influenced Indios nullified the plan.

Sultan Israil's decision angered the Sulu royal *datus* and prominent *panglimas*. Consequently, Sultan Israil was poisoned in 1776. Thereafter, Sultan Alimuddin II ascended to the throne and ruled Sulu up to 1787 when he died. It is said that he was also poisoned by the brother of Sultan Israil who succeeded him as Sultan Sarapuddin (1787-1778). He was progressive-minded. For ten years, Sultan Sarapuddin encouraged agriculture, commerce and trade. In 1793, there was a



resurgence of hostilities between Spain and Sulu but the new governor negotiated for peace. Sultan Sarapuddin died in 1797 and he was succeeded by his nephew Sultan Azimuddin Salih, the son of Sultan Israil I. Sultan Azimuddin Salih's reign was short-lived because in 1799, on the second year of his rule, he died, believed to have been poisoned by his cousin, Sultan Alimuddin III, the son of Sultan Sarapuddin.

It must be recalled that when Sultan Sarapuddin died, Alimuddin III was only a minor, while Azimuddin Salih met the favor of the *Rhuma Bechara*. In 1804, Sultan Alimuddin III died and his brother succeeded as Sultan Israil II who was later poisoned in 1805. The short reigns of four sultans namely, Azimuddin Salih, Alimuddin II, Israil II, and Aliuddin were characterized by internal disputes arising out of the royal succession.

It may be noted that for the first nine sultans of Sulu, the eldest son always succeeded to become sultan. Disputes always resulted, whenever a brother or nephew succeeded. Upon the death of Sultan Alimuddin, his son succeeded with the title of Sultan Sakirullah in 1808. Records show that Sultan Sakirullah was pious, honorable and extremely sensitive to human suffering. He encouraged children from the age of six to study the Quran and the Islamic religion. Oftentimes, he left the palace at night to search for the poor and the needy to feed them. For 15 years, Sultan Sakirullah laid emphasis on religious education throughout his sphere of influence. In 1823, Sultan Sakirullah died and his uncle, the brother of his father, Sultan Jamalul Kiram I, succeeded him.

The House of Kiram

The assumption of power by Sultan Jamalul Kiram I in 1823, marked the establishment of the House of Kiram. It was during his reign that English, Dutch, and French vessels were often seen in the Sulu Sea. Under these circumstances, the Spanish government again wanted again to enter into a commercial treaty with Sulu. Thus a commercial treaty was entered into between the sultan of Sulu and Captain Jose Halcon, representative of Captain General Salazar. Several treaties followed, since it was obvious that other foreign powers were interested in the Sulu Sultanate's sphere of influence. This is proof that as late as 1842 when Sultan Jamalul Kiram I died, the Sulu Sultanate remained sovereign. His son *Datu Pugal* ascended the throne as Sultan Muhammad Pulalon.

The 20-year reign of Sultan Muhammad Pulalon (1842-1862) marked the decline of the Sulu Sultanate. The appearance of Sir James Brook, a British Consul General in Jolo, the French desire to purchase Basilan, and the Spanish attacks against the Bangingi forts (*kutah*) showed the dexterity of Sultan Pulalon in playing one European power against another. On account of the Spanish attacks, Sulu's fleet made

several retaliatory attacks on the Spaniards and Christian natives of Visayas and Luzon. Governor General Urbiztondo on December 11, 1850 left Manila for Jolo demanding an audience with the sultan and the *datus*. The latter refused. This angered the Spaniards but since they were informed that there were 10,000 Muslim troops, the Spaniards withdrew to Zamboanga but came back to Jolo to inflict damage on several Sulu islands like Tapul, Siasi, and Parang. In 1861, Spain purchased 18 steam warships and guns from England. This is a most significant part of Sulu history for on account of this superiority in arms the Spanish government saw the beginning of the decline of the Sulu Sultanate, in the last quarter of the reign of Sultan Muhammad Pulalon. In 1862, Sultan Pulalon died and his son Sultan Jamalul Ahlam ascended the throne, with a reign covering 19 years from 1862 to 1881.

Governor General Malcampo, determined to crush Sulu, headed an aggressive expedition in 1876. With superior arms, steamboats or armed boats and about 9,000 troops in battle gear, they disembarked at Patikul, Jolo and captured the town. Unlike Corcuera who occupied Jolo only for a few months, Malcampo established his garrison. The Muslims considered this an insult, though only a small portion of Jolo surrounded by a wall was garrisoned. Sultan Jamalul Ahlam refused overtures for peace and the state of hostilities continued. For lack of manpower, the Spanish troops could not occupy the entire territory and the battle continued. The responsibility of defending the Sultanate shifted to individuals. The *juramentado* upsurge, as it was labelled by the Spaniards, was actually a *jihad* or holy war initiated only in defense of religion and country. This was a manifestation of patriotism, pure and simple, long before the Philippine Revolution of 1898.

On April 8, 1881 Sultan Jamalul Ahlam died, leaving behind two sons by his second wife, Inchi Jamila: Badaruddin, the elder and Amirul Kiram the younger. She sent *Panglima* Addak to Governor Rivera who preferred that Badaruddin become sultan because he was older. In 1882, Sultan Badaruddin, accompanied by his prime minister, went on a pilgrimage to Mecca. Upon coming home from Mecca, he gained more respect among the people. But on February 22, 1884, the sultan died, and a state of unrest followed.

A Struggle Between Two Houses

The death of Sultan Badaruddin II brought dissension to the Muslims and vexation to the Spaniards. The dissension was between two Houses. One was the House of Sakirullah represented by *Datu* Aliuddin and the House of Jamalul Kiram I represented by Amirul Kiram. The House of Sakirullah argued that Aliuddin was the grand nephew of Sultan Sakirullah because his father *Datu* Israil could have succeeded Sultan Sakirullah. But Jamalul Kiram I, Sakirullah's uncle succeeded instead, because of a traditional arrangement between Patikul and Maimbung. In



fact, when Jamalul Ahlam was in Mecca, *Datu* Aliuddin took over the reins of government. On the other hand, Amirul Kiram, through his mother, maintained that it was the right of the reigning sultan to nominate his successor. Her husband Sultan Jamalul Ahlam had nominated her son Amirul Kiram but because he was a minor, his elder brother Sultan Badaruddin succeeded. Hence, Sultan Amirul Kiram won the struggle.

Governor Parrado tried to resolve the conflict but failed. Finally, Amirul Kiram won, the people having rejected the interference of Spain or Madrid.

The Sultanate in the American Period

Spain's partial rule over Muslim Mindanao and Sulu lasted up to May 19, 1899, when the last Spanish garrison in Jolo under the command of General Huerta was relieved by the first American troops under the command of Captain Pratt with 185 men of the 23rd US Infantry Division.

The Americans' strategy against the Sulu Sultanate may be seen in these events.

On August 20, 1899, Sultan Jamalul Kiram II agreed with General Bates to recognize the partial sovereignty of the United States. The people, however, understood this to mean that the US would never interfere with the Muslims' religion and customs.

In 1913, the Department of Mindanao and Sulu was created, supplanting the Old Moro province, by virtue of Philippine Commonwealth Act of December 16, 1913.

Under the so-called Carpenter-Kiram Agreement of March 22, 1915, the sultan, for the first time, knowingly surrendered temporal sovereignty to the American flag.

In February 1920, the Department of Mindanao and Sulu was abolished and the Bureau of Non-Christian Tribes was created with Governor Carpenter as its first director, succeeded later by Teofisto Guingona, Sr.

On June 22, 1957, the Commission on National Integration was created by virtue of Republic Act 1888, to effect in a more rapid manner the social, economic, moral and political advancement of non-Christians.

The Three Famous Sultans

Sulu has three famous sultans in its history.

Sultan Jamalul Kiram II had the longest reign in Sulu history covering 52 years (1884-1936). It also lasted through three regimes: Spanish, American, and the Philippine Commonwealth. If the Philippines should consider choosing a hero from among the Muslims, Sultan Jamalul Kiram II could easily become one for

these reasons. First, he was still recognized as sultan by the Philippine government until 1936. Hence, he resisted foreign aggression. Second, he can be a good example of the Muslims, if our heroes include those who are unconquered, not only the so-called heroes of the conquered.

Sultan Mawallil Wasit or Raja Bungso (1595-1640 - 45 years) was widely known as the most romantic sultan of Sulu. Napsa, a beautiful but married woman in Simunul, Tawi-Tawi was taken by the Sulu sultan. This story enriched Sulu ballads. It has been said that if his reign did nothing for Sulu history but enrich Sulu ballads with a wonderful love story, that alone entitles his reign to be remembered for all time.

Sultan Alimuddin I, covered a period of 36 years (1735-1773), is honored by Christians as Ferdinand II, the Catholic Sultan of Sulu and respected by Muslims as Amirul Mu'minin or Commander of the Faithful.

The Sulu Sultanate: A Conclusion

From the above-mentioned Sulu sultans, it can be said that out of 89 sultans, from Sultan Shariful Hashim to Sultan Jamalul Kiram II in 1936, 17 were sons; six were brothers; four were cousins; two were nephews and one was an uncle.

On account of the reign of Sultan Jamalul Kiram II it is well to understand that the Sulu Sultanate was still recognized by the Philippine Commonwealth. When Sultan Jamalul Kiram II died on June 7, 1936, a dispute as to succession to the Sultanate brought the *Rhuma Bechara* into some controversy. The legitimate successor was the Raja Muda, Mawallil Wasit, but he was never formally proclaimed sultan because of the opposition of the *Rhuma Bechara*. The strong candidates for the Sultanate were *Dayang-Dayang Hadja* Piandao of Jolo and *Datu* Tambuyong of Patikul, Sulu. Since a woman could not be a sultan, Dayang-Dayang's husband, *Datu* Ombra Amilbangsa was crowned sultan. *Datu* Tambuyong was likewise proclaimed sultan in Patikul, Sulu as Sultan Jainal Aberin. In an effort to resolve the dispute, an appeal was brought to President Manuel Quezon, who refused to interfere on the grounds that the Sulu Sultanate ended with the death of Sultan Jamalul Kiram II.

The majority of the people supported *Dayang-Dayang Hadja* Piandao and her consort, Sultan Ombra Amilbangsa. But with the death of the *Dayang-Dayang*, Sultan Jainal Aberin gained the people's support. However, with the death of the latter, *Datu* Ismail Kiram was proclaimed sultan of Sulu on December 30, 1950, without recognition from the government until the Philippine claim to Sabah, which necessitated the Philippine government's recognition of Sultan Esmail Kiram as sultan of Sulu on September 12, 1962.

The recent succession of Sultan Jainal Aberin's son as Sultan Jamalul Aberin



and *Datu Yahcob* as Sultan Alimuddin IV has not diminished the rights of Sultan Esmail Kiram. With the death of the latter, the succession of his son, as Sultan Mahakuttah Kiram, and Sultan Jamalul Kiram III, his nephew, the Sulu Sultanate during martial rule waned in religious power or influence and sociopolitical respects. We can say, however, that what was considered a strongly supported political institution like the Sulu Sultanate had practically ended. This is evidenced by the selection of provincial government officials who are all Muslims and the operation of the Sharia Court System which was consecrated and respected by the Muslims under Presidential Decree 1083 as part of the legal system of the Philippine Republic.

THE KADATUAN IN TAWI-TAWI*

In academic studies, an attempt is usually made to observe, document and explain changes in society, in order to arrive at a better understanding of mankind. As human civilization develops, so do concepts change. This is true whether it involves the simplest or the most complex form of civilization. It may then be said that theories governing the dynamics of leadership develop or evolve as society changes.

But leadership in one sense connotes that an individual can freely choose his course of action and exercise an ability to induce other individuals to follow his lead. Superior intelligence, knowledge, skills and the force of one's personality often account for this phenomenon in the social network that involves the leader and the follower. Modern-day leadership theory, however, emphasizes the willingness of followers to follow. The implication is that the leader's choices fall within the narrowly prescribed demands of the followers regardless of any individual traits possessed by the leader. An overemphasis on the leader's "traits" has unwittingly created some confusion on what constitutes leadership. This makes us realize that leadership is complex and subtle—that its dynamics have to be understood also in terms of mass responses and not merely on the static characteristics of an individual.

Likewise, the *kadatuan* has to be understood in its proper perspective and context given its own history of formation and evolution. For in essence, the *kadatuan* is also the history of Moroland in every facet of human life. Viewed closely, it is a prototype of leadership in societies where patriarchy is a social conduct of political behavior that is meant to fortify tradition. As a culture, the *kadatuan* involves a preference for certain personality structures not found or accepted in any other group of people. A study of the *kadatuan* will show how it operates in the context of various cultural orientations here and elsewhere in Southeast Asia.

Our focus on the state of the *kadatuan* is likely to spin off more work ahead, specially in the area of leadership traditions in our ethnohistory as a people. Indeed, the academic world has closely recorded and monitored the stages of our political evolution, although we must admit our own shortcomings in concentrating heavily only on the surface of our political life.

Research on our traditional political institutions like the *kadatuan* is still in its formative stage largely because of fragmented data that have yet to be located and

* Paper read by Dr. Benjamin A. Han at the *Kadatuan* 1997 Conference May 30-31, 1997, Garden Orchid Hotel, Zamboanga City.



brought out for the evaluation of meticulous researchers and scholars. Many rich sources of materials on the *datus* or *kadatuan* are deposited in various archives here and abroad, written in various languages. Objects of material culture are stored in various collections of heirlooms among the surviving *datus* and their clans anywhere in Moroland. Discovering them will certainly strengthen our zeal to investigate more deeply the history of Moroland.

Above all else, a *datu* is a leader to his people. He is usually elected by consensus, his territorial imperative defined; his powers and privileges determined by his conduct of his affairs within his geographic domain or environment. In the early stage of its political evolution, the office of the *datu* may have always been acquired. In most cases, through war, as in the whole of Southeast Asia, and eventually, as generations succeeded to become *datus*, tribalism developed into political maturity.

Following the evolutionary pattern of the chieftdom, the leadership pattern varied from one geographic setting to another. In landlocked areas where residential and population density was high and permanent, leadership was the solid monopoly of one man. The chief presided over his domain from the center of his village, which was usually also the center of production and redistribution of produce and other resources. In areas like the Sulu Archipelago, chiefs or chieftains reigned in different islands where population density was equally heavy. Settled islands were normally those that provided economic resources for survival. In each settled island was the chieftain who controlled his defined territory and populace. In both cases—landlocked or island-chained—chieftains ruled independently of each other.

The Centralization of Government in Southeast Asia

It is no longer so difficult to determine when the centralization of government began in Southeast Asia, given the archaeological evidence that modern science offers. The rise of Indic influences in Southeast Asia which resulted in the establishment of dynasty rule in the name of Shri Vijaya had undeniably stamped out the political independence of chieftains by coopting their domains into the feudal form of governance. The corpus of archaeological data on the Shri Vijaya is extensive on this score, including the myths and rituals that make a common man a member of the royalty.

The impact of Indic influences upon the indigenous political system of Southeast Asia transformed Southeast Asia's sociopolitical and economic landscape into dynastic form. Seven centuries of Hinduistic-Brahmanistic influences provided mechanisms for weeding out indigenous political systems by transplanting Hindu culture onto the new domain. The fall of the Shri Vijaya Empire in the 12th century did not, however, end the momentum of the Hinduistic-Brahmanistic

political order in Southeast Asia. In the same period that it collapsed, another Javanese Empire called the Madjapahit succeeded to rule under King Hayam Aruk, who was actually a grandson in the Vijaya dynasty.

But just as the Madjapahit flourished as a powerful empire, it saw its rival in the growth of Islam in the peripheries of its domain. Islam held in its hands the promise of foreign trade and commerce, which attracted local chieftains more than the required tributes imposed upon them by the feudal and caste system of Madjapahit. Added to this were the basic Islamic doctrines of universal equality—the *umma* ideology, which attracted local chieftains to convert to Islam. The ideological contact between Islam and Hinduism in Southeast Asia is a long, painful, bloody history as well as a romantic one, ending in the rise of Islam under the stewardship of the Islamized-Javanese prince named Parameswara, who is better known as Iskandar Shah, Sultan of Malacca.

The ideological confrontation between Islam and Hinduism in Southeast Asia has certainly affected the Philippine islands in the south. Its stimulus may have also caused the founding of the Sulu Sultanate in the 13th century. It may be pertinent to ask, prior to the sultanate in Sulu, what was its living form of political institution? Could it be the same sociopolitical structure that pervaded under the spell of Shri Vijaya as it was in Indonesia and all the Malayan Peninsula? Could the pattern have been the same? Were the islands south of the Philippines in particular Hinduized or under the political suzerainty of Shri Vijaya?

Our five-year consultative study and workshop on the Shri Vijaya shows that the Philippines may not have been under the direct control of the Hindu empire, since there is a lack of archaeological evidence. While there are fragments of Indic material culture found in excavations in the Philippines, these cannot yet qualify or be taken as conclusive evidence of such political domination.

It should, however, interest us that we have linguistic evidences in support of some cultural contact between the empires in the Malayan Peninsula and the Philippines. Before the foundation of the Sulu Sultanate there already existed a royal dynasty/dynasties whose rulers bore the title of *Batara*, *Paduka*, *Shri Paduka* and *Raja* (pronounced *Radja*). These words are definitely Sanskrit, whose general meanings are lord, king, emperor, and lord emperor. Succeeding sultans also bore these titles. Could there have already been a centralized political system prior to the sultanate? Or were these titles assumed together with the establishment of the sultanate? This is one historical puzzle that should be cleared; it can be the subject of a deeper inquiry into our ancient political institutions.

The Datu in Antiquity

Against this backdrop of history, let us pursue the issue of the origin of the



kadatuan in South Asia. As far as we know there has been no attempt to pursue this issue along the lines of scientific research. Beyond the appearance of the word *datu* in various *Sejarah Melayu* and the *salsilas* available in Mindanao, no other written sources of information can guide our curiosity.

Anthropologically, however, the origin and development of the *kadatuan* can be inferred or conjectured, as no archaeological basis has established that the *kadatuan* (not necessarily by that name) may have been realized following the rise of tribal societies in Southeast Asia, and its development "has been related to a total environmental situation which was selective for specialization in production and redistribution of produce from a controlling center." Based on this postulate, it is assumed that the *datus* were tribal chieftains. As to when the chieftains metamorphosed into what are now called the *kadatuan*, this can only be inferred on the basis of the political developments in South Asia and through linguistic studies. At the moment, I shall defer further discussion of the issue.

In other words, where the word *datu* originated is by itself one issue in our ethnohistory in Southeast Asia. In the future some researchers and scholars can probably solve this puzzle. It is very important to know the origin of this word to determine the extent of its linguistic use and reference in ancient times until its dominance in South Asia, beginning in the protohistoric period.

The Kadatuan in Tawi-Tawi

It is premature to assume that the *kadatuan* in its current feudal form reached the Sulu Archipelago with the establishment of the Sulu Sultanate, given our knowledge that the Indic character of leadership in Southeast Asia persisted even as Islam came into the religious, sociopolitical and economic landscape. At any rate, whatever period in history it came to the Sulu Archipelago, the *kadatuan*, with its feudal character as we still know it today, may have already been rooted in Tawi-Tawi prior to its expansion to the rest of the Sulu Archipelago. Given the island chain of the Sulu Archipelago and its proximity to the Malayan Peninsula, it is logical to posit arguments to show the early growth of the feudal character of the *kadatuan*. The popular theory proposed by historians that Islam first took root in Tawi-Tawi as proved by the existence of the mosque in *Tubig Indaingan* in the island of Simunul also implies that the *kadatuan* was the basis for collective support by the natives for the *mahkdumin* who advocated Islam.

In north Tawi-Tawi, in a place called *Duñgon*, a flight of marble steps almost completely buried during high tide can still be found. This was recorded by the first American Governor of Tawi-Tawi as "the ancient deserted capital of the Sultanate of Sulu." On the top of the hill nearby is the grave of the "first sultan" who, centuries ago, converted the natives to Islam, and conquered all the islands to

the north of the archipelago as far as Mindanao, and including a large part of Borneo." This observation was recorded in 1900 by Governor Sydney Cloman (1899-1905) in the company of *Datu* Tantung who was chief *datu* of Bongao and neighboring islands. Until about the fifties, this royal tomb was a center for religious pilgrimage among *datu*s in the Sulu Archipelago. Another royal tomb still stands on the majestic sands of Tanduhbanak, which the natives immortalize as the tomb of an early *mahkdum* with mystical powers. Both royal tombs were assigned one royal *datu* each as caretaker by the royal house of *Maimbung* until the American period.

The historical spread of Islam in the Sulu Archipelago follows the fact that the Sultanate of *Duñgon* had reached a political maturity that enabled it to expand its political domain. It is still not clear how the royal house of the Sultanate in *Duñgon* lost its political clout to the royal house of the Jolo mainland. But up to the late 19th century, the royal house of Tawi-Tawi was well represented in the *Ruma Bechara* of the royal house in Jolo island. Popular among Tawi-Tawi *datu*s in the *Ruma Bechara* was *Datu* Mohammad Maulana, the reluctant signatory to the Bates Treaty. More than that, contemporary historians will not forget the great *Sultan* Ombra Amilbanga of Simunul Island who almost single-handedly dedicated his resources to the higher education of his people in his incumbency as sultan and as lone congressman of the Sulu Archipelago for more than two decades.

The Datu Today

The title of *datu* has varied connotations in areas in South Asia where the title or its variants is dominantly used. Generally, however, it refers to men of high rank or prestige in the community, of intelligence or those highly influential in civil and political affairs. In Malaysia, for example, the term is used to distinguish honorific titles bestowed upon high officials by the sultan as in *datuk*. When the royal honorific title is employed, the word *datu* is appended to one's name together with other royal honorific titles such as *Sri*, *Raja* or sometimes it is combined as in *Sri Raja* plus the usual inclusion of the word *ibn* (son of) to clearly establish the royal house to which one belongs. In Indonesia, *datu* is more prominently employed in provincial centers like Jambi, Palembang down towards the Sulawesi group of islands. When employed as a royal title it follows the pattern of Malaysia although now, its use seems almost isolated because of the strong Islamization fever sweeping continuously across the country. *Rajah* seems to be the royal choice.

But the controlling bureaucrats of Indonesia show little resentment about the title of *datu* for those occupying top positions in government. I discovered this in 1978 when at a cocktail party given us by the Governor of Jakarta, I addressed Vice President Adam Malik in jest as "Bapah Adam, the great leader." In quick reaction



to my term of address, he told me that it would be better to call him *panglima* instead because by virtue of his office, he said, he commands. Likewise in the Sultanate of Brunei Darussalam, the title *datu* is royal only when appended to *Sri* or *Raja* plus the *ibn* and one's father's name that identifies one's ancestral lineage in the royal enclave.

In our tradition in the Sulu Archipelago the title *datu* was seemingly identical with the Malayan tradition as we know it except for the more elaborate usage of the latter. The royal *datus* were normally addressed *Datu Radja*, *Datu Tuan* or *Datu Tuan Raja* in the realm of the Sultanate. The non-royal *datus*, on the other hand, were simply addressed as *datu*. Natives of the archipelago who have remained faithful to the memories of the zenith of the political life of the sultanate still exhibit this pattern of address.

Royal and Non-Royal *Datus*

The royal *datus* referred to are those whose ancestors are descendants of the first sultanate. This is established from and defined by *salsilas* which every *datu* is assumed to possess and know very well. Until about recent times, it was easy to pinpoint who the royal *datus* were in the archipelago because of strict observance of the titles, rituals, customs, traditions and prescriptions that go with their royal status. Under royal prescription, a *datu* should marry another *datu*'s daughter whom we generally refer to as *dayang-dayang*. By virtue of that prescription, both *datu* and *dayang-dayang* must be genetically related and, therefore, preserve both their royal identity and lineage.

The non-royal *datus*, on the other hand, are those *datus* who may have been knighted by the *sultan* for reasons of superior intelligence, distinguished loyalty to the sultan, or by strong leadership in their domain and in warfare, and by virtue of marriage to a *dayang-dayang*. Many of them had been knighted and bestowed the royal status upon their person from the ranks of the *panglimas* and the *maharadjas*. On the basis of genealogical merits, their status and role are confined to their territorial domain; unlike the royalty of the sultanate, they have no succession and their title lives and dies with them. But they may be appointed to office as members of the *Ruma Bechara* or as ministers at the discretion of the sultan as a matter of privilege.

The *datu*—whether identified as royal or not—are *datus* in their own right in the tradition of our ethnohistory. In the early part of our colonial period under the American rule, the vestige of our political life under the *datus* was best captured by George A. Malcolm when he observed that the *datus* and other chieftains like the *panglimas* and the *maharadjas* “exercised in the past absolute authority over their subjects.”

The reference to the *kadatuan* in historical sources should be carefully understood in the context of its individual culture. If one has to abide by researcher-scholar Dr. Cesar Adib Majul's argument that the politico-military forces belonged to the royal *datus*, then we may confuse the true concept of the *kadatuan* in the Philippine setting, particularly in the Sulu Archipelago. The *datus* in every settlement functioned as the *political* watchdog of the sultanate while the *military* activities were lodged in the control of non-royal *datus*, the *panglimas* and *maharadjas* down to the *nakibs* and the *ulangkayas*.

Since the Sultanate of the Sulu Archipelago belongs to one royal house, *datus* are therefore genetically related to one another. This helps explain and helps us to understand their common sentiments and aspirations in the face of the modern world. It is a fact that many of them still retain the vestige of some tradition of leadership to this day, having overcome some of the influences of modern-day education. No other island in the Sulu Archipelago has been more authentic an example like Tawi-Tawi where the traditional *datu* clans still control the political culture of modern-day events. From as early as the American regime, many *datus* of Tawi-Tawi took advantage of the American educational system to keep themselves abreast with the onslaught of the unavoidable sociopolitical changes of the 20th century. Thus, among the first judicial, military, educational as well as political luminaries in that part of the archipelago were and still are the descendants of the *kadatuan*.

The less fortunate *datus* still exercise their functions in the community in both civil and criminal cases brought to their attention for extra-judicial settlements. There are indications that the *datus* are more successful in the resolution of such cases than the local government's judicial system.

But more than these cases, it should be carefully noted that the biggest politico-legal disturbance ever to hit the Philippines was (and probably will be for some time) the Moro National Liberation Front (MNLF). The MNLF struck an ideological chord in the 1970s which was lodged in the collective sentiments of the *kadatuan*'s loss of clout in the affairs of this country, thereby attracting mass support for its cause to secede from the present-day political mainstream.

Challenges Ahead

Undeniably, Filipino writers and historians long-steeped in biases against our ancient heritage have been guilty of denying or even "savaging" the true and authentic history of the nation. These scholars can best be likened to Padre Damaso and Padre Salvi as characterized by Dr. Jose Rizal in his famous *Noli Me Tangere*, who belittled or denied the reality or authenticity of anything not associated with Catholic sanction. Such prejudice did some damage to the indigenous



culture as much as our Islamic heritage, if only by consigning it to oblivion. To this group of scholars belong those who bloat our academic landscape, especially our school materials, with historical myths.

One such example is the so-called “discovery” of the “*Balanghai*” in the Butuan area as though it were different from the *lepa* and the *sappet* which were once popular even before Hispanic rule in this country. To claim a more dramatic “discovery,” the baranganic political system was institutionalized or legitimized even if such an archaeological find was still under investigation by scholars far and wide.

Another myth and fraud is the word *Manilah* which some misguided Filipino scholars proudly infer as a kind of wild flower. Not one among the local as well as foreign biologists has ever known of this mythical plant. Manila or *Manilah*, as our premier city is called or named, is definitely Arabic to mean entrepot, village or seaside market. The same problem occurs in our understanding of our ancient toponyms. An American anthropologist with whom I have sincere exchanges of ideas on Philippine studies once confidently assured me that the word *butuan* was an indigenous Bisayan term for a “wise man” or “hermit” as referred to in anthropology. I advised him to immediately correct that portion of his thesis because *butuan* is definitely a form of linguistic shift and corruption of the Sama verb *boto’an* from the root *botoh* (Tau Sug *butuh* - for testicle) meaning penis. But I also reminded him that many names among the nobility in the Sulu Archipelago have a similar connotation and that these nobles seem to have a monopoly of such names. I also reminded him that if he employed phonology and morphology as bases for analysis, he would certainly realize that most of the root words in *Binisaya* are Sama in origin. In general, it seems as though the history of this country began and ended with Magellan.

The world of the *kadatuan* itself is the foundation or basis for the study of the sultanate—a political institution that remains the only tangible evidence of a centralized political system in this part of Southeast Asia. Despite this, it remains relegated to the cultural background of the “only Catholic country in Asia” simply because of the Islamic heritage that the sultanate and the whole of Moroland stands for. Occasionally highlighted in colorful brochures to boost tourism and to justify our political ego rightly or wrongly, it has been depicted erroneously. This was particularly true during the Martial Law years under the late President Ferdinand Marcos, who saw the weakness of the democratic political system of the West vis-a-vis the stronger rule of government fashioned after Asian traditions. Such brochures and rhetoric are merely sugar-coated consolations to long aggrieved Morolandia. They are poor substitutes for a genuine recognition of the Moros’ contribution to our national history and identity.

Our search for a truly authentic national identity should begin with the history

of the *kadatuan* as a political institution of the first civilized people in this part of the Pacific. This could lay the groundwork for all other studies on leadership in the social sciences among scholars. In this way, we can truly set our understanding of our Asian heritage on solid ground with pride and dignity. This is to say that this country should face scientific realities that we have long known but refuse to recognize simply because of the parochial views of a few historians who tend to perpetuate the colonial cloning of our minds, deliberately or not.

Recent events have created shock waves in our academic world with the exposé in a book by an American historian which claims that the biographic data attributed to Andres Bonifacio by early Filipino historians are all products of forgery, to deceive this nation. The historian makes a very serious accusation and his interest in the field of research on Andres Bonifacio can greatly affect Filipino scholarship not only on Andres Bonifacio but also on Rizal, the Luna brothers, Mabini, Aguinaldo and all our known national heroes as well. What this means is that there is could be some evidence to show fraud on the part of Filipino scholars to establish illusions of truth. Could this be a wake-up call for some introspection on the part of some Filipino scholars and their scholarship?

But while the debate drags on and may be nipped in the bud by media sooner or later, let us continue to explore all angles of historical research by collecting more data (some of which may still be preserved in parchments and safely kept in somebody's collection of heirlooms or in our oral traditions.) As long as such data are unavailable, our earnest attempts to reconstruct our ethnohistory will be very difficult.

To his credit, Dr. Samuel K. Tan, our only authentic "living encyclopedia" on our Islamic history and culture, has for the last thirty years or so been actively involved in documenting our ethnohistory in Moroland. His works are circulated worldwide and this has probably alerted the Asian world in particular to seriously look at the Islamic heritage that he paints in the Southeast Asia region.

But Dr. Tan and his disciples (including myself) can undertake more serious work on the *kadatuan* issues only with your support. In this endeavor, no less than our ancient heritage is at stake. Such heritage should be preserved, if we are to survive as Asians.

Long Live the *Kadatuan* !

Long Live *Moroland*!

Wahabadu, wassalam.



THE DATUSHIP IN BASILAN: ITS IMPLICATIONS ON THE CULTURAL HERITAGE OF THE MUSLIMS

by Said T. Uddin

Fellow participants, friends, and guests, *Assalamu Alaikum Warahmatullah Wabarakatuh*.

All of us here who are living witnesses to this momentous occasion in our history hope that our great grandparents who fought against foreign aggression will be written in the history of the Moro people. I am proud to say this because Filipino Muslims were involved when the entire nation was at war with foreign powers like Spain, America, and Japan. When fighting started in Luzon and Visayas, Filipino Muslims were also fighting in Mindanao and Sulu against the enemies of the Philippine Republic. This was how Filipino Muslims shared their experiences—fighting against foreigners who were enemies of the Republic in exchange for the freedom and democracy of the entire Filipino people. Today, I am happy to present to you this paper, *The Datuship in Basilan: Its Implications on the Cultural Heritage of the Muslims*. It will give a brief overview of the *kadatuan*. Why are they called as such? Originally, they were the descendants of the sultans of Sulu who arrived in Basilan before the coming of the Spaniards and the Americans. The Philippines would have become a Muslim country had the Spaniards not introduced Christianity to the natives. The Sultanate as well would have continued were it not for the Americans who brought with them Western civilization. Thus Islamic culture and its strong influence were checked throughout the archipelago.

It was not an accident of history that the Americans discovered Mindanao where they later established their own colony in the Moro homeland. The American dreams centered on the Philippines and they made it their business to know more about the Pacific. According to Commodore George Dewey, he who controls the Pacific controls the world. General Leonard Wood in a long speech explained America's rights over Mindanao and Sulu. Following is an excerpt from that speech.

When we bought the Philippine Islands, all of them, for 20,000,000 dollars, we bought also these islands. Then came the arrangement made with General Bates which was an arrangement during the war in other parts of the Philippines, for the purposes of establishing friendly relations with the Moros.

In his diary, Leonard Wood, who had been dubbed as "The Iron Fist," wrote that there were probably about 1,500 Moros who died at Bud Dajo. The general himself attempted to place the blame on the Sulu *datus* with his interesting but unlikely theory that it was the Sultan and his *datus* who encouraged the resisting Moros to go to Bud Dajo where women and children died inside the crater of the extinct volcano. This was the actual site of the infamous massacre that took place during the American regime.

The Americans' attitude made them treat the Moros like children even as they attempted to make them adhere to the terms of treaties, citing the Treaty of Paris. The Moros said that they had never heard of the Treaty of Paris and could, therefore, choose not to be governed by it. They said that Spain had never really succeeded in subjugating them, a fact which denied Spain the right to cede the Moro homeland and its people to any foreign power. This argument should be made clear and form a part of our history— that the Moros remained as unconquered people.

The sultan is the religious head supported by the Moros as a successor to the Prophet of Islam. The *datu* belongs to the family of the sultan and is his trusted man in the kingdom. The *datuship* in Southern Mindanao was classified into three categories of *datus*: (1) *datus* of royal blood, (2) appointed *datus*, and (3) self-proclaimed *datus*.

The *datus* of royal blood are those descendants of the Sultanate of Sulu, Maguindanao, and Lanao, while the appointed *datus* are those appointed by the sultan. The self-proclaimed *datus* are those rich people and in the community who unilaterally claimed the title.

In the 17th century a certain *Datu Bantilan* came to Basilan and established his short-lived sultanate among the natives and Basilan became the extension of the Sultanate of Sulu from that time on up to the present. History shows that there were already migrations of Moros from the beginning; these have continued to the present because Basilan is just a neighboring island. Historical data about Basilan are so scarce that almost nothing can be written before the 16th century when the Spaniards came to wage war against the Moros. Because of the lack of data on the circumstances surrounding the first settlers, Basilan's history may forever remain a mystery.

Filipino Muslims should always remember *Datu Bantilan* as the defender of the Moro homeland. His exemplary achievement should be recognized. In the early years, he maintained his superiority when the treaty of friendship and commerce was concluded in 1761 with Britain. During this period, he was already crowned the sultan of Jolo.

The Muslims in the Philippines must now learn to honor their heroes who died in defense of the Moro homeland, who fought against foreign invasions in the



country. Muslim Filipino history is one long record of Moro fighters showing their prowess and valor against the Spaniards, the Japanese, and finally, the superior arms of the American military forces. The sharp blades of the *barong* and *kris* proved to be futile weapons against the rifles and deadly mountain guns of the enemy, but the Moros continued their heroic resistance.

The two-day conference of *Kadatuan* 1997 will mark a milestone in history. It shows us the way in remembering that the Muslims died as heroes in the name of freedom and democracy, like all others who died defending their country. Let us then give them a special place in our hearts.

Thank you and more power.

WORKSHOP

Topical Details for Discussion

I. Genealogies: Ancestral Origin and Lines

1. Identify if possible the complete names of ancestral origin.
2. Identify as far as possible the complete names of generations.
(Ancestral lines through paternal and maternal lines)
3. Identify place or places of ancestral origins and subsequent generations.

II. Written Traditions, Artifacts, and Legacies

1. Material elements such as written materials:
 - a. *Tarsilas (salsilas)*, *kitab*s, *huntars*, and anything written in *Jawi* or other languages
 - b. Varieties of personal and social outfits from the headgear to footwear including jewelry items, body decor, etc.
 - c. Physical evidences of settlement lifeways and activities including household things, architectural designs, building materials
2. Value systems of the *kadatuan* in relation to
 - a. Personal relations as individuals
 - b. Social relations as kinship groups or others
 - c. Institutional relations (persons to institutions like associations, government, etc.)

III. Oral Histories and Contemporary Institutions

1. Interview as a method in Muslim society
 - a. Approaches and procedures
 - b. Transmission of traditions thru chains of witnesses
 - c. Subjects/topics and their limitations and extent
2. Associations, parties and groups formally organized and their status

IV. Problems, Prospects, Issues

1. Identify specific concerns of the *kadatuan* by ethnic datanship.
2. Identify visions of development of the *kadatuan* as a sector.
3. Identify the questions on the *datanship* as a social institution in relation to changes in theory and practice thru the years.

V. Implications for Development

1. Institutional relevance to contemporary society
2. Sociocultural role in development
3. Economic aspect of contemporary roles
4. Political prospects



PROGRAM

THE KADATUAN CONFERENCE I
Garden Orchid Hotel, Zamboanga City
May 30-31, 1997

Theme: *"The Datuship As a National Cultural Heritage"*

Day 1

A.M.

7:00	8:00	Registration
8:00	10:00	Opening Program
8:00	8:30	<i>Kadatuan</i> Processional in Costumes Presentation by <i>Datu</i> Amilpasa Sampang, Chairman, Regional Coordinating Committee, <i>Kadatuan</i> Conference
8:30	8:35	Invocation
8:35	8:40	National Anthem
8:40	8:55	Welcome Remarks: Vice Mayor Efren Arañez, Zamboanga City
8:55	9:10	Opening Remarks: Dr. Ma. Cynthia Rose B. Bautista, Executive Director Center for Integrative and Development Studies University of the Philippines
9:10	9:20	Special Number
9:30	9:40	Special Greetings: <i>Datu Tumanggong</i> , Dr. Ang Thian Soo
9:40	9:45	Introduction of Keynote Speaker: Dr. Serafin D. Quiason, Former Chairman and Executive Director National Historical Institute
9:45	10:15	Keynote Address: Ernesto "Rey" Milan, official representative of Secretary Paul Dominguez, Presidential Adviser for Mindanao Affairs
10:15	10:30	Coffee Break

10:30	10:45	Overview of the Conference Dr. Samuel K. Tan, Director UP-CIDS Mindanao Studies Program and Conference Convenor
10:45	11:00	First Paper: The "Tawi-Tawi <i>Datuship</i> " Dr. Benjamin A. Han, MSU-TCTO, Tawi-Tawi
11:00	11:15	Second Paper: ¹ "The Sulu <i>Datuship</i> " Dr. Calbi Asain, Dean, MSU-SDTC, Jolo
11:15	12:00	Jumaa Prayer/Lunch/Table Discussion
P.M.		
2:00	2:15	Third Paper: "The Basilan <i>Datuship</i> " Said T. Uddin
2:15	2:30	Fourth Paper: ² "The Zamboanga <i>Datuship</i> " Datu Morsal C. Dakula Datu Dakula of Sibugay Foundation
2:30	3:30	Forum:
3:30	4:00	Coffee Break
4:00	6:00	<i>Kadatuan</i> Organization
Day 2		
A.M.		
8:00	8:20	Fifth Paper: The <i>Datuship</i> and the Sulu Sultanate Justice Jainal Rasul, Court of Appeals
8:20	9:00	Forum Moderator: Dean Wadja Ismula Institute of Islamic Studies University of the Philippines, Diliman Panel of Discussants:
9:00	9:30	Overview of Workshop: Dr. Samuel K. Tan

¹ Dr. Calbi Asain was unable to present this paper. He was replaced by *Datu Hadji* Sakinuddin Bahjin whose insight came from the Patikul side of the Sultanate.

² This topic had to be reassigned to *Datu* Rosumo Cuevas and Former Vice Mayor Wilfrido Furigay of Isabela, Basilan, spokesman of the Cuevas *Datuship*.



- 9:30 10:00 Workshop Topics For All Groups:
1. Genealogies
 2. Written Tradition, Artifacts, and Legacies
 3. Oral Histories and Contemporary Institutions
 4. Problems, Prospects, and Issues of the *Datuships*
 5. Implications for Contemporary Developments

Workshop A, B, C and D-I

- 10:00 10:30 Coffee Break
- 10:30 12:00 Workshop A, B, C and D-II

P.M.

- 12:00 1:30 Lunch
- 2:30 3:30 Workshop Reports
- 3:30 4:00 Summary and Synthesis
Dr. Samuel K. Tan
- 4:00 5:00 Recommendations, Resolutions:
Datu Amilpasa Sampang
- 5:00 5:30 1. The *Kadatuan* and the *Datu Tumanggong*
2. Recognition and Awards
3. Induction of the "*Wasil sin Kadatuan*"
(*Kadatuan* Representatives)
- 7:00 The *Kadatuan* Cultural Night and Dinner
Zamboanga City Government and
Mr. Manuel Tan, Mindanao Cable TV

Datu Prof. Amilusin Jumaani & Panglima Amilpasa T. Bandaying
Masters of Ceremonies

A REPORT ON THE KADATUAN CONFERENCE*

The *Kadatuan* Conference is a series of three conferences on the *datuship*, a pre-Islamic institution whose centuries of struggle differentiates it from other ancient institutions that have been virtually eliminated by modernism. The *datuship*, by its very survival, therefore, cannot be ignored in contemporary development. The first *Kadatuan* Conference was held at the Garden Orchid Hotel in Zamboanga City on May 30-31, 1997. About 300 participants attended, including 15 secretariat members. The conference was a historic gathering of *datus* from Western Mindanao, for a century had elapsed since the first conference of *datus* was held in Zamboanga on August 5, 1896. In a sense, the conference was a centennial gathering of *datus* in Western Mindanao but this time with a different purpose and goal.

The two-day conference formally began with the registration of participants at 7 a.m. followed by the *kadatuan* processional at nine on the morning of May 30. A kit of materials and a *kadatuan* pin were given to participants who formally registered with these fees: P250 for *datus* and their ladies and P500 for all others. The kit materials consisted of a program where messages from President Fidel V. Ramos and Vice President Joseph E. Estrada were printed; cultural brochures from the NCCA, and selected CIDS publications and information brochures. Also included were three recent publications of the Mindanao Studies Program. *Datu* Amilpasa Sampang, regional coordinator and legal officer of the Office of Muslim Affairs in Jolo, presented the *kadatuan* in their traditional outfit; 36 from Sulu; 25 from Tawi-Tawi; 48 from Zamboanga City; 15 from Zamboanga del Norte; 39 from Zamboanga del Sur; and four from Basilan. *Datu* Professor Amilusin Jumaani led the invocation for God's blessing for the activities and also served as Master of Ceremonies, along with Prof. McCormick Dinggi of Western Mindanao State University and Silsilah Center. City Mayor Vitaliano Agan, who had not returned from a trip to China, was represented by Vice Mayor Edgar Arañez. In his remarks, Vice Mayor Arañez, warmly welcomed all who had come to take part in the conference, noting the importance of the event to the city and the region.

As an important part of the ceremonies, Dr. Cynthia Rose Bautista, executive

* Prepared by Dr. Samuel K. Tan for the National Commission on Culture and the Arts, a main sponsor of the conference.



director of the UP Center for Integrative and Development Studies (UP-CIDS) delivered the opening remarks on behalf of UP President Emil Q. Javier. President Javier expressed his regret at not being able to return from the United States in time for the conference. Underlining the role of the University of the Philippines as the lead sponsor of the conference, he stressed UP's interest not only in the immediate concerns of the conference, but also in the long-term interests of Mindanao and its people, through meaningful research and studies, particularly those that are vital to the national effort to preserve and retrieve ancient Filipino heritage.

The *Datu Tumanggong*, Dr. Ang Thian Soo of the ATS Group of Companies with international offices in Singapore, Malaysia, London, and Hongkong, and co-sponsor of the conference, challenged the participants to make use of the two-day gathering as a time for fruitful exchange. In his inspirational talk, he called upon the *kadatuan* to look into the *datuship* beyond its ancient history and culture and rediscover its great potential in a rapidly changing world. Following the *Datu Tumanggong's* discourse on his own vision for the *kadatuan* were the brief remarks of Dr. Serafin D. Quiason, former chairman-executive director of the National Historical Institute and conference consultant. In his comment before introducing the keynote speaker, Dr. Quiason viewed the *datuship* as an institution of note that has its roots not only in the Philippines, but also in the rest of Southeast Asia. This point placed in context what *Datu* and Colonel Ernesto Milan delivered on behalf of Secretary Paul Dominguez, the keynote speaker.

In a fax message to the conference convenor, Secretary Dominguez expressed his inability to personally address the conference because of President Fidel V. Ramos' Davao visit which required his immediate attention. With Colonel Milan reiterating the importance of the conference to Mindanao's vision of progress and calling upon the participants to make the conference a time of fruitful interaction, the formalities and rituals ended and a coffee break immediately followed.

The plenary session resumed at 10:30 to hear conference convenor, Dr. Samuel K. Tan giving the overview of the two-day conference. In his paper, he discussed five main questions about the gathering: (1) Why the *Kadatuan* Conference; (2) Why Zamboanga City as venue; (3) Why the *datuship* as theme; (4) Where the support came from; and, (5) The components of the conference. Afterwards, an early lunch was served at 11:30 to allow the *kadatuan* and their ladies to prepare for and attend the Jumaa Prayer in various parts of the city. For all Muslims, the Friday congregational prayer is a must. The presentation of the various papers was thus rescheduled to begin at 1:30 p.m.

The afternoon sessions began with Dr. Benjamin A. Han's paper *The Kadatuan in Tawi-Tawi*. He discussed the origins and development of the Sama *datuship*. He stimulated discussions on his observation that a lot of ambiguities marked the

emergence of contemporary *datuships*. Dr. Calbi Asain of MSU Jolo was unable to present the paper on *The Sulu Datuship*. He was ably replaced by *Datu Hadji Sakinuddin Bahjin*, whose insight came from the Patikul side of the Sultanate. The other papers were not ready for presentation. *Datu Morsal Dakula* of Pagadian had not yet arrived. The paper on the Basilan *datuship* had to be reassigned to *Datu Rosumo Cuevas* and Former Vice Mayor Wilfrido Furigay of Isabela, Basilan, spokesman of the Cuevas *Datuship*.

Lively comments, questions and answers coming spontaneously from various *datu*s marked the afternoon open forum. After the forum, the rest of the afternoon was spent setting up the organization of the *kadatuan*. The final decision taken was to create an Ad Hoc Committee. The composition of the committee was reserved for the last day after the workshop.

The last day of the conference was designed for various workshop sessions in the morning. The first plenary session had Court of Appeals Justice Jainal Rasul presenting a paper on *The Datuship and the Sulu Sultanate* at nine o'clock. The paper provided some background information on the relationship between the *datuship* and the Sultanate in Sulu. Justice Rasul elaborated on historical events and the introduction of Islam before dealing with the two political institutions. Immediately, an open forum followed with *Datu Amilusin*, Professor Dinggi, and Dean Wadja Esmula of the UP Institute of Islamic Studies acting as moderators and discussants. The exchanges between Justice Rasul and some in the audience left a lot of issues still unanswered.

The workshop sessions that followed aimed to tackle the four topics enumerated in the guidelines. Four *datuship* groups were simultaneously organized and facilitated by several resource persons: Dr. Han and Dean Esmula for the Sulu Group; *Datu Halun N. Abubakar* for the Tawi-Tawi Group; Vice Mayor Furigay of Basilan; and, *Datu Tucan Dakula III* for the Zamboanga Peninsula. The first three topics on the origins, genealogies, artifacts and culture of the *datuship* were taken up during the last period. At 4 p.m. the various groups were called upon to report immediately, before a lively open forum was facilitated by *Datu Amilusin* and Professor Dinggi.

The chosen spokespersons of the workshop groups reported the results of the workshop. Only two representatives presented written copies of the general reports: *Datu Abubakar Halun* for Tawi-Tawi and *Datu Quezon Sultan Esmail* for Zamboanga del Sur. The rest of the reports were given orally including that of the Subanun Timuay representatives, *Bai Libren Akitang Imbing Huminis* and *Datu Roque H. Imbing*, who showed an old silk faded red banner with obscured remains of what looked like a Spanish symbol. Not too many corrections or amendments came from the participants except for short interruptions for picture-taking. The plenary session on the conference resumé and recommendations immediately



followed the workshop forum. Dr. Samuel K. Tan summarized the conference proceedings in a brief statement that emphasized the attainment of the goals of the conference beyond the limited objectives outlined in the overview in the handouts.

One of the most important results of the gathering was the emotional reconciliation between the Maimbung and Patikul *datus* and heirs to the Sultanate as shown in their acceptance of the Patikul *Hutbah* brought to the workshop in its original form. After the convenor's comments, Regional Coordinator *Datu* Amilpasa Sampang took over the discussion of recommendations. The display of a knowledge of Robert's Rules of Order in parliamentary procedures was apparent, thus contributing to otherwise serious and dragging sessions. Resolutions were presented and adopted without too many questions such as on: the establishment of the *Kadatuan* Association and its Ad Hoc Committee and the creation of the *Kadatuan* Museum and the *Kadatuan* Center. The closing hours of the conference were devoted to giving the *kadatuan* recognition awards to Dr. Ang Thian Soo for his generous support, Dr. Samuel K. Tan for scholarship in "many facets," and *Datu* Manuel Tan for his support to the *kadatuan* cause. Doctor and City Council Juanito Bruno presented the awards, witnessed by Dr. Bernardita R. Churchill representing the National Commission for Culture and the Arts, and the *kadatuan* representatives led by *Datu* Amilpasa Sampang.

The evening closed with a dinner hosted by the city government, *Datu* Manuel Tan of Mindanao Cable-TV, and the conference committee. An impromptu cultural program provided the entertainment for the night. Each *datuship* represented in the conference entertained the participants with either a Tausug *pangalay*, a Sama *igal* (dance) or individual or group rendering of the popular Tausug-Sama songs: *Lingisan* (the eagle), *suwah-suwah* (a tiny citrus plant), *dalling-dalling* (accompanying tune for the *pangalay* and *igal*, and the Tawi-Tawi group singing their favorite "*Ha Susulan Tawi-Tawi*" (Tausug version of "In Tawi-Tawi Beach"). The Jolo *datus* gave a modern-day Tausug *pangalay* which is a modified version of the Sama *pakiring-kiring* and the Subanun Timuays performed a blend of the Sama *pansak* and their own somewhat different form of the *igal* which usually involved only the menfolk. Very often, a combination of the *igal* and the *pansak* brings the male and female dancers in a romantic, dramatic display of body language. The rest of the night for the participants, both young and old, traditional and modern, skeptical and enthusiastic, was a perfect time for ruminating on history gone by and in the making. For the organizers, it was the beginning of post-conference accounting and assessment and the numerous little problems that usually crop up in a conference as socially intriguing as the *Kadatuan I*.

The materials obtained from the two-day activities hold importance for the Mindanao Studies Program. They consist of about 200 names of *datus* with photos,

the three videotapes of the entire proceedings plus interesting spots and sights of Zamboanga City including those that showcase its history and culture, and the written *tarsilas* (genealogical chronicles of the patriarchal clans) and scrolls of two *datuships*. The Dakula *Datuship* of Zamboanga del Sur and the Subanun Timuay. The Dakula materials include a scroll of *Jawi tarsila* and sacred documentary evidences collected by *Datu* Quezon Sultan Esmail of Pagadian. The Timuay materials consist of the brief discourse of *Bai* Libren Akitang Imbing Huminis and a genealogical chart of Subanun traditional leaders. Added to these primary sources are various papers presented and discussed in the conference. What remain to be collected are contributions from the *datuships* in Palawan whose representatives were unable to attend but whose inputs were documented by the Regional Coordinating Committee through one of its members, *Ustadz* Shariff M. Jullabi, Chief *Qadi* of the Pulalon Sultanate.



THE WESTERN MINDANAO KADATUAN¹

ZAMBOANGA CITY

1. Abbas-Sampang, Al Ustadz Shariff Jhularab (Al-Shariff)
160-B, LRS-MPC Al-Salloum Cons. Johnston St.,
Bal. Tabuk, Zamboanga City
2. Abundol, Julius (Muhamad)
BOA Compound, San Jose, Zamboanga City
3. Abdulmajid, Sabdatul (Ahadain)
30-J Johnston St., Baliwasan Tabuk, Zamboanga City
4. Aiyub, Ali
Kansanyangan, 7000 Zamboanga City
5. Alam, Mohd. Siŋgah (Sylvin, Al Hajj)
Talon-Talon Loop, Tugbungan, Zamboanga City
6. Alfad, Rukaiya (Sakandal)
Guiwan, Zamboanga City
7. Amiluddin, Greenlee (Salahuddin)
Barangay Simunuc, Zamboanga City
8. Ang, Thian (Soo)
287 Tanglin Road, Singapore 247940
9. Atalad, Hija (Amsain)
H. No. 95, Ayer Village, Sta. Barbara, Zamboanga City
10. Bandaying, (Panglima) Amilpasa (T.)
1047-D, 2nd St., Aurora
11. Bulagos, Hja. Darwisa (Putal)
Suterville, Zamboanga City
12. Bulagos, Hj. Rasuli (Datu Gogo Facundo)
Suterville, Zamboanga City
13. Bruno, Juanito (Ali)
Suterville, Zamboanga City
14. Dans, Hja. Sharifa Pearlsia (Ali)
8J. Uro Drive, Guiwan, Zamboanga City

¹ This list contains all documented *datus* of Western Mindanao, most of whom attended the *Kadatuan* Conference I on May 30-31, 1997.

15. Hajiron, Sitti Norma (Bonsing)
#7 Acacia Drive, Baliwasan San Jose Rd., Zamboanga City
16. Jamasali, Ramon (Ratag)
1 Ruby St., Johnston Subd., San Jose Rd., Zamboanga City
17. Jammang, Hja. Sharifa Sitti Alma (Bonsing)
11 Baliwasan Grande, Zamboanga City
18. Jumaani, Datu Amilusin (Alpad)
Atilano Compound, Canelar St., Zamboanga City
19. Datu Jamasali, Arasad (E.)
AFP-MBAI Mutual Homes Subd.,
B-4 L-2 Ruby Drive, Malagutay
20. Julabbi, Sharif-Mohsin (Nandung)
Nuño Compound, Guiwan, Zamboanga City
21. Ladjamatli (Datu Tuan) Durugan (Pulalon)
159 Lustre St., Zamboanga City
22. Misaya, Raymundo (A.)
Baliwasan Grande, Zamboanga City
23. Panglima, Halmain (Hamjain)
Sea Side Lanjang Village, Recodo, Zamboanga City
24. Pasang, Nurhasan (Alawi)
BOA, San Jose Road, Zamboanga City
25. Pasinio, Juliet (S.)
College of Arts & Sciences, WMSU, Zamboana City
26. Pulalon, Amilhamja (Abduhalim)
Lustre, Zamboanga City
27. Pulalon, Datu Sharif Degmin (Lesman)
Campo Sharif, Blue Island Mercedes Zamboanga City
28. Pulalon, Albaiya (K.)
Camp Shariff, Blue Island Mercedes, Zamboanga City
29. Pulalon, Pangiyon Dayang-Dayang Annay (U.)
Camp Shariff, Blue Island Mercedes, Zamboanga City
30. Pulalon, Ukkay (J.)
Camp Shariff, Blue Island Mercedes, Zamboanga City
31. Pulalon, Shariff Jainal Abidin (Agtah)
A-4 Kasalamatan, Campo Islam, Zamboanga City
32. Sabturan Abdulasaid, Janani
Baliwasan 15 Subd., Seafont, Zamboanga City
33. Sabturan, Sahriffa Surbaya (Pulalon Wajeer
Parampuwan Diraja)
Baliwasan Subdivision, Seaside, Zamboanga City



34. Datu Sakaluran, H. Yasin (Asan)
Guiwan, Zamboanga City
35. Salapuddin, Mariño (M.B.)
144 Cabato, Road, Tetuan, Zamboanga City
36. Salip Mohammad, Datu Mawallil (Datu Asibi)
Talon-Talon, Puerto Rico St., Zamboanga City
37. Sampang, Amilpasa (Jamaludin)
Fronting: John Spirig Elementary School,
#0355 Suterville, Zamboanga City
38. Sampang, Layna (Putal)
Fronting John Spirig, Sr. Memorial Elementary School,
Suterville, Zamboanga City
39. Sharif Pulalon, Sharif Maradi (Ali)
97 Lustre, Zamboanga City
40. S. Alih Pulalon, S. Hamdaraja ((Asakil)
Pitogo, Zamboanga City
41. Sharif Yalfaqe, Muh. Shali (B.)
Sta. Barbara, Zamboanga City
42. Tan, Manuel (L.)
Bel-Air Subdivision, Veterans Avenue Ext.,
Zamboanga City
43. Undug, Ibnohasim (Aukasa)
Block 9, Lot 15, Kalatagan Subd.,
Malagutay, Zamboanga City
44. Datu Hj. Nur Facundo
(picture submitted/no biodata)
Zamboanga City

ZAMBOANGA DEL SUR

1. Akmad, Esmael (Haron)
Guilisan, Saloagai, Dimataling, Zamboanga del Sur
2. Al Habsi, Sarif Abubacar (Salih Tampan)
Margosatubig, Zamboanga del Sur
3. Amerol, Lumna (Dacula)
Kumalarang, Zamboanga del Sur
4. Ampuan, Abdulkader (Abod)
Pob. Buug, Zamboanga del Sur
5. Balaguer, Padlas (Amerol)
Pob. Kumalarang, Zamboanga del Sur

6. Bandal, Malaya (Lahagan)
Pob. Buug, Zamboanga del Sur
7. Bandal, Purok (Lahagan)
Pob. Buug, Zamboanga del Sur
8. Benito, Abdulnasser (Amerol)]
Pob. Kumalarang, Zamboanga del Sur
9. Dacula, Ostadz Ameril (Abdulla)
Poblacion, Kumalarang, Zamboanga del Sur
10. Dacula, Hadjamuda (A.)
Kumalarang, Zamboanga del Sur
11. Dacula, Khalid Jade (B.)
0232 Mercedes St., San Jose Dist., Pagadian City
12. Dacula, Datu Ahmad (Deque)
Poblacion, Kumalarang, Zamboanga del Sur
13. Dacula, Badaron (Dalan)
Poblacion, Kumalarang, Zamboanga del Sur
14. Dakula, Datu Dahri (T.)
Poblacion, Kumalarang, Zamboanga del Sur
15. Dakula, Jupa (Tan)
Poblacion, Kumalarang, Zamboanga del Sur
16. Dacula, Datu Majecora (Dacula)
Poblacion, Kumalarang, Zamboanga del Sur
17. Dacula, Masthor (Amerol)
Poblacion, Kumalarang, Zamboanga del Sur
18. Dacula, Datu Mohammad (Abdulla)
Poblacion Kumalarang, Zamboanga del Sur
19. Dacula, Monerua (Amerol)
Purok Maguindana-on Dacula St., Poblacion,
Kumalarang, Zamboanga del Sur
20. Dacula, Morsal (Compania)
0232 Mercedes St., San District, Pagadian City
21. Dacula, Datu Onan (Tan)
Poblacion, Kumalarang, Zamboanga del Sur
22. Dacula, Datu Sahal (Dacula)
Kumalarang, Zamboanga del Sur
23. Dacula, Samsi (Dacula)
Poblacion, Kumalarang, Zamboanga del Sur
24. Dacula, Datu-Tato (Compania)
Poblacion, Kumalarang, Zamboanga del Sur



25. Dakula, Datu Yusop (Manabilang)
Poblacion, Kumalarang, Zamboanga del Sur
26. Dakula, Tita (Ragojos)
Kumalarang, Zamboanga del Sur
27. Dacula, Yusop (Olanda)
Poblacion, Kumalarang, Zamboanga del Sur
28. Dakula-VI, Datu Tucan (E.)
Poblacion, Kumalarang, Zamboanga del Sur)
29. Digos, Antonio (Baganday)
Dumara, Lapuyan, Zamboanga del Sur
30. Ebillo, Bae Priscilla (Imbing)
248 Rizal Avenue, Pagadian City
31. Edris, Junaid (Abdulla)
Boyugan, Kumalarang, Zamboanga del Sur
32. Hasim, Mamawi (Bagor)
Kumalarang, Zamboanga del Sur
33. Huminis, Atitang (Laras-Imbing)
Datu Lumok District, Poblacion Lapuyan,
Zamboanga del Sur
34. Imbing, Roque (Hudjho)
0076 P.L. Urro St., Pagadian City
35. Kadan Datu Ote, Salipula (Abdulnasir)
Guilisan, Dimataling, Zamboanga del Sur
36. Latao, Lumbang (Tundek)
Poblacion Buug, Zamboanga del Sur
37. Mabol, Nadzmuddin (Datukali)
362 Datu Panas, Buug, Zamboanga del Sur
38. Malaco, Mocamad (Rindo)
Lulutan, Dimataling, Zamboanga del Sur
39. Mama, Civil (S.)
Lipacan, Malangas, Zamboanga del Sur
40. Manandel, (Radja) Samayatin (P.)
Poblacion Malangas, Zamboanga del Sur
41. Mangigin, Al Hadj Abdulla (Radjabuayan)
Lipacan, Malangas, Zamboanga del Sur
42. Manidto, Badawi (Maslamama)
Guilisan, Dimataling, Zamboanga del Sur
43. Motawakilon, Dacula (Panglima)
Poblacion Kumalarang, Zamboanga del Sur

44. Mustapha, Salipada (Maulana)
Poblacion Dinias, Zamboanga del Sur
45. Olanda, Abdulcasim (Edit)
Poblacion Kumalarang, Zamboanga del Sur
46. Datu Oto, Camad (Dris)
Guilisan, Dimataling, Zamboanga del Sur
47. Pangiran, Sanggakala (Mastura)
Gilisan, Dimataling, Zamboanga del Sur
48. Sakaluran, Oya (Rahman)
Gilisan, Dimataling, Zamboanga del Sur
49. Salih, Abubakar (T.)
Margosatubig, Zamboanga del Sur
50. Silongan, Abdullah (Bado) (Dimasagka)
Poblacion Buug, Zamboanga del Sur
51. Sultan Esmar, Datu Quezon (Buday Adal)
14-1 PADAP Compound, Dao, Pagadian City
52. Sumpo, Dominador (Panas)
Poblacion Buug, Zamboanga del Sur
53. Tampipi, Cantos (Muhammad)
Lipacan, Mabanglas, Zamboanga del Sur
54. Tangcalagan, Jean (Angeles)
c/o DBP Pagadian Branch, Rizal Avenue,
Balangasan District, Pagadian City

ZAMBOANGA DEL NORTE

1. Bacundo, Amiril (Mangura)
Jatian, Sibuco, Zamboanga del Norte
2. Banguih, Arula (Anjah)
S. Arabi, Siocon, Zamboanga del Norte
3. Daiyan Mangura, Adam
Laikiki, Sibuco, Zamboanga del Norte
4. Daiyan Mangura, Mashier (Edding)
Jatian, Sibuco, Zamboanga del Norte
5. Datu Daiyan Mangura, Mahaddin (Lama)
Jatian, Sibuco, Zamboanga del Norte
6. Datu Esmail, Sultan Azcuna (Amilbangsa)
Bliss Project, Barangay S. Arabi, Siocon,
Zamboanga del Norte



7. Datu Haji Munding, Abubakar (Daiyan Mangura)
Jatian, Sibuco, Zamboanga del Norte
8. Delano, Cristino (Limba)
Malayal Sibuco, Zamboanga del Norte
9. Facundo, Datu Abdulhai (Emlani)
Caracol Salug No. 7114, Zamboanga del Norte
10. Gumandol, Tambaba (Alamansa)
Salug, Zamboanga del Norte
11. Limba, Andrew (Maalao)
Poblacion, Baliguian, Zamboanga del Norte
12. Limba, Daniel (Lumopoy)
Malayal, Sibuco, Zamboanga del Norte
13. Mangura, Alpad (E.)
Sibuco, Zamboanga del Norte
14. Mangura Daiyan, H. Esmail (Tumaguidguid)
Jatian, Sibuco, Zamboanga del Norte
15. Munding, Sulha (Sailama)
Sibuco, Zamboanga del Norte
16. Pingli, Hadji Usman (Munding)
Poblacion, Sibuco, Zamboanga del Norte

PALAWAN

1. Narrazid, Datu Elias (Y.)
Marangas, Bataraza, Palawan
2. Narrazid, Datu Haron (Y.)
Marangas, Bataraza, Palawan
3. Narrazid, Datu Ibrahim (Oddin)
Marangas, Bataraza, Palawan
4. Narrazid, Datu Pershing (Y.)
Marangas, Bataraza, Palawan

BASILAN

1. Alipalbangsa, Amilbangsa (U.)
Colonia, Lamitan, Basilan Province
2. Cuevas, Lily (Cuevas)
H-190 P. Cuevas St., Lamitan, Basilan Province
3. Cuevas, Rosumo (Cuevas)
P. Cuevas St., Lamitan, Basilan Province

4. Furigay, Wilfrido (Cuevas)
Limook, Lamitan, Basilan Province
5. Jaljalis, Datu Hj. Sakilan (Sulayman)
26 Rizal Avenue, Isabela, Basilan Province
6. Pamaran, Virgilio (Cuevas)
Quezon Blvd., Lamitan, Basilan Province

SULU

1. Abuhassan, Dayang-Dayang Hja. Hurulyn (Bahjin)
210 Baliwasan Grande, Zamboanga City
2. Bahjin, Aliuddin (N.)
Litayon, Patikul, Sulu
3. Bahjin, Dandahul, Jr. (Q.)
Mauboh, Patikul, Sulu
4. Bahjin, Emir (Q.)
Mauboh, Patikul, Sulu
5. Bahjin, Shakiruddin (U.)
Umangay, Patikul, Sulu
6. Bahjin, Teddy (Ibra)
Mauboh, Patikul, Sulu
7. Chong Eng, Sharifa Zenaida (Sharif Hamsiji)
Kaunayan Patikul, Sulu
8. Damatuan Mariamin, Tuan Abdulkabir (Yunos)
Kasanyangan Village, Block 1 Lot 16, Jolo, Sulu
9. Danial, Whairuddin (Bahjin)
Mauboh, Patikul, Sulu
10. Datu Asmirul, (Sangkula)
Maimbung, Jolo, Sulu
11. Datu Hadji Julkarnain, Datu Pusing (Salip Akmad)
Patikul Higad, Patikul, Sulu
12. Datu Julkarnain, D. Mashrul (Datu Kalbi)
Patikul, Sulu
13. Datu Julkarnain, Datu Marshal (Salapuddin)
Patikul, Sulu
14. Datu Julkarnain, Datu Pathar (Datu Kalbi)
18 Litayon, Patikul, Sulu
15. Datu Iklali, Datu Jainal (h.)
c/o Habib Tupay T. Loong Residence,
Kakuyagan Village, Jolo, Sulu



16. Datu Maharail, Datu Unding (Jaukanain)
Tandu Dagmay, Patikul, Sulu
17. Datu Tarsum, Datu (Jun) Ajuanda (Atari)
Tandu Dagmay, Patikul, Sulu
18. Hadjula, Hadji Hussin (Ibno)
Bunay, Maimbung, Sulu
19. Hussin (Sharif), Datu Musa (Alih)
Biid Kutah Maas, Parang, Sulu
20. Janatan, Dayang-Dayang Putli Katrina (Julkarnain)
Block 16, Lot 14, Kasulutan Village, Jolo, Sulu
21. D. Julkarnain, Datu Farhan (Datu Kalbi)
Umangay, Patikul, Sulu
22. Julkarnain, Ferhana (Halil)
Patikul, Sulu
23. Julkarnain, Datu Laja Muda Bahtiar (J.)
Petron Bulk Plant, Litayon Beach, Patikul, Sulu
24. Julkarnain, Datu Mulok (Bahjin)
Litayun, Patikul, Sulu
25. Mangkabong, Dayang-Dayang Hadja Aning (Julkarnain)
Block 19, Lot 1, Kasulutan Village, Jolo, Sulu
26. Sultan Badar Uddin, Hadja Asiya (Mohammad)
Bunay, Maimbung, Sulu
27. Sultan Badar Uddin II, Datu Ayuh (Datu Mohammad)
Bunay, Maimbung, Sulu

TAWI-TAWI

1. Agga, Rolly (M.)
Bongao, Tawi-Tawi
2. Aliuddin, Datu Aidal (Attan)
Barangay Ungus-Ungus, Bongao, Tawi-Tawi
3. Ahmad, Datu Baktial (Datu Julkarnain)
MSU Compound, Bongao, Tawi-Tawi
4. Alfad, Alsad (U.)
MSU Campus, Bongao, Tawi-Tawi
5. Datu Amilhussin, Datu Bungso (Tunggal)
Sibutu, Sitangkai, Tawi-Tawi
6. Aminsali, A. Jumah (Albani)
Bongao, Tawi-Tawi

7. Hj. Amiruddin, Hj. Rajah (Datu Unggas) (Haddaini)
Bakong, Simunul, Tawi-Tawi
8. Amilbangsa, Datu Abadel-Aziz, Sr. (Tantung)
Block 9, Lot 19, Tawi-Tawi Housing Project, Tubig-Tanah, Bongao, Tawi-Tawi
9. Datu Hadji Amilbangsa, Datu Hadji Alawangsa (M.)
#021 Tripoli Drive, Housing Project, Bongao, Tawi-Tawi
10. Amilbangsa, Datu Alykhan (Tantong)
New Housing, Bongao, Tawi-Tawi
11. Amilbangsa, Aysar (Tantung)
21 Tripoli Drive, Housing Project 1, Tubig Boh, Bongao, Tawi-Tawi
12. Datu Bandon, Alawadin (True)
2007 Sampaguita St., Santa Ana, Manila
13. Sharif Arabani, Sharif Omar Alih (Pulalon)
Sedarling, Languyan, Tawi-Tawi, Sulu
14. Datu, Dawila, Datu Abubakar (Datu Iskandar)
Provincial Housing Project, Bongao, Tawi-Tawi
15. Habil, Mohammad (Usman)
Housing Project, Bongao, Tawi-Tawi
16. Datu Halun, Abubakar (Maulana)
Bongao, Tawi-Tawi
17. Datu Halun, Julkarnain (Halun)
Bongao, Tawi-Tawi
18. Hassan, Habib Mahadali (Sharif Alawie)
12 Parola Compound, Bongao, Tawi-Tawi
19. Julkarnain, Datu Baktial (Daculah)
MSU Compound, Bongao, Tawi-Tawi
20. Halun, Dayang-Dayang Kasermah (Julkarnain)
Bongao, Tawi-Tawi
21. Kamaluddin, Habib Kiram (Tuan Julaili)
38 Datu Halun Street, Bongao, Tawi-Tawi
22. Ladjabassal, Datu Mohammadon (Akan)
Lawm Sikabung, Sapa-Sapa, Tawi-Tawi
23. Ladjabassal, Dayang-Dayang Putli Punsak (Maulana)
Lawm Sikabung, Sapa-Sapa, Tawi-Tawi
24. Malande, Hja. Ansha (Majinji)
Tampakan, Simunul, Tawi-Tawi
25. Malande, Hadji Faisal (Madlahuddin)
Tampakan, Simunul, Tawi-Tawi
26. Datu Mantulon, Atik (Omar)
TRAC, Nalil, Bongao, Tawi-Tawi



27. Matba, Jubaida (Halun)
Languyan, Tawi-Tawi
28. Maulana, Datu Habib Sarifuddin (Samandi)
MSU-TCTO, Bongao, Tawi-Tawi
29. Maulana, Moh. Maulano (Lipae)
MSU Compound, Bongao, Tawi-Tawi
30. Maulana, Sitti Jane (Ladjabassal)
DECS, Division Office, Bongao, Tawi-Tawi
31. Mohammad, Khonrad (Usman)
alias (Datu Baraluddin III A. Mohammad)
32. Datu Manulon, Maqtahar (Lipae)
Lamion, Bongao, Tawi-Tawi
33. Datu Sangkula, Datu Saripada (D. Amilussin)
Salamat Street, Bongao, Tawi-Tawi
34. Tabarasa, Ladjahiya (J.)
Lakit-Lakit, Mantabuan, Sapa-Sapa, Tawi-Tawi
35. Tabarasa, Mohd. Almorzi (Masdal)
Banaran, Sapa-Sapa, Tawi-Tawi
36. Tuan Paris, Adalla (Rose) (A.)
Bongao, Tawi-Tawi
37. Tuan Shariff Paris, Sharif Angking (Imam Panji)
Lamion, Bongao, Tawi-Tawi
38. Datu Yacob, Datu Namli (Sharif Tala)
Fisheries Compound, Bongao, Tawi-Tawi

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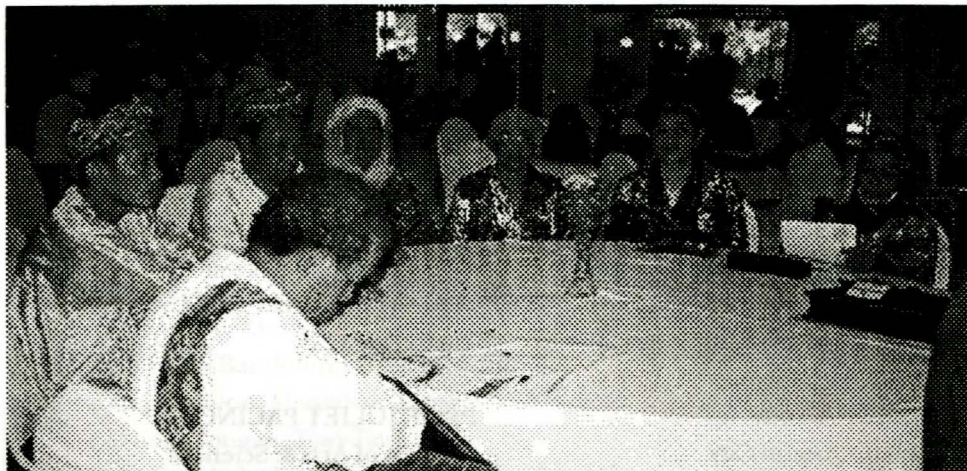
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HJA. DARWISA P. BULAGAS

Suterville Subdivision, Zamboanga City

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Suterville Subdivision, Zamboanga City



Delegates representing the royal houses of Sulu at a workshop table.



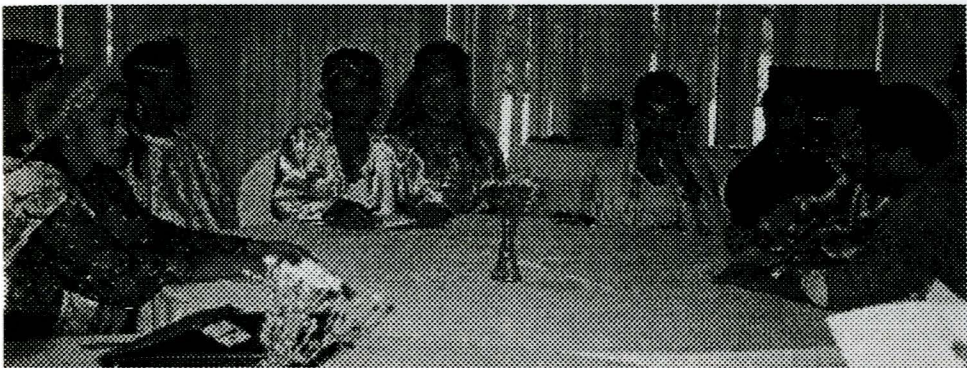
A workshop session of the Basilan *datuship* led by Datu Cuevas.



A workshop session on cultural heritage by the Zamboanga City *datuship* led by Datu Amilpasa Sampang (second from left).



The Subanun *datuship* of the Zamboanga Peninsula.



Workshop session.



Tawi-Tawi *datuship* led by *Hadja* Jubaira H. Matba (center), first lady of Tawi-Tawi

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