

Notes on the Muslims of the Philippines

Introduction

In the summer of 1975, this writer came upon a folder of Spanish manuscripts on the Muslims in the Archives of the Society of Jesus in Quezon City. He proposed to publish here two of the manuscripts which he tried to translate with the hope of contributing, though in a small way, to a better understanding of the way of life of the Muslim Filipinos south of the archipelago.

These documents were written by Fr. Pablo Cavalleria, S.J., a Spanish Jesuit missionary who arrived in the Philippines on September 5, 1881 and worked in the mission fields of Mindanao. He was a very hard-working parish priest of Isabela, Basilan in 1881-87 and 1891-99. He died in Manila on January 6, 1919. Unfortunately, in some places in these writings, he appears as a heavily biased person, perhaps even as a bigot, against the Muslims. Though this writer does not agree with some of the missionary's ideas, nevertheless he respects and understands the missionary's position. It was the way most persons with the calling and nationality of Fr. Cavalleria look at the Muslims at that time.

These two documents, which this writer merged into one in this work, are entered as II-11—Mohammedanism—C and II-11—Mohammedanism—D in the archival files. They deal with the Muslim religion, daily life, occupations, races, authorities, tradi-

tional history of the Moros of Basilan, etc. This writer took the liberty of giving the title to this work.

The Spanish has been transcribed here as it appears in the original with the exception of misspelled words which this writer presumed to correct. Some punctuations have either been changed or added for clarity. The difficulty in deciphering the original handwriting in some parts has rendered the accuracy of some names of persons and non-Spanish words doubtful. A brief notation on the introductory page of Manuscript II-11—Mohammedanism—D, which seems not to be in the author's handwriting, has been omitted.

This writer wishes to acknowledge the generosity of Fr. Leo A. Cullum, S.J., curator of the Jesuit archives, the help of Fr. Robert P. Walsh, S.J., a missionary among the Tausogs, and of Fr. Thomas J. O'Shaughnessy, S.J., a recognized authority in Arabic studies, in deciphering and translating some Muslim and Arabic words.

FRANCISCO MALLARI, S.J.

Autoridades Religiosas de la Morisma de Jolo Basilan y Cercanías de Zamboanga

1. Sharif o Sarlip
2. Talipa
3. Imam
4. Tatip
5. Bilal
6. Catip

El *Sharif* es la autoridad y dignidad mayor en el orden religioso. Es tenido en gran veneración entre los moros. A él acuden para obtener perdón de sus pecados, besan sus pies y dicen, con estas o semejantes palabras, "Magdihil, Tuan, ampun kako sin catan mga dusa ko," (Déme, Señor, el perdón de todas mis culpas); y el *Sharif* hace una breve ceremonia y reza algunas preces muhamadanas, y se retira el sujeto creyéndose ya sin culpas. Esto enseña que existe alguna confesión entre los moros. También acuden al Sharif para desvanecer sus dudas por lo tocante a las demás cosas de sus almas. Preguntan también al *Sharif* sobre el éxito de sus viajes, sobre el tiempo, sobre sus cosechas y sobre todo lo que un hombre sabio y experimentado en cosas del alma puede entender, y aun en cosas de interés particular como el éxito de una guerra, la suerte de un viaje de comercio. También creen, que su poder se extiende hasta a la facultad de hacer milagros como curar enfermedades, enviarlos a quien quiere hacer

Religious Authorities of the Moros of Jolo, Basilan and Environs of Zamboanga

1. Sharif or Sarlip
2. Talipa
3. Imam
4. Tatip
5. Bilal
6. Catip

1. The *Sharif*¹ is the highest authority and rank in the religious order. Among the Moros², he is held in great reverence. They go to him to obtain pardon for their sins, kiss his feet and say, with these or similar words, "*Magdihil, Tuan*³, *ampun kako sin catan mga dusa ko*," "Grant me, Lord, the forgiveness of all my sins," and the *Sharif* performs a brief ceremony and recites some Mohammedan prayers, and the person leaves believing himself [to be] already without sins. This indicates that there is some confession among the Moros. They also go to the *Sharif* to drive away their doubts regarding other spiritual matters. They also ask the *Sharif* about the outcome of their trips, about the weather, about their harvest and, above all, what a man — wise and experienced in matters of the soul — can understand, and even in matters of special interests like the outcome of a war [and] the fate of a business trip. They also believe that his power extends as far as the ability to work miracles like curing sicknesses, to send them whom he likes to cause brackish

durante la navegación que el agua salobre se convierta en dulce con solo su querer. Soy testigo auricular que creen lo que acabo de referir.

Tiene además autoridad sobre sus sáopes en casos de guerra porque les obliga ir a ella, y se pone al frente de ella. Su autoridad militar, según pude observar, mientras me hallaba en la conversión de los moros de Basilan, se equipara á lo menos a la de un dato, pues tiene su gente independiente de otra autoridad y si alguna vez se une con un Dato o Datos, no es para mostrar sujeción, sino para defender una causa que conviene al *Sharif* y a los Datos con quienes se une.

Frecuentemente ordena á sus sáopes guerrear sin más ley que su voluntad, aunque alega algún pretexto.

No es raro pelear un *Sharif* contra un dato. ¿Cómo y porqué el *Sharif* suele tener bienes? Por su autoridad religiosa todos los sáopes suyos tienden a darle algo de sus bienes. Tiene esclavos que trabajan por él, unos trabajan en los campos y otros pescando en la mar.

Suele también hacer pagar un tributo á los súbditos de los Datos; si tiene amistad con estos, con motivo de ser la autoridad superior religiosa. Yo mismo he visto pagar tributo á la gente de un Dato al *Sharif*. Con temor y espanto corre la gente á dar su tributo al *Sharif*, según yo he presenciado, temiendo, si se niegan, que les ha de acontecer alguna gran desgracia.

Suele tambien imponer multas a sus sáopes o á los del Dato, si este es su amigo, por cositas bien insignificantes. Y tienen bien con qué vivir, si son de influencia.

¿Cómo se llega a la dignidad del *Sharif*? Se hereda de los Mayores o de sus padres, de modo que el *Sharif* que tiene varios hijos e hijas todos adquieren el título de *Sharif*, pero no cabe duda que el hijo mayor y el más listo entre sus hijos será el más respetado y venerado por los moros.

Los hijos también conservan el título de *Sharif*. Como sepan leer y escribir y sean astutos figuran bien entre los moros y son respetados y tienen su riqueza asegurada.

Me señalaban una vez á un *Sharif* y como yo no veía ningún

water during sea voyage to be changed into fresh water only by his wish. I am an auricular witness that they believe what I have just related.

Furthermore, he has authority over his *sácope*s⁴ in the event of war because he compels them to go to it, and exposes himself at the front line. As I was able to observe while I was engaged in the conversion of the Moros of Basilan, his military authority is compared at least to that of a Datu in as much as he has men independent of another authority, and if sometimes he unites with a Datu or Datus, it is not to manifest subjection but to defend a cause that is profitable to the *Sharif* as well as to the Datus with whom he unites. Oftentimes he orders his subjects to wage war with no other reason than his will though he alleges some pretext. It is not rare for a *Sharif* to fight against a Datu.

How and why does the *Sharif* usually have wealth? On account of his religious authority, all his subjects tend to give him a little of their possessions. He has slaves who work for him. Some work in the fields and others fish in the sea.

For being the superior religious authority, he also generally makes the subjects of the Datus pay a tribute, if he has amity with these. I myself have seen the subjects of a Datu pay tribute to the *Sharif*. With fear and trembling, the people run to pay their tribute to the *Sharif*, as I have witnessed, fearing that, if they refused, some big misfortune has to happen to them. He also customarily imposes fines on his subjects or on those of the Datu, if this is his friend, due to easily insignificant things. They have property to live on, if they are influential.

How is the rank of *Sharif* attained? It is inherited from the elders or from their parents, so that all the *Sharif's* sons and daughters acquire the title of *Sharif*, but there is no doubt that the eldest son and the most smart among his children will be the most respected and revered by the Moros. The children also keep the title of *Sharif*. If they know how to read and write and are shrewd, they cut a good figure among the Moros and are respected and have their wealth assured. One time, they pointed out to me a *Sharif* and as I saw no male person in that place, I

varón en aquel sitio dije yo no veo á ningun varón en aquel sitio y me contestaron que una mujer que allí estuvo era el Sharif.

2º. El *Talipa* es una autoridad religiosa superior, según respuestas dadas por los moros, a la autoridad del *Imam* y se cree que puede mandar á varios *Imames*.

3º. *Imam* es el Ministro ordinario de las ceremonias religiosas. El *Imam* es el que bautiza, casa, entierra y asiste á los moribundos. Vean los modernos cómo aun entre moros no se celebran bautismos, entierros ni casamientos sin la intervención del ministro religioso.

4º. *Tatip* es el que tiene el cargo de cantar el *Qutba* [*Khutba*].

5º. *Bilal*. También tiene el cargo de cantar, pero en menor grado que el *Tatip*. He oido compararlo al Sacristán nuestro.

6º. *Katip* [*Khatib*] parece tener el cargo de explicar el Korán y sostener la falsa religión.

El Sr. Espina en su obra "Apuntes para hacer un libro para Joló", página 45, hace mención de Sharif, Talipa, Imam, Bilal, Katip [*Khatib*].

En la Memoria Exposición General de las Islas Filipinas, página 194, se habla de Sharif, Tatip, Imam, Pandita.

Garin menciona al Sharif, Tatip é Imam. En los diez y siete años que traté con los moros de Basilan, entre los cuales los que viven en las playas, muchos son de raza Joloana, saqué como lo más exacta la jerarquía religiosa mencionada no obstante no me atrevo afirmar, que no haya alguna inexactitud.

PANDITA. Este nombre es aplicado por varios autores al Ministro ordinario en Religión. Se le confunde por algunos con el Imam. Sin querer oponerme a lo que dicen algunos, diré sencillamente lo que la experiencia me ha enseñado y lo que he oido á Misioneros de muchos años y lo que dice P. Boze en su diccionario Francés-Malayo.

Un Padre Misionero, P. Llausas, que hacía de 22 años que estaba entre moros afirmaba Pandita indica un hombre instruido. Y así el citado P. Misionero decía todo Imam es Pandita; pero

said that I see no *Sharif*, and they answered me that a woman who was there was the *Sharif*.

2. The *Talipa* is a religious authority superior in authority, according to the answers given by the Moros, to the *Imam* and it is believed that he can command various *Imams*.

3. *Imam* is the ordinary minister of the religious rites. The *Imam* is the one who baptizes, marries, inters and assists the dying. The moderns should see how even among Moros, baptisms, funerals or marriages are not celebrated without the participation of the religious minister.

4. *Tatip* is the one who has the duty of singing the *Qutba* [Khutba].⁵

5. [The] *Bilal* has also the duty of singing but to a lesser extent than the *Tatip*. I have heard him compared to our Sacristan.

6. [The] *Katip* [Khatib]⁶ seems to have the duty of explaining the Koran and maintaining the false religion.

Señor Espina⁷ in his work, "*Apuntes para hacer un libro para Jolo*," page 45, makes mention of *Sharif*, *Talipa*, *Imam*, *Bilal*, *Katip* [Khatib].

In the *Memoria Exposición General de las Islas Filipinas*, page 194, *Sharif*, *Tatip*, *Imam*, *Pandita* are spoken of.

Garin mentions the *Sharif*, *Tatip* and *Imam*. In the 17 years that I dealt with the Moros of Basilan, among whom many of the coast dwellers come from the Jolo tribe, I obtained approximately the most accurate religious hierarchy mentioned although I do not dare to affirm that there is not any inaccuracy.

PANDITA. This name is applied by the various authors to the ordinary minister of religion. It is confused by some with the *Imam*. Without wishing to oppose what others say, I will speak plainly what I have heard from veteran missionaries and what Padre Boze says in his French-Malay dictionary.

A missionary Father, Padre Llausas,⁸ who had been among the Moros for 22 years, affirmed [that] *Pandita* means a well-educated man, and thus, the missionary Father referred to said

no todo Pandita es Imam. Yo puedo asegurar que al hablar con los moros y tratar asuntos de Religión siempre oía la palabra Imam y no recuerdo haber oído la palabra Pandita. El Imam tal hizo las ceremonias de Fulano de tal. El Imam tal está en tal ranchería. No obstante digo que al preguntar un español a un moro donde está el Pandita solía entender y señalar el Imam.

Afirma P. Boze que Pandita significa sabio, página 102, *savant* = Pandita; pero en la página 89 *prêtre*¹⁰ [*peut être*] Pandita = Imam.

Véase pues lo que conviene publicarse sobre este asunto. El Sr. Garin cuando enumera las autoridades de Joló ni una vez [ha] nombrado Pandita.

TATJI [HÁJJ]. Es un moro que ha estado en la Meca. Es tenido en gran veneración. Es comparado á peregrino. Al llegar á un pueblo de Joló, Basilan y Zamboanga, si tiene éxito su llegada de la Meca adquiere mucho prestigio entre la morisma y es atendido en sus peticiones, pero también acontece no pocas veces que no adquiere el Tatji prestigio alguno.

SANTILI. Es un musulma amante de las prácticas religiosas. Viene a ser tenido por un devoto en su verdadero sentido. Algunos dicen que es el que cobra las limosnas o diezmos.

GULU. Este nombre se da al que enseña o sea á un Maestro de escritura, de lectura, de la Religión mora y se aplica también á nuestros maestros.

TUAN, SEÑOR. La aplican esta palabra á las autoridades religiosas y así al hablar con un Imam o Sharif intercalan la palabra Tuan, como para decir si o como señal de aprobación. Al hablar con autoridades civiles o militares repiten el título de la persona con quien hablan y así dicen Dato, Maharadja, mientras estos hablan y ellos los que escuchan aprueban lo que el Dato o Maharadja hablan.

AULIA. Se da según explicaciones este nombre á un gran musulma cuyo poder sea cosa extraordinaria hasta el punto de poder pasar él sin comer.

[that] every *Imam* is a *Pandita* but not every *Pandita* is an *Imam*. I can guarantee that in talking with the Moros and discussing matters of religion, I always heard the word *Imam* and I do not remember having heard the word *Pandita*. [For instance], that certain *Imam* performed the rites of so-and-so. That certain *Imam* is in such rancheria.⁹ Nevertheless I say that a Spaniard upon asking a Moro where the *Pandita* is, [the latter] generally understood and pointed out the *Imam*.

Padre Boze affirms that *Pandita* means learned, page 102, "savant" = *Pandita*, but on page 89, *Pandita* could be *Imam*. See then what is worthwhile to be published about this matter. When Sr. Garin enumerates the authorities of Jolo, not once [has he] mentioned the *Pandita* by name.

TATJI [HAJJ].¹¹ He is a Moro who has been in Mecca. He is held in great veneration. He is compared to a pilgrim. Upon his arrival in a town of Jolo, Basilan and Zamboanga, if his arrival from Mecca is successful, he acquires much prestige among the Moros and is attended to in his requests, but it also happens not a few times that the *Tatji* [Hajj] does not acquire any prestige.

SANTILI. He is a Muslim fond of religious practices. He turns out to be considered a devotee in its real sense. Some say that he is the one who collects the alms or tithes.

GULU.¹² This name is given to the one who teaches, that is, to a teacher of writing, reading, Moro religion, and it is also applied to our teachers.

TUAN, LORD. They apply this word to the religious authorities and, thus, in speaking with an *Imam* or *Sharif*, they insert the word *Tuan*, as though in order to say, yes, or as a sign of approval. In speaking with civil or military authorities, they repeat the title of the person with whom they speak and so they say — Datu, Maharaja while these [officials] speak and those who listen agree with what the Datu or Maharaja say.

AULIA. This name, according to explanations, is given to a great Muslim whose endurance may be an extraordinary thing up to the point of being able to get by without eating.

BERTAPA. Reciben este nombre los moros que viven retirados como los hermitaños.

NABI. Significa profeta. No olvidan nunca los moros el colocar ante su falso profeta la palabra Nabi y dicen Nabi Muhammad, el Profeta Mahoma.

RASUL. Significa Apóstol. Así ponen esta palabra asimismo ante su falso profeta y dicen Nabi Rasul Muhamad, el Profeta y Apóstol Mahoma.

SIIT. Se dice que es el encargado de llamar para los actos religiosos.

Autoridades Militares, y Civiles Simul

Bene: Se dice militares y civiles á la vez, porque entre los moros toda autoridad tiene gente de armas, y las cuestiones civiles se deciden generalmente con las armas. Las autoridades religiosas también tienen su gente de guerra; y toda autoridad sin distinción es mayor o menor según la gente de que puede disponer para las armas.

El Sr. Garin en su Memoria Sobre Joló pone indistintamente los autoridades religiosas con las demás autoridades que disponen de gente de guerra.

Autoridad No Religiosa

SULTAN. Es la autoridad suprema y absoluta en el órden militar y civil. Es árbitro de sus vasallos y dispone de ellos como le place incluso de sus vidas como se le antoja aduciendo razones aparentes.

Los Datos viven muchas veces en territorio del Sultán, pero con independencia del mismo, y si son amigos, el poder del Sultán es un hecho; pero si le son hostiles, de poca influencia es el poder del Sultán, y en este caso sólo se juntan en la guerra para intereses comunes.

El Sultán tiene derecho á las perlas que pasan de cierto tamaño que él determina. También tiene derecho al caray, á las conchas y al coral y a todo lo que se encuentra en su territorio de algún valor.

BERTAPA. The Moros who live a retired life, like the hermits, receive this name.

NABI. It means prophet. The Moros never forget to put the word *Nabi* before [the name of] their false prophet, and they say, "*Nabi Muhamad*," the Prophet Mohammed.

RASUL. It means apostle, thus they place this word likewise before [the name of] their false prophet, and they say, "*Nabi Rasul Muhamat*," the Prophet and Apostle Mohammed.

SIIT. It is said that he is the person in charge of calling forth for religious ceremonies.

Military and Civil Authorities Simultaneously

Nota Bene: They do say military and civil simultaneously because, among the Moros, every authority has armed followers, and civil disputes are generally decided with arms. Religious authorities also have their fighting men, and every authority, without distinction, is greater or lesser, depending on the men he can line up for arms.

In his *Memoria Sobre Joló*, Sr. Garin sets down without distinction the religious authorities with the other authorities who have fighting men at their disposal.

Non-Religious Authorities

SULTAN. He is the supreme and absolute authority in the military and civil order. He is the judge of his subjects and has them at his disposal as it pleases him, including their life, as he fancies, citing apparent motives.

The Datus often live in the territory of the Sultan but independent from the Sultan. If they are friends, the power of the Sultan is a fact but if they are hostile to him, the power of the Sultan is of little influence, and in this case, they unite only in war for common interests.

The Sultan has a right to the pearls that exceed a certain size which he determines. He has also a right on the tortoise shell, the shells and coral and everything of some value that is found in his territory.

DATO. El Dato es la autoridad inmediata al Sultán en el órden civil y militar. Gobiernan sus sácope con tal independencia que para nada cuentan con la autoridad del Sultán. Son como feudales dentro del territorio Sultánico. Se declaran la guerra unos á otros prescindiendo del Sultán.

Al Sultán le acompañan en la guerra si la causa interesa á ellos. Son más o menos autorizados y temidos según su sagacidad, valor, riqueza y suerte, y así se explica la diferencia de poder e influencia entre los Datos y aun entre el Dato y Sultán: pues no pocas veces acontece que un Dato tiene más poder e influencia que el mismo Sultán. También explica la razón dicha porqué una autoridad menor que la de un Dato dispone muchas veces de más gente que el Dato. También así se entiende porqué el Dato Utu en Mindanao era de tanta influencia mientras otros Datos y aun Sultanés de aquella región yacían en el olvido e ignorancia.

Experiencia tengo de haber visto Datos en Basilan que apenas tenían para su sustento. Eran como Señores caídos de su elevación y que estaban relegados al olvido, aunque por respeto al título siempre se les tiene alguna consideración.

PANGLIMA. El Panglima es la autoridad que sigue al Dato. En Malayo indica un Comandante Militar. Su valor, saber y sagacidad tienen el mismo resultado que en el Dato, y así será temido y renombrado entre los moros según su valor, sagacidad y riqueza. También puede llamarse Señor genial en su género, á lo menos en la isla de Basilan. Dispone también de gente á su arbitrio aunque en menor proporción que el Dato. Suelen ir á la guerra en auxilio de un Dato pero muchas veces es más por amistad e interés que por dependencia que tenga del Dato.

MAHARADJA. Es la autoridad inmediata al Panglima. Tiene también á sus órdenes su gente en mayor o menor número, según su influencia. Véase la gente que el Sr. Garin enumera al mando de las autoridades del Archipiélago de Joló y se verá que no es mayor el número de gente, según la mayor dignidad, por donde hay que buscar otra razón que indique la causa porqué una

DATU. The Datu is the authority next to the Sultan in the civil and military order. They govern their subjects with such independence that they consider the Sultan's authority as nothing. They are like feudal lords within the Sultanate. They declare war on one another, leaving out the Sultan.

They go to war with the Sultan, if the cause concerns them. They are more or less authoritative and feared depending on their wisdom, courage, wealth and luck, and thus, the dissimilarity in power and influence among the Datus and even between the Datu and the Sultan is explained, for not a few times does it happen that a Datu possesses more power and influence than the Sultan himself. It also explains the reason stated why an authority lesser than the Datu often has at his disposal more men than the Datu. It is also understood in this manner because Datu Utu in Mindanao had so much influence while other Datus and even Sultans of that region were lying in oblivion and ignorance.

I have the experience of having seen Datus in Basilan who had hardly the means for their support. They were like lords fallen from their high position and who were relegated to oblivion although, in respect to their title, they are given some deference.

PANGLIMA. The *Panglima* is the authority that is next to the Datu. In Malay, it indicates a military commander. His courage, learning and wisdom have the same effect as in the Datu, and so he will be feared and renowned among the Moros depending on his courage, wisdom and wealth. He can also be called an affable gentleman in his own way, at least in the island of Basilan. At his discretion, he has also men at his disposal though on a lesser degree as the Datu. They usually go to war to help a Datu but often it is more for friendship and interest than on account of dependency which he may have on the Datu.

MAHARAJA. He is the authority next to the *Panglima*. He has also men at his service in larger or smaller number depending on his influence. Take a look at the men at the command of the authorities of the Archipelago of Jolo which Sr. Garin enumerates and it will be evident that the number of men is not large depending on the high position. Because of this, it is necessary to look for another reason that would indicate the cause why an important

autoridad mayor en si tiene menos gente que otra menor. La causa es la ya referida al tratar de los Datos.

N.B. *Maharadja* en la lengua Malaya indica gran rey, pues se compone de la palabra *Maha* — gran y *radja* que significa rey. No obstante entre los moros de que hablamos el *Maharadja* es tenido en menor grado que el Panglima que en la lengua Malaya indica solo un Comandante Militar.

PADUCA. Es título de nobleza y sangre real. Usan este título los Sultanes y Datos, principalmente en los encabezamientos de sus escritos. Más abajo pondré modelos de encabezamientos del Sultán, Dato y Sharif. Este título también se halla solo sin otro en algún moro principal como el de Panglima o Maharadja.

NAGUIB [NAJIB]. Es el abanderado, según afirman algunos, del Panglima o Dato, pero no es raro verle también disponer de gente; así Garin enumera al Naguib [Najib] como persona que tiene [gente para disponer], página 40. Algunos afirman que es un Ayudante del Panglima.

ULANCAYA. Es nombre compuesto de *Orang* — hombre y *Kaya* — rico: hombre rico. Se da este título al moro que tiene méritos. Creo que este nombre le dan al que es como Ayudante del Maharadja. Algunos afirman que es un criado del Imam.

PALCASA. Parece ser un especie de Juez.

PANGJULO [PANG-HULU]. Equivale á un agente de la justicia, alguacil, poliz.

SATIA. Hay autores también que ponen como autoridad al que goza del título Satia que significa constancia, según la lengua Malaya.

BANG-SAOUAN [BANSAWAN]. Este nombre indica también nobleza y en la isla de Basilan suele usar este título la autoridad de un pueblo.

MANDARIN. Esta palabra ó nombre no se cree de origen moro. Procede de la China y ha sido introducido por los espa-

authority in itself has less men than another lesser authority. The cause is the one already related in treating of the Datus.

N. B. *Maharaja* in the Malay language indicates great King, since it consists of the word *Maha* — great, and *radja* which means King. Nevertheless among the Moros of whom we are speaking, the Maharaja is considered in lesser degree than the *Panglima* which, in the Malay language, indicates only a military commander.

PADUCA. It is a title of nobility and royal blood. The Sultans and Datus use this title mainly in the headings of their letters. Farther below I will put examples of headings of the Sultan, Datu, and Sharif. This title is also found alone, without another, in some Moro chief, like that of *Panglima* or *Maharaja*.

NAGUIB [NAJIB].¹³ As some assert, he is the standard-bearer of the *Panglima* or Datu. But it is not rare to see him also having men at his disposal and thus, on page 40, Garin counts the *Naguib* [Najib] as a person who has [men]. Some assert that he is an aid of the *Panglima*.

ULANCAYA. It is a name consisting of *Orang* — man and *kaya* — rich; rich man. This title is given to the Moro who has worth. I believe that this name is given to one who is like the aid of the *Maharaja*. Some assert that he is a servant of the *Imam*.

PALCASA. He seems to be a kind of judge.

PANJULU [PANG-HULU]. He amounts to a law man, constable, police.

SATIA. There are also authors who put down as authority one who possesses the title *Satia* which means steadfastness according to the Malayan language.

BANG-SAOUAN [BANGSAWAN]. This name also indicates nobility, and in the island of Basilan, the authority of a town customarily uses this title.

MANDARIN. This word or name is not believed to be of Moro origin. It comes from China and has been introduced by

ños. En Basilan se daba ese título al moro que estaba al frente de una ranchería. Así se decía el Mandarin de Tabuk, de Panigayan, de Lucbuton, de Lampinigan á quienes el Gobierno había dado bastón de mando para su ranchería.

Autoridades de la Sultania Autoridades Religiosas

1. Imam Talipa
2. Otro Imam Ayudante
3. Tatip — el que canta el Qutba [Khutba].
4. Bilal — también tiene el cargo de cantar pero en menor grado que el Tatip.

LA QUIBUL, HARIP Y CALL. Estos tres son los que intervienen en la administración de justicia, según afirmó un intérprete de Joló, y son como Fiscales y Notarios en las conferencias, pleitos y quejas. Son los que tienen el quintal ó libro.

Autoridades No Religiosas

RADJÁ MUDA — Heredero de la Sultanía.
MAHARADJA — Deuda suplente del Sultán en su ausencia.
CALIB — Secretario.
MULUC MANDOZOSA — Jefe de Aduana.

Autoridades de Guerra

INHAN PAJALAHUAN — Grál. en Jefe.
TUMANGUN — Jefe de Estado Mayor
NAGUIB [NAJIB] — Abanderado.

Autoridades de Mar

RADJA LAUT — Rey del mar.
MANBAJAL — 2º en el mar.
MULUC CAJAL — 3º en el mar.

Isla de Basilan

Las autoridades religiosas de la isla de Basilan se halla en la forma siguiente:

the Spaniards. In Basilan, that title was given to the Moro who was the head of a rancheria. Thus those to whom the government had given the baton of authority for their rancheria were called the Mandarin of Tabuk, of Panigayan, of Lucbuton, of Lampinigan.

Authorities of the Sultanate Religious Authorities

1. *Imam Talipa*
2. Another Assistant *Imam*
3. *Tatip*: he who sings the *Qutba* [Khutba].
4. *Bilal*: he has also the duty of singing but in lesser degree than the *Tatip*.

THE QUIBUL,¹⁴ HARIP¹⁵ AND CALI.¹⁶ These three are those who take part in the administration of justice, as an interpreter from Jolo affirmed, and they are like Fiscals and Notaries in meetings, suits and complaints. They are those who have the *quintal* or book.¹⁷

Non-Religious Authorities

Radja Muda: heir [apparent] to the Sultanate.

Maharaja: kinsman substitute of the Sultan in his absence.

Calib: Secretary.

Muluc Mandozosa: Chief of Customs.

War Authorities

Inhan Pajalahuan: General-in-Chief

Tumangun: Chief of Staff

Naguib [Najib]: Standard-bearer

Sea Authorities

Radja Laut: King of the Sea

Manbajal: 2nd ranking sea authority

Muluc Cajal: 3rd ranking sea authority

Basilan Island

The religious authorities of the island of Basilan are in the following order:

1. Sharif
2. Talipa
3. Imam
4. Tatip
5. Bilal

También existen:

Tatji [Hajj]
Santili
Bertapa

Autoridades No Religiosas

1. Dato
2. Panglima
3. Maharadja
4. Salibansauan
5. Paduca
6. Satia
7. Mandarin
8. Orang-kaya
9. Pangjulu [Pang-hulu]
10. Panjalapa [Pang-halapa]

N.B. Los Basilanos no han sido amigos nunca de tener Datos. Ahora tienen al Dato Cuevas porque así lo quiso el gobierno español. La razón debe ser porque al Dato lo tienen por avasallador y esclavizador pero Cuevas no los esclaviza y viven contentos con él.

ENCABEZAMIENTO DE ESCRITO DEL SULTAN. *Bahua ini surat tanda caparat-chayahan dain Paduca — Mahasari Maulana Sultan.* En verdad este escrito que es señal de confianza procede del Noble, Limpio y Soberano Intérprete de la ley — el Sultán.

ENCABEZAMIENTO DE ESCRITOS DE UN DATO. *Bahua ini surat tanda caparat-chayahan dain Paduca Datu.* En verdad este escrito que es señal de confianza procede del Dato Noble. Aquí su nombre.

ENCABEZAMIENTO DE ESCRITO DE UN SHARIF. *Alhamdu Lillahi Rabbil alamin ini surat tanda caparat-chayahan dain Tuan Sharif.* Aquí su nombre. Alabado sea Dios, Maestro

1. Sharif
2. Talipa
3. Imam
4. Tatip
5. Bilal

There are also:

Tatji [Hajj]
Santili
Bertapa

Non-Religious Authorities

1. Datu
2. Panglima
3. Maharaja
4. Salibansuan
5. Paduca
6. Satia
7. Mandarin
8. Orang-kaya
9. Panjulu [Pang-hulu]
10. Panjalapa [Pang-halapa]

N.B. The Basilanos have never been fond of having Datus. Now they have Datu Cuevas¹⁸ because the Spanish government likes it this way. The reason ought to be because they consider the Datu a subjugator and slaver, but Cuevas does not enslave them and they are contented with him.

HEADING OF THE SULTAN'S LETTER. Truly this letter which is a token of confidence comes from the Noble, Pure and Sovereign Interpreter of the Law — the Sultan.

HEADING OF A DATU'S LETTER. Truly this letter which is a token of confidence comes from the Noble Datu. _____

HEADING OF A SHARIF'S LETTER. May God be praised, Master of all. This letter is a token of confidence and comes from the Lord *Sharif*.

de todo. Este escrito es señal de confianza y procede del Señor Sharif, N.

Para indicar que son de raza mora, intercalan la palabra Muhammad.

Historia Tradicional de los Ancianos Moros de Jolo, Basilan y Cercanías de Zamboanga

Dos hermanos árabes del pueblo de Tuhul llamado el primero Ratja Ascandal, y el segundo Jancalnek, llegaron á estas islas para propagar la falsa religión del impostor y sectario Mahoma que se prescribe en el Korán. Ratja Ascandal fijó su residencia en Zamboanga y Jancalnek la fijó en Joló. Estos por medio del Korán llegaron á dominar las gentes de estas islas y se hicieron Señores de ellas. En esta época llegó a Joló venido de Macasar el Sharif llamado Muhamad Ali Balpaki. Jankalnek [sic] que residía en Joló le ofreció el mando diciéndole que gobernara aquellas gentes y pueblos. A esto contestó el Sultan Sharif que siendo un comerciante y teniendo sólo un panco no tenía bastante poder para dominarles. Entonces Jankalnek [sic] dió toda su fuerza al Sultán Sharif y éste empezó á gobernar. Y hoy día el Sultán de Joló se firma sucesor del Sultán Sharif.

Relacion de los Sultanes que han Gobernado Jolo desde el Sultan Sharif Inclusive

1. Sultan Sharif (La fecha no consta.)
2. Amil Bangsa
3. Dipatnan
4. Amidil Munsimin
5. Salapdin
6. Alimudim
7. Bantilan
8. Pulalum
9. Qualahil
10. Jalamil
11. Jalun Narrasin
12. Amirul Kiram (actual Sultán)

La fecha del primer Sultán de Joló no consta cierto pero se juzga con probabilidad que fue por el siglo diez y seis o a principios del diez y siete.

To indicate that they are of the Moro race, they insert the word Muhammad.

Traditional History of the Old Moros of Jolo, Basilan and Environs of Zamboanga

Two Arab brothers from the town of Tuhul, the first named Raja Ascandal, and the second, Jancalnek, arrived in these islands to propagate the false religion of the impostor and sectarian Mohammed which is laid down in the Koran. Raja Ascandal established his residence in Zamboanga and Jancalnek established it in Jolo. These, by means of the Koran, managed to dominate the people of these islands and became lords of these [islands]. At this time, the Sharif named Muhamad Ali Balpaki coming from Macasar arrived in Jolo. Jancalnek who was residing in Jolo offered him the authority, telling him that he should rule those people and towns. To this, the Sultan *Sharif* answered that being a trader and having only a *panco*,¹⁹ he did not have enough power to hold sway over them. Then Jancalnek gave the Sultan *Sharif* all his forces, and this began to rule. Today the Sultan of Jolo is signed successor of the Sultant *Sharif*.

Relación of the Sultans Who Have Ruled Jolo Since the Sultan Sharif

1. Sultan *Sharif* (the date is not clear)
2. Amil Bangsa
3. Dipatnan
4. Amidil Munsimin
5. Salapdin
6. Alimudin
7. Bantilan
8. Pulalun
9. Qualahil
10. Jalamil
11. Jalun Narrasin
12. Amirul Kiram (present Sultan)

The date of the first Sultan of Jolo is certainly not clear but it is considered with probability that it was about the 16th century or at the beginning of the 17th.

NOTA BENE. La denominación que en este escrito se da a las autoridades moras, así como la jurisdicción aneja, parece ser de las más exactas. No es fácil averiguar entre gente tan ignorante, con exactitud estas nociones, cuyo significado verdadero a veces ellos no saben distinguir si no por la riqueza o poder.

RELIGION. Los moros practican su falsa religión en muchas ocasiones con lo cual dan a entender a los modernos reformadores su vano intento de querer formar sociedades sin religión; y siempre en sus actos religiosos públicos intervienen los Ministros de su religión.

BAUTISMOS. A los 4 ó 6 meses de nacido un niño llama su familia al Imam para la ceremonia. Se prepara aceite de coco, harina de arroz, y agua de coco, y el Imam echa de esta mezcla en la cabeza del niño. También echa por separado agua clara. Mientras el Imam hace estas ceremonias reza algunas preces muhammadanas. Terminada la ceremonia sigue la exquisita comida á su manera. Usan también una especie de candela que llaman "Lansuk chahaya", luz resplandeciente. También parece que usan el capillo.

La primera mezcla representará los Santos Oleos. Este bautismo lo habrán aprendido de los cristianos cautivos y de lo que han visto practicar en los pueblos cristianos o bien de sus antepasados cristianos, pues se sabe que los PP. de la Compañía de Jesús convirtieron al cristianismo á algunos pueblos moros, y según es tradición los moros de Pangutaran, isla cercana á Joló, fueron convertidos.

Al decir á los moros el Misionero que sin bautismo no se consigue el cielo, responden muy satisfechos que ya tienen su *gunting* o sea el bautismo moro.

CASAMIENTO. Los casamientos en general los hacen los mayores de quienes puede afirmarse que venden á sus hijos, pues no las dan por esposos a ningún varón sin preceder una buena cantidad que será mayor o menor según las cualidades de la novia.

Ridículas y originales son las ceremonias del casamiento.

Reunida la gente invitada al casamiento sale el novio y se coloca en medio mascando buyo, y se pasa las manos por el rostro cubriéndolo en señal de pecador arrepentido y con esto creen pedir perdón a Dios; se llama este acto *magtaubat* o sea confesión.

Luego si por ser pobre el novio no pagó, es costumbre que algunos principales le den algunos golpes ligeros en sus espaldas

RELIGION. The Moros practise their false religion on many occasions with which they make modern reformers understand their vain intention of desiring to form religionless societies, and the Ministers of their religion always take part in their public religious functions.

BAPTISM. At the 4th or 6th month of a child's birth, his family calls the *Imam* for the ceremony. Coconut oil, rice flour and coconut water are prepared and the *Imam* pours this mixture on the head of the child. He also pours ordinary water separately. While the *Imam* performs these ceremonies, the exquisite meal follows according to their custom. They also use a kind of candle which they call *lansuk chahaya* — bright light. Likewise it seems that they use the baptismal veil.

The first mixture will represent the holy oils. They will have learned this baptism from Christian captives and from what they have seen done in Christian communities or else from their Christian ancestors, since it is known that the Fathers of the Society of Jesus converted some Moro people to Christianity and, according to tradition, the Moros of Pangutaran, island close to Jolo, were converted.

When the missionary tells the Moros that heaven is not attained without baptism, they answer very contentedly that they already have their *gunting*, that is to say, Moro baptism.

MARRIAGE. In general, the elders arrange the marriages. It can be affirmed that they sell their children, since they do not give them as spouses to any man without a good sum beforehand which will be large or small depending on the qualities of the bride.

The marriage ceremonies are ridiculous and peculiar. The marriage guests having assembled, the bridegroom comes out and stations himself in the middle, chewing *buyo*,²⁰ and spreads his hands over his face, covering it as a sign of a repentant sinner. By this means, they believe they ask pardon from God. This act is called *magtaubat*, that is to say, confession.

Then if the bridegroom did not pay, for being poor, it is a practice that some *principales*²¹ should give him some light taps

con un bejuco abierto en forma de mano. Hecho esto se lava y viste de blanco y se presenta ante el Imam quien levanta y extiende sus manos pronunciando algunas preces muhammadanas. Hace también el novio algunas ceremonias con los principales y sigue la comida, la cual terminada van a casa de la novia donde se repiten las mismas ceremonias.

A intervalos se toca la música llamada *culintangan*, acompañada del *Agun* y si el novio es rico hay gran tiroteo, se mata una vaca y asiste mucha gente al convite.

ADULTOS EN LOS MOMENTOS ULTIMOS DE LA VIDA. Los adultos en sus últimos momentos son asistidos por el Imam el cual reza ante el moribundo algunas preces del Korán al mismo tiempo toca suavemente con una lanza varios miembros del agonizante; parece que remeda la Santa Unción.

ENTIERRO. Salida por el pueblo la muerte de algún vecino acuden á tropel á la casa mortuoria, y á todos se invita á tomar algo o á una comida formal, según los intereses del fallecido.

Visten al muerto con una tela blanca, abren una zanja y á un lado abren una especie de cueva donde colocan el difunto. Cierran la cueva con palos y luego cubren de tierra la fosa aventando entretanto los moscos para que no entren en la cueva del difunto. A los extremos de la fosa colocan tabos con agua y comida, parece que es esta comida para el diablo por si visita al difunto y halla comida no le causará perjuicio.

Mientras la gente va enterrando al difunto el Imam está presente rezando preces que se llaman "Duá sin patay" — Ruego para difuntos. Terminadas las preces el Imam allí mismo toma su comida preparada ya de antemano.

Terminado el entierro entran los "maga [mga] tungukibul", guarda muertos que velan al difunto o cadaver enterrado por varios días, según la posibilidad de los interesados.

Si algunos no quieren, por no gastar colocar *tungukibul*, el Imam y algún otro tienen cuidado de hacer correr la voz que el muerto escapó y aparece vestido de blanco por algunos montes

on his shoulders with a reed spread in the form of a hand. After this, he washes up and dresses in white and presents himself before the *Imam* who raises and extends his hands, reciting some Mohammedan prayers. The bridegroom also performs some ceremonies with the *principales*, and the meal follows after which they go to the bride's house where the same ceremonies are repeated.

At intervals, the musical instrument called *culintangan* is played accompanied by the *agong* and, if the bridegroom is rich, there is a great merrymaking. A cow is slaughtered and many persons attend the feast.

ADULTS IN THE LAST MOMENTS OF LIFE. In their last moments, the adults are assisted by the *Imam* who recites before the dying some prayers from the Koran. At the same time he touches gently with a lance various limbs of the dying. He seems to be imitating the Extreme Unction.

BURIAL. Once the death of a certain inhabitant is known by the people, they go pell-mell to the mortuary and everyone is invited to take something or to a formal meal depending on the resources of the dead.

They dress the dead with a white fabric. They dig a trench, and on one side, they dig a sort of a hole where they place the dead. They close the hole with wooden poles and then cover the trench with earth, driving out in the meantime the gnats so that they would not enter the hole of the dead. At the ends of the trench, they place cups of water and food. It seems that this food is for the devil, for it he visits the dead and finds food, he will not cause him harm.

While the people are burying the dead, the *Imam* is present reciting prayers which are called *duá sin patay* — I pray for the dead. At the end of the prayers, right there, the *Imam* takes his previously prepared meal.

At the end of the interment, the *mga tungukibul*, grave watchers who keep vigil over the dead or buried corpse for several days, depending on the resources of the party concerned, come in. If some do not wish to post the *tungukibul* to avoid expenses, the *Imam* and someone else take care of spreading the rumor that the dead slipped out and appears clothed in white in some nearby

vecinos; llaman a esta aparición *pañata*, y no hay forma de eludir tan grosero error; hasta conseguir que se ponga el *tungukibul*. Soy testigo de este hecho. Apesar de ridiculizárselo no conseguí la eliminación de él.

La muerte de una persona vulgar se anuncia con estas palabras, *Patay*. La muerte del Sultan, *Namarajun ing sultan*. La muerte del Dato, *Na-lindun in Dato*. La muerte del Sharif, *Naupat in Sharif*.

N.B. El Imam interviene en los bautismos, casamientos, agonía y entierros. ¿Cómo querrán los modernos eliminar de estos actos al sacerdote católico entre los católicos?

ACTOS RELIGIOSOS. VIERNES. Suelen los moros juntarse en un camarín llamado *langal* casi todos los viernes que es el día señalado entre semana para dar culto á su falso Profeta.

El Imam es el encargado de las ceremonias que consisten en rezar algunos versículos de su Korán, hacer algunos visajes que son aplaudidos con chillidos verdaderamente salvajes. Hablan, rien, se acuestan, mascan buyo, etc. mientras el Imam celebra su fiesta semanal.

N.B. Leen los Imames y el pueblo escucha el Korán y ni aquél ni éste entienden el Korán.

PUASA-AYUNO. Los verdaderos musulimes observan con rigor la Puasa. Consiste en no probar bocado, ni cigarro, ni mascado, ni agua, de sol á sol; pero durante la noche y hasta salir el sol comen, beben, fuman, mascan y se hartan que es un primor; creo que son pocos los de la estricta observancia sobre este ayuno. Algunos moros aparentan observar la *puasa* pero comen cuando nadie les ve. Su duración verdadera es de un mes en un año.

MAULUD. Es un canto célebre para conmemorar el nacimiento de Mahoma. Debe celebrarse la décima noche del mes Ramalan correspondiente á nuestro Septiembre, pero varían, según sus medios de celebrarlo y así trasladan esta fiesta fácilmente para después de la cosecha. Se reúnen con el Imam algunos principales y cantan con voz muy lastimera y propia de infieles y se termina con una comilona.

mountains. They call this apparition *pañata*, and there is no way of escaping so coarse a misconception until the *tungkibul* is successfully posted. I am a witness of this deed. In spite of ridiculing it, I did not succeed in eliminating it.

The death of a common person is announced with this word — *Patay*. The death of the Sultan — *Namarajun ing sultan*. The death of the Datu — *Na-lindun in Datu*. The death of the *Sharif* — *Naupatin Sharif*.

N.B. The *Imam* takes part in baptisms, marriages, agony and burials. Why should the moderns remove these functions from the Catholic priest among the Catholics?

RELIGIOUS FUNCTIONS: FRIDAY. The Moros customarily assemble in a small compartment called *langal* almost every Friday which is the day in the week set for worshipping their false Prophet. The *Imam* is incharge of the ceremonies which consist in reading some verses from their Koran, making some grimaces which are greeted with truly wild shrieks. They talk, laugh, lie down, chew *buyo*, etc., while the *Imam* celebrates their weekly feast.

N.B. The *Imams* read and the people listen to the Koran and neither the former nor the latter understand the Koran.

PUASA — FASTING. The real Muslims strictly observe the *Puasa*. It consists in not taking a morsel or cigar or *buyo* or water from dawn to dusk, but at night and until sunrise, they eat, drink, smoke, masticate and gorge themselves to full satisfaction. I believe that the strict observers of this fasting are few.

Some Moros appear to observe the *puasa* but eat when no one sees them. Its real duration is one month every year.

MAULUD. It is a famous song for commemorating Mohammed's birth. It ought to be celebrated at the tenth night of the month of Ramalam corresponding to our September but they vary as are their means of celebrating it, and thus, they easily transfer this fiesta to after-harvest time. Some *principales* get together with the *Imam* and sing in a voice very doleful and typical of unbelievers, and is ended with a splendid meal.

REZOS. Rezan o invocan á su Profeta según su mayor o menor afición á su secta. Tienen sus frases sacadas del Korán con las cuales en casos adversos y en casos favorables se dirigen á Mahoma. Su gran y único libro es el Korán y no admiten otro libro ni para ejercitar su Religión ni para otro asunto ni militar ni civil; siempre están solamente con su Korán.

MECA. Tienen obligación de ir a la Meca á lo menos una vez á la vida; pero pocos son los que van. Deben invocar a su falso profeta algunas veces al día como á la salida y puesta del sol; pero pocos son los que cumplen esa invocación.

SUPERSTICIONES. Son los moros muy supersticiosos e ignorantes en cosas religiosas.

En 1882 una epidemia se apoderó del pueblo moro de Panigayan, muy cercano de Isabela y se cebó del tal manera en los moros que de los 400 habitantes mató á 218; no les valió su ocurrencia supersticiosa de intentar aplacar al diablo para cuyo fin colgaban comida en los árboles y echaban banquistas o ventillas al mar llenas de comida para que el diablo al encontrar esa comida no se cebara en los moros de la ranchería.

En esta ocasión, se aprovechó bien el Tuan Sharif, el cual hacía usar para los atacados agua que tenía en su casa con bendición moruna; por esta agua se daba alguna cantidad, al usarla debían usar alguna oración moruna, si curaba el atacado el Sharif era el enalzado, y sino curaba el atacado, decía aquél que éste no había recitado bien la oración muhammadana. No le salió mal el negocio. También hacía su negocio con un gorro que ordenaba poner en la cabeza de los apestados, cuyos efectos eran iguales á las del agua moruna.

En la Isabela los cristianos acudían á Dios y á su Patrona Santa Isabel y adoptaron por orden del Sor. Gobernador Don José Jiménez varias medidas antiepidémicas y el hecho fué que sólo murieron unos 18 personas entre los 600 habitantes.

No debe omitirse el hecho siguiente aunque parecerá increíble; pero es cierto, cuando el P. Misionero se llevaba alguna vez un hierro imantado al visitar a los moros, y se querrá creer que acudían los moros á tropel para tocar sus anzuelos de pescar con el

PRAYERS. They pray or invoke their Prophet depending on their greater or lesser enthusiasm for their sect. They have their phrases taken from the Koran with which they speak to Mohammed in adverse or favorable circumstances. Their great and only book is the Koran, and they do not admit another book either for practising their religion or for another affair — military or civil. They are always only with their Koran.

MECCA. They have the obligation to go to Mecca at least once in their life-time but those who go are few. They ought to invoke their false prophet some times in the day as at sunrise and sunset but those who perform that invocation are few.

SUPERSTITIONS. The Moros are very superstitious and ignorant in religious matters. In 1882 an epidemic seized the Moro village of Panigayan,²² very close to Isabela,²³ and raged among the Moros in such a manner that it killed 218 of the 400 inhabitants. Their superstitious idea of trying to placate the devil for which they suspended food on the trees and launched little bancas and little vintas full of food into the sea in order that the devil on coming across that food would into rage among the Moros of the settlement did not stand them in good stead.

On this occasion, the *Lord Sharif* readily took advantage. For the afflicted, he made use of the water with Moslem blessing which he had in his house. Some amount was given for this water.. In using it, they ought to use some Moslem prayer. If the afflicted recovered, the *Sharif* was the one praised, and if the afflicted did not recover, the former usually said that the latter had not recited the Mohammedan prayer well. His business did not fail. He also did his business with a bonnet which he ordered put on the head of the infected. Its effects were similar to those of the Moslem water.

In Isabela, the Christians resorted to God and their Patronness, Sta. Isabel, and adopted, by order of Governor Jose Jimenez, various anti-epidemic measures. The fact was that only about 18 persons among the 600 inhabitants died. .

The following event ought not to be omitted though it may seem incredible but it is true. When the missionary Padre one time took with him a magnetized iron in visiting the Moros, would you want to believe that the Moros rushed pell-mell to touch their

hierro imantado para que atrajesen el pescado al echar el anzuelo al agua.

OTRA SUPERSTICION. En la ranchería de Lucbuton cercana á Panigayan por Enero de 1883 se divisó á lo lejos por sus vecinos una fragata de la cual por estar á alguna distancia no se veía de ella más que las velas, vergas y muy poca cosa del casco, por cuya razón le dieron el nombre de fragata encantada y se imaginaron algo fantástico y de mal agüero, y por que no la saludaron, temieron que el diablo se había disgustado, y para reparar esto que llamaban falta contra el diablo, se apresuraron á hacer un camarín que rodearon de banderolas y colocaron el interior dos braseritos con fuego y aroma para reparar la que llamaban falta. ¡Qué estupidez! Esto yo lo ví y entré en el camarín de desagrazios diabólicos. También en esta ocasión se aprovecharon los moros listos o no plebeyos, pues hicieron correr la voz que los moros que durante este tiempo cayesen enfermos curarían con cierta bebida que tenía preparada el Imam o Principal.

ECLIPSE DE LUNA. Cosa increíble parecerá, pero yo lo he presenciado. En cierta ocasión siendo yo Misionero de Isabela de Basilan aconteció un eclipse de luna que se llama *liajú*, en la ranchería del Tabúk junto á la Isabela y los moros empezaron á hacer todo el ruido posible con latas, cañas, palos, etc. y era el caso para ellos de espantar la culebra que se comía la luna durante el eclipse.

Dios nos dé santa religión católica. Es cosa no creíble sino se observa personalmente, y tantos otros errores tienen que no se pueden enumerar, bastan los referidos para deducir á qué altura de saber está la morisma.

BUSUNGGUN. Cuando los moros principales quieren amedrentar á los niños y aun a gente mayor cuando aquellos y ésta comunican con el P. Misionero temiendo que se aficionen á la religión católica y se hagan cristianos, los dicen *busunggun* que quiere decir: te acontecerá una desgracia. Es cosa parecida á lo que los modernos dicen á los buenos católicos por comunicar con un sacerdote o cosas de la Iglesia cuando les llaman fanáticos.

JURAMENTADOS. Se llama juramentado el moro que se decide ir á una plaza o sea dentro del pueblo donde suele haber

fishhooks with the magnetized iron in order to attract the fish on casting the hook into the water!

ANOTHER SUPERSTITION. In the settlement of Lucbuton close to Panigayan, about January 1883, a frigate was descried in the distance by its inhabitants.. Because it was at some distance, it could not be seen except the sails, yards and very little of the hull for which reason they gave it the name of enchanted frigate. They fancied something fantastic and of evil omen, and because they did not hail it, they feared that the devil had been displeased. To make amends for this, which they called a misdeed against the devil, they hastened to make a small compartment which they surrounded with pennants and set two braziers inside with fire and perfume to make amends for what they called misdeed. What stupidity! I saw it and entered the small compartment of diabolical reparations. Likewise on this occasion, the clever or uncommon Moros took advantage as they spread the rumor that the Moros who should fall sick during this time would recover with a certain drink which the *Imam* or *principales* had prepared.

ECLIPSE OF THE MOON. It will seem an incredible thing but I have witnessed it. On a certain occasion, while I was missionary of Isabela de Basilan, an eclipse of the moon occurred, which is called *liaju*, at the settlement of Tabuk near Isabela, and the Moros began to make all the possible noise with tin cans, reeds, sticks, etc. It was the occasion for them to scare away the snake that was eating the moon during the eclipse. May God give us the holy Catholic religion. It is something unbelievable but it is personally observed and they have so many other errors which cannot be enumerated. The ones reported is enough for deducing in what level of learning the Mohammedan sect is.

BUSUNGGUN. When the Moro *principales* want to frighten the kids and even the elderly folks when the former and the latter communicate with the missionary Padre, fearing that they may develop a liking for the Catholic religion and become Christians, they say, *busunggun*, which means — a misfortune will befall you. It is something similar to what the moderns say to good Catholics when they call them fanatics because of communicating with a priest or Church affairs.

JURAMENTADOS. The Moro is called *juramentado*²⁴ who is determined to go to a plaza, that is, inside the town where

fuerzas para matar á cuantos pueda hasta que él sea asesinado. Es ir á morir matando.

Las causas de juramentarse suelen ser: 1º unas veces es ofrecer á Mahoma algunas víctimas del partido contrario, y en especial si es cristiano.

Otras veces intenta el juramentado vengarse de algún agravio pequeño o grande que haya recibido en el pueblo á donde va á morir matando. Finalmente suele también intentar el juramentado defender su causa política, y hacer si puede ser que se retire el Gobierno extranjero, que á los moros domina, para poder estar en pleno dominio como antes de ser dominados. Los juramentados de esta clase unas veces se ofrecen libremente; pero otras les obligan las autoridades por estar ya condenado á muerte por algún crimen.

Se juramenta también el moro frecuentemente por algún disgusto o contrariedad particular.

¿Quienes se juramentan?

En general se juramentan los varones del vulgo, rara vez se ha juramentado el Dato, Panglima, Sharif o Imam. En la guerra se da el caso de juramentarse un noble o una autoridad; pero no en la forma referida aquí.

MODO DE JURAMENTARSE. Habiendo un moro decidido juramentarse se presenta al Imam, y á la autoridad seglar diríamos a aquél para que le bendiga y a éste para que apruebe su determinación. Hecho esto se suele hacer un vestido blanco interior, y determinado el día se lo viste; y se suele cortar las cejas, uñas y se va, ceñido con su *cris* o *barong* y una lanza á veces, el día antes, á los alrededores del pueblo; y llegada la madrugada se dirige al mercado al comenzar a clarear el día. Suele dirigirse al mercado por ser punto donde va la gente a primera hora. Si buscase á un particular iría al sitio donde suele ir al que intenta matar.

En cuanto ve ocasión saca su arma blanca y corta la cabeza del que tiene cerca y sigue hiriendo y matando hasta que él es asesinado y muerto. Se ha dado caso de haber un soldado clavado la bayoneta á un juramentado y este hacerla entrar más en su pecho para poder con su *cris* ó *barong* alcanzar al soldado que le

usually there are forces, in order to kill as many as he could till he is killed. He is just going to die killing.

The reasons for becoming *juramentado* are usually, first, sometimes it is to offer to Mohammed some victims of the opposite camp and, especially, if it is a Christian. At other times, the *juramentado* attempts to avenge himself of some affront, small or big, which he may have received in the town where he is going to die killing. Finally, the *juramentado* also usually attempts to defend his political cause and, if he can, make the foreign government which dominates the Moros withdraw in order to be able to be in plain control as in the past prior to being dominated. The *juramentados* of this kind sometimes volunteer freely but at other times, the authorities compel them for being already condemned to death for some crime. The Moro also becomes a *juramentado* frequently for some vexation or particular setback.

Who become *juramentados*? In general, the common man, rarely do the Datu, Panglima, Sharif or Imam become *juramentados*. In war, the case of a noble or an authority becoming a *juramentado* happens but not in the manner referred to here.

METHOD OF BECOMING A JURAMENTADO. A Moro having determined to become a *juramentado* presents himself to the Imam and to secular authority. We would say to the former in order that he may bless him and to the latter in order that he may approve of his decision. Having done this, a white inner garment is usually made and it is put on at the fixed day. The eyebrows, nails are usually cut and he goes girded with his *kris* or *barong* and sometimes a lance. At the previous day, he goes to the outskirts of the town, and at the crack of dawn, he makes his way to the market when the day starts to brighten. He usually goes to the market because it is the spot where people go at the early hour. If he would look for an individual, he would go to the place where the one whom he attempts to kill usually goes. As soon as he sees the opportunity, he takes out his cutting weapon and cuts the head of the one close to him and keeps on wounding and killing until he is killed and dead. There has been a case of a soldier who had pierced a *juramentado* with his bayonet and the latter made it penetrate more into his breast so that he could reach with his *kris* or *barong* the soldier who had pierced

había clavado la bayoneta en el pecho. Puesto el juramentado en la lucha es una fiera.

CREENCIAS RELIGIOSAS. El moro juramentado cree por persuasión de su Ministro religioso que al morir en esta lucha Mahoma le ofrecerá un caballo blanco y montado en el visitará la Meca y de allí irá á su gloria moruna. Suelen decir los moros el juramentado busca una buena muerte.

Creer todos los moros en el cielo y en el infierno, creen en un Dios, que Mahoma es el más grande profeta; que oye sus ruegos y lo anteponen á J. C.

No admiten imágenes ni otros rezos que las del Korán. La palabra Muhammad ha de ir intercalada constantemente en sus rezos de tal manera que el querer el Misionero introducir algun rezo como el Padre Nuestro, el Ave Maria, como no se oye la palabra Muhammad luego desisten de quererlo aprender.

(Es el Moro de cutis bronceado oscuro, ojos negros, cejas poco pobladas, barba rala, de cráneo aplastado en su parte occipital, son ágiles, altivos, son inconstantes, ociosos, viciosos, infieles en sus palabras, sucios, pedigueños, holgazanes, muy amigos de pasatiempos y de conversar largamente; por una nonada pasan largas horas conversando. Espina)

EN LAS PELEAS. Avanzan, retroceden, se detienen, saltan, se arrastran entre el cogón, hacen visajes, se cubren con la rodela, pelean sin dar cuartel, son fieros, audaces y a veces manando sangre pelean hasta morir por odio al enemigo.

CAUSAS DE GUERRA. Por causas bien insignificantes se declaran entre sí la guerra, siendo frecuentemente la causa más bien un pretexto frívolo con el fin de apoderarse de los bienes del vencido.

A veces una lucha personal entre los Datos decide la cuestión. Cuevas peleó personalmente con el Panglima Calun a quien venció y toda la gente del vencido pasó á Cuevas el cual desde este victoria empezó a tener fama entre los moros y españoles. Es costumbre en este caso de lucha personal pasar la gente del vencido á ser sácopos del vencedor.

him with the bayonet in his breast. The *juramentado* put in a fight is a wild beast.

RELIGIOUS BELIEFS. The Moro *juramentado* believes through the persuasion of his religious Minister that on dying in this fight, Mohammed will offer him a white horse, and mounted on it, he will go to Mecca and from there, he will go to his Moorish glory. The Moros generally say that the *juramentado* looks for a good death.

All the Moros believe in heaven and in hell. They believe in one God, that Mohammed is the greatest prophet, that he hears their supplications, and they rank him before Jesus Christ. They do not admit images or other prayers than those of the Koran. The word Muhammad has to be inserted constantly in their prayers so that the missionary on wishing to introduce some prayer like the Our Father [and] the Hail Mary, since the word Muhammad is not heard, they then stop from desiring to learn it.

(The Moro has a dark bronze skin, black eyes, sparse eyebrows, thin board, flat skull on its occipital side. They are agile, arrogant. They are fickle, idlers, addicted to vice, unfaithful to their word, dirty, importunate, lazy, very fond of pastimes and lengthy chats. For a trifle, they spend long hours talking. Espina.²⁵)

IN FIGHTS. They advance, back away, pause, jump. They creep among the cogon. They grimace. They cover themselves with the buckler. They fight without giving quarter. They are ferocious, daring and sometimes bleeding profusely they fight till death because of hatred of the enemy.

CAUSES OF WAR. For easily insignificant causes, they declare war among themselves, the cause being frequently rather a frivolous pretext for the purpose of taking possession of the property of the vanquished. Sometimes a personal fight between the datus decides the issue. Cuevas fought personally with *Panglima* Calun²⁶ whom he defeated, and all the followers of the vanquished passed over to Cuevas who began to be famous among the Moros and Spaniards after this victory. In this question of a personal fight, it is the custom for the followers of the vanquished to become subjects of the victor.

CRIMENES. Se cometen frecuentemente robos, muertes y fraudes que sería largo enumerar. No hay entre ellos más ley que el arma y es la que decide la mayor parte de los pleitos.

CARCELES. No existen cárceles entre los moros, se deciden los pleitos con grandes multas, esclavitud o la muerte. Tampoco tiene archivos donde depositar causas. Las vicharas y armas son las sentencias decisivas.

ADULTERIO. El adulterio es castigado severísimamente. Si el adulterio es contra la mujer de un Dato, éste mata al adúltero y si es de un particular se acude al Dato para obtener justicia que es rigurosísima. Aun el abuso solo de palabra contra una mujer casada es perseguido. Rara vez puede abusarse de una mujer sin ser castigado con severidad el abuso, a no ser que ella y sus interesados convengan en ello.

RIQUEZA. Consiste en tener esclavos, armas, cajas de cobre, instrumentos de música y alhajas. Mas esta riqueza no se halla más que en las personas revestidas de autoridad religiosa o militar. El vulgo no tiene ni puede tener riquezas porque los principales buscarían una forma cualquiera para despojarlo.

IGNORANCIA. El que sabe leer y escribir ya es tenido por sabio y no se cuidan de otros conocimientos. Tienen escuelas solamente para aprender á leer el Korán y escribir sus cartas en la lengua que usan, que no es la del Korán. Todo su cuidado está en ser o pasar por valientes, ser temidos y tener muchos sácope. En una ranchería se discutía en plena vichara de principales, sobre el padre de Adan y Eva y no sabiendo salir de esta dificultad fueron al P. Misionero del pueblo cercano. Cuentan por lunas y son pocos los que saben la fecha de su era.

CUTICAAN. Para sus viajes consultan el Cuticaan, que es un conjunto de figuras cuadradas por las cuales quieren sacar con fijeza si su viaje será feliz o del mal agüero.

EDUCACION. Tampoco se educan, sólo el interés o su natural, tal como Dios se lo ha dado, hace que algunas veces apa-

CRIMES. Robberies, murders and frauds, which would be long to enumerate, are frequently committed. Among them, there is no law more than the weapon and it is what determines the majority of disputes.

PRISONS. Among the Moros, there are no prisons. The disputes are resolved with large fines, slavery or death. Neither do they have files where to keep their cases. The council and weapons are the conclusive verdicts.

ADULTERY. Adultery is severely punished. If the adultery is against the wife of a Datu, this [Datu] kills the adulterer and, if it is the wife of a common man, the Datu is approached to obtain justice which is very harsh. Even a mere abuse by word against a married woman is persecuted. Rarely can a woman be mistreated without the abuse being punished with severity unless she and her interested party agree on it.

RICHES. It consists in having slaves, weapons, copper boxes, musical instruments and jewels. But this wealth is only in persons invested with religious or military authority. The common people do not have neither can they have wealth because the *principales* would look for any means to rob them.

IGNORANCE. He who knows how to read and write is already considered learned and they do not care for other knowledge. They have schools²⁷ only for learning how to read the Koran and write their letters in their common tongue which is not that of the Koran. All their concern is in being or be considered brave men, be feared and have many subjects. In one settlement, in plenary council of *principales*, the father of Adam and Eve was being discussed and not knowing how to get out of this difficulty, they went to the missionary Padre of the nearby town. They count by moons, and those who know the date of their year are few.

CUTICAAN. For their journeys, they consult the *cuticaan* which is a set of square figures through which they want to know with certainty, if their journey will be happy or of ill omen.

TRAINING. Neither are they instructed. Only interest or their nature, such as God has given it to them, make them some-

rezcan atentos y civilizados, cosa que se ve desaparecer pronto con el trato frecuente.

COMO BUSCAN SU MANERA DE VIVIR. Los revestidos de autoridad tienen sus esclavos, que trabajan unos en el campo y otros en la pesca; además comercian con sus esclavos vendiéndolos o permutándolos con objetos. También hacen viajes que llaman de comercio.

Los pobres unos buscan su vivir en la mar pescando, o buceando para sacar la concha Carey, etc. Otros trabajan algo en la tierra sembrando palay, camotes y frutas, etc. Algunos hacen redes, y embarcaciones. No faltan algunos que se dedican a la herrería y platería. Al herrero le llaman *Panday basi* y al platero *Panday pilak*, esto es maestro de herrería y maestro de platería.

Las mujeres se dedican á las faenas domésticas, bordan y tejen telas para uso y para venta.

ENFERMEDADES. Las más frecuentes, la disentería, fiebres palúdicas, lepra, sarnas, viruelas o cólera, bubas, tisis, llagas y enfermedades venéreas por sus vicios y suciedad. Usan sólo medicinas caseras, bonga, macabuhay, mangostan, etc.

COMIDA. Comen muy pobremente morisqueta, camote, carne alguna vez, no por falta de deseo sino por falta de recursos. No comen carne de cerdo: ni comen carne de otros animales, si el Imam no hace su ceremonia o sea lo que llama *sumbalig*.

VESTIDO DE CEREMONIA. El traje del Sultán y Datos es pantalón de seda, corto, ceñido y abotonado por encima del tobillo de plata o de oro, chaquetilla muy abotonada y abierta por los costados, pañuelo en la cabeza en lugar del turbante, se hacen seguir de muchos sácopes con armas, crises, lanzas y armas de fuego.

Los moros basilanos del interior suelen vestir así, pero el pantalón es ancho hasta el tobillo.

Las mujeres llevan pantalón ancho, jubón apretado y con escotadura y se cubren con un jabul cosido á lo ancho.

Se recortan en la frente flequillo y se recojen las trenzas en la coronilla de la cabeza con un nudo para que las facciones apa-

times appear courteous and civilized, something which is soon seen to disappear in their habitual behaviour.

HOW THEY EARN THEIR LIVELIHOOD. Those invested with authority have their slaves, some of whom work in the field, others in fishing. Besides, they traffic with their slaves, selling them or bartering them with things. They also make trips which they call business trips.

Some of the poor look for their livelihood fishing in the sea or diving to get tortoise shell, etc. Others work a little on land, planting palay, camotes and fruits, etc. Some make nets and boats. There are some who engage in blacksmithing and silver-smithing. They call the blacksmith — *panday basi* and the silver-smith — *panday pilak*, that is to say, master blacksmith and master silversmith. The women engage in household chores. They embroider and weave cloth fabrics for consumption and sale.

DISEASES. The most common: dysentery, malaria, leprosy, scabies, buboes, tuberculosis, sores and venereal diseases due to their vices and filthiness. They use only simple medicine, *bonga*, *macabuhay*, mangosteen, etc.

FOOD. They eat very poorly: rice, camote, sometimes meat, not for lack of appetite but for lack of means. They do not eat pork meat. Neither do they eat meat of other animals, if the *Imam* does not perform his rites, that is to say, what calls *sum-balig*.

CEREMONIAL GARMENT. The costume of the Sultan and Datus is silk trousers: short, tight, and with buttons of silver or gold above the ankle short jacket: much buttoned up and open at the sides; handkerchief on the head in place of the turban. They make many subjects follow them with weapons, *krises*, lances and firearms.

The Basilan Moros of the interior customarily dress up in this manner but their trousers are wide down the ankle. The women wear wide trousers, close-fitting bodice with neckline, and they cover themselves with a *jabul* [which is] sewn loosely. The hair in front is trimmed into a bang and the tresses on the crown of

rezcan mejor, se tiñen todos los dientes para distinguirse de los cristianos.

PIRATERIA. Los moros poderosos hasta que España dominó los mares, por medio de los buques de vapor, se dedicaban a la piratería de tagalos y bisayas como quien se dedica a cualquier otro negocio, y así conseguían muchas de sus riquezas.

Sin embargo aun hoy día hacen sus escaramuzas donde pueden burlar la vigilancia de los Gobiernos. También se cautivan entre sí actualmente. Son como los gusanos del cadáver que terminado este se comen entre sí.

ARMAS. Sus armas usadas son el cris, barong, lanza y lan-taças. También usaran las armas modernas, si sus riquezas lo permitiesen y así las armas de fuego las buscan con avidez.

MUJER. La mujer en la morisma es completamente una esclava. No es dueña de su voluntad ni aun para casarse, pues los mayores son los que, como dije arriba, disponen de ellos para enlazarla con el jóven que ofrezca mayores ventajas, y al enviudar ya sabe que sino tiene mayores pasará á la esclavitud del Dato ó Panglima. Los varones miran á las mujeres o como esclavas o como objetos de sus placeres. Sabido es entre los moros que las más bien parecidas han de pasar á ser objeto del placer del Dato o Panglima o Sharif, etc.

Los varones pueden tener las mujeres que su fortuna les permite. ¡Qué esclavitud en la mujer! Son repudiadas, apreciadas y pretendidas, según sus dotes naturales y voluntad del hombre y hasta son entregadas a la muerte violenta si así parece a la autoridad morisma.

LENGUA. Afirman algunos que es el Sánscrito, Tagalo, Bisaya y Malayo.

MUSICA. Usan el Agun que es una especie de caja cilíndrica de bronce con una preminencia en el centro, donde se golpea con un palo ligero forrado en uno de sus extremos con cuero y produce un sonido metálico que se prolonga a largas horas. Con él tocan a la guerra, indican la salida o llegada de una autoridad, una fiesta, etc.

the head are gathered in a knot in order that the facial features may look better. All the teeth are tinted to distinguish themselves from Christians.

PIRACY. The powerful Moros, till Spain dominated the seas by means of steam-driven vessels,²⁸ were engaging in piracy²⁹ of Tagalogs and Visayans³⁰ as anyone engages in any other business, and they obtained much of their wealth in this manner. However, even nowadays, they engage in skirmishes where they can get past the vigilance of the authorities. They also take prisoners among themselves at present. They are like the worms of the dead body which having finished this, eat each other.

WEAPONS. The weapons they use are the *kris*, *barong*, lance and *lantacas*.³¹ They will also use modern weapons, if their wealth would allow it, and thus, they avidly look for firearms.

WOMAN. The woman in the Mohammedan sect is completely a slave. She is not the master of her will, not even to marry, since the elders are the ones who, as I said above, arrange to marry them off to the youngman who offers greater profits, and on becoming a widow, she already knows that if she does not have elders, she will pass into slavery of the Datu or *Panglima*. The men consider the women either as slaves or as objects of their pleasure. It is known among the Moros that the most good-looking has to become the object of pleasure of the Datu or *Panglima* or *Sharif*, etc.

The men can have the women that their fortune allows them. What slavery to the woman! They are repudiated, appreciated and sought depending on their natural endowments and will of the man, and they are even handed over to a violent death, if it seems proper to Moro authority.

LANGUAGE. Some affirm that it is Sanskrit, Tagalog, Visayan, and Malayan.

MUSIC. They use the *agong* which is a kind of cylindrical bronze drum with a protrusion in the center where it is hit with a light mallet padded on one of its ends with hide and produces a metallic sound which lingers a long time. With it, they sound the call to war, they indicate the departure and arrival of an authority, a feast, etc.

El Culintangan consiste en cajas más chiquitas correspondientes á los tonos de la escala y acompañadas del Agun hacen una armonía grata. Es el instrumento nacional. Sirve también para sus bailes y entretenimiento.

BAILE. Esta música referida sirve para los bailes. Bailan solos sin tocarse. Su gracia consiste en ciertos movimientos de manos, pies y hacer visajes.

PASATIEMPOS. Se dedican a la caza de venados, peleas de gallos, *sipa*, que es una pelota de aros de bejuco que se arroja con los pies, a la baraja [y] a las chapas.

CASAS. Las levantan sobre harigues o tocones [y] las cubren de cogón o nipa. Suelen tener una salita, un cuartito y una cocinita y batalan. Las casas del Dato suelen distinguirse por su mayor grandeza.

PUEBLOS O RANCHERIAS. Consisten en la reunión de diez o veinte casas colocadas sin orden ni plano.

EMBARCACIONES. Las mayores embarcaciones son el guban y sagpit. El salisipan y vinta son embarcaciones menores. Llevan batangas y armazón para armar lantacas, colocar sus rode-las. Para viajes sencillos usan las vintas que las manejan admirablemente: calafatean con bonote, embrean con resina, cera y alquitrán, y amarran todo con trincas de bejuco; los palos son bambúes. La vela ordinariamente es cuadrada y lleva a veces paños colorados. Son muy diestros en la navegación. No recuerdo haber oído decir que un moro se ahogase en la navegación mientras que algunos indios sé que murieron en la travesía de Zamboanga y Joló.

MORO JOLOANO. Es el que habita la isla de Joló. Tiene un carácter dominador y altivo, y le parece que los demás le han de prestar vasallaje.

SAMAL. El que vive en las playas de Joló [y] Basilan. Estos viven en general de la pesca.

YACAN. Se llama yacan el moro verdadero basilano que vive en el interior de la isla y vive del trabajo de la tierra. Es más retraído que el moro Samal y huye de estos por temor de ser esclavizado; pero en causas de comun interés se juntan como amigos para guerrear.

The *culintangan* consists of very small drums corresponding to the tones of the scales, and accompanied by the *agong*, they produce a pleasing harmony. It is the national instrument. It is also useful for their dances and entertainment.

DANCE. This music referred to is useful for their dances. They dance singly without touching each other. Their gracefulness consists in certain movements of the hands, feet and making faces.

PASTIMES. They devote themselves in hunting deer, cock-fighting, *sipa* which is a ball made of rattan rings which is hurled with the feet, card games and chapas.

HOUSES. They build them on posts or stumps. They roof them with cogon or nipa. Usually they have a small living room, a small room and a small kitchen and balcony. The Datu's houses are usually distinguished by their great magnificence.

TOWNS OR SETTLEMENTS. They consist in the grouping of ten or twenty houses arranged without order or plan.

VESSELS. The largest boats are the *guban* and *sagpit*. The *salisipan* and *vinta* are the smaller boats. They have outriggers and framework for mounting *lantacas*, and placing their shields. For ordinary journeys, they use the *vintas* which they handle admirably, caulk with coconut husk fibers, tar with resin, wax and pitch, and lash everything with rattan ropes. The masts are bamboos. The sail is ordinarily square and has sometimes colored cloths. They are very skillful in navigation. I do not recall having heard it said that a Moro drowned in sailing while I know that some *indios* died in the crossing from Zamboanga and Jolo.

JOLOAN MORO. He is the one who inhabits the island of Jolo. He has an overbearing and haughty character and he thinks that the others have to render him vassalage.

SAMAL. The one who lives in the coasts of Jolo, Basilan. In general, these live on fishing.

YAKAN. The real Basilan Moro is named Yakan who dwells in the interior of the island and lives on farming. He is more retiring than the Samal Moro and flees from these for fear of being enslaved but in cases of common interest, they unite like friends to fight.

POR QUÉ NO SE HAN HECHO CRISTIANOS DIRA ALGUNO. Digo 1º que muchos se han hecho cristianos. Los PP. de la antigua Compañía de Jesús convirtieron á muchos moros de Joló y Basilan y también se han convertido muchos desde la segunda permanencia de los PP. Jesuítas en Mindanao.

Véanse los estados de las Misiones de Joló, Basilan y Mindanao. En los últimos años de la dominación española estaban las cosas preparadas, para convertirse los moros, aunque no faltaban algunas causas, como suele acontecer en la cuestión religiosa, que entorpecían su conversión.

CAUSAS DE NO HABERSE CONVERTIDO LOS MOROS. Una y muy principal es el haberse tenido que retirar la Compañía de Jesús por causa de la expulsión. Los moros se iban convirtiendo en el siglo XVIII en Joló y Basilan con la predicación de los PP. Jesuítas, pero en la retirada de la Compañía quedaron muy abandonadas las Misiones hasta á mediados del siglo XIX.

2ª Causa. No cabe duda que esta raza no ha podido ser atendida por parte del Gobierno como se debiera por estar en lo más al Sur y lo más lejos de la Capital del Archipiélago.

3ª Causa. No debe desconocerse que es una raza más difícil de convertir que otras razas puramente negativas en religión, pues esta raza no es raza infiel negativa, sino infiel positiva que es más difícil de convertir.

4º. Tampoco se debe desconocer que se creen los moros dominadores, por cuya causa no quieren fundirse con la raza tagalo, bisaya o con la raza que les domina.

5º. Si el proyecto de los Misioneros hubiese podido reducirse a práctica como estaba en vías de ella no habría tardado esta raza á convertirse en estos últimos tiempos de España.

WHY HAVE THEY NOT BECOME CHRISTIANS, SOME-ONE WILL SAY. The Fathers of the old Society of Jesus converted many Moros of Jolo and Basilan, and many have also been converted since the second stay³² of the Jesuit Fathers in Mindanao.

See the conditions of the missions of Jolo, Basilan and Mindanao. In the last years of the Spanish rule, things were set for converting the Moros though there were some reasons, as it generally happens in a religious affair, that hampered their conversion.

REASONS FOR THE NON-CONVERSION OF THE MOROS. First, and very fundamental, is the forced withdrawal of the Society of Jesus because of the expulsion. The Moros were beginning to be converted in the 18th century in Jolo and Basilan with the preaching of the Jesuit Fathers but at the withdrawal of the Society, the missions were left very abandoned till halfway through the 19th century.

Second reason. There is no doubt that these people have not been looked after on the part of the government as they ought to, for being at the extreme south and the farthest from the capital of the archipelago.

Third reason. It ought not be ignored that it is a grace more difficult to convert than other races purely negative in religion, as this race is not an infidel race, in the negative sense, but infidels, in the positive sense, who are more difficult to convert.

Fourth reason. Neither does it ought to be ignored that the Moros regard themselves as domineering, for which reason they do not want to fuse with the Tagalogs, Visayan people or with people who dominate them.

Fifth reason. Had the missionaries' plan been able to be reduced to practice, as it was in that process, it would not have taken long for these people to become converted in the last years of Spain.

Cómo se puede hacer que el moro se venga á nuestros pueblos y sea mas social y util a los pueblos civilizados

Primero se le ha de hacer entender bien que el Gobierno los desea civilizados y no salvajes y que sea útil á la sociedad que el Gobierno dirige. Hágasele entender que si se convierte será considerado como otro ciudadano y podrá formar parte del pueblo civilizado.

No se le exima de cargos por quedarse en su infidelidad; póngansele los mismos tributos y pagos que al sujeto que vive como ciudadano del Gobierno.

Atiéndasele en sus quejas; pero castíguense sus crímenes y no se dejen impunes; cuando se juzgue conveniente, véase de cambiar sus nombres [hombres?] de autoridades y reemplazarlos con otros.

No se le permita la esclavitud, á lo menos no se le permita esclavizar á gente distinta del seno de su familia.

Permítase con amplia libertad y garantías á los Misioneros hablarles de Religión sin forzar sus voluntades y de las ventajas de vivir como gente civilizada.

EL MORO EN LA INFIDELIDAD. ¿Qué es el moro en su infidelidad? Es un ser que solo mira por su interés particular, incapaz de hacer un favor á su vecino del pueblo civilizado y enemigo de éste, comunicando con el pueblo civilizado sólo por miras de su interés, y atento siempre á las ocasiones de robar y matar, si ve que puede salir impune de su crimen. De donde se deduce que solo civilizándolo, cristianizándolo puede el Gobierno sacar el provecho de él.

EL MISIONERO Y EL MORO INFIEL. El P. Misionero movido del celo de las almas con el pensamiento fijo en el valor de una alma y en la pasión de J. C. con que se rescató el alma así del moro como el alma de otra raza y con el fin de hacer un hombre útil a la sociedad, va por las casas, rancherías y bosques donde viven los moros en busca de esas almas que yacen en las

HOW THE MORO CAN BE MADE TO COME TO OUR TOWNS AND BE MORE SOCIAL AND USEFUL TO CIVILIZED PEOPLES

First, he has to be made to understand well that the government wants them civilized and not wild and that they should be useful to the society which the government directs. He should be made to understand that if he becomes converted, he will be considered as another citizen and will be able to become a part of the civilized people.

He is not to be exempted from responsibilities because it is to give in to his infidelity. Let the same tributes and recompenses be imposed on him as to the person who lives as a subject of the government.

He should be attended to in his complaints but his crimes should be punished and they should not be left unpunished. When it should be judged convenient, try to change their titles [men?] of authority and replace them with others.

Slavery should not be allowed to him, at least it should not be allowed to him to enslave people outside his family circle.

It should be allowed to the missionaries to speak to them of religion, with ample freedom and security, without forcing their wills, and of the advantages of living as civilized people.

THE MORO IN INFIDELITY. What is the Moro in his infidelity? He is a being who looks only after his own interest, incapable of doing a favor to his neighbor from the civilized population and is an enemy of this. He deals with the civilized population only for the pursuit of his own interest and [is] always attentive to the opportunities to rob and kill, if he sees that he can come off unpunished in his crime. Hence, it is inferred that only by civilizing him, can the government benefit from him.

THE MISSIONARY AND THE MORO UNBELIEVER. The Missionary Padre, motivated by the zeal for souls, with his mind fixed on the value of a soul and on the Passion of Jesus Christ with which the soul of the Moro as well as the soul of other people was saved, and for the purpose of making a man useful to society, goes to the houses, settlements and forest where the Moros dwell,

más espesas tinieblas de la infidelidad. Se introduce en sus casas, procura ganarles las voluntades con palabras afables, con algún regalo y en ocasión oportuna, les habla de los bienes inmensos que provienen á una alma, si esta sigue las sendas de la fé y de la virtud. Pondera las ventajas de vivir como las gentes civilizadas y les hace ver las miserias de su situación y los errores en que están sumidos. Un día, una semana, un mes y otro mes, y en diferentes formas trata el Misionero al moro hasta atraerlo á la religión y civilización. Se convencen y confiesan los moros las ventajas que reportarían de salir de su miserable estado, pero el temor de tener que salir de su apatía, el temor de sus autoridades y la guerra que les presentan las pasiones le acobardan y no se deciden, sino algunos pocos, á abandonar su estado, lo cual desean su corazón abrazar. No obstante, estoy cierto que si los moros estuviesen ciertos que no han de ser atendidas las reclamaciones que sus autoridades hacen a las autoridades del pueblo civilizado para hacerles volver á la morisma se vendrían muchos á nuestros pueblos.

Si el Padre Misionero pudiese defender á los moros de las vejaciones que sufren hechos cristianos, reducidos quedarían los pueblos moros.

No obstante de la oposición que se experimenta en venirse el moro á nuestros pueblos, consigue el Misionero que se bautizen algunos y sean hombres civilizados y figuren en los pueblos cristianos.

Puesto el moro infiel en nuestro pueblo qué diferente es su manera de ser. Su proceder se va acomodando al nuestro, se persuade de la necesidad de ser hombre fiel en los tratos y amante del bien de sus vecinos, á lo cual le mueve el ejemplo de los vecinos. De un moro de Basilan sé que se convirtió al cristianismo porque veía fidelidad en los pagos de los cristianos cosa agena entre los moros.

ISLA DE BASILAN. Es riquísima esta isla y debe ser atendida de parte del Gobierno, pues tiene condiciones que al Gobierno le interesan grandemente.

in search of those souls that lie in the thickest darkness of unbelief. He enters their houses, tries to win their will with affable words, with some gift, and at a convenient opportunity, speaks to them of immense wealth that comes to a soul, if this follows the path of faith and virtue. He weighs the advantages of living like the civilized peoples and makes them see the wretchedness of their situation and the errors in which they are sunk. One day, one week, one month and another month and the missionary treats the Moro in different ways till he attracts him to religion and civilization. The Moros become convinced of and acknowledge the benefits which they would share from leaving their wretched condition but the fear of having to get out of their apathy, the fear of their authorities and the struggle which strong emotions offer to them intimidate them and they do not make up their minds, apart from some few, to abandon their condition, to embrace what they desire in their heart. Nevertheless I am certain that if the Moros were sure that the remonstrations which their authorities make to the authorities of the civilized population in order to make them return to the Mohammedan sect are not to be attended to, many would come to our towns.

If the missionary Padre could be able to defend the Moros from maltreatments that they would suffer after having become Christians, the Moro people would be converted. In spite of the opposition which the Moro experiences in coming to our towns, the missionary manages to have some baptized and become civilized men and appear in Christian towns.

How different is the way of life of the Moro unbeliever placed in our town. His behaviour begins to adjust to ours. He becomes convinced of the need to be a trustworthy man in negotiations and fond of the welfare of his neighbors to which the example of his neighbors move him. I know of a Moro from Basilan who was converted to Christianity because he saw fidelity in the payments of the Christians, a thing lacking among the Moros.

ISLAND OF BASILAN.³³ This island is very rich³⁴ and it ought to be attended to on the part of the government, since it has conditions which greatly concern the government. It has an excellent channel³⁵ in the part that faces Zamboanga, which forms

Tiene una excelente silanga por la parte que mira á Zamboanga, que forma un puerto natural de los más excelentes de este Archipiélago.

Tiene aguas riquísimas y abundantes. A cada media legua se halla un rio de agua clara y cristalina y abundante.

EL CLIMA ES MUY SANO. Los montes abundan en maderas buenas para construcción como el ipil, yacal, etc. También se dá almaciga. Tal vez se hallarán minas de hierro pues el nombre de Basilan indica isla de hierro, y los moros suelen poner los nombres a los objetos según lo que ellos son o tienen.

Tiene extensas llanuras para cultivo de arroz como la de S. Pedro de Guibauán donde reside el Dato Cuevas. La llanura que está al lado O. del rio de Isabela es extensa y fácil de regar. Ahí debería estar el pueblo de Isabela para poderse extender.

Pangasahan tiene tambien su llanura que tal vez podría ser de regadío dirigiendo las aguas de los rios.

Se dá cacao, coco, caña dulce y tal vez se daría el abaca, si se plantase. En 1844 fué objeto la isla de Basilan de la corte de Francia que á todo trance la quería para ir por las condiciones referidas. Vease Santaya [Santayana] en su historia de Mindanao.

A. M. D. G.

P. PABLO CAVALLERIA

a natural port,³⁶ [one] of the most excellent of this archipelago. It has very rich and abundant waters.³⁷ At every half a league, there is a river of clear and crystalline and abundant water.

THE CLIMATE IS VERY HEALTHFUL. The mountains abound in good timber for construction, like the *ipil* and *yacal*, etc. There is also resin. Perhaps there will be iron mines because the name of Basilan indicates island of iron and the Moros generally put names on objects according to what they are or have.

It has extensive plains for cultivation of rice like that of San Pedro de Guibauan³⁸ where Datu Cuevas resides. The plain which is at the western side of the river of Isabela is extensive and easy to irrigate. The town of Isabela ought to be here in order to be able to be enlarged.

Pangasahan has also its plain which perhaps would be able to be irrigable by directing the water of the rivers.

Cacao, coco, sugar cane grow and perhaps abaca would grow, if it were planted. In 1844, the island of Basilan was the objective of the court of France³⁹ which wanted it at all cost in order to go for the conditions referred to. See Santayana in his history of Mindanao.

* * *

Footnotes

¹ *Sharif*: a descendant of Mohammed.

² Muslim Filipinos prefer the name Muslim, a religious designation, rather than Moro or Mohammedan because Moro denotes a treacherous, vulgar and bloodthirsty person while Mohammedan, an adorer of Mohammed, which they are not.

³ *Tuan*: Sir. A title of respect addressed to a human person. *Tuhan*: Lord. It refers to God but it has been used for high-ranking State officials.

⁴ They are the Sultans' and the Datus' native-born subjects who profess the Muslim faith. Agustin Santayana, *La Isla de Mindanao, su historia y su estado presente, con algunas reflexiones acerca de su porvenir* (Madrid: Imprenta de Alhambra y Comp., 1862), pp. 106-07. It is a derivative of the Tagalog *sacop*: jurisdiction, subject.

⁵ The *Khutba* is an oration or sermon read, but not sung, before a Muslim congregation on Fridays and special feastdays.

⁶ Arabic for preacher or orator.

⁷ This refers to Miguel A. Espina, Lt. Col. of Infantry. Ateneo de Manila Library has a copy of *Apuntes Para Hacer Un Libro Sobre Joló* (Manila: Imprenta y Litografia de M. Perez, Hijo, 1888).

⁸ Fr. Pedro Llausas, S.J., was a zealous Spanish Jesuit missionary who labored for the conversion of the Yakans and Samals. The author of this manuscript succeeded him as parish priest of Isabela, Basilan.

⁹ *Rancheria*: a settlement.

¹⁰ It is difficult to tell what this word stands for. Possibly it is a contraction of the French "peut etre". This footnote refers to the *Spanish text*, not to the English text.

¹¹ *Hajj* or *Haji* is Arabic for pilgrim.

¹² From the Sanskrit *guru*.

¹³ Arabic for noble-born

¹⁴ From the Arabic *qabil*: receiving.

¹⁵ Arabic for scribe, secretary.

¹⁶ From the Arabic *al-qadi*: judge, magistrate.

¹⁷ This paragraph should have been under Non-Religious Authorities.

¹⁸ Pedro Cuevas, a native of Bacoar, Cavite, was a convict at the penal settlement of Zamboanga. With fellow convicts, he killed the Spanish officer of the guards and escaped, eventually making his way across the Strait of Basilan.

In one village, he challenged Datu Kalun to a fight. With only a lance and a shield, the Muslim had no chance. Pedro shot him with the gun he had snatched from his guards. His victory earned him the name Datu Kalun and the allegiance of the slain chieftain's people. Because of the aura of invincibility spun around him by the superstitious Muslims, his reputed bravery and brutality, but most of all, his gun, villages easily fell under his control.

Seeing the powerful influence of this man over the untractable populace, and prodded on by the Basilan Jesuits, particularly Fr. Juan Heras, S.J., Governor Fernando Primo de Rivera granted him and his 22 followers conditional amnesty from all their crimes on June 9, 1882. Later he was commissioned "teniente absoluto mayor". It was a stroke of genius, for with the generous cooperation of this escaped convict, the government maintained order in the island and the Church carried on its work of evangelization.

Pedro settled down at San Pedro de Guibauan, now Lamitan, with his baptized Yakan wife, Uraya, and his sister, Florencia. He prospered into a planter, rancher and practically the Lord of Basilan. He died in 1904.

Today there stands a monument in memory of Pedro Cuevas at the plaza of Lamitan. In this place lives (no longer certain) a highly respected former Deputy Governor of Basilan by the name of Datu Unding. He is Pedro, Jr., son of the Tagalog renegade turned Datu, proprietor, and exemplary Christian. *Cartas de los Padres de la Compañía de Jesús de la Misión de Filipinas* (Manila: Establecimiento Tipo-Litográfico de M. Perez, hijo, 1887), (henceforth cited as CPJ) November 19, 1882, V, 259; February 21, 1883, V, 265; October 20, 1883, VI, 10-11; June 29, 1884, VI, 42; August 25, 1886, VII, 20-21; December 31, 1886, VII, 27; June 7, 1889, IX, 10; August 24, 1889, IX, 18-19; January 23, 1890, IX, 31-32; September 24, 1891, IX, 79; May 30, 1894, X, 51. Julian Gonzalez Parado, *Memoria Acerca de Mindanao* (Manila: Estab. Tipo-Litográfico de Ramirez y Co., 1893). p. 82. Charles Forbes-Lindsay, *The Philippines* (Philadelphia: The John C. Winston Co., 1906), pp. 506-09.

¹⁹ A coasting cargo vessel.

²⁰ A chewing wad of pepper plant leaf, betel nut and line.

²¹ For a scholarly study of this class of people, see Norman G. Owen, "The Principalia in Philippine History: Kabikolan, 1790-1898," *Philippine Studies*, XXII (Third & Fourth Quarters, 1974), 297-324.

²² About six kilometers west of present-day Isabela.

²³ To counteract French ambitions on Basilan, the Spaniards established Isabela on July 10, 1845 at the mouth of the stream called Pasanjan at the northwestern tip of the island. The town was originally called La Isabela

after the queen of Spain. On September 12, 1849, it was designated *Cabecera* of Basilan. CPJ, March 2, 1884, VI, 21.

²⁴ Literally it means 'taken an oath'. A juramentado differs from an amok, since the latter indulges in a killing spree without any religious motivation. But the real meaning of juramentado has so evolved over the years that, in popular conception, juramentado and amok have become mutually interchangeable terms.

Till 1888, there were no juramentados in Basilan, according to Fr. Cavalleria, because Basilan Muslims kept the Muslims of other islands away, since they habitually came to rob and capture people. Juramentados appeared after the Basilanos openly associated with them. Thus he attributed this development to the corrupting influence of neighboring islanders. CPJ, X, 19-20.

²⁵ Espina, *op. cit.*

²⁶ Cuevas' victim was invariably called Datu Kalun or Panglima Calun.

²⁷ Bro. Miguel Pujol, S.J., who worked with Fr. Cavalleria in Isabela wrote that Muslims had schools called *pangajian* where learning was confined to knowing how to read the Koran and write in their common language. Archives of the Philippine Province of the Society of Jesus, II-11-Mohammedanism-B, *Apuntes sobre la raza mora*, pp. 5-6.

²⁸ Pirates began to find it hard to ply their trade with impunity in fast sailing crafts when Governor Narciso Claveria introduced steam-powered gunboats like the *Elcano*, *Magallanes* and *Reina de Castilla*. In 1860, eighteen more were added, and the southern seas became a little safer for commerce and navigation. CPJ, April 20, 1887, VII, 346. Santayana, *op. cit.*, pp. 66-67.

²⁹ It is an undeniable fact that Muslim depredations inflicted a great deal of destruction and death on their fellow Filipinos. But it is not easy to admit that they were solely motivated by struggle for survival against Spanish domination. For in pre-hispanic times they were already engaging in piracy and slave raiding as there was a demand for slaves not only in Jolo, Cotabato but also as far as Borneo and the present Indonesia.

³⁰ During the Spanish era, Muslim slavers acquired their human cargo principally from the Visayas so much so that 'Bisaya' became the word for slave among the southern Muslims.

³¹ Brass cannons.

³² The Jesuits were expelled from Spain and her dominions including the Philippines by Charles III's decree on February 27, 1767. After the restoration of the Society of Jesus in 1814, King Ferdinand VII readmitted the Jesuits to all Spanish dominions in 1815. They returned to Mindanao when Frs. Ignacio Guerrico, Juan Vidal and Bros. Belzunce and Zumeta left Manila on January 1862 for Tamongtaka by the banks of Rio Grande de Mindanao or Pulangui river.

³³ The island has an area of 495.0673 square miles and lies at about 122° East and 6° 30' North. This island and the small adjacent islands comprise the Basilan group which is the most important of the several groups constituting the Sulu archipelago. Politically, it was a part of Zamboanga City until 1948 when the entire group was declared the chartered city of Basilan. Then in 1973, a Presidential decree created the island province of Basilan which embraces the island of Basilan, the municipal districts of Lamitan and Maluso and the municipality of Isabela excluding the town's poblacion which is now known as Basilan City.

³⁴ Its geographical location contributes to its richness, for it lies outside the typhoon belt. The island was once known as "el almacén y huerta de Zamboanga" as fruits and plants native to the Philippines, Malacca and India easily grew in its rich soil. Francisco Colin, *Labor Evangélica* (3 vols.; nueva edición — Pablo Pastells; Barcelona: Imprenta y Litografía de Henrich y Compañía, 1900), I, 44. CPJ, March 2, 1884, VI, 19.

³⁵ The French Minister M. de Lagrene, who concluded a treaty (invariably dated 1844 and 1845) of commerce and navigation with the Sultan

of Jolo, described this beautiful body of water (allowance should be given to the measuring devices of his time) as 2-1/2 miles long, between a quarter and third of a milewide, as open as the Bosphorus or Dardanelles yet perfectly sheltered from all winds and rough seas, smoothed down by a one or two and a half-knot current, and a safe place where the fleets of all nations could perfectly ride at anchor. Santayana, *op. cit.*, pp. 53-54.

³⁶ The port was so ideal a haven for ships that it was made a naval station with a drydock and a hospital by the Spaniards.

³⁷ In his letter from Isabela, Basilan, Fr. Pablo Banque, S.J., a Spanish missionary, mentioned that more than 33 rivers watered Basilan. CPJ, March 2, 1884, VI, 20.

³⁸ Its present name is Lamitan.

³⁹ French ambitions to possess a base and a territory in the Far East was strongly motivated by her rivalry with England whose maritime supremacy was made possible by her chain of bases and colonies. Plans were laid down by the Minister of Foreign Affairs, Francois Guizot, and King Louis Philippe but it was the former who "put his finger on a small blob in the map of Southeast Asia, the island of Basilan." Horacio de la Costa, *Readings in Philippine History* (Manila: Bookmark, 1965) pp, 206-07.
