

## **RESOURCES FOR THE STUDY OF MUSLIM FILIPINO HISTORY AT THE DANSALAN RESEARCH CENTER**

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Dansalan College established the Maranao/Philippine Islam Collection in 1969. Asia Foundation generously assisted in early funding and, more recently, resources for the augmentation of materials has come from the Netherlands. Since the beginning, it has been evident that a major campus and community need was being met. As the collection increased in quantity and improved in quality, many outsiders came to recognize the Dansalan materials as important resources for the study of Muslim Filipino history and culture. Dansalan College is making a contribution to the Muslim community by collecting and preserving the available documents. The Collection, now housed in the Dansalan Research Center, is possibly the most complete collection of materials on Muslim Filipinos that can be found in any library in the Philippines or the world.

This specialized collection of material finds many uses – and users. College students in Marawi City come regularly to the Center for reading and research. Newspaper writers use the material for background information. History teachers participating in the annual month-long summer session on Mindanao and Sulu cultures find the collection useful for their studies. Scholars from colleges and universities throughout the Philippines and overseas come regularly to Dansalan College to use the resources.

There are well over 1500 catalogued items on Muslims Filipinos in this collection. One-fourth of the material pertains specifically to history. In the entire collection, 35% of the material could be categorized as general information material about all the Muslim Filipino groups. General information includes not only historical events that affect all the groups, but such topics as culture and behavior practices, general geography and demography, economic resources, education, development, law and justice, social problems and value systems.

Material in the collection as it relates specifically to Maranao Muslims makes up 45% of the total. Located among the Maranaos, as we

are, perhaps it is easier to keep on top of Maranao research. The Maranao have been one of the most intensively studied Muslim Filipino groups. General John J. Pershing used to call the region that is now Lanao del Sur as the "Forbidden Kingdom." Perhaps the challenge of that "Forbidden Kingdom" is what has attracted scholars into Lanao to observe Maranao lifeways.

Materials that relate to Maguindanao Muslims make up 5% of the Dansalan collection. This is an indication of how little scholarship has been devoted to that largest of all Muslim Filipino groups inhabiting the Cotabato region. In contrast, written materials on the Yakan, Samal, Tausug and Badjaw people of the Sulu archipelago comprise 15% of the material collected thus far.

The strength of the Dansalan collection is in the area of post-Spanish material. When the United States assumed sovereignty over the Philippines at the end of the last century, there were no Filipinos who offered stronger resistance than did the Muslim Filipinos. Much was written about the pacification of "Moroland" and the people of America came to learn about the Moros. The controversy over how America dealt with the Moro problem in the southern Philippines brought local and world attention to the Muslim Filipinos.

Serious study of Muslim Filipino history presupposes an understanding of the religion of Islam. The history and culture of Muslim Filipinos cannot be separated from their religion. The Dansalan Research Center has many books on Islamic faith, doctrines, and practices and on Islam in the neighboring countries of Southeast Asia. All of these books are in English and have been authored by recognized Christian and Muslim scholars of Islam. Likewise, to place Muslim Filipinos in the context of the Philippine nation, we do have limited Filipiniana and Southeast Asian material.

If it is impossible to study Muslim Filipino history without a general understanding of their religion, likewise it is impossible to study their history without an understanding of their culture. No group of people live in isolation, and historical events are shaped by culture patterns, social values and geographical surroundings.<sup>1</sup>

Now for some suggestions as to general background reading for the study of the history of Muslim Filipinos. An American Citizen and U.S. Army surgeon, Dr. Najeeb M. Saleeby, played an important role in the organization of government for the Muslim. Mr. Saleeby was himself a Lebanese Christian and an Arabic speaker. Though a foreigner he was

especially sensitive to the problems of Filipino Muslims. The following two books are a "must" for a study of Muslims in the Philippines:

Saleeby, Najeeb M. *The Moro Problem: An Academic Discussion and Solution of the Problems of the Government of Moros of the Philippine Islands*. Manila: P.I. Press of E.C. McCullough, 1913.

Saleeby, Najeeb M. *Studies in Moro History, Law and Religion*. Manila: Bureau of Public Printing, 1905. Reprinted by Filipiniana Book Guild, Volume 24, 1976.

Dean Cesar Adib Majul of the Institute of Islamic Studies, PCAS, also has written on Muslim Filipino history with great sensitivity and scholarship. He is the author of several books and more than thirty historical essays. Dean Majul's book, *Muslims in the Philippines* (Quezon City: University of the Philippines Press, 1973) brings Muslim Filipino history up to the American occupation at the turn of this century. Dean Majul's book begins with the coming of Islam to Malaysia and the Philippines and takes the reader through the Moro Wars and the decline of the Sulu Sultanates.

In 1974, Dr. Peter Gowing and Dr. Robert McAmis edited *The Muslim Filipinos: Their History, Society and Contemporary Problems* (Manila: Solidaridad, 1974). This collection of 25 essays is divided into four parts, namely: The Past, The Muslims of Mindanao and Basilan, and Problems of Integration, Education and Modernization.

A book to be published before the end of this year entitled *Muslim Filipinos: Heritage and Horizon* by Dr. Peter Gowing of the Dansalan Research Center gives a fine overview of the whole period of Muslim Filipino History. Other authors have selected portions of history to write about, but now for the first time we will have an opportunity to read a summary of Moro history from pre-Islamic days to the events of 1978. What enhances Dr. Gowing's forthcoming book ever more than the overview of history are the chapters on society and culture, lifeways and mores, literature, music and dancing, and decorative and industrial arts.

An essay by the same author "Christian-Muslim Relations in Insular Southeast Asia" (Vol. 6/3, March 1971.), places Muslim-Christian relations in context in southeast Asia. In the Philippines where Muslims are in the minority it is well to remember that there are almost three times more Muslims in insular southeast Asia than there are Christians.

## The Pre-Spanish and Spanish Periods

Scholars delving into this period of history must return to the Spanish sources. The Newberry Library of Chicago has an extremely rich collection of primary material on this period of history. The Dansalan Research Center has selected from that collection those materials that relate to Muslim Filipinos. The material is on microfilm and a good reading knowledge of Spanish is required to use these resources. For example, the following documents come from the period of the "Moro Wars":

Bernaldez y Fernandez de Folgueras, Emilio. *Resena historica de la guerra al sur de Filipinas sostenida por las armas españolas contra los piratas de aquel archipiélago desde la conquista hasta nuestros dias. . .* Madrid, 1857. 243 pp. plates, maps, plan, (Description of Mindanao, Basilan, Jolo, Paragua, and Tawitawi, and a history of Moro pirates.)

(Bodadilla, Diego de). 1590-1648; S.J. *Relacio de la gran isla de Mindanao y de su conquista por los espanoles* (in *Bol. Soc. Geog. Madrid*, 22 (1887-111-16).

*Guerras piraticas de Pilipinas contra Mindanao y Joloanes, corregidas e ilustrades por don Vicente Barrantes. . .* Madrid, 1878, xvi, 448p. *Bibl. hisp. – ultra marina*, 3). (printed from an anon. ms. Covers 1579-1806. Includes letters of Francisco Lopez (Sept. 15, 1637) and Pedro de Strada (july 8, 1748) also a bibliography).

Montero y Vidal, Jose. *Historia de las Pirateria Molavo-mahometana en Mindanao, Jolo y Borneo . . .* Comprende desde el descubrimiento de dichas islas hasta junio de 1888. . . Madrid, 1888. 2v. (Standard authority on Spanish-Moro relations, indexed.)

The other major primary source material is *The Philippine Islands, 1493-1898* (edited, anotated and translated by Emma H. Blair and James A. Robertson. Cleveland, Ohio. Arthur H. Clark Company, 1903-1909), in 55 volumes, makes available some of the most important Spanish documents relative to the Moros during the period of Spanish colonization.

Secondary sources for the Spanish period are more abundant. "Mindanao, 1521-1665," and M.A. Thesis by Donata Taylo (Manila, University of the Philippines, 1955. 123p.) depends heavily on Blair and Robertson sources for background. It puts into perspective events

throughout Mindanao during this period. Dr. Saleeby's two books mentioned earlier for their general background material are also excellent for this period of history. Filipiniana Book Guild in 1976 did all historians a favor by putting into print a heretofore unpublished manuscript by Antonio Martel de Gayangos, *The Island of Mindanao: Its Actual Status and The Reforms It Demands*. (Manila: Filipiniana Book Guild. Vol. 24, 1976). The author was a Spanish government official in Mindanao for six years and this valuable document was prepared about 1885.

President Ferdinand E. Marcos, in *Tadhana: The History of the Filipino People* (Manila: Tadhana Foundation, 1976, Vol. 11/2), devotes one chapter, "The Muslim Front," to the second century of Spanish colonization in the archipelago.

Jolo became a major port of commerce and world trade in Spanish times. The Chinese, South Asians and Europeans frequented Jolo port bringing with them adventures and explorers. Shipping records, diaries and artifacts left behind have provided much for present day scholars to work with. Some of the material that I have listed as being particularly relevant to the Sulu area during this period of history, is also relevant to all the major Muslim groups of the southern Philippines. Since the religion of Islam is an overarching factor for the Maguindanaon, Maranao and the peoples of Sulu, these same peoples are not isolated in their historical and cultural background. Thus to make an accurate study of the history of the Maranao or the Maguindanaon, one must read and be well acquainted with the material on the history of the islands of Sulu. Five fairly recent theses and dissertations are worth mentioning at this point as they relate to this period.

Hunter, Stephen Carl. "English, German Spanish relations in the Sulu question, 1871-1877." (University of London, M.Sc., 1963. 201p.)

Reber, Anne Lindsay, "The Sulu world in the eighteenth and early nineteenth centuries: A Historic-graphical problem in British writing on Malay piracy." (Cornell University, M.A. 1966. 316 p.)

Reynolds, John Keith. "Towards an account of Sulu and its Borneo Dependencies, 1700-1878." (University of Wisconsin, M.A. 1970. 124p.)

Warren, James F. "Trade, raid, slave: The socio-economic patterns of the Sulu zone, 1770-1898." (Australian National Uni-

versities. Ph.D., 1975. 520 p.)

Winslow, Frances B. "The Islamization of the Philippines." (McGill University, M.A. 1968. 164 p.)

A welcome addition to the Philippine history and culture scene is a ten-volume set of books currently being published (five volumes are available as of September 1978). *Filipino Heritage* (Manila: Lahing Pilipino, 1977) with Alfredo R. Roces as editor-in-chief is an excellent addition to Filipiniana. If you do not already have these books in your high school or college library, I would urge all of you to encourage your school administrators to acquire a set.

Two short essays by Dr. Eric Casiño in *Filipino Heritage* should be included in reading about this period: "The Relationship of Borneo Celebes and Mindanao." (Volume II) and "Two Kingdoms," (Volume II).

Dean Cesar Majul has also written the following essays in *Filipino Heritage* that deals with the Spanish period in the Sulu Areas

1. "Celestial Traders in Sulu" (Volume III).
2. "The Coming of Islam" (Volume III).
3. "The Moro Wars" (Volume IV).
4. "The Shifting Winds of Trade" (Volume V).
5. "State craft" (Volume V).
6. "Sulu power game" (Volume V).
7. "Tarsilas" (Volume III):

Cornell University published Reynaldo C. Ileto's M. A. thesis "Maguindanao, 1860-1888: The Career of Datu Uto of Buayan." (Data Paper: No. 82, Southeast Asian Program, Department of Asian Studies, Cornell University, 1971. 72p.) A span of the Maguindanao past from as early as the 16th century provides the background for this hero of the Pulangi Valley.

"The Maguindanao core lineage and the Dumatus" by Michael O. Mastura (*The Notre Dame Journal*, Volume 7/2, July 1977 traces the royal descent from before Sharif Kabūnsuwan to the present. Royal descent of the Maguindanaos cannot be traced without a fairly accurate account accompanying it, and this the author does. Students of Maguindanao history will do well to read Atty. Mastura's forthcoming book on the subject.

Cesar A. Majul, in his article, "The Unconquerable Sultan" (*Filipino Heritage*, Manila: Lahing Pilipino, Volume V), writes of Qudarat, the Maguindanaon warrior of the early 17th century. James Stewart's dissertation "People of the flood plain: The changing ecology of rice farm-

ing in Cotabato, Philippines" (University of Hawaii, Ph.D., 1977), devotes a chapter summarizing history and culture of the Maguindanao.

The Maranao people inhabiting the interior Lake Lanao region has fewer contacts with adventurers, explorers and Spanish missionaries than did other Muslim groups. This is not to say that the Maranaos did not develop their own literature during this period. The Maranao language in Arabic script was used for their religious literature. The "Darangan," the epic folk narrative of the Maranaos developed through the centuries via the oral tradition. The Darangan may hold the key to discovering Filipino pre-Spanish history and culture.

David L. Hamm's paper, "Iligan, the center of Spanish military and spiritual aggression from 1596 to 1768" (University of Chicago Divinity School, 1965), uses Spanish sources from Blair and Robertson's *The Philippine Islands* plus the material at the Newberry Library in Chicago. Little has been written about Maranao history during the Spanish period and Mr. Hamm's paper is an important contribution. Mamitua Saber's "The Spanish fleet on Lake Lanao" (*The Sunday Times Magazine*, Vol. 5/172, February 5, 1960, adds an interesting bit of information regarding the period. In the present day of "instant" foods and do-it-yourself-kits, the Spanish were well ahead of their time. As early as 1639, the Spanish military brought dis-assembled ships to Lake Lanao that were assembled and launched for exploration around the lake.

### **The American Period of Muslim Filipino History**

The 47-year long period of American government for Muslim Filipinos produced a great deal of material. Perhaps Americans are noted for keeping diaries, writing letters and making all reports in triplicate. Scholars of this period can find much primary material to work with. Following are some of the primary resources available at the Dansalan Research Center:

1. The "Annual Reports" of the governors of the Moro Province to the United States War Department, Bureau of Insular Affairs and the Philippine Commission from 1898 to 1920. (The Dansalan Research Center does not have a complete collection of "Annual Reports" but there are sufficient reports covering the period to acquaint the scholar with events and

life in the area during those years of U.S. military administration.

2. **The Joseph R. Hayden Collection.** While Joseph R. Hayden was Vice-Governor General for the Philippines, he painstakingly scrapped, clipped and indexed Philippine newspapers for more than a decade. He made use of fugitive publications and of Philippine periodicals which have not been available in other libraries because of the devastation of World War II. The "Hayden Collection" and the materials that it contains on the Moro Province, Lanao and Sulu during the years of 1926 to 1937 cannot be found in other places. The Research Center has this material on microfilm.
3. **United States Congressional documents.** "The Sulu treaty, the Sultan and his Datus, status of slavery, trade, land regulation, religion and other domestic relations." Insular Division, May 24, 1901. "Treaty with the Sultan of Sulu. (Senate Document No. 136, 56th Congress, First Session).
4. **Scattered Letters.** Henry Gilhouser's letter of 1916 regarding events and problems at Bayang, Lanao del Sur. (Original document on file in the Library of Congress, Washington, D. C.) . . . An important document from the Franklin D. Roosevelt Archives in Hyde Park, New York in a letter from 120 leading datus of Lanao in 1935 asking that should independence be granted to the Filipinos, the Muslims shall remain under the Americans. The idea of an independent Muslim state within the territorial boundaries of the Philippine nation is not a new idea with Filipino Muslims.
5. **"Annual report of the Provincial Governor of Free Lanao."** Marcelo T. Paise as Provincial Governor of Free Lanao writes of World War II, events in the Lanao region. (Dansalan City: November 18, 1942 to June 30, 1944.)

Now for a few examples of secondary sources for the American period: Peter Gowing's book *Mandate in Moroland: the American Government of Muslim Filipinos, 1899-1920* (Philippine Center for

Advanced Studies, University of the Philippines, 1977) is one of the first and most valuable contribution to historical research on the Moros under American rule. The book covers closely the period of 1899 to 1920, that is, from the initial establishment of the American military control in the southern Philippines up to the abolition of the Department of Mindanao and Sulu. Two essays by Dr. Gowing that deserve mention as they relate to general background reading for the American period are: "Moros and Indians: Commonalities of purpose, policy and practice in American government of two hostile subject peoples," *Dansalan Research Center Occasional Papers*, No. 6 (January 1977); "The White man and the Moro: A Comparison of Spanish and American policies towards Muslim Filipinos," *Solidarity*, Volume 6/3, (March 1971).

*The Filipino Muslim Armed Struggle, 1900-1972* by Samuel K. Tan (Manila: Filipinas Foundation, 1977) deals with the armed struggle of Muslim Filipinos during these years. An M.A. thesis by Clifford N. Smith entitled, "A History of the Moros: A Study in conquest and colonial government" (University of Chicago, M.A., 1943. 118 p.) gives a critique of Spanish and American occupation policy and their results. This particular study of Moro history brings the reader through the Commonwealth period to the beginning of independence. A particularly important Ph.D. dissertation for this period is "Muslim but Filipino: The Integration of Philippine Muslims, 1917-1946" by Ralph B. Thomas (University of Pennsylvania, 1971. 362 p.) adds to our background information for 20th century history.

Several more Ph.D. dissertations completed in the last few years deal with government problems and military administration of the Moro Province. They are:

- Casambre, Napoleon Jimenez. "Francis Burton Harrison: His administration in the Philippines, 1913-1921". Stanford University, Ph.D., 1968. 10 chapters with individual pagination.
- Jornacion, George William. "The Time of the eagles: United States Army officers and the pacification of the Philippine Moros, 1899-1913". University of Maine, Ph.D., 1973. 303 p.
- Thompson, Wayne W. "Governors of the Moro Province: Wood, Bliss and Pershing in the Southern Philippines, 1903-1913". University of California, San Diego. Ph.D., 1975. 300 p.
- Donald Smythe in *Guerilla Warrior: The Early Life of John J. Pershing* (New York: Scribner's). Deals with administration and pacification exploits of the Moros.

Two theses are important for this period as they relate to the Sulu region. These are: "A History of American Occupation and Administration of the Sulu Archipelago, 1899-1920" by Dorothy Rogers (University of San Francisco, M.A., 1959. 134 p.); and Samuel Tan's M.A. thesis which was later published by the University of the Philippines under the title, *Sulu Under American Military Rule, 1899-1913* (Quezon City: University of the Philippines Press, 1968.) Henry Funtecha's thesis, "A Historical Study of the American Military Occupation of the Lake Lanao Region (1901-1913)" (University of San Carlos, M.A., 1974), details early hostile encounters between Americans and Maranaos and the military attempts at pacification.

An interesting document from the World War II period is a report submitted to the Research Commission of the Philippines (a Japanese World War II government body) by Teofisto Guingona entitled "A Historical Survey of Policies Pursued by Spain and the U.S. Toward the Moros in the Philippines" (Manila: 1943). Also Ralph B. Thomas' paper "Asia for Asiatics" Muslims Filipino Responses to Japanese Occupation and Propaganda During World War II (*Asian Forum*, September 1972 and *Dansalan Research Center Occasional Papers*, No. 7).

### **Period of Philippine Independence, 1946 to the present**

The period of Philippine independence is marked by tragedy. The state of affairs in Moroland took a turn for the worse with the "Corregidor Incident" in March 1968. Using this date of 1968 as the beginning of the Mindanao-Sulu Crisis, a wealth of primary Mindanao material becomes available to the student of Muslim Filipino history. The Mindanao-Sulu crisis has been well covered by the Philippine and foreign press. Such journals as *Far East Economic Review* and *Asiaweek* regularly carry articles on the Philippine south.

The Philippine government in an effort to inform the nation and the world has produced a number of information pamphlets and books that spell out the government's position in the current conflict. As the number of government documents has increased, there has likewise been an increase in publications from the Moro National Liberation Front. The Moro National Liberation Front also have their public, both here and abroad, that they must keep informed.

An important part of the holdings of the Dansalan Research Center for this period is a near complete collection of newspaper clippings

on Muslim Filipinos for the last ten years. However, one must remember that just because it is in a newspaper it is not necessarily true. Still, a comprehensive collection of clippings does give trends and policies.

The Alonto family of Lanao del Sur have always been vocal spokesmen for the Muslim point of view. For the purposes of this paper, I will mention only three papers that have been written by Ahmad Domocao Alontö.

1. "The Religious Predicament of the Muslim Filipinos in the 70's." Paper read at Symposium on the Filipino Muslims, Mindanao State University, Marawi City, January 21-23, 1972.
2. "Conspiracy to Liquidate Islam in the Philippines." Paper prepared for Ashar Academy of Islamic Research, Seventh Islamic Conference, Cairo, University of Arab Republic, Sept. 9-15, 1972. 27 p.
3. "The Repression Against the Muslim Minority in the Philippines." Marawi City, *Ansar el Islam*, April 1976. 20 p.

Domocao Alonto's nephew, Abul Khayr Alonto, a Lanao del Sur leader of the Moro National Liberation Front, returned to Marawi City during the ceasefire period in January 1977 and gave a rousing speech that was later published by the *Ansar El Islam* (Marawi City: January 29, 1977).

*Ansar El Islam* was very active in its publication prior to martial law and Pargalian Balindong's paper "Political Basis of the Mindanao Crisis" was produced on the occasion of the Second National Islam Symposium in Marawi City in late April, 1972. Many papers published in the Philippine press are a product of this era. They are too numerous to mention as a part of this paper, but almost all of them are available at the Dansalan Research Center.

Following is a selected list of some of the Philippine government documents that have been published in the last five years. Certainly this list is not inclusive, but it does give you an idea what is available:

1. *Focus on Muslim Mindanao*. Official documents relating to Muslim Mindanao, Volume I, 1974. 42 p.
2. *Code of Muslim Personal Laws of the Philippines*. Manila: August 20, 1975. 60 p.
3. *Zamboanga Peace Talks*. A documentation of the proceedings of the Zamboanga Peace Talks held at Zamboanga City, April 17-19, 1975.

4. *Background Information on the Situation in Southern Philippines*. Department of Public Information. Manila: October 1976. 76 p.
5. *The Search for Peace, Unity and Progress in Muslim Mindanao*. Manila: 1977. 41 p.
6. "Presidential Decree No. 1083 – A Decree to ordain and promulgate a code recognizing the system of Filipino Muslim laws, codifying Muslim personal laws, and providing for its administration and for other purposes." *Official Gazette*, Volume 73/20 (May 16, 1977).
7. "White paper on ceasefire violations and terrorist atrocities in southwestern Mindanao and Sulu." Manila: Southern Philippines Research and Information Group, October 29, 1977.
8. *Continuing Ceasefire Violations by the MNLF*. Department of Public Information, Manila: n.d., (ca. early 1978). 12 p.
9. *The Southwestern Philippines Question*. Department of Foreign Affairs, Manila: n.d., (ca. late 1977). 165 p.

Secondary materials for this period of Philippine Independence are likewise abundant. For example: The newspaper clippings which have been mentioned. In 1969, Alunan C. Glang published *Muslim Secession or Integration?* (Quezon City: Garcia Publishing, 1969). Mr. Glang outlines the establishment of the Muslim Independence Movement that began in Cotabato in 1968 and gives a biographical resume of present-day Muslim leaders. Jaimal D. Rasul, a Muslim attorney in Jolo, has written *The Philippine Muslims: Struggle for Identity* (Manila: Nueva Era Press, 1979) which is especially interesting in that it represents a popular Muslim viewpoint on various key historical, political, and cultural issues.

Several M. A. theses are important to mention for this period. In 1967 Thomas M. Wallis wrote a thesis for American University in Washington, D.C. entitled: "The Bases of the Moro Problem" (106 pp). Mr. Wallis writes on the political, economic and social bases of the problem and the attitudes and policy of the government towards these problems. Here in the Philippines, Datucan M. Abas wrote "The Muslim Secession Movement in the Philippines" (Manila: Manuel L. Quezon University, M.A., 1972. 153 pp.). Mohammed Fathy Mahmoud wrote "Muslims in the Philippines: How They Perceive Their Problems" (College of Public Administration, University of the Philippines, D.P.A., 1975. 455 pp.).

On the subject of Sabah and the Philippine claim to that territory

are Nestor Nisperos' Ph.D. dissertation "Philippine Foreign Policy On The North Borneo Question" (University of Pittsburg, Ph.D., 1969, 336 pp.), M. O. Ariff's book, *The Philippines' Claim to Sabah* (Singapore: Oxford University Press, 1970. 76 pp.), and finally the new book by Lela Garner Noble *Philippine Policy Toward Sabah* (Arizona: University of Arizona Press, 1977). Professor Noble's book follows her doctoral dissertation on the subject of Sabah.

There are concerned individuals living in the Muslim area or observing from the outside who have written from their perspective with keen insight and genuine concern. I have selected only a few of these essays to mention at this time:

1. Gomez, Hilarion M. Jr. "Muslim-Christian Relations" in *The Filipino in the Seventies*. V. Gorospe, Editor. Quezon City: New Day, 1973.
  2. Gowing, Peter G. "The Religious Position of the Muslim Cultural Communities in the Philippines" *Philippiniana Sacra*, XI/31 (January-April, 1976).
  3. McAmis, Robert D. "Muslim Filipinos 1970-1972" in *The Muslim Filipinos*, Manila: Solidaridad, 1974.
  4. Noble, Lela G. "The Moro National Liberation Front" in *Pacific Affairs*, Vol. 49/3, (Fall 1976).
  5. Noble, Lela G. "Muslim-Christian Conflict in the Philippines." Unpublished manuscript, November 1976.
  6. Noble, Lela G. "From Success to Stalemate: Stages in the Development of the Moro National Liberation Front." Paper prepared for the Annual Meeting of the Association of Asian Studies, Pacific Coast, Anaheim, California, June 1978.
  7. Noble, Lela G. and Astri Suhrke. "Muslims in the Philippines and Thailand." *Ethnic Conflict in International Relations*. New York: Praeger, 1977.
  8. Saber, Mamitua. "Majority-Minority Situation in the Philippines." *Solidarity*, TY, Vol. x/6 (July-August, 1975)
  9. Schlegel, Stuart A. "Muslim-Christian Conflict in the Philippine South." Unpublished manuscript, 1974.
  10. Tamano, Mamintal A. "How To Solve The Muslim Problem Without Bullets." *Solidarity*, December 1973.
  11. Tamano, Mamintal A. "The Muslim Problem." Paper presented to President Marcos, February 17, 1973, Manila.
- The period of Philippine independence from 1946 to the out-

break of the Mindanao conflict in 1968 produced a number of scholarly works on Muslim Filipinos. The items that I will mention are not basically historical in nature, but all deal with cultural practices and lifestyles. They must be read and studied to put historical accounts in context. Prior to open hostilities in 1968 it was a relatively quiet period on the Muslim Filipino scene and scholars felt a sense of freedom for travel and living in the area. Some of the doctoral studies done during this period are, namely:

1. Casifio, Eric. "The Jama Mapun," from Australian National University. This was later published as a book by Ateneo de Manila University Press (Quezon City: 1976).
2. Arce, Wilfredo F. "Leadership in a Muslim-Christian Community in the Philippines." (Cornell University, Ph.D., 1968. 220pp.) This study reflected on the problems of integration in Jolo town between the Muslim majority and Christian minority.
3. Nimmo, Harry A. "Social Organization of the Tawi-Tawi Badjau." (Honolulu, University of Hawaii, 1965. 176 pp.) As a result of Mr. Nimmo's work, two books were later published: *The Sea People of Sulu* (San Francisco: Chandler, 1972 and *Badjau of the Philippines*. (Ethnocentrism Series, Human Relations Area Files, New Haven, Conn., 1972).
4. Sherfan, Andrew D. "Customs and Traditions of the Yakan Tribe of Basilan Island, Southern Philippines With Emphasis on Muslim Influence." (Cebu City: University of San Carlos, Ph.D., 1973. 390 pp) A book based on his research topic was recently published by Fotomatic in Cebu entitled, *The Yakans of Basilan: Another Unknown and Exotic Tribe of the Philippines*. (Cebu City: Fotomatic, 1976).
5. Bruno, Juanito A. *The Social World of the Tausug*. (Centro Escolar University, Research and Development Center, Manila. 1973.) This ethnographic study gives insight into the cultural domains of the Tausug people.
6. Keifer, Thomas M. "Tausug armed conflict: The Social Organization of military activity in a Philippine Muslim Society." (Research Series No. 7, Philippine Studies Program, University of Chicago, 1968. 212 pp.) Dr. Kiefer has since published numerous essays in Philippine journals and two books have been published as a result of his study. *The Tausug: Violence and in a Philippine Moslem Society* (N.Y.: Holt Rinehart and

Winston, 1972), and *Tausug of the Philippines*. Ethnocentrism Series, Human Relations Area Files, New Haven, Conn., 1972.)

7. Stewart, James C. "People of the Flood Plain: The Changing Ecology of Rice Farming in Cotabato, Philippines." (Honolulu: University of Hawaii. Ph.D., 1977. 332 pp.)
8. Saber, Mamitua. "The Transition From A Traditional To A Legal Authority System: A Philippine Case." (University of Kansas, Ph.D., 1967. 212 pp.)
9. Mednick, Melvin. "Encampment of the Lake: The Social Organization of a Moslem-Philippine (Moro) People." (University of Chicago, Ph.D., 1965. 380 pp.)
10. Wulf, Inger. Dr. Inger Wulff, an anthropologist of the National Museum of Denmark has done more than ten in-depth essays on the Yakan people of Basilan. Most of her material has been published in Europe. Her research began in the early 1960's and continues to the present.

In conclusion, all of the materials that I have mentioned are available at the Dansalan Research Center. I have only suggested "highlights" for your study. The material suggested is by no means an inclusive list of the holdings, but merely representative of the kind of resources that are available. If you have inquiries about various topics, please write. . . or come and visit. Twice a year we published the *Bibliographical Bulletin* which is prepared on a topical basis. Perhaps you know of available material that we have not heard of and we welcome your calling our attention to new or fugitive documents. In the study of local and regional history, we hope you will see the Dansalan Research Center as an important repository of materials on Muslim Filipinos.