

RAIDERS OF THE SULU SEA





Ryan D. Biong
Assistant Prof. II
History Department
College of Liberal Arts
Western Mindanao State University
Zamboanga City, Region IX

Hezekiah A. Concepcion
Associate Professor
Social Sciences Department
School of Liberal Arts
Ateneo de Zamboanga University
Zamboanga City, Region IX

CONTEXT: RAIDERS OF THE SULU SEA

Oak3 Films:

- founded by Zaihirat Banu Codelli (CEO) along with Lim Suat Yen (COO) and Jason Lai (Director of Content) in 1996
- entered the international market in 2003 with a documentary co-produced with Discovery Asia named “The Gods Must Be Hungry”
- Co-produced documentaries, educational films, tele-movies, corporate films with film companies from different countries throughout the years



CONTEXT: RAIDERS OF THE SULU SEA

Oak3 Films:

- **“Raiders...” is a product of a co-production agreement between *Media Authority of Singapore* and *Korean Broadcasting Commission***
 - **First released in 2007 for *Q channel* Korea**
 - **distributed internationally by *Looking Glass International* through *Discovery Channel* and *History Channel* (for Asia) in 2008**
 - **Running Time: 48 minutes & 43 seconds**
- **Directed by: Idzwan Othman**



RAIDERS OF THE SULU SEA

CONTEXT:

“Raiders of the Sulu Sea” is a historical-documentary (2008) about the slave-raiding activities perpetrated by the Sama-Balanguingui and the Ilanun/Iranun under direction of the Sultanate of Sulu

Key Informants: Icelle D. Borja; Samuel K. Tan, PhD; Barbara W. Andaya, PhD; Julius Bautista, PhD; Margarita D. Cojuanco, PhD; and Halman Abubakar (Councilor, Jolo, Sulu)

KEY INFORMANTS

ICELLE GLORIA B. ESTRADA
Art Historian
Zamboanga City

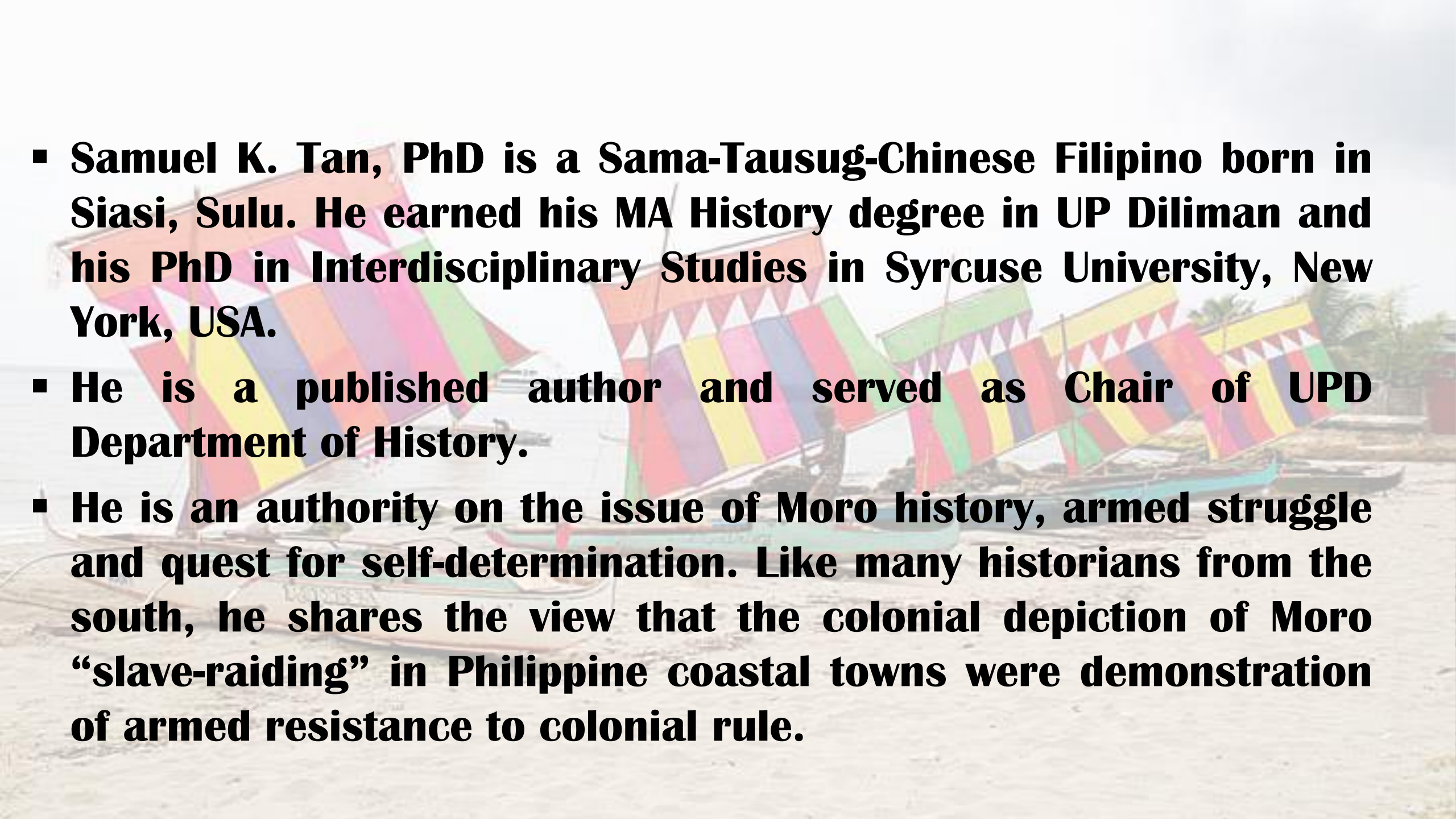


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- **Icelle Gloria Durano Borja Estrada was born in Zamboanga City.**
 - **A 7th generation direct descendant of Vicente Alvarez, the hero of Zamboanga City during the Spanish-American war;**
 - **She earned her first degree at the WMSU, BS HE and pursued her second degree at the U.P College of Fine Arts, major in Art History.**
 - **A collector of art;**
 - **Presently a research associate of the National Museum and for many years as Curator of Art Museum Exhibits here and abroad.**



DR. SAMUEL KONG TAN

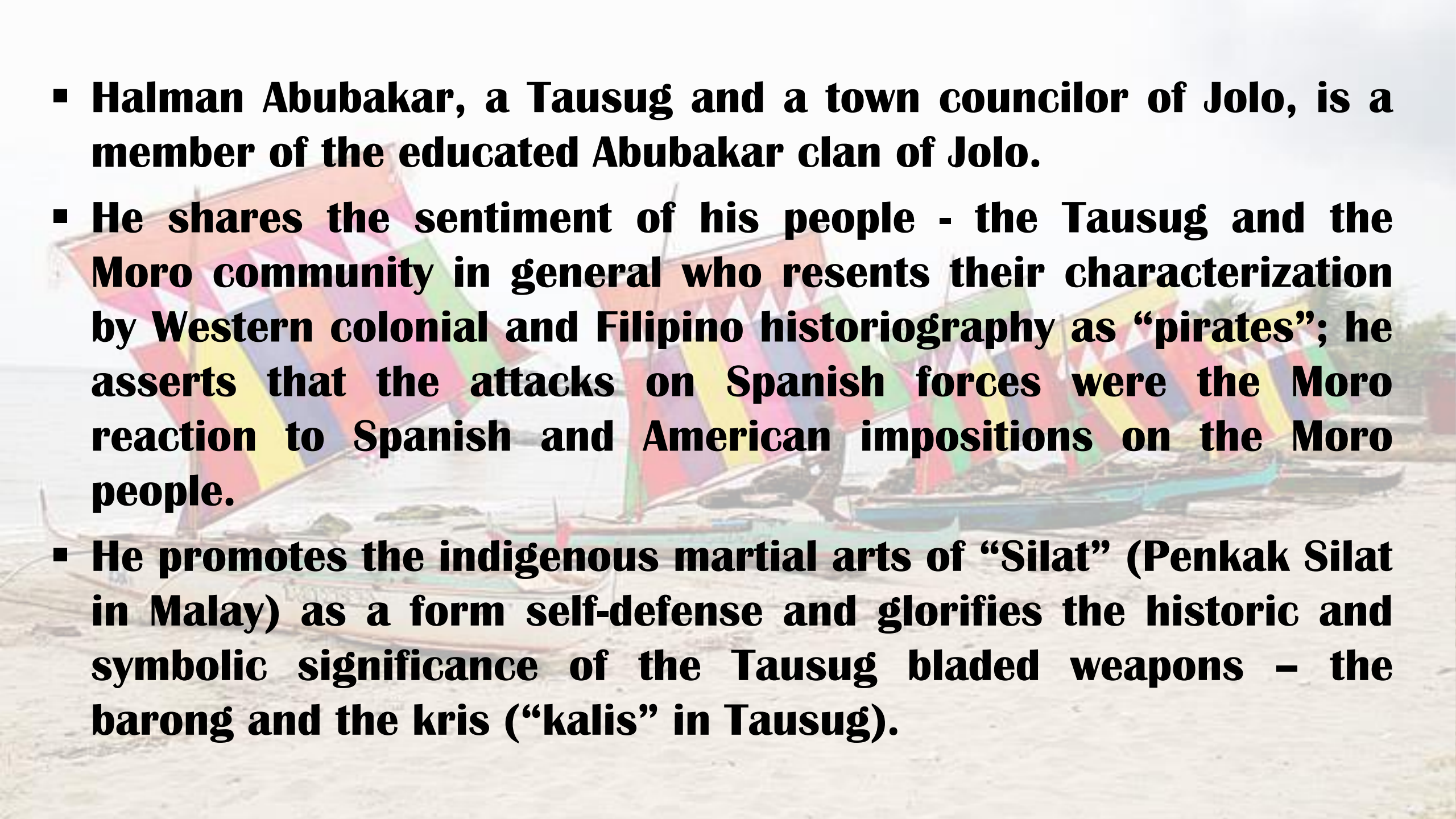
Pirates who were described by colonial newspapers

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- **Samuel K. Tan, PhD is a Sama-Tausug-Chinese Filipino born in Siasi, Sulu. He earned his MA History degree in UP Diliman and his PhD in Interdisciplinary Studies in Syracuse University, New York, USA.**
 - **He is a published author and served as Chair of UPD Department of History.**
 - **He is an authority on the issue of Moro history, armed struggle and quest for self-determination. Like many historians from the south, he shares the view that the colonial depiction of Moro “slave-raiding” in Philippine coastal towns were demonstration of armed resistance to colonial rule.**



HALMAN ABUBAKAR



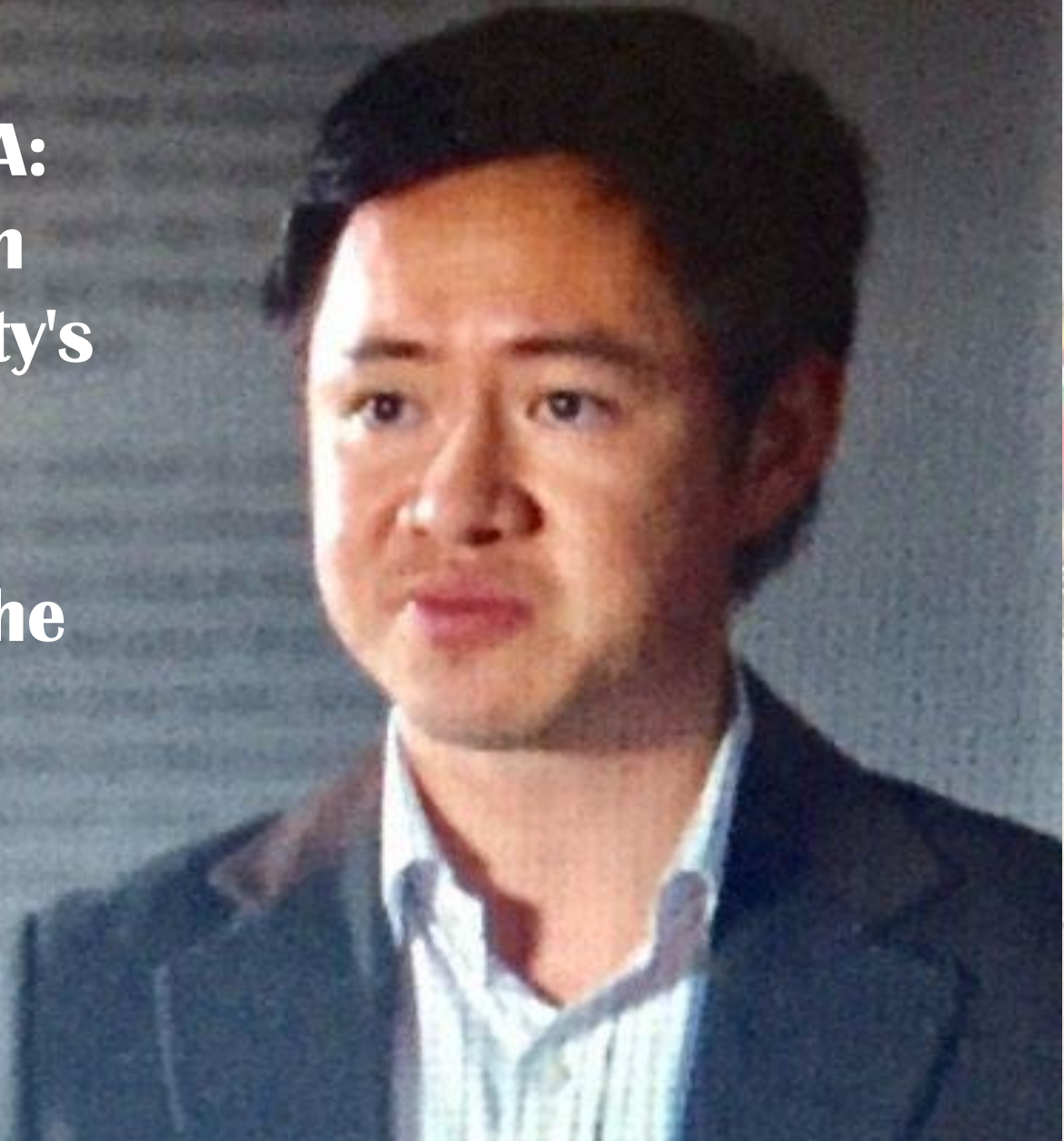
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- **Halman Abubakar, a Tausug and a town councilor of Jolo, is a member of the educated Abubakar clan of Jolo.**
 - **He shares the sentiment of his people - the Tausug and the Moro community in general who resents their characterization by Western colonial and Filipino historiography as “pirates”; he asserts that the attacks on Spanish forces were the Moro reaction to Spanish and American impositions on the Moro people.**
 - **He promotes the indigenous martial arts of “Silat” (Penkak Silat in Malay) as a form self-defense and glorifies the historic and symbolic significance of the Tausug bladed weapons – the barong and the kris (“kalis” in Tausug).**

The image is a composite. On the left side, there is a close-up portrait of a woman with short, curly reddish-brown hair, wearing a dark blue top and small earrings. She is looking slightly to the right with a gentle expression. On the right side, there is a background image of a beach. A large, colorful flag with horizontal stripes of yellow, red, green, and blue is flying. In the foreground, there is a small wooden boat on the sand. The background shows palm trees and a clear sky.

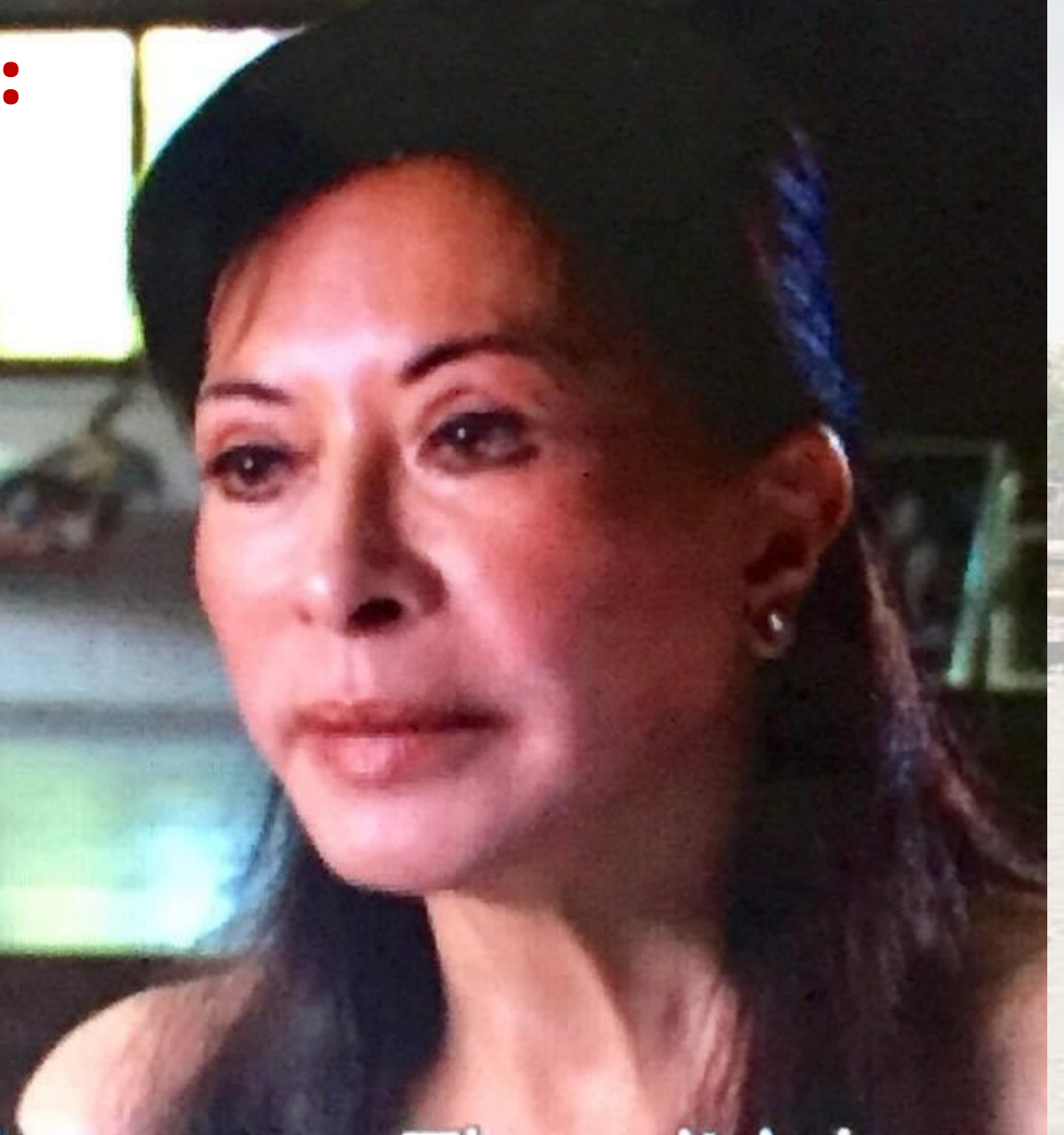
BARBARA WATSON ANDAYA:
Professor of Asian Studies
at the University of Hawai'i
and Director of the Center
for Southeast Asian Studies

MA in history at the
University of Hawai'i. She
subsequently went on to
study for her Ph.D. at
Cornell University with a
specialization in Southeast
Asian history.

**JULIUS BAUSTISTA:
Ph.D.in Australian
National University's
Centre for Asian
Societies and
Histories under the
supervision of
Reynaldo Ileto in
2004.**



MARGARITA COJUANCO:
PhD in History,
University of Santo
Tomas (UST) where
she researched on the
history of the Sama in
Sulu Archipelago.



RAIDERS OF THE SULU SEA

- **Tausug** or “people (Tau) of the current (sug)” constituted the people of the Sultanate of Sulu or *Lupah Sug* and speak the Tausug language that is related to the Butuan dialect (T.Kiefer, 1974)
- **Sama Balanguingui** – one of the Sama communities that originally inhabited the Tongkil Island group, they were relocated to Zamboanga peninsula coast and islands as a result of the 1848 military campaign
- **Iranun/Ilanuns:** They were portrayed as “merciless” in the documentary, inhabited the Ilana bay area in Southwestern Mindanao whose language is intelligible with the Maranaw. They were a fierce marine force of the Sultanate of Sulu.

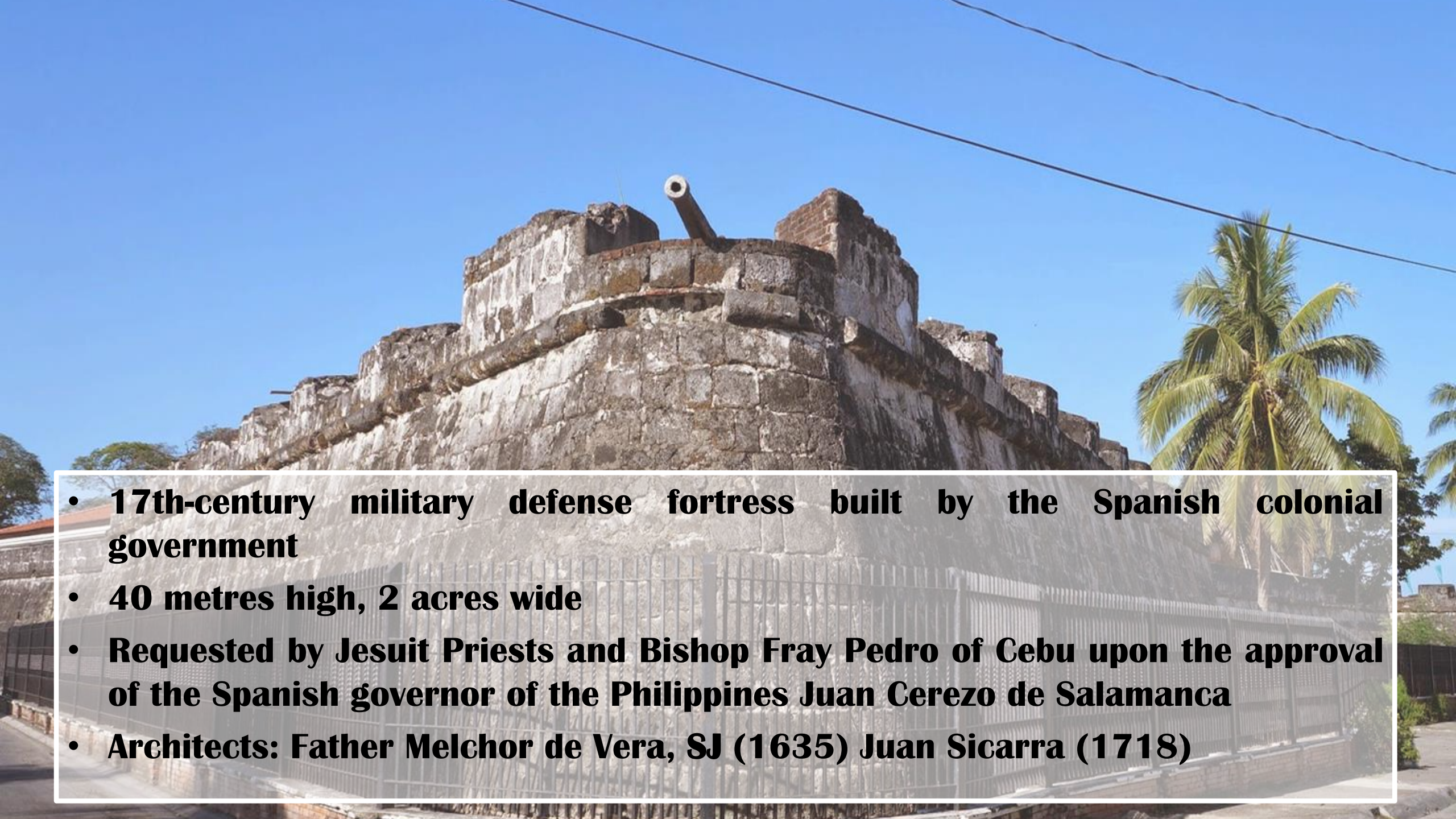


Fort Pilar

- **Fort Pilar**
- **Real Fuerza de Nuestra Señora del Pilar de Zaragoza** *Royal Fort of Our Lady of the Pillar of Zaragoza*
- **Formerly: *Real Fuerza de San José*** (Royal Fort of Saint Joseph)
- **Located in Zamboanga City**



(Aerial View)



- **17th-century military defense fortress built by the Spanish colonial government**
- **40 metres high, 2 acres wide**
- **Requested by Jesuit Priests and Bishop Fray Pedro of Cebu upon the approval of the Spanish governor of the Philippines Juan Cerezo de Salamanca**
- **Architects: Father Melchor de Vera, SJ (1635) Juan Sicarra (1718)**

CONTENT:SYNOPSIS OF THE FILM

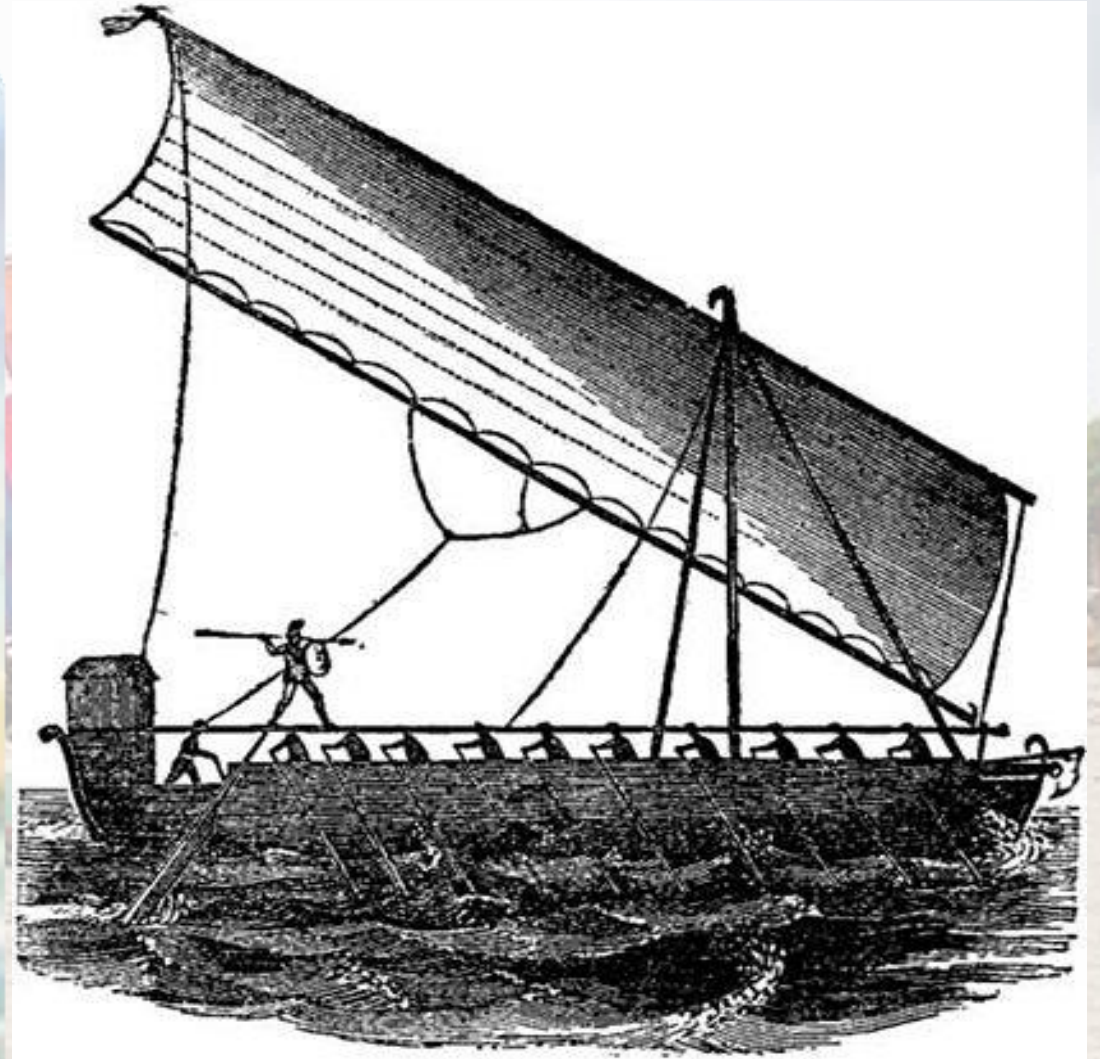
- **The documentary addresses Moro resistance versus Spanish and American rules in Southern Philippines.**
- **Moro raids on coastal areas demonstrated resistance versus Spanish rule.**
- **The much-feared Dalasi attack in December 1720 failed although Zamboanga was under siege (predated September 2013 siege)**
- **These raids were sanctioned by the Sultan for political and economic motives**
- **Spanish policy was to stop raids, participate and monopolize trade and propagate Christianity.**
- **Slave-raiding was part of the bigger regional trade in islands Southeast Asia.**
- **Moro defiance against American imposition dramatized resistance versus American rule (Bud Dajo incident, 1906 and Bud Bagsak, 1913)**
- **Colonial rule and armed conflicts in this region cause the impoverishment of Muslim areas.**

THE 13 MORO ETHNOLINGUISTIC GROUPS

1. Maranao	Lanao del Sur and Lanao de Norte
2. Maguindanao	Sultan Kudarat, North Cotabato, South Cotabato, Maguindanao and Sarangani
3. Tausug	Sulu, Tawi-Tawi, Basilan and Zamboanga provinces
4. Sama	Tawi-Tawi
5. Yakan	Basilan
6. Sangil	South Cotabato and Sarangani
7. Bajaw	Sulu, Tawi-Tawi and Basilan
8. Kalibugan	Zamboanga provinces
9. Mapun	Tawi-Tawi
10. Iranun	Lanao, Maguindanao and Cotabato provinces
11. Kalagan	Davao Provinces
12. Palawani	Palawan
13. Molbog	Southern Palawan



SLAVE-RAINING VESSELS



Garay

“MARITIME CIVILIZATION”

- **Proof of a “maritime civilization” is based on 1977 archaeological findings from Butuan.**
- **Built sea worthy vessels navigated by adept sailors in a labor-intensive economy that bartered *birds’ nests, tripang, and pearls.***
- **Slaves worked as gatherers, rowers, helpers.**
- **Therefore, slave-raiding, sale and distribution was considered part of international trade in Southeast Asia.**
- **It was “legal.” (Abubakar, 2008)**

EXOTIC PRODUCTS



SULU in SPANISH TIMES



The Countess of Caspe, the wife of Spanish Governor-General Eugenio Despujol y Dussay, Count of Caspe, visiting Siasi Island, Sulu Archipelago, 1892.

Accessed from

www.pinterest.com/pin/329818372684369284/ October, 19, 2016

- Jolo was a “slave market” in the 18th-19th century.
- Panglima Taupan, a Balanguingui was a notorious slave raider.
- Spain wanted to control maritime trade in Sulu Sea in addition to its goal of Christianizing the population: “Money and mission can go together.”



Jolo town, Sulu Archipelago, in 1891

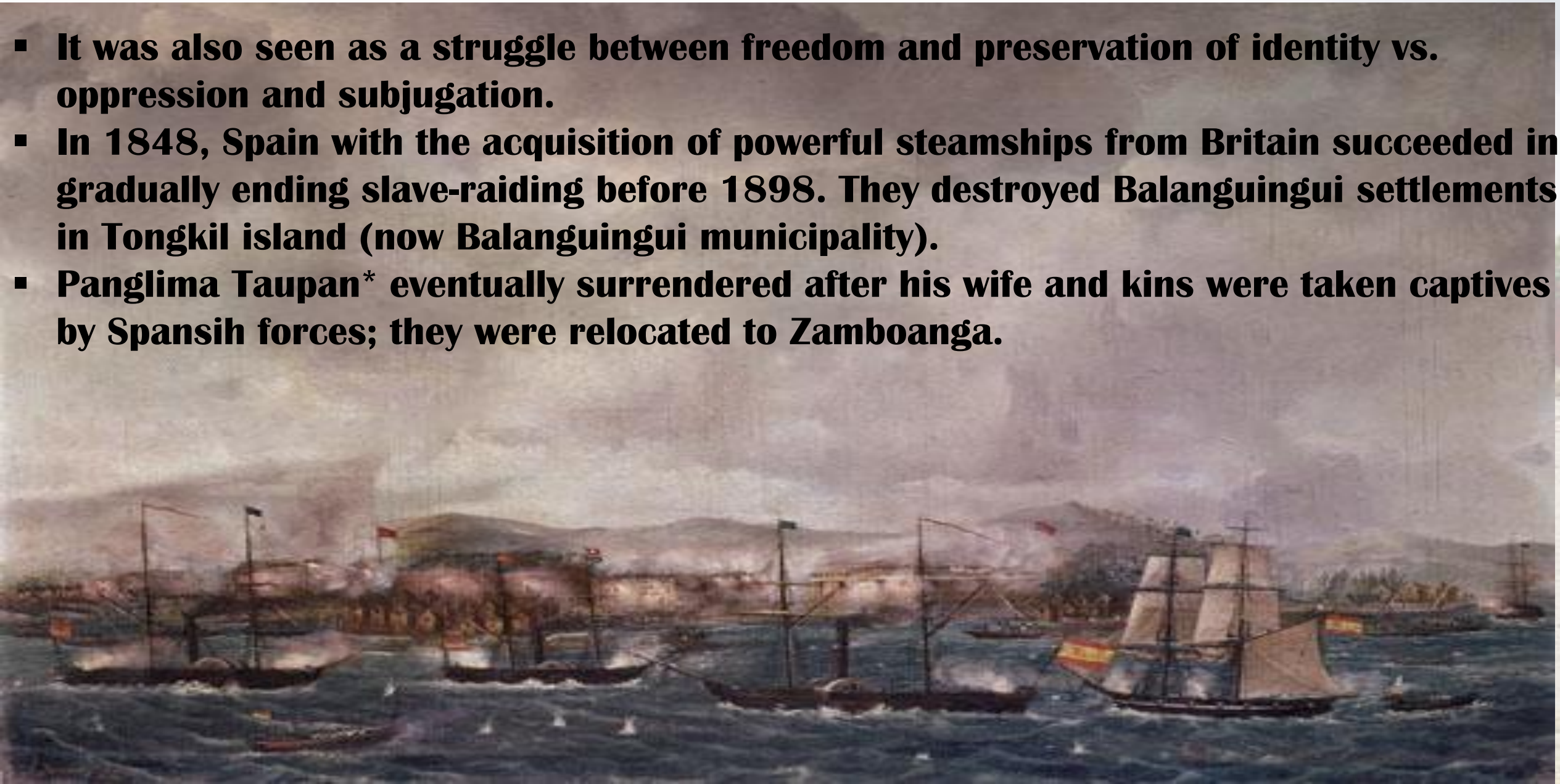


- **Kalis and barong for the Tausug and Balanguingui and kampilan for the Ilanun.**
- **Kalis is cherished for its symbolic connection and continuity with ancestors' struggle while the barong is valued for its steely strength in cutting into halves modern rifles like M-14 or Carbine.**
- **The Ilanun used the long and sharp kampilan to decapitate his opponent and extract his opponent's head.**



THE DESTRUCTION OF BALANGUINGI SETTLEMENT, 1848

- It was also seen as a struggle between freedom and preservation of identity vs. oppression and subjugation.
- In 1848, Spain with the acquisition of powerful steamships from Britain succeeded in gradually ending slave-raiding before 1898. They destroyed Balanguingui settlements in Tongkil island (now Balanguingui municipality).
- Panglima Taupan* eventually surrendered after his wife and kins were taken captives by Spansih forces; they were relocated to Zamboanga.



ADVENT OF AMERICAN RULE

American rule adopted the same policy towards the Muslim communities. Armed resistance to US forces in Sulu and Mindanao were considered banditry and lawlessness and were met with deadlier ferocity through the “pacification” campaigns of US Generals Leonard Wood and John Pershing who both served as Governors of the American-established Moro Province. The Tausugs who dared like Jikiri and other local datu (chieftains) to challenge US rule were relentlessly pursued and killed by the composite forces of US Army, Phil. Constabulary (PC) and Phil. Scouts.

Bud (Bundok) Dajo, Jolo, Sulu, 1906



Bodies of men, women and children were dumped in a shallow, common grave after the

Bud (Bundok) Bagsak, Jolo, Sulu, June 1913



The Catholic Church in 1961, Roman Catholic Vicariate of Jolo.
A permanent mission was established in Jolo by the Jesuits in 1876.



A Mosque in Sta. Barbara, Zamboanga City



RELEVANCE

- affirms and brings to popular consciousness the aftermath of the “Moro Wars”.
- overlooks the plight of the captives and slaves under study who partially contributed to the birth of a Creole language – Chavacano (Warren, 1985).
- reveals the disunity of the Moros as evidenced in the 1720 siege
- antedates the separatist movements in contemporary times - an “imagined community” (B. Anderson, 1983).

Today as in the past, the armed conflict in Southern Philippines can be viewed from different perspectives:

- Political – Moro struggle for self-determination
- Economic - freedom and right of the Moros to exploit natural resources
- Cultural – revival of indigenous arts and trade
- Social – tolerance and respect of religious differences

Definitely, there is a need to address the Muslim Filipino community’s struggle for self-determination and autonomy within the context of Philippine national sovereignty.

Reference:

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Readings

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Majul, Cesar Adib. ***Muslims in the Philippines***, 3rd ed. Quezon City: The University of the Philippines Press,

Warren, James Francis. ***The Sulu Zone, 1768-1898***. Quezon City: New Day Publishers, 1985.

Concepcion, Hezekiah A. "Southern Philippines under Spanish Rule" (chapter), in ***Reexamining the History of Philippine-Spanish Relations***. Manila: National Historical Commission of the Philippines, 2016.

Acknowledgment:
Prof. Rene Escalante, Ph.D.
Chair, DLSU Department of History

The background of the slide features a photograph of four outrigger sailboats, known as bangkays, resting on a sandy beach. Each boat has a large, multi-colored sail with a geometric pattern of triangles in shades of orange, pink, purple, green, and yellow. The boats are arranged in a line, receding into the distance. The sky is overcast and grey.

***Muchas Gracias! Magsukul!
Daghang Salamat.***