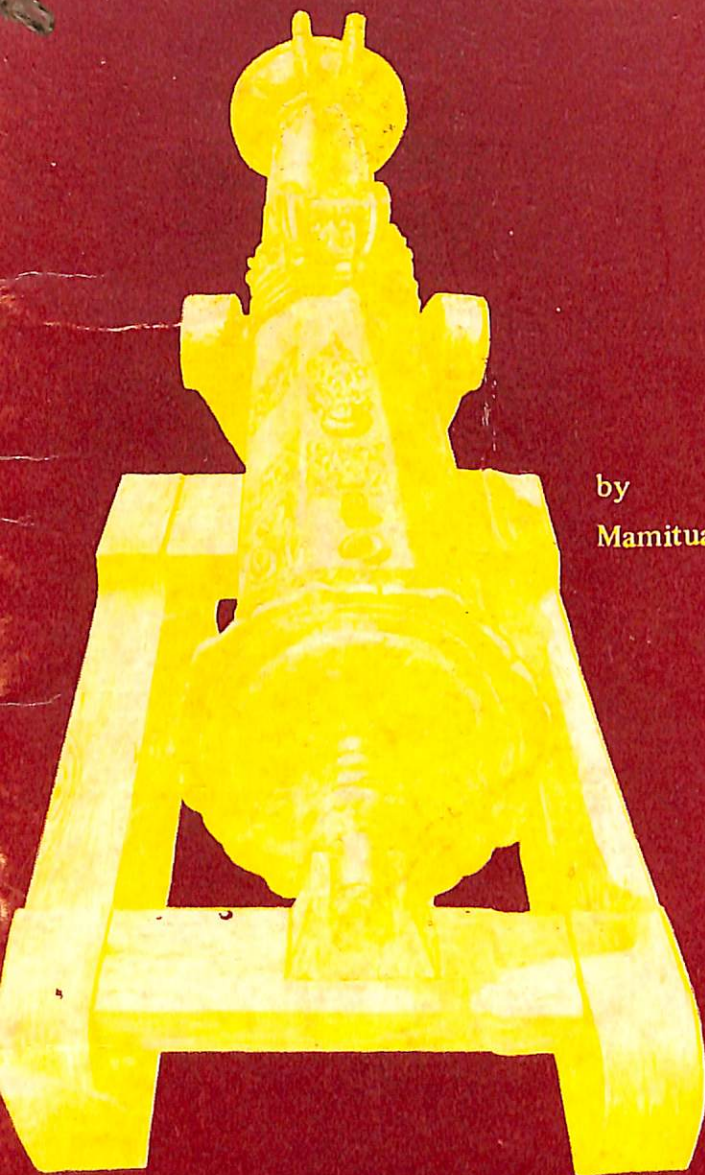


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OF MARAWI, 1895 and two related articles

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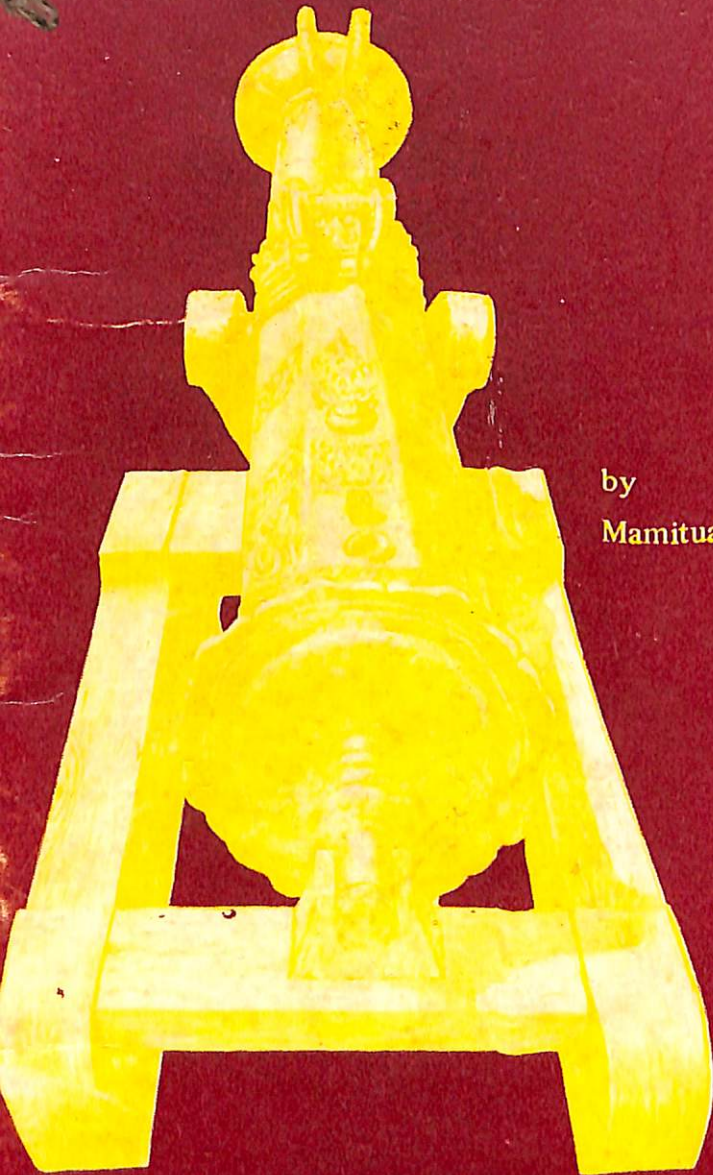
by
Mamitua Saber

University Research Center
Mindanao State University
Marawi City, Philippines

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FOREWORD
BATTLE OF MARAWI, 1895

and two related articles

by

Mamitua Saber

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Published by
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Marawi City, Philippines
1980

Cover: A large brass cannon (laila) from Borneo, the type used by Maranaos against the Spaniards during the battles of Marawi. Drawn by Henry Cocos from a photograph by Loren W. Fessler in "Maranao Art and Aga Khan Museum," *Arts of Asia*, VII, 3 (Sept.-Oct. 1977), 31-37.

February 12, 1980

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FOREWORD

Compared with such well-discussed defensive battles as Lapulapu's in Mactan (1521) and Rajah Soliman's in Manila (1571), the defense of Marawi, twice made, in 1891 and 1895, often appears in Philippine history only as a minor subject for a footnote. In reality, such is not the case. The Battle of Marawi, especially in 1895, was a major Spanish campaign planned meticulously, led by a governor-general and launched with 5,000 assault troops and field artillery. Led, on the defenders' side, by Amai Pakpak, the Battle of Marawi, moreover, is historically significant as the final chapter of the Spanish colonial wars and Filipino defensive heroism in the archipelago.

The three articles in this booklet treat of subjects related to that battle and the subsequent growth of Marawi City from that historic turn of events. In the process of reconstructing that segment of history, the author made use of local oral tradition merged with and authenticated by existing historical document, as well as fiction based on factual data. He hopes that with these essays, he has contributed additional substance to an important event in Mindanao and in Philippine history.

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MAMITUA SABER
Dean of Research
University Research Center
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February 12, 1980

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WHAT IS JIHAD?

The defence of Islam is repeatedly emphasized in the Qur'an and the Hadith. *Jihad*, which means struggle to the utmost of one's capacity, is a part of this defence. A man who, physically or mentally, exerts himself or spends his wealth in the way of Allah is observing the *jihad*. In the *Shariah*, *jihad* is used particularly for the war that is waged solely in the name of Allah and against those who perpetrate oppression as enemies of Islam.

This supreme sacrifice of lives devolves on all Muslims. If, however, a section of the Muslims offers themselves in a *jihad*, the whole community is absolved of its responsibility. But if none comes forward, everybody is guilty. This dispensation vanishes for the citizens of an Islamic State when it is attacked by an external force. In that case everybody must come forward for the defence.

If the country attacked has not the strength to fight back, then it is the religious duty of the neighboring Muslim countries to help her; if they fail, then the Muslims of the whole world must fight the common enemy. *Jihad* is as much a primary duty of Muslims concerned as are the daily prayers or fasting. One who shirks is a sinner; his claim as a Muslim is doubtful. He is a hypocrite who fails in the test for sincerity.

— Rephrased from Abul A'la Maududi, *Towards Understanding Islam* (Damascus: The Holy Koran Publishing House, 1977), pp. 140-141.

A JIHAD IN DEFENSE OF ANCESTRAL LAND

AT CAMP AMAI PAKPAK

The following account is based on oral traditions handed down by Muslim oldtimers in Marawi City and correlated with historical data from Spanish, American, and Philippine sources. This account is a small contribution to Moro history. That history in general seems unfortunately to be less-known or less-appreciated inspite of its being a part of the heritage of the Filipino struggle against foreign invasion and oppression.

This brief account tells of the writer's grandparents, father, and uncle and their participation in the historic resistance inside their *kota* (native fortification) against Spanish soldiers in the Battles of Marawi in 1891 and 1895, respectively, when the Muslim Maranaos were yet an independent and unconquered nation.¹

Warrior's Background

My grandfather was named Datu Sinal (Arabic form, Zainal); my grandmother was Bai Menango. They had two sons, Datu Taurak (my uncle) and Datu Saber (my father). The family belonged to the royalty (datus and sultans) of Buadi Sakayo, a community located in what is now Marawi City and which itself is made up of five or seven original communities, each having an ancestral landclaim handed down to descendants.

Datu Sinal was one of the ten children of Sultan Desarip of Bubong, the former site of "Fort Marahui", which was twice invaded

Reprint from *Dansalan Quarterly*, I, 1 (October 1979).

by the Spaniards in 1891 and 1895. The present-day descendants of Datu Sinal's brothers and sisters are our co-claimants to the fort site and its territorial premises at Camp Amai Pakpak (formerly called Camp Keithley and earlier Camp Marahui in historical records and government documents).

Bai Menango, my grandmother, was a daughter of Datu Pila Amai Sambilan, an uncle to Sultan Desarip. As one of the heirs to Datu Pila, my grandmother also inherited a wide tract of land below Signal Hill at Camp Amai Pakpak, adjoining the landclaim of Sultan Desarip's heirs. Both original landclaims of Desarip and Pila are today located in the territorial jurisdiction of the community of Buadi Sakayo where Camp Keithley was forcibly established by the United States Army in 1903.

Land Ownership Before Spanish Invasion

According to tradition ante-dating the Spanish invasion of Marawi City, Datu Desarip, grandson of Datu-sa-Rapitan, was the first crowned Sultan-sa-Bubong in the indigenous community of Buadi Sakayo. Ten kin-groups in the present-day community are heirs to his royal title as well as to the land which he left behind when he died. Datu Lakongan, who had the royal title of Watamama-sa-Maguindanao (obviously he had some Maguindanao ancestry) was Desarip's father, a son of Datu-sa-Rapitan.

Before the Spanish invasion in 1891, Sultan Desarip inherited from his father and grandfather a wide tract of land and was one of the local chiefs who controlled the communal fishing grounds adjacent to his land on the north shore of Lake Lanao.

While Sultan Desarip commanded the helping hands of a multitude of relatives and the labor of dependent followers (*sakops*), he cultivated his land extending from the lakeshore on the south to the north, a few hundred meters from Signal Hill (*Palao a Siningkaongan*), on the

east to the common boundary with the landclaim of the community of Guimba, and on the west to the premises of the *torogan* (royal house) of the Sultan of Marawi. The boundaries of the land within Camp Amai Pakpak are known to the old folks in Buadi Sakayo. Before they died a few years ago, my father, Datu Saber Sinal, and my uncles, Datu Taurak Sinal and Datu Mering Palang (one of Desarip's successors as Sultan of Bubong) often told me about our ancestral ownership of such land which up to now comprises the site of the camp.

Right at the center of this land were the buildings and premises of the pre-war (1941) Camp Keithley Elementary School and the Lanao High School to which I was sent by my late father between 1928 and 1939. As a schoolboy, I was always conscious that the land was ours through our family lineage genealogically described above.

From Sultan Desarip's generation to that of his grandchildren's time, the land was planted with fruit trees, betelnuts, bamboo groves, and upland rice. Thus, during his time and by native standards, Desarip was a wealthy sultan. He had rich storage of *palay* (*talyong*), animals, slaves, silver coins, and weaponry of cannons, Spanish guns, and numerous *kampilans*, *kris*es, and spears. With these resources, the sultan commanded the loyalty of his kinsmen, who were his warriors, and he also earned the fear of his enemies.

The chief element in the defense of Sultan Desarip's domain was his native fortification call *Kotawato* (stonefort) identified in Spanish records as "Fort Marahui". This fort twice resisted Spanish attacks under the leadership of the Sultan's brother-in-law, Datu Akadir, better known as Amai Pakpak in Spanish accounts. Desarip had died before the Moro-Spanish battles of Marawi in 1891 and 1895, leaving the defense of Fort Marahui to Amai Pakpak and the warriors of Rapitan.

Spanish Disturbance

As earlier stated, the Maranaos were a free and independent nation. Each of their Four Principalities (Pat a Pangampong) —named Bayabao, Masiu, Onayan and Baloi—were joined in a loose and ancient confederation which tied them together for common defense in case of invasion by foreign enemies.

Invasion of Maranao territory by outsiders traditionally resulted in *jihad*, or holy war in defense of religion, land, and people. As early as 1639, a Spanish expedition, under the joint military and religious command of Captain Francisco de Atienza and Fray Agustin de San Pedro, came for the first time to colonize the Lake Lanao region and to Christianize the Maranaos. Met with *jihad* resistance, the Spanish forces were driven back to Iligan Bay in 1640. Thereafter for two and a half centuries, no Spanish soldiers were able to penetrate the Lake region, despite the establishment of permanent Spanish settlements along the coasts of northern Mindanao.

The long period of Spanish control of the north coastal area from Cagayan westwards to Ozamis was a threat to the unsubjected Maranao community around Lake Lanao. Like their Ilanon (Iranon) kinsmen on the Moro Gulf who were traders and sea-farers, the Maranaos were blocked from peaceful commerce with their Muslim, Christian, and "pagan" Filipino brothers in northern Mindanao and the southern Visayan Islands. Besides Chinese trade goods, the Maranaos felt deprived of sugar, salt, dried fish, and coconuts from the regions around the Mindanao Sea basin. Such deprivation from economic necessities, led to Moro expeditions (labelled "piratical raids" by the Spaniards) against the controlled areas. These raids were, of course, part of the centuries-old Spanish Wars, and they resembled and revenged Spanish invasions of the Muslim settlements in Mindanao and Sulu and similarly resulted in the burning of homes, killing, torturing, and capturing of human beings. Spanish intrusions of this sort were visited

upon both the land and the kinsmen of Sultan Desarip during the first half of the 1890's.

Invasion and Occupancy of Fort Marahui

In the closing decade of Spain's colonial regime in the Philippines, the Manila government was faced with Filipino reform and revolutionary movements in Luzon. These movements were influenced by the pens and swords of great Filipino agitators of the likes of Rizal, Mabini, Bonifacio, and Aguinaldo to mention only a few of them. At the same time, the government planned the final conquest of the unsubjected Muslim areas of West Central Mindanao and the Sulu Archipelago.

In the unsubjected Lake Lanao area, the capture and demolition of Fort Marahui, the defense of which was taken up by Datu Amai Pakpak after the death of Sultan Desarip, was considered the key to the projected conquest of the whole region which was alive with numerous native *kotas*. In these forts every able-bodied man, woman, and teenage child was a *jihad* warrior.

Fort Marahui was constructed of rocks and stones, covered on the sides by thick vegetation. The defenders used antique cannons, traded or captured Spanish guns, and numerous bladed weapons. The Moro warriors were famous for fierce hand-to-hand encounters. The largest of the artillery pieces were three cannons called the *Balo*, the *Diatris* (Spanish *Dia Tres*) and the *Marawi*²—all mounted on the walls of the fort and each requiring large quantities of native gunpowder (*obat*).

Inside the *kota* was the *torogan* or great house of the late Sultan Desarip, which was given the royal name of *Samporna*. It served as a multi-purpose warriors' den, weapons storage house, ceremonial assemblyplace, as well as the residence of the royal immediate family.

Amai Pakpak took command of these defense assets when Desariop died.

In 1891, the long projected operations against the Maranaos began under the command of General Valeriano Weyler who landed a strong force at Parang on Illana Bay and penetrated northward towards the lake. This force also occupied Malabang. For the major assault on the lake Moros, Weyler deployed 1,242 heavily armed Spanish and Filipino soldiers in two columns, one moving up from Malabang and the other coming down from Iligan.

Weyler's forces seized Fort Marahui with a pincer movement at dawn on August 21, 1891, which was a Muslim holiday (Ashora). The Spaniards and the defenders suffered many casualties. Old folks of Marawi often related to us youngsters tales of the bloody encounters between attackers and defenders on the occasion of the assault on the fort. The details of the suffering of Datu Sinal's family from the attack will be related below. Datu Amai Pakpak who had led the resistance of his kota managed to escape capture when it fell.

Despite the fall of the fort, the campaign did not go entirely satisfactorily, as Weyler admitted,³ for three days later, the survivors of the expedition were forced to return to their seacoast bases as the Maranaos massed towards the ill-fated fort to avenge through a jihad the defeat of their kinsmen. Afterwards Maranao raiding parties repeatedly harassed Spanish settlements in northern Mindanao.

The Manila authorities decided that either the Moro raids would have to be checked or the subjugation plan would have to be given up. In 1894, Governor General Ramon Blanco, Weyler's successor, concluded that effective control of Lake Lanao could be secured by a fleet of light steam-driven gunboats. The Spanish government thereupon ordered from the English shipbuilders in Hongkong four steel gunboats which were later named the S.S. Gen. Blanco, S.S. Lanao, S.S. Gen.

Corcuera, and S.S. Gen. Almonte. These war vessels—which were transported overland from Iligan in sections and then assembled by English and Chinese engineers and workers on Lake Lanao—constituted a detachment of the Spanish Navy. The gunboats appeared on the lake after the second capture of Fort Marahui in 1895. Launched with them were three iron barges, each having a capacity of 220 men.

Meanwhile, as these vessels were under construction, Datu Amai Pakpak and his warriors from the Rapitan-Buadi Sakayo community busily reconstructed Fort Marahui which had been much damaged by Weyler's artillery in the assault of 1891. Additional giant cannons were mounted on the stone walls. Many Moro warriors came forward determined to join in jihad (called in Maranao *prang sabir*, "fighting for Islamic cause") under Datu Amai Pakpak's leadership.

General Blanco's expedition had more careful preparation than that of General Weyler. On March 10, 1895, after severe fighting including hand-to-hand encounters (*kris*es versus bayonets), and with heavy losses on both sides, Blanco's superior forces succeeded in planting the Spanish flag upon the fort for the second time. But it was at the cost of 18 attackers dead and 197 wounded, many of them poorly armed *disciplinarios* used by the Spanish Army as pawns against the Moro *kris*men who also heavily suffered in dead and wounded.

Blanco's garrison from Luzon occupied Marawi and assembled the four gunboats for the campaign against the *kotas* around Lake Lanao. But the government faced two other military problems: the Katipuneros revolt of 1896 and the outbreak of the Spanish-American War of 1898. The two events led to Spain's downfall in the Philippines. The Spaniards hurriedly evacuated the Lanao area, sinking their gunboats in the lake as they left. Soon the Maranaos faced a new and more formidable enemy who invaded and occupied their land.

A Fighting Family's Tragedy

The defeat, but heroic resistance, of the Maranaos is immortalized in their oral stories and poetry (*bayok*). Right down to the post-World War II years (1950's-1970's) the old survivors of the 1891 and 1895 battles of Marawi vividly told and retold tales of their brave and pathetic experiences. One such story was about Datu Sinal, a son of Sultan Desarip, and his ill-fated family. Here is a summary:

It was early dawn (August 21, 1891 in the Spanish record) when the women inside Fort Marahui woke up to cook food for the religious holiday of *ashora* which by custom would be served to the visiting *tuans* (religious leaders) or distributed to the neighbors. Datu Sinal's wife, Bai Menango, finished cooking and started preparing *lipet* (yellow rice, viands, and sweets wrapped in banana leaves). Her younger son, Makasimbar (later re-named Sabir or Saber), less than ten years old, was nearby watching his mother wrapping food. His elder brother, Taurak, was also in the big house with their father and other relatives.

From a wooded area north of the *kota* the Spanish troopers suddenly commenced firing with their hand-guns and artillery, killing many in the house inside the *kota*; Bai Menango was fatally hit in the breast and instantly died over the food she was wrapping for the holiday. The little boy, Makasimbar, was hit in the face and thrown to the floor beside his dead mother.

Amidst shouting and crying mixed with the enemy's fire, Amai Pakpak and his handful of warriors took their positions inside the *kota* reinforced by hundreds of warriors from the neighborhood who, hearing the gunfire, rushed to join them in the *kota* or to man the trenches outside the fort. The exchange of fire and occasional hand-to-hand fighting went on all day until dark. The attackers had superior organization and weapons against which the *kampilans*, *kris*es, and spears of the fierce and brave defenders were no match. Even so, many of the

attackers fell into the secret ground traps (*palsang*) with sharpened bamboo splits underneath which were strategically placed in the approaches to the fort.

Further fighting hopeless, some of the Moro warriors escaped from the fort and fled on foot or in *bancas* across Marawi Bay or into the Agus River behind the *kota*. The Spaniards entered only to find the fort littered with dead bodies and the wounded whom they finished off with their bayonets. They found a half-dead boy (Makasimbar) wounded in the face. A soldier thrust his bayonet through the boy's right shoulder and threw him into the canal outside the wall.

Makasimbar's brother, Taurak, with a bullet wound in his leg, pretended to be dead. Later, he crawled down outside the wall of the fort to look for his younger brother whom he thought had been killed. Under the cover of thick bushes, Taurak carried Makasimbar to the lakeshore a few hundred yards southwest from the fort, now held by the Spaniards.

Soon a boat-load of relatives from Dilabayan across the lake, who had come to aid the defenders of the fort, found the two wounded boys hiding behind rocks on the shore. They took the boys to safety, and their wounds were treated by native healers. Taurak recovered fast from his leg wound. Makasimbar's wounds healed after many months, but his right arm, shoulder, and left face skin were permanently deformed. Both lived to be over 80 years old. Relatives changed the name of Makasimbar to Sabir (hispanized "Saber") which means "martyr", in memory of the family who suffered from the *jihad* battle. When Taurak and Saber completely recovered, despite their scars, they joined their widower father, Datu Sinal who also survived the battle. In their old age the two brothers often told about the origin of their scars from the enemy's bullets and bayonet during the battle in 1891. When the Spanish victors left Marawi after that battle, Datu Sinal and other fighting kinsmen helped Amai Pakpak in reconstructing the fort in

readiness for future defense.

The next assault came four years later after General Weyler was succeeded by General Blanco who was determined to have a permanent victory over the lake Moros. By the end of 1894, Blanco had already massed his army and naval equipment at Iligan Bay preparatory for his operations in 1895.

Datu Sinal, still in his 20's, was one of the fort's cannoneers. One of the *lantakas* he tended is still kept as an heirloom by relatives in Dilabayan. When his sons last saw him alive, he was preparing for the momentary attack of the Spaniards by digging a ditch outside the *kota's* west wall.

He called Taurak saying: *Hay wata, kowaa ngka so baloto aken na perorani ngka sa manga pega ago niyog na song kano ago so ari ngka sa Toka, ka pelobaan ko si ina iyo.* ("Hey son, get my small fishing boat and load it with oranges and young coconuts and with your younger brother row toward Toka because I will search for your mother.").

With these words Datu Sinal ordered his boys to go away from the fort to safety. And he was telling them that in the forthcoming battle he would fight and die to join his deceased wife's soul. The two sons obeyed their father. As they reached Toka (on Bacolod Chico Islet), about a kilometer from the fort, the exchange of fire between the Spanish attackers and the Moros commenced. Taurak often recalled the moment. *Komiarab a Marawi*, he said, meaning, "Marawi was burning."

Blanco gave the Spanish version of the encounter in his report.⁴ Inside his *digo-digo* (commander's station) Amai Pakpak died fighting, together with Datu Sinal and many of their *jihad* warrior relatives whose bodies were not recovered after the Spanish capture of the fort. The few survivors were unable to withstand the enemy's superior might.

Among the survivors who swam across the Agus River to safety was Datu Mering Palang (a nephew and co-cannoneer of Datu Sinal), who, before he died years later, often related weird stories about the two battles in which he fought. He was one of Desarip's successors as the crowned Sultan of Bubong (site of Fort Marahui), being a grandson of the old Sultan. The Spaniards, however, became the new "sultans" of Marawi between 1895 and 1898, until the Americans succeeded to martial power and control of Lake Lanao.

Trinitario Segui (a Christian veteran of the Marawi invasion who had first come to Iligan in 1885) recalled in a published interview after World War II: "Had Amai Pakpak submitted to Spain, Mindanao would have more railroads than Luzon. I was one of the personnel who received the first materials for railroad construction . . . But then, Amai Pakpak would not have contributed [had he surrendered] to the defeat of Spain during the Philippine Revolution."

Aguinaldo's Recognition of Moro Heroism

General Aguinaldo's revolutionary junta sent secret agents or envoys to contact the sultans and datus in Mindanao and Sulu, urging them to join the Revolution in order to overthrow Spain's colonial regime. But there was not enough time to mount a common campaign against Spanish adversary. The resistance in Luzon, Mindanao, and Sulu were only connected by a common cause to shed blood against a foreign rule, though the Muslims were independent nations. However, they were also suffering from the common enemy's invasions.

It is possible, though not certain that General Aguinaldo's agents contacted Maranao leaders during the Revolution. If so, we have no information about their reply. It is significant, however, that not long after World War II, the Board of Pensions for Veterans of the Philippine Revolution inquired about survivors of the 1891 and 1895 battles of Marawi for recognition as fighters for independence. Comrades-in-arm

and kinsmen of Amai Pakpak were contacted for processing of pension applications. Datus Mering, Taurak, Saber, Pado, Kamama, Mostari, and Mapandi of Buadi Sakayo were recognized by the pension board whose chairman was none other than the aged General Aguinaldo. They were approved for monthly life pensions as revolutionary veterans.⁵ They regularly received monthly checks until they died. Thus did General Aguinaldo and the Veterans of the Philippine Revolution recognize that they had had Moro comrades-in-arms who heroically fought for independence just as surely as the brave men of Luzon and Visayas.

American Occupation

In 1902-1903, the U.S. Army established a base at Camp Marahui, later called Camp Keithley (on and beyond the site of Fort Marahui) which was enclosed with a barb-wire fence. The above mentioned Moro veterans and their kinsmen live in Bangon (Buadi Sakayo) outside the fence, although they were allowed to pass through or visit inside the camp.

Among the veterans, the one who became most "acculturated" was the youngest of them, the disabled and scar-faced Datu Saber Sinal. His frequent business dealings with the American soldiers inside the camp enabled him to pick up their slang English, and he also learned some Filipino dialects from the Christian Filipinos who came as workers with the army. He learned "bamboo" Spanish as well from the Chinese and Japanese entrepreneurs who followed the American occupation of Dansalan (Marawi) village. (That village was organized into a municipality in 1906-1907 and today it is Marawi City).

Trusting him as an amigo, an American Mess Officer contracted Datu Saber to provide poultry, bananas, and other local food supplies. Later, he worked as a labor contractor (sacadero) and capataz for the American road construction in Momungan, Camp Overton, Kolambungan, and Misamis Occidental. In time he adjusted to some of the new

settlers' ways and sent a few of his children to be educated in the American schools in Bacolod Chico and Camp Keithley. Besides selling Maranao curio articles for a living to tourists, especially antique krises, he had a little farm on the outskirts of Camp Keithley which he claimed as an ancestral land. Today members of his family living on that land are considered "squatters" by the government.

Datu Saber died of illness and old age on April 6, 1970 at the Lanao General Hospital near his residence and was buried by his family on their ancestral lot. Will a dead man's skeletal remains be exhumed from his grave after fighting a war for his rights to that land? Why should he and his family be called "squatters?"

Most of the rest of Datu Saber's contemporaries as veterans/pensioners died either shortly before or after he did. Their surviving families in the Camp Keithley and Bangon areas are likewise considered as "squatters." Patriotic officers of the Armed Forces not long ago renamed the former American camp in honor of Amai Pakpak, who was a real Filipino hero like Sultan Kudarat whose monument stands at Makati in Metro Manila. But why are the surviving kinsmen and descendants of the heroes of Marawi deprived of their rights to their ancestral land?

Agencies of the Philippine Republic presently interested in the land-use of Camp Amai Pakpak should not perpetuate an alien government's imposition which deprived an indigenous Muslim community of its rights and title to its ancestral home.

**PARTIAL LIST OF CASUALTIES IN THE SPANISH-MORO
BATTLES AT "FORT MARAHUI" IN 1891 AND 1895**

I. 1891, August 21 — Gen. Weyler, Commanding Spanish attacking forces

1. BAI MENANGO SINAL	Buadi Sakayo	Dead
2. SABER SINAL	Rapitan Sakayo	Wounded
3. TAURAK SINAL	Rapitan Sakayo	Wounded
4. GAROK AMAI PADO	Rapitan Sakayo	Dead

II. 1895, March 10 — Gen. Blanco, commanding Spanish attacking forces

1. AMAI PAKPAK (Akadir) — Leader	Sakayo	Dead
2. BAI ATAOK INAI PAKPAK	Rapitan	Dead
3. PAKPAK AKADIR	Rapitan	Dead
4. PALANG AMAI MERING	Sakayo	Dead
5. ALI AMAI ADMAIN (ILIDO)	Rapitan	Dead
6. MAMINTAL	Sakayo	Dead
7. AMAI PORNA	Sakayo	Dead
8. MAGANGKONG (husband of Kalilang)	Madalum	Dead
9. DIAMLA SA WATO	Wato	Dead
10. AMAI DOMRANG	Taraka	Dead
11. AMAI DIMAREN	Rapitan	Dead
12. AMAI PANGOMPIG	Sakayo	Dead
13. TUAN	Sakayo	Dead
14. DAIRA (Father of Dirombai Sinsuat)	Rapitan	Dead
15. SOKI-AN	Sakayo	Dead
16. DANGGAO	Sakayo	Dead
17. RAGA	Sakayo	Dead

18. TUBAKAN	Sakayo	Dead
19. SABANDAR AMAI PALENGGEN	Sakayo	Dead
20. PADO GAROK (ILIDO)	Rapitan	Evacuated
21. TARINGGANOY (ILIDO)	Rapitan	Dead
22. MAPANDI MAUYAG (ILIDO)	Rapitan	Wounded
23. OMBADIR CALI SA MARAWI	Bacolod Chico	Evacuated
24. MERING PALANG (Sultan sa Bubong)	Rapitan	Wounded
25. DIACATRA'S Grandfather	Masiu	Dead
26. SINAL DESARIP (Father of Saber and Taurak)	Rapitan	Dead
27. ANGGAY (ILIDO)	Rapitan	Dead
28. PORNA	Sakayo	Dead

(more)

The above information was found in a notebook (old kitab or book) written by Gitem Tuan sa Indaratila, father of Hadji Makapasir Guimtum Kali sa Dansalan who keeps the notebook shown to Hadji Lawa Cali, Museum Guide, Aga Khan Museum, MSU, on February 20, 1979.

Footnotes:

¹See my "Marawi City: From a Kota to a Metropolis," *The Maranao*. Ed. M. Saber and A.T. Madale (Manila: Solidaridad Publishing House, 1975), pp. 21-26.

²These cannons were taken as trophies by the Spanish Army to Fort Santiago in Manila. During World War II they were reportedly taken by the Japanese as trophies or melted for ammunition.

³ See Footnote 1.

⁴ As a former employee of the Filipiniana Division, National Library, Manila, pre-war (1940), the writer once read a translation of Governor-General Blanco's report in a Spanish magazine, *La Política España en Filipinas*, published around 1896 as a first-hand account of the general's field expeditions.

⁵ The deceased Moro veterans' families in Bangon, Marawi City, still keep their papers, which are also filed with the Board of Pensions for Veterans of the Philippine Revolution. Before they died, a number of these veterans, who lived up to the 1970's were the writer's informants. Veteran Corporal Alvarez of the invading Spanish Army (who became Presidente of Pantar District before World War II) also used to tell this writer stories of the Spanish-Moro battles in which he fought.

BATTLE OF MARAWI, 1895 (Review Note on the Spanish Account)

Philippine History texts in wide circulation generally contain accounts of the so-called Moro "piratical raids" upon Spanish-held areas, but rarely give detailed descriptions about particular battles in which the Muslim fought on the defensive side in their own sacred land.

Many such battles, in which the Muslims lost to superior forces, have much historical significance, almost as much as the well-known resistance made by Lapu-Lapu at Mactan (1521) or by Rajah Soliman in Manila (1571), to mention only two of the famous battles against Spanish intrusions. One of these events which should come to light was the heroic defense of Fort Marahui (Spanish "h" silent, hence Marawi) in 1895 by Amai Pakpak and his warriors against the forces of General Ramon Blanco who personally led the military operations.

One might imagine how a chief magistrate of the highest colonial office at the time could step down from Malacañang Palace to go into the battlefield. But it was the time-honored Spanish tradition in America and the Philippines for conquistadores to wear feathers of glory on their hats. And it was so, because the indomitable Muslims were for centuries a rival to Spanish power on land and sea.

Muslim oral traditions lack the details of the sanguinary event, but some available Spanish accounts give a more vivid picture of the war drama eighty-four years ago, with more emphasis, of course, on the Spanish victory. The Spanish version of the battle is written in a book, *Bajo El Cielo Filipino*, by Antonio Alcala Lopez, a Spaniard. Presently, the book is being translated (entitled, "Under the Philippine Skies") by Monsignor Benjamin Etruiste of Quiapo Church in Manila. The rare

volume belongs to a bibliographer and collector of Mindanao materials, Professor Alfredo T. Tiamson of the Mindanao State University Research Center at Marawi City.*

Lopez is the son of a soldier who participated in campaigns launched from the Spanish base at Iligan against the "Moros marataratas" (bad or rebellious Moros) before the final capture of their *kotas* in Marahui in 1895. Using literary liberties, but not sacrificing historical facts, Lopez relates the first-hand accounts made by a fighting Spanish corporal (later sergeant) named Andres Duran, perhaps a *nom de plume* or *nom de guerre* of the true narrator.

Distinguishing fact from fiction, we may now summarize Duran's accounts related to Lopez, as follows:

General Ramon Blanco had relieved General Valeriano Weyler as governor-general of the Philippines. In 1891, Weyler was the first to besiege and capture Fort Marahui (better known in Spanish records as Amai Pakpak's *kota*). But he immediately abandoned the fort due to an inadequate force to hold the ground against impending Moro retaliations. Thus, the Moro survivors of the battle who had escaped from Weyler's bombardment returned and repaired the *kota* for future defense, which came four years later.

In his plan for the final conquest of the Lake Lanao Moros, Blanco repeated the master strategy of Weyler who once opened trails from Illana Bay on the southwest and Iligan Bay on the north to the shores of the Lake. However, the trails had to be defended by forts from frequent Moro attacks or raids. Blanco's immediate concern was to first establish a series of fortification from Iligan (which already had an old

*The novel: Antonio Alcalá Lopez, *Bajo el Cielo Filipino* (Barcelona: Editorial Juventud, 1943). The author dedicated the book to his father and "those who, like him, fought for Spain in the Philippines."

stonefort) to Sunggod, a few kilometers from Fort Marahui on the lake-shore.

It took years to implement this military plan as during that time the trail had to be opened through thick forests, by cutting down trees, negotiating deep ravines, and traversing streams and rivers. Moreover, there was the active hostility of the Moro *marataratas*, plus fever and poisonous insects that Blanco had to reckon with. Besides constructing the trail and the forts, one major difficulty was to span a bridge across the rapid Agus River (later called Alfonso XII Bridge) between Pantar and Pawak. Since the Moros would not work with the road constructions and since not enough Chinese labor could be availed of, the work fell on the shoulders of the mixed Spanish and native soldiers.

Nevertheless the military road or trail through the wilderness was constructed from Iligan, crossing Nonokan and Agus Rivers to Momungan and Balut (in what is now Baloi), Kalanganan and Pantar, and again across the Agus River to Sunggod (now a barrio of Saguiaran). As planned, six wooden forts or palisades were constructed to protect the garrisons and secure the trail. They were called Fort of the Rocks (in the forest somewhere on the way between Iligan and Momungan), Fort Weyler (on the bank of Agus River at Momungan), Maria Cristina Fort (formerly in the barrio of the same name), Fort Victoria (near Kalanganan Lake), Fort Salazar (Pantar), and Fort Sunggod (Saguiaran), about an hour on foot to Marawi. Troops and supplies had to move in convoys between these fortified encampments on foot, horseback and bullcarts; otherwise small parties would always face dangers from small, but dreadful Moro attacks.

With the completion in February 1895 of the Rey Alfonso XII Bridge over the Agus River between the forts of Pantar and Sungut (i.e. Sunggod), General Blanco had finalized his preparations for the grand assault on Marawi with an army division with a total of 5,000 men. This "big army," (according to Lopez retelling Duran's story), com-

bined together the 68th, 69th, 70th, 71st, 72nd, 73rd, and 74th infantry units, two companies of the Disciplinary Battalion, three from the Peninsular Artillery Regiments, three from the Engineering Corps, one native cavalry squadron, two mountain batteries, one mortar battery and another from the Cristina unit, two units of the Veteran Civil Guards and those from the Halberdiers and volunteers from Zamboanga.

Like his glory-seeking predecessors, Commanding General Blanco personally directed the field operations, although the permanent command of the fighting division remained under General Parrado. The mighty force was divided into three brigades, one under General Aguirre, the chief of staff, the other under Colonel Jaramillo, and the third under Colonel Gonzales Montero. A notable group of officers, proteges of Blanco and of others in authority, joined the operations in the hope of obtaining rich booty, promotion in rank, and other rewards.

The combined force assembled in the encampment at Ulama (near Pantar). On March 10, 1895 the force crossed the newly constructed Alfonso XII Bridge to Sunggod where all attended a solemn High Mass before the campaign. (Lopez mistakenly recorded "May 10, 1895" and "Alfonso XIII Bridge"). After the mass, General Blanco, as proud as the conquistadores Cortez and Pizarro, straightened himself up on the stirrups of his steed and shouted at the top of his voice the battle command: "Battalions, squadrons, and batteries, advance in battle array!"

The mighty force started marching towards Marawi in single file on the narrow foot trails to reach their objective. They were accompanied by some friendly Moros serving as guides (regarded as *palatiko*, spies or collaborators by their brother Maranaos).

Ahead of the long column was the Montero infantry brigade, followed by a vanguard of the fusilier guerilla unit under Colonel Marina,

then the Aguirre and Jaramillo brigades. In certain places the soldiers had to cut with bolos or machetes their way through the underbrush. At that time Lanao was a wild country. The multitude of marchers scared the monkeys, other wild animals and birds and once in a while they were greeted with gunfire by enemies hidden in the thickets. These attacks were countered with superior firepower, after which the advance continued.

At midday the advance units came up over the ridge to what is now Matampay (Provincial Capitol site) where they halted in sight of Lake Lanao and awaited the arrival of the other forces. They were just about 500 meters from the lake along whose shores the Maranao defenders were entrenched inside three kotas, the strongest of which being Fort Marahui commanded by Amai Pakpak. The Blanco expeditionary force deployed on the plain among the cogon grass and reeds. To their left, eastward, stood Arompac Hill and to their right, westward, was Siningkaongan (later called Signal Hill by the Americans). The generals climbed the latter to scan the lakeshores through their field glasses. Between the lake and the attackers' position was luxuriant cogon grass and a thick woodland with reeds growing close to the water. The Spaniards were advised by the Moro guides (*palatiko*) that apart from the kotas, there was the populous Moro community hidden behind the luxuriant vegetation.

General Blanco decided to direct the battle from Siningkaongan Hill. He ordered the brigades to deploy below in what is now the central area of Camp Amai Pakpak (formerly called Camp Marahui by the Spaniards or Camp Keithley by the Americans), forming a semi-circle parallel to the lake shoreline. Before the infantry moved, two artillery pieces opened fire on the supposed enemy positions. The Moro defenders did not retaliate. The effect of the cannonade was doubtful, so that further shelling was stopped and order was given for the infantry to advance.

The troops went through a forest area with vine and thick undergrowth entanglements, where it was difficult to coordinate their movements from Siningkaongan Hill. The command to attack the first **kota** on the left was given and was announced by the bugles. Repeating shouts of "Viva España!" the soldiers latched bayonets on their rifles and surged towards the fort. As they came closer, the Moros greeted them with equally savage uproar of "Iya! Iya!" and fire from their brass cannons and rifles. These artillery pieces, however, were only deadly at short distances.

At about a hundred meters from the **kota** wall the terrain was covered with brambles and underneath were traps (**palsang**), which were pits with pointed sticks staked in them. Lieut. Colonel La Sala and other officers and men fell victims to those traps. Still others were wounded by sharpened bamboo sticks set up on the field by the Moro defenders. Those who did not fall managed to cross the moat and reached the wall of the **kota**.

With their superior force, the Spaniards scaled the parapet made of earth and thick logs with sharpened bamboos forming the top battlements. There ensued a bloody hand-to-hand fight with the fierce Moros who had rifles but made more use of their spears, kris, and **kampilans** against the Spanish Mausers latched with bayonets.

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Having won the battle over slain enemies and others who escaped, the Spaniards then proceeded to the second **kota** (known to the Maranaos as **Datomanong**), defended by warriors under the leadership of Datu Pangapon of Sadok-Guimba. Though it was said to be well-defended, it took only a quarter of an hour of fighting for the attackers to hoist the Spanish flag over the fortification amidst repeated shouts of "Viva España! "

The Spaniards then realized that they could also overwhelm the third **kota**, Fort Marahui, which they knew was the "**kota** of Amai Pakpak," flying defiant flags and very close to the two capitulated **kotas**. But first they had to pick up their casualties, including the slain Lieutenant Aranda, commander of the 74th Infantry guerilla unit. He was fatally wounded by a bladed weapon, though he had bravely fought. The seriously wounded Lt. Colonel La Sala was taken out of the trap. He was pierced in the groin by a sharpened bamboo planted at the bottom of the ground trap.

Ceasefire order was given for the second **kota** and the attacking force withdrew to transfer operation on the third fortification. Fort Marahui (**Kota a Wato**) which was the main objective, was described as "well-defended with **lantacas** and strong walls built in the form of a star (two squares joined at an angle) which was impossible to take without first opening a breach in its parapet." (See illustration).

The Spanish wounded during the assaults on the first and second **kotas** were withdrawn from the combat line. The center brigade advanced to reinforce the vanguard. The artillery unit, which was moved with great difficulty from its original combat position, encircled Fort

Marahui just about 50 meters from the moat and opened fire, opening a breach on the kota walls. Having taken no active part in the previous assaults, the artillerymen wanted to be the first to enter the **kota**. When they saw a company from the Engineering Corps and another from the Disciplinary Battalion rushing to the walls, these artillerymen also hurled themselves into the assault. In the ensuing confusion, officers and men from the different units were all mixed up in the contest for combat glory!

The contingent units rush pell-mell towards the ruined **kota** and within a few minutes took possession of its interior. After another very bloody hand-to-hand combat with the suicidal and valiant Muslim defenders, whose energies were doubled a hundred times by despair, the Spanish color was again raised over the fort amidst shouts of "**Viva España!**"

The villages of Marahui, Lembak a Ingéd, and Sadok also fell into the hand of the invaders, although they still had to pursue with gunfire the native vintas that were fleeing on the lake.

The Blanco expedition to Marawi in 1895 had cost the mixed Spanish-Filipino forces "many lives and more than 200 wounded," but it was claimed to have given a hard lesson to the Maranaos who suffered "many casualties." (See partial list in the preceding article).

The narrator, Andres Duran, made special mention of the guerillas among whom he was a fighting soldier. As vanguards or shock troops, the guerillas had paid dearly in tribute of blood. All their chiefs had fallen in battle, excepting Lieut. La Iglesia, an officer of the 71st Cavalry. Sergeant Duran and his comrades, Corporals Perez and Jaen, came out unscathed of the razor-sharp Moro **kampilans**. They were Spanish heroes along with their General Ramon Blanco.

The writer Lopez, or Sergeant Duran, failed to mention, if he

knew, the Moro's fate—that of Amai Pakpak who, like Rajah Soliman, fought and died in defense of his native land, people, and freedom. Like the warriors of Bataan, the defeat of the Muslims was their glory.

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MARAWI CITY: FROM A KOTA TO A METROPOLIS

What is today Marawi was a municipality named Dansalan, capital of the defunct Lanao Province from 1907 to 1940, first under the Government of the Moro Province, the Department of Mindanao and Sulu, the Bureau of Non-Christian Tribes, the Commonwealth, and finally the Republic. Marawi got its charter in 1940. Because of the advent of the Pacific War, its charter was not inaugurated until September 30, 1950.

The granting of a charter to the old Dansalan Municipality was jointly conceived by Commonwealth President Manuel L. Quezon and Assemblyman, later Senator, Tomas L. Cabili. The changing of the "official" name from Dansalan to Marawi was through a congressional amendment of the charter in 1956 sponsored by Senator Domocao Alonto. The renaming in honor of local tradition for Marawi has been the name given, known, and customarily used by the Maranao, despite the corruptive changes by the former alien administration and the newcomers to this community.

Besides the varied interpretations, the word *marawi* in Basa Iranon (Maranao language) literally means a "place where things are inclined or centered."

The lakeshore dwelling people always looked at Marawi as their center of life and activities—a marketplace—between Lake Lanao and the north sea coastal regions. Dansalan has always been the principal dwelling section in old and new Marawi. Dansalan means a "place of

destination—a rendezvous," and, incidentally, close to the meaning of Marawi.

From a medieval stone-fort to a city was, indeed, a long leap. The conversion of Dansalan into a city did not only mark progress under the Commonwealth but also wrote finis to the Muslim resistance against the government. It climaxed, as it were, the symbolic fall of the *kota* and the hoisting of the white flag of peace. Henceforth a new relationship between Christian and Muslim Filipinos was written.

Dansalan was the frontier of Islam; the last Muslim stronghold to fall before the onslaught of western power.

Spain's past military glory is attested to by her subjugation of the Incas of Peru and the Aztecs of Mexico, two powerful Indian peoples. It is surprising, however, that in the Philippines while the Spaniards completed the conquest of the northern islands, they failed to conquer their enemies in Mindanao who defied them for over 300 years.

In truth, too, the Muslims never succeeded in expelling the Spaniards from their borders. But never did the latter win a lasting victory over the Muslim defenders. The Spanish-American War witnessed Spanish and Muslim forces stalemated on the battlefronts of Mindanao. The last encounters between these centuries-old enemies took place in the region around the Lake. The Spaniards came with superior arms and well-organized forces; the Muslim Maranao were inferior in arms and were relatively disunited. But their bravery and way of fighting was something the intrepid Spanish soldiers did not learn in their military schools.

Skilled in their own native warfare, the Maranao defended themselves inside fortifications called *kotas* built of rocks and earth, covered with vegetation as dark as the jungle and studded with emplacements of ancient cannon. At times when a *kota* was surrounded by enemies,

Reprint from *The Maranao*. Ed. Mamitua Saber and Abdullah T. Madale (Manila: Solidaridad Publishing House, 1975), pp. 21-26.

these warriors would spring like tigers from the bushes and charge the invaders with few captured European guns and numerous bladed weapons of which they were experts at close range. Until the decade 1930-1940, the shores of Lake Lanao were alive with **kotas** which obstructed the establishment of peace and order.

The lake itself played an important role in strategy. Maranao warriors whose forts were on the verge of demolition by enemy artillery would cross the basin on **vintas** and make good their escape to other **kotas** to renew their resistance. Such was the difficulty of conquering the region prior to the introduction of the steamships which later controlled the lake.

At about the close of the 19th century, the Spaniards resolved that in order to defeat the Maranao, it was necessary to commission a detachment of the navy on the lake to aid the land forces. Thus after his success in establishing the first permanent garrison at Marawi (**Marahui** in Spanish)—now Camp Keithley—Governor General Ramon Blanco launched a fleet of gunboats composed of the steamships **Lanao**, **General Blanco**, **General Corcuera**, and the **General Almonte**. But before this fleet received its assignment, the way to the interior of Mindanao had to be cleared with bloody battles between the 17th and 19th centuries.

When Sebastian Hurtado de Corcuera was governor-general of the Philippines and Pedro de Almonte was the governor of Zamboanga, they opened the first campaigns against the Lanao Moros. They both belonged to the best traditions of Cortez and Pizarro whose daring exploits contributed to Spain's becoming a master of the new world. In starting the campaigns, they fitted a mighty expedition against the fortification of Sultan Kudarat on the Illana Bay. Here they encountered fierce resistance which historians compared to the campaign of Cortez against Emperor Montezuma in the Siege of Mexico. They cap-

tered this strategic point lying on one of the old approaches to the Lake.

The news of the great body of water lying in the center of Mindanao stirred their adventurous spirits, and in the year 1639, they ordered the exploration of the Lake region. The expedition was under the joint command of Captain Francisco de Atienza and Father Agustin de San Pedro, a fighting Portuguese-Recollect. On April 4th the members of the expedition won the distinction of being the first Europeans to see the Lake. Under their command were about a thousand natives carrying six boats "in pieces [constructed] with such skill that they could be easily assembled for launching." For three months of exploration by water and land, they gained full knowledge of the country and its prospects for colonization.

In 1640, Bermudez de Castro was sent by Corcuera to establish a garrison in the region. This action aroused the hatred of the Maranao who immediately besieged the fort and drove away the commander together with his 500 Boholano troopers. The explorers were on the verge of annihilation; fortunately, a relief column commanded by Fr. Agustin de San Pedro rescued the survivors and brought them to Iligan on the north seacoast. Realizing the fighting quality of the Maranao for the first time, the Spaniards postponed their plans of conquering Lake Lanao for 250 years.

In 1891, the operation against the Maranao was again resumed under the command of Governor-General Valeriano Weyler who built a chain of fortifications from the sea to the lake for the protection of his garrisons. But for the major operation, he had 1,242 heavily armed men. These were loaded with supplies on four transports, the **Manila**, **Cebu**, **San Quintin**, and the **Marquez de Duero**; they landed on the north shores of Mindanao preparatory to the invasion of Fort Marawi.

Weyler divided his forces to effect a pincer movement. Meeting at

Marawi, they seized the strongest native fort on August 21, 1891 after suffering many casualties. Datu Akadir Amai Pakpak, who led the Marawi defense, escaped the heavy bombardment of his kota.

The campaign was not all satisfactory, as Weyler admitted, for three days later, the survivors of the expedition were forced to return to their bases as the Maranao massed towards the ill-fated fort to avenge the defeat of their kinsmen.

They repeatedly assaulted the Spanish settlement in Iligan and the settlements of Southern Misamis Oriental. The Manila authorities decided that either the raids would have to be checked or the colonization plan would have to be given up. In 1894, General Ramon Blanco concluded that effective control of Lake Lanao can be made by a fleet of light, armed steamships.

Immediately, the Spanish government entered into a contract with a shipbuilding firm in Hongkong for the construction of two gunboats, each with a single Scotch boiler driven by a compound noncondensing engine. They were later named the S.S. General Blanco and the S.S. Lanao, each having a maximum speed of 10 mph and capable of transporting 80 men with arms and supplies. Each boat was to be armed with 42 mm rapid fire gun, two 11 mm machine guns, and a 25 mm gun, firing projectiles which were ordered from Nordenfelt of London.

While these boats were under construction, Datu Akadir and his Rapitan warriors had also completed the reconstruction of Fort Marawi (Kotawato) which suffered heavy bombardment from Weyler's artillery in the battle of 1891. Additional defenses of giant brass cannons were mounted on the stone walls.¹ On March 10, 1895, after severe fighting and heavy losses on both sides, Blanco's mighty expedition succeeded in planting the Spanish flag upon the fort for the second time, but at a cost of 400 Spanish soldiers wounded and killed. Datu Akadir fell in battle while the remnants of his forces retreated to other kotas.

The worsening situation called for the fortification of the garrison and the construction of a road from the seacoast to Marawi for the purpose of transporting the sectional gunboats. Alfonso XII Bridge was constructed across the Agus River at Pantar. Governor Blanco ordered the transport of major forces from Luzon to Lanao. Seeing the weakening of the Spanish forces in Luzon, the Katipuneros rose to revolt against the government in 1896.

Again, in 1895, another contract was made with the same shipbuilding company for two single-screw ships, which were later named the Corcuera and the Almonte. Also built were three iron barges, each having a capacity of 200 men. Between 1895 and 1896 the four vessels were launched on the lake with the General Blanco as the flagship. One of the ships initiated action on October 16, 1895 under the direct command of Governor-General Blanco who reconnoitered the warrior-infested Ganassi Bay area. This time, the combined action on land and water brought havoc upon the Maranao; their kotas were destroyed, and the movements of their vintas on the lake were checkmated. But instead of suing for peace, they retreated to the hills and continued the resistance from there.

Trinitario Segui, a veteran in the invasion of Marawi (he first came to Iligan in 1885), recalled: "Had Amai Pakpak [Akadir] submitted to Spain, Mindanao would have more railroads than Luzon. I was one of the personnel who received the first material for railroad construction. Mindanao would have developed first—[even as location for a new] capital of the Philippines. But then, Amai Pakpak would not have contributed to the defeat of Spain during the Philippine Revolution."

The conquest of the Maranao was perhaps near in sight, but the announcement of Commodore Dewey's victory over the Spanish fleet in the Battle of Manila Bay in 1898, averted the success of the Spaniards. In that year, the Spanish high command ordered the abandonment of Lake Lanao, preparatory to the shipment of Spanish forces

to Zamboanga and ultimately to Spain. In their hurried evacuation, they scuttled their gunboats in the lake.

The Maranao nurtured the same antagonism towards the Americans. The first engagement between them took place at the Siege of Fort Pandapatan, in 1902, and was described by American newspapers as the "fiercest battle of the entire Philippine insurrection," because of the heavy casualties on both sides. Maranao defeat in this battle alarmed the whole native populace; the **kotas** were rebuilt, and again, the **vintas** regained control of the lake.

The Americans refloated the sunken Spanish fleet which was in good running condition. With two American launches—the **Relief** and the **Flake**—they struck at the **kotas**. When a more friendly relation was established between the "Yankees and the Moros," the **Lanao**, the **Corcuera**, and the **Almonte** were disassembled and transferred to other fronts in Mindanao.²

The **Blanco** remained on the Lake. Almost half a century old before the outbreak of the Pacific War, she had served faithfully the succeeding Spanish, American, and Commonwealth Governments. During her service, she carried across the lake military commanders including Generals Ramon Blanco, Leonard Wood, John J. Pershing, Paulino Santos, and others who won distinction in the "Moro" campaigns. But no military genius really conquered Muslimland by force of arms. The credit belonged to tactful leaders whose benevolent policies finally won the "Moro" toward peace.

Still afloat on the Lake Lanao at the time of the Japanese invasion, the **General Blanco** had witnessed more battles than any other vessel on Philippine waters. Used as constabulary transport during the previous pacification campaigns, the last battle she witnessed was the attack on the Makaguiling **kota**, on the southern portion of the lake in 1937.

In 1942, the retreating USAFFE, fearing that she would fall into the hands of the Japanese, scuttled her again into the lake where her "skeletal" remains support this war story.

The land surrounding the Dansalan Municipal Building, now the site of Rizal Park, was purchased by the military government from the datus of Ebango, with the help of Amai Manabilang, who foresaw the future growth of the "village" into a city. Among those who first lived in the town proper, aside from the natives, were about a dozen Americans, a dozen Chinese, and about 30 Christian Filipinos, some of whom came as early as 1903 when Captain John J. Pershing and Major Robert R. Bullard ("Boleg" to the Maranao) were yet campaigning against the **kotas**.

Dansalan literally means "where waves dash upon." Linguistically the name means a place of arrival, destination, or resting place. This latter meaning fits the place for Dansalan is, by virtue of its location, an entrepot. As Marawi's commercial center, it is a distribution center. On market days, traders converge at the public market adjacent to the Lake. The market days are a sight to tourists and newcomers. Here are gathered people dressed in costumes with all the colors of the rainbow selling the artifacts and the produce of the lake region.

Today, the spot where the formidable **kota** once stood in defiance against change or invasion is no more. Nothing of it remains to mark the spot where once the crimson flag of the proud warriors waved. With high explosives, the **kota** was blown up. The stones were used for roads and the bigger rocks were rolled down the shore where they were embedded in sand and made into a wharf.

Nothing of the citadel remains; the **kota** had long given way to the city—a symbol of Maranao modernity.

¹There were 19 pieces of these cannons, the big ones were called **Marawi, Balo, Barakat, and Diatris** taken as trophies by the Spanish victors.

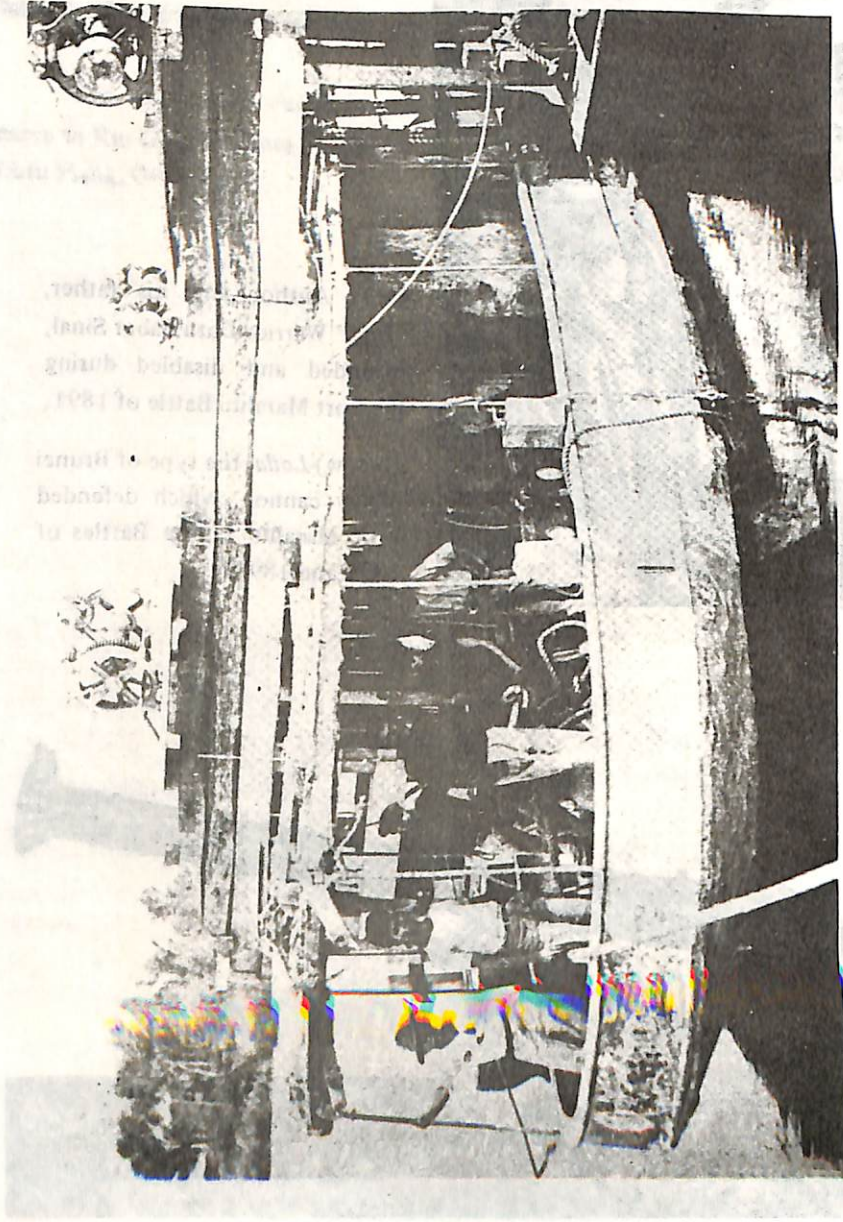
²The **S.S. Lanao** was transferred to Malabang in 1925, while the **S.S. Corcuera** to Rio Grande where its skeletal remains are deteriorating on the river bank at **Datu Piang, Cotabato**.



(left) Author and his father, "Boy" Warrior Datu Saber Sinal, wounded and disabled during the Fort Marahui Battle of 1891.



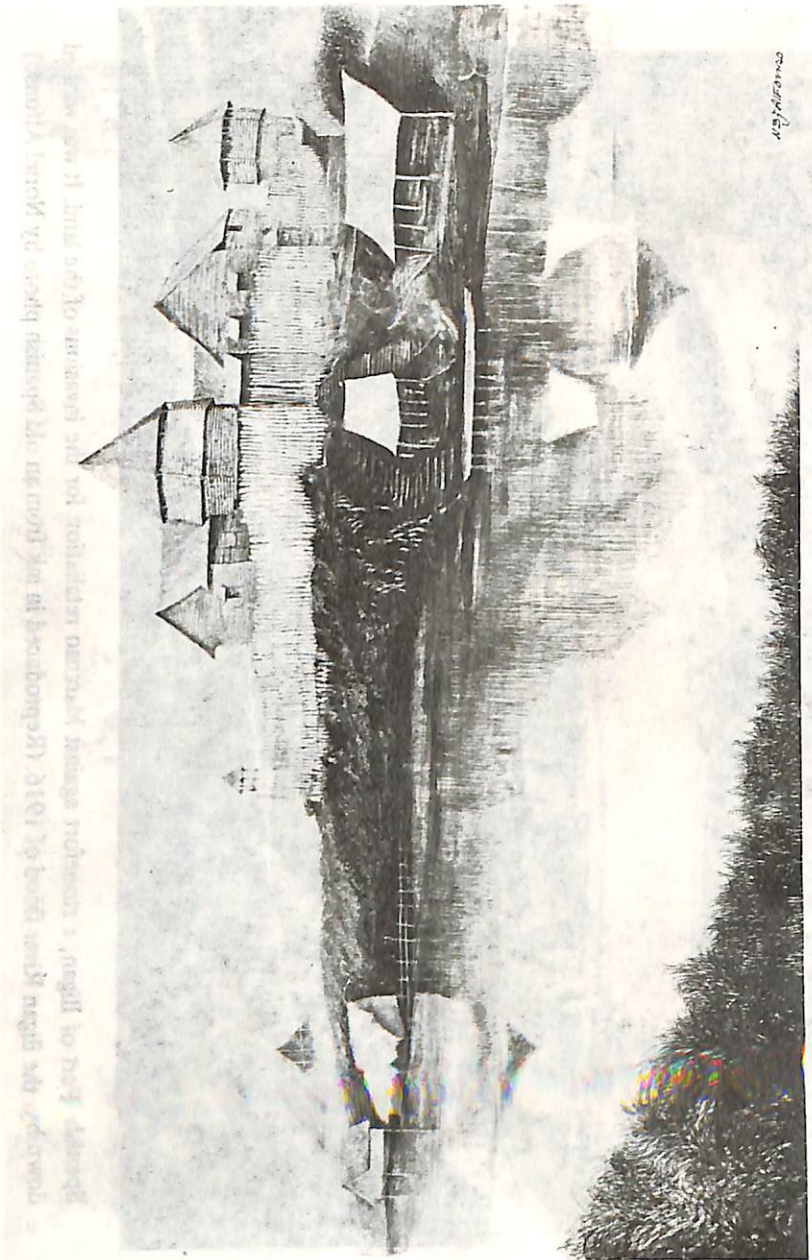
(below) *Laila*, the type of Brunei Malay cannon, which defended Fort Marahui in the Battles of 1891 and 1895.



S.S. *Lanao*, one of the Spanish gunboats used against Maranaos between 1895 and 1898. Its sister steam boats were the *Gen. Corcuera*, *Gen. Almonte*, and the flagship, *Gen. Blanco*. (Photo by Col. Parker Hitt)



Spanish Fort of Iligan, a stonefort against Maranao retaliation for the invasions of the land. It was washed down by the Iligan River flood of 1916. (Reproduced in ink from an old Spanish photo by Noriel Alfonso)



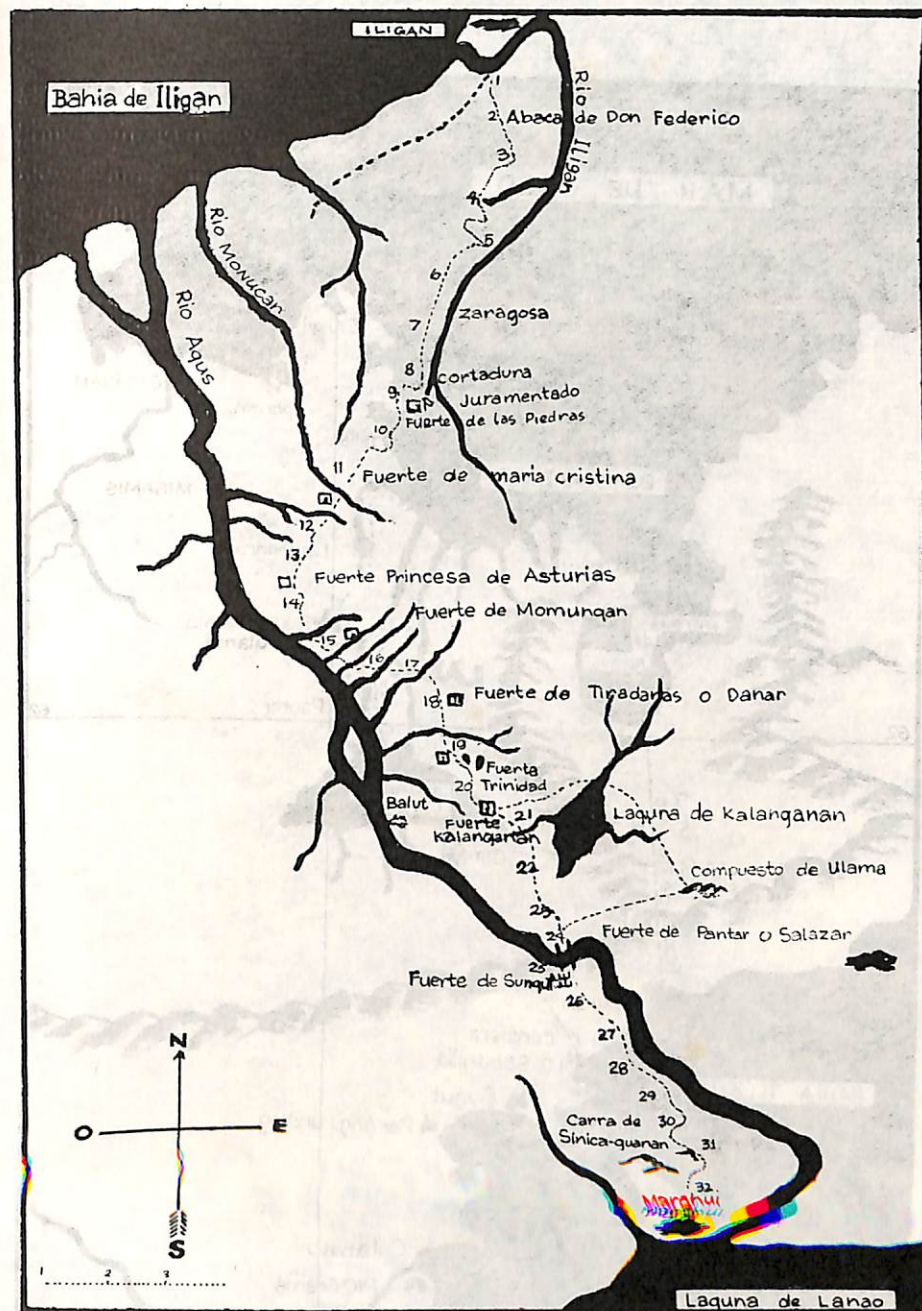
Fort General Weyler at Momungan (Baloi), one of the wooden fortresses against the Moros of Lake Lanao in 1891-1898. The others were *Fort of the Rocks* (between Iligan and Momungan), *Fort Victoria* (Kalanganan), *Fort Salazar* (Pantar), etc.

Artist's conception of Brave Amai Pakpak inciting his Maranao warriors to fight a *jihād* battle against the Spanish invaders. (Drawing by Dionisio Orellana)



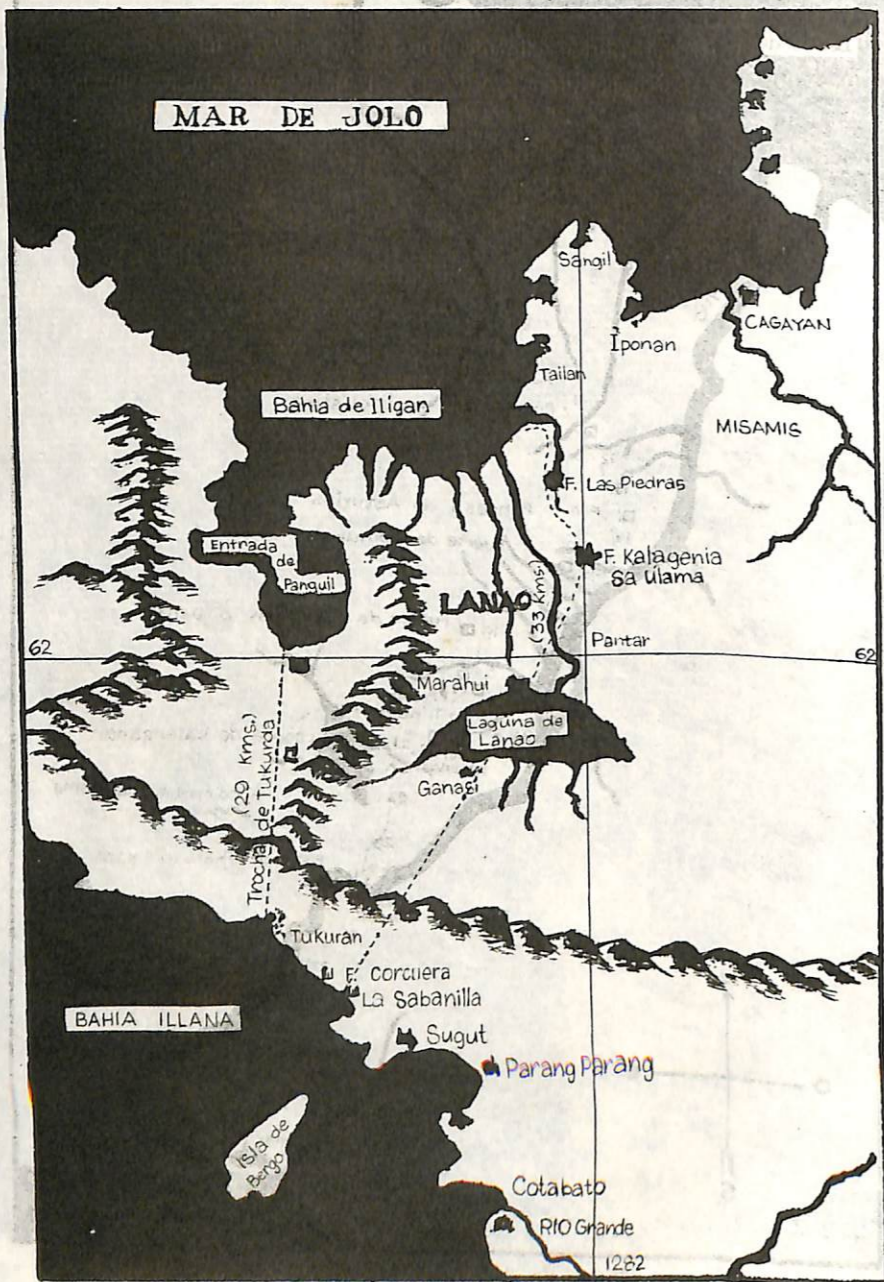


Gov. General Ramon Blanco who led an army division of 5,000 strong against Amai Pakpak and the warriors of "For Marahui," 1895. (Photo from an old portrait by Dionisio G. Orellana).

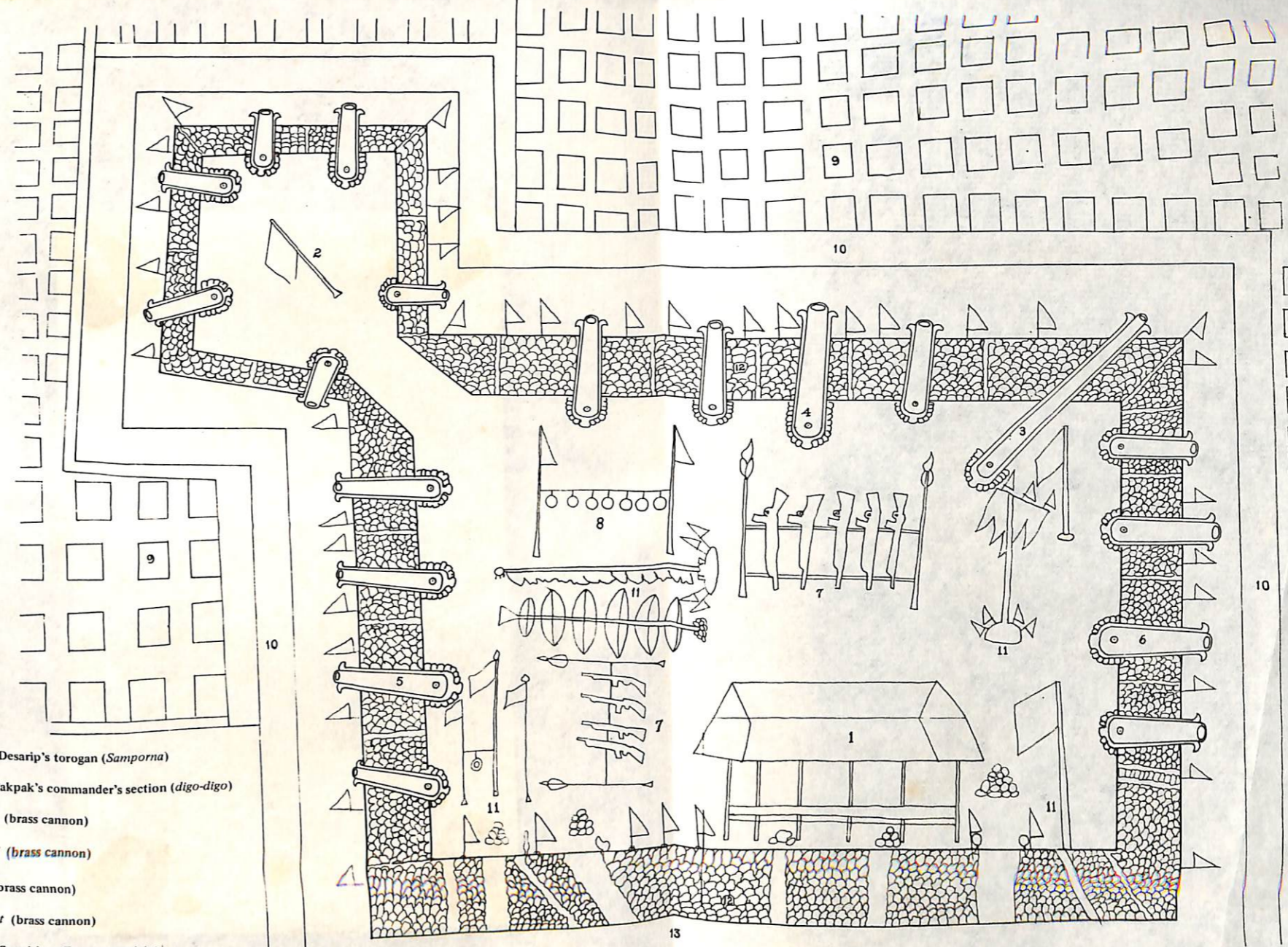


Itinerario de Iligan a Marahui.

Spanish operations map shows route from Iligan to Marawi ca. ca. 1895, during Gen. Blanco's expedition. Today's highway connecting both cities roughly follows same route which was begun before the 19th century. (Copied by Henry Cocos from A. A. Lopez, Bajo el Cielo Filipino.)



Larger Spanish operations map, covering all of Mindanao, ca. 1895. Mindanao Sea is erroneously labelled "Mar de Jolo." (Copied by H. Cocos from A. A. Lopez, *Bajo el Cielo Filipino.*)



- 1 - Sultan Desarip's torogan (*Samporna*)
- 2 - Amai Pakpak's commander's section (*digo-digo*)
- 3 - *Diatris* (brass cannon)
- 4 - *Marawi* (brass cannon)
- 5 - *Balo* (brass cannon)
- 6 - *Barakat* (brass cannon)
- 7 - Guns (Spanish or European origin)
- 8 - War agongs
- 9 - Ground-traps (*palsang*)
- 10 - Surrounding canal or moat
- 11 - War flags and buntings
- 12 - Parapets (walls)
- 13 - Lake Lanao shores (south)

VERTICAL
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Sketch of "Fort Marahui" (Kota a Wato), 1891-1895, before its final capture and destruction, showing native military engineering. Reproduced by Noe Rosales from the original (no scale used) by Tuan Kali and preserved by Hadji Pangaibat Pagayonan Mamarinta, grandson of Sultan Desarip and the seventh reigning Sultan sa Bubong.