

DOWNLOAD PDF ALBUM OF PHILIPPINE TYPES: CHRISTIANS AND MOROS.

Chapter 1 : Daniel Folkmar (Author of Album of Philippine types)

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The Philippine Muslim communities have a distinct religion and secular practice, culture and tradition. Their population in each region is illustrated in the table below. Historically Muslim Filipinos are not integrated as one definable and united society. There are several endemic characteristics in their separate identities: Each of the subgroups has been proud of its separate identity and conflict between communities has been endemic throughout Philippine Muslim history. However, their common experiences, especially in their relations with non-Muslim Filipinos, have somehow brought them together time and again. Philippine Muslims consist of the following subgroups defined on the basis of language: Maguindanao originally means "people of flooded plain. Maranao Maranao means "people of the lake. Their language is similar to Maguindanaon and Iranun. The Maranao form the largest Muslim community and cultural minority in the Philippines. Their families are traditionally large and close-knit. Feudal standing is in some parts still visible. The position, wealth and land ownership of many of those considered from an ancestry of "royalty" still maintain some political position or prominence in their areas. The Maranao are considered the most devout and most traditional of the Muslim communities. They have braved much of the attempts to conquer and subdue them. They are also known for their artistry in carving, boat making and creation of malongs. Tausug "Tausug" derives from tau meaning "man" and sug meaning "current" and translates into "people of the current. The Tausug even before the arrival of Islam or Christianity and the people who promulgated their system of government, the Sulu Islands, where the Tausugs are found, had their own system of government. The Tausugs openly welcomed Islam and the system of government that came with it. This has bred to the establishment of the Sulu sultanate. Leaders from this region moved to other places in the country, spreading Islam and its system of government in Tawi-Tawi, Palawan, Basilan, Zamboanga, and Sabah. These people are highly dispersed in the Sulu Archipelago. They are considered boat-people, spending most of their time in constant movement throughout the islands in the area or living on the water. The Sama are also considered the sea-gypsies of the Philippines. Yakan Yakan is the majority Muslim group in Basilan. The Yakan have generally two spheres of belief integrating Islamic principles and traditional beliefs into what is referred to as "folk Islam". There is little known about this people. One of the highlights of their history is the arrival of Pedro Cuevas or Datu Kalun, an outsider who killed the datu of the Yakan and then was accepted as their Datu in the early The Yakans were primarily under the Sulu Sultanate, but proving to be deliberately their own through the leadership of Datu Kalun, the Basilan Yakan had given the Spanish and Americans. However, the Yakan have remained in many instances separate from any rule, other than that of Sultanates their Datu follows. Due to much political conflict in the area of Basilan, many of the Yakans have settled in the region of Zamboanga City. Ianon or Iranun The Iranun are said by many to have been the origin of the ethnic groups within the Lanao del Sur to the Maguindanao areas. The Iranun language is in fact seen in the Maranao and Maguindanao languages. The Iranun were said to have fought under the Maguindanao sultanate. Many sultans of Maguindanao were said to have been from the Iranuns. The word molbog originated from the word "malubog" which means "murky or turbid water". These people and other Muslim communities in Palawan were ruled by Sulu datu under the Sulu sultanate. Kolibugan Kolibugan means "half-breeds. These people live the Subanun organization and language. The term kolibugan is as well used to refer to all peoples who have accepted Islam through intermarriage. They are said to have come from Sanghe islands in Indonesia between the Celebes , the origin of the name Sangil. They are people who were already Muslims before they came to Philippine shores. The Sangil are also known for their boat making. They have also been said to be the buccaneers who attacked Spanish territories in other parts of the Philippines. Kalagan The Kaagan are mostly found in the Davao

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provinces. Their islamization was achieved through the arrival of the Maguindaon and the Tausug. However, when the Maguindanao sultanate and Tausug left, the Kaagan became marginalized and with less improvement in their social organization. Muslim Inhabitants of Palawan Palawan inhabitants Panimusan were islamized through the Sulu sultanate, through the Tausug who went there to introduce to Islam to the local people. Submitted to the Supreme Court of the Philippines.

Chapter 2 : Islam in the Philippines

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Moro conflict in the Philippines Philippine government policies[edit] After gaining independence from the United States, the Moro population, which was isolated from the mainstream and experienced discrimination by the Philippine government, added to the fact that they were now governed by what they view as the former foot soldiers of Spain, their ancestral lands given away to settlers and corporations by land-tenure Laws, arming the settlers as militia in Mindanao, Filipinisation was a government policy which eventually gave rise to armed secession movements. Modern day Moro conflict began in the s. During the period, the Philippine government envisioned a new country in which Christian and Moro would be assimilated into the dominant culture. This vision, however, was generally rejected by both groups, the Christians remembering stories from Spanish foot soldiers of how fierce the Moro was, and the Moro remembering the Christian as aiding its hated Spanish enemy for years. These two prejudices continue to this day. In , the Philippine government made another palliative attempt to move a step further by harmonising Moro customary law with the national law which has no bearing at all for the Moro. Naturally, most of these achievements were seen as superficial. This initiated the modern Moro conflict in the Philippines, which still persists, and has since deepened the fractures between Muslims, Christians, and people of other religions. By the s, a paramilitary organisation created by settler mayors in collusion with the Philippine Constabulary , mainly of armed Hiligaynon-speaking Christian residents of mainland Mindanao, called the Ilagas began operating in Cotabato originating from settler communities. The Armed Forces of the Philippines were also deployed; however, their presence only seemed to create more violence and reports that the Army and the settler militia are helping each other. It has now become the biggest and most organised Moro armed group in Mindanao and Sulu. The Moro Islamic Liberation Front is now on the final stages of the required annexe for the Framework Agreement on the Bangsamoro that has a set time-frame for full implementation in On 1 August , through Republic Act No. This was said to determine if the residents would still want to be part of an Autonomous Region. Out of all the Provinces and cities participating in the plebiscite, only four provinces opted to join, namely: Even its regional capital, Cotabato City, rejected joining the autonomous region as the settlers has now greatly outnumbered the Moro and Lumad. When before they were a majority, they have now become a minority. This still led to the creation of the ARMM, however. A second plebiscite, held a year more in , managed to include Basilan except its capital, Isabela City and Marawi City in the autonomous region. The regional governor, with the regional-vice governor, act as the executive branch and are served by a Regional Cabinet, composed of regional secretaries, mirroring national government agencies of the Philippines. This acts as the legislative branch for the region and is responsible for regional ordinances. It is composed of three members for every congressional district. The current membership is twenty-four. Some would say,[by whom? Peace process with the Bangsamoro in the Philippines The Moros had a history of resistance against Spanish, American, and Japanese rule for over years. The armed struggle against the Spanish, Americans, Japanese and Filipinos is considered by present Moro leaders as part of the four centuries long "sovereign based conflict" of the Bangsamoro Moro Nation. Now, even the armed Communist Party has gained its foothold in Mindanao with large Lumad adherents. However, it remains a partner to the peace process, with the Philippines unwilling to brand MILF as a "terrorist" group. Further, Land Tenure Laws has changed the population statistics of the Bangsamoro to a significant degree, and has caused the gradual displacement of the Moros from their traditional lands. It is still to be Implemented by the Government by Congressional mandate. Due to their conflict in the southern Philippines, many Moros have emigrated to the Malaysian state of Sabah since the s in search of better lives because of the close proximity between Sulu islands and the state of Sabah. They cited the complete difference in cultures and customary ways of life they have with the central Mindanao Muslims

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as the primary reason for their separation. They also called the government to establish a separate Philippine state, called Bangsa Sug, from mainland Bangsa Moro or to incorporate the Sulu archipelago to whatever state is formed in the Zamboanga peninsula, if ever federalism in the Philippines is approved in the coming years.

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Chapter 3 : Conflict in Philippines: The After-Effects of Colonization by Mark Reniel Zarsadias on Prezi

Album of Philippine Types (Found in Bilibid Prison in) Christians and Moros (Including a Few Non-Christians): Eighty Plates, Representing Thirty-Seven Provinces and Islands (Classic Reprint) Paperback - February 10,

All mosques in the Philippines were constructed through the indigenous pagoda architectural style until the 18th or 17th century, when Arabian mosque architecture were imported by pilgrims. The Philippine mosque pagoda style is now considered an endangered architectural style in the country. Subsequent settlements by Arab missionaries traveling to Malaysia and Indonesia helped strengthen Islam in the Philippines and each settlement was governed by a Datu , Rajah and a Sultan. Islamic provinces founded in the Philippines included the Sultanate of Maguindanao , Sultanate of Sulu , Sultanate of Lanao and other parts of the southern Philippines. By the next century conquests had reached the Sulu islands in the southern tip of the Philippines where the population was Buddhist and Hindu and they took up the task of converting the animistic population to Islam with renewed zeal. By the 15th century, half of Luzon Northern Philippines and the islands of Mindanao in the south had become subject to the various Muslim sultanates of Borneo and much of the population in the almost of South were converted to Islam. However, the Visayas was largely dominated by Hindu - Buddhist societies led by rajahs and datos who strongly resisted Islam. One reason could be the economic and political disasters preeuropean Muslim pirates from the Mindanao region brought during raids. These frequent attacks gave way to naming present-day Cebu as then-Sugbo or scorched earth which was a defensive technique implemented by the Visayans so the pirates had nothing much to loot. The aftermath of the battle was the formation of an alliance between the newly established Kingdom of Guihulngan Selurong and the Sultanate of Brunei , to crush the power of the Kingdom of Tondo and the subsequent installation of the Pro-Islamic Rajah Sulaiman into power. He also started to established a trading challenge to the already rich House of Rajah Lakandula in Tondo. Islam was further strengthened by the arrival of Muslim traders and from Jolo , Mindanao , Malaysia and Indonesia. These Muslims allegedly followed the Badjao school in the Chinese language. The Muslims seek to establish an independent Islamic province in Mindanao to be named Bangsamoro. The term Bangsamoro is a combination of an Old Malay word meaning nation or state with the Spanish word Moro which means Muslim. Conflicts and rebellion have continued in the Philippines from the pre-colonial period up to the present. Other related issue with the Moro secession is the territorial dispute of eastern Sabah in Malaysia which claimed by the Sultanate of Sulu as their territory. The Moros have a history of resistance against Spanish, American, and Japanese rule for over years. The violent armed struggle against the Japanese , Filipinos , Spanish , and Americans is considered by current Moro Muslim leaders as part of the four centuries long "national liberation movement" of the Bangsamoro Muslim Nation. It used to be the largest royal palace built in the Philippines. A campaign to faithfully re-establish it in Maimbung town has been ongoing since In , Maimbung was officially designated as the royal capital of the Sultanate of Sulu by the remaining members of the Sulu royal family. Almost all Sulu royals who have died since the 19th century up to the present have been buried around the palace grounds. They cited the complete difference in cultures and customary ways of life as the primary reason for their separation from the Muslims of mainland central Mindanao. They also called the government to establish a separate Philippine state, called Bangsa Sug, from mainland Bangsa Moro or to incorporate the Sulu archipelago to whatever state is formed in the Zamboanga peninsula, if ever federalism in the Philippines is approved in the coming years. It is the only region that has its own government. The regional capital is at Cotabato City , although this city is outside of its jurisdiction. However, these are not part of the ARMM. Indigenous tribal art from the Philippines[edit] An Indigenous tribal food jar also known as gadur, well known for its brass with silver inlay A chest made of wood and bone inlay Lute , also known as kutyapi Saddle panel, wood with shell inlay Saddle panel, wood with shell inlay Jaw harp handle, horn with brass studs Agung.

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Chapter 4 : Christianity in the Philippines - Wikipedia

Album of Philippine types: Christians and Moros. Eighty plates, representing thirty-seven provinces and islands Item Preview.

Even those rare Americans who have heard of the U. Mutual revulsion between the Islamic Moros of the southern Philippines and the Western world goes back a long way. For more than two centuries before their defeat by U. Spanish soldiers had been captured by the Moros, dragged into the jungle and tortured for hours on end, finally dying in utter agony over a slow fire after being emasculated. Add to that the Moro practices of polygamy, slavery and rape of infidels, and it is easy to see why the American forces in saw Moros as horror and depravity incarnate. An irregularly shaped, bay-indented splotch of land, Mindanao is a tropical mix of jungle, small mountains and valleys, with Lake Lanao located in the north central area. The Moros grew rice, corn, pineapples and coffee, engaged in logging and also mined coal, iron, gold and zinc in small quantities. They were likewise accomplished seafarers, to whom piracy and slavery seemed natural rights, and their small, speedy ships were remarkably elusive. Ruled by local datus whose arbitrary decisions were law, Moro tribes were rivals who often engaged in internecine warfare. The Spaniards had never been able to pacify, much less govern, those keen warriors, not even on the much smaller islands of the Sulu Archipelago that stretches from Zamboanga in a southwesterly direction to Borneo, and includes the major islets of Basilan, Jolo and Tawitawi. At the end of the 19th century, the Moros numbered about , while their Christian neighbors on Mindanao counted only 65, Each group had a very low opinion of the other. Spaniards and Filipino Christians saw the Moros as cruel, cunning and treacherous raiders and slavers, whereas the Moros viewed the Christians primarily as land-thieves, bullies and cowards, who were changing their way of life, one they had held for centuries before the arrival of the Spaniards. The Moros believed that the newcomers merely supplanted one group of enemies with another. The sultan of Sulu asked: You have plenty at home. You are rich; I am poor. Why are you here? But piracy, slavery and fighting were as much a part of the Moro way of life as was Islam. Thus, when the Americans began to blaze trails, take a census, impose a head tax and customs duties, and set up schools and the like, the Moros saw those well-meant but abrupt changes as threatening to their religion and their social fabric. The invaders never interfered with Islamic customs. Yet as they installed telegraph lines and introduced health programs and medicine, the Moros reacted with increased fear that their children would learn English and subtly become Christianized. The Americans first encountered the Moros when U. Marines landed on the small island of Jolo in May Another force quietly moved into Zamboanga in November, and by April , Americans occupied the coastal towns of Cotabato and Davao in the south, Cagayan, Iligan and Misamis in the north, and Dapitan in the northwest. Those intrusions, though bloodless, nevertheless alarmed and irritated the Moros, if only because the Americans appeared to be stronger and far better organized than their Spanish predecessors. And so separate bands from the Maranaos tribe of Moros suddenly pounced on three different American camps in the north, only to be sharply repelled by the alert Americans. The sultan of Sulu warned against further attacks on the newcomers. If you strike one they all go off! An amok was a Moro who, for a variety of personal reasons, went berserk and tried to kill as many of the enemy as possible before meeting his own, expected death. Juramentados were perhaps even deadlier, since they were religiously motivated, swore a formal oath before the proper Muslim authority to attack anybody considered to be a foe of Islam, and always struck when and where least expected. Although certain of their own extinction, those fanatics were secure in their belief that they would be whisked to the Muslim paradise for their valorous self-sacrifice, where, among other glories, they would be serviced by 16 virgins. Both amoks and juramentados attacked with the Malay kris, a wavy-edged sword, in length halfway between a long dagger and a saber and easily disguised under their clothes. In addition, they were deadly with a blowgun and poison darts, and were quite good with their muzzleloading rifles. When they did, however, such were their frenzied charges that they usually scored devastatingly, since nearly all of them found at least one target

on their way to glorious death. A juramentado at Zamboango, though hit in seven different places by revolver shots, nevertheless reached an American officer and sliced off one of his legs. Into that slowly boiling pot, in the spring of , the U. He believed that the Moros were savages who respected nothing but force. But the Maranaos took to sniping and cutting telegraph wires, so Pershing attacked Bayan on May 3. Every Moro settlement of any size was defended by a cota, a fort made of bamboo and mud 75 to feet square, with walls 12 to 21 inches thick. Cotas were usually surrounded by trenches 5 to 30 feet deep, in front of which the Moros often planted loosely covered sharpened stakes to further inhibit attackers. Cotas were also defended by lantakas, small, artistically made brass cannons. The results were predictable: The Americans won overwhelmingly on every occasion. The Americans never ceased to wonder why the Moros did not take to the dense jungle where, with their amoks and juramentados, they could strike far more effectively from ambush. For their part, the Moros could not understand why the Americans did not destroy every cota in the area. On the contrary, Pershing ordered his men to mix with the locals in a sincere attempt to establish friendly relations. But even before that, the captain realized he was up against a largely intransigent population. On what was meant to be a friendly exploratory expedition up the west side of Lake Lanao in April , the Americans were harassed near Bacolod. The same thing happened the next month, when Pershing probed the jungle on the eastern side of the lake. The Americans bombed 50 small cotas, killing more than Moros while suffering but two casualties. At that point, then-President Theodore Roosevelt was so impressed with Pershing that, to the dismay of more than senior officers, he promoted him to the rank of brigadier general and brought him home. Wood thought the Moros were an excessively brave but depraved race of pirates, bandits and outlaws. Their strong point was attempted ambush though brave, they die foolishly They should attack at night en masse where their dexterity with swords and spears would count most. He endured tropical heat, debilitating humidity, tangled jungle and attacks by millions of mosquitoes, day and night, which many Americans found more maddening and harder to endure than the Moros. The most obdurate of the latter were still the Maranaos. Although Pershing had punished them severely, it took Wood two major expeditions into the Taraca Valley in the Lake Lanao region in the autumn of and the spring of to subdue them in a series of firefights. Next, he had to combat an uprising led by one Panglima Hassan down on Jolo island. It took him six months before he could track down and kill that Moro and the remnants of his band in the crater of Bud Mount Bagsak, near Jolo City. Another enemy was Dato Ali, a Maguindanao chief from a Moro tribe in the south of Mindanao, who had the largest cota ever built, accommodating 5, Moros. Again, there were no big battles. A series of little clashes took place from March until October , when the Americans finally cornered and killed the chief. One of the bloodiest battles of the whole Moro experience occurred near Jolo City in March , when the Moros there made a determined stand in the crater of another extinct volcano, Bud Dajo. The terrible fight aroused widespread criticism when word of it reached the United States. Perhaps because of Bud Dajo, Wood was recalled in December , but not before he had disposed of a troublesome bandit named Jikiri on an islet near Jolo. Pershing returned to take command. Within days of his return, as many as 1, Moros again took to Bud Dajo, daring the Americans to come and get them. They did, but more cautiously. In less than week, Moro supplies ran out. Many of the Moros slipped away into the jungle while the rest quietly surrendered. After that, there were only sporadic amok and juramentado attacks until June , when the Moros challenged their enemies at Bud Bagsak in what would be the ultimate battle of the American experience in Moro territory. Although the 6, to 10, Moros engaged were the greatest concentration the Americans ever faced in the Philippines, the results were as one-sided as ever. Only 14 Americans were killed and 11 wounded, while the Moros lost as least killed, and nobody ever knew how many were otherwise hurt. The Americans were never again challenged militarily in Mindanao or the archipelago. While some Moros came to believe the Americans were interested in their problems, others felt betrayed. Although they now had greatly improved health, education, transportation and other services, they had lost their hold on the Philippines and come under the rule of the Christian Filipinos, whom the Muslims hated. The Moros never accepted rule from Manila, and fight it furiously today. And they are better equipped to fight for a homeland of their own in

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Mindanao and Sulu than ever. Powerfully armed and trained by wealthier Muslim brothers, they clamorously demand self-rule. At the opening of the 21st century, years after the Spanish assaults and years after the American efforts, the Moros are as resistant as ever, in the form of the Mindanao-based Moro Islamic Liberation Front MILF, formed in 1976. Whatever the case, many Moros remain reluctant citizens of this swiftly changing world. This article was written by David S. Woolman and originally published in Military History Magazine in April 2001. Woolman is a Manila-based writer in the Philippines.

Chapter 5 : What was the moro massacre

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