



DATU' KALUN

YAKAN

DATU' KALUN

as told by his son

Sultan Moh. Unding Shariful Taha Kalun I

arranged by Dietlinde Behrens



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PREFACE

Very little is known of the history of the Yakan people. This book has been prepared to record events occurring around 1900 that are still alive in the memory of some people.

May it be enjoyable and enlightening to all who read it.

I would like to express my thanks here to Sultan Moh. Unding Shariful Taha Kalun I for his kindness in telling this story to me and for giving his permission to publish it. My thanks go also to Mr. Adolfo C. Navarro Sr. of Zamboanga City for supplying from his collection the valuable photos of the forts of Isabela and Zamboanga, and to Miss Inger Wulff, of the Danish National Museum, Kopenhagen, for the photo of Datu Kalun.

April 1979
Dietlinde Behrens

DATU KALUN

Inin me' suwi-suwi masa Kastila' pe. Ga' hep kemon Pilipinas inin tapagbaya'an we' gubelno Kastila'in.

Si lahat Kabite (Cavite), si munisipiyo Bako'ol, si tahun dangibu duk walu' hatas duk ennempu' duk dembuwa', niya' panuhutan dambuwa' guwaldiya sibil, pinabettad la'i si Kabite. A'a inin landu' la'atan. Pasu' te'ed. Ekka a'a diyalem Lo'ok kapapeddi'an duk tabalibid sabab a'a miya'an. Ekka a'a mabaya' mapatey iye, subey gana' du makahinangne. Ga' niya' maka'ara'-ara'.

Manjari, niya' me' makanak tellungan, subul-subul. Me' makanak inin niya' me' sempu' duk ennem tahun umulden, niya' isab palabi-labi. Me' makanak inin, duma'in amban lahat Bako'ol hadja. Subey niya' dembuwa' inenan si Pedro, lahatnen amban Salinas. Niya' dembuwa' Pedro du isab, lahatnen amban Talaba. Na, niya' dembuwa' amban Ligas, Bako'ol, Pedro du isab ennen. Apilyidunen Cuevas. Na bang me' duwangan i', Pedro amban Salinas duk Talaba

ley ga'i kata'uhanku bang ine apilyiduden.
Iye du kata'uhankun Pedro amban Ligas miya'an.
Ligas inin sakup si Bako'ol du. Na ta'abut
tahun dangibu duk walu' hatus duk ennempu' duk
duwe, me' makanak tellungan inin magbagay
te'ed. Kuwe' siye magpungtina'i.

Manjari de ellew, pegge' ga' niya'
maka'ara'-ara' me' a'a dem paglahatin, me'
mabahi'-bahi'in, papuwa' me' makanak tellungan
inin magisun, bahasa ngahapa'an panuhutan me'
guwaldiya sibil miya'an, duk bang tapapateyde,
papateyde.

Na manjari mintedde kohap-kohap lumengngan
ne siye. Pegge' panuhutan guwaldiya sibil
miya'an, bang me' kohap-kohap isab-isab
maglengngan-lengngan si lan. Na hinapa'an we'
de. Ga' du teggel palabey ne. Na, paglabey
ne, na ine pe. Hininang ne we' me' makanakin.
Ga' bisan makatimbak, pegge' pinogpog hadja
we' de. Niya' sawe'ne ga'i hadja kata'uhanku
bang piyangan, magubas. Matey miya'an.
Agen-agen sigpit me' a'a dem Bako'olin, we'
gubiyelnohin, we' me' Kastila'in sabab miya'an.
Pegge' sa miya'an ne, ekka a'a siniggew, ekka

a'a sinumariya. Sudda-sudda me' a'ahin ga'i makasandal. Bisan agen-agen sangem, ginuwaldiyahan me' luma'den. Ujudnen magaka ne me' makakite siyehin. Na iye inakaden me' makanak tellungan miya'an me' inenan si Pedro sali'-sali'.

Manjari suddanen na piniha ne siye. Taka-taka tasiggew. Sakayi tasiggew, iye tasiggewin duwanganin, Pedro amban Salinasin, duk amban Talabahin. Siye tasiggewin dehellu. Pegge' Pedro dambuwa' amban Bako'ol inin, ga' tasiggew. Lahi, magtapukan. Manjari pegge' sa miya'an ne, na ga'i dinehengan. Luma'den si Ligas, Bako'ol, bisan sangem tinunggu'an we' me' guwaldiya sibilin. Sampay me' sa'i-samanen duk me' pungtina'ine budjang, pinepeddi'an. Taka-taka sa miya'an, umabut bang piyem bulan, ga' tasiggewde si Pedro miya'an, iye Pedro amban Ligasin. Pegge' me' sawe'ne duwanganin dem kalabusu ne. Tabo'one siye si Manila'. Na, pegge' umabut niya' tapit ennem bulan, tahun dangibu duk walu' hatas duk ennempu' duk duwe hinukum ne duwanganin. Bisan ga' la'i, Pedro Cuevas

miya'an lamud si me' hukuman i'en. Sakayi labo' hukumanin, hukumanin pinapatey siye.

Na, manjari, pegge' sa i'en ne, me' kapungtina'ihan si Pedro Cuevas inin, sampay samanen, kemon ne siye magteyi'-anakin, pegge' kata'uhande ne matey sawe'nen, nambahide ne kerehitan. Na, manjari magpikilan sama si Pedro Cuevas inin, bang inumeyne ne duk siye ga'i lumandu' sigpit. Manjari de ellew, tapikilne, lumengngan iye harap Manila'. Subay masa i' duma'in kuwe' kuwe'itu. Ga' pe niya' buslayin masa i' atawa tumubil. Maglengngan a'ahin, bang ga'i ngura'. Iye miya'an maglengngan hadja pegge' siye inin, duma'in du isab tantu dayahan. Duma'in du isab tantu kasigpitan te'ed, subey duma'in dayahan. Lumengngan iye. Ilengngannen, miha iye pekitabanganne si Manila'.

Manjari sakayi iye la'i diyalem Manila', ga' be niya' tantu takasuwa'ne makatabangan iye. Sababnen siye inin a'a probinsiya. Me' a'a Manila' inin a'a siyudad. Ga' niya' tantu me' basagne, ga' niya' tantu takilalene la'i. Bennal niya' takilalene, sampay niya' usbane

la'i. Subey me' a'a ga' niya' basagde si gubiyelno.

Na, manjari pegge' sa miya'an ne, mole' ne iye isab balik. Sakayi mole' magpikil-pikil ne isab. Ta'abut bang piyem bahangi, balik ne isab hap Manila'. Sakayi balik si Manila', pi ne iye si haman Malakanyangley. Ekka a'a la'i magtingkolo' pegge' Malakanyang inin me' masa i'en niya' me' bangku'ne la'i. Ekka isab me' kayu hadje tinanem. Sampay kuwe'itu me' sinduwe kayuhin i' pe nengge si higad Malakanyangley. Na manjari tiggelande magtingkolo'-tingkolo' mala'ihin duk me' a'a andang magtingkolo' mala'ihin, bessuwang hep inin iye takaleden maghibuk dem astana'in. Ine kew, anda Gubelnadul Heneralin, Senyorahin, ngamahan me' musatsuden. We' sakayi siye magpakan me' manuk-manuk dem kulunganin, niya' me' manuk-manukin lumayang. Me' manuk-manuk miya'an mahalga'. Duma'in me' manuk-manuk tu'u si kite si Pilipinas, manuk-manuk me' amban lahat seddili. Me' hunit halga'ne ley Lumeppa amban dem kulungan, sinduwehin hadja, ga' isab kemon. Na sakayi lumeppa, inamahan

manamal me' musatsu diyalem astana' miya'an. Sakayi' inamahan dina'ak si siye du'un-du'un pinuwa' me' manuk-manukin. Bu sa'ingge paniggewin bang i' diyata' punjung kayuley kadapu'-dapu'an.

Na, manjari ekka ne magtabang. Me' a'a mala'i magtingkolo'in nabang ne so'osa. Niya' ne mana'ik. Na subey hangkan pinana'ik, bang mana'ik siye si dempo'on kayu, me' manuk-manukin palinda pi si seddili kayu isab. Na sampay me' pilisu si diyalem kalabusuhin ineddo' ne, dina'ak nabang. Na iye du be, ga'i tasiggew, sabab hangkan pana'ikde dembuwa' kayuhin, palayang isab pi si seddili kayu. Duk bisan isab sinduwehin pa'amban, na ga'i du ta'abutde pegge' i' si me' punjung-punjung kayu te'ed, ga'i ne ta'abut.

Manjari, niya' dambuwa' a'a bahi', iye ne bahasa sama si Pedro Cuevas miya'an inenan Sebastiyen. Puwa' iye nengge. Na i' a'a bahi' ne. Sakayi nengge, tege bissa iye si me' a'a mala'ihin. Pa'inne, "Da'a ka'am magbukag, nambahine iyan patala. Subey", pa'inne, "bang ka'am mabaya', ningkolo' hadja ka'am, da'a

ka'am nengge." Manjari me' sinduwehin magsaye, sinduwehin patuhut ningkolo'. Subey sinduwehin na ngudji'-ngudji'. Pagsayehande, pa'inde, "Sine a'a bahi' iyan? Tahinangne ke iyan, tasiggewne?". Na subey a'a bahi'in ga' pakale si me' bissa i'. Papuwa' iye nengge, pinayaman we' ne bang antag pagtipunan me' manuk-manukin. Hap pi ne iye. Ga' isab iye mana'ik subey la'i du iye nengge si po'on kayuley. Tineppak hadja we' ne mintellu po'on kayuhin. Na ubus inagadan. Subey sinessa'an we' ne me' a'a mala'ihin ga'i hadja dina'ak magbukag. Ga'i dina'ak magbissa. Na ga' du tiggel me' manuk-manukin patugpa' duwa'i. Patugpa' siye diyalem sabet-sabet. Pag la'i ne me' manuk-manukin pa'inne si me' a'a ma'ekkahin, "Pi ne ka'am siggewun bi ne." Na me' manuk-manukin maglaksu-laksu hadja, ga'i ne kapalayang, tahande ngapas ne. Na manjari pag tasiggew i', bino'o mana'ik ne, la'i si astana', inisi ne balik dem kulungan.

Manjari anda Heneralin kegan ne isab balik. Puwa'ne magtilew, patontong duwa'i pi si haren bang sine makasiggew me' manuk-manukin.

Na inakahan ne iye. Tinolo' we' de si iye a'a bahi' makasiggewin. Na, manjari ilinganane we' ne. "Ka'u," pa'inne, "makasiggew me' manuk-manukku miya'an?" Nambung iye pa'inne, "Duma'in isab tantu, ga' ku isab," pa'inne, "niggewne. Iye du maniggewin me' a'a iyan. Subey si pikilanku," pa'inne, "na nabang, Tuhanin. Lingananku me' manuk-manukin, da'akku duwa'i, na duwa'i isab. Iye i'," pa'inne, "panabangkun." "Manjari, we'ey kew tu"u?" pa'in Senyorahin, anda Gubelnadul Heneralin. Na manjari nambung iye, "Niya'," pa'inne, "akaku." Pa'in Senyorahin, "Ine akanun?" Na magaka ne bang ine akanen, we' iye tege kasusehan hadje sabab anaknen. Manjari tinilew-tilew ne we Senyorahin. Inaka ne we' ne. Na manjari pa'in Senyorahin, "Makajari bo'onu anaknun pitu?" "Na," pa'inne, "ga'i ku isab makasanggup. Pegge' iyu' ne patapuk. Piyem bulan ne," pa'inne, "pagpiha, subey ga' pe takasuwa'. Subey", pa'inne, "sa i' ne tangguku si ka'uhin. Mole' ne ku duk bang takasuwa'ku, bu takole'ku du, bo'oku pitu." Na iye ne i', mole' ne iye.

Manjari palabey bang piyem bahangi,
takasuwa'ne ne anaknen. Sakayi takasuwa'ne,
na pinahemokan we' ne. Arak-arak ne ga'i
mabaya'. Sabab kerehitan ne, sabab kata'uhanne
me' sawe'ne duwanganin ubus ne pinapatey. Na,
subey meke'ase'-ase' samanen duk me'
pungtina'ine dendehin, dina'ak ne nuhut.
Sudda-suddanen pegge' sa miya'an ne, ga'i
kata'uhan bang piyem bahangi magsege',
magpahemok, na suddanen tabo'one du. Bino'o
we' ne pi si Malakanyang. Pag tekkade la'i,
pegge' iye takilale we' guwaldiyahin, bino'o
ne iye si Senyorahin. Na pegge' la'i ne si
Senyorahin, bino'o ne we' ne pi si ellanen, si
Gubelnadul Heneralin. Inakahan ne we' ne
ellanen we' iye miya'an mekesigge' me'
manuk-manukin. Na duk magaka ne Senyorahin si
ellanen, sabab anakne masigpit miya'an
katempohan ne. Tinempohan bisan ga' na'an.
Manjari sakayi magpikil-pikil Gubelnadul
Heneralin, ma'ase' ne te'ed si a'a bahi'in,
pa'inne si a'a bahi'in, "Hap ne, bu ne aku,"
pa'inne, "tamanan panabangku si ka'uhin, anaknu
inin ga'i ne matey. Subey pinabo'ohan hadja,"

pa'inne, "si Guam." We' masa i' ekka me' Pilipino bang niya' sa'de si gubiyelno, isab-isab pinabo'ohan we' gubelnohin si Guam. Na manjari magpikil-pikil ne isab a'a bahi'in, ma'id ne isab mole' ngakahan me' anak-andanen, we' sa miya'an tabang Gubelnadul Heneralin. Na manjari bu ne anakne miya'an tahan ne ngagadan bahasa bang niya' ne kappal, bino'o ne hap Guam.

Na manjari palabey piye simana magpikil-pikil ne pa'in a'a bahi'in, bang inumeyne, bang niya' pe ke akkalne, na iye miha akkal. Na manjari pegge' ga' pe du isab niya' tekka kappal, ga' pe tabo'o harap Guam, papuwa' iye balik, sampay me' anakne dendehein niya' nuhut si iye pi si Malakanyang. Pag la'i, tinilew ne isab bang ine akanen. Na magtangis me' pungtina'i si Pedro Cuevas dendehein, bahasa essebde. Dina'ak ne siye pi si kalabusu, nindew iye.

Manjari sakayi siye la'i, samaden pa'amban si Malakanyang. Sakayi la'i si Malakanyang, na a'a bahi'in, maki'ase'-ase' te'ed duk mekitulung te'ed si Gubelnadul Heneralin duk

andanen bang niya' lan seddili amban pinabo'ohan pi si Guam. Pakune bang makajari, bisan antag bang tu'u du hadja diyalem Pilipinas. Manjari sakayi magpikil-pikil Gubelnadul Heneralin, hatu lumandu' ne te'ed ase'nen pegge' la'i ne a'a bahi'in magtangis, la'i ne me' anakne budjangan magtangis, na pa'in Gubelnadul Heneralin, "Hap ne. Aku ma'ase' ne. Tulungku si ka'amin, duk ka'am ga'i kahunitan, bang essebbi duk ka'am mura-mura tapi, pinabo'ohan iye si San Ramon. (Subey San Ramonin masa i', duma'in San Ramon kuwe'itu ne inin. San Ramon masahin, tu'u si Calarian tapit si higad tahik. Subey kalabusu i'en eggas ne masa Kastila'in. Hangkan hep bisan me' rekord si Pedro Cuevasin, ubus eggas kemon. Ekka ne bakas mamiha me' rekordin, ga' ne takasuwa'.) Na manjari bino'o ne Pedro Cuevas miya'an pitu si San Ramon.

Manjari kabohat-bohatan siye tu'u si San Ramon. Sabab siye miya'an, me' pilisu politiko. Duma'in hadja iye, ekka isab la'i me' pilisu politiko. Na manjari umabut siye niya' tapit limen tahun la'i. Na ga'i ne siye makasandal. Sabab iye ga'i kasandalanden, me' masa i' ekka

me' enande payret hatinen me' magbibihag. Na payam-payamde bang palabey amban atag San Ramon. Payretin magsiggew me' a'a, bu bino'o si seddili lahat pinabellihan. Lu'u ne bangsa Kiristiyan, bangsa Muslim, siniggew we' de pinabellihan. Na duk iye ne te'ed ga'i kasandalanden bohat te'ed hinangin si San Ramon duk pinapeddi'an siye.

Na manjari pegge' sa i'en ne, magpikilan si Pedro Cuevas. Mene' iye me' bagay-bagayne dem kalabusu sali'-sali'in, me' ara'-ara' kapangandelanin. Na papuwa' iye, sakayi magpene', niya' tapene' we ne ennem a'a, subey ga' pe pa'in bo'one magbissa. Me' a'a inin si Juan Malyares, si Isabelo Maligalig, si Pedro Sabran, duk niya' tellungan ga'i kata'uhanku bang sine apilyidude inin, inenan Rodensiyo, duk Santulan, duk si Marshal. Manjari iye inin pinene'nen. Subey pinene' si pikilanne. Sabab ga' pe tabo'one magbissa. Duk niya' me' tabo'one magbissa isab sinduwe, na ga'i mabaya' nuhut si iye, tinalew. Na me' a'a tina'atku miya'an ennem miya'an nanggup siye asal nuhut.

Na manjari siye magpanyap-panyap ne. Sakayi siye kapagpanyap ne, dambuwa' sangem iye pinendogahanden me' guwaldiyahin. Subey pagpendogade iyan duma'in dan sangem duma'in duwen sangem, duma'in hatu sampu' sangem pamendogaden. Na manjari dan sangem, takuhide me' guwaldiyahin, sinduwehin lipat, iye hatinen kapatuli. Na sakayi kapatuli, niya' dangan iye magantan kungsi'in. Ta'onotde amban diyalem, ta'eddo'de kungsi' kalabusuhin. Na sakayi talukade, duk sakayi siye lumuwas, dambuwa' guwaldiya miya'an ga' pinapatey we' de. Subey me' sinduwehin pinapatey. Duk dembuwa' miya'an ga' ne maghibuk. Matuk isab magmatey-matey si sinduwehin. Na lumepa siye sampay me' bessibessihin meke'eddo' siye, me' sinapang guwaldiyahin. Na sakayi siye lahi, lahi siye lu'u si diyata'an Ayala iyan. Lu'u siye patapuk. Na piniha ne siye. Ellew-sangem pagpiha me' sundaluhin si siye. Na siye, iye hinangden magpiha kinakande dahu'. Ga' siye maghinang la'atan. Ga' niya' kahinangande la'atan lu si diyata'an Ayala iyan. Sabab me' a'a malu'uhin nabang si siye, ngelligan siye supaya siye ga'i takasuwa'.

Na manjari umabut siye niya' me' ennem bulan lu' u, magpikilan siye tahala' amban Ayala, amban pu' Sembuwangan iyan. Sabab sigpit siye la' i. Ga' i siye hinalihan piniha-ki-piniha. Manjari Pedro Cuevas inin, niya' dembuwa' bagayne lu si Sinunuk. Ilengngan we' de. Na pi siye mekitabang, miha akkal bang sa' ingge palipagden amban Sembuwangan pitu si Basilan. Na pa' in bagayne miya' an, "Patapuk-tapuk ne dahu' ka' am, miha ku bang niya' takasuwa' ku." Manjari papuwa' bagayde miya' an magpiha. Na sakayi ngasuwa' duma' in isab sakayanne. Subey sakayan me' a' a, ga' i kata' uhanne bang sine dapu' nen. Na pegge' niya' ne sakayan, papuwa' iye magpasan. Pinasanan ne siye inin dina' ak pitu' siye, sampay Pedro Cuevas, we' niya' ne sakayan.

Na manjari bahude isab pi, niya' dambuwa' tinda Sina' lu' u si Ayala iyan, ilangpasan we' de. Ilangpasan pangeddo' ande banya'. Ga' isab papateyde. Pangurung si siye me' kinakan kabaya' anden. Sampay niya' sinapang Sina' in pangurung pu si Pedro Cuevas miya' an. Sinapang miya' an tabo' one sampay dem kabul. Sinapangne

miya'an sakayi tu'u si Basilan, inenan Ta'alluk Basilan ne.

Na manjari sakayi siye la'i ne si Sinunuk, na pasakey ne siye diyata' sakayan. Na iye mahunitin ga' niya' busey. Ga' niya' banug. Manjari makipiha siye busey, bang ga' niya' banug bisan sa' pa'in busey. Na ga' niya' takasuwa'. Papuwa' bagayne miya'an ngeddo' me' paka lahing binakbasan, iye hinangde buseyin. Na ga' ne. Siye patulak ne. Niya' du isab me' lutu'de, ta'eddo'de amban tinda Sina'in. Na sakayi patulak, na tabo'o siye we' solonin tu'u si pu' Malamawi. Duwa'i siye tapit lu si niya' lahat inenan Butun. Subey duma'in te'ed si Butun, tapit hadja la'i. Na la'i ne siye. Pag la'ide, niya' luma' la'i, pi siye si luma' i'en. Sakayi siye tinilew, na magaka siye, bu ne siye me' pilisu leppa. Na a'a miya'an dambuwa' a'a bahi', Ilocano hati' miya'an. Na iye i'en mamakan siyehin si diyalem tellum bahangi. Subey patulihanden dem bangkew. Mana'ik siye diyata' bangkew. Pegge' kata'uhan la'i si Pasangen, piniha ne siye we' me' sundalu Kastila'in. Patapuk siye. Na umabut siye

tellun sangem la'i. Ka'ampat sangemnen kinemotan ne siye we' a'a bahi' miya'an, dina'ak siye lahi, sabab sigpit. Papuwa' siye lahi, tinuranaan siye lu'u si tong Pasangen iyan. Subey me' iyan masa i', na me' gulangan pe. La'i siye. Na sakayi siye la'i, puwa' siye pataked. Pataked siye lu'u si Kabbun Bata' iyan. Kulang pe a'a lu'u. Ga' pe niya' me' palantasion lu'u si iyan. Na la'i dahu' siye maglahat-lahatin, dem gulangan i'en. Manjari ga' du isab siye tumeggel la'i. Hatu siye niya' me' dem bulan lu'u, magpikilan siye lahi. Sakayi siye lahi, piyu siye tapit si punu Kebbang iyan, lu'u si diyata'an U.P. Land Grant. Na lu'u tumeggel-teggel siye. Sampay lu'u ka'ellumanden na magtimbang me' bawi duk payew duk niya' takakande. Duk bang sangem na maglengngan siye, magpiha kinakan tu'u si higad. Sampay pitu si Malu'ung iyan si Ubit iyan, lu'u si Nipa' ta'abutde lu'u.

Na manjari niya' sawe'de inenan Marshal. Marshal inin tuwas-tuwas. Agen-agen ngagew basag pu si Cuevas. Na papuwa' iye mapateyne. Na pegge' matey ne miya'an papuwa' siye, ennem

sa' siye, tahala' ne billu'u amban diyata' iyan, amban tapit si punu Kebbang iyan. Palurus siye pitu si Nipa'. Subey me' masa i' ginara'an duk ilengngan bang mimpiye Pasangenin we' me' katindegan Sultan amban Sukin. Siye, na lu'u ne si Nipa'. Lu'u ne siye maghinang-hinang. Sampay mekehinang siye dambuwa' basak. Iyu' du lu'u basakin. Iyu' ne ta'eddo' basakin we' si Salapuddin Bandoho. Na tiggel siye lu'u maglahat. Sabab tumanam-tanam siye, niya' ne basakde, makapagtanem siye. Na subey iye ga'i kasandalanin isab, na ekka me' amban Suk iyan, maglabeyan billa'i. Bahasa song ngagew Pasangenin amban me' Kastila'in. Pegge' Pasangen inin masaley duma'in du kuwe' ingge basagnen. Subey Pasangen iyan lahat pag'enna'an me' kappal gubelno Kastila'in.

Na manjari pegge' ga'i ne kasandalan sa i'en ne hadja, puwa' si Pedro Cuevas inin duk me' tindeggen, hangkan niya' palabey me' Sukin hinapa'an we' de, supaya ga'i lumanjal pi si Pasangen. Na sa i' ne hadja, iye hinanganden. Na ga'i isab lumanjal me' Sukin. Manjari sakayi sa i'en tinagna'an ne we' de pu'

Basilanin ginubat inimut-imut sasuku mangga'i mapatuhut si siyehin. Manjari hangkan i'en niya' lahat ta'eddo'de, me' a'anen, na patuhutne si siye. Manjari tindegde ne. Inimut-imut we' de sampay agen luha ne ta'eddo'den. Ekka ne tindegde. Sampay niya' lella hap inenan Panglima Ataw, ekka tindegne lu'u si Buwahan. Si Panglima Ataw inin lella hap, ekka tindegne. Hunit binc'o magbono'. Basagan. Na manjari binagay-bagay we' si Pedro Cuevas inin duk me' tindegne, pegge' bang atuhande magbono' magtawus, na ekka tindegne amban siye. Iye akkalnen binagay-bagay. Lagi' na tege anak hap dende. Na iye ne i'en hinangan si Pedro Cuevas inin. Bang me' kohap-kohap ubus ne siye maghinang, na lumengngan-lengngan, pegge' tapit du pi si Nipa' pala'ihande miya'an. Na sudda-suddanen, na tege pikilan ne. Iye pikilannen, na tege baya' iye si anak si Panglima Ataw miya'an, inenan si Maniya'. Hap dende. Pote'. Na taka-taka hadje pagkalasaden duk si Panglima Ataw. Agen-agen ellew-ellew bang ga' du niya' palengnganande, lagi' ne bang me' kohap-kohap,

pi iye lumengngan. Sabab iye ngalasa. Sampay dembuwa' kohap-kohap hinapa'an iye we' me' pagkasine isab me' lella. Mabaya' du isab siye si anak Panglima Ataw miya'an. Na subey iye bessiden me' budjak, pira, barung. Na si Pedro inin, ga' magbo'o sinapang, luwal kalisnen, we' ga'i iyan takeyipatne kalisnen. Manjari si Pedro inin, na pinagtabangan we' a'a tellunganin. Subey si Pedro inin, la'i pe si lahatde si Cavite asal ne mahil si iskirima hatinen magsilat. Sabab samane inin, asal pandey bang ngantan bessi. Na taka-taka binono' we' de ga'i du tewwa', peddangde ga'i du tewwa'. Suddanen magubas tellunganin. Na ga' du isab iye bakat. Manjari kemuwehan miya'an, pabantang ne iye pu si Panglima Ataw, bu ne iye hadje baya'nen si anaknen. Na Panglima Ataw inin makatanggu, mikil-mikil. Subey mekitanggu tellum bahangi. Na pagabut tangguhin, na balik ne isab hap pi, Cuevas inin, magpa'umey bang sa'ingge ne pagbissahanden. Na manjari ga' ne pagpataha' bissahin, mabaya'. Sabab si Panglima Ataw miha du isab basagne. Hatinen bang tahinangne ayu'an si Cuevas inin

na nambahine katalewan we' me' a'ahin. Ngabasag iye. Na si Pedro isab demikkiyan pikilannen. Bang tameto'ane miya'an namba ne iye ngabasag sabab ekka tindegne duk lella hap du isab. Na manjari papandakte ne bissahin taka-taka takawin. Bahune takawin, ginellal dahu'. Inenan iye Panglima Indu'. Na sakayi siye takawin, niya' isab siye umabut de musim ubus kinawin, na papinda ne siye. Kabaya'an meto'anen maglahat siye si Buwahan. La'i ne dahu' siye maglahat. Na ga' du tumanam si Pedro inin maglahat la'i papuwa' palinda siye pitu si Sengngal duk tu'u ne kateteganden. Na bo'ohannen pinahatul ne. Sabab agen-agen labi ne den tenga' Basilanin tuhut ne si iye, ta'eddo'ne. Luwal sa' me' kapu'an mapaliputin ga' pe te'eddo'ne.

Manjari kata'uhan ne we' gubiyelno Kastila'in tabangne si me' Kastila'in. Sabab bang duma'in sabab iye, tantu Pasangenin, iye lahat me' nabal Kastila'in, ta'eddo' we' me' a'a Sukin. Na pagkata'u sa miya'an, sampay si Manila' ne magriport ne Gubelnadulin, we' nabang hadje si gubiyelnode si Pedro Cuevas

inin, na da ellew tekka piyu si Sengngal me Kastila'in. Duwangan upisiyal duk dambuwa' sibilyan inenan si Don Ramon Larakotseya. Mo'o iye magbissa, bu ne iye kabaya'an Gubelnadulin duk me' sinduwe malangkew si militar Kastila'in, batang magbissa duk iye, makapagmiting si Pasangen. Dina'ak iye nuhut si siye. Na, ga'i hep nuhut si Pedro. Ga'i mabaya' nuhut sabab mag'ang-ang iye taw iye inakkalan. Na ga' ne. Na balik ne isab me' a'a miya'an. Sakayi balik, ngaku siye pa'amban, bu ne iye dina'ak lumengngan. Pa'inne, "Makajari. Duwangan pa'amban. Ambat isab siye," pa'inne, "guwaldiyahan me' a'akun tu'u. Bang we' sigpitde ku la'i, na matey me' upisiyal inin." Na lumengngan ne siye. Kaduwem bahanginen mole' ne siye balik. Ga' du niya' ine-ine. Pagmitinganin bahasa pinaku si iye, bu ne iye andang du isab bisan ga' tabo'o magbissa, nabang si gubiyelno, pinaku ne te'ed we' Gubelnadulin duk me' sinduwe Kastila' malangkewin, bu ne iye dina'ak nabang te'ed ngahatul dem paglahatin. We' me' masa i' me' a'a dem Basilan inin bahani. Me' bangsa Yakan matu'uhin duma'in kuwe' Yakan

kuwe'itu inin. Kabaya'anden magbono'. Duk tagna'nen sinanggupan iye bahasa bu ne iye pinalibri ne si me' dusenen. Hatinen inurungan ne pardon. Saguwa' ga' pe isab bang ellew i'. Subey bang akuhande bahasa mabo'o siye sulat si hari'in, si Gubelnadul Heneralin bu ne iye pinaku pinalibri. Umabut piyem bulan, na tinawag ne isab. Inakahan ne iye bu ne iye libri ne. Inurungan iye bahasa nomramiyento. Bahasa inurungan iye kabangsahanne. Bu ne iye, bangsanen bahasa tiniyente absoluto. Ga' ne niya' tu'u gubelnadul, ga' ne niya' huwis. Kemon iye ne mangantanin. Na iye i' ma'umantagin. Iye miya'an matekka si iyehin, bu ne iye makapagbaya' dem Basilan ne. Ga ne be niya' palangkew amban iye. Na iye ne i', sesuku me' kalahat-lahatan, sesuku me' kapu'an mapaliput si Basilan inin, me' Saluping miya'an, me' Tapiyantana' iyan, me' Lanawan, sampay me' kapu'an si Suk sinduwe, sesuku kemon me' kapu'an tuhut tu'u hep iyan si iye si Basilan. Ta'eddo'ne.

Na manjari iye ne i'en, Basilanin ngahap ne. Me' a'a mala'atin ga' ne. Ngahap ne,

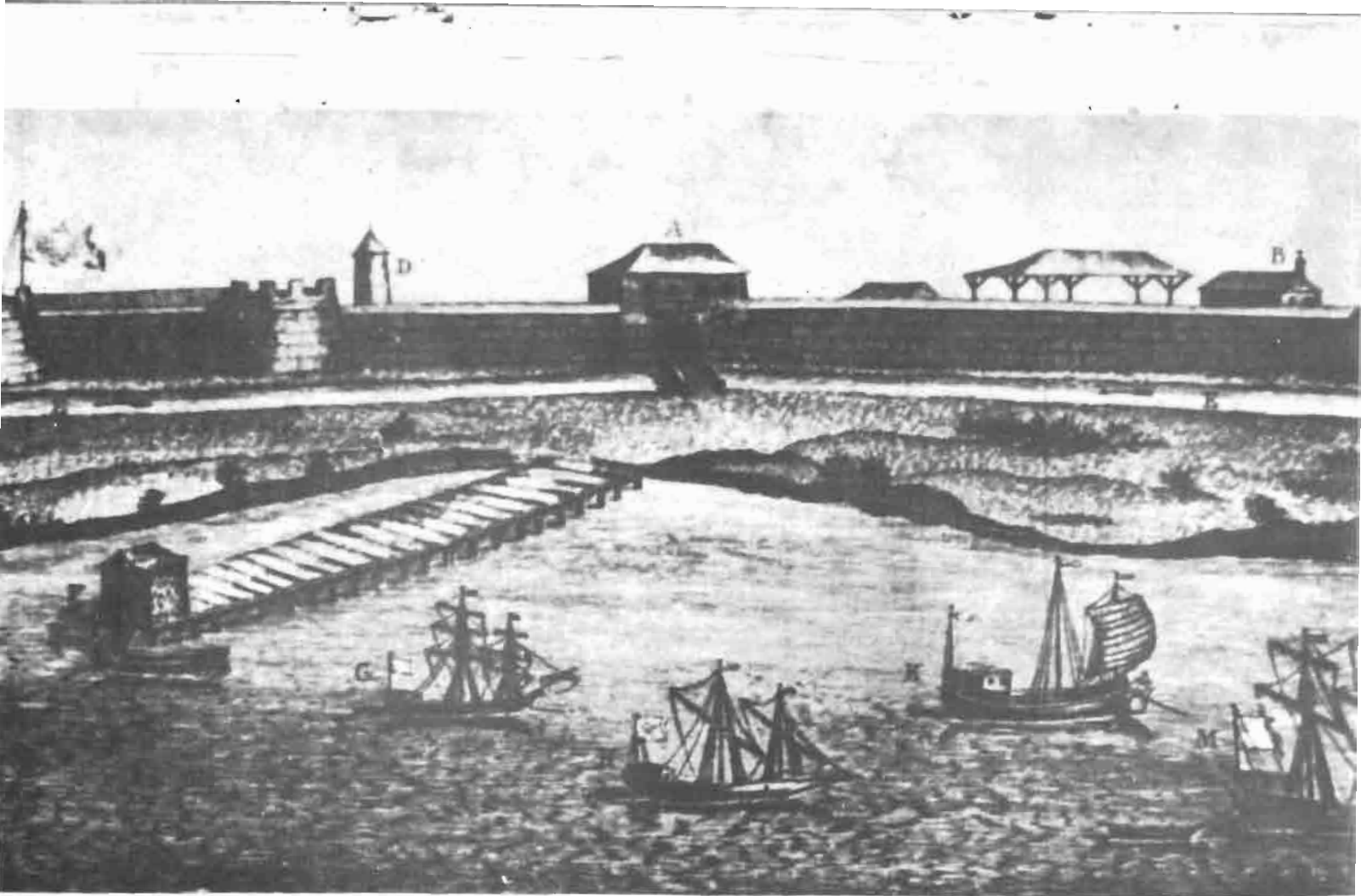
patuhut ne. Iye pe ga'i patuhut si iye me' bangsa Yakan maglalahatin, bisan me' Suk, Kasamahan, me' Kiristiyan matu'u si Basilanin patuhut si iye. Sampay gubelno Kastila'in patuhut. Iye dina'ak magbaya'in.

Manjari puwas miya'an papinda ne siye pitu si Lamitan maglahatin, masaley inenan Gubawang. Me' piyen tahun palabey pegge' iye ne bahasa magbaya' tu'u dem Basilanin, manjari ngama Sultan si Sukin pegge' ga'i ne ngurung buwis si iye me' a'a Basilanin. Dambuwa' ellew tekka hep me' katindegan Sultan Sukin iye panuhutanden si Datu' Julkalna'in. Bang aka-akahin niya' ko' siye pitu' hatus mangalengngan Basilanin. Ekka munda'an, me' sakayan duk me' sappit. Tekka siye lu'u si Bohe'lebbeng iyan. Pagduwa'ide magtawus siye magpatengge kuta'de. Ubus hinagde kuta'den, magpasan ne siye. Bahasa Datu' Julkalna'in duk me' tindegnen mabaya' magkasuwa' duk binantu manuk peyat Basilanin, iye ne Panglima Indu'. Na manjari pegge' ka'akahan ne iye, mabo'o lapal Panglima Indu' pi si Bohe'lebbeng. "Bang manuk peyat," pa'inne, "ga' niya' tu'u si Basilan. Subey

nuhut iye mole' si Lamitan, na nuhut ne siye si kappal miya'an pitu si Lamitan. Puwas da simana tu'u si Lamitan mole' ne siye hap Suk. Magbagay ne siye. Magesseb ne.

Manjari tekka hep tita Sultan Sukin bino'owe' dambuwa' pangandelanne. Bahasa bu ne Panglima Indu' hinangne anak, subey sinangenan gellal Datu' Laja Muda. Na i'en hangkan manjari datu'. Sabab gellal amban Sultan Sukin, si Sultan Halun. Hangkan hep inenan iye Kalun pegge' Sultan mangellal iyehin Sultan Halun.

Bang masa si Datu' Kalun ngantan tu'u si Basilan, na ga' niya' sasew. Bisan a'ahin tuli si tengnga' lan ga' niya' bahani ngusa' iye. Sabab a'ahin kerehitan si iye. Na subey kuwe'itu ne inin pinda ne lahatin. Sabab na tiya' ne duma'in kuwe' me' masa i'. Tiya' ne pinda. Bang masa Datu' Kalun inin ngantananne, ga' hep niya' sasew tu'u dem Basilan. Sampay kapu'anin patuhut kemon si iye. Sesuku a'a maglahat tu'u si dem Basilan duk kapu'anin patuhut kemon. Sabab hap isab kawulnen, hap isab pamo'one si a'ahin kemon. Bisan pa masane bahasa magla'at, na sakayi ne iye manjari



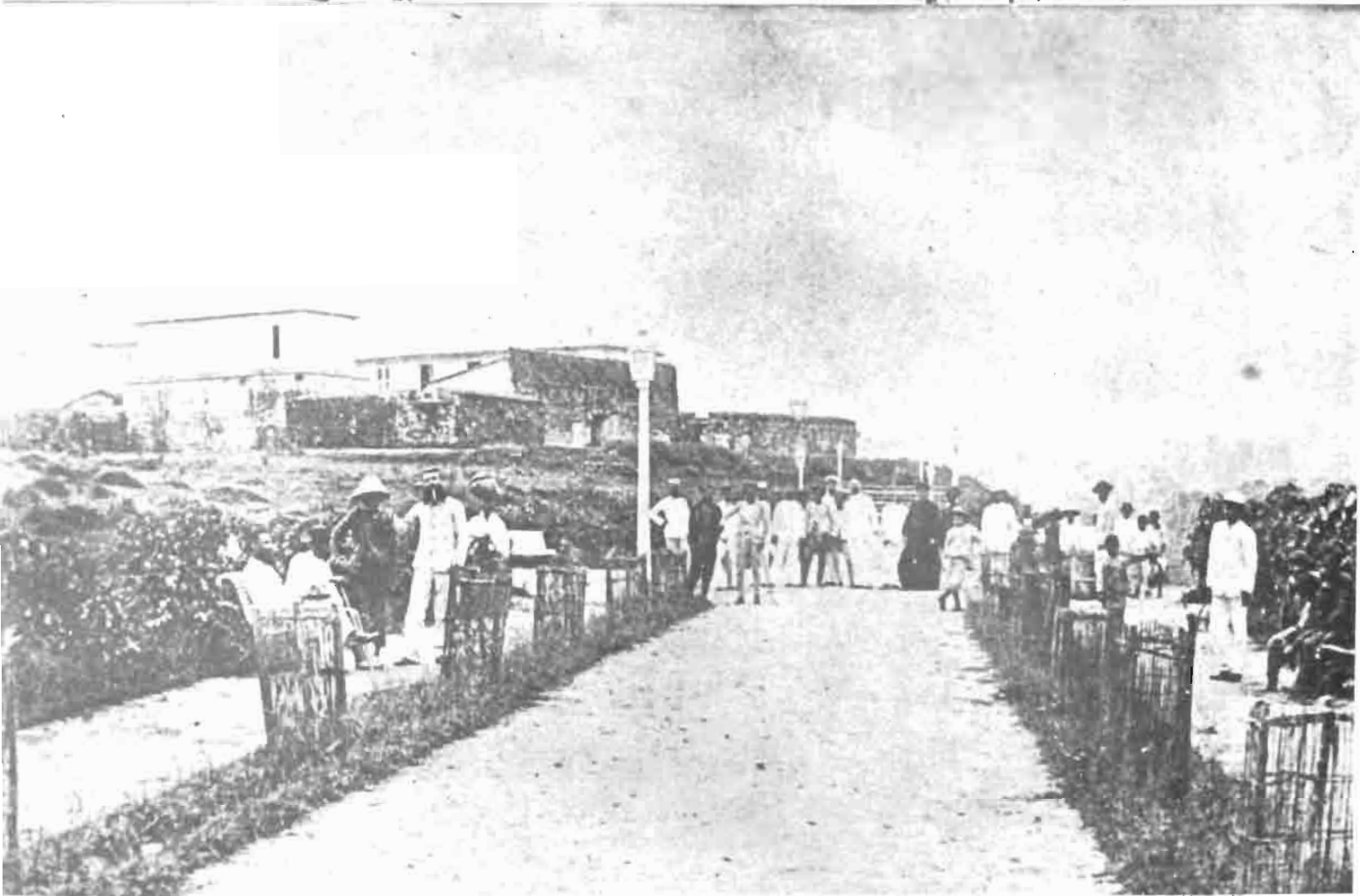
Kuta' si Sembuwangan (Zamboanga)
Ilekkat we' dembuwa' a'a amban lahat France tahun 1782
Kappal inin amban lahat magseddili-seddili

G—kappal bebono'in
H—kappal amban lahat me' Kastila'
K—Kappal amban lahat Sina'
M—kappal amban lahat France



Datu' Kalun duk me' sawe'nen amban Basilan duk Mindanao

Datu' Kalun maningkolo' si tengnga'in



Kuta' Kastila' si Psangen (Isabela, Basilan) 1900

bang manuk pote' niya'. Salta' pasanne ne kemon tindegne bu ne siye pasampangne. Seddili ne malumengngan amban diyata'in, seddili ne amban tahikin. Duma'in ibuhan a'a mapihin. Bu ne Panglima Indu' duk sinduwe tindegne si Lamitanin magsakayan. Pagtekkade la'i, na agen-agen song magbono' ne sabab sali'-sali' diyalem pakekes. Sakayi duwangan panuhutan miya'an, amban Sukin duk amban Basilanin na'an ne magtingko' duk magbissa ne, sudda-suddanen magkasuwa' ne si bissa. Ga' ne lumanjal me' pikilan mala'atin. Iye ka'ujurannen na, magdagey, maglami-lami, magpansak, magtumahik, magtimbang magtigi'an. Na magisun ne bang sa'ingge kahapanin. Iye kapagisunanden, kabaya'an Panglima Indu'in subey Datu' Julkalna'in tumuhut pitu si Lamitan, si lahatne. Si Datu' Julkalna'in ga' nagga', nuhut ne pitu duk sinduwe me' tindegne. Ma'ekkahin pinapole' ne we' ne dehellu hap Suk. Sasangde pe la'i si Bohelebbeng, tekka hep bessuwang dambuwa' kappal bebono'an Katila'. Bahasa kappalin balu' pi nabang pu Panglima Indu'. Na pegge' sa i'en ne mawpakkatden, we' Datu' Julkalna'in ngatu du

panuhutanin si Basilan duk me' kapu'annen,
na ga' ne niya' pahap a'a amban iye. Inesseb
iye we' me' a'ahin, amban Kiristiyan si
Suk-Sama, iye ne labinen me' Yakanin pegge'
siye dapu' lahat Basilanin.

Hangkan hep sakayi i'en matey, si diyalem
pitum bahangi ga' takubul. Sabab patipun me'
a'a amban kapu'anin duk me' a'a dem Basilanin
pitu tu'u si Lamitan, dukka, magtangis hawa
pangessebde duk lasade si iyehin. Na hangkan
iye ga'i takubul, sabab si addat Muslim, bang
niya' panuhutan kuwe' i'en matey, ga'i makajari
kinubul bang ga'i kapihahan ganti'ne. Na
manjari sakayi tipun ne kemon bahi'in dem
Basilan inin sampay ma' kapu'annen, magisun ne
siye bang sine pinaganti' si iyehin. Manjari
sakayi magpikilan me' bahi'in, niya' kamanakan
Datu' Kalunley duwangan. Anak sakane. Sakane
i'en, sakayi ne iye humatul pabettadnen tu'u
si Basilan, nulat iye si Gubelnadul Heneralin
pakune dina'ak pitu sakane miya'an, inenan
Plorensiya Cuevas duk ellanen duk me' anaknen.
Tellungan anakne tabo'o mapituhin, duwe lella
duk dambuwa' dende. Subey dendehin

budjang-budjang ne matey ne tu'u. Sakayi ne tu'u me' anakne miya'an ginellal ne. Iye dehellu ginellalin Cayetano Pamaran pegge' iye sakahin. Sakayi iye ginellal, inenan iye Panglima Musa.

Niya' saline inenan si Gabino subey ga' pe niya' gellalne. Manjari pinagpene'an duwangan kamanakanne miya'an bang sine pinaganti' si iyehin. Sinduwe me' bahi'in ga'i mabaya' pu si Panglima Musa pegge' panas-panas koknen, mura ngama. Sudda-sudda iye kapagta'allukan me' bahi'in salihin, si Gabino Pamaran. Sarta' ginellal ne ellew miya'an inenan Datu' Murusalun. Iye ne miya'an pinaganti' si mamateyin. Na ellew-ellew miya'an du, ubus ka'enan ganti'nen, bahu kinubul Datu' Kalunley.

Na iye inin suwi-suwi sabab Datu' Kalunley.

DATU KALUN
(translation)

This is a story about the times of the Spaniards. Not all of the Philippines was ruled by the Spanish government.

In Cavite, in the municipality of Bacool in the year 1861, there was a certain leader of the civil guard stationed in Cavite. This person was very bad. He was very hot tempered. Many people in Look were beaten and imprisoned because of that man. Many people would have liked to kill him, but nobody did it, nobody dared to do it.

Now there were three young fellows. These boys were about 16 years old, some were a little older. These boys were not all from Bacool. There was one called Pedro, he was from Salinas. There was another Pedro, he was from Talaba. There was another one from Ligas, Bacool. He also was called Pedro. His surname was Cuevas. As for the other two Pedros from Salinas and Talaba, I don't know their surnames. The only one I know is Pedro from Ligas. Ligas

is part of Bacool. In the year 1862 these three boys were already good friends. They were like brothers.

Then one day, because nobody dared to do it, neither the people of that place nor the elders, these three boys planned to ambush the leader of the civil guard and if they had a chance to kill, they would kill him.

Then one day in the afternoon they went out. Because in the afternoon the leader of the civil guard used to go out on the road. They lay in ambush. Not long after, he went by. When he went by, what did they do? The boys did it. Before he could shoot they just hit him. He had companions, but I don't know how many. They ran, he died. The people in Bacool were hard pressed by the government, by the Spaniards because of what happened. Because of the situation many people were caught, many were questioned. Finally those who saw it talked. Now that's what they said, that it was those three boys, the three all called Pedro.

So in the end they were searched for. Finally they were caught. When they were caught, they found only two, Pedro from Salinas and from Talaba. They were caught first, because the Pedro from Bacool, he wasn't caught. He fled and hid. (Therefore the guards did not stop their investigation. Because of this they did not stop.) The house in Ligas, Bacool was guarded by civil guards even at night. His father, his mother and his sisters were even punished. That's how it went for many months, they did not catch that Pedro, Pedro from Ligas. His two companions were already in prison. They were taken to Manila proper. After about six months, in 1862, the two were judged. Even though he was not there, Pedro Cuevas was included in the verdict. When the judgment was pronounced, they were sentenced to be killed.

Now because of this the sisters of Pedro Cuevas, his father, all his family, because they knew that his companions were dead, they were the more terrified. Now the father of Pedro Cuevas thought of what he could do so

that they would not be so hard pressed. One day he thought that he should go to Manila. But those times were not as it is now. There were no buses at that time, or cars. The people just walked, if they didn't ride horseback. Now he just walked, because they were not very rich. They were not really badly off, but they were not rich either, so he walked. He went to look for help in Manila.

Then when he was there in Manila, he could not really find anyone who could help him. The reason was, they were from the province and the people in Manila were city people. He didn't have much influence, he didn't know many there. True, he knew some, he even had relatives there, but they were people with no influence in the government.

As this was so, he went home again. When he was home he kept thinking. After a few days he went back again to Manila. When he went back to Manila, he went to the park of Malacañang. Many people were sitting there, because at that time there were many benches there. There were also many big trees planted

there. Even today some of the trees are still standing at the edge of Malacañang. Now, while he was sitting there with the other people, they heard all of a sudden a great noise in the palace. What do you know, the wife of the Governor General, the Señora, was angry with their servants, because while they were feeding the birds in the cage some had got away. Those birds were valuable. They were not birds from us here in the Philippines, but from other countries. They were of great value. They had got away from the cage, some of them, not all. Now, because they had got away, the servants in the palace were scolded. When they were scolded they were told to quickly catch them again. But, how can one catch them when they are perched on top of the trees?

So then many helped. The people sitting there on the benches all helped. Some climbed up. But whenever someone went up, when they climbed up one tree, the birds flew off to another tree. Even the prisoners from the prison were fetched and told to help. But the birds were not to be caught, because whenever

someone climbed up one tree they flew off to another tree. And even though some of the people remained in the trees, they could not reach them because they were in the very tree tops. They could not be reached.

Now, there was a certain old man there, that is, he was the father of Pedro Cuevas, who was called Sebastian. He stood up. He was an older man already. While he was standing there he had a word with the people there. He said, "Don't be noisy, they will only go further away. But," he said, "if you would like to, sit down, don't stand there". Now, some laughed, others did what he said and sat down. But others were mocking. They laughed at him, they said, "Who is that old man? Can he do it? Can he catch them?" But the old man did not listen to that talk. He was standing there watching where the birds congregated, and went there. He did not climb up but he stood at the base of the tree and slapped the tree trunk three times with the palm of his hand. Then he waited. But he admonished the others not to be noisy. He told them not to speak. Not long after, the birds

came down. They hopped down into the grass. When they were there he said to the crowds, "Go and catch them now." The birds were just hopping around, they couldn't fly. Now they were easily chased. Now when they were caught they were brought up to the palace, and put back into the cage.

Now then, the wife of the General was happy again. Then she asked, looking down from the stairs, who had fetched the birds. She was told. They pointed to the old man who had caught them. She called him, she said. "You are the one who caught my birds?" He said: "Not really me, I didn't catch them, those people caught them. But in my opinion" he said, "it was God who helped. I called the birds and told them to come down, and so they came down. That is how I helped." "Why are you here?" said the Señora, the wife of the Governor General. So he said, "I want something." The Señora said, "What is it you want?" Then he told what he wanted, that he was in great trouble because of his child. The Señora asked him many questions and he told her everything.

Then the Señora said, "Can you bring your son here?" He said, "I cannot be sure, because he is hiding. Many months he has been searched for, but he hasn't been found yet. But please wait a while. I will go home now. If I find him and if I can, I will bring him." After that he went home.

After several days he found his son. When he found him, he comforted him. Pedro almost did not want to go. For he was terrified, because he knew that his two companions had been killed. But his father and his sisters begged him to feel pity for them, they told him to go along. Finally because of this, I don't know for how many days he had been coaxed and comforted, finally the father could take him along. He brought him to Malacañang. When they arrived there, because the guard already knew him, he took him to the Señora. So the Señora brought him to her husband, the Governor General. She told her husband that he was the person who had caught the birds. And the Señora told her husband about the son who was in difficulty, who had been sentenced already.

He had been sentenced even though he was not there. When the Governor General considered it, he felt sorry for the old man, he said to the old man: "Good, I will help you as much as I can, your son shall not die. He shall be taken to Guam." In those times many people from the Philippines, if the government found them at fault, were taken to Guam by the government. The old man thought about it. Immediately he took his leave to go home and tell his wife and children that the Governor General was going to help in that way. His son was put under lock/and key, to wait for a ship going to Guam.

A few weeks went by and the old man thought. He thought of what he could do, if there was any way out. He looked for a way out. Now because no ship had arrived yet, the boy had not yet been taken to Guam. The father went back again with his daughters to Malacañang. When he was there he was asked what he wanted. The sisters of Pedro Cuevas wept because they were longing for him. They were told to go to the prison and visit him.

While they were there, their father was left at Malacañang. While he was there at Malacañang, he really asked for mercy and help from the Governor General and his wife if there was any way for him other than that he should be taken to Guam. He begged that he would be taken to any place, if only it were here in the Philippines. While the Governor General was thinking, perhaps he was overcome with pity because, the daughters were weeping and the old man was weeping. Then the Governor General said: "Good. I am sorry for you. I will help you so that it won't be too difficult for you if you are homesick for him, to go to him. He shall be taken to San Ramon. (But San Ramon of those days was not like San Ramon nowadays. San Ramon at that time was here at Calarian near the sea shore. But that prison burned down during the Spanish times. Therefore even the records of Pedro Cuevas were all burned. Many have searched for the records but they have not been found.) Now, Pedro Cuevas was brought here to San Ramon.

They had a difficult time here at San Ramon because they were political prisoners. It was not just him; there were many political prisoners. They were there for almost five years. But they could not endure it any more. The reason why they could not stand it any more was because in those times there were many pirates as they called them. They saw them from San Ramon when they went by. The pirates captured people and took them to different places and sold those people. They captured them, Christianos and Muslims, and sold them. And what they really could not endure any more was the hard work in San Ramon and the beatings.

Because it was as it was, Pedro Cuevas thought. He chose his friends among his fellow prisoners, those who could be trusted well. When he selected them he chose six persons but he did not talk to them yet. These were the people he chose: Juan Malyares, Isabelo Maligalig, Pedro Sabran and there were three more whose surnames I don't know, one was called Rodensiyo and one Santulan and one Marshal. These ones he chose. But he had chosen them

only in his mind because he had not talked to them yet. And there were others he talked to. Some did not want to go along with him; they were afraid. The six named promised to go along with him.

Then they got ready. While they were preparing they observed the guards one night. But they watched not just one night, or two nights; probably more than ten nights they observed. One night they noticed that some of the guards were not watching, that is they fell asleep. One of them had the key. While the guards were asleep Pedro and his companions reached outside and got the key to the prison. Then they opened the door. When they went outside, one of the guards they did not kill, but the others they killed. And the one did not make any noise. He pretended to be dead like the others. So they escaped; they even took the weapons along, the guns of the guards. Then they fled, they fled to a place above Ayala. There they hid. They were searched for. Day and night the soldiers searched for them. Now they, what they did first was look for food. They did not do

anything bad. They did not do anything bad while they were there above Ayala. The people there helped them, they hid them so that they would not be found.

Now when they had been there for about six months, they thought about leaving Ayala, leaving the Zamboanga peninsula, because they were in great difficulties there. They were constantly searched for. Pedro Cuevas had a friend in Sinunuk. They went there. They went there to ask for help, to look for ways to cross over from Zamboanga here to Basilan. His friend said: "Just stay hidden. I will see if I can find anything." Then their friend searched. He found a conveyance but it was not his; he did not know who this boat belonged to. Because he had a conveyance now, he sent a message. He sent a message to the seven including Pedro Cuevas, that he had one.

Before they went, they first broke into a shop of a Chinese that was there in Ayala. They broke in to get provisions. They didn't kill anybody. They were given the food they wanted. Even the gun of the Chinese man was

given to Pedro Cuevas. That particular gun he carried to his grave. That gun of his was called Ta'alluk Basilan here in Basilan.

When they were there in Sinunuk they got into that boat. There was a difficulty, they did not have a paddle. There was no sail. They were looking for a paddle; if there was no sail, they could at least paddle. But none was to be found. Then his friend fetched the midrib of a coconut leaf and cut it flat, that is what they used as a paddle. So that was it. They went on their voyage. They had their provisions that they had got from the Chinese store. When they set out they were carried by the high tide here to the island Malamawi. They got off the boat near the place called Butun. It was not right at Butun, but near by. Now there they were. There was a house and they went to that house. When they were asked, they told them that they were prisoners who had escaped. The person there was an old man, an Ilocano. He fed them for three days. But they slept in the mangroves. They climbed up into the mangroves. Because their escape was known in Pasangen many

of the Spanish soldiers were searching for them. They hid. They stayed there for three nights. On the fourth night the old man whispered to them telling them to flee because they were in danger. When they fled they were taken to the tip of Pasangen. But at that time, it was still forest there. There they were. They went further inland. They went up to Kabbun Bata'.

There were only a few people there. The plantations were not yet there. They were there in the forest. They were not there very long. When they had been there perhaps one month they thought about fleeing. Then they fled near to the mountain Kebbang above the U.P. Land Grant. They stayed there for some time. Up to then they lived off pigs and deer that they shot so that they had something to eat. And when it was evening they went out. They searched for food at the edge of the forest. They came as far as Malu'ung, to Ubit and there to Nipa'.

One of their companions was called Marshal. This Marshal was a stubborn person.

He almost seized the power from Cuevas. So he killed him. Now because one was dead, they were six now, they left from up there in the mountains, from near mount Kebbang. They came down here to Nipa'. In those days the followers of the Sultan of Jolo often planned to attack Pasangen. Pedro Cuevas and his companions were at Nipa'. They were working there. They even made a rice paddy. There are wet ricefields there. Salapuddin Bandocho has the ricefield now. They lived there for a long time. Because they liked it there, they had already ricefields and were able to plant. But they did not like it that many of those from Jolo went by there. They were going to seize Pasangen from the Spaniards, because Pasangen at that time was not very strong. But Pasangen was the naval base for the Spanish.

Now then, because they did not like that any more, Pedro Cuevas and his followers ambushed the Tausugs whenever they were passing so that they would not proceed to Pasangen. Now, that's what they did. The Tausugs could not proceed. From that time on they began to

fight little by little those on Basilan who did not follow them. Whenever they could conquer a place the people there became their followers. They progressed little by little till they had conquered a wide area. They had many followers. There was also one warrior called Panglima Ataw, who had many followers at Buahan. This Panglima Ataw was a warrior. He had many followers. It was difficult to fight him. He was powerful. Then Pedro Cuevas made friends with him and his followers, because if he would fight them immediately, Panglima Ataw had more adherents than he had. His tactic was to befriend them. What's more Panglima Ataw had a child, a beautiful girl. Now this is what Pedro Cuevas did. When it was afternoon and they had finished working he would go walking because they lived near Nipa'. Finally he had a thought. This was what he thought, that he was in love with the daughter of Panglima Ataw who was called Maniya'. Maniya' was a beautiful girl. She was white. Finally Panglima Ataw and he really loved each other. Almost every day when they did not have to go anywhere else

in daytime, and especially in the afternoon, he went there. For he courted. Until one day he was ambushed by his fellowmen. They also wanted the daughter of Panglima Ataw. Their weapons, were spears, pira and barung. Now Pedro did not carry his gun, only his kalis (two-edged sword), because he never forgot his kalis. Pedro was ganged up on by three men. But Pedro, when he was still there in his place in Cavite, had really practised fighting with a sword, because his father was really an expert in handling weapons. Now, when they fought against him, he was not hit, when they slashed him he was not hit. Finally the three ran away. He was not wounded. From then on he spoke out straight to Panglima Ataw that he wanted his daughter very much. Panglima Ataw asked him to wait in order to think. He asked him to wait three days. When the time was up, Cuevas went back to him. He inquired as to what was the result of their talk. Now, in order not to make the story long: he was in favor of it. The reason was that Panglima Ataw was also looking for power. That meant if he made Cuevas his son-

in-law he would be feared more by the people, he would become stronger. Likewise Pedro had the same sort of thoughts; if he had Panglima Ataw as father-in-law his power would be increased as he had many followers and also was a warrior. Now, to make the story short, finally they were married. Before he was married he was given a title first. He was called Panglima Indu'. When they were married, it was about half a year after they were married, they moved. His father-in-law wanted them to live in Buahan. They made that their place first. Pedro did not like it there so they moved here to Sengal and here they stayed. His conduct was good now. Therefore almost more than half of Basilan was following him; he had conquered them. Only the islands surrounding here he had not yet conquered.

Now the Spanish government knew that he helped the Spanish, because if it had not been for him, Pasangen, the Spanish naval base, would have been taken by the Tausugs for sure. The governor had reported even to Manila that Pedro Cuevas had helped the government greatly.

One day two Spanish officials and one civilian called Don Ramon Larakotseya arrived there at Sengngal. They brought him the message that the Governor and others high up in the Spanish military wanted to speak with him, and wanted a meeting in Pasangen. He was told to go along with them. Pedro did not go. He did not want to go along; he hesitated because perhaps he was being deceived. So that was it. So those people had to come back again. When they returned they offered to stay behind as hostages and told him to go. He said "That is possible. The two can stay here. Let my people here guard them. For if I get into danger there these officials will die." So they went. After two days they returned home. Nothing had happened. At the meeting he was asked, -but he had helped the government beforehand even without being asked--the Governor and other important Spanish people asked him and told him to really help them to make peace in the place. In those days the people here in Basilan were bold/aggressive. The Yakans of those days were not like the Yakans today. They wanted to fight.

Now he was promised that his case would be dismissed, that he would be given a pardon. But it was not in effect then. But they offered to send a letter to the highest judge, the Governor General, to ask that he be pardoned. After several months he was called. He was told that he was free. He was given a name. That is he was given high status. And this was his status, he was "Lieutenant absoluto". There was no governor here, there was no judge here. He was in charge of it all. Now that's what happened. That all came to him and he was made to rule in Basilan. There was no one greater than he. So that was that. All the islands surrounding Basilan, Saluping, Tapiantana', Lanawan, even some of the islands near Jolo, all those islands went along with him, with Basilan. They were conquered.

So Basilan was made peaceful. There was no bad people. All were good, they all went along with him. Not only the Yakans, the original people of this place, followed him, but even the Tausugs, the Sama, the Kristianos, all here in Basilan followed him. Even the

Spanish government followed him. He was told to rule.

After that they moved here to Lamitan; at that time it was called Gubawang. Several years went by and he ruled here in Basilan. Then the sultan of Jolo became angry because the people of Basilan no longer paid tribute to him. One day the followers of the Sultan of Jolo arrived with their leader Datu Julkalna'in. The story goes that seven hundred of them invaded Basilan. They came in many munda', sakayan and sappit. They arrived in Bohe'lebbing. As soon as they disembarked they built their fort. After finishing the fort they sent a message. Datu Julkalna'in and his followers wanted to meet with the famous red rooster of Basilan, that is with Panglima Indu'. So when he was told, Panglima Indu' sent a message to Bohe'lebbeng. "As for red roosters," he said, "there aren't any here in Basilan. But we do have white roosters." So then he sent a message to all his followers that they should meet him. Some should come from the hills and others from the sea. More than one

thousand men went. And Panglima Indu' and some of his followers from Lamitan came by boat. When they arrived, it almost came to a fight because they were equally well armed. When those two leaders, the one from Jolo and the one from Basilan sat down and talked, they finally came to an agreement. They did not go ahead with their bad thoughts. The final outcome of it was that they played, had a feast, danced, had a tumahik and target shooting. Then they thought about what would be the best. Panglima Indu' wanted Datu Julkalna'in to come with him to Lamitan, to his place. Datu Julkalna'in did not oppose this and went along with some of his followers. While they were still there at Bohe'lebbeng, suddenly a Spanish warship arrived. That is, the ship went there to find out what was going on and to help Panglima Indu'. Because they had agreed that Datu Julkalna'in should come home with him to Lamitan, they went by that ship to Lamitan. After they had been here in Lamitan for one week they went home to Jolo. They were friends now. They cared for each other.

Some time later a title was brought from the Sultan of Jolo by one of his trusted ones. Panglima Indu' should be made his son, he should have the title Datu Laja Muda. In that way he became a datu, because his title came from the Sultan of Jolo, from Sultan Halun. Therefore he was called Kalun because the one who gave him the title was Sultan Halun.

At the time when Datu Kalun ruled here in Basilan, there was no trouble. Even if people slept in the middle of the road, nobody would dare to hurt them. The reason was the people were afraid of him. But nowadays the place is different. It isn't as in the old days. It has changed. At the time when Datu Kalun was ruling there was no trouble here in Basilan. Including the islands, they all followed him. All the people who came to live here in Basilan and on the other islands, all followed him. Because his customs were good, his behaviour towards all the people was good. Even though there had been a time when he had been bad, but when he had become the leader in Basilan and the other small islands, there was nobody better

than he. He was held in high regard by the people from the Christianos to the Tausugs and Sama, and especially by the Yakans because they were the people of Basilan.

Therefore when he died, he was not buried for several days because the people from the islands had to gather, and the people from Basilan had to come here to Lamitan. They grieved and wept because they remembered him, and because of their love for him. The reason that he was not buried was because of the Muslim custom that when a leader dies he cannot be buried as long as there is no one to succeed him. When all the elders from Basilan and the smaller islands had gathered they discussed who should take his place. There were two nephews of Datu Kalun, the children of his older sister. When he was well settled in his position here in Basilan, he had written to the Governor General asking him to send his older sister, her husband and children to Basilan. They brought three children here, two boys and one girl. But the girl died earlier. When they were here the children were given titles. The first one

to be given a title was Cayetano Pamaran because he was the eldest. He was given the title Panglima Musa. His younger brother was called Gabino, but he had no title yet. So they had to chose between these two nephews of Datu Kalun as to which one should succeed him. Some of the elders did not want Panglima Musa because he was hot tempered. He easily got angry. Finally the elders agreed on the younger one, Gabino Pamaran. When he was given a title, that day he was called Datu Murusalun. He was the one to succeed the deceased. On that day when the successor had been named, Datu Kalun was buried.

This is the story about Datu Kalun.