

Battle of Bud - Dajo: Moro Tausug – American War 1906 Sulu Philippines

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Abstract: This study is underlying and focusing on the Battle of Bud Dajo, its implication and causes that led to massacre to the Moro people of Sulu. In undertaking the study, the researcher used oral Interview, museum visit and library works research that includes in the form of interviews Aims to obtain the Important information by the way in passing through this. Conducted interview with those knowledgeable persons about and regarding this study. The implication to the Tausug moro nation is heroism in the sense, they could not accept the foreign invasion, they were used to independent nation. The Tausug were established prior to the coming of Americans, in deep sense of independent to fight for their freedom and for their land and homeland. cause of this battle were disarmament and Christianization of the People. The invaders were the Americans soldiers and some prominent leaders of the Sulu Province. The invaders led to victory because of their high-powered gun. The point is that Islam is involved as their ideology to fight because in Islam fighting an aggressor on oppressor is a duty. Oppression or Aggression is a condition to Jihad And the feeling by many Muslims of this being constrained in their desire to lie Islam to the fullest extent is another factor.

Keywords: Aggression, Battle, Moro land, Sulu, Tausug, Panglima Utik.

1. Introduction

The land of Muslim Filipinos, Moroland, has been described picturesquely as a vast green crab, in Tropical waters stretching out an irritated claw after a school of minnows skipping off in the direction of Borneo. The crab is the island of Mindanao. And the minnows are the island of the Sulu Archipelago. In Muslim Filipino history the Moroland divided into three regions loomed for important such as, The Sulu Archipelago, The Lake Lanao regions, The Pulangi River Valley, that is the Cotabato region. The Sulu Archipelago us the southernmost chain of island in the Philippines and extends for 200 miles from the Zamboanga Peninsula to northeast Borneo. Sulu (Name given by foreigners) is made up of 369 named island and at least 500 nameless protrusions. It has a total land area of 1087 square miles, of which only 180 square miles, which are suitable for cultivation. Most of the arable land is found on three clusters of islands, Jolo, Siasi and Tawi-Tawi. The principal crops which can be found in these three clusters were coconut, cassava, yams, and upland rice. The island also produces tropical fruits and vegetables in abundance and the market of Jolo, Siasi, and Bonggao offer a wide variety of fresh fish and

other sea products. There is the possibility that the Sulu and Celebes Sea cover significant deposit of oil, the exploitation of which could have an enormous impact on the economy and life ways of peoples of Sulu. Sulu opened Trade relation not only with its neighbouring Countries like Borneo, Sumatra, and Malacca Likewise at this period Sulu was frequently visited by foreigners' traders like Chinese, Arabs, Dutch, and other neighboring Asia countries. then this becomes a flourishing emporium of charter trading. That Sulu as a proof was frequently wanted by foreign traders due to its abundant wealth and rich of natural resources That Sulu being proud of it. Sulu today is divided politically into the province, province of Sulu and the Province of Tawi-Tawi. The town of Jolo which is the capital of Sulu Province was located in the main island of Archipelago. 550 statute miles from Manila and 5 miles south of Zamboanga City The town of Buansa (embrace by modern Jolo) was an important settlement in Pro-Spanish Philippines Chinese merchants traded in Jolo market long before the arrival of the Spaniards from the past centuries up to the present Jolo. Jolo is the Poblacion or capital town of Sulu. The native called it "Tiangge Sug" or single "Tiangge" when they mean the town Jolo referring to the whole island of Sulu they called Lupah Sug or Daira Lupah Sug (City of Sulu). Hence, the place was referred to by the Arabs as 'Sug' (meaning Market Place, were exchanging goods safe place and the people. Citizen of Sulu was Tausug, which mean "The people of the current". Jolo derived from the Spanish name Yolu To the ancient Chinese Traders attributed which they called this place Jolo meaning good place. Because the past centuries the native resident of Sulu use to have business dealings with the Chinese traders the Chinese found the natives of being hopes in business dealings and hospitable people. The people of Sulu they called as Ho' lang meaning good people and the place as Ho'lo. Town of Jolo consist of a Central section where many government offices, the public market, stores and private and public-school building are located. The 3 major Plazas composed of Marina, Rizal and Tulay was the Center-crowded of the Joloanus in the town proper. It is also here where many Christians and Chinese live in this common section which the part of the walled town which the Spaniard built.

The three principal Islands of Sulu are today among the most densely populated areas in the Philippines. In 1984, the density

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of Jolo cluster was 2,088 persona per square mile of the cultivated land According to NSO statistically based from 1995 gathered the total population of Sulu was estimated to 536,701 and the Situ capital which is the town of Jolo approximately having 76.948 population. The people of Sulu-Tausug, Samal, Badjao, and Jama Mapun are mostly oriented, their livelihood dependent on the fishing. However, there were many farmers among the Tausog, called Time or Gimbahanun.

Speaking of the Taugimba, (People living in Mountainers) various Municipalities of Sulu (was called to be like this, of the Gimbahanun (Mountainers). One of the Municipality of Sulu about 10 kilometers to Jolo town proper, was the Municipality of Talipao. A green vast municipality of absorb green forest, there found a mounted peak place called Bud Dajo. Bud Dajo was the pride beauty and center to see of the people of Talipao. In 1918, recorded by the NSO National Statistic Office of the population raised to 5,871 and the present day, based from 1995 Census population having 66, 568. As of 1903, the livelihood earnings of the bud Dajo people was farming trading and marketing as of their past lives where the Chinese traders visited them in changing goods. Some of them will go to the town proper to have their mukets for their own needs and necessity. Originally, the Dajo came from ant's name called "Dahe". The appearance of the Dahe ants were still the same with that black and orange big ants that we can see on the bark of the big tree. The characteristics of the Dajo was living their own and their same Dajo ants. Meaning they do not want to be directed by others ants. There was only one source of water up there in Bud Dajo if we try to traced the water there somewhat a semi hot spring and there was a hole inside it. If you will drop something it will be found in Sulari or between Marunggas and Siasi. The Bud Dajo was famous during the 19th century, where a battle took place, called the Battle of Bud Dajo This battle took place somewhat in the year 1906 During this century, Thousands of people lived on that mountain peak on the highland of Bud Dajo But, at the present day, the place is empty, the only left there was its historical event.

A number of different people groups, known collectively as South Philippine Muslims, live on the Sulu Archipelago, an island chain between the Philippines and the island of Borneo. By far, the Tausug are the most dominant of all the South Philippine Muslim groups. Most of the Tausug reside on the island of Jolo, but some live scattered throughout the other islands. The name Tausug means "people of the sea current." The Tausug probably came to the Sulu Archipelago from northeastern Mindanao as a result of the expansion of Chinese trade in the thirteenth and fourteenth centuries. Islam was introduced In Sulu Before the Coming of all Colonizer of the Philippine at Around by year 1380 at Simunul and Sibutuh Tawi –tawi today, it was said that people of that place was first becoming a Muslim and built the first Masjid (Mosque). However, it may have occurred as early as the tenth century A.D. when Arab trade was active with southern China via the islands. Since their conversion to Islam, the Tausug have remained staunch Muslims. They have also shown great determination in their fight for independence from Filipino control.

The livelihood of the Moro Joloano Tausug in the Philippines is based primarily on fishing and small-scale agriculture. Fishing, whether part or full time, is done from motorized boats in offshore coastal waters. They use nets, hooks and lines, and various types of bamboo traps to fish. Most of the Moro Joloano Tausug live in small coastal communities in the southern Philippines. The smallest territorial unit is the household, and the next largest unit is the village settlement, which often includes related family members. Still larger is the kauman (community), which has a common name and headman. The unity of the kauman depends on such factors as the amount of intermarriage among its members, the effective authority of the headman, and the attendance at a common mosque. This situation reinforces the community need to stick with the Islamic religious system. The typical Moro Joloano Tausug dwelling is raised six to eight feet above the ground. It generally consists of a rectangular room made of timber and bamboo, with a thatched gable roof. The house is surrounded by a series of elevated porches that lead to a separate kitchen. Usually, a fence is built around it for protection. The ideal marriage among the Moro Joloano Tausug is often arranged by the parents. However, among younger people, courting may occur, and the young people are becoming freer to select their own mates. Parents prefer that they marry first and second cousins, but the younger generation is in the process of broadening their choices. Children sometimes study the Qur 'an with a private tutor, and they have a public ceremony when they are ready to recite the scriptures. Sons are circumcised in their early teens, and there are reports that daughters are "circumcised" at six or seven years of age. Girls help their mothers with household duties, while boys help their fathers in the fields or with fishing. The Moro Joloano Tausug are Sunni (Orthodox) Muslims belonging to the Shafiite branch of Islam. However, like many other Asian Muslims, they have retained many pre-Islamic religious beliefs and rituals. Their world is full of environmental spirits that are believed to cause sickness or good fortune. Their concept of life after death is a mixture of Islamic and traditional beliefs. For example, they believe that a person has four souls that leave the body after death. It is thought that the body then goes to hell, where his length of punishment is determined by his misconduct while living on earth. Eventually, however, they believe that all Tausug reach heaven.

2. Methodology

This study used historical descriptive and content analysis Method as historical, the researcher tells the whole content of history of the Battle of Bud Dajo as go on with library works and research, the primary source in finding the backgrounds of has through study. The researcher used the library work on gathering information and some related history as basis to the information of the study specifically the locale of the study Talipao Municipality. Danag. Patikul, Sulu. In furthering the study, the researcher described the chronological arrangement of the battle the reasons, and the full knowledge or information regarding the bile In reading many books and reading materials related and pertaining to this study the researcher come-up the content analysis, in analyzing all of the views and contents of

the different authors of the different books that writers read. It also deals how and why the Tausug fought on the main causes of the battle.

A. Interviews

The researcher of this study tapped some persons identified who knows about the hurdle to share to the researcher some facts and its existence that led to the Tausug to fought. We scheduled the day to interview them about 2 persons as the key informant and knowledgeable about the study that the researcher undertaken.

B. Instrument Used

The researchers of this field of study, used the oral history method which in orally transmitted materials/transmitted data/information from one person to other from one generation to another. From verbal transmission information, and Historical method which is the process of selecting the area or topic to write the history about. collecting data that occurred in the area shifting the authentic from non-authentic. The researchers conducted also an interview to some key informants as the best data in the supplementation of the study utilizes information that is important to accomplish this research study investigation to be taken and to be proven for this study.

3. Result and Discussion

The battle begun on March 5, 1906 and lasted up on March 8 the record shown that American casualties reach to 52 wounded and Jailed, while 600 Moros resistants in the crater were literally wiped out by mortars and machine guns fires from 500 troopers. Three thousand lives were lost on the raid of the Tamang Mullins Moros Althoughs the battle and the filed deplored one-sided fight on the bond struck the Moros tornained strong, in promulgating their principles in depending their homeland. Even though the American defeated then on the Battle of Bud Dajo the inability as a savage image was still in American History. The braveness of the Moros that end appreciated by the Americans would remain the attitudes of being unconquered in the fullest of history.

In short, the Tausugs had really defended themselves, for they are not used to be pursued by foreign invaders or conquerors, they are dependent. It is for this reason that led to the revolution or struggles between the Tausugs and the Americans. Come to think of it no one would surrender Implication to the history of Sulu in heroism in the sense, they could not accept the foreign invasion, they used to independent nation. As I have explained before, they were established already prior to the coming of Americans. This is their deep sense of independence to fight. The Americans, used the strategy of Education, their principles were to educate the people, the Tausug particularly But the Tausug having trauma on the past invaders that invaded them, thinks that in the coming of the Americans looked at the conflict as a continuation of the crusaders, that's why the struggles never end, and they thought that they would also Christianized them.

The Battle of Bad Dajo a battle that stands out in the history of the American military campaign which lasted for 4 days

started on March 5 up to the morning of March 8, 1906. 1906 Gov. Leonard Wood initiated that the campaign was difficult due to the geographic character of the area. Gov. Wood took immediate steps in line with his sumugs He ordered Cal Hog W Soutl of Zamboanga Constabulary and Captain be Wote Ingeba witch 50 mm in proceed to Jolo. The Sulu Governor ordered the no mediate assault of Bond Dales with Colonel Duncan is command of the entire operation The assault was aided by artillery shelling which effectively neutralized Muslim capacity so in flier damage on American boos Although the stand was hopeless and the battle was one-sided, the Muslims preferred to dit as "Sabir" than to surrender and fight in the way of "Allah". In the battle, there were 76 Americans casualties 18 killed and 52, wounded, white 6000 Muslim recalcitrant in the crater were literally wiped out by mortar and in exchange gun fires from 200 troopers Approximately three thousand lives from the Muslim Tausugs were lost it was also learned that the Americans staged there for about three years and done ambushes and firing after the 4 days frontal battle. In 1898. before the Americans came to the Philippines, the Sulu Archipelago was found to be economically stable and had its own form of government the Sultanate form of government. The traditional Tausug political organizations was based on the notion that perm owns primarily over people and only indirectly over the territory they occupied.

In 1902 during the American regime, Filipino revolutionary policy and moved them to the Sultan in the Philippines particularly in Mindanao. The American thought that when they will divide and rule" policy which aimed to win victory in any field of resistance in invading the Filipinos. Thus, is why ancestor claimed their legacy and freedom. As what they have signed in the Bates agreement in 1899 between Sultan of Sulu and Americans can only have a direct control or powers for a portion of land only which they will be negotiated by on ancestry and Sultan. In short, it is the violation of the law or breaking the agreement they had. By the time the Moros already noticed their plans they immediately provoke the Moros and made them suspicious that the former make an attack and assault them, meaning revolution would takes place. The Americans launched the disarmament of the Moros in order to stop the Tausug Muslims in their plans to attack them. But the opposition was very strong that led to raise a conflict between Americans and the Tausug Moro Muslims.

A. Causes of the War

By the time the Americans arrived in the Philippines in 1898, Spanish forces in traditional Muslim lands were confined to a few well-guarded outposts thus were often harassed. The Muslim still remained, in general, unconquered. This was the situation the American found them in the attempts of the American to conquer them would represent the commencement by following the footsteps of the Spaniards in the firm posts and the cottas of the interlards of Jolo particularly in Sulu Province the Americans auspiciously think that the Muslims Tausug attacked them in in going another suppression of the freedoms of the Moros. Although the American authorities denied truth of the rumor, that the American nemesis was to become a heroic

stand against American Rule and wipe diet the Jolo Muslims. For the Muslims Tausugs if the oppressors would instituter to renounced threat faith all these was against the faith in Islam. The moros sustained in then determination by the belief that only death could stop them from defending these ancestral lands against incursions by the American invaders. On the other hand, the Americans pursued relentlessly their objectives of colonization and the spread of Christianity despite the swung opposition of the Tausug people, especially the Battle of Bad Dajo movements. In continuing struggles of the Moros, a struggle with more vigor, spirit and strong determination to preserve their sovereignty and independence against the foreign invaders Tarsila relates that the Tausug Moros died a parang sabir, or one who sacrificed his life for the sake of freedom, justice and his Islamic faith and now enshrined in the history of the Tausug through still extent oral tradition.

B. The People (Oppressors and Defenders)



Fig. 1. Gov. Leonard Wood who led the American soldier against the native of Sulu (Tausug) Philippines in the Battle of Bud Dajo

As of the gathered census population from 19 century raging in 1900 to the later part of American Regime in Sulu Province the population of Bud Daho raised to than 5 theatricals people up to 1918 the population of the Talipao Municipality wit to 87) which more than thousands were living in Bad Dajo peak. The men has to define rebels was about 1,000 to 1,200 which included about 10 percent combatants and warriors it appeared that the whole Talipao and Bud Dajo community was defiant again America ruler under circumstances where killings of non-combatants was a grim reality. The American know that the group headed by Panglima Utik was against the American government. The Tausug Muslim Moro headed by Panglima Utik of Bud Daho and his Panpanol tor his descendants) from Bud Tambang in Danag Patikul Sulu joined with his forces and reinforce of their members of the combatants (the Panganal known to won a battle encountered in Bud Tambang with the Americans in creating crater cotta there. that end them to their victory). Prominent leaders of Patikul were tapped by Gov Scott as peace emissaries Datu Kalhi, Datu Julkarnain and Panglima Bandahala. For two days the emissaries tried to persuade the

defenders to abandon their resistance. On the third day the emissaries returned to Jolo to report the sad news off height futile mission. By this, Gov. Scott ordered Gov. Leonard Wood the immediate assault on Dajo.



Fig. 2. Map of Sulu Philippines in which located the exact location of Bud Dajo (Mount Dajo) (Source: Photo credited to Google Maps)

Is a cinder cone and the second highest point (+600m) now National Park in 1938.



Fig. 3. Mount/Bud Dajo (Source: Photo credited to Pinterest)

4. Conclusion

Tausug Moro having a established government prior to the coming of any invaders to thru land. The then they wanted to emphasize they are not used to governs by the foreign invaders, they are independent nation and dependent on whatever they had a government that they have practiced and it is the Sultanate Government before Which means they had already a sense of independence to themselves. They embraced Islam religion us the center of their daily lives and activities, all principles and way of living must be referred to the religion and the Holy Qur'an. therefore conclude, as long as there is Muslims, and there were Muslims embraces Islam, the principles in life will never change. The struggles will never change before, and at present the principle and concept of Islam still never been change so the struggles will never end. People of Sulu particularly the Tausug are now Knowledgeable and keep in their minds that History repeat itself, by studying the condition of the people of Sulu they are also a human created by one God and have the right to defend their self from foreign invaders, Sulu before the coming of invaders the Spaniards, Japanese and

Americans have already govern their lands they already established Sultanate of Sulu that is why Sulu before in Not a part of Philippine Territory or Mindanao, Sulu also have a currency in which called "Pilak" equivalent to silver money but Philippine used peso as currency, but Pilak now only a words used to peso, Sulu also have a flag with five star, swords with color red and blue in the flag. Tausug dialect is Bahasa sinug and Tausug also has a fertile land in which already grabbed by Filipino Settlers from Indigent People of Sulu (The Tausug), Now Tausug love their Ideology of Hula, Bangsa, Agama.

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