A Catalogue of
the Maisie Van Vactor Collection of
Maranao Materials in the Arabic Script
at the Gowing Memorial Research Center

Compiled by:
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بسم الله الرحمن الرحيم

اقرأ باسم ربك الذي خلق (1) خلق الإنسان من علق (2) فأرأوا و شك الأكرم (3) الذي علم بالقلم (4) علم الناس ما لم يعلم (5)

ءا يا دن ءا فعاق فناي عا نيني تورون ءاقر عان ءا مومد عليه السلام ءا في نازوون ءا تورن ءا مينولان كأ بيريل عليه السلام ءا باتيا كاية محمد سا نينجراو كا كا كان كأ سكانيبيان كأ ميبحاندن. نيندانييان سو مانوسيا عا فوزن كأ مافيليبا بونا باتبياكا كأ محمد سا كا كان كأ ماغيوا سو كاكان كأ نيندانييواو نيين سو فلينسوم. نييندانيو نيين كومانوسيا سو دي نيين كاكان.

ءا يا كايبينسن كر ماناوان كهانكا سو غوان و الله تعالى نا مي ياواجب كر ومانا فيسكتاوان كأ كرافنار عيان ماغاندا. نا ماتيانا كلاكوان سو مانحا نجونيوا كا تاور كا وانماكا سو علم نيران. غا فاندغانيان سو مانجا عدات ومانجا عانجا كاها سو غومانجا تونليرين نيبيراتو مانجا حيكيايات-مانجا ماسءلا كافونجايجنج- داراننج بابوك- فانترون. تويد تويد.

فغاكن كر كر لانجاوان فاكانباتيا سرني ياء فانلماني نيين سو الله تعالى سي نبي كر لانجوانالومونيان

عثمان إمام شيخ الأمان
In the name of Allah the most Compassionate, the most Merciful

1. Read in the name of your Lord Who created.

2. He created man from a clot.

3. Read and your Lord is Most Honorable,

4. Who taught (to write) with the pen

5. Taught man what he knew not (96:1-5)

The first five verses of the Qur’an revealed to Muhammad (Peace be upon Him) that Almighty Allah told through Jibril (Peace be upon him) were: “Read! Ya Muhammad, in the name of your Almighty Lord, Who created human beings from a clot. Read! Ya Muhammad, your Lord is most generous, Who taught by means of the pen. He taught human beings what they did not know.”

The essence of the meaning of this command of Almighty Allah is that everybody is obliged to make an effort to learn how to read. In particular, young people are obliged to expand their knowledge and search for the adat (customs and traditions) of the earlier generations as well as their tothol (stories), such as likayat (stories), masaula (literary speeches), kapagongangen (orations), darangen (folk songs narrating past events), bayok (poetic songs), pananaroom (proverbs), and tobatobad (proverbs).

I hope all those who read this book will express their gratitude to Almighty Allah for all His Blessings and Mercy.

Usman Imam Shiek Al-Aman
Foreword

In initiating what became known as the “Maisie Van Vactor Collection of Maranao Materials in the Arabic Script,” Mrs. Van Vactor’s deepest desire was that more of the Maranao history and culture be wider known among all Filipinos. With the publication of this catalogue that desire is furthered as the rich resources of the collection become known to interested scholars.

While collecting materials for this specialized collection Mrs. Van Vactor sought additional resources by contacting many local Muslim leaders, scholars and those respected by the larger community as carriers of the local history and culture. She urged that persons knowing of such materials make them available for a wider public audience, offering in many cases to copy the originals and returning them to their owners while making the copied material available as additions to the growing collection.

While it is regrettable that she was unable to complete her dream before her untimely death it is admirable that Prof. Kawashima Midori, together with her Filipino colleagues, Ms. Labi Riwarung and Mr. Primo Salvio, plus countless other informants, have developed this catalogue of Maranao materials in the Arabic script made available to interested scholars and other persons in the Gowing Memorial Research Center at Dansalan College in Marawi City.

This catalogue will serve as a guide for any person seeking more information and insight into the culture of this particular Filipino community, the Filipino Maranaos.

Personally I am very grateful that this catalogue has been prepared to show to interested scholars the rich treasury of cultural materials contained in this collection, thereby helping to fulfill its initiator’s dream. I hope this catalogue will encourage interested persons to explore the rich sources available in the collection rather than allowing those materials to just collect dust and mold. May the information thus shared bring a deeper and more appropriate appreciation for the Filipino Maranao people.

Lloyd G. Van Vactor

Photo 1. Mrs. Maisie Dorland Van Vactor

By courtesy of the Gowing Memorial Research Center, Dansalan College
Photo 2. Baraperangan, vol. 3, cover

Photo 3. Baraperangan, vol. 6, cover
Isa and Muhammad Ali Hanafiya fight against Dajal (right).

Photo 4. Baraperangan, vol. 1, p.1

Photo 5. Zir Salim, cover
Introduction

Kawashima Midori

This catalogue lists 45 titles comprising 234 volumes of mimeographed booklets, and 15 manuscripts comprising "Mananao Materials in the Arabic script", collected by the late Mrs. Maisie Van Vactor of the Gowing Memorial Research Center of the Dansalan College. It also contains three papers related to the collection. One of these explains the history of the collection, and the other two discuss popular Mananao Islamic stories (kissa) found in the collection.

The Mananao word kissa¹ means Islamic or religious stories. It is an equivalent of kisah in the Malay language. Both terms originate from an Arabic word qissa, which means "narrative, tale or story". Such Islamic stories are also called tohol or totholam by Mananaos, which are generic terms for stories, accounts or statements, which are not limited to religious ones.

The materials in the collection are classified according to the following categories.

1. Mimeographed booklets
   A. Stories (kissa, tothol) 33 titles 220 volumes
   B. Folk Song (darangen) 1 title 1 volume
   C. Arabic and Islamic Textbooks 11 titles 13 volumes
   Total 45 titles 234 volumes

2. Manuscripts (Handwritten in notebooks)
   Mostly folk songs (darangen) with one story (kissa) 15 volumes

These materials had not been catalogued and they were not utilized by researchers, despite their richness as source material that would shed light on various aspects of the culture, history, and society of the Mananao people. When I found these materials on library shelves at the Gowing Memorial Research Center in 2003, I thought of compiling a list of them, since I felt that they were invaluable. I discussed this plan with Mr. Primo Salorio, the then assistant curator of the library of the center, and Ms. Labi Riwarung, a research assistant of the Mamitu Saber Memorial Research Center of Mindanao State University. I was very fortunate because both of them were willing to collaborate with me in putting this plan into practice.

Arabic letters were introduced to southern Philippines with the establishment of Islam in their societies. Muslims in the Philippines started to

¹ It is also spelled as kisa or qissa.
use the Arabic-based script that was adapted for writing their own languages, in the same manner as Muslims in other parts of Southeast Asia. In Mindanao and Sulu, Muslim ethno-linguistic groups such as the Tausug, Maguindanao, Maranao, Ibanon, Sama, Yakan and Sangil are known to have used the Arabic-based script for writing in their languages.

The Arabic-based script has played an important role in the intellectual history of the Philippine Muslims, as well as in the development of the religious, social, cultural and political movements in southern Philippines. Equally, those documents written in the same script are important sources in furthering our understanding of the thoughts, sentiments and perceptions of those who had created, written, read, and conserved them.

There are several local terms for this Arabic-based script which is used in writing the Maranao language, such as batang Iramon, batang Arab and kirim. The terms batang Iramon and batang Arab may refer to the Arabic-based script used in any type of document, while the term kirim refers to a written text of Maranao literature that uses the Arabic-based script.

Until the third decade of the 20th century, Islamic knowledge in Lanao was transmitted mainly through teaching within a family, in the house of a teacher (guro), or in the mosque. Those who had studied Islam this way were able to read and write in batang Iramon or batang Arab. On the other hand, those who studied at public schools established by the Americans learned the English language as well as the Roman alphabet. The use of the Roman alphabet by the Maranaos was further encouraged by an American protestant missionary, namely Frank Laubach, who arrived in Lanao in 1929. He invented a system of writing the Maranao language using the Roman alphabet in order to make them familiar with it, so that they could read and write English, the language of their civilization. He established the Maranao Folk School and introduced the first printing press to the Lanao province, and also published a biweekly local newspaper, namely the Lanao Progress in English, Maranao, and Cebuano, utilizing the Roman alphabet. Some of the Maranao ulama (Islamic intellectuals) felt the need to counter these activities of Laubach and started a movement to reform Islamic education in the province, by establishing the first modern madrasa in the province, namely Kamisok Islah Ma’had al-Ulama.

The 1950s saw further development of the movement to reform Islamic education in Lanao. Several madrasas were established in which the Arabic language was used as the medium of education, and where the curriculum was modeled after the madrasas in Egypt and Saudi Arabia. Mimeographed Islamic textbooks on subjects such as nahu (Arabic grammar), tajwid (recitation of the Qur’an), and hadith started to be published by the teachers of the madrasa in the Arabic and Maranao languages, using batang Iramon or batang Arab.

In the 1960s, more Islamic booklets were published by various Islamic educational institutions and organizations, as well as by individuals. In particular, during the period spanning the late 1960s to the early 1970s, a number of Islamic booklets were published and distributed among the Maranaos. It was because the ulama in the province feared that comic books with sensual scenes and pornographic literature would deteriorate the minds of the Muslims, and they tried to counter it by publishing stories imbued with Islamic norms and values. The majority of such booklets were Islamic stories, which were translated from either Malay or Arabic into Maranao. They were handwritten on stencils and duplicated by a manually operated mimeograph machine.

These materials have not been systematically collected, nor have they been utilized fully for the study of the Maranao people and Philippine Muslims. By collecting and reading such materials, we will be able to approach the richness of the intellectual world of the Philippine Muslims. It will also lay a foundation for the comparative study of Islamic publications in various parts of the southern Philippines and Southeast Asia, and this will enable us to identify the linkage uniting Islamic thoughts and movements, between those areas and Lanao.

This volume aims to serve as the primary step for the development of the above-mentioned field of study, and we hope that the youth of Mindanao will find this catalogue interesting and useful and willingly embark upon this field.

2 See the paper of Kawashima in Part 2 of this volume.
3 See Photo 6, p. x, in this volume.
Acknowledgements

The surveying of the collection and compilation of this catalogue would not have been possible, but for the cooperation and assistance of a number of individuals and organizations. First of all we would like to express our deepest gratitude to Dr. Fedelinda Tawagon the President of Dansalan College, who permitted us to carry our research in the library of the Gowing Memorial Research Center. We are also grateful to the staff of the library, namely Ms. Jean Labesores, Ms. Merinessa Lacson, and Mr. Doneric Buenil, for their support.

We would like to thank Dr. Macapado Muslim the President of Mindanao State University in Marawi City, and Dr. Carmelita Hansel the Director of the University’s Mamitua Saber Research Center, for having kindly permitted Riwarung to participate in this project and conduct research at the Gowing Memorial Research Center. We are also thankful to the researchers and staff members of the Mamitua Saber Research Center for their support and encouragement to us.

During the period extending from April 2005 to March 2008, the research and catalogue-making activities were conducted as part of a research project entitled, “Study of Islamic Publications and Oral Literature in the Maranao Language as Source Material of Islamic Thought and Movements in the Philippines”, which was sponsored by the Grant-in-aid for Scientific Research of the Japan Society for the Promotion of Science (GSR-JSPS).

Besides these names we have mentioned there are many others who kindly lent us a helping hand. Alim Usman Imam Shiek Al-Aman was the source of our knowledge with regard to Arabic terms and the teaching of Islam, as well as the kisra and other local cultures and traditions of Lanao. The late Sheikh Abdulgani, Ustadz Guro a Alam, and Alim Abdulhalim Pengginagina also generously imparted their first-hand knowledge to us, regarding the publication of the kisra during the 1960-70s.

Ms. Elizabeth Lucman Imam helped in romanizing and translating some of the material in the collection, and Sittie Sorayah “Minerva” Riwarung contributed to the completion of this catalogue as an efficient research assistant and photographer.

While compiling this catalogue Kawashima also happened to participate in another catalogue-making project, namely that of Southeast Asian Kitabs, at Sophia University. We benefited a great deal from the expertise of the members of the project, namely, Dr. Arai Kazuhiro, Dr. Oman Fathurahman, Mr. Ervan Nurtawah, Dr. Sugahara Yumi, and Ms. Yanagiya Ayumi, with regard to Southeast Asian Islamic philology and the cataloging of material in the Arabic script.

Researchers and staff members of the Institute of Asian Cultures of Sophia University also rendered their assistance and encouragement to this project. Among others, Professors Kisaichi Masatoshi and Akahori Masayuki provided us with valuable advice on Arabic material, and Professor Cyril Velith and Ms. Endo Satoko kindly offered us editorial assistance. We express our sincere gratitude to these and many others whose names are not mentioned.

Labi Riwarung
Primo Salivio
Kawashima Midori