The Salsila (Genealogy) of the Fifteen Founding Sultans of the Fifteen *Pagawidan* (supported) States of the First Islamic Sultanate in Lanao in the Philippines in the 17th Century

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Abstract

The existing literatures, published articles in academia, books, journals and press releases do not speak about the lines of genealogy of the fifteen sultans of the fifteen *pagawidan* (supported) states of the Lanao Sultanate in the 17th century, hence, this is a research and literature gap. Meanwhile, the said lines of genealogy are little represented in the existing unpublished literatures in the Philippines and more broadly in other countries' academia. This explains why there is a huge research gap on this particular topic. To fill in this research and literature gap, this paper will explore in-dept the lines of genealogy of the fifteen sultans of the fifteen supported states of the Lanao Sultanate in the said century using the first ever original Meranaw authored genealogy of the founders of Lanao Sultanate called locally as Pat-a-Pangampong sa Ranao.

Keywords: genealogy; Lanao Sultanate; supported states; pagawidan; pangampong.

Introduction

The Four Lake-Based Emirates is the modern translation of *Pat-a-Pangampong sa Ranao* which is collectively called Lanao Sultanate. This sultanate is nestled in Mindanao, Philippines. It was founded by the Meranaw *datus* or chieftains in 1616. In the said year, the Meranaw *datus*, elders, and traditional leaders seceded the leadership on the territories of Lanao from the Magindanao Sultanate. The Meranaw *datus* of Lanao who founded the Lanao Sultanate took their inspiration from the Qur'ānic teachings on establishing an Islamic state and leadership.[1]

In the Lanao Sultanate historical narratives, the Lanao Sultanate was founded during the enthronement rites of Sultan Kudarat as sultan of

[1] Sultan Monsing Macabando, *Brief History of the Balindong Dynasty of the Dominion State (Sultanate) of Pungampongan-a-Masiu* (Marawi City, Marawi Sultanate League, 2005), p. v.

Magindanao.[2] A historian, Ruurdje Laarhove puts that in the Dutch annals, Sultan Kudarat began his reign as Sultan of Magindanao in 1616.[3] During the time when the people of Magindanao and Lanao had accepted Islam as their religion, Sharīf Kabunsuan, an Arab-Malay, introduced the sultanate leadership to his in-laws in Lanao and Magindanao, Mindanao. During this time the Lanao and Magindanao territories were united as a single state. When Sharīf Kabunsuan was very old, he relinquished his title as sultan of Magindanao to his son, Sharīf Makaalang who became the first native Meranaw sultan of Magindanao. Sharīf Makaalang was the son of Sharīf Kabunsuan from his Meranaw wife named Bae Angintabo from Malabang, a county of Lanao. Sharīf Makaalang was succeeded by his son Sharīf Bangkaya who was later succeeded by his son, Dimasangkay Adil, who was then succeeded by his brother, Gugu Sarikula who was later succeeded by his young brother, Sultan Laut Buisan.[4]

When Sultan Laut Buisan passed away, his son Datu Kudarat lobbied to the Lanao and Magindanao *datus* to be crowned as sultan of Magindanao. However, during that time, the leadership of Magindanao Sultanate should be rotated to Lanao by enthroning the Meranaw son of Dimasangkay Adil in Lanao. Datu Kudarat, who was in Magindanao, invited his relatives in Lanao to come to his place in Noling, Magindanao to inform them of his plan to rule the Magindanao Sultanate as its sultan. The Lanao *datus* who came to Noling were Dianatun Naim of Butig, Diwan of Bayang, Balindong B'sar of Masiu, Ottowa and Simbaan Akari of Ramain, Okoda of Lumba-Bayabao, Umbaor of Bansayan, Ibango of Maribo, Digoa of Bacolod, Atoki of Borokot, Aloyodan of Minitepad,

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[2] My interview with Sultan Monsing Macabando at Ranao Radio Broadcasting and TV (RRBTV) System Corp., SMA Bldg., Kotha Pangarungan, Nurhaya Village, Marawi City. On February 15, 2017. Broadcasted at RRBTV System from Feb. 16 to 30, 2017. Uploaded in the Youtube by Somayah Magarang on March, 5 2017. Access on Youtube: Sohayle H. Abdulracman. RRBTV System Corp. owner: Bombit Adiong, the Governor of Lanao del Sur.

[3] According to Ruurdje Laarhoven (1986:34-35), based on a Dutch source, Sultan Kudarat was said to have started his reign as sultan of Magindanao in 1616. See the work by R. Laarhoven, *We are Many Nations: The Emergence of Multi-Ethnic Maguindanao Sultanate*. In Philippine Quarterly of Culture & Society 14, no. 1:32-53.

[4] See Sohayle M. Hadji Abdul Racman's Ph.D. Thesis: *The Political Legitimacy of Lanao Sultanate in the 17th Century with Special Reference to the Political Theory of al-Māwardī.* For the Doctor of Philosophy in Islamic Civilization and Contemporary Issues. Sultan Omar 'Ali Saifuddien Centre for Islamic Studies (SOASCIS), Universiti Brunei Darussalam, 2020.

Aribo of Rogan, Datu Bimban of Taporog, Palawan of Bansayan, Olok of Ditsaan, Arobero of Pagayawan, and other *datus* from Baloi and Macadar.[5]

During this period, there was a centralized sultanate leadership in Lanao and Magindanao. The sultanate leadership style at that time has went through a rotation technique, that is after the leadership of people from Lanao, then the leadership will be rotated to the people of Magindanao. Any centralized head of state would rule both Lanao and Magindanao at the same time.

How Lanao Sultanate began as an independent sultanate within the Lanao territories? Sultan Monsing Macabando, a Meranaw expert genealogist on Lanao Sultanate narrates that,

> When the Lanao *datus* arrived in Noling, Magindanao upon the invitation of Datu Kudarat, they were surprised by the musical festivities being held. Datu Kudarat told the *datus* of Magindanao and Lanao, saying: "I have a girlfriend whom I wanted to marry, allow me to propose to all of you, who among you would like to marry her, in case I do not want marry her?" One of the Lanao *datus* replied and said, "Let us allow Balindong B'sar to response to your proposal." Then Balindong B'sar said, "Yes, I will marry her in case you do not want to marry her so that we would become a couple." Datu Kudarat smiled and said, "My dear fellow how could you take my lady from me; may I ask all of you to stay here for few days while our festivities were going on. In few days from now, I will be enthroned as Sultan of Magindanao." One of the *datus* of Lanao, Dianaton Naim was dismayed when he heard that Datu Kudarat announced to the crowd that he wanted to become the Sultan of Magindanao. Dianaton Naim told Datu Kudarat, "Oh, are you deceiving us? Indeed you deceived us, if your plan is to become the Sultan of Magindanao then, starting from today the Lanao and the Magindanao should be separated, you will rule Magindanao and we will rule Lanao, so, we are going to leave you now."[6]

[5] *Ibid*.
[6] *Ibid*.

Sultan Monsing Macabando states that after the Lanao *datus* left the crowd, they went to Sugod in Parang in Magindanao to get their horses. When they arrived in Sugod, they hopped on their horses and started their travel way back to Butig, Lanao. At their arrival in Butig, they took a rest for a while and then started discussing on establishing a Sultanate in Lanao. Upon the consensus of all *datus*, they had chosen Balindong B'sar to be the Sultan of Magindanao in Lanao whose title is *sultan a diagaborola*, which means someone who does not sleep for the sake of enforcing the teachings of Islam. Balindong B'sar said to the crowd of *datus*, "that is a brilliant idea and I would like to express my gratitude to all of you for that but I do not want to be enthroned here in Butig, Lanao. I wish to be enthroned in my birthplace, Taraka, so, we are going back home, after a month let us meet again in Taraka."[7]

A month later, the *datus* of Lanao were assembled in Taraka, the *datus* from Masiu were all present in the assembly, they were exhausted so they took a rest for a while, then they ate and began discussing. Balindong B'sar said to the *datus*, "We unanimously agreed that we will not have a single Sultanate like that of Magindanao, what we want is to make the four states of Lanao as co-equal in power and authority by creating them into a confederation of sultanates wherein each district of the principalities of Lanao shall enthrone their own sultan respectively… after a month let us all meet in Sawir, Lanao so we shall be closing this meeting."[8]

A month later, the Lanao *datus* were assembled in Sawir, Lanao; they followed the agreement which they all agreed in their previous meeting that each district of the Lanao principalities shall establish a sultanate. The Pangampong of Unayan which was one of the states of Lanao was divided into the East Unayan and the West Unayan. The clan of Dozonan and Matanog took the leadership over the Pangampong of Unayan. The son of Matanaog was enthroned as the sultan of East Unayan, while Dozonan was enthroned as sultan of West Unayan. The Pangampong of Bayabao and Masiu also enthroned their respective sultans.[9] The *datus* of Lanao were assembled again in Taraka, the birthplace of Balindong B'sar. They also drafted the *taritib* and *igma* of Lanao, after the Lanao *datus* had all unanimously agreed, they made a pact and pledged to the Qur'ān that each of them shall abide and follow their agreement religiously.[10] They spoke a ritual and uttered, "*tinimbakan, linilayan sagui,*

[7] *Ibid*., p. 6.
[8] *Ibid*., p. 6.
[9] *Ibid*., p. 6.
[10] *Ibid*., p. 6.

biomboran sa ombi, pisa-an sa oraka manok, biotosan sa alad. Giyoto i khasowa o minasaon a misogaton pun a giangkaia pat a a mala a paninta sa Ranao, inontabo pagayon nayon siran taman ko pkababadan kiran."[11] *Tinimbakan* (they had a gunfire); *linilayan sagui* (they hung hay leaves); *biyomboran sa ombi* (they sprinkled the ashes); *pisaan sa orak a manok* (they broke chicken eggs); *biyotosan sa alad* (they ripped out a fence); "whoever disagree with the *taritib* and *igma* will meet these spoken curses and shall face the four curses of Lanao, except if and when they agree among themselves and their descendants to amend the *taritib* and *igma*. The four curses in Lanao were *Kabugawan o Bugao sa Unayan, Kasongkoran o Songkor sa Masiu, Kagapunan o Gapun sa Bayabao, and Kana-asan o Naas sa Baloi*.[12] These four curses refer to the severe sickness or incurable diseases that will be suffered by people who will misuse the *taritib* and *igma* of Lanao. The closing ceremony of the said ritual signifies the historic reconfiguration of the leadership in Lanao and Magindanao. This was also the beginning of the separation of leadership of Lanao from Magindanao.

Sultan Monsing Macabando states that the *taritib* and *igma* of Lanao shall be the bases in governing their states' leadership and that their *taritib* and *igma* shall not be distorted and misused. That time, they founded the fifteen *pagawidan* or superordinate sultanates and the twenty-eight *pagawid* or subordinate sultanates, they also revived the four states dividing the Four States of Lanao and also the state's *barangay* (smaller community) divisions. They also categorized and determined the other administrative division of the four states of Lanao such as the *'ulamā', imāms, gurus, bais* (queens or sultana) and others.[13]

Sultan Monsing Macabando states that there was no written agreement between the Lanao and Magindanao Sultanates on the separation of the *Pat a Pangampong sa Ranao* from the Magindanao Sultanate due to the fact that both sultanates' descent lines sprang from Sharīf Kabunsuan.[14] According to Shinzo Hayase, Sharīf Kabunsuan was an Arab-Malay, and Bae Angintabo was a Meranaw from Malabang,

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[11] Sultan Monsing Macabando, *Brief History of the Balindong Dynasty of the Dominion State (Sultanate) of Pungampongan-a-Masiu* (Marawi City, Marawi Sultanate League, 2005), p. 70.
[12] *Ibid*.
[13] *Ibid*.
[14] *Ibid*.

Lanao.[15] Sharīf Makaalang, an Arab-Malay-Meranaw by birth, a son of Sharīf Kabunsuan and Bae Angintabo. Shinzo Hayase states that Sharīf Makaalang reigned as a sultan of Magindanao in 1536 to 1556; he was succeeded by his son Sharīf Bangkaya who reigned in 1556 to 1578; then he was succeeded by his son Dimasangkay Adil who reigned in 1578-1596.[16] According to Cesar Adib Majul, Dimasangkay Adil was succeeded by Gugu Sarikula who was succeeded by [Kapitan] Laut Buisan, who was the youngest brother of both Dimasangkay Adil and [Gugu] Sarikula. [Kapitan] Laut Buisan reigned in 1597 to 1619; then he was succeeded by Sultan Kudarat, a son of [Kapitan] Laut Buisan, he reigned in 1619 to 1671.[17]

It is interesting to note that the Lanao Sultanate did not separate its naval and military power from the Magindanao Sultanate. According to Sultan Monsing Macabando the Lanao Sultanate provided Iranon people (Meranaws living in the seacoasts of Mindanao) and Meranaw men to the Magindanao Sultanate to form a naval and military forces in their fleet.[18] He states, "*Giyoto i kiyatharo awn a so Magindanao Sultanate na pindatuan o mga Meranaw*," (That is the reason why it was said that the Magindanao Sultanate was governed by the Meranaw people), "*ago ditano kasapengan so pakapoon tano*" (and most importantly we can never change our history). It is also correct to say that the Magindanao Sultanate was governed by the Meranaw people since the time of Sharīf Makaalang and even until now."[19] This claim is acceptable due to the fact that the first Meranaw-Arab-Malay sultan of Magindanao was Sharīf Makaalang, he was succeeded by his son, Sharīf Bangkaya, who was succeeded by Dimasangkay Adil, who was succeeded by Gugu Sarikula who was succeeded by [Kapitan] Laut Buisan, who was then succeeded by Sultan Kudarat. Dimasangkay Adil, Gugu Sarikula, and [Kapitan] Laut Buisan were sons of Sharīf Bangkaya from his three wives. All these sultans were all descendants of Bae Angintabo, a Meranaw lady from Malabang, Lanao, who was the wife of Sharīf Kabunsuan, the first Arab-Malay sultan of Magindanao.

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[15] Shinzo Hayase, *Mindanao Ethnohistory Beyond Nations, Maguindanao, Sangir, and Bagobo Societies in East Maritime Southeast Asia,* ed., by Antonio de Castro (Ateneo de Manila University Press, 2007), pp. 44-47.
[16] *Ibid*., p. 47.
[17] Cesar Adib Majul, et. al. *The Muslim Filipinos.* Edited by Peter G. Gowing and Robert McAmis, (Manila, Philippines, Solidaridad Publishing House, 1974), pp. 27-28.
[18] Sohayle M. Hadji Abdul Racman's Ph.D. Thesis as cited.
[19] *Ibid*.

The Lanao Sultanate is located in Lanao del Sur today. There are four provinces that surround Lanao del Sur, namely, (1) Lanao del Norte in the northwest, (2) Bukidnon in the east, (3) Magindanao, and (4) Cotabato in the south. Lanao del Sur is bordered by Illana Bay to the southwest. It is teemed with hills and volcanoes, and endowed with green forests, wild life, flora and fauna. Majority of its land area is covered in thick forests. Its area is further divided into production forest and agricultural land (2,540.7 km2), and alienable and disposable land, which include land area for production, protected areas, and land areas for development.[20]

Statement of the Problem

1. What were the lines of genealogies of the fifteen sultans of the fifteen supported states of Lanao Sultanate in the 17th century?

Objectives of the Study

1. To highlight the genealogy of the fifteen sultans of the fifteen supported states of the Lanao Sultanate in the 17th century, and

2. To explore the narrative on the foundation of Lanao Sultanate from the Meranaw perspective.

Significance of the Study

This study is significant in filling the research gap in literature on the foundation of the Lanao Sultanate in Mindanao, Philippines in the 17th century with specific emphasis on Islamic governance. It broadens the historical narratives on dominant socio-political forces which took place in the Philippines which lead to the inception of Lanao Sultanate. It will contribute to theory building on the evolution of the Meranaws *datu-ship* system into Islamic governance which survives to date. This study also contributes to the body of knowledge on Islamic civilization in Southeast Asia as well as on the significance of the Lanao Sultanate in the way of life of the Meranaw communities.

Research Methodology: Qualitative Research

The historical narratives for this research were obtained through library research, government documents and archives. Secondary data sources i.e., books, theses, dissertation, and journals were used. Semi-structured interview was used in data gathering. The primary data sources used were the books of Sultan Monsing Macabando, namely, the *Brief History of Meranaw Mindanao, Meranaw Salsila (Genealogy), Vol. I,* and *the Brief History of the Balindong Dynasty of the Dominion State*

[20] Republic of the Philippines, the Province of Lanao del Sur, Mindanao official website: https://lanaodelsur.gov.ph/about/history/. Accessed, August 1, 2017.

(Sultanate) of Pangampong-a-Masiu. These books contain raw data on the genealogy of the fifteen clans of the fifteen supported states and the twenty-eight clans of the twenty-eight supporting states of the Lanao Sultanate in the 17th century. This research focuses only on the the genealogy of the fifteen clans of the fifteen supported states of the Lanao Sultanate in the 17th century.

The map of the Philippines below shows the location of Lanao Sultanate in the Southern part of Philippines in Mindanao Island.

Characteristics of Lanao Sultanate

The Sultanate of Lanao is a "collective leadership in order to promote unity and strong brotherhood and the equality of the Meranaws. It is also a consultative monarchy… which is equivalent to Monarchical Democracy…" The Lanao Sultanate was divided into division and each division was then divided into sub-division. There were fifteen sultanates which were ruled by fifteen *panoroganans*. *Panoroganans* were sultans from the fifteen *pagawidan* (supported) states. The division and sub-division of the Lanao Sultanate were ruled by the twenty-eight sultans from the twenty-eight *pagawid* (supporting) states. The sultans from *pagawidan* and *pagawid* states were inter-dependent on one another based on their *taritib* and *igma*.[21]

The Lanao Sultanate was being ruled by the fifteen *pagawidan* (supported) sultans of the fifteen Royal Houses. These sultans assume the authority, powers, control and supervision over their respective *pangampong* (sultanate). The fifteen supported sultans of the fifteen Royal Houses were being assisted by the twenty-eight Houses of Peers or Policy Makers from the twenty-eight *pagawid* (supporting) states. The main function of the Houses of Peers is "to legislate local customs, traditions and laws but subject to the joint concurrence of the Royal Houses, Council of Elders and the Board of Advisers."[22] The Council of Elders and the Boards of Advisers are both advisers to the Royal Houses and House of Peers.[23] The decision-making process in the Lanao Sultanate is not a monopoly of the sultans but it is based on the consensus of the Council of Elders and the Boards of Advisers and other traditional leaders.

There are four major states of the Lanao Sultanate i.e., Unayan, Masiu, Bayabao and Baloi. The ruling clans of each state traced their line of ancestry from Sharīf Kabunsuan. The State of Bayabao has three *sukus* (districts) namely, Poona-Bayabao, Lumba-Bayabao, and Mala-Bayabao. The three districts of the state of Bayabao has nine *panoroganan*/superordinate sultanates (executive bodies) and twelve subordinate sultanates (legislative bodies). The Pangampong of Bayabao was the largest *pangampong* (state) in terms of number of its executive and legislative bodies combined. The State of Masiu was divided into the East and West Masiu. The State of Masiu has only two

[21] Sultan Monsing Macabando, *Brief History of the Meranaw Mindanao, Meranaw Salsila (Genealogy) Their Origin*, Vol. 1, (Marawi City, Philippines: Marawi Sultanate League 2008) p. 18.
[22] *Ibid*.
[23] *Ibid*.

panoroganan/superordinate sultanates (executive bodies) and four subordinate sultanates or legislative bodies. It was the 3rd largest state in terms of number of its executive and legislative bodies combined. The State of Unayan has two districts namely Butig and Domalondong. It has three *panoroganan*/superordinate sultanates (executive bodies) and eight subordinate sultanates (legislative bodies). It was the 2nd to the largest state in terms of number of its executive and legislative bodies combined. The State of Baloi has no district. It is at the same time a *panoroganan*/superordinate sultanate, and executive bodies as well. The State of Baloi has four subordinate sultanates (legislative bodies). It was the smallest state.[24] Legislative bodies refers to the twenty-eight *pagawid* (supporting) states. Each of these states has *m'babaya ko taritib* or law-making bodies or houses of peers who were also governors of the twenty-eight supporting states.

According to Sultan Monsing Macabando, the Lanao Sultanate has also the House of *'ulamā'* (learned scholars). These scholars were the legal and religious advisers and judges of the Lanao Sultanate. The Lanao Sultanate has the House of the Four Landmark Sultanates, the House of the ladies (*bai, bai-a-labi and potri-maamor*). It also has *gurus* (teachers), *imāms* (religious ministers), and *pananalsilas* (genealogists) who kept the genealogy of the ruling clans. During the Spanish period, the Lanao Sultanate has *askars* or peace keeping force who maintain peace and order in Lanao; it has also military and naval force which then regularly joining the naval force of the Magindanao and Sulu Sultanate. These joint forces were intended for military expeditions against the Spanish forces and military bases in the Islands of Visayas and Luzon. The Spanish forces were composed of Spanish men and Christianized Filipinos from the Islands of Visayas and Luzon. The Spanish leaders used the Christianised Filipinos in their policy of wars against the Muslim people in Mindanao whom they called Moro.[25]

The Christianized Filipinos were used by the Spanish to invade the territory of the Meranaws. According to Mamitua Saber, the Spaniards colonial forces pursued military, and spiritual campaigns towards the Meranaw people in the shores of Lake Lanao. It was in April 4, 1639, when a Spanish conquistador Corcuera sent the first Spanish expedition to the Meranaw inhabitants of Lake Lanao areas. This expedition was composed

[24] Interview with S. M. Macabando.

[25] Brief summary of my interview with S. M. Macabando, see the whole verbatim English translation of the interview in the appendix A of PhD. Thesis of Sohayle M. Hadji Abdul Racman as cited, see p. 1 to p. 20.

of Spaniards and hundreds of troops of Boholanos who were native people from the island of Bohol in Visayas, the central part of the Philippines. These campaigns were jointly commanded by Captain Francisco de Atienza and a Portuguese Recollect missionary, Fray Agustin de San Pedro. Atienza and San Pedro managed to entering alliance with some of the chiefs or *datus* of Lanao. In 1640, Corcuera sent Don Pedro Bermudes Castro to Lake Lanao. Don Pedro Bermudes Castro established garrison to establish the Spanish sovereignty in the areas of the Meranaw people in Lanao. Later on, the Meranaws became suspicious and were alarmed by the threat of subjugation, hence, they drove back the Spaniards to the coastal town in Mindanao. They also burned the Spanish installations in Lake Lanao. After this incident, the Spanish forces never return to the Meranaw areas in Lake Lanao for over 250 years. According to Mamitua Saber, "the Meranaw people maintained their independent nation under the *pangampong* (state or sultanate) organization which was free from European domination."[26]

When the Americans came to the Philippines, they fought against the Spanish authorities in the Philippines for political control and power over the Philippines. According to Helen R. Tubangui, et al., the war between the United States and Spain ended under the Treaty of Paris which was signed in December 10, 1898. Spain ceded the Philippines to the United States which it paid $20,000,000 to Spain to compensate the cost of improvements that Spain spent to its colony, the Philippines.[27] In the 19th century, the Meranaws were again struggling to resist another superior force, the Americans, and then later, the Japanese who came during the Word War II. If these superior forces did not come to Philippines, it is likely that the fate of the Meranaws would be still under the sultanate system of government today.

The descent line divisions and hierarchies in *the Pat-a-Pangampong sa Ranao* (Four States of Lanao) along with the divisions of their right to place and titles.

The Figure 1 below illustrates the descent line divisions and hierarchies in the *Pat-a-Pangampong sa Ranao* (Four States of Lanao) along with the divisions of their right to place and titles. Figure 1 shows that the four *datus* who were brothers who founded the *Pat-a-Pangampong*

[26] Mamitua Saber, "*Meranaw Resistance to Foreign Invasions*," in The Meranaw Man by Meranaw men in Mindanao Art & Culture, no.4 Mindanao, a non-periodical series. Marawi City, University Research Center, Mindanao State University, 1980, p. 23.
[27] Helen R. Tubangui, et. al., *The Filipino Nation: A Concise History of the Philippines*, ed. Jim Haskins (Philippines: Grolier International Inc., 1982), p. 109.

sa Ranao namely Dimaampao Kalinan, the founder of Unayan/Marogong; Batara [Di] Kilaten, the founder of Masiu/Maganding; Butuanen Kalinan, the founder of Bayabao/Dagodob, and Amerogong Topaan, the founder of Baloi/Mimbisa. These *datus* were descendants of Raja Indarapatra of Sumatra Indonesia. Other *datus* namely Pascan of Unayan, Amiyalongan Simban of Masiu, and Popawan of Bayabao created the boundaries of the Four States of Lanao as part of its *taritib* (order). The descendants of these *datus* had intermarried with the descendants of Sharīf Kabunsuan and Sharīf Alawi. The descendants of Pascan were Dozonan of East Unayan and Matanog of West Unayan. The descendants of Dozonan were Dianaton [Naim] of Butig and Domalondong. The descendants of Matanog were Arobiro of Pagayawan and Diwan of Bayang. Butig and Domalondong of East Unayan had four Law-Makers composed of four clans while Pagayawan and Bayang of West Unayan had four Law Makers composed of four clans as well.

The descendant of Amialongan Simban of Pangampong of Masiu was Balindong B'sar. Masiu had four Law Makers composed of four clans. The descendants of Popawan of Pangampong of Bayabao were Borawasan of Mala-Bayabao, Gimbaolan of Poona-Bayabao, and Maniri of Lumba-Bayabao. Simbaan Akari/Acari of Ramain and Datu Olok of Ditsaan were descendants of Borawasan of Mala-Bayabao. Ramain and Ditsaan of Mala-Bayabao had four Law Makers composed of four clans. The descendants of Gimbaolan of Poona-Bayabao were Datu Palawan of Bansayan, Datu Aribo of Rogan, and Datu Benol of Taporog. Bansayan, Rogan and Taporog of Poona-Bayabao had four Law Makers composed of four clans. The descendants of Maniri of Lumba-Bayabao were Okoda of Minitupad, Ibango of Maribo, Digoa of Bacolod, and Apha of Borokhot/Borokot. Minitupad, Maribo, Bacolod and Apha of Lumba-Bayabao had four Law Makers composed of four clans. The descendant of Butuanun Kalinan of Pangampong of Bayabao was Alanak who founded the Pangampong of Baloi, of which, it had four Law Makers composed of four clans. Figure 1 also shows the relationship between elders, the *datus* and *bais* governed the *agamas* (villages/community). The elders guarded and organized the descent lines, the distribution of titles and its creation. Figure 1 shows the social network of the *agamas*, the national and political and administrative system of Four States of Lanao, its actual title holders, the economic status of the people, the population and marriages. Figure 1 indicates the fifteen *pagawidan* (supported) clans and the twenty-eight *pagawid* (supported) clans.

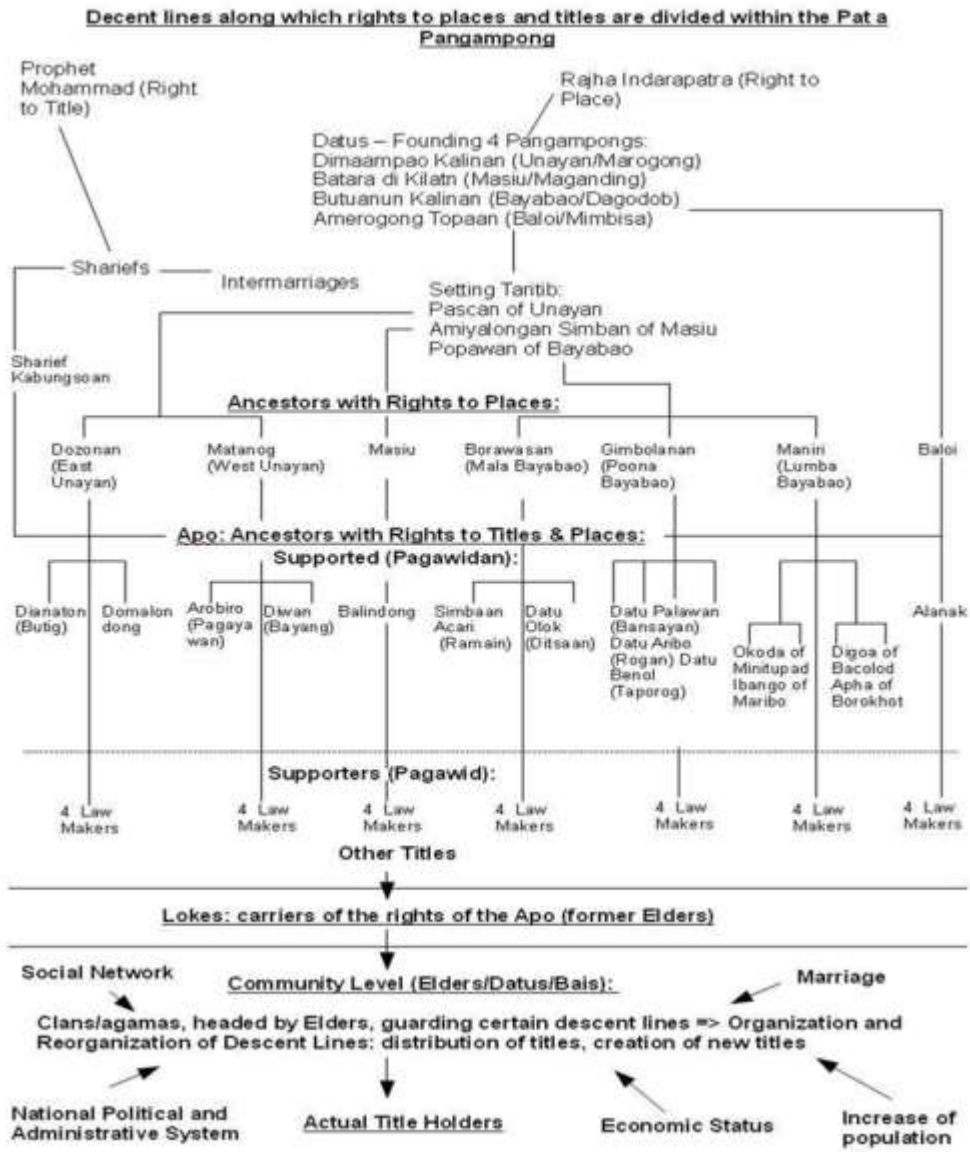

Fig. 1 Descent Line Divisions and Hierarchies in the *Pat-a-Pangampong sa Ranao* (Four States of Lanao) along with the divisions of their right to place and titles.

Fig. 2 shows the structural chart of the *Pat-a-Pangampong sa Ranao* or Four States of Lanao. According to Sultan Monsing Macabando, the political structure of the Four States of Lanao is like the political structure of the Philippines national government which has executive branch, legislative branch, and judiciary branch. The fifteen now sixteen

panoroganans or the sixteen royal houses of the royal sultans are the chiefs of the executive powers of the Four States of Lanao, and the twenty-eight houses of peers or the *duwa pulo ago walo a m'babaya ko taritib* are the policy/law makers or the legislative bodies of the Four States of Lanao. The house of the '*ulamās*' constitutes the judiciary powers of the Four States of Lanao. The Four States of Lanao has the house of the council of elders equivalent to an executive secretary and judiciary, the house of four landmark sultanates, the house of the ladies, and the house of board of advisers.[28] The four landmark sultanates were the places of intersection and demarcation of sultanates, known as the *Pat a Inged a Kiasosoludaan o Bangsa o Pat-a-Pangampong sa Ranao*.[29] The house of the ladies were the titled ladies i.e. *bai-a-labi, potri-[Maamor], paramata, bai-a-labi-a-gaus*. *Bai-a-labi* was the highest ranking title among the royal titles for ladies.[30] "The *'ulamā'* were classified into three groups: *imāms, kalis* (Arabic *qādīs* for judge), and *gurus*."[31] The *imāms, kalis,* and *gurus* officiate the spiritual, social and religious affairs of the Four States of Lanao. They were also the religious and spiritual leaders of the *agama* (community).[32] According to Sultan Monsing Macabando, the Four States of Lanao had *askars* and warriors.[33] They were the military units or army, and the peace keeping forces of the Four States of Lanao. Nagasura T. Madale says that the Four States of Lanao have *pananalsilas* (the reciters of genealogy).[34] The *pananalsilas* wrote the genealogy of the ruling classes of the Lanao Sultanate. This genealogy was known as *salsila*. The *pananalsilas* memorized the content of the genealogy and they recite the lines of descent in the genealogy during the crowning ceremony of the royalties and royal wedding ceremony. The members of the ruling clans and the commoners refer to their *salsila* to trace up the roots of lineage and the blood-line connections of a prospect bride and groom.

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[28] B. Brecht-Drouart (2011), p. 213. "*The Influences of the National Question and the Revival of Tradition on Gender Issues Among Meranaws*." PhD. Thesis, Goethe Universität, Frankfurt Am Main. B. Brecht-Drouart quotes from S. M. Macabando.
[29] *Ibid*., p. 181.
[30] *Ibid*., p. 214.
[31] *Ibid*., p. 213.
[32] S. M. Macabando, in the interview as cited.
[33] *Ibid*., pp. 14-15, and p. 16.
[34] Nagasura T. Madale (2002). *Meranaw Profiles of Philippines Cultural Communities*. Manila, Philippines: National Commission for Culture and the Arts.

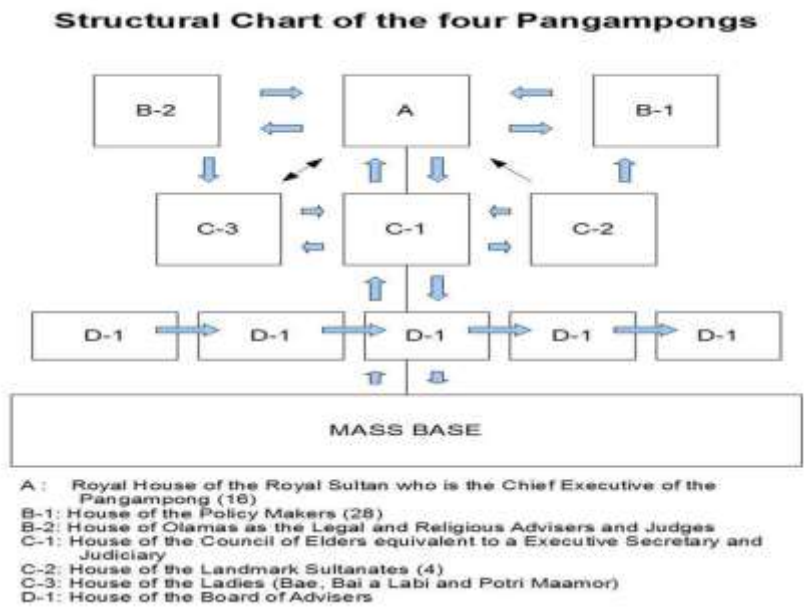

Fig. 2 Structural Chart of the *Pat-a-Pangampong sa Ranao* (Four States of Lanao). Source: Sultan Monsing Macabando, Chairman of the Marawi Sultanate League, 2017. Marinaut, Marawi City.

Findings and Analysis

The Lanao Sultanate

The nature of political structure of Lanao Sultanate is unique in many ways. First, it rose from a *datuship* (chiefdom) form of governance before it became a confederate states of Lanao Sultanate in the 17th century. It consists of four states such as Bayabao, Masiu, Unayan and Baloi. Each of these state was founded by different *datus* who were brothers. The Pangampong of Bayabao was founded by Butuanun Kalinan, the Pangampong of Masiu was founded by Batara Kilatun, and the Pangampong of Unayan was founded by Dimaampao Kalinan while the Pangampong of Baloi was founded by Amerogong Topaan. Except Baloi, each of the other three *pangampong* (state) was further divided into *sukus* (districts).

The Pangampong of Bayabao has three districts which are Poona-Bayabao, Lumba-Bayabao, and Mala-Bayabao. The Pangampong of Masiu has two districts i.e., East Masiu and West Masiu. The Pangampong of Unayan has two districts: West Unayan and East Unayan where Butig and Domalondong are located. The Pangampong of Baloi has no district, it is itself a state but it has *inged* (towns), and *agama* (communities).

Furthermore, except Baloi, each district of the rest of the three *pangampongs* was further divided into different sub-states. Each of the three districts of Pangampong of Bayabao has states. The Poona-Bayabao has three states namely Bansayan, Taporog, and Rogan. Lumba-Bayabao has four states: Borocot, Minitupad, Maribo and Bacolod. Mala Bayabao has two districts, Ramain and Ditsaan. In total the Pangampong of Bayabao has nine states with corresponding head of state-a sultan. The two districts of Pangampong of Masiu such as East Masiu and West Masiu were headed by a sultan and *datu-a-kabugatan* who ruled the East and West Masiu. The two districts of Pangampong of Unayan, West Unayan and East Unayan. West Unayan has two states namely Pagayawan and Bayang while East Unayan has one state, Butig. Each of these states had a head of state-a sultan. The Pangampong of Baloi was a state itself.

In total, there were fifteen head of states within the *pagawidan* (supported) states of Lanao Sultanate. These head of states were called *panoroganan*. They were *panoroganan* sultans from the *pagawidan* states. Each of them were appointed based on their qualifications and on the observed *taritib* and *igma* of Lanao Sultanate. The *taritib* and *igma* of the Meranaws established values, norms, and protocol applied by the Meranaws in their daily life, transactions and political spheres. *Taritib* (established socio-political order) and *igma* (consensus) are essential parts of the *Adat Laws* (traditional laws) of the Meranaws.

The lines of salsila (genealogy) of the fifteen sultans of the fifteen supported states of Lanao Sultanate in the 17th century

Figure 3 shows the genealogical chart of the progenies of the founding ancestors of Pangampong of Bayabao and its three *pangampong* (states): Mala-Bayabao, Poona-Bayabao, and Lumba-Bayabao. The three *sukus* (districts/divisions) of Pangampong of Bayabao are Poona-Bayabao, Lumba-Bayabao, and Mala-Bayabao. The Pangampong of Bayabao occupies nine from the original fifteen Royal Houses of the *Pat-a-Pangampong sa Ranao* (Four States of Lanao). The Royal Houses of Mala-Bayabao are the Sultanate of Ramain, and the Sultanate of Ditsaan. These Royal Houses were founded respectively by Agay and Olok. Ottowa was the father of Agay and Olok. Ottowa was a descendant of Sharīf Kabunsuan and Bae Angintabo. Laiagun, the mother of Ottowa was also descendant of Sharīf Kabunsuan with his wife Bae Mazawang. Figure 3 also shows that the parents of Ottowa were Arogong and Bae Laiagun. Bae Laiagun was daughter of Bae Mazawang and Sharīf Kabunsuan. Arogong was a son of Kalangit and Lapoyan of Poona-Bayabao. Kalangit was a son of Bae Rombaan daughter of Sharīf Bangkaya, a son of Sharīf Makaalang, a son of Bae Angintabo and Sharīf Kabunsuan.

The Royal Houses of Poona-Bayabao are the Sultanates of Bansayan, Rogan, and Taporog, founded respectively by Umparo, Aribo and Amidbunol. They were descendants of Umbaor, a descendant of Sharīf Kabunsuan with his wives Bae Angintabo and Bae Mazawang. Furthermore, Umbaor was a son of Arogong and Bae Laiagun whose descent lines were mentioned above. Umbaor was sibling of Ottowa and Ungki from the same parents. The Royal Houses of Lumba-Bayabao are the Sultanates of Maribo, Minitupad, Bacolod and Borokot founded respectively by Ibango, Okuda, Digowa, and Apha, whose father was Ambo, a descendant of Sharīf Kabunsuan with his wife Bae Mazawang.[35] Furthermore, Ambo was a son of Potre Kaizadan, a daughter of [Datu] Aloyodan and Bae Nandaupan, a granddaughter of Sharif Alioden of Sulu. Aloyodan was a son of Bae Mazawang and Sharīf Kabunsuan. Ambo was sibling of Dayansalong of Binidayan, Angkaya of Taraka and Manzang of Mulondo.

[35] S. M. Macabando, *Brief History of the Meranaw Mindanao*…, p. 50.

The Salsila (Genealogy) of the Fifteen Founding Sultans of the Fifteen *Pagawidan*

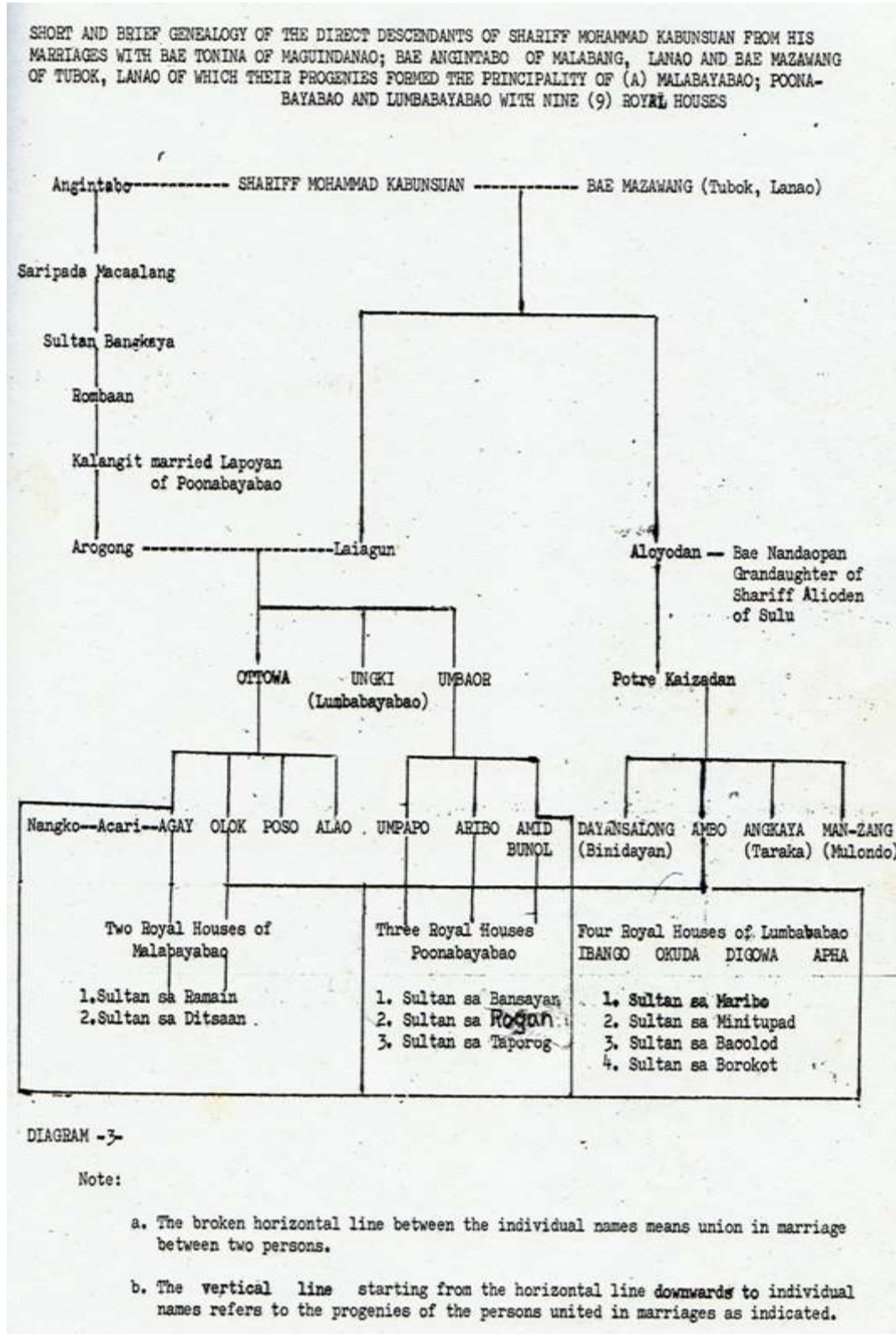

DIAGRAM -3-

Note:

a. The broken horizontal line between the individual names means union in marriage between two persons.

b. The vertical line starting from the horizontal line downwards to individual names refers to the progenies of the persons united in marriages as indicated.

Fig. 3 The genealogical chart of the progenies of the founding ancestors of the Pangampong of Bayabao and its three states: Mala-Bayabao, Poona-Bayabao, and Lumba-Bayabao.

Figure 4 shows the Royal House of Butig of East Unayan which was founded by Sultan Barakat who was a descendant of Sharīf Kabunsuan and Bae Angintabo through their great-grandson, Dimasangkay Adil/Sultan Muhammad Dimasangkay. Furthermore, Sultan Barakat was a son of Sultan-a-Danggao and Paramata Saimbo, a daughter of Dianaton Naim and Paramata Asea. Dianaton Naim was a son of Oko, a brother of M'borong. Oko was a son of Pundoma, a son of Lilagun, a son of Bae Rombaan, a daughter of Sharif Bangkaya, a son of Sultan M. Saripada/Sharīf Makaalang, a son of Sharīf Kabunsuan and Bae Angintabo. Paramata Asea, a mother of Paramata Saimbo was a daughter of Amatondinga Noni and Potre Gaiang, a daughter of Sultan M. [Laut] Buisan, a son of Sharīf Bangkaya, a son of Sharīf Makaalang, a son of Sharīf M. Kabunsuan and Bae Angintabo. Amatondinga Noni, a mother of Paramata Asea, was a daughter of M'borong and Potre Omon, a daughter of Sultan Mohammad Dimasangkay, a son of Sharīf Bangkaya, son of Sharīf M. Makaalang, a son of Sharīf Kabunsuan and Bae Angintabo. M'borong was a son of Pundoma, a son of Lilangun, a son of Bae Rombaan, a daughter of Sharīf Bangkaya, a son of Sultan M. Sharīf Makaalang, a son of Sharīf M. Kabunsuan and Bae Angintabo. In addition, Bae Rombaan was a sister of Sultan M. [Gugu] Sarikula/Saricola, Sultan M. Dimasangkay and Sultan M. [Laut] Buisan.

The Pangampong of Unayan occupies three from the fifteen Royal Houses of the Four States of Lanao. The Royal Houses of Pagayawan of West Unayan, and Bayang of West Unayan were founded respectively by Arobiro and Diwan, they were descendants of Borowa, a descendant of Sharīf Kabunsuan and Bae Angintabo. Borowa's grandmother was Bae Daragat, a daughter of Sharīf Kabunsuan and Bae Angintabo.[36] Figure 4 also shows Arobero and Diwan were sons of Mborong and Nayo, a daughter of Anta of Tubok, Lanao. M'borong was a son of Borowa, a son of Maradia Dikabolodan, a son of Bae Daragat, a daughter of Sharīf Kabunsuan and Bae Angitabo. Bae Daragat was a sister of Sharīf Makaalang.

[36] *Ibid*., p. 48.

The Salsila (Genealogy) of the Fifteen Founding Sultans of the Fifteen *Pagawidan*

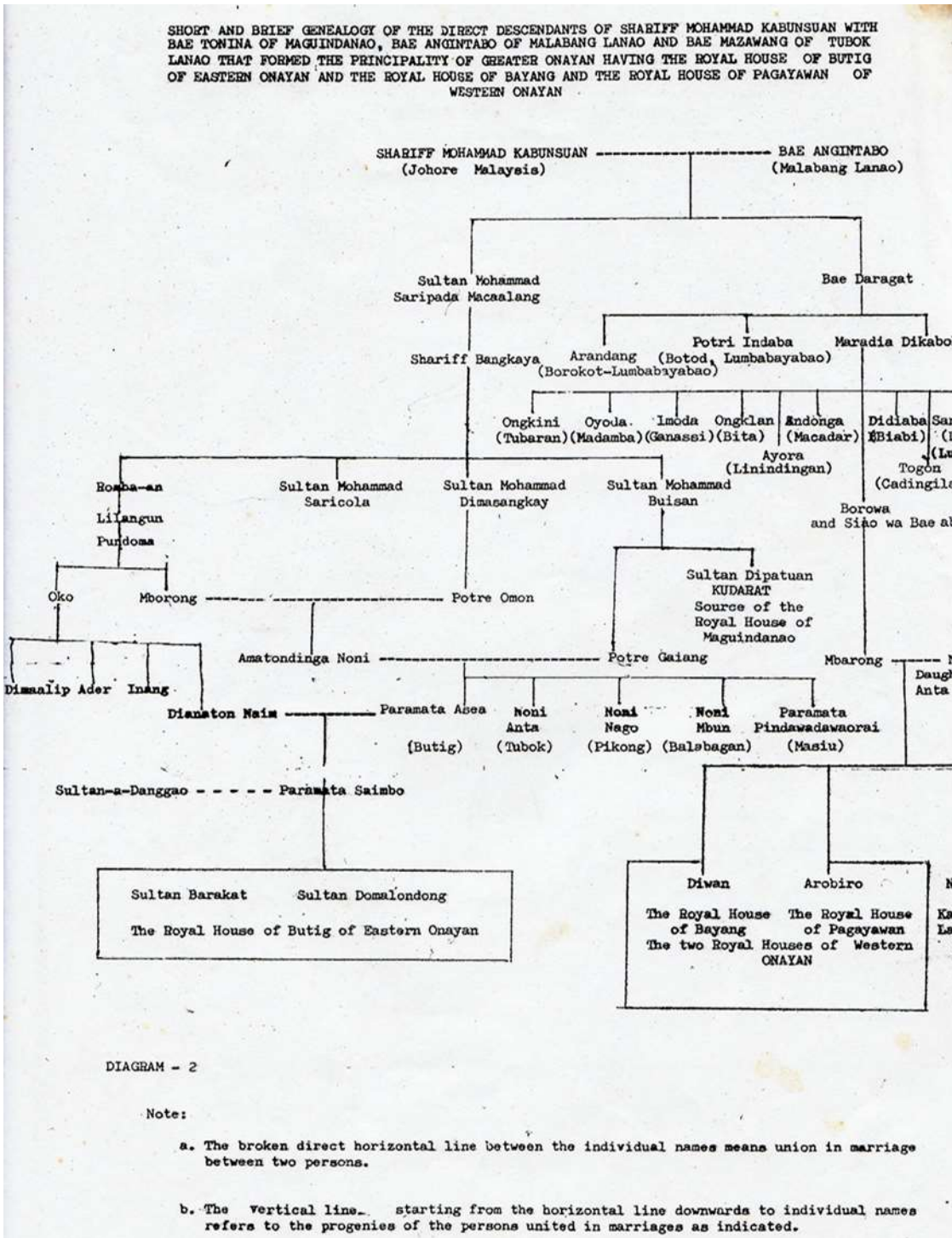

DIAGRAM - 2

Note:

a. The broken direct horizontal line between the individual names means union in marriage between two persons.

b. The vertical line starting from the horizontal line downwards to individual names refers to the progenies of the persons united in marriages as indicated.

Fig. 4 The genealogical chart of the progenies of the founding ancestors of the Pangampong of Unayan (Onayan) and the founders of its three Royal Houses: The Royal House of East Unayan, The Royal House of Bayang of West Unayan, and The Royal House of Pagayawan of West Unayan.

Figure 5 shows the Royal House of Sultanate of Masiu and that of the Datu-a-Kabugatan of Masiu of Pangampong of Masiu that were founded by Racmatullah and Dialaloden, both were sons of Balindong B'sar, a descendant of Sharīf Kabunsuan through his respective wives namely Bae Mazawang and Bae Tonina. Balindong B'sar's wife, Pindawadawaorai, the mother of Racmatullah and Dialaloden, was a descendant of Sharīf Kabunsuan and Bae Angintabo. She was the daughter of Potre Gayang, sister of Sultan Kudarat.[37] Balindong B'sar was the first enthroned sultan of Pangampong of Masiu. Figure 5 also shows that Bae Mazawang of Tubok, Lanao gave birth to Radia Aloyodan, a father of Potre Kaizadan, a mother of Sharīf Angkaya, a father of Sharīf Unggor, a father of Balindong B'sar. The mother of Balindong B'sar was Paramata Ader, a daughter of Oko, a daughter of Pundoma, a son of Lilangun, a son of Bae Rombaan, a daughter of Datu Maclok, a son of Potre Maamor, a daughter of Bae Tonina and Sharīf Kabunsuan/Sharīf Muhammad Kabunsuan.

Masiu had three traditional *ingeds* (towns), each with townships, namely, Poona Masiu (the origin of Masiu), consisting of the municipality of Masiu, Lumba a Masiu (paragon or decoration of Masiu), consisting of Mulondo, Tamparan, and Taraka, and Sedepan a Masiu or East Masiu consisting of Bacolod, Kalawi, Madalum, Tugaya, and Wato Balindong. The Pangampong of Masiu occupies two from the fifteen Royal Houses of the Four States of Lanao. Figure 5 also indicates that Maruhom Dialaloden and Maruhom Racmatullah had four sisters namely, Paramata Impa of Bayanag, Paramata Nangko of Ramain, Paramata Banon of Taporog, and Paramata Saimbo of Linuk. They also had five brothers namely, Maruhom Salic, Maruhom Caramat, Maruhom Adel, Maruhom Datu-a-wata sa Pualas, and Maruhom Hidayat.

[37] *Ibid*., p. 49.

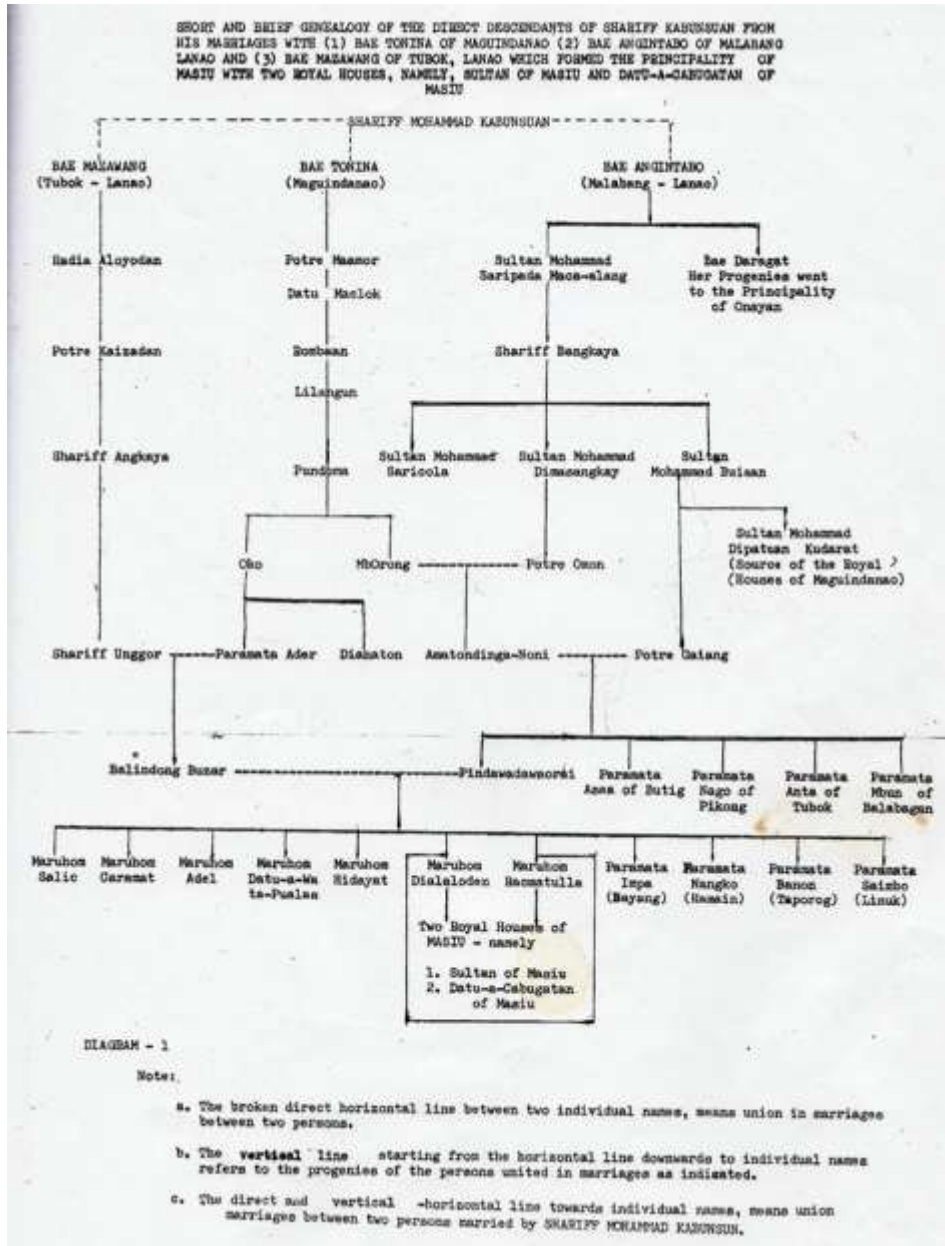

Fig. 5 The genealogical chart of the progenies of the founding ancestors of Pangampong of Masiu and its two Royal Houses: The Royal House of Sultan of Masiu and The Royal House of Datu-a-kabugatan of Masiu.

Figure 6 shows the genealogical chart of the progenies of the founding ancestors of Pangampong of Baloi. Alanak was the founder of the Royal House of Pangampong of Baloi. Alanak's father was Alao, a son of

Ottowa, who was a great-great grandson of Sharīf Kabunsuan. The mother of Alanak was Bae Amensalam, a descendant of Sharīf Kabunsuan with Bae Mazawang. Amensalam's great grandfather, Datu Sugod was a grandson of Sharīf Mohammad Aliodin of Sulu. Amensalam was also a descendant of Amerogong Topaan, the founder of Pangampong of Baloi.[38] Furthermore, the mother of Alanak, Amensalam was a daughter of Bato Lacongan and Anjob. Bato Lacongan was a son of Masgong, a son of Bawaragat and Amilnas. Bawaragat was a daughter of Malungun, a son of Maradia [Insuba], a son of Sharīf Kabunsuan and Bae Mazawang. Meanwhile, Anjob, the mother of Amensalam was a daughter of Bae Taano and Datu-a-Tomara of Dolangan of East Unayan. Taano was a daughter of [Bae] Dibolawan and Datu Sogod, a grandson of Sharīf Mohammad Aliodin of Sulu. [Bae] Dibolawan was a daughter of Bantayao and Borasa. Borasa was a daughter of Palawan of Ibos. Bantayao was a son of Liondagat and Bai Talibnan. Liondagat was a son of Delion and Potre Mampay of Tocodan, Zamboanga del Sur. Delion was a son of Dimalawang, a son of Ambaan and Pangianampaisiti or Pengiran Ampay Sittie. Ambaan was a son of Amerogong Topaan and [Bae] Toron Bolawan. Amerogong Topaan was a son of Pasandalan-a-Morog and Sandarinaian Sirig sa Paragatan-a-Dalum. Alanak, the founder of Pangampong of Baloi had blood relations with the Suluanons (people of Sulu) as mentioned above. The Pangampong of Baloi occupies one from the fifteen Royal Houses of the Four States of Lanao.

[38] *Ibid*., p. 51.

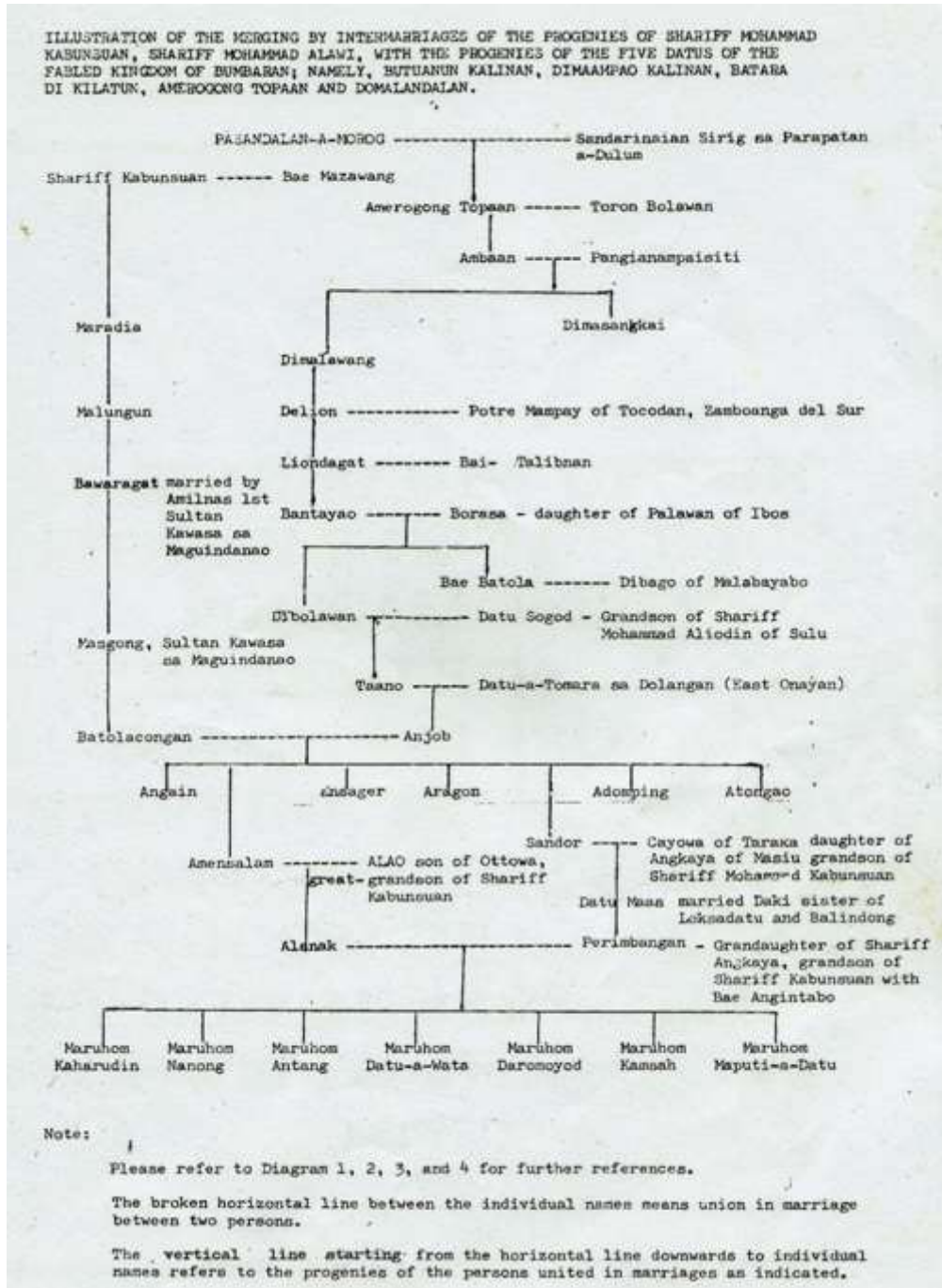

Fig. 6 The genealogical chart of the progenies of the founding ancestors of Pangampong of Baloi.

Conclusion

The fifteen (15) sultans who founded the 15 superordinate sultanates/pagawidan or executives bodies of Lanao Sultanate were sultan Umparo of of Bansayan; sultan Amidbunol of Taporog; sultan Aribo of Rogan; sultan Apha of Borocot; sultan Okoda of Minitupad; sultan Ibango of Maribo; sultan Digoa of Bacolod; sultan Acari of Ramain and sultan Olok of Ditsaan of Pangampong (state) of Bayabao. In addition, sultan Barakat of Butig-East, sultan Arobiro of Pagayawan-West, and sultan Diwan of Bayang-West Unayan of Pangampong of Unayan. Sultan Racmatulah and Datu-a-Kabugatan (minister) Dialaloden of Masiu founded the sultanate of Masiu of Pangampong of Masiu. Lastly, sultan Alanak founded the Pangampong of Baloi. The lines of genealogy of these fifteen sultans can be traced to Sharīf Kabunsuan and his brother Sharief Alawi, meanwhile, some of them had ancestors who were native people of Mindanao and Sumatra which is now part of Indonesia.

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