



TACBIL MOSQUE
PALIMBANG MASSACRE
A Reader



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This book is primarily a compilation of reference materials for researching purposes. The resources gathered for this publication are part of a continuing research project of the HRVVMC on events that occurred in the Municipality of Palimbang on September 1974. The opinions expressed by the individual resources collected do not necessarily reflect that of the HRVVMC.

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FOREWORD

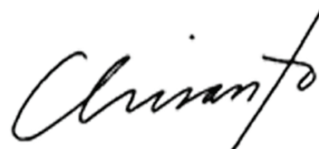
During the Martial Law era from 1972 – 1986, many events occurred which were not recorded in Philippine History textbooks or never entered the mainstream of national consciousness due to the tight hold of the flow of information by the past regime.

The mandate of the Human Rights Violations Victims' Memorial Commission to educate the Filipino people about what really happened during the Martial Law Era is part of the *right to know* aspect of the Transitional Justice Framework necessary to carrying over a long-lasting peace era.

This reader on the Tacbil Mosque Palimbang Massacre will be extremely helpful for serious scholars to ferret-out the truth regarding the genocide that happened forty-five years ago. It is also our hope that this reader will nudge policy makers to produce legislation ready to address the injustices of the state on its civilian population.

Triangulation of the truth is an academic rigor that the Memorial Commission employs in its process of research, hand-in-hand with local state universities. The reader was developed by looking at multiple lenses of available sources.

For a Just and Humane Society,

A handwritten signature in black ink, appearing to read 'Crisanto', with a stylized flourish at the end.

CARMELO VICTOR A. CRISANTO

Executive Director
Human Rights Violations Victims'
Memorial Commission

genocide

geno·cide | \ 'je-nə-ˌsīd \

- the deliberate and systematic destruction of a racial, political, or cultural group

Definition from the Merriam-Webster Online Dictionary. 2011.

genocide

noun [C/U]

US /'dʒen·əˌsaɪd/

- the intentional killing of all of the people of a nation, religion, or racial group

Definition from the Cambridge Academic Content Dictionary. Cambridge University Press. 2009.

Genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

- (a) Killing members of the group;
- (b) Causing serious bodily or mental harm to members of the group;
- (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- (d) Imposing measures intended to prevent births within the group;
- (e) Forcibly transferring children of the group to another group.

Convention on the Prevention and Punishment of the Crime of Genocide, Article 2, 78 U.N.T.S. 277, Dec. 9, 1948.

BASIC FACTS AND INTRODUCTION TO THE RESOURCES

Prepared by the research team of the
Human Rights Violations Victims' Memorial Commission

Where is Palimbang?

The municipality of Palimbang is located in the province of Sultan Kudarat on the Southwestern part of the island of Mindanao facing the Celebes Sea to its south and west. Palimbang was formally established in 1959 under President Carlos P. Garcia consisting of 46 barangays.¹ Currently, a map provided by the Palimbang Municipal Planning and Development Office shows that it is divided into 40 barangays, 24 of which are found on the coastline including barangay Malisbong at Palimbang's southeastern border with Maitum, Sarangani.² Palimbang is also bordered by the Municipalities of Kalamansig in the north and Sen. Ninoy Aquino to the East. Another map provided by the Philippine's National Mapping and Resource Information Authority (NAMRIA) further indicates that Palimbang is also bordered by the Municipality of Lake Sebu, South Cotabato to the East.³

What is in Palimbang?

The terrain dominating Palimbang is generally mountainous with a number of rivers running through its southern portion, named with corresponding barangays such as the Kanipaan River, Kulobe River, Kraan River, and Malisbong River.

Despite this, a 2016 report from the Human Rights Victims Claims Board – supported by the Office of the Presidential Adviser on the Peace Process – remarks that the location of the Municipality places it outside of the typhoon belt while providing a fair distribution of rainfall.⁴ This gives it access to fertile soil and river basins suited for extensive agricultural and commercial crops, as well as an exotic coastline and wide inland forests. Sections of land surrounding the Kraan River, moving westward towards Milbuk, had been developed with plantation grounds as early as 1956. The 2013 map provided by NAMRIA shows that much of the land previously labelled as forested locations in 1956⁵ would be replaced by additional plantations, rice fields and other cultivated lands.

¹ Garcia, C. P. (1959). Executive Order No. 350 : Creating the Municipality of Palimbang in the Province of Cotabato. Official Gazette of the Republic of the Philippines, 55 (35), 7279-7280.

² Office of Municipal Planning and Development, Palimbang. Municipal Base Map [map]. n.d. 1:230,000; generated by the Mines and Geoscience Bureau XII.

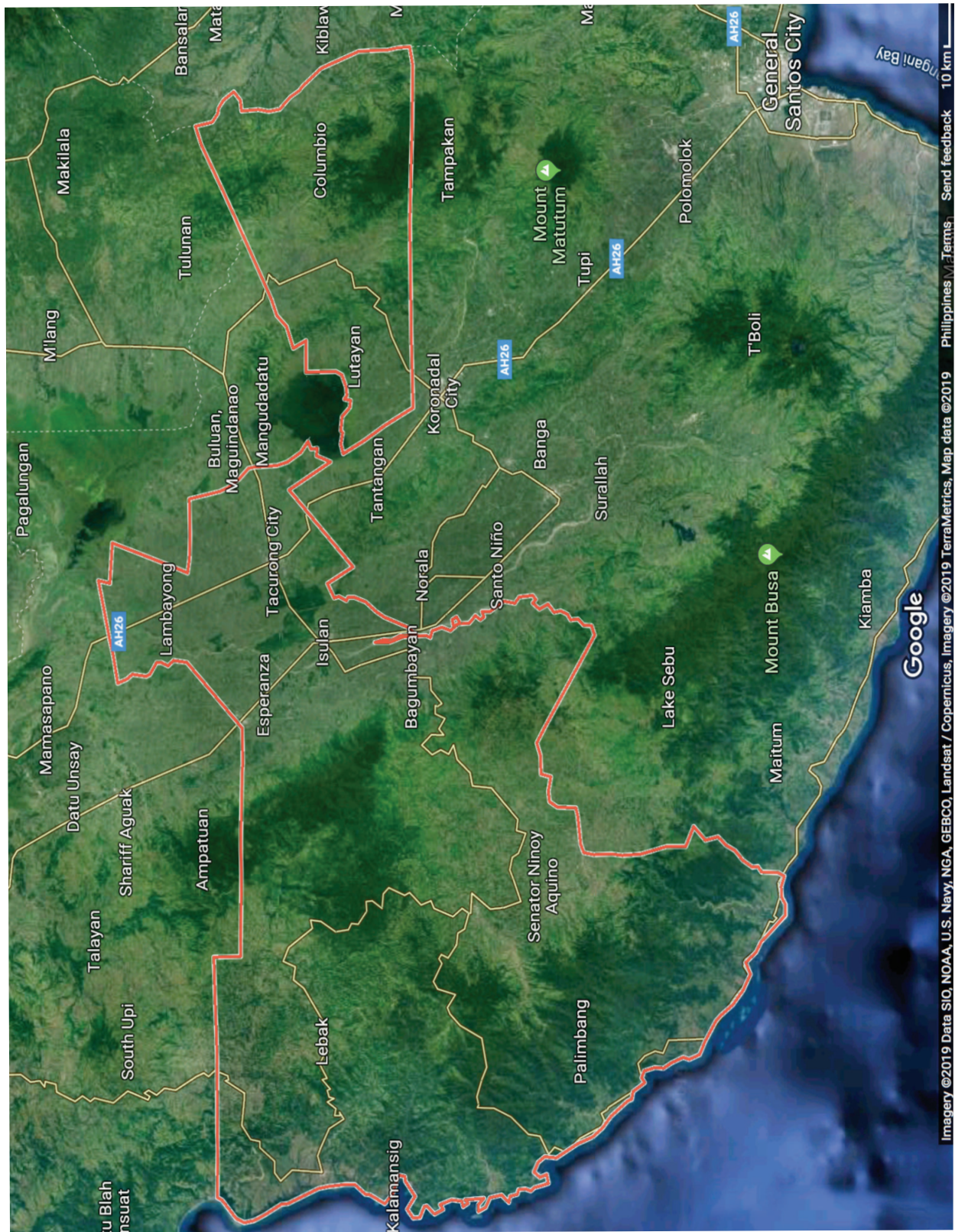
³ National Mapping and Resource Authority (NAMRIA). 3813-II Maitum [map]. 2013. 1:50,000; generated jointly by Japan International Cooperation Agency (JICA) and the Republic of the Philippines.

⁴ Human Rights Victims' Claims Board, Writing the Bangsamoro Story of the Martial Law Period: A Key Towards Healing, Reconciliation, and Peace, Report transmitted to the Office of the Presidential Adviser on the Peace Process, 18 July 2016.

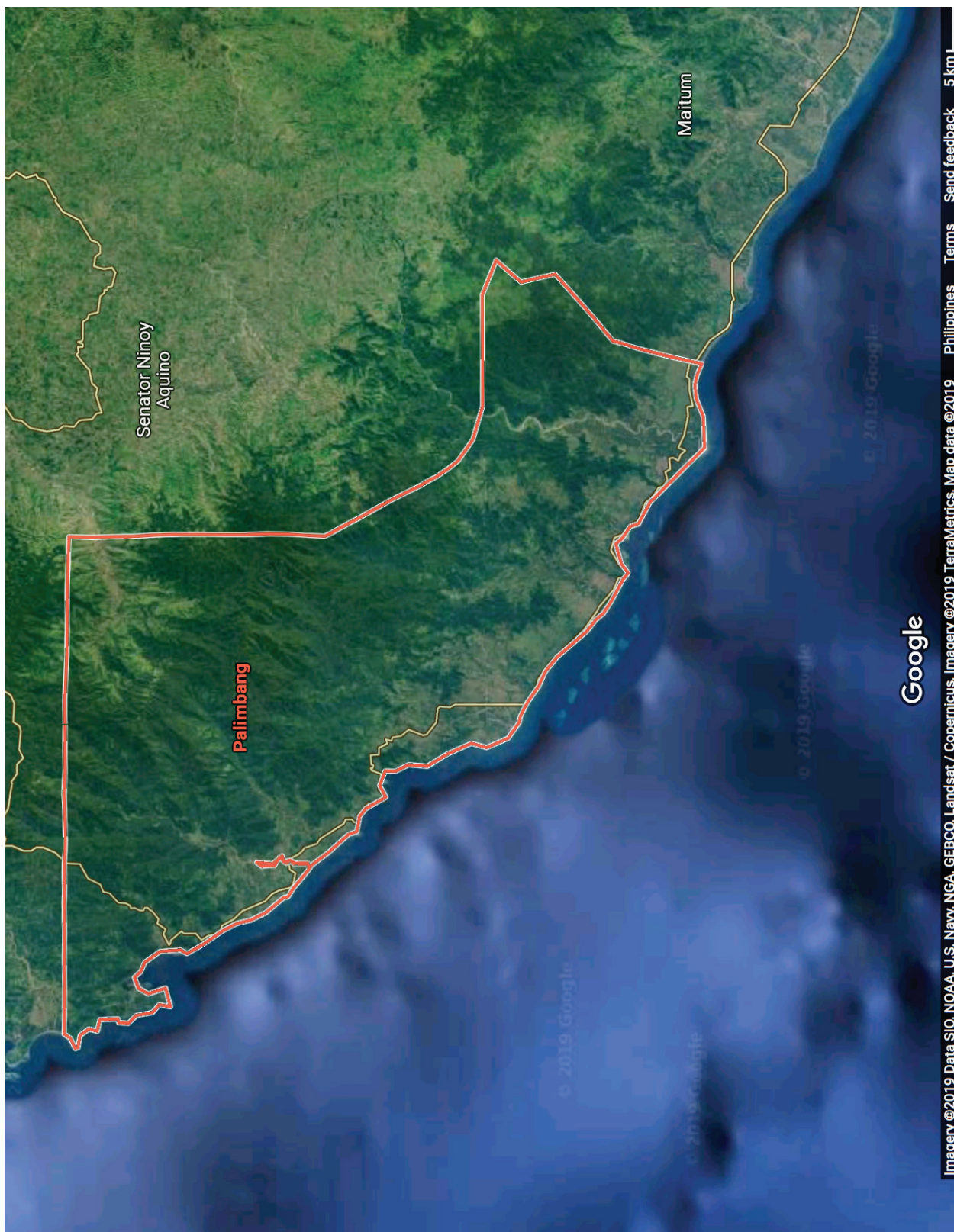
⁵ NAMRIA. 3838-II Kraan [map]. 1956. 1:50,000; generated by the Bureau of Coast and Geodetic Survey, U.S. Army.



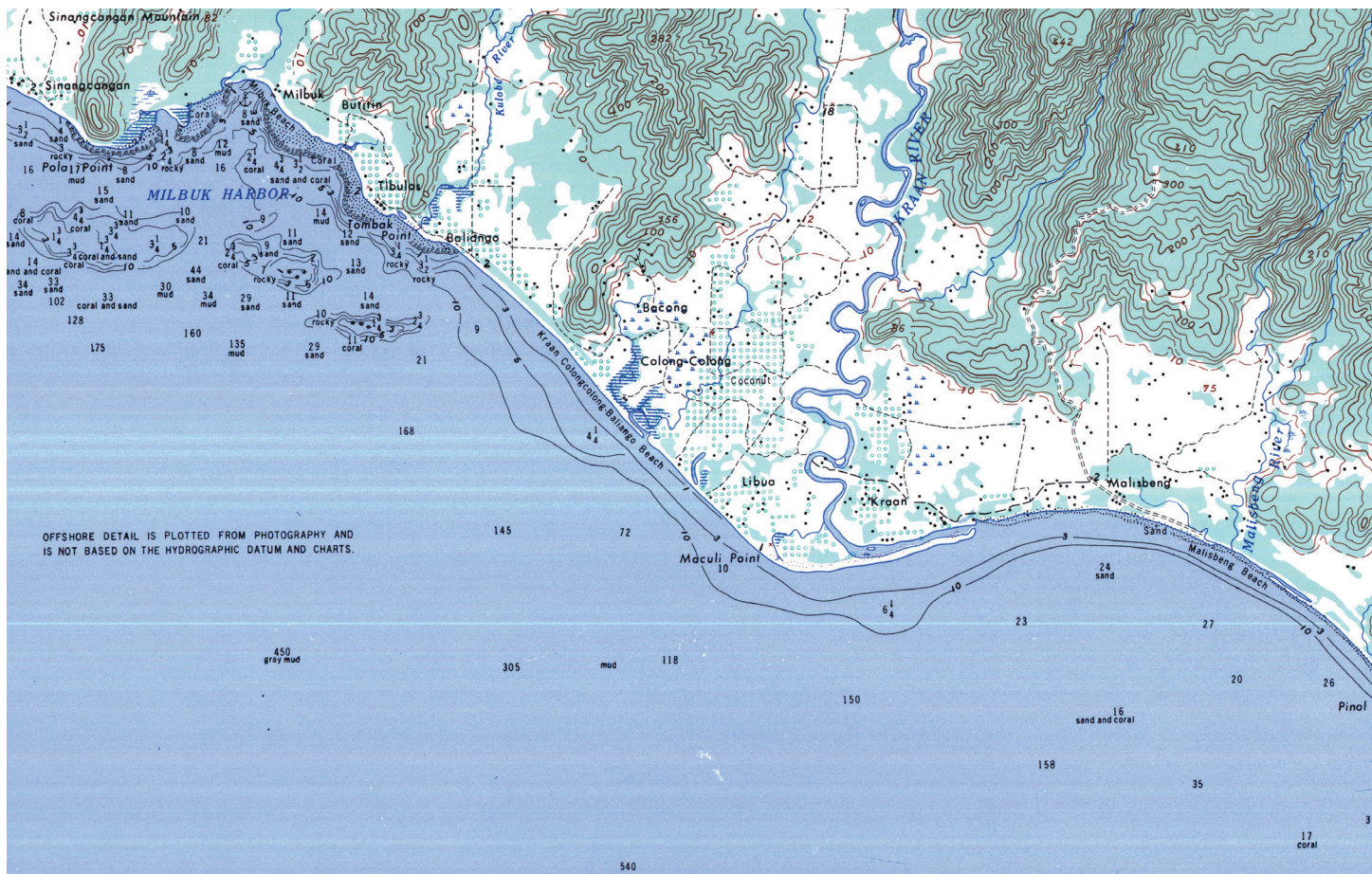
Google, (n.d)., [Satellite image of the Philippines locating the province of Sultan Kudarat],
Retrieved October 8, 2019



Google, (n.d.), [Satellite images of Sultan Kudarat Province], Retrieved October 8, 2019

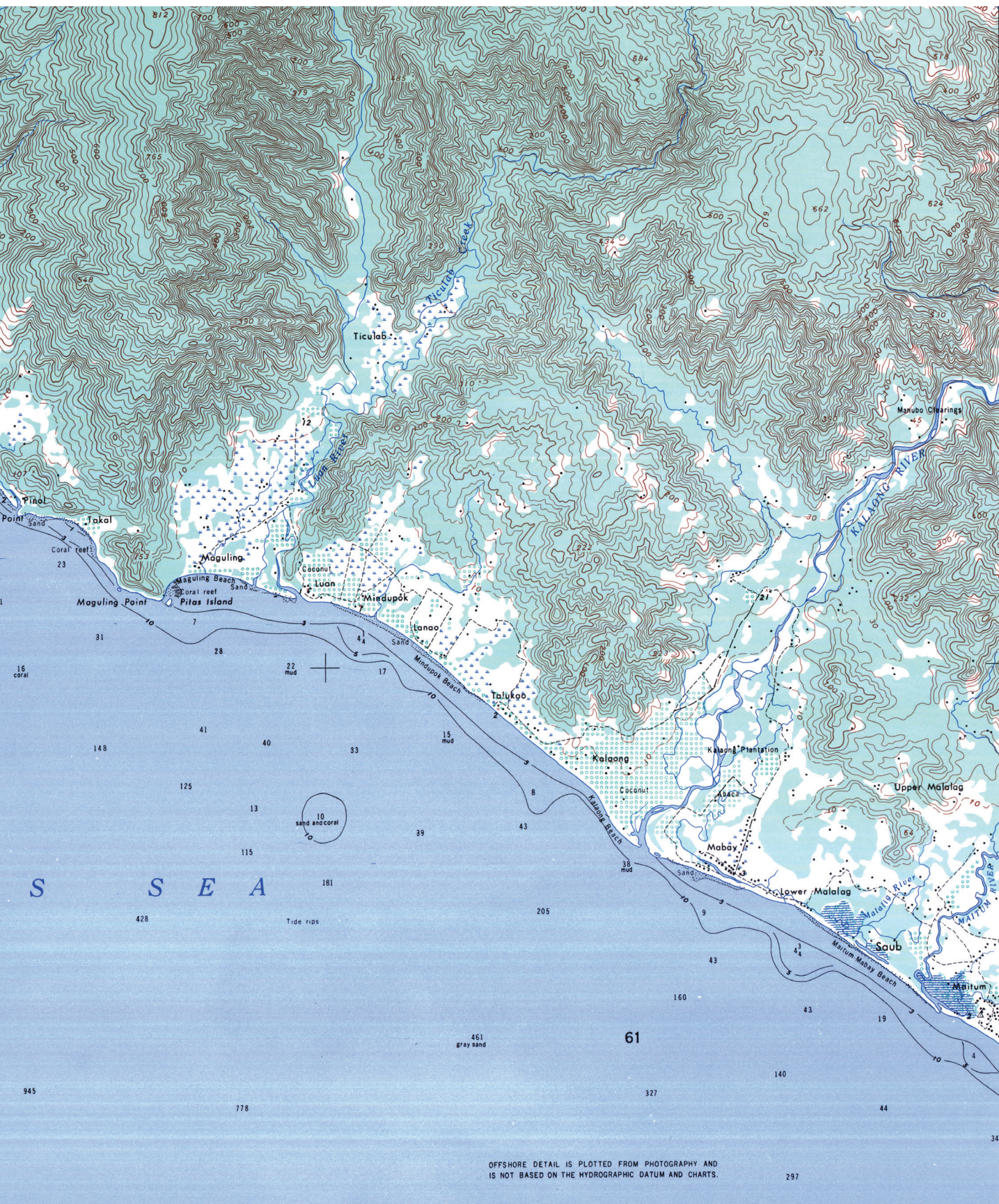


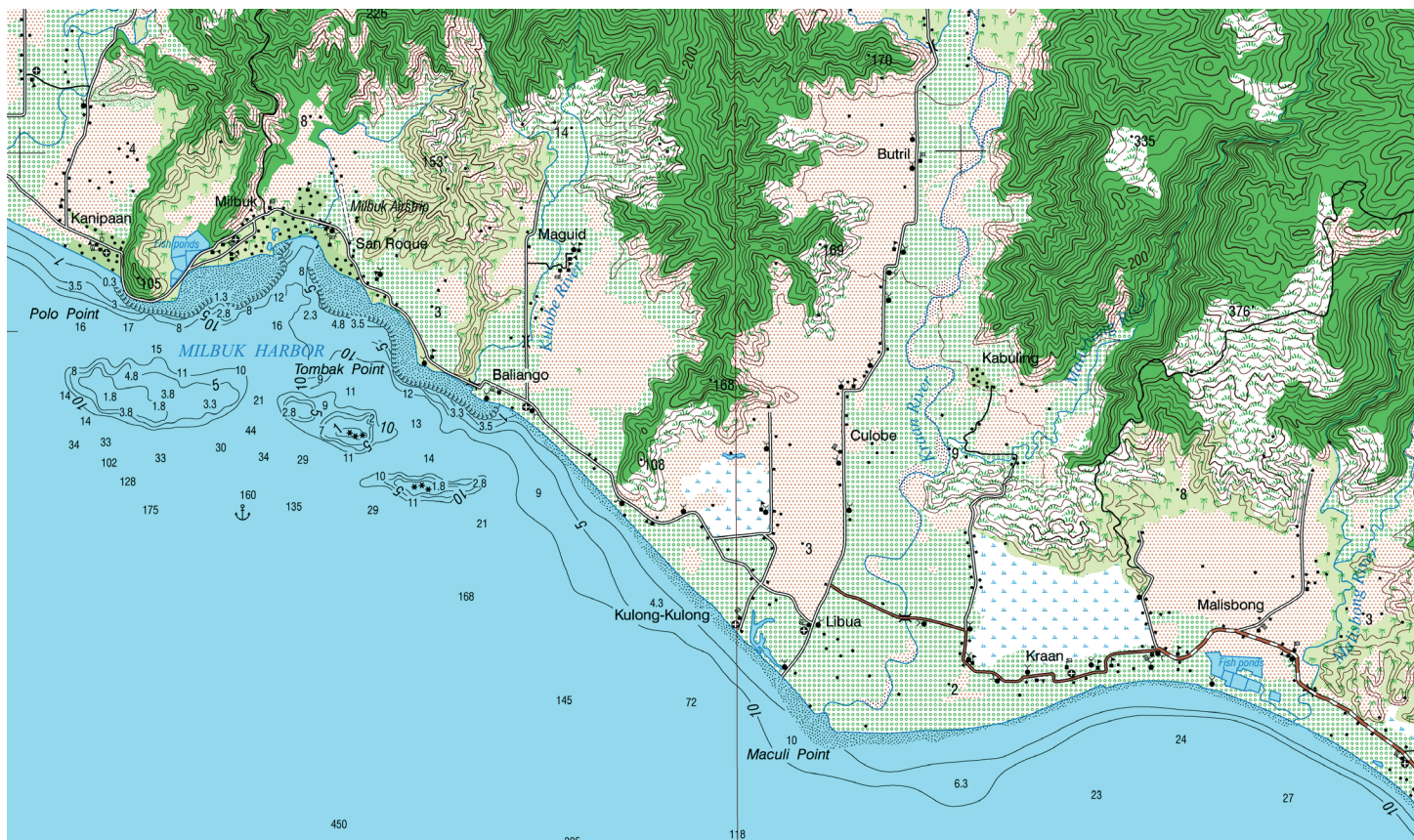
Google, (n.d), [Satellite images of the Municipality of Palimbang], Retrieved October 8, 2019



LEGEND	
ROADS	
All weather	
hard surface, 4.8m. (16 feet) or more wide	_____
hard surface, 2.4-4.8m. (8 to 16 feet) wide	_____
loose or light surface, 4.8m. (16 feet) or more wide	_____
loose or light surface, 2.4-4.8m. (8 to 16 feet) wide	_____
Fair or dry weather, loose surface, over 4.8m. (16 feet) wide	=====
Fair or dry weather, loose surface, 2.4-4.8m. (8 to 16 feet) wide	=====
Cart track, 1.5-2.4m. (5 to 8 feet) wide	-----
Foot path, trail, less than 1.5m. (5 feet) wide	-----
Route markers: National; Provincial	16 8
RAILROADS	
Normal gauge, 1.06m. (3'6") single track	-----
Normal gauge, 1.06m. (3'6") double track	-----
Narrow gauge, single track	-----
Narrow gauge, double or multiple track	-----
Power transmission line	-----
Spot elevation in meters: Checked; Unchecked	* 165 * 165
Wall, Levee	-----
Cliff	-----
Built-up area	-----
Church; School; Cemetery	-----
Water wheel or mill, Located or landmark object	-----
Principal navigation light or lighthouse; Anchorage	-----
Limit of danger line; Submerged reef	-----
Wreck: Sunken (depth exceeds 10 fathoms); Exposed	-----
Sunken rocks; Foreshore flats	-----
Rocks uncovering or awash; Reef	-----
Depth curves and soundings in fathoms	-----
Reservoir; Dam; Ditch	-----
Salt evaporators	-----
Rice paddy; Marsh	-----
Nipa; Mangrove	-----
Woods; Scrub	-----
Tropical grass; Plantation	-----

The image shown is taken from a map provided by the National Mapping and Resource Information Authority (NAMRIA). 3838-II Kraan [map]. 1956. 1:50,000; generated by the Bureau of Coast and Geodetic Survey, U.S. Army.





PNTMS EDITION 1 – February 2013
Published by the NATIONAL MAPPING AND
RESOURCE INFORMATION AUTHORITY (NAMRIA)

Sources of information:

ALOS Satellite imagery 2010 and 2011
SPOT-5 Satellite imagery (pan sharpened) 2006-2010
Vertical Values from S-711 Topographic maps,
ALOS Stereo Pair 2010 and 2011 and Shuttle Radar
Topography Mission (SRTM)
Philippine Standard Geographic Code (PSGC)
Administrative Boundaries from Municipal Planning and
Development Office (MPDO), City Planning and Development
Office (CPDO) and Provincial Planning and Development
Office (PPDO).

Reproduction in any form or by any means for commercial
purposes is prohibited without written approval from
NAMRIA.

User noting errors and omissions on this map are
requested to inform the National Mapping and
Resource Information Authority, Fort A. Bonifacio,
Taguig City, Philippines.

This digital map was prepared jointly by Japan International
Cooperation Agency (JICA) under the Japanese Government
Technical Cooperation Program and the Republic of the Philippines



LEGEND

ROADS

Highway, Expressway —————
Hard surface-all weather —————
Loose surface-all weather —————
Loose surface-fair or dry weather road —————
Track; Trail —————
Route marker : National; Secondary —————

RAILROADS

Normal gauge: single track, 1.07m (3'6") —————
Normal gauge: double track, 1.07m (3'6") —————
Railroad station: siding —————

BOUNDARIES

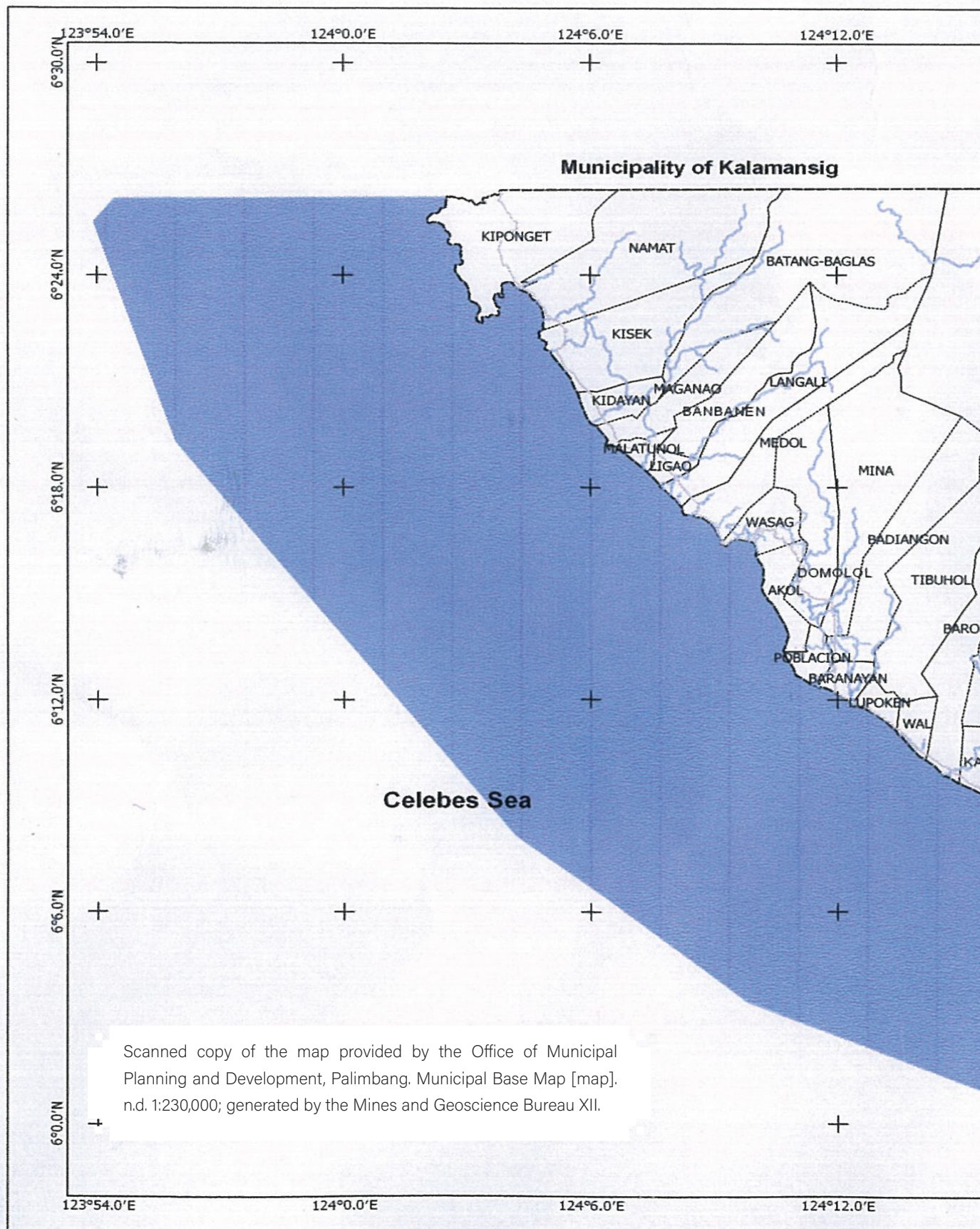
Regional —————
Provincial —————
City, Municipal —————

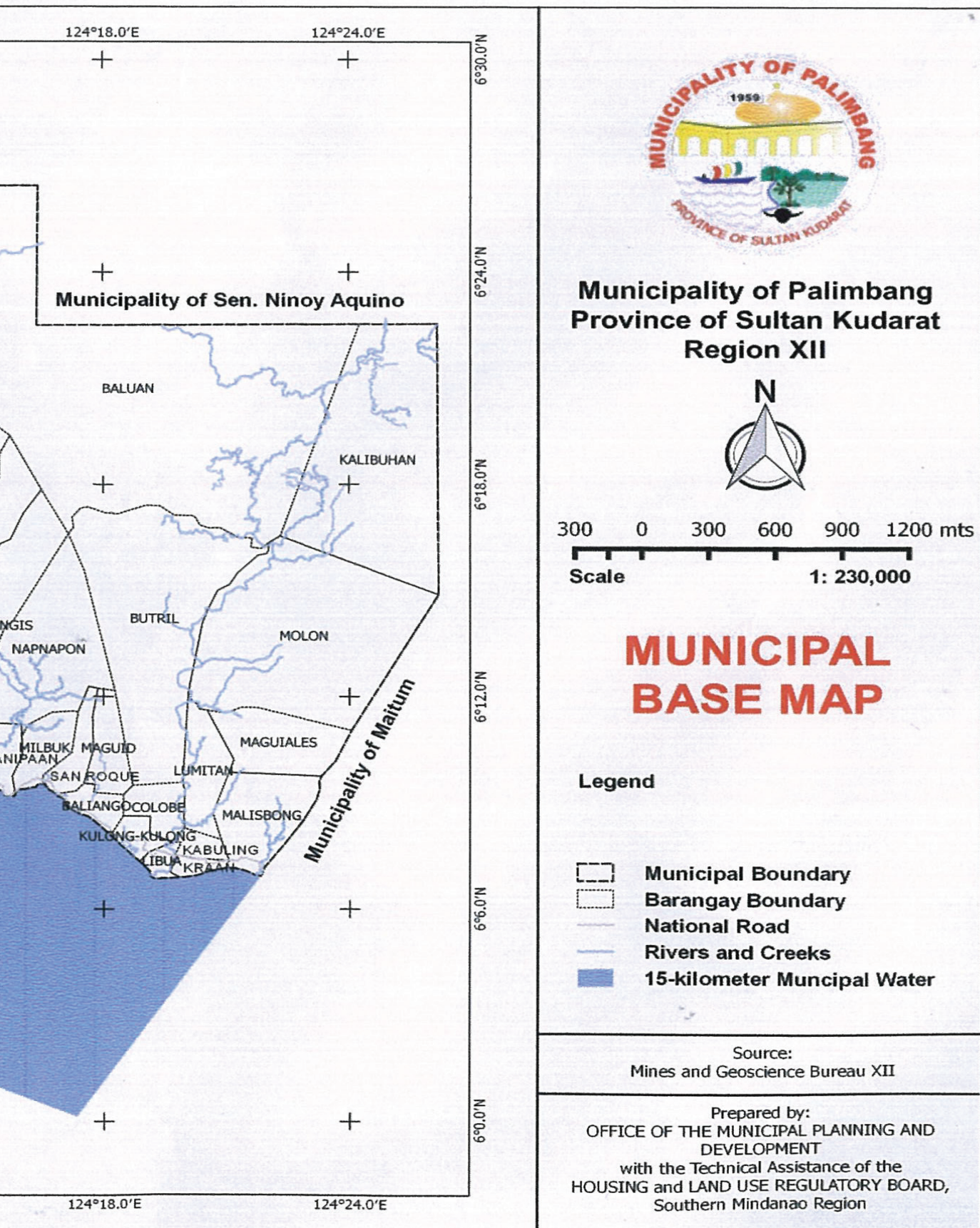
Geodetic control point; Benchmark ————— GCP BM
Spot elevation in meters; Water surface elevation ————— 432 38
Contours: Index; Intermediate; Supplementary —————
Densely built-up area; Settlement —————
Church; Chapel; Shrine; Mosque —————
School; Hospital; Public office; Factory —————
Tank; Chimney; Monument; Radio, T.V. mast —————

Power; Transformer station; Wind; Watermill —————
Lighthouse; Anchorage —————
Power line; Pipeline —————
Levee; Cemetery —————
Earthen; Masonry dam —————
Depth curves; Soundings, value in Fathoms —————
Rocks awash; Foreshore flat —————
Reef —————
Wreck: Sunken; Exposed —————
Pier; dock, wharf —————
Rivers: Perennial; Intermittent; Indefinite —————
Salt evaporator; Sewage disposal, filtration beds —————
Cultivated land; Scrubland —————
Coconut, Trees mixed with Coconut; Plantation —————
Tropical grass; Swamp —————
Rice field; Cultivated land mixed with coconut —————
Mangrove; Nipa —————
Woodland; Scattered trees —————
Sand, Mud; Gravelly sand —————

The image shown is taken from a map provided by the National Mapping and Resource Authority (NAMRIA).
3813-II Maitum [map]. 2013. 1:50,000; generated jointly by Japan International Cooperation Agency (JICA) and
the Republic of the Philippines.







What was happening in Palimbang before September 1974?

In 1973, through Presidential Decree No. 341, Ferdinand Marcos would divide the former province of Cotabato into three parts – locating the Municipality in the newly established province of Sultan Kudarat.⁶ The report of the Claims Board states that the residents of Palimbang were a mix of both Christians and Muslims living in peaceful co-existence. Most lived in simple Nipa Huts or shanties, and were primarily engaged in farming and fishing. Majority of the local Christians were concentrated around the coastal barangay of Milbuk, located a short distance northwest from Malisbong proper. Many of them were dependents of the Weyerhaeuser Company – a private American Logging firm that started its operations in 1968.⁷

The Claims Board's report also states that paramilitary elements from the Ilaga and the Blackshirts were reported to be conducting actions against each other in the area.⁸ It further states that Palimbang was believed to have been a sanctuary for members of the Moro National Liberation Front (MNLF), which held a camp in the mountains near barangay Libua.

Was there a military operation?

Based on the materials that have been gathered over the course of the Memorial Commission's research, the general consensus among sources is that a military action was conducted in Palimbang on September 1974. The said operation saw a number of Army Battalions entering and occupying the area. Among these resources, excerpts published in two books provide the most detail concerning the operational aspects of the action.

In 1993 General Fortunato Abat – Overall Commander of the Central Mindanao Command (CEMCOM) – wrote that the Kolong-Kolong area of Palimbang served as a landing point for hardware and supplies of the Moro National Liberation Front (MNLF) – which the Philippine Government was at war with.⁹ Detachments of the Philippine Military therein were subjected to MNLF attacks resulting in government and civilian casualties as well as property damage. To address these, a joint Marine-Army amphibious exercise was organized. General Abat accompanied by members of his staff were flown into Milbuk to observe the operation, which commenced on September 22, 1974. Except for heavy resistance at the Kraan River on the first day, their objectives – including the main target of Kolong-Kolong – were easily taken with no respectable engagements. A limited quantity of ordinance and supplies, including various calibres of ammunition, hand grenades, explosives, magazines, and assorted medicines were captured. The operation was terminated on September 25, 1974.

Later in the year 2000, military historian Cesar Pobre states a similar version of events.¹⁰ On September 15 government forces had already been engaged by MNLF units at Palimbang, and pursuit operations were met

⁶Marcos, F. E. (1973), Presidential Decree No. 341 : Creating the Provinces of North Cotabato, Maguindanao and Sultan Kudarat. Malacañang Records Office.

⁷“The Weyphil Story”, Interoffice Communication between Weyerhaeuser Philippines, Inc. and Weyerhaeuser Archives, August 7, 1975.

⁸ Human Rights Victims' Claims Board, Writing the Bangsamoro Story of the Martial Law Period: A Key Towards Healing, Reconciliation, and Peace, Report transmitted to the Office of the Presidential Adviser on the Peace Process, 18 July 2016.

⁹ Abat, Fortunato U. (1993), The CEMCOM Story: The Day We Nearly Lost Mindanao, Fortunato U. Abat FCA, Metro Manila. 132-133.

¹⁰ Pobre, Cesar P. (2000), History of the Armed Forces of the Filipino People, Philippine New Day Publishing base, Quezon City, 527-528.

with strong opposition. The government hence opted to launch a seaborne-operation to penetrate and outflank their opposition. The action was aimed at capturing “rebel strongholds in the Kraan Colong-Colong Baliango Area”, and executed on September 22. Landing units met no resistance, but some marine elements received fire from opposition at the Kraan River. Pobre’s account does not state the level of resistance encountered save in one objective, which was taken “without the slightest resistance from the enemy.” Government forces boarded LCT 93 for the trip home on September 25, 1974. At the end of the operation, enemy materials confiscated included 1 rifle, 2 hand grenades, 12 7.62mm rounds, 60 rounds of cal. 30 M1 ammunition, 20 rounds cal. 30 machine gun ammunition, 2 camouflage jackets, 4 carbine magazine pouches, medicines, and various documents.

Was there a massacre?

Contention that a massacre took place was first shown by the Philippine Government. This was documented by the Bulletin Today on November 9, 1974, citing a press conference held in the Office for Civil Relations at Camp Aguinaldo, Quezon City. A military inquiry on the matter was cited, which found that there was no massacre committed.¹¹ While the raw transcript of the event itself has yet to surface, it is recounted that a number of local officials from Palimbang, including the Municipal Mayor Druz Ali, stated they were not aware of the disappearance of some 300 persons at the Malisbong Mosque in Palimbang – as alleged by a foreign correspondent.

Most sources, however, agree to a number of common points. They share that a bombardment of the coastal settlements of Palimbang took place before the military landed on the shoreline. Residents were then gathered and the men segregated from them and detained in the Malisbong Mosque. These men were then slowly and systematically killed or disappeared under the custody of members of the Armed Forces, taken out of the mosque in different batches over the course of several days.

What foreign-resources are there to discuss the manner of events that took place?

One can begin through outside lenses looking into the events that took place. In this case, one is Arthur Amaral, who was an American Missionary Priest stationed at Milbuk in 1974. He wrote two recollections of his deployment, one published in 2007 titled *On the Palms of my Hands*¹² and most recently in 2016 on a book titled *Awakening of Milbuk*.¹³ Both works discuss events pertaining to the military operation conducted on September 1974. The text in *Awakening* is generally similar to what is written in *Palms*, but a principal difference between the books is that the names attributed to some of the persons mentioned are different. For instance, the names of two identified colonels – Villalon and Maderazo – are changed into Molina and Laraya respectively. He also identifies himself in his first book as “Mark Madeiros”. For purposes of the research project, the book first written will be used as reference.

¹¹ de Vera, Jose (1974), *Ceasefire Ordered in Lanao*, Bulletin Today, vol. 24 no. 9, p 1, 5.

¹² Amaral, A.E. (2006), *On the Palms of My Hands*, Bloomington: AuthorHouse.

¹³ Ibid. (2016), *The Awakening of Milbuk: Diary of a Missionary Priest*, Bloomington: AuthorHouse

Amaral writes that on the 15th of September a sporadic bombardment of the coastal areas of Palimbang was followed by the military landing on the shores and the gathering of all civilians that could be found.¹⁴ Meanwhile Amaral recalls that he was appointed as a civilian liaison to help locals who were displaced during the operation.¹⁵ On September 16 he went to Malisbong, where he was asked by a Colonel identified as Pedro Villalon if it would be better to feed or to kill the detainees inside the Mosque. Sometime later, while he was on the boat returning to Milbuk, he witnessed a column of detainees being fired upon and killed by their captors. Some were killed where they stood, some as they tried running down the beach, and others after reaching the sea to try and swim away.

Suspecting that more detainees would be killed, Amaral made attempts to warn military officials. He first approached a Colonel stationed in Milbuk which he identifies as Maderazo, but is only told that what may be taking place is outside of his jurisdiction.¹⁶ Later that evening, Amaral was brought to a medical building where he found a soldier brought in from Malisbong who had been shot dead. An attendant told the priest that earlier that day the soldier was guarding a group of rebel prisoners that were being taken to a secluded marsh. This guard was striking the last detainee in the column who had been lagging behind. The same detainee then managed to swing quickly around, grab the soldier's rifle and shoot his captor through the bottom of their chin – killing the soldier instantly. The other captives began to run down the beach and into the water afterwards, and the guards fired upon them.

The books also states that he returned to Palimbang with the Associated Press Bureau Chief, Arnold Zeitlin, to look into the matter.¹⁷ They were told that more than 500 men were placed in the mosque under guard – their names taken down by the military on the first day. Later that afternoon, ten men had been taken out and bound, to be brought to a special house for interrogation on the next morning. In the next few days, almost 50 men had been taken outside for the same reason. 15-20 men would be taken outside during the mornings and another 15 in the afternoon – never to return. At the same time, detainees inside the mosque could hear gunshots in the distance once or twice each day. It was suspected that a stagnant water basin that forms a watery marsh for most of the year is where the captives were being killed. Amaral is told that around 180 men were released by Colonel Villalon from the mosque – suggesting that 300 men had been executed over a period of ten days.

The sequence of events mentioned by Amaral, including his contact with the Associated Press, were also noted by the U.S. Embassy in Manila. A series of declassified cables from there relayed information from a Weyerhaeuser official, providing that military forces in the area rounded up some 6,000 locals suspected of being rebel members or sympathizers.¹⁸ The captured population was purported to include 450 men, some of whom were being "disposed of" after interrogation. Another cable mentions that Arnold Zeitlin had indeed

¹⁴ On the Palms of My Hands, 183-187. This text also appears in *Awakening of Milbuk*, 191-195

¹⁵ *Ibid*, 194-201. This text also appears in *Awakening of Milbuk*, 204-212

¹⁶ *Ibid*, 239-243. This text also appears in *Awakening of Milbuk*, 214-221.

¹⁷ *Ibid*, 239-243. This text also appears in *Awakening of Milbuk*, 250-255.

¹⁸ U.S. Department of State. 1974 October 7. Weyerhaeuser Situation. Document number 1974MANILA12012, film number D740283-0659.

appeared at Milbuk.¹⁹ In the communication, a Weyerhaeuser contact remarked that Zeitlin was with the company of a priest who had been eyewitness to Marines rounding up and executing prisoners. The Embassy notes that Zeitlin had a figure of 300 prisoners killed, and was holding the story until he could check it with military sources.

What local-resources are there to discuss the manner of events that took place?

Resources from the Philippines which acknowledge that a massacre occurred go into detail as to how detainees were selected and killed, and delve into individual experiences of identified survivors. It is most often regarded that these events took place during Ramadan, the Islamic period of fasting. The men placed inside the mosque at Malisbong were all able-bodied or able-looking, and were bound before being brought outside the premises for differing reasons. Many sources report that these detainees were made to dig their own graves before being killed.

Reference from the Moro Kurier – the former newspaper of the Moro People’s Resource Center – provide a similar conclusion based on its reportage from 1987.²⁰ It relied on a ten day investigation conducted in the Municipality after the Marcos Administration. Recalling that fourteen naval boats arrived off the shores of Palimbang on September 1974, a bombardment began at 4:00 in the morning at Malisbong, and two hours later at Kran. Fighting broke out at Baliango and Sinangkalan, and civilians fled for safety – some going up into the mountains with the MNLF. The Kurier reported that the detainees at the Mosque were initially treated properly, however, their numbers inside swelled to a thousand men and food grew scarce. Foodstuffs brought from outside by relatives of the detained were denied entry by the soldiers. Eventually some 40 confined men were tied-up and taken out of the mosque. Minutes after a series of gunshots rang out from outside, and the men never returned. In the days that followed, soldiers would select up to 35 men from inside the mosque every 8:00 and 3:00pm – and the same would happen once more. The Kurier reports that women outside on the distant shores witnessed detainees being killed. On the twelfth day, 188 of the remaining men in the mosque were brought to Baliango, while around 200 men who were left in the mosque were all killed. The article makes note of a total of 678 killed.

Another article from the Kurier followed-up on its first report with a number of accounts from the locals.²¹ It states that the civilians who fled to the mountains to hide from the military bombardment were sheltered under the protection of the MNLF. Over a thousand people were slain after the military operation, but only a small portion of those killed were MNLF members. The massacre took place at the mosque of Hadji Hamsa Tacbil – where men were also kept for eleven days without food. Interspersed in the article are accounts from a number of locals, including the owner of the Tacbil Mosque.

Three decades after the Kurier articles were released, another fact-finding mission was created by the

¹⁹ U.S. Department of State. 1974 October 22. Weyerhaeuser Fears of Press Coverage. Document number 1974MANILA12608, film number D740300-0877.

²⁰ Alojamiento, Sheilfa (1987), Carnage in the Mosque, The Moro Kurier, 1987.

²¹ Ibid (1988), Malisbong Pacified, Moro Kurier, v.3 no.3 April – June 1988.

Municipality of Palimbang, which submitted its results to the Commission on Human Rights. It states that at 6:00 AM of September 22, 1974, 6 to 7 military naval boats bombarded 10 barangays in Palimbang, Sultan Kudarat Province, and Barangay Pinol of Maitum, Sarangani Province.²² The military then landed ashore and peacefully met barangay and municipal officials to be informed that there were no “bad elements” in the bombarded barangays. Military elements then ordered officials to assemble the residents at Kraan Barangay Hall. 4,000 people were assembled – of which the men were then segregated from and confined into the mosque. The report continues that the military ordered 30 detained men inside the mosque to come out – who were never seen again afterwards. Every morning and afternoon thereafter, groups of 20 or more detainees were brought out from the mosque for different reasons. It was mentioned that some of the detained were made to swim out into the seas to get shot, burned alive, or dig their own graves before being killed. This routine continued until around 140 hostages remained in the mosque. The mayor of the city convinced the military to transfer 88 of them to Baliango where they were confined for 18 more days before they were released. 6 of them went missing as this was done – also believed to have been killed. Meanwhile, those who were left at the mosque were executed. The Municipal report lists 848 names in its master list of victims.

Additional perspective is found in affidavits gathered from verified claimants of Human Rights Violations Victims during the Martial Law Regime (1972-1986) under Republic Act No. 10368.²³ Ambai Hadji Mohammad states that the military naval bombardment killed a number of civilians including one of her siblings.²⁴ Meanwhile, she recalls another survivor who witnessed the killing of her brother along the shore and her father inside the mosque. A notarized affidavit from former Mayor Druz Ali acknowledged that Ambai’s father was among the innocent civilians brought in by the Philippine Army at Malisbong and disappeared.²⁵ Another claimant, Norain H. Utto, was the wife of a municipal official who was kept in the mosque and never returned.²⁶ She narrates that this official, Tato Sapal Utto, attempted to speak to the military leadership in the area. He was then ordered to have the civilians who scoured into the mountains during the operation to go down. She further mentions that there were men inside the mosque who were able to witness the killing of municipal officials, who were among the first of the detainees to be taken outside.

Three other affidavits came from men who themselves had been confined inside the mosque at the time. Dondo Edo recalls in his statement that men were supposedly being brought to mosque to meet with a military officer.²⁷ Other residents who were not detained inside the Mosque were made to board a barge and were dropped-off at barangay Libua. The men who remained inside were brought to Baliango after confinement. Hadji Muhammad Paudzi Piana identifies that the 15th and 19th Infantry Battalions were present, identified by the marks on their chest.²⁸ He and the other men were kept inside for 15 days – during which he was made to

²² The 7-Man Committee Findings and Report, Municipality of Palimbang, Sultan Kudarat, 22 September 2010.

²³ The affidavits are found in the archives of the Human Rights Victims’ Claims Board – chosen among verified Human Rights Violations Victims pertaining to Malisbong, Palimbang, Sultan Kudarat on 1974.

²⁴ Affidavit of Ambai T. Hadji Mohammad, produced on April 22, 2015 at Quezon City.

²⁵ Affidavit of Hadji Datu Druz Ali, produced on July 20, 1993 at Cotabato City, Philippines.

²⁶ Affidavit of Norain H. Utto, produced on July 31, 2014 at Kawas, Alabel, Sarangani Province.

²⁷ Affidavit of Dondo Edo, notarized on August 23, 2014.

²⁸ Affidavit of Muhamad Paudzi Piana, produced on September 24, 2014 at Maitum, Sarangani Province.

drink water mixed with urine, strip naked, have his genitalia struck, and injured by a soldier with the butt of a gun. He states that 50 people were also brought to Baliango and confined for over five months until they were released. Kamad Tacbil Gunao stated that it was after several days of confinement when the military began taking detainees out of the mosque.²⁹ This was purported to be the daily routine until only 100 men were left inside.

The aforementioned 2016 Report of the Human Rights Victims' Claims Board provides a contextual analysis to suggest why the military operation was conducted, then further states that on September 22-24, approximately 4:00 to 5:00 am in the morning, five barangays in Palimbang – Malisbong, Kraan, Libua, Kolong-Kolong, and Baliango – were bombarded by 12 naval ships.³⁰ Upon arriving on shore, the report cites that an order was given for the military to kill the men – but a lieutenant argued against it. By the afternoon, local officials convinced residents who fled to nearby mountains to return to their barangays. They were gathered and segregated by military forces before the men were taken to the Malisbong Mosque. Eventually, barangay and municipal officials were killed by firing squad, and in the ensuing days killings were regularly conducted upon batches of up to ten people. Eventually, the remaining men inside the mosque were killed through an open fire attack.

Under the Bangsamoro peace process, the Transitional Justice and Reconciliation Commission (TJRC) mentions the incident in its 2016 report, after conducting an extensive series of listening process sessions to outline local grievances.³¹ It specifically references two accounts taken in 2015, recalling the mass-killing of 1,500 people by military and paramilitary elements on September 24, 1974, the rape of an unknown number of women and girls on a naval vessel anchored off-shore, and the burning of some 300 houses and properties.³² The TJRC report further adds that the incident was recalled in listening sessions at Palimbang, General Santos City, and parts of Cotabato and Sarangani Province.

The Human Rights Violations Victims' Memorial Commission also gathered oral interviews from identified survivors and victims of the incident. They generally shared that the Military had launched an operation on Palimbang suspecting that there were Blackshirt or rebel elements conducting activities. They further mention, however, that there was no resistance encountered by the military, especially when they approached Barangay Malisbong. In 2018 Mariam Kanda, former Sangguniang Bayan member of Palimbang, shared her account with the Memorial Commission in Davao.³³ She narrates her experience as she was evacuated to Kolong-Kolong, as well as that of some of her relatives who were confined in the Mosque. She states that the incident took away her father and uncle – both of whom were barangay captains – as well as her newly wedded husband.

In March 2019, additional interviews were taken in Palimbang, Sultan Kudarat with the close cooperation

²⁹ Affidavit of Kamad Tacbil Gunao, produced on May 25, 2015 in Maitum, Sarangani Province.

³⁰ Human Rights Victims' Claims Board, "Writing the Bangsamoro Story of the Martial Law Period" (2016).

³¹ Transitional Justice and Reconciliation Commission (2016), "Report of the Transitional Justice and Reconciliation Commission," Makati City, Introduction and Chapter 1.

³² TJRC (2017), "Listening Process Report 2017". Makati City, pp. 133-136.

³³ Interview with Mariam Kanda, conducted by the HRVVMC (2018), Davao

of the Sultan Kudarat State University, staff from the University of the Philippines Department of History, and representatives of the local community, including members of the Tacbil Family which own the Malisbong Mosque. Among those who were interviewed was Mohamad Panet Piang, former municipal official during the incident and later head of the Municipal investigation on the incident.³⁴ He recounts that he worked under the office of Druz Ali at the time and was part of a disaster coordinating council to address the situation. He also adds that he was pressured into denying that an incident occurred when he was interviewed by a Judge on the matter. Dondo Edo Balabang, who was granted reparations by the Claims Board, was interviewed as well, and expanded the account he submitted to the Claims Board.³⁵ He states that the soldiers assumed that he and the other detainees were all members of the MNLF, and were being starved so that they could not fight back. During their confinement, he cooked kangkong for the detainees inside and was struck by one of the soldiers on their captain's orders.

Abduladzid Tacbil recalls that the military believed there were rebels among them.³⁶ His account mentions the ways in which detainees were being selected by their captors. While some detainees thought about running away or taking the soldier's weapons, they feared that the military would retaliate on the women and children that were separated from them. Another interviewee, Mohammad Kanda, states that he was thirteen years old at the time. He identifies two boats called the "Mactan" and "Mindoro" which were used by the military in the operation.³⁷ He also believed that they were being starved in order to reduce their strength. His cousin Madaki recalls that he was still a student when he was kept inside the mosque.³⁸ He was ordered to do a number of tasks by the soldiers when he was selected and taken outside, beaten, and stuffed into a sack. He states that he was nearly thrown into the sea by his captors.

The Massacre today: Memorialization and Reconciliation

The true scale of death is still unknown, as with the total number and identities of all its victims. While initial sources from the time cited around 300 men disappeared,³⁹ The Moro Kurier raised the total number to 678⁴⁰ while the 7-man investigation of the Palimbang Municipality lists 848.⁴¹ Based on more recent oral interviews and articles, statements from local residents of Palimbang suppose as many as over 1,500 men killed or disappeared.

Currently, a marker is located at the rear of the Tacbil Mosque with stones showing the names of survivors and victims' alike. Alongside the marker, a site plan for a memorial at the Mosque grounds is posted. Considerations to exhume the bodies of those buried in the area were expressed to local coordinators during the research. However, this topic has remained a sensitive issue in the community due to considerations of Islamic Law and the trauma of surviving families.

³⁴ Interview with Mohamad Panet Piang, conducted by Dr. Annierah Usop and Mohaida Tamama (19 March 2019), Sultan Kudarat State University (SKSU) Extension Campus, Palimbang, Sultan Kudarat.

³⁵ Interview with Dondo Edo Balabang, conducted by Fahmiya Kirab (19 March 2019), SKSU Extension Campus, Palimbang, Sultan Kudarat.

³⁶ Interview with Abduladzid Tacbil, Conducted by Randy Mayo and Mila Aguilar (19 March 2019), SKSU Extension Campus, Palimbang, Sultan Kudarat.

³⁷ Interview with Mohammad Kanda, conducted by Johnathan Roque (19 March 2019), SKSU Extension Campus, Palimbang, Sultan Kudarat.

³⁸ Interview with Madaki Kanda, conducted by Annierah M. Usop (20 March 2019), Barangay Malisbong, Palimbang, Sultan Kudarat.

³⁹ U.S. Department of State. 1974 October 22. Weyerhaeuser Fears of Press Coverage. Document number 1974MANILA12608, film number D740300-0877.

⁴⁰ Alojamiento, Sheilfa (1987), "Carnage in the Mosque" and "Malisbong Pacified" (1988).

On September 26, 2014, the Head of the Philippine Commission on Human Rights acknowledged the deaths of up to 1,500 civilians 40 years ago in Palimbang.⁴² Two years after, an article released on the Philippine Star comments on the same event, discussing the importance of remembering such an incident among the youth. In the midst of this, a number of documentary features tackling the incident were also produced. One has been released by the Commission on Human Rights, dubbed as “Mga Kwento sa Malisbong”, which features statements from a number of local interviews taken in 2014.⁴³ Another film was created by Director Gutierrez Mangansakan II titled “Forbidden Memory”, which won the best documentary award in the 2016 Cinema One Originals Film Festival.⁴⁴

Finally, on September 23, 2019 the Philippine Daily Inquirer reported that conveners of an Independent Working Group on Transitional Justice and the local government of Palimbang would lead memorialization ceremonies to commemorate the 45th anniversary of the incident, now dubbed the “Palimbang Massacre.”⁴⁵ This was supported by Resolution CHR (V) No. AM2019-183 passed on September 6, 2019 supporting the recommendation that each year be declared a commemoration day for the massacre, and continue accurate documentation of the data and circumstances surrounding the event. It was also reported that the local government passed a municipal resolution on commemorating the event, and a provincial ordinance declaring September 24 a non-working holiday in the Municipality of Palimbang.⁴⁶

⁴¹ The 7-Man Committee Findings and Report (2010).

⁴² 1,500 Moro massacre victims during Martial Law honored. Mindanews. 26 September 2014.

⁴³ Commission on Human Rights (2015), Mga Kwento sa Malisbong, Documentary Film.

⁴⁴ Davao-based director's docu gets Cinema One Originals nod. Mindanao Times. 4 March 2016.

⁴⁵ Cagoco-Guiam, Rufa, Memorializing the 1974 Palimbang Massacre, Philippine Daily Inquirer. 23 September 2019.

⁴⁶ Veneracion, Ma. Lourdes, What caring to remember means: Community Transitional Justice, Business World, 30 September 2019.

EXCERPT FROM

The CEMCOM Story—The day
we nearly lost Mindanao
(FORTUNATO U. ABAT, 1993)

The Campaign 1973-1976 – Operations 1974, pages 132-133

Kolong-kolong Operations...

Kolong-kolong lies on the mouth of the Kraan river, about 17 kms south of the poblacion of Palimbang, a Muslim municipality, almost at the boundary of South Cotabato. The terrain is rough, heavily forested, and rises from the coastal area eastwards at a distance of about 15 kms to an elevation of more than 1200 meters. Before and during the MNLF uprising, it was one of the landing points of military hardware and supplies for the rebels.

The principal government force in Palimbang was the 55th PC Co. under Capt Colita. It was reinforced by elements of the 19th Inf Bn under LCol Raul Aquino and the 25th Inf Bn under LCol Jose Espinosa, which units were strung mainly along the coastline from Palimbang northwards through Kalamansig to Lebak, a distance of more than 70 kms. detachments of these units had been subjected to repeated rebel attacks and harassments causing several casualties on the government forces and civilians as well as damages to private properties.

To check these rebel depredations, CEMCOM planned a joint Marine - Army amphibious exercise similar to the one conducted in Balabagan. My staff (intelligence, operation, and logistics) and I flew in a U-17 into Milbuk, a barrio between Palimbang proper and Kraan, and landed on the Weyerhauser Logging Company's airstrip. There we viewed the amphibious exercise that was launched on the early morning of 22 Sep by the 2nd Marine Battalion Landing Team (MBLT) from LST 93.

Elements of the 19th and 25th Inf Bns provided the blocking force. Except for the heavy resistance encountered at the first objective on the Kraan river for most of the first day, the succeeding days of the operation did not have respectable engagements. The other objectives, as well as the main objective, Kolong-kolong, were easily taken. Apparently, on the first day of the operation, the rebels felt the strength of the government forces that were employed to confront them. They broke off active engagement and withdrew to their safe areas across the mountains of South Cotabato.

A limited quantity of ordnance and other supplies, in terms of various caliber of ammunitions (7.62mm for their FALs and FN's and cal. 30 for MGs and M1 rifles), hand grenades and other explosives, and magazine pouches wrapped in paper marked "Bangsa Moro Republic" and assorted medicines, was captured. But the success of the operation was measured in the neutralization of Kolong-kolong as a landing point of rebel supplies and the effective interdiction of rebel depredations in the area.

The operation was terminated on 25 September and the government forces backloaded aboard LST 93.

EXCERPT FROM

History of the Armed Forces of the Filipino People (Cesar P. Pobre, 2000)

Chapter 16: Campaign Against the Muslim Secessionists, pages 527-528

Colong-Colong

On 15 September, "A" Company, 19th Infantry Battalion, together with some CHDF members, was attacked, and the bridge at sitio Kanipan was blown up by rebels. Elements of "C" Company pursued the rebels but failed to get them for they were met by strong counterfire. For almost two weeks, pursuit operations by company-size forces continued. But these did not yield encouraging results; as a matter of fact, there had already been some 20 casualties. The reason was plain enough: the rebels were a sizeable well-armed force with very good ambush positions provided by the rugged terrain-they were on grounds of their own choosing. This was why, to fight them effectively and efficiently, it was necessary to launch a much bigger operation, using seaborne forces to penetrate and outflank their enemy positions.

Thus, a joint Philippine Marine-Philippine Army amphibious operation was planned to capture rebel strongholds in the Kraan Colong- Colong Baliango area. It was put into action on 22 September, with the first wave of Marines landing in the morning. It was a strategic landing area as it provided Army units with clear jump-off points for subsequent operations.

The Marine Battalion Landing Team and its reserve disembarked together with one APC and a 106mm recoilless rifle (RR) section. While the landing units encountered no enemy opposition, the 3rd Marine Company (MC) received heavy fire from the rebels at the Kram River. In any event, after the beachhead was secured, the first objective, Libun, was taken. Together with the APC and the 106mm RR, the 8th MC, on the left, and the 7th MC, on the right, pursued the second objective, which was taken without the slightest resistance from the enemy.

The clearing of the first two barrios was quite crucial as these were joints of entry for a deeper penetration towards the attainment of objectives three and four. On 23 September, the companies moved towards objective three via Colong-Colong. Elements of the 25th Infantry Battalion arrived shortly afterwards via a pumpboat at objective four, relieving "A" Company, 19th Infantry Battalion, which returned to base. On 25 September, government troops, after clearing the area, began reboarding LCT 93 for the trip home.

At the end of the operation, enemy materials captured included 1 cal. 22 rifle, 2 hand grenades, 12 7.62mm rounds, 60 rounds of cal. 30 M1 ammunition, 20 rounds cal. 30 machine gun ammunition, 2 camouflage jackets, 4 magazine pouches for a carbine wrapped in paper marked "Bangsa Moro Republic," an assortment of medicines, and various enemy documents.

CEASEFIRE ORDERED IN LANA O

(BULLETIN TODAY, Vol. 24, No. 9)

by Jose de Vera

November 9, 1974 (page 1,5)

Ceasefire ordered in Lanao

By JOSE DE VERA

Defense Secretary Juan Ponce Enrile told a press conference yesterday that President Marcos has ordered a two-month ceasefire in the two Lanao provinces beginning last Nov. 1.

Meanwhile, defense and military authorities debunked reports that some 300 Muslims being held in a mosque in a remote coastal area of Palimbang, Sultan Kudarat, had been massacred.

Yesterday's press conference, primarily intended for the foreign press and wire services, was held at the Armed Forces office for civil relations in Camp Aguinaldo, Quezon city.

In attendance, aside from Enrile, were Defense Undersecretary Jose M. Crisol; Lt. Gen. (Turn to page 5, col. 1)

CEASEFIRE

(Continued from page 1)

Sur, Sulu, Basilan and Tawi-Tawi, governor of Tawi-Tawi and concurrent chief of the Sulu Sea Frontier; Brig. Gen. Guillermo Pecache, commander of the Home Defense Forces; and Col. Noe S. Andaya, OCR chief.

Rafael Ileto, acting AFP chief of staff; Rear Admiral Romulo Espaldon, commander of the Southwest command and (Sowescom), military supervisor of the provinces of Zamboanga del Sur, a chance to come down the hills or from their hideouts and return to the folds of the law.

The order had something to do with Presidential Decree No. 571 which extended the deadline for amnesty to rebels in the area.

Local leaders negotiating the peaceful surrender of the Lanao rebels had explained, according to Enrile, that the reason why the rebels could not avail themselves of the amnesty was because they did not know there was such a sincere offer by the government.

The ceasefire order given troops fielded in the two Lanao provinces were told to stay put, hold and secure their positions, and fire only when attacked.

The DND's and AFP's denial of the reported massacre in Palimbang, Sultan Kudarat, was based on the strong denials of prominent residents in the area.

Palimbang Mayor Druz Ali, with his police lieutenant and a barangay captain, led local residents in denying the reported massacre.

The alleged massacre was reported by a foreign correspondent who told of the disappearance of nearly 300 Moslem men while in military captivity in a mosque in this remote coastal area of central Mindanao island.

Enrile had ordered an inquiry into the correspondent's report to determine the veracity of the allegations of informants interviewed by the correspondent.

Several residents were interviewed by local Judge Francisco Cordero. Among them were Mayor Ali, a Maguindanao, Akmad Taja, barangay captain of Lumitan and one of those detained at the Malisbong mosque; Police Lt. Carlos Ramos, member of a screening committee headed by the mayor; Panet Piang, identifier of the screening committee whose job was to point out the lawless elements; and Salvador Tan, municipal development officer and chairman of the committee on welfare of evacuees.

Ali, in his sworn statement, said he had not

heard nor received any report about missing Muslims while detained at the Malisbong mosque or any place in his municipality.

Ali said he visited the detainees for interrogation and found them well treated by military authorities.

Brig. Gen. Fortunato U. Abat, commander of the Central Mindanao command (Cemcom) said Ali was well respected by military authorities for his courage to fight for the rights and welfare of his townspeople. Ali was expected to be the first person to denounce any atrocity committed on his constituents.

Taja, an elected barangay captain said, he was one of those detained for 13 days in the mosque and that during the entire period, he was not aware of any of his companions having been brought out of the mosque and harmed or killed.

Taja said he and his companions were later transferred to the nearby Balianhgao mosque and thence to Kulong-Kulong where they were screened and later released after taking their oath of allegiance.

Tan said he worked closely with the screening committee so that he was personally aware that after screening, the detainees were released.

Piang was knowledgeable of the identities of the rebel elements roaming in the area and that he was made responsible for pointing out rebels who might have infiltrated the crowd of evacuees.

He claimed to have relatives among those detained in, and later released from the Malisbong mosque.

He said in a sworn statement that he was not aware of the alleged disappearance of nearly 300 Muslims detained in that particular mosque.

Police Chief Ramos, a member of the screening committee, emphatically stated in a sworn statement, that he did not receive any report or complaint from any person of the alleged massacre.

Col. Gonzalo Siongco, first brigade commander and acting provincial governor of Sultan Kudarat, reported that all the 188 Muslims, detained at the Malisbong mosque were released after screening. They were brought to Balianhgao.

From Balianhgao, 40 of the original group evacuated to Kiamba in South Cotabato while the others rejoined their respective families.

Siongco stressed that if there was any alleged mass killing of 300 Muslim men, it should have created fear and stopped the influx of refugees to the military lines.

Siongco said, "the report is not true because until now refugees coming from the interior areas of Palimbang continue to seek military protection and aid in our evacuation centers."

Defense-Secretary Juan Ponce Enrile told a press conference yesterday that President Marcos has ordered a two-month ceasefire in the two Lanao provinces beginning last Nov 1.

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In attendance, aside from Enrile, were Defense Undersecretary Jose M. Crisol; Lt. Gen, Sur, Sulu, Basilan and Tawi-Tawi, governor of Tawi-Tawi and concurrent chief of the Sulu Sea Frontier; Brig. General Guillermo Pecache, commander of the Home Defense Forces; and Col. Noe S. Andaya, OCR Chief.

Rafael Ileto, acting AFP Chief of Staff, Rear Admiral Romulo Espaldon, commander of the Southwest command (Sowecom), military supervisor of the provinces of Zamboanga del [?].

In disclosing the President's ceasefire order, Enrile explained that the main idea was to give rebels in Lanao del Norte and Lanao del Sur, a chance to come down the hills or from their hideouts and return to the folds of the law.

The order had something to do with Presidential Decree No. 571 which extended the deadline for amnesty to rebels in the area.

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PASSAGES TAKEN FROM ON THE PALMS OF MY HANDS (ARTHUR E. AMARAL, 2007)

Chapter 20 – The Invasion pp. 183-187

Chapter 20 – The Invasion pp. 194-195

Chapter 21 – Kill or Feed? pp. 196-201

Chapter 22 – Upon Deaf Ears pp. 208-215

Chapter 24 – Reporting a Massacre pp. 239-243

Chapter 20 – The Invasion

pp. 183-187

September 15th - Sunday The last five days were somewhat normal after the arrival of Colonel Maderazo and the contingent of regular Army troops. The battalion was not at full strength but had grown considerably. The prospects for safety looked good. The people of Milbuk began to be hopeful again. They may not need to evacuate after all. Yes, today was a good day and pleasant.

I was in a fine mood this morning as I stood at the bathroom sink about to finish my morning shave, when a loud noise reverberated from the sea and filled the whole house. I ran out of the bathroom across the living room with razor in hand and placed my face just inches from the screened window. There, down the coast, opposite Kulong-Kulong was a Philippine Naval vessel anchored no more than two kilometers off shore. Ka-boom! The 5 inch shells rocketed point blank into the coconut plantation, snapping trees in half as they sped by. The invasion had begun. I watched transfixed as the bombardment by the Navy continued. The time was 6:15 A.M.

After a minute or two I returned to the bathroom to complete my grooming, all the while the crash and thunder of the naval guns continued to pierce the stillness of this Sunday morning. Heading off to the church, I tried to concentrate on the religious duties for the day. I knelt down in the front bench of the church and began my meditation before Mass, but my mind was so distracted by the activities of the Philippine Navy. The shelling continued sporadically for another half hour. What horror it must be for the people in these villages.

The Muslim villagers knew beforehand that something bad was going to happen when some of the fishermen from the area failed to return before dawn to their villages. Philippine naval PT boats had been picking up fishermen all along the coast. Several of the fishermen were able to put out the light in their lanterns so they wouldn't be detected by the Navy. They slipped off quietly avoiding the fast moving patrol boats that were scouring the area. Then when the light began to filter through the darkness of the failing night, the people stood curiously at the shore and could see the large unmistakable outline of the Philippine Naval ship taking up position directly off shore in front of their village.

Seeing this sight, fear gripped the people and they ran in panic throughout the village crying out the alarm to those still asleep...to their family and neighbors. "We must flee now. The Navy ships will destroy our village and kill all of us if we do not escape now." Hundreds of villagers along the coast fled in-land from the impending disaster. There wasn't time to pack a bag or bring along provisions. The people simply ran from their homes with the clothes they were wearing and little else. Mothers were herding their children before them and others holding infants in their arms...all following the men who led the way through the darkness of the coconut plantation. Fear of a violent death for them and their children paralyzed their minds. Escaping...running...hiding from the guns of the Naval ship was all they could think of. The men

guided their families through the pathless maze of trees to several of the small villages in the interior. Here they would stop and plan their next course of action.

The people had no weapons to defend themselves...no barricades behind which to hide...no secret bunkers bristling with machine gun emplacements and mortars....no weapons at all. Why should they defend themselves against the armed forces of their own country? They were not the enemy. Why, would the Navy and Army battalions invade their peaceful shores? And yet here they were, fleeing from those sworn to protect them...fleeing from other Filipinos. These Muslim villagers had always been the subject of the worse rumors concerning the smuggling of goods and weapons. But what was the truth? Were these people really guilty of participating in the terrible ambushes of the loggers from Milbuk? Were their alleged offenses some kind of vendetta...a revenge for the loss of jobs with the Weyerhaeuser Logging Company simply because they were Muslims? Or were these people the dupes in the political intrigues and conspiracies of the powerful?

The Navy had started the shelling of Kulong-Kulong at 6:15 A.M. A.F.P. army strike teams had been ferried ashore by Navy landing crafts. For the next hour, the Garcia Class Frigate would sporadically shell the area for effect. A few homes had been hit. The whole exercise was more to frighten the inhabitants and have them flee to the interior, rather than to destroy the villages. The Army had already landed close by Malisbong and easily corralled the panicked population. Not a shot was fired in return. There was no opposition at all as the landing crafts sped toward the beaches and unloaded the running, screaming soldiers. Like ants at a picnic, the young soldiers swarmed into the villages, searching home after home for any combatants at all. There were none. All the people had fled. Only one ancient weapon was found, hidden beneath the floor boards in one of the houses in Kulong-Kulong. It had laid there for many years undisturbed. Where were the rebels?

The order went out to all platoon leaders, "Head into the interior. Capture all whom you find. Bring all prisoners to Malisbong." It didn't take long for the horde of heavily armed troopers to catch up to the fleeing mass of villagers. Horror filled their eyes as the women clutched their children in desperation. The men yelled out their surrender with hands outstretched over their heads, quacking in fear as the soldiers separated them from their families. All the men were searched for weapons and made to kneel in rows with hands clasped behind their heads. The women and children let out a continuous howl and cry as the troopers roughly handled the men prisoners. A command for silence rang out over this crowd of several hundred people. Slowly, the noise subsided. Only the whimpering cries of the children could be heard. An Army Captain stood upon a sturdy table taken from one of the houses. He addressed the people in Tagalog, telling them that they would be taken to the town of Malisbong. When they reached there, further information would be given to them. The military had identified one young man, a High School student, who translated the Captain's message into Maguindanao, the language these people spoke. "Just follow the orders of the soldiers and do everything they tell you." This scene repeated itself many times throughout the delta as the inhabitants of the area were all gathered together at Malisbong. The seven villages scattered

throughout the delta were now vacant and empty of people. The civilian population had quickly surrendered and complied obediently with every command given by the military.

The Muslim men led the procession, filing in twos through columned corridors of the coconut plantation. There was no road to Malisbong, only the trail that these hundreds of people would make in their passing. The woman and children brought up the rear with soldiers walking in staggered positions along the side. The final group of captives reached Malisbong in under an hour. Other groups had preceded them from neighboring villages so that the whole town was congested with upwards of 3,000 people or more. The men between the ages of 16 and 45, considered to be of fighting age, were all imprisoned within the town's Mosque, the largest building along the coast. The women, children and older men were left to mingle aimlessly under the shade trees that lined the shore of the town.

As the last of the Muslim men to be captured were led to the front entrance of the Mosque, they hesitated when they saw how packed the building was. There didn't seem to be any room for the final hundred men. The soldiers screamed at the prisoners to make room. Grumbling moans went up from the crowd as the new arrivals pushed into this mass of humanity to find some vacant spot on which to squat. From front to back within the Mosque, the men squatted in rows as at a prayer service, filling up every square inch of space. There were no fewer than 500 men imprisoned within the Mosque.

Silence was ordered. No one was to move from his spot on the hard packed earthen floor without permission. Those who had to relieve themselves were allowed to go one by one a few feet beyond the building, along the right side of the Mosque, where a deep hole had been dug. No modesty screens were erected. The men did their business in full view of their guards. Machine gun emplacements were set up at key points around the Mosque to prevent any mass escape. Soldiers stood at the two entrances to the Mosque and kept guard throughout the night. Moaning could be heard in the darkness. The only light was the one coming from several outside bulbs powered by one of two generators owned by some well-to-do business man in the town. In the morning, the men in the Mosque were fed by groups of women who had been picked by the Army to handle this operation. Water was brought to them in buckets to be ladled out to each man as needed.

It didn't take long for the Army to begin its interrogations. Two non-uniformed men, armed with a .45 Magnum on their hip, wearing khakis and loose fitting, light colored shirts began the selection process almost immediately upon the arrival of the first prisoners to Malisbong. Ten men had been chosen to undergo the hard questioning of the two Army intelligence men early the next morning at first light. It was necessary to list down the identity of all these male captives so that the names might be shown to key informants who allegedly had important information concerning membership in the Muslim rebel cause. These informants would be arriving early in the morning to assist the intelligence men in their investigation.

Chapter 20 – The Invasion

pp. 194-195

After lunch, I walked through the camp. It was about 2:00 P.M. Most people were still within their homes sheltering themselves from the day's heat and seeking rest from the morning's excitement. Few people passed me on the way. The security guard at the main gate looked casually at me and then turned away as if no one was there. Walking up the main road, there was a hubbub of activity near the command post with small bands of soldiers coming and going along the highway in groups of three and four.

The command post was likewise busy with a group of officers crowding around a map on a table in deep conversation over their next mission. Sergeant Romero was the first to notice me as I entered the large reception room.

"Father, I'm glad you're here. Colonel Maderazo wants you and me to travel tomorrow morning to Malisbong to speak with Colonel Villalon about the large number of Muslim women and children evacuees. He's appointing you as civilian liaison for the rehabilitation of the evacuees."

"I can do that," I volunteered, "but I'll let him tell me first. Is Colonel Maderazo busy now?"

"He's just finished lunch. Let me find out what his schedule is like."

Within a few minutes, the Sergeant returned and escorted me inside the Colonel's office. "Good afternoon, Father. I have an important request to make of you. Will you be willing to serve as civilian liaison for the Muslim evacuees over at Kulong-Kulong?"

"Yes, Colonel, of course I will. "

"Good. I want you and Sgt. Romero to travel to Malisbong tomorrow and speak with Colonel Villalon, the battalion commander. Find out what his plans are for the prisoners and their families."

"We can use my banca to get there," I added. "It won't take us but thirty-five minutes or so to reach the village. If Sergeant Romero could be at the convento by 8:00 A.M., tomorrow morning, we can leave there by boat. I'll be taking my two teachers and the two men I employ at the convento."

"That's a good plan. I wish you success."

Chapter 21 – Kill or Feed?

pp. 196-201

Monday, September the 16th...Sergeant Romero arrived at the convento promptly at 8:00 A.M. by jeep. All my people were standing on the beach near the banca, ready to go. Lisa and Cecilia boarded first, then Sgt. Romero and I. My two boatmen pushed the banca out from the shore and fired up the engines, one after the other. We sped along the shore fronting the camp. The day was pleasant and bright. The sea lay still as we skimmed the surface heading out to sea. Before we knew it, we were already approaching Kulong-Kulong. From the boat, we could see no movement in the village. There didn't seem to be any damage at all from the shelling on Sunday. The village seemed intact. We swung around the point of land leading to Malisbong. There, speeding across the bay was a PCF (Patrol Craft, Fast). This 17 ton naval patrol boat had a six man crew. The boat was armed with machine guns and a mortar. We were only 300 meters away.

As my companions and I approached Malisbong, there was a naval landing craft anchored 900 meters from shore far to the right of the village. Malisbong was perched several feet above the sandy shoreline on an embankment that rose slightly from the waters' edge to a grass covered mantle that held back any erosion. A large white mosque dominated the town. Its towering minarets rose fifty or sixty feet above the tallest coconut trees that sheltered the town. You could always see the peculiar and unique spires of the building whenever you passed by at sea. If not for the prominence of this edifice, you could easily sail by and miss the village completely, being unaware that a large thriving community of 600 people lay beneath the thick groves of coconut. The homes of the villagers had been built haphazardly throughout. No pattern of any planning for the town was evident. And since there was a complete absence of motor vehicles, there was likewise no main road or any need for one, only paths trodden down by the townsfolk as they passed between houses seeking whatever route suited them that day.

If there was a center to the town, the place definitely was the one occupied by the Mosque. The homes closest to the Mosque were 10 to 12 meters in distance, forming somewhat of a square around the perimeter. The culture and religion of these people spoke volumes to any visitor. Islam was not a religion practiced once a week, but a life lived each day.

Everyone disembarked from the banca. The two boatmen with arms under the main struts pulled the boat halfway out of the water. They remained with the boat so as not to be involved with any activities at the village. The sergeant and the two teachers accompanied me as we walked up the slightly sloping beach and approached the main body of refugees milling about on the grassy mantle of the town under the shade of various trees.

The soldiers were in and among the hundreds of refugees, women and children, who congregated under a great, old shady tree, much like our oak tree. Around the fat trunk of the tree were stacked sacks of grain,

probably rice or wheat bulgur. None of the food had yet been distributed. The crowd of women and children were strangely silent. This was not market day! For such a large group of people there was hardly a sound of taking or laughter. Definitely, there was no laughter. The eyes of the women were questioning, sad and uncertain of what the next move or order would be. The children like children everywhere were curiously running here and there, not playing but just observing...not wanting to miss any of the action. I instructed the teachers to mingle with the Muslim women and find out what transpired during the last twenty four hours.

The Sergeant and I next approached a group of three soldiers who were nonchalantly leaning up against the wall of stacked sacks of grain smoking cigarettes and silently talking. Our presence disturbed them a bit but they were polite enough to listen to our request for directions to Colonel Villalon's command post. One of the soldiers slung his Armalite rifle over his shoulder and directed us to follow him. The sergeant and I followed the soldier to the interior of the village toward a group of well built homes that lay about thirty meters from the Mosque over to the left of the village.

The soldier brought us to a small square table encircled by three chairs. An umbrella like covering hung over the table to provide shade from the day's sun. Within seconds, a middle aged man, about 40, dressed in the khaki of his profession and wearing the insignia of a colonel moved smartly toward us and greeted us. "I'm Colonel Pedro y Villalon," he said business like.

"I'm Father Mark Madeiros, parish priest of Milbuk and this is Sergeant Romero. We've been sent here, sir, by Colonel Maderazo to confer with you about your plans for the refugees."

"Please be seated, Father, you too Sergeant." The Colonel then called to one of his aides and instructed him to bring us all some tea.

"Well, Father, how do you find this place?"

"It's quite crowded. Where did all these people come from?"

"We gathered them all from the villages in the area. We wanted to make sure that no rebels escaped into the mountains. Now we are questioning the men about their involvement in this secessionist movement of theirs."

The Colonel was obviously intelligent. He appeared to be a learned man and one whose authority was not to be questioned. I informed him again that Colonel Maderazo had commissioned me and Sergeant Romero to set up rehabilitative services for the refugees. And so I said to him...

"Colonel, where do you intend to set up the internment camp for the refugees?"

"The women and children will be sent to Kulong-Kulong. You can take care of them over there. The men remain here with me." Then the Colonel's face grew dark and his eyes stared at me as he said, "Let me ask you, Father...is it better to feed them or to kill them?" (The Colonel was speaking of the 500 Muslim men that he had imprisoned in the Mosque under heavy guard.)

I was visibly shocked at these words...words that were unbelievable and damnable. I thought to myself, "Am I really hearing what he said? If he was trying to shock me, he succeeded. What kind of man am I dealing with?" I began my defense of the detainees by stammering out..."Of course it's better to feed them than to kill them."

The Colonel replied..."If we feed them, then we will have to fight them another day."

"If you kill them," I replied, "you will have their sons grow up to hate you. They will fight you and the violence will continue out of revenge. It is better to feed them and win them over to your side in the hope that one day they will see themselves as true Filipinos and not demand secession."

Colonel Villalon was not convinced. The conversation came to a sudden halt. The tea arrived and the three of us sipped from our cups in silence until the Colonel abruptly rose from the table, wished us a good day and directed one of his officers to accompany me and the Sergeant around the village to see whatever we wanted. I bid farewell to the Colonel and courteously thanked him for his time.

Numbly I walked off with the Officer assigned to us to tour this place of sadness. It was only too evident to me that something horrible was about to happen.

"I want to see the Mosque," I said to the Lieutenant. Without a word, the Lieutenant led me sixty meters over to the right of the Mosque to a side door that led to the darkness inside. By now, the sun was high and the brightness of the day made it difficult for me to see inside this almost windowless building. No noise or sound could be heard within, only the voices of the soldiers outside as they patrolled the village and kept order. Then slowly, as my eyes became accustomed to the darkness of the room, shadowed images began to appear from across the expanse of floor. From the front of the large prayer area and all the way to the back of the Mosque, the floor was covered with the squat figures of 500 men huddled together, and cramped into this tight space.

I gazed upon these frightened men, strangers to me, nameless, faceless people. All eyes turned toward the doorway which I now filled. There was expectation...but only silence came. What could I say to them that meant anything at all? What words of encouragement could I give them from a mind filled with fear and despair? I never felt so helpless...and so embarrassed at my powerlessness. I was a priest after all. I must be able to do something. No more than a minute or two was spent peering upon this scene of tragedy. I wanted to get away ...to leave this place.

Turning about, I walked slowly from the Mosque in the direction of the beach, eyes downcast. After walking about twenty paces, I quickly looked up to find myself staring into the barrel of a .30 caliber machine gun positioned on the back porch of one of the houses and directed at the Mosque. There were no soldiers attending this weapon. How strange, I thought, "Like sheep led to the slaughter..." These Muslims were silently submissive to this army. There was no revolt here. Where were these rebels that caused so much trouble for Milbuk? News had come to me later on that there was no opposition to the troop landings at Malisbong or any of the other villages along the coast. No weapons were found on any of the people or in their villages. Nevertheless, "We will interrogate the men to find out who the rebels are," said the Colonel. Did the AFP really want to find out the truth?

As I approached the area near the old shady tree, several of the Muslim men were being taken to a house near the shore. The house was elevated some five to six feet from the ground with a two foot wide ladder leading up into the doorway. I saw one Muslim prisoner being guided up the ladder under the guard of a soldier beneath him. Another soldier grabbed him by the arm and pulled him into the doorway of the house. Loud voices could be heard emanating from the room above. "We need to leave," I told my companions. "We can do nothing here."

The attitude of the Colonel agitated me as his words played over in my mind like a broken record, "Is it better to feed them or to kill them?" "Is this man playing with my head?" I wondered, "or is he really intent on killing these 'rebels'?" Like a man hypnotized and in a trance, I walked almost aimlessly across the sandy beach to the waiting banca. Stopping before the water's edge I turned and gazed at the people huddled beneath the trees. My eyes then focused on the house of interrogation where I had seen some of the prisoners enter. I was not that naïve to think that the prisoners would not be tortured in some way to "tell the truth" of their involvement and to give the names of the resistance leaders in their community. Torture and martial law went hand in hand.

What an awkward situation to be in. The teachers looked at my troubled face and could see that I had experienced something that deeply disturbed me. "We will be looking after the women and children over at Kulong-Kulong," I informed them. "It probably won't happen for a day or two. This will be your work from now on until this emergency is over." The two teachers shook their heads in agreement.

We all boarded the banca. Once out of the shallows, the motors turned over noisily and the boat headed straight out to sea for about 200 meters before turning northwest, running parallel to the shore. What happened next was truly frightening.

"I turned my eyes to the shore and looked back at Malisbong. I noticed a procession of eight Muslim 'prisoners' on the beach, guarded by a detachment of about 6 soldiers. They were marching them along the sandy shore, in single file with about two or three meters separating each prisoner. The soldiers walked parallel to and above the prisoners along the grassy mantle of the beach. Gunshots rang out...the neat row

of Muslim captives broke apart and they started running in all directions. Some ran down the beach away from their captors, others ran straight into the sea and started to swim. I snapped out of my dazed stupor and strained my eyes toward the sound of the gunfire. It was a turkey shoot. Soldiers came running from all over the village. Four of the original guard detachment gunned down two of the Muslims right where they stood. Then they pursued the other six with the help of their comrades. There was no place to flee. One by one, the captives were killed. Several prisoners reached the water but there they were, floating face down in the sea, waves washing over their lifeless bodies."

"When the firing began, everyone in the boat riveted their eyes in the direction of the shooting. Julio even slowed down the boat to turn his attention to what was happening. It took me several seconds to realize that the soldiers on shore were now shooting at the several Muslim prisoners who had chosen to flee into the sea in order to escape. We seemed to be in the line of fire. I shouted to the boatman, "Julio, get moving. This is not a movie!" I was concerned that with all the shooting that was taking place that some of the bullets could ricochet off the water and reach us in the boat. The boat lurched ahead but our eyes were still drawn to the surreal scene on the beach."

"We did not return to Malisbong but continued our trip back to Milbuk. As we all sat silently in the boat remembering the incident of a moment ago, I turned to the Sergeant and yelled, 'This Colonel intends to kill all those men in the Mosque.' Sergeant Romero only shook his head."

Chapter 22 – Upon Deaf Ears

pp. 208-215

I didn't remember the journey back to Milbuk. I was deep in thought, troubled over the events of the last hour. The gentle jolt of the banca as it rode up onto the sand in front of the convento awoke me from my trance. I snapped immediately into action, swinging myself over the side of the boat and into the knee deep waster. I was heedless of the other passengers on board and much too impatient to wait my turn to disembark onto the sand. Not a word was spoken. I departed from my companions abruptly and headed directly to the convento.

"Good afternoon, Father Mark," Honesto said, greeting me as I stormed through the kitchen doorway.

"Good afternoon, Honesto," I flatly answered, not looking at him but quickly brushing past him toward the flight of stairs to the second floor.

"Father, there's a message for you from Sister Helen," he shouted after me. "What is it?" I impatiently growled.

"Sister Helen says that you're invited to the manager's house at noon today. It's Mr. Bartlett's birthday. Everyone will be there."

"A birthday party... today... what are these people thinking about?"

I ran up the stairs and pulled off my shirt, pants, wet socks and sneakers. I quickly cleaned up and put on fresh clothes, I gazed in the mirror to assure myself that I was presentable. Now I was ready to attend the party where "everyone " was invited....that meant, of course, the important people in Milbuk...the supervisors and their families as well as the Vice Mayor, Colonel Maderazo, the Sisters and of course Father Mark. This was my opportunity to report all that had happened at Malisbong earlier that day.

I walked the fifty meters to the manager's house that lay along the row of cottages overlooking Milbuk Bay and the Celebes Sea. A tall, wooden stockade fence surrounded the house and afforded some privacy from curious eyes. I pushed open the wooden gate and entered the enclosure. At least forty people were crowded into the yard. Most were seated at long rectangular tables, each covered with a simple white table cloth and two vases of colorful flowers. Eight or ten people occupied each of the tables. Over to the right of the yard parallel to the stockade fence were two long tables also covered with a white cloth but loaded down with food. Three women, wives of company employees, stood by the food to ensure that the plates and bowls of various Filipino delicacies were amply full and that the guests were satisfied.

The party was scheduled to begin at 12:00 noon. I arrived at about 1:15 P.M. All the guests had already gotten their food from the buffet and were busy eating and talking. As soon as I arrived, Sister Helen approached me and led me to the buffet table, handed me a plate and pointed the way to the food. I thanked her for being so solicitous. But first I needed to greet Mr. Bartlett and his wife, wishing him a happy birthday even on such a day as today. I then excused myself and headed to the food table.

Having filled up my plate, I scanned the tables of assembled guests. The only place I saw vacant was next to Jim Woods, the assistant manager of the camp. Mr. Woods was a tall, well built man, tan and swarthy, still handsome at fifty years of age. Jim was appropriately named since his position as assistant manager was to oversee all logging operations on site in the woods or forests. He impressed me as a man's man, someone who knew how to deal with other men in a direct and frank way but still uphold their dignity and cultivate their loyalty. The men knew where he stood on all issues relating to the logging operations. His instructions were clear, concise and without any shade of uncertainty. When he saw the loggers successfully complete some project, he was quick to acknowledge their achievement, but just as quick to vent his displeasure when their efforts failed.

Mr. Woods had worked as a logger for many years in the States right out of high school. He knew the rough and tumble life of these men first hand. Aware of the dangers of this profession, he always preached safety to his men. The loggers liked Mr. Woods to a man...he was, after all, one of them. Mr. Bartlett, on the other hand, was a college educated, pencil pusher, trained in business accounting. His world was the world of ledgers. His main concern was always the bottom line. Is there profit here or not? He relied heavily upon the experience and expertise of his field supervisors, especially Mr. Woods.

I approached the empty seat next to Jim Woods and greeted him with, "Hi Jim. Is this seat taken?"

"No, Father, come on have a seat. You're late!"

"Yes, I just arrived from Malisbong."

"You don't look too happy."

"You got that right."

"What happened over there?"

"It's tragic! The Colonel has 500 Muslim men imprisoned in the Mosque. The soldiers packed them into the building like sardines. I think he plans to kill them all. Can you imagine that...? And guess who I saw in the village being real familiar with the Army? It was Charlie Walker, the Vice Mayor. Whenever I see him, I think of Mayor Sadiq Ali. He's like a puppet-master and the Vice Mayor is his puppet. I'm getting

the feeling that the Mayor is mixed up in all of this...but I have no proof. He is a Muslim after all, but I'm not sure where his loyalties lie."

"Well, I told some of the loggers," Jim interjected, "that they should have gotten rid of that Mayor a long time ago. Sadiq Ali is a snake. You can't trust him. They should have killed him when they had the chance."

I tried not to show any surprise at Mr. Woods' comments. I wondered when it was that the loggers had the chance to "get rid of" the Mayor. I listened with interest. There was more going on in this township than I ever imagined: intrigue and conspiracy. It will make a good novel some day.

I continued to eat in silence as Mr. Woods gave a running commentary on various subjects as they crossed his mind. One in particular was rather interesting. As he gazed over the noisy guests, his eyes fell upon Sister Anna, who was sitting with some of the supervisors' wives two tables away. Sister Anna was the youngest of the three Oblate Sisters. She would be only twenty-three years old in October, having been professed as a Sister for barely two years. Anna was assigned to Milbuk since she understood and spoke Maguindanao fluently, the language of the Muslims in this area of the Philippines. One of her cousins lived in Milbuk and Sister Anna had visited her shortly before entering the convent. She was also fluent in Cebuano & Tagalog and very adept at translating my sermons from English to Cebuano for the benefit of the ordinary people in the barrio.

Anna was a pleasure to be with. All the people she met soon came to love her. She was easy to speak with and very approachable. Her pleasantness was contagious. It was not too surprising that this young, beautiful woman caught the attention of Mr. Woods. "Father," he said to me, "do you see Sister Anna over there? Have you ever seen such a beautiful smile?" I glanced up from my plate and observed Sister Anna speaking to the other women with some animation, smiling that "Cheshire cat" smile of hers. I nodded my head in agreement. And Mr. Woods repeated again, "She has the most beautiful smile that I've ever seen." I stored this observation within my mind for further reference.

There, over at the table of Mr. Bartlett sat Colonel Maderazo. I noticed that one of the other officers had just left the side of the Colonel to return to the command post. This was my opportunity to give a report of the events at Malisbong. I turned to Jim Woods, "Jim, I need to speak with Colonel Maderazo. Could you please excuse me? It was good talking with you. We got to do this more often."

"It's my pleasure, Father," Jim said graciously.

I approached the Colonel. "Colonel, could I speak with you for a few moments please?"

"Of course, Father. Here, have a seat. So, did anything happen at Malisbong? How did you find Colonel Villalon? Were you able to speak with him?"

"Oh yes I did. Let me tell you what happened." I narrated all that had occurred at Malisbong. I placed special emphasis on my conversation with the Colonel and the remark he made..."Is it better to feed them or to kill them." I described the scene at the Mosque and the number of Muslim men detained there. Then I related the event when eight of the Muslim prisoners were gunned down along the shore.

Colonel Maderazo listened passively. There was no emotion shown on his face. His whole affect was flat as if I were reading to him from the phone book. I then ended my story by exclaiming in frustration, "What can you do to put a stop to this impending massacre?"

The Colonel's reply came slowly, deliberately with a coldness that sent a shiver through my body. "There is nothing I can do." He then went on to explain. "Colonel Villalon has complete jurisdiction over that whole area. He has permission from the highest authorities to do whatever he considers necessary to put down this insurgency."

I was amazed at the seeming complacency and candor with which Colonel Maderazo spoke to me concerning the plight of the Muslim detainees, imprisoned in the Mosque. There was no apology for this government policy. Terrorism by the Muslims would be dealt with by use of absolute suppression. Insurgency would be put down hard. There would be "no mercy".

I believed that Colonel Maderazo was not only intelligent but also a man of integrity. Nevertheless, he too had sold out to the government's policy in its "total war" initiative against its Muslim minority. Whenever these armed groups of rebels commit an act of terrorism against the Armed Forces of the Philippines and its people, then there would be retaliation and attrition against the non-combatants...against the Muslim civilians. As someone once observed when questioned why the "Geneva Accords" were not being followed concerning the harsh treatment of prisoners and civilians, the reply came back, "During war, we are not concerned about following the rules but only about winning!"

Though Colonel Maderazo may have avoided placing himself in the position of carrying out these macabre duties, he was nevertheless complicit in its execution. The dozen or so Muslim men, whom I "guarded" on the loading dock on Sunday, had been taken away to be interrogated by the intelligence operatives of Colonel Villalon. These men had been in the jurisdiction of Colonel Maderazo. These prisoners, allegedly, were all subsequently executed. No trace of their whereabouts ever surfaced. They were among the several hundred men who went "missing".

Though it appeared that Colonel Villalon enjoyed his role as chief executioner, it was evident that Colonel Maderazo avoided the opportunity to be involved in such actions. You could say that the hands of the Colonel were tied. It must have been hard on his conscience to follow orders with which he did not agree. If he refused to go along, there was the real possibility that he would be removed from his position and possibly court-martialed and imprisoned.

It became clearly evident to me, after my conversation with Maderazo that I would need to travel to Manila. I must let someone know what took place here. Everyone else was either too afraid or simply didn't care about what was happening to the Muslims. President Marcos had effectively blocked-out all news reports from the areas of the civil war. This news blackout affected all media. It discouraged foreign news services from even sending journalists to report on the fighting in the Southern Philippines. The world needed to know so that the government would responsibly call a halt to this "genocide".

The moment became awkward for me as I continued to sit next to the Colonel, who now was ignoring me, turning his body slightly away from me and engaging several of the other guests in trivial conversation. I felt a surge of anger rise within me. A rush of blood warmed my face and colored it with a blush of red. It was time to leave. I rose from the table and headed directly toward the manager's table. "Mr. Bartlett! Thanks for inviting me. It was a nice party."

"You have to leave so soon?" he replied.

"Yes, there are still evacuees over at the high school that I must attend to. Also, I need to make plans for the 1500 Muslim women and children who will be detained over at Kulong-Kulong by tomorrow. Let me ask you now, would it be possible for me to take a ride to Davao on the company plane next Monday? I will need to travel to Manila to obtain contributions of food and clothing for the evacuees."

"Yes, of course. Speak with Buddy. Tell him to make room for you on the plane. Tell him I sent you."

"Thank you again. I really appreciate all your help." With that, I turned and left the celebration to return to the convento.

Shortly thereafter, I rode the trail bike to Buddy's home. There was no one there. Buddy's wife was managing the birthday affair. So I continued on toward the airstrip in the hope of contacting him. Luckily, he had just returned from Davao and was instructing the mechanic concerning some repair problem that needed fixing. I hung around until Buddy completed his conversation and then approached him with my request. "Hey Buddy; I spoke with Mr. Bartlett about flying with you to Davao next Monday morning. Can you make room for me on the plane?"

"I'll make sure that you get on the plane, Father. Just be here at the airstrip by 5:45 A.M."

"Thanks again, Buddy. I'll see you next Monday. Oh, by the way! How is your foot healing? I see that you're walking with a slight limp."

"It's healing fast. The bullet went right through the fleshy part of my foot and only grazed the bone. Nothing was broken or shattered, thank God!"

Later that evening, I was called over to the medical clinic to attend to the sick and wounded. The doctor called my attention to a soldier who had been brought in from Malisbong. He had been shot and was now lying dead in the makeshift morgue at the end of the medical building. I entered the room and viewed the body lying on the table. The soldier was all dressed up in his army fatigues ready to be shipped north to Manila to be buried by his family. Whatever blood there may have been was already washed away. His face was unmarked. There was no sign of any serious trauma.

"Where was he shot"? I asked the attendant.

The attendant proceeded to demonstrate for me the circumstances of the soldier's death and related the following: "This soldier was guarding a group of rebels earlier in the day. His detachment was taking them to a secluded marsh half a kilometer down the beach from Malisbong. Some say that these rebels were to be executed for their involvement in the ambushes at Milbuk. This soldier was bringing up the rear of the rebel column. The last Muslim in the line was slowing down and not keeping up with the rest. The soldier began striking the man in the back with the butt of his rifle. After hitting the captive several times in the back, the Muslim rebel swung quickly around, grabbed the rifle in his hands and stuck the barrel under the soldier's chin, pulling the trigger at the same time. The bullet exited through the top of the soldier's skull and killed him instantly. Before the rebel could turn to face the other soldiers with the rifle, he, in turn, was shot down right where he stood. With that, all the other Muslim captives began running helter skelter down the beach and into the water, but to no purpose."

I looked more closely at the soldier's head. There under his chin was a blackened round indentation where the bullet entered and at the very top of his head, I saw a jagged irregular hole surrounded by matted black hair. "This soldier's death will be the reason for some to seek revenge by killing the prisoners," I thought to myself.

Chapter 24 – Reporting a Massacre

pp. 239-243

Cecilia, one of the teachers approached me and quietly whispered, “Colonel Villalon ordered the release yesterday of the remaining men from the mosque at Malisbong. This is the second day that they’ve been free. The men are living in the next village up the beach toward Milbuk, about a half kilometer away.”

I was surprised at this news. “How many men are in the village? What did the women tell you?”

“They said that many of the men are missing. Not all of the men who were captured and placed within the mosque have returned. There are less than 200 men living in the next barrio.”

I walked up to Arnold Zeitlin and waited while he finished shooting a picture of two young Muslim women, teenagers, who managed a slight smile for the camera.

“Arnold, the men I told you about who had been captured and placed within the Mosque at Malisbong... well, the survivors have been released and are living in a small village up the beach from here. One of the teachers told me that less than 200 men were returned. I wonder where the other three hundred men are. Come on, we’ll walk up the beach and speak with these men. They should be able to tell us what happened at Malisbong during the past two weeks.”

Arnold’s face lit up with this news. I went over to Major Bernardo and informed him that it was necessary for us to visit the men at the other village to assess their needs and how we can help them. The Major thought about the request for a moment or two and finally acceded to the request. The whole retinue headed up the beach including Julio, the boatman. I turned to Julio, “Tell your cousin to bring the banca up the beach to the other barrio. I want you to remain with Mr. Zeitlin and be his interpreter. Tell the men in their language what Mr. Zeitlin asks them and give the answer back to Mr. Zeitlin...O.K.?”

I then turned to Arnold and whispered, “Julio will be your interpreter. He’s a High School graduate and understands and speaks English well. He also is conversant in Maguindanao...the language the Muslims use. I will run interference for you and take care of our Major here so that he doesn’t become a problem. The men will feel more comfortable without Major Bernardo looking on when you question them.”

“That’s a great idea. Thanks.”

“I see that you have a tape recorder with you. Is that to check out the accuracy of the answers you receive?”

“Yes. And also to help me remember all that what said and how it was said. I want to be as accurate as possible.”

As we approached the village of thatched, wooden and bamboo huts, the men of the village all came out to greet us. Silently they came and quickly surrounded us. Major Bernardo stood a short distance away observing the scene.

I greeted the men in Maguindanao..."Assalam alaikum..."Alaikum assalam," they replied. Then in Tagalog, I asked one of the men who seemed to be their leader, "Where did you come from?"

"We came from Malisbong yesterday morning."

"Are you the men who were kept by the Army in the Mosque for the past two weeks?" "Yes we are the men."

"Were there not five hundred of you? Where are the other men?"

"We are the only ones left. The other men are dead."

The Major started to approach closer so that he could hear what was going on. I whispered to Arnold, "Go with the men into the village. I will stay back here with the Major."

I separated myself from Zeitlin and faced the Major. "Major, there's a serious problem over at Kulong-Kulong that I want you to see. Maybe you could help me solve this."

The Major hesitated and looked over my shoulder as Zeitlin moved into the middle of the village. The crowd of Muslim refugee men encircled him and he disappeared into their midst.

The Major and I stood alone on the beach. "This way, Major. It's only a short distance."

I showed the Major the terrible condition of the latrines that the Army had built for the women evacuees. "These latrines need to be moved farther from the village and dug much deeper than this. If the latrines are not moved and deepened, then you can expect many of these people to become sick. Disease is not the problem we want to deal with." The Major shook his head in agreement and promised to take it up with the Colonel.

After about a half hour later, the Major and I walked back to the other village and met up with Arnold, Julio and the teachers. Julio's cousin had already brought the banca up the beach to the second village. We all boarded the boat and returned to Milbuk. I refrained from asking Arnold any questions about his interview with the men from the Mosque. I didn't want the Major to know about whatever information Arnold had gathered from the men.

I left Arnold at the convento while I returned the Major to the Command Post in my jeep. I reported all that I saw at Kulong-Kulong to the Colonel, leaving out of course my little deception with the Major. On my way back

from speaking with the Colonel, I stopped by the Company's office and spoke with the Business Manager who was in charge whenever the Logging Manager was away from Milbuk. I arranged for Mr. Zeitlin to be flown to Davao and as luck would have it, the plane was scheduled to leave Milbuk by noon time. It was already 11:15 A.M. I hurried back to the convento and told Arnold that the plane for Davao was leaving in forty minutes. Arnold was very happy. He quickly gathered up all his belongings and placed them in his bag.

We boarded my jeep and in a short while arrived at the airstrip. I sighted the plane parked just off the apron, about thirty feet away. Arnold Zeitlin shook my hand and thanked me, saying, "As much as I would like to stay here for a while to keep you company, I really need to return to Manila and get this article written for New York. I'm a little pessimistic that the whole story will be accepted for publication by the Associated Press' main office in New York. The article details all that the men told me about the mass execution of the Muslim detainees at Malisbong by the Army. Such a story could incite the Muslim oil producing countries to place an embargo on shipments of oil to the Philippines. Such an event could cause untold economic crisis in the country. I'll write to you and let you know what happens...and I'll send you some of the photos I took. Thanks for your hospitality. You made everything work so nicely."

The Cessna took off on time. Buddy told me that Mr. Zeitlin was able to catch a late afternoon flight to Manila. It would be a couple of weeks before I would be receiving a letter from Mr. Zeitlin. In the meantime, I simply had to wait.

Arnold was able to tell me some of the startling things that the Muslim men evacuees had told him in their village. My conversation with him was for no more than fifteen minutes or so, from the time I returned from the Company's office until Arnold's departure on the Cessna for Davao. But I had another source that I could depend on for more accurate information. Julio, my boatman, would be able to tell me all that the men had said about the execution of their Muslim brothers. Presently, he was at home having lunch. I dropped by and asked him to return to the convento when he finished eating.

When Julio returned, both of us went upstairs to the living room and sat at the dining room table. For over an hour, I interrogated Julio concerning the questions that were asked and the answers that the men gave to Mr. Zeitlin. Julio then went further and described even more information which the men had told him as they walked about with him in the village. This is the gist of the story as told to me by Julio on that Friday afternoon.

Julio explained to me that the Army imprisoned only those men in the Mosque whom they considered able-bodied enough to carry and shoot a gun. There were some young boys as old as 14 years who were also included, as well as men in their late forties. By their own count, there were more than 500 men placed within the Mosque under guard. All their names had been taken down on the very first day. Later that afternoon, ten of their number had been taken out and bound. They were placed in a special house overnight so that they could be interrogated early the next morning.

Within the next few days, almost fifty of the men had been taken out for questioning. None of them returned. Some of the prisoners were able to strike up a conversation with the more friendly guards. These soldiers encouraged the men to be truthful and to give up those Muslims in the village who were rebels or rebel sympathizers; otherwise they would die like the others. "Do you mean that those who were taken from the Mosque during the last few days are now dead?" asked one of the prisoners. "All that I'm saying is this," the soldier continued..."If you don't tell the truth about your involvement with the rebels or give the names of those who are rebels, then you will be considered a rebel yourself. Others will take you down the beach and you will be shot." These words of the soldiers brought terror to the hearts of the captives. They complained among themselves, "We are not rebels. We cannot lie about others to save ourselves."

Fifteen to twenty men were taken out for interrogation during the morning and another fifteen in the afternoon. None of these men returned to the Mosque. The remaining captives were now sensitive to every sound that came into earshot. Yes, they could hear volleys of gunshots echo in the distance once or twice each day. Now they knew what these sounds meant. Where were they taking these prisoners? Those men who lived in Malisbong knew the area well. One of them offered this explanation. "If you go up the beach about half a kilometer away," he said, "you will see a small creek emptying into the sea. During the rainy season and when there are rain storms in the mountains, a river is created that runs between the hills and empties out into the sea at this point. There's a large basin of water that lies a short distance inland from the mouth of the creek. Here the water lies stagnant, forming a watery marsh or swamp for most of the year. I believe this is the place where the soldiers are killing our brothers."

When Julio had asked the returned prisoners why they were so fortunate to have been released, one of their spokesmen explained it this way, "Look at us. Are we fit to be soldiers in a rebellion? We are old. We have wives and many children who themselves are married. Our sons are the ones they questioned. And they have never returned. It seems that the soldiers were calling out names from a list. They seemed to know whom they wanted to interrogate. Maybe they just got tired of killing so many of us."

Julio also added that there were only about one-hundred and eighty men released from the Mosque. It seems that over three hundred Muslim men from the Mosque had been executed over a period of ten days on charges that they were rebels.

DECLASSIFIED
COMMUNICATIONS from the
UNITED STATES EMBASSY,
Manila (1974)

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ACTION EA-07

Declassified/Released US Department of State EO Systematic Review 30 JUN 2005

INFO OCT-01 ISO-00 CIAE-00 DODE-00 PM-03 H-01 INR-09 L-02

NSAE-00 NSC-07 PA-01 RSC-01 PRS-01 SP-02 SS-14

USIA-04 OMB-01 AID-05 EB-03 COME-00 ACDA-09 SCCT-01

TRSE-00 OPR-01 PC-01 DRC-01 /075 W ----- 022664

R 070854Z OCT 74

FM AMEMBASSY MANILA TO SECSTATE WASHDC 7450

C O N F I D E N T I A L MANILA 12012

E.O. 11652: GDS

TAGS: EIND, PINS, RP

SUBJECT: WEYERHAEUSER SITUATION

REF: MANILA 11426 AND PREVIOUS

1. SUBSEQUENT TO REFTEL PHILIPPINE MILITARY, ACCORDING TO WEYERHAEUSER SOURCE, BROUGHT IN FOUR ARMY BATTALIONS INCLUDING ONE FROM JOLO, 700 MARINES, 5 SHIPS, AND CONSIDERABLE AIR SUPPORT IN ORDER TO FORCE WITHDRAWAL OF REBELS FROM WEYERHAEUSER CONCESSION IN LEBAK, SULTAN KUDARAT PROVINCE. GOVERNMENT FORCES THEN SECURED AREA WITH MINIMUM LOSSES. FIGHTING ENDED LAST WEEK EXCEPT FOR MOPPING UP OPERATIONS, AND ARMY ROUNDED UP FOR INTERROGATION IN AREA AS FAR SOUTH AS KIAMBA, 20 MILES DOWN COAST, 6,000 OF LOCAL POPULATION SUSPECTED OF BEING REBEL SUPPORTERS OR, IN SOME CASES, REBELS.

2. CAPTURED POPULATION OF 6,000 INCLUDED ONLY 450 MEN, SOME OF WHOM ARE REPORTEDLY BEING QUOTE DISPOSED OF UNQUOTE FOLLOWING INTERROGATION. DETAINEES GENERALLY ARE LOCAL RESIDENTS, ALTHOUGH THERE ARE A FEW STRANGERS. DETAINEES STATE THAT FIRST WEYERHAEUSER AMBUSH WAS BY REBELS BASED IN AREA, BUT THAT SECOND AMBUSH WAS CARRIED

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OUT BY REBEL TROOPS WITHDRAWING FROM UPI NEAR COTABATO CITY, WHERE REBELS SEIZED AND HELD THE TOWN FOR ONE WEEK. DETAINEES CLAIM THEY FORCED TO COOPERATE WITH REBELS FROM UPI DURING RECENT FIGHTING.

3. REBELS WERE EXTREMELY WELL ENTRENCHED, WITH LAND MINES AND ROW UPON ROW OF FOXHOLES TO PERMIT STAGED WITHDRAWAL. REBELS SEEMINGLY DID NOT KNOW HOW TO ACTIVATE LAND MINES, HOWEVER. OTHER THAN THOSE KILLED IN BOMBARDMENT, MOST

REBELS APPARENTLY WITHDREW SUCCESSFULLY.

4. WEYERHAEUSER HAS BEGUN QUOTE DUMPING UNQUOTE LOGS AGAIN IN PREPARATION FOR SHIP WHICH IT HOPES WILL PICK UP LOAD FROM LOG POND THIS WEEK. COMPANY HOPES NEXT WEEK TO GET INTO LOGGING AREAS TO INSPECT EQUIPMENT AND ROADS. MILITARY STILL HAS TWO BATTALIONS IN AREA.

SULLIVAN

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ACTION EA-10
INFO OCT-01 ISO-00 CIAE-00 DODE-00 PM-03 H-01 INR-05 L-02
NSAE-00 NSC-05 PA-01 RSC-01 PRS-01 SP-02 SS-15
USIA-06 OMB-01 AID-05 EB-04 COME-00 ACDA-05 SCCT-01
TRSE-00 OPR-01 PC-01 /071 W ----- 073917
R 220948Z OCT 74
FM AMEMBASSY MANILA TO SECSTATE WASHDC 7827
LIMITED OFFICIAL USE MANILA 12608
E O 11652: N/A
TAGS: EIND, PINR, RP
SUBJ: WEYERHAEUSER FEARS OF PRESS COVERAGE
REF: A) MANILA 12012; B) MANILA 10153

1. WEYERHAEUSER OFFICIALS ARE GREATLY CONCERNED BECAUSE AP CORRESPONDENT ARNOLD ZEITLIN APPEARED AT THEIR MILBUK CONCESSION AREA OCTOBER 21 IN COMPANY OF A PRIEST WHO, WEYERHAEUSER SAYS, HAS BEEN EYEWITNESS TO MILITARY EXECUTION OF PRISONERS. ZEITLIN ARRIVED ON A PUMP BOAT FROM GENERAL SANTOS CITY, WHICH HE WAS VISITING IN COURSE OF COVERING APPARENTLY DETERIORATING (ACCORDING WEYERHAEUSER) SITUATION IN GENERAL SANTOS PROVINCE.

2. PRIEST, WHO IS RESIDENT IN AREA, WAS WATCHING IN BOAT OFFSHORE AS MARINES LANDED IN OPERATION DESCRIBED REFTEL A. PRIEST REPORTEDLY OBSERVED MARINES ROUNDING UP AND SHOOTING PRISONERS. PRIEST APPARENTLY HAS ALSO SEEN OR HAS EVIDENCE OF SUBSEQUENT EXECUTIONS OF INTERROGATED PRISONERS, FOR WEYERHAEUSER OFFICIAL STATED REPEATEDLY THAT IF

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PAGE 02 MANILA 12608 221014Z

PRIEST TELLS ZEITLIN ALL HE KNOWS, ZEITLIN REALLY HAS A STORY. WEYERHAEUSER OFFICIALS STATE THAT PRIEST HAS JUST BEEN TO MANILA TO REPORT HAPPENINGS TO HIGHER MILITARY OFFICERS AND THAT PRIEST SEEMS MORE CONCERNED AT KILLINGS OF MUSLIMS THAN AT AMBUSHES OF CHRISTIANS BY MUSLIMS.

3. WEYERHAEUSER FEARS THAT BECAUSE THESE EVENTS HAVE OCCURRED IN PROXIMITY THEIR CONCESSION, WEYERHAEUSER WILL BE LINKED BY ZEITLIN TO KILLINGS AND WILL SUFFER ADVERSE PUBLICITY. EMBASSY REGARDS WEYERHAEUSER FEARS AS EXAGGERATED, AND AUGUST 22 ZEITLIN STORY MENTIONED REF B, WHICH WEYERHAEUSER REGARDS AS HORRIBLE

EXAMPLE, IS REASONABLY ACCURATE FACTUAL ACCOUNT OF FIRST AMBUSH THAT I DOES NOT REFLECT UNFOAVORABLY ON WEYERHAEUSER.

4. OCTOBER 22 ZEITLIN RETURNED TO GENERAL SANTOS AND TELEPHONED MANILA AP OFFICE TO SAY HE HOLDING STORY UNTIL HE COULD CHECK IT WITH MILITARY SOURCES. HE HAS FIGURE OF 300 PRISONERS KILLED.

5. WEYERHAEUSER ITSELF STILL NOT BACK IN OPERATION. IT HAD HOPED RESUME NOVEMBER 1, BUT AMBUSH IN LAST DAY OR TWO OF MOTHER AND TWO DAUGHTERS OUT BERRY PICKING FROM NEARBY BARRIO HAS CAUSED INDEFINITE POSTPONEMENT OF NOVEMBER 1 START-UP.

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ARTICLES FROM THE MORO KURIER¹

- CARNAGE IN THE MOSQUE by Sheilfa Alojamiento
- MALISBONG PACIFIED by S.B. Alojamiento

¹ The Moro Kurier published 2 articles in 1987 and 1988 which are among the earliest local resources to talk about the Palimbang Massacre. The photoscans provided were retrieved from the Archives of the Human Rights Victims' Claims Board.



Carnage in the Mosque

By: Sheilfa Alojamiento

From the Reports of Jack Catarata, Lando Esteban, Aga Salah and Lotlot Ventic

On December 19, 1986, two cause-oriented frenetics from Iligan, escorted by two Moro volunteers from the Muslim-Christian Services Foundation of General Santos City, dared the rough track to Palembang, Sultan Kudarat to reach by foot what media accounts have failed to scan. The disclosure that followed was both staggering and devastating. After the ten-day fact-finding mission, the two came back with bouts of fever and nocturnal attacks — gift from the lingering spirits of the slaughtered souls. The following is a story of the butchery as gathered from the testimonies of those who survived.

THIRTEEN YEARS is miles apart between past and present. But in Malisbong, Palembang, Sultan Kudarat, site of the grisly murder of a few hundred men, thirteen years does not spell such a distance. The sunken faces and the emaciated contours of life by the coast still mirror the ruthless blows that struck many years ago.

Friday. A couple of years after Martial Law was decreed. Exactly a year before, Misuari was astood the same shore. Gathering the men and declaring war against the fascist state. An hour before dark, the men were again gathered along the shore. Watching to take shape what looked like a big hull.

The ship came like an approaching portent driving the men to whistle a warning and the women to pack up and go about in panic. Two smaller boats

followed, carrying no lesser omen. All three anchored on the neighboring share at Kulong-kulong, the very place where Misuari stayed for six months last year and trained the men to join the MNLF. For the next three nights, nothing happened. The vessels just docked there, rather unobtrusive.

But that was the proverbial lull before a storm, and the villagers knew that. Tales from across the shore of killings and heavy fightings between the Ilagas and the Blackshirts had already reached them and rumors had been spreading that the soldiers were coming. They hoarded their goods and their children, fearful and prepared for the impending havoc to embark. On their decks along the seaside, the cast of a hundred men in fatigue uniform had a secure sleep, no less prepared and awaiting to be spewed out to the

shore to work ruin in the flimsy settlement.

Dawn saw the arrival of fourteen naval and speed boats loaded with firearms and an artillery of soldiers. The fleet was commanded by the then Chief-of-Staff General Fortunato Abat and backed by General Siongco and Colonel Villaron of the 19th Infantry Battalion of the Philippine Army. Colonel Nazareno of the 15th Infantry Battalion, Captain Payumo, 1st Lieutenant Gustilo along with other high-ranking officials of the martial rule were also there. The action was in full coordination with the then Commodore Romulo Espaldon of the Southern Command. The Marines, the Air Force, the Philippine Constabulary, practically the entire machinery of the Armed Forces of the Philippines was in full gear. Even the local police and the CHDF from the

Scanned image taken from the article by Alojamiento, Sheilfa (1987), Carnage in the Mosque, The Moro Kurier.

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municipalities of Kianba and Maitum in the neighboring province of South Cotabato were mobilized and notably, with the special participation of the famed Ilagas.

The scene of the siege encompassed the area stretching along the bay and extending to the adjacent villages on the plains. Malisbong, Pinol, Kran, Kabuling, Lungitan, ang Kulong-kulong. Libua, Baliango, Kulubi, Maguia, Bakong, and Kolon. None of the Muslim-populated communities was spared.

The first blast dropped at Malisbong at around four in the morning, signalling the start of the bombardment. The next bomb was dropped at Kran at six shaking the entire village. By this time, government troops had deployed around the municipality, unfurling the reign of terror. In Baliango and Sinangkalan, a fight was put up with the Ilagas frontlining the invasion, reinforced by military men. As firing intensified, civilians scampered for safety. Those who escaped the roving eyes of the attackers made it to the bush and up to the mountains with the rebels. But the rest were hapless – and unarmed. Caught in the clutches of a fascist order so indiscriminate in its foray.

Young and old were pulled out from their hidingplace and houses were set on fire. Every able-bodied male was summoned to the mosque in Malisbong, the biggest along the coastal communities in Sultan Kudarat. Barangay leaders and respected members of the community were ordered to tell their men to follow – for their own good. They were after the rebels, the officers declared, and the civilians should cooperate. Anybody seen bringing food to the mountain will be shot.

Women and children were separated from the males as they were to be carried by naval boats to some other place of disposal. In Kran, Governor Siongco descended from an aircraft and hollered at the assembled men. "Putang-ina kayong lahat!" He ordered them all to raise their hands, kicking from side to side, and had them herded to the mosque in Malisbong.

The first day inside the prayerhouse was not as terrible. Food were distributed and the officers and soldiers treated the men as if they were their proteges. Those who tried to stay outside and hid were later convinced by their elders that all was well in the mosque and thus, decided to follow. On the other hand, those who were apprehended were hogtied and shot. Not even the datus were exempted.

All over the town, women and chil-

dren scattered, like a flock assailed by hungry beasts. They cried and screamed as soldiers dragged and pushed them around. They shall be carried to Libua, a village scores of miles away. Above them, a helicopter hovered, dropping leaflets like confetti from heaven. "We came here for peace, not for war", read the message from the High Command of the AFP. Tell it to the Marines, the same Martial Law babies would have blurted out today.

With the passing of days, tension grew inside the mosque. By now, the number of men had already swelled to a thousand and food were scanty. The soldiers started to take the names of the trapped men as the elimination rounds were about to begin.

But Captain Payumo radioed in from his post in another barrio. Not everyone could be killed, came the instruction. They had no evidence against their captives and as a matter of course, an investigation should be made first. That spared them for a while.

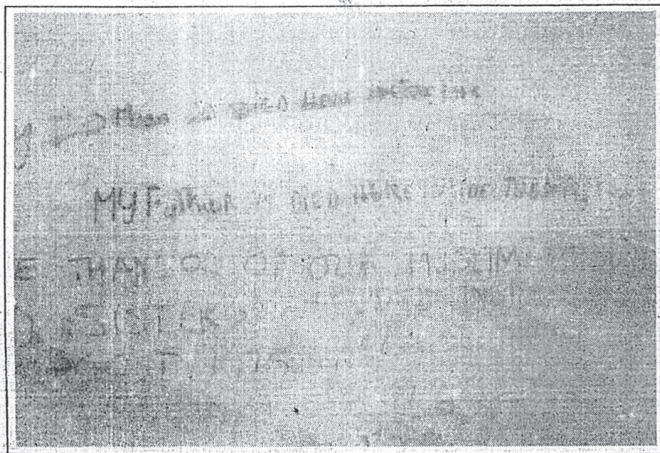
Chaos and confusion now governed the state of things. A certain Tato Sapal, a Sangguniang Bayan official, along with two others, ventured to the shore in the hope of pacifying the encroaching armies. A spray of bullets later pacified them. In Baliango and Sinangkalan, the fight between the MNLF and government troopers still held out, lasting for days until the former withdrew to nearby mountains. Wives who tried to bring in food to the starved prisoners were shoved back by soldiers. Women were grouped according to their barangays, so were the men inside the mosque. What used to be a prayerhouse had now turned into a but-

cher's quarter. Even the Koran had only served as toilet paper for the soldiers. The men still prayed, and despaired. For the inevitability of the hour hang like hammer above their heads.

Then came the day they feared most. At around eight o'clock in the morning, soldiers got in and picked some forty men from among them. To be investigated, they said. Those who spoke Tagalog were among the first to be drawn out. As soon as they reached the door, their hands were already tied. Minutes later, shots would ring out like hellfire. The forty men did not return.

The same thing happened in the days that followed. The soldiers would pull out twenty, twenty-five, thirty, thirty-five. They did that every eight o'clock – to start their day, and at three o'clock in the afternoon – to complete it. All sorts of alibis were made up, more to coach rather than convince them. To be investigated, to get food, to fetch water, all except to get a free ticket to damnation. Women who were washing their clothes on the shore at a distance just saw their men being dragged and made to swim the waters, then shot at as soon as they were far enough. Hadja Sittie Saadia's own husband was fired at while she looked from the other side of the bay at Kran. Others were made to dig the sand, then shot and buried right there and then. (In August the following year, a strong wave struck the shore and revealed bones and skulls dumped some two feet below the ground. The people had them buried beside the mosque.)

Turn to next page



memories written on the wall

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The scene of the siege encompassed the area stretching along the bay and extending to the adjacent villages on the plains. Malisbong, Pinol, Kran, Kabuling, Lungitan, ang Kulong-kulong, Libua, Baliango, Kulubi, Maguia, Bakong and Kolon. None of the Muslim-populated communities was spared.

The first blast dropped at Malisbong at around four in the morning, signaling the start of the bombardment. The next bomb was dropped at Kran at six shaking the entire village. By this time, government troops had deployed around the municipality, unfurling the reign of terror. In Baliango and Sinangkalan, a fight was put up with the Ilagas frontlining the invasion, reinforced by military men. As firing intensified, civilians scampered for safety. Those who escaped the roving eyes of the attackers made it to the bush and up to the mountains with the rebels. But the rest were hapless – and unarmed. Caught in the clutches of a fascist order so indiscriminate in its foray.

Young and old were pulled out from their hidingplace and houses were set on fire. Every able-bodied male was summoned to the mosque in Malisbong, the biggest along the coastal communities in Sultan Kudarat. Barangay leaders and respected members of the community were ordered to tell their men to follow - for their own good. They were after the rebels, the officers declared, and the civilians should cooperate. Anybody seen bringing food to the mountain will be shot.

Women and children were separated from the males as they were to be carried by naval boats to some other place of disposal. In Kran, Governor Siongco descended from an aircraft and hollered at the assembled men. "Putang-ina kayong lahat!" He ordered them all to raise their hands, kicking from side to side, and had them herded to the mosque in Malisbong.

The first day inside the prayer house was not as terrible. Food were distributed and the officers and soldiers treated the men as if they were their protegees. Those who tried to stay outside and hid were later convinced by their elders that all was well in the mosque and thus, decided to follow. On the other hand, those who were apprehended were hogtied and shot. Not even the datus were exempted.

All over the town, women and children scattered, like a flock assailed by hungry beasts. They cried and screamed as soldiers dragged and pushed them around. They shall be carried to Libua, a village scores of miles away. Above them, a helicopter hovered, dropping leaflets like confetti from heaven. "We came here for peace, not for war", read the message from the High Command of the AFP. Tell it to the Marines, the same Martial Law babies would have blurted out today.

With the passing of days, tension grew inside the mosque. By now, the number of men had already swelled to a thousand and food were scanty. The soldiers started to take the names of the trapped men as the elimination rounds were about to begin.

But Captain Payumo radioed in from his post in another barrio. Not everyone could be killed, came the instruction. They had no evidence against their captives and as a matter of course, an investigation should be made first. That spared them for a while.

Chaos and confusion now governed the state of things. A certain Tato Sapal, a Sangguniang Bayan official, along with two others, ventured to the shore in the hope of pacifying the encroaching armies. A spray of bullets later pacified them. In Baliango and Sinangkalan, the fight between the MNLF and government

troopers still held out, lasting for days until the former withdrew to nearby mountains. Wives who tried to bring in food to the starved prisoners were shoved back by soldiers. Women were grouped according to their barangays, so were the men inside the mosque. What used to be a prayerhouse had now turned into a butcher's quarter. Even the Koran had only served as toilet paper for the soldiers. The men still prayed, and despaired. For the inevitability of the hour hang like hammer above their heads.

Then came the day they feared most. At around eight o'clock in the morning, soldiers got in and picked some forty men from among them. To be investigated, they said. Those who spoke Tagalog were among the first to be drawn out. As soon as they reached the door, their hands were already tied. Minutes later, shots would ring out like hellfire. The forty men did not return.

The same thing happened in the days that followed. The soldiers would pull out twenty, twenty-five, thirty, thirty-five. They did that every eight o'clock - to start their day, and at three o'clock in the afternoon - to complete it. All sorts of alibis were made up, more to coach rather than convince them. To be investigated, to get food, to fetch water, all except to get a free ticket to damnation. Women who were washing their clothes on the shore at a distance just saw their men being dragged and made to swim the waters, then shot at as soon as they were far enough. Hadja Sittie Saadia's own husband was fired at while she looked from the other side of the bay at Kran. Others were made to dig the sand, then shot and buried right there and then. (In August the following year, a strong wave struck the shore and revealed bones and skulls dumped some two feet below the ground. The people had them buried beside the mosque.)

The carnage also coincided with the month of Ramdhan and in the eleven days of incarceration, the men were starved for nine consecutive days, allowed only to drink water or, if it crossed their mind, the soldiers would give away some boiled camote or copras yielded by coconut trees outside. To each a slice, and no one should ask for more.

On the twelfth day, the town mayor of Palembang came and told the men to get ready as they shall be freed soon. A firetruck was summoned and they were all washed — like hogs arisen from their dung. They were to be brought to Baliango, according to Captain Payumo, lest no one will be left alive among them. By then their number had been reduced to half their original size. Two vehicles arrived and they were carried away from the place. Only 188 men were however contained by the two trucks which ordinarily would have accommodated only around fifty persons each. Ismael Piang was among those who were able to leave. They were carried to Baliango, he said, and stayed there to wait for their remaining companions. Only one of the trucks however returned, empty, and when Captain Payumo asked for the others, the driver simply said "naubos na" (They're all done.) It was later confirmed that save for the seventy men retrieved by Mayor Hadji Dros, mostly his relatives, the rest which numbered around 200 were massacred in a sweep. Narding, a Christian married to a Muslim, was himself included along with ten imams (Muslim priests).

The women's ordeal was just as terrifying. From Kran and Malisbong, the naval boat hauled them to wherever,

they couldn't tell. For they knew that at that moment, they did not hold the rudder of their destiny. There were some three thousands of them, including children. They sailed the whole day, scorching their throats and their heads from extreme heat and suffocation as they overcrowded the decks. There was no food and no water and the children's soles peeled off due to the oppressive flooring they were stepping on. They were divided. Half were to get off at Kulong-kulong, and the other half were to be delivered to Libua. They shall stay there and wait, according to the officers who brought them, until further instructions arrive. They first reached Kulong-kulong.

As soon as they touched the ground, soldiers surrounded them and picked every woman they wanted. Acts of resistance were immediately crushed with blows and mothers gripped hard their daughters — only to be thrown aside by stronger hands or worse, automatically fired at. Such was the fate of Ineng Datumanguda who tried to fight tooth and nail. At one instance, a soldier fired his machine gun into the air to silence the frantic women. Another girl, after she was raped, killed herself.

In Libua, the women suffered no less. Some of them were taken as wives or prostitutes. Soldiers had them imprisoned in their rooms and abused and harassed them as they pleased. There was one woman, a 24-year sister of an MNLF commander named Neneng Zainal. She resisted by stabbing with a knife the soldier who tried to molest her. A bullet finished her off.

Starvation brought heavy toll on children. Everyday, the women dug graves

for their dead. From Kulong-kulong to Libua, they buried around ten children a day and at one time, they had twenty. Most of the women were also widowed by then.

Rescue came a month later when people from neighboring towns were finally allowed to visit. This was also the time when the women were further divided and furthermore scattered. Some of them were taken by their friends, others remained where they were, and a few returned to their homes. The men in Baliango were just as lost, unable to find their wives and children. Most of them had later become dependents of the datus who saved them, tending and cultivating the latter's farm. Since that time too, the women had become men. With half of their population annihilated, they learned to plow the field.

In Malisbong, the mosque had turned into a complete defamation. The carpets and the draperies — then rare from Saudi — the wall clock, the sound system, even the marmol not yet installed, were all taken by the military. Hands of men left their bloody mark on the wall where a memory is now etched: "My father is died here inside the mosque. . ." Houses were looted and everything of value was taken as booty. Around the mosque and the coast, pants, skulls and bones were unearthed from shallow graves. The entire place was a field of doom.

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pay taxes. They then offered them tax exemption until 1983. From 1974 to 1976, the military took charge of the copra plantation. With the signing of the Tripoli Agreement, the battalions gave up the crop and left. But Military detachments were set up in some of the barangays.

The firing then stopped and a dead silence settled around Malisbong. Hardly a man was left and many of the women were tossed away from the shore, abducted by the withdrawing soldiers. From a population of three thousands, their number was reduced to a scanty hundreds (though repopulated much later with evacuees from other places) and the miasma of disease brought about by rotten flesh in shallow earth hangs still in the air, now and then spreading an epidemic that further dilutes them. The troops of soldiers did leave, but not without leaving their claws behind. Not without sowing the seed of hatred that continues to bear fruits to this day. The destruction wrought in the town was beyond repair. Beyond rehabilitation. It was a destruction of a people, a decimation of their life.

Today, thirteen years after, the Malisbong Mosque still stands. Stains of blood still blot its walls and the stink of the carnage still fill the hall. Not even a rain of promises nor a dozen of reforms in the government had succeeded in washing away the filth.

Today, Palembang still thrives. The coconut plantation still serves the markets and the logging concessions continue to enrich the Hofers. The sea where corpses used to float still yields fish, sustaining the coastal people who survived many a storm. And the bulldozed bodies that were washed out by the wave from below the sand were now buried in the graveyard. But the sunken faces and the emaciated contours of the men and women are still pleading, asking, demanding for justice long denied them.

أرادة الشعوب لا تقهر

**People's Will
Cannot be
defeated**

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MALISBONG PACIFIED

By S.B. Alojamiento

WE CAME HERE FOR PEACE, NOT FOR WAR!", read a message printed in a leaflet dropped from a helicopter above. That was in September 1974, at the height of Marcos's pacification campaigns in the South. Of course, we know the consequence of that pronouncement as we all know that what came next were bombs and cannons so that when helicopters, naval boats, armor trucks and air force jets left the village some three months later, Malisbong was pacified. At the close of the AFP's search-and-destroy operation around the town, more than one thousand bodies were counted dead, buried or missing.

The statistic includes those killed in other coastal barangays of Palimbang, Sultan Kudarat, combatants and non-combatants but around 678 persons were butchered at the site of the Malisbong Mosque. According to ex-MNLF Commander now Municipal Mayor Samroud Al Habshie, only twenty percent of those murdered were MNLF members.

That was fourteen years ago and there are no hollow grounds now to evidence what bombardment took place — except that structure still standing in the center of the barangay, with its holed walls, broken roof, and a fallen pillar inside.

To this time the townfolk are still talking about ghostly cries from the hall especially at night but that sounds like superstition because at daytime the place could

well serve as storage facility for the farmers' copras. That afternoon when we stepped in to inspect, dyed pandan leaves were scattered on the floor, an indication that some women weaved their mats there.

Whatever took place, Malisbong at a glance is no strange place for a countryside stalker. It is very typical of a depressed Moro community, with its thatched roofs and barefooted kids, with bettles-chewing adults and rowdy-looking out-of-school youths.

Perhaps one carry-over of that war in the seventies are those rifles which men still hang across their shoulders. As before, they are still armed, but all other economic activities—the copras, the rice farm and corn field, fishing and wood gathering — have been resumed. As we were conversing with some of the men that day, the women were comfortable in their houses, pounding rice for the next meal, washing clothes by the well, or just nitpicking at the door. Most of them folks are not inclined to go over that part of their past. "Kapag naaalala namin iyong nangyari, parang gusto naming pumatay!" They would rather forget it.

Hadji Hamsa Takbil was among those who refused to rescan his memory. He was busy in his warehouse when we came to see him. He has grown tired talking and talking about it, he told us, when nothing happens anyway. He had a point

there, and we didn't argue. To me too, I was quite sure that the most I could offer him is a badly written story. "There was a time", he said, "when I made to recount it over and over, I know, there were these Arab journalists and how they made me stay up for consecutive nights just recollecting happened! Hah, I was so tired! They help was coming, they said they'll help the mosque reconstructed. But you know what happened? Nothing!", he raised his hands in exasperation and I thought was also shooing us away.

We learned from his son that it was actually not the Arabs' fault. "Actually, there have been lots of help poured in here, especially from those Arab states, from Muslim countries. But they just don't delivered. Those in the position failed all." He shook his head, imitating his father's resigned gestures, "There's nothing else you can do."

"You don't protest?"

"There's just nothing you can do. They have the power, you don't. I hate to speak up . . . It's not that easy."

"I thought you have an organization here?"

"That's another problem. They use of the name of our organizations to solicit funds." "I tell you, it's not easy!"

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Scanned image taken from the article by Alojamiento, Sheilfa (v.3 no.3 April – June 1988), Malisbong Pacified, The Moro Kurier.

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his business from his tracts of land, with the lootings and destruction that ensued from the 1974 military operations and the subsequent take-over by military officers over the copra plantations, the hadji was greatly dispossessed. He has been just recently recovering his losses from the smash-up and right now, he is reconstructing his *bodega* — a rice mill cum storage facility — and repiling stocks of rice. He collects a few hundred of sacks of copra and coffee from his plantation every harvest.

Unlike Hadji Hamsa, Hadji Abdul Gani Datukaka, 58, with three wives and eight children, never got to recover his livelihood again. Before the massacre, he owned three stores, one in Kulong-kulong, one in Kulobe, and another here in Sinumbalian, all of which were burned down during the pillage. His big house in Kulobe was also looted and razed down. The fifty sacks of rice which he retailed in his store, his three carabaos, and sewing machine were all lost to the marauders. "Everything was taken away. Our *pusaka* (antics), fifty pieces all in all, the malongs, jewelries, chinawares, our *apo's* (great grandparents) heirlooms . . .", his face frailed like a breaking jar. "All that was left to us were the clothes we wore in our bodies!"

He has retained his ten hectare land as the soldiers can't take them home with them, though when they lorded over until 1975, "we literally scraped the ground for rootcrops". They became tenants in the land that they owned and had to sell their copras to their captors at thirty centavos per kilo. "We just survived on cassava and *saging* (banana). We did all the hard work. They (soldiers) feasted on our sweat."

Not yet so detached from his past calamity, he remembers quite well the events.

"Civilians were harassed. Soldiers herded them to the mosque in Malisbong. The women were dragged around and brought to the naval boats. The men were massacred . . . they shelled the place . . . to wipe out the rebels, they said. The firing was continuous and stores and houses were set on fire . . . It was terrible, all the women were screaming . . ."

Hadji Abdul Gani only managed to survive. As soon as the first explosion was heard, he right away fled to the hills along with his (first) wife and children, abandoning all else just to secure his family's and his own life. "When we came down several days later, nothing was left of my properties." They joined the over a hundred families in the mountains under

the protection of the (MNLF) rebels, sharing among themselves what little food they had. "We were starved. Those who went down to get food were shot when found." Each day they had to grapple with death.

The children suffered most. They themselves had to battle with the miserable conditions in the jungle. The mosquitoes, the difficult terrain, the hunger. There were those who got sick and died in the course of the march. They were in hiding and they had to be mobile as bombings continued for days. There were times when they could not even make fire to cook food for fear that the enemies might spot them, or when they had to gag the infants if they started to cry.

It was war. And they were the vulnerable, the hunted.

They were not totally helpless, too. Some of their men (MNLF fighters) sometimes managed to sneak some stuff to their camp. And that's the time when they were strongest. That was the time when they felt the enemy can not just defeat them.

But many died. Some were shot while climbing coconut or while digging cassava. Good, too, if the soldiers bury them. Many were just left to rot.

All this they endured, while their enemies reveled. Everything that they lost — their sacks of rice, canned goods, their carabaos, the jewelries, their women — the soldiers took.

In other areas, some of their fighters were able to put up defenses and inflicted quite a number of casualties among enemy ranks. But the heaviest toll was theirs.

Datukaka was himself a party to those who took to the hills to defend whatever was left of their life and land. The unbearable circumstances gave him no choice. After all, everybody was dying without a chance to resist.

As history tells it, the superior strength of the AFP overpowered the people's forces. When the pacification campaign was almost completed in Palimbang in 1975, Datukaka and the other survivors had to settle back to life by the coast, rebuilding their houses, piecing up broken hopes, burying their dead, though maybe, not the memories.

But the defeat of the people was not brought to them by account alone of their inferior military — or political — strength. As in any war, there were collaborators. Men who gave too little to others in order to preserve themselves. Or if we are to be a bit more exaggera-

ting, men who make money out of the wholesale destruction of others.

To Palimbang Mayor Camarudzman Al Habshie, (Samroud to his constituents) it was all the fault of the previous municipal administrator, the former mayor Hadji Druz Ali who he said ruled in a mini-Marcos fashion. In his letter to the Provincial Governor of Sultan Kudarat, dated 10 February 1982, as Commanding Officer of the Military Affairs of the Sultan Kudarat Revolutionary Committee (SKRC), he also stated that the ex-mayor "uses military power for his personal aggrandizement . . . exploits and controls the economy of the community, and monopolizes the political power in the area . . .". He further expressed that "it is the MNLF's primordial motive to totally eradicate all these malnoxious events, to serve the oppressed and even eliminate the oppressors".

Fortunately, the ex-mayor was "eliminated" from power four years later not so much by the MNLF but by the "take-over" of people power in Malacanang that effected in the months that followed a change of guards down to the municipal level. Mayor Al Habshie himself took over only recently. He replaced Cory's replacement (appointed OIC) when he was elected in the February 2 local polls.

He came down from the hills because the people asked for him, he said. They had enough of corrupt practices and they needed somebody like him to bail them out of their hopeless state. A typical public servant, his utmost concern is the betterment of his town and the living condition of his people, ideals which he didn't leave behind in the hills when he surrendered in 1982. With the third class municipality's meagre resources, he is presently working for the repair and rehabilitation of the infrastructural debris which the previous mercenary engineers had wrought. The effort at R & R (relief and rehab) is probably best manifested by the ongoing carpentry work when we came to the Municipal Office Building, to see him.

Temporarily, the municipal employees of Palimbang occupy a poorly equipped and abundantly dusted hall a few blocks from the main location, making do with unrepaired typewriters and old charts and tables.

One clerk who can't seem to hide her irritation at our intrusion did not even talk to us as she took back one of the two more useful typewriters lent to us by the

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his business from his tracts of land with the lootings and destruction that ensued from the 1974 military operations and the subsequent take-over by military officers over the copra plantations, the hadji was greatly dispossessed. He has been' just recently recovering his losses from the smash-up and right now, he is reconstructing his bodega — a rice mill cum storage facility — and repiling stocks of rice. He collects a few hundred of sacks of copra and coffee from his plantation every harvest.

Unlike Hadji Hamsa, Hadji Abdul Gani Datukaka, 58, with three wives and eight children, never got to recover his livelihood again. Before the massacre, he owned three stores, one in Kulong- kulong, one in Kulobe, and another here in Sinumbalian, all of which were burned down during the pillage. His big house in Kolube -was also, looted and razed down. The fifty sacks of rice which he retailed in his store, his three carabaos, and sewing machine were all lost to the marauders. "Everything was taken away. Our pusaka (antics), fifty pieces all in all, the inalongs, jewelries, cliinawares, our apo's (great grandparents) heirlooms..." his face frailed like a breaking jar. "All that was left to us were the clothes we wore in our bodies!"

He has retained his ten hectare land as the soldiers can't take them home with them, though when they lorded over until 1975, "we literally scraped the ground for rootcrops." They became tenants in the land that they owned and had to sell their copras to their captors at thirty centavos per kilo. "We just survived on cassava and saging (banana). We did all the hard work. They (soldiers) feasted on our sweat."

Not yet so detached from his past calamity, he remembers quite well the events.

"Civilians were harassed. Soldiers herded them to the mosque in Malisbong. The women were dragged around and brought to the naval boats. The men were massacred . . . they shelled the place . . . to wipe out tlrq rebels, they said. The firing was continuous and stores and houses were set on fire ... It was terrible, all the women were screaming .. "

Hadji Abdul Gani only managed to survive. As soon as the first explosion was heard, he right away fled to the hills along with his (first) wife and children, abandoning all else just to secure his family's and his own life. "When we came down several days later, nothing was left of my properties." They joined the over a hundred families in the mountains under the protection of the (MNLF) rebels, sharing among themselves what little food they had. "We were starved. Those who went down to get food were shot when found." Each day they had to grapple with death.

The children suffered most. They themselves had to battle with the miserable conditions in the jungle. The mosquitoes, the difficult terrain, tire hunger. There were those who got sick and died in the course of the march. They were in hiding and they had to be mobile as bombings continued for days. There were, times when they could not even make fire to cook food for fear that the enemies might spot them, or when they had to gag thee infants if they started to cry.

It was war. And they were the vulnerable, the hunted.

They were not totally helpless, too. Some of their men (MNLF fighters) sometimes managed to sneak some stuff to their camp. And that's the time when they were strongest. That was the time when they felt the enemy cannot just defeat them.

But many died. Some were shot while climbing coconut or while digging cassava. Good, too, if the soldiers bury them. Many were just left to rot.

All this they endured, while their enemies reveled. Everything that they lost -their sacks of rice, canned goods, their carabaos, the jewelries, their women -the soldiers took.

In other areas, some of their fighters were able to put up defenses and inflicted quite a number of casualties among enemy ranks. But the heaviest toll was theirs.

Datukaka was himself a party to those who took to the hills to defend whatever was left of their life and land. The unbearable circumstances gave him no choice. After all, everybody was dying without a chance to resist.

As history tells it, the superior strength of the AFP overpowered the people's forces. When the pacification campaign was almost completed in Palimbang in 1975, Datukaka and the other survivors had to settle back to life by the coast, rebuilding their houses, piecing up broken hopes, burying their dead, though maybe, not the memories.

But the defeat of the people was not brought to them by account alone of their inferior military — or political - strength. As in any war, there were collaborators. Men who gave too little to others in order to preserve themselves. Or if we are to be a bit more exaggerating, men who make money out of the wholesale destruction of others.

To Palimbang Mayor Camarudzaman Al Habshie, (Samroud to his constituents) it was all the fault of the previous municipal administrator, the former mayor Hadji Druz Ali who he said ruled in a mini-Marcos fashion. In his letter to the Provincial Governor of Sultan Kudarat, dated 10 February 1982, as Commanding Officer of the Military, Affairs of the Sultan Kudarat Revolutionary Committee (SKRC), he also stated that file ex-mayor "uses military power for his personal aggrandizement . . . exploits and controls the economy of the community, and monopolizes the political power in the area..." He further expressed that "it is the MNLF's primordial motive to totally eradicate all these malnoxious events, to serve the oppressed and even eliminate the oppressors"

Fortunately, the ex-mayor was "eliminated" from power four years later not so much by the MNLF but by the "takeover" of people power in Malacanang that effected in the months that followed a change of guards down to the municipal level. Mayor Al Habshie himself took over only recently. He replaced Cory's replacement (appointed OIC) when he was elected in the February 2 local polls.

He came down from the hills because file people asked for him, he said. They had enough of corrupt practices and they needed somebody like him to bail them out of their hopeless state. A typical public servant, his utmost concern is the betterment of his town and the living condition of his people, ideals which he didn't leave behind in the hills when he surrendered in 1982. With the third class municipality's meagre resources, he is presently working for the repair and rehabilitation of the infrastructural debris which file previous mercenary engineers had wrought. The effort at R & R (relief and rehab) is probably best manifested by the ongoing carpentry work when we came to the Municipal Office Building/ .to see him.

Temporarily, the municipal employees of Palimbang occupy a poorly equipped and abundantly dusted hall a few blocks from file main location, making do with unrepaired typewriters and old charts and tables.

One clerk who can't seem to hide her irritation at our intrusion did not even talk to us as she took back one of the two more useful typewriters lent to us by the

mayor's niece to retype the documents showing the list of 739 names of victims, and other letters of petitioned protest which the mayor generously showed us. No electrical power there yet. So no copier except a bundle of carbon papers.

It is ironic that while the Mayor works under the structure of the Government, he does not trust the government much. Though it could also be said that his being there' puts him in authority not to believe some of the things that the government is doing including what it makes him do; As they say, he is an insider.

"If you were from the government, I would not entertain you."

His records show that he was among those foreign-trained who joined the MNLF in the early seventies as a reaction to the intolerable situation of the time when people were being mercilessly butchered just to satisfy the selfish interests of those in power. It has always been his desire to serve his people, and he could not do that under Druz Ali's rule, so he fought with the MNLF, he said. It was the only option he had, as it is only by joining the "cause" that his desire to be "of service to the masses" could be fulfilled.

In 1979, when internal problems beset their ranks causing demoralization among the fighters, he decided to "get out from the hills". With the issuance of a presidential order by Marcos allowing MNLF field commanders and members to participate in government affairs, he surrendered in April 1. On April 11, however, while in Davao, he was apprehended by elements of the AFP and thereafter put into a "dungeon". He was severely tortured and inhumanly treated. He was released only almost a year after, in February 25, 1980, with the "help" of then General Pedro Zafra. Disillusioned and indignant over such treatment, he again decided to cast his lot with his comrades in the hills.

Again, in 1982, when Franklin Tanedo of the MSSD invited him to come down to the fold of law to have dialogue with him, he took chances. Thus not long after, he relinquished his arms to the government together with a few hundred men and his sub-commanders, some of whom now serve as his security guards. In his 10 December 1982 letter to then Minister of Muslim Affairs Romulo Espaldon, he stated among other demands the following as requisites for his surrender: complete amnesty; an audience with the President; creation of a fact-finding committee to investigate the anomalies committed by Druz Ali and cohorts in the municipality; pull-out of the 39th IB PA from the municipality; scholarship grants to 550 deserving Muslim students; logging concession in the provinces of Sultan Kudarat and South Cotabato; rehabilitation and compensation to the families of victims of the Malisbong Massacre; direct participation to the affairs of the national government thru appointment to the regional assembly or to the executive committee; license to import and export natural products; and immediate release of P 3-M for the immediate rehab of the re-joiners.

A few of these demands, it seems, have been delivered though in a staggered manner. To date, the mayor now somehow manages to share the forest with other businessmen, politicians, and field commanders in the province.

So far, so good. The pacification campaign seems to have well succeeded.

Efforts for recompensation for the destruction done to Malisbong have never been lacking. Nur Misuari in his speeches and appeals to the conferences of Islamic Countries and international congresses

MALISBONG ...

(From page 3)

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Efforts for recompensation for the destruction done to Malisbong have never been lacking. Nur Misuari in his speeches and appeals to the conferences of Islamic Countries and international congresses never failed to mention the genocide in the South.

Local MNLF commanders and surrenderees — Mayor Al Habshie included — always demanded for justice for the 1974 massacre as one precondition to their laying down of arms. Philippine mediamen and foreign journalists had come and gone, the MSSD and the many other government social welfare agencies have offered help — and promises — and yet to this time, no sign of recovery, at least among the marginalized sectors and the most hardly hit by the catastrophe, has surfaced.

They have not stopped hoping though. Kumander Maestro, so-called because he was a teacher before he joined the Moro Islamic Liberation Front Rajah Buayan Revolutionary Committee, did try to appeal to the late ex-senator Jose W. Diokno. His pleas, however, never got to reach the bedside of the then ailing PCHR Chairman. He died, it seems, along with human rights.

Maestro's recollection of the events is

clear.

"Sometime in September 1974, a massive operation of the AFP, under the former AFP Chief-of-Staff General Fortunato Abat, was launched. Former Southern Command head Commodore Espaldon was also here along with other high commanding officers like Colonel Villaron and General Siongco. The Marines, the Philippine Air Force, and different infantry battalions of the Armed Forces took turns. The local police and the CHDF from the neighboring municipality of Maitum and Kiamba were also here." It was an invasion of sorts, a credible war scene. A large-scale battle, except that the guns were pointed to unarmed civilians.

"Twelve naval boats bombed the communities. They dropped leaflets

saying "we came here not for war but for peace!" They, called for our municipal officials and the different barangay captains and datus. Later, these officials, some of them were our relatives, convinced the people to go to Malisbong Mosque. When the people did, they were surrounded. They were not given food for eleven days, and that was the month of Ramadhan, the sacred month for Muslims. Then they started to pick them up, one by one, brought them outside, made them dig holes on the ground and were shot thereafter. General Abat and Espaldon were here. They were responsible for the killings of our people."

Kumander Maestro was in the mountains with his military men when the military struck. They were on the defensive, on the run.



MPRCI photofile

MORO KURIER/9

Scanned image taken from the article by Alojamiento, Sheilfa (v.3 no.3 April - June 1988), Malisbong Pacified, The Moro Kurier.

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"We actually lost more than 700 lives in the massacre. The victims were innocent people. But they were made the scapegoat! Almost all my relatives were killed and tortured. My late father who was the community's datu was taken by men of General Abat. He was 60 years old. My 50-year-old mother was raped and shot inside our house by about thirty men under Captain de la Cruz."

The testimonies are endless. And though life has since taken its course, the hurt is still there. As one angry youth burst, "Each time we recall it, we have the urge to kill!"

Malisbong today, depressed as it is, has a stolid silence around its borders. The area is balliwick of the MILF. The Regional Dawah Council has been initiating socio-economic projects to uplift the people's condition. Kumander Maestro himself works and oversees the Bayang Farmers Cooperative, a humble community effort among the poorer section of the barangay. The Malisbong Task Force Massacre (MATAFOMA), an organization of orphans and relatives of the victims, supposed to look after their recompensa-

tion, has been quiet now. Some of its leaders are now abroad, in Saudi Arabia or any other country in the Middle East, probably, to recover there what they lost here. Others remained in the farm, others work as security guards still others, like Kumander Maestro, are "serving the Bangsamoro revolution". The MILF commander has almost become a symbol of dependability — and dependency — among his constituents. "If they have any problem, they come to me. I help them settle their problems, including the personal ones. If they come to ask for money to buy medicine, or for their fare, I help them. I am even sending kids to school. They have no parents. If I don't look after them, they'll be helpless."

The military front is somewhat hushed. Likewise, there are no clashes between them and the MNLF with whom they share territorial boundaries. Before when the latter entered into negotiations with the Cory government and they were left out in the cold, their relationship had been strained. But now that the talks had collapsed and the government proved to be their common bane, the two groups

had resumed their peaceful coexistence.

No major offensive or counter-offensive either against the AFP troops. But they always swear they are ready for war anytime. Just recently, one of the men of Congressman Antonino, a big logger in the province died in a clash with an MILF man. Military operation reportedly followed.

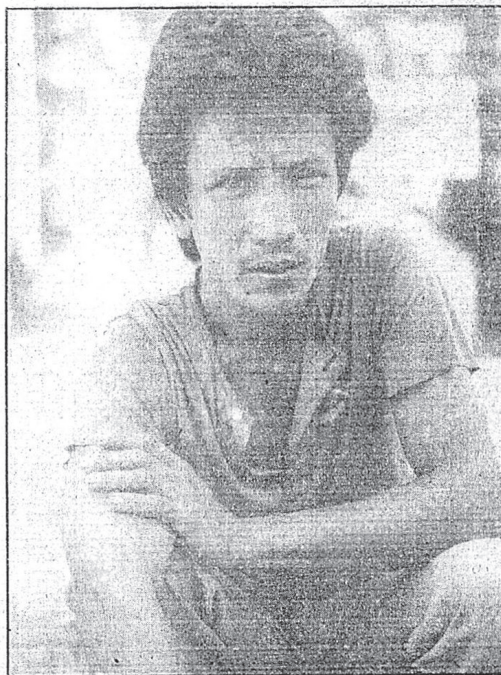
The farmers and the fishermen, still indigent as they are, still get on with their daily rituals. They live in relative peace now, in the sense that there are no bombings now, no food blockade yet, no naval boats, no large-scale massacres. Seemingly totally reconciled and resigned to their hapless lot, they work their farm and row their bancas daily — uncomplaining, in fact almost contented for every little amount of food they could scrape. And maybe, relatively at peace, because, just in case another calamity from the fascist forces comes their way, the MILF and the MNLF still have their arms to fire in their defense.

There is, nothing too great a disaster that these lowly folks could not bear, after all.

▼ "everything was taken away . . ."



MPRCI photofile



MPRCI photofile

▲ "they killed my mother, and my father . . ."

10/MORO KURIER

Scanned image taken from the article by Alojamiento, Sheilfa (v.3 no.3 April – June 1988), Malisbong Pacified, The Moro Kurier.

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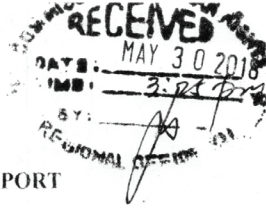
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7-MAN COMMITTEE'S FINDINGS AND REPORT¹

¹ The following text copied from a copy of the 7-Man Committee Fact-Finding Report produced by the Municipality of Palimbang last September 2010 received by the Commission on Human Rights on May 30, 2018 and transmitted to the HRVVMC for research purposes.

Republic of the Philippines
Province of Sultan Kudarat
Municipality of Palimbang



7-MAN COMMITTEES' FINDINGS AND REPORT

The 7-Man Committee on Identification and Assistance organized by the municipal government of Palimbang, Sultan Kudarat under Resolution No. 31-A'08 mandated to report and submit to the Commission on Human Rights and Department of Justice, Manila and to all concerned government agencies the following findings together with the Master List of the names of the victims, name of military officers and local officials who were identified having knowledge, participation and responsibility to the commission of the 1974 MALISBONG MOSQUE MASSACRE AND SALVAGE sworn statements of living survivors and families of dead victims, extent of property damages and pictorials. And to mention some of their fearful, painful, how they were tortured and unforgettable severe experiences when on September 22, 1974 (4th day of Month of Ramadan) at about 6:00 o'clock in the morning, there were six to seven naval boats of the Armed Forces of the Philippines (AFP) simultaneously bombarded for almost four hours the innocent, sleeping and fasting residents of TEN (10) coastal barangays of the Municipality of Palimbang, Province of Sultan Kudarat and ONE (1) barangay in the Municipality of Maitum, Sarangani, namely: Barangay Baliango, Barangay Maguid, Barangay Kolong-Kolong, Barangay Culohe, Barangay Butril, Barangay Tibua, Barangay Kabuling, Barangay Lumitan, Barangay Kraan and Barangay Malisbong, all Palimbang, Sultan Kudarat, and Barangay Pinol, Maitum, Sarangani Province.

That some of the victims of this heinous crime were municipal and barangay officials and evacuees from Municipality of Shariff Aguak, Maguindanao and Municipalities of Maitum, and Malapatan, Sarangani during the PC-ILAGA tandem rampage against the Moros way back in 1971-72. The victims of said massacre and salvage has the total number of ONE THOUSAND ELEVEN (1,011) excluding those newly born babies died of illness at the military designated evacuation center and those thrown alive to the high seas from the naval boat by the military. The victims have different severe experience/ordeal while they were in the hands of military. After the bombardment the military went down to the ground and they were peacefully meet by the barangay and municipal officials and group of students of Palimbang National High School led by the late Municipal Councilor **Datu Tato Sapal** to inform the military that there was no MNLF or bad elements in the bombarded barangays. In spite of the information from the mouth of the government officials of the Republic of the Philippines where they were serving also, the (military) insisted and ordered the said municipal officials and his companions to invite all residents to assemble at Kraan Barangay Hall so that they can start allegedly the clearing of all the barangays from the hands of the Moro National Liberation Front (MNLF). After an hours, almost four thousand people assembled at the said place, but amazingly and fearfully the male residents were segregated from their wives and children and brought to Malisbong Mosque allegedly to meet **Governor General Gonzalo Siongo, PA.** for a meeting while the females and children were advised to remain at premises of the Barangay Hall but they were heavily guarded by the military. The living survivors revealed further that when said governor together with the Vice Mayor of Palimbang, Sultan Kudarat landed by the military helicopter they went directly to the assembled residents who were surrounded by heavily armed military men and upon seeing them,

Scanned image of the 7-Man Committee's Findings and Report produced by the Municipality of Palimbang.

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he (Governor) ordered certain **Lt. Candenario, PA** to place them inside the Mosque and not to give them food and water so that all of them will die with empty stomach. Those who evacuated to Barangay Baliango the males were hostages inside the compound of the residential house of Vice Mayor Reagan Valle at Barangay Milbuk while the females were brought to Barangay Poblacion. The females and children at Kraan Baranagy Hall were brought by naval boat to Barangay Kolong-Kolong.

At about 6:00 o'clock of the same day, believing that they will not be killed since they did not commit any crime against the government they asked food to break their fast and to come out to the water pump adjacent to the mosque for ablution but they were not entertained. According to the hostages, instead of granting their request, the military ordered thirty (30) of them (victims) to come out allegedly to get food but until now they could not be located anymore and believed massacred. And thereafter, every morning and afternoon while they were hostages in a group of Twenty (20) and above were ordered to come out from the mosque, with varied reasons such as to get food, to return to their families, to be brought to the late mayor **Hadji Druz Ali** and many other convincing reasons until finally only about 140 hostages left at the mosque. Upon the continuous negotiations of the said mayor, 88 of the hostages were transferred to Baliango Mosque where they suffered again for the period of eighteen days before they were finally released to the said mayor, but unfortunately, six of them disappeared and believed massacred by the military under the command of certain **Lt. Porras, PA**, and those left at Malisbong Mosque were also massacred proven by the scattered blood stain at the four corners of the mosque and its ground floor and the cadavers found buried at the premises of said mosque. A survivor and student at that time who requested the committee for meanwhile not to reveal his name, but he is willing to testify anytime before any appropriate investigating government agency, that he have seen one of the hostages whose mouth was mask taped, his hands tied at his back, his feet tied together and tied to a coco tree, then his stomach was sliced down to his private organ by a drunkard military man. To continue more, one of the living survivors **Ando Tuandatu** revealed before his natural death, he was brought out from the mosque with **Mangacoy Adol, Esrael Pendatun and Kasim Mastura**, then their hands tied at their back and feet together and two of them submerged to the stagnant and muddy water but when they were struggling to come out from the water to breath an air they were fired simultaneously. And thereafter, the military untied their hands and given shovels with the order to make grave but every time he bends his body down to the hole he strikes with that shovel the nylon cord in his feet and was cut off, then he jumped and run in a zigzag direction while the military firing at him until he reached to a grassy and forest area where he hide himself with naked body and finally he was saved by the darkness of the night. A wife of victim has seen about 40 naked men whose hands tied at their back at the shoreline of Malisbong who were simultaneously fired by the military men. To continue more and more, a young lady in the name of **Neneng Zainal** was raped by military men 50 meters away from the evacuation center and thereafter, she was shot to death. In the following day, one **Hadji Abdulrahman Mosadi** who was standing in prayer inside the mosque was picked up by the military and brought about 100 meters away from the mosque where he was burned alive. After about three months of said massacre, a mother of three in the name of **Guimantan Piang Sulog** whose husband who was also one of the victims of massacre who was riding in a pump boat going to Cotabato city with her two children were held up at the military check-point at Barangay Kidayan, Palimbang, Sultan Kudarat and her one year old baby boy was taken by the military and thrown to the air like a ball and shot to death

Scanned image of the 7-Man Committee's Findings and Report produced by the Municipality of Palimbang.

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and her 6 year old son and the operator of the pump boat were also killed, then the mother was raped and killed.

That through the statements/revelations of some of living survivors and families of the dead victims and other very reliable information, the 7-Man Committee were able to identify some of the military officers and civilian coddlers responsible to the said massacre and salvage, are as follows:

1. Gen Gonzalo Siongko, PA and Military Governor of Sultan Kudarat
2. Col. Maderazo, PA, 25 IB
3. Col. Villalon, PA, 19 IB
4. Col. Resma, PA
5. Capt. Cayumo, PA
6. Capt. Pablo, PA
7. Capt. Vergara, PA, 15 IB
8. Capt. Nineda, PA, 15 IB
9. Capt. Langam, PC
10. Lt. Candelario, PA
11. Lt. Gustillo, PA
12. Lt. Soriano, PA
13. Lt. Gemiao, PA
14. Lt. Pocras, PA
15. Lt. Matias, PA, 15 IB
16. Lt. Ermitaño, PA, 19 IB
17. Lt. Mayandia, PA
18. Sgt. Quirimit, PA
19. CHDP Sim Catadman
20. Quirino Veloria
21. Vice Mayor Reagan Valle
22. Sgt. Merin, PC

The committee were not able to determine yet the exact extent and amount of damages, but one thing sure all the victims properties/personal belongings to include such as; monies, clothing, work animals, farm implements, and tractors, rice mills, and thousand sacks of rice and dried copra, antique brasses, jars and anything they found that has even in a small value were looted by them (military) and finally all houses, bodegas and mosques were razed to the ground with the exception of that Malisbong Mosque where the victims were hostages and massacred, two residential houses near the said mosque which were used as military headquarters, one in Barangay Libua and one house and mosque in Barangay Baliango were not burned and not only that, for many months the military took over the harvest of thousand hectares of coco farm owned by all of the victims.

COMMITTEES' COMMENTS AND PRAYER

After conducting thorough interviews to almost ONE HUNDRED (100) living survivors and families of dead victims and based on what the committee members have seen during and after the bombardment there were really tortures, salvages and massacre committed by the Armed Forces of the Philippines and defunct Philippines Constabulary. It is appropriate to say; the mother of all massacres in Mindanao. History revealed that Mindanao is a Land of Promise but the victims changed it into, to quote "Mindanao is a Land of Massacre".

That through the statements/revelations of some of the living survivors and families of the dead victims and other very reliable information, the 7-Man Committee were able to identify some of the military officers and civilian coddlers responsible to the said massacre and salvage are as follows:

1. Gen Gonzalo Siongko, PA and Military Governor of Sultan Kudarat
2. Col. Maderazo, PA, 25 IB
3. Col. Villalon, PA, 19 IB
4. Col. Resma, PA
5. Capt. Payumo, PA
6. Capt. Pablo, PA
7. Capt. Vergara, PA, 1 IB
8. Capt Pineda, PA, 15 IB
9. Capt. Langam, PC
10. Lt. Candelario, PA
11. Lt. Gustillo, PA
12. Lt. Soriano, PA
13. Lt. Gamiao, PA
14. Lt Pocras[?], PA
15. Lt. Matias, PA, 15 IB
16. Lt. Ermitaño, PA, 19 IB
17. Lt. Mayandia, PA
18. Sgt. Quirimit, PA
19. CHDF Sim Catadman
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Commission on Human Rights and the Department of Justice with the prayer to give justice to all victims of said heinous crime and all perpetrators must be punished for the crime they have committed.

IN WITNESS WHEREOF, the undersigned signed their names this 22nd of September 2010 at Malisbong, Palimbang Sultan Kudarat.

MOHAMMAD (MANA) DATU MAGUALES PIANG

Committee's Chairman

SC ID No. 303413

Issued on: Nov. 6, 2002

Issued at: Palimbang Sultan Kudarat

SH. CASMINA BANGCALINGAN

Committee Vice-Chairman

CTC No. 2189147

Issued on: Feb. 27, 2010

Issued at: Palimbang Sultan Kudarat

DATU BAJUNAH UTTO, AL HAJ

Committee's Member

CTC No. 2320958

Issued on: Jan. 9, 2010

Issued at: Palimbang Sultan Kudarat

DATU AKMAD BINAGO

Committee's Member

CTC No. 21891472

Issued on: Feb. 26, 2010

Issued at: Palimbang Sultan Kudarat

HADJI FAUZI TAGAMAN PIANA

Committee's Member

CTC No. 21891473

Issued on: Feb. 26, 2010

Issued at: Palimbang Sultan Kudarat

EX-SB ESMAEL USMAN

Committee's Member

CTC No. 21891301

Issued on: _____

Issued at: Palimbang Sultan

EX-SB UNTONG UY

Committee's Member

CTC No. 21891301

Issued on: Feb. 10, 2010

Issued at: Palimbang Sultan

SUBSCRIBED AND SWORN to before me this APR 11 2011 day of _____, 2011 at General Santos City, affiant exhibited to me their respective CTC/ID numbers written below their names, all issued at Palimbang, Sultan Kudarat.

Notary Public

ELPIDIO O. MARTINEZ

UNITED STATES OF AMERICA
ROCKWELL, CALIFORNIA
ID# 10-23-2010
PT# 10-23-2010
T# 10-23-2010

Doc No. 260
Page No. 2
Book No. XXXVI
Series Of 2011

Enclosures:

- (1) Master List of Victims
- (2) Sworn Statements
- (3) Pictorials

Scanned image of the 7-Man Committee's Findings and Report produced by the Municipality of Palimbang.

Committees' Comments and Prayer

After conducting thorough interviews to almost ONE HUNDRED (100) living survivors and families of dead victims and based on what the committee members have seen during and after the bombardment there were really tortures, salvages and massacre committed by the Armed Forces of the Philippines and defunct Philippine Constabulary. It is appropriate to say; the mother of all massacres in Mindanao. History revealed that Mindanao is a Land of Promise but the victims changed it into, to quote "Mindanao is a land of Massacre".

xxx (Text line missing)xxx

Commission on Human Rights and the Department of Justice with the prayer to give justice to all victims of said heinous crime and all perpetrators must be punished for the crime they have committed.

IN WITNESS WHEREOF, the undersigned sign their names this 22nd of September 2010 at Malisbong, Palimbang, Sultan Kudarat.

MOHAMMAD (MANA) DATU MAGUIALES PIANG

Committee's Chairman

SC ID No. 3034[?]³

Issued on: Nov. 6, 2002

Issued at: Palimbang Sultan Kudarat

SH. CASMIN C. BANGCALINGAN

Committee Vice-Chairman

CTC No. 218914[?]

Issued on: Feb. 27, 2010

Issued at: Palimbang Sultan Kudarat

HADJI FAUZI TAGAMAN PIANA

Committee's Member

CTC No. 21891473

Issued on: Feb 26 2010

Issued at: Palimbang Sultan Kudarat

DATU BAJUNAID UTTO, AL HAJ

Committee's Member

CTC No. 232095[?]⁸

Issued on: Jan. 9, 2010

Issued at: Palimbang Sultan Kudarat

EX-SB ESMAEL USMAN

Committee's Member

CTC No. 21891301

Issued on:

Issued at: Palimbang Sultan Kudarat

DATU AKMAD BINAGO

Committee's Member

CTC No. 21891472

Issued on: Feb 26 2010

Issued at: Palimbang Sultan Kudarat

EX-SB UNTONG UY

Committee's Member

CTC No. 21891301

Issued on: Feb. 10, 2010

Issued at: Palimbang Sultan Kudarat

SUBSCRIBED AND SWORN to before me this Eleventh day of April, 2011 at General Santos City, affiant exhibited to me their respective CTC/ID numbers written below their names, all issued at Palimbang, Sultan Kudarat.

Doc No. 260
Page No. 52
Book No. XXXVI

Notary Public
ELPIDIO O. MARTEJA

Series of 2011
Enclosures:
(1) Master List of Victims
(2) Sworn Statements
(3) Pictorials

MASTER LIST OF 1974 MALISBONG MOSQUE MASSACRE AND SALVAGE VICTIMS JOINTLY CERTIFIED BY THE INCUMBENT BARANGAY CHAIRMEN OF THEIR RESPECTIVE BARANGAY AND THE 7-MAN COMMITTEE ON IDENTIFICATION AND ASSISTANCE AS PER RECORDS, REVELATIONS AND SWORN STATEMENTS OF THE LIVING SURVIVORS AND THE FAMILIES OF THE VICTIMS.

BARANGAY MALISBONG

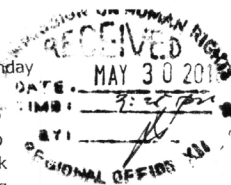
- | | |
|----------------------------|---------------------------------|
| 1. Datu Pelangking Bayang | 43. Ricson Bayang |
| 2. Datu Pendatun Ontol | 44. Malodin Mosadi |
| 3. Datu Acob Namil | 45. Kasim Mastura |
| 4. Hadji Edsrapi Kadil | 46. Bulilia Misawa |
| 5. Datu Mangulamas Bayang | 47. Panimbangan Hadji Usman |
| 6. Aking Kanda | 48. Hadji Mangulamas Lidasan |
| 7. Emam Bancalingan Suga | 49. Sumlay Danday |
| 8. Datu Bayao Lidasan | 50. Kusain Kanda |
| 9. Datuwata Magalna Malges | 51. Abosama Sakaludan |
| 10. Loguisan Druz | 52. Alfonso Rizal |
| 11. Datu Sema Mastura | 53. Rahman Panimbangan |
| 12. Ust. Saban Hadji Omar | 54. Harot Malogayak |
| 13. Ulama Makalodok | 55. Saidol Untak |
| 14. Salikula Gogo | 56. Sidong Butali |
| 15. Michael Gogo | 57. Titong Butali |
| 16. Bualan Malges | 58. Driz Karnain |
| 17. Guimalon Gogo | 59. Bating Karnain |
| 18. Dimalen Angkanan | 60. Atong Salem |
| 19. Tucod Gogo | 61. Akmad Sapal |
| 20. Dilawaten Bayang | 62. Kalaing Hadji Solaiman |
| 21. Makapeges Abdillah | 63. Mahadi Gogo |
| 22. Ayub Namil | 64. Fatima Gogo |
| 23. Salik Misawa | 65. Pining Masbod |
| 24. Edsrael Pendatun | 66. Alma Namil |
| 25. Nandang Mastura | 67. Johnson Namil |
| 26. Mamasainged Bado | 68. Sarsiya Namil |
| 27. Kandog Bado | 69. Satya Salikin |
| 28. Salem Gomapos | 70. Sarsiya Aliman |
| 29. Yunos Mamintal | 71. Dominga Pentiao |
| 30. Kasim Tacbil | 72. Bajunaid Gulinda |
| 31. Manting Tacbil | 73. Eyog Guimbolanen |
| 32. Mustapha Adtod | 74. Driz Bulyok |
| 33. Esmael Malges | 75. Kanapia Adsik |
| 34. Manganaot Abubakar | 76. Datu Suyod Limpang Baganday |
| 35. Manan Baganday | 77. Konser Kusain |
| 36. Sayadi Baganday | 78. Sumagka Malges |
| 37. Anso Baganday | 79. Gulam Baganday |
| 38. Tulingan Abdul | 80. Pendi Abdul |
| 39. Sumlay Maulana | 81. Karben Umpak |
| 40. Dansalan Datu Lama | 82. Misal Lohom |
| 41. Salindat Dabacan | 83. Zamora Gogo |
| 42. Kalis Bayang | 84. Papakan Suga |

Scanned image of the 7-Man Committee's Findings and Report produced by the Municipality of Palimbang.

Master list of Brgy, Malisbong cont'd...

85. Andig Namil
86. Abusama Labao
87. Acob Abusama
88. Bunti Manobo
89. Laganas Bagodatu
90. Tibombong Kanduli
91. Kamomong Kanduli
92. Akmad Kanduli
93. Aman Tampuad
94. Dimalao Salik
95. Guiapal Musa
96. Salik Suwaib
97. Martin Mamon
98. Pampangan Mangulamas
99. Talipasan Colano
100. Salem Colano
101. Ulama Colano
102. Ladsid Sangkil
103. Balen Ladsid
104. Bia Ladsid
105. Entan Ladsid
106. KamaLudin Ladsid
107. KamaLuding Salazar
108. Kamin Abdullah
109. Abu Abdullah
110. Abdillah Makaton
111. Buagas Makaton
112. Alaban Makaton
113. Esil Gogo
114. Kudlot Alongan
115. Bansolat Osay
116. Kadil Andang
117. Sabib Gonao
118. Saban Guiamatt
119. Osoy Guialani
120. Samsodin Abusama
121. Kamar Ganding
122. Antang Guialani
123. Pandodam Asim
124. Lomansay Daudin
125. Mael Gandangan
126. Jonhson Obok
127. Maliga Edsil
128. Kolandet Edsil
129. KongKongan Almansa
130. Guialabel Almansa
131. Laguiban SaKaludan
132. Sangki Loguisan
133. Loguisan ali
134. Kamid Aliman

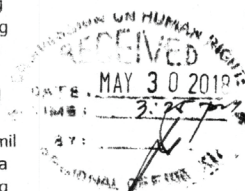
135. Adanan Baganday
136. Satria Amil
137. Hasna Ampao
138. Maliga Ampao
139. Mohmin Sakak
140. Salipada Plang
141. Maliga Plang
142. Karnain Ebrahim
143. Patola Silongan
144. Meleng Bayang
145. Malol Bayang
146. Sulaik Plang
147. Hamsa Guiapal
148. Manganaot Kudot
149. Wahab Tuanadatu
150. Hadji Adam Sheik
151. Mangacop Tambungalan
152. Sumalinang Plang
153. Buto Gulin
154. Tambayasang Hadji Wahab
155. Guiamadel Awal *
156. Moclis Guiamblang
157. Monib Hadji Abdullah
158. Kanakan baganday
159. Apan Hadji Hamsa
160. Zailon Makaton
161. Kidi Mamintal
162. Manuang Bayang
163. Mamualas Bayang
164. Malengco Angosto
165. Loguisan Bayang
166. Diaa Guiapal
167. Musa Bayang
168. Buagas Gogo
169. Amiludin Makakana *
170. Lampatan Edriz
171. Mama Bayang
172. Buleg Mangacop
173. Norma Bayang
174. Saripin Gulinda
175. Guiamadel Makakana *
176. Saripudin Malges
177. Andaman Ungklang
178. Kusin Malges
179. Saripudin Kusin
180. Mustapha Malges
181. Mamates Plang
182. Alimudin Angkanan
183. Mohamad Angkanan



Scanned image of the 7-Man Committee's Findings and Report produced by the Municipality of Palimbang.

185. Maliga Kusain *
186. Guiamadin Ali *
187. Saipudin Gogo
188. Tuleng Piang
189. Guiapar Datusakaludan
190. Salipin Abo
191. Makakana Bayang
192. Balongay Maguiales
193. Hamsa Glang
194. Akad Keped
195. Dimakaling Tacbil
196. Pusadan Banglay
197. Balawag Pilas
198. Mama (Boy) Piang
199. Akmad Piana
200. Mangacop Guiapal

200. Abdillah Bayang
201. Sainodin Bayang
202. Pandoma Piang
203. Ponso Piang
204. Montigan Abdul
205. Abdullah Namil
206. Guiamaden Namil
207. Puntuan Gulinda
208. Silongan Bayang
209. Babai Piang
210. Noridia Bayang
211. Lominog Namil
212. Pendililang Namil
213. Samad Piang
214. Sabib Piang
215. Sakilan Amber *



* Evacuees from brgy. Baluan, Palimbang, Sultan Kudarat during the PC-ILAGA tandem rampage against the Moros in 1971-72.

BARANGAY KRAAN

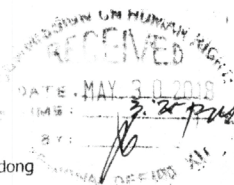
1. Datu Kadil Tubotubo
2. Emam Mamansual Abdul
3. DATU Tato Sapal (MUN. Councilor)
4. Rudy Lampang (Brgy. Captain)
5. Hadji Datu Esmal Timan
6. Hadji Abdulrahman Namil
7. Hadji Mustapha Tambilingan
8. Hadji Abdul Maranao
9. Imam Tagolanao Lao
10. Abdulgani Piang
11. Lubama Pakal
12. Hadji Rashid Mamon
13. Narding Labao
14. Michael Mamad
15. Rizal Abdul
16. Ladsac Mamon
17. Galansang Gogo
18. Pangilaman Mosadi (student)
19. Akia Mamad
20. Mamongkal Abdul
21. Buansai Kanduli
22. Mamages Andagay
23. Gana Tinagak
24. Hadji Zainal Bayao
25. Hadji Abubakar Angosto
26. Sumandal Gogo
27. Guiobacan Guiapar
28. Kusain Gogo
29. Olambian Gogo
30. Sobiao Abdul
31. Garcia Abdul
32. Dimasisil Abdul
33. Narding Tijam
34. Pikit Baganday
35. Mangacoy Adol

36. Hadad Tambilingan
37. Malinok Guiapal
38. Mangumpa Adol
39. Oting Bucali
40. Toting Bucali
41. Mama Bucali
42. Sainodin Bayao
43. Abu Giobacan
44. Labuan Giobacan
45. Hadji Abdulrahman Mosadi
46. Emam Hamsa Mosadi
47. Tabasal Hadji Abdulkarim
48. Omang Pilandok
49. Salazar Omang
50. Salindat Osed
51. Suwaib Ambolodio
52. Katimuan Labao
53. Limba Labas
54. Maulana Anoman
55. Piana Gogo
56. Libasa Malinog
57. Libasa Angkanan
58. Piana Badal
59. Limba Labas
60. Mokidin Limba
61. Hadji Esmal Mao
62. Tucod Anong
63. Mustapha Musa
64. Mustapha Ibak
65. Sinarimbo Dagadas
66. Kamlon Kaplon
67. Rashid Atok
68. Impal Tama
69. Moting Gulinda
70. Datumanong Angkanan

Scanned image of the 7-Man Committee's Findings and Report produced by the Municipality of Palimbang.

Master list of Brgy, Kraan cont'd

- | | |
|-------------------------------------|------------------------------|
| 71. Montos Adol | 125. Michael Angkanan |
| 72. Abdulkarim Tubotubo | 126. Dula Guianang |
| 73. Emam Tambilingan Tuanadatu | 127. Mutalib Palakan |
| 74. Abdulgani Tambilingan (student) | 128. Salunayan Lali |
| 75. Biko Gogo | 129. Olangkaya Sinalundong |
| 76. Sumalay Guiamia | 130. Pandailan Dayan |
| 77. Adullah Mosadi | 131. Labas Amailimba |
| 78. Wahab Kaludin | 132. Dagolongan Labao |
| 79. Pung KongKongan | 133. Nanding Malges |
| 80. Rizal Madto | 134. Ombag Angosto |
| 81. Mariga Norodin | 135. Bunta Angosto |
| 82. Marhomsar Ali | 136. Guiamadin Dagadas * |
| 83. Kamansa Ayub | 137. Sinarimbo Maranao |
| 84. Kaunting Aziz | 138. Diloyoden Guiapal |
| 85. Kolot Alonto | 139. Pusadan Banglay |
| 86. Kurshid Alonto | 140. Sambutan Gogo |
| 87. Kalaing umpat | 141. Putong Dadayan |
| 88. Salama Kadil | 142. Ombol Oted |
| 89. Badring Umpig | 143. Olangkaya Dayan |
| 90. Mates Udtat | 144. Ambas Dogolongan |
| 91. Edris Tacbil | 145. Alamada Maranao |
| 92. Amil Tacbil | 146. Dayan Sinalundong |
| 93. Lorenzo Tacbil | 147. Dagolongan Tanggiwalo |
| 94. Kadsoy Matuaraguia | 148. Hadji Abdulrakim Ondong |
| 95. Ayeng TuboTubo | 149. Mandod Sampinit |
| 96. Linang TuboTubo | 150. Haron Gayak * |
| 97. Palakad Omang | 151. Martin Abdullah * |
| -98. Enggo Kanda | 152. Ondong Abdullah * |
| -99. Lamia Kanda | 153. Uping Tugkling * |
| 100. Onay Salunayan | 154. Mohammad Abdulkarim * |
| 101. Satar Salunayan | 155. Antal Alagasi * |
| 102. Alma Piang | 156. Karim Sangkupan * |
| 103. Saguira Udtat | 157. Sumael Sankupan * |
| 104. Gulamantan Piang | 158. Maida Sumael * |
| 105. Salama Gunao | 159. Bandila Timan * |
| 106. Hadji Solaiman Undaya | 160. Ali Kasan * |
| 107. Tukas Labao | 161. Kanapia Kasan * |
| 108. Timbang Undaya | 162. Gana Kiram * |
| 109. Tambai Kaludin | 163. Langao Gayak * |
| 110. Malok Suga | 164. Kudanding Landigan * |
| 111. Manganaot Usman | 165. Gado Kulintang |
| 112. Saidoll Usman | 166. Abac Lominog |
| 113. Bulua Mosadi | 167. Salindao Kuman |
| 114. Datu Danday Bayao | 168. Katib Langao |
| 115. Akat Alamada | 169. Dalendeng Zailon * |
| 116. Kuting Dagadas | 170. Taib Zailon |
| 117. Abubakar Mamad | 171. Mokamad Kalon * |
| 118. Mandayang Pilandok | 172. Esmael Kamid * |
| 119. Kalaong Mendog | 173. Bidangang Gampao * |
| 120. Manap Mamad.Jr. | 174. Kamansa Delagen * |
| 121. Datu Baba Kadil | 175. Malengko Gogo * |
| 122. Hadja Lasina Malinog | 176. Sobiao Kolong * |
| 123. Hadja Saripa Namil | 177. Padring Kolong * |
| 124. Alamada Omar | 178. Angkad Sumanday * |



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179. Dila Tinagakan
180. Siiongan Alamada
181. Lomambas Gulong
182. Bunti Aman
183. Pulong Dayan
184. Paduli Damal – Tinagakan

185. Dodong Gomaga-Tinagakan
186. Guiamantan Suiog
187. Danny Edriz**
188. Joel Mangacoy**
189. Eyon Mosadi
190. Dalmoki Pakal Pakal
191. Mokamad Montos

** - Evacuees from Brgys. Kalibunan, Palimbang, Sultan Kudarat, during the PC – ILAGA tandem against the Moros in 1971-72.

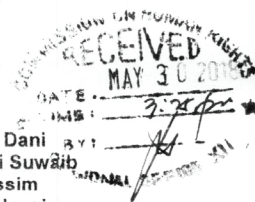
Master List of Victims Cont'd...

BARANGAY BALIANGO

1. Datu Kabeg Macut
2. Hadji Junaid Abdullah
3. Mohammad Panggo
4. Ebrahim Radsak
5. Hadji Tahir Melog
6. Samer Hadji Akmad
7. Tangcop Maranao
8. Hadji Aba Ali
9. Zaid hadji Akmad
10. Sulang Bia
11. Zacaria Panggo
12. Amil Tacbil
13. Abdullah Omar
14. Mando Alon (student)
15. Makakana Osi
16. Abdullah Osi
17. Omar Osi
18. Ali Talicop
19. Alimatal
20. Makakua Andal
21. Jackling Panggo
22. Ungcat Anggol
23. Matsura Malikan
24. Lampatan Melog
25. Mando Timan
26. Quezon Guererro
27. Guiaman Mamad*
28. Panso Guiamad*
29. Umo Guiamad*
30. Esmael Guiamad*
31. Sangkupan Guiamand*
32. Alonto Otto
33. Hadji Kamid Binaning
34. Mohammad hadji Kamid
35. Nadoia Osi
36. Yunos Utto

37. Abubakar Dani
38. Amil Hadji Suwaid
39. Mama Hassim
40. Padasan Hassim
41. Maraja Abdul
42. Mikel Junaid
43. Ompa Diao
44. Patola Junaid
45. Benjie Kamid
46. Ali Mamadra
47. Dayados Alim
48. Esmael Alim
49. Teng Sacak
50. Kolonel Silongan
51. Aqa Maliqa
52. Mael Kanasa
53. Hadji Kiamad Guiara
54. Mupak Ogalingan
55. Aindes Kamsali
56. Guiamaden Uyag
57. Gulam hadji Usman
58. Taib Makakana***
59. Buaya Taib***
60. Abedin Dicalongan***
61. Hadji Abas Melog
62. Hadji Esmael Omar
63. Abosama Abdulbayan
64. Andang Abdullah
65. Mohammad Abdulkarim
66. Malinog Taliman
67. akmad Timan
68. Abdul Alon
69. Radzak Salik
70. Mokidin Mamaloba
71. Mokidin Mamaloba

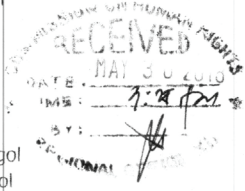
***-Evacuees from the Municipality of Maganoy now (Sariff Aguak) Maguindanao during the PC-ILAGA tandem rampage against the Moros in 1971-72.



Master list cont'd...

BARANGAY KABULING

1. Matuaraguia Nait Kusing
2. Hadji A bedin Tacbil
3. Usman Kanda
4. Datu Masbod Maguiales
5. Faisal Utto
6. Baikong Utto
7. Hadji Usman Eman
8. Lamansia Usman
9. Datu Lukes Maguid
10. Midsakal Hadji Usman
11. Alos Hadji Usman
12. Monib Maguid
13. Labas Glang
14. Laman Zainal
15. Asim Glang
16. Udtog Anggol
17. Pandapatan Anggol
18. Abduladsid Anggol
19. Abdul Antas
20. Dilawangen Sangkel
21. Kulapo Zainal
22. Managedsa Oman (student)
23. Taba Oman
24. Hadji Pagalangan Mao
25. Lambak Omen
26. Eneng Glang
27. Kulitong Masbod
28. Boyo Kanda
29. Abdullah Kanda
30. Dali Malinog
31. Badal Gonao
32. Makaluntak Buto
33. Gonao Laguialam
34. Hadji Pagalangan Mao
35. Usop Maguid
36. Kamad Hadji Hassan
37. Guinang Dadtem
38. Antas Guianggotan
39. Mangayat Gulingan
40. Amai Maguid
41. Hadji Abdullah Maguiales
42. Zainal Tingangak
43. Empas Hassan
44. Loguisan Abedin
45. Bai utto
46. Sanawi Mandod
47. Modin Mangumpig
48. Glang Iumpanak
49. Saidon Manangkat
50. Gaspar Buto
51. Ampatua Malao
52. Mangumpig Sheikh
53. Mangupas Pangansayan
54. Mamates Udtat
55. Kabu Mosadi
56. Insua Nait
57. Lampukan Nait
58. Bulyok Odin
59. Karis Odin
60. Driz Odin
61. Mokamad Malinog
62. Taeb Omen
63. Boyo Omen
64. Sese Glang
65. Tapip Pangansayan
66. Hadji Ebrahim Omen
67. Aliman Montawal
68. Busali Sampinit
69. Tangkoy Busali
70. Datu kali Badali
71. Kasan Bandala
72. Maitem Glang
73. Ali Iumpanak
74. Samaitem Omen
75. Salundog Malinog
76. Esmael Guianggotan
77. Antilino Mandod
78. Abuanawas Glang
79. Dianalan Uko
80. Muslimin Uko
81. Mangadta Mandod
82. Gulam Uko
83. Rajamuda Gulam
84. Salindat Omen
85. Mohidin Amboledio
86. Mamaluba Pangansayan
87. Matiboron Gogo
88. Hadji Abdulkarim Tinagak
89. Maliga Abdullah
90. Piduntasan Labao
91. Tongkayo Omen

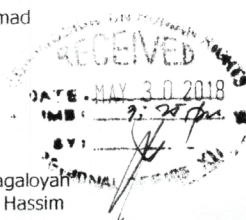


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BARANGAY LUMITAN

1. Abas Badaron (Brgy. Captain)
2. Esmael Malinog
3. Aban Datulukes
4. Dagandal Dipatuan
5. Solaiman Galawan
6. Mocsin Malinog
7. Dram Malinog
8. Hadiya Mao
9. Abas Malinog
10. Abas Sabiwang
11. Adaman Sumanday
12. Alim Hadji Omar
13. Taib Alon
14. Solaiman Alon
15. Taib Alon
16. Abas Tacbil
17. Mangumpas Asal
18. Guiamaden Mangumpas
19. Mandangan Dayan
20. Guiabes Malinog
21. Kabo Hadji Silad
22. Esmael Kaling
23. Saban Kaling
24. Kadatuan Maliga
25. Dagandal Modsol
26. Lagandang Salem

27. Dayo Hadji Akmad
28. Aliya Ampao
29. Adog Maliga
30. Ali Esmael
31. Adam Makmod
32. Akmad Kamid
33. Zaid Omar
34. Paidomama Magaloyah
35. Uztadz Esmael Hassim
36. Kadto Magalna
37. Gagao Antal
38. Akad Pakamama
39. Benito Amiril
40. Unsang Malinog
41. Malanseng Malinog
42. Kaludin Kamid
43. Kalit Pakamaman
44. Busali Omen
45. Gani Pangansayan
46. Alim Pangansayan
47. Badaron Malinog
48. Dimalilay Badaron
49. Odaw Pakamaman
50. Ontel Pakamaman
51. Esmael Gontales
52. Ebrahim Datu Kali



BARANGAY MOLON

1. Karakan Musa
2. Pai Iwang
3. Putri Iwang
4. Sudang Makakana
5. Emam Haron Gayak
6. Martin Abdullah
7. Abogado Kulintang
8. Alaban maulana
9. Mama guialani
10. Abdulkahar Guiaman
11. Palaton Mla
12. Bayan Esmael
13. Brahim Kadatuan
14. Salik Silongan
15. Salik Kadatuan
16. Amil Dimakaling
17. Abedin Sendad
18. Ting Alpha
19. Pentu Datukali
20. Musa Asan
21. Armando Blah
22. Kimpua Mamintal

23. Amad Usop
24. Sampalon Makaton
25. Kasim Makmod
26. Alon Mamintal
27. Aliman Mamintal
28. Karim Alagasi
29. Bona Lampatan
30. Hadji Musa Akbar
31. Kamsa Mohamad
32. Samsodin Piang
33. Abdul Maguid
34. Saban Manial
35. Tapa Pilas
36. Padido Kadatuan
37. Kulao Sabdullah
38. Yacob Bandila
39. Usman Salambat
40. Aratuc Datukali
41. Datun Salik
42. Paysal Salim
43. Taha Piang
44. Abas Piang

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Master list of victims of Brgy. Molon cont'd...

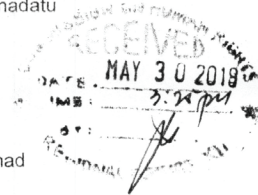
45. Kamad Piang
46. Nanding Samson
47. Omar Abdulradsak
48. Mocsin Sanlayan
49. Guibar Sanlayan
50. Nasser Abdul
51. Ali Aron

52. Usman Pilas
53. Maguid Ulama
54. Abdunasser Kadil
55. Eshak Gulinda
56. Taha Bansil
57. Abdulwahab Tuanadatu

BARANGAY LIBUA

1. Datu Ayao Binago (Brgy. Captain)
2. Hadji Akia Bandala
- ③ Taiban Binago
4. Sulaik Tacbil
5. Guipar Binago
6. Nanding Binago
7. Saban Guiamat
8. Kamad Abdullah
9. Panimbangan Bandala
10. Guiamad Bandala
11. Esrael Rahman
12. Esrapil Rahman
13. Zainal Piang
14. Apon Rakim
15. Abdul Rakim
16. Emong Piang
17. Salik Adullah
18. Sulatan Abdullah
19. Sulatan Abdullah
20. Ondot Piang
21. Goling Piang

22. Abdulkadil Guiamad
23. Sangki Awil
24. Tenente Kilat
25. Kadil Magon
26. Hamsa Magon
27. Dali Gandawali
28. Lauban Alfonso
29. Mama Kamison
30. Mohamad Binago
31. Makakana Bandala
32. Amiludin Bandala
33. Hadji Salik Gogo
34. Zainodin Timan
35. Taha Bandala
36. Mangulamas Bandala
37. Sabandia Guiamad
38. Karim Guiamad
39. Atong Undaya



BARANGAY KOLONGKOLONG

1. Hadji Akmad Kapina (Brgy. Captain)
2. Hadji Asid Andal
3. Hadji Mohammad Salik Buto
4. Bacar Gani
5. Dalamban Gani
6. Abas Lumabo
7. Penditilang Lumabo
8. Ganding Lumambas
9. Sammy Tonto
10. Hadji Kiman Undaya
11. Hapsa Balao
12. Sally Balao

13. Kalyana Husain
14. Neslon Sabiwang
15. Midtembang Undaya
16. Enti Kilat
17. Mama Nulilang
18. Unos Anta
19. Saidoli Lamping
20. Wahab Sampatol
21. Goling Sampatol
22. Patani Limpuak
23. Karis Baraguir
24. Samid Aliman

Kolong only

25. Sacandal Upak
26. Andal Buto
27. Nasser Ayub
28. Hadji Abdullah Sanadin
29. Hadji Unsing Ayub
30. Hadji Billy Ayub
31. Umal Sabiwang
32. Guimba Sabiwang
33. Kamison Omar
34. Andakan Maguid
35. Hadji Enok Sheikh
36. Anseng Buto
37. Gani Gulinda
38. Abdulbayan Dipatuan
39. Kaludin Gani
40. Manas Sabiwang
41. Datu Gulam Bantong

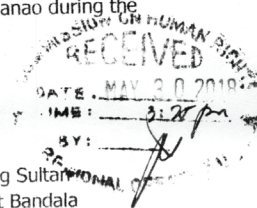
42. Hadji Adam
43. Guiamaden Halil
44. Kudarat Dipatuan
46. Tapakan Tagadtal
47. Muslimin Kadil
48. Abedin Tama
49. Samad Gulinda
50. Makaton Dipatuan
51. Bonti Dipatuan
52. Kali Kapina
53. Esmael Obpon
54. Yahob Hadji Esmael
55. Abdul Maliga
56. Umal Abdullah
57. Aliman Dipantuan

***Evacuees from Maganoy (now Shariff Aguak), Maguindanao during the PC-ILAGA tandem rampage against the Moros in 1971-72.

BARANGAY CULOBE

1. Datu Musa Dipantuan (Brgy. Captain)
2. Sacandal Dipatuan
3. Guiamel Manguiao
4. Mama Laguiao
5. Takapan Ayub
6. Mariam Hadji Al
7. Hairia Badruddin
8. Katug Bunsilao
9. Hadji Asim Bandala
10. Losa Manabilang
11. Makasasa Manabilang
12. Abdulfatah Tagadtal
13. Rebeca Binago
14. Kadigua Binago
15. Tucas Dipatuan
16. Tonny Matanog
17. Didingan Kalbas
18. Gado Halil
19. Kadial Haron
20. Guiani Samama
21. Guianang Adtem
22. Abdulwahab Siddik

23. Meng Sultan
24. Udat Bandala
25. Limbagas Musa
26. Limpuak Sampinit
27. Silay Maranao
28. Banon Suwaib
29. Sema Badsak
30. Epi Badsak
31. Koga Dipatuan
32. Abim Siki
33. Asab Dipatuan
34. Akad Meye
35. Basyang Akol
36. Bayok Antel
37. Pendi Isulan
38. Abubakar Hadji Sufian
39. Kadil Baguidali
40. Adam Balang
41. Aga Baguidala
42. Ka Solaiman
43. Esmael Titibe
44. Monera Sapad



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Master list of victims at Brgy. Culobe cont'd...

45. Ali Makakana
 46. Dagandal Panalandang
 47. Minanga Gampong
 48. Bidula Datukaka
 49. Pasak Gampong
 50. Elia Hadji Omar
 51. Kamad Minanga
 52. Egkog Hadji Omar
 53. Baikong Utto
 54. Tapa Minanga
 55. Sacay Dipatuan
 56. Udag Bili
 57. Kamad Ali
 58. Usman Liana
 59. Kamad Liana
 60. Kasan Adtanan



61. Ali Ampao
 62. Monteng Dagandal
 63. Logandi Dipatuan
 64. Medin Bacalat
 65. Kapia Hadji Ali
 66. Osed Hadji Ali
 67. Panalandang Osed
 68. Beyo Alinding
 69. Kot Kelan
 70. Mayol Adtosan
 71. Jack Ampong
 72. Salik Andaman
 73. Guiana Andaman
 74. Padian Macarimbang
 75. Esmael Dipatuan

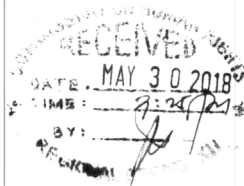
Scanned image of the 7-Man Committee's Findings and Report produced by the Municipality of Palimbang.

Master list of victims cont'd...

BARANGAY POBLACION

1. Pendi Mamantal
2. Guiabar PaLOG
3. Fe Untong
4. Bacar Untong
5. Malagem Guiamel
6. Mamualas Mangegcon
7. Kamar Bacar
8. Elon Udas
9. Sabdula Kayang
10. Ali Andi
11. Karsan Edog
12. Mando Indo
13. Miquiel Tausing
14. Pun condiao
15. Kamlon Amil

16. Gani Esmael
17. Uson Sangkilan
18. Garcia Daud
19. Abdulgani Abo
20. Bado Kamad
21. Gubal Aguil
22. Butuan Tausing
23. Bacar Andi
24. Kadil Galao
25. Usop Timan
26. Aristoto Andab
27. Umpig Amil
28. Victor Osi
29. Hadji Mansor Talapas



BARANGAY KIDAYAN

1. Tingo Osik
2. Pai Ontol
3. Teng Agao
4. Ustadz Mohammad Haros

5. KIs Hassan
6. Ampos Ogalingan
7. Kalani Sabangan
8. Ford Maulana

BARANGAY PINOL

1. Datu Kandang Sapal
2. Konsehal Sapal
3. Emong Piang
4. Sariff Ayub Nan
5. Usop Ali
6. Hadji Abas Matal
7. Datu Sangkulan Mala
8. Esmael Ucom
9. Sakak Mamon
10. Langgoyuan Manawal
11. Kasan Kadar
12. Embang Ucom
13. Sailila Taup
14. Abdulraham Taup
15. Gumbai Tenente
16. Bagel Sheikdatu
17. Musa Mamental
18. Sangkupan Mala
19. Dimalilay Mala
20. Akmad Guinda
21. Samad Mala

22. Bandila Hadji Abas
23. Dada Mosadi
24. Udtang Tenente
25. Nasserudin Dayan
26. Maslamama Matal
27. Tanto Unggad
28. Mohammad Unggad
29. Karim Matal
30. Daud Matal
31. Saripin Mala
32. Guiamaton Abas
33. Ulangkaya Kan
34. Sumanday Dayan
35. Alibas Sapal
36. Ontingan Sapal
37. Babai Sapal
38. Almansa Mandod
39. Salikula GoGO
40. Lagondos Dada
41. Mingka Sainodi
42. Solaiman Sapal

Scanned image of the 7-Man Committee's Findings and Report produced by the Municipality of Palimbang.

AFFIDAVITS FROM THE HUMAN RIGHTS VICTIMS' CLAIMS BOARD (HRVCB)

- Ambai T. Hadji Mohammad
- Hadji Datu Druz Ali
- Nor-ain H. Utto
- Dondo Edo Balabang
- Hadji Muhamad Fauzi Piana
- Kamad Tacbil Gunao



Image of Hadji Fauzi Piana, taken from the documentary video "Mga kwento sa Malisbong" by the Commission on Human Rights, 2015.

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Lungsod ng Quezon) S.S.

SINUMPAANG SALAYSAY

Ako si **AMBAI T. HADJI MOHAMMAD**, 61 taong gulang, balo, at naninirahan sa 028 Maguindanao St., 504 Salam Mosque Compound, Tandang Sora Avenue, Barangay Culiati, Quezon City, pagkatapos manumpa ng ayon sa batas ay malaya at kusang loob na nagsasalaysay ng mga sumusunod: Na –

1. Ang aking ama na si **Maitum Guiampaca**, mga kapatid na sina **Sally T. Guiampaca** at **Baiputi T. Guiampaca** at ang aking pamangkin na si **Alamot Guiampaca**, ay mga biktima ng karahasan at paglabag sa karapatang pantao noong panahon ng Batas Militar sa ilalim ng diktador na si Ferdinand Marcos.
2. Dahil sa mga paglabag na dinanas namin, isa ako sa mga claimants sa class action suit laban kay dating Pangulong Ferdinand E. Marcos sa U.S. Federal District Court of Honolulu, Hawaii. Ito ay ang kasong MDL No. 840, CA No. 86-0390 na nagkaroon ng paborableng desisyon para sa mga biktima ng naghain ng nasabing kasong.
3. Noong Sept. 22, 1974, binomba ng mga marines mula sa Naval boat ang Brgy. Malisbong at ang kalapit na barangay nito na nagresulta sa pagkamatay ng maraming sibilyang Moro. At isa sa mga biktima dito ay ang aking kapatid na si Baiputi at ang kanyang sanggol na anak na tinamaan ng splinter ng bomba nang magtago sila sa bakawan.
4. Gutay-gutay na ang katawan nina Baiputi at ang kanyang sanggol at halos hindi na sila makilala. Hindi sila kaagad nailibing dahil sa tuloy tuloy na pagbomba ng mga marines sa aming komunidad. Naiwan na ang mga bangkay nina Baiputi at kanyang sanggol. Nang humupa na pagbobomba at tensyon sa aming komunidad, patuloy na nagtago ang mga tao dahil sa takot.
5. Noong Sept. 23, 1974, di na nagawang balikan ng mga kalalakihan sa aming komunidad ang mga bangkay dahil nagpatawag ng pulong sila Capt. Payumo. Kalakip ng salaysay na ito ang artikulo na sinulat ni Sheila Alojamiento na pinamagatang "Carnage in the Mosque" at ang 7-Man Committees' Findings and Report organized by the municipal government of Palimbang, Sultan Kudarat under Resolution no. 31-A'08.
6. Ang aking ama at kapatid na si Sally ay kabilang rin sa mga tao na nasa loob ng mosque na pinasok ng mga sundalo. Tinortyur nila ang aking tatay at kapatid sa pamamagitan ng pagpalo ng butt ng baril, sinipa at sintotok.
7. Ayon sa survivor at nakasaksing na si Kampong T. Adan ay kasama ang aking ama at kapatid sa loob ng mosque nang pasukin ito ng mga sundalo noon. Binaril at namatay ang aking ama sa loob mismo ng mosque dahil sumisigaw siya kung bakit dinala ang aking kapatid na si Sally sa labas ng mosque. Dagdag pa niya na ang aking kapatid na si Sally ay pinatay sa labas ng mosque, sa partikular, dinala si Sally sa tabing dagat at loon binaril at pagkatapos tinatapon na lang ito ng buhangin.

Scanned image of the Affidavit of Ambai T. Hadji Mohammad.

Affidavit of Ambai T. Hadji Mohammad²

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Lungsod ng Quezon) s.s.

SINUMPANG SALAYSAY

Ako si **AMBAI T. HADJI MOHAMMAD**, 61 taong gulang, balo, at naninirahan sa 028 Maguindanao St., 504 Salam Mosque Compound, Tandang Sora Avenue, Barangay Culiati, Quezon City, pagkatapos manumpa ng ayon sa batas at Malaya at kusang loob na nagsasalaysay ng mga sumusunod, Na –

1. Ang aking ama na si **Maitum Guiampaca**, mga kapatid na sina **Sally T. Guiampaca** at **Baiputi T. Guiampaca** at ang aking pamangkin na si **Mamot Guiampaca**, ay mga biktima ng karahasan at paglabag sa karapatang pantao noong panahon ng Batas Militar sa ilalim ng diktador na si Ferdinand Marcos.
2. Dahil sa mga paglabag na dinanas naming, isa ako sa mga claimants sa class action suit laban kay dating Pangulong Ferdinand E. Marcos sa U.S. Federal District Court of Honolulu, Hawaii. Ito ay ang kasong MDL No. 840, CA No. 86-0390 na nagkaroon ng paborableng desisyon para sa mga biktima ng naghain ng nagsabing kaso.
3. Noong Sept. 22, 1974, binomba ng mga marines mula sa Naval boat ang Brgy. Malisbong at ang kalapit na barangay nito na nagresulta sa pagkamatay ng maraming sibilyang Moro. At isa sa mga biktima dito ay ang aking kapatid na si Baiputi at ang kanyang sanggol na anak na timamaan ng splinter ng bomba nang magtago sila sa bakawan.
4. Gutay-gutay na ang katawan nina Baiputi at ang kanyang sanggol at halos hindi na sila makilala. Hindi sila kaagad nailibing dahil sa tuloy tuloy na pagbomba ng mga marines sa aming komunidad. Naiwan na ang mga bangkay nila Baiputi at kanyang sanggol. Nang humupa na pagbobomba at tension sa aming komunidad, patuloy na nagtago ang mga tao dahil sa takot.
5. Noon Sept. 23, 1974, di na nagawang balikan ng mga kalalakihan sa aming komunidad ang mga bangkay dahil nagpatawag ng pulong sila Capt. Payumo. Kalakip na salaysay na ito ang artikulo na sinulat ni Sheila Alojamiento na pinamagatang "Carnage in the Mosque" at ang 7-Man Committees' Findings and Report organized by the municipal government of Palimbang, Sultan Kudarat under Resolution no. 31-A'08.
6. Ang aking ama at kapatid na si Sally ay kabilang rin sa mga tao na nasa loob ng mosque na pinasok ng mga sundalo. Tinortyur nila ang aking tatay at kapatid sa pamamagitan ng pagpalo ng butt ng baril, sinipa at sinuntok.
7. Ayon sa survivor at nakasaksing na si Kampong T. Adam ay kasama ang aking ama at kapatid sa loob ng mosque nang pasukin ito ng mga sundalo noon. Binaril at namatay ang aking ama sa loob mismo ng mosque dahil sumisigaw siya kung bakit dinala ang aking kapatid na si Sally sa labas ng mosque. Dagdag pa niya na ang aking kapatid na si Sally ay pinatay sa labas ng mosque, sa particular, dinala si Sally sa tabing dagat at doon binaril at pagkatapos tinabunan na lang ito ng buhangin.

² Ambai T. Hadji Mohammad is the heir to the compensation awarded by the Human Rights Victims' Claims Board for the deaths of Maitum, Sally, Baiputi and Mamot Guiampaca – their father, siblings and nephew. She is also one of the claimants in the class action suit filed against Marcos in the Hawaii Court.


8. Nakalakip sa salaysay na ito ang mga sumusunod:
- kopya ng affidavit of Hadji Datu Druz Ali kaugnay sa kaalaman niya sa naging insidente ng massacre sa Mosque sa Brgy. Malisbong, Palimbang, Sultan Kudarat
 - kopya ng mailing envelope at sulat na galing sa tanggapan ni Atty. Rodrigo C. Domingo Jr., isa sa class action suit counsels.
 - 7-Man Committees' Findings and Report organized by the municipal government of Palimbang, Sultan Kudarat under Resolution no. 31-A'08.
9. Ginawa ko ang mga salaysay na ito;
- Upang patotohanan na ang nakasaad dito ay buong katotohanan at pawang katotohanan lamang.
 - Upang magkaroon ng hustisya, reparation at recognition ang di makataong ginawa sa aking ama, mga kapatid at pamangkin sa ilalim ng Batas Militar.
 - Gayundin, upang magamit ang salaysay kung ito sa anumang legal na layunin.

SA KATUNAYAN NG LAHAT NG ITO, ako'y lumagda ng buong kong pangalan ngayong ika- 22 APR 2015 ng QUEZON CITY, taong 2015, dito sa QUEZON CITY, Pilipinas.


AMBAI TIBAN HADJI MOHAMMAD
Nagsasalaysay

SINUMPAAN AT NILAGDAAN SA HARAP KO, ngayong ika- 22 APR 2015 ng QUEZON CITY taong 2015 at ipinakita sa akin ang kanyang Senior Citizen ID No: SC/R5912 na ipinagkaloob ng Office of Senior Citizen Affairs sa General Santos City.

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Book no. 1
Series of 2015


MARIA KRISTINA C. CONTI
Notary Public until December 31, 2015
Notarial Commission No. NP-305
Roll of Attorneys No. 63574
IBP Lifetime Member No. 012641 - Batangas
PTR No. 07563760-1/28/2015 - Quezon City
3/F Erythrina Building, 1 Maeralin cor. Matatag St.
Central District, Quezon City

8. Nakalakip sa salaysay na ito ang mga sumusunod;
- a. Kopya ng affidavit of Hadji Datu Druz Ali kaugnay sa kaalaman niya sa naging insidente ng massacre sa Mosque sa Brgy. Malisbong, Palimbang, Sultan Kudarat
 - b. Kopya ng mailing envelope at sulat na gaing sa tanggapan ni Atty. Rodrigo C. Domingo Jr., isa sa class action suit counsels.
 - c. 7-man Committees' Findings and Report organized by the municipal government of Palimbang, Sultan Kudarat under Resolution no. 31-A'08
9. Ginawa ko ang mga salaysay na ito;
- a. Upang patotohana na ang nakasaad dito ay buong katotohanan at pawing katotohanan lamang.
 - b. Upang magkaroon ng hustisya, reparation at recognition ang di makataong ginawa sa aking ama, mga kapatid at pamangkin sa ilalim ng Batas Militar.
 - c. Gayundin, upang magamit ang salaysay kung ito sa anumang legal na layunin.

SA KATUNAYAN NG LAHAT NG ITO, ako'y lumagda ng buong kong pangalay ngayong ika-22 ng April 2015, taong 2015, dito sa Quezon City, Pilipinas.

Sgd.

AMBAI TIBAN HADJI MOHAMMAD

Nagsasalaysay

SINUMPAAN AT NILAGDAAN SA HARAP KO, ngayong ika-22 ng April taong 2015 at ipinakita sa akin gang kanyang Senior Citizen ID No: SC/R5912 na ipinagkaloob ng Office of Senior Citizen Affairs sa General Santos City.

Doc. No. 147
Page No. 30
Book No. I
Series of 2015

Sgd.
MARIA KRISTINA C. CONTI
Notary Public

Republic of the Philippines)
Province of Sultan Kudarat } S.C.
Municipality of Palimbang }
X-----X

A F F I D A V I T

I, HADJI DATU DRUZ ALI, of legal age, married, Filipino citizen, and former Municipal Mayor of Palimbang, Sultan Kudarat, Philippines, after having been duly sworn to in accordance with law, do hereby depose and say:

That on or about September 23, 1974 some military elements of the 15th IB, PA, conducted a foot patrol at Barangay Malisbon, Palimbang, Sultan Kudarat and when the patrol did not encounter more rebels thereat they brought along with them innocent civilians to their homebase,


That among those civilian is an old man named EUSTACIO GUINMAGA, farmer by occupation;

That according to the daughter of the late EUSTACIO GUINMAGA by the name of ANITA "OLANBAIR" T. HADJI GUINMAGA that she personally search for her father with the assistance of Captain PAYONO of 25th IB, PA and Lt. Soriano of the 19th IB, PA as requested by the incumbent Governor, Hon. Simeon A. Datumanong of the undivided north Cotabato but locating the whereabouts of EUSTACIO GUINMAGA prove futile up to the time the hostilities subsided;

That I personally, this incident because I was the incumbent Municipal Mayor of Palimbang, Sultan Kudarat at the height of the trouble;

That I am executing this affidavit to attest the veracity of the facts surrounding the missing of said EUSTACIO GUINMAGA, or whatever legal purposes it may served their family;

IN WITNESS WHEREOF, I have hereunto set my hand this 20th day of July 1993, at Cotabato City, Philippines.


HADJI DATU DRUZ ALI
(affiant)
Former Municipal Mayor

Subscribed and sworn to before me this 20th day of July 1993 at Cotabato City, Philippines. Affiant acknowledged his Residence Certificate No. 10890767, issued on _____, 1993.

Doc. No. 180
Page No. 26
Book No. XXXVII
Series of 1993.

ERDIAANT J. TANSE
P.T.R. No. 10890767
Issued at _____
on _____

Affidavit of Hadji Datu Druz Ali on the disappearance of Maitum Guiampaca

REPUBLIC OF THE PHILIPPINES)
PROVINCE OF SULTAN KUDARAT)
MUNICIPALITY OF PALIMBANG)s.s.

X-----X

AFFIDAVIT

I, **HADJI DATU DRUZ ALI** of legal age, married, Filipino citizen, and former municipal mayor of Palimbang, Sultan Kudarat, Philippines, after having been duly sworn to in accordance with law, do hereby depose and say;

That on or about September 23, 1974 some military elements of the 15th IB, PA, conducted a foot patrol at Barangay Malisbong, Palimbang, Sultan Kudarat and when the patrol did not encounter moro rebels thereat they brought along with them innocent civilians to their homebase;

That among these civilians is an old man named **MAITUM GUIAMPACA**, farmer by occupation;

That according to the daughter of the late **MAITUM GUIAMPACA** by the name of **AMBAI "OLAMBAI" T. HADJI MOHAMMAD** that she personally searched for her father with the assistance of Captain PAYOMO of 25th IB and Lt. Soriano of the 19th IB, PA as requested by the Incumbent Governor, Hon. Simeon A. Datumanong of the undivided north Cotabato but locating the whereabouts of MAITUM GUIAMPACA prove futile up to the time the hostilities subsided;

That I personally, this incident because I was the incumbent Municipal Mayor of Palimbang, Sultan Kudarat at the height of the trouble;

That I am executing this affidavit to attest the veracity of the facts surrounding the missing of said **MAITUM GUIAMPACA**, for whatever legal purposes it may served their family;

IN WITNESS WHEREOF, I have hereunto set my hand this 20th day of July 1993, at Cotabato City, Philippines.

Sgd.

HADJU DATU DRUZ ALI
(affiant)

SUBSCRIBED AND SWORN to before me this 20th day of July 1993 at Cotabato City, Philippines, affiant exhibit to me his Residence Certificate No. 10880717[?], issued at Palimbang, S Kudarat on, 1993.

Sgd.

FERDINAND J. TAMON[?]
Notary Public

Doc. No. 124[?]
Page No. 26[?]
Book No. XXXVII
Series of 1993.

REPUBLIKA NG PILIPINAS)
GENERAL SANTOS CITY)

SINUMPAANG SALAYSAY

Ako si NOR-AIN H. UTTO 70 taong gulang isang balo at may mga anak nakatira sa Sitio Takal Barga Pinol, Maitum Sarangani Province. nanumpa ayon sa batas panahon ng batas militar.

1. Ang aking asawa ay biktima ng karahasan at paglabag sa karapatang pantao noong panahon ng batas military sa ilalim ng diktador na si Ferdinand E Marcos. Sa Partikular, ang aking ama ay biktima ng massacre o pagpatay at disappeared.
2. Dahil sa paglabag na dinanas ng asawa ko atng aming pamilya, isa ako sa mga claimants ng HRV Victims ng Martial Law laban kay dating Pangulong Ferdinand E. Marcos under Philippine Law RA 10368 na nagkakaroon ng paborableng desisyon para sa mga biktima na naghain sa nasabing kaso.
3. September 22, 1974 ng umaga dumating ang maraming sundalo na 15th & 19 IB araw ng beyernes sa aming lugar na pinangulohan ni Lt. Candilario 15th IBPA at Captain Paalam. Pagdating ng mga sundalo sa aming komunidad ay agad itong nagpaputok ng malalakas na mga armas hindi pa sila nakababa mula sa Naval boat gaya ng canyon, 105 at istok maraming tao at bata ang natamaan ng bomba dahil ang pagpapaputok nila ay patungong bundok kung saan marami ang nanirahan sa paanan ng Bundok mga Komunidad din kasi ito. Dahil doon daw nagtatago ang mga MNLF (rebelde) sabi nla.
4. Pagbaba nila sa mga barangays/Komunidad, Ang Asawa ko na si Hadji Datu Tato Sapal Utto ay isang municipal council at Sangguniang Bayan ng Municipality ng Palimbang, Sultan Kudarat. Kinausap ng asawa ko ang pinuno ng mga sundalo at sinabi sa kanila na mga sibilyan ang lahat dito sir.
5. Kaya inutosan ang asawa ko na sabihin mo sa mga sibilyan na walang masamang mangyari sa kanila kung bumaba silang lahat dito sa Barangay Malisbong, ang ginawa ng asawa ko ay sumulat siya upang maniwala ang lahat ng nag ibakwit sa bundok. Nang mabasa nila ang sulat na pinadala ng asawa ko agad naman tumugon ang mga tao. Hanggang maghapon maraming mga tao ang bumaba halos lahat ng mga pamilya tumakbo sa bundok ay nakababa na lahat.
6. Ang ginawa ng mga sundalo inipon ang lahat ng mga lalaki hiniwalay sa kanilang mga pamilya single file ang line nila. Dito sa Barangay Kran unang binabaan ng karamihan sa kanila. Umabot sila halos isang libu na mga lalaki ang unang dumating nang magsabi ang head na si Lt. Candilaria ng PA na maglakad papunta ng Malisbong Mosque upang doon ganapin ang pulong pulong, nang nasa loob na sila 678 ka tao lang ang nakapasok.

Scanned image of the Affidavit of Nor-ain H. Utto

Affidavit of Norain H. Utto, wife of Tato Otto Sapal¹

REPUBLIKA NG PILIPINAS)
GENERAL SANTOS CITY)

SINUMPAANG SALAYSAY

Ako si **NOR-AIN H. UTTO**, 70 taong gulang isang balo at may anak nakatira sa Sitio Takal, Bargy Pinol, Maitum Sarangani Province. Nanumpa ayon sa batas panahon ng batas militar.

1. Ang aking asawa ay biktima ng karahasan at paglabag sa karapatang pantao noong panahon ng batas militar sa ilalim ng diktador na si Ferdinand E Marcos. Sa partikular, ang aking ama ay biktima ng massacre o pagpatay at disappeared.
2. Dahil sa paglabag na dinanas ng asawa ko at ng aming pamilya, isa ako sa mga claimants ng HRV Victims ng Martial Law laban kay dating Pangulong Ferdinand E. Marcos under Philippine Law RA 10368 na nagkakaroon ng paborableng desisyon para sa mga biktima na naghain sa nasabing kaso.
3. September 22, 1974 ng umaga dumating ang maraming sundalo na 15th & 19 IB araw ng beyernes sa aming lugar na pinangulohan ni Lt. Candilario 15th IB PA at Captain Paalam. Pagdating ng mga sundalo sa aming komunidad ay agad itong nagpaputok ng malakas na mga armas hindi pa sila nakababa mula sa Naval boat gaya ng canyon, 105 at istok maraming tao at bata ang natamaan ng bomba dahil ang pagpaputok nila ay patungong bundok kung saan marami ang nanirahan sa paanan ng bundok mga komunidad kasi ito. Dahil doon daw nagtatago ang mga MNLF (rebelde) sabi nila.
4. Pagbaba nila sa mga barangays/komunidad, Ang Asawa ko na si Hadji Datu Tato Sapal Utto ay isang municipal council at Sangguniang Bayan ng Municipality ng Palimbang, Sultan Kudarat. Kinausap ng asawa ko ang pinuno ng mga sundalo at sinabi sa kanila na mga sibilyan ang lahat dito sir.
5. Kaya inutosan ang asawa ko na sabihin mo sa mga sibilyan na walang masamang mangyari sa kanila kung bumaba silang lahat dito sa Barangay Malisbong, ang ginawa ng asawa ko ay sumulat siya upang maniwala ang lahat ng nag ibakwit sa bundok. Nang mabasa nila ang sulat na pinadala ng asawa ko agad naman tumugon ang mga tao. Hanggang maghapon maraming mga tao ang bumaba halos lahat ng mga pamilya tumakbo sa bundok ay nakababa na lahat.
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¹ Her husband was determined by the Human Rights Victims' Claims Board to be a victim of Killing as a result of the Palimbang Massacre.

7. Dito nagsimula ang mga sundalo magtanong kung saan ang mga rebilde ngayon at sino ang Komander nila
8. Nang napag-alaman ng tatay kona nagsisigaw ang mga tao, nilisan ang lugar na iyon maging ang mga kapitbahay at kasamahan niya ay sumama na rin sa kaniya sa pag-alis.
9. Pumunta agad ang tatay ko sa Brgy. Malisbong, Palimbang Sultan Kudarat kung saan nakatira ang mga kapatid niya para maipon silang magkakapatid. Dalawang araw kami doon. Alas kwatro (4am) ng madaling araw nang nagsidating ang mga sundalo at saka nagpapatok ang mga ito ng kanyon.
10. Pasakay ang mga sundalo ng amphibian tank at sabay nagpapatok sila ng machine gun. Paharap sa maraming sibilyan. Kaya marami ang natamaan at namatay, mapabata man o matanda hindi na namin nausisa natingnan yung mga namatay, dahil kami ay tumatakas din, parang mga demonyo ang isipan ng mga sundalo walang awa na pinapapatokan ang mga komunidad ng moro.
11. Dahil sa awa, nagpasya ang tatay ko na puntahan ang pinuno ng mga military upang kausapin ng harapan. Ang pangalan ng sundalong iyon ay si Lieutenant Mayendia, 19th IB. Noong araw ding iyon ay kanilang inipon ang mga kalalakihan at dinala sa Masjid/Mosque sa malisbong. Halos umabot sila ng isang libo ka-tao kasama na doon ang tatay ko, sa unang grupo pumasok sa loob ng Mosque.
12. Hanggang sa ilang araw punong-puno na ang Mosque dahil umabot na ito ng one thousand plus ang nasa loob. Nang wala nang dumating na mga lalaki dagdag ipasok sa Mosque ang ginawa ng mga sundalo na nagbabantay sa nakakulong sa loob isinara maaigi ang pinto.
13. Tuwing nagronroncall sila sa umaga sampung tao kada araw pinapalabas nila ang sinasabi lahat ng mga Munisipal at purok officials lumabas at may meting tayo, ngunit hindi pa nakakalayo ay malalakas na mga putok ang narinig at nakikita sa butas na sumisilip ang ibang naiwan pa sa loob ng Mosque ay natumba lahat ang lumabas na sampung mga purok at municipal officials.
14. Kada araw ganon lagi ang ginagawa ng mga sundalo sampu-sampu ang pinapalabas at pinapatay pagdating sa dikalayuan sa Mosque. Ang iba parang gusto ng magsuiside pareho lang din mamatay aniya ng dalawang naka survived dahil .
15. Hanggang sa loob pa ng Mosque pinagbabaril nila ang Mosque mula sa labas hanggang sa wala ng sumisigaw na (ina, ama tabang kano) ibig sabihin inay , itay tulong yan ang sigaw sa loob.
16. Simula noon ay hindi na nakabalik pa ang asawa ko at lahat ng mga lalaking kinuha nila. Pagkatapos ay isang malaking Naval Boat ang dumating, dito kami isinakay

Scanned image of the Affidavit of Nor-ain H. Utto

7. Dito nagsimula ang mga sundalo magtanong kung saan ang mga rebilde ngayon at sino ang Komander nila
8. Nang napag-alaman ng tatay kona nagsisigawan ang mga tao, nilisan ang lugar na iyon maging ang mga kapitbahay at kasamahan niya ay sumama na rin sa kaniya sa pag-alis.
9. Pumunta agad ang tatay ko sa Brgy. Malisbong, Palimbang Sultan Kudarat kung saan nakatira ang mga kapatid niya para maipon silang magkakapatid. Dalawang araw kami doon. Alas-kwatro (4am) ng medaling araw nang nagsidating ang mga sundalo at saka nagpaputok and mge ito ng kanyon.
10. Pasakay ang mga sundalo ng amphibian tank at sabay nagpaputok sila ng machine gun. Paharap sa maraming sibilyan. Kaya marami ang natamaan at namatay, mapabata man o matanda hindi na naming nausisa natingnan yung mga namatay, dahil kami ay tumatakas din, parang mga demonyo ang isipan ng mga sundalo walang awa na pinapaptokan ang mga komunidad ng moro.
11. Dahil sa awa nagpasya ang tatay ko na puntahan ang pinuno ng military upang kausapin ng harapan. Ang pangalan ng sundalong iyon ay si Lieutenant Mayendia, 19th IB. Noong araw ding iyon ay kanilang inipon ang mga kalalakihan at dinala sa Masjid/Mosque sa Malisbong. Halos umabot sila ng isang libo ka-tao kasama na doon ang tatay ko, sa unang grupo pumasok sa loob ng Mosque.
12. Hanggang sa ilang araw punong-puno na ang Mosque dahil umabot na ito ng one thousand plus ang nasa loob. Nang wala nang dumating na mga lalaki dagdag ipasok sa Mosque ang ginawa ng mga sundalo na nagbabantay sa nakakulong sa loob isinara maigi ang pinto.
13. Tuwing nagronroncall sila sa umaga sampung tao kada araw pinapalabas nila ang sinasabi lahat ng mga Munisipal at purok officials lumabas at may meeting tayo, ngunit hindi pa nakalayo ay malakas na mga putok ang narinig at nakikita sa butas na sumisilip ang ibang naiwan pa sa loob ng Mosque ay natumba lahat ang lumabas na sampung mga purok at municipal officials.
14. Kada araw ganon lagi ang ginagawa ng mga sundalo sampu-sampu ang pinapalabas at pinapatay pagdating sa dikalayuan sa Mosque. Ang iba parang gusto ng magsuiside pareho lang din mamatay aniya ng dalawang naka survive dahil.
15. Hanggang sa loob pa ng Mosque pinagbabaril nila ang Mosque mula sa labas hanggang sa wala ng sumisigaw na (ina, ama tabang kano) ibig sabihin inay, itay tulong yan ang sigaw sa loob.
16. Simula noon ay hindi na nakabalik pa ang asawa ko at lahat ng mga lalaking kinuha nila. Pagkatapos ay isang malaking Naval Boat ang dumating, dito kami isinakay

20

lahat ng mga kababaihan mula sa idad 0 pataas hindi namin alam kung saan kami dadalhin ng mga sundalo punong-puno kami nakasakay dito.

17. Kinabukasan, hindi pa rin nagsi-alisan ang mga navalship. Nakita ni Mayor Ali ng Munisipal ng Palimbang, Sultan Kudarat at Capt. Payomo ng 25th IB at doon ay kinausap nila ang pinuno ng mga sundalo para pakawalan na kaming mga babae at pinakawalan naman nila kami.
18. Pinababa kami sa sumunod na brgy. Sa Bargy Kulong kulong, Kami ay pinatuloy sa mga bahay na walang tao. Umiiyak ang nanay ko nang malaman niyang hindi na nakabalik pa ang tatay ko. Akala ko rin noon ay mamamatay na ang nanay ko dahil sa hirap na dinanas niya. Mag-iisang buwan pa kasi noon mula sa kanyang panganganak. Sa di inaasahan ay namatay ang kapatid kong si Jukarmen at nagkasakit naman ang bunso kongkapatid na lalaki.
19. Sa awa ng Diyos ay buhay pa rin ang pinsan ko na si Kampong Tiban survival. Nakita rin niya noon ang tatay ko habang pinapasakay sa helicopter kasama ng iba pang mga lalaki.
20. Sa kabila ng hirap na dinanas ng pamilya namin, kahit papaano nakayanan ko din iligtas kami sa gyera na iyon at nabuhay din niya kami. Mapa hanggang ngayon ay mahirap kalimutan yung mga panahon na naranasan namin noon sa gyera panahon ng Martial Law ni Marcos.
21. Dahil sa hirap ng buhay, hindi na nakapagpatuloy sa pag-aaral ang mga anak maliban na Ing sa isang bunsong anak. Sapagkat hindi ko na kayang tustusan ang kanilang pag-aaral.
22. Winasak at sinira din ng mga sundalo ang aming mga ari-arian at Bahay/tahanan. Sa paglikas namin, wala na kaming nadala maliban lang sa 1kaldero at limang plato dahil sa sobrang takot namin noon. May mga gamit din ang nanay ng tatay ko naiwan sa bahay na puro antik ito dahil isang Bai O Prensesa ang beyanan kung babae halos lahat ng gamit niya ay mamahalin, gaya ng (2) dalawang dosena ternong malong na enol at damit na may mga sekwins, maraming jewelry/bulawan may anim na paris ng earrings, neckles, rings, at bracelet. May tatlong agong, anim na flat agong, dalawang kompletong kulintang made of bronze lahat, isang dosenang bandihadong made of bronze, may tatlong Cris ang aking beyanan kung lalaki na ang hawakan ay bronze, isang takuri panglagyan ng tubig made of bulawan may isang dosenang kutsara made of bulawan, tatlong dosenang antic ng mga plato, bowl, cup, soucer, baso, kutsara, dalawang malalaking kawa, kaldero at palanggana na made bronze.
23. Ginawa ko ang salaysay na ito;
 - Upang patotohanan na ang mga nakasaad ditto ay buong katotohanan at pawang katotohanan lamang;

Scanned image of the Affidavit of Nor-ain H. Utto

lahat ng mga kababaihan mula sa idad 0 pataas hindi namin alam kung saan kami dadalhin ng mga sundalo punong-puno kami nakasakay dito.

17. Kinabukasan, hindi pa rin nagsi-alisan ang mga navalship. Nakita ni Mayor Ali ng Munisipal ng Palimbang, Sultan Kudarat at Capt. Payomo ng 25th IB at doon ay kinausap nila ang pinuno ng mga sundalo para pakawalan na kaming mga babae at pinakawalan naman nila kami.
18. Pinababa kami sa sumunod na brgy. Sa Brgy Kulong kulong, kami ay pinatuloy sa mga bahay na walang tao. Umiiyak ang nanay ko nang malaman niyang hindi na nakabalik pa ang tatay ko. Akala ko rin noon ay mamamatay na ang nanay ko dahil sa hirap na dinanas niya. Mag-iisang buwan pa kasi noon mula sa kanyang panganganak. Sa di inaasahan ay namatay ang kapatid kong si Jukarmen at nagkasakit naman ang bunso kong kapatid na lalaki.
19. Sa awa ng Diyos ay buhay pa rin ang pinsan ko na si Kampong Tiban survival. Nakita rin niya noon ang tatay ko habang pinapasakay sa helicopter kasama ng iba pang mga lalaki.
20. Sa kabila ng hirap na dinanas ng pamilya naming, kahit papaanoy nakayanan ko din iligtas kami sa gyera na iyon at nabuhay din niya kami. Mapa hanggang ngayon aymahirap kalimtan yung mga panahon na naranasan naming noon sa gyera panahon ng Martial Law ni Marcos.
21. Dahil sa hirap ng buhay, hindi na nakapagtuloy sa pag-aaral ang mga anak maliban na lang sa isang bunsong anak. Sapagkat hindi ko na kayan tustusan ang kanilang pag-aaral.
22. Winasak at sinira din ng mga sundalo an gaming mga ari-arian at Bahay/tahanan. Sa paglikas naming, wala na kaming nadala maliban lang sa 1 kaldero at limang plato dahil sa sobrang takot naming noon. May mga gamit din ang nanay ng tatay ko naiwan sa bahay na puro antic ito dahil isang Bai O Prensese ang beyanan kung babae halos lahat ng gamit niya ay mamahalin, gaya ng (2) dalawang dosena ternong malong na enol at damit na may mga sekwins, maraming jewelry/bulawan may anim na paris n gearings, neckles, rings at bracelet. May tatlong agong, anim na flat agong, dalawang kompletong kulintang made of bronze lahat, isang dosenang bandihadong made of bronze, may tatlong Cris ang aking beyanan kung lalaki na ang hawakan ay bronze, isang takuri panglagyan ng tubig made of bulawan may isang dosenang kutsara made of bulawan, tatlong dosenang antic ng mga plato, bowl, cup, soucer, baso, kutsara, dalawang malalaking kawa, kaldero at palanggana na made of bronze.

Ginawa ko ang salaysay na ito;

- » Upang patotohanan na ang mga nakasaad dito ay buong katotohanan at pawing katotohanan lamang;

- Upang magkaroon ng hustisya reparation at recognition ang dimakataong ginawa sa amin at sa pagkawala/pagkamatay ng aking asawa na si Hadji Datu Tato Sapal Otto sa ilalim ng batas military.
- Gayudín, upang magamít ang instrumentong ito sa anumang legal na layunin.

Sa Katunayan ng lahat ng ito ako ay lumagda ngayong ika 31 ng July, 2014 dito sa Lungsod ng Kawas, Alabel. Sarangani Province, Philippines.



NOR-AIN SAPAL

Nagsalaysay

PINATUNAYAN AT SINUMPAAN SA HARAP KO, ngayong ika AUG 03 2014 2013 at ipinakita sa akin ang akanyang Senior Citizen ID#09290 bilang na ipinagkaloob noong _____ - sa ng Opisina ng Senior Citizen sa Maitum, Sarangani Province, Philippines.

NOE G. ARCILLA
 NOTARY PUBLIC
 UNTIL DECEMBER 31, 2014
 PTR NO. 5005147, 01-02-14/SAR.
 IBP NO. 893572, 01-10-14/SAR.
 ROLL NO. 30101
 MCLE NO. V, 01-09-12.13

DOC NO; 533
 PAGE NO; 328
 BOOK NO; 414
 SERIES OF; 2014

Scanned image of the Affidavit of Nor-ain H. Utto

- » Upang magkaroon ng hustisya reparation at recognition ang dimakataong ginawa sa amin at sa pagkawala/pagkamatay ng aking asawa na si Hadji Datu Tato Sapal Otto sa ilalim ng batas military.
- » Gayundin, upang magamit ang instrumenting ito sa anumang legal na layunin.

Sa Katunayan ng lahat ng ito ako ay lumagda ngayong ika 31 ng July, 2014 dito sa Lungsod ng Kawas, Alabel. Sarangani Province, Philippines.

Sgd.

Nor-Ain Sapal

Nagsalaysay

PINATUNAYAN AT SINUMPAAN SA HARAP KO, ngayong ika-3 na Aug, 2014 at ipinakita sa akin ang akanyang Senior Citizen ID#09290 bilang na ipinagkaloob noon ____ - san g Opisina ng Senior Citizen sa Maitum, Sarangani Province, Philippines.

Sgd.

NOE G ARCILLA

Notary Public

Doc No; 533

Page No; 328

Book No; XIX

Series of: 2014

REPUBLIC OF THE PHILIPPINES)
PROVINCE OF SULTAN KUDARAT.)
MUNICIPALITY OF PALIMBANG...)s.s.
X-----X

AFFIDAVIT

I, **DONDO EDO**, of legal age, married, Filipino Citizens and residing at Libua, Palimbang, Sultan Kudarat Philippines after having been sworn to in accordance with law hereby depose and state, THAT:

1. I am the surviving victim who was then bonafide resident of barangay Kraan, which is part of the coastal town of Palimbang, Sultan Kudarat;
2. Sometime in September 21, 1974 during the Martial Law period members of the Philippine Army instructed the barangay chairman to gather all the residents at the barangay hall. Subsequently, the soldiers segregated the women and children from men. Hundreds of male residents were brought by the soldiers at the Old Mosque of H. HAMSA TACBIL for a meeting allegedly with a military high ranking officer;
3. The situation prevailing during those times was tense due to the bombardment by the military of some places to flush out members of the Moro National Liberation Front. The military were using their canons and high-powered firearms;
4. While the bombardment was going on, many residents were ordered by the military to board a barge and brought at a naval station. They later dumped us at barangay Libua.
5. On the next day, September 22, 1974 that was 4th day of Ramadan, we heard the sounds of canons in many places of Palimbang Sultan Kudarat. I also learned that One thousand forty eight (1,048) men who were herded inside the old mosque and in nearby places were all massacred;
6. Some of the residents who fled survived the incident, including myself ,we were later brought by the military to Baliango. Others were however reportedly salvaged because after the incident they were missing;
7. The soldiers burned our houses, we were not able to recover anything which cause deprivation of our livelihood;
8. It was the saddest chapter in my life. The smell of death was everywhere. We were scared but we have nowhere to go. Our barangay surrounded by the mountains of South Cotabato, Sarangani and other towns of Sultan Kudarat, our place was very far from Cotabato City or General Santos City. We need to travel by boat for hours before we reach urban centers;

Affidavit of Dondo Edo Balabang¹

REPUBLIC OF THE PHILIPPINES)
PROVINCE OF SULTAN KUDARAT)
MUNICIPALITY OF PALIMBANG)s.s.
X-----X

AFFIDAVIT

I, DONDO EDO, of legal age, married, Filipino Citizens and residing at Libua, Palimbang Sultan Kudarat Philippines after having been sworn to in accordance with law hereby depose and state, THAT:

1. I am the surviving victim who was then bonafide resident of barangay Kraan, which is part of the coastal town of Palimbang, Sultan Kudarat;
2. Sometime in September 21, 1974 during the Martial Law period members of the Philippine Army instructed the barangay chairman to gather all the residents at the barangay hall. Subsequently, the soldiers segregated the women and children from men. Hundreds of male residents were brought by the soldiers at the Old Mosque of H. Hamsa Tacbil for a meeting allegedly with a military high ranking officer;
3. The situation prevailing during those times was tense due to the bombardment by the military of some places to flush out members of the Moro National Liberation Front. The military were using their canons and high-powered firearms;
4. While the bombardment was going on, many residents were ordered by the military to board a barge and brought to a naval station. They later dumped us at barangay Libua.
5. On the next day, September 22, 1974 that was the 4th day of Ramadan, we heard the sounds of canons in many places of Palimbang Sultan Kudarat. I also learned that One thousand forty eight men who were herded inside the old mosque and in nearby places where all massacred;
6. Some of the residents who fled survived the incident, including myself, we were later brought by the military to Baliango. Others were however reportedly salvaged because after the incident they were missing;
7. The soldiers burned our houses, we were not able to recover anything which cause deprivation to our livelihood;
8. It was the saddest chapter in my life. The smell of death was everywhere. We were scared but we have nowhere to go. Our barangay surrounded by the mountains of South Cotabato, Sarangani and other towns of Sultan Kudarat, our place was very far from Cotabato City or General Santos City. We need to travel by boat for hours before we reach urban centers;

¹ Dondo Edo Balabang was found by the Human Rights Victim's Claims Board to have suffered arbitrary arrest in relation to the massacre, and was awarded four points.

9. This affidavit is executed to attest to the veracity of the foregoing and for whatever legal purpose it may serve best.

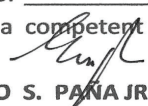
IN WITNESS WHEREOF, I have hereunto affixed my signatures this _____ day of June 2014 at General Santos City, Philippines.



DONDO EDO
Affiant

SUBSCRIBED AND SWORN TO before me this AUG 23 2014 th day of June 2014, affiant having exhibited his Valid ID. _____ Bearing No. _____, issued by _____ at Palimbang Sultan Kudarat - a competent evidence of Identity.

Doc. No. 429 ;
Page No. 86 ;
Book No. XXXN ;
Series of 2014


EMILIO S. PANA JR.
Notary Public
Until Dec. 31, 2014
PTR No. 00856193 01/02/2014
IBP No. 942342 01/03/2014
South Cotabato/General Santos
Roll No. 50474
TIN – 939-030-553

9. This affidavit is executed to attest to the veracity of the foregoing and for whatever legal purpose it may serve best

IN WITNESS WHEREOF, I have hereunto affixed my signatures this ___ day of June 2014

SUBSCRIBED AND SWORN to before me this 23rd day of August, 2014 , affiant having exhibited his Valid ID ___ Bearing No. ___, issued by _____ at Palimbang Sultan Kudarat – a competent evidence of identity

Sgd.

Emilio S. Paña JR.

Notary Public

Doc. No. 428

Page No. 86

Book No. XXXN

Series of 2014

Republika ng Pilipinas)
Probinsya ng Sultan Kudarat)S.S.
Munisipyo ng Palimbang)
X-----X)

SINUMPAANG SALAYSAY

Ako si H. MUHAMAD FAUZI PIANA , isang Pilipino, bato, walongput dalawang taong gulang, naninirahan sa Malisbong, Palimbang, Sultan Kudarat, matapos na makapanumpa nang naayon sa saligang batas ng Pilipinas ay nagsasalaysay ng mga sumusunod;

Na ako ay kabilang sa libu-libong mamamayan na dumanas ng karahasan sa ilalim ng Batas Militar noong panahon ng rehimen ni Presidente Ferdinand E. Marcos;

Na ang paglabag sa aking karapatang pantao ay nagsimula noong ika limang araw (5 days) ng aming Ramadhan taong 1974 (Petsa ng pagtantiya: September 24, 1974) ganap na alas singko y media ng umaga 5:30am. Kami ay ginulantang ng magkakasunod sunod na pagsabog ng bala ng kanyon sa ibat-ibang parti ng aming lugar malapit sa aming bahay. Katatapos ko lang mag sambah noon ng madaling araw. Sa takot naming ako sampu ng aking mga kasamahan ay nagsipaglikas papapuntang kabundukan. At dito samut saring hirap ang aking dinanas sapagkat walang kain, walang tulog, sanhi ng aking pag ubo dahil sa ulan sapagkat noon ay kung saan-saan nalang kami sa silong ng mga puno sa kagubatan. Pagkakinabukasan, September 23, may dumating na emisaryo na lahat ng nagsipaglikas ay bumaba mula sa bundok dahil may mangyayaring pagpupulong mula sa mga opisyal ng mga sundalong (15th at 19th Infantry Battallion, Philippine Army at Philippine Navy) sa Kraan, Barangay Hall, subalit imbes na pagpupulong ipinag utos ng mga opisyal ng sundalo na paghiwalayin ang mga kababaihan sa mga kalalakihan. Na ang mga babae ay maiiwan at mga lalaki ay sapilitang dinala sa Malisbong Mosque na noon ako ay kabilang sa mga lalaking naroroon. At kami ay ikinulong sa sa loob ng nabangit na mosque sa loob ng labing limang araw (15 days)at ako ay hinubaran sampu ng aking mga kasamahan habang pinagpipitik ang aming bayag ng mga sundalo (15th Infantry Battallion , Philippine Army P.A.) Alam ko ang unit o grupo sa pagkat yon ang tatak sa kanilang dibdib. Pag katapos ay kami ay pinapainom ng maruming tubig mula sa pinakuluang dahon ng bayabas na may ihi. Sa pagkat walang tubig maliban doon sa loob ng mahigit sampung araw kami ay napipilitan nalang itong inumin sapagkat kapag hindi namin ito ginawa ay lalo lang akong mapapahamak. Sa katunayan ako ay pinalo ng Butt ng M-16 ARMALITE ng isa sa mga sundalo na pinamumunuan ni Capt. Gonzalez ng 15th Infantry Battalion, Philippine Army, PA. Dahil dito ako ay nagtamo ng sugat sa may baba. Na pagkatapos ay ipinag utos naman ng kanilang opisyal dalhin dalhin ang mahigit limampung kalalakihan mula sa nasabing mosque at dinala sa Barangay Baliango mga apat na kilometro mula sa aming kinaruruunan. At mahigit limang buwan naman kami ikinustudiya ng 15th IB, PA at sa loob ng panahong yaon ay sapilitan naman kaming pinapalagaraw ng mg damo. At kapag hindi namin ito ginawa pinapaputukan ang aming harapan. Sa awa ng ALLAH may dumating na utos galing kay Hadji Druz Ali, mayor ng Munisipyo ng Palimbang sa panahong ito. Na kaming natira o survivor ay pauwiin na sa aming lugar pagkalipas ng mahigit limang buwan.

Bilang patotoo sa aking ginawang salaysay lalagdaan ko sa taas ng aking pangalan ngayong ika-24 na araw ng Septyembre, 2014 sa Maitum Gymnassium, Maitum, Sarangani Province.

Scanned image of the Hadji Muhamad Fauzi Piana

Affidavit of Hadji Muhamad Fauzi Piana¹

REPUBLIC OF THE PHILIPPINES)
PROVINCE OF SULTAN KUDARAT)
MUNICIPALITY OF PALIMBANG)s.s.

X-----X


SINUMPAANG SALAYSAY

Ako si H. MUHAMAD PAUDZI PIANA, isang Pilipino, balo, walongput dalawang taong gulang, naninirahan sa Malisbong, Palimbang, Sultan Kudarat, matapos na makapanumpa nang naayon sa saligang batas ng Pilipinas ay nagsasalaysayng mga sumusunod;

Na ako ay kabilang sa libu-libong mamamayan na dumanas ng karahasan sa ilalim ng Batas Militar noong panahon ng rehimen ni Presidente Ferdinand E. Marcos;

Na ang paglabag sa aking karapatang pantao ay nagsimula noong ika limang araw (5 days) ng aming Ramadhan taong 1974 (Petsa ng pagtantiya: September 24, 1974) ganap na alas singko y media ng umaga 5:30am. Kami ay ginulatang ng magkakasunod sunod na pagsabog ng bala ng kanyon sa ibat-ibang parti ng aming lugar malapit sa aming bahay. Katatapos ko lang mag simba noon ng medaling araw. Sa takot naming ako sampu ng aking mga kasamahan ay nagsipaglikas papapuntang kabundukan. At dito samut saring hirap ang aking dinanas sapagkat walang kain, walang tulog, sanhi ng aking pag ubo dahil sa ulan sapagkat noon ay kung saan-saan nalang kami sa silong ng mga puno sa kagubatan. Pagkakinabukasan, September 23, may dumating na emisaryo na lahat ng nagsipaglikas ay bumaba mula sa bundok dahil may mangyayaring pagpupulong mula sa mga opisyal ng mga sundalong **(15th at 19th Infantry Battallion, Philippine Army at Philippine Navy)** sa Kraan, Barangay Hall, subalit imbes na pagpupulong ipinag utos ng mga opisyal ng sundalo na paghiwalayin ang mga kababaihan sa mga kalalakihan. Na ang mga babae ay maiiwan at mga lalaki ay sapilitang dinala sa Malisbong Mosque na noon ako ay kabilang sa mga lalaking naroroon. At kami ay ikinulong sa loob ng nabangit na mosque sa loob ng labing limang araw (15 days) at ako ay hinubaran sampu ng aking mga kasamahan habang pinagpipitik ang gaming bayag ng mga sundalo **(15th Infantry Battallion, Philippine Army P.A.)** Alam ko ang unit o grupo sa pagkat yon ang tatak sa kanilang dibdib. Pagkatapos ay kami ay pinapainom ng maruming tubig mula sa pinakuluang dahon na bayabas na may ihi. Sapagkat walang tubig maliban doon sa loob ng mahigit sampong araw kami ay napipilitan nalang itong inumin sapagkat kapag hindi naming ito ginawa ay lalo lang akong mapapahamak. Sa katunayan ako ay pinalo ng Butt ng M-16 ARMALITE ng isa sa mga sundalo na pinamumunuan ni Capt. Gonzalez ng 15th Infantry Battalion, Philippine Army, PA. Dahil dito ako ay nagtamo ng sugat sa may baba. Na pagkatapos ay ipinag utos naman ng kanilang opisyal dalhin dalhin ang mahigit limampong kalalakihan mula sa nasabing mosqye at dinala sa Barangay Baliango mga apat na kilometro mula sa aming kinaruruunan. At mahigit limang buwan naman kami ikinustodiya ng 15th IB, PA at sa loob ng panahong yaon ay sapilitan naman kaming pinapalagaraw ng mga damo. At kapag hindi naming ito ginawa pinapaputukan ang aming harapan. Sa awa ng ALLAH may dumating na utos galing kay Hadji Druz Ali, mayor ng Munisipyo ng Palimbang sa panahong ito. Na kaming natira o survivor ay pauwiin na sa among lugar pagkalipas ng mahigit

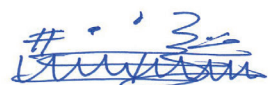
¹ Hadji Muhamad Fauzi Piana is recognized by the Human Rights Victims' Claims Board as a claimant – victim of arbitrary detention. He also formed part of the 7-man committee investigation conducted by the Palimbang Municipality regarding the incident, and was interviewed in the Commission on Human Rights Documentary Video “Mga Kwento sa Malisbong”. Here, his name is spelled as “Muhamad Paudzi Piana”


HADJI MUHAMAD PAUDZI PIANA
NAGSALAYSAY



SUBSCRIBED AND SWORN to before me this 25th day of September, 2014 at Maitum Gymnasium,
Maitum, Sarangani Province Philippines.

~~Prosecutor's Name~~


ERLAN P. DELUVIO
ERLAN P. DELUVIO
Attorney IV
CHR XII
Per Admin. Code of 1987

Scanned image of the Hadji Muhamad Fauzi Piana

limang buwan.

Bilang pagtotoo sa aking ginawang salaysay lalagdaan ko sa taas ng aking pangalan ngayong ika-24 na araw ng Septyembre, 2014 sa Maitum Gymnassium, Maitum, Sarangani Province.

Sgd.

HADJI MUHAMAD PAUDZI PIANA

NAGSALAYSAY

SUBSCRIBED AND SWORN to before me this 25th day of September, 2014 at Maitum Gymnassium, Maitum, Sarangani Province.

Sgd.

ELAN P. DELUVIO

Attorney IV

CHR XII

Per Admin. Code of 1987

REPUBLIC OF THE PHILIPPINES)
GENERAL SANTOS CITY) s
X-----X

SWORN STATEMENT

(Narrative)

That I KAMAD TACBIL GUNAO Filipino citizen 79 years old married and resident of Kabuling, Palimbang Kudarat state under oath as follows;

I, KAMAD TACBIL GUNAO) one of those SURVIVOR of Malisbong Mosque Massacred. that was forty (40) years ago, after September 22, 1974 (5th day of Ramadan) at about 6:00 O'clock in the morning, the NAVY Boats of the Philippines heavy bombing the Barangay of Kraan of Palimbang, Sultan Kudarat together with the neighboring barangays.

That the residents were ordered by Military commander to come down in ordered not affected by ongoing Operation but upon reaching the assembly area lets the male to separated from age of ten and above were brought to Malisbong Mosque, Malisbong while female children were retained at Barangay Hall of Kraan were all barangay of Palimbang, Sultan Kudarat.

That I was included for those people segregated and brought to Malisbong at inside the Mosque, They were more than thousand plus men inside the Mosque. After several days of staying inside day by day the number of men inside the mosque was decreasing because of every day the Uniform men came to us and announcing those are willing to get food raised your hand. Those men had raised their hand were came out/go out. So after how many minutes or hour we can herd the verse fire of Arms light rifle, then those people were never returned to the Mosque. That was daily routine activities of military until we are only hundred men inside the mosque before we were rescued by the Local Government brought another Barangay of Baliango of same municipality Theremaining men inside the mosque were all firing squad.

After how many weeks stayed in that Barangay we were given a conduct pass to permit us to visit our families and returned to their respective home but painful to remember that was the first times we visited our place was very solemn that no one animals or any else can or hear, our houses were never seen only tomb of house. The house of mine was burned and all animals, carabaos, goats and others were all lost and damaged.

Now, I am 79 years old ages and sickly and unphysical fit.

IN WITNESS SWHEREOF, I hereby hereunto signed my name this **MAY 25 2015** *day of* **MAY** *2015 at*
Maitum, Sarangani, Philippines

KAMAD TACBIL GUNAO
Affiant

S.C ID No. _____

Issued on _____

At Palimbang, Sultan Kudarat

SUBSCRIBED AND SWORN to before me this **MAY 25 2015** day of **MAY** 2015 at
Maitum, Sarangani, Philippines.

Doc. No. 241
Page No. 50
Book No. 32
Series of 2015

DOMINADOR S. LAGARE, JR.
NOTARY PUBLIC
UNTIL DECEMBER 31, 2015
LAGARE LAW OFFICES, J. CATOLICO AVENUE
GENERAL SANTOS CITY, PHILIPPINES
ROLL OF ATTORNEY NO. 50251
Bar No. 504884 MALABAR

Scanned image of the Kmad Tacbil Gunao

Affidavit of Kamad Tacbil Gunao¹

REPUBLIC OF THE PHILIPPINES)
GENERAL SANTOS CITY)s
X-----X

SWORN STATEMENT (Narrative)

THAT I **KAMAD TACBIL GUNAO, Filipino Citizen 79** years old, married and resident of Kabuling, Palimbang Kudarat state under oath as follows;

I, **KAMAD TACBIL GUNAO** one of those **SURVIVOR** of Malisbong Mosque Massacred. That was forty(40) years ago, after September 22, 1974 (5th day of Ramadan) at about 6:00 O'clock in the morning, the NAVY Boats of the Philippines heavy bombing the Barangay of Kraan of Palimbang, Sultan Kudarat together with the neighboring barangays.

That the residents were ordered by Military commander to come down in ordered not affected by ongoing operation but upon reaching the assembly area letsthe male to separated from age of ten and above were brought to Malisbong Mosque, Malisbong while female children were retained at Barangay Hall of Kraan were all barangay of Palimbang, Sultan Kudarat.

That I was included for those people segregated and brought to Malisbong at inside the Mosque, They were more than thousand plus men inside the Mosque. After several days of staying inside day by day the number of men inside the mosque was decreasing because of every day the Uniform men came to us and announcing those are willing to get food raised your hand. Those men had raised their hand were came out/go out. So after how many minutes or hour we can herd the verse fire of Arms light rifle, then those people were never returned to the Mosque. That was daily routine activities of military until we are only hundred men inside the mosque before we were rescued by the Local Government brought another Barangay of Baliango of same municipality. The remaining men inside the mosque were all firing squad.

After how many weeks stayed in that Barangay we were given a conduct pass to permit us to visit our families and returned to their respective home but painful to remember that was the first times we visited our place was very solemn that no one animals or any else can or hear, our houses were never seen only tomb of house. The house of mine was burned and all animals, carabaos, goats and others were all lost and damaged.

Now I am 79 years old ages and sickly and unphysical fit.

IN WITNESS WHEREOF, I hereby hereunto signed my name this 25th day of April 2015 at Maitum, Sarangani, Philippines.

Sgd.

KAMAD TACBIL GUNAO

Affiant

SC ID No. _____

Issued on _____

At Palimbang, Sultan Kudarat

SUBSCRIBED AND SWORN to before me this 25th day of May 2015 at Maitum, Sarangani, Philippines.

Sgd.

DOMINADOR S. LAGARE, JR.

Notary Public

Doc. No. 941
Page No. 55
Book No. 32
Series of 2015

¹ Kamad Tacbil Gunao was determined by the Human Rights Victims' Claims Board to be a victim of the Palimbang Massacre, and awarded three points for arbitrary detention.

Writing the

BANGSAMORO STORY OF THE MARTIAL LAW PERIOD: A Key Towards Healing, Reconciliation and Peace¹

Palimbang, Sultan Kudarat
September 24, 1974

Report on the Malisbong Massacre provided by the
Human Rights Victims' Claims Board (HRVCB) with the support of the
Office of the Presidential Adviser on the Peace Process (OPAPP)¹

¹ The HRVCB and OPAPP conducted a joint research project on the human rights violations in five identified areas in Mindanao including the Palimbang/Malisbong Massacre. Said report was transmitted to the OPAPP on July 18, 2016, from which this text was obtained.

**Writing the Bangsamoro Story of the Martial Law Period: A Key
Towards Healing, Reconciliation, and Peace
Malisbong Massacre
Palimbang, Sultan Kudarat
September 24, 1974**

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INTRODUCTION

Writing the Bangsamoro Story of the Martial Law Period: A Key Towards Healing, Reconciliation and Peace is a joint project between the Office of the Presidential Adviser on the Peace Process (OPAPP) and the Human Rights Victims' Claims Board (HRVCB)) aimed to provide recognition and memorialization of the human rights violations committed to the Bangsamoro people during Martial Law. The intent of this paper is modest. It aims to reconstruct a detailed narrative of the Malisbong massacre in Palimbang, Sultan Kudarat in 1974 and hoped to outline a comprehensive literature to deepen our understanding of the social, cultural, political, and historical context that gave rise to the incident.

The Malisbong massacre happened in Palimbang, Sultan Kudarat on September 24, 1974. This incident was one of the least known and reported among the many human rights atrocities during Martial Law. According to common consensus, "it is alleged that the Philippine military and paramilitary forces killed an estimated 1,500 men and boys, who were held in a local mosque, and raped an unknown number of women and girls on a naval vessel anchored offshore. In addition, some 300 houses were burned to the ground by the government forces".¹ Forty years after, Republic Act 10368, or the Human Rights Victims Reparation and Recognition Act of 2013 was signed by President Benigno S. Aquino III to recognize and provide reparations to victims of human rights violations during Martial Law. In Palimbang, at least 1,400 claimants filed their sworn affidavits for human rights violations claims such as killings, tortures, rape, and assaults.

The objectives of the research are threefold. Primarily, to gather individual stories and narratives from survivors, heirs, witnesses, as well as available archival sources and scholarly publications from libraries, universities, museums, and government archives. Secondly, to gather experts' and historians' accounts and narratives. Lastly, to create a detailed narrative of the Palimbang massacre: a timeline of events, individual stories, the causes, and the effects and changes brought to the said community.

¹ Transitional Justice and Reconciliation Commission, *Report of the Transitional Justice and Reconciliation Commission* (Makati City: Transitional Justice and Reconciliation Commission, 2016), p. 31.

CHAPTER I

HISTORICAL BACKGROUND

This chapter covers a comprehensive literature on the Malisbong Massacre. Accordingly, the historical, social, economic and political would be presented in a chronological manner to shed light on the events leading to the massacre.

PRECOLONIAL PERIOD

To begin a comprehensive narrative of the Malisbong massacre is to look as far back in the history of conflicts and issues in Mindanao. The Bangsamoro struggle is considered "the longest and the strongest movement in the region..."² At the onset, the Mindanao lament and dissatisfaction was rooted in a combination of factors: first, the seeming colonial bias against the Muslims; second, the increasing frustrations on the Philippine government's inability to redress their grievances and adequately meet their basic needs; third, the inequity in terms of shares and profits resulting from the economic resources and potentials of the area; fourth, the anger over the difficulty in recovering their ancestral lands and other properties; fifth, the exploitation of the Mindanao conflict by external forces such as Islamic radical movements and terrorist groups.³⁴

As early as the 13th century, Sulu – the precursor of the Islamic sultanate centered in present-day Jolo – was known as one of the important foreign polities in the Philippines.⁵ The earliest account of Sulu is recorded in *Chu-Fa-Chih* in 1225. Illustrated as the small islands off the coast of Borneo, Sulu is described as the source of laka-wood, yellow wax, tortoise shells, pearls, and raw aromatics. Sulu's people are associated to have the same customs as the northern Borneans.⁶ The *Ming Annals* chronicled that the rulers of Sulu and Maguindanao were termed "monarch" or "king," similar to the rulers of Melaka.⁷

By 1280 AD, Islam arrived in Mindanao through the strong trading ties among Arab merchants and Islamic missionaries.⁸ Islamic beliefs spread to a vast majority of people – especially those who were living in Maguindanao, Cotabato, and Lanao; until a huge part of Mindanao's population practiced and believed in Islam.⁹ Guided by the Islamic principles, Moro people created their own government that represented

² Samuel K. Tan, *The Muslim South and Beyond* (Quezon City: UP Press, 2010), p. 49.

³ Tan, *The Muslim South and Beyond*, p. 51.

⁴ *Ibid.*, p. 61.

⁵ Laura Lee Junker, *Raiding, Trading, and Feasting: The Political Economy of the Philippine Chieftdoms* (Honolulu, HI: University of the Hawaii Press, 1999), 112.

⁶ Wang Teh-Ming, "Notes of the Sulu Islands in Chu-Fan-Chih," *Asian Studies* 9, no. 1 (1971): 77.

⁷ Laura Lee Junker, *Raiding, Trading, and Feasting*, 112.

⁸ Noble, C. (n.d.). The Bangsamoro Struggle for Self Determination: A Case Study. Retrieved from <http://manoa.hawaii.edu>

⁹ *Ibid.*

their ideals and embody their identity. A firm and strong state formation that catered their own needs and governed their own sphere.¹⁰

SPANISH COLONIALISM

The Moro identity and autonomy was first tested during the occupation of the Spanish regime in the Philippines. From the 16th to the 19th century, Spaniards took a greater part of Luzon and Visayas.¹¹ By the last quarter of the 16th century, Spaniards faced fierce resistance in Mindanao as the Moros fought against colonization and Christianization.¹² The warfare lasted until the middle of the 19th century, in the end, the Moros were able to protect their sovereignty.¹³ The Bangsamoro struggle during the Spanish times was successful because of the moral and material support granted by neighboring Muslim territories, the Dutch, and the stronghold they have in most of Mindanao.¹⁴

The struggle of the Moro persisted until the Spaniards colluded with the Americans and sold them the ownership of the Philippines in the 1890s.¹⁵ The tension grew when the Spaniards included all parts of Mindanao as colonized territory in the transaction; even though they failed to colonize the region.

AMERICAN COLONIALISM

In 1902, General George Davis wrote that the Americans intended to teach the Moros freedom and equality and to eradicate castes and privileges. Brigadier General Samuel S. Summer agreed with Davis and emphasized the need to change their customs and introduced them to the western methods of government.¹⁶ In turn, the American policy made specific provisions to maintain their traditional territories called "tribal wards" with an implicit final goal to assimilate and organized them into the American districts and provinces. In 1903, the Moro Province was established and the army became more involved in the Moro affairs.¹⁷

As the Americans continued to intervene with Philippine affairs, the migration of Christians in Mindanao rapidly increased. Believing they had the right to acquire land in Mindanao, Christians resettled while Muslims and indigenous people get deprived of their ancestral homeland.

¹⁰ Tuminez A. (2008). Neither Sovereignty Nor Autonomy: Continuing Conflict in the Southern Philippines. Retrieved from <http://www.jstor.org/stable/25660279>

¹¹ Abubakar, Asiri J. (1992). Autonomy in Southern Philippines during the Marcos Administration. *Asian Studies*, Vol. 30 (1992): 29-40.
<http://asj.upd.edu.ph/mediabox/archive/Vol30,1992.pdf>

¹² Ibid.

¹³ Ibid.

¹⁴ Ibid.

¹⁵ Annaliza Su (n.d.). Divided We Stand? An Islamic Case for an Islamic State in a Federal Philippines. p. 94

¹⁶ Peter G. Gowing, "Moros and Indians: Commonalities of Purpose, Policy and Practice in American Government of Two Hostile Subject Peoples", *Philippine Quarterly of Culture and Society* 8: 125 - 149 (1980).

¹⁷ Ibid.

For both the Spanish and American colonial conquest, the Muslims were fighting to protect their homeland, faith, tradition and culture; however, this centuries-long struggle for their identity has also been the foundations of negative connotations and antagonism from the rest of Philippine Society.¹⁸ Such antagonism became mutual when the Christian-Filipino population became the next colonizers in the eyes of the Muslims.

ASSIMILATION TO THE PHILIPPINE GOVERNMENT

After the proclamation and recognition of Philippine independence in 1946 and in the 1960's, Christian migration continued. It reached a level where the Moro's economic, political, and cultural interests were already being challenged. Economically, Christian settlers were said to misunderstand their landholding practices and assumed ownership through the Philippine legal system, a system not necessarily observed by the Muslim population. This resulted to the increased fighting between the Christians and the Muslims as well as the intensity of Muslim organizations. Politically, this also resulted to ruling Christian politicians.^{19 20}

Except for the traditional Muslim leaders who gained economically or politically through the Christian migration, and some Muslims; the 'Filipinization' of Mindanao is immensely unwelcomed.²¹ Though Moros approved of the services being offered to them such as health and infrastructure, they disapproved the Christian-oriented educational system which did not incorporate Islamic and indigenous traditions and culture.²² Consequently, strong tendencies to identify their respective religion and lifestyle further resulted to an irreconcilable conflict. Islamic resurgence began for many reasons; whether it was originally secessionist, a result of an increasing "self Islamic- consciousness" or the increasing calls for secession.

The divide between the Muslim ethnic groups and the Philippine nation-state is not brought about just by different religions alone but more principally by the political movements motivated by the notion of a 'Bangsa Moro' or a 'separate Moro nation'.²³ The persistent resistance of the government of the Philippines and the Bangsamoro to each other's aspiration lead into endless wars, violence, aggression, poverty and human misery.

In 1968, one of the apparent attacks against the Moro happened when the Philippine government created the "Oplan Merdeka" aiming to infiltrate Sabah and force Malaysian government to return the territory. However,

¹⁸ Abubakar, Asiri J. (1992). Autonomy in Southern Philippines during the Marcos Administration.

¹⁹ Lee Garner Noble, "Ethnicity and Philippine- Malaysian Relations", *Asian Survey*, May 1975, Vol. XV, No. 5, p. 455 – 458.

²⁰ Tan, *The Muslim South and Beyond*, p. 59.

²¹ Abubakar, Asiri J. (1992). Autonomy in Southern Philippines during the Marcos Administration.

²² Ibid.

²³ The World Bank. (2003). Social Assessment of Conflict-affected Areas in Mindanao. Philippines Post Conflict series; no. 1. Washington, D.C.: The World Bank

the operation was discovered before its execution. There is little documentation of the incident but Adonis Elumbre, a professor of history in the University of the Philippines asserted it was that the military had to liquidate its own creation to cover up the movement and with such reason, the government had to terminate at least 28 Moro soldiers in Corregidor, Cavite.²⁴ The incident was known as the Jabidah Massacre.

In the 1970's, independence aspirations were intensified when the Muslim Independence Movement was formed by Udtog Matalam, a former governor of Cotabato.²⁵ By the 1970s, the scope and level of fighting in Mindanao dramatically increased.²⁷ Specifically, in 1971, in Lanao del Norte, a group of 23 armed Ilongos, reported to be in PC uniforms, forced 70 Muslims into a mosque and killed all of them.²⁸ The mentioned incidents involving the Moros are just a few of more incidents to come.

MARTIAL LAW

When Ferdinand Marcos declared Martial Law on September 23, 1972; Muslim-led rebellion was 'the most significant challenge to his regime' or what the Armed Forces of the Philippines Report – The AFP Today – termed 'the gravest peril in national sovereignty.' From Marawi City, the rebellion spread to Basilan and the Sulu archipelago and had control over Basilan and most parts of Lanao, Zamboanga and Cotabato province. The Moro rebels numbered to approximately 15,000.²⁹

By April 1973, approximately half of the 62,000 men in the Armed Forces of the Philippines (AFP) were reportedly in Mindanao. They were also reported to have procured military equipment from the U.S. They spoke of 'sanitizing' areas and 'search and destroy' missions.³⁰

The Muslim Filipinos established a group which fought for autonomy and freedom of the Bangsamoro and secession from the Philippine government.³¹ Ignited and enraged by the extreme militarization of the Philippine government, the separatist movement became stronger by the creation of the Moro Nationalist Liberation Front (MNLF).

²⁴ Elumbre, A. (2012). *Revisiting Histories, Reclaiming Memories*, p. 4-27.

²⁵ Lee Garner Noble, "Ethnicity and Philippine- Malaysian Relations".

²⁶ Tan, *The Muslim South and Beyond*, p. 59.

²⁷ Lee Garner Noble, "Ethnicity and Philippine- Malaysian Relations".

²⁸ Ibid..

²⁹ Ibid.

³⁰ Ibid.

³¹ Elumbre, A. (2012). *Revisiting Histories, Reclaiming Memories*

³² Caballero-Anthony, M. (2007). *Revisiting the Bangsamoro Struggle: Contested Identities and Elusive Peace*. *Asian Security*, 3:2, 141-161, DOI: 10.1080/14799850701351425

GEOGRAPHICAL BACKGROUND

The municipality of Palimbang was created by virtue of Executive Order No. 350 on August 14, 1959. As of May 1, 2010, Palimbang has a total population of 83,265. Among its 40 barangays, the three most populated are Poblacion (6,659), Malisbong (5,448), and Balwan (4,196). Only two barangays (Poblacion and Balwan) are classified as urban; the rest are classified as rural.³⁴

As reflected in various censuses, the municipality experienced a population decline in early 1970's before picking up again in the late 1980's. Figure 2 shows the population enumerated in various censuses from 1903-1980.

³⁴ "Philippine Standard Geographic Codes Interactive - Municipality: Palimbang", *Philippine Statistics Authority*, available at <http://www.nscb.gov.ph/activestats/psgc/municipality.asp?muncode=126509000®code=12&provcode=65>

SULTAN KIDARAT

TABLE 1. POPULATION ESTIMATED IN QUATERNARY CLUSTERS, 1402-1705

PROVINCE/ MUNICIPALITY	1907 MAR. 2	1918 DEC. 11	1929 JAN. 1	1948 DEC. 1	1968 FEB. 25	1970 MAR. 6	1975 MAY 1	1980 MAY 1	POPULATION CHANGE 1947-1970 1970-1975
									DIFFERENCE 1947-1970
SULTAN MUHAMMAD	-	27,450 ^{22/}	52,785 ^{12/}	8,784	77,793	121,311	235,712	582,784	64,577
MUNICIPALITY OF:									
BAGSHATAV ^{2/}	-	-	-	-	-	26,231	59,653	26,855	3,222
COLUMBIO ^{2/}	-	-	-	-	-	20,748	3,457	7,527	2,450
CUMKANTZ ^{2/}	-	-	-	-	-	-	18,711	24,745	9,416
ISULAN ^{2/}	-	-	-	-	21,422	29,955	15,725	36,193	8,37-
KALAMANKIC ^{2/}	-	-	-	-	-	15,171	21,740	74,574	7,454
LEBAR ^{2/}	-	657	5,493	67 ^{15/}	27,573	27,129	21,278	71,852	5,377
LUTATAN ^{2/}	-	-	-	-	-	4,584	8,770	14,277	1,137
MAMJOND MARCOS ^{2/}	-	-	-	-	-	-	26,321	26,758	3,393
DALINHAND ^{2/}	-	-	-	-	4,717 ^{13/}	15,529	31,615	24,232	1,779
OWESIDENTS GUIRING ^{20/}	-	-	-	-	-	-	29,629	74,523	1,372
TAZUREND ^{11/}	-	-	-	-	35,651	27,375	77,225	12,143	14,622

- 1/ CREATED PROVINCE NOVEMBER 22, 1973 UNDER P.O. NO. 341; TAKEN FROM THE FORMER PROVINCE OF COCATO
2/ MC-CHEATED MUNICIPALITY JUNE 23, 1969 UNDER P.A. NO. 5960; TAKEN FROM THE FORMER PROVINCE OF COCATO
3/ CREATED MUNICIPALITY AUGUST 6, 1962 UNDER L.O. NO. 439; TAKEN FROM BULUAN, MAGUINDANAO
4/ CREATED MUNICIPALITY NOVEMBER 22, 1973 UNDER P.O. NO. 339; TAKEN FROM SAMARANG, MAGUINDANAO
5/ CREATED MUNICIPALITY AUGUST 30, 1957 UNDER P.O. NO. 288
6/ CREATED MUNICIPALITY DECEMBER 29, 1963 UNDER L.O. NO. 491; TAKEN FROM LEBA AND PALIMPANG
7/ CREATED MUNICIPALITY DECEMBER 31, 1968 UNDER L.O. NO. 353; PART OF PLAMBA, SOUTH COCATO IN 1948
8/ CREATED MUNICIPALITY MAY 8, 1967 UNDER P.A. NO. 4808; TAKEN FROM BULUAN, MAGUINDANAO
9/ CREATED MUNICIPALITY NOVEMBER 22, 1973 UNDER P.O. NO. 339; TAKEN FROM SULITAN SA HIRANGIS, MAGUINDANAO
10/ CREATED MUNICIPALITY AUGUST 14, 1959 UNDER L.O. NO. 330
11/ CREATED MUNICIPALITY NOVEMBER 22, 1973 UNDER P.O. NO. 339; TAKEN FROM BULUAN, MAGUINDANAO
12/ CREATED MUNICIPALITY AUGUST 3, 1951 UNDER L.O. NO. 462
13/ INCLUDES POPULATION OF FORMER MUNICIPALITIES OF FAWAD (1,456), BELATIAN (1,263), HALUT (135), HANGLIHAN (1,411),
14/ (2,677), BUKARAN (2,381), GEMPA (144), MA-ANGKANG (4,312), ATTUJO (1,484), ALIGIAN (1,895), LITAM (2,161)
15/ AND SULIT (1,822)
16/ INCLUDES POPULATION OF FORMER BANTOGAN (1,419), BAKAN (1,467), PANGULAN (1,000) AND TUBAN (1,312); FORMERLY TAKEN FROM
17/ TUBAN TO PALIMPANG AND OF THE FORMER MUNICIPALITIES OF BAKAN (1,271), SA-LEMAN (1,452), BANTOGAN (1,419),
18/ BUKIS (2,319), BUKASAN (2,744), BAKHAN (1,647), PANGULAN (1,000), ATTUJO (1,312), ALIGIAN (1,774), SAKAM (1,
19/ 4,912) AND SULIT (1,597)
20/ POPULATION OF BAKHAN BANTOGAN, ANNEXED TO LEBA IN 1940
21/ POPULATION OF BAKHAN BANTOGAN (1,419), BAKARAN (1,000), BANTOGAN (1,312), BAKAN (1,467), PANGULAN (1,000), ATTUJO (1,312),
22/ ALIGIAN (1,774), SAKAM (1,419), BAKHAN (1,647), PANGULAN (1,000), ATTUJO (1,312), ALIGIAN (1,774), SAKAM (1,419),
23/ BAKHAN (1,647), BANTOGAN (1,419), BAKARAN (1,000), BANTOGAN (1,312), BAKAN (1,467), PANGULAN (1,000), ATTUJO (1,312),
24/ ALIGIAN (1,774), SAKAM (1,419), BAKHAN (1,647), PANGULAN (1,000), ATTUJO (1,312), ALIGIAN (1,774), SAKAM (1,419),
25/ BAKHAN (1,647), BANTOGAN (1,419), BAKARAN (1,000), BANTOGAN (1,312), BAKAN (1,467), PANGULAN (1,000), ATTUJO (1,312),
26/ ALIGIAN (1,774), SAKAM (1,419), BAKHAN (1,647), PANGULAN (1,000), ATTUJO (1,312), ALIGIAN (1,774), SAKAM (1,419),
27/ BAKHAN (1,647), BANTOGAN (1,419), BAKARAN (1,000), BANTOGAN (1,312), BAKAN (1,467), PANGULAN (1,000), ATTUJO (1,312),
28/ ALIGIAN (1,774), SAKAM (1,419), BAKHAN (1,647), PANGULAN (1,000), ATTUJO (1,312), ALIGIAN (1,774), SAKAM (1,419),
29/ BAKHAN (1,647), BANTOGAN (1,419), BAKARAN (1,000), BANTOGAN (1,312), BAKAN (1,467), PANGULAN (1,000), ATTUJO (1,312),
30/ ALIGIAN (1,774), SAKAM (1,419), BAKHAN (1,647), PANGULAN (1,000), ATTUJO (1,312), ALIGIAN (1,774), SAKAM (1,419),
31/ BAKHAN (1,647), BANTOGAN (1,419), BAKARAN (1,000), BANTOGAN (1,312), BAKAN (1,467), PANGULAN (1,000), ATTUJO (1,312),
32/ ALIGIAN (1,774), SAKAM (1,419), BAKHAN (1,647), PANGULAN (1,000), ATTUJO (1,312), ALIGIAN (1,774), SAKAM (1,419),
33/ BAKHAN (1,647), BANTOGAN (1,419), BAKARAN (1,000), BANTOGAN (1,312), BAKAN (1,467), PANGULAN (1,000), ATTUJO (1,312),
34/ ALIGIAN (1,774), SAKAM (1,419), BAKHAN (1,647), PANGULAN (1,000), ATTUJO (1,312), ALIGIAN (1,774), SAKAM (1,419),
35/ BAKHAN (1,647), BANTOGAN (1,419), BAKARAN (1,000), BANTOGAN (1,312), BAKAN (1,467), PANGULAN (1,000), ATTUJO (1,312),
36/ ALIGIAN (1,774), SAKAM (1,419), BAKHAN (1,647), PANGULAN (1,000), ATTUJO (1,312), ALIGIAN (1,774), SAKAM (1,419),
37/ BAKHAN (1,647), BANTOGAN (1,419), BAKARAN (1,000), BANTOGAN (1,312), BAKAN (1,467), PANGULAN (1,000), ATTUJO (1,312),
38/ ALIGIAN (1,774), SAKAM (1,419), BAKHAN (1,647), PANGULAN (1,000), ATTUJO (1,312), ALIGIAN (1,774), SAKAM (1,419),
39/ BAKHAN (1,647), BANTOGAN (1,419), BAKARAN (1,000), BANTOGAN (1,312), BAKAN (1,467), PANGULAN (1,000), ATTUJO (1,312),
40/ ALIGIAN (1,774), SAKAM (1,419), BAKHAN (1,647), PANGULAN (1,000), ATTUJO (1,312), ALIGIAN (1,774), SAKAM (1,419),
41/ BAKHAN (1,647), BANTOGAN (1,419), BAKARAN (1,000), BANTOGAN (1,312), BAKAN (1,467), PANGULAN (1,000), ATTUJO (1,312),
42/ ALIGIAN (1,774), SAKAM (1,419), BAKHAN (1,647), PANGULAN (1,000), ATTUJO (1,312), ALIGIAN (1,774), SAKAM (1,419),
43/ BAKHAN (1,647), BANTOGAN (1,419), BAKARAN (1,000), BANTOGAN (1,312), BAKAN (1,467), PANGULAN (1,000), ATTUJO (1,312),
44/ ALIGIAN (1,774), SAKAM (1,419), BAKHAN (1,647), PANGULAN (1,000), ATTUJO (1,312), ALIGIAN (1,774), SAKAM (1,419),
45/ BAKHAN (1,647), BANTOGAN (1,419), BAKARAN (1,000), BANTOGAN (1,312), BAKAN (1,467), PANGULAN (1,000), ATTUJO (1,312),
46/ ALIGIAN (1,774), SAKAM (1,419), BAKHAN (1,647), PANGULAN (1,000), ATTUJO (1,312), ALIGIAN (1,774), SAKAM (1,419),
47/ BAKHAN (1,647), BANTOGAN (1,419), BAKARAN (1,000), BANTOGAN (1,312), BAKAN (1,467), PANGULAN (1,000), ATTUJO (1,312),
48/ ALIGIAN (1,774), SAKAM (1,419), BAKHAN (1,647), PANGULAN (1,000), ATTUJO (1,312), ALIGIAN (1,774), SAKAM (1,419),
49/ BAKHAN (1,647), BANTOGAN (1,419), BAKARAN (1,000), BANTOGAN (1,312), BAKAN (1,467), PANGULAN (1,000), ATTUJO (1,312),
50/ ALIGIAN (1,774), SAKAM (1,419), BAKHAN (1,647), PANGULAN (1,000), ATTUJO (1,312), ALIGIAN (1,774), SAKAM (1,419),
51/ BAKHAN (1,647), BANTOGAN (1,419), BAKARAN (1,000), BANTOGAN (1,312), BAKAN (1,467), PANGULAN (1,000), ATTUJO (1,312),
52/ ALIGIAN (1,774), SAKAM (1,419), BAKHAN (1,647), PANGULAN (1,000), ATTUJO (1,312), ALIGIAN (1,774), SAKAM (1,419),
53/ BAKHAN (1,647), BANTOGAN (1,419), BAKARAN (1,000), BANTOGAN (1,312), BAKAN (1,467), PANGULAN (1,000), ATTUJO (1,312),
54/ ALIGIAN (1,774), SAKAM (1,419), BAKHAN (1,647), PANGULAN (1,000), ATTUJO (1,312), ALIGIAN (1,774), SAKAM (1,419),
55/ BAKHAN (1,647), BANTOGAN (1,419), BAKARAN (1,000), BANTOGAN (1,312), BAKAN (1,467), PANGULAN (1,000), ATTUJO (1,312),
56/ ALIGIAN (1,774), SAKAM (1,419), BAKHAN (1,647), PANGULAN (1,000), ATTUJO (1,312), ALIGIAN (1,774), SAKAM (1,419),
57/ BAKHAN (1,647), BANTOGAN (1,419), BAKARAN (1,000), BANTOGAN (1,312), BAKAN (1,467), PANGULAN (1,000), ATTUJO (1,312),
58/ ALIGIAN (1,774), SAKAM (1,419), BAKHAN (1,647), PANGULAN (1,000), ATTUJO (1,312), ALIGIAN (1,774), SAKAM (1,419),
59/ BAKHAN (1,647), BANTOGAN (1,419), BAKARAN (1,000), BANTOGAN (1,312), BAKAN (1,467), PANGULAN (1,000), ATTUJO (1,312),
60/ ALIGIAN (1,774), SAKAM (1,419), BAKHAN (1,647), PANGULAN (1,000), ATTUJO (1,312), ALIGIAN (1,774), SAKAM (1,419),
61/ BAKHAN (1,647), BANTOGAN (1,419), BAKARAN (1,000), BANTOGAN (1,312), BAKAN (1,467), PANGULAN (1,000), ATTUJO (1,312),
62/ ALIGIAN (1,774), SAKAM (1,419), BAKHAN (1,647), PANGULAN (1,000), ATTUJO (1,312), AL

Figure 2: Various Censuses for Municipalities in Sultan Kudarat from 1903-1980

(Courtesy of 1980 Cesus of Population and Housing: Sultan Kudarat)

CHAPTER III

METHODOLOGY

RESEARCH DESIGN

The research relied heavily on oral history as primary data and archival materials as secondary sources. "Oral history is not only a tool or a method, it also is a theory of history which maintains that the common folk and the dispossessed have a history and that this history must be written".³⁵ Since the implementation of Martial Law imposed media blackout in most parts of the country, oral history becomes a valuable means to recover local narratives and stories from the community. The paper maintains that an individual's narrative is equally legitimate as others, and once it is corroborated with other materials, it can create a more valid version of history.³⁶

All of the data gathered were evaluated, compared, and incorporated to write the detailed narrative of the Malisbong Massacre. Triangulation through such, presents all sides of the story; thus, giving weight and authentication to the historical facts gathered.³⁷ Aside from validation, triangulation by showing the different perspectives and lenses of those who have witnessed or those who have expertise in the subject matter enables the reader to have a complete and deeper understanding of the realities during the Malisbong Massacre.³⁸

DATA GATHERING METHOD

The first phase of the research involved a review of literature and archival research in academic institutions, libraries, government agencies, and non-government offices. The team collected primary and secondary historical records and published materials including, but not limited to, newspapers, journal articles, scholarly materials, reports, books, thesis, municipal records, and other public documents.

The Commission on Human Rights (CHR) initial interviews of survivors and eyewitnesses completed in 2015 were incorporated into the narrative. The affidavits submitted by the claimants during the remote intake operations by the Human Rights Victims' Claims Board in General Santos were cross-checked against third-party (non-claimant) respondents identified as key witnesses.

³⁵ Gary Y. Okihiro, "Oral History and the Writing of Ethnic History: A Reconnaissance into Method and Theory", *Oral History Review* 9 (1981), p. 27-46.

³⁶ Ibid.

³⁷ Olsen, W. K., Holborn, M. (Ed.), & Haralambos, U. (ed.). (2004). *Triangulation in Social Research: Qualitative and Quantitative Methods Can Really be Mixed*. In *Developments in Sociology*. Causeway Press.

³⁸ Yeasman, S., & Rahman, K. F. (2012). *Triangulation Research Method as the tool of Social Science Research*, *BUP Journal* 1(1): 154-63

The second phase involved a field work in Palimbang, Sultan Kudarat to gather the individual narratives of the resident eyewitnesses of the Malisbong massacre. Key informant and qualitative interviews were conducted in order to gather the individual narratives. From the gathered data, details about the Malisbong Massacre were identified - such as time, place, and people involved. Also, the researchers took note of the difference in view-points of the interviewees in the hopes of capturing the life and tone of their stories. The data gathered from the interviews were organized and combined in such a way that would create a collective detailed narrative.

KEY INFORMANT INTERVIEWS

Key informant interviews are conducted for researches that require data that provide comprehension and help with analysis and recommendations; thus, the assigned interviewees should be experts in the subject matter.³⁹ For the key informant interviews, the assigned interviewees were a scholar of Islamic History from the Mindanao State University(MSU) in General Santos and a government official who works for the Indigenous Cultural Communities Affairs in General Santos City. Professor Isnira A. Baginda is the current Chairperson of the Islamic Studies Department of MSU General Santos and Dr. Bai Janena Jamalol A. Tito serves as an Executive Assistant III of City Mayor's Office – Indigenous Cultural Communities Affairs Division. The interviews conducted with the key informants helped in adding substantial information about the historical, political and social context of Palimbang at the time of the Malisbong Massacre.

QUALITATIVE INTERVIEW

Qualitative interviews aim to gain perceptions of the social and psychological processes existing in certain situations.⁴⁰ The objective of the qualitative interviews for this research is to capture the story and existing social realities during the Malisbong Massacre. The correspondents chosen for the interviews were actual community members at the time of the Malisbong Massacre.

In total, we interviewed six (6) respondents from various backgrounds in different barangays, who were all eyewitnesses of the incident. They were Salina Binago, a vegetable vendor from Barangay Milbuk market, who was 12 years old in 1974; Apos Bandala from Barangay Libua; Datu Jabil Alon, 72 years old, from Barangay Baliango; Abdulla Tip Canda, the Barangay Captain of Barangay Cabuling; retired Duty Sergeant Rolando Caro, a resident of Barangay Poblacion, who served as a draftee of the 25th Infantry Battalion of the Philippine Army in 1974; and King Boy Galang from Barangay Malisbong, Chairman of the Biwang Provincial Committee of the Moro Islamic Liberation Front.

³⁹ UCLA, *Health DATA Program - Data, Advocacy and Technical Assistance* (UCLA Center for Health Policy Research, 2004), Retrieved from http://healthpolicy.ucla.edu/programs/health-data/trainings/documents/tw_cba23.pdf

⁴⁰ Russel A. Jones, *Research Methods in the Social and Behavioral Sciences* (USA: SAGE Publications Inc., 1995)

The respondents are bonafide residents of five barangays; Milbuk, Libua, Baliango, Cabuling, Malisbong, and Poblacion, all five barangays, except for Poblacion, were identified critical areas for the Malisbong massacre. All of the respondents from the community are at least 55 years old, or approximately at least 12 years old when the incident happened in 1974.

CHAPTER IV

MAIN FINDINGS

Timeline of Events

Pre-Martial Law Movements in Palimbang

Prior to the Malisbong massacre, Palimbang residents, composed of Moros and Christians, were mostly engaged in farming and fishing.⁴¹ Most lived in nipa huts or barong-barong with roofs made out of "palasan" leaves. Most houses were made out of Badtikan Lawaan trees. Farmers planted rice, corn, and coffee. In fishing, the *Bariles*, considered as first class catch in the area, were mostly delivered and sold in General Santos. Other sources of livelihood included "vulcanizing, bakery, refreshments, parlors, rice mills, gasoline station, buy and sell, cooperative, and small -time logging".⁴² In Milbuk, there was a logging company called the Weyerhaeuser Lumber which employed the local residents.⁴³



⁴¹ Professor Isnira A. Baginda, personal communication, June 20, 2016.

⁴² Alvin Bayang Mamadra, *The Effect of Christian Migration to the Muslims of Palimbang, Sultan Kudarat*, Undergraduate thesis, Mindanao State University General Santos, Department of Islamic Studies, 2002.

⁴³ Arthur E. Amaral, *The Awakening of Milbuk: Diary of a Missionary Priest* (Bloomington: AuthorHouse, 2016).

Figure 3. (Top) The Milbuk Notre Dame High School, Clinic and Loggers Housing Compound and (Bottom) Logging Company Veneer Mill and Log Pond (Screengrab from The Awakening of Milbuk: Diary of a Missionary Priest)

As early as 1960's, there were reports of the presence of the so-called ILAGA⁴⁴, a vigilante group organized by Christian politicians notorious for practices like carving out ears, slashing nipples, plucking out eyes, and marking bodies with crosses to their victims.⁴⁵ A priest missionary observed that the presence of the Ilagas was born out of several incidents of killings and disappearances caused by the Moro residents. They were brought there because they were successful in fighting off Moro rebel attacks in other parts of Cotabato.⁴⁶

The Moros, on one hand, believed that the Ilagas brought chaos to the town. They were supported and reinforced by the Armed Forces of the Philippines⁴⁷, the weapons and ammunitions were loaned from the Joint U.S. Military Advisory Group (J.U.S.M.A.G.)⁴⁸ The Moro residents were forced to leave their farms and homes while the Ilagas looted their properties.⁴⁹ Specifically, there was documented military - Ilaga massacre in Palimbang on January 21, 1972.⁵⁰ In turn, the Moros formed another armed group called the blackshirts to fight off the Ilagas.⁵¹ Datu Druz Ali, Mayor of Palimbang, himself was identified as one of the supporters of the blackshirts.⁵²

Furthermore, there were also accounts of the presence of the Moro National Liberation Front (MNLF)⁵³ that was connected to the unified front established by Nur Misuari.⁵⁴ When President Marcos declared Martial Law in 1972, Palimbang was believed to be the sanctuary for the rebel groups.⁵⁵ It is argued to be one of the primary reasons for the so called No Man's Land Operation of the Philippine Army in the area, though the term No Man's Land extends to other parts of North and Central Mindanao including Basilan and Sulu.⁵⁶ The MNLF controlled Palimbang, from Baliango in the north up to Pinol, Maitum, Saranggani in the south. Specifically, they were situated in Camp Sinupingan, otherwise known as Camp Nur Misuari, about 7.5 kilometers from Barangay Libua.⁵⁷

⁴⁴ Datu Jabil Alon, personal communication, June 22, 2016.

⁴⁵ Human Development Network, *Philippine Human Development Report 2005*, (Human Development Network, 20015), p. 69.

⁴⁶ Arthur E. Amaral, *The Awakening of Milbuk: Diary of a Missionary Priest*.

⁴⁷ Datu Jabil Alon, personal communication, June 22, 2016.

⁴⁸ Arthur E. Amaral, *The Awakening of Milbuk: Diary of a Missionary Priest*.

⁴⁹ Human Development Network, *Philippine Human Development Report 2005*, (Human Development Network, 20015), p. 69.

⁵⁰ Lualhati M. Abreu, "Colonialism and Resistance: A Historical Perspective", *The Moro Reader: History and Contemporary Struggles of the Bangsamoro People*, edited by Bobby M. Tuazon (Dilliman: CebPEG Books, 2008), p. 146.

⁵¹ Datu Jabil Alon, personal communication, June 22, 2016.

⁵² Arthur E. Amaral, *The Awakening of Milbuk: Diary of a Missionary Priest*.

⁵³ Salina Binago, personal communication, June 21, 2016.

⁵⁴ Professor Isnira A. Baginda, personal communication, June 20, 2016.

⁵⁵ KingBoy Galang, personal communication, June 23, 2016.

⁵⁶ Professor Isnira A. Baginda, personal communication, June 20, 2016.

⁵⁷ Apos Bandala, personal communication, June 22, 2016.

On June 30, 1974, Dimalub Maulana, commander of the MNLF, reached Palimbang from Basilan. There were many Moro residents in the town who were supportive of his causes, to the point of ensuring that his boats and cargo of weapons were all hidden from the government troops. He met and proposed to Datu Ali his plans to begin MNLF operations in Sultan Kudarat, specifically in Palimbang. Dimalub planned to clear the mountains for training camps and transporting supplies to the rebel groups in Cotabato City. The plan also involved disrupting the Weyerhaeuser logging operations so that the government will intervene. He was convinced that this was necessary "to obtain independence from the Marcos government".⁵⁸ There were also accounts that it was in the area of Gadungan, along Kraan river that Nur Misuari founded the MNLF.⁵⁹

A few days prior to the massacre, on September 16 – 17, 1974, the military reached Maitum, Maguling, and Milbuk, composed of thousand armed men. On September 19 – 20, they fired at Barangay Pinol, in Maitum, Saranggani, killing thousands of people.⁶⁰

The Malisbong Massacre

On September 22⁶¹ - 24, 1974, at dawn, on Ramadan, approximately 4:00⁶² to 5:00 o'clock in the morning, five barangays in Palimbang—Malisbong, Kraan, Libua, Colong- Colong, and Baliango⁶³ — were bombarded with cannons by what were identified as 12⁶⁴ naval ships from the Philippine Navy. This particular incident was the peak of the military operations in the area as preliminary disappearances, killings, and tortures were said to have occurred prior to Martial Law.⁶⁵

The fleet was commanded by Fortunato Abat, the chief of staff of the AFP and was supported by Governor Gonzalo Siongco.⁶⁶ When Siongco arrived, he reportedly ordered the military to kill all the men.⁶⁷ A certain lieutenant argued against it, he insisted that the men were all civilians and they shouldn't be killed. He left the 15th Infantry Battalion to take care of the Malisbong situation⁶⁸ under Colonel Villaron while 19th Infantry Battalion was assigned to Kolong- Kolong and Baliango.⁶⁹ ⁷⁰ Other members of the AFP involved included Colonel Nazareno of the 15th Infantry Battalion,

⁵⁸ Arthur E. Amaral, *The Awakening of Milbuk: Diary of a Missionary Priest*.

⁵⁹ Samer Tagolanao, *The Historical Account of the 1974 Massacre at Barangay Malisbong, Palimbang, Sultan Kudarat*.

⁶⁰ KingBoy Galang, personal communication, June 23, 2016.

⁶¹ Commission on Human Rights, *The Palimbang Massacre: Abo Malinog Bayao*, Video Documentary, 2015.

⁶² Abdulla Tip Kanda, personal communication, June 23, 2016.

⁶³ KingBoy Galang, personal communication, June 23, 2016.

⁶⁴ Commission on Human Rights, *The Palimbang Massacre: Abo Malinog Bayao*, Video Documentary, 2015.

⁶⁵ Professor Isnira A. Baginda, personal communication, June 20, 2016.

⁶⁶ Sheilfa Alojamiento, "Carnage at the Mosque", p. 9.

⁶⁷ Commission on Human Rights, *The Palimbang Massacre: Hadji Muhammad Fauzt Piana*, Video Documentary, 2015.

⁶⁸ Datu Jabil Alon, personal communication, June 22, 2016.

⁶⁹ Rolando Caro, personal communication, June 23, 2016.

⁷⁰ Sheilfa Alojamiento, "Carnage at the Mosque", p. 9.

Captain Payumo, 1st Lieutenant Gustilo and 1st Lieutenant Gringo Honasan.^{71 72} Although General Fortunato Abat Jr. knew Governor Siongco, he claimed he was unaware of the military operations and he did not receive any report about the massacre. A survivor during the Transitional Justice and Reconciliation Commission listening process identified the 15th Infantry Battalion, the 16th Infantry Battalion, the 25th Infantry Battalion, and the 27th Infantry Battalion as those who were responsible.⁷³

Civilians took refuge to the mountains^{74 75}, specifically Mount Sinupingan.^{76 77} The military negotiated with the residents⁷⁸; barangay and municipal officials were ordered to appease the civilians, reminding them that it was meant as a clearing operation of the armed rebels. In the afternoon, the officials were able to persuade the evacuees to stay and return to their respective barangays.^{79 80} Upon returning, the women and children were separated from men; the men were brought to the Mosque.⁸¹

More than 1,000 men and elderlies^{82 83 84} were gathered; the women were told the men were gathered to attend a meeting inside the Tacbil mosque in Barangay Malisbong.^{85 86} Inside the mosque, the men were further divided into two groups. The barangay and municipal officials: Datu Pilangking Bayang, a prominent Datu of Malisbong; Datu Tato Sapal Otto, Municipal Councilor of Palimbang; Aking Kanda, Baranagay Captain of Malisbong; Akob Namil, a Barangay Councilor of Malisbong; Sumandal; Montos Adol; Mangakoy Adol; Kompaniya Adol; Datu Bayao Lidasan; Tabasal H. Undong; Ibid Kadil, Imam Abas; H. Mustapha Tambilingan; H. Ismael Timan; and Dilawaten Bayang were killed via a firing squad.⁸⁷

The rest were kept there for approximately a month, with regular interval of killings. For two days, they had nothing to eat nor drink. On the third day, they were given copras (dried coconut), niyog (coconuts), and

⁷¹ Ibid.

⁷² Rolando Caro, personal communication, June 23, 2016.

⁷³ Transitional Justice and Reconciliation Commission, *Report of the Transitional Justice and Reconciliation Commission* (Makati City: Transitional Justice and Reconciliation Commission, 2016), p. 100.

⁷⁴ Commission on Human Rights, *The Palimbang Massacre: Abdulsukur Tacbil*, Video Documentary, 2015.

⁷⁵ Abdulla Tip Kanda, personal communication, June 23, 2016.

⁷⁶ Apos Bandala, personal communication, June 22, 2016.

⁷⁷ Abdulla Tip Kanda, personal communication, June 23, 2016.

⁷⁸ Commission on Human Rights, *The Palimbang Massacre: Abdulsukur Tacbil*, Video Documentary, 2015.

⁷⁹ Abdulla Tip Kanda, personal communication, June 23, 2016.

⁸⁰ Samer Tagolanao, *The Historical Account of the 1974 Massacre at Barangay Malisbong, Palimbang, Sultan Kudarat*.

⁸¹ Abdulla Tip Kanda, personal communication, June 23, 2016.

⁸² Apos Bandala, personal communication, June 22, 2016.

⁸³ Datu Jabil Alon, personal communication, June 22, 2016.

⁸⁴ Apos Bandala, personal communication, June 22, 2016.

⁸⁵ Salina Binago, personal communication, June 21, 2016.

⁸⁶ KingBoy Galang, personal communication, June 23, 2016.

⁸⁷ Samer Tagolanao, *The Historical Account of the 1974 Massacre at Barangay Malisbong, Palimbang, Sultan Kudarat*.

kamoteng kahoy (cassava).⁸⁸ In the evenings, one by one, they were rounded outside the mosque and killed⁸⁹, some were killed by the shore.⁹⁰ Some accounts narrated that at least 1-10 men⁹¹ were taken outside the mosque and killed. Those who were left at the mosque were eventually killed through an open fire attack.⁹² Others were ordered to dig their own graves. Mando Tuanadatu, a survivor, was said to have escaped by running away while digging his own grave.⁹³

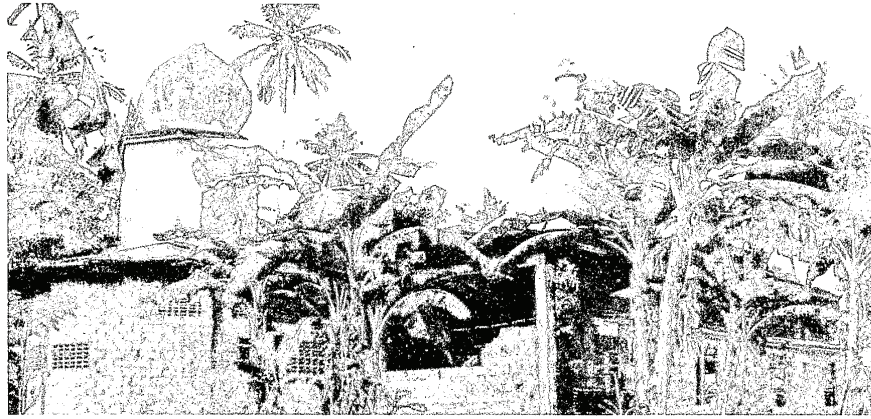


Figure 4: Malisbong mosque at present (Screengrab from CHR Video Documentary, 2015).

Datu Alon recalled that one of the first civilians who was brought to the mosque was the Sangguniang Bayan official named Pendatun. Some of the men were brought to the Baliango mosque, approximately 30 died there⁹⁴ ⁹⁵. Sergeant Caro's account refuted this claim.⁹⁶ The cadavers were reportedly dumped outside the Tacbil mosque; some were burned alongside the houses. There were others who were beaten and tortured. Overall, there were at least 115 to 117 survivors among the men who were brought to the mosque.⁹⁷ "After one month, Hadji Drews Ali, the

⁸⁸ KingBoy Galang, personal communication, June 23, 2016.

⁸⁹ Apos Bandala, personal communication, June 22, 2016.

⁹⁰ Professor Isnira A. Baginda, personal communication, June 20, 2016.

⁹¹ Transitional Justice and Reconciliation Commission, *Report of the Transitional Justice and Reconciliation Commission* (Makati City: Transitional Justice and Reconciliation Commission, 2016), p. 37.

⁹² KingBoy Galang, personal communication, June 23, 2016.

⁹³ Samer Tagolanao, *The Historical Account of the 1974 Massacre at Barangay Malisbong, Palimbang, Sultan Kudarat*.

⁹⁴ Datu Jabil Alon, personal communication, June 22, 2016.

⁹⁵ Apos Bandala, personal communication, June 22, 2016.

⁹⁶ Rolando Caro, personal communication, June 23, 2016.

⁹⁷ KingBoy Galang, personal communication, June 23, 2016.

Mayor of Palembang, arrived together with Capt. Tayumo to get 200 people who were inside the mosque. But they were only able to take 150 people— there were 4 people from the 150 that were rescued.⁹⁸

Approximately 3,000⁹⁹ women and children were brought to the naval ships^{100 101}, described as very large grey naval vessels¹⁰²; one was identified as *PS Mindoro*.^{103 104} According to the Transitional Justice and Reconciliation Commission: “an unknown number of women and girls — aged 7 to 60 years old— were taken as hostages on board naval vessels, where they were raped and then killed, after which their bodies thrown overboard into the sea”.¹⁰⁵

According to Salina Binago’s estimate, the entire women and children population of Barangay Malisbong, Libua, and Colong- Colong were in the ship and two barges. They were gathered there overnight without food to eat.^{106 107} There were accounts of children dying due to hunger.¹⁰⁸ Other women were gathered and were brought to the other naval boats.¹⁰⁹ There were three women who gave birth aboard the ship. The first woman gave birth to a baby boy who died the same day; the second woman gave birth to another baby boy named after the ship Mindoro, who survived and eventually grew up in Barangay Cabuling. The third child, unfortunately, did not survive.¹¹⁰

The following morning, they were dropped off at Barangay Libua, some were in Barangay Colong- Colong^{111, 112} Once they arrived back from the naval ships, their homes were already burnt to the ground.¹¹³ They lived in makeshift camps and houses for awhile. In the military detachments at Libua and Colong- Colong, approximately 1, 000 children died due to

⁹⁸ Transitional Justice and Reconciliation Commission, *Report of the Transitional Justice and Reconciliation Commission* (Makati City: Transitional Justice and Reconciliation Commission, 2016), p. 100.

⁹⁹ Apos Bandala, personal communication, June 22, 2016.

¹⁰⁰ Salina Binago, personal communication, June 21, 2016.

¹⁰¹ Abdulla Tip Kanda, personal communication, June 23, 2016.

¹⁰² Salina Binago, personal communication, June 21, 2016.

¹⁰³ Apos Bandala, personal communication, June 22, 2016.

¹⁰⁴ Abdulla Tip Kanda, personal communication, June 23, 2016.

¹⁰⁵ Transitional Justice and Reconciliation Commission, *Report of the Transitional Justice and Reconciliation Commission* (Makati City: Transitional Justice and Reconciliation Commission, 2016), p. 37.

¹⁰⁶ Salina Binago, personal communication, June 21, 2016.

¹⁰⁷ Abdulla Tip Kanda, personal communication, June 23, 2016.

¹⁰⁸ Samer Tagolanao, *The Historical Account of the 1974 Massacre at Barangay Malisbong, Palimbang, Sultan Kudarat*.

¹⁰⁹ Samer Tagolanao, *The Historical Account of the 1974 Massacre at Barangay Malisbong, Palimbang, Sultan Kudarat*.

¹¹⁰ Samer Tagolanao, *The Historical Account of the 1974 Massacre at Barangay Malisbong, Palimbang, Sultan Kudarat*, Undergraduate Thesis, Department of Islamic Studies, College of Social Science and Humanities, Mindanao State University General Santos, May 2016

¹¹¹ Abdulla Tip Kanda, personal communication, June 23, 2016.

¹¹² Apos Bandala, personal communication, June 22, 2016.

¹¹³ Ibid.

diseases and infections. There were no doctors to attend to them at that time.¹¹⁴

Untold Stories of the Malisbong Massacre

There are specific untold stories mentioned by our respondents that will be detailed as an essential part of this narrative. The first story is about a woman under the threat of being raped by a military officer. However, she was able to get hold of a scissor and stabbed herself. After which the military officer which allegedly had lieutenant rank at that time, brought the woman to the naval ship and threatened the people present on the incident, "if she dies, all of you will die".¹¹⁵

Bernie Bandala witnessed the above incident and took advantage of the commotion that followed.¹¹⁶ He managed to escape and was later found by a captain named "Honesto Balena". After which, the captain brought him in a military detachment in Malisbong. Bernie was in custody of Captain Balena for five months until one of his neighbors found him and informed his mother of his whereabouts. Her mother had to pay P25,000 for his release.¹¹⁷

The Aftermath of the Malisbong Massacre

The *Report of the Transitional Justice and Reconciliation Commission* reported that "those who survived the ordeal and were able to return to their communities never managed to live a normal life again. They were haunted by the brutality of their experience and the shame that they carried".¹¹⁸ In 2011, Khaled Musa, the Moro Islamic Liberation Front (MILF) deputy information chief, called on the government for a possible compensation for the human rights victims during Martial Law.¹¹⁹

During the commemoration of the 1986 People Power Revolution in 2013, President Benigno Simeon C. Aquino III signed RA 10368 (Human Rights Victims Reparation and Recognition Act of 2013) into law, creating the Human Rights Victims' Claims Board (HRVCB), quasi-judicial body mandated "to receive, evaluate and process all claims, award reparation, and recognize the victims by enshrining their names in the Roll of Human Rights Violations Victims."¹²⁰

¹¹⁴ Ibid.

¹¹⁵ Commission on Human Rights, *The Palimbang Massacre: Bernie Bandala*, Video Documentary, 2015.

¹¹⁶ Ibid.

¹¹⁷ Ibid.

¹¹⁸ Transitional Justice and Reconciliation Commission, *Report of the Transitional Justice and Reconciliation Commission* (Makati City: Transitional Justice and Reconciliation Commission, 2016), p. 37.

¹¹⁹ Edwin Fernandez, "MILF seeks compensation for the Moro victims of martial law", March 3, 2011, accessed on June 29, 2016, from <http://newsinfo.inquirer.net/303/milf-seeks-compensation-for-moro-victims-of-martial-law>.

¹²⁰ "What is Republic Act No. 10368?", Human Rights Victims' Claims Board, available at <http://www.hrvclaimsboard.gov.ph/index.php/about/8-about-us/21-r-a-10368>

On September 24, 2014, the Commission on Human Rights “officially acknowledged the massacre in a visit to the site and proposed that the survivors file claims for compensation with the HRVCB”,¹²¹

Validating the Claims of Human Rights Violations

Casualties

There is an estimate of 1,400 cases related to the massacre in Palimbang. The figure was initially thought to be too high but the census reports at that time can support this number of claims (See Appendix A for the list of Malisbong massacre victims). It should be noted that the list is partial and unofficial. Some names might be aliases; others might not have official names due to absence of public records such as birth certificates and death certificates. Taking into account the statements of our witnesses and key informants, the actual number of victims may even be higher than the number of claims.

Based on the affidavits of the claimants, the three most common forms of violations were killing, enforced disappearance, and unjust or illegal takeover of business/ confiscation of property. These types of incidents are likely to contribute to a negative population growth rate. This is reflected by the 1975 and 1980 census reports (See Figure 2). The 1975 census reported that Palimbang had a population of 21,113, an unusual 33.4% decline from the reported population of 31,696 in 1970. For the 1980 census, the reported population was 24,252, a 14.9% increase from the previous census. While there is a significant increase in the population by 1980, the population decline experienced by the municipality prior to 1975 was too high, resulting to a negative population growth rate over the ten year period.

The censuses also shows that in 1970, Palimbang comprises 16.57% of the whole population in Sultan Kudarat. This percentage was reduced to only 8.84% in 1975. In spite of the significant increase in its population in 1980, the percentage was further reduced to 7.98%. The decrease in the percentage of the population in Palimbang may be attributed to the incidents that took place at that time.

Geographic Scope

The initial damages were inflicted in neighboring coastal barangays - Malisbong, Kraan, Libua, Kolong kolong and Baliango in Palimbang and Pinol, a barangay situated in Maitum, Sarangani. Prior to the incident in Malisbong mosque, the naval attacks already claimed a number of lives.¹²²

However, it can be noted that the attacks were limited to coastal areas and vast plains of Palimbang. Several accounts show that the hilly and

¹²¹ Transitional Justice and Reconciliation Commission, *Report of the Transitional Justice and Reconciliation Commission* (Makati City: Transitional Justice and Reconciliation Commission, 2016), p. 31.

¹²² Commission on Human Rights, *The Palimbang Massacre: Abo Malinog Bayao*, Video Documentary, 2015

mountainous portions of the town provided sanctuary to the residents. Hence, there were less casualties inflicted in barangays closer to these areas.

CHAPTER V

RECOMMENDATIONS

The paper mirrors the recommendations outlined in the *Towards Transitional Justice in the Bangsamoro Peace Process* report. The Moros in Palimbang who experienced the Malisbong massacre hope for the release of the reparations or *tabang* in a timely manner. They reiterate that the money will not serve as payment for the dead; the lives and dignity of the victims were far more valuable than money. One cannot compensate for the dead in any kind of tragedy. The reparation would then serve as payment for moral damages: the houses that were burnt, the properties that were stolen and looted, the opportunities and livelihoods that were lost.¹²³

Dean Maulawi L. Calimba of the College of Social Sciences and Humanities in Mindanao State University expressed the need to pursue transitional justice for the victims of the Malisbong Massacre through filing cases against those who were responsible. In light of this, he recommended the use of this research as reference for such endeavour in the future. Dr. Bai Janena Jamalol A. Tito, Executive Assistant of the Indigenous Cultural Communities Affairs Division, recommended a structural reform to include Bangsamoro studies in the Philippine education system to learn, relearn, unlearn and truly understand the Moro's history and identity.¹²⁴ Mohalikin Piang, one of the survivors of the massacre, recommended a "special program for the survivors and descendants of massacre victims where health services, education, and livelihood are provided".¹²⁵ Kingboy Galang, Chairman of the Biwang Committee of the MILF, hoped for more benefits to be given to the heirs and relatives of the victims, such as a scholarship program and other welfare programs. He also highlighted the need for recognition and memorialization by the government of the injustices caused to the Moros of Palimbang.¹²⁶ Datu Jabil Alon hoped for sustainable and lasting peace through dialogue and cooperation for both the Moros and Christians in the whole of Mindanao.

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¹²³ "Moving Beyond: Towards Transitional Justice in the Bangsamoro Peace Process" (Davao City: forumZFD, 2014), p. 35.

¹²⁴ Bai Janena Jamalol A. Tito, personal communication, June 27, 2016

¹²⁵ Ibid.

¹²⁶ KingBoy Galang, personal communication, June 23, 2016.

Caro of the Marines Battalion Landing Team 6; Municipal Government of Palimbang including the Barangay Captains; Philippine National Police of Palimbang; Malisbong Elementary School Principal Hadji Pidsangibuan B. Angkanan and family; Saiden P. Akmad; Isulan Provincial Capitol Library and Archives and the Provincial Planning and Development Office; Philippine Statistics Office in Tacurong; Dr. Bai Janena Jamalol A. Tito, Executive Assistant III of City Mayor's Office – Indigenous Cultural Communities Affairs Division; our interviewees: Datu Jabil Alon, Salina Baginda, Apos Bandala, Rolando Caro, KingBoy Galang and Abudulla Tip Kanda; and our driver and good friend Louie Oraiz.

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Excerpt from the

TRANSITIONAL JUSTICE AND
RECONCILIATION COMMISSION
(TJRC) LISTENING PROCESS
REPORT (2017)

The Malisbong Massacre

Another case of a massacre allegedly committed by the Philippine military in collusion with paramilitary groups was the mass slaying of some 1,500 Magindanaw men inside the Tacbil Mosque in the barangay of Malisbong in Palimbang, Sultan Kudarat. This incident, known as the “Malisbong massacre,” took place on the 24th of September 1974, but was only acknowledged as such 40 years after by the Commission on Human Rights (CHR) in 2014.

An eyewitness, who survived the ordeal, participated in the listening process session in the barangay of Malisbong and recounted the tragic events that took place:

When the infantry brigades [15th IB, 16th IB, 25th IB and 27th IB] arrived, it was four days after the start of the Ramadan. We were fasting then. One morning, the army went around the area. They first accosted the barangay officials and a municipal councilor.... They were among the first people who were taken away [and] never seen again. More than 1,000 [other] persons were herded inside a mosque. Every day, the army would take away one to ten persons from the mosque. Every time a group of people were taken outside, those who were left inside the mosque would hear shots of gunfire a few hours later. [None] of those taken away from the mosque ever came back. All of them were stripped of their clothes, brought to the beach, made to dig their own graves, then killed by shooting. After a month of detention, the Palimbang town mayor arrived in the area with a military captain and rounded up about 150 [men] from among the 200 people, who [had been] spared from the earlier executions. Except for four persons, who were able to escape and [later] tell their stories, these men, too, disappeared and have never been heard of to this day. What we know is that my grandfather [father of my mother] was buried alive and another relative was nailed to a cross like Christ during this incident. Between seven to nine of my relatives were dragged out of the mosque during those fateful weeks. Only the brother of my father [my uncle] survived the carnage....

Another person, attending the same listening process session, narrated the following account:

It was the 15th infantry brigade that first entered the community. The soldiers commanded the kapitan and the kagawad to set up the cannons. When the cannons were fired, it was the civilians who were hit – not the rebels. It was 4 AM (in the morning) when the cannons were fired. At 8 AM, our relatives from Maitum and Dadiangas (General Santos City) called up [Senator Salipada] Pendatun to ask for help. They told Pendatun that it was the civilians who were being killed and not the rebels.

After a while, the civilians descended from their mountain refuge to surrender to the soldiers even though they were not rebels. Those who did not immediately leave their mountain villages were ordered to move. Otherwise they would be slaughtered by a *bomba na apoy* (cannon fire) that the soldiers would unleash. Still, several [groups of] civilians refused to abandon their mountain villages, prompting the military captain to issue an ultimatum. In the midst of the stand-off, the Governor of Cotabato province visited the place, surprising and scaring off the residents, who ran away in fear that the helicopter would crush us. When this happened, the military commander (kapitan) ordered the execution of members of the community who refused [orders to remain in place]. Some of the people overheard the officer saying, "Kill all these rebels. Everyone else here is a rebel.

When the Governor left, the people were herded back inside the mosque. Soon after that, the military began taking about ten persons out of the mosque in the morning, noon, and afternoon. People who were herded out were supposedly asked to carry some sacks of rice, but afterwards the detainees never came back. Those who were inside the mosque would hear shooting. Sometimes they would take out 15 persons at one time and execute them, one after the other. Most of the people who stayed inside the mosque were killed, while those who were outside were unable to do anything [to help them],....

During the same listening process session, another participant claimed that one of her aunts, who was raped together with other women from Malisbong, had later killed herself rather than live a life of "shame" for the rest of her days.

TRANSCRIPTS OF INTERVIEWS TAKEN BY
THE HUMAN RIGHTS VIOLATIONS VICTIMS'
MEMORIAL COMMISSION (HRVVMC) AND
SULTAN KUDARAT STATE UNIVERSITY
(SKSU)

- Mariam Kanda
- Mohamad Piang
- Dondo Edo Balabang
- Abduladzid Tacbil
- Mohammad Kanda
- Madaki Kanda



Image taken in Davao, Philippines. August 29, 2018

Interviewer:	Dr. Aurora Corazon A. Parong
Interviewee:	Mariam G. Kanda
Interview Setting:	Davao, Philippines
Date:	August 29, 2018
Language/s Used:	Filipino, English
Transcribed by:	Lorenzo Jose Martinez

Transcript of Interview¹

(Start of Interview)

Interviewer: Pakisabi lang po yung pangalan niyo, taga-saan kayo.

Kanda: Good Evening. Im Mariam Kanda, from the municipality of Palimbang, particularly a resident of Malisbong, Sultan Kudarat.

Interviewer: Ayun pong sinasabi niyo kanina ay magkukuwento ho tayo. May kaalaman kayo hinggil doon sa Malisbong Massacre. Kailan po iyon nangyari at sino po ang mga kamaganakdoon ang naging biktima nitong paglabag ng karapatang pantao. Kwento lang po kayo.

Kanda: That was September 24, 1974 and I was 14 years old that time, and my father who was a long-long time barangay captain of that barangay, kasali po sa namatay. Pati yung kapatid niya na barangay captain din po, doon, sa katabing barangay. Kraan, particularly. Kraan, Palimbang, Sultan Kudarat.. na kasali din po at tsaka ilan kapatid niya, na nandoon din mga residente at tsaka pinsan po ko nandoon din po. Pati ako kasali ako that time, kaya alam ko lahat po kung ano po yung nangyari last September 24, 1974.

Interviewer: Ano po talaga yung nangyari? Kwento niyo po kung paano nag-start, ano yung oras ng umaga po yon? Hapon? Tapos ano po yung nangyari.

Kanda: Nung gabi ng September 24, meron na pong mga putok galing po sa dagat, kaya po ang lahat ng residente na mula sa Malisbong ay nagsitakbuhan po sa bundok. Kaya lahat ng mga karatig barangays din po ay nasitakbuhan po; nagsitakbuhan po sa bundok ng Malisbong, Magialis[?]², Ligua[?]³, Kolong-Kolong, Baliango. Yan po ang mga affected barangays ng Palimbang, Sultan Kudarat. And Malisbong is the first barangay pag papasok po kayo sa Municipality ng Palimbang. It is the... window ng Palimbang, Sultan Kudarat – the first Barangay po pagpasok niyo ng aming Municipality.

Actually that time, ng sinasabi nila na.. magtakbo na kayo dahil nandyan na ang mga sundalo, that time fourteen years old ako. Ang sabi ng tatay ko, "tumakbo na kayo kung saan ang kaya niyo abutin." Kasama ko ang pamilya at iba pang mga pamilya. Pero nong kinabukasan, may leaders.. that time the mayor was Hadji Druz Ali, the former mayor, late Hadji Druz Ali pero namatay na po siya ngayon. That time meron din, ang kanyang Vice Mayor was [?]⁴ Valle, still

¹ Annotations and clerical corrections to the transcript were added on September 26, 2019 following further research into the project.

² Maguiales

³ Libua

⁴ Magon Valle, also known as Reagan Valle, after inquiry with Ms. Kanda. His name is also indicated in the 7 man committee report

alive nowadays. At tsaka may dalawa kaming councilors na kasali din na namatay, si councilor Tato Sapal who is the father of Colonel Sapal now, at tsaka si Datu Pendatun Untua, former councilor din, na lolo ng present mayor ng Palimbang, Sultan Kudarat. Kasali po din yan sa namatay.

Interviewer: Ano po yung sinasabi niyo kasi, di.. dumating ang mga sundalo, sabi ng tatay niyo, magtakbuhan na kayo, tapos ano po ginawa ng mga sundalo nong dumating sila? Alam po ba niyo kung.. anong IB o ano?

Kanda: That time, ang mga sundalong nagpaputok na nagpaputok parang bomba na yan na dumating sa amin. Ang elements na dumating sa amin ay.. combined elements ng CHDF and 15th Infantry Battalion, Philippine Army.

Interviewer: Ngayon po, papaano po.. so, nagbaril, mga ganyan. Parang.. pero paano.. ano yung nangyari, yung sinasabi niyong massacre? Kinuha ba ang, mga tao? Yung mga magulang niyo?

Kanda: After.. firing of.. guns and bombs, nagsitakbuan po kami sa mountains. Then the following day, gaya ng sinasabi ko, na may mga leaders po.. ang barangay na sinsabi "bumaba na kayo dahil may negotiation."

Nung bumaba kami, dala-dala po naming yung veil, kagaya ng gamit ko, white in color na ginawa namin flag, para bumaba na kami yung mga taong bababa doon. Pero ang nangyari, pagbaba namin doon, near the mosque of Hadji Hamsa Tacbil na nasa Malisbong, nakikita na po namin na marami na pong nagsisidatingan na mga tao galing sa bundok.

Nung nandoon na po kami, pati ako pinaglaruan na rin ang mga sundalo dahil bagong kasal ako. The wedding was september 18.. nangyari september 24. Kaya nong nalaman nila na bagong kasal ako, para bagang pinaglalaruan kami ngayon na magkiss daw kami, ganon ang nangyari. Pero after that one inannounce po ng sundalo.. na lahat ng kalalakihan pumasok na sa Masjid ni Hadji Hamsa Tacbil. Pumasok ho sila, then kami po, na mga kababaihan, kasama na yung nanay namin tsaka mga bata.. dinala po kami sa naval boat. Pinasakay po kami doon na wala po talagang [?] yung naval boat na yon kaya po that time, wala pong pagkain, wala pong.. mainit po ang araw, maraming batang namatay. And also, we saw also women who are raped by the military men na, pagkatapos ng rape, tinatapon na po sa dagat.

Interviewer: May nakilala po kayo doon sa sinasabi niyong na-rape? May mga pangalan kayong naalala?

Kanda: Meron po kaming mga kakilala na mga na-rape doon.. na galing po sa ibang barangay.

Ah, what barangay was.. the first-one is from barangay Libua but I can't remember the name, pero nung bumaba na rin kami sa- ibinaba po kami doon sa barangay Kolong-Kolong, ini-dock na po yung- yung naval boat doon. Binaba kami kasi open po yung naval boat. Pagbaba namin sa dalampasigan, nagbaba lahat ng women, children.. another again, likely nagrurubing[?] po yung mga sundalo sa amin. Kaya ako na takot-na-takot kasi may isang sundalo talaga na gusto akong hilain, dahil that time bata pa po ako. Kaya nagdadala po ako ng batang maliit, doon ko na pinapaihi[?] sa akin. and then ang mga bahay kasi damaged na, kaya nakakalusot din yung mga sundalo na pumapasok sa amin.

Umiiyak yung nanay ko dahil hinihila talaga ako ng sundalo. Kinabukasan kinausap ng nanay ko ang mayor that time, Hadji Druz Ali na tulungan po ako paano ako makaligtas doon, dahil takot-na-takot siya dahil isa ako sa gusto ng mga sundalo na i-rape din that time. Pero ang nangyari kinausap ng nanay ko yung mayor, pati yung mga Police na pumupunta doon, nagbibisita and are bringing supplies from the LGU of Palimbang with the DSWD in the name of Mrs Johhny?). Kinabukasan sabi ng mayor, "oh sige pasamahin siya doon sa DSWD" to give supplies to other evacuees. Kaya doon na po ako umuuwi sa poblacion ng Palimbang.

..Then the following day, narinig na po namin na yung detainees na mga kalalakihan, may natira na 180 men, inilipat po sa Masjid sa Barangay Baliango. Kasali na po yung dalawang pinsan ko doon, na nakapagsabi talaga na it was so emotional nong nagkita kami, dahil nong pumasok ako sa Masjid, takot-na-takot sila dahil ang sinasabi nila, yung para bagang nagtuturo ako, dahil yun ang sabi ng sundalo daw. Nong nagkausap na kami na sabi ko "hindi, nandito ako dahil magbibigay kami ng supply," yakap niya sa akin na umiiyak sabi niya, "Wala na ang tatay mo! Wala na rin si tatay ko! Wala na yung magkapatid at tsaka mga pinsan namin!" Yun ang sinabi po ng pinsan kong iyan.. na dalawa ang pangalan niya, is Madaki Kanda and Mohammad Kanda, and still alive po sila. Nasa Barangay Kaburing na po sila nakatira. Nandyan po sila, makapagsalita dahil sila ay biktima din.

Inilagay na sa sako si Madaki Kanda at about itatapon siya sa dagat, pero may isang sundalo na may magandang noo, malaki ang puso, sabi niya "akin na yan," pero hindi niya itinapon sa dagat yung si Madaki, bagkus tinangal niya yung tali niya... tinangal sa sako at pinabalik don sa mosque, kaya isa po siya sa survivor. Ganon din po si Mohammad Kanda, isa po siya sa survivor na ginawang punching bag dahil.. puro yan, pasa ang katawan niya po. Na ganon ang nangyari, nagkwento din sila, at doon niya sinabi din.. na yung ibang kalalakihan pinapalabas, tinatangalan ng lahat ng damit at doon na rin sila pinapapala to dig their own grave.

Isa nang ebidensiya.. Isang uncle ko din ang nakatakbo sa bundok, walang saplot..

⁵ Referring to cover on the boats

galing po siya, nagpala ng kanyang sariling.. libingan, pero yung sundalo talaga, nakaligtas po siya. Tumakbo siya nang tumakbo, pagdating sa isang barangay, sa barangay Maguiling[?] , ang sinabi niya sa uncle ko na kapatid ng tatay ko na retired teacher, sabi niya “bigyan niyo ako ng damit diyan,” malong or whatever, na masabi niya na mailagay sa katawan dahil wala talaga siyang.. ni saplot man, na nakalagay sa kanyang katawan dahil, hubad-hubad po siya. Kaya nong narinig ng kapatid ng tatay ko, na siya pala yon si Nandutuano Datu , na sabi niya “ikaw pala yan.” Kaya sabi, sinabi niya na halika dito, sabi niya magusap tayo.

Doon na rin niya sinabi na patay na ang tatay ko, patay na yung magkakapatid kasi.. mga kuya niya. Si Nandutuano Datu kasi asawa ng kapatid ng nanay ko, na..

Interviewer: Iyong po ano.. pagpatay, bakit po.. nila pinapagpatay yung mga kalalakihan?

Kanda: Sa pagpatay po, sa totoo lang.. we don't know the reason why they killed those men in our barangays. Dahil ang sinasabi nila may hinahanap sila, na wala naman sila natagpuan sa lugar na iyon kung sino ba yung hinahanap nila. Yun ang sinasabi sa amin, may hinahanap sila, at tsaka it is an operation of no man's island.

Yun po ang nasa- narinig namin na pinagsasabi po ng mga sundalo. Kaya after the dark, 15th IB was replaced by 25th IB with their CO na si Payumo. Payumo that time, naging mabuti na rin siya sa mga tao. Pero ako man sa totoo lang, dinala ako ng aming mayor, sa.. pinauwi po ako sa Cotabato City, dahil nga, gusto ng sundalo talaga din na kunin talaga ako, dahil sa kabataan ganon.

Na, sabi kong hindi. Babalik po ako sa amin. Sa totoo lang, naging amazona ako, dahil hindi ko matanggap kung ano yung nangyari sa aming pamilya. Humawak po ako ng baril that time, kaya ang sabi ko, hindi na maganda ito dahil ang dalawang kapatid kong mga lalaki, wala po sila doon. Ako lang ang naiwan babae, dapat talaga ang sakit na yan ang maipsan(?) po. Na dahil po that time di ko matanggap kung gaano kasakit ang mawala ang magulang na 'di mo alam kung ano ang kasalanan.

Interviewer: Noon po ba ang ano eh, wala bang nagkaencounter, halimbawa ng military at tsaka ng.. ng mga, MNLF bago magkaroon ng ganyang, ah, massacre sa Malisbong?

Kanda: Sa barangay Malisbong, talagang walang putukan nangyari po doon. Meron ding nasabi noon na blackshirt with Ilagâ, hindi po sundalo din ang naging kalaban. Yun ang sabi, may blackshirt sa municipality namin, but not in Barangay Malisbong. Wala pong nangyaring

⁶ Kabulin

⁷ Possibly Nando Tuanadatu

bakbakan sa Barangay Malisbong. Kaya po nabigla po talaga kami bakit nagkaroon ng ganong kalaking patayan ng kalalakihan namin sa Barangay Malisbong, lalong-lalo na po sa masjid ni Hadji Hamsa Tacbil.

Interviewer: So noong ano po, ano yung ginawa niyo noong namatay yung magulang niyo, yung uncle niyo, pati sabi niyo yung asawa niyo?

Kanda: Yes po. Kasama po yung former husband ko at tsaka kapatid po niya na si Dating[?] Mastura, at tsaka si Nurodin[?] Mastura na kapatid niya na iniwanan lang po doon, dahil walang kasama yung pong kuya niya dahil po parental lang kami. Hindi po kami magkasintahan, na alam niyo naman sa Muslim na culture na walang ligawan, parental po ang nangyari.

Nong narinig namin na ganon wala kaming magawa dahil.. nandyan ang mga sundalo. Hindi na namin napuntahan agad kung saan naroon yung Masjid; saan po sila pinapapatay. Matagal-tagal pa rin bago napuntahan yung area na iyon, kaya nong pinuntahan na yon nakikita mo talaga, na kahit anong hugas mo doon.. sa pinagyarihan ang dugo po ay lumalabas at lumalabas, and you can see also the fingerprints of those who died, na nandoon po sa dingding ng mosque na iyon.

Interviewer: Nakatayo pa din po yung ba yung mosque na yan?

Kanda: Yes po, nandyan nakatayo hanggang ngayon at makikita po ang mga tama ng bala, and actually may pictures ako, the latest picture. Nandyan po, makikita po natin yan.

Interviewer: Meron din ba kayong picture bago nangyari yung ganong massacre?

Kanda: Ah, sorry po kasi wala talaga, wala po talaga kaming picture dahil wala kaming nadala galing sa bahay po namin. Lahat-lahat ay nasunog dahil sinunog talaga nila yung mga bahay namin, each 300 houses at Barangay Malisbong alone. Nasunog po lahat-lahat ng ari-arian po namin, kaya walang natira sa amin ni saplot na damit namin wala po. Kaya walang remembrance kung ano po yung Malisbong before, and those people before, wala po kaming pictures.

Interviewer: So yung pagkamatay ng tatay niyo, at tsaka yung mga ilang.. kamaganak.. yung former husband niyo.. ano po yung naging epekto sa inyo? Noong panahon na iyon lalo na hindi niyo kaagad sila nakita pero nabalita na lang sa inyo na namatay sila?

Kanda: Masaklap at tsaka napakasakit po ma'am, kaya parang hindi ko kaya talaga. After kasi noong nakalabas na kami, at yung mga parents namin bumalik na sa Malisbong, talagang nagpunta ako sa bundok at nagkaroon ako ng training with the group of women of Palimbang,

Sultan Kudarat. I was their leader dahil po hindi ko talaga matanggap kung ano yung nangyari po sa amin. Pero dahil po sa motivation ng aking kapatid, Engineer Salim[?] Kanda and Attorney Jack Kanda, nasabi nila lumabas ka diyan magaral ka dahil yung future mo ang isipin mo. Dahil wala na tayong magawa, nandyan na yan.. na.. yun na, lumabas ka, magaral ka. Kaya umuwi ako sa Mako Compostela Valley, at ang kuya ko ang naging breadwinner namin doon, at pinaaral na rin po kami hanggat nagtapos po ako ng Bachelor of Science in Nursing, na yun na po napakasaklap dahil ang ambisyon ko po ay maging isang doctor, pero.. I'm so thankful sa Allah dahil kahit papaano nakapagtapos ako ng pagaaral ko, na naging registered nurse po ako noong nineteen.. seventy.. nineteen eighty four po, pumasa po ako ng board exam, and then nagtrabaho po ako sa Saudi.

I became a school nurse in Davao City, and after 2006, 2007 I entered politics for Sultan Kudarat, and I am a 3-term councilor of the Municipality of Palimbang, straight po yan na three terms ko po na councilor po ako, dahil po gusto kong pagsilbihan ang aking bayan na Palimbang. Gusto ko rin na ang karapatan at kapayapaan sana ay makamit ng tao ng Palimbang, Sultan Kudarat – lalong-lalo na po ang affected na mga barangays ho namin.

Interviewer: ..Sa ngayon po ay matagal-tagal na rin po iyon ano? Meron ba kayong ginawa para, magkaroon ng kaso laban doon sa mga pumatay sa magulang niyo, o kaya doon sa asawa niyo? Or.. meron bang, parang nakamtan kayong hustisya? Saan po niyo iyon naipaabot, yung tungkol sa pagpatay sa inyong magulang?

Kanda: Until now we are longing for justice. For all the victims of Malisbong Massacre. Lalong-lalo na po ang aming mga magulang. Noong pumasok po.. 2014, pumasok ang, sinasabing mga kapatid natin na AKBAYAN, si Ma'am Etta Rosales po pumunta sa bayan ng Malisbong. That was anniversary na September 24, 2014. Hinikayat po niya yung mga victims na magfile ng kanilang claims, pero po its sad talaga na out of 1000 claimants, only 100+ claimed their rights.

Kaya ngayon ang problema ng Malisbong claimants ay.. masakit pong tangapin. Pati ngayon last 2-2018 na, kinausap pa rin nila si Senator Risa Hontevieros kung paano po nila maclaim yung rights nila, dahil na-deny ang karamihan doon sa claimants.. and we are hoping na sana po mapagbigyan po ang aking mga kababayan na kung ano po ang nararapat para sa kanila, ay may agency talaga na tutulong pa rin sa kanila, even.. yung mga projects sana for the victims if we can ask, from any agency na tulungan in memory of those who died in Barangay Malisbong, especially Masjid of Hadji Hamsa Tacbil.

Interviewer: Mga ilan po yung sinasabi niyo namatay noon? Doon sa Massacre?

Kanda: Sa Massacre, it was reported that there was more or- more than 1000 who died, that was killed by the military men that time. Yun po ang nasa news din. I'm so happy that I read also

ah,... clippings, na sinasabi po na 1'500 ang killed po sa Massacre sa Malisbong, September 24, nineteen eighty four. And I do agree for that dahil yung mga kalansay na nakita, nabilang din po yon, at naprayer po. Inilagay nalang sa isang grave doon sa front ng Masjid ni Hadji Hamsa Tacbil, and nowadays its not impossible to visit the mosque and the grave of those who were killed, dahil napakaganda na po na aming daan from General Santos City going to that area na pwede po nating yan na in memory of those people who were killed during that massacre.

Interviewer: So meron po nang mass-grave para sa kanila? Nandoon sila inilibing, hindi inilipat?

Kanda: Hindi po inilipat yung iba kasi pina- sila na po ang pinahukay ng kanilang sariling libingan, dahil nong nakikita po ng mga sundalo na malalim na, diretso na po sila doon binabari. Pero may nakitang mga kalansay din doon sa mosque.. loob ng mosque.. meron pa rin doon sa labas ng Mosque-Masjid. Yun ang kinuha nalang ng mga kamag-anak at tsaka ilibing sa isang area in front of the mosque na iyon kung saan pinangyarihan po, yung massacre.

Interviewer: So doon sa nakakuha po ng parang naaprubahan yung kanilang mga claims. Kasama ba yung isang uncle niyo? O kaya yung former husband niyo?

Kanda: Actually ang isa lang nasali doon, yung former husband ko. About my father, his brothers, and ah cousins namin, hindi po kami nakapagfile ng claims po namin, pero these times.. gusto sana namin humiling. Dahil, lumalaki at lumalaki ang pamilya po ng bawat isang iniwan po ng aming mga magulang, kung meron din po agency sana, na makatulong sa amin kung paano maibigay yung nararapat din para sa amin, na humiling po ng tulong sa inyo, especially sa mga apo na po ng mga namatay po.

Interviewer: ..hindi po nakapagfile noon doon sa Hawaii class suit?

Kanda: (Shakes head) Wala po. Wala po dahil.. kahit nakita po namin yung listahan, hindi po kami nag-move.. ng ano dahil alam mo kung minsan may mga political colors. Political, what I mean political colors, dahil ang nagpoprocess noon parang inaayawan yung amin. Actually the first orientation of the Human Rights Victims na pumunta sa amin, ay nandoon po ako. Nandoon po ako sa loob ng mosque dahil I was a councilor that time in the year 2014. My term ended just 2016. Kaya nandoon ako nagspeech ako and I waited for senator Risa Hontevieros dahil ang sabi nila, ay pupunta, and.. I'll be the one to provide a car for her, dahil po naging kaibigan ko po siya. Pero suddenly, nagchange po siya ng kanyang schedule kaya hindi kami nagpatuloy, nagbabalik kami doon sa Malisbong Massacre area...

I'm very thankful nowadays ma'am, dahil nandito po itong Memorial Commission, na nagkataon po ngayon na isa po ako ngayon na kasali, kung ano ba yung memorialization. And

I read also.. an item na sinasabi doon na it's a forbidden memory. Napakasakit po yan sa amin.. pero sana po, humihiling- isa na ako sa humihiling, na dapat sana mabigyan namin ng justice, and the rights for those family of the victims.

Interviewer: Sa ngayon po kasi, iyong Human Rights Victims Claims Board ay, wala na. Nakasara na po ngayon. So, ibig sabihin, ah.. Kung meron man gusto mag-file, don sa di na napag-file noon, ay kailangan na po ng isang bagong batas...

Meron ba po kayong gustong sabihin maliban sa sinabi mo ngayon? Meron ba kayong panawagan?

Kanda: Yun po, ang panawagan ko. Ang panawagan ng karamihan rin sa amin, na lahat ng hindi po nakaclaim sana ay maawa ating mga namumuno sa bansang Pilipinas, na sana po mapagbigyan ng concern yung lahat ng victims po ng massacres, specially yung Malisbong massacre. Mapagbigyan po ng pansin, kung sakali kailangan na batas, ay humiling po ako sa inyo Congressman, Senators to please, do a favor to make a law that can give the victims justice.

(End of Interview)



Image taken in Sultan Kudarat, Philippines. March 19, 2019

Interviewer: **Mohaida M. Tamama**
Interviewee: **Mohamad Panet M. Piang**
Interview Setting: **SKSU Palimbang Campus, Sultan Kudarat**
Date: **19 March 2019**
Language/s Used: **Maguindanaoan, English, Filipino**
Transcribed and Translated (Filipino) by: **Fahmiya Dimakilang - Kirab**

Transcript of Interview

(Start of Interview)

Interviewer: Ngì ngala nêngka Sir? (*Ano pong pangalan ninyo, Sir?*)

Piang: My official name is Mohamad Maguiales Piang. Pero ang tawag sa akin sometimes Panet. Kasi pinanganak daw ako na maraming isda na Panet diyan sa dagat. Official name is Mohamad.

Interviewer: Na saguna ngin den I kwan nêngka ka...nakapila lagun ka den saguna Sir? (*Sa ngayon, ano na ang iyong kwan...,ilang taon ka na ngayon, Sir?*)

Piang: 76 years old.

Interviewer: 76 years old. Na saguna na syempre understood a retired ka den Sir a? Na saguna êndaw ka pêngkalabên Sir? (76 years old. Sa ngayon, syempre understood na retired ka na, Sir. Sa ngayon saan ka nakatira, Sir?)

Piang: Poblacion.

Interviewer: Sa Poblacion, Palimbang? Su timpu êntu ngin a barangay ka? (*Sa Poblacion, Palimbang? Sa panahong iyon, anong barangay ka?*)

Piang: Noong nangyari yun? Poblacion, Palimbang.

Interviewer: Ah Poblacion parin. A na Poblacion ka parin saguna pêngkwana. Dadên, balu ka dên Sir oh? Syempre na minatay dên si Maam Virgie. Na su part ba êntu a kapangangalandêm, pangintanudan taw Sir, su mga nanggula kanun tuba a massacre. San tu ba a massacre, na ngin i madtalu nêngka u ngin i nanggula nêngka kanu timpu nun tu ba a massacre? (*Ah Poblacion parin – Poblacion ka parin ngayon nakakwan. Wala..., balu ka na po Sir ano? Syempre, patay na si Maam Virgie. Sa part na pagbabaliktanaw, isipin po ulit natin Sir ‘yung mga nangyari ng massacre na yaon. Sa massacre pong iyon, ano po ang masasabi ninyo sa kung anong nangyari sa inyo sa panahon ng massacre na ‘yun?’*)

Piang: Istoryahin ko sa inyo ano lang ang mga maalala ko ano? Kasi ang tagal ng panahon eh nakaforty four (44) years na ‘yan.

Interviewer: Su experience nêngka bênal a. (*‘yung totoong experience mo po talaga.*)

Piang: Noong araw na ‘yan ‘no? Nagtatrabaho ako sa opisina ng Mayor ng Palimbang, Hadji Druz Ali, as a Community Affairs Assistance, Office of the Mayor. Nag-umpisa ang trabaho ko doon noong kwan....(nag-iisip)... September 22, 9 aaaaah 1974.

Interviewer: Ano po kaya ang edad n’yo noon, Sir? (*Ngin i lagun nêngka sa tu guna Sir?*)

Piang: Ammmh..mga thrity (30) plus o forty (40) years na ako?

Interviewer: Sa panahon 'yun 1974? (*San tu ba timpu 1974?*)

Piang: Amm..ganon mga thrity (30) to forty (40) years old ako.

Interviewer: 'yun ang trabaho mo nasa munisipyo ka? (*Nan tu ba 'y galbêkan nêngka na siya ka sa munisipyo?*)

Piang: Office of the Municipal Mayor.

Interviewer: Ah Office of the Municipal Mayor. Sa panahong iyon nasa munisipyo ka pa? (*Ah Office of the Municipal Mayor. Su timpu nun tu na lu ka pêñ sa munisipyo a?*)

Piang: Sya ko sa Poblacion santu. (*Nasa Poblacion ako noon.*)

Interviewer: Na adên dêñ kaluma nêngka santu, Sir? (*May asawa ka na noon, Sir?*)

Piang: Sakami sa, si Misis Piang.... (*Kami na..., ni Misis Piang....*)

Interviewer: Ah, na pila kataw i wata nêngka santu a timpu? (*Ah, ilan po ang anak ninyo ng mga panahong iyon?*)

Piang: Sêkataw. Si Abdul Rashid. (*Isa. Si Abdul Rashid.*)

Interviewer: Ah sakataw pêñ lu? Ngì idad'ên intu ba? Su wata nêngka a? (*Ah, isa palang? Anong edad niya? 'yung anak ninyo?*)

Piang: Wata pêñ ka di nin katanudan intu ba nanggula. Hindi niya maalala ang nangyari. (*Bata pa kasi hindi niya pa natatandaan ang nangyari. Hindi niya maalala ang nangyari.*)

Interviewer: Ah, na maalala nêngka pon u pila lagon dêñ sêkanin? (*Ah, maalala mo pa po kung ilang taon na siya?*)

Piang: Sya bun sametu sêkanin. Hindi ko na maalala ang edad niya pero pinanganak 'yan '70...72 yata 'yan pinanganak, o '73? Hindi. Ah '73 or 74? Hindi ko na matandaan kung kailan siya pinanganak. (*Nandito siya. Hindi ko na maalala ang edad niya pero pinanganak 'yan '70...72 yata 'yan pinanganak, o '73? Hindi. Ah '73 or 74? Hindi ko na matandaan kung kailan siya pinanganak.*)

Interviewer: Na si Maam Virgie sêntu, 'nggu wata nin, êndaw sêkanin? (*Si Maam Virgie noon, at ang anak nyo nasaan po sila?*)

Piang: Sya sa Poblacion. (*Dito sa Poblacion.*)

Interviewer: Sya bun sêkayn sa Poblacion? Da sêkayn maka... (*Nandito sila sa Poblacion? Hindi sila maka...*)

Piang: Bamandu sêkanin siya sa Municipal High School. *(Nagtuturo siya sa Municipal High School.)*

Interviewer: Teacher sêkanin sa timpu nan tu sa massacre. Na su timpu nuntu Sir a mapya su kabpaguyag'u taw sya sa Palimbang? Su dapên massacre? *(Teacher siya noong panahon ng massacre? Sa panahong iyon Sir, maganda din ba ang pamumuhay ng tao dito sa Palimbang? Noong wala pang massacre?)*

Piang: Ok bun. Ok su kabpaguyag u taw. Adên kwana... *(Ok rin. Ok rin ang pamumuhay ng tao. Merong ano...)*

Interviewer: Amh..na ngi mga, aside sa lêka pênggalbêk ka sa office, teacher si Kaluma nêngka, ngin'i kadakêlan mga galabêkan nu mga taw sa tu timpu nun tu ba? *(Amh...,anu – anong mga, aside sayo na nagtatrabaho sa opisina, teacher ang asawa mo, ano ang trabaho ng karamihan sa mga tao noong panahon iyon?)*

Piang: Ah..lyu sa mga employment sa opisina, Deped, na farming, fishing. *(Maliban sa mga employment sa opisina, Deped, ay farming, fishing.)*

Interviewer: Ah..na su lêka bu ba Sir a ngi i madtalu nêngka kanu pamilya nêngka ka san tu ba timpu? Da bun ged kapasangi? *(Ah., sa iyo lang po Sir, ano pong masasabi ninyo sa inyong pamilya ng mga panahong iyon? Hindi rin ba nahirapan?)*

Piang: Awh, na mapasang a nanggula. Pamilya ko a madakel i minatay a, talu kataw i minatay a sulêd ko. *(Awh, ang hirap ng nangyari. Pamilya ko maraming namatay, tatlong tao ang namatay na kamag – anak ko.)*

Interviewer: A lusod'êngka sa tiyan? Mga mama? *(A., kapatid mo? Mga lalaki?)*

Piang: Mga mama. Mga pakiwatan ko. Mga istudyante, high school. Sya ba bagiskwela. *(Mga lalaki. Mga pamangkin ko. Mga istudyante, high school. Dito nag – aaral.)*

Interviewer: Mga high school? Mga babay, adên bun mga pakiwatan'êngka? *(Mga high school? Mga babae, may mga pamangkin ka din?)*

Piang: Adên bun mga babay. Ugêd hindi sila namatay doon. Ang iba namatay ng sakit. Pero mga lalaki, mga istudyante doon sila. Kasama sila doon sa gimassacre. *(Meron ding mga babae. Pero hindi sila namatay doon. Ang iba namatay sa sakit. Pero mga lalaki, mga istudyante doon sila. Kasama sila doon sa minassacre.)*

Interviewer: Napatay sa masgit? Na su mga babay êntu, nakamong bun makaligkên intu sa masgit? *(Napatay sa masgit? Iyong mga babae, nasali din bang ikulong sa masgit?)*

Piang: Da makaludêp, sya sa lyu i pêd. Initago sa concentration camp a military sa Barangay Kolong – kolong. *(Hindi nakapasok, nasa labas ang iba. Inilagay sa concentration camp ng military sa Barangay Kolong – kolong.)*

Interviewer: Aaaah...concentration?

Piang: May military concentration kami. Parang kulungan ba. May kulungan kami maliban.. lyu intu sa Malisbong êntu. Ang mga lalaki doon sa Malisbong Mosque nilagay. *(May military concentration kami. Parang kulungan ba. May kulungan kami maliban...maliban sa nasa Malisbong. Ang mga lalaki doon sa Malisbong Mosque inilagay.)*

Interviewer: Mga babae?

Piang: Ang mga lalak...babae, dinala d'yan sa Kolong – kolong. May military concentration camp doon, doon inilagay. Isinakay sila sa naval boat, malaki.

Interviewer: Na nakapilagay kinastay nilên sa concentration camp bago silên isakay? *(Ilang araw silang nagstay sa concentration camp bago sila isakay?)*

Piang: Ah, matagal sobra ano 'yan. More or less sobra dalawang buwan. Almost ano nga e. Matagal 'yun. Ang iba, umabot pa ng six (6) months ano?

Interviewer: Sa..sa naval? Naval?

Piang: Hindi. Sa concentration camp.

Interviewer: Concentration. How about sa naval?

Piang: Ah, wala na, wala na do'n, umalis naman ang naval.

Interviewer: Aaah, hindi ba silang lahat na nasa Kolong – kolong, hindi nakasakay lahat sa naval?

Piang: Hindi. Naka...

Interviewer: Nakasakay pero sandali lang?.

Piang: Hindi...oh..ang mga babae, bata, galing doon sa ano, doon sa Kraan. Primero doon man sila sa Kraan inipon. Lalaki, babae, bata, doon sila inipon sa Barangay Hall ng Kraan. Sa tabi ng Malisbong. Before Malisbong 'yan. Ang advise ng military, sa kanila, pagbaba nila galing sa naval boat, gin...kasi meron silang, may municipal official na sumalubong, barangay official, sumalubong sa military. After sa bombing na 'yan. Eh ang bombing every morning 'yan eh mga six (6) o'clock 'yan in the morning.

Interviewer: Ėndaw i site a bombing êntu? *(Saan ang site ng bombing na iyon?)*

Piang: Throughout the ano, coastal area. From Baliango down to Barangay Pinol sa Sarangani Province.

Interviewer: Eroplano? Ang bombing?

Piang: 'ndi. Naval boat. Naval

Interviewer: Aaah., naval boat.

Piang: May kanyon, may mortar, the more, harder ano, sa barangay sa, mga 6 o'clock 'yan, sa madaling araw, after sa pwasa, after sa prayer.

Interviewer: Habang arê..kapê..kanyon na naval boat'atu adên pon mga Maguindanaon? Mga babay lu sakay sa naval'atu? (*Habang may.., pag.., kanyon ng naval boat na iyon, meroon pang mga Maguindanaon noon? Mga babaeng nakasakay sa naval na iyon?*)

Piang: Dadên. Da pê. After pa ang kwan do'n..da ,after sa, a..mga ilang oras 'yun. Mga about half day. Kinuha muna ang lahat ng mga lalaki, dinala doon sa mosque. Mga kwan 'yan, mga about, mga kwan 'yan, mga dinala do'n six to seven hundred (6-700) estimate ng kwan, estimate do'n. So... hapon 'yan. Kinabukasan, the same day, the same day. Sinabihan ang mga babae, sakay kayo ng naval boat. Malaking naval, ang tawag Mindoro. So, the whole night 'ndoon nalang sila sa naval. Dumating kami do'n early in the morning of the following day, nakita namin ang maraming tao doon sa naval nga malaki. Sabi ko ki..tanong ko ki Mayor ano man ito Mayor ang nangyari? Bakit andito, maraming tao dyan? Kasama namin si kwan, si Captain Payumo, 25th IB, kasi parang anak ni Mayor 'yun eh. Tinanong, galing 'yan sa kwan, sa Kraan na babae dalhin daw sila sa Zamboanga City, ivacuate sila do'n. Ang request namin, through Captain Payumo, ibaba nalang kuwan, kausapin mo lang do'n sa..sa..sa naval na ang mga tao na 'yan ang iban.. do'n nalang ideretso sa Poblacion. Ibaba na sa Barangay Poblacion. Hindi dito. So nagrant ang kwan, nagpayag ang do'n sa naval. Naginugot silên, pero sa Kolong-kolong lang sila ibaba. So doon lang sila nababa. After how many months do'n lang sila nagtiis. Walang...kakain din. Mga ra..ang pera..ay sa anu-anong makita nila 'yan ang kainin pero hindi sila makalabas saan saan d'yan, doon lang sa concentration camp, heavily guarded, maraming sundalo. So, gano'n ang ginagawa nila do'n araw-araw. Magsabi ang sundalo, si Lieutenant. Gustilo, siya ang C.O. ng army do'n sa concentration camp, ano...uhm...itong babae, tulungan mo lang ako doon sa bahay, meron kampo sila doon sa head quarters, maglaba ka do'n, ano, pero the who..the whole night doon nalang siya. Hindi siya makauwi. Di..sa ibang araw magkuha naman siya. Eh, hindi ko lang sabihin ang mga pangalan ng mga babaeng 'yun. (*Hindi na. Hindi pa. After pa ang ano do'n..wala ,after sa, a..mga ilang oras 'yun. Mga about half day. Kinuha muna ang lahat ng mga lalaki, dinala doon sa mosque. Mga ano 'yan, mga about, mga ano 'yan, mga dinala do'n six to seven hundred (6-700) estimate ng ano, estimate do'n. So, (long pause) hapon 'yan. Kinabukasan, the same day, the same day. Sinabihan ang mga babae, "sakay kayo ng naval boat." Malaking naval, ang tawag Mindoro. So, the whole night doon lang sila sa naval. Dumating kami do'n early in the morning of the following day, nakita namin ang maraming tao doon sa naval na malaki. Sabi ko kay.., tanong ko kay Mayor "Ano ba ang nangyayaring ito Mayor? Bakit nandito, maraming tao dyan?" Kasama namin si ano, si Captain Payumo, 25th IB, kasi parang anak ni Mayor 'yun eh. Tinanong, "Galing 'yan sa ano, sa Kraan na babae dalhin daw sila sa Zamboanga City, ivacuate sila do'n." Ang request namin, through Captain Payumo, "Ibaba nalang ano, kausapin mo lang do'n sa.., sa.., sa naval na ang mga tao na 'yan ang iban.., do'n nalang ideretso sa Poblacion. Ibaba na sa Barangay Poblacion.*)

Hindi dito.” So nagrant ang ano, nagpayag ang nando’n sa naval. Sumunod naman sila, pero sa Kolong-kolong lang sila naibaba. So doon lang sila naibaba. After how many months do’n lang sila nagtiis. Walang..., kakain din. Mga ra., ang pera., ay sa kung anu-anong lang na makikita nila ‘yan ang kainin pero hindi sila nakakalabas sa kung saan saan d’yan, doon lang sa concentration camp, heavily guarded, maraming sundalo. So, gano’n ang ginagawa nila do’n araw-araw. Magsabi ang sundalo, si Lieutenant Gustilo, siya ang C.O. ng army do’n sa concentration camp, “Ano...ahm...itong babae, tulungan mo lang ako doon sa bahay.” Meron silang kampo doon sa head quarters, “Maglaba ka do’n, ano,” pero the who., the whole night doon nalang siya. Hindi siya makauwi. Di., sa ibang araw kukuha na naman siya. Eh, hindi ko lang sabihin ang mga pangalan ng mga babaeng ‘yun.)

Interviewer: Aaah. Pero actually ginape ‘yung mga babae. *(Aaah. Pero actually nirape ‘yung mga babae.)*

Piang: Girape talaga, girape. Kasi, ang mga bata, ang mga babae din ang nagsabi na ganito ang ginawa sa kanila. Ang isa nagsuicide eh, nagsuicide kasi hindi man siya magpayag, eh may gunting siya, sinaksak nyang sundalo. Anong kaya ng gunting sa baril? On the spot ‘yun siya pinatay niya. Su...no’ng kwan, before sa kwan, pasukin naming ang Malisbong sa araw na ‘yun. Eh m’yembro man ako, m’yembro ako ng kwan, Municipal Disaster Coordinating Council ng Palimbang. Kasama ko sila Dr. Braña, si Mayor, ang Chief of Police, DSWD, si..mga Sanggunian Bayan Member, mga kristiyano ang karamihan. Pasukin namin ang Malisbong ke, nalaman namin na ang lahat ng lalaki, doon dinala sa mosque. Hindi man nagpayag ang kwan. Nagpayag din sila makarating kami sa Malisbong pero pagdating do’n, ang nakaakyat lang, nakababa ang mga Christian leader. Ang Muslim, kasama ‘ng Mayor hindi puede magbaba, magtingin doon sa mosque. Dito lang kami sa tabi ng dagat. Doon kami lang. Ang mga Christian leader, doon sila sa, natik..nasilip nila ang nandon sa loob ng mosque. Pero hindi sila pinayagan ng sundalo na meron silang makausap. Hindi pinayagan sila. So gano’n lang, nagtingin lang sila. Nagsabi sila sa amin paglabas nila maraming tao doon sa loob pero kahit isa wala kaming nakausap. Kasama si Misis Piang, namasyal do’n. *(Nirape talaga, nirape. Kasi, ang mga bata, ang mga babae din ang nagsabi na ganito ang ginawa sa kanila. Ang isa nagsuicide nga eh, nagsuicide kasi hindi man siya magpayag, eh may gunting siya, sinaksak nya ang sundalo. Anong kaya ng gunting sa baril? On the spot ‘yun siya pinatay niya. So..., no’ng ano, before sa ano, papasukin namin ang Malisbong sa araw na ‘yun. Eh m’yembro man ako, m’yembro ako ng ano, Municipal Disaster Coordinating Council ng Palimbang. Kasama ko sina Dr. Braña, si Mayor, ang Chief of Police, DSWD, si., mga Sanggunian Bayan Member, mga kristiyano ang karamihan. Pasukin namin ang Malisbong kasi, nalaman namin na ang lahat ng lalaki, doon dinala sa mosque. Hindi man pumayag ang ano. Pumayag din silang makarating kami sa Malisbong pero pagdating do’n, ang nakaakyat lang, nakababa ang mga Christian leader. Ang Muslim, kasama ‘ng Mayor hindi puede magbaba, magtingin doon sa mosque. Dito lang kami sa tabi ng dagat. Doon lang kami. Ang mga Christian leader, doon sila sa, natik., nasilip nila ang nandon sa loob ng mosque. Pero hindi sila pinayagan ng sundalo na meron silang makausap. Hindi sila pinayagan. So gano’n lang, tumingin lang sila. Nagsabi sila sa amin paglabas nila maraming tao doon sa loob pero kahit isa wala kaming nakausap. Kasama si Misis Piang, namasyal do’n.)*

Interviewer: Sa mosque?

Piang: Hindi. Nakasilip. Nakasama siya.

Interviewer: Christian kasi si Maam.

Piang: Oo, gano'n nga. Pinayagan nila. Pero kami ni Mayor, lahat ng kasamahan kong mga Muslim din, hindi sila pinayagan. After thirty (30) minutes sa nangyaring 'yan, nagsabi si Captain Payumo "Uwi na tayo. luwi kayo". So, sumakay kami ng pamboat balik naman kami ng ano, sa., ah., Kolong – kolong. Tiningnan namin ang concentration camp ng military, mga babae. So, sabi ni Mayor, sa DSWD pati kay Dr. Braña, sabi niya "Anong maibibigay n'yo sa mga taong ito? May gamot ba? May pagkain?". So gano'n lang ang no. Sabi ni Misis Guiani, sabi niya "Meron. Merong mga sardinas, mga ano, merong mga, ang udong, may mga gamot 'yang mga paracetamol, sa mga tae-tae, 'yan ang ano do'n. So, (matagal na hindi nakapagsalita..nag – iisip.)

Interviewer: Pinapakain din sila Sir?

Piang: Ahhhh...oh. Meron din silang nakain. Pero ang nakalimutan ko do'n, pagbaba nila noong pinasakay sila sa naval, ang meron lang sa kanila, ang kung anong suot nila. Walang, walang damit, ang suot lang malong[?], wala, gano'n. Walang tsinelas, mga bata gano'n. Ang iba may damit, pero 'yan lang sa katawan nila. Pagbaba nila sa conce...Kolong – kolong gano'n din. So, nagsupply ang ano, ang ukay – ukay (natatawa), dala namin do'n para may maisuot lang sila. Nagdala kami ng bigas, NFA. Gano'n lang ang pagkain nila, walang gamot. So maraming bata ang namatay, sa loob ng ano, sa loob ng concentration camp. Araw – araw may namamatay talaga sa mga bata. Mamatay sa, may sakit, walang doktor, walang ano, wala. May doktor, walang gamot. So...

Interviewer: Ang mga babae, may namamatay rin na mga nanay?

Piang: Oo, meron. May mga nanay nga namatay. Meron ang, mas marami ang mga bata. Mas marami ang mga bata. So, kuan na 'yan nangyari. After that, aahhh...(bagitung) ganito na'ng, after sa gano'n, after sa (noget a da makadtalu) *(Oo, meron. May mga nanay na namatay. Meron ang, mas marami ang mga bata. Mas marami ang mga bata. So, ano na 'yan nangyari. After that, aahhh...(nag - iisip) ganito na'ng, after sa gano'n, after sa (matagal na hindi nakapagsalita)*

Interviewer: Doon po kayo sa concentration camp.

Piang: Do'n sa Kolong – kolong, sa concentration camp. Tapos, after 'yan, na...do'n na kami sa munisipyo, nagano si Mayor, "Anong dapat gawin? Paano natin marescue ang mga lalaki na ikinulong doon sa Malisbong mosque?" 'yan naman ang next move namin. Paano sila marescue? Nagpatawag si Mayor ng meeting sa mga municipal officials, ng magsipagsakay sila...

Interviewer: Sinong mayor noon?

Piang: Hadji Druz Ali.

Interviewer: Ah, Mus..Maguindanaon. Na sige, tuloy Sir.

Piang: Hadji Druz Ali. "Anong dapat itulong?" Nag-organize kami ng ano, ah, nag-ipon kami tapos, nag – ipon ipon kami tapos aah., "puntahan sila," pupuntahan sila para i..irescue ang mga ano, irescue ang mga ah..nahostage doon, nakulong. Irescue sila doon tapos, 'yan ang na., tumulong sa'min si Captain Payumo. "Punta tayo do'n", kasi irerescue talaga sila, 'yan ang mission namin. Pagdating namin do'n sa, Brgy. Baliango, may check point din ang military do'n. Nagtungo kami do'n, sinabi ang mission, ang sabi ng nando'n sa Baliango, "'wag nalang silang tumuloy do'n sa Malisbong, dito nalang sila maghintay sa Baliango. Kunin lang sila do'n. Dalhin dito sa Baliango, silang mga hostage, hintayin nalang sila sa Baliango." Pati si Captain Payumo nagsabi kay Mayor "Mayor, dito nalang daw kayo maghintay."

Interviewer: Sa Baliango.

Piang: Baliango nalang. Dahil ililipat dito sa Baliango ang mga hostage doon, sa Malisbong. So, hapon na 'yan, ang usapan, the following day kukunin sila. Kinabukasan, pumunta kami sa Baliango hinintay namin ang., pagdala sa lahat ng mga hostage. Mayamaya, dumating ang isang dump truck (matagal na hindi nakapagsalita)

Interviewer: May kuan 'yun? May laman? (*May ano 'yun? May laman?*)

Piang: May mga taong nakasakay, 'yung mga hostage do'n.

Interviewer: Oh, mga ilan kaya?

Piang: Mga., After nabilang namin sila eighty eight (88) katao lang. Pinababa sila. Do'n naman sila nilipat sa mosque sa Baliango. Gusto naming makausap pero ang sundalo do'n, ayaw din nila, hindi sila pumayag na meron kaming makausap sa mga hostage na 'yun. Sabi nila, "Saka nalang." So, the same day din bumalik ang dump truck doon sa Malisbong kasi ang naiwan pa, meron pang naiwan. May naiwan daw na one hundred (100) plus o two hundred (200) ganon. Nagbalik ang dump truck. Mayamaya dumating na naman, sa amin sa Baliango. Nagtanong itong si Captain Payumo, "Saan na 'yung ka, saan na 'yun sila? Hindi man yun sila nakasakay?" Ang sagot ng driver ng dump truck ng wareso, warehouse sa dating company, "Wala na Sir, ubos na sila." So gano'n lang ang sagot.

Interviewer: 'yung driver ang nagsabi?

Piang: Oo, ang nagsabi ay driver ng dump truck na "Wala na Sir, naubos na."

Interviewer: Pagtanong ni Payumo [?]

Piang: Oo, tinanong ni Captain Payumo "Saan na sila?" sabi niya "Wala na Sir, naubos na"

sila." 'yun lang ang sinabi, wala. Ang do'n sa loob ng mosque, hindi pa namin nakausap. Nakauwi parin kami dito sa Poblacion. Bukas nalang daw sabi ng ano, ng C.O. ng Army do'n si Lieutenant Poras. Lieutenant Poras, ang C.O. ng Army do'n sa Baliango. Kinabukasan, nandon na naman kami. So, bandang mga alas nwebe in the morning, medyo mainit ang panahon, ah, sabi maglabas na sila. Pinalabas namin, pero hindi din kami pinayagang pumasok sa mosque. Pinalabas sila doon sa may dryer ng rice mill, dryer.

Interviewer: Anong mosque, 'yung sa, Baliango?

Piang: Baliango Mosque. 'yan ang second na kinulungan sa kanila. Pero isang araw lang sila do'n.

Interviewer: Aah, one day lang.

Piang: Mga one day lang din sa mosque sa Baliango.

Interviewer: 'yung sa ano, 'yung sa Malisbong, wala na?

Piang: Mo..ahhhh, hindi. 'yan ang ano, 'yu...,

Interviewer: 'Yung wala, bumalik ang dump truck wala na.

Piang: Wala na, wala na. 'yan ang sabi ng driver wala na, ubos na Sir.

Interviewer: Hindi na kayo nag – ano...

Piang: Hindi na kami nag – insist pumunta doon kasi hindi naman kami payagan ng militar. So, i, doon kami na nagconcentrate sa anong naideliver lang doon sa amin na nabilang namin 88 lahat, 88 lang sila ka tao. Pero no'ng finally nirelease sila, ibalik sa Kolong – kolong kasi andon pa ang mga pamilya nila, ang ah, ang nakarating lang doon ay 82. Namissing pa ang anim. Nai..nai..hindi pa naka, namatay pa ang anim doon sa Baliango. Inano pa nila, sinalvage pa nila. Sinalvage pa nila. Anim pa ang naiwan doon sa Baliango. So, hindi na namin nakita 'yun. Salvage na 'yun. Sinalvage na. So, noong do'n na sila, nakauwi na sila sa pamilya nila, after many months na 'yan.,

Interviewer: Ilang months sila 'yung sa, ilang months 'yun from Malisbong to Baliango, to nakauwi na sila, Sir. Ilang months sa akala mo? Ayh, weeks pala. Pila ka pariyan, Sir? (*Ilang months sila 'yung sa, ilang months 'yun from Malisbong to Baliango, to nakauwi na sila, Sir. Ilang months sa akala mo? Ayh, weeks pala. Ilang weeks, Sir?*)

Piang: Iganat sa Malisbong? (*Galing sa Malisbong?*)

Interviewer: Uway, Sir. Sa 22 atu. (*Oo, Sir. Sa 22 na 'yun.*)

Piang: Twenty,, iganat sa twenty two na taman sa..(bagitong) almost one month ang..

almost one month. *(Twenty., mula twenty two hanggang sa..(nag - iisip) almost one month ang., almost one month.)*

Interviewer: Lu sa Malisbong a, pila ka days siyan lu a... *(Doon sa Malisbong? Ilang days sila doon?)*

Piang: More than 10 days, 15 days 'yata sila doon sa loob ng mosque.

Interviewer: Sa Malisbong?

Piang: ammmh. Nipakain lang sa kanila kangkong at kopras. *(Ammmh. Ang ipinakain lang sa kanila kangkong at kopra.)*

Interviewer: Hindi kayo makapagkwento sa loob kasi wala kayo doon Sir, ang sa inyo 'yung rescue lang.

Piang: Ahhh., sa labas kami makapagkwento kasi ang sa., ang sa.,

Interviewer: Ngi nilay nengka sa labas Sir? *(Anong nakita mo sa labas, Sir?)*

Piang: Ano?

Interviewer: Anong nakita mo sa labas?

Piang: Ayh mga bangkay, nakita namin.

Interviewer: "yung mga bangkay lang ang nakita n'yo?

Piang: Oo. Mabaho pa, pagpasok namin sa Malisbong. Kasi after a month pinayagan din kaming makapunta doon. Pinuntahan namin ang Malisbong. So, pagdating namin do'n meron din kaming, escort na Army. Pero konte lang, pulis. Kami ni Mayor Hadji Druz kasama namin. Pagpasok namin, meron sa., malapit na kami do'n sa Malisbong creek, may ilog kasi doon. So, meron kaming nakitang uwak. Pababa, pataas. Uwak. Pataas, pababa. At saka, gusto naming malaman ano 'yun? Sabi ni Kagi Druz mero., "Puntahan natin, tingnan natin 'yan." Eh na, pinuntahan namin.

Interviewer: Maraming uwak?

Piang: Uwak. Oh, so, kaya pala kasi ang kinakain nila ay uod ng mga bangkay doon. Mabaho talaga. Kung hindi ako, hindi mali, parang tatlo 'yang nakita naming bangkay. Uod na, wala ng ano., buhok lang pati ano, ang., buto, ang meron. Pero mabaho talaga. Kasi ang uod nandon parin. Aah, inano nila. So, sabi ni Mayor may sako man do'n, palagay ko do'n din sila nilagay sa sako. Sinabihan niya ang mga pulis "Kunin n'yo, i., ipasok sa sako na 'yan." Kasi mga buto nalang. "Ipasok., ilibing n'yo d'yan sa tabi ng ilog." Creek. Nilibing nila, buhanginan kasi 'yun para hindi ma., hindi lumabas ang amoy. Mabaho. So, nilibing doon. So, kasi ano, parang maka., ano ba, parang., si Mayor ba, nasaktan talaga siya. Sabi niya "Hindi na tayo tutuloy sa loob, balik na tayo doon sa baba. Tingnan natin ang mosque."

Interviewer: 'Yung Malisbong?

Piang: Malisbong Mosque.

Interviewer: Anong nakita n'yo doon, Sir?

Piang: Pagdating namin do'n, may shades 'yun do'n, purok. Mga 5 meters away 'yan from sa main door ng mosque. Doon kami nakaupo. Nakita namin ang butas na malaki. Parang, bago lang tinambakan ba.

Interviewer: Bago lang din natambakan.?

Piang: Ammm., bago lang natambakan, buhangin man 'yan, mga buhangin. Sabi ni Kagi Druz sa pulis niya "Sige, hukayin nyo daw tingnan n'yo ano 'yang sa ilalim." Kasi malaking butas 'yun eh. So, wala namang pala, eh di kahoy nalang ang ginamit. Kasi malambot naman dahil sandy man yun. Ma..aa., parang buhangin, parang buhangin. So, umabot ng mga dalawang, two (2) feet or three (3) feet [?], 'yun ang naano namin, lumabas ang amoy, mabaho. Amoy talaga. Kahit sa,, because of curiosity, gusto natin malaman ano 'yan talaga, so, hinukay parin. So, naabot namin ang ano. Primero, ang ano, sinturon. Bangkay talaga. Kita namin ang sinturon. Ang suot niya nandoon. Mabaho na talaga. Sabi ni Mayor, "takpan n'yo nalang ng ano." Hanggang ngayon nando'n pa 'yan. Nando'n pa 'yan.

Interviewer: Ibig sabihin, hindi n'yo na nabilang ang number ng bangkay?

Piang: Ayh, hindi. Pero, pero ando'n pa 'yan hanggang ngayon. Hindi naman nabungkal do'n. Ang nabungkal lang 'yung mga nasa tabing dagat. Pero 'yang nasa harap ng main gate ng mosque, hindi na, nando'n parin 'yan. So, after that, pinasok namin ang mosque. Ano, hindi ka makatis, hindi ka makatiis ng,, mabaho talaga. Inano nalang namin, tinakpan namin ang mga ilong namin, mabaho talaga. Nakita namin doon sa dingding ng mosque, ang kamay, ganito. Nakasakla do'n. Dugo. May dugo. Ganito, naano do'n sa dingding. Ang sa flooring ng mosque, makita mo doon ang dugo, nagkalat – kalat. Nagkalat ang dugo. Buhay na buhay ang dugo. So, mabaho talaga. Sabi ni Mayor, "Labas na tayo." So, after that, confirm na namin na may massacre talaga. Although, hindi namin eksaktong nakita paano sila pinatay, paano tinorture, confirm na talaga na may massacre. So, nireport ko doon sa Malacañang. Kasi ang sabi, kung merong mga ano, complain, direct sa opisina ng Presidente, ten (10) centavos lang ang bayad. So, telecom man noon. Eh di nagtelegrama ako do'n sa Malacañang, kay Marcos na, nireport ko na may massacre doon sa Malisbong. 10 centavos lang ang ibinayad ko, kasi 'yun man ang order, telecom. After two (2) weeks or three (3) weeks, nahuli ako dito sa Poblacion. Hinuli ako ng apat na sundalo. Pinasakay nila ako ng ano,, ng Toyota ng warehouse ng logging company. Sabi ko sa kanila, d'yan ako pinulot sa main road sa high way. Paglapit ng sasakyan, sabi nila "Ikaw ba si Mr. Piang?" sabi ko "Oo, Sir, ako nga." Sabi niya, "Doon tayo sa ano, sa Milbuk. Inimbeta ka ni Colonel Aguilar." Ano 'yan, C.O. ng 25th IB ng Army. Pati, ando'n si Mayor, nandon si Mayor. Sabi ko "Puede ba Sir na magpaalam muna ako do'n sa pamilya ko kasi hindi nila alam," sabi

niya "Sandali lang naman ito. Madali lang ito, para makabalik kayo agad." So, sa isip ko, kung magmamatigas ako do'n, anong mangyayari sa'kin? Sumakay nalang ako. Pagdating doon sa Milbuk, pinasok nila ako do'n sa bahay ng chief security guard ng logging ng kompanyang 'yun. Pinaupo, sa harap ng typewriter. Mayamaya, may lumabas, malaking lalaki. Inintroduce niya "Ako si Major Kimpes, ng Jagu," aah., ano 'yang Jagu? Jagu short for, Jagu sa military 'yan, parang sa korte 'yan.

Interviewer: Aah..Jagu?,

Piang: Oo. Jagu. Sabi niya, "Ikaw ba si Mr. Piang?" sabi ko, "Oo, Sir." Inintroduce n'ya ang sarili niya. Umupo siya, nakaupo din ako. Sabi niya, "Ano ba ito? Totoo ba itong ano? Totoo ba may massacre sa Malisbong?" eh, nasagot ko siya kaagad. Dahil nasayahan ako, kaya sabi ko lalabas na ang katotohanan. Hindi pala kasi, pagsabi ko ng "Totoo, Sir, mga kapatid ko wala na. Pamangkin ko wala na namatay." tumayo siya "Nakita mo? Andon ka? Bakit hindi ka namatay kung nandon ka?" (pasigaw) narinig ng judge na si Judge De Puntoñez Cordero, ang sigaw ng ano, ng Major Kimpes na 'yan. Lumabas siya. Sabi niya, "Major, puede ba mag – usap muna kami ni Mr. Piang bago ipagpatuloy ang re., ang investigation?" sabi naman ng major, "Puede, Judge. Puede naman, Judge." Dinala ako ni Judge Cordero do'n sa purok, sa bahay ng., purok ni Durucho, sinabihan niya ako, maiksi lang na istorya. Sabi niya, "Ito lang ang maitutulong ko sayo. Aah, ideny mo na., hindi totoo ang massacre. Ideny mo. Kasi hindi kita matutulongan kung iinsist mo na may massacre talaga. Hindi na kita kayang tulungan. Ito lang., ideny mo nalang." Sabi ko, naisip ko din, sabi ko, kasi kahit saan ako tumingin sundalo, ang dami – daming sundalo. Naisip ko, sabi ko, "Hindi ako makakauwi. Papatayin nila ako." Pagbalik ko do'n, andon parin si Major Kimpes tsaka nakaupo. Sabi ko "Sir, iano nalang natin ang imbestigasyon, kung ano ang mabuti ganon nalang. Kung anong dapat kong itulong sa gobyerno natin, ganon nalang ang gawain natin." "Ah sige," sabi niya "Umupo ka nalang d'yan sa lamesa." May upuan naman do'n. May lamesa. Mayamaya lumabas itong si, si Durucho, chief ng security guard, dinalhan ako ng., binigyan niya ako ng softdrinks, sabi niya "Uminom ka." After that, pagkatapos ng typing, ano ba ang tanong do'n, ready-made question. Anong tawag d'yan? Siya ang magtatanong, siya ang mag-aanswer. Siya ang magtanong, siya ang mag-answer. Pagkatapos, binigay niya sa akin sabi nya "Oh, basahin mo." Iniscan ko lang. Ang naano ko lang doon sa last ano niya, may paragraph doon na nabasa ko, sabi na ang mga kasama ko, inalagaan ng mabuti ng mga sundalo ng mabuti, binigyan sila ng pagkain, ganon lang.

Interviewer: Binaliktad.

Piang: Oo, binaliktad talaga niya. So, dahil sa gano'ng nilagay, may ballpen, "Ang totoo ba'y ganito?" Pinipirmahan ko 'yan, napatulo ang luha ko (naluluha). Pero sa isip ko, hindi bale nalang. May araw ding mag., lalabas ang katotohanan.

Interviewer: Ito na 'yung araw.

Piang: Oo, may araw din na lalabas ang katotohanan. So, pinirmahan ko. "Ok." Sabi ni ano, ni Major Kimpes, "Ok na," sabi niya "Mr. Piang." Lumapit naman 'tong si Cordero "Ano na

ano?, aah., Major, puede na kaming umuwi?” sabi niya “Oo.” Tinawagan niya ang service ng ano, ng kampa, kompanya. Sabi niya “Ihatid mo kami sa Poblacion.” Dito na kami. So, after many, after a year, ito naging ano ito, marami mang hindi makalimot. Nang – iistorbo palagi, nagtatanong ano na ang nangyari? Ano na’ng mga naitulong ng gobyerno sa nangyari sa’min? Hanggang ngayon, hindi parin, kahit walang, iba walang bahay, walang, mga bata nahinto sa pag – aaral. Ang mga iba do’n na, pumasok na sa rebelde. Nagrebelde na sila. Dahil sa nangyari sa tatay nila, kapatid nila, ano na’ng maitulong ng gobyerno ng Palimbang sa’min? Ito namang ano, Sangguniang Bayan ‘yang si Kagi Mariam Kanda, kinakausap ko siya sabi ko “Puede ba mag – organize kayo ng grupo na ano, mala., maya., malaman ano ang talagang nangyari d’yan sa ano, sa., Southern Part of Palimbang. Ang eleven (11) barangays, anong nangyari. Nag – organize sila ng Committee, ‘yan inorganize nila ang Seven Men Committee on Identification and Assistance for the 1974 Massacre in Malisbong Mosque Massacre. So, ang task namin do’n, kukunin namin ang lahat ng namatay, pinatay ng sundalo. Nakahow many, almost, sobra isang buwan nand’yan lang kami sa mga barangay, inaalang namin sino bang namatay sa pamilya? Gano’n, ini..a, house to house namin, pamilya pamilya namin ang i., ang pagtatanong. “Oh, sino ba’ng namatay sa inyo?” Kinuha namin ang pangalan. So, although hindi pa naano, napagkakilala kasi marami pa sa ibang lugar na wala na d’yan, ang pamilya d’yan kasi mga evacuees. Ang mga ibang namatay do’n galing pa sa Maguindanaon, galing sa Malapatan, nag – evacuate lang sila d’yan dahil sa gulo. So ang total na nalaman naming namatay, pero hindi da., hindi lahat ‘yun sa mosque, sa labas na ‘yan, ang pinatay.

Interviewer: Pati sa labas?

Piang: Oo, sa labas ng mosque. Saan – saan nila mahuli ang tao, “oh, patayin, ang mga lalaki.” Ganon lang. Pati ang do’n sa mosque. Hindi naman lahat do’n sa loob pinatay. Nilabas. Grupo-grupo ‘yan eh. Kuha, sa umaga kukuha sila, hapon kukuha sila, ilabas sila do’n, do’n nila patayin sa labas. Mga gano’n ‘yan. Ang naano naming total is, one thousand eleven (1,011) ang tao na pinatay ng sundalo. Nag – umpisa do’n sa mosque hanggang doon lang sa., basta sa loob ng 11 barangays, 1,000., basta residente ng 11 barangays, 1,011 ang nakuha naming pangalan ng namatay. Pinatay ng sundalo.

Interviewer: Yung residente lang ng 11 barangays.?

Piang: Residente lang ng 11 barangays.

Interviewer: Hindi kasali ‘yung pumunta lang dito para, magbakwit, ganon?

Piang: Hindi. Meron pa nasali do’n. Do’n nalang sila naano, nong binombahan sila, andon man sila. Kaya andon sila. Nasali ‘yan sila do’n. Ang iba galing sa Nuling, Sultan Kudarat.

Interviewer: Hindi ba. ‘yung nalista n’yo po, Sir. Ang nalista n’yo is 1,011.

Piang: 11.

Interviewer: Pero ang hindi n'yo nasali 'yung number ng hindi residente na namatay. Hindi residente ng Palimbang.

Piang: Ayh, wala, wala. Kaya, dito lang 'yan. Hindi. So, ang hindi kasama do'n na inorder ng munisipyo sa amin na gawain namin, oo, ang ano, ang., damage of property. Hindi namin nakaya 'yan kasi masyadong, billion, kasi lahat inubos. Ka., basta may value pa, kunin talaga. Loathing 'yan eh, ninakaw ng sundalo. Karabao, kung anu – anong hayop, mga ano do'n, mga sa tindahan, grocery, kasi maraming mga negosyante do'n eh.

Interviewer: Mga antique.

Piang: Oo, mga antique. Wala na 'yan. Naubos ng sundalo. No'ng naubos 'yan, hayun sinunog nila ang mga bahay. Lahat, nasunog. Kahit., ang naiwan lang ang mosque. Pati isang bahay doon na naging kampo ng su., tulugan ng military doon. Malapit sa Malisbong, ah, mosque. 'yan ang., basta lahat sinunog. Ang do'n sa namatay na 'yan, hindi kasama ang mga bata, namatay sa sakit.

Interviewer: Oo.

Piang: Hindi kasama 'yan. Ang mga., pinatay lang 'yan ang 11, ang 1,011, 'yan ang pinatay ng sundalo. Pero hindi pa 'yan fix ha. Meron, ano dyan, meron pa hindi nasali d'yan. Hindi namin makausap, kasi wala 'ng pamilya d'yan eh. Hindi na maisali kasi wala na. Isang namatay do'n ano, ano, tatay ni, itong si Kagi Amina kanina. Tatay niya, Pendatun. Isa sa biktima rin ng massacre. So, 'yan ang ano namin d'yan no'ng naorganize ng ano, 7 Men Committee. Nag – ano kami, pinuntahan namin, ang tanong namin ganito, ganyan. Ang kwento ng iba, habang do'n sila sa naval, meron isang namat., nanganak na babae., di, kinuha ng sundalo ang anak niya, tinapon sa dagat.

Interviewer: Ah? Hindi binuhay?

Piang: Oo, hindi binuhay. So., meron namang iba na nagpunta ng Cotabato City, nagkasakit nagpagamot, sakay ng pamboat. Pagdating do'n sa Kidayan, pinababa ng military kasi may check point man din sa Barangay Kidayan sakop ng Palimbang. Pinababa, kasi mga a., kinuha ang mga ano, mga anak, pinatay. Mga anak na maliit, ginawa nilang parang bola, itinapon sa taas, tapos inano nila ng bayoneta.

Interviewer: Ah, parang hapon?

Piang: Oo. Ang nanay nirape. Pinatay. Ang nag – kwento sa amin mismo, ang anak ng biktima na 'yan nga hindi siya nakaano, hindi siya nasali do'n..., siya ang nakapagkwento sa amin. 'yan ang ano, maikukwento ko lang sa inyo. Maalala ko nga, base sa kwento ng mga survivors mismo, mga kwento, pati ang ano, ang nakita mismo namin. Hindi lang naikwento sa amin kundi, mismong kami ang nakakita, gano'n ang nangyari do'n. Hindi makatao, wala ng ano talaga. Wala ng batas, kahit batas ng satanas hindi gano'n, hindi gano'n. Wala na talaga. So, ang maano ko sa inyo, kung ano ang., marami pa akong hindi maikwento kasi

hindi ko na maalala. Kung anong dapat n'yong itanong, tanungin n'yo ako habang nandito tayo.

Interviewer: Oo, anong itanong pa natin? (Kailan 'yung 7 Man Committee?)

Piang: Naorganize 'yan, ano, 20...08.

Interviewer: 2008?

Piang: Ammm, sponsored by no'n., Hadji Mariam Kanda, ang Sangguniang Bayan, siya ang nag – organize do'n. Kami ang inassign nila na manguha ng info, maggather ng information, gano'n ang nangyari.

Interviewer: Anong purpose n'yo bakit inorganize 'yun? Magkuha ng info, after sa mga information, saan n'yo ibinigay?

Piang: Awh., ang., tama. Kasi ang sinabi doon sa resolution ng Sangguniang Bayan, kung anong info nga makukuha namin, isubmit namin doon sa CHR, DOJ, sa, ano. So, naisubmit talaga namin. Kasama ang lahat ng pangalan ng sundalo doon na kasama do'n sa ano, nag.,

Interviewer: Pumatay?

Piang: Pumatay sa mga tao. Kasama si Governor ano, ah., Shiongko. Gonzales Shiongko. Ang kwento ng istudyanteng si Mc Arthur Manas, sinabi niya sa'kin itong si ano, si Governor Shiongko mismo ang nagsabi na ipasok na kami sa mosque, "Wag na sila pakainin. Sa loob ng ilang araw na 'yan, para mamatay silang walang laman ang tiyan." Governor Gonzalo Shiongko, military, General Shiongko. Lahat 'yan nasubmit namin do'n sa Commission on Human Rights, pati sa DOJ. Sinubmit namin 'yan do'n. May alam., maliban pa mayro'n kami sa local government, nagsubmit kami d'yan sa munisipyo pero ang nangyari lang ay nasunog ang lahat ng record, nawala na lahat.

Interviewer: Governor pala itong si Shiongko?

Piang: Oo, governor.

Interviewer: Pero wala ring resulta 'yung...?

Piang: Wala, wala. Walang resulta. Wala. Meron lang ano, finallow – up namin ang request. Just to see the area. So, ang nakarating d'yan, itong si ano, si, Rolita Rosales? Chairman ng CHR? Ano?

Interviewer: Oo. CHR. Secretary of CHR siya noon? (Chairman na siya ng CHR.)

Piang: Pinuntahan niya noon ang mosque, right sa mosque na 'yan, inacknowledge na

totoo palang may massacre, pero after forty (40) years na 'yan pagpunta niya., (natatawa).

Interviewer: Walang resulta???

Piang: Wala. Wala. Giadvisan niya ang mga kuwan, (*Wala. Wala. Inadvisan niya ang mga ano,*)

Interviewer: Ahh??? (Mag claim. Mga claims.)

Piang: Inadvisan niya ang mga pamilya ng biktima no'ng pumunta d'yan, sabi niya magfile kayo ng claim sa., itong...si Commission, ano 'yan? Human Rights Claims Board? Magfile kayo ng claim para matulungan kayo ng gobyerno. So, ganon ang ginawa ng mga biktima. Nagfile sila ng claims. Pero, hanggang ngayon, ewan ko ilan lang ang nakakuha? Wala parin. Meron din, pero konte lang. 'yan ang advise ni ano, 'yung si Chairman Rosales.

Interviewer: (Yung nagcomplain kayo kay President Marcos, kailan 'yun?) Mga ilang, ammmh...

Piang: September, ayh, October. October din 'yan, Maam. Hindi ko alam. Not iksakto, pero at least 1974 din 'yan. Sa '74 pa. O mga three (3) months after yata 'yan sa nangyari. So, nagpadala ako ng complaint doon kay President Marcos.

Interviewer: (Anong nangyari sa complaint?)

Piang: 'yan ang kinalabasan niya, nakuha ako, napick up ako dito sa Poblacion.

Interviewer: Pinick – up at pinabalikta ang resulta.

Piang: Pinabalikta sa akin ang kwan, pinadeny sa'kin na ang massacre hindi totoo.

Interviewer: Nagrecant siya sa lahat ng sinabi niya at ang pinapirmahan sa kanya 'yung ready – made na sinabi doon na tinulungan sila ng government...

Piang: Ng., sundalo.

Interviewer: Na inalagaan sila,

Piang: Balikta ba, Maam. Balikta.

Interviewer: Balikta talaga. Ok??? Success??? Shukran, Sir. (Maraming salamat).

End of the Interview

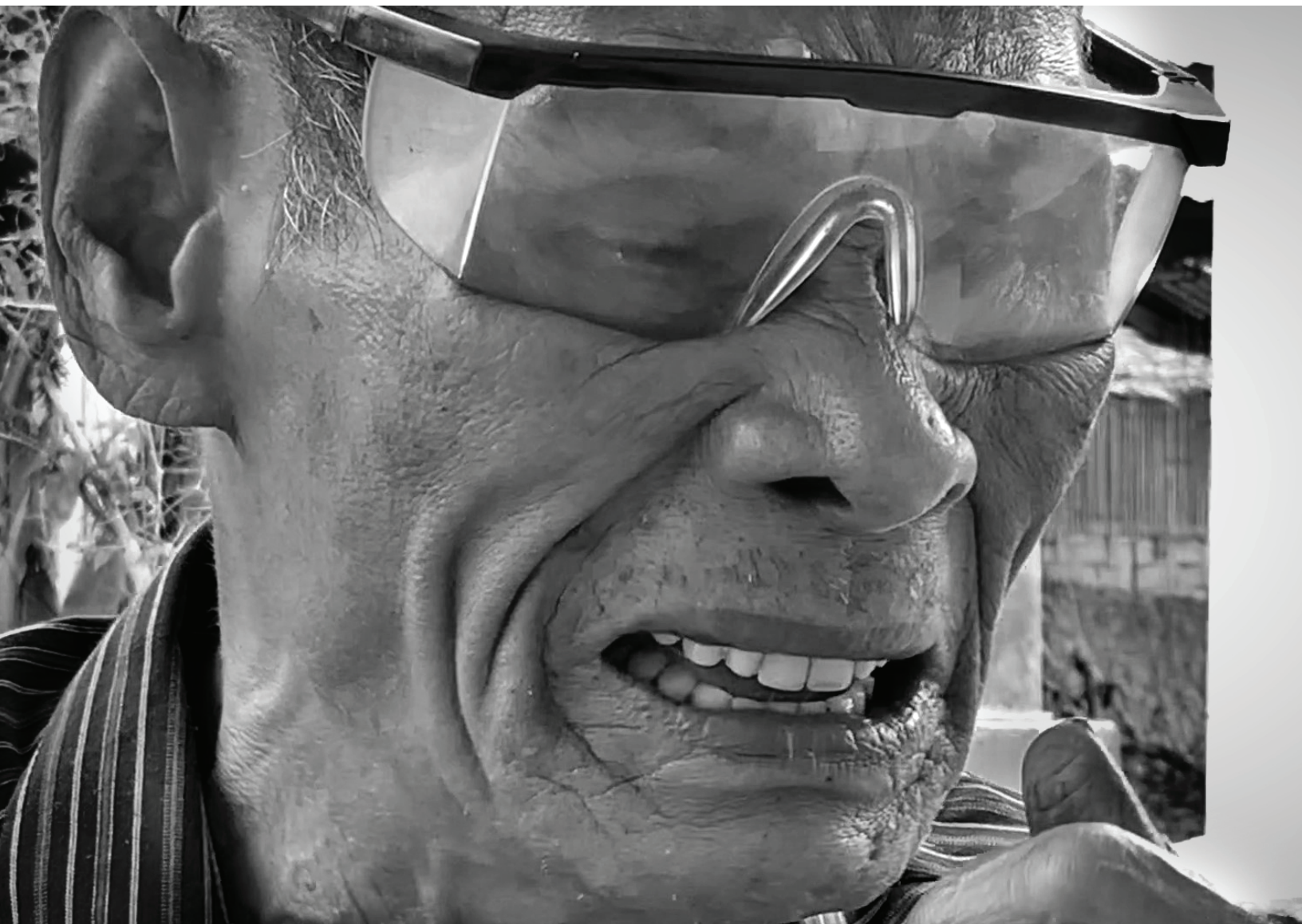


Image taken in Sultan Kudarat, Philippines. March 19, 2019

Interviewer: **Dr. Annierah M. Usop, Mohaida M. Tamama**
Interviewee: **Dondo Edo Balabang**
Interview Setting: **SKSU Palimbang Campus**
Date: **March 19, 2019**
Language/s Used: **Maguindanaoan**
Transcribed and Translated (Filipino) by: **Fahmiya Dimakilang - Kirab**

Transcript of Interview

(Start of Interview)

Interviewer: Bapa, aah, mapakay Bapa ênggay nêngka sa lêkami i inten i ngala nêngka? Nakapila lagun karên saguna? Anggu ngin i galbêkêngka sa man'a? Andaw ka pagkalbên ênggu ten i kaluma nêngka o arên kaluma nêngka? *(Tito, aah, puede po bang malaman ang inyong pangalan? Ilang taon na po kayo? At ano po ang inyong trabaho? Saan ka po nakatira at sino o may asawa na po kayo?)*

Balabang: Dondo Edu in gala ko, kwana, Balabang. Bagaluyan ako sa Kraan 'gu Cotabato. Gya su kaluma ko, taga Kraan. Saki taga Cotabato ako. Ah, salamên ko su madakêl a taw Bai ah *(Dondo Edu ang pangalan ko, ano. Balabang. Pabalik – balik lang ako sa Kraan at Cotabato. Kasi ang asawa ko ay taga Kraan. Ako ay taga Cotabato. Ah, babatiin ko ang mga tao, Bai ha.)*

Interviewer: Adtalu ka muna, pila lagun karên saman'a? *(Sabihin niyo po muna, ilang taon na po kayo ngayon?)*

Balabang: Ahh..kanu nanggula êntu sa massacre na patpulang 'gu dwa lagun ako. Uway. *(Ahh..noong nangyari ang massacre ako'y apat napung taong gulang na. Oo.)*

Interviewer: Saguna na pila lagun karên? *(Ngayon po ilang taon ka na?)*

Balabang: Na, na, padsikên siyaw pulo *(Malapit ng magsiyamnapu.)*

Interviewer: Magan pëdsiyaw pulo lagun? *(Malapit ng magsiyamnapung taon?)*

Balabang: Ammh.

Interviewer: Na te? Arên kaluma nêngka saguna? Ataw ka dala? *(Sino? May asawa ka pa po ngayon o wala na?)*

Balabang: Minatay. Nogêt dên. Dwa. *(Namatay. Matagal na. Dalawa.)*

Interviewer: Dwa kataw? Ten intu ba ngala na kaluma nêngka a? *(Dalawang tao? Ano po ang pangalan ng dalawang iyon?)*

Balabang: Mariam Manêdta, Maliga, aaah, (noget a da makadtalu, bagitong) 'gu da, aaah, ten i ngala na, ni Farida êntu papedtayan? Ten i ngala na ama nin..ni? Ah, Manangga. *(Mariam Manêdta, Maliga, aaah, (matagal na hindi nakapagsalita, nag – iisip) at wala, aaah, ano nga ang pangalan ng.., ni Faridang iyon, Mahal? Ano ang pangalan ng tatay nya.., ni? Ah, Manangga.)*

Interviewer: Na uway, Bapa. Mapakay a, mapanudtul'êngka salkami, mêdtalu nêngka u ngi ngala na nanggula nêngka kanun tuba a timpu na massacre? *(Opo, Bapa. Puede po bang maikwento nyo sa amin,*

masabi mo kung ano ang nangyari sa iyo noong panahon ng massacre?)

Balabang: Uway. (Oo.)

Interviewer: Ngin i lagun nêngka santu ba? *(Ano po ang edad ninyo noong nangyari iyon?)*

Balabang: Patpulu lagun. *(Apatnapung taon.)*

Interviewer: Amh, na ngi galbêk'êngka san tu ba a timpu? *(Amh, ano po ang trabaho noong mga panahong iyon?)*

Balabang: Nya ko galbêk a padtugus, bamusan sa niyug... *(Ang trabaho ko ay pangingisda, umaakyat ng niyug...)*

Interviewer: Nan daw ka lu ba pêgkalbên sa timpun'tu ba nanggula na massacre? *(Saan ka po nakatira ng mga panahong nangyari ang massacre?)*

Balabang: Lu sa Nalanan i ngala na dalêpa nami'ntu. *(Doon sa..., Nalanan ang pangalan ng aming lugar.)*

Interviewer: Ah, ênten i kaluma nêngkan tu ba timpu? *(Ah, sino po ang asawa ninyo ng mga panahong iyon?)*

Balabang: Aah...Mariam Manêdta.

Interviewer: Na panudtul ka kun ba sa lêkami i ngi nanggula? *(Ikwento nyo nga po sa amin kung ano ang nangyari?)*

Balabang: Assalamu alaycum, sinalam ko su kadakêl – dakêl u pagali ko Islam sa Mindanao anya, nya ba'y tidtu a nanggula, sa massacre sa Malisbong Masgit. Ikatro nu ulan – ulan'u pwasa, naah, midsambayang ako sa Subbuh, bigla kinumanyon su naval a s'yaw timan. Bilang, da makadtuganula su taw. Dadên matuganul i sambayang ka da kay makakinêg sam'batu a metu dên i kadakêl'in. Kaynon pa manêm. Su pêd, nakapalaguy sa palaw. Su pêd, midsurrender ka tinumunggul sa panggi. Su Datu nami si Bapay Kuti a maputi. Kinumilid su naval a Mactan. Adên, "da kanu" tig'ilên "pakagilek, gobyerno kami. Di kami bangimatay sa sibilyan." Guna su metu namagangaya kami, sya ako minunot kanu minangay sa pêdtad. Da ko unutul sa dêm'a kayu ka madakêl i wata ko a padidu. Di ko magaga. Guna ka metu, nakabpustu kami dên sa Barrio Hall, siya sa pêdtad, kinimilid su naval sa "angayi nu" tig'in "su lu sa palaw. Ka kumanyon kami êmbalingan" tig'in, "na duwan, duwan nilên bu. Matag kalasay silên lu sa palaw, tamu'y mimbaba silên ka malasay silên. Di kami bangimatay sa sibilyan, bawal sa gobyerno i kapangimatay sa sibilyan." Nakatro gay, inangayan su mga taw sa kwana, sa palaw. Nakababa silên, babay mama na namêmbaba. Nakababa silên, mga ala tres intu, di ko kwana ka da ku makapangagi uged basta kinapasad sambayang sa Duhur, nakawma'i sundalo. "Langun" tig'in "nu mama, lu mu sa mosque adên gapilman'u" tig'in 'lu. Na makapilma kanu na makauli kanu, kau walay nu ka dabun dupang a taw siya, da kami makadtimbêka. Namagagawa kami mangay lu. Guna kami makoma lu, na binilang

kami nilên. Sangibu'nggu labi pat gatus kami uged da ko dên katadêmi i kalabi nin pat gatus. Nakoma, adên badtu'n sa Shiongko, Gov, "Nand'yan si Gov." tig'u mga sundalo. Tig'in "Patayin mo lahat 'yan!" Uway. Salta si Magon mambu manêm, nakoma lu i badtuwan sa Magon, tu ba'y kêdtalu ni Magon "Patayin mo lahat 'yan." Tig'a sundalo "Pasok mosque, fifteen minutes, êndaw i di makaludop, kawawa na sa mundo." Nagagawan kami lumudêp sa masjid, masimpit sa...inukanin sa padidu su masjid, siyaw gatus ênggu walu kataw kami bu nakaludop. Su pêd a natagak, sa lyu. Tub..bagilen ko su natagak, pinapagêda sa awang a battalion board pinakalud, doon sa laud, pinatibpu nu mga sundalo sa lagat'a pidtindwan nilan, tumimbak'intu. Su pêd, kêna dên minatay na sinapang ugêd'a nalêd dên sa kyug'a ginawa nin. Kêna dên sinapang i nakapatay lun. Bilang sakami manêm lu sa ludêp a masjid, sinapwat'u sundalo su machine gun a satiman, inibêdad'ilên kanu bungawan'u masjid. Tinamawag su kapitan'u, ngintu Mactan? "Apay ako nu" tig'in. Nagada sa helicopter, dinumudsuk lu kanu ubay na mas'agit. Siniling kami nin sa ludêp, "Di nu" tig'in "ibpamassacre. Makapatay silên ka training tanan inan. Uged di nu papêgkana asal, sapulung'gu lima gay saguna di nu silên papêgkana. Na na, alangan ma..., di makasuli silên." Tu'i nanggula, inyawa nilên su...machine gun. Pagkagabi, tig'u sundalo "Êndaw iskwela nakapêngagi, taas ang kamay." Langun'u namangagi na, nya nilên bangabungan'êntu na asal di kasabutan'i bityala nilên. "Itaas ang kamay." Pedu ged'i nangagi san tu. Walu kataw'i nabilang kun'tu a wata. Na dadên'intu makambalingan sampay saguna. Na sakami manêm, na..., kinagkapita nin manêm "Taga Pinol, taas ang kamay." Langun'a taga Pinol tinumunggul sa lima. Nakalyu dân tanan bentu ba. Labi trupulo su mga taga Pinol a tinumunggul sa lima. Trupulo'nggu lima. Lu init sa mag sa sabangan nami. Mga sapulu ka minutos nakakinêg kami sa lalis ênggu uni na'mbatu a matulug. Natagu sa ginawa ku'y "tu dân ba'y taga Pinol ântu." Na..., isa manâm'a gay, pidtalu na sundalo manêm'a nyay, nakadwa gay kami dân, "Tabangi kami nu magalik sa awang. Manênggawa kami." Linamyu'y mama a labi patpulu. Dadên intu makambalingan. Di ta'n katawan ândaw dân nakasangul. Sampay saguna na dadên intu melay. Maya ba'y nanggula. Di ko katawa'mbityala'y nanggula nilên ka da ko melay. Nya ko magaga'mbityala na nanggula na'y, na..., su guwaldiya nami manêm, ka pâdtagu silân sa gwaldiya siya sa bangawan. First time a gwaldiya nami na nakadwa gay. Du dân su.. "Daw su gald tanu?" "Indya'ndaw dân. Natading dân." Adsaluman manâm, matwa-twa dân. Balawag. Pagali ko bun. Nakatru gay natading manêm. "Du dên su gwaldiya?" natading manâm. Tigku "bangimatayan'i guwaldiya anya?" saki dên, nasisita ko ged'i imatayan ako nyan dân ka su mga wata ko a madidu na lu sa naval, nakinêg ko a ibpagyulog bun sa lagat'intu langun. "Saki dên'ing gwaldiya." Saki dên'i. Katru gay, didên makagaga su mga matwa sa gutêm. Apya saki di ko dên makagaga sa gutêm. Bagulyang su mga matwa. Adên bu makan ko'a mana bu mga ama na ay amay, na di ko pên inya ipatay. Nangani'ako sa pagkên kanu mga sundalo na niya nilên ininggay sa laki na nya nilên ininggay sa laki na tinadtad a niyug a matwa. Inidtug'ilên sa bungawan'êntu ka ibpagiling kami nilên sa manok. Nakatulu su lu ko. Ka an tig ku "nakalusak dên a bênal i Agama Islam anya." Ah, 'gu su kwana, sundalo anya manêm a saka taw, uman dên gay kumwa dên sa pito kataw'a adtindwan'in lu sa pêdtad. Uman dên gay inan, kumwa dên sa pito ka taw. Padtindwan'in lu sa pêdtad. Nilalagit ako nin. Inikêtan ako nin sa nelon, pito kami kataw. Kinasagad'ami sa kapitan'anya, adtulikan ako na 'tu ba kapitan taman sa sagêd. Inangayan ako nin "Nginan" tig'in "Kêna taga Cotabato ka?" "Uway, taga Cotabato ko, Sir." "Nginan ka siya ka?" "Siyay kaluma ko, Sir." "Nakakarbo ka," tigku "Migkarbo ako, Sir." "Putang ina, Bagra, bakali ka" tig'in

"kinaganat ko sa Leyte, bagudu sa lugu si Ama, migkarbo. Magidsan silên sa buntal sa mama 'nya." Binakêlan ako ni Bagra, binayu ako nin sa armalait. Sampay saguna, gamik bun'inyay (initutulo nin i takilidan'in). *Assalamu alaycum, binabati ko ang nakakaraming mga kamag – anak ko dito sa Mindanao, ito ang totoong nangyari, sa massacre sa Malisbong Mosque. Ikatlong araw sa buwan ng pag – aayuno, ay, nagsimba ako ng Subbuh (pagdarasal sa madaling araw), biglang kumanyon ang siyam na naval. Kaya hindi nagkandaumayaw ang mga tao. Hindi na naisaayos ang pagsisimba dahil hindi kami magkarinigan sa dami ng putok. Ang iba napatakbo sa kabundukan. Ang iba, sumuko dahil nagtaas ng bandera. Ang aming datu ay si Bapa'y Kuti na maputi. Tumabi ang naval na Mactan. Mayroon, "huwag kayong matakot, gobyerno kami."* Sabi nila. *"Hindi kami pumapatay ng sibilyan."* Dahil sa ganon, nagpuntahan kami. Doon ako sumama sa mga nagtungo sa dalampasigan. Hindi ako sumama sa mga pumunta sa kagubatan dahil marami akong anak na maliliit. Hindi ko kaya. Dahil sa ganun, pumwesto na kmi sa Barrio Hall, dito sa dalampasigan, nagpagilid ang naval sinabing *"Puntahan nyo ang mga nasa bundok. Dahil kapag nanganyon kami ulit, kawawa sila. Mahihirapan lang sila doon sa bundok, mas mabuti pang bumaba nalang sila dahil mahihirapan sila. Hindi kami pumapatay ng sibilyan, bawal sa gobyerno and pagpatay ng sibilyan."* Ikatlong araw, pinuntahan ang mga tao sa ano, sa bundok. Bumaba sila, babae at lalaki ay bumaba. Bumaba sila, mga alas tres iyon, hindi ko ano, hindi ako nakapag – aral basta pagkatapos ng pagsisimba ng Duhur (12:00 PM na pagdarasal). Dumating ang sundalo, *"Lahat ng lalaki pumunta sa mosque, may pipirmahan kayo doon"* sabi nila. *"Kapag nakapirma na kayo, makakauwi na kayo sa inyong mga tahanan dahil wala ring masasamang tao dito. Hindi kami nagkabarilan."* Nag – agawan kaming pumunta roon. Pagdating namon doon, binilang nila kami. Isang libo at sobra apat na raan kami, pero hindi ko matandaan kung ilan ang sobra noong apat na raan. Dumating, may tinatawag na Siongco, Gov., *"Nandyan si Gov."* Sabi ng mga sundalo. Sabi niya *"Patayin mo lahat 'yan!"* Oo. Samantala, si Magon naman, dumating doon ang tinatawag na Magon, iyon din ang sinabi ng Magon *"Patayin mo lahat 'yan."* Sabi ng sundalo *"Pasok sa mosque, fifteen minutes, sino man ang hindi makapasok, kawawa na sa mundo."* Nag – agawan kaming pumasok sa mosque, napakasikip sa..., binuksan nila ng kaunti ang mosque, siyam na raan at walompung tao lang kaming nakapasok. Ang iba naiwan sa labas. Iyun..., tiningnan ko ang naiwan, pinasakay sila sa bangka ng battalion board, pinalaut, doon sa laut, pinalukso ng mga sundalo sa dagat at tinira nila ng baril. Ang iba, hindi na namatay sa baril pero nalunod na sa gusto niya. Hindi na baril ang nakapatay sa iba. Sagayun, kami namang nasa loob ng mosque, kinarga ng sundalo ang isang machine gun. Inilgay nila sa bungad ng mosque. Tinawag ng kapitan ng, ano iyon Mactan? *"Antayin nyo."* Sabi niya. Sumakay ng helicopter, bumaba doon sa tabi ng mosque. Sinilip niya kami sa loob *"Huwag ninyong imassacre. Makakapatay sila dahil trained lahat 'yan. Pero huwag n'yo silang pakainin sa loob ng labinlimang araw mula ngayon, huwag n'yo silang pakainin. Nang sa gayun, alangan ma..., hindi sila makakaganti."* Iyon ang nangyari. Inalis nila ang..., machine gun. Kinagabihan, sabi ng sundalo *"Sino sa inyo ang nakapag – aral? Taas ang kamay."* Lahat ng nakapag – aral ay, ang kanilang iniitwasan ay upang hindi maintindihan ang kanilang mga sinasabi. *"Itaas ang kamay."* Kaunti lang ang mga nakapag – aral noon. Walong tao ang nabilangkong mga kabataan. Hindi na sila naibalik hanggang ngayon. Ako naman, kinabukasan naman *"Taga Pinol, taas ang kamay."* Lahat ng taga Pinol nagtaas ng kamay. Nailabas ang lahat ng iyon. Mahigit tatlumpu silang mga taga Pinol na nagtaas ng kamay. Tatlumpu't lima. Doon dinala sa bandang silangan namin. Mga sampug minutos, nakarinig kami ng sigaw at

tunog ng putok na matulin. Nailagay sa sarili ko na “iyon na ang mga tag Pinol na iyon.” Na..., isang araw naman, sinabi naman nitong sundalo, pangalawang araw na namin doon, “Tulungan nyo nga kami sa aming bangka. Makikisuyo kami.” Lumabas ang mga kalalakihang mahigit apatnapu. Hindi na nakabalik ang mga iyon. Hindi natin alam kung saan na sila napunta. Hamnggang ngayon hindi na sila muling nakita. Ganito ang nangyari. Hindi ko alam kung paano ikukwento kung ano ang nangyari sa kanila dahil hindi ko nakita. Ang kaya ko lang ikwento ay ang mga nangyari sa amin. Na..., ang aming gwardiya naman, dahil naglalagay sila ng gwardiya sa pintuan. Ang una naming gwardiya ay nagbantay sa loob ng dalawang araw. Nasaan na ang..., “Asan na ang ating guard?” “Ewan kung nasaan na. Nawala na.” bumalik na naman, may katandaan na. Balawag. Kamag – anak ko din. Ikatlong araw nawala na naman. “Asan na ang gwardiya?” mawawala na naman. Sabi ko “Siguro pinapatay din ang mga gwardiya namin” kaya ako na, ninanais ko talagang patayin na nila ako dahil ang mga anak kong maliliit ay nasa naval, narinig ko ihuhulog din silang lahat sa dagat. “Ako na ang maggugwardiya.” Ako na ang. Ikatlong araw, hindi na kaya ng mga matatanda ang gutom. Kahit ako hidi ko na nakakayanan ang gutom. Umiiyak na ang mga matatanda. “Kung may makakain lang akong kaning kasing laki ng hinlalaki, hindi ko pa siguro ikakamatay ito.” Humingi ako ng pagkain sa mga sundalo ang kanilang ibinigay sa akin ay tinadtad na matandang niyug. Isinabuy nila sa pintuan, ginawa nila kaming prang mga manok. Napatulu ang aking luha. “Tingnan niyo” kako “Naapi na ng husto ang relihiyong Islam na ito.” Ah..., magkagayun, ito namang isang sundalo, araw – araw ng kumukuha ng pitong tao. Binabaryl niya sa may dalampasigan. Isinali niya ako. Tinalian niya ako ng nylon, pito kami. Pagdaan namin sa kapitan, tinititigan ako ng kapitang iyon hanggang sa dulo. Pinuntahan niya ako. “Ano ‘yan?” sabi niya “Hindi ba’t taga Cotabato ka?” “Opo, taga Cotabato ako, Sir.” “Bakit ka nandito?” “Dito ang asawa ko, Sir.” “Nagkalbo ka.” Sabi ko “Nagkalbo ako, Sir.” “Putang ina, Bagra, kalasan mo.” sabi niya. “Pag – alis ko ng Leyte, tumatae ng dugu si Tatay, nagkalbo. Magkamukha sila ng lalaking ito.” Kinalasan ako ni Bagra, binayu niya ako ng armalite. Hanggang ngayon, nayupi (itinuro nya ang kanyang tagiliran).

Interviewer: Sampay saguna? (*Hanggang ngayon?*)

Balabang: Aah, nya bun oh (initandu nin) da makolit. (*Aah, ito din oh (itinuro niya) hindi na naibalik.*)

Interviewer: Ah, nakalasêk oh. (*Ah, pumailalim oh.*)

Balabang: Binayu ko nin sa armalait “Putang ina ka, ‘pag may oras bakasyon si Kap patayin kita.” Nakoma ko sa masgit, pidatlu nu mga taw, aba di ako mên pakaginawa di padsot’i napas ko siya bu gatêman’i. Tig’u pagubay ko “Minatay si Bapa Dondo.” Tig’iy Bapa’y Kuti “Sapwat’u sa lyu, ipalabêng’u sa mga Bisaya.” Uged gakinêg ko. Tig ko “Di kênna ko minatay” uged’a di ako pakadtalu. Di kênna ko minatay. Uged di ko pakaginawa. Sya ba’y di ko ged pêdtikan. Gagutêm ta pêñ manêm anya. (*Binayo niya ako ng armalait, “Putang ina ka, ‘pag may oras nakabakasyon si Kap papatayin kita.” pagdating ko sa mosque, sinabi ng mga tao, aba hindi ako makahinga, halos hindi umabot ang hininga ko, hanggang dito lang. Sabi ng katabi ko “Namatay si Bapa Dondo.” Sabi ni Bapa’y Kuti “buhatin nyo sa labas, ipalibing nyo sa mga Bisaya.” Pero naririnig ko. Sabi ko “Hindi ako namatay” pero hindi ako*

makapagsalita. Hindi ako namatay. Pero hindi ako makahinga. Di ko ang hindi ko kaya. Gutom pa naman ako nito.)

Interviewer: Uway. Da pon makakan. (*Opo. Hindi ka pa nakakakain.*)

Balabang: Di ta pakakan na bamaten tapên. Midtaginêp ako sa gi a balalakon ko'i maya'y kun'i kalambêg'in'i. Mapya ged i ginawa ko pêndadalakaw lun. Nakoma 'ko sa lawas'eg baginom ako. Tig'u babay "Oyh mama ka, da ka baginom san, di pêñ., kênâ pêñ gapakay sa lêka'y nan. Sya ka sa luto ko'nya inom." Aden luto nin'a pinipi, inyulog'in sa baso êntu, pedu ged i kapêgkumaya nin'i. Tig'in "Di ka bagamya'y lima ko nya." Tig ko "Di..ibubos'angka dân man ka mapya ged i nanam'in, pâgkabagâl ako dân." Kinwa ko'y lima nin'a ginansing'in, nakambangon ako. Na tig'a ngin su pêd, "Kâna minatay" tig'in "Bibyang. Nakambangon." Di., midtindêg ako. Na bagulyang su mga matwa. "Ina ko, makakan ako bu'a." (Bamunas, bagulyang). "Makakan ako bu mân samaya mân'a di ko pâñ ipatay inya." Kimwa ko sa lon'a bayabas, binomban ko su..., drum, kimwa ko sa lon'a bayabas uged'a pâñdwadwa ako bun tig'a ginawa ko "Alwak ako basi ka mga madido ged'i., mga mapansi ako ged." Uged tig ku alwak na di makagaga momba sa'ig. Taman sa, di ako kompormi pen na tinakaw ko su inigan ko ngintu adên bangkay ko sya? Na dala. Bibyang ako bun. 'Du su kwana, pinenum ko i mga matwa'nya. Malu nakatalân silân. Nangani ako sa kangkong kanu mga sundalo ka su mga matwa, balunusan dên ka nakanâm gay na didân pakakan. Niyug bu a bangamulan'ilân su mga, niyug. Tig'u sundalo na "uway, kwa kanu sa kwana." Talu kami kataw. Tru ka sako mambu su kangkong'a binadot'ami dân, kâna kinakâs, bahala bu adân budta nin. Kinoma kanu drum'a binubos'ami lu sa., binyagan ko sa'poy. Bangilay ako sa timus kanu mga sundalo, tig'in "kwa ka sa lagat." Di ta pakatika balu sa lagat ka langun'a balu sa lagat'a didân pakambalingan. Midtawakal ako dân. Nakaluk sa timba na inibubu ko kanu kangkong. Du su nalâdak su kangkong dân, initago sa bandihaw uged'adân sawaw nin gina nakadsimbul su ig'a bayabas 'gu su kankong'ântu. Tu dâmbay inipâkan ko kanu mga matwa. Sumpal'ilân dân mân Bai, nya bu pakedtug'a su dalig'a kangkong. Mga lându, gagamaya (inipapata nin i kalandu nin) i padsumpalân nilân. Tig ku "di aku pâñ bagimatayan a mga setan anyâ? Gelay ko'i kanggula anyâ?" Du su kwana nangani ako manâm sa., nakasapulô gay kami dân, nangani'ako sa ubi kapok. Tig ku "Sir, anggyay ako nu sa ubi kapok." "Sige, kwana kanu." Ubi kapok'i Kagi Kamânsa. Kimwa kami lu ba, pedu'i nakwa nami. Anggaga sa tabi, kanu mga matwa. Sapulu gay'ngu lima dân, nakoma'y sunda.,da., sundalo abpon sa Baliango. Sakataw, dwa kataw'i taw nu weapon, dwa kataw bun'i sundalo nu, kwana, six by, nya katru na su driver. Noman ako nin sa lyu ka saki'y didân bagawa sa lyu. Kyug ko dân'a imatayan ako nilân dân ka desidido dân'a bânal i kapangimatay nilân sa laki. Kwana, tig'in "Langun," tig'in "nu baryo papirma ka dân." Aah. Balyo Butril, Balyo Baliango, Balyo Kolong – kolong, Balyo Libua, Balyo Kraan, Balyo Lumitan, Balyo Malisbong, Balyo Pinol, nananawagan ako, saki muna first time a minelma tig ko "bagibpadân kami dân." Uway., nakapilma bun su kapitan anyâ. Tinawagan ko'i taw anyâ, tig ko., inangayan ako ni Bagras "Hoy, da ka" tig'in "bagunut san. Isigkil ko bu sâka amag. Balia., Gensan ta" tig'in. "Ah," tig ku "Di bagimatayan inya. Nya bagimatayan na amag." Tinawag ko'y taw anyâ "Lyu kanu dân. Langun'a balyo. Balyo Butril, Baliango, Kolong – kolong, Libua, Kraan, Malisbong, lyu kanu dân langun." Pedu'y nakalyu. Mga maga...da matagatus. Pinintwan'i Bagras'i pinto, "Bukas lang kayo. Isigkil ko sâkanu sa Gensan." Sâkami manâm a lu kami

manâm sa Baliango. Pagkagabi, tig'u sundalo "Pakinâg kanu, adân tudtu...istorya nami. aaah..., su natagak" tigilân "sa mosque, nakatakas." Tig ko "Nebpâd intu. Kâna nakatakas, nebpâd dân." Namba'y lalan'a mga lima anân sa masgit'a, lugu anân'a mga ay anân. Binalantay nilân'a garnada, gu pinanimbak'ilân. Sakami manâm lu sa Baliango, na nakakan kami dân mambu lu. Nya problema pedu pedu ka'y bu. Na da bali bamaten kami, asal'a pakakan kami bu. Nya mapasang lu sa Malisbong'a bamaten ka'y pâna di kami pâna pakakan. 25th IB basi intusa kwanan'tu, si..., katanudan ko'y ngala na kapitan ântu, Captain Ispo, ayh, Tininti Ispo. Gatanudan ko. Ah mapya ged i palangay'in. Minatay su wata ko dwa kataw ininggyan ako nin sa bâgas. Minatay su wata ko'a dwa kataw sa naval, inanggyan ako nin sa bâgas. Du makoma sa Baliango, 15 days kami dân sa Baliango, maka kwana kami dân. "Lyu kanu dân." Tig'u sundalo. "Narelease dân su kaso nu." Limalag kami, Baliango taman'a Kolong – kolong. Nakoma kami sa Kolong – kolong madakâl a babay abpagagapa sa kaluma, na da, madakâl a bagulyang ka ngin guna'y nya pedu'y nakalyu? Uged kinawa nami sa Baliango na adân pâna natagak a pat ka taw. Kinwa., binantay'a mga sundalo, ka nasugat'a, di ba Muslim mân'a pya ngin pâna na adân bun impolmel'in. Nitandu bentu ba pat kataw ântu sa "Nya ba'y pakabinasa sa dalepa." Natagak bentu ba pat kataw ântu. Pimbalinganan ko su kalton ko lu sa masgit na, napano silân dân'a lugu. Tig ku "Nginya ka siya kanu? Balyu tanu dân." Na su, saki dân'i nombal'a leader. Ikalang'ang ka'y nilalag. Nakeling kami sa sapi ântu a nilalag taman'a Kolong – kolong, nakoma kami sa Kolong – kolong'a madakâl'i bagulyang'a babay. Da..dadân kaluma nilân. Saki manâm'a nakoma'y kaluma ko bagulyang bun, na tig ku "Bagulyang ka, nya 'ko bun. Da ko bun matay." "Da ka matay" tig'in "Uged dwa kataw a wata ta" tig'in "a minatay. Pasmado sa naval, da landing'in, matâangaw, mayaw, da makakan." Na tig ko "Tu da'y niganat'in." sa ginawa ko. Gina su sa ka taw'i wata nami minatay na nakawalu ulan i umul'in, sa ka taw a dwa lagun. Naa, sa kataw duwa lagun. Su wata nami ântu a walo ulan'a da pon masalagun'a padsuso pâna. Na di pakapasuso si Ina nin ka da malong mambu. Na lu minatay sa naval. Uged su sakataw na siya minatay sa kilid, kinababa nilân dân, pasmado. Na 'gu su metu nakoma kami dân sa kwana, sa Kolong – kolong, uman'isa na bagumbal dân sa, tinumumpa kami kanu mga walay a dala mga taw nin, ka nangamamatay i mga taw nin ba. Du su kwana, na su..., nakawma'y mga pulis abpun sa Cotabato, mga 'dtânggâd ko. Si Taja, tig'in "Langun'a taw muli dân sa dalâpa nin." Na minuli ako dân sa Cotabato. Na, kinoma ko lu sa Cotabato na inipakwa ako ni Salipada Pendatun, ininterview ako nin. Da mapupos ka ini.,a.,i.,i..nakolyang sâkanin. Tig'in sa laki "Kâna" tig'in "ka i na kaddakâl a taw, napânas i kaddatu na Mindanao'a. Andaw'n su datu'a mga mawalaw? Mengka madakâl a taw a, da bun ka nakapanampiling'un. Napânas'u kadatu kanu madakâl anya taw'a...." Lu bu ba nataman'i., na Maam, kwana tanu? *(Hindi na nga nakakain, pinapalo pa tayo. Nanaginip ako na nilalakad ko damong cogon na ganito kataas. Napakasarap sa pakiramdam kong lakarin. Dumating ako isang ilog iinom daw ako. Sabi ng babae "Oyh, lalaki ka, huwag kang uminom riyan, hini pa..., hindi pa iyan puede sayo. Dito ka uminom sa baon ko." May baon siyang pinipi (ginataang musmos na palay), isinilid niya sa baso, masyadong kaunti ang pagganito nya. Sabi niya "Huwag mong hawakan ang aking kamay." Sabi ko "Hindi..., ibuhos mo na kasi dahil napakasarap, lumalakas na ako." Kinuha ko ang kamay niya hinila niya at napabangon ako. Ang sabi ng iba "Hindi namatay" sabi nila "Buhay. Bumangon."Hindi., tumayo ako. Umiiyak ang mga matatanda. "Ina ko, makakain lang ako." (Nagpupunas, umiiyak). "Makakain lang sana ako hindi ko pa ikamamatay ito." kumuha ako ng dahon ng bayabas, binombahan ko ang., drum, kumuha ako*

ng dahon ng bayabas pero nagdadalang isip ako, sabi ko sa sarili ko “Kaluluwa lang siguro ako kasi ang liliit ng ano ako., maputla ako masyado.” Pero sabi ko ang kaluluwa hindi kayang bomomba ng tubig. Hanggang sa, hindi pa ako nakontento tiningnan ko ang hinigaan ko kung mayroon bang bangkay dito? Wala. Buhay pa ako. Pagkatapos, pinainom ko ang mga matatanda. Medyo tumahan sila. Humingi ako ng kangkong sa mga sundalo dahil ang mga matatanda gutom na gutom na dahil anim na araw nang hindi nakakakain. Niyug lang ang kanilang pinagtityagaang kainin, niyug. Sabi ng sundalo “Sige, kumuha kayo ng ano.” Tatlo kami. Tatlong sako ding kangkong na binunot na namin, hindi na hinila, bahala na kung mayroong putik. Pagdating sa drum, ibinuhos namin doon sa., sinilaban namin ng apoy. Naghahanap ako ng asin sa mga sundalo, sabi nila “Kumuha ka sa dagat.” Hindi ko maatim na pumunta sa dagat dahil lahat ng pumupunta sa dagat hindi na nakakabalik. Nagbakasakali nalang ako. Kagitna ng timba ang ibinuhos ko sa kangkong. Nang maluto na ang kangkong, inilagay ko sa bandihaw (malaking lalagyang ginagamit sa pagserve ng pagkain kapag may pagtitipon) pero wala ng sabaw dahil naghalo ang dahon ng bayabas at kangkong na iyon. Iyon na ang ipinakain ko sa mga matatanda. Grabe ang lamon nila, ang tanging natatapon ay ang ugat ng kangkong. Mahahaba, ganito kahaba (tinatantya nya ang haba) ang nilalamon nila. Sabi ko “Bakit ayaw pa akong patayin ng mga Shaitan na ito? Nakikita ko ang mga nangyayaring ito.” Pagkaraan, humingi naman ako ng..., sampung araw na kami doon, humingi ako ng kamoteng kahoy. Sabi ko “Sir, bigyan nyo naman po ako ng kamoteng kahoy.” “Sige, kumuha kayo.” Kamoteng kahoy ni Hadji Hamsa. Kumuha kami doon, kaunti ang aming nakuha. Tigkakabila lang sa mga matatanda. Labinlimang araw na kami doon, dumating ang sunda., da., sundalo galing sa Baliango. Isa, dalawang tao ang tao doon sa weapon (sasakyan), dalawang sundalo din doon sa ano, six by, ang pangatlo ay ang driver. Nadatnan nila ako sa labas dahil ako ang ayaw ng umalis sa labas. Gusto ko, patayin na nila ako dahil desido na talaga akong magpapatay. Ano, sabi “Lahat ng baryo papirmahin mo na.” Aaah. Barrio Butril, Barrio Baliango, Barrio Kolong – kolong, Barrio Libua, Barrio Kraan, Barrio Lumitan, Barrio Malisbong, Barrio Pinol, nanawagan ako, ako muna ang unang pumirma. Sabi ko “Uubusin na kami.” Oo., pumirma din ang kapitan. Tinawag ko ang mga tao, sabi ko., pinuntahan ako ni Bagras “Hoy, huwag kang sasama diyan.” sabi niya. “Ihatid nalang kita bukas. Balia., Gensan tayo.” Sabi niya. “Ah,” sabi ko “Hindi papatayin ito. Ang papatayin ay bukas pa.” Tinawag ko ang mga tao “Lumabas na kayo. Lumabas ang taga Barrio Butril, Baliango, Kolong – kolong, Libua, Kraan, Malisbong, lumabas na kayong lahat.” kaunti lang ang lumabas. Mga mag., hindi umabot ng isang daan. Pinagsarhan na sila ni Bagras ng pinto. “Bukas lang kayo. Ihahatid ko kayo sa Gensan.” Kaya kami lang ang napunta doon sa Baliango. Kinagabihan, sabi ng sundalo “Makinig kayo, may iku., istorya kami sa inyo... aaah..iyong mga naiwan sa mosque, nakatakas.” Sabi ko, “Naubos iyon. Hindi nakatakas, naubos ‘yun.” Iyan ang bakas ng kanilang mga kamay sa mosqueng iyan, ang mga dugong iyon may bakas ng paa. Tinapunan nila ng granada, at pinagbabaril nila. Kami naman doon sa Baliango, nakakakain na kami. Ang problema konteng galaw lang namin. Pero di bale ng sinasaktan nila kami, ang mahalaga pinapakain na kami doon. Ang mahirap doon sa Malisbong, pinapalo na nga kami hindi pa kami pinapakain. 25th IB yata iyong sa ano, si., natatandaan ko ang pangalan ng kapitan nila, Capt. Ispo, ayh Tinyente Ispo. Natatandaan ko. Ah, maganda ang ugali no’n. Namatay ang dalawang anak ko, binigyan niya ako ng bigas. Namatay ang dalawang anak ko sa naval, binigyan nya ako ng bigas. Pagdating namin sa Baliango, 15 days na kami sa Baliango, makaka ano na kami. ”Lumabas na kayo.” sabi ng sundalo. “Narelease

na ang inyong kaso.” Naglakad kami mula Baliango papuntang Kolong – kolong. Pagdating namin sa Kolong – kolong, maraming mga kababaihan ang nag – aabang sa kanilang mga asawa, pero wala. Marami ang umiiyak dahil bakit kaya kaunti lang ang lumabas? Pero paglabas namin sa Baliango mayroon pang aiwang apat na tao. Kinuha.., binto ng mga sundalo, kasi tinamaan ng, hindi ba ang mga Muslim kahit na anong gawin may informer talaga iyan. Itinuro na iyong apat na iyon “Ito ang nakakasira sa komunidad.” Naiwan ang apat na taong iyon. Binalikan ko ang aking karton doon sa mosque, punumpuno sila ng dugo. Sabi ko “Bakit nandito kayo? Lalabas na tayo.” Iyon na, ako na ang naging leader. Isipin mo ang nilakad namin? Para kaming mga baka na pinaglakad patungong Kolong – kolong. Pagdating namin sa Kolong – kolong, maraming umiiyak na babae. Wala.., wala na ang kanilang mga asawa. Kami naman ng asawa ko, dumating siyang umiiyak rin. Sabi ko “Bakit ka umiiyak eh nandito din naman ako? Hindi din ako namatay.” “Hindi ka namatay, pero ang dalawang anak natin patay na.” sagot niya. Pasmado sa naval, walang dingding (proteksyon/pantabon), malamig, mainit, walang pagkain.” Sabi ko sa sarili ko “Iyon na ang kanilang kapalaran mula sa diyos.” Kasi iyong isang anak namin, walong buwang gulang pa lamang ang edad, iyong isa naman ay dalawang taon. Iyong dalawang taon.., iyong walong buwan, hindi pa nag – isang taon, dumidede pa. Pero hindi mapasuso ng kanyang Ina dahil walang malong. Kaya doon na namatay sa naval. Pero iyong isa, sa gilid na iyon namatay pagbaba na nila, pasmado. Dahil sa ganon, dumating na kami sa ano, sa Kolong – kolong, bawat isa gumawa na ng, nakituloy na kami doon sa mga bahay ng mga tao doon, dahil nangagpatay na ang mga tao no’n. Pagkatapos, ang.., dumating ang mga pulis galing ng Cotabato, mga pinsan ko. Si Taja, sabi niya “Lahat ng tao umuwi na sa kanikanilang lugar.” kaya ko, umuwi na ako sa Cotabato. Pagdating ko sa Cotabato, ipinakuha ako ni Salipada Pendatun at ininterview niya ako. Hindi ko natapos ang pagku.., a..., i..., i..., napaiyak siya. Sabi niya sa akin “Hindi ba’t ang damidami ng tao? Naglaho ang pagkadamat sa Mindanao. Nasaan na ang mga datung matatapatang? Kung maraming tao, nananampal sila. Naglaho na ang pagkadamat sa maraming taong ito..” Doon lang nagtapos ang.., ano Maam, ano tayo?)

Interviewer: Tagandaw kanu lu sa Cotabato, Bapa? (*Tagasaan ka sa Cotabato, Bapa?*)

Balabang: Uway. Taga Bulibod, Sultan Kudarat ako. (*Oo. Taga Bulibod, Sultan Kudarat ako.*)

Interviewer: Aahh..Sultan Kudarat. Sa unan’a Cotabato pân? (*Aahh..Sultan Kudarat. Sa unahan pa ng Cotabato?*)

Balabang: Uway sa unan’a Cotabato. (*Oo sa unahan ng Cotabato.*)

Interviewer: Na.., â.., ngin’i madtalu nângka Bapa sabap sa pamilya nângka kanu antu ba a timpu? Ma su kwana, na mana su mga uyag – uyag’u. (*Na.., â..., anong masasabi mo Bapa tungkol sa pamilya mo noong mga panahong iyon? Kumbaga, katulad ng hanapbuhay?*)

Balabang: Banginggan kami bu na taw, lu sa Cotabato. (*Binibigyan lang kami ng mga tao doon sa Cotabato.*)

Interviewer: Su da pân manggula’intu ba? Da pân manggula’y massacre’a ngi madtalu nângka sa uyag-

uyag'u? *(Noong hindi pa nangyari ang ganoon? Hindi pa nangyari ang massacre ano ang masasabi mo sa pamumuhay ninyo?)*

Balabang: Kwana, padtugâs ako sa lagat. Panugangan ko'a patutugâs. *(Ano, nangingisda ako sa dagat. Ang biyanan ko ay mangingisda.)*

Interviewer: Banginsâda ka? *(Nangingisda ka?)*

Balabang: Ah. Mengka, da ântu kwana, pakagaga ako bamusug sa nyug. Padsukayan'intu. Adân porsinto nin bamusug sa niyug, kagina da lupa ko siya, da pinamula ko siya sa Palimbang ka kâna ako siya taw. Taga Cotabato ako. *(Ah. Kung walang ano, kayang kong umakyat ng niyog. Binabayaran 'yun. May porsyento ang pag – akyat sa niyog, kasi wala akong lupain dito, wala akong pananim dito sa Palimbang dahil hindi ako tagarito. Taga Cotabato ako.)*

Interviewer: Nya nin ma'na, tu ba i ukit-ukit'a uyag uyag'angka? Uyag – uyag'a pamilya nu a bamusug ka sa niyug'a padsukayan ka? Pambilânga? *(Ang ibig pong sabihin, iyon ang paraan ng hanapbuhay mo? Ang pamumuhay ang pamilya ninyo ay pag – akyat mo ng niyog na binabayaran? Nagbibilangan?)*

Balabang: Sakali ko nakapantiyali a minuli ako sa Cotabato. Sinabât ako na mga tangâd ko a mga kawasa, mga Birual, ininggay nilân sa laki i sa timan'a lansa byahe Pagadian. Makalu sa lakawan na laki su lansa, makoli Cotabato kanilân su lansa. Tu ba'y, kinagkadakâl'u., kinyuyag ko kanu pamilya ko sa mapya dân. *(Kumita lang ako noong umuwi ako sa Cotabato. Kinupkop ako ng mga pinsan kong mayayaman, mga Birual, ibinigay nila sa akin ang isang lantsang byaheng Pagadian. Kapag nasa biyahe, akin ang lantsa, pag nakauwi ng Cotabato kanila naman ang lantsa. Iyon na ang pagdami ng., ibinuhay ko sa pamilya ko ng maayos.)*

Interviewer: Amh..nani su MB Caroline atu? Pamilya Birual mân'i tigkwan lu. *(Amh., yung MB Caroline na 'yun? Pamilya Birual ang may – ari niyon.)*

Balabang: Ammh..Aida, MB Aida.

Interviewer: MB Aida [?]

Balabang: Na, tanggâd ko minsan i tigkwan'un'intu, na pakiwatan ko su kwana nin, "Eka" tig'in "Bapa makalu sa lakawan su lansa lâka" tig'in "A. Na kâna ka padsukayan tig'in uged'a gyes porsento ta." Na, na, makakubla ako sa limapulu ngibu a adân lima ngibu ko uman gay. Antu ba'y uyag'ami. *(Pinsang buo ko ang may – ari niyon, pamangkin ko ang kanyang ano, sabi nya "Bapa, kapag pumunta sa byahe ang lantsa, sa iyo. Hindi ka suswelduhan pero dyes porsyento tayo." Kaya, kapag kumita ako ng limampung libong piso may limang libo ako araw – araw. Iyon ang ikinabubuhay namin.)*

Interviewer: Na ngin'i madtalu nângka sa bâtad a munisipyo na Palimbang, pantag sa relasyon'a kabamagukag ataw a dili kapamagayun'a mga sundalo sa Cotabato ataw ka sa Sultan Kudarat, Bapa? Kanun tu ba a timpu? Nya nin maana, â, bamagayun bun? I mga sundalo sa Sultan Kudarat, siya sa

Palimbang? Ataw ka di silan bamagayun? Ngini madtalu nangka? *(Anong masasabi mo masasabi mo sa lagay ng Palimbang, tungkol sa relasyon ng pag – aaway o kaya ay pagkakaisa ng mga sundalo sa Cotabato o kaya sa Sultan Kudarat, Bapa? Sa mga panahong iyon? Ang ibig sabihin ay nakakasundo din ba? Ang mga sundalo sa Sultan Kudarat, dito sa Palimbang? O hindi sila nagkakasundo? Ano po ang masasabi ninyo?)*

Balabang: Andaw a sundalo? Kana gubyrerno? *(Aling sundalo? Sa gubyrerno?)*

Interviewer: Su pagaletan'ilan? *(Sa pagitan nila?)*

Balabang: Da bun man basi kwana man, da bun nakinag ko. Mapya bun i gubyrerno mambu. Uged a, kagina'ntu na captain'a sundalo dan mismo i mimbityala sa laki, "Bapa di kana kami" tig'in "Lu a. Salakaw" tig'in "intu. Da kami lu" tig'in "Bapa." Kana ka'ntu man a sundalo na limpyo man'i sundalo. Tu na makagyep ka, makatun ka sa mga sundalo a mga madu [?], malandu'y buk'in[?] na, binaning'i ngipin'in[?] Basta... *(Wala rin namang ako, wala rin akong narinig. Maayos din naman ang gubyrerno. Pero, mismong kapitan ng sundalo ang nagsabi sa akin "Bapa, hindi kami kasama doon ha. Iba kami. Wala kami doon, Bapa." Ang sundalong iyon ay malinis. Ang mga iyon ay nakakapagtaka, makakahanap ka ba ng sundalo na mabaho? Mahaba ang buhok? Tapos, napakadilaw ng ngipin? Basta....)*

Interviewer: Ngintu ba, military a banal intu ba Bapa? *(Mrs. Tamama: Ano 'yun, totoong military sila, Bapa?)*

Balabang: Di ko katawan ka mana su., sobra'y kangalat'a palangay nin. Ka su mga sundalo a, katusan man su mga sundalo a tidtu ka mga uniform'i, uniform'in na malambag'i kadtabungaw nin, na mamot. *(Ewan ko kasi sobra sobra ang sasama nila. Makikilala man din ang tutuong sundalo naka uniform ..ang uniform at matatangkad at patayo ang gupit ng buhok nila at mga mabango.)*

Interviewer: Nya antu bangimatay na mga malandu atu'y buk'in? *(Ang mga pumapatay ay yung mga mahaba ang buhok?)*

Balabang: Ah.

Interviewer: *(Tapos'a marurumi?)* Na Maam, digapakay pagamong. Di kamuna. Na, ngini kagkalandam'angka kanun tu a mga timpu na massacre, Bapa? Ngi kalangan'angka, andukan ka nanggula'ntu a massacre? Ngini sabap'in? Ngi sabap'in? *(Mrs. Tamama: Tapos'a marurumi?)* Maam, hindi po puedeng sumali. Huwag ka po munang sumali. Ano pa ang naalala nong mga panahon ng massacre, Bapa? Ano sa palagay mo, bakit nangyari ang massacre na iyon? Ano ang dahilan? Ano ang dahilan?

Balabang: Gina pidatalu ni kwana sa laki, adan Colonel Lanting, "kana" tig'in "madakal'a taw na di magu..di matutung" tig'in "i Mindanao'a." Tig'i Salipada "Di ka padtalwa inan. Kana madakal'anya taw na di katuntayanan na bangsa, i bangimbansa inya i, Mindanao anysa sa adan Muslim'in. Nya ba'y nakagkapy sa Mindanao anysa. Na katuntayan na ibang bansa i adambun basan mga Muslim sya." Si Lanting'antu na Colonel'a sundalo, Maranao, "Kana" tig'in "madakal'anya taw di matutung'i Mindanao anysa." Na, tig'i Salipada "Di ka padtalwa'y'nan. Nambay madakal'an an a taw na nambay nakagkapy ka kana madakal'a

taw na ma..ppânas, su agama na Mindanao. Nya'u'bay naninindâg, su maddakâl a taw." *(Sinabi sa akin ni ano, may nagngangalang Colonel Lanting ang sabi "Kung hindi lang maraming tao hindi masi..., hindi masusunog ang Mindanao. Sabi ni Salipada "Huwag mong sabihin 'yan. Kung hindi dahil sa maraming taong ito hindi malalaman ng ibang bansa, na ang Mindanao ay may mga Muslim. Ito ang nakapagpabuti ng Mindanao. Malalaman ng ibang bansa na mayroon din palang mga Muslim dito." Si Lanting na iyon ay colonel ng sundalo, isang Maranao. Sabi niya "Kung hindi lang dahil sa maraming tao hindi masusunog ang Mindanao." Kaya sabi ni Salipada "Huwag mong sabihin iyan. Iyang maraming taong 'yan, iyan ang nakapagpabuti dahil kung hindi dahil sa maraming taong iyan maglalaho ang relihiyon sa Mindanao. Sila lang ang nagtanggol, ang maraming tao.")*

Interviewer: Tu ba'y tig'i Salipada Pendatun? *(Iyon ang sinabi ni Salipada Pendatun?)*

Balabang: Uway. *(Oo.)*

Interviewer: Uway. Na mapakay Bapa mapanudtul'engka u ngi â nga'nin i nanggula nângka su'ntuba a timpu, mana su kwana, ngin'i nagadam'ângka dân sa kinaipus'antu a tu dân ba a nanggula? *(Oo. Maaari mo pa bang maikwento Bapa kung ano ang nangyar sa iyo ng mga panahong iyon, kumbaga, ano ang naramdaman mo pagkatapos ng mga nangyaring iyon sayo?)*

Balabang: Tu ba Bai i kagâdam ko permi'a uman'ako magutâm'a *(Iyon ang nararamdaman ko Bai, palagi akong nagugutom.)*

Interviewer: Masakit'i takilidan'ângka ba nân? *(Masakit pa ang tagiliran mong 'yan?)*

Balabang: Di b., di pâdsot'i napas ko..siyay, sya bu pâdtaman'i. Pâdtakan ko banalâd. Nya ba i kinagami na gusuk ko a. *(Hin..., hindi na umaabot ang hininga ko...hanggang dito lang umaabot. Hinahabol ko lang ang hininga ko. Itong pagkayupi ng tadyang ko.)*

Interviewer: Sampay saguna? Pânggadamân'ângka pa mun? *(Hanggang ngayon? Nararamdaman mo parin?)*

Balabang: Tamu ba nya di ako'gkasabud. *(Kaya nga hindi ako tumataba.)*

Interviewer: Na., da ka., nahospital ka bun? Napagamutan? *(Hindi ka..., nakapagpahospital ka rin ba? Nakapagpagamot ka?)*

Balabang: Nasisita padtalun'a doktor'a agudân. Na di'gkagaga bagagud ka midtamâl. *(Kinakailangan daw sabi ng doktor ay hilutin. Hindi na kaya ng hilot kasi matagal na/lumalana.)*

Interviewer: Na ngi sabân-sabânal Bapa a di nângka kalipatanan san tu ba mga timpu saguna, upama? *(Ano ang hinding hindi mo makakalimutang nang mga panahong iyon Bapa, halimbawa?)*

Balabang: Di ako dân komporme sa kadtalu na sundalo a mapya. Tu ba'y nakabinasa bityala

mapya ged a kânnâ bânal. Gina bangsamoro anya malamû pambulatan gina matidtu ged. Na, na nya nin kapantâkan'a kwana ko sa madakâl anya taw na "Abpipyanan kanu na sundalo na ingat kanu dân." (*Hindi na ako naniniwala sa magagandang salita ng mga sundalo. Ang kanilang magandang pananalita na hindi naman totoo ang sumira. Ang bangsamoro kasi ay madaling madala dahil matatapat. Sa madaling salita, ang ano ko sa maraming tao ay "Kung magmamagandang loob sa inyo ang mga sundalo, mag – iingat na kayo."*)

Interviewer: Say war oh? (*Banta ano?*)

Balabang: Ingat kanu dân, ka nambay pakabinasa. (*Mag – iingat na kayo, iyan ang nakakasira.*)

Interviewer: Ngintu Bapa, lyu sa leka a adân pan pâd a myembro na pamilya nângka a nakaamong lu ba? (*Bukod po sa iyo Bapa, mayroon ka pa po bang ibang miyembro ng pamilya na nasali doon?*)

Balabang: Da., kagina su mga ali ko a mibpalaw. Dadân silan gâdaw. (*Wala., kasi ang mga kapatid ko ay namundok. Hindi na sila lumabas.*)

Interviewer: Dadân silân gamaw? (*Hindi na sila lumabas?*)

Balabang: Mga babay nagilâkan dân a bânal. Pat kataw mga ali ko mga babay na dadân. (*Mga babae, natakot na talaga. Apat na kapatid kong babae ay wala na.*)

Interviewer: Dala oh? Dala nakamong a biktima sa kanu mga pamilya nângka? Saka bu bantu uged'a nakaligtas ka. (*Wala ano? Walang nasaling biktima sa mga kapamilya mo? Ikaw lang pero nakaligtas ka.*)

Balabang: Ah. Mibpalaw mân silân. Bangangatân ako nilân pabpalaw uged'a di ko makagaga ka panun'i kapaked ko sa mga madidu anya wata ko. Uged li mu ako dân, mimbagi-bagi dân. Pabpatay ako manâm na bagi ta sa Kadânan. (*Ah. Namundok sila. Niyaya rin nila akong mamundok kaya lang hindi ko kaya dahil paano ang gagawin ko sa mga anak kong maliliit pa? Pero nagtungo na ako doon, nakipagsapalaran na. Kung mamamatay naman ako kapalaran ko na 'yun mula sa Diyos.*)

Interviewer: Su kalangan'ângka lun Bapa na sun tu ba a nanggula na pila kataw talaga i langun – langun'a nabiktima, lyu kanu nabilang'ângka'ntu? (*Sa palagay mo Bapa, sa nangyaring iyon ilan ba talaga ang lahat lahat ng nabiktima, labas ang mga nabilang mong iyon?*)

Balabang: Nya ka pagitung na sangibung'gu labi pat gatus kami na nya bu nasama na walu pulung'gu nâm. (*Ang isipin mo isanlibo at mahigit apat na raan kami ang natira lang ay walumpu't anim.*)

Interviewer: Lyu kanu siya sa ludâp'ântu na adân pân siya sa lyu a katawan'ângka a mana su kwana a nakamong lu sa kwana ântu sangibung'gu labi pat gatus? (*Bukod doon sa mga nasa loob, mayroon bang nasa labas na alam mo, kumbaga nasali sa ano, doon sa isanlibo at mahigit apat na raan?*)

Balabang: Lu sa ludâp ântu napâd ko? (*Yung nasa loob na nakasama ko?*)

Interviewer: Amh.

Balabang: Adân pan katawan ko samaya uged dwa kataw. Si Manap, uged da kun dân angay siya. Anggu, adi pânu intu'y wata ni Kagi Jusop ântu ka wata pânu intu san tu timpu. (*May alam pa akong dalawang tao. Si Manap, pero hindi na daw pumunta dito. At, di bale na yung anak ni Kagi Jusop kasi maliit pa siya noong mga panahong 'yun.*)

Interviewer: Amh. Wata pânu? (*Amh. Bata pa?*)

Balabang: Amh. Way Bai, lu sa Baliango nya masakit – sakit sa Baliango na pinodu kami nilân kanu mimbal'u masâgit. Tu ba'y inikolyang'i Salipada Pendatun'ântu. Inipasung'in i "Andaw dân su mga datu?" tig'in. "ah, pedu – pedu bu'y taw a banampiling. Saguna" tig'in "na nappânas su kadatu." (*Amh. Pero Bai, doon sa Baliango ang masakit doon sa Baliango pinadumi kami sa mimbal (unahang bahagi) ng mosque. Iyon ang nagpaiyak kay Salipada Pendatun. Pagalit niyang sinabing 'Nasaan na ang mga datu? Konteng kamalian lang ng tao nananampal na. Ngayon nabura/nawalan ng saysay ang pagkadatu.*")

Interviewer: Na ngin bu'y nagaga ni Salipada Pendatun'a inidtabang'in sa lyu kanu kinadtalu nin? (*Ano lang ang nakayanang tulong ni Salipada Pendatun bukod sa pagsasabi niyon?*)

Balabang: : Ininggan ako nin bun sa butul'a maya bu'mbay kasla nin'i na tu bun dân ba'y inipenom nu babay sa laki. Mapalâd a madsâm, mamis. Tu ba'y kinapenom'a babay sa laki kinadtaginâp ko, a adân pinipi nin, kagina, migkanduli sa pinipi na su ali ko bun'a babay, pigkandulyan ako nin. Na ântu ba'y kinakan ko sa pinipi ântu. Na maya ba'y kasla na butul'ântu a ininggay'i Salipada para sa laki, gadong. Nya ko kapâgkanaanam'un na su inipenom a babay sa laki. Mapalâd a madsâm. (*Binigyan niya ako ng bote na ganito lang kalaki at iyon ang ipinainom sa akin nong babae. Mapakla na maasim, matamis. Gano'n iyon pinainom sa akin ng babae sa aking panaginip, may pinipi, kasi, nagpakain ng pinipi ang kapatid kong babae, nagpakain siya para sa akin. Iyon ang pagkakain ko ng pinipi. Ganito kalaking bote 'yung binigay ni Salipada para sa akin, berde. Ang pagkakalasa ko ay ganon sa ipinainom ng babae sa akin. Mapaklang maasim.*)

Interviewer: Na Bapa, sa sagugunay a naipus intu a massacre, na panun dân i kinalipat'ângka san tu ba a kinasurvive'ngka? Masu kwana, nalipatanan'ângka sa ngin'i ukit'in sa panun'i kinalipat'ângka lun? (*Sa ngayon na nakaraan na ang massacre, paano ang paglimot mo sa pagkakasurvive mo? Kumbaga, nakalimutan mo din ba? Paano ka lumimot?*)

Balabang: Man., tamu kâna ako gainterview'a ka mana ko ga kwana, pakegis'i lu ko ba. Di ko dân tikan'i mga lukâs ânya ba a kâna, pânggangali dân'a "Ina, makakan ako samaya sakamâl bu a di ko pânu ipatay mân inya." Tamun tu nakadtabâd ako dân. A nakapangani ako dân sa mga kangkong, mga lon'a bayabas, mga ubi kapok, eh, sa..saki bu'y di bagimatayan'u mga sundalo gwaldya, bagimatayan, nya bu bagimatay salaki a si Bagras. Na su kahanda nu Kadnan'a uman ako nilân ambantan mimatay'a, magasa ko ged a bânal, maya "Da

pân lugu nin makaya a bagimatayan." Inunta na mabagâl ako ged. Antu ba'y inipenum a babay sa laki ban tu ba. (*Par... kaya hindi ako naiinterview kasi para akong naaano, tumutulo ang luha ko. Hindi ko na masikmura ang mga matatandang hindi, nag – iiyakan na ng "Ina, makakain lang ako ng sandakot lamang hindi ko pa ikamamatay ito."* Kaya kumilos na ako. Nakahingi ako ng mga kangkong, mga dahon ng bayabas, mga kamoteng kahoy, eh, a..ako lang ang hindi pinapatay ng mga guwardiyang sundalo, papatayin, ang papatay lang sa akin ay si Bagras. Sa kagustuhan ng Diyos sa tuwing pagbabantaan niya akong papatayin na, ang payat ko talaga, sabi "Wala pang dugo nakakahiyang patayin. Samantalang ang lakas – lakas ko naman. Iyong ipinainom sa akin no 'ng babae ba.)

Interviewer: Na su kinogât'u timpu dân na panun'i kinalipât'ângka bun? O panun'i kinalipât'ângka lun, nalipatanan'ângka bun? Sa panun ântu? Ngi kinasurvive'ângka tu? (*Sa katagalan ng panahon paano ka lumimot? O paano mo kinalimutan, nakalimutan mo rin ba? Sa paanong paraan? Yung pagkakasurvive mo?*)

Balabang: Uman ako makelay sa sundalo malându'y buk'in a mana ko, galubpog'i pusong ko. (*Sa tuwing makakakita ako ng sundalong mahaba ang buhok para akong, napipitas ang aking puso.*)

Interviewer: Kagkalandâm'ângka? (*Naaalala mo?*)

Balabang: Amh. Uged makelay ako sa sundalo a limpyu, di ko bun magkalandâm. Nani mga Kafgu anân, kelay ko sa malandu'y buk'in'a mana ako..., kag..kagkalandâm ko bânna. (*Amh. Pero kapag nakakakita ako ng sundalong malinis, hindi ko rin naaalala. Iyang mga Kafgung 'yan, nakikita kong mahahaba ang buhok para kong..., naa..., naaalala ko talaga.*)

Interviewer: Pambwatan ka upama[?] (*Nabubuhayan ka kumbaga[?]*)

Balabang: Amh. Da manggula ta matwa ta dân. (*Amh. Wala tayong magawa matanda na tayo.*)

Interviewer: Na ngin'i nakambaraguna nin sa lâka Bapa sun tu ba'y massacre a, kanu ginawa nângka, taw kanu pamilya nângka taw ka siya kanu munisipyo? (*Ano ang aral na naidulot sa iyo ng massacre, Bapa, sa sarili mo, o kaya sa pamilya mo, o kaya sa munisipyo?*)

Balabang: Bali ininggyan ako nilân sa kwarta, Bai pitu gatus ngibu. (*Binigyan nila ako ng pera, pitong daang libo.*)

Interviewer: Pitu gatus ngibu! Sobra tangga sa milyon. (*Pitong daang libo! Sobra kalahating milyon.*)

Balabang: Uway. (*Oo.*)

Interviewer: Na ngi pinatagan'ângka lun? (*Anong ginawa mo doon?*)

Balabang: Pimbadbad ko kanu mga wata ko. Tig ku "Dadân laki san ka saki matwa ako dân. Uged'a pakan ako nu bu." (*Hinati ko sa mga anak ko. Sabi ko "Wala ng sa akin diyan,*

matanda na ako. Pero pakainin niyo lang ako.”)

Interviewer: Aday. Bali siya minuli kanu mga wata nangka 'gu mga pamilya nangka oh? Na siya kanu munisipyo nu Palimbang. Ngini nakambalaguna nin kanu munisipyo? *(Naku naman. Nauwi sa mga anak mo sa mga pamilya mo ano? Sa munisipyo naman po ng Palimbang. Ano ang pakinabang nito sa munisipyo?)*

Balabang: Da bun. Tu ba'y nakambalaguna sa laki'a, adtanggap ko lu sa Cotabato a adan mga pamboat'in *(Wala rin. Ang naging may pakinabang sa akin ay pinsan ko doon sa Cotabato na may mga bangka.)*

Interviewer: Da. Daden nelay'angka a nakagkapyang nin intu a nanggula siya sa Palimbang? Na kagina siya nanggula intu. Amh, da. *(Wala. Wala kang nakitang ikinabuti nito sa Palimbang? Kasi dito nangyari iyon. Ahm, wala.)*

Balabang: Da bun, ka nya pan gakwa saguna Maam na pedu-pedu ka bu a tinimbak ka na pad'angka. Di nilan dan kagkalandam'intu. Tamu di ako bun ged atdamang siya, ambisita ako bu siya. Amag'a baguli ako bun sa Cotabato. *(Wala rin, kasi ang nakukuha ngayon Maam konteng mali mo lang binabaril ka na ng kasama mo. Hindi na nila naaalala iyon. Kaya nga ako hindi rin ako masyadong nananatili dito, bumibisita lang ako. Bukas uuwi din ako ng Cotabato.)*

Interviewer: Uway na, alhamdulillah. Na ngini kelay nu mga taw siya sambala – bala ingad? Ngi kelay nilan sa Palimbang'a? Sa kinapasad'a massacre a. Su kelay nangka lun? *(Oo, alhamdulillah (ang papuri ay kay Allah). Ano ang tingin ng mga tao sa iba't – ibang lugar? Ano ang tingin nila sa Palimbang? Pagkatapos ng massacre na ito. Sa paningin mo?)*

Balabang: Maddakal a baguli siya. Siya'gkalilini kabpaguyagan'a ingad inya dalapa. Apya da luto nangka na moyag ka sya. Uged na'gkagilakan silan kanu mga adat'u mga kwana siya. Kagina su mga lapu na mana su da ged katagan'in. Pedu – pedu bu a timbak dan ka da bun inan makadtabang'un. *(Marami ang umuwi dito. Dito gustong tumira kasi pinaghahanapbuhayang lugar ito. Kahit wala kang baon mabubuhay ka. Pero natatakot sila dahil sa mga ugali ng mga ano dito. Sapagkat ang mga dayu dito parang walang halaga. Konteng mali mo lang binabaril ka na agad dahil wala ring maitutulon 'yan.)*

Interviewer: Uway, ah? *(Oo, ah?)*

Balabang: Tu ba'y kaggula samaya. *(Iyon ang nangyayari ngayon.)*

Interviewer: Na sabap kanuntu ba nanggula antu a massacre na ngi i det a mapya anggulan ka para ka anggan sa answer kataw ka kasagutan sa kamarasayan antu a nanggula? *(Dahil doon sa nangyaring massacre anong dapat gawin para mabigyan ng sagot o kaya ay kasagutan sa paghihirap na nangyari?)*

Balabang: Nya ba'y kapipyanan'in na itayak sa Muslim sa Mindanao anyay namba a nanggula andu nilan kaingatan'i, ma..., ma..., di kapagakalan su pagali ko a Islam. Ka niya mabagat saguna basan'a bagakalay. *(Ito ang dapat ayusin ang pagpapaalam sa buong*

Mindanao tungkol sa nangyaring ito para maingatan ang ma..., ma..., hindi na muling maloko ang mga kamag – anak kong Islam. Dahil ang malakas pala ngayon ay ang paglolokohan.)

Interviewer: adân pân katawan'ânga a answer? Kataw a makanggay sa kasagutan sa tu ba nanggula a su leka lun a nakelay? *(May alam ka pang sagot? O di kayay maibibigay mong kasagutan sa nangyari, sa tingin mo?)*

Balabang: Depende sa Presidente. Gina saguna anya a adân Presidente a malimu sa madakâl a taw. Adân Presidente a nya nin kyugan'a mebpâd su, Agama Islam, Muslim. Uged'a makin migkadakâl i Muslim anya. Adân nakambityala ko sundalo kanun tu a timpu, "kana intu ka kadupangan'a kwana...kanggula nami" tig'in "i panggulan'ami ka sugu kami. Di nami'nggulan na sakami i mabinasa. Katawan'ânga'y sugu sa lakami? Apya aso na imatayan nami." Bânal mambu a bangimatay silân sa aso, uged'a pagkân'ilan. Ahm. Nya pân ka manusya? Ka naswerte kanu pân" tig'in "ka noma kanu bun na tabang. Ngintu" tig'in "ka gimamaw kanu? Katawan nu'y sundalo a mayaw." Tig ku a "Pila ginawa, nasugat kami na akal. Mapya ged i bityala kataw nami mambu ka bânal." Tig'in "Tu ba'y kapâgkasulot'a kapatay nilân sa madakâl, bityala mapya." Sundalo bentu, taga Awang, kwana kilala ako nin, ka taga Cotabato ako bun mambu. *(Depende sa Presidente. Kasi ang Presidente ngayon ay mapagmahal/mapagmalasakit sa maraming tao. May Presidenteng ang gusto ay maubos ang, Relihiyong Islam, Muslim. Pero lalong dumami ang mga Muslim. May nakausap akong sundalo ng mga panahong iyon, sabi niya "Hindi iyon kagagawan ng ano..., nagagawa namin ang mga gawaing iyon dahil ipinag – uutos sa amin. Kung hindi namin gagawin kami ang masisira. Alam mo kung ano ang utos sa amin? Kahit aso patayin namin." Totoo naman, pumapatay sila ng mga aso, pero kinakain nila. Ahm. Tao pa kaya? "Swerte pa kayo" aniya "dahil nadatnan kayo ng tulong. Bakit lumabas kayo? Alam niyong ang mga sundalo ay mainit." Sabi ko "Wala kaming magagawa, naloko kami. Ang ganda ng mga pangusap nila akala naman namin totoo." Sabi nya "Iyon ang paraan para mapatay nila ang maraming tao, magandang pangungusap." Sundalo iyon sa Awang, ano kilala niya ako, kasi taga Cotabato rin naman ako.)*

Interviewer: Na ngintu Bapa, adân pân kapâd'a madtalu nânga kanu mga di nilân pân bun katawan'intuba massacre ântu sa mas..Tacbil Malisbong Masjid? *(Wala ka na po bang ibang sasabihin sa mga taong hindi pa alam ang nangyaring massacre na iyon sa mas..Tacbil Malisbong Mosque?)*

Balabang: Tu bu ba'y makapamayapat ko, bagistorya sa namba sa Cotabato a na di gasugat. Ka su bagistorya na bangantapân'in bu. Uway. Di kâna bânal i bityala nilân'a nan sa Cotabato a inyulug sa lagat. Kâna bânal. Su mga babay na, adân bun minatay kanilan uged'a sya dân minatay sa baba. Ka pagkudin'u mga sundalo na di pagkyug na mibpatay su babay. Gina bityala lu sa Cotabato na langun kun'a mama, nya bityala lu sa Cotabato na uman moma intu a timpu na pânggamaw i lugu. Kana san pânggâmw sa lagat'a ka lu sa masjid'ântu i lugu. Kagina su tudtul manudtul'a, pakakwana ba. *(Ang maipapahayag ko lang, ang mga nagkukwentong iyan sa Cotabato ay hindi tama. Dahil ang nagkukwento ay hinuhulaan lang nya. Hindi totoo ang kanilang sinasabi sa Cotabato na hinulog sa dagat. Hindi totoo. Ang mga babae, may namatay rin sa kanila pero sa baba na sila namatay. Gagahasain ng sundalo pero ayaw niya. Kasi ang sabi sa Cotabato lahat daw ng lalaki, ang sabi pa sa Cotabato lumalabas ang dugo sa tuwing darating ang panahon iyon. Hindi sa dagat lumalabas*

ang dugo kundi sa mosqueng iyon. Kasi ang kinwentuhan ang nagkukwento, nakakaano ba.)

Interviewer: Amh. Adân ântu na gaumanan, gakulangan. *(Amh. Minsan nadadagdagan, nababawasan.)*

Balabang: Nya banudtul su banudtulan bu. Na kagina, bantang'a nanggula. *(Ang nagkukwento ay kinwentuhan lang. Pero totoo nangyayari..)*

Interviewer: Uway, ka gina mismo a nelay nângka ânggu lu kanu kanu'n tu a timpu. *(Oo, kasi ikaw mismong nakita mo at nandoon ka ng mga panahong iyon.)*

Balabang: Badi ko si Mayor, lumyu lumudâp ako. Makoma'y taw'a Isulan, na kumwa sa taw lima pulu, pambilangân ko'bpya ândaw'i kaganat'ilân. Makoma'y taga Mabay, kumwa sa taw gagapat pulu, bilangân ko bun. Na uman gay'a adân pakoma a request. Talu pulu, pat pulu na saki bun'i gwaldiya sametu a. Pambilangân ko bun. Saki pagkwinta. Tu ba'y pagitung ka sa su sangibung'gu labi pat gatus na nya nasama'a labi walu pulu kami. *(Kumpare ko si Mayor, labas pasok ako. Kapag dumarating ang mga taga Isulan, kumukuha ng taong limampu, binibilang ko kapag umaalis sila. Kapag dumating ang taga Mabay, kukuha na naman sila ng tig aapatnapu, bibibilang ko parin. Araw – araw may dumarating na kahilingan. Tatumpu, apatnapu, ako din ang guwardiya noon. Binibilang ko din. Ako ang kumukwenta. Iyon ang isipin mo isanlibu at mahigit apat na raan ang natira ay walumpu lang kami.)*

Interviewer: Nya kadsukur sa Allahu Taala na adân nangasama mambu. *(Ang pasalamatan natin sa Allahu Taala ay mayroon paring natira.)*

Balabang: Tu ba'y kadakâl'in na kwintan bu na bagitung i kwana. Sangibu'nggu pat gatus anggu ngintu walu kataw ântu? Nya bu nasama na walu pulu'nggu pat. *(Iyon ang dami na kwentahin lang ng nag – iisip na ano. Isanlibu at apat na raan bakit walumpung katao lang? Ang natira lang ay walumput apat.)*

Interviewer: Uway, alhamdulillah Bapa. *(Oo, alhamdulillah Bapa.)*

Balabang: Su kapâd'a minatay. *(Ang iba patay na.)*

Interviewer: Na Bapa, u adân pâd'a pagkyugan'ângka padtalu na nya dân ba su timpu a'dtalu ka dân. *(Bapa, kung mayroon ka pa pong gustong sabihin ito na po ang pagkakataon na sabihin mo na.)*

Balabang: Du bu'y kwana, s...su kapâd'a nama...massacre, survivor'a ininggan'a gobyelno sa saka milyon'nggu nâm gatus. Saki pinatayan ako na dwa kataw, na nasakitan ako pân'a nagutâman ako pân'a pinakagilâkan ako pen na pitu gatus ngibu bu i ininggay sa laki. Ngintu ka ambidaya? Inunta inânggan sa'ngga sa ka milyon ântu na da nilân, pinatidtu nilân. *(Kung ano lang ang ano, a..ang ibang nama..massacre, ang nakaligtas binigyan ng gobyerno ng isang milyon at apatnapung daang. Ako namatayan ako ng dalawang anak, nasaktan na ako nagutom at tinakot pa pitumpong daang libu lang ibinigay sa akin. Bakit magkaiba? Samantalang ang binigyan ng tigmimilyong iyon hindi nila, binigyan nila.)*

Interviewer: Ngintu Bapa, sâka mismo i minggalabâk sa kalatas'ângka? O adân minggalabâk lun a pâd? *(Ikaw ba mismo Bapa ang gumawa ng mga papeles mo? O may gumawang iba?)*

Balabang: Initanggawa ko. Di kâna saki ged'a., kagina saki na da ako makapangagi. *(Ipinagawa ko. Hindi ako pero..kasi ako wala akong pinag – aralan.)*

Interviewer: Uged'a su sinaligan'ângka lun upama â. *(Pero iyong pinagkatiwalaan mo kumbaga.)*

Balabang: Da ko makapangagi. Pinabayad ako pân na pat gatus, kinanggalabâk lun. *(Hindi ako nakapag – aral. Pinabayad pa ako ng apat na daan, paggawa noon.)*

Interviewer: Pat gatus ngibu? *(Apat na daang libu?)*

Balabang: Andi...pat gatus'a *(Hindi..apat na daang..)*

Interviewer: Pat gatus pilak? Na adân pân pâd a madtalu nânga Bapa kanu'ntu a timpu na adtalu ka dân'i taman'a madtalu nânga? *(Apat na daang pera? Mayroon ka pang ibang sasabihin Bapa sa nangyaring iyon? Sabihin mo na hanggang saan ang gusto mong sabihin.)*

Balabang: Kwana ako, complain ako ka ngintu ka pinambida pân na gobyelno, sa saki a nasakitan ako pân, dwa kataw pân'i laki a mga wata na ngintu ka da ko nilân anggi sa., *(Ano ako, nagrereklamo ako bakit pinag-iba pa ng gobyerno, ako na nasaktan na dalawa pa ang anak na namatay bakit hindi nila ako binigyan ng...)*

Interviewer: Alhamdulillah Bapa. Shukran a bânal kanu nya ba a kinenggay'ângka sa kinenggay'ângka sa oras'ângka, nakwa nami sa lâka a bityala, kadtalu a pantag sa ântu a massacre. Na u dadân madtalu nânga na., *(Alhamdulillah Bapa. Maraming salamat sa pagbibigay mo ng oras mo, naano kami sa iyong mga kwento, salita tungkol sa nasabing massacre. Kung wala ka ng masasabi...)*

Balabang: Dadân. *(Wala na.)*

Interviewer: Masla a padsukuran'ami salka wa billahi tawfik. Wassalamu alaycum wa rahma tullahi wa barakatuhu. (Adân pân ibpagidsa ko Bapa, adân ântu pidtalu nânga a adân ibparequest a Isulan'a lima pulu, makabilang ka sa lima pulu, na ândaw nilân ipabpowang'intu ba lima pulu a?) *(Malaki ang pinasasalamatan nami sayo at naway ang gabay ni Allah ay pumasaiyo. Wassalamu alaycum wa rahma tullahi wa barakatuhu (Sa muli, ang kapayapaan, awa at biyaya ni Allah ay mapasaiyo). (Gng. Tamama: May itatanong pa ako sa iyo Bapa, may sinabi ka pong kahilingan kanina na hinihiling ng taga Isulan na limampu, pagkabilang mo ng limampu saan dinadala ang limampu?)*

Balabang: Na da ko dân melay intu. *(Hindi ko na nakita iyon.)*

Interviewer: Di nin mân intu katawan. (Di dân pakambalingan intu ba?) *(Hindi niya alam. (Gng. Tamama: Hindi na nakakabalik ang mga iyon?))*

Balabang: Da dân. *(Hindi na.)*

Interviewer: Nadtalu nin'i di nin kun dân makway'intu ka da nin melay ka lu sâkanin sa ludâp a masgit. *(Nasabi na niyang hindi na niya iyon maano kasi hindi nya nakita dahil nasa loob siya ng mosque.)*

Balabang: Uged'a kapângganat'ilân ka gelay ko..., *(Pero ang pag – alis nila nakikita ko...,)*

Interviewer: (Na ngin pân'a dalâpa i barequest'ântu.) *(Gng. Tamama: Ano pa ang ibang lugar na nagrirequest?)*

Balabang: Mabay, Maasim, ma..aah..Kiamba.

Interviewer: Ah, barequest sa maya'y patpulu'y barequest'ilen sa Kiamba? *(Gng. Tamama: Ah, nagrerequest ng ganito apatanapu ang irerequest nila sa Kiamba?)*

Balabang: Andaw dân i galulan sa pamboat'ilân. *(Kung ano na ang masakay sa bangka nila.)*

Interviewer: Na ngin'i ipapanggalabâk'ilân san tuy?) Bapa, didân pakambalingan, minatay dân? *(Gng. Tamama: Ano ang ginagawa sa kanila?) Bapa, hindi na nakakabalik, namatay na?)*

Balabang: Didân pakambalingan. Dadân melay sampay saguna. Nandân'i nasakop silân'a... *(Hindi na nakakabalik. Hindi na nakita hanggang ngayon. Iyan na nasakop na sila ng..)*

Interviewer: Bapa, panun'ântu Bapa ka di kanu pân balaguy ka da bun..pakawa rân, bagawa rân intuy mga gwardiya'ntu? *(Bapa, bakit Bapa hindi kayo tumakbo kahit wala ng..umaalis na ang, umalis na ang mga guwardiya?)*

Balabang: Di kami pakapalaguy ka..da., gwardiya nami uged malaguy kami na nya nami moma na kampo nilan. Malaguy kami sya'y na kampo nilân bun'i goma nami. *(Hindi kami makatakbo kasi..wala., ang guwardiya namin pero hindi kami makatakbo kasi ang daratnan namin ay kampo nila. Kapag tumakbo kami dito kampo din nila ang dadatnan namin.)*

Interviewer: Ka lu bun su tangke de gyera nilân. *(Kasi nandoon din ang tangke de gyera nila.)*

Balabang: Malaguy kami lu'y na kampo nilân bun'i moma nami. *(Kapag tumakbo kami doon kampo din nila ang aabutan namin.)*

Interviewer: Nan tu dân ba? Narelease kun dân su kaso nu a labi walu pulu? Pinoli dân? *(Iyon na? Narelease na daw ang kaso ng mahigit walampu? Pinauwi na?)*

Balabang: Uway, pinalalag kami ganat sa Baliango taman'a Kolong – kolong. Na lu su mga mapulu na sundalo, na inânggan kami sa mga supply mambu, mga kwana bâgas, kwana nani., maggi. Ininggay sa lâkami. *(Oo, pinaglatak kami mula sa Baliango hanggang sa Kolong – kolong. Nandoon ang mga lider ng mga sundalo, binigyan nila kami ng mga supply, mga bigas, ano iyon..maggi. Binigyan nila kami.)*

Interviewer: Na andaw su mga Kapitan? Ngî'i nagaga nilân sa lâkanu? Su mga leader? *(Nasaan ang mga Kapitan? Anong nakayanan nila para sa inyo? Ang mga lider?)*

Balabang: Nebpâd matay lu sa kalud, pinatibpu silân. *(Naubos sila namatay sa karagatan, pinatalun sila.)*

Interviewer: Amh. Pinona? *(Amh. Pinauna?)*

Balabang: Uway (pakâdtatawa), pinatibpu sa lagat. (Pedtatawa bun) Pidtindwan'u mga sundalo. *(Oo (natatawa), pinatalun sila sa dagat. (Natatawa parin) Ginawa silang asintahan ng mga sundalo.)*

Interviewer: Sâka ânya a pagkyug ka dân ged pabpatay'a da ka pon matay. *(Ikaw na gusto ng mamatay hindi ka parin namatay.)*

Balabang: Uway. Di ako dân bagawa sa lyu ka kyug ko a imatayan ako dân. Bagimatayan ako dân mambu mân ni Bagras'a nakadwa ako nin dân bagimatayan, uged a pila ginawa ka da. *(Oo. Hindi na ako umaalis sa labas kasi gusto kong patayin na nila ako. Papatayin na sana ako ni Bagras dalawang beses nya akong balak patayin pero wala siyang magawa kasi hindi niya ako napatay.)*

Interviewer: Uway na, alhamdulillah nakaligtas kaw bun ka pinoli kaw rân. Na dadân ba tu Bapa oh? Na dadân. *(Oo, alhamdulillah kasi nakaligtas ka parin dahil pinauwi na kayo. Wala na po Bapa, ano? Wala na ba?)*

Balabang: Dadân. *(Wala na.)*

Interviewer: Na shukran'a bânal. *(Maraming salamat po talaga.)*

Balabang: Kwana ka kun ba inya'y Bai.. *(Anuhin mo nga ito Bai...)*

Interviewer: Na nambu ba'y gagadam'angka saguna a nan sa takilidan'angka'? Ah na bânal bun, ilay ka ba nya. Migkong. Nag- ano siya Maam, naga..., nag...nagpailalim siya. Ito 'yung mataas dahil gi basa...gianuhan daw siya ng baril. Kaya ito nagpaibaba. Dapat ito yung kasama. Nya bay, nagpaibaba. Kaya gusto na niya daw mamatay kasi nga masakit na hindi na siya makahinga. Akala ng mga tao patay na siya. Every magutom daw siya masakit parin daw po. Na hindi naman daw nagamot kay sabi daw ng doktor ipahilot daw. Kasi sa buto. *(Iyan lang ang nararamdaman mo ngayon iyang nasa tagiliran mo? Ah totoo nga, tingnan mo nga. Gumuwang. Nag – ano siya Maam, naga..., nag...nagpailalim siya. Ito 'yung mataas dahil gi basa...gianuhan daw siya ng baril. Kaya ito nagpaibaba. Dapat ito yung kasama. Ito, nagpaibaba. Kaya gusto na daw niyang mamatay kasi nga masakit na hindi na siya makahinga. Akala ng mga tao patay na siya. Every magutom daw siya masakit parin daw po. Na hindi naman daw nagamot kay sabi daw ng doktor ipahilot daw. Kasi sa buto.)*

Balabang: Tu ba tig'a doktor ipagud'angka nan. *(Iyon ang sabi ng doktor ipahilot mo.)*

Interviewer: 'yun sabi daw ng doktor ipahilot mo 'yan. (Pero violet lang hindi nabago) Anong..su pudit'u sinapang Bapa? Ginanon daw siya. Pwit ng baril. Yung..malakas daw talaga kay natumba daw siya. Na,

hinahabol lang daw niya ang hininga niya. Akala daw ng mga tao patay na siya. Sabi niya, patay na daw ba siya kay gutum na gutum pa, walang pagkain tinadyakan pa ng baril. Akala daw niya, nakita niyang paa niya mga yellowish na akala daw niya bangkay na siya. Tapos binalikan pa daw niya ang higaan niya sabi niya wala naman akong bangkay dyan ibig sabihin buhay pa ako. So doon niya naprove na hindi pa siya patay. Pero sabi ng mga kamag – anak niya na nakakita patay na si Bapa, Bapa, Dando. Pero bibyag ka pan Bapa ah? Ka inilay nangka su igan'angka na da bun bangkay nin. Naririnig daw niya pero hindi niya lang mas...maano. Sabi niya, sabi ng mga ano patay na yan ilibing na..ipalibing na sa sundalo. Naririnig lang niya pero hindi daw siya makapagsalita kay gutum na masakit pa yung dito nya. Na wala na siguro? Tapos na. Napasad dan Bapa oh? Shukran a banal. (*'yun sabi daw ng doktor ipahilot mo 'yan. (Gng. Tamama: Pero violet lang hindi nagbago)* Anong..ang puwitan ng baril Bapa? Ginanon daw siya. Pwit ng baril. Yung..malakas daw talaga kay natumba daw siya. Na, hinahabol lang daw niya ang hininga niya. Akala daw ng mga tao patay na siya. Sabi niya, patay na daw ba siya kay gutum na gutum pa, walang pagkain tinadyakan pa ng baril. Akala daw niya, nakita niyang paa niya mga yellowish na akala daw niya bangkay na siya. Tapos binalikan pa daw niya ang higaan niya sabi niya wala naman akong bangkay dyan ibig sabihin buhay pa ako. So doon niya naprove na hindi pa siya patay. Pero sabi ng mga kamag – anak niya na nakakita patay na si Bapa, Bapa, Dando. Pero bibyag ka pan Bapa ah? Ka inilay nangka su igan'angka na da bun bangkay nin. Naririnig daw niya pero hindi niya lang mas...maano. Sabi niya, sabi ng mga ano patay na yan ilibing na..ipalibing na sa sundalo. Naririnig lang niya pero hindi daw siya makapagsalita kay gutum na masakit pa yung dito nya. Na wala na siguro? Tapos na. Tapos na po Bapa ano? Maraming salamat po talaga.)

End of the Interview



Image taken in Sultan Kudarat, Philippines. March 19, 2019

Interviewer:	Randy Mayo and Mila Aguilar
Interviewee:	Abduladzid Tacbil
Interview Setting:	SKSU Palimbang Campus
Date:	19 March 2019
Language/s Used:	Filipino
Transcribed by:	Randy Mayo

Transcript of Interview

(Start of Interview)

Interviewer: Sa ngayon magsisimula po tayo sir, pwede po ba namin makuha ang mga datos tungkol sa inyo, ang inyong pangalan, edad, trabaho, tirahan, at status po natin ngayon.

Ano po ang pangalan natin

Tacbil: Ang sagot ko po! Ako po ay si Abduladzid Naik Tacbil, nanirahan po sa barangay Kran, Palimbang Sultan Kudarat.

Interviewer: Edad po natin?

Tacbil: Ako po ho'y, Ang edad ko po'y almost 69 years old.

Interviewer: Tapos ano po ang trabaho natin ngayon?

Tacbil: Isang magsasaka.

Interviewer: Opo , Tapos ,Meron pamilya Po?

Tacbil: Yes,meron po akong pamilya, may ahh wal apat na lalaki at apat na babae.

Interviewer: So, walo ang anak n'yo po.

Tacbil: Walo ang anak ko ho

Interviewer: Kamusta naman po ang anak ninyo po?.

Tacbil: So sa awa po ng Maykapal, lahat po sila ay nakapagtapos ng sa kan'yang pag aaral. Actually, sa ngayong panahon nasa office work na sila po.

Interviewer: So, ngayon babalik tanaw tayo yung mga panahon bago yung nangyari sa Malisbong massacre, So pwede po bang namin malaman kung ano po ang nagyaring during sa time nayan? Anong? Nasa anong edad po kayo nung nagkaroon ng -aahh Malisbong massacre?

Tacbil: That time ang edad ko po ay humigit kumulang ng eighteen years old

Interviewer: Tapos, ano po ang ginagawa nating during that time?

Tacbil: During that time ako po ay estudyante sa Palimbang municipal high School.. single po ang ako niyan during that time.

Interviewer: Saan po kayo nakatira during that time?

Tacbil: Doon po kami nakatira sa sinasabing barangay Kran, Palimbang, Sultan Kudarat

Interviewer: Okay! So ngayon, e describe mo na po natin ang buhay mo bago nangyari samassacre. Anong buhay meron ka bago yung massacre o bago nangyari ang masacre?

Tacbil: Ang situation ko po?

Interviewer: Opo, bago yung nagyari ang lahat,,, masaya ba?

Tacbil: During that time, nasa pamilya po ako sa maliit na bahay, jan sa Kran, Palimbang, Sultan Kudarat. That time also, Sa ami po dati ang Ramadan. Ehhhhh oohh,,, Kung di po ako nagkamali, pangalawang puasa po naming yun. Sa calendar po, that is September 23, 1974. Sa madaling araw, that is mga five o ' clock in the morning...

Pinagbagsakan po kami ng naval base, galing po doon sa laud hanggang sa sumikat ang araw. Sa pagbagsak ng ilang basuka o ang kanyon, and after ng pagtakbuhan kahit saan na nagpunta dahil sa lubos na pagtatakot po kami. Naiwan ang bahay at sa ka ibang gamit doon dahil sa tinding aahhh takot. Ang nang nangyari po sa amin that time ay nagkalat aahh nagtakbuhan papuntang bundok dahil sa pangyayari noon. Di magtagal bumaba may may mga barangay opisyal na nagrobing around, naghahanap sa mga tao na nagsipagtakbuhan dahil sa dapat maipon kasi ang pakay doon yung military upang kausapin at saka e meeting upang malaman kung ano talaga ang nangyari. Di pala, nung matipon kame sa barangay hall ng Kraan, pinaghiwalay ang babae at saka lalaki. Ang yong mga lalaki pinapunta nga doon sa masque sa Malisbong kasi magkalapit ang Malisbong at ang sa Kran. Ang yung mga babae naman ay nanatili doon sa barangay hall ng Kraan. Sa pagdating naming sa Malisbong aahhh masque ahhh di nagtagal lumanding ang yung helicopter nakasakay pa doon ay si Governor Siongco, ang bilang governor ng Sultan Kudarat na nagsama ng may matatas na ranking ng military. Hmmmppp-eehh! Soo... paglinding ponya doon kami po ay nakaextended na ahhh halos aaahh more or less, that time mga eight hundred pa.

Interviewer: Eight hundred?

Tacbil: kasi yung karamihan, di pa ano... di pa nakatipon sa amin. So, ang situation,sinabi

nya sa mga doon na military, ipasok nyo jan sa masjid at aahhh patayin nya at barilin nya. Yun ang sinabi niya.

Interviewer: Sa palagay mo po sir, bakit po nangyari yung massacre?

Tacbil: Ang pagkaalam namin, kasi sinabi ng mga military meron po daw mga masasamang tao daw nandoon sa lugar. Pero sa pagkaalam namin, wala namang masasamang tao doon. Pero sa kanila yun talaga ang kanilang paniniwala nila. At kaya tinanong ang isang barangay opisyal, anong klaseng operasyon nyo poba ito? Ang sabi nila" no man's land operation, ayon no man's land operation. Nagahulugan, na kahit na mga hayop dapat na ahh, papatayin yun. Yun talaga ang nangyari. Saka yung mga anu naman, yung mga barangay officials, yung mga barangay captain, yun talaga yung una nilang kumukuha yung mga barangay officials. Pati ako nakasali ako dahil yung ah nasamahan kong isang giyambayan noong araw, Tatay ni Col. ayon si Col. Sabal, si Honorable Tatu, Datu Tatu Sapal. Pumalawud kami para ang pakay naming ay kausapin yung nasa naval kasi malapit lang man sa dalampasigan, sumakay kami ng pump boat so, pag-abot naming doon sa naval, yun ang kinuha yung si Datu Sapal at kami naman pinabalik doon sa area na pinanggalingan naming sa kuan, sa barangay hall. At yun na, hanggang doon hindi na naming nakita kung saan nila pinapunta.

Interviewer: So base po sa inyung naranasan, ano yung isa sa hindi mo makakalimutan o yung unforgettable point of experience?

Tacbil: Nang nandoon ako sa loob ng mosque, halos mag-isang buwan kami doon. Araw-araw pinasukan kami ng military. Dahil sa takot, humiga ako, di ko na sila pinapansin kasi once na mapansin nila na may kilos ka pa, yun na kukunin ka nila doon. Ah hang una pang pagkuha nila ng tao doon. Kinuha yung mga barangay officials na natira pa pati yung mga imam, ustadz, mga hadji at pati yung marunong magsalita ng Tagalog at yung mga ibang dialect at saka pinili nila yung mga malalakas ang katawan sa pagkaalam nila na anu pa yan, may kaya pa yan sa trabaho. Yun ang pinu pull-out nila, kinukuha.

Interviewer: Anung ginagawa sa mga pinu pull-out?

Tacbil: Pagpick up niya doon, almost ah mga 25 ka persons, pinapalabas so sinisilip namin anu man talagang gawin niyon, pinalinya, pinalakad. Mga ilang oras, makarinig namn kami ng putok. Peru ang sabi nila sa amin, di kayo mag-abala kasi ito pinapunta sa pamilya na nanatili doon sa barangay Kraan. So parang basa din kami, para may makapagbalita doon sa pamilya naming na kami parin ay buhay, o di kayay buhay pa rin sila. Ayun na, yun talga ang sabi nila sa amin. So araw-araw ganyan lagi ang ginagawa sa amin.

Interviewer: Meron ka bang pamilya, kapatin o kamag-anak na naka-experience ng massacre?

Tacbil: Oo po. Meron akung kamag-anak. Yung tatay ko nandoon.

Interviewer: So ano po yung nangyari sa Tatay mo?

Tacbil: Ang tatay ko po. Yung ang sa katabi ko, nakaupo kasi gianu ba siya, gikurata siya sa mga sundalo ba.

Interviewer: Gikulata.

Tacbil: Oo gikulata dahil sa tinatanong, di marunong magsalita ng Tagalog, di marunong ah mag Bisaya ganyan o mas na English so yun sabi niya matigas pala ang ulo mo. So bagsakan ng plangka sa baril.

Interviewer: Peru nabuhay po

Tacbil: O nabuhay siya, nabuhay po siya. Peru yun ang dulot ng pagkamatay niya. Yung di na nga nakaabot ng ilang taon

Interviewer: Namatay na

Tacbil: Namatay po siya.

Interviewer: Tungkol sa iyong mga kapatid, pinsan o iba pang kamag-anak, pwede mo bang pangalanan kung sino-sino yung mga nakasama mo sa ganyang pangyayari.

Tacbil: Ah yung pinsan ko ay si Dilawanan Nait. Isa rin yung sa nakalabas pinalo ng itak na kasi di na lumabas ah ayon, gikuha sa military tapos pinalo ng itak

Interviewer: Sa iyong palagay mga ilan po ba yung biktima ng Malisbong Tacbil Masjid Massacre?

Tacbil: Sa loob, almost mga 1,003 ang sa loob.

Interviewer: 1,003

Tacbil: Ang di ko lang mabilang yung sa labas kasi, marami pa din ang di nakapasok doon na namatay na sa labas yung nadaanan nila

Interviewer: Deretso binabaryl po.

Tacbil: O binabaryl na yun kasi ang sabi nila tumakbo. Yun ang mga sabi ng tao.

Interviewer: Paano po kayu nakaligtas sa pangyayari?

Tacbil: Pangyayari? Nang mga ilang week andon kami sa loob na, may kautusan galing munisipyo na sinsabing amnesty. Yung amnesty pinipili yung taong good moral and right conduct ganon sa amnesty, mga walang record ba

Interviewer: Oo.

Tacbil: Totally yung mga karamihan ng tao, ahm mabuting tao yun. Peru yun ang ginawa ng nagdala ng amnesty, pinipili yung mga mahihina, yung mga ma, matatanda yung estimated na wala talagang lakas at saka yung mga bata pa ang edad. Yung mga malakas iniwan sa loob ng mosque.

Interviewer: So binibigyan ng chance yung may chance pa, yung medyo malakas.

Tacbil: Ako nga pag labas ko ng mosque, nagsingit, nagsingit lang ako don sa mga matatanda na lumabas kasi di nila gaano napapansin dahil may kumot ako at saka wala talaga akong lakas ayon wala talaga akong lakas kasi imagine how many ahh days wala kang kinakain ganyan, tubig lang minsan.

Interviewer: Mga how many days sa loob ng masjid?

Tacbil: Ah mosque, ah estimated hindi naman kami umabot ng isang buwan kami doon.

Interviewer: Hindi umabot ng isang buwan.

Tacbil: Kasi that is a Ramadhan time sa amin. Diyan kami nakasimab ng, ah kuwan, Eidl Fitr sa kuwan sa Baliango kasi diyan kami nalipat sa Baliango, diyan kami nakalipat. Kinuha kami sa Malisbong dinala sa Baliango.

Interviewer: So anoano kaya yung naging bunga ng massacre sa iyo? Ano kaya yung lesson or bunga or impact.

Tacbil: Ok. Sa pagkapait ng pagkawala ng pamilya, na dulot ng misdirection ako sa aking

layunin sa buhay talaga. Unang-una, naalisan ako ng gana sa pag-aaral. Pangalawa, nasiraan tayo ng hanapbuhay, mga hayop ganyan, bahay, pamilya. Di talaga maisalaysay kung ano kapait talaga naranasan taong maranasan ang naramdaman.

Interviewer: Sa pamilya nyo po, anu po yung naging bunga after yung nag massacre? Nag change po ba kayo ng residence o nagstay pa rin po ba kayo doon?

Tacbil: Hindi. Doon din kami nagbalik din kami sa dating lugar naming kasi wala naman tayung malipatan na lugar maliban doon.

Tiniis namin ang hirap. Yung pamumuhay naming doon kasi may natira pa ring mga kalubihan at mga saging, yun na ang ginakain namin araw araw saging at kamoteng kahoy ganyan.

Interviewer: Gaano kapait na Makita mo yong mga tao after ng massacre doon sa inyong town? Gaano kasakit o pait ang buhay na naranasan nila after ng massacre.

Tacbil: Sa karamihan namin? Ganun din talaga ang sabi nila sa amin. Sana hindi na maulit na pangyayari sa atin. Yun ang sabi ng iba.

Interviewer: Ano kaya yung nasasabi ng taga-ibang bayan o yung sa taga labas ng Palimbang tungkol sa Malisbong Massacre.

Tacbil: Talagang nagmamalasakit sila sa mga nangyayari kasi nga ah, nagawa yun since sila ang naninirahan sa lugar na ito.

Interviewer: Tungkol sa pangyayari, anu kaya yung hakbang na dapat pagtuunan ng pansin upang makamtan yung katarungan na nangyari especially doon sa mga victims ng Malisbong Tacbil masjid Massacre?

Tacbil: Ano po? Pakiulit nga?

Interviewer: Tungkol sa nangyari, anu kaya ang dapat na hakbang ng ating gobyerno na dapat pagtuunan pa ng pansin upang makamtan na yung katarungan especially doon po sa mga namatay?

Tacbil: Ang hinihiling po ng taong bayan especially sa Mass Massacre na dapat mapalabas o pagbigyang pansin ang katarungan, hustisya para sag anon ang lahat ng nangyayari ay maging ah, maging gamut sa puso ng bawat isa na hindi na maramdaman yun ulit.

Interviewer: Sa huling tanong ko po sir, ano po yung mga mensahe mo? Hindi na man poi natin masasabi na

halos lahat po ay nakakaalam tungkol sa ganitong pangyayari, tungkol Malisbong Tacbil Masjid Massacre, ano kaya yung mensahe mo sa mga taong walang alam sa buong Tacbil Masjid Massacre. Meron ka bang mensahe na dapat mong ikuwento sa kanila especially sa mga bata ngayon?

Tacbil: So ang ginawa ko after sa Mass Massacre no, nabigyan ko ng payo ay yung mga taong di pa nga halos nakaintindi o di kaya ay mga taong nakaranas ng pangyayari na sana , pagbigyan tayo ng Panginoon ng mabuting isipan at karamdaman at di na maulit na yon at saka alagain natin mga sarili natin, halos lahat ang lugar natin para makamtan natin ang magandang kinabukasan ng ating pamilya.

Interviewer: So yung po ang payo ninyo.

Tacbil: Yun ang payo ko sa mga kaibigan ko, kamag-anak ko ganyan, at saka dapat sa atin ipromote natin yung education kasi yan din talaga ang daan paano natin malaman ang tama at saka mali...

press ko na talaga ang muslim community di talaga lalabas ...kasi parang kahapon pa rin ang mangyayari no. The more I cannot express my word if ever no na talagang iiyak ang puso ba ...at... May kasabihan na ang mas mahirap ay ang iiyak nang puso kasi di natin makikita ang patak nawa kaysa patak ng luha ng mata luhang mata kasi makikita ang luha ng mata natin...

Interviewer: Sino sino yung nawala? Na sinabi mo?

Tacbil: Si Dilawanan Nait... Dilawanan Nait po

Interviewer: Tatay Mo?

Tacbil: Ahh... Second Cousin ko po

Interviewer: Second Cousin mo?

Tacbil: Isa lng siya.

Interviewer: Isa lang siya? Sino pa yung Iba?

Tacbil: Si Lorenzo Kasan, Lorenzo Kasan yan...first cousin ko din yan si Lorenzo Kasan pero mga bata pa mga yan

Interviewer: Mga bata pa? Sa Mosque?

Tacbil: Maliban pa dyan ay mga lolo ko...marami din ang mga lolo ko..., sa.sa.. tatay at sa tsaka kapatid ng tatay ko.meropa din nasama doon.

Interviewer: Kasi yung tatay mo namatay...ilang buwan lang pagkatapos?

Tacbil: Ahhhhh mga average nun mga five years ..

Interviewer: Five years?

Tacbil: Yun talaga ang dahilan na humina na yung katatwan nya.Unang una yung hindi pagkain ng sapat.. Pangalawa... Yung,,,, aahh yung pag kwan ng sundalo sa kaniya ba, sundalol sa kanila {torture}...tinapa...kan tinatapakan doon sa loob ng kwan ng mosque ng tao kasi ginahiram nila ako nga,, naghihiga na ako,,ang katawan ko naghihiga kasi once na masilipan ka pa nya ng mga sundalo may kaya pang ..kaya pa sa isip at gawa sa yun kukunin ka nya (pagturture) turture. Kasi sa ...yung.. yung buong mangyayari sa pagpatay sa mga tao totally bukas loob ko yan nakikita don...per pero may uncle ako na kasama doon.doon sya tinatalian ginpusasan, ang una daw na ginagawa sa kanya pinakalot nohh{oo}..pagkakalot ganyan ahhh doon na ginsprayhan sya,,ginespryan...pag espray espray ng baril lahat ng yan ay may butas nohh ..sya lang ang ang nakatakbo...pagtumakbo sya binabaril pero sa awa ng Panginoon Maykapal hindi sya natamaan,{oo}So, saka lang namin nalaman na ang mga taong pinapatay ay doon pala nililibing doon sa medyo malalayo sa kwan aahh mosque doon sa dalampasigan. Nang bumagyo ayon nakalot ang malakas na alon,yung dalampasigan nakalot ang mga bangkay doon...

Interviewer: Bangkay!

Tacbil: Kinukuha namin yun nilagay sa sako at yun doon namin nililibing naming sa tapat ng mosque sir ng Malisbong.. Sa ka maliban doon sa mga daanann doon makikita at matatagpuan pa rin ang mga bangkay na nandyan parin ang pusas

Interviewer: Nandyan pa rin ang mga pusas? Hindi nyo kinuha yung pusas sir?

Tacbil: Hindi naming kinuha ang pusas hinihayaan pinabayaan lang doon. At saka yung iba ang palatandaan na sinabi ng kasama naming yung mga kamag anak nila meron yung palantandaan sa ngipin nila na may gold at yung ang mga pakay sa mga palatandaan. mahirap kasi ba di talaga parang halos di natin maexpress sa isang oras po ng ganyan.

Interviewer: Kasi nga sa dami ng mga pangyayari no.

Tacbil: Oo nga

Interviewer: Ilang taon ka noon?

Tacbil: almost mga sixty nine

Interviewer: Noon?

Tacbil: Ako nga ako nga sixty nine

Interviewer: Hindi.. Noong nangyari yun?
(Eighteen, eighteen)

Tacbil: Eighteen.

Interviewer: Eighteen?

Tacbil: Yes..Yes..Eighteen...ako noon, dito man ako nag-aaral noong fourth year ako
(Palimbang Municipal High School)

Interviewer: So,yung yung tao pala masjid sa ano mismo masjid pala sa mosque mismo, yung tao one thousand plus?

Tacbil: Oo nga accomodated .malaking mosque yan! Siksikan lng kami doon kasi walang makalabas kasi di ka na naman sa ganun makahiga ka ng mabuti doon ,tumitindig lang,... kasi wala dapat makalabas doon babarilin ka doon. Kaya naka accommodated yung kwan ang mosque ganyan karaming tao kasi dahil yung iba nakaupo.

Interviewer: Sarili-sariling position na lang?

Tacbil: Oo kasi basta sa taong matakot talaga parang maipon na maliit ba

Interviewer: During that time di ba nasa eighteen years old ka na, hindi mo pa ba na naisipan na... na mag ano rin sa mga sa sundalo magpatol din?

Tacbil: Ganyan din ang tinginara..naisip naming na mag suicide o magpatol ng sundalo o mang agaw ng armas ganun.. pero ang napag isipan namin kasi ang mga babae ,bata nandoon sa kulungan sa Kolong Kolong noh, baka doon naman mag revenge.. Yun ang naisipan naming.

Interviewer: Yun ang naisipan nyo?

Tacbil: Mag revenge sila doon sa mga bata/t babae

Interviewer: So far wala po bang mga rape cases na nangyari during massacre?

Tacbil: Marami nga ...Marami nga kasi ang mga babae sinasakay sa kwan naval na malaki malaki sa Mindoro gani, Mindoro ang pangalan. Actually ang mga military baka sakali pinapatulan yung mga sundalo kung doon nila ibuhos sa ahhh dagat ang missiles

Interviewer: Anong meron sa Malisbong bakit yun yung ang tinarget ng massacre?

Tacbil: Not only in Malisbong but entire(Palimbang) mula Pinol hanggang sa Baliango,pero doon talaga naipon sa Malisbong, naispread

Interviewer: Wala ba kayong kaalamalam that time na na-ispread kayo? at igather kayo?

Tacbil: Wala talaga..kung nalaman dapat nagbakwit ang mga tao

Interviewer: Sige..sige...Okay thank you talaga

Tacbil: Thank you very much

END OF INTERVIEW



Image taken in Sultan Kudarat, Philippines. March 19, 2019

Interviewer:	Jonathan P. Roque, Mila D. Aguilar
Interviewee:	Mohammad M. Kanda
Interview Setting:	SKSU Palimbang Campus
Date:	19 March 2019
Language/s Used:	Maguindanoan, Filipino
Transcribed and Translated (Filipino) by:	Jonathan P. Roque

Transcript of Interview

(Start of Interview)

Interviewer: Assallamaykum Warakmatullahi Wabarakatoho, diya ah kami sa saguna para mag interview about the Malisbong Massacre (ahmm) pero bago noon babasahin ko po muna ang iyong consent and release form, ito po ang kanyang nilalaman.... *(Mapagpalang umaga sa ating lahat , nandito kami ngayon para mag interview tungkol sa massacre sa malisbong, pero bago noon babasahin ko po muna ang iyong consent and release form, ito po ang kanyang nilalaman.)*

Interviewer: Magandang hapon uncle, tayo po ay nasa interview patungkol sa mga kaganapan noong martial law at yong nangyaring Malisbong Tacbil Masjid Massacre dito sa Palimbang, Sultan Kudarat. May mga katanungan lamang po ako dito at hinihiling kop o ang iyong kooperasyon para sa ating gagawin.

Interviewer: Mapakay madtalu nengka salkami u ngin la ngala nengka, nakapila langun kaden sanguna, ngin I galbek negka saguna, andaw ka pagkalben saguna, aden kaluma nengka tawka dala? (whisper Maguidanaon) *(Pwede niyo po bang sabihin sa amin kung ano ang iyong pangalan, ilang taon kana, ano ang iyong trabaho sa ngayon, saan ka nagtatrabaho sa ngayon, may asawa kaba o wala?)*

Kanda: Saki si Mohamad Kanda, ahh nakalimapungwalo umol ko, go kase, syakupan, ahh yaku galbek na Madaris, ahh ahh syakupan dalpa sa Kabuling Sultan Kudarat, ae, Palimbang, Sultan Kudarat. Ah ah aden kaluma ko. *(Ako si Mohamad Kanda, limampot walong gulang na ako at tsaka ang aking trabaho ay madaris, dito ako nakatira sa kabuling Palimbang Sultan Kudarat may asawa ako.)*

Interviewer: Amm mapakay a madtalu nengka kanu ngin I nanggula nengka kanu timpu na antuba a massacre? Amm ngin I lagun/ edad nengka kanu tuba a timpu na kina massacre? *(pwede po bang sabihin mo kung anu nangyari sayo nong panahon ng massacre? Anu ang iyong edad nong araw na ng massacre?)*

Kanda: Niya ah ko edad kantuba lagun na nakasapulung gutalo, na...dumakoma so massacre na pinick-up kami na sundalo siya sa sa Barrio Hall tigin initkami sa masgité ..kag gilugan kami lan nakamung kami kun a mga matwa nilugén...bale ulyanunto na nakatalugay na dakami nila pakana...santo..nadusomo kumapatinggay na yannen bu nipakan salakami na pakenom kami mambo sa ig go timos do so pakesig den ayanin ni pakan nin salakami ah ibagidtog nilan den ibagiling kami nin mambo sa manok ah. Pagkan a bolinaw, gango a bulinaw amm gona ka meto na pagkogat na yanin manem pinangilay na anten i mataw mamusog ka pinapapusog nilan sa niyog ka antoba I nipakan nin salakami a niyog pinanabpad aa na ya ipabpaked nilan salakami na ipadsud den i mana mas kwana ibagidtog den salakami I pagkan anto ka panggagawa kami den sa kagina ka gagutem kami den ged a banal pya nin ipanggula n panggulan ta *(Ang aking edad nong araw na yon ay labing tatlong gulang. Nong dumating ang massacre kinuha kami ng sundalo dito sa barrio hall dinala kami sa majid, kinulong kami kasi nakasali kami sa mga matanda na kinulong. Bali sa huli nun tatlong araw kami na di pinakain nong ikaapat na ng araw ang pinakain lang samin at makainum na din kami, tubig at asin. Nung makalipas ang mga araw pag pinapakain kami*

tinatapun na nila ginagawa nila kaming parang manok. Kumakain ng bulad. Nung tumatagal ang hinahanp nila ay yong marunong mag akyat ng puno ng niyog kasi yon ang ipapakain nila sa amin at ang ginagawa nila sa amin tinatapun na yong pagkain at nag aagawan na kami kasi nagugutom na masyado kami kahit anung ipagawa na gagawin natin.)

Interviewer: Dahil walng choice

Kanda: No choice

Interviewer: Na para makasurvive so kumakain nalang kayo na tinatapon nyo na

Kanda: Oo kahit ano na a.. guna ka metoy nya nin style na du so daden bagel no taw na pabpalinyan ka oman kwana ka pabpalinyan ka bamilyan kami ka bamilyan ten ipagkwan ah ga bagkwa a pabpik ap silan san saga duwa pulo taw kabappalyon nilan ka yanin padtalon ka pagkwa silan sa bagas oged diden pakambalingan into yanin katana tana into na pakakinag kami sa padtimbang sa madakel a banal mana kwana na pambato sa pambato den, nya name antapan na ginawa na langon anto a bagimatayan nilan. *(Oo kahit anu na. dahil dun ang ginagawa nila dun sa mga wala ng lakas piapalinya nila kami, palagi nila kaming pinapalinya kasi ginapilian nila kami at kumukuha sila ng dawampot na katao at pinapalabas kasi ang sabi nila kukuha daw sila ng bigas pero hindi na sila nakakabalik, ilang minute nakakarinig kami ng maraming putokan nag papaputok ng nagpapaputok nalang sila, ang aming hinala ay pinatay na sila.)*

Interviewer: So noong nakakarinig kayo ng putok, anu yong pumapasok sa isipan nyo sa mga oras na yon?

Kanda: Ang pumapasok sa aming isipan ay namatay na yon sila kasi imposible kay nakakarinig kami ng mga putokan.

Interviewer: So nung hindi ba kayo nakakapanghinaan ng loob kapag may mga kapatid kayo kasamahan ninyo na nilalabas at nakakarining kayo ng putok?

Kanda: Noong una nanghihina rin kami kasi bago kami nasunod doon, pero nong tumatagal parang wala nalang hindi na naming naiisip kasi nagugutom naman ang mga tao parang hindi na kami natatakot.

Interviewer: Papaano natin pwede bang ikwento natin yon kong papaanu tayo nakaligtas dunsa pangyayaring yon?

Kanda: Ang unang ginawa ko noon nung medyo nakikita ko na parang iba na, ang ginawa ko nagsakit sakitan nalang ako kasi baka ako na yong susunod na kukunin nila, pagkatapus nun pinapahintay nila ang isang sundalo tinanung nila ako kong pwede bang makalabas ako, sabi ko hindi ko kaya dahil may sakit ako, sumasakit yong puso ko, tinawag nila ang tatay ko pati yong tito ko na dalhin ako sa labas kasi ipadoctor nila ako dun sa doctor nila, pagkatapus nila ako tingnan ang sabi nya gutom lang yan di siguro kumain. Pagakatapus nun pinakain nila ako ng gamot para maalís at pinawisan ako at binalik nila ako sa loob

kasi medyo mabuti na din yong pakiramdam ko, dumating na naman yong isang sundalo kunin na naman nila ako ang sabi ko hindi ko talaga kaya at sabi naman ng ibang kasama ko oo kasi gasakit pa yan, kaya hindi nalang ako nakalabas noon pero sa sunod na araw dumating naman yong taga munisipyo na parang tutulong sila na kong sinu man ang maswerte makalabas at pinilit ko nalang na sumama sabi nila dadalhin daw kami sa milbuk at sabi naman ng iba hindi nalang ako sasama jan kasi mamatay dina ko dun sa milbuk kasi halos kristian man ang mga tao jan sa milbuk noon, kaya yon ang komplekasyon ng muslim kasi ang sinasabi ng mga sundalo basta muslim rebelde pero hindi namna totoo iyon kasi pag kami ang namumuno noon walang ganun . Kaya ang ginawa nila pinapatay nalang nila ang lahat ng mga makakaya nila na ilabas para mawala na sila.

Interviewer: Nong nandoon ba kayo sa loob ng mosque nong nangyari ang massacre ilan po yong estimate ninyo na kasama mo doon sa loob ng mosque?

Kanda: Mga kasama ko doon mga one thousand four ata sa palagay ko, one thousand four hundred ang nandon

Interviewer: So kasama na dun yong tatay mo at lolo?

Kanda: Oo kasama na doon pati ako

Interviewer: Pati ikaw, so sapalagay po ninyo anu po yong sa pangyayaring yon, anu po yong isang bagay o isang pangyayaring na dati na hindi po ninyo makakalimutan habang kayo po ay mismong nandoon sa pangyayaring yon?

Kanda: Ang hindi ko amakalimutan doon minsan pinipilit nila kami na ilabas kahit ayaw ko naman pero kaya tinangihan ko naman ang isa. Pero hindi nya parin ako nakapalabas dahil may isang sundalo naman na nagsabi na wag nyo ng pilitin yan kasi marami pang iba jan na mapipilian natin, kaya ganun nanlng ang nangyari

Interviewer: So nung nagsakit sakitan ka, papaanu ka nakasurvive ngayon doon, papaanu ka nakalabas doon papaanu ka nakalayo dun sa lugar ng massacre?

Kanda: Ang nangyari yan, noong dumating ang isang araw na mga 15days na siguro kami dun, dumating yong galing samunisipyo ata yon nirelease kami doon na 199 na dami namin na tao na kukunin nila, ang unang kinuha nila lahat ng may sakit, nung una hinatid nila pero ang sinasabi nila dadalhin kayo a milbuk, kaya yong iba kahit may sakit ayaw sumama kasi sabi nila mamatay din kami doon, pagkatapus noon kami yong mga malalakas naman ay hanggang 199 na kukunin nila na tao, pagkatapus noon may inutosan sila na lieutenant first lieutenant ata yon hindi kolang maalala ang pangalan kaya nung mag kuha sila ng tao dun sa loob na ipalabas yong iba ayaw sumama nalang.

Interviewer: Makipagsapalaran nalang

Kanda: Oo hindi nila alam alam kong anu mamngyayari sa pupuntahan nila pero ang sabi

ng iba bahala na ang importante makalabas kami dito, kaya doon ako nagisip nong hindi nila ako palabasin ang ginawa ko may matanda, ako ang nagkuha para pagdating nila sa sundalo tinulungan yong matanda at dumaan ako sa tabi nya.

Interviewer: So hindi kanya napansin

Kanda: Oo hindi ako napansin pagkatapus nong may nakapansin dun sa labas na dalawa at sinundan nila ako kasi kukunin nila ako pero ang nangayri doon yong first lieutenant tiningnan nya ako at ang sabi boy bilisan mo kasi para ka sa akin wag kang sasama jan kasi dilikado at wag kang babalik sa loob, sabi nya sakín at tumakbo ako papunta sa kanya

Interviewer: So kinuha ka ng sundalo ni lieutenant?

Kanda: Oo yong lieutenant na iyon

Interviewer: At maswerting hindi ka ginalaw ni lieutenant?

Kanda: Kasi yong dalawa ang sabi ni lieutenant boy bilisan mo kasi mahabol ka jan at hindi kita matulonagn kong malayo ka di lumapit ako kay lieutenant, pagdating ko doon ang sabi nya boy anu bang trabaho mo bakít nandito ka? Ang sabi ko nagaaral ako, bbakit anndito ka? Kumuha ako ng mga bigas pang gastosin namin dun sa maguling kasi dun ako nagaaral noon, 4th year ako, tapus ang sabi nya ganun ba ang nangyari. hindi ako nakabalik doon kasi dumating naman itong sundalo na ito ang sabi ko kaya wala ng masakyan kaya yon ang nangyari..

Interviewer: Tapos anong nangyari sayo?

Kanda: ang nangyari sakín yong kaparehas kuna mga matatanda gisakay kami sa pick up na Toyota dinala kami dun sa Kraan river. Pagdating sa Kraan river may dumbtruck na sumalubong, sumalubong sa amin at dun kami gisakay para dalhin kami sa milbuk sana, pero hindi pala kasi dun lang sa Baliango sa musque ng Baliango doon kami kinulong.

Interviewer: Kinulong din pala kayo.

Kanda: Oo nilipat lang ba

Interviewer: Kinulong din pla kayo pero nilipat lang kayo sa Baliango

Kanda: oo pagdating naming sa Baliango naman kami kinulong tsaka giinterview din kami kung anu pagkatao naming, pagkatapus nun doon nalang kami sa loob atsaka pinapakain naman kami

Interviewer: So maayus din ba yong trato nyo sa Baliango?

Kanda: Oo medyo makwan din kami kay may kamoteng kahoy minsan. Kinakain. Nung

mag tagal na mga ilang araw na kami diyan mga kwan na yong mais nga kanin may mais my mga di-lata na at saka yong mitigang yong isda na, pagkatapus nun bali dun nalang kami na nakulong kada umaga pinapalabas kami exercise paminsan pero ang kwan din hindi rin kami makalabas kay ang sabi nila kapag may isa lang tatakbo jan ubos kayo sabi nila, so yon nalang *(Oo medyo din kasi may kamoting kahoy minsan. Kinakain, nung tumatagal na mag ilang araw na kami jan mais na kanin at mga dilate na atsaka yong mga isda na. pagkatapus nun bali dun nalang kami kinulong kada umaga pinapalabas kami mg exercise pero hindi kami makalabas kasi ang sabi nila kapag may isa lang tatakbo jan ubos kayo sabi nila. Kaya yon nalang)*

Interviewer: So natakot kayo kay hindi na kayo lumalabas?

Kanda: Oo wala na hinihintay nalang naming kung anu ang mangyari

Interviewer: Nung natapus na yon bang massacre anu kaya sa palagay nyo yong nagging epekto nito sa inyo, sa inyo sa survivor s apamilya mo, kahit dito sa munisipyo nyo mismo sa palimbang?

Kanda: Ang epekto nya medyo mahirap ang pamumuhay noon, kasi wala man kasi yong mga tatay namin wala na, yong naiwan na tanim wala na kasi kinain na kung minsan saging nalang kinakain namin ilang buwan yan kahit naga fasting kami, nung dumating ang fasting saging lang ang pang umaga at sa hapun kapagka medaling araw ganun din

Interviewer: So atleast nakasurvive kayo dahil sa saging

Kanda: Oo yon lang saging ang kinakain naming kasi walng pangbili ng bigas kung minsan ang ginagawa ng nanay ko gagawa ng mantika ng niyog at ipagbili tag singko ata isang bote nun,

Interviewer: Pagkatapus?

Kanda: Yon lang ang ginagamit naming pambili ng mga sabon at kahit anung bagay na

Interviewer: Sahil sa karamihan po sa mga taong labas o outside ng palimbang ay hindi nakakaalam ng nitong pangyayaring ito, anu po bas a palagaay nin yo yong pananaw ninyo tungkol sa mga taong di nakakaalam ng palimbang massacre? O anu ba yong tingin nyo sakanila? Anu ba yong pananaw nyo ba skanila dahil sa mayroongng nangyari sa palimbang massacre na hindi nila alam?

Kanda: Kwan din sila yong iba na yong iba na hindi nakaalam parang wala lang, pero yong iba nakwan din kay nalaman nila kung bakit ganito maraming sundalo lahat ng may daan may mga check point kaya hindi ka masyadong makalakad noon ba, kaya medyo mahirapan ang buhay dito, nung sa panahon ng 1974. *(ang iba hindi nakakaalam , pero yong iba nalaman din nila kasi bat maraming sundalo kasi lahat ng daan may checkpoint kaya hindi ka masyadong makalakad noon, kaya medyo mahirap ang buhay dito, nung panahon ng 1974.)*

Interviewer: So mahirap, so kaped kano anto ah nanggula a massacre naging det a mapya a nanggula para kainggyan sa answer ah masagot so anto ah kamasarayan. *(So mahirap, dun sa iba na nangyari na massacre nagging maganda ang nangyari para mabigyan sila ng sagot dun sa kahirapan.)*

Kanda: Ah.. way para salaki a..nya bo importante sya na makwa ah mas kwana na makwa nami I katarungan ah so to nanggula kagina ka a.. mapasang ah gatamanan into ka dita katawan i nin isala ta a.. matag migkumeto? *(Para sa akin ang importante makuha namin ang katarungan sa nangyari. Kasi mahirap ang nangayari sa amin kasi hindi naming alam kong bakit nagkaganun.)*

Interviewer: So nginto ikapad nangka madtalo sya kanu mga taw a dili nilan pamon pan gatawan inantoba ah ganggula a massacre sa palimbang tap dan I masjid o aden pan adtalo kaden *(So anu ang ibang masabi mo dito sa nangyari na yong iba hindi nila alam ang nangyari sa palimbang massacre lalo na dun sa nasabing masjid?)*

Kanda: Ya kobo madtalo salangon anto andaw idapan makanggula sa massacre ba nyay na makalagit sa massacre sana di nilan den manggula into para di silan kapasangan, kagina ka nya massacre anya na.. hindi kuna alam kong ano mahirap talaga, kay wala kang choice anu man ang gawin mo kahit anung gustohin mo dimo magawa talaga eh kontrolado ka ng militar noon. Kaya dapat sana na maging gagawa sila ng mabuting asal para hindi mangyari sakanila yon, *(Ang masabi ko lang dun sa lahat na hindi nila naranasan ang massacre na hindi nadamay na sana hindi nila maranasan dahil itong massacre na ito sobrang hirap, kasi wala kang choice kung ano ang gawin mo kahit anung gusto mo hindi mo magawa kasi kontrolado ka ng millitar noon. Kaya dapat gumawa nalang sila ng mabuting asal para hindi mangyari sa kanila.)*

Interviewer: yong massacre

Kanda: yong massacre

Interviewer: sige so maraming salamat po datu

Kanda: a....

Interviewer: yong pagkatapus nung napunta ka dun sa ibang mussque kumakain na kayo, panu kayo nakalabas? Panu nag ending

Kanda: Ang nangyari jan mam ay hmm nung ok ok na yong kwan kay wala mang rebelde sila na hindi man nag pabarilan jan kahit isang kwan wala, kaya nung makita nila na amm subrang isang buwan siguro yon, dumating si captain madiraso jan ahmm si ka..captain pa yong parang nasign jan sa a.. kwan *(Ang nangayari jan nung okay na kasi wala namang rebelde hindi na man nagbabarilan, kaya nung makita nila na subrang isang bnuwan siguro yon, dumating si captain Madiraso jan, si captain pa yong parang nasign jan.)*

Interviewer: Si Captain Madiraso

Kanda: Oo hindi ahmm Colonel na yon

Interviewer: Colonel

Kanda: Nung dumating sya sabi nya pwede na siguro ito

Interviewer: Ipalabas

Kanda: Ipalabas kay wala man kahit lahat ng paligid wala ng barilan nangyari, wala man gulo dito sabi nila maraming rebelled dito pero wala man, kahit isang putok wala a.. yan nakalabas kami na..na.. nibalik nila kami dun sa kulong kulong kay lahat ng babae jan nila nipakwan nila sa kulong kulong atsaka gikuha dun man ang nanay ko a., nung kwan nag kunting kwan na kami dun nag haik nalang kami para papuntang kulongkulong oo sumama man yong mga sundalo , pero apat ang hi..hindi nila pinalabas c i.. namatay na yon hindi kuna alam kung panu nila pinatay. *(Ipalabas kasi wala naman kahit sa paligid wala ng barilan na nangyari, wala ng gulo dito sabi nila, kahit isang putok wala, nakalabas na kami, binalik nila kami dun sa kulong kulong kasi lahat ng babae nilipat nila jan sa kulong kulong at nandun man ang nanay ko, nung kunting..... nag lakad na lang kami papuntang Kolong-Kolong oo sumama man yong mga sundalo, pero apat ang hindi nila naapalbas namatay na siguro yon hindi na naming alam kung paanu nila pinatay.)*

Interviewer: So sa Baliango kayo so mayroong apat na.....

Kanda: Oo nung nipalabas na kami naiwan yon, hindi na naming alam kung paanu namatay yong mga matatanda.

Interviewer: Mga matatanda

Kanda: Yong isa si uncle ko si gulaman usman atsaka si Mamansual

Interviewer: Mamansual

Kanda: Oo at saka Hhamsa diko na alam apilyedo nun

Interviewer: So apat yong positibo nyo bang nakilala yong kanilang bangkay dun sa Baliango musque?

Kanda: Hindi, hindi na kasi nalis na kami dun, pinalabas na kami bago kami pinalabas pinalinya mona, pero dun sila nilagay sa bandang huli para hindi kami Makita, nung dumating kami sa kulong kulong wala na.

Interviewer: So wala na

Kanda: Wala na sila pero narinig lang naming na may istorya na Dinala ewan san nila dinala jan sa...

Interviewer: So missing?

Kanda: missing na yon, hindi na naming Nakita ang kung anu nangyari

Interviewer: Ok. So last question, isang tanung nalang po sa palagay nyo ba yong nangyaring yon papaanu kaya nagkaroon ng palimbang massacre?

Kanda: A.. ganito yon a..nung dahil a. nung unang panahon na kwan ay ang sabi ng mga kwan mga a.. nasa militar ang lahat ng tao diyan sa kwan malisbong hanggang baliango mga rebelde sabi nila. Pero wala yon ang kwan, kaya nag operate sila lahat ng nangyayari sakanila kwan sa ibat ibang lugar jan ikwan nila sa tao jan sa malisbong atsaka kraan atsaka hanggang dito baliango ang sabi nila dahil mga muslim lahat ng tao diyan ang.. ang Kristiyan nasa Milbuk na at saka dito sa Poblacion. *(Ganito yon, nung unang panahon na..ang sabi ng mga... nasa militar ang lahat ng tao jan sa.. Malisbong hanggang Baliango mga rebelde sabi nila. Pero wala yon ang... kaya nag operate sila lahat ng nangyayari sa kanila... sa iba't ibang lugar jan..sa tao jan sa Malisbong atsaka Kraan atsaka hanggang dito sa Baliango ang sabi nila dahil mga muslim lahat ng tao jan. Ang kristian nasa mibuk na atsaka dito sa Poblacion.)*

Interviewer: So lahat ng nung mga kaguluhan sa karatig probinsya Sultan Kudarat at ng cotabato ibinuhus lahat ng mga military na yong galit dito sa Malisbong

Kanda: Ganun nanga

Interviewer: Parang ganun sya

Kanda: Parang ganun sya sa upper valley kong minsan may mga.. jan yong mga iba jan torisan ang.... Ang kasi karabao man ang pinupontirya, pero ngayon ang sabi nila dito daw galing

Interviewer: Sa palimbang

Kanda: A....

Interviewer: Pero wala nama, wala silang nakuha na..

Kanda: Wala silang ibidensya, wala naman putokan nangyari nung papasok nila. Kasi nagpasok man sila dito noong September 21 paok nila ng maguling.... 25 ka battalion yan siguro ang pumasok jan first time para pinol pagdating nila yan sa pinol. Mag tatlong araw dumating na yan jan sa Malisbong, pagdating nila jan sa Malisbong, pagdating nila jan sa Malisbong binumbahan naman ng ang.. ang yong mga...

Interviewer: Kanyon

Kanda: Kanyon.. yong first time na dumating jan na barko ay yong naval. Parang.. man yon na Malaki masyado yong Mindoro pagkatapus dumating yong Mactan ang karga yon Tangki yong... lumalangoy na... ang karga nya... mga bala daw

Interviewer: So nung

Kanda: Nung mga ilang araw na yon. Tatlong araw yon lang pagbomba nila 105 at kanyon na may nabal na 12 pcs ata kasi basta nakalinya na hanggang Baliango

Interviewer: Ah....

Kanda: Yong Malaki jan sa Kraan river naka....

Interviewer: Naka....

Kanda: Oo hindi ako nagkakamali mga ikadalawang araw ng puasa siguro yon o tatlo

Interviewer: Sila dumating?

Kanda: Oo yong pagbomba nila jan naga fasting e.. pagbomba nila

Interviewer: Nung binubomba na ba kayo ng mga nabal na yon, anu po ba ang nasa isip ninyo?

Kanda: Hindi yong iba nag tago na kasi wala tayong mapuntahan hindi Kaman makapunta sa bundok kay mahirap tsaka wala kang makain jan kaya ang ginawa ng barangay official total wala naman tayong kasalanan mag baba nalang tayo pagdating ng mga sundalo makiusap tayo na hindi man tayo masamang tao

Interviewer: Okay, so nakiusap nalang

Kanda: Oo nakiusap pero iba na nangyari kasi nung dumating ang..sa barrio Mulan may pangalan yon kwan ba may barangay hall doon parang palengke ba ginawa nilang... nung dumatiing doon may isang araw siguro dumating ang mga sundalo ang sabi ng mga official nila, lahat ng lalaki mag ipon kayo dito kasi may meeting, meeting tayo pagkatapus maipon lahat ng mga lalaki diyan yung may edad na, wala na, sabi nila doon nalang tao mag meeting sa musque sa Malisbong ksi lahat ng mga babae dito maiwan, yun ang ginawa nila.

Interviewer: So ang mga naiwan ang mga babae?

Kanda: Doon sa barangay hall dun sa Kraan

Interviewer: Sa Kraan? So mga lalaki lang pumunta sa Malisbong?

Kanda: Kalalakihan ang dinala lahat sa musque, basta yong mga hanggang anu yong

edad nya.. kahit kami nakasali eh, pagdating sa Malisbong pinasok na wala naman usapan, sabi nila ano bato? Sabi nila maghintay na lang kayo diyan, makatatlong araw ang kinakain lang ng mga tao doon tubig pinapainum lang, yon ang nangyari kasi para inalisan ng lakas siguro

Interviewer: So kinulong kayo tatlong araw,

Kanda: Na wala yang kain kain, tubig lang ang binigay nila

Interviewer: Sige, maraming Salamat po sa inyong time at nawa ang iyong panawagan sa mga tao ay sa gobyerno pala ay matulongan

Kanda: Maraming salamat

Interviewer: Insha Allah

END OF INTERVIEW



Image taken in Brgy. Malisbong, Palimbang, Philippines. March 20, 2019

Interviewer:	Dr. Annierah M. Usop
Interviewee:	Madaki Kanda
Interview Setting:	Barangay Malisbong, Palimbang,
Date:	20 March 2019
Language/s Used:	Maguindanaoan
Transcribed by:	Fahmiya Dimakilang - Kirab
Translated (Filipino) by:	Dr. Annierah M. Usop

Transcript of Interview

(Start of Interview)

Interviewer: Ngini ngala nangka? (*Sino pong pangalan mo?*) Adtalu ka u pila lagun ka dân saguna? (*Pakisabi kung ilan taon ka na po ngayon?*) Tapos a ngini galabâkan nangka saguna? (*Tapos ano pong trabaho mo sa ngayon?*) Âdaw ka pagkalbân? (*Saan ka po nakatira?*) Ânggu ten i kaluma nangka? (*At sino po ang asawa mo?*)

Kanda: Uway. Aah., saki si Madaki Kanda. Ah, (*Okay. Aah...Ako si Madaki Kanda.*) limapulunggu walo i umul ko. (*Limampu't walong taong gulang na ang edad ko sa ngayon.*) Pimbata ako kanu August, ahh, (*Pinanganak ako noong August aah...*) August 15, 1960. (*August 15, 1960*) Ah, sya ko pagkalbân sa Kraan, Palimbang, Sultan Kudarat. (*Ah dito ako nakatira sa Kraan, Palimbang Sultan Kudarat.*) Nya ngala na kaluma ko na si Maysarah Mamantal. (*Ang pangalan ng asawa ko ay si Maysarah Mamantal.*)

Kanda: Uged a minatây dân sâkanin. 'ged a saki na nya ko galabâkan na farmer bu. Sa kapambâsak. (*Pero namatay na sya (asawa nya) pero, ako, ang trabaho ko ay magsasaka, bilang nagtatanim ng palay sa isang basakan.*)

Interviewer: Ngini galbâkan nangka sametu a? (*Yun ang trabaho mo sa ngayon?*)

Interviewer: Uway, basakan. Uway na, mapakay a mapanudtul'angka o madtalu nangka sa lakami u ngi nanggula nangka kanu â timpu nun tu ba a kinamassacre? (*Ok, nasa basakan pala ng isang palayan ang trabaho mo, pwede mo po bang isalaysay or pwede mo po bang masasabi sa amin kung anong nangyari sa malisbong massacre noon?*)

Kanda: Aah., uway. (Kimulem). [*Aah ok (Nag ehem muna sya bago nagsalita)*]
Aah, sun tu ba a timpu, bangagi ko sa Maguling. (*Aah, noong panahon iyon ay nag-aaral ako doon sa Maguling.*) Uged sabap sa mimbakasyon ako sya, na nya ko pandalâpan sa Maguling na Bapa ko. (*Pero dahil ako ay nagbakasyon lang dito kasi ako ay nakatira dun sa uncle ko na nasa Maguling.*) Mimbakasyon ako sya kila Ama na lu ako ba nasalâta. [*Nagbakasyon ako sa kanila tatay kaya doon ako napasali (sa massacre)*] Na, nâ, guna su nilimud su taw, nakadwa gay dân su taw sya kanu masgit, na tu pân ba ka napick – up kami sa tu'dtânggâd kun tu a, tu kagay ântu a masabud ântu [?] (*Tapos, tapos noong inipon na mga tao, pangalawang araw na ang mga tao doon sa Mosque nang kami'y nakuha (na-pick-up) kami sa hapon na iyon nung mataba na iyon ang kumuha sa amin?*). Ah, sya mân tampal intu'y init kami lu sa masgit. (*Ah dito man banda yung (sabay itinuro) kung saan kami dinala sa Mosque.*) Nan tu a timpu na di ko dân gatanudan ka nya ko bu gatanudan na upama magabi, magabi, mapita na mapita. (*Nang panahong iyon ay hindi ko na maalaala ang lahat ang tanging maalaala ko lang ay kung gabi ay gabi lang at kung umaga naman ay umaga lang.*) Na nya galabâk'u mga sundalo sa lâkami, adân'ântu mapita na kumwa silân sa lakami sa ângga pitu kataw, na amengka pakonut ako, bali nya pânggulan na sundalo a sâkataw na pâgkwan ako nin. Ka bagambalân ako nin a panggulay sa kayu, bangagas

sa lampay, na amengka malulâm dân paludapân ako nin papananggitân ako nin sa pit a ammay a[?] luto ko. (*Araw-araw sa tuwing umaga, ang ginagawa ng mga sundalo sa amin ay kumukuha sila mula sa amin ng minsan tig-pitong tao tapos kapag napapasali ako sa nakukuha nila ay may isang sundalo naman na ang ginagawa niya sa akin ay kinukuha niya ako kasi ako ang pinapasibak niya ng mga kahoy na panggatong ng niluluto, pinapahugas niya ako ng mga plato tapos kapagka hapon naman ay pinapasukan niya ako sa loob at dinadalhan niya ako ng tutong ng kanin na mula sa niluto ko*). Nakatalu bentu nanggula. (*Nakatatlong beses nangyari iyon*). Bali su kapat a kinakwa sa lâkami pitu ka taw, tu dân ba'y masakit a bânna. (Bale, iyong pang apat na beses na pagkuha sa aming pito ay yun na ang pinakamasakit sa lahat). Ka ândo'y kinalyu nami na init ka'y dân kanu kadakâlan'u walay. (*Kasi paglabas na paglabas na namin ay dinala na kami sa karamihan ng mga bahay*). Na mana ipânggagawa kami na sundalo [?] maya laki nyay, laki nyay. (*Na parang pinag-aagawan kami ng mga sundalo na sinasabi nila na: "na akin ito, sa akin ito"*). Bali su dwa kataw a tagapâda nami na iniludâp'in kanu walay ka pinawik'ilân. (*Bale, yung dalawa naming kasama ay pinapasok sa bahay at tinalian sila*). Pidtalû nu sundalo i "Bawal " tig'in "sya ba i hindi magsalita. (*Sinabi ng sundalo na bawal dito ang hindi magsalita*). (*Dapat sabihin niyo kung ano ang gusto ninyong sabihin.*" "Dapat magsalita kayo kung ano ang gusto niyo"). Sabap sa kagilâkan i uman'isa na dadân. (*Dahil sa bawat isa ay takot na takot ay wala na...*). Nantu ba dwa kataw ântu pinawik a binidsulan su walay. (*Na yung dalawang taong tinalian/pinosas ay sinunog na sila kasama ang bahay*).

Interviewer: Allahu Akbar! (*Allah is the Greatest/Ang Allah (Diyos) na Pinakamataas*).

Kanda: Na, na init'in dân sakami sya ba'y sa Crossing anyâ. (*Tapos na dinala na kami dito, dito sa may crossing na ito ((sabay turo))*). Nya ba'y tabya gakwana ko sâka. (*Dito yun pasensiya na kasi naaano kita/with respect to you because i pin-point you*). Do'y kinoma nami samba, na su dwa ka taw na pinasangul sya ba, sa nya ba'y karsada anyay pâdsangul sya. (*Pagdating na pagdating lang namin diyan ay yung dalawang tao ay pinaharap dito, dito talaga yun, sa itong kalsada na ito ((itinuro ang kalsada)) na nakaharap dito*). Nya pâdtalun'u sundalo na salâd ka tig'in i manuk'ân. (*Sinabi nung sundalo na habulin mo yung manok na yun*). Tu ba dwa ka taw ântu, gu nin salâda, uged a da manâm gelay ko manok, tinimbak'ilân dân. (*Yung dalawang tao na iyon ay naghabol na sila ng manok na wala naman akong nakikitang manok na hinabol nila at sila ay bainaril na ng mga sundalo*).

Interviewer: Allahu Akbar ! (*Allah is the Greatest/Ang Allah (Diyos) na Pinakamataas*).

Kanda: Bali sakami'ntu tru ka taw init'in dân lu sa ilud. (*Bale kaming tatlo ay dinala na sa bahaging Timog ng Palimbang*). Du kami makoma sa ilud na balumpak dân i alas says sa magabi. (*Pagdating namin sa bandang Timog ay mag-a-alas sais na ng gabi*). Na inânggan kami sa pala, pâbpakalutân sa ligid'a lagat. (*Na binigyan kami ng pala kasi pinapahukay kami doon sa gilid ng dagat*). Tu ba dwa ka taw ântu na pâgkalut dân, saki na kinwa ako na saka taw. (*Yung dalawang kasama ko ay pinahukay na, ako naman ay kinuha ng isang sundalo*). Uged a kwana dân i, medyo baldadu ako dân ka nya ba'y i na ngi lambre anân a nitapâs'in sya ba'y. (*Pero kuwan ba, dahil medyo baldado na ako kasi ito ay hinampas ng alambre ((ipinakita ang bahagi ng katawan))*).

Interviewer: Namba'y peklát'in i? (*Yan ba ang peklát niya?*).

Kanda: Aah., na nya ba'y sabâla anya bubun ko i na adân budsud a alad a tamâlang. (*Aah..., itong kabilang hita ko ay mayroong itinusok na kawayan*). Tu ba'y inikwana nin sa laki a masla ged i peklát'in inya ba'y i. (*Yung itinusok na kawayan ang nagdulot ng malaking peklát nito oh ((sabáy pakita ng hita niya))*).

Interviewer: Samba'y? Mibpeklát? (*Yan ba yung nagpeklát?*).

Kanda: Amh, na bali, ândo ko nin dân met kanu mga walay na ipânggagawa ako nilân. (*So, noong dinala na nila ako sa bahay ay pinag-aagawan nila ako*). Suntok, sipa, mana mimbanâd'ân i lawas ko sa masakit. (*Sinuntok, sinipa nila ako na parang namanhid na pakiramdam ko*). Pasad na nidikân ako nilân sa sako. (Pagkatapos ay ipinasok nila ako sa sako) Ngi, napawik inya, sya'y. (*Yung tinalian ito dito ang sabi ng sundalo*). Na tig'u sundalo "Dapat" tig'in na "Magdasal ka na dahil katapusan mo na." (*Sabi mung sundalo ay dapat magdasal ka na dahil katapusan mo na.*) Ngi madtalu ta pânsân i da bun kwana ta. (*Na wala ka nang masabi kasi wala ka ring ano...*) Bali ându ko nilân idikân sa sako na gatanudan'ângka i saku ântu a su Jus ântu tig'ilân? (*Bale, noong ipinasok nila ako sa sako ay maalaala mo yung sako na iyon na sabi nila ang pangalan ng sako ay Jus?*) Pâganay ântu a sako na kopras? (*Yung unang sako ng copra?*) Lu ko nin ba inidikân. (*Doon niya ako ipinasok*). Na dadân lemm ko. (*Wala na akong naalaala*). Bali nya dân last a nâg., nakinâg ko na kinâdtalu na mapulu na sundalo sa "Katayin ninyo 'yan" tig'in anya "mamayang alas dose itapon ninyo sa dagat." (*Ang pinakahuli ko na lang narinig ay ang sinabi nung mataas na sundalo na ang sabi niya ay; "Katayin niyo na yan at mamayang alas dose ng gabi ay itapon na iyan sa dagat"*).

Interviewer: Allahu Akbar! (*Allah is the Greatest/Ang Allah (Diyos) na Pinakamataas*).

Kanda: Nawan ako dân na malay lu ba. (*Doon na ako nawalan ng malay*). Da, dadân. (*Wala, wala na*). Dadân tanud ko. (*Wala na akong malay*). Tig ko "Dadân inya." (*Ang sabi ko sa sarili ko ay wala na ito*). Mga alas singko sa magan mapita, na midsambi su mga sundalo. (*Mga alas singko ng umaga ay nagpalit na mga sundalo/((exchange of men))*). Nakoma su sundalo nagilokano. (*Dumating ang sundalo na nagsalita ng Ilokano*). Na namba'y tidtu bagi ko. (*Ito yung talagang kaligtasan ko*). Tig'in pidtalu nin kanu sundalo "Ngin tu" tig'in "bibiyag pânsân i nidikân sa saku ântu sya o dadân?" (*Sinabi niya sa sundalo, ano iyon buhay pa ba iyong sundalo na ipinasok sa sako or patay na?*) Ka u minatay "tig'in na "idtug'u dân." (*"Kasi kung patay na ay itapon niyo na"*). Tig'in "ilen ko muna, Sir. (*Sagot naman niya, "tingnan ko muna sir"*). Du nin ilaya ka binungkal'in. (*Noong tiningnan niya ako ay binuksan niya ako*). Inyawa nin su sako na inidsan ako nu sundalo tig'n "makadtalu ka pânsân?" (*Inalis nya ako sa sako at tinanong ako nung sundalo*). Sabi niya: "Makakasalita ka pa ba?" (*Sabi niya, makasalita ka pa ba?*) tig ko "Uway" tig ko "Sir." (*Sabi ko naman "opo sir, makasalita pa po ako sir"*). Bali sundalo ântu baginum sa kape lu sa bâla, mapulu nilân ântu. (*Bale, ang sundalo na yun ay umiinom ng kape doon sa kabila ng mataas nilang sundalo*). Tig'in "Idsay ka kun a." (*Sabi niya tanungin mo nga iyan*). Uged Ilokano i kapambityala nilân. (*Pero sa dialect ng Ilokano ang*

pagkasalita/pag-uusap nila). Bali da ko makatigkâl nakadtalu ako sa Ilokano. (*Dahil doon ay hindi ako nakatiis ay nakapagsalita ako/Nagsalita ako ng Ilokano din*). Tu ba'y bagi ko. (*Yun ang dahilan na nabuhay pa ako hanggang ngayon*). Andaw i kinakinâg a opisyal ântu na inangayan ako nin. (*Noong narinig ako ng opisyal na iyon na nagsalita din ako ng Ilokano ay pinuntahan niya ako*).

Interviewer: Panun be nya ba bityala nilân'a a Ilokano a sinumumpat ka? (*Paano ba nangyari itong pag-uusap ninyo na nagsagot ka ng Ilokano?*).

Kanda: Kwana, inidsa nin tig'in, inidsa nin san tu ba.. (*Kuwan, itinanong niya, itinanong niya noon*).

Interviewer: Pagilokano ka kun a. Panun san? (*Mag-Ilokano ka daw, kung paano ba yung pag-uusap ninyo na iyon?*).

Kanda: Aaah..., ââh..., tu ba taw nin ântu? Tig'in "Saludsudâm man u inya ti nagan na?" tu ba bali da ko makatigkâl.. (*Aah..., aah...yung tao niya na iyon? Sabi niya, "Saludsudâm man u inya ti nagan na?"*).

Interviewer: Ngi sumpat'angka? (*Ano naman ang isinagot mo?*).

Kanda: "Sir" tig ko a "Siyak ni Madaki Kanda." [Sir, sabi ko, "Siyak ni Madaki Kanda." (Ilokano dialect)]. Timindâg sâkanin na inandungan ako nin. (*Tumayo siya at nilapitan niya ako*). Inyawa nin su posas, ayh, tali. (*Inalis nya ang posas este tali*). Napanapu ako nin. (*Nahipo-hipo niya ako*) Tig'in (*Sabi niya "Bakit marunong ka mag-Ilokano?"*) Tig'in sa laki. (*Sabi niya sa akin*).

Interviewer: Nakasave ka. (*Nailigtas ka?*).

Kanda: Tig ko nya i "Kasi 'yung uncle ko sa Maguling ang asawa niya Ilokano. (*Sabi ko naman: "Andito po kasi yung uncle ko na nakapangasawa ng Ilokano"*). Doon ako nakatira. (*Doon po ako nakatira sa kanila*). Nag – aral ako doon. (*Nag-aaral po ako doon*). Punta lang ako dito nagbisita ako kina Tatay." (*Nagpunta lang po ako dito kasi nagbisita ako kanila tatay*). Tig'in "Sayang ged" tig'in anya. " (*Sabi niya, sayang masyado, sayang sabi niya*). Bakit napasama ka dito?" (*"Bakit napasama ka dito?"*) Pinagkape 'ko nin dân, nelây nin i pali kon tu syay. (*Pinainom niya na muna ako ng kape, nakita niya yung sugat ko dito*). Ikalang'angkay tinawag'in bentu medic kilân, adân mân..., anna nâ "tu dân ba" tig'in "Inggana adda kami idtuy" tig'in anya "safety ka" tig'in anya. (*Isipin mong tinawag na niya iyong Medic nila. So yun na, sinabi niya sa Ilokano na: "Inggana adda kami idtuy" "Safety ka", sabi niya*).

Interviewer: Alhamdulillah. (*Salamat sa Allah*).

Kanda: Taman tig'in a sya kami pâna na safety ka pâna. (*Sabi niya, hanggang andito pa kami ay safety ka*). Kagina silân i first a guard kanun du i kalyu kanu masjid. (*Kasi sila ang pinaka-unang guard kapag unang lalabas sa Mosque*). Metu dân ba'y nanggula mambu, uman

ako dân makwa na sâkanin dân i kumwa sa laki. (*Ganun na ang nangyayari sa tuwing may kumukuha sa amin na mga sundalo ay siya naman itong kumukuha sa akin/siya ang nagliligtas sa akin*). "Sakin 'yan" tig'in anya. " (*Sinasabi niya na sa akin yan, sabi niya*). Sakin 'yan." (*Sa akin iyan*). Na nâ, tu dân i nanggula. (*So, so yun na ang nangyayari*). Na nya dân last a tu dân kinait sa lakami sa Baliango. (*Ang huli ay yung paghatid na sa amin sa Baliango*). Ka dumptruck i nilulanan mân lu. (*Dumptruck na nilulanan noon sa amin*). Nya simigkil sa laki na kinwa ako nin, "Pagâda ka dân" tig'in "sya ba'y. (*Ang naghatid sa akin na kinuha niya ako ((ay yung sundalo na laging nagliligtas sa akin)), sinabi niya na magsakay ka na dito*). Ka basi" tig'in "safety ka dân" tu ba mambu i bityala nin sa laki. (*Kasi malamang safety ka na dito at yun na talaga ang sinabi niya sa akin*). Da nin âdtalwa i safety ako dân. (*hindi niya siniguradong safety na talaga ako*). Na tu dân ba i kinaalat nami dân sa Baliango. (*So iyon na ang paglipat namin sa Baliango*). Na labi kami magatus. (*Sobra kami sa isang daan*). Na tu ba, lu ako ba nakakuyug sa survivor ântu. (*So, iyon na iyon, doon na ako napasali sa nakaligtas na iyon*).

Interviewer: Ngini' lagun'angka san tu ba timpu? (*Ilang taon ka sa panahon na iyon?*).

Kanda: Ah, sapulung gu pat. 14 years. (*Ah, labing-apat na taong gulang*).

Interviewer: Na ngini' galbâk'angka kanun tu ba? (*Ano trabaho mo noon?*)

Kanda: Ah, istudyante ako san tu. (*Ah estudyante ako noon*). Graduate ako sa Grade 6, bali pabfirst year ako dân na mimbisita ako bu sya kila Ama. (*Graduated na ako ng Grade 6, mag-first year na ako sa panahong iyon*). Sya ba sa Maguling anya. (*Dito sa Maguling na ito*). Sa kabilang... (*sa kabilang...*).

Interviewer: Actually, ândaw ka talaga pagkalbân sa tu ba a timpu massacre ântu? (*Actually, saan ka talaga nakatira sa panahon ng massacre na iyon?*)

Kanda: San tu ba timpu na lu ako sa Bapa kun tu sa Maguling. (*Sa panahong iyon ay doon talaga ako sa uncle ko na iyon sa Maguling ako nakatira*).

Interviewer: Adân Bapa nangka lu? (*May uncle ka doon?*).

Kanda: Ammh. Mibpasyal ako bu, tinukaw ko bu sila Ama, minunot ako bu ku... (*Ammmh... Nagpasyal lang ako, binisita ko lang sila ama, sumama lang ako sa....(remembering?)*)

Interviewer: Uway ka su mga Ama nangka si Ina nangka na sya? (*Ok, dahil ang tatay at nanay mo ay dito sila?*).

Kanda: Amh., sya. Sya silân langun. Mga sulâd ko. (*Dito, dito sila lahat pati mga kapatid ko*).

Interviewer: Uway, ngintu ka? Ah, uway ka lu ka bangagi? (*Ok, bakit? Ah ok dahil dun ka nag-aral?*).

Kanda: Lu sa Bapa ko. (*Doon sa uncle ko*).

Interviewer: Lu ka ba pâgkalbân? Uway, ântu ba na da pon kaluma nângka ka kanakan ka pon? *(Doon ka nakatira, ok nang mga panahong iyon ay wala ka pang asawa diba?)*

Kanda: Ah, da pâ. *(Ah, wala pa naman.)*

Interviewer: Na, uged'a., da., uyang – uyang'ângka kanu timpu nun tu ba da pâ. ântu massacre ngin'i kelay nângka lun? Da pâ manggula su massacre, ngi uyang'uyag'u lu ba? *(Pero, ang kabuhayan, anong nangyayari sa kabuhayan niyo noong hindi pa nangyari ang massacre na iyon?)*

Kanda: Ah, si Ina ântu'hngu si Ama adân restaurant nin sya ba'y sa kadapan na iskwela anân mag nin sa ilud[?] na namba'y walay nami mân. Barestauran silân. *(Ah, si nanay at si tatay ay mayroon silang restaurant dito sa harapan ng eskwelahan na ito sa bandang Norte na eto ng palimbang?) (Yun ding ang bahay namin sa harapan ng eskuwelahan na iyon).*

Interviewer: Na lu ka pâgkalbân sa Bapa nângka'ntu na ânten'i pânggastu sa lâka? *(Doon ka nakatira sa uncle mo na iyon, sino ang gumagasto sa iyo sa iyong pag-aaral?)*

Kanda: Na Bapa ko'ntu. Kinwa ko nin gya da wata nin. Kinwa ako nin na sâkanin i pânggastu sa kâbpangagi ko. *(Yung uncle ko na iyon, ay kinuha niya ako bilang anak niya. Kinuha niya ako, siya ang gumagasto sa akin).*

Interviewer: Aammh., uway, kânnâ ka bamantiyali ka bangagi ka pâ. Uway, mga lukâs'ângka'y bamantiyali? *(Ammh..., okay, hindi ka naghahanap-buhay kasi nag-aaral ka lang, ang mga magulang mo lang ang naghahanapbuhay?)*

Kanda: Uway. Kaka ni Ama intu ba. Nya ba minatay'ânya nakapilagay a. *(Opo, siya ang nakakatandang kapatid ni tatay, siya iyong namatay nitong bago lang/kamakailan lang).*

Interviewer: Ah., uged'a ngi madtalu nângka sa Munisipyo na Palimbang? Pantag sa relasyon'ilân? Kabamagukag ataw a dili bamagayun sa sundalo na taga Cotabato o okay bun silân? *(Ah..., pero anong masasabi mo sa munisipyo ng Palimbang, tungkol sa relasyon nila ng mga tao dito, may nangyayari bang hidwaan/pag-aaway/hindi pagkakaintindihan/hindi pagkakaunawaan ng mga sundalo mula sa Cotabato City or okay lang ba sila?).*

Kanda: San tu ba a timpu? *(Sa mga panahon ba na iyon?).*

Interviewer: Sundalo na Cotabato ataw a sa Sultan Kudarat? *(Yung sundalo ng Cotabato City or karatig na sundalo mula sa Sultan Kudarat?)* Ngin'i, ngi bâta a sundalo siya sa Palimbang, sa Cotabato ându Sultan Kudarat? *(Kumusta ang tingin mo sa relasyon sa pagitan ng mga sundalo dito sa Palimbang, Cotabato City at Sultan Kudarat?)* Su kasipat'ângka lun, kinelay'ângka, ataw ka ngin'i gâdam'ângka lun? *(Anong napapansin/nakikita/nararamdaman mo sa mga sundalo na iyan ng Palimbang, Cotabato City at Sultan Kudarat?)* Sa arân mga ukag – ukag'ilân ataw ka mapya bun ataw ka da bun? *(May mga hidwaan ba sila, okay rin ba silang lahat or anuman?)*

Kanda: San tu ba panahon? *(Sa mga panahon ba na iyon?)* Antu ba panahon na da ako

mân siya kagina lu ako sa Maguling. *(Sa mga panahon man na iyon ay wala ako dito sa Palimbang kasi andun ako sa Maguling)*. Di ko katawan'i mga sitwasyon siya. *(Hindi ko alam ang mga sitwasyon dito)*. Pâdsya ako bu angga makasagay ako bu, pambisita ako kila Ama. *(Pumupunta lang ako, minsan tig-iisang araw lang, nagbibisita lang ako kanila ama)*.

Interviewer: Ammh., dadân bun kagâdam'ângka, dadân bun gasipâtan'ângka oh? *(Ammmh..., so wala ka man lang napapansin/nakikita or nararamdaman?)*

Kanda: Da gasipâtan ta ka panga., focus ta bu sa kabpangagi ântu. *(Wala akong napapansin dahil naka-focus lang ako sa pag-aaral na iyon)*.

Interviewer: Uged a su lâka lun a kawawatay na itungan santu timpu, sapulunggu pat lagun ka, ngin'i kalangan'ângka lun ândukân ka nanggula intu? *(Pero, sa kabataan mong iyon, sa edad mong labing-apat na taong gulang anong estimate/perception/idea/pagkakaintindi mo bakit nangyari ang massace na iyon?)*

Kanda: Aah., ântu ba a timpu na.,, mana adân bun di bamagayunan di ta bu galusudan ba ka.. *(Ahhh..., noong panahon na iyon ay parang meron ding hindi pinagkakasunduan, pero hindi lang nating mapanghimasukan)*.

Interviewer: Gapakay bun pâdtalun'ângka ngi sipat'ângka, anyway lâka bu intu. *(Pwede mo bang sabihin kung ano napapansin mo total sariling kuro-kuro mo man lang iyon/ito)*.

Kanda: Tu a timpu na da kyug'a kamal, magidsan'i pulis da makwa nilân a kyug. Sundalo bu i kyug. *(Noong panahon na iyon ay wlang power ang mga leaders)*.

Interviewer: Sabap sa Martial Law. *(Dahil ba sa martial law?)*

Kanda: Ammh., tu ba'y kelay ko san tu ba timpu. *(Ammmh..., yun ang tingin ko sa panahon na iyon)*. Da makwa nu kamal a kyug. *(Walang desicion ang leader/authorities sa komunidad)*.

Interviewer: Ammh., uged na. Na na su kinapasad'untu ba a massacre na ngin dân'i nanggula nângka upama? *(Ammmh...pero noong pagkatapos na ng massacre na ano na nangyari sa iyo, halimbawa?)*

Kanda: Ah, kinapasad'u massacre, na., kinadsambi na lagun dân. Na nakambalingan kami dân sya sa nya ba'y sa Kraan anya. *(Pagkatapos na ng massacre ay nakabalik na kami dito sa Kraan na ito)*. Uged'a kâna pân bun safety ka istidi pân i kapâbpatrol a sundalo. *(Pero hindi parin safety kasi palagi pa rin nagpa-patrol ang mga sundalo)*. Kinwa ako nu Bapa ko manâm ka pinalalus ako nin bun mangagi sa Maguling. *(Kinuha pa nga rin ako ng uncle ko kasi pinagpatuloy parin niya ako sa pag-aaral)* Antu ba'y kinatalus ko sa nakapasad ako taman sa 4th year. *(Yun na ang pagpatuloy ko ng aking pag-aaral at nakatapos rin ang 4th-year high school)*.

Interviewer: Alhamdulillah. *(Salamat sa Allah ((Diyos))*

Kanda: Uged'a andu ko dân makapasad sa 4th year na didân kagaga su finance. *(Pero noong natapos ko na po ang 4th year ay hindi na kaya ang pag-finance).*

Interviewer: Da ka dân makagcollege? *(Hindi ka na nakapag-College?)*

Kanda: Na dadân. *(Wala na po).* Bali ându ko makapangaluma minuli ko manâm siya. *(Nag-asawa na ako at pagpangasawa ko ay umuwi na naman ako dito).* Ah, tâman dân sa saguna. *(Ah, hanggang ngayon na dito na ako nakatira).* Basakan dân i nadtulan. *(Pagbabasakan na ang inatupag).*

Interviewer: Uway. Na tu ba timpu na massacre. *(Okay na yun na ang panahon ng massacre).* Sa sagugunay ngin'i sabânsabânal dân ba a di nângka kalipatanan a natamânan a nanggula nângka lu ba? *(So, sa ngayon, ano talaga ang hindi mo makakalimutan na mga pangyayari sa buhay mo doon?)*

Kanda: Nya dân number 1 na tu ba kinadikân sa sako sa laki. *(Ang pinaka number-1 na hindi ko makakalimutan ay yung paglagay sa akin sa sako na iyon).* Basta uman ko magkalandâm a, *(talagang every time na maalaala ko ay...)* uged initabun ko dân ko mga wata ko uman i bagidsa sa laki di ko dân., *(pero, pinagbilin ko na sa mga anak ko na pag may nagtatanong sa akin ay...)* ko da ko dân bityala. *(Wag nyo ng pag-usapan((ang massacre)).* Na tamu si Kagi Mariam na nadtalu nin sa laki i "pagâpas ka" tigin i., "adtalu kay bânna". *(Kaya naman si Kagi Mariam ay sinabihan niya ako na sikapin kong masabi ko ang totoo),* Ka mana di ko dân makwana ba., *(kasi parang hindi ko na maaano-ma-take ba....)* kinadikân sa sako sa laki ântu. *(Yung paglagay sa akin sa sako na iyon).* Tu dân ba'y di bânna gaawa sa ginawa ko. *(Yun talaga ang hindi nawawala sa puso't-isipan ko).*

Interviewer: Adân pân pân a lyu sa miyembro na pamilya nângka i nakaamong sa massacre a tu? *(Meron pa bang maliban sa miyembro ng pamilya mo ang alam mong nasali sa massacre na iyon?)*

Kanda: Siya Ama. *(Sila ama).*

Interviewer: Si Ama nângka? *(Sila ama mo?)*

Kanda: Amh.

Interviewer: Lyu ki Ama nângka adân pân pân? *(Maliban kay ama mo meron pa bang iba?)*

Kanda: Na kwana. *(Kuwana).* Bapa ko., *(Yung uncle ko....)* Bapa ko a lusod sa tiyan'i kaluma na lusod sa tiyan'i Ina[?] *(Uncle ko sa kapatid, asawa ng kapatid ni ina....)* Na, uged sya dân intu minatay sa masjid. *(Pero sa Mosque na ang mga iyon nangamatay).* Natagak dân san. *(Naiwan na sila dyan).* Inisprayan ântu. *(“They were sprayed”/Inisprayhan sila).* Lu ba. *(Doon yun).*

Interviewer: Inisprayan sa bala? *(Inisprayhan ng bala?)*

Kanda: Aah.

Interviewer: Kâna spray a spray? (*Hindi spray na spray?*)

Kanda: Bala. Bala.

Interviewer: Amh.

Kanda: Su natagak san. (*Yung mga naiwan dyan*). San nilân bun nilabâng sa unan'ân mayay. (*Dyan din nila nilibing sa unahan ng ganun?*)

Interviewer: Na ngin dân i manggiginawa nângka upama? (*Ano na pakiramdam mo halimbawa?*)

Kanda: Na nya nin bantang saki na u kânnâ'ntu ba Bapa nami'ntu a nakadvice sa laki na pandepress ako dân. (*Sa totoo lang ay kung hindi lang dahil doon sa uncle ko na nag-advised sa akin ay nadi-depress na ako*). Pambalingan ako dân sa., mana barebelde ako dân. (*Babalik na ako sa....Parang magre-rebelde na ako*). Di ako dân makelay sa sundalo nya tabya na., (*Hindi na ako makakita ng sundalo, maliban lang sa....*) di bu kantu ba Bapa nami ântu i nakaadvice dân sa lakami. (*Mabuti na lang dahil doon sa uncle namin na naka-advised sa amin*). T'u kinwa ako nin dân, "Pangagi ka'bpaluman." (*Kaya kinuha na niya ako ulit*). Tu ba'y nanggula nin. (*Yun na ang nangyari*).

Interviewer: Na da bun gagâdam'ângka sa timpu a saguna? (*Wala ka rin bang nararamdaman sa mga panahong ngayon?*) Na, i., ngin'i madtalu nângka sa mga pagubay nu'nya mga munisipyo sya sa Palimbang, (*Ano masasabi mo sa mga katabi niyong munisipyo ng Palimbang sa ngayon?*) Sa nya ba lugar anyâ Palimbang? (*Dito sa lugar na ito na Palimbang?*) Ngî kelay nângka sa ambâlabâla mga munisipyo mga ingâr? (*Anong tingin mo sa mga nakapalibot na mga lugar sa munisipyo ng Palimbang na ito?*)

Kanda: Na amengka siya sambâlabâla samaya na, mengka sya sa kalilintad na Maitum na mana, malu nilân napâdta dân i Palimbang sa ukit'a kalilintad. (*Kung pagdating sa kapayapaan ay medyo nalagyan na nila ito ng kapayapaan*). Magidsan'i Kiamba, gina adândân mga koneksyon nilân sa peace and order. (*Ganun din sa Kiamba nay meron ng koneksiyon sa tinatawag na peace and development?*)

Interviewer: Su pâd a mga ingâd'a ngî kelay nilân sya sa Palimbang? (*Yung mga iba pang mga lugar ano tingin mo?*)

Kanda: Na mengka sya sa pâd'a ingâd na basta Palimbang i makinâg'ilân, kwana dân silân. (*Yung ibang lugar ay kapag Palimbang na marinig nila ay naaano na sila*). Bad record pâd bun. (*Bad record pa rin*). Gina sabap san tu ba'y kabpânggwa ântu sa taw ântu na adân mga demand. (*Dahil doon sa pagkuha ng mga tao na iyon na mayroong demand*). Na metu bun sya pâd anyâ a baludâp'a mga negosyo na sâbap sa nya ba'y kabpangani anyâ sa pedu-pedu namba'y di kabpaludâp a kwana anân, (*Ganun din sa mga iba pang pumapasok ng kokonti-konting mga negosyo na dahil dito sa mga nanghihingi ay iyan ang dahilan na hindi*

pumapasok ang mga kuwan na iyan). da pân trust'in tumidtu sa dalâpa tanu anya. *(Wala pa talagang trust na nabubuo sa lugar/komunidad na ito).*

Interviewer: Ah, pân..kâna pân full. *(Ah, yung iba, hindi pa full ang trust?)*

Kanda: Amh. Kâna pân full. *(Amh...Hindi pa full).*

Interviewer: Okay.

Kanda: Nya ba'y kanggula nin inya. *(Ito ang nangyayari dito).*

Interviewer: Na upama adân kyugan'ângka pâdtalu, halimbawa sya kanu mga taw a di nin pân katawan i ganggula sya? *(Baka meron ka pang gustong sabihin halimbawa, sa mga taong hindi pa nila nalalaman ang mga nangyayari dito?)* Su nanggula sya? *(Yung nangyari dito?)* Ah, sya sa, sa, ginawa nângka, ngin'i kalinyan'ângka a madtalu nângka a makinâg a mâdakâl kâna bu sya sa Palimbang, Mindanao, Pilipinas ka lu pân sa intiro dunya dân anya? *(Sa, sarili mo, anong gusto mong sabihin na gusto mong marinig ng karamihan hindi lang dito sa Palimbang, sa Mindanao, sa Pilipinas kundi maski sa buong mundo na?)* Na ngi galinyan'ângka pâdtalu a mapakay makinâg a ten ten a, ten a makakinâg? *(Kung ano mga gusto mo pang sabihin na marinig nang kung sinu-sino pa na mga tao na gusto mo pang makarinig?)* Nya na pakavideo kaw, pakasulat inya na bali a, ngin'i lâka a galinyan? *(Nakaka-video ka dito, naisusulat ito, bale anu-ano pa mga gusto mo pang sasbihin?)*

Kanda: Ah, pedu bu mân i laki sya. *(Ah, konti lang man ang akin dito).* Sana na didân kambalinganan inya ba., massacre anya. *(Sana hindi na maulit muli ang massacre na ito).* Anggu nya masla na upama ka adân hustisya kanu langun'u nakanggula na antu ba'y laki hustisya. *(At kung mayroon man hustisya sa lahat ng mga pangyayari ay iyon ang sa akin hustisya).*

Interviewer: Hustisya?

Kanda: Aah. Gya nya bu ba'y katawan ta. *(Ito, ito lang ang alam natin).* Although sya sa lakita na ântu'y bagi uged na gina sya sa gobyerno anya na adân hustisya na gapangilay ta bun intu upama adân. *(Although, naniniwala tayo na lahat ng pangyayari ay nasa kapalaran pero, sa gobyerno na ito ay mayroon ding hustisya ay yun ang hinahanap ko/natin ay hustisya).*

Interviewer: Kâna bu san sa lâka ka su langun'a biktima? *(Hindi lang sa iyo kundi lahat ng biktima?)*

Kanda: Antu ba, langun'a biktima. *(Yun sa lahat ng biktima?)*

Interviewer: Langun'a nabiktima. *(Lahat ng biktima).*

Kanda: Ka sana na didân kabpalumanan ba. *(Sana hindi na maulit ito).*

Interviewer: Na su lâka lun a kelay na mga pila ngibu ba talaga sya kanu lyu ludâp'u masgit, langun langun

na pila ka, pila ngibu, pila ka taw i nabiktima ba namba? *(Sa iyong palagay/paningin ilan ba talaga ang biktima mula sa loob at labas ng Mosque na iyon, lahat-lahat ilang libo ba or ilang tao ang nabiktima na iyan?)*

Kanda: Mengka laki estimate na mga labi sangibu bu mân intu. *(Kung sa aking tingin at estimate ay mga sobrang isang libo lang man iyon).*

Interviewer: Sangibu? *(Isang-libo?)*

Kanda: Mga labi sangibu. *(Mga sobra isang libo).*

Interviewer: Ngintu ka padtalan'ilân i mga labi dwa ngibu kun? *(Bakit sabi nila ay mga sobra dalawng libo daw iyon?)*

Kanda: Na gina pād anân a pād̄tlu sa mamba na su nelay nin ântu a dadân makaludâp ba. *(Kasi yung ibang nagsasabi niyan ay yung nakita nila na iyon ay hindi na sila nakapasok ((sa Mosque)) muli ba!)* Uged a laki estimate lu na mga labi sangibu ba. *(Pero sa aking estimate lang ay sobra isang libo ba)* Sangibung gu walo, sangibung gu siyaw. *(Isang libu't walo na gatus or isang libu siyam ka gatus).*

Interviewer: Lu sa ludâp mismo uged a adân bun pân sya sa lyu. *(Doon mismo sa loob yun, pero mayroon pa sa labas?)*

Kanda: Namba'y pād anân a istorya adân kun pād a kwana, uged da ta melay intu. *(Yan ang iba pa na istorya meron pa daw ano pero, hindi natin nakita).* Na saki di ko intu pagkunan gina kâna actual a mga kwana. *(Pero ako hindi ko yun inaano kasi hindi ko yun actual na na ano...).*

Interviewer: Uged na panun dân i kinalipat'ângka ulyan'untu a nanggula na panun i kinalipat'ângka kanu kinasurvive'ângka rân na pon'i uyag – uyag'ângka sa, nalipatan'ângka ba ataw ka panon? *(Pero, paano mo na nakalimutan, pagkatapos noong mga pangyayari ay paano mo na nakalimutan ang mga iyon, paano na ang buhay mo pagkatapos ng mga pangyayari na iyon?)*

Kanda: Ah, nakapitu ulan saki mana ako mabunâg ka nalidu i ginawa na Bapa ko ântu. *(Ah, sa loob ng pitong buwan ay para na akong buwang, talagang nag-alala yung uncle ko na iyon).* Pakapagagayan ako na adân'ântu bagulyang a da uni ko. *(Nauupo ako na minsan umiiyak ako ng walang luha).* Tu ba nilimpang ako nin dân bun. *(Yun inaaliw niya ako).* Adân'ântu na ponutân ako nin sa Gensan. *(Minsan isinasama niya ((uncle ko)) ako doon sa Gensan).* Mamba. *(Ganun).* Na siya sa iskwela na mana libre ako dân Maam. *(Tapos sa eskuwela na parang libre na ako Ma'am).* Magidsan i lumudâp'a anggu di ku dalâm'u pitu ulan tig'in "Kuna'y nu dân kagina trauma" tig'in "saman'i wata ân." *(Okay lang na magpasok (sa school) ako or hindi ay iniintindi lang nila ako dahil sabi niya intindihin na lang yan dahil na-trauma ang batang iyan).* Na andu intu makwana na concentrate ako sa kabpangagi. *(Pero sa kalaunan ay nakapag-concentrate narin ako sa pag-aaral).* Nan tu ba. *(Na iyon na iyon).* Andu ko makagraduate na mana agkadâdag dân intu a mga kwana. *(Noong naka-graduate na ako*

ay parang nawawala na iyon na ano sa akin). Nya di tabya mengka gambityala i massacre mana pembalingan entu nanggula entu, madakel nakauma beg-interbyu 16:53 *(Maliban lang kung napag-uusapan ang massacre ay parang bumabalik sa akin ang alaala noong pangyayari na iyon, marami ding dumadating na nag-i-interview).*

Interviewer: Da ka painterbyu, saguna.. *(Hindi ka na nag-pa-interview sa ngayon)?*

Kanda: Saguna pen, nya ba eh kaka nami si kagi Marriam. *(Ngayon lang sa ate namin na ito si kagi Mariam).*

Interviewer: Lused nengka sa tiyan eh. *(Kapatid mo mismo siya ((Mariam Kanda))?)*

Kanda: Tenged kami. *(Pinsan kami).*

Interviewer: Uged pagidsan kanu sa apelyido eh? *(Pero, pareho kayo ng apelyedo?)*

Kanda: Lusod sa tiyan eh ama nami. *(Magkapatid ang tatay namin).*

Interviewer: Okay. Na kuya na ngin eh makagkapyang neng, kamaraguna nu massacre ben tu upama sa ginawa negka, sa pamilya nengka, atawka mismo kanu munisipyo? *(Okay kuya, anong kabutihang naidulot ng massacre na iyon sa iyo, pamilya mo or mismo sa musipyo mo?)* Aden bun nakagkapyang neng, baraguna neng? *(May naging kabutihan/kagandahan din bang naidulot ito?)*

Kanda: Umengka sya salaki, da nakagkapyang neng, uged na maya bay, dala nakapasad salkami, sabap sa dala den lukes nami.... upama aden nakapasad a suled kami na namba'y simuporta tunumidtu namba'y bapa nami.. da katawan ko nakagkapyang a massacre nya tabya na, *(kung sa akin ay walang kabutihan iyon, pero ganito iyon..., walang nakatapos sa amin...halimbawa kung mayroon man nakatapos at nagsuporta sa amin ay yan na yung uncle namin, wala akong alam na kabutihan na naidulot ng massacre na ito maliban sa,).*

Interviewer: sa ginawa negka, sa pamilya negka, sya kanu munisipyo. *(Sa sarili mo, sa pamilya mo dito sa munisipyo)?*

Kanda: Lido nu ginawa sa sakita na dala nelay ta kwn nakagkapyang neng, da.. *(Sama ng loob at kalungkutan lang naidulot nito, wala na akong nakita, wala).*

Interviewer: na ahmm, sabap sa entu ah nanggula a massare eh, eh kuya na ngen e-deyt anggulan tanu pama? Ngen en det anggulan? *(Dahil sa massacre na iyon na nangyari kuya, anong dapat na gawin?)*

Kanda: ahh sabap sa entu ah nya kesa na mangagayon. *(Ah, dahil sa pangyayaring iyon ang sa akin lang ay magkakaisa).*

Interviewer: Sa masu kwana masagot su manga nagedam nu entu ngen e det anggulan para kaenggan sa kasagutan upama na mapya e manggiginawa, ngen e deyt? *(Para mabigyan ng kasagutan ang mga taong*

biktima sa pangyayaring iyon, ano ang dapat gawin para mahibsan ang inyong pakiramdam)?

Kanda: Entuba kesa nya ba sakanu anya, masu kwana pedseged sa nya ba'y ukit ah kapangilay sa hustisya anya, ika d'wa nen na mapya su kapamagayon, mapya su kadsabuta'y na mga berbal na gina entuba pegka., ka unggo endaw benal nanggula tabya. *(Iyong sa akin: Una, sa ganitong pangyayari ay, yung humahawak sa hustisya nito ay maibigay ang hustisya. Pangalawa, ang maganda ay magkakaisa, maganda rin ang magkakaisa sa pag-uusap/magkakaintindihan, yun iyon at kung ano talaga ang nangyari maliban lang sa,).*

Interviewer: na sya kanu pegkaped sa manga kalatas ngen e deyt a kelay nengka lun? *(Doon naman sa humahawak sa mga papel, ano sa tingin mo doon)?*

Kanda: na sya kanu pedseged sa mga kaltas, nginto basi kena bun e labi nu mga taw panun eh kapyo nen, na sekami na bangangapa kami bu sa endaw e. *(Doon sa mga humahawak sa papel ano yun ang mga tao ba ay hindi din nila palamangan ang mga totoong papel, kami sa ngayon ay naghihintay lang kami ng kung ano ang...).*

Interviewer: Na seka e idsan na ngin e leka a madtalo? Sya saleka a side? *(Kapag ikaw ang tatanungin anong masasabi mo, sa side mo lang)?*

Kanda: aw na sya salaki a side, su pedseged sa kwarta taman a magaga nen galbeken nen panun e egkangagan nen unggo endaw e wagib. *(Sa aking side, yung humahawak ng pera, dapat gawin niya ang nararapat na obligasyon).*

Interviewer: Uway, eh su..para..sa kamarasayan entu a kagamutan sekanin ngen e maka,... *(Okay para sa paghihirap halimbawa, anong gawin para...)* upama ngen e madtalo negka a makagamot kanu ginawa negka, *(Halimbawa anong masabi mong makakagamot sa damdamin mo?)* su pamilya negka unggo su kadakel dakel entu a taw a naka navictim nya masla kanu enged u Palimbang ngen e masla a madtalu negka a makasuggest negka a deyt enggulan ah makagkapyo sa ginawa negka, sa pamilya negka unggo sya mismo sa kapangengidan nu Palimbang? *(Sa pamilya mo, sa karamihan ng mga taong nabiktima lalo sa komunidad/munisipyo or areas ng Palimabang anong masasabi mo or mai-suggest mo para sa komunidad ng Palimbang?)*

Kanda: Uhm,. Na sya salaki samaya umengka nyaba na mana masu diko katawan pedsumpat ngin entu'y makagkapwa nen uged ah nya ko din tindeg sabap sa entuden eh kulis na tanda na metun dem ba, 'tu ba'y laki san na daden hustisya tanu, da hustisya *(Uhm...sa ngayon, para sa akin kung ito ay parang hindi ko alam sagutin kung makakabuti pero ang sa akin lang dahil iyon na ang kapalaran ay ganun na talaga na ganun na iyon, wala na sigurong hustisya kung ganun lang, wala na ang hustisya).*

Interviewer: Uway, sa hustisya salka, hustisya pen sa pamilya negka, hustisya kanu engid. *(Okay, hustisya sa iyo, hustisya sa pamilya mo at hustisya din sa lugar mo).*

Kanda: Iganat kanu langun nu minukit sa nyaba taman kanu pamilya tanu. *(Mula sa lahat*

ng nakaranas nito hanggang sa lahat ng pamilya natin).

Interviewer: Na kuya, na 'pama ka edsan ka, ngin pen e kaped a madtalo negka? Sa l'yu kana namba kenadtalu negka? Aden pen deyt a baginggay negka na kadtalu sya kanu kadakel-dakel. *(Kuya kapag tatanungin ka kung ano pa iba mong masabi, meron ka pa bang masabi maliban diyan? Meron ka pa bang pwedeng masabi para sa karamihan?)*

Kanda: ahh nyako madtalo samaya na sabap kanu eh langun nu sakita tumba na mamagayon, asal de den kaumanan e m'yaba, nyaba e number 1 na mangagayon, adsasabalay, mag-iiklasay. Na entuba e laki ah. *(Ahh...ang masasabi ko lang sa lahat ay magkakaisa tayong lahat, para hindi na mauulit ang lahat, ang pinaka number one ay pagkakaisa, magpapasensiyahan at maging sinsero sa isa't-isa).*

Interviewer: sya sa gobyerno o sa mga taw, ngen e madtalo negka, sa kanu kambegobyerno tanu ngen e masampay negka?

Kanda: Ah sya kanu kepang-gobyerno sa nyaba sa lakitanu sya sa Palimbang. *(Ah dito sa pag-gobyerno natin dito sa Palimbang).*

Interviewer: Sa pantag sa nyaba massacre? *(Tungkol dito sa massacre na ito?)*

Kanda: nya deyt na edtabang silan sumuporta sa endaw san e mapya, isa antuba na hustisya, taman kanu pamilya na nakaukit sa entu ba. *(Dapat magtulong sila magsuporta sa anuman diyan ang nakakabuti).*

Interviewer: Daren madtalu negka sa presidente tanu sa Pilipinas anan. *(Wala ka ng masabi sa Presidente natin sa Pilipinas)?*

Kanda: na...dapat ahh...dapat mambu su presidente tanu na ka-deyt ah adtabang bun sekanin kanu nyaba mga problema. *(Dapat, dapat din syempre sa Presidente natin sa Pilipinas ay magtulong din sa atin sa kung anuman po ang nakakabuti).*

Interviewer: Su da' makineg na pakikinegen. *(Yung hindi pa narinig ng mga nakikinig?)*

Kanda: na su da nin pen makineg na pangikinigin sa mapya ka ennggo nin kapamandapat, ngen entu lekanin ah... mapagitong kanu natamanan. *(Yung hindi pa nakarinig ay makinig lang at umintindi para ma-realize niya kung ano ang dapat na gagawin).*

Interviewer: Makagkapy sa... *(Makakabuti sa).*

Kanda: Kesa makagkapy sa pamusungan, ku dalapa, ku pamilya. *(Makakabuti sa pakiramdam, sa komunidad at sa pamilya).*

Interviewer: Upama ka embityala nengka sekanin, nginto ka ah kamal a presidente na harap-harapan na

madtalo negka lun pama, (*Halimbawa kung maka-usap mo ng personalan ang presidente ano ang dapat mong sasabihin sa kanya?*)

Kanda: aw, ahh... nyako madtalo ah presidente na tabang kanu nyaba problema, sa malisbong massacre anya. Sa panun entu'y agkapy kainggan ah justice antu. Sabap sa nya ba man makapagilaya sa presidente. Tabang sekanin sa panun e kanganggan nen. Masakit a benal ah kanggula. Sabap sa.. su mga lukes nami, panun e kinadadag nen na dala nen den madtulan su pamilya nen sa kena den tu sa nya massacre, entuba e laki madtalu san sa kannunutan tanu. (*Aw...ahh...ang masabi ko sa president na magtulong siya dito sa problema na ito ng Malisbong massacre sa ano ang makakabuti, mabigyan ng hustisya, sana dahil dito ay ma-meet ang presidente, magtulong siya paano maging mabilis ma-solve ito, kasi napakasakit ito na pangyayari. Dahil ang mga magulang namin ay hindi na nila naasikaso ang pamilya nila dahil sa massacre na ito, ito na ang masabi ko dito na sana mapaniwalaan natin/nila*).

Interviewer: Aden pen madtalo negka? (*May masabi ka pa?*)

Kanda: Ahh masu daden samaytu (*Ahh...parang wala na*).

Interviewer: Pasad den samaytu? (*Okay, tapos na*).

Kanda: Lububa taman. (*Hanggang doon na lang*).

Interviewer: Uway na, naa.. sukran a benal sa kena enggay negka sa mga bityala negka atu. Ahh.. balasan kanu Allahu taala. Ehh lububa taman. (*Okay, Sa...salamat talaga sa pagbigay mo ng iyong nalalaman/ideya/kasaysayan patungkol sa usaping massacre na ito. Ahh bibigyan ka ng Allah (Diyos) ng malaking reward sa ginawa mong ito. Ehh hanggang dito na lang po*).

END OF INTERVIEW

CONTEMPORARY ARTICLES

- 1,500 Moro massacre victims during Martial Law honored
By MINDANEWS - SEPTEMBER 26, 2014 1:31 PM
- Of national dementia: The Malisbong Massacre, 42 years after
(Philstar.com) - September 26, 2016 - 4:05pm
- Memorializing the 1974 Palimbang Massacre
Philippine Dailiy Inquirer / 04:32 AM September 23, 2019

1,500 Moro massacre victims during Martial Law honored

By MINDANEWS - SEPTEMBER 26, 2014 1:31 PM

GENERAL SANTOS CITY (MindaNews/26 September) – The national government has finally recognized around 1,500 Moro residents of a village in Palimbang town in Sultan Kudarat province who were killed in a massacre 40 years ago as martial law victims.

Commission on Human Rights (CHR) Chairperson Loretta Ann Rosales personally gave the recognition on Thursday to the victims' families in line with the 40th year commemoration of the infamous September 24, 1974 Malisbong Massacre.

She personally met with some of the survivors and relatives of the victims in a visit at a mosque in Barangay Malisbong in Palimbang town where the massacre happened.

Rosales said the government is mainly giving proper recognition and upholding the rights of all the victims of the gruesome massacre.

"Bibigyan natin ng dangal and bawat isa sa kanila because there is this measure of justice na bagamat hindi total justice ay nagsisiguro ng tinuturing nating hustisya (We will give dignity to each one of them because there is this measure of justice that, although not total, ensures some kind of justice that we've been hoping)," she said.

The CHR chief was referring to the enlistment or inclusion of the survivors and the families of the massacre victims as among the claimants of the P10-billion fund that was set aside by the government for the monetary remuneration of human rights victims during the martial law regime of the late President Ferdinand Marcos.

Such move was provided for in Republic Act 10368, or the Human Rights Victims Reparation and Recognition Act of 2013, a law recognizing and providing reparation to victims of human rights violations during Martial Law.

CHR personnel facilitated the filing of the claims with the Human Rights Victims' Claims Board of the Malisbong Massacre victims.

HRVCB personnel came to the city earlier this week to receive and process claims for martial law remuneration of victims coming from this city and nearby provinces of South Cotabato and Sarangani.

Former Akbayan partylist representative Mario Aguja, who helped lobby for the recognition of the Malisbong Massacre victims, said their inclusion in the martial law remuneration is a significant step towards "healing"

of the wounds created by the incident.

"For the first time in 40 years, they have finally filed their claims. This is not only monetary but part of it is the recognition from the government that they were victims of state-led atrocities during the martial law period," he said.

The Malisbong Massacre is considered as among the worst atrocities that happened in southern and central Mindanao during the martial law period.

Based on accounts by the Moro Women's Center based in this city, the entire Moro-dominated coastal village of Malisbong in Palimbang was razed to the ground by government forces and their allies.

"Moro men were shot to death while women and children were arrested and brought to a nearby Marines and Navy boat anchored on the sea shore that was constantly shelling the community," the group said.

It said women aged nine to 60 years-old were raped while being detained at the boat overnight.

"About 3,000 detained women and children were later released and ushered to a community along the seashore. Most of them lost their sanity due to grave torture during interrogations," it said.

Based on the group's estimates, around 1,500 male Moros aged 11 to 70-years old were massacred inside the Malisbong mosque while some 300 houses were destroyed and burned by government forces.

The massacre occurred two years after the declaration of martial law. (MindaNews)

Of national dementia: The Malisbong Massacre, 42 years after

(Philstar.com) - September 26, 2016 - 4:05pm

Theirs was a story that was only told openly after almost four decades of silence.

To remember them was an act of defiance to an imposed silence. This imposition later became almost a pact for the community, a form of resistance expressed in whispers and nonchalant conversations among elders; a spell-binding story of horror and violence that will bind them together as if to sever their ties to a nation that decided to move on and let go of the past.

This is our version of 'national dementia', where a country deliberately remembered only what it wanted to forget. What Malisbong was to the grand narrative of this nation's history was nothing but a murmur of muted admission of shame or a gap that continuously refused benign closure.

The victims and the community were being asked to forgive, forget, and move on for the sake of a national conscience so it can slowly build itself as a strong nation-state.

Theirs was a story that happened during the Martial Law years, when about 100 heavily-armed men entered the rural community of Malisbong, in Palimbang, now part of Sultan Kudarat, one September morning in 1974, during the holy month of Ramadan.

A day before, it was reported that helicopters had been hovering above the village dropping pamphlets bearing words on peace and loyalty to the government. The legitimate military operations then in Malisbong were part of the Marcos government's pacification campaign against rebels that infiltrated communities in Central Mindanao.

'Pacification' during the Martial Law years meant that the men of the village were to be forcibly sent to the village mosque, while women and children were dragged for interrogation to warships docked nearby.

Theirs was a story of how words used by a dictatorial government — words like 'peace and order' or 'pacification' — can carry several meanings. And these meanings were determined by those who had the power in the regime.

Pacification then for the people of Malisbong was a euphemism for mass murder.

Their story is about how almost 300 houses were burned in Malisbong during that fateful day of September 24, 1974. Boys as young as 11 and men as old as 70 were shot point-blank inside the Tacbil mosque, a structure that still stands as witness to the carnage that befell the village of innocent and non-combatant Moros.

Women of all ages, girls and grandmothers alike, were raped inside the boat and were only released the next day. Some of them lost their minds.

The Malisbong Massacre claimed the lives of 1,500 men, women and children as the entire village was razed to ashes. Their story ends with death—and the deafening silence of the nation after.

Our story of Malisbong is this: The armed men were members of the Philippine Army, all Filipinos.

The rape of women and mass murder of men, and the destruction of property in Malisbong were, without question, sponsored by the state. It was an act of violence against the people of Malisbong under the auspices of then President Ferdinand Marcos.

Our story was premised on nation-building, of what is to be a nation. But Malisbong was already living a life with dignity before then.

'Carrying the burden of shame'

The story of Malisbong Massacre will stand as a unrelenting question for all Filipinos of this generation on how we should move forward without carrying the burden of this shame. The shame that, until now, victims or the surviving relatives are still crying for justice.

It seems to me that forgetting is simpler than remembering — and acknowledging — the mistakes we have committed as a nation. It is likely to happen as with several incidents of mass murders, state-sponsored terrorism, and kidnappings during the Martial Law years, Malisbong was never documented properly, probably because of either shame or state censorship.

This act of forgetting, or even just the attempt to remove Malisbong from the history of the Filipino as a nation that is struggling to move forward is, in effect, silencing the victims and their families.

We are all accomplices to this national dementia.

In my observation, this 'forgetfulness' is not just common among younger Filipinos. It was heartbreaking for me to realize that young Moros who were supposed to be closer to the experience and the bearers of my people's narratives were as naïve as their counterpart millennial Filipinos.

Whenever Marcos and the atrocities of the Martial Law years were discussed, the defense for this 'forgetfulness' is always framed in a 'moving on' that is devoid of empathy and acknowledgement of historical injustices. That, if we want to move forward as a nation, why can't we just tell the positive stories of Moros and Filipinos working together to build a nation?

Young Moros should never fall into the trap of reconstructing their own history through their privileges without taking into account the personal narratives of older relatives who were either victims of, or had witnessed, the wars.

It must be pointed out, though, that young Moros like the majority of millennial Filipinos rely on social media memes to learn about their history.

This gap between generations is no less evident in the community now in Malisbong. The young Moros have proposed to replace the Tacbil Mosque with a new structure, but the Moros of old reject this idea. How

can this structure, a reminder and testament to the crime committed against their people, be the cause of a rift in the community that struggles to remember its past?

The Moro people constantly finds itself in a seemingly perpetual tension between abandonment and looking for a past that will lead their future in the right direction: That of a bangsa (nation) in peace and freedom.

As young Moros are eager to move forward, to compete among the other young people in the country and elsewhere, forgetting their communities' dark past has been relegated as the price to pay. While the elders, choosing to constantly look to the past for lessons, are a reminder of why the struggle continues.

But the crux of the matter is not whether to abandon or to look back with nostalgia, but whether injustices have already been resolved.

'Forgetting is a privilege'

The younger Moros should realize that justice is yet to be claimed by the victims in their community, and forgetting is a privilege reserved only for those who are free to chart their own destiny as a people.

Inclusivity is a necessity in nation-building. And a country like the Philippines, with a history of violence against its own people, can never move forward with dignity unless historical injustices are addressed accordingly.

You cannot premise peace on deception and the promise of a moving forward while perpetrators are still in power and victims are still struggling for justice in silence.

Two years ago, the Philippine government, through the Commission on Human Rights, officially recognized the Malisbong massacre and government representatives apologized to the surviving relatives of the victims.

The victims were officially acknowledged by virtue of Republic Act 10368, the Human Rights Victims and Reparation and Recognition Act of 2013, a piece of legislation that aims to provide remuneration to the families of all the victims of Martial Law.

This month, the people of Malisbong commemorate the 42nd anniversary of the massacre and they will speak of the incident. The community will insist that the narratives of this sordid past to be integrated in our national consciousness and in our national conscience.

We have to listen to their story. Time heals all wounds but only for those who remember.

Amir Mawallil is a member of the Young Moro Professionals Network, the country's biggest organization of Muslim professionals.

Read more at <https://www.philstar.com/other-sections/news-feature/2016/09/26/1627598/national-dementia-malisbong-massacre-42-years-after#ccgpLFzPuaTJTWup.99>

These reports can be accessed online through the TJRC website, www.tjrc.ph.

Memorializing the 1974 Palimbang Massacre

(www.Inquirer.net) - Monday, September 23, 2019

MONDAY / SEPTEMBER 23, 2019
WWW.INQUIRER.NET

OPINION

Memorializing the 1974 Palimbang Massacre

Tomorrow, Sept. 24, 2019, is the 45th anniversary of one of the most gruesome atrocities committed by Philippine military forces against Magindanaw Muslims in Barangay Malisbong, Palimbang town, Sultan Kudarat province.

On Sept. 24, 1974, several barangays in the town of Palimbang were bombarded with shells fired from 105 mm cannons. These were aimed at flushing out Moro National Liberation Front (MNLF) rebels who were believed to be holding out in these barangays.

Not contented with the results of the shelling, soldiers from four infantry battalions, the 15th, 16th, 19th and 27th IBs, forcibly herded 1,500 Magindanaw men inside the Tacbil Mosque in Barangay Malisbong, and slowly killed them, in groups of at least 10 every day.

The Armed Forces of the Philippines at that time was quite apprehensive that the MNLF will take control not only of Palimbang and the rest of Sultan Kudarat, but of all areas under the AFP's Central Mindanao Command. In response, the AFP leadership, together with the civilian leader of Sultan Kudarat then, acting Gov. Gonzalo H. Siongco, ordered the bombing of Palimbang barangays and the massacre of suspected MNLF rebels herded at the Tacbil Mosque.

Under the terms of the Comprehensive Agreement on the Bangsamoro signed in 2014 by both the Moro Islamic Liberation Front (MILF) and the Government of the Philippines peace panels, a Joint Normalization Committee (JNC) was created as provided for in the Annex on Normalization. The Transitional Justice and Recon-



KRIS-CROSSING MINDANAO
RUFAGAGOCO-GUAM

ciliation Commission (TJRC) was created as part of the JNC.

Stories of the Palimbang Massacre survivors are included in the three-volume report that the TJRC presented to the government, first during the previous presidency of Benigno Aquino III, and to the current administration of President Duterte. Both administrations have expressed support to the recommendations of the TJRC.

These reports can be accessed online through the TJRC website, www.tjrc.ph.

The United Nations defines transitional justice as the "the full range of processes and mechanisms associated with a society's attempt to come to terms with a legacy of large-scale human rights abuses, in order to ensure accountability, serve justice and achieve reconciliation." It is a framework for dealing with the dark past that a society has gone through, to help it transition to a more peaceful, brighter future for all.

As a framework for sustainable peace

and conflict transformation, transitional justice has four pillars, namely: citizens' right to know, right to justice, right to reparation and right to be given assurance that atrocities in the past will not recur anymore (guarantee of nonrecurrence).

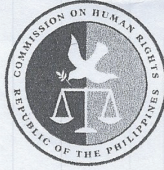
Tomorrow, on the 45th anniversary of the massacre, the Conveners of the Independent Working Group on Transitional Justice-Dealing with the Past and their partners from the Palimbang local government unit and from national agencies like the Commission on Human Rights, will lead the memorialization ceremonies to honor victims and survivors of the horrible incident. A peace caravan starting today, Sept. 23, will precede the memorialization ceremonies.

Commemorations of violent incidents like the Palimbang Massacre are important, so that the succeeding generations of Bangsamoro and the entire Filipino nation will know of large-scale human rights abuses in the past. Knowledge of atrocities like these will lead to a collective demand for accountability, and for the victims and survivors to access justice and, eventually, claim for reparations. It will also prevent future historical revisionism.

Most importantly, memorialization events will promote consciousness among constituents to advocate for institutional reforms, especially in the security sector. Such reforms should guarantee that abuses from state agents like the police and military will not recur in the present or in the future.

Comments to rcguiam@gmail.com

Scanned image of the article of Rufa Cagoco-Guiam on the Philippine Daily Inquirer, September 23, 2019.



COMMISSION ON HUMAN RIGHTS	
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REPUBLIC OF THE PHILIPPINES
COMMISSION ON HUMAN RIGHTS

RESOLUTION CHR (V) No. AM2019-183

ON THE RECOGNITION OF THE PALIMBANG/TACBIL MASSACRE AND ITS COMMEMORATION EVERY 24th SEPTEMBER

Cognizant of the Commission on Human Rights (CHR) mandate to recommend to Congress effective measures to promote human rights and to provide effective remedies for human rights violations;

WHEREAS, transitional justice was defined by the United Nations Secretary General in 2004 as “a full range of processes and mechanisms associated with a society’s attempt to come to terms with the legacy of large scale abuses committed in the past, in order to achieve accountability, serve justice, and achieve reconciliation;”

WHEREAS, the *Joinet and Orentlicher Principles against Impunity* advances the right to truth, right to justice, right to reparation, and guarantee of non-recurrence;

WHEREAS, the Transitional Justice and Reconciliation Commission (TJRC) on the Bangsamoro acknowledged the ‘Malisbong massacre’ taking place in September 1974 in a coastal village located in Palimbang town, Sultan Kudarat province” and where a great number of Moro men and boys had been killed in a local mosque, women and girls had been taken against their will and placed in ships, and numerous houses burned to the ground by government forces and paramilitaries;¹

WHEREAS, the TJRC has made other recommendations with regard to transitional justice in the Bangsamoro, to wit:

- “Include Bangsamoro and indigenous peoples who were victims of Martial Law, while paying attention to the specificity (i.e. ethnoreligious and gender) of their victimhood and to the root causes of their struggle in the memorialization initiatives honoring Martial Law victims,”² and
- Ensure the creation and implementation of a culture- and gender-sensitive reparation program guided by the UN Basic Principles and Guidelines on the Right to Remedy and Reparation for Victims of Gross Violations of International Human Rights Law and Serious Violations of International Humanitarian Law with particular attention given to restitution, compensation, and rehabilitation.”³

¹ Transitional Justice and Reconciliation Commission (TJRC) Report. Available online at [https://www.menschenrechte-philippinen.de/tl_files/aktionsbuendnis/dokumente/weiterfuehrende%20Dokumentensammlung/Transitional Justice and Reconciliation Commission - Report 2016.pdf](https://www.menschenrechte-philippinen.de/tl_files/aktionsbuendnis/dokumente/weiterfuehrende%20Dokumentensammlung/Transitional%20Justice%20and%20Reconciliation%20Commission%20Report%202016.pdf). P. 31

² Ibid. P. 85

³ P. 86.

CHR: Dignity of all

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WHEREAS, on 24 September 2014 the CHR Chairperson accompanied by a team from CHR joined the 40th year commemoration of the massacre and encouraged the victims and/or their families to file for claims to the Human Rights Victims Claims Board (HRVCB);

WHEREAS, the Human Rights Victims Claims Board (HRVCB) awarded 46 claims from Palimbang, 33 of which were related to the Malisbong Massacre;

Recognizing the appeal of the victims and their families of the Malisbong Massacre to be acknowledged, henceforth, the CHR supports the recommendation that 24 September of each year be declared a Commemoration Day for the Malisbong Massacre. Alongside this, the CHR is in solidarity with the Sanggunian Bayan of the Municipality of Palimbang in issuing a similar acknowledgement at the local level.

The CHR also resolves to continue the accurate documentation of data and circumstances surrounding the Malisbong Massacre, in order to ascertain the full and unassailable truth behind it.

The CHR further resolves to support and recommend the enactment of remedial legislation to ensure that justice and reparation are accorded to all victims of all forms of human rights violations, without discrimination or exception, irrespective of race, gender, and identity of perpetrators, and covering all relevant periods before and after Martial Law, to include among others the TJRC recommendations that require the enactment of laws; establishing a continuing reparations program drawing lessons from the implementation of RA 10368, and the clamor for a similar mechanism to be undertaken within the Bangsamoro transition process.

SO RESOLVED.

Done this 6th day of September 2019 in Quezon City, Philippines.

JOSE LUIS MARTIN C. GASCON
Chairperson

KAREN S. GOMEZ DUMPIT
Commissioner

(On Official Travel)
GWENDOLYN LL. PIMENTEL-GANA
Commissioner

(On Official Travel)
LEAH C. TANODRA-ARMAMENTO
Commissioner

ROBERTO EUGENIO T. CADIZ
Commissioner

ATTESTED BY:

MARIA ASUNCION I. MARIANO-MARAVILLA
Commission Secretary

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Human Rights Violations Victims'
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