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Bud Tumantangis: A Bangsa Sug Historic-Societal Relevance

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ABSTRACT

The history of one's nation is the core value of its people. It reflects the totality of their personal identity, their culture, their ways of life, and the way they would be treated by others. Sulu is not an exemption, in fact, its history had been long eyed hitherto by most of the world's historians due to the unique and glorious but controversially misconceived records of the Tausugs. These records however, Vis-à-vis the Bud Tumantangis' core value.

This paper aims to elucidate the name Bud Tumantangis and edify misconception of its true meaning. The idea of "Crying Mountain" doesn't fit it to be the pride of the people that needs to be deep-sixed. And for it to be a pride does not mean only a mere emblem but a total relevance as well.

1. Introduction

The most important aspect of all things is its facticity. Be it man or a thing, without it, its pride, honor, fame and its totality is nil. Bud Tumantangis, the emblematic mountain of Sulu is an island's pride known to the whole world. Both foreign and country's writers astonishingly narrated it in their own ways. Some, described it fabulously based on its name and theorized folklore. And some, linked it to both debacle and glorious past of the Tausugs. Its name is a Tausug terms "Bud" for "mountain" and "Tumantangis" is literally interpreted as "Crying". Hence, most of the people including the Tausugs themselves had been convinced and believed that "Bud Tumantangis" is "A Crying Mountain". This interpretation however, is inaccurate. If it will go unchecked, it would be an insult to the Tausugs to

obviously accept faulty interpretation of their own dialect without contemplation that, it insinuates discrepancies and conveys the idea of lasting misery. It would also be unfair for the mountain its reality is hidden under a shroud of subtleness. Although, most literary works passionately described it to be holy, home of the valiant defenders, and magnificent to the extent that it is even compared to the identical landmarks of foreign countries such as; Mt. Fuji of Japan, Eifel Tower of Paris, Big Ben of London, and Liberty of America, but only a fragmentary sooth of it because most its relevancies to the life of the Tausugs are unknown yet.

This paper will discuss the verity of Bud Tumantangis. Besides fabulous narrations and poetical descriptions where misconception for the mountain is nigh, it aims to elucidate its name and



let the Tausugs realize that the meaning of the mountain's name they are accepting is not appropriate for it to be their pride. They are incognizant of acceptance being such is only their pride in claim but lasting misery in truth. It attempts to deep-six the idea of "Crying Mountain" that has been rooted in the mind of the people. And, it further attempts to let people realize too that the mountain had played an important role in Sulu's history, and its relevancies to the life of the Tausugs socially, economically, politically, and religiously are not completely unveiled.

Technically, this paper is descriptive in method that attempts to unveil the factuality of "Bud Tumantangis". However, due to the paucity of references, although some information gathered from the books in museum and libraries, published literary works in the internet such as poems and proses, but the author did not found more details of relevancies besides physical features and poetical descriptions of the mountain. Thus, most of the information are only based on the interviews with the dwellers and old folks and from the modicum knowledge and insights of the author mostly gained from his personal experience when he successfully reached the top of Ballam, a place closest to the summit of the mountain.

2. Brief History

Bud Tumantangis is the highest peak in Sulu. It is located in the northwest of the island that stands 2,893 feet or 882 meters above sea level. Its name is a Tausug terms "Bud" for "mountain" and "Tumantangis" is a complex Tausug term rooted by "Tangis" for "Cry, cries or to cry for". The prefix "Tuman" means, exactness or accuracy on something such as "center or Site". "Bud Tumantangis" then, literally means, "A Mountain Center or Site for cry or cries, or A mountain Center or Site to Cry for". Since it is magnificently viewed from a far distance in the sea, which captivates the sentiments, memories, sorrows, pains, and love of the Tausug travelers before, Bud Tumantangis means, "A Mountain Site to Cry For." Tausug travelers before doesn't cry because the peak of the

mountain had fades away but because losing it, means, they had gone far from their beloved homeland and might not be able to return.

Bud Tumantangis is popularly known as "Crying Mountain". Tausug folklores tells the story of a mother crying in despair after her son did not recognized her or tried to forget her as she is aging with wrinkles and became a poor beggar. She cried and prayed to God to punish her ungrateful son. A calamity that day occurred sparing all people but not she and her son. As it was settled down, the majestic mountain stood high on the spot where the mother prayed and cried in tears. In other version, it tells about the two lovers separated by feudal wars of their families. When things got worse, the guy was killed and the girl promised not to cry over it. She died in her room the next night, still with tearless eyes. And, when she was buried, her grave turned into what is now known to the natives as "Bud Tumantangis".

The "Travelers' Sojourn Theory" reflects the word "Tumahan" to imply consistency on the mountain's name "Tumahan sin Tangis or Tumahan Tangis", meaning, "to endure or desist from crying". This theory relates the emotion of the Tausug travelers before feeling sad upon losing the site of the peak of the mountain when they sojourn for months or years, and tears of happiness upon seeing it when they returned. But since the Tausugs are proud and fierce warriors, they hold back their tears for indomitability sake.

3. Social Relevance

Like other mountains in the world, Bud Tumantangis caught the attentions of many people. It stands magnificently as the unique iconic land mark of Sulu symbolizes home for the Tausugs like that of the Mt. Fuji for the Japanese, Big Ben for the English, Eifel Tower for the French, and Liberty for the Americans (Ibnu Hajiri 2017, blog). Bud Tumantangis seems to call back home to the departing traveler and to welcome him home, too, it being the last landmark to be lost from sight when departing and the first one to come into view when arriving from the boat (Bruno 1973, p. 2). When



glimpsed from a far distance in the sea, it captivates the sentiments, memories, sorrows, pains, and love of the Tausug travelers to shed with tears. It is mythically popularized as pride, courage, and hope in songs and in most literary works. Due to its magnificent beauty and being the only highest mountain in Sulu, writers passionately featured it as the unique iconic landmark of the province which symbolizes pride of the valiant defenders of faith and freedom and home for every Tausug. Its attributes as grandest and splendor merited it to be conceived as courage and hope for them. Such poetical descriptions touched readers' hearts with passion to the extent that some of them are eager to visit and see personally its actuality. Of course, there were already foreign adventurers who had been here and satisfied with their longingness but only few or none of them had climbed and experience the goodness and reality of the mountain.

Truly, Bud Tumantangis has all the characteristics attributed to it by most writers but denied of the true meaning of its name. Its name is not Bud Tangis, Bud Timangis, Bud Nagtangis, or Bud Nagtatangis to mean "Crying Mountain", but Bud Tumantangis. The Tausug complex word Tumantangis is rooted by "Tangis" for "cry, cries or to cry for" and prefixed by "Tuman" for exactness or accuracy on something such as, "center or site". Since it is magnifically viewed from a far distance in the sea from where most of the writers based their passionate narrations, "Bud Tumantangis" means, "A Mountain Site to Cry for". This meaning justifies the mountain's name literally and connotatively. It justifies the tears of the Tausug travelers back then cried in melancholia upon losing the site of its peak with thought that they might not be able to come back. Like for example, the forefathers of the people of the river (Orang Sungay) of Sandakan, Sabah who were then originally Tausugs but sold as slaves to Borneo in the olden days, the early pilgrims who died either back or forth or in the holy land, and the job seekers who were doomed abroad. It also justifies the tears of nostalgia of the fortunate returnees upon seeing it. It then justifies the tears of those who were drawn in the sea by strong waves and those who

were martyred resisting Spanish frigates and galleons where they gleamed its peak until their last breath. Furthermore, it justifies the tears of hatred on the part of the invaders when they left with frustration. "Crying Mountain" emanates from theorized folklores, the "Weeping Women Theory" of two versions and from the faulty interpretation of the word "Tumantangis". However, whoever the one that first to mean it such, the Tausugs are indebted to him/her for he/she had indeed popularized the Sulu's emblematic pride. It is great to know that both foreign and country's writers had their ways in expressing their appreciation and passion towards it. Meaning, they have concern and they valued the importance of Tausugs' history. Sad to know that, besides the native dwellers, is also few on the part of the Tausugs are cognizant of its importance and reality, and only few of them had personally visited the mountain. Although, climbing it is not that easy as peeling bananas but it could not be a hindrance for them to personally experience and realize the serenity of their symbolic pride that had been long longed even by the foreign adventurers.

Based on the author's experience with his son and friends last august 26, 2018, climbing and passing through the sloppy path, is not that difficult as what most people thought. Albeit, in its deep forest, excitement and fear is possible but the latter could be pacified by willingness and determination. They are excited that at last, they are almost there to explore and find out whatever goodness and reality of the mountain, but fearfully thinking on the negative consequences that might befall on them if they would be careless of its mystery. The old folk narrates that the mountain is mysterious in nature like for example seeing the unusual creature "Apo sumambing". This creature is like a goat that has big ears and if it appears accordingly, one should not say a word or else it would curse to someone who is mindfully of it. They were also cautioned by their guide that naturally the forest is inhabited by big snakes and unseen identities, but it would only happen if the visitors are naught. In short, their guide indirectly warned them of ill motives. Behind its mystery, the mountain is a perfect place to be



explored for good intentions and tranquility. It is very true, that once the visitors got up there, they would really be amazed of its rarest environment. There is also a story from the mountain dwellers that on its summit sometimes one could experience a cooling fogs even amidst the hottest summer days. It seems unbelievable, but may be, it is a part of its mystery or may be because of the white clouds that usually capped it through the day. Some Tausugs had observed that once the white clouds are there capping it, no matter how bad the weather is, rain is not possible. But once it fades away, no matter how sunny day shines the place, rain is expected to come. Although, the author and his colleagues didn't experienced the said cooling fogs, but at the top of Ballam, a place closest to its peak, they personally perceived a moderately cold and stunning surrounding. Besides fresh air they had breathed, the scent of the wild flowers of different kinds was one of what they had sniffed. Flowers like orchids and Sangguyoh could be found in the closest slant of the mountain's peak and at the top of Ballam. It is also with in this place where the so-called "Lawang Bud" is there. Lawang Bud means, door of the mountain. But it doesn't explicitly say that Bud Tumantangis has a door. It is only referred to a certain spot that is not covered by vines and trees. In fact, the real "Lawang Bud" accordingly, is like a cave whose inside is seems to be a perfect abode and can only be found unintentionally by a clean and pure hearted visitor if he/she is destined to. From this spot, the entirety of the proper town of Jolo is clearly viewed like a remnant of the tragic past. A pure Tausug visitor that has a patriotic heart will possibly be touched with nostalgia from it, especially when the panoramic scenery of the archipelago and the heroic islands of resistance, Tapul (a native place of Panglima Sayyadi who resisted against the Spaniards) and Patian, Pata (a native place of Panglima Jikiri who defied the Americans) are vividly seen. On the northeast side of this place, the author and his colleagues also found a little "Saikot" bird laying her eggs that did not bothered to fly, and thus, they got the chance to have a selfie with her.

It was regretting however, for the author and his colleagues had not reach the summit of the mountain for one reason, there was a military post up there and it was unwise to proceed because they have no coordination with them. The truth is, he really wished to go due to his curiousness and eagerness to personally see the holy shrines and tombs of pious Muslim personalities and the mythical Suwah Gawgah (Citrus). These shrines and tombs visited by most dwellers for some rituals and healing purposes. And the mythical Suwah Gawgah according to the old folks is always there fruitless. But if the visitors are lucky enough, they could find it fruitful and eat them to their satisfaction. To bring elsewhere its single fruit or seed however, would tend them lost to find their way home. He also wished to prove the truth of the existence of a single pair of a giant clam whose pair is believed to be in the Subah Manangkay, Tawi Tawi in one version and in the Mt. Kinabalu in other. But their guide told him that this thing is of the same mystic as the real Lawang Bud and the Suwah Gawgah, only visible to the clean and pure hearted visitor who is meant to be so.

In the foothills of this mountain not to mention all, lies the Bud Kapang where the Bato Sangun, Tubig Ambak, Tubig Piyansol, Tubig Pukol, Tubig Billatan, Tubig Kapang as well as the two holy shrines are there; Bud Kagay where the Langgal (Mosque) built by Apoh Tuan Tuttoh Ja'riya and his shrine is there too; Ma'busing; Agahon where the Tubig Ba'bag, Tubig "O" Kurah, Tubig Obi, and Tubig Aidarus are there; Kan Arraji where the Tubig Kan Andao is there; Marang where the camp of the MNLF is presently based; and the Upper part of Barangay Tagbak where the so-called "Bulihok" is located. Bulihok is a deep hole not far from this barangay that was used for penalizing criminals in the olden days where they were thrown to it dead or alive. And Bud Talibang where the unfamiliar shrine of the legendary giant of Sulu "Apo Talibang" is there from where the name of the place is derived. Dwellers of these foothills were living in prosperity, peace, and harmony back then until it was being disturbed by war.



4. Economic Relevance

Bud Tumantangis also serves as a source of livelihood to the native dwellers and nearby residents. Besides coconut and abaca, the major crops of the natives on its lower slopes, there are multifarious fruit bearing trees in its fruit groves (kabbun). Durian, the ambrosial, sweetest, and the best fruit tree ever in the Philippines is one of the Tausugs' products delivered to Bongao, Zamboanga, Pagadian, Cebu, Bacolod, Cotabato, and other parts of the country. Sometimes it is cooked as jam known as "mantakilya" exported to countries like Malaysia and Saudi Arabia. Although, there are durians in some parts of the Philippines like Davao, but cannot be good as the quality of Sulu's durian. The juicy lanzones, is also one of Sulu's best fruits that cannot be matched in taste by other Philippine Lanzones. According to legend, this is the only fruit where the fairies desired to eat in this world. Cassava and banana are cultivated for both personal and consumers' consumptions. Cassava (panggih kahoy), the staple food of the Tausugs has two varieties, the aamanon, for boiling and the liliisun, for grating. Cassava cake is cooked in three different ways; toasted cassava or siyanglag, steamed cassava or piyuto, and the wrapped cassava or Biyanban (J. Bruno). To the Tausugs however, cassava has many varieties not only two. And all of them are for grating but not all of them could be boiled. Only some of its varieties such as; jahuran, manti'ga, putih putih, and kapok that could be boiled and broiled directly on the embers. One of its varieties called jabrawn cannot be eaten by boiling or broiling because it is poisonous. Even after grating, unlike other kinds of cassava could be cooked right away called liyaras, but jabrawn needs one to two days before it is safe to be cooked. Cassava and banana served as the prime sustenance of the natives even with the absence of rice and fishes. It has been proven during martial law where most Tausugs used to fill their bellies in both breakfast, lunch, and dinner time with these. The Sayings goes, "sayng lamayan sayng" which means, pounded or boiled banana and vegetable out of banana as viand, and "panggih

lamayan sayng" meaning, cassava and vegetable out banana as viand. The rest are mango, wanni, white mango, breadfruit, marang, jackfruits, pomelo, santol, and mangosteens that bear fruits seasonably and harvested for both personal and market purposes. Coffee is also cultivated and grown in most of the fruit groves of its slopes. It is a natives' favorite beverage that accounts for many coffee shops in the province (J. Bruno). There are also Commercial trees which has never been exploited in large scale due to their awareness of negative consequences which they believed to befalls on them. Although they cut some, but for important purposes only like personal house and masjid construction. For mountain dwellers whose main livelihood is farming, they also tilled the fertile land of the mountain's slopes for certain crops and vegetables. Wild edible fruits, leaves, and roots can also be found elsewhere in the mountain. Today, some dwellers had started to collect orchids and Sangguyoh and other flowers from it for market purpose. And most of their earnings out of these said resources are intended and reserved for the educational needs of their children whose dreams and hope unfold.

In mainland Sulu, two of its major water sources is Liyang, Patikul and Bud Tumantangis of Indanan. Bud Tumantangis gives fresh water supply to Barangays Buansa, Bato-Bato, Talatak, Tagbak, Ma'nang, Dayuan, Bunot, Lampakih, Likop, Langpas, Panabuan, Andihih, Malimbayah, Pasil, and Indanan proper. Sometimes, when Jolo Mainland Water District run short of supply, some residents who has 4-wheel vehicle and water dealers as well go to where ever Barangays mentioned especially Dayuan and Indanan proper to get fresh water sourced from it. Some places with in the southeast slope of the mountain has specific water sources of their own. Bud Kapang has its Tubig Piyansol, Tubig Pukol, Tubig Billatan, Tubig Ambak, and Tubig Kapang; Agahon has its Tubig Ba'bag, Tubig "O" Kurah, Tubig Obi, and Tubig Aidarus; and a lower place of Kan Arraji has its Tubig Kan Andao. It was said, these three places share each other in terms of water resources. Meaning, the residents of



these three places are free to get fresh water wherever they desired.

Besides drinking water, the Sapah Likop Adam of Likop Indanan and the Malimbayah River whose source is from the said mountain that never dries even during the hot summer days, served as cleanliness hub to the populace.

5. Political Relevance

Since the time of the coming of the Spaniards to colonize Sulu, the Tausugs led by brave Datus and Sultans had struggled foreign domination to protect their Hulah, Bangsa, A'gama. One of them, was Sultan Bungso, the famous Tausugs' Sultan who resisted Spanish invasion during the first four stages of the Moro Wars. He made his last stand in his Kutah or cotta in one of the mountain's slopes probably in the northern part. On January 1, 1638, eighty vessels loaded with six hundred Spaniards and 1,000 native allies, including Visayans, Pampangos, and Caragans left Zamboanga. Four days later, they landed in Jolo but found it abandoned. The Sulu ruler and his warriors had retired to their "cotta" in a nearby hill (probably in one of the foothills of Mt. Tumantangis) which was closely guarded by defenders composed of Tausugs, Samals, Taguimans from Basilan, Makassars, and other Malays. There were probably 5,000 persons, including women and children, who sought the safety of "cotta". At least four assaults on the cotta failed with great losses for the Spaniards. Nevertheless, after the enemies resorted to siege operations and the planting of mines along with continuous artillery bombardment, the defenses of the cotta began to weaken. In one of the explosions of a mine, Datu Ache (one of the proud Datus of Sulu and ambassador) was badly hurt. But in spite of the explosions, the cotta appeared as impregnable as ever (C. Majul, p.152).

The surrender of sultan Bungso and some of his warriors after more than three-month struggles, has nothing to do with the impregnability of the cotta in the slope of Bud Tumantangis but due the pusillanimous allies and epidemics. What transpired thereafter cannot easily be explained except on the

basis of happenings in the cotta. Epidemics, possibly cholera or dysentery and smallpox swept the cotta. Added to these was famine. By all indications, too, either the datus or, possibly, the allies of the Sultan fell to quarreling. In any case, amidst the difficulties, two Basilan warriors were able to cross the lines and enter the Spanish camp. They carried the offer of peace of their datu; it was proposed that all the people from Basilan who were among the defenders of the cotta would peacefully abandon their posts if they would be allowed to leave for their homes. He added further, the opinion had been expressed that the cotta was almost thoroughly impregnable to any assault and that its surrender must have been due to the Sulus' fear of the mines. That famine and epidemics played a major role, however, cannot be denied as demonstrated by what happened to many of the native troops aiding the Spaniards. Dozens of them, especially the Visayans, died of dysentery. The same disease claimed the lives of hundreds of Sulus and their Basilan allies, probably on account of such close living under unsanitary conditions in the cotta (C. Majul, p. 152).

Although, Majul didn't explicitly said that the Spaniards were failed to attack in manned the hideout or kutah of Tausug defenders in the Tumantangis' slope, he stressed its impregnability. Without their canyons and explosives, and if not because of the famine and epidemics and the unfaithful allies of sultan Bungso, the Spaniards might not succeed to defeat the Tausug defenders of Hulah, Bangsa, and A'gama.

Since the mountain is strategic and impregnable as Majul claimed, it had also been made as hideout and secret passage of the MNLF during Martial Law. In fact, besides Marang today, there was the so-called Camp Al Eastern Tumantangis led by two famous commanders known as Apoh Tuan and Amah Tuan. Thus, it became also a battle field for the AFP and MNLF (labelled as activists) during that time. There are so many encounters mostly unrecorded especially in its slopes to Indanan, Tagbak, and to Bato Bato. Evidently, until today, there is still a military post at the top of its peak. In 2007, there was an encounter between AFP and



MNLF in Camp Marang, mountain's northern slope where both parties suffered great casualties. Most of the martyrs from the latter's side however, were none combatants and their family members hit by merciless air strikes. Today once again, the MNLF forces based their camps in the same place as preparation and waiting for whatever result of the recent deal with Duterte's administration.

6. Religious Relevance

Besides legendary stories about the origin of the Bud Tumantangis, it is believed that its existence is naturally part of ALLAH's creation of the whole universe. Its mystery and holiness are primordial and has something to do with the historic arrivals of the different "Sufis", whose blessings and miracles made the Tausugs to believe in "Mysticism". These "Sufis" in local and religious narrations were reportedly made many miraculous events and historic landmarks in Sulu such as; Tubig Laya in Patikul Higad and the Tubig Tubod in Bunot, Indanan. They died after they had completed their missionary task in the province. But even they left marks of their demise like shrines or tombs, many Tausugs mystically believed that, they only transferred to other places, appeared as new personalities and continue to propagate again missionary obligation. This is called "mailad" in the religious perspective where a pious Muslim actually died and witnessed by most people but because of his closeness to ALLAH as "Sufi" for example, and still bound to fulfill noble task like Islamic propagation, he could be alive in other places in which he is destined to. They were then believed to be free and capable of coming back again and again invisibly visiting on what they had left (religious foundation specifically) in the places where they were before. This is called "Tajalli" almost of the same concept as "Mailad".

In this mountain, some sacred remains are visible. "Apoh Tuan Tuttoh Ja'riya", the believed Tausug "Awliyah" or Sufi also believed as the guardian of Bud Tumantangis, built a "Langgal" in one of its slopes in Barangay Kagay where his shrine is also near to it. Many Tausugs believed that he had built one at the peak of the mountain as what he did

in some part of Mindanao especially in Siukon, Zamboanga Sibugay. The shrine of the first Sultan of Sulu, Maula'na Al sultan Sharif ul Ha'shim is approximately 33 degrees on its northwest slope. The unfamiliar shrine of Apoh Talibang, the legendary giant of Sulu is somewhere in its slope down to Buansa. The place is named after him, "Bud Talibang". The shrine of Apoh Talibang per se, has a mystical story. According to the residents, "there are durians in this shrine. And if one would find its falling fruits, one should look them in the upper slope not in the lower because the falling durian fruits doesn't roll down but they rolled up to the shrine". And a number of tombs and shrines of the pious Muslim personalities closest to its peak like the two holy shrines in Bud Kapang and other tombs and shrines on its summit believed to be guarded and protected by unseen identities, visited by dwellers for some rituals and healing purposes. These are contributing factors of its being mysterious and holy where most Tausugs hold on to the belief that holiness is not just an ordinary utterance but evincibly providential and divine.

7. Conclusion

Bud Tumantangis is the highest mountain in Sulu that stands 2,893 feet or 882 meters above sea level. It is considered as the emblematic pride and the only unique iconic landmark of the island where its magnificent beauty when glimpsed from the horizon captivates melancholic and nostalgic feelings of the Tausug travelers back then, that made writers to passionately compare it to the identical landmarks of foreign countries which symbolizes home. The meaning of its name is "A Mountain Site to Cry For" which justifies it literally and connotatively for the tears of those who sojourned permanently, the tears of the fortunate returnees, the tears of the martyrs of the sea, and the tears of hatred of the frustrated invaders. The Tausug travelers now and then, doesn't cry because the mountain's peak fades away, but because losing it from their sight means, they have gone far from their homeland and family and might not be able to return. "Crying Mountain" based on theorized



folklore which is obviously accepted and had been rooted in the mind of most Tausugs, is not appropriate to mean the mountain's name as their pride because it conveys the idea of lasting misery. Besides the faulty meaning of its name, truly Bud Tumantangis has all the characteristics and features attributed to it in the passionate narrations of both foreign and country's literary talents.

Based on the author's experience, the mountain is not difficult to be reached. Behind its mystery, socially, it is a perfect place to be explored with good intentions that one could feel its serenity and tranquility. At the top of Ballam, closest to its peak, the scenery of the archipelago evokes nostalgia for the patriotic heart visitors. Before wars, dwellers of the mountain's slopes were living in peace and harmony. Economically, they too enjoyed prosperity due to the copiousness of livelihood resources such as; trees, fruit bearing trees, and crops. Waters are anywhere in the mountain that served not only for the mountain's slopes' dwellers but also to all of its foothold barangays. Like other mountains of heroic resistance in the mainland Sulu, Bud Tumantangis also bathed with the blood of the Tausug martyrs as a result of political upheaval now and then. One of its foot hills served as kutah or hideout of Sultan Bungso during the first four stages of the Moro wars. In some of its slopes, there were many unrecorded encounters between MNLF and AFP in recent years and during Martial Law. Today, the MNLF based their camp in Marang, its northern slope to Bato bato waiting for the result of the deal with Duterte's administration.

Lastly, besides folklore, the existence of Bud Tumantangis in a religious sense, is naturally part of ALLAH's creation of the whole universe. Its mystery and holiness are primordial and has something to do with the historic arrivals of the Sufis whose blessings made the Tausugs to believe in mysticism. These pious Muslim personalities made many miraculous events in the island and left historic landmarks like Tubig Tubod in Bunot, Indanan and Tubig Laya in Patikul Higad. Most of them were buried in the slopes and on the top of the mountain's peak where their shrines and tombs

became a visible proof and contributing factor for the mountain to be considered as mysterious and holy. To most Tausugs, holiness is not just an ordinary utterance but evincibly providential and divine.

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