

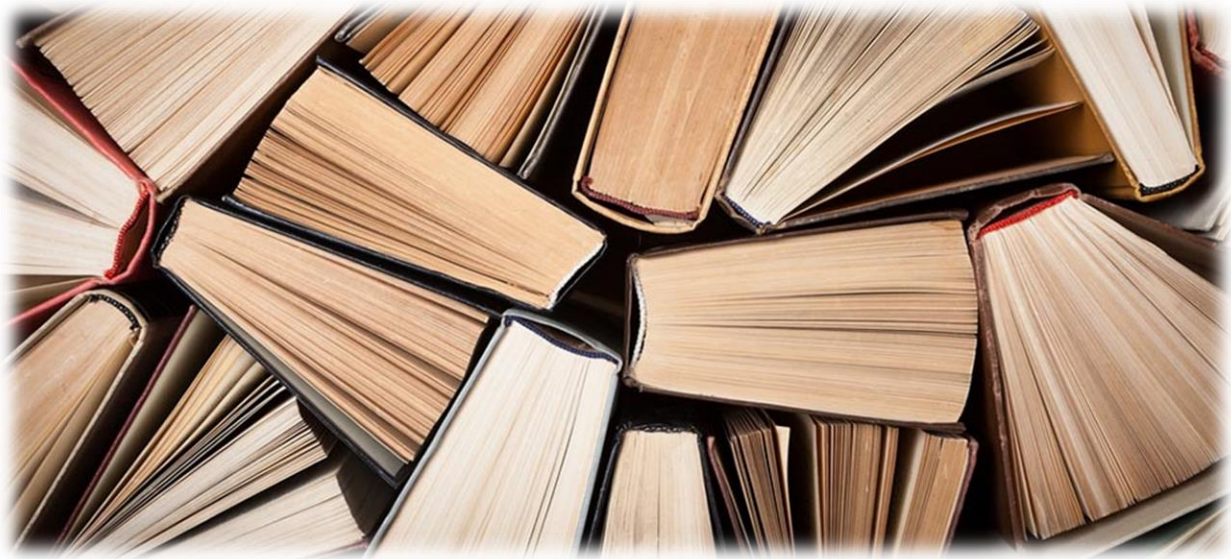


CHAPTER VIII: LITERATURE IN NORTHERN MINDANAO AND DAVAO REGION



Objectives:

- Study the historical background of Northern Mindanao and Davao Region literature.
- Read literary texts representing Northern Mindanao and Davao Region.
- Analyze and evaluate the great literary works from Northern Mindanao and Davao Region.
- Write analysis and reflection papers on literary texts.
- Express appreciation in reading Northern Mindanao and Davao Region literary texts.



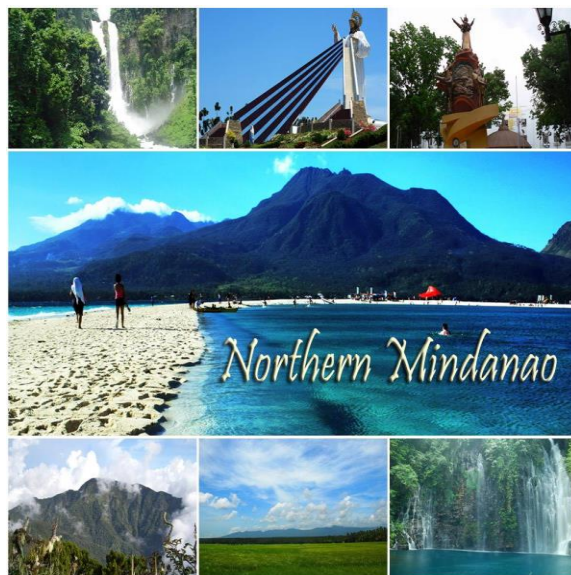
Lesson 1: Literature in Northern Mindanao

Region 10, usually called Northern Mindanao, is composed of 5 provinces: Misamis Oriental, Misamis Occidental, Bukidnon, Camiguin and Lanao del Norte. It is

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comprised of 9 cities: Cagayan de Oro, Gingoog, El Salvador, Ozamiz, Tangub, Oroquieta, Malaybalay, Valencia, and Iligan.

Northern Mindanao is a region rich in culture, which can be seen in their numerous festivals. One of the most popular festivals in the region is the Higalaay Festival in Cagayan de Oro City. They celebrate the feast day of St. Augustine every 28th day of August. Another festival is Kaamulan festival in Bukidnon. It is an ethnic cultural festival wherein people allocate a relative amount of their time to remember the culture and traditions of the seven ethnic tribes in their area. It is also considered as a thanksgiving festival to celebrate their bountiful harvest. Moreover, another famous festival in the region is the Lanzones festival in Camiguin, which is a 4-day celebration of this fruit. It is held every 3rd week of October. It is essential to note that the sweetest Lanzones can be found in the islands of Camiguin. Regularly celebrating different causes as one whole community shows that the citizens of Region 10 value camaraderie and friendship.



Some parts of this region are known to have preserved their tribal beliefs and customs. An example is the Higaunon, a mountain tribe in Bukidnon. Apparently, they still believe in the existence of spirits and gods. Furthermore, they have a god for each element. Another superstition is they need to please the spirits so they will experience something good in return. People in this tribe still live according to their traditions with farming as their primary source of income. Additionally, the ancestors of its current inhabitants mentioned that the region was occupied by four tribes but when northern-central Mindanao was divided into provinces, migrants from Visayas and Luzon began to dominate the region. Since that happened, the tribal communities went to the mountains and forests to continue living out their cultural heritage.

The region's culture can also be seen in their establishments and churches. These include: the Immaculate Conception Parish Church in Misamis Oriental, Macapagal-Macaraeg Heritage House in Lanao Del Norte, General MacArthur Maker and Saint Augustine Cathedral in Cagayan de Oro. These places represent a glimpse of Northern Mindanao's history because the events that occurred in these locations moulded Region 10 to be what it is today. The province of Camiguin is home to century old churches such as the Santo Rosario Church and Old Catarman Church Ruins. Baylao Church is considered as a miraculous place because a lot of individuals connect it to how its existence saved numerous lives during the eruption of Mount Hibok Hibok. Besides that, there are also a lot of ancestral homes that can be found in this region that date back all the way to the Spanish era.

Famous Literary Works in Northern Mindanao

✚ Ancient Literature (Epic): “*Bantugan*”

The epic is the sequel of *Darangan*, which left off when Prince Madali, now king of Bumbaran ordered his subjects and people not to talk to Prince Bantugan, which led him to leave the kingdom.

Bantugan Mindanao Epic

There is a kingdom called Bumbaran. There lived King Madali and Prince Bantugan. Bantugan was famous for his might and prowess, which attracted many women. This made the king envious.

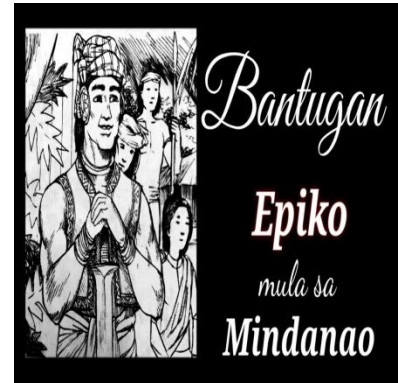
He banned the people from talking to the prince or they will be punished. Bantugan left the palace and ended up in the Kingdom of the Land of Two Seas. Bantugan fell ill and died at the kingdom gates. The king of the land and Princess were shocked at his dead body. Nobody in the land knew of the prince.

He held a forum with the wise men to deal with Bantugan’s corpse until a parrot came and told them of his identity. The loro was tasked to tell Madali of his brother’s demise, which he did.

Upon knowing of his death of his brother, King Madali was saddened. He hurriedly flew to the heavens to return Bantugan’s spirit. Madali return with the soul and Prinsesa Datimbang met with Madali carrying his body. They returned the soul into Bantugan’s body and revived him. All rejoiced, including King Madali.

Meanwhile, King Miskoyaw heard of Bantugan’s death and invaded the kingdom of Bumbaran. Bantugan fought but he was weakened since he was recently revived. He was imprisoned. Eventually, his strength returned and defeated King Miskoyaw and his men. The kingdom was saved and they continued their celebration. The envy of King Madali was now gone.

Bantugan traveled to many lands and met many princesses, which he all married. He returned to King Madali, who welcomed him with joy. Bantugan lived longly and peacefully.



Lesson 2: Literature in Davao Region

Davao Region, formerly called Southern Mindanao (Cebuano: Habagatang Mindanao; Tagalog: Rehiyon ng Davao), is an administrative region in the Philippines, designated as Region XI. It is situated at the southeastern portion of Mindanao and

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comprises five provinces: Davao de Oro, Davao del Norte, Davao del Sur, Davao Oriental, and Davao Occidental.

The region encloses the Davao Gulf, and its regional center is Davao City. Dávao is the Hispanicized pronunciation of daba-daba, the Bagobo word for "fire".

Davao Region, designated as Region XI, is located on the southeastern portion of Mindanao. It consists of four (4) provinces, namely: Compostela Valley, Davao del Norte, Davao Oriental, and Davao del Sur. The region encloses the Davao Gulf and its regional center is Davao City. Davao is the Hispanicized pronunciation of daba-daba, the Bagobo word for "fire" (the Cebuano translation is "kayo"). Other source cited that Davao was coined from the words "Davoh, Duhwow, Davau". Davoh (Davao River) is the usual reply of the three Bagobo subgroups: the aboriginal Obos, the Clatta or Guiangans, and the Tagabawa Bagobos, when asked where they were going while pointing towards the direction of the place.



Region 11 is a melting pot of many cultural groups. It is an immigration area, with a mixture of migrants, including Cebuanos, Ilonggos and Ilocanos. Its ethnic groups include Manobos, Bagobos, Maisakas, Maguindanon, T'boli, Tirurays and few Muslims. Cebuanos, Boholanos, and Ilonggos are the majority groups. Others include Maguindanaos, Maranaos, Manobos, T'bolis, Bagobos, B'laans, Samals, and Agtas. Smaller communities of Ilocanos, Tagalogs, Warays, and Bicolanos are also found.

Like most cities in the Philippines, Christians predominate in Davao. Christian churches and chapels dot the city's landscape along with temples, mosques and other places of worship. Another Spanish tradition is the celebration by barrios (villages) of the feast day of their respective patron saint with a festival (fiesta). In these celebrations, songs and dance become the sights and sounds of Davao. The largest of these celebrations is the week-long Kadayawan Festival. This festival is rooted in tribal traditions of Davao tribes, who used to give thanks for the harvest by gathering at the foot of Mt. Apo. Today, Kadayawan has transformed into a major festival, with floral floats, street-dancing competitions and exhibits that showcase Davao's artistic, cultural and historical heritage.

Famous Literary Works in Davao Region

🚩 Ancient literature (Legend): "The Origin of Davao"

According to the local historians of Davao, the word "Davao" came from the phonetic blending of the word of three Bagobo subgroups when referring to Davao

River, an essential waterway which empties itself into Davao Gulf: the aboriginal Obos who inhabit the hinterlands of the region called the river, "*Davoh*", which also means a place "beyond the high grounds", alluding to the settlements located at the mouth of Davao River which were surrounded by high rolling hills.; the Clatta or Guiangans called it "*Duhwow*", or "*Davau*", referring to a trading settlement where they barter their forest goods in exchange for salt or other commodities; and the Tagabawa Bagobos, "*Dabu*".

The Origin of Davao

In 1848, Don Jose Uyanguren led a Spanish expedition to Davao and established a Christian settlement in an area of mangrove swamps that is now Bolton Riverside. Davao was then ruled by a chieftain, Datu Bago, who held his settlement at the banks of Davao River which was once called Tagloc River by the Bagobos. After Uyanguren defeated Datu Bago, he renamed the region Nueva Guipúzcoa, in honor of his home in Spain, and became its first governor. Uyanguren's efforts to develop the area, however, did not prosper.

A few years after the American forces landed in 1900, private farm ownership flourished and transportation and communication facilities were improved, thus paving the way for the region's economic growth.

A Japanese entrepreneur named Kichisaburo Ohta was granted permission to develop extensive territories around the shores of Davao Gulf and cultivated the land into abacá and coconut plantations. Large-scale commercial interests such as copra, timber, fishing and import-export trading flourished in the area. The first wave of Japanese plantation workers set foot in 1903. They had built their own school, hospitals and road networks, published their own newspapers, erected an embassy, and a Shinto Shrine. Over time, the locals learned from the Japanese the modern techniques of cultivation, and agriculture became the lifeblood of the province's economic growth and prosperity.

During this period, the then undivided province of Davao became the biggest producer of abaca in the world, with the Japanese practically controlling the entire industry. Despite laws restricting foreign ownership of land, the Japanese managed to become the largest plantation owners in Davao. They were able to achieve this by using dummies to buy land from local landowners and marrying local women, particularly with datu lineage.

By the 1930's, Davao was completely under the control of the Japanese. Their economic clout made them politically influential. The biggest concentration of the Japanese was in Guianga Municipal District, centered around Mintal, and their population grew to 17, 900 by 1939.

As Japan was becoming a world power, having defeated Russia in 1904, and annexed Korea in 1910 and Manchuria in 1931, doubts as to the real intentions of the Japanese haunted the entire country. In the 1934 Constitutional Convention, Davao delegate, Pantaleon Pelayo Sr., strongly denounced total control of Davao by the Japanese and their unlimited acquisition of land.

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Due to the increasing influence of the Japanese in the trade and economy of the region, and as a move to break the control of the Japanese, on March 16, 1936, Romualdo C. Quimpo, then congressman of Davao, filed House Bill no. 609 calling for the creation of Davao as a chartered city. The bill was subsequently passed and signed into law by President Manuel L. Quezon as Commonwealth Act No. 51, formally creating the City of Davao from the Town of Davao (Mayo) and the Guianga District. The City of Davao then became the provincial capital of the then undivided Davao Province. This move made Davao City the largest city in the world with a territory of 2,244 square kilometers or 244,400 hectares.

The Act stipulated for the appointment of its local officials by the President of the Philippines, instead of being elected, thus entrenching Japanese power in Davao.

On December 8, 1941, the Japanese planes bombed the city, and eventually occupied Davao in 1942. However, in 1945, the American troops and the Philippine Commonwealth forces liberated Davao City from Japanese occupation.

Thirty years later, in 1967, the Province of Davao was subdivided into three independent provinces, namely Davao del Norte, Davao del Sur, and Davao Oriental. The City of Davao was grouped with Davao del Sur and was no longer the capital. However, Davao City became the center of trade for Southern Mindanao.

In 1970's, Davao became the Regional Capital of Southern Mindanao and with the recent reorganization, became the regional capital of the Davao Region (Region XI).

Over the years, Davao has become an ethnic melting pot as it continues to draw migrants from all over the country, lured by the impressive economic progress in the country's third largest city. Today, Davao City is the most progressive city in Mindanao and is considered the most livable city in the country.



EXPAND YOUR KNOWLEDGE

For further reading please refer to the link provided:

Discover the wilderness of Northern Mindanao, Philippines

<https://www.youtube.com/watch?v=vNM1Y3vRzrA>

Bantugan

<https://www.youtube.com/watch?app=desktop&v=Qg2Frz9LrqY>

Region XI: Davao Region

<https://www.youtube.com/watch?v=O17gSkUvGZE>

<https://www.youtube.com/watch?v=z-ojFC9vohw>

History of Davao Region

<https://www.youtube.com/watch?v=MWHB6geIUEQ>

Online Source:

- <https://kapuluanngpilipinas.wordpress.com/2016/05/16/region-10-northern-mindanao/>
- <https://philnews.ph/2020/03/06/summary-of-bantugan-summary-of-mindanao-epic/>
- https://en.wikipedia.org/wiki/Davao_Region
- <https://www.slideshare.net/JesperSilva78/davao-region-philippine-literature>
- <http://davaocitybybattad.blogspot.com/2011/04/history-of-davao-city.html>