

# Essay summary of literature

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**REGION XIII : CARAGA REGION GEOGRAPHICAL LOCATION** Region XIII or the Caraga Administrative Region is the newest region created under Republic Act No. 7901 approved on February 23, 1995. It consists of the provinces of Agusan del Norte, Agusan del Sur, Surigao del Norte and Surigao del Sur. Its cities are Surigao and Butuan. It has a land area of 18, 847 sq. kms. Butuan Bay and Surigao Strait surrounds it on the north, and the Philippine Sea on the east. On the South are the Davao provinces and Misamis Oriental and Bukidnon on the west.

Its proximity to other growth areas such as the Cagayan - Iligan corridor and the Davao Gulf Economic Zone is an advantage. **POPULATION** In 2000, its population was 2, 076, 000 with an increase of 6. 42% from its population of 1, 942, 687. In 1990, there were 947, 199 (51%) and 912, 982 females. **CULTURAL GROUPS** Majority of the inhabitants of the region are of Visayan lineage. The ethnic residents include the Manobo, the Mamanwa and other tribes. It is reported that during the early years of the Caraga region, its inhabitants came from mainland Asia, followed by Malaysians, Arabs, Chinese, Japanese, Spanish and Americans.

Migrants from the Visayan and Luzon provinces later settled in the area. Most of its inhabitants speak the Cebuano dialect and reside in the rural areas. **CLIMATE** The region in general has no definite dry season. Rainfall occurs throughout the year with heavy rains from November to January. Storms might occur on the northern and eastern portions facing the Pacific Ocean. The rest of the region are relatively typhoon-free. **NATURAL RESOURCES** Rich in natural resources, the region has large tracts of land available for development.

The region is noted for its wood based economy, its extensive water resources and its rich mineral deposits such as iron, gold, silver, nickel, chromite, manganese and copper. Its leading crops are palay, banana and coconut. It has excellent tourism potentials because of its unspoiled and beautiful beaches, abundant and fresh seafood, ancient and historical landmarks, hot and cold springs, evergreen forests and balmy weather.

**FACILITIES** The entire region is connected by roads from and to the major commercial, trading and processing centers of Cagayan de Oro and Davao.

Butuan City is being developed as the regional center with modern facilities.

There are secondary seaports and airports in the region. **History** The "Kalagans", called "Caragans" by the Spaniards, occupied the district composed of the two provinces of Surigao, the northern part of Davao Oriental and eastern Misamis Oriental. The two Agusan provinces were later organized under the administrative jurisdiction of Surigao and became the independent Agusan province in 1914. In 1960, Surigao was divided into Norte and Sur, and in June 1967, Agusan followed suit.

While Butuan then was just a town of Agusan, the logging boom in the 1950s drew business to the area. On August 2, 1950, by virtue of Republic Act 523, the City Charter of Butuan was approved. It is reported[by whom? ] that during the early years of the Caraga region, its inhabitants came from mainland Asia, followed by Malayans, Arabs, Chinese, Japanese, Spanish and Americans. Migrants from the Visayan and Luzon provinces later settled in the area. Most of its inhabitants speak Cebuano and reside in the rural areas.

**Language**

Surigaonon is the primary language that is inherent to the region, is spoken by 33. 21% of the households, followed by Butuanon by 15%; Kamayo, by 7. 06%, and Manobo, by 4. 73%. Cebuano is widely spoken by 33. 79% of the households in the region. The rest speak Boholanon, by 5. 87%; Hiligayon, by 2. 87%; and other dialects by 7. 20%. Surigaonon is a local Philippine language spoken in the provinces of Surigao del Norte and Surigao del Sur and some portion of Agusan del Norte especially in towns near Mainit Lake.

### Religion

The 1995 census revealed that the dominant religion in the region was Roman Catholic, with the population of 1, 397, 343 or 79% of the total household population in Caraga. and the 1, 000, 000, 000, 000, 000, 000, 000% is the population of germs & bacteria. Land Classification and Major land uses Of the total land area, 71. 22% is forestland and 28. 78% is alienable and disposable land. Major land uses include forestland comprising 31. 36% and 23. 98% of agricultural and open spaces. Forest cover is decreasing due to encroachment/poaching. Topography The region is characterized by mountainous areas, flat and rolling lands.

Mountain ranges divide Agusan and Surigao provinces and sub-ranges separate most of the lowlands along the Pacific Coast. The most productive agricultural area of the region lies along the Agusan River Basin. The famous Agusan Marsh sits in the middle of Agusan del Sur. Among the lakes in the region, Lake Mainit is the widest. It traverses eight municipalities: Alegria, Tubod, Mainit and Sison in the Province of Surigao del Norte and Tubay, Santiago, Jabango and Kitcharao in Agusan del Norte Location and size Caraga Region, situated in the northeast section of Mindanao, is between 8

00' to 10 30' N. atitude and 125 15' to 126 30' E. longitude. It is bounded on the north by the Bohol Sea; on the south by the provinces of Davao, Compostela Valley and Davao Oriental of Region XI; on the west by Bukidnon and Misamis Oriental of Region X; and on the east by the Philippine Sea and the Pacific Ocean. The region has a total land area of 18, 846. 97 km<sup>2</sup>. This represents 6. 3% of the country's total land area and 18. 5% of the island of Mindanao. 47. 6% of the total land area of the region belongs to the province of Agusan del Sur. Political Map of Caraga [pic] | | | | | Province/City | Capital | Population | Area(km<sup>2</sup> ) | Pop. Density | | | | |(per km<sup>2</sup> ) | | Agusan del Norte | Cabadbaran City | 285, 570 | 1, 773. 2 | 161. | | Agusan del Sur | Prosperidad | 559, 294 | 8, 966. 0 | 62. 4 | | Dinagat Islands | San Jose | 530, 281 | 3, 009. 27 | 176. 22 | | Surigao del Norte | Surigao City | 481, 416 | 1, 936. 9 | 175. 8 | | Surigao del Sur | Tandag City | 501, 808 | 4, 552. 2 | 110. 2 |

Tulalang Summary In this story Tulalang was kind and their livelihood was really poor that's why an old person help him one day while he was in the forest. After that Tulalang together with his family become rich and powerful. Although they become rich they are still kind. All of their people respect them. There are many enemies wanted to defeat them but no one can conquer them because of Tulalang's magical ring and his magical sword. Aside from that both Tulalang and his brother was brave and they are trained enough to fight their enemy. They are both skilled and brilliant in terms of battle.

Until the end they will never be defeated and they become more strong and powerful. About the Author Eugene Evasco is a member of the faculty of the Filipino Department of the College of Arts and Letters, UP Diliman, where he

was once Assistant Chair. He teaches Araling Pilipino (Filipino Studies) and Panitikang Pambata (Children's Literature). He also serves as the editor of *Lagda*, a refereed journal published by the Filipino Department of UP. He obtained his PhD in Creative Writing from the same University. Evasco has written award-winning stories for children and adults, poetry, and essays in Filipino.

In 2005, he was recognized as the National Fellow for Children's Fiction by the Likhaan: UP Institute of Creative Writing for his brilliant contribution in children's literature. *The Story Update In English & Filipino with a summary in Hiligaynon!* This story tells about the adventures of Tulalang, epic hero of the Ilianen Manobo in North Cotabato, and his marriage to the daughter of the sun and the moon. This book is recommended for lessons on the literature of the lumad of Mindanao, for Values Education and Civics and Culture. It is a Manobo story. Manobo" or "Manuvu" means "person" or "people"; it may also have been originally "Mansuba" from man (person or people) and suba (river), hence meaning "river people." A third derivation is from "Banobo," the name of a creek that presently flows to Pulangi River about 2 km below Cotabato City. A fourth is from "man" meaning "first, aboriginal" and "tuvu" meaning "grow, growth." Manobo " is the hipized form. The Manobo Belong to the original stock of proto-Philippine or proto-Austronesian people who came from South China thousands of years ago, earlier than the Ifugao and other terrace-building peoples of the northern Luzon.

Ethnolinguist Richard Elkins(1966)coined the term "Proto-Manobo" to designate this stock of aboriginal non-Negritoid people of Mindanao. The first

Manobo settlers lived in northern Mindanao: Camiguin, Cagayan, and some areas of Bukidnon and Misamis Oriental. Subgroups are: Agusan-Surigao, Ata, Bagobo, Banwaon, Blit, Bukidnon, Cotabato(which include the Arumanen, Kirintekan, and Livunganen), Dibabawon, Higaonon, Ilianon, Kulamanen, Manuvu, Matigsalug, Rajah Kabungsuwan, Sarangani, Tboli, Tagabawa, Tigwa, Ubo, Umayamnon, and western Bukidnon.

Manobo languages representative of these groups are Agusanon, Banwaon, Binukid of Mindanao, Cagayano of Cagayancillo Island, Cotabato Manobo, Dibabawon Manobo, Eastern Davao Manobo, Ilianon Manobo, Kidapawan, Kinamigin of Camiguin Island, Livunganen, Magahat, Sarangani Manobo, Southern Cotabato and Davao Manobo, Tasaday, Tagabawa, Tigwa Manobo,, Ubo of the Mt Apo region in Davao, western Bukidnon Manobo, and western Cotabato Manobo (Elkins 1966; Olson 1967). About the Story The story of Tulalang's adventures is a way to keep the Manobo culture alive.

The stories help to revive and maintain the values system and traditions of the Manobos. Tulalang's life story, particularly how he married the daughter of the sun and the moon, contains many magical elements. Because it is a Manobo custom for the young man to pay formal respect to the parents of the young woman, the newly-weds plan an unusual journey to visit the bride's parents and ask for their blessing and guidance. This marks the beginning of Tulalang's legendary life. Tungkol sa Epiko

Si Tulalang ang bayani ng epiko ng mga Ilianen Manobo sa Hilagang Cotabato. Kilala rin siya ng mga Bagobo bilang Tuwaang. Batay ito sa pagsasalaysay ni Pengenda Mengsenggilid noong Agosto 19, 1977 at pananaliksik ni Hazel J. Wrigglesworth. Ang pagsasalaysay ng <https://assignbuster.com/essay-summary-of-literature/>

pakikipagsapalaran ni Tulalang ay paraan para mapanatiling buhay ang lipunang Manobo. Kasama na rito ang pagpili ng mga salaysay na may tungkulin sa pagpapalaganap ng kanilang mga halagahan at tradisyon. Masalamangka ang buhay ni Tulalang ukol sa kung paano niya napangasawa ang anak ng araw at buwan.

Dahil tradisyon sa mga Manobo ang pamamanhikan at paggalang sa magulang ng babae, nagplano ang bagong kasal ng kakaibang paglalakbay para humingi ng basbas at patnubay. Simula pa lamang ito ng maalamat na buhay ni Tulalang. Rekomendado ang aklat na ito sa pag-aaral ng panitikan ng mga Lumad sa Mindanao, sa Values Education, at sa Sibika at Kultura. About the Epic Tulalang is the folk hero of the epic of the Ilianen Monobo in North Cotabato. He is also known as Tuwaang by the Bogobos. This retold story based on the narrative version of Pengenda Mengsenggilid, dated August 19, 1977, and on the research of Hazel J.

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#### Interpretation

In this story we can see that Tulalang is a lucky boy because he becomes rich and powerful person. In reality there's a people also who are very lucky but even if you become rich you should still become humble because if you're not humble this will because you trouble. Every life of a people may encounter trials but don't worry about it because God don't give us trials that we can't survive. Trials make us strong and from it we can learn our lesson just like Tulalang even if there's a lot of enemy want to defeat him he survive because of his determination, and he face his enemy.

We should face our trials in order for us to become strong and a real person. God is always in our heart we should trust him. We shouldn't depend in miracle always because were not like Tulalang that he had magical things and an old person who help him to become rich we should work hard by our

self so that we become succeed in pursuing ourdreams. We can be like Tulalang for having strong determination and a strongpersonalitybut we can't like him for having a magical thing that helps us to fight and face for our trials.