

Raining in Quezon and Laguna: Revisiting Shared Folklore through the 1953 Historical Data Papers

Ryan Alvin M. Pawilen
University of the Philippines Los Baños

Rain and typhoons are common environmental experiences for local communities in the Philippines, a tropical country located in the typhoon belt. Building on the idea that shared natural hazards and environmental phenomena can lead to identical cultural expressions and practices, this paper undertook an exploratory cultural-historical study of similar folklore between the neighboring provinces of Laguna and Quezon. The study focused on beliefs, practices, and proverbs about rain, typhoons, and related concepts as recorded in the 1953 Historical Data Papers of the Philippines. The results were categorized into 'Causes and Human Intervention,' 'Rain Predictors,' and 'Rain in the Mental Landscape.' Aside from reflecting the interactions between humans, the environment, and spiritual factors, this type of folklore also reveals that the environment, particularly rain, exists both as an external natural entity and as an internal moral idea. Consequently, folklore about nature should therefore be considered a significant historical source, particularly in representing and understanding the everyday lives of the masses. Furthermore, this underscores the importance of the 1953 Historical Data Papers of the Philippines, which recorded and preserved local knowledge in the aftermath of World War II. Despite its limitations, the HDP can still yield valuable data for cultural history and folklore studies, as demonstrated in this paper.

Keywords: *rain, folklore, Historical Data Papers, Laguna, Quezon*



Ryan Alvin M. Pawilen is an Assistant Professor of the Division of History, Department of Social Sciences, University of the Philippines Los Baños. He earned his bachelor's degree in Social Sciences from the University of the Philippines Baguio, and his MA in Philippine Studies from the University of the Philippines Diliman. He is currently taking his PhD in History from the same university. *Email: rmpawilen@up.edu.ph*

This paper was initially conceptualized as a study of past local knowledge regarding weather predictions. However, the 1953 Historical Data Papers, or Historical Data (Philippines) as they were titled in the Techno-Aklatan of the National Library of the Philippines Digital Collection, presented the possibility of focusing on rain and related concepts such as typhoons, storms, and floods as one of the often recorded memories of natural events in various localities. As the title, inspired by the song ‘Raining in Manila’ of the Filipino band Lola Amour, implies, this paper examined historically shared folkways between the provinces of Laguna and Quezon through their Historical Data Papers.

In her book ‘Rain: A Natural and Cultural History,’ Cynthia Barnett (2015) showed that ‘rain,’ ‘raining,’ and related concepts are not just natural events but also symbolic as we associate meanings, stories, memories, and even experiences with them. Since rain, storms, and floods brought by typhoons are part of the natural cycle, how people react to them from the physical to the cultural level also reflects the relationship between human beings and their environment. Greg Bankoff (2016) discussed that hazards of natural phenomena and disasters also get shared among various communities leading to similar memories, social adaptations, and cultural expressions. Conversely, examining rain-related folklore therefore reflects shared experiences of local communities as they relate to similar natural landscape through symbolic means.

Given the author’s academic background, this paper was also considered an endeavor in cultural history, one of the closest branches of history to include folklore as part of historical research and view it as mentioned above. One of the interests of cultural history is the shared meanings and everyday life of the masses in the past which includes folklore (Calaresu et al., 2016; Nauright & Wiggins, 2010; Mandler, 2004). It is considered the branch of history that tackles unpopular topics compared to politics, war, and economics, and is known for ‘disciplinary “border raiding”’ with its use of approaches and methods from other social sciences as well as the use of unconventional sources such as oral traditions (Mojares, 2017, p. 1; Calaresu et al., 2016, p 1). Combining folklore and history to study past human-environment relations also coincides with one of the subfields of climate historiography which is the ‘cultural constructions and perceptions of climates’ (Carey 2012, p. 234).

Specifically, the paper aimed for the following objectives.

First, the exploration of past folklore associated with rain shared between the neighboring provinces of Quezon and Laguna. Second, the comparison and categorization of said shared folklore to reflect possible perceptions of the human and nature relationship by these provinces in the past. Lastly, a reconsideration of the Historical Data Papers as a source for cultural history and folklore studies.

One of the earliest works on Laguna folklore came from Luceta Ratcliff, who was a teacher in Pagsanjan, Laguna, in 1908. In 1949, she published an enumeration of local folktales submitted by her pupils in the *Journal of American Folklore*. Interestingly though, there are very few published folklore studies for Laguna and Quezon. Many folklore articles focus on folktales, myths, and legends. Contemporary folklore research on the other hand often employs anthropological methods such as surveys and fieldwork, while some use secondary sources like commercially published collections of folktales. Rios (2022) argues that the continued transmission of environmental folklore might reflect knowledge dating back to ancient Philippine societies. If this is the case for contemporary folklore studied through interviews, it is likely even more true for past folklore examined through archival sources.

Therefore, this paper's major contributions include uncovering or revisiting old local folklore from the provinces of Laguna and Quezon. The paper goes beyond folk stories to focus on proverbs, environmental knowledge, and folk practices, providing a summary, comparison, and categorization of shared folklore. Utilizing a cultural history approach, it focuses on past folklore using the Historical Data Papers as a primary source. Additionally, the paper highlights rain and its related concepts to represent human-environment interaction.

Folklore related to the environment or weather, often called weather lore, reflects the community's sensitivity to their surroundings (Galacgac and Balisacan 2001). It enables them to observe closely and process their experiences with the natural setting into local knowledge (Galacgac and Balisacan 2001; Rios 2022). Studies on environmental folklore or weather lore highlight its economic significance. For instance, fishermen and sailors in Tawi-Tawi, farmers in Ilocos Norte, and Cebu continue to utilize their local environmental and weather knowledge in their economic endeavors (Galacgac and Balisacan 2001; Rios 2022; Tahiluddin, Ullang Jr., Jali, Ajik, Ebbah, & Jamil 2023). This local knowledge supplements modern forecasting technology, especially for area-specific weather predictions (Galacgac and Balisacan 2001).

It's also notable that folklore about the environment often involves the supernatural or spiritual realm wherein intangible factors also explain natural phenomena (Rios 2022; Sajulga and Canayong 2024). Many Filipino folklore promote coexistence, balance, and harmony with nature, while some view humans as 'stewards' of the environment, indicating a possible influence of Christianity on folk perspectives (Plaza-Galigao 2014; Sajulga and Canayong 2024, p.5778).

Building on these ideas and the research results, this paper views folklore as a way for people to gain some sense of control over their environment. While this might seem contrary to the ideas of coexistence and balance, this sense of control is often seen as necessary, especially to mitigate disasters or improve socio-economic conditions. In their efforts to influence the environment, there remains an awe towards nature and other possible grander controlling powers.

Additionally, folklore regarding rain and typhoons was examined as sources of moral and life lessons. The interrelationship observed in the environment could also be applied to social relationships. Thus, the paper argues that folklore about rain, floods, and typhoons not only looks outward to the natural landscape but also inward to the mental or moral landscape.

Whether studying contemporary folklore about the environment and weather or revisiting old ones through a historical lens, their significance for the community remains evident. As Demetrio (1978, p. 36, 37) stated, to 'rediscover' them is not necessarily to believe in them or uncover scientific or historical truths, but to understand the community's experience at a certain period. It is about 'the truth of experience, of the real, of life, the holy, the sacred' (Demetrio 1978, p. 37).

Methodology

In an effort to replenish lost archives during World War II in the Philippines, Former President Elpidio Quirino signed Executive Order 486 series of 1951, starting a nationwide effort to record historical events and folkways of municipalities and barrios (now barangays). This led to the compilation of the Historical Data Papers (HDP) in 1953. They can now be accessed online through the *Techno-Aklatan Digital Collections of the National Library of the Philippines*.

In 1973, Robert Bruce Cruikshank reviewed the HDP and noted that it is best utilized on topics that are its contemporaries or probably experienced by its writers and informants such as the American colonial period, World War II, and

immediate post-war. Aside from these historical periods, another treasure within the HDP is the recorded folkways around the period of its compilation (Cruikshank 1973). The discussions of Mojares (1981) and Churchill (2012) on the development of Philippine historiography already showed how historical research in the late 1950s onward has become more welcoming to oral history and traditions, literary works, and other unconventional sources in the attempt to be more representative of Filipino experiences, especially the masses. They also included the HDP as a significant source reflecting the shift to more local narratives (Mojares 1981; Churchill 2012).

Nevertheless, there are very few historical research publications that highlighted the HDP as one of their main source in favor of more official colonial documents as well as some negative perceptions of the memories reported in the HDP among scholars. However, recent works on death practices in Ilocos Sur and Norte (Pawilen 2019), migration and settlement narratives with Geographic Information System in the same provinces (Pawilen and Arellano 2022), toponyms in Marinduque (Santiago and Bolata 2022), and memorializing the history of Ermita (Cataquian 2024) reflects the value of the HDP in both local and cultural history.

Being arguably underutilized until recently, the HDP therefore finds home in said fields where history and folklore studies intersect with their interest in the shared symbols and meanings of localities with a temporal angle being the 'past.' It is also argued that using the HDP in such a manner aids in the writing of a local history that is grounded in the understanding of the mindset and experience of the Filipino people by using folklore as a result and reflection of this psyche.

A similar but far more notable work would be *Pasyon and Revolution* by Reynaldo Ileto in the 1970s. While this paper is written in a foreign language, the approach is also arguably aligned with the goals of *Pantayong Pananaw* for example in using the codes and expressions of local communities such as local epics to further represent shared consciousness and provide meaningful or relatable stories of the past (Salazar, 2000, p. 56).

By folklore, the paper generally alluded to 'verbal lore' and traditional knowledge (Madden, 2019, p. 12; McNeill, 2013). To gather, present, and analyze the data, results from the HDP were classified and presented through the following subsections.

First is 'Causes and Human Intervention' or the lore reflecting the people's explanation of the natural phenomena including explanations with religious or

mythological themes. This section also includes human intervention showing how people attempted to influence their natural environment despite its perceived supernatural causes. Rain is viewed as an integral part of the landscape or place (Pillat, 2016). At the same time, it provides “medium and condition of interaction” among people, between people and other aspects of the environment, and between people and their beliefs (Ingold, 2015, as cited in Pillat, 2016, p. 4). Inspired by the idea of structure and agency from Anthony Giddens, people are viewed as both the influenced as well as the influencers of their environment. In the following subsections, this interaction can be further observed in how individuals attempt to further control their environment by predicting when it will rain, as well as ingraining their knowledge of the environment with their values.

The second section therefore is entitled ‘Rain Predictors’ or the lore about the signs that rain and storms will occur. This section reflects the awareness of the people of their surroundings as portrayed in the traditional knowledge used by the communities.

The last subsection is ‘Rain in the Mental Landscape’ which includes sayings or proverbs using rain as symbolism to teach community values and wisdom.

The flow of the discussions therefore argues that rain and perhaps other natural features of the environment exist outside the person in the physical geographic space as well as within the person in a more personal and symbolic form. Even going back to the *Annales*, Bloch (1949, as cited in Villasenor, 2017) claimed that the landscape as a unit of analysis existed in his consciousness. Rain affects the life of the localities, and the localities also affect how rain is perceived.

The geographical choice of Laguna and Quezon was mainly due to the author’s affiliation with an institution located in Region IV-A. While some entries were recorded at the municipality level, the paper preferred to examine those from the barrio/barangay level HDP. Most of the data on folkways can be found in the barrio reports but this is also to highlight how folklore was shared even at the smallest geopolitical unit.

To gather data on folklore, the author accessed the HDP report of each barrio (barangay) of the different municipalities in the provinces of Laguna and Quezon. If the reports followed the prescribed format, it is easy to identify the folklore by looking at Part II, also entitled ‘Folkways’ in some of the papers, then Section II also entitled ‘Myths, Legends, Beliefs, Interpretations, and Superstitions.’ The term ‘barrio’ was still used during the 1950s, but it will be used interchangeably with the term barangay in this paper.

Only the entries that had the words 'rain,' 'storm,' 'typhoon,' 'floods,' or their Filipino terms were included in the list. From the initial data, the classifications for the subsections were created and then the entries were further sorted and revised to fit the classifications. Thus, memories of disaster in the community, predictors of sunny weather or droughts, toponym-related entries, and folktales were not yet included.

Lore with similar entries such as the same object as the cause of rains or comparable interpretations of predictors were clustered and the author logged how many barrios from Laguna and Quezon mentioned them. The paper also noted how many entries were shared by Laguna and Quezon, and only the shared entries were featured and further examined in this study. Sample lore distinct for each province based on the HDP was only included for further discussion purposes. For each subsection in the discussion of the results, the author opted to provide summary tables of the folklore and the barrios that shared them for easier reference.

Some of the challenges in doing the research include incomplete historical data reports, missing or destroyed pages, unclear scans, and inaccessible pages due to updating of the website. In case of unclear portions of the entry, the author tried as best as he could to copy what he thought was correct or sensible letters. Some reports also generalized that they have similar practices and beliefs to other barrios while others wrote 'none.'

The paper is therefore mostly limited to what was remembered and recorded by the writers of the HDP in 1953. But even with the said limitation of the HDP, it was still able to provide a glimpse of shared folklore between the provinces during the same period. Perhaps it would also be helpful to note that some of the places mentioned in the paper could have changed due to geopolitical development.

Results

Under the section 'Causes and Human Intervention,' six barrios from Laguna and 15 barrios from Quezon shared four similar folk beliefs and practices. In terms of local knowledge to predict rain, at least 12 similar folklores were shared between 18 barrios of Laguna and 32 barrios of Quezon. Lastly, seven barrios of Laguna and 25 barrios of Quezon shared five similar proverbs.

During the revisions for this article however, the Techno-Aklatan page containing the digitized copies of the Historical Data Papers was under renovation, rendering some pages of the reports missing. The author hopes these will be restored to facilitate validation and replication of the study through online access. Otherwise, researchers will have to sift through the physical archives.

Causes and Human Intervention

Both provinces have folklore associating rain with certain saints, often depicting humans appeasing the saints to bring rain, which is also arguably considered a form of human intervention. One specific supernatural cause shared by seven barrios—one from Laguna and six from Quezon—is the belief that storms, thunder, and lightning signify God's anger towards the people.

Despite this perception, people rely on rain for their crops and have developed various ways to influence nature and supernatural forces to make it rain. Common practices include bathing a cat, celebrating the Santacruzán in May, and conducting the Moro-moro during fiestas.

People also perform a novena, a nine-day prayer and procession for San Isidro. Several reports from Quezon mention additional terms, such as "Hibiliyuhan" for the procession, "Suverena" for the specific novena or prayer, and "Subli" for the final day of the procession, when some barrios hold festivities. Some communities also perform these rituals on nine consecutive Fridays instead of successive days.

The following is a list of sample entries from the Historical Data Papers followed by a table summarizing the similar folklore regarding rain among Laguna and Quezon barrios. The samples copied as much as possible the exact way that the folklore were recorded in the HDP. Note however that each barrio may have variations of the belief or practice.

1. *Sickness, earthquakes, thunder, and lightning, and storms are believed to be God's punishment for our negligence of worshipping Him. (Ibabang Palina, Lilio, Laguna).*

2. *Kung ang pusa ay paliguan nagkakaroon ng ulan. (East Malicboy, Pagbilao, Quezon).*

3. *Children celebrate "Santa Cruzán" to ask for rain from Heaven. (Santa Cruz, Bay)*

4. During the month of August there is the ‘Hibilyuhan.’ That is for nine successive Fridays the people of Camagong hold a procession around the entire barrio taking with the image of the patron St. San Isidro. The people pray and sing as they go begging the Almighty for rain. A certain family is assigned to prepare dinner and another a merienda. The preparation of food is done by turns.(Camagong, Alabat, Quezon)

In Santo Domingo, Luisiana, Laguna, it was mentioned that the procession included a song performed by the participants with the following lyrics:

*“Sang Isidro’y kaawaan kaming alipin
 mong tunay”
 “Isidro, iyong ibibik
 kaming ampon mo’t tangkilik.”*

Table 1. List of Shared Folklore Related to Supernatural Causes of Rain and Human Intervention at the Barrio Level

SHORT DESCRIPTION OF FOLKLORE	LAGUNA		QUEZON	
	MUNICIPALITY	BARRIO	MUNICIPALITY	BARRIO
Rain as God’s Wrath	Lilio	Ibabang Palina	Atimonan	Mangalayan
				San Isidro
			Candelaria	Mangilag
			Catanauan	Bolo
			Lucena	Mayao Silangan
Bathing a Cat	Lumban	Pagsanjan	Candelaria	Mangilag
		Pinagsanjan	Catanauan	Bolo
	Victoria	Bitin	Padre Burgos	Munting Polo
			Pagbilao	East Malicboy
			Quezon	Guinhawa
			Unisan	Maputat
			Mauban	Cagbalate 1
Santacruzán	Bay	Santa Cruz	Candelaria	Pahingra
Novena/9-day Prayer for San Isidro	Luisiana	Santo Domingo	Alabat	Camagong
				Buenavista
			Catanauan	Gatasan
			Mauban	Tubog
			Maputat	Pagagausan

Municipality is included here to help provide a clearer picture of the folklore's geopolitical settings. The references provide the links for each HDP report. Note that the list of shared beliefs are based on the barrio reports. There were similar beliefs or other shared beliefs at the municipal level but were not part of this study.

In typical days, when human intervention through religious means were not necessary, knowledge of the environment took the form of local knowledge on predicting when rains and typhoons will occur.

Rain Predictors

In the shared folklore entries from the HDP, it appears that people in both provinces observed animal behavior, including birds and insects, to predict rain or storms.

Frogs, in particular, were associated with rain. The croaking of frogs, especially during a fine, sunny day or at night, indicated that rain or a storm was imminent. An entry from Matan-ag, Atimonan, specified that the croaking of two to three frogs at midday on a sunny day foretells rain in two to three days. During a storm, however, hearing frogs croak meant that the storm was nearing its end.

Entries from both provinces also noted that if a cat cleans or rubs its face, it will rain.

Any unusual behavior of other animals, birds, and insects was perceived to be a predictor of the changing weather. For example, the sneezing of a carabao, the bleating of a deer especially at night, or the restlessness of carabaos, cows, and horses could be signs of a pending storm. The same can be said when a kingfisher (salaksak) chirps loudly or when swifts or swallows (laying-layang) fly low and close to the ground or surface of the lake and the sea. The hooting of the owl near the cemetery during days of fair weather also signifies rain, and if it occurs near a brook, a storm will come in two to three days.

People also believe that rainy or stormy days are upcoming when insects such as fireflies and cockroaches fly into houses or black ants crawl out of their homes and climb up into houses to rebuild their nests.

The sky and celestial bodies are also parts of the shared physical landscape of the provinces, and they also have shared interpretations when looking up the heavens.

In both provinces, the position of the endpoints of the new moon or more accurately the crescent moon forecasts when it will rain in the locality. However, perhaps due to the difference in geographical locations, the interpretations seem to be inverted. In an entry in Laguna HDP, days will generally be rainy if the moon is in the 'salok' or 'batangan' position wherein the endpoints point upward. The same if the moon points towards the side of the mountain or in certain areas, Mt. Banahaw.

In Quezon however, the belief is that when the endpoints of the moon point towards the mountain or face upwards, it means sunny days ahead, while endpoints of the moon pointing downwards or towards the sea mean rainy or stormy days are coming. The author still considered these as shared folklore because of the very similar and specific use of the crescent moon's endpoints despite the reversal in interpretation.

Similarly, observing the color of the sunset can help predict rain. In Quezon, despite numerous reports, there were inconsistencies. Nonetheless, sunset observations remain useful. In Laguna, a red or crimson sunset indicates rainy days ahead. Some barrios in Quezon share this belief, associating reddish or dark clouds in the west with impending rain or typhoons. However, other entries suggest that a yellowish or golden sunset predicts rain, while a red one signifies sunny days.

The appearance of one or more rainbows, even half or 'incomplete' ones, is also considered a predictor. Changes in wind direction could either signal an incoming storm or indicate that an ongoing storm will soon end.

Additionally, several barrios from both provinces observe other environmental aspects to predict rain. However, the only consistent belief across barrios is that when mountains, like Mt. Makiling in Laguna, are covered in clouds or mist, rain or typhoons are expected in the following days.

Like the previous section, the following list provides sample entries exactly as they were recorded in the HDP followed by a summary of the shared folklore.

1. *Pag ang palaka raw ay humuni kung taginit ay uulan kinabukasan. Pag ang ulan ay nagsimula sa araw ng Sabado ay Sabado rin ang tigil. (Panukulan, Polillo, Quezon)*

2. *The barrio folks believed that when ever the carabaos, horses, or cows ran wild francing to and fro, the weather would be bad. (Baao, Mauban, Quezon)*

3. *When the weather is good and the swallows fly with their wings touching the surface of the water, it will rain. (Santo Domingo, Luisiana, Laguna)*

4. *The emerging of the worms from the ground and the coming up of ants in the house are believed to be signs of rain coming soon, while the appearance of rainbow, a sign of heavy rainfall. (Cabuyew, Lilio, Laguna)*

5. *If the moon is what they call ‘salok’ ‘batangan’ the ends of the half moon point upward, it foretells continuous rain the year round. (Santa Cruz, Bay, Laguna)*

6. *When the West gives a red hue at sunset it is a sign of a heavy rain. A pinkish hue scattered all over the sky is a sign of sunny days. (Himbubulo, Guinayangan, Quezon)*

7. *Isang biglang unos at sinundan ng malakas na hangin ay hudyat na titigil na ang bagyo. (East Malicboy, Pagbilao, Quezon)*

8. *When the barrio folks see that the top of Mt. Makiling is covered with dark clouds, it is a sure sign that they would have rain, (Real, Calamba, Laguna)*

Again, each barrio may have a variation of the recorded practices or beliefs.

Some of these beliefs were listed on the municipal level but were not counted because of the geographical focus of the paper.

Table 2. List of Shared Folklore Related to Rain Prediction at the Barrio Level

SHORT DESCRIPTION OF FOLKLORE	LAGUNA		QUEZON		
	MUNICIPALITY	BARRIO	MUNICIPALITY	BARRIO	
Frogs	Pakil	Balian	Atimonan	Buhangin	
				Habingan	
				Matan-ag	
				San Rafael	
		Dambo	Padre Burgos	Walay	
				Pagbilao	Pinagbayanan
					Talipan
Polillo	Panukulan				
Sampaloc	Agpasan				
Cat washing its face	Alaminos	San Miguel	Alabat	Villa Jesus East and West (one report)	
				Catanauan	Madulao
			Polillo		San Pablo
				Libo	

Restlessness of carabaos, cows, horses, and deer	Alaminos	San Miguel	Mauban	Baao
	Bay	Santa Cruz		
	Binan	Platero	Mauban	Liwayway
Chirping of Kingfisher/ Salaksak	Luisiana	San Rafael	Sampaloc	Agpasan
		Silangang Bukal		Bilukaw
	Luisiana	Santo Domingo	Calauag	Maulawin
Low-Flying Swift/ Swallow/ Layang-layang	Luisiana	Santo Domingo	Pagbilao	Polo North
			Unisan	Maputat
			Agdangan	Calutan
Hooting of Owls	Longos	Mabitac	Atimonan	Malinao Ilaya
			Guinayangan	Dancalan
			Sampaloc	Ibabang Owain
			Atimonan	Buhangin
Ants crawling up houses	Cabuyao	Pulo	Mauban	San Rafael
	Lilio	Cabuyew	Unisan	Maputat
			Atimonan	Plaridel
Position of the Crescent Moon	Bay	Santa Cruz	Padre Burgos	Walay
	Lilio	Oples	Pagbilao	Pinagbayanan East Malicboy
	Lumban	San Antonio	Sampaloc	Bayongon Bilukaw
			Unisan	Ibabang Kabulihan
				Ilayang Kabulihan
	Sunset	Nagcarlan	Tuy	Atimonan
Atimonan				Talaba
Guinayangan				Dancalan
Guinayangan				Himbubulo
Quezon				Montana
Sampaloc				Bayongon
Rainbow	Lilio	Bayate	Guinayangan	Himbubulo
	Lilio	Cabuyew		
Change of Wind Direction during a Storm	Nagcarlan	Tuy	Guinayangan	Himbubulo
			Pagbilao	East Malicboy
Clouds/Mist on Mountains	Calamba	Makiling	Atimonan	Matan-ag
		Real		

As mentioned in the introductory parts, this interaction with the environment did not end in attempting to explain, influence, or predict the rain. Rain, or the idea of it, also existed in the mindset of the people in the form of symbols for values or nuggets of community wisdom.

Rain in the Mental Landscape

Laguna and Quezon shared most of the proverbs using rain, typhoons, storms, or floods as symbolism as reported in their respective HDPs. The following are the specific sayings shared by these barrios. The list was arranged from the most to the least mentioned shared proverb.

1. *Kapag hangin ang itinanim, bagyo ang aanihin./ Ang magtanim ng hangin, bagyo ang aanihin./ He who plants the wind reaps the storm.*
2. *Walang batong sakdal tigas na sa patak ng ulan ay di maaagnas./ Ang ikinabubutas ng batong dapi ay dahil sa pinatak-patak ng ulang tigati./ Constant raindrops wear away stones.*
3. *Ang ulang tikatik ay siyang malakas magpapatik./ Ang ulang tikatik (atik-atik), madaling magpapatik./ Sa pinatak-patak ng ulang tikatik, tigang man ang lupa’y pilit magpapatik.*
4. *Kung may tag-araw ay may tag-ulan./ Pag may tag-ulan ay may tag-araw.*
5. *Walang isang taong bagyo./ Walang bagyo ni lindol na tumagatal ng isang taon.*

Table 3. List of Proverbs with Rain as Symbolism at the Barrio Level

SHORT DESCRIPTION OF FOLKLORE	LAGUNA		QUEZON	
	MUNICIPALITY	BARRIO	MUNICIPALITY	BARRIO
'Hangin ang itinanim...'	Bay	Tranca	Atimonan	Plaridel San Isidro

(Cont'd) 'Hangin ang itinanim...'	Majayjay	Banilad	Buenavista	Cabong
			Catanauan	Pakabit
			Guinayangan	Aloners
			Mauban	Lual
				San Miguel
			Padre Burgos	Cabuyao
				Danlagan
				Hinguiwin
				San Isidro
			Pagbilao	East Malicboy
Pinagbayanan				
Polo North				
Talipan				
Quezon	Montana			
'Bato'	Lumban	Biñan	Atimonan	Lakip
			Burdeos	Calutcot
			Mauban	San Miguel
			Pagbilao	Bantigue
				Talipan
Sampaloc	Ibabang Owain			
'Ulang tikatik/atik-atik'	Lumban	Biñan	Mauban	Abo-abo
				Santo Niño
			Padre Burgos	Kinagunan
			Pagbilao	East Malicboy
			Sampaloc	Ibabang Owain
Tiaong	Lagalag			
'Tag-ulan at Tag-araw'	Los Baños	San Antonio	Sampaloc	Ibabang Owain
	Lumban	Sampaloc		
	Nagcarlan	Laguna		
'Taon'	Lumban	Maytalang	Mauban	Balibago

These were just the ones listed and shared on the barrio level.

Analysis and Discussion

The study presented shared folklore associated with rain between the provinces of Quezon and Laguna. As neighboring provinces, these similar beliefs and practices are not only attributed to cultural transmission but also to natural hazards, such as

typhoons that affect both provinces. The recorded folklore from the 1950s reflects attempts to explain these natural phenomena, influence their causes, predict their occurrence, and integrate them into the mindset and morals of social interaction.

Linking natural forces, like weather and rain, to causes beyond the physical realm, such as deities, reflects the local people's recognition of the strength of these phenomena. The notion that storms and lightning were manifestations of divine wrath instilled both fear and respect. However, this does not indicate a fatalistic surrender or powerlessness. They still had the choice and ability to change their ways and appease the saints. Their actions demonstrated efforts to influence both nature and the supernatural, despite being affected by their environment.

Using folklore to predict rain can be seen as an attempt to control the environment or at least mitigate the effects of natural hazards on well-being. The rich data on shared weather predictors in the HDP reflects the sensitivity, keen observation, and in-depth knowledge of past communities about their environment.

These rain predictors are arguably scientific to some extent. The recorded folklore in the HDP during the 1950s wasn't invented out of thin air but passed down through generations. This indicates that these lores underwent processes of environmental observation, assumption creation, and testing for the highest success rates. Just as present-day localities continue to use weather lore alongside modern technology, the folklore of the 1950s complemented the technology available at the time. Despite the existence of the Manila Observatory, the Weather Bureau, and science in education long before the HDP recordings, it shows that these technologies weren't always accessible, and folklore remained a persistent aspect of culture, regardless of other knowledge sources' claims to accuracy.

It's noteworthy how some folklore contemplates the minutest details of everyday life, such as the behavior of ants or the effects of continuous drops of rain on a rock.

Such attention to detail was useful in embedding rain in communal knowledge, such as shared proverbs or sayings. The cycles of rain and weather were connected to the cycle of life, offering both caution and hope when facing uncertainties. Like small drops of rain shaping a rock, the importance of persistence and consistent effort, no matter how small, to change one's situation was emphasized.

Rain existed not just outside the person, caused by mystical forces and predicted by people, but also within one's mindset, through moral teachings and

life lessons shared by the community. Rain, and arguably other environmental folklore, were not just local knowledge about nature but also sources of wisdom and inspiration for everyday life.

This paper was limited to three classifications of folklore shared between the provinces of Quezon and Laguna as reported in the Historical Data Papers (HDP) in 1953. There is still much to explore regarding rain and weather or environment-related folklore. Firstly, this can be expanded to a regional or even national level of analysis. Secondly, the paper only focused on rain, typhoons, storms, and floods. The HDP still contains entries about communal memories of typhoons which could be a source for creating an environmental history of disasters in the Philippines. Additionally, there are folktales that might include rain, and other weather-related folklore, such as those concerning sunny days and droughts. However, the HDP records the existence of these folkways but not their formulation or evolution, which is a limitation researchers must consider.

In a recent discussion which also involved the author, the process of validation similar to today's cultural mapping project was raised about 1953 HDP. The executive order did not provide guidelines on external or community validation, unlike current cultural mapping practices. It only required that the respondents be the oldest or most knowledgeable about the topic in the community and that the report be reviewed and approved by various committees. However, this criticism overlooks the urgent national rebuilding context of the order, the quantitative and financial limitations of the government and researchers, and the lack of theoretical guidelines at the time compared to the UN frameworks, cultural mapping guidelines, and laws we have today. One might even argue that the HDP was ahead of its time regarding its goals and format.

Another challenge in using the HDP is accessing its digital version in the digital collections of the National Library of the Philippines. Accessibility is limited by the capacity of technology. As previously mentioned, the HDP page was under renovation during this paper's revision, causing some pages to be missing. Hopefully, the updated page will include these missing pages to enable off-site validation of the results.

Nevertheless, we now have strategies to validate and update the records through pedagogy and the ongoing cultural mapping of local communities. Like the communities in Tawi-Tawi, Ilocos Norte, and Cebu, the folklore about rain and typhoons in Laguna and Quezon might have survived to the present as long as the

communities perceived their function and applicability. Their continued existence could validate those recorded in the HDP, or variations could be used for a longitudinal study.

The results and discussion highlight the immense value of the Historical Data Papers (HDP) when given proper attention. While sources like chronicles, diaries, and commentaries also face issues of validity and accuracy, this does not prevent researchers from analyzing them and extracting valuable information. We subject any written sources to external and internal criticism. The challenge lies not with the HDP but with the researcher—how they examine the data, further analyze what is useful, and reconsider what is questionable.

Folklore about rain, typhoons, and weather reflects human-environment relationships. A cultural historical study on this topic showcases human-environment interactions during a specific period in history. The study demonstrated that such folklore illustrates not only the external natural environment but also the internal mental landscape of the people of Laguna and Quezon around the 1950s. A comparison of common lore between two adjacent localities also reflects similar environment, mutual natural hazards, and possibly identical cultural tendencies.

Further reflecting on Pantayong Pananaw, Zeus Salazar, Reynaldo Iletto, and other researchers' efforts to decolonize historical research and represent the Filipino masses' mindset, the recorded folklore in the HDP regarding weather and environment should therefore be considered valuable sources for both history and folklore studies.

Further Recommendations

Studying folklore from a certain period in the past is not about appraising it as historical or scientific fact, but acknowledging it as part of past events, societies, and people. If cultural history aims to represent common people, refocus historical narratives on everyday life, and understand shared symbols and meanings within their temporal context, then folklore should be considered a significant source.

However, using folklore does not have to be limited to conducting interviews; archival materials, such as the Historical Data Papers, are available for period-specific studies and can be accessed online. Nonetheless, caution is needed regarding its limitations, both as a source and as part of the open-access digital technology.

Moreover, with current laws on cultural mapping and the trending topic of heritage, folklore should be seen as an important aspect of a community's intangible cultural heritage, worth revisiting. As part of a similar endeavor post-World War II to record the folkways of local community survivors, the HDP might serve as a preliminary source for those conducting cultural mapping. Conversely, cultural mapping and current heritage approaches may help update the HDPs for each locality.

REFERENCES

- Bankoff, G. (2016). Hazardousness of a place: A new comparative approach to the Filipino past. *Philippine Studies: Historical Ethnographic Viewpoints*, 64 (3-4), 335-358.
- Barnett, C. (2015). *Rain: A natural and cultural history*. Crown Publishers.
- Calaresu, M., de Vivo, F., & Rubies, J. (2016). *Exploring cultural history: Essays in honour of Peter Burke*. Routledge.
- Carey, M. (2012). Climate and history: A critical review of historical climatology and climate change historiography. *WIREs Clim Change*, 3, 233–249. doi: 10.1002/wcc.171.
- Cataquian, K. (2024). "Reconstruction of Ermita: The Memorialization Case Through Its Historical Data Papers (1950-1953). *Tala Kasaysayan: An Online Journal of History*: 158-170. <http://talakasaysayan.org/index.php/talakasaysayan/article/view/174>.
- Churchill, B. (2012). Philippine historiography- looking back and looking forward: The history of historical studies. In J. Agbisit & V. Miralao (Eds.) *Philippine Social Sciences: Capacities, Directions, and Challenges*. Philippine Social Science Council.
- Cruikshank, R.B. (1973). "The Historical Data Papers as a Source of Filipiniana." *The Bulletin of the American Historical Collection* 1, No. 2: 14-23.
- Galacgac, E. S., & Balisacan, C. M. (2001). Traditional weather forecasting methods in Ilocos Norte. *Philippine Journal of Crop Science*, 26, 5-14.
- Ileto, R. (1979). *Pasyon and Revolution: Popular Movements in the Philippines, 1840-1910*. Ateneo de Manila University Press.
- Madden, A. (Ed.) (2019). *History of folklore, fairytales, and monsters*. Future Publishing Limited.
- McNeill, L. (2013). *Folklore rules: A fun, quick, and useful introduction to the field of academic folklore studies*. Utah State University Press.
- Mandler, P. (2004). The problem with cultural history. *Social and Cultural History*, 1 (1), 94-117.
- Mojares, R. (1981). Recent Philippine historiography: An evaluative review. *Philippine Quarterly of Culture and Society*, 9 (4), pp. 309-319.
- Mojares, R. (2017). *Interrogations in Philippine cultural history*. Ateneo de Manila University Press.

- National Library of the Philippines. Province of Laguna Historical Data Papers. <http://nlpdl.nlp.gov.ph/HD01/p22/home.htm>.
- National Library of the Philippines. Province of Quezon Historical Data Papers. <http://nlpdl.nlp.gov.ph/HD01/p39/home.htm>.
- Nauright, J. and Wiggins, D. (2010) Race. In S. Pope and J. Nauright (Eds.) *Routledge companion to sports history* (pp. 148-161). Routledge.
- Pawilen, R.A. (2019). 'Reconstructing 1950s Death-Related Practices in Ilocos Sur and Norte with the National Library Historical Data.' *UP Los Baños Journal Vol. XVII*: 1-18.
- Pawilen, R.A. and Arellano, B. III. (2022). 'The Historical Data Papers and the Geographical Information System as Tools for Mapping Settlement and Migration in the Ilocos Region.' *The Cordillera Review Vol. XII, No. 1 and 2*: 179-198.
- Pillatt, T. (2016). Life in the weather-world: Examining an eighteenth-century 'ecological perspective'. *World Archaeology*, 48 (4), 586-602. doi:10.1080/00438243.2016.1220869.
- Plaza-Galigao, R. (2014). Cebuana folklore and the embedded Filipino values. *UV Journal*, 257-267.
- Quirino, E. (1951). Executive Order No. 486: Providing for the Collection and Compilation of Historical Data Regarding Barrios, Towns, Cities, and Provinces. <https://www.officialgazette.gov.ph/1951/12/07/executive-order-no-486-s-1951/>.
- Ratcliff, L. K. (1949). Filipino Folklore. *The Journal of American Folklore*, 62(245), 259-289. <https://doi.org/10.2307/537202>.
- Rios, I.D. (2022). 'Between People and Place: Folklore Pertaining to the Natural Environment in a Farming Community in Argao, Cebu.' *International Journal of Intangible Heritage*, 17: 152-166. <https://www.ijih.org/volumes/article/1050>.
- Sajulga, M. and Canayong, N. J. (2024). 'Philippine Creation Stories: Ecological Significance and Ecological Wisdom. *Pakistan Journal of Life and Social Sciences*, 22 (2): 5774-5781. <https://doi.org/10.57239/PJLSS-2024-22.2.00429>.
- Salazar, Z. 2000. Pantayong Pananaw: Isang Paliwanag. In A. Navarro, M.J. Rodriguez, and V. Villain (Eds.), *Pantayong pananaw: Ugat at kabuluhan, pambungad sa pag-aaral ng Bagong Kasaysayan* (pp. 55-65). Palimbagan ng Lahi.
- Santiago, V.C. and Bolata, E.J. (2022). "Tracing the Provenance of Marinduque Toponyms." *Social Science Diliman*, 18, 2: 47-120.
- Tahiluddin, A. B., Ullang Jr., A. H., Jali, A. M., Ajik, J. O., Ebbah, J. H., & Jamil, W. M. (2023). Traditional Weather Forecasting: Practices of Fishers, Sailors and Old Folks in Tawi-Tawi, Philippines. *Acta Natura et Scientia*, 4(1), 10-16. <https://doi.org/10.29329/actanatsci.2023.353.02>
- Villasenor, A. (2017). The Annales school and the environmental history of Latin America. *Historia Caribe*, 12 (30), 301-340.

