



From Talipapa to Tandang Sora: History, Culture and Society of a Barangay, 1854-1952

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Abstract. Barangay Talipapa and Tandang Sora are two traditional barrios in Quezon City. This research will explore the history, culture, and societal narratives of the two communities through existing historical documents. Drawing on these existing documents, the researcher aims to craft a cohesive narrative that encompasses the region's historical, cultural, and social aspects, focusing on its people, society, cultural life, and geographic significance. The researcher will also discuss the importance of prominent individuals, such as politicians, who have been integral to understanding the history of Barangays Talipapa and Tandang Sora, from their humble beginnings in Caloocan to their establishment as separate barangays in Quezon City. The research will provide us with a better understanding of how the people of Barrio Talipapa have contributed to shaping the community from the earliest available time to the present. Additionally, the research will provide an overview of the community's society and culture.

Keywords: Talipapa, Tandang Sora, Quezon City, Barangay, Barrio, Local History, Society, Culture

1 Introduction

Quezon City is considered the largest metropolitan area in Metro Manila. It is regarded as a melting pot of history and culture, unmatched by any other city. More than the fascinating story of its founding, its current developments have made the city famous. Making Quezon City more interesting are its barangays, the smallest administrative and local government units in the Philippines, each with its own unique story. While its founding narrative and subsequent Urban Development has been widely examined, its internal socio-cultural complexities remains insufficiently explored in academic literature. Each of these possesses its own historical trajectory yet many of these local histories have not been systematically documented or critically analyzed. Perhaps not surprisingly, among its many barangays, none could be more historic than the one named after one of its illustrious citizens, Melchora Aquino, also known as Tandang Sora. Additionally, Barangay Talipapa is another barangay synonymous with marketplaces and affordable goods.

These small yet significant barangays have a rich history that has remained largely obscured, even to researchers. Quezon City tends to privilege macro-level developments such as political history, urban planning and demographic expansions.

However, it overlooks the granular histories of his constituent barangays. When the researcher inquired about existing historical records regarding the foundation and development of Barangays Talipapa and Tandang Sora, they discovered something truly remarkable. Remarkable in the sense that it is relatively scant yet full of important information regarding the history of these two barangays. The scarcity of systematically examined sources reveals a clear research gap in the local history level of Quezon city's historiography.

The researcher was astonished that, given its significance in Philippine history and its location in Quezon City, the research raises these critical questions. What do the existing historical documents say about the history of Barangays Talipapa and Tandang Sora? What do these historical sources mean in understanding the history, society, and culture of Barangays Talipapa and Tandang Sora? Moreover, should we consider these existing documents credible and suitable as historical sources for understanding these two barangays?

This research will examine the historical narratives of Barangay Talipapa and Barangay Tandang Sora using existing historical documents. Drawing on these historical documents, the researcher aims to craft a cohesive narrative that effectively presents the history of Talipapa and Tandang Sora, highlighting its people, society, culture, and geographic significance. Additionally, the researcher would like to elaborate on the history of these barangays, as well as their culture and society, by carefully analyzing available historical documents. Furthermore, the study evaluates the credibility, limitations, and historiographical values of available documents therefore contributing to the methodological discourse on local history research in the Philippines. Lastly, the researcher would like to assess whether these historical documents are sufficiently credible for future use by researchers and historians.

2 Method

The researcher has collected relevant historical documents about Barangay Talipapa and Tandang Sora with the help of the Quezon City Public Library. During data collection at the library, sources relevant to Barangay Tandang Sora were identified.

An old onion-skin document entitled "*History and Cultural Life of the Barrio: Tandang Sora*" was written at an unknown time. This seven-page history of the barrio Tandang Sora is typed on long onion-skin paper. This document contains brief narratives of the history of Barrio Tandang Sora, from the Spanish to the Japanese occupation. It also includes some important names that have shaped the barrio of Sora throughout this occupation. Additionally, this document contains some folkways unique to the barrio of Tandang Sora, such as baptism, wedding, and funeral customs, which the researcher considers obscure. They also mentioned superstitions, such as the supernatural entities and childhood games played during the afternoon.

Another primary source, dated 1971 and edited by Benigno Juan, entitled "*Aklat ng Nayon ng Tandang Sora*," can be considered a form of yearbook, as it discusses the historical development of the barrios of Talipapa and Tandang Sora, as

well as the Novaliches district. In this book, numerous essays discuss the founding of Barrio Talipapa and Tandang Sora, its founder, Don Placido C. Del Mundo, and prominent families living in the barrio at the time of writing. It also features numerous photographs of successful residents of Tandang Sora who have achieved notable success in their chosen professional fields and religious endeavors.

Primary sources available in the library also include newspaper clippings commemorating Tandang Sora, such as those covering her reburial at her current shrine on Banlat Road in Barangay Tandang Sora. A barangay operation center report in an undated document entitled "*District 6 Barangay Profile: Tandang Sora*" and "*District 6 Barangay Profile: Talipapa*" is a manual survey of the general profile of Barangay Talipapa and Tandang Sora. In this survey, the barangay operation center recorded information on population, existing schools and hospitals, major roads, and other points of interest.

Other primary sources include digital materials, such as local and national laws that led to the creation of Barangay Tandang Sora. For example, *Republic Act No. 392* defines the boundary of the newly formed Quezon City during the Commonwealth era. Additionally, *Republic Act No. 727*, a national law, renames Barrio Talipapa as Barrio Tandang Sora. *Presidential Decree No. 557*, dated 1974, declares that all barrios in the Philippines will now be called barangays instead. Lastly, *Batas Pambansa No. 785* is an act renaming the Tandang Sora Elementary School to Placido del Mundo Memorial School in honor of Barangay Tandang Sora's founding father.

Secondary sources are more plentiful in magazines, coffee-table books, and on websites, including blogs. For example, "*History of Barangays Quezon City Atlas*," published by the Quezon City Tourism Department in 2018, discusses the brief history of each barangay that comprises Quezon City. Website sources are plentiful; however, they are scarce regarding information about Barangay Tandang Sora. For example, the Quezon City government website provides a brief history of the city, with a passing mention of Barangay Tandang Sora. However, a blog site authored by John Paul Olivares is entitled "*Tandang Sora Avenue*." That is about the history behind the main Avenue, its brief history, and interesting places such as churches, parks, and cemeteries.

Given that some documents lack clear authorship, the researcher conducted external criticism to determine their origin and authenticity. Physical characteristics of the document, such as typewritten format and paper used, were examined to estimate the period of production, noting that such materials were commonly used in the mid-20th-century administrative writing. Institutional provenance will also strengthen credibility, as these documents were preserved by the Quezon City Public Library or barangay operations centers and were treated as more reliable due to the formal custodianship. Thus, when authorship was unclear, conceptual clues were used to situate documents within a plausible time frame, such as references to local officials, administrative titles, or historical events.

Even when a document left a date or author, credibility was established through triangulation, contextual alignment, internal coherence, and material authenticity. By verifying that multiple independent sources supported the materials, checking whether

the narrative aligns with known historical patterns, and assessing whether the document's physical characteristics match its presumed era, the researcher ensured that the rare, fragile, or obscure materials were used responsibly and critically.

3 Result and Discussion

3.1 Conceptual Framework: Understanding Barangay Tandang Sora

To better understand the history of Barangay Talipapa and Tandang Sora, the author divided the discussion into three main themes. These are brief historical accounts, stories about important personalities, and an overview of the barangay's society and culture.

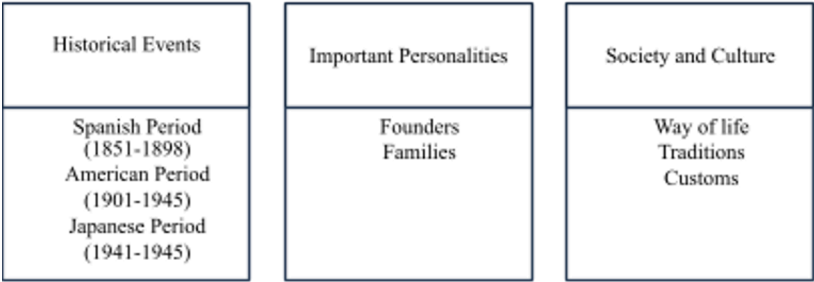


Fig. 1. Conceptual Framework

Consolidating all available sources on the history of Sora can provide us with a glimpse into its origins and the current situation of Barangays Talipapa and Tandang Sora. The researcher decided to go back to the Spanish era as early as 1850, when the barangay was still part of a larger area that is now called Caloocan City. From the Spanish period to the Japanese occupation, the researcher will examine the historical development of the open gate.

Important personalities, such as politicians, who have been integral to the development of the understanding of Barangays Talipapa and Tandang Sora, shall also be discussed. These personalities, whether big or small, can provide us with a better understanding of how they help shape and develop Balangatan Dang Sora from its humble beginnings in Caloocan to its establishment as a separate barangay in Quezon City.

Lastly, an overview of Barangay Tandang Sora's society and culture can help us understand its way of life, traditions, and other important aspects, thereby enhancing our understanding of the barangay. The study of society and culture helps historians, such as the researcher, better understand how the people of Barangay Tandang Sora have contributed to shaping the community from the earliest available records to the present.

3.2 Overview Of Barangays Talipapa And Tandang Sora

Barangay Talipapa is situated on approximately 180 hectares in the highly residential area of Quezon City. It is surrounded by the barangays of Bagbag, Sangandaan, and Baesa, with the main thoroughfares being the Quirino Highway, Mindanao Avenue, and Tandang Sora Avenue. During the 1960s, the barangay served as a relocation site for many informal settlers in the surrounding areas of Quezon City. Throughout the years, Barangay Talipapa prospered and rapidly developed through commerce and the revival of its commercial legacy. Some of Quezon City's famous schools are located in Barangay Talipapa, including the Capitol Institute, Placido del Mundo Elementary School, and Dr. Carlos Lanting College, among others [11].

Barangay Tandang Sora sprouts around that expansive 406.5995 hectares of land. Primarily a residential area, it is surrounded by numerous subdivisions, including San Pedro VI, Congressional Village, NPC, and NIA Villages. NPC and NIA village, primarily designed for employees of the National Power Corporation (NAPOCOR or NPC) and the National Irrigation Administration (NIA). The main thoroughfares are Mindanao and Tandang Sora Avenues, which have served as central hubs for local jeepney terminals serving routes from Commonwealth Avenue to Sangandaan in Caloocan [11].



Fig. 2. Map of Quezon City [12]



Fig. 3. Map of Barangay Talipapa [13]

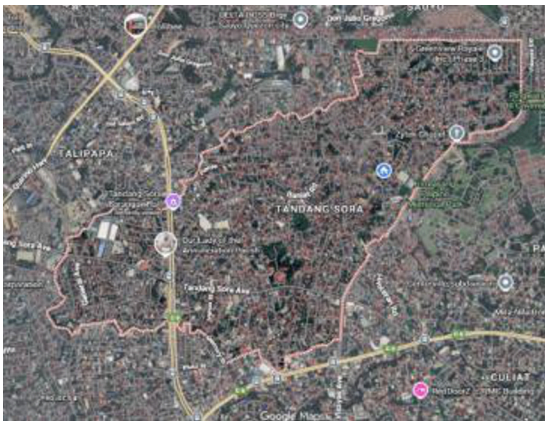


Fig. 4. Map of Barangay Tandang Sora [14]



Fig. 5. Vicinity Map of Barangay Talipapa [15]

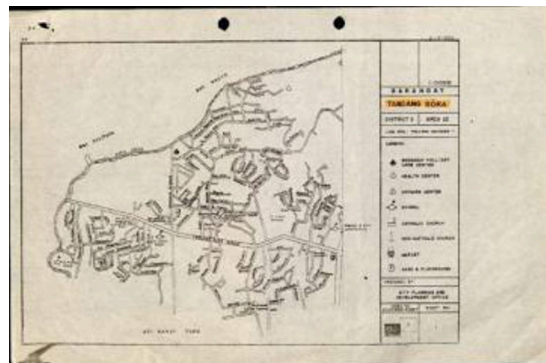


Fig. 6. Vicinity Map of Barangay Tandang Sora – Western Side [16]

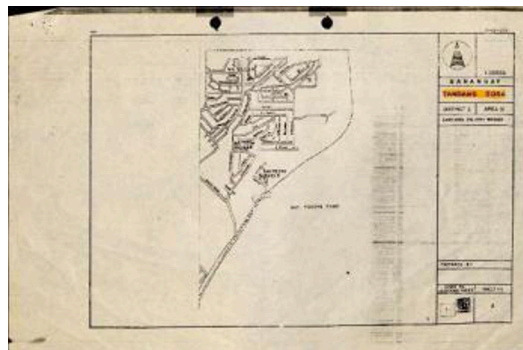


Fig. 7. Vicinity Map of Barangay Tandang Sora – Eastern Side [17]

The major landmark of Barangay Tandang Sora is the Melchora Aquino National Shrine. This is where the earthly remains of Melchora Aquino are after her exhumation from Himlayang Pilipino. The shrine's location once belonged to her family, and fittingly, she chose the area for the shrine to share its namesake [3]. It was built in 2008 and dedicated in 2012. In 2025, the Tandang Sora Women's Museum was inaugurated, marking it as the first museum in the Philippines dedicated to the history and achievements of Filipina women [5].



Fig. 8. Tandang Sora Shrine [26]

Historically, Barangay Tandang Sora was part of the larger barrio of Talipapa during the Spanish era. Talipapa's origin lies in the small tiendas, or shops, where sellers from this marketplace are known as “takiap.” Talipapa was very famous during the Spanish era as a hub for fruit and vegetable markets, local handicraft shops, and both wet and dry markets. Talipapa was once a vast territory that encompassed the modern barangays of Sauyo, Sangandaan, Bagbag, Banlat, Pasong Tamo, and Baesa [6].

3.3 Historical Accounts Of Barangay Tandang Sora

With sufficient primary sources at hand, the researcher consolidated all existing sources—primary and secondary—to form a historical narrative of Barangays Talipapa and Tandang Sora.

According to the *Akat ng Nayon*, the earliest known account of Barangay Talipapa dates back to 1854, with the arrival of the new Spanish Governor-General, Manuel Pavia y Lay, the Marquess of Novaliches. It was during the time of Governor-General Pavia that he gave so many towns throughout the Philippine islands their names. Pavia was famous for his tours of duty in the surrounding areas of

Manila, accompanied by local leaders, during which he would meet and greet the inhabitants of the places he visited [7].

According to historical accounts, Pavia encountered a vast area of land with few inhabitants in what is now the Northern Part of Caloocan. While he was out resting and offered refreshments by the few inhabitants of the area, he decided that this would be a good place to establish a new barrio. He returned the next day with a few laborers to clear the area of weeds, rocks, and other vegetation. Moreover, this area came to be known as Barrio Talipapa. Barrio Banilad, the Tullahan River, Barrios Bagbag, and Baesa bordered the new barrio [7].

Upon the establishment of Barrio Talipapa, it was placed under the administration of the municipal government of Caloocan and was to be administered by the local leaders of Talipapa. Soon, people from surrounding provinces, such as Bulacan and Morong (Rizal Province), began migrating and settling in the newly established barrio, bringing their products and crafts. This marked the beginning of vibrant commercial trade with surrounding areas, including Bulacan and Morong [7].

In the heart of Barrio Talipapa is Sitio Banilad, where Melchora Aquino was born. It was also an important gathering place for the Katipuneros, who used Aquino's house as their headquarters during the Philippine Revolution. Due to her advanced age, she was affectionately called "Tandang Sora" (Elder Sora) [6]. Tandang Sora cared for the injured Katipuneros and fed them from her own resources, despite the risk of arrest by the Spanish authorities. She was eventually arrested and exiled to Guam in 1896 [2]. In 1903, she was allowed to return to Barrio Banlat, where she was greeted with a warm welcome from her townsfolk [4]. She eventually retired in Balintawak, where her children and grandchildren supported her. She declined any monetary compensation from the new American colonial government, believing that her service during the Philippine Revolution was sufficient [4].

During the American era, a public educational system was established. The first public school in the barrio, the Talipapa Barrio School, was opened in 1908 at the residence of Leon Herrera, a *teniente del barrio*. However, the barrio school continued to relocate, moving from Talipapa to Bagbag in 1910 and then to Baesa in 1912, before returning to Bagbag from 1918 to 1922. Finally, the Caloocan Municipal Council agreed to relocate the barrio school once again to a permanent location in Talipapa. Donations came from prominent families of Talipapa, Baesa, Banlat, and Pasong Tamo [7].

Also during this period, there is a realignment of municipal jurisdiction between Caloocan and Novaliches. For example, Barrios Talipapa, Baesa, Banlat, and Pasong Tamo were part of Caloocan, while Bagbag was ceded from Novaliches to Caloocan. Each barrio had elected prominent individuals to serve on the Caloocan Municipal Council, such as Blas Bernardino and Basilio Biglangawa of Bagbag, Placido del Mundo and Rufino Carreon of Talipapa, Lucas Pascual, Mariano Macabagdal, and Fausto Carlos of Baesa [10]. Bernardino even served as the vice president of the Municipal Council at one point [19].

The Japanese invaded the Philippines in 1941, thus pulling the Philippines into the World War II theater. When the Second Republic was proclaimed, the local government of Caloocan took a crucial role in maintaining the peace. Then, Mayor Cornelio Cordero of Caloocan established a Neighborhood Association for each barrio, and each representative was tasked with maintaining peace in their respective barrio [10].

By 1942, dissatisfaction with the Japanese occupation prompted many citizens in Barrio Tandang Sora to turn into guerrilla fighters. Placido del Mundo, the Talipapa district president of the Neighborhood Association, defected to the guerrillas and organized mass recruitments among the people of Talipapa. The US-Philippine Forces, especially the Reconnaissance and Search-and-Rescue (REI-SAR) Regiment, Manila Barrio Division, had placed Talipapa, along with Pasong Tamo, Banlat, Baesa, and the western portion of Bagbag, under their command and jurisdiction [10].

During the Japanese occupation, the barrio was under constant threat from Japanese atrocities. Throughout the Japanese occupation, the Barrio Tandang Sora was raided twice. In 1944, the Japanese forces subjected Barrio Talipapa to zonification. All male citizens aged 12 and above were subject to imprisonment without the possibility of release. The worst Japanese atrocity was committed in December 1944 when a group of fully armed Japanese soldiers started raiding every house, capturing all men suspected of being guerrillas, and taking them away for interrogation. Those captured were presumed dead and executed by the Japanese forces [10].

During the Liberation of the Philippines, the guerrilla forces led by Captain del Mundo had liberated the barrios. Capt. Del Mundo was appointed as Civilian Administrator and tasked with restoring order in Talipapa. He also prepared the reopening of schools shut down during the last year of the Japanese occupation. Due to the suspension of schools during the Liberation, a new high school was established with assistance from Captain Damaso Pesana of the United States Armed Forces in the Far East (USAFFE). This high school was established with the assistance of the Carreon family during the post-war reconstruction period [10].

In 1949, Republic Act. No. 392 redefined the borders of Caloocan and Quezon City, as recommended by the Capital City Planning Commission [29]. Under this law, Caloocan seceded from many of its northern barrios, including Baesa, Bagbag, Bahay-Toro, Banlat, Novaliches, Pasong Putik, Pasong Tamo, Pugad Lawin, San Bartolome, Sangandaan, and Talipapa [21]. Moreover, in 1952, pursuant to Republic Act No. 727, Barrio Talipapa was renamed Barrio Tandang Sora in honor of its famous resident and heroine, Melchora Aquino. Simeon Toribio and Eulogio Rodriguez authored this law [7]. On December 1, 1960, the western part of Barrio Tandang Sora was split into Barrio Talipapa, once again honoring the old name of Barrio Tandang Sora through a City Ordinance authored by Councilor Diamanon [22].

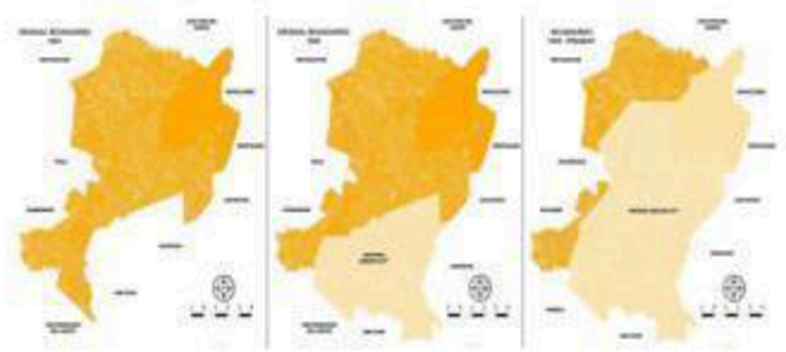


Fig. 9. Territorial Changes of Caloocan [22]

3.4 Important People Of The Barangays

Upon reviewing the available sources, the researcher identified numerous prominent individuals who have shaped the history of Barangays Talipapa and Tandang Sora. From prominent politicians to ordinary townsfolk, these individuals have made significant contributions to the historical narrative, thereby further enhancing our understanding of Barangays Talipapa and Tandang Sora.

Aside from the names mentioned earlier, such as Governor-General Pavia and Tandang Sora herself, Barrio Talipapa hosted families that had served the barrio and became its pioneers. According to available sources, the most prominent families are the Ramoy, Florencio, del Mundo, Cadaing, Herrera, Biglangawa, and Carreon clans [10].

During the early years of Barrio Talipapa, many families served as *Cabeza de Barangay*, including Jose Ramoy, Alejandro Cadaing, Mariano del Mundo, Eulalio Rivera, Agusil Florencio Labadahan, and Aniceto Maximo. Felix Carreon also served as a Capitan Municipal of the barrio. Others, such as the Biglangawa brothers – Florencio, Vicente, and Mariano – have played a crucial role in sustaining the barrio through trade and commerce. Alejandra Herrera served as a prominent matriarch of the Herrera family [10].

During the American period, the Cabeza de Barangay was renamed Teniente del Barrio to reflect changes in local government under the new colonial rule. Guillermo Buenaventura, Sotero Galgana, Jose del Mundo, and Agustin Fernando were the pioneers of the barrio during their period. Others also served as tenientes like Pio del Mundo, Agapito Hapatinga, Bartolome Galgana, Elias Galguiera, Fortunato Deano, and Teodoro Ramos. Also, with the establishment of the Municipal Council of Caloocan around the same time, Placido del Mundo and Rufino Carreon represented Barrio Talipapa in this council [10].

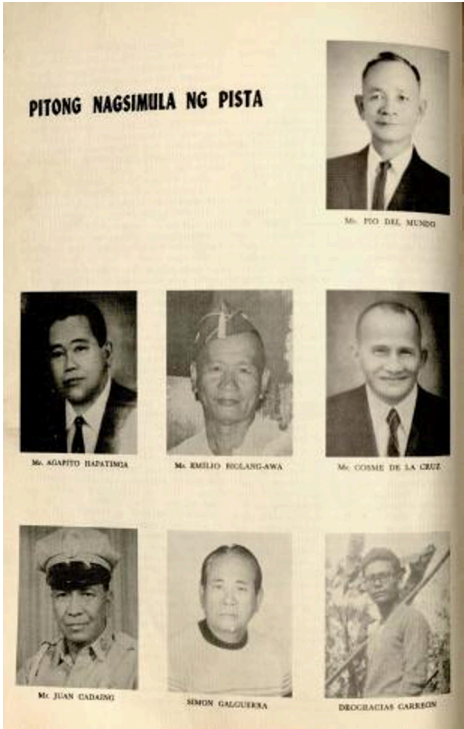


Fig. 10. Prominent Figures of Barrio Talipapa [7]

During the Japanese Occupation, many townsfolk of Talipapa suffered at the hands of the Japanese forces. Many of them were detained and tortured during the infamous zonification at a later part of the occupation, such as Simeon Toribio, a former high-jumper athlete and Olympian, Dr. Filomeno Alagar, and Maximo Ramos, who was the Secretary of the Neighborhood Association in Talipapa [10].

Perhaps the most famous personality in the history of Barangay Tandang Sora is none other than Placido del Mundo. Born on 5 October 1897, he was the second son of Domingo del Mundo and Tomasa of the Cadaing family. His siblings were Gregoria, Filomena, Segundo, Felisa, Alejandro, and Gertudes.



Fig. 11. Don Plácido del Mundo [7]

He was educated at the Caloocan Central School and later at the Philippine School of Arts and Trade (now part of the Technological University of the Philippines). He also pursued surveying and mapping courses at the International Correspondence School in the United States [10]. According to sources, Don Placido was intelligent and generous towards others in need. He was married to Olimpia, the daughter of Don Leon Carreon, another prominent family in Barrio Talipapa. They had 14 children, eight of whom survived into adulthood and went on to achieve success in their chosen careers [10].

In 1927, Don Placido entered politics as a counselor for Barrio Talipapa at the Municipal Council of Caloocan. According to sources, Don Placido initiated numerous projects to improve the lives of his constituents in Barrio Talipapa. During World War II, he continued to serve on the Neighborhood Association as the barrio's representative. However, the Japanese atrocities compelled him to go underground and become a guerrilla fighter, rising to the rank of Captain, later as Commander (Juan, 1971). After the war, Don Placido once again served the Barrio Talipapa, helping rebuild and rehabilitate it, which had been ravaged during the conflict [7].

There are many anecdotes regarding Don Placido during his lifetime. For example, illiterate people came to him, asking him to read the letters or tax assessments to them. One story recounted how he helped a man who wanted to build a factory in the barrio. Instead of asking for kickbacks or bribes, Don Placido inquired about how many people could be employed at the planned factory [7].

Don Placido passed away on June 10, 1965, at the age of 68, but his legacy as the father of Barangay Tandang Sora lives on. His wife recalled fond memories of her late husband. As a former *teniente del barrio*, he always lent his assistance to those in

need in the barrio. His empathy for others is also noteworthy, matching his gentleness and kindness. There are times when, even after his workday ends, he makes time to socialize with his constituents. His death was deeply felt in Barangay Tandang Sora, but he is forever grateful for his invaluable contributions to the community [7].

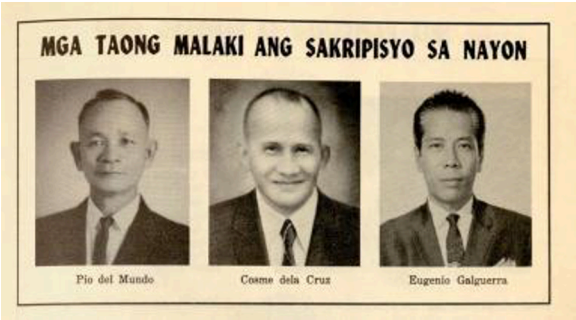


Fig. 12. Mga Taong Malaki ang Sakripisyo sa Nayon (The People with Great Sacrifices to the Town) [7].

As stated in the *Aklat ng Nayon*, many of the personalities mentioned in this research have familiar surnames. For example, the image above shows Messrs. Pio del Mundo and Eugenio Galguerra, descendants of Placido del Mundo and Elias Galguerra, prominent men of Barrio Talipapa during the American and Japanese periods.

Also in the same book are prominent pioneer families of Barrio Talipapa. Many of which include a brief description of each family, along with their children and grandchildren. It is also worth noting that intermarriage occurs, so some individuals bear the surnames of these prominent families.



Fig. 13. Ramoy Family [7]



Fig. 14. Mr. and Mrs. Rufino and Dolores Carreon [7]



Fig. 15. Del Mundo Family [7]



Fig. 16. Dela Cruz Family [7]



Fig. 17. Barrio Council of Tandang Sora in 1974 [7]

In this photo of the Barrio Council, it is interesting to see familiar surnames such as Ramos, Carreon, del Mundo, and Galgana. As stated earlier, these surnames were the pioneer families of Barrio Talipapa. It is also noteworthy that Mr. Leopoldo Ramos was a descendant of Melchora Aquino, who married Fulgencio Ramos, making him an ancestor of Mr. Leopoldo Ramos [7].

MGA NAKARAANG PRESIDENTE NG PISTA	
1. Emilio Biglang-awa	12. Gregorio Labadahan
2. Pio del Mundo	13. Eugenio Biglang-awa
3. Deogracias Carreon	14. Alejandro Rivera
4. Simon Galguerra	15. Pablo Rivera
5. Dionisio Juan	16. Lorenzo Pefamante
6. Cecilio Biglang-awa	17. Isidro Carreon
7. Cosme dela Cruz	18. Antonio Galgana
8. Francisco Serrano	19. Domingo dela Cruz
9. Agapito Hapatinga	20. Eugenio Galguerra
10. Alfredo de Leon	21. Irineo del Mundo
11. Segundo Cuadra	22. Domingo del Mundo

Fig. 18. List of Town Fiesta Chairs [7]

Another interesting list from the book contains the names of the town fiesta chairpersons. Once again, familiar surnames emerge, such as Biglangawa, Del Mundo, Hapatinga, Galgana, and Galguerra. This highlights the prominence of these families in the barangays of Talipapa and Tandang Sora [7].

3.5 Barrio Cultures

Barrio Talipapa has maintained some unique cultural traditions since its foundation. Throughout the research, the researcher encountered essential customs and traditions that reveal a close-knit community centered around families.

Birth and Baptism

The birth of a baby brings joy to the community, and it is tradition for the child to be baptized within eight days of birth. Baptismal celebrations are often vibrant and filled with joy for the family of the newly baptized child. According to the available sources, the celebration begins after the baptism held in the church. The parents and godparents of the newly baptized child shall present lavish gifts, with the godparents giving the most expensive gift to the mother. The celebration lasts all day, with the newly baptized child's family providing guests and well-wishers with delicious home-cooked meals from family recipes held in great regard [10].

This is about the celebration that concludes; the town *hilot* (midwife) will prepare a special water mixture known as "*pahinao*". Inside the water-filled cup are silver coins that symbolize good tidings and fortune for the newborn's life journey ahead. The *hilot* will then clink the coins as they mingle with the water, while the guests add coins to this water-filled cup. However, these small verses were often recited to the parents with these words, for example:

Comadre, abuting mo ang bata nanggaling sa Bautismo sa pagkatao ay ako. Comadre, ay aking tagubilin kay compadre na inyong sabihin sa bata na alagaan siya sa pagkain at sa pananamit, at gayundin, kung siya ay lumaki naman, ay inyong paturuan. Comadre, ang isa pang bata ay inyong turuan, at ang pagkastigo, kung lumampas, ay kung hindi maulol ay mapapalayas (History and Cultural Life of the Barrio: Tandang Sora).

(Comadre, hand over the child who has just come from Baptism, for I am now the one responsible for their personhood. Comadre, I entrust the child to you; please also inform the compadre that the child should be cared for about food and clothing. When the child grows up, you should also teach them. Comadre, one more thing, you should teach the child, and when it comes to discipline, if they go astray, if not corrected, they may become unruly or be cast out.)

To explain the meaning of this baptismal verse, the godparents signify their promise to their godchild that they will not only serve as a second parent to the child but also provide the child with basic needs, such as food and clothing. They also remind parents to teach their children good manners and proper conduct so that they will not become wayward when they grow up [10].

Marriage and Family

Family life in Barrio Talipapa begins with an elaborate courtship. According to sources, the young man is required to perform manual labor, such as working in the rice fields, known as "*mandala*". Additionally, he must serve the young woman's

family during the courting period. This creates a familial bond and camaraderie not only with the young woman but also with her future in-laws. Once the young woman's parents were satisfied with the young man's determination and perseverance, they bestowed the blessing of betrothal and eventual marriage upon him [10].

Dowry, known as "*dote*" or "*bigay-kaya*," was also required by the young man's family for the future bride. This dowry assures that the young woman will not fall into hard times or poverty as they begin their journey towards family. And how calls for a standard dowry of about 50 pesos during this time. The bride's family also requests payment for the handles, raising the dowry to 52 pesos [10].

On the wedding day itself, the groom and his family give each pair of slippers to the women of the bride's family. This signifies respect and good wishes to the bride's family. While most couples' wedding ceremonies are meaningful yet straightforward, prominent families must hire a musician or an orchestra to make the celebration more festive and joyful. As part of the wedding tradition, a crucifix accompanies the couple as they make their way to their new residence, a gift from both families. Thanks to the dowry given by the groom's family. [10].

At the reception dinner, there are some fascinating rituals performed for the couple, for example:

1. *Uminum po kayo ng harabi¹ na galing sa bote na kapupula ng pisngi at nakagagandang babae.* (Please drink the harabi from the bottle that reddens the cheeks and makes women beautiful)
2. *Ako'y may manok labuyo sa bubungan ang dapo, Diyos yata ang magturo sa kamay mo po dumapo.* (I have a native rooster roosting on the roof; perhaps it is God who will guide your hand to where it should perch.)

While these verses may seem whimsical, they have a deeper, significant meaning. The first statement refers to a wine tonic that causes a drinker to blush. For some people in the barrio, a red cheek, especially for the woman, signifies beauty. The second statement emphasizes the importance of faith in God. It allows Him to guide the couple towards a blissful familial life [10].

Death and Funerary Practice

As in most cultures, that in the community is marked with sorrow and great remembrance. *Abuloy*, or condolence money, is a staple for those who visit the wake of the deceased. If the deceased still has living parents, it is the family's responsibility to prepare food for visitors, especially during the wake. On the third day after the deceased's passing, the family organizes a "*tatlong gabi*". This three-night ritual consists of a theatrical performance wherein a coconut shell is adorned with a white cross. The cross symbolizes great reverence and respect for the deceased. This ritual is called "*dalit*", a poem consisting of four stanzas, each with eight syllables (Lumbera, 1968). When the coconut shell spins, whoever finds a face facing the cross will commence the *dalit* [10].

¹ A type of syrup mixed with a beverage as a medicinal drink for cough

Dalit samples were shown in the available sources. For example:

“Sunod ako dili suay na bala ninyong kagustuhan and sa taong kawikaan magbigay raw at ng pagbigyan,”

“Aling pilik mata kayo ang di daluyan ng luha ang pag-alis at pagkawala ng kaibigan kung minumutya,” [10].

To explain these *dalits*, the first *dalit* signifies the community's solidarity in supporting one another through sorrow and grief. The second *dalit* depicts shared sorrow as people shed tears for the departed on their journey to the afterlife (History and Cultural Life of the Barrio: Tandang Sora).

There will be a nine-day mourning period, also known as “*pasiyam*,” during which the family of the deceased, particularly the surviving parents, will prepare a somber yet significant gathering called “*tapos*.” Traditionally, during the *tapos*, “*rosario or cantada*” (rosary or chanting) were performed along with more *dalits* and *duplos*. Sometimes, to ease the somberness, a *juego de prenda*, or “*hulaan*,” was performed to lighten the mood of the *pasiyam* [10].

Folklores

Like most towns and municipalities in the Philippines, Barrio Talipapa boasts a rich folklore that is remarkably similar to that found elsewhere in the country. Stories of *tiyanak* found in the river systems of the barrio, *nuno sa punso* on mounds, and *kapre* on top of the *balete* (banyan) tree are common folklores among the people of Barrio Talipapa. These stories of supernatural beings are not new or novel to Filipinos elsewhere [10].

4 Conclusion

This research provides valuable insights into the local history of Barrio Talipapa and Tandang Sora. Despite their small and unassuming nature, the researcher discovered a rich and remarkable history in these two essential barangays of Quezon City. The researcher has found enough historical sources to make a dynamic narrative of the history, culture, and society of these barangays.

The history of barangays Talipapa and Tandang Sora dates back to the Spanish period and spans the lead-up to the restoration of Philippine independence. From a small, hilly, and fertile land emerged a vibrant community built by people dedicated to serving in their own ways, making it grow and prosper throughout the colonization era. Stories of prominent families and individuals also shape the understanding of Barangays Talipapa and Tandang Sora. These individuals have served their communities in both political and economic capacities to ensure their prosperity. The researcher acknowledges the significant contributions of these individuals amid the challenges of our era. Stories of heroism, generosity, and solidarity are found throughout the historical sources available to the researcher.

Moreover, the researcher observed that the cultural and social life of Barrio Talipapa and Tandang Sora is not very different from that of many towns in the

Philippines. The researcher acknowledged, though, that these traditions, practices, and norms are all centered on the familial ties and community engagement. On the other hand, the researcher also noted that, despite the significant historical sources available, they are insufficient to provide a comprehensive and detailed picture of the entire history, culture, and society of Barrio Talipapa and Tandang Sora. The primary resources available, for example, do not clearly acknowledge their sources or the origin of their information. Additionally, some of the primary sources available appear to duplicate one another and often rely on the same sources to document the history of Barangays Talipapa and Tandang Sora. This led the researcher to rely on secondary sources available on various websites. Other primary sources are necessary for this research; however, access and time constraints prevented the researcher from fully utilizing them. Despite questions about the authenticity and credibility of these primary sources, the researcher deemed that resources, no matter how dubious their validity, are still valuable tools for this research.

In conclusion, this research represents the researcher's serious attempt to fully understand and present the findings on the history, culture, and society of Barrio Talipapa and Tandang Sora. The researcher acknowledges that many gaps remain to be addressed. The researcher believes that this is a necessary foundation for a better understanding of Barrio Talipapa and Tandang Sora among a broader audience. The researcher hopes that this study will spark interest among the citizens of Barangays Talipapa and Tandang Sora, enabling them to gain a deeper understanding of the community in which they live today. Additionally, the researcher hopes that the original families of these barangays will be interested in tracing their roots and recognizing the significant contributions of their ancestors to the vision of the community they founded long ago.

The researcher recommends that further comprehensive studies of Barangays Talipapa and Tandang Sora should be conducted. The most important recommendation is to visit other potential sources of information regarding these barangays. For example, a visit to the National Archives or National Library may yield more information that could further enhance this research for future researchers. Another suggestion is an in-depth interview with the living descendants of the early and prominent families in these barangays, in the hope that these interviews will yield new and valuable insights for this research.

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