

WHERE AND WHEN DID THE CRY OF REBELLION HAPPEN?

(Position Paper)

I. INTRODUCTION

The Cry of Pugad Lawin was the beginning of the Philippine Revolution against the Spanish Empire. At the end of August 1896, members of the Katipunan secret society (Katipuneros) led by Andrés Bonifacio rose up in revolt somewhere in Caloocan, which was larger than the jurisdiction of present-day Caloocan and may have overlapping into present-day Quezon City.

The term "cry" originally referred to the first clash between the Katipuneros and the Civil Guards (Guardia Civil). The cry could also refer to the destruction of personal community tax certificates (cédulas) in defiance of their allegiance to Spain. "Viva la Independencia Filipina" inscriptions can also be used as a term for the cry. This was accompanied by patriotic shouts.

The exact date and location of the Cry are in dispute due to competing accounts and the ambiguity of the location where this event occurred. From 1908 to 1963, the official position was that the cry took place on August 26 in Balintawak. The Philippine government declared a change to August 23 in Pugad Lawin, Quezon City, in 1963.

II. SIDE OF THE CONTROVERSY

- **"Cry of Pugad Lawin" (Accounts of Dr. Pio Valenzuela)**

Katipunan members numbering around 200 attended. Dr. Pio Valenzuela, Bonifacio believed, should be the new President because he was the most educated of the group's members. Valenzuela had a chance to win the presidency, but he turned down Bonifacio's offer to campaign for him because he believed it was better for the organization if the latter remained in charge. The "Kataas-taasang Tatlo," popularly known as the Triumvirate, were entered during the first hour of New Year's Day 1896, with Valenzuela as the new Fiscal General, Emilio Jacinto as the new Secretary General, and Bonifacio as the President. They were members of the Katipunan's counter-intelligence arm, the "Camara Negra" (Black Chamber), a secret chamber within the Katipunan that passed

judgment on members who violated the society's secrets. They were the Supreme Council's executive, legislative, and judicial authority, as well as the primary contributors to the society's organ "Ang Kalayaan." Valenzuela was credited with increasing Katipunan membership. Bonifacio asked him to stay in Manila as soon as he took over his new position. Valenzuela agreed on the condition that the Katipunan's printing press be transferred and placed under his management from Bonifacio's house to his rented location at 35 Lavezares Street, San Nicolas, Binondo, a convenient location for him to edit the Katipunan's official organ. The existence of the Katipunan was discovered by Spanish authorities on August 19, 1896. Many suspected Katipunan members and sympathizers were arrested outright, but the Katipunan's main nucleus was able to escape and assemble in various areas of Balintawak, including sistios Kangkong, Pugad Lawin, and Pasong Tamo. On August 23, 1896, in Pugad Lawin, the Katipuneros led by Bonifacio tore their cedulas (resident certificates) and yelled, "Mabuhay ang Pilipinas! Mabuhay ang Katipunan! " The Katipunan uprising eventually grew into a full-fledged revolution against Spain."

- **"Cry of Bahay Toro" (Accounts of Santiago Alvarez)**

Another version of the "Cry" that started the Philippine Revolution was written by Santiago Alvarez, a renowned Katipunan warrior from Cavite, son of Mariano Alvarez, and cousin of Gregoria de Jesus (wife of Andres Bonifacio). Alvarez, unlike Masangkay, Samson, and Valenzuela, was not present at the historic occurrence. As a result, his version cannot be recognized as having the same weight as that offered by genuine participants in the incident. Despite the fact that Alvarez was in Cavite at the time, this is his version of the first "Cry." Santiago Alvarez's statement also shows that he was present at the event. He began his story in the same way as Dr. Valenzuela did, by trekking towards Kangkong with his companions. Later that year, on August 22nd, he related that Supremo Andres Bonifacio stationed a detachment at the boundary of Balintawak and in the garden. Later, on August 23, they moved to Bahay Toro due to Andres' suspicion that his letter to Jacinto had been intercepted by the enemy. The following day, August 24, a meeting took place, which eventually resulted to the Cry of Katipunan, one day later than Dr. Valenzuela indicated.

- **“Cry of Balintawak” (Accounts of Guillermo Masangkay)**

One of the original members of the Katipunan, Guillermo Masangkay was designated to build the KKK in Cavite. His accounts contribute to our understanding of the Cry of Balintawak and the death of Bonifacio. Guillermo Masangkay is a friend and adviser to Supremo Andres Bonifacio. He was a founding member of the Katipunan. After the Katipunan was discovered in August 1896, Masangkay joined Bonifacio, Emilio Jacinto, and others in a secret meeting on August 24th in Apolonio Samson's residence in Caloocan. Due to a shortage of weapons and logistical assistance, the movement's leaders initially disagreed on strategy and tactics, and many of its members questioned the logic of an open rebellion. Masangkay was with Bonifacio in April 1896 at the Bernardo Carpio Cave on Mt. Tapusi, San Mateo, Rizal, after his impassioned and powerful speech. It was not Balintawak that was originally designated as the starting point for the insurrection. It was, however, abandoned due to its distance from the town. Nonetheless, Bonifacio, Masangkay, and Emilio Jacinto planned the Manila raid there. Masangkay, a newly appointed general, was assigned by Bonifacio with leading one of the attack forces against the city. Masangkay played an important role as a revolutionary general during the Filipino-American War. His skill was on display during the famous combat against American forces on Zapote Bridge in Las Pias Rizal. Masangkay and his troops were winning the first day of the 72-hour war. However, they finally lost their edge due to the superior weaponry of the enemy. According to Masangkay's account, on August 26, 1896, the Supremo summons all Katipuneros to a meeting to discuss the early rebellion of revolt against the Spanish colonizers on August 29, 1896. On his account, Lt. Olegario Diaz (a Spanish guardia civil officer) reported that the event took place in Kangkong, Balintawak, during the last week of August 1896, according to Teodoro Kalaw's 1925 book "The Filipino Revolution." Gregorio Zaide, a historian, reported in his works in 1954 that the "Cry" occurred on August 26, 1896 in Balintawak. Various sources from these personalities confirmed Masangkay's account of cry. According to Masangkay, the first conflict between the Katipuneros and the civil guard occurred on August 26, 1896, and it is usually assumed that this "first clash" is the definitive meaning of the word cry.

III. THE STAND

A. POSITIVE STAND

My positive stand is based on the statements in the *Biyak na Bato* Constitution, which states that the separation of the Philippines from Spanish monarchy constitution established an independent state with a proper sovereign government, known as the Republic of the Philippines, and launched the revolution on August 24, 1896. I believed these claims because they are legal proof that revolutionary leaders are concerned. The document was also authored and signed by over 50 Katipunan members, including Emilio Aguinaldo, Artemio Ricarte, and Valentin Diaz, one and a half years after the event. The tearing of cedula, or revolution, began on August 24, 1896, according to Emilio Aguinaldo's memoirs. The events of August 17-26, 1896, took place closer to Balintawak than to Kalookan. The "Cry of Balintawak" was traditionally referred to since that neighborhood was a more well-known reference point than Banlat. The cry of Balintawak should be celebrated on August 24 on Balintawak.

Masangkay's statements are shown to be true because he specified the details of Bonifacio's attire at the time. Pio Valenzuela was one of the Cry's surviving witnesses, as confirmed by the general himself. The story of Gregoria de Jesus, Supremo's wife, supported Masangkay's version. Gregoria knows where Bonifacio was when the revolution began and the Spaniards came to arrest her own house, which she knew, and she fled from Caloocan to Balintawak to join her husband in the insurrection.

B. NEGATIVE STAND

We oppose with Dr. Pio Valenzuela's claims (Cry of Pugad Lawid). There are many statements in the text that lack legitimate evidence, such as the date August 23, 1896, when Pio Valenzuela tears the cedula, but the cry of Pugad Lawin must also be true, and it is not provided as many evidences as possible to convince us of the incident. And he has several versions of the Cry, and his version of Pugad Lawin was not quite apparent since its residence was in Tandang Sora's, not in Juan Ramos, and also because Pugad Lawin's exact location was in Gulod Banlad. The other statements from historians and novelists only deflected our attention away from what is accurate and valid.

C. FINAL STAND

My final stand on this controversy is based on what I understand and believe to be true and supported by trustworthy evidence. The Revolution began on August 24, 1896, with the "Cry of Balintawak," because that barrio was a more well-known reference point than Banlat. The Balintawak cry is a significant event that takes us along the path of fighting for our freedom. It is vital to know where and when events occurred, but it is even more important to me that we comprehend what our history is all about, how we earned independence from conquerors who wanted to own our country.

The Cry of Rebellion in the Philippines happened in August 1896. There are a lot of controversies puzzling the minds of the readers regarding the real place and date of this event. Some accounts pointing directly to Balintawak are associated with 'The Cry'. Lt. Olegario Diaz of the Spanish Civil Guards wrote in 1896 that the event happened in Balintawak, which corroborates the accounts of the historian Gregorio Zaide and Teodoro Kalaw. On the other hand, Teodoro Agoncillo based his account from that of Pio Valenzuela that emphasized Pugad Lawin as the place where the 'cry' happened. It is also possible to have the so-called Pugad Lawin cry. However, unlike the version of Cry of Balintawak, it lacks proof to make it more concrete. We must commemorate the events in order to validate what they are all fighting for; it serves as a lesson for us to continue fighting for our independence and not allow anyone to intrude on our property.

IV. REFERENCES

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