

CHAPTER 3

I. Making Sense of the Past: Historical Interpretation

Definition

- History is the study of the past **based on evidence** but shaped by interpretation.
- **Geoffrey Barraclough:** History is “an attempt to discover the significant things about the past based on fragmentary evidence.”
- What we read as history is not pure fact, but a **series of accepted judgments** by historians.

Key Idea

- Historians analyze and interpret primary sources so the public can understand events.
- Interpretation changes depending on **who reads, when, and how** it is read.
- Students must learn to evaluate different interpretations critically.

II. Examples of Historical Interpretation

A. The Code of Kalantiaw 1433

- Mythical legal code in the epic history Maragtas
- Contains 18 articles
- Once believed to be a **law code** by *Datu Bendehera Kalantiaw* of Aklan.
- A historical marker was installed in the town of Batan, Aklan in 1956
- **Datu Bendehera Kalantiaw** (first Filipino lawgiver) – 3rd chief of Panay. Established his own government in the peninsula of Batang, Aklan Sakup.
- Celebrated as proof of early Filipino law and civilization.
- *Don Marcelino Orilla* of Zaragoza, Spain, obtained the original manuscript from an old chief of Panay which was later translated into Spanish by Raphael Murviedo Yzamaney
- **Exposed as a hoax (1968)** by *William Henry Scott*—traced to a fictional work by *Jose E. Marco* (1913).
- **William Henry Scott** – doctoral candidate at the University of Santo Tomas
- He attributed the code to historical fiction written in 1913 by **Jose E. Marco** titled **Las Antiguas Leyendas de la Isla de Negros**. Marco attributed the code itself to a priest named Jose Maria Pavon
- Despite being disproved, some still believe it real.
- Lesson: Historical “facts” must be continuously evaluated.

B. “Sa Aking Mga Kabata”

- Poem traditionally attributed to **Jose Rizal at age 8**.
- Evidence disproves this:
 - No handwritten manuscript by Rizal.
 - Poem first appeared in 1906 in a book by Hermenegildo Cruz, long after Rizal’s death.
 - Cruz said that he receives the poem from Gabriel Beato Francisco, who claimed to received it in 1884 from Rizal’s close friend, Saturnino Raselis.
 - Rizal never mentioned a friend Raselis, and also never mentioned the poem in his writings
 - Mentions **kalayaan**, a word Rizal only learned later. It was documented in Rizal’s letters that he first encountered the word through a *Marcelo H. Del Pilar’s* translation of Rizal’s essay “*El Amor Patrio*,” where it was spelled as “**kalayahan**.”
 - Rizal’s native tongue was Tagalog, he was educated in Spanish, starting from his mother, Teodora Alonso. Later on, he expressed disappointment in his difficulty in expressing himself in his native tongue.
 - Spelling style (“k” and “w” to replace “c” and “u,”) used by Rizal only in adulthood.
- Conclusion: Rizal likely did **not** write the poem.
- Lesson: False attributions can distort national history.

III. Multi-Perspectivity

Definition

- Viewing historical events, personalities, development, cultures, and societies from **different perspectives**.
- There is no single truth; multiple valid yet partial views exist.
- History is **biased and selective**—historians choose which sources and interpretations to highlight.

Importance

- Helps uncover contradictions and ambiguities in history.
- Encourages deeper inquiry and balanced understanding.
- Combining sources gives a **richer, more complete** view of the past.

IV. Case Study 1: The First Catholic Mass in the Philippines Controversy:

Where did the first Catholic Mass happen—**Butuan or Limasawa?**

Traditional Claim:

- **Butuan** was long believed to be the site (based on 16th–19th century accounts).

Reexamination:

- Only **two primary sources** exist:
 1. **Francisco Albo's logbook** (navigator of Magellan's fleet)
 2. **Antonio Pigafetta's journal** (*First Voyage Around the World*)

Evidence:

Timeline of Events from Francisco Albo's Log (1521)

Date	Location	Event / Description
March 16, 1521	Yunagan (northwest of their route from the Ladrões)	Magellan's fleet sighted land while sailing westward from the Ladrões Islands. Because of shallow waters, they did not approach. The land was later known as <i>Yunagan</i> .
March 16, 1521 (same day)	Suluan Island (9 2/3° North latitude)	The fleet turned southward and anchored at <i>Suluan</i> , a small island. Locals in canoes approached but fled upon seeing the Spaniards.
After March 16, 1521	Gada (Homonhon) (10° North latitude)	From Suluan, they sailed westward and stopped at the uninhabited island of <i>Gada</i> , where they gathered wood and water. The sea around the island was deep and clear. Based on Pigafetta, this island was <i>Acquada</i> or <i>Homonhon</i> .
Late March 1521	Seilani (Leyte)	The fleet sailed westward to a large inhabited island called <i>Seilani</i> (Leyte), known to have gold.
Late March 1521	Mazava (Limasawa) (9 2/3° North latitude)	Sailing south along Seilani's coast, they reached a small island called <i>Mazava</i> (Limasawa). The people were friendly and welcomed them. The Spaniards planted a cross on a mountain-top. From there, they saw three islands to the west and southwest, where gold was found in small pieces.
After leaving Mazava	Coast of Seilani (Leyte)	They sailed northward again along the coast of Seilani, following it northwest up to 10° latitude, where they saw three small islands.
Afterward (late March 1521)	Between Mactan and Cebu	From those islands, they sailed westward about 10 leagues and anchored among three islets overnight. The next day, they sailed southwest about 12 leagues to 10 1/3° latitude, entering a channel between <i>Matan</i> (Mactan) and <i>Subu</i> (Cebu).
End of March 1521	Cebu (Subu)	The fleet anchored at the town of <i>Subu</i> (Cebu), where they stayed several days, traded goods, and formed a peace alliance with the local king.

Geographical Note

- According to Albo, the islands of Suluan, Mazava, and Subu lie in an east–west line, but due to many shallow areas, the fleet had to travel in a roundabout way to reach Cebu.
- The latitude of Mazava (9°–10° N) fits Limasawa's location.
- Although Albo did not mention the First Mass, his account of planting the cross on Mazava's mountain matches descriptions of Limasawa—supporting it as the true site of the First Catholic Mass in the Philippines (March 31, 1521).

Timeline of Events from Antonio Pigafetta's Testimony (1521)

Date	Location	Event / Description
Sunday, March 16, 1521	Zamal (Samar)	Magellan's expedition sighted a "high land" named <i>Zamal</i> about 300 leagues west of the Ladrões (Marianas) Islands. This was their first sight of the Philippine islands.
Monday, March 17, 1521	Humunu (Homonhon) – 10° N latitude	The fleet landed on an uninhabited island near Zamal. They set up two tents for the sick, killed a sow for food, and rested. On this same day, Magellan named the whole archipelago "Islands of Saint Lazarus", as it was the Sunday in Lent when the Gospel was about the raising of Lazarus.
Monday, March 19, 1521	Homonhon	In the afternoon, nine men in a small boat came from a nearby island. Friendly contact was made and an exchange of gifts occurred. Magellan asked for food, and the locals promised to return in four days.
March 19–21, 1521	Homonhon	The crew found two freshwater springs, calling the place "Watering Place of Good Omen" (<i>Acquada la di bouni signialli</i>).
Friday, March 22, 1521	Homonhon	The natives returned as promised, bringing rice and food supplies in two boats. Friendly trade continued.
Sunday, March 17 – Monday, March 25, 1521	Homonhon	Magellan's fleet stayed eight days on the island to rest, repair, and resupply.
Monday, March 25, 1521	Homonhon (Feast of the Annunciation / Our Lady's Day)	The fleet weighed anchor to depart. On this day, Pigafetta accidentally fell into the water but was rescued. He credited his survival to the intercession of the Blessed Virgin Mary.
After March 25, 1521	Sailing past four islands: Cenalo (Leyte), Hiunangan (Hinunangan), Ibusson (Hibuson), and Albarien	After leaving Homonhon, they sailed west-southwest, passing between several islands along the coast of Leyte. Pigafetta's route shows they went westward toward Leyte, then south along its coast, and finally turned west to reach Mazava (Limasawa).

Thursday, March 28, 1521 (Holy Thursday)	Mazaua (Limasawa) – 9 ² / ₃ ° N latitude	They anchored off Mazaua, where they had seen a bonfire the night before. Magellan and his men were warmly received by the locals. Mazaua was 25 leagues from Homonhon.
March 28 – April 4, 1521	Mazaua (Limasawa)	They stayed for seven days. During this time: – Magellan and the local ruler formed friendly relations. – They planted a cross on a hilltop, overlooking nearby islands. – A Mass was celebrated (the First Mass in the Philippines).
Thursday, April 4, 1521	Sailing from Mazaua to Cebu	They left Mazaua, guided by the King of Mazaua, who sailed in his own boat. Their route passed five islands: Ceylon (Leyte), Bohol, Canighan, Baibai, and Gatighan.
After April 4, 1521	Camotes Islands (Poro, Pasihan, Ponson)	They stopped briefly to allow the King of Mazaua to catch up, since the Spanish ships were faster than the native balanghais.
After the Camotes Islands	Sailing Southward	The fleet continued southward toward “Zubu” (Cebu).
Sunday, April 7, 1521 (Noon)	Zubu (Cebu)	The expedition entered the harbor of Cebu after a three-day journey from Mazaua through the Camotes Islands. They established peaceful contact with the ruler of Cebu.

Important Notes

- Pigafetta’s testimony provides specific dates and detailed descriptions of each stop.
- The events match and support Albo’s log, confirming that Mazaua (Limasawa) fits the latitude (9°–10° N) and is the true site of the First Catholic Mass (March 31, 1521).
- Both accounts trace the route:
Ladrones → Zamal → Homonhon → Mazaua → Cebu.

Timeline of Events: Pigafetta’s Account – Seven Days in Mazaua (March 28 – April 4, 1521)

Date	Event / Description
Thursday, March 28, 1521 (Holy Thursday)	- In the morning, Magellan’s fleet anchored near an island where they had seen a light the night before — <i>Mazaua (Limasawa)</i> . - A small boat (boloto) with eight natives approached; Magellan threw trinkets and gifts as friendly gestures. - Two hours later, two large boats (balanghais) came, one carrying the local king under an awning of mats. - The king stayed in his boat while some of his men boarded the Spanish ship. - There was an exchange of gifts and Magellan’s fleet moved closer to shore, anchoring near the king’s village.
Friday, March 29, 1521 (Good Friday)	- Magellan sent his slave interpreter to ask the king for food supplies and to assure him that they came as friends. - The king visited Magellan’s ship personally, accompanied by 6–8 men. - Magellan and the king embraced as friends, and another exchange of gifts occurred. - That night, Pigafetta and another crew member were invited to the king’s house and spent the night ashore as honored guests.
Saturday, March 30, 1521 (Holy Saturday)	- Pigafetta and his companion joined the king’s family in a feast and drinking session. - Though it was Good Friday, Pigafetta noted they had to eat meat, which he regretted. - The next morning, they returned to the ships.
Sunday, March 31, 1521 (Easter Sunday)	- First Catholic Mass was celebrated in the island of <i>Mazaua (Limasawa)</i> . - After the Mass, Magellan and two local kings went up the highest hill, where they planted a large wooden cross. - Magellan asked the kings which ports offered better supplies; they mentioned Ceylon (Leyte), Zubu (Cebu), and Calagan (Mindanao). - Magellan chose Zubu (Cebu) as his next destination. - That evening, the King of Mazaua promised to guide Magellan to Cebu, after completing his harvest, and requested Spanish help with it.
Monday, April 1, 1521	- Magellan sent men to help with the harvest, but no work was done because the two kings were resting after a night of drinking.
Tuesday, April 2 – Wednesday, April 3, 1521	- Work on the harvest continued during these two days. - The Spaniards helped gather the crops as agreed.
Thursday, April 4, 1521	- After seven days in Mazaua, Magellan’s fleet departed, guided by the King of Mazaua toward Zubu (Cebu).

Analysis and Historical Note (Miguel A. Bernad, 1981)

- Jesuit historian Fr. Miguel A. Bernad observed a key omission in Pigafetta’s detailed account: *He never mentioned a river.*
- This is significant because Butuan (the rival claim) is a riverine settlement on the Agusan River, and its Masao Beach lies in the river delta.
- Bernad argued that if the First Mass had happened in Butuan, Pigafetta could not have missed describing the river, as it is a major and distinct geographical feature.
- Therefore, the absence of any river reference supports that the event took place in Mazaua (Limasawa), not Butuan.

SUMMARY OF EVIDENCES:

- Albo described **Mazaua** island (latitude 9° 2/3 N), matching **Limasawa's** location.
- Pigafetta also recorded the Mass taking place at **Mazaua**, not Butuan.
- *Jesuit historian Miguel A. Bernad (1981)* proved:
 - Butuan's river (Agusan) was never mentioned.
 - Geography fits Limasawa better.

Conclusion:

- The First Mass likely happened in **Limasawa**, Southern Leyte (March 31, 1521).

THE AGE OF EXPLORATION

- The **Age of Exploration** was a period of intense **competition among European powers** to explore, conquer, and colonize new lands beyond Europe.

Main Goal

- To find **sea routes to Asia**, the main source of **spices and valuable goods**, since existing **land routes were costly and controlled by middlemen**.
- A **direct sea route** allowed Europeans to access trade more cheaply and efficiently.

Spain's Role

- **Christopher Columbus** led Spain's first major exploration, proposing to sail **westward** to reach Asia.
- Instead, he discovered the **Americas**, connecting Europe to a "New World."
- Spain later **colonized** vast territories in **North America, Mexico, South America**, and eventually the **Philippines**, claiming them for the Spanish crown.

Rival European Powers

- Other nations (like **Portugal, England, and the Netherlands**) soon **joined the race** to explore and colonize lands across the globe.

Magellan's Expedition

- **Ferdinand Magellan's voyage (1519–1521)** represented Spain's push to reach Asia by sailing west.
- After **Magellan's death in the Philippines**, the **survivors continued to Mindanao and Butuan**.
- **Pigafetta's later account** mentions a **river in Butuan**, but this happened **after Magellan's death**, showing that the first recorded visit to Butuan occurred **later**, not during the First Mass event.

V. Case Study 2: The Cavite Mutiny (1872)

- Mutiny (rebellion against authority, especially in the military or on a ship) by Filipino workers and soldiers at the Cavite Arsenal.
- Led to the execution of **GOMBURZA (Gomez, Burgos, Zamora)**.
- Sparked early **Filipino nationalism**.

A. Spanish Accounts

1. **Jose Montero y Vidal**
 - a. Claimed it was a **planned rebellion** to overthrow Spain.
 - b. Accused native clergy of leading it.

Excerpts from Montero's Account

- The Cavite Mutiny of 1872 was partly triggered by the removal of laborers' privileges at the Cavite arsenal, but other factors contributed, including the influence of revolutionary ideas from Spain, democratic and republican writings, and the policies of the Spanish governor in the Philippines. Certain Filipinos, with support from some native clergy opposed to the friars, conspired for independence. Authorities had received warnings of an impending uprising, but these were ignored. Key meetings of the movement were held in the homes of Filipino leaders like Joaquín Pardo de Tavera and Father Jacinto Zamora, whose wealth and influence helped drive the conspiracy.

2. **Gov. Gen. Rafael Izquierdo**
 - a. Blamed **priests and mestizo lawyers**.
 - b. Claimed the goal was to create a Filipino monarchy led by Burgos or Zamora.

Excerpts from the Official Report of Governor Izquierdo on the Cavite Mutiny 1872

- According to Governor Izquierdo's report, the Cavite Mutiny of 1872 was orchestrated by the native clergy, mestizos, lawyers, and other educated Filipinos, motivated primarily by the abolition of workers' privileges at the Cavite arsenal, including exemption from tribute and forced labor. The rebels allegedly planned to overthrow Spanish authority, possibly installing a priest such as Fathers Burgos or Zamora as head of government. Izquierdo claimed that the conspirators promised rewards and divine support to gain followers.
- The mutiny began on January 20, 1872, when Cavite soldiers, mistaking fireworks in Sampaloc as a signal, attacked Spanish officers and seized the arsenal. The revolt was quickly crushed due to lack of support from Manila conspirators. Leaders were killed in the skirmish, while Fathers Gomez, Burgos, and Zamora (GOMBURZA) were court-martialed and executed on February 17, 1872, to serve as a warning. Other implicated Filipinos were arrested, exiled, or punished, and the native artillery regiments were dissolved.

Summary: Spanish reports were **biased**, portraying Filipinos as traitors to justify executions.

Differing Accounts of the Events of 1872

- Dr. Trinidad Hermenegildo Pardo de Tavera, a Filipino scholar, offered an alternative version of the 1872 Cavite events that challenges the Spanish accounts by Izquierdo and Montero. His account presents the mutiny not as a grand conspiracy orchestrated by native clergy and Filipino elites, but as a localized reaction to specific grievances, particularly the abolition of workers' privileges in the Cavite arsenal. Pardo de Tavera's version emphasizes the social and economic causes rather than portraying the event as a politically motivated plot to overthrow Spanish rule.

B. Filipino and Foreign Accounts

1. Dr. Trinidad Pardo de Tavera

- Said it was a **small mutiny** due to loss of worker privileges and harsh reforms.
- Friars exaggerated it to retain power.

Pardo de Tavera's account:

- According to Pardo de Tavera, the 1872 Cavite Mutiny was a localized protest by Filipino soldiers and laborers against the harsh policies of Governor Izquierdo, particularly the abolition of privileges and restrictions on education, rather than a planned rebellion for independence. Filipinos hoped for social and educational reforms, especially with Madrid's plans to limit the friars' powers in civil and educational matters. Tavera argued that Spanish authorities and friars exaggerated the mutiny to justify maintaining their political and religious control. The Central Government's educational reforms, including the creation of the Philippine Institute with merit-based teaching positions, were seen as a positive step toward improving education in the Philippines.
- This account frames the mutiny as a social and economic protest, contrasting sharply with Spanish portrayals of it as a politically motivated conspiracy.

2. Edmund Plauchut (French writer)

- Confirmed that reforms angered friars and that Izquierdo used the event to **suppress liberal ideas**.

Plauchut's account:

- Edmund Plauchut's account presents the Cavite Mutiny of 1872 as a localized protest by Filipino workers and soldiers, triggered by Governor Izquierdo's abrupt withdrawal of long-standing privileges and the suspension of educational reforms, such as the Society of Arts and Trades. The mutiny was not initially intended as a rebellion against Spanish rule.
- The Spanish friars and colonial authorities, threatened by Filipino discontent and the rising influence of secular priests, exaggerated the mutiny as part of a larger conspiracy to justify repression. Fathers Mariano Gomez, Jose Burgos, and Jacinto Zamora (GOMBURZA) were falsely implicated, tried for treason, and executed by garrote, becoming martyrs. Their deaths galvanized Philippine nationalism and inspired later revolutionary movements, notably commemorated by Jose Rizal in his novel *El Filibusterismo*.
- This account highlights the mutiny as a social and administrative protest rather than a politically orchestrated revolt, emphasizing the role of Spanish authorities and friars in manipulating the narrative for their own dominance.

Outcome

- GOMBURZA executed by **garrote** on Feb. 17, 1872.
- Inspired Rizal and future revolutionaries.

Quote from Rizal (El Filibusterismo dedication):

"The government... suggested some mistake was committed... The church, by refusing to degrade you, has put in doubt the crime charged against you."

VI. Case Study 3: Did Rizal Retract?

The Controversy

- A document surfaced claiming **Rizal retracted** his criticisms and rejoined the Catholic Church before execution.

Primary Source: "Rizal's Retraction" (found 1935)

I declare myself a catholic and in this Religion in which I was born and educated I wish to live and die.

I retract with all my heart whatever in my words, writings, publications and conduct has been contrary to my character as son of the Catholic Church. I believe and I confess whatever she teaches and I submit to whatever she demands. I abominate Masonry, as the enemy which is of the church, and as a society prohibited by the church. The Diocesan Prelate may, as the superior Ecclesiastical Authority, make public this spontaneous manifestation of mine in order to repair the scandal which my acts may have caused and so that God and people may pardon me.

Manila 29of December of 1896

Jose Rizal

- There are four iterations of the texts of this retraction: the first was published in *La Voz Española* and *Diario de Manila* on the day of the execution, 30 December 1896. The second text appeared in Barcelona, Spain, in the magazine *La Juventud*, a few months after the execution, 14 February 1897, from an anonymous writer who was

later on revealed to be Fr. Vicente Balaguer. However, the " original" text was only found in the archdiocesan archives on 18 May 1935, after almost four decades of disappearance.

Supporting Testimonies:

- **Jesuit friar Fr. Vicente Balaguer:** Claimed Rizal woke up several times, confessed 4x, prayed to the rosary, and attended a mass, received communion.
- **Cuerpo de Vigilancia report (2016):** Through the research of Professor Rene R. Escalante. In his research, documents of the Cuerpo de vigilancia included a report on the last hours of Rizal, written by Federico Moreno. The report details the statement of the Cuerpo de vigilancia to Moreno.

Eyewitness Account of the Last hours of Rizal

- On the day before his execution, Jose Rizal spent his time in Fort Santiago with his counsel and Jesuit priests, receiving a light breakfast and engaging in religious discussions. He was presented with a prepared retraction of his writings but initially refused to sign it. Rizal then wrote his own document, which he signed in the presence of prison officials.
- Early on December 30, Rizal received his lover in a brief in articulo mortis marriage before his execution. While the retraction remains controversial, scholars agree it does not diminish Rizal's heroism. His legacy inspired the Philippine revolution and the Katipunan. Rizal founded La Liga Filipina, which influenced the formation of the Katipunan; 13 of its 28 leaders were former members of the Liga.
- Before the 1896 revolution, Rizal advised Katipunan emissary Pio Valenzuela to seek support from wealthy Filipinos, avoid unnecessary bloodshed, and recruit capable military leaders like Antonio Luna, showing his continued influence despite exile.

Interpretations:

- Authenticity debated; document may or may not be genuine.
- Regardless, Rizal's heroism remains **untarnished**.

Rizal and the Katipunan

- Founded *La Liga Filipina* → inspired *Katipunan*.
- Bonifacio admired Rizal's ideals.
- *Pio Valenzuela's visit (1896):* Rizal advised delaying the revolution until stronger.

VII. Case Study 4: The Cry of Rebellion (1896) "El Grito de Rebellion"

What Happened?

- The **start of the Philippine Revolution** led by *Andres Bonifacio*.
- Marked by the tearing of *cedulas* (tax certificates).
- But the **exact date and place** remain disputed.

The controversy regarding this event stems from the identification of the date and place where the Cry happened.

- Prominent Filipino historian Teodoro Agoncillo emphasizes the event when Bonifacio tore the cedula or tax receipt before the katipuneros who also did the same.
- Some writers identified the first military event with the Spaniards as the moment of the Cry, for which, Emelio Aginaldo commissioned an "*Himno de Balintawak*" to inspire the renewed struggle after the Pact of the Biak-na-Bato failed.

A monument to the Heroes of 1896 was erected in what is now the intersection of Epifanio de los Santos (EDSA) Avenue and Andres Binifacio Drive-North Diversion road, and from then on until 1962, the Cry of Balintawak was celebrated every *26th of August*. The site of the monument was chosen for an unknown reason.

Different Accounts

Source	Place	Date
Guillermo Masangkay	Balintawak	Aug. 26, 1896
Pio Valenzuela	Pugad Lawin	Aug. 23, 1896
Santiago Alvarez	Bahay Toro	Aug. 24, 1896
Teodoro Kalaw	Kangkong	Late August 1896
Gregorio Zaide	Balintawak	Aug. 26, 1896
Teodoro Agoncillo (based on Valenzuela)	Pugad Lawin	Aug. 23, 1896
Milagros Guerrero, Emmanuel Encarnacion, and Ramon Villegas	Tandang Sora, Banlat	Aug. 24, 1896

Consensus

- All events occurred within **old Balintawak (now Quezon City)**.
- Differences may be due to secrecy to avoid Spanish detection.
- The Cry symbolizes **Filipino unity and defiance** against colonization.

1. Guillermo Masangkay – "Cry of Balintawak"

- **Date & Place:** August 26, 1896, at Apolonio Samson's house in Balintawak, Calocan.

- **Attendees:** Katipunan leaders including Andres Bonifacio, Emilio Jacinto, Teodoro Plata, Pio Valenzuela, Aguedo del Rosario, Tomas Remigio, Briccio Pantas, Enrique Pacheco, Francisco Carreon, and delegates from Bulacan, Cabanatuan, Cavite, and Morong.
- **Purpose:** Discuss when to start the revolution against Spain.
- **Events:**
 - Leaders debated whether to start the uprising immediately; Plata, Pantas, and Valenzuela opposed early action.
 - Bonifacio, sensing he might lose the debate, left the hall and addressed the waiting crowd, urging revolt.
 - People shouted “Revolt!” in agreement.
 - Bonifacio asked participants to destroy their cedulas as a symbolic act of breaking from Spanish rule.

2. Pio Valenzuela – “Cry of Pugad Lawin”

- **Date & Place:**
 - Initial refuge at Balintawak (August 19–20, 1896).
 - Early meeting at Apolonio Samson’s house at Kangkong (August 22, 1896).
 - Main event at Juan Ramos’ house, Pugad Lawin (August 23, 1896).
- **Attendees:** Andres Bonifacio, Emilio Jacinto, Procopio Bonifacio, Teodoro Plata, Aguedo del Rosario, Valenzuela himself, Briccio Pantas, Alejandro Santiago, Ramon Bernardo, Apolonio Samson, and others (~1,000 Katipunan members).
- **Purpose:** Debate whether to start the revolution on August 29, 1896.
- **Events:**
 - Tumultuous discussion over starting the revolution.
 - Members tore their cedulas and shouted patriotic slogans, signaling the start of the uprising.
- **Notes on Reliability:** Valenzuela gave conflicting accounts; he told a Spanish investigator it happened in Balintawak on August 26 but later wrote it occurred at Pugad Lawin on August 23.

Key Observation Across Accounts:

- Discrepancies exist in **place** (Balintawak, Kangkong, Pugad Lawin, Bahay Toro) and **date** (August 23, 24, 25, 26).
- Historians suggest all these locations were part of Balintawak (then in Caloocan, now Quezon City), and multiple accounts may reflect attempts to avoid detection by Spanish authorities.

THE CRY OF PUGAD LAWIN WHEN AND WHERE?

- When and where? These are the two questions asked of this significant event in the history of the Philippines, the Cry of Pugad Lawin/Balintawak. How and when did this controversy start? Balintawak had always been the site for the cry recognized by historians and students. Teodoro Agoncillo stirred the controversy when he said that the event actually happened on August 23, 1896, not August 26 and the site was Pugad Lawin and not Balintawak. This claim of Agoncillo started the confusion among the teachers and students of history.
- There are five dates and places which are cited as the actual place where this event happened. These are August 20, 23, 24, 25 and 26 and the places are Balintawak, Pugad Lawin, Kangkong, Bahay Toro and Pasong Tamo.
- Nicolas Zafra in 1960 made a review of the literature related to the cry from 1896
- to 1956 which revealed the following:

Year Published	Author	Place	Date of Cry
1896	Olegario Diaz	Balintawak	25 August 1896
1911	Manuel Artigas y Cuerva	Balintawak	20 August 1896
1925	Teodoro Kalaw	Kangkong in Balintawak	Last week of August
1926	Leandro Fernandez	Balintawak	20 August 1896
1927	Santiago Alvarez	Bahay Toro	24 August 1896
1932	Guillermo Masangkay	Balintawak	26 August 1896
1948	Pio Valenzuela	Pugad Lawin	23 August 1896
1954	Conrado Benitez	Kangkong	20 August 1896
1954	Gregorio F. Zaide	Balintawak	26 August 1896
1956	Teodoro Agoncillo	Pugad Lawin	23 August 1896

As can be gleaned from the above data, there were several dates and places mentioned in the works of the above-mentioned authors related to the “cry”. Emmanuel M. Encarnacion (1993) wrote: “While the sole aim was to pinpoint the start of the 1896 Philippine Revolution, Bonifacio’s cry often led to different interpretations. As the time went on, the event became more absurd. Government issued policies that changed the date of the “Cry” commemoration from ‘24 August 1896’ to 26 1897. “26 August 1896” in 1911, and to 23 August 1896 in 1963. Likewise, the place identified kept on changing as more frivolous surveys muddled the significance of that event.”

Still on this controversy, Adrian Cristobal wrote:

The official dating and placing of the revolutionary “cry”- 23 August 1896 in Pugad Lawin has been challenged by new breed of historians, Dr. Milagros C. Guerrero, Ramon N. Villegas and Emmanuel Encarnacion. The “more accurate time and place” was 24 August 1896 at the barn of Melchora Aquino, a.k.a Tandang Sora, in what is now barangay

Banlat in Quezon City. Of course, like Agoncillo, the new breed of historians were not there when it happened, but they based their contention on many other sources and on the fact that Pugad Lawin could not be located in the cartography of the period.

CHAPTER 4 HISTORY OF LAND REFORM IN THE PHILIPPINES

PRE-SPANISH PERIOD

- Land owned communally by barangay members
- Barangay: 30-100 families headed by datu, rajah, sultan, or lakan (autonomous, had 4 elements of a state: people, territory, government, sovereignty)
- Juan de Plasencia's Customs of the Tagalogs documented communal land ownership
 - Irrigated lands divided among members; mountain ridges owned in common
 - Anyone from the barangay could clear and sow unused common land
- Land tenure was tribal: titled under datu but for entire community's use
- Members practiced stewardship of natural resources

SPANISH PERIOD (1565-1898)

- Colonization started 1565 (Legazpi in Cebu); 1571 took over Intramuros from Rajah Sulayman
- Reduccion system: Natives forced to relocate to centralized pueblo with a Catholic church at the center (to ease conversion and control)
- Encomienda system: Grant from Spanish king to loyal Spaniards to control a place and its people
 - Encomenderos' duties: enlist inhabitants, collect taxes, impose polo y servicio (16-60 year old men work), require mass attendance
- Largest landholders: Catholic church (Recollects, Dominicans, Augustinians owned 420,000 acres by 1898)

AMERICAN PERIOD (1898-1946)

- First official land reform efforts: Bought 410,000 hectares from Catholic Church for \$7.2M, resold to tenants with 8% interest (full title after 25 years)
- Cadastral survey under Governor-General Forbes: Established property boundaries
- Torrens title system: Provided legal land titles after proving ownership and survey
 - Key legislations:
 1. Philippine Bill of 1902: Set land ownership ceiling for individuals/corporations
 2. Land Registration Act of 1902: Comprehensive land titling under Torrens System

COMMONWEALTH PERIOD (1935-1946)

- Transitional government under Manuel L. Quezon (supervised by US, leading to independence)
 - Key laws:
 1. Commonwealth Act No. 461: Tenant dismissal needs approval from Tenancy Division (DOJ)
 2. Commonwealth Act No. 608: Protected tenants' security of tenure
- Aspired to buy large haciendas to divide and sell to tenants
- Established NARICC (National Rice and Corn Corporation) to protect peasants' tillage rights
- Amended Rice Tenancy Act of 1933

THIRD REPUBLIC OF THE PHILIPPINES: LAND REFORM PROGRAMS

MANUEL ROXAS SR. (1946-1948)

- Republic Act (RA) 34: Established 70-30 sharing arrangement
 - 70% to tenant-farmer (who expends resources for cultivation); 30% to landowner
 - Regulated share-tenancy contracts

ELPIDIO QUIRINO (1948-1953)

- Executive Order (EO) 355: Created Land Settlement Development Corporation (LASEDECO)
 - Aim: Expand peasant resettlement program
 - Failed due to insufficient funds

RAMON MAGSAYSAY (1953-1957)

- RA 1199 (Agricultural Tenancy Act of 1954): Organized share-tenancy/leasehold and ensured tenants' security of tenure
- RA 1400 (Land Reform Act of 1955 – "Land to the Landless"): Government acquired/distributed large rice/corn lands
 - Ceilings: 200 hectares (individuals); 600 hectares (corporations)
- RA 1160: Established National Resettlement and Rehabilitation Administration (NARRA)

DIOSDADO MACAPAGAL (1961-1965)

- RA 3844 (Agricultural Land Reform Code): Most comprehensive post-independence program

- Abolished tenancy; institutionalized leasehold
- Set retention limit at 75 hectares
- Converted tenants to lessees → owner-cultivators

FERDINAND MARCOS (1965-1987)

- RA 6389 (Code of Agrarian Reforms): Created Department of Agrarian Reform (DAR) (replaced Land Authority)
- Presidential Decree 2: Declared entire Philippines as a land reform area
- Presidential Decree 27: "Emancipation of tenants from the soil" (Operation Land Transfer)
 - Transferred ownership of rice/corn lands to tenant-farmers
 - Lowered retention limit to 7 hectares

CORAZON AQUINO (1986-1992)

- RA 6657 (Comprehensive Agrarian Reform Law (CARL)): Basis of Comprehensive Agrarian Reform Program (CARP)
 - Goal: Redistribute public/private agricultural lands to landless farmers/farmworkers
 - 3 key components: Land tenure improvement, support services, social justice

FIDEL RAMOS (1992-1998)

- RA 8532: Extended CARP for 10 years (due to unmet LAD targets)
- Allocated ₱50 billion in funding (mainly from Agrarian Reform Fund)

GLORIA MACAPAGAL-ARROYO (2001-2010)

- RA 9700: Strengthened CARP; extended land acquisition/distribution (LAD) until June 30, 2014
- Addressed 1.2 million hectares of uncovered land

BENIGNO SIMEON AQUINO III (2010-2016)

- 790,671 hectares still uncovered by 2014
- House Bill 114: Mandated completion of LAD by June 30, 2014
- House Bill 555 (Genuine Agrarian Reform Act of 2016): Proposed to abolish/replace CARP (pending since 2016)

PHILIPPINE CONSTITUTIONS

DEFINITION & PURPOSES

- Constitution: "Body of rules/principles for exercising sovereign powers" – supreme/fundamental law
- Key purposes:
 - Binds all citizens and government organs; all laws must conform to it
 - Establishes government framework, assigns powers/duties to branches
 - Protects citizens' rights against the state

MALOLOS CONSTITUTION (1899)

- First republican constitution in Asia
- Declared sovereignty in the people; guaranteed basic civil rights; separated church and state
- Presidential form of government: President elected by Assembly for 4-year term
- Written in Spanish; enacted after independence from Spain

1935 CONSTITUTION

- Used by Commonwealth (1935-1946) and Third Republic (1946-1972)
- Original: Unicameral National Assembly; President served 6-year term (no re-election)
- 1940 amendment: Bicameral Congress (Senate + House); President served 4-year term (2 consecutive terms max)
- Drafted to gain U.S. approval for independence

1973 MARTIAL LAW CONSTITUTION

- Promulgated after Marcos declared martial law
- Parliamentary-style government: Legislative power in National Assembly (6-year terms)
- President: Symbolic head of state, elected from Assembly for 6-year terms (unlimited re-election)

1987 FREEDOM CONSTITUTION (PROVISIONAL)

- Issued by Corazon Aquino after EDSA Revolution
- Adopted provisions from 1973 Constitution; granted President broad powers to reorganize government
- Mandated appointment of a commission to draft a new permanent constitution

TAXATION IN THE PHILIPPINES

BASICS OF TAXATION

- Taxes: Payments by individuals to the government to fund public services – "life blood of the government"
- Core principles:
 1. Benefit principle: Those who benefit from services pay for them (proportionate to benefits received)
 2. Ability to pay principle: Taxes based on one's capacity to pay, regardless of benefits

HISTORY OF TAXATION IN THE PHILIPPINES

ANCIENT FILIPINOS

- Tax called buwis paid to datu/chiefs in exchange for protection
- All required to pay except the datu's household
- Punishments for non-payment were enforced

SPANISH PERIOD (1521-1898)

- Introduced modern taxation concepts
- Tributo (tribute): Forced payment by 16-60 year olds to the King of Spain (8 reales/₱1 per year)
 - _ Alternative payments: Gold, chickens, textile, rice, or polo y servicio (forced labor)
- 1884: Tributo abolished, replaced by cedula (sedula) – tax payer ID required to be carried at all times
 - _ Imprisonment for "indocumentado" (failure to present cedula)

POST-COLONIAL & MODERN ERA

- 1987 Philippine Constitution: Sets limitations on taxing power
 - _ Rules: Taxation must be uniform and equitable
 - _ Mandates a progressive tax system (higher income = higher tax rate)
- Two types of taxes:
 - _ National Taxes: Implemented/collected by BIR (Bureau of Internal Revenue)
 - _ Local Taxes: Implemented/collected by local governments
- TRAIN Law (2018): Tax Reform for Acceleration and Inclusion (signed by Rodrigo Duterte)
 - _ Goal: Simplify, make fairer/more efficient
 - _ Rich contribute more; poor benefit more from government programs

RELATED CONSTITUTIONAL PROVISIONS (BRIEF)

- Article 1: National Territory
- Article 2: Declaration of State Policy
- Article 4: Who are Philippine Citizens
- Government branches:
 - _ Legislative (creates laws): Senate (upper) + House of Representatives (lower)
 - _ Executive (implements laws): President, officials, cabinet
 - _ Judicial (interprets laws): Supreme Court

CHAPTER 5 DOING HISTORY

1. DOING HISTORICAL RESEARCH ONLINE

- Internet as a resource: Powerful but requires critical use (avoid plagiarism; analyze sources like any other)
- Key skills: Knowing where to look + using refined search strings (specific word combinations for better results)
- IMPORTANT ONLINE TOOLS:
 - _ General search engines: Google (www.google.com), Yahoo! (www.yahoo.com)
 - _ Google Scholar (www.scholar.google.com): Scholarly sources (journal articles, book chapters, institutional materials)
 - _ Google Books (www.books.google.com): Scanned books (read chapters for free to assess usefulness)
 - _ Wikipedia: Open-source encyclopedia (unreliable as a primary source but useful for:
 - General overviews
 - Linked citations to credible sources)
 - Public domain archives:
 - Project Gutenberg (www.gutenberg.org): Oldest digital library (Filipiniana works like Doctrina Cristiana, Blair & Robertson volumes)
 - _ Internet Archive (www.archive.org): Massive collection of web pages, books, audio, video
 - _ Government websites (www.gov.ph): Laws and government issuances (great for contemporary topics)
 - _ Media archives: Newspapers, magazines, and broadcasters keep digitized/physical back issues

2. DOING HISTORICAL RESEARCH IN LIBRARIES & ARCHIVES

- Necessary for accessing un digitized primary/secondary sources in various formats (books, photos, audio, video)
- KEY FEATURES & TIPS:
 - _ Online Public Access Catalog (OPAC): Digital replacement for card catalogs – use specific keywords to narrow results (e.g., "Philippine Revolution" instead of "Philippine History")
- Major Philippine repositories:
 - _ National Library of the Philippines (Manila): Filipiniana section, Rizaliana collection, Blair & Robertson volumes
 - _ National Archives of the Philippines (Manila): Government records and primary sources (some in original languages – ask staff for help)
 - _ University libraries: UP Diliman (Filipiniana, theses), Ateneo de Manila (American Historical Collection), UST (16th-century materials)
 - _ Private institutions: Family History Center (genealogy), Chinben See Memorial Library (Filipino-Chinese history), Archdiocesan Archives of Manila (Church records)

3. LIFE HISTORIES & BIOGRAPHICAL RESEARCH

- Focuses on individuals (not just "great men" – ordinary people too) and locates their lives in larger social contexts
- Key aspects to study:
 - Family, genealogy, and socioeconomic status
 - Hometown/community characteristics
 - Education and affiliated institutions (schools, organizations, churches)
 - Ethnic group, culture, and sector
 - National history context
 - Example: Studying Rizal requires looking at his family, Calamba's 19th-century setup, his education, and his work with the Propagandistas – not just his novels or execution

4. LOCAL HISTORY

- Study of a specific community or small geographic unit (covers local institutions, economies, heroes, events)
- Purpose:
 - Balances extreme nationalism by highlighting local peculiarities
 - Provides "history from below" (narrative from people's perspectives)
 - Enriches national history with nuanced, unique local experiences
- Challenge: Scarce written sources → solved by using oral history (relies on eyewitness accounts/memory)
 - Criticized by positivists (who prefer written documents) but essential for underprivileged/undocumented groups (urban poor, indigenous peoples)

5. INTERACTING WITH HISTORY THROUGH SHRINES & MUSEUMS

- "Living history" venues that make the past tangible through artifacts
- Tips for visiting:
 - Do background reading beforehand to situate the site in national history
 - Look for NHCP historical markers (provide basic historical context)
 - Read exhibit captions; take photos (if allowed) to aid retention
 - Participate in interactive activities (videos, sounds)
 - Analyze artifacts as "texts" open to interpretation
 - Complete worksheets/reflection papers to critically evaluate the experience