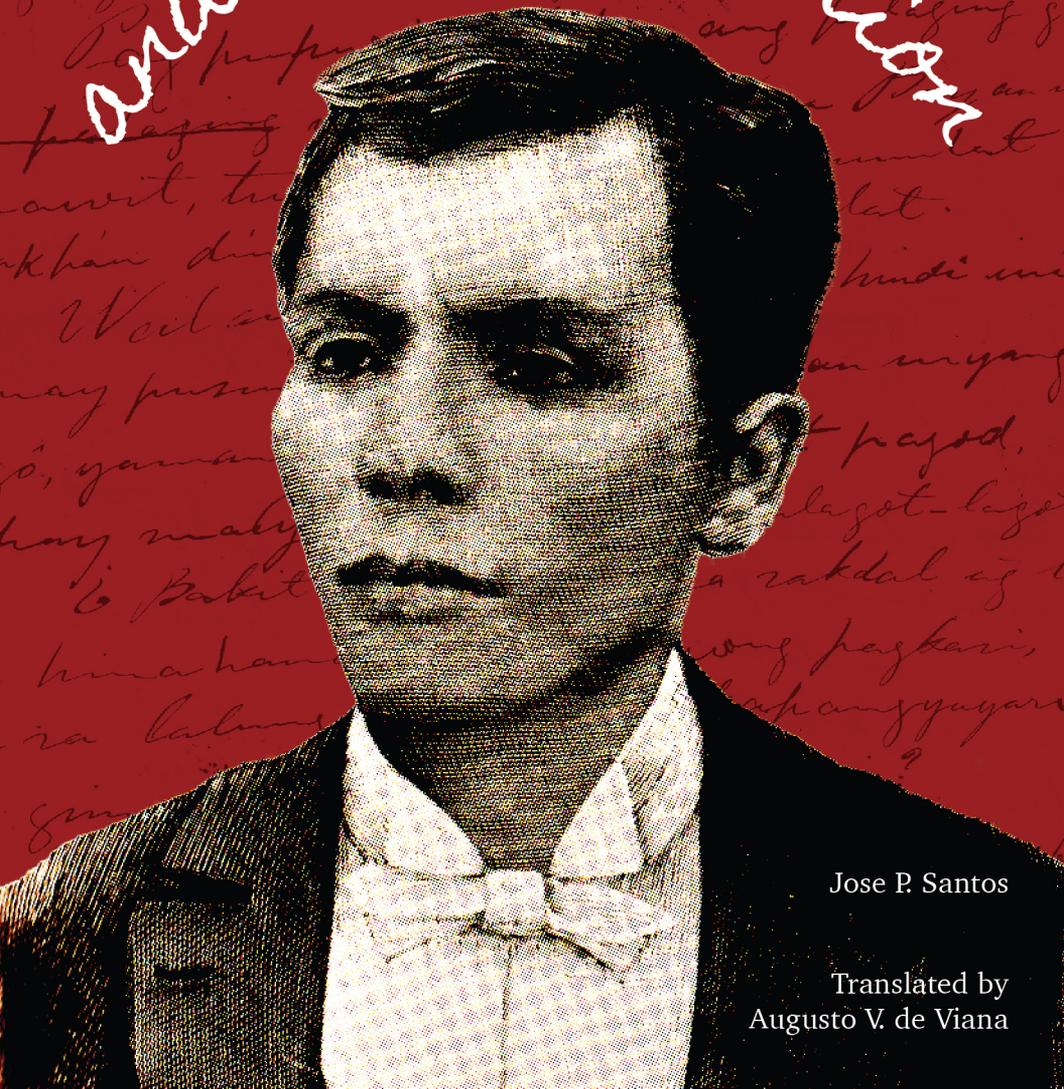


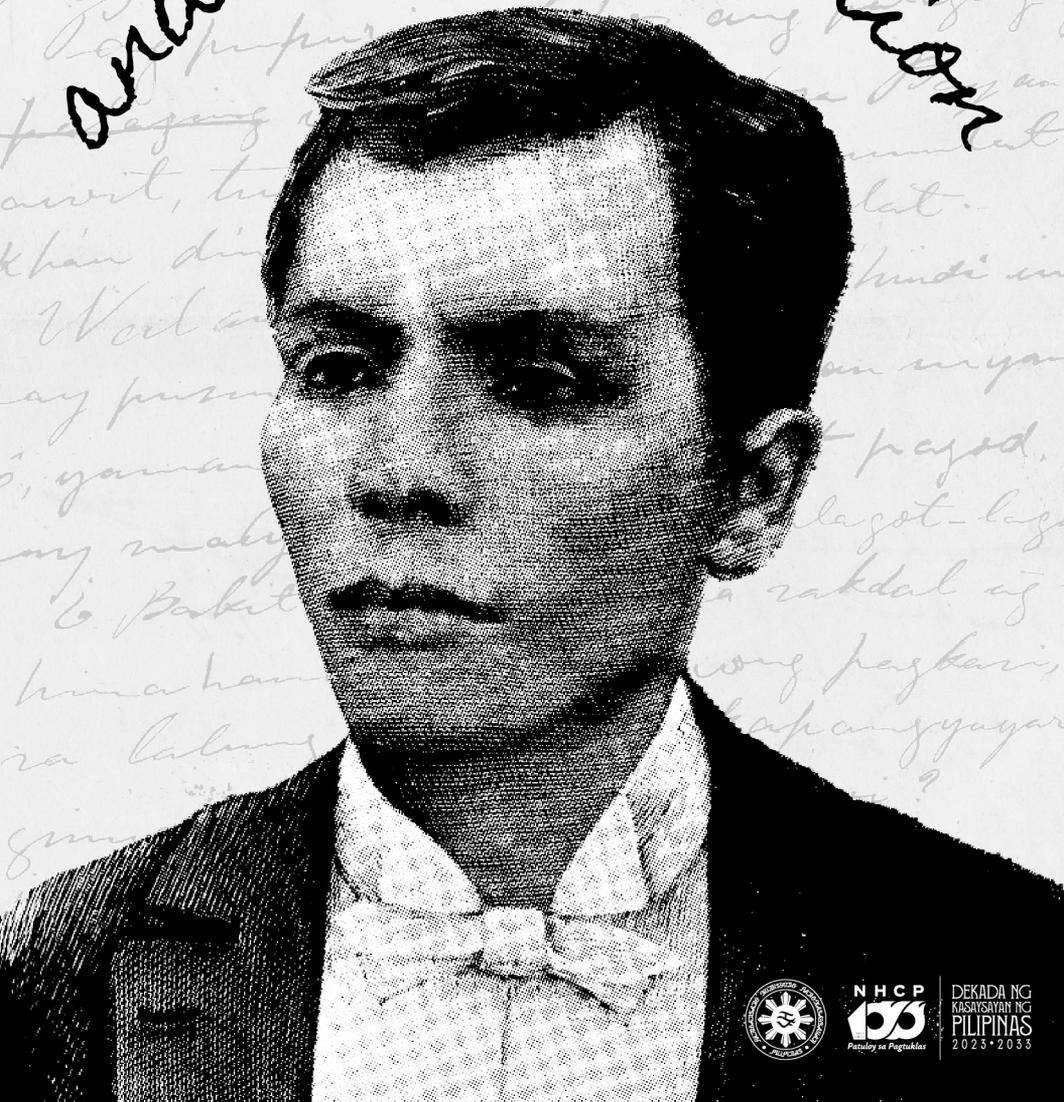
Andres Bonifacio and the Revolution



Jose P. Santos

Translated by
Augusto V. de Viana

Andres Bonifacio and the Revolution



NHCP
100
Patulay sa Pagtuklas

DEKADA NG
KASAYSAYAN NG
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And to my wife Lorelei who painstakingly proofread the manuscript.

MARAMING SALAMAT PO SA INYONG LAHAT AT PAGPALAIN KAYO NG MAYKAPAL!

AUGUSTO V. DE VIANA

message

message

Foreword

The manuscript for this book was made through an academic research grant from the Research Center for Culture, Arts and the Humanities of the University of Santo Tomas under the leadership of Professor Dr. Alexandra Iñigo-Chua during the school year 2020–2021. In selecting topics for research under the research grant, I looked for topics and publications which are of historical and cultural value and while researching at the library of the National Historical Commission of the Philippines (NHCP), I encountered a small booklet entitled *Si Andres Bonifacio at ang Katipunan* which was originally written by Jose P. Santos. The copy at the NHCP was taken from the second edition of the booklet which came out in 1935 which means, the booklet in its original version was published before that year. Unfortunately, I was not able to find the original booklet.

The NHCP made reprints of the 1935 booklet which was in the Tagalog language and it was long out of print when I found a copy in its library. Considering its rarity and its contents that include little known information about the Katipunan and its Supremo (Bonifacio was its third) as well as his literary works, I decided to translate the manuscript as my project for my academic research.

About Jose P. Santos, he was one of the authoritative sources on the life of Andres Bonifacio and the Katipunan. The booklet *Si Andres Bonifacio and the Katipunan* was his fourth work on the life of the hero. The first was about his controversial execution. The second was a compilation of writings explaining his death at the hands of fellow revolutionists and the third was about the conflict between Bonifacio and Emilio Aguinaldo. Santos was a contributor to newspapers under the D-M-H-M group which published broadsheets like *Debate*, *Monday Mail*, *Herald*, and *Mabuhay*, and also for the Spanish language newspaper *La Opinion*.

In writing about Bonifacio, Santos portrayed the hero as an ordinary man who did extraordinary feats. He was a self-made man who supported his brothers and sisters after the loss of both of his parents. His work



ANDRES BONIFACIO
Father of Democracy and
the Philippine Revolution

also shows his relationship with various women aside from his first wife Monica (Monika in this booklet) and the better-known Gregoria de Jesus whom he accorded the title Lakambini of the Katipunan. Santos included in his book literary pieces made by Bonifacio among them were *Pagibig sa Tinubuang Bayan*, *Ang Mga Cazadores*, and *Katapusang Hibik ng Pilipinas*. In the manuscript, I placed my translations alongside the literary pieces. For purposes of comparison and to allow readers to see for themselves Santos' original work, I decided to place the contents of the 1935 booklet after the translations. This would serve as the second part of this revised booklet.

Finally, I would like to extend my gratitude to the people who made possible the publication of this booklet. May this humble work lead to a better understanding of the man, Supremo Andres Bonifacio, his life and his quest for the freedom of his motherland and her people.

AUGUSTO V. DE VIANA
2024



GREGORIA DE JESUS

Widow of Andres Bonifacio
and Recognized as Mother
of the Philippine Revolution
(sa aklat ng *Dugo't Luha* by
Jose Corazon de Jesus)

(From the book *Dugo't Luha* by Jose Corazon de Jesus)

EVERY PAGE, TORCH, AND GLIMMER

A remembrance to a dear Friend, Jose Santos, the youngest child of a great historian, in his book about Gat Andres Bonifacio.

CORAZON.

FATHER OF ARMS:

Everywhere the nation follows your shadow
And the chains that bound us are being broken...
Even if we do not glimpse the hand of God
Your hand holding the bolo, is our redemption...

Until now you are with us! When the night is dark,
at times with falling stars, you are a shining star...
A star though in the heavens looks down on earth
and your five rays, five flashes of the sword.

We follow your light, anywhere,
you speak to the storm, you walk on the volcano...
Your words: "Freedom is hard to find
gained through the blade, by killing or by dying!"

You are never gone, we hear you,
in the rumble of thunder, the flash of lightning;
And as long as Bonifacio is in our hearts,
like the heart of a volcano, it will explode, after extremes...



PROCOPIO BONIFACIO
Brother of the Supremo of
the Katipunan

TO MY COUNTRYMEN:

Emulate the life of Bonifacio, witness
every letter, blood and tear, every leaf; torch and light!
Raise your hand up to heaven's expanse,
and from there his sword might drop to your hand...

And when the audacious foreigner continuously oppresses,
Show him this book's record of history,
Here they will read we have a Balintawak,
and the blood of Bonifacio is the fire in our veins!

JOSE CORAZON DE JESUS

July 19, 1931

PAGHAHANDOG

Sa mahal na kaibigang
Dr. Leandro H. Fernandez,
pangunang mananalaysay
na pilipinong nabubuhay.

Preface

This is my fourth edition of the book about the life of Andres Bonifacio. The first is about *The Mysterious Execution of Andres Bonifacio* which are taken from the report of (Apolinario) Mabini and in a book by General (Artemio) Ricarte, second, the printing only of the Writings Explaining the Killing of Andres Bonifacio, followed by the unpublished story of *The Conflict Between Bonifacio and Aguinaldo* with a Foreword given by General Artemio Ricarte Vibora, and the fourth part is this present edition entitled *Andres Bonifacio and the Revolution*.

In *The Conflict Between Bonifacio and Aguinaldo* I included all the writings that had something to do with matters that resulted in the death of the Great Supremo, writings which have never before been published and my work regarding this event in Philippine history. This is without exaggeration or self-aggrandizement of the truth and represents an important document involving the origin and result of the rivalry between Bonifacio and Aguinaldo which resulted in the death of the founder of the Katipunan. In order to shed light on the complicated conflict of Bonifacio and Aguinaldo, I decided to write this narrative that would be the source of information regarding the life and labor of the Supremo that led to the creation and development of the Katipunan and the Philippine Revolution.

The latest edition of this work was published ahead of *The Conflict Between Bonifacio and Aguinaldo* and which I am wholeheartedly offering all editions to all, most of all to the youth, with my hope that through the contents of this book, and not on how it is written, that it will be examined by the intelligent reader. Later we will follow it up with the history of the conflict with Aguinaldo that is full of shocking narratives and accounts that have not yet been published and if it will be, it will dissipate the gray cloud shrouding the mysterious death of Andres Bonifacio.

JOSE P. SANTOS

Gerona, Tarlak

Andres Bonifacio and the Revolution

Andres Bonifacio, the recognized Father of Philippine Democracy and of the Philippine Revolution, was born in Tundo, Manila, on November 30, 1863. His parents were Santiago Bonifacio and Catalina de Castro. He was baptized on December 2, 1863 by Father Saturnino Bunan, the Parish Priest of Tondo. His godfather was Vicente Molina.

According to the various published and known biographies of Andres Bonifacio, it was said that he had five siblings and out of those five, one of them was a girl whose name was incorrectly written. However, in the research that I conducted, Bonifacio had six siblings not five. Of the six, two of them were female, Espiridiona, not Petrona, as claimed in other histories, and Maxima. The eldest of the brood was Andres, followed by Ciriaco, the third was Procopio, the fourth was Espiridiona, the fifth was Troadio and the youngest was Maxima.

Espiridiona became the spouse of the hero Teodoro Plata, one of the members of the first triangle of the Katipunan and who became the Minister of War in the government of Andres Bonifacio. It is unclear if Troadio is still alive (in 1931, when this book was written - avv) and the last time that news about him is that he is living in Macau and that he does not like to return to the Philippines because of what happened to his three brothers where two (Andres and Procopio) were executed at Mt. Buntis, and the other brother Ciriaco, was killed in Limbon, while fighting revolutionists who were trying to capture them. Troadio was a former crewman on the Spanish cruiser *Reina Maria Cristina* which was sunk in Manila Bay by American warships (during the battle of Manila Bay on May 1, 1898 - avv).

Andres Bonifacio studied his first letters consisting of ABAKADA, in the school managed by Don Guillermo Osmeña in (Calle) Sugbu (Cebu) in the ward of Meisik, (Binondo), Manila but he had to stop studying when both

of his parents died. He was then only fourteen years old. Yet at that time, he already knew how to read and write in Tagalog and Spanish.

Bonifacio supported himself and his siblings by selling canes and paper fans which he and his siblings made at home. It was not long before he became a messenger in the trading house of Fleming and later he became a sales agent trading in rattan, resins and others. Later he became an employee in the trading house of Fressell and Company which had its office on Nueva Street, No. 450, Manila. Even then, Bonifacio and his siblings continued selling canes and paper fans which helped a lot in tiding over the family. At that time Andres' salary was only 12 pesos a month, which was not sufficient to support himself and his brothers and sisters. Endowed with good handwriting and natural artistry, Andres was also involved in the making of advertisements and dyes for clothing which are sold here.

Bonifacio's great interest was in reading. This was attested by those who were his classmates. Oftentimes he would read books until midnight, many of which were about revolutions. Among the books in Andres Bonifacio's are the following:

VIDA DE LOS PRESIDENTES DE LOS ESTADOS UNIDOS (LIVES OF THE
PRESIDENTS OF THE UNITED STATES)
HISTORIA DE LA REVOLUCION FRANCESA (HISTORY OF THE FRENCH
REVOLUTION)
LA SOLIDARLIDAD¹
NOLI ME TANGERE
EL FILIBUSTERISMO
DERECHO INTERNACIONAL (INTERNATIONAL LAW)
CODIGO CIVIL (THE SPANISH CIVIL CODE)
CODIGO PENAL (THE SPANISH PENAL CODE) RUINAS DE PALMIRA
(RUINS OF PALMYRA)
LA RELIGION AL ALCANCE DE TODOS (RELIGION FOR EVERYONE'S
REACH)
BIBLIA (THE BIBLE)

1 This is not a book but an organ of Filipino reformists in Spain. Its original editor was Graciano Lopez Jaena when the paper was first published on February 15, 1889. Marcelo H. del Pilar replaced Jaena on December 15, 1889 until it ceased publication on November 15, 1895. It had seven volumes and 160 issues.

LES MISERABLES

JUDIO ERRANTE (WANDERING JEW)

There were other books and novels written by famous European authors including the ones written by Alexander Dumas and his son. According to Dr. Pio Valenzuela, Bonifacio was fond of reading Eugene Sue's *Wandering Jew*.

One of the qualities of Andres Bonifacio was his natural respect for women. He believed that taking advantage of women is like doing the same to one's own mother.

The first woman that Andres had courted was a girl named Monika who was from Palomar in Tondo. According to those who knew her, she was a beautiful native woman. Andres and Monika fell in love and they lived together like a real husband and wife. However, Monika died from leprosy. Andres and Monika had three children but it is not known whether they are still living (in 1931).

The second woman with whom Andres lived with and later married was a woman named Dorotea Tayson. Andres' relationship with her was not mentioned in the previous stories about him. When Dorotea died Andres married again, this time to Gregoria de Jesus who became his companion when Bonifacio ran to the hills during the Philippine Revolution. It was Gregoria who was his constant companion in the hardships experienced during that conflict.

In order to strengthen their bonds of love, Andres and Gregoria were married according to the rites of the Highest and Most Respected Society of the Sons of the Nation (K.K.K.N.M.A.N.B). And because Bonifacio was called Supremo of the organization his wife was dubbed Lakambini, a title which was ascribed to goddesses during early times.

According to the testimony of Mrs. Gregoria de Jesus, who is now (1931) the wife of Mr. Julio Nakpil and formerly the constant companion of Andres Bonifacio even in the most dangerous of times, she and Andres never had a serious misunderstanding nor had he given her any problem



ESPIRIDIONA BONIFACIO
Sister of Andres Bonifacio

that would hurt her feelings. Their relationship was harmonious which in time became very sweet and engaging.

Before the outbreak of the Revolution, Ciriaco who was Andres' younger brother was a train conductor while Procopio was a station master at the railway terminal in Tutuban. How Andres managed to get his brothers to work for the railroad was due to Andres' role in obtaining recommendations for them from his employer, Fressell and Co.

Around 1894 or 1895 Andres Bonifacio went to Libog, Albay. He was accompanied by an American historian named John Foreman who was his close friend and confidant. According to Dr. Jose P. Bantug who was my source of information on this matter, Andres Bonifacio had a sweetheart there named Genoveva Baloloy with whom he had a daughter named Francisca. When Andres was introduced to Genoveva she was then 22 years old. Both mother and child are still living (in 1931), according to Dr. (Jose P) Bantug. Francisca is living in Irosin, Sorsogon and has married twice. Her first husband had died, and she has remarried to Roman Balmes.

With the help of a portion of the lottery winnings of Francisco (del) Castillo and Camilo (Candido) Iban who became Katipuneros on the behest of Andres Bonifacio, the Katipunan established its own printing press. This is where the newspaper *Kalayaan* was printed, along with other pronouncements by the Katipunan. Two beautiful great literary works which were authored by Bonifacio were printed in the *Kalayaan*, but because of strong vigilance by the Spaniards, only a few copies of the newspaper were circulated and the entire second edition of the newspaper fell into the hands of the Spanish authorities.

Like all the writings of Andres Bonifacio, his two works had translations in both Spanish and English. The Spanish version was done by Epifanio de los Santos while the English version was by Mr. Leo Fischer. Since both have not yet been published in the original, I decided to include them in this story in order to demonstrate our hero's great ability as a writer and poet. Andres Bonifacio was skilled in translating (Spanish) works into Tagalog, like what he did in translating Dr. Jose P. Rizal's famous Last Farewell. Here are his two works which are being published only now:

What the Tagalogs Ought to Know

(Ang Dapat Mabatid ng mga Tagalog)

This Tagalog region (actually referring to the entire Philippines), which was governed since the earliest times by our native countrymen when no Spaniard had ever set foot yet on our shores, was living in a condition characterized by total plenty and contentment. There was harmony and understanding with the neighboring lands especially the people of Japan with whom our ancestors exchanged goods and conducted ample commerce with fast growth of income, because of this, people were prosperous, young and old including the women, who knew how to read and write in the manner of the Tagalogs. Then the Spaniards came and they said that they desired to be friends with our ancestors. Through their good persuasion that they would lead us to better conditions and open our minds, they beguiled those in authority with their sweet tongue. They were subjected to the tradition of the Tagalogs that witnesses and confirms what they agreed on by drawing a little blood from their veins, which they mix and drink as a sign of faith and fidelity to the agreement. This is the “Pacto de Sangre” between King Sikatuna and Legaspi (Miguel Lopez de Legaspi) who represented the King of Spain.

Since then more than three hundred years have passed since the race of Legaspi has dominated us and lived in utter abundance, we have let them enjoy and satiate themselves even if we experience destitution and excess; we spend our resources, blood and the lives of our people in defending them; we subdue our other countrymen who refuse to submit to them; and we fought for them against the Chinese and the Dutch who attempted to snatch from them this land of ours.

Now after all of these have been done, what benefit has our people received? What did we get from their promise (of friendship) did we get from the Spaniards? What do we see in fulfillment of their promise which was the reason for our struggle! Nothing but betrayal of our graces and

our fulfillment to their promise of further awakening us to our greater potential, and instead they blinded us, infected us with their low manners, and forcibly destroyed our noble and beautiful traditions; they introduced to us an erroneous way of worship and cast the pride of our people into the pit of evil; and if we dare to ask for even just a trace of care, their reply is to remove and exile us from the company of our beloved children, wives, and our aged parents. Any whimper of disappointment that we air is considered a great crime that is immediately met with a very inhuman response.

Today, there is nothing that can be considered safe within our community; now our peace is broken by the cries and groans of the large masses of the oppressed, the widows and parents of our countrymen who tried to stand up to the oppressive Spaniards; now we are drowning in the flood of tears of the Mother whose son's life was cut down, in the cries of the baby who was orphaned because of cruelty, with every teardrop akin to molten lead pressed on to the painful wound of the aching heart; now we are bound more by these chains of slavery, a chain that insults a man who cares for his honor. What must we do? The day of reason that is now rising in the East is clearly directing our long-blinded eyes, we can see the light, the claw that made a death offering to our selfish ways. Reason teaches us that we should not tolerate more hardship and more betrayal and the continued oppression and tyranny. Reason teaches us that we should not waste time in the hope that the better life promised by the Spaniards would come as that will never happen. Reason teaches us that we have to rely on ourselves and not wait for others to help us. Reason teaches us that we have to unite with one mind united by a common aspiration. It is only through the unity of thought and action that we can be truly strong and face the pervasive evil that ails our nation.

Now is the time for the light of truth to reveal itself; it is the time when we should show that we have a common sentiment, a people with a sense of honor, integrity and community. Now is the time when we should begin making known the dear and priceless lesson that would guide us in parting away the pernicious veil that has blinded our minds; now is the time that we Tagalogs should realize the source of their sufferings. Today we have to recognize that through our every step we are brought to the edge of the abyss of our own deaths and those of our enemies.

Thus! Oh my countrymen! Let us open the eyes of minds who were blind to the truth and consecrate ourselves and our skill as the true force and real hope to obtain the happiness of the land of our birth!

Pag-ibig sa Tinubuang Bayan²

VERSION IN JOSE P. SANTOS' BOOK	VERSION FOUND AT THE ARCHIVO GENERAL MILITAR DE MADRID, CAJA 5677, LEG. 1.94
<p style="text-align: center;">1</p> <p>Alin pag ibig pa ang hihigit kaya sa pagka dalisay at pagkadakila gaya ng pag ibig sa tinubuang lupa? alin pag ibig pa? wala na nga, wala.</p>	<p style="text-align: center;">1</p> <p>Aling pagibig pa ang hihigit kaya sa pagkadalisay at pagkadakila gaya ng pagibig sa tinubuang lupa? ¿alin pagibig pa? wala na nga; wala.</p>
<p style="text-align: center;">2</p> <p>Ulitulitin mang basahin ng isip at isa isahing talastasing pilit ang salitat buhay na limbag at titik ng sang katauhan itoy namamasid.</p>	<p style="text-align: center;">2</p> <p>Ulitulitin mang basahin ng isip at isa-isahing talastasing pilit ang salita't buhay na limbag at titik ng sangtinakpan ito ang mababatid.</p>
<p style="text-align: center;">3</p> <p>iBanal na pag ibig! pag ikaw ang nukal sa tapat na puso ng sino't alin man imbit taong gubat maralitat mang mang naguiguang dakila at iginagalang.</p>	<p style="text-align: center;">3</p> <p>iBanal na pagibig! pag ikaw ang nukal sa tapat na puso ng sino't alin man, imbi't taong gubat maralita't mangmang nagiging dakila at iginagalang.</p>

2 The version found in the Archivo General Militar de Madrid is presented here side by side with the version in Jose P. Santos' book. It appears that Bonifacio wrote more than one draft of the poem.

<p style="text-align: center;">4</p> <p>Pagpupuring lubos ang palaguing hangad sa bayan ng taong may dangal na ingat Umawit tumula kumathat sumulat kalakhan din nia’y isinisiwalat.</p>	<p style="text-align: center;">4</p> <p>Pagpupuring lubos ang palaging gawad ng taong mahal sa Bayan niyang liyag umawit, tumula, kumatha’t sumulat kalakhan din niya’y isinisiwalat.</p>
<p style="text-align: center;">5</p> <p>Walang mahalagang hindi inihandog ng mga pusong mahal sa Bayang nagkukup dugo yaman dunong katiisat pagod buhay may abuting magkalagot lagot.</p>	<p style="text-align: center;">5</p> <p>Walang mahalagang hindi inihandog ng may pusong mahal sa Bayan niyang irog dugo, yaman, dunong, katiisa’t pagod, buhay ma’y abuting magkalagot-lagot.</p>
<p style="text-align: center;">6</p> <p>Bakit? alin ito na sakdal ng laki na hinahandugan ng boong pag kasi na sa lalung mahal na kapangyayari at ginugugidan ng buhay na iwi.</p>	<p style="text-align: center;">6</p> <p>¿Bakit? ¿alin ito na sakdal ng laki, na hinahandugan ng buong pagkasi, na sa lalung mahal nakapangyayari at ginugugulan ng buhay na iwi?</p>
<p style="text-align: center;">7</p> <p>iAy! itoy ang Ynang Bayang tinubuan siya’y inat tangi na kinamulatan ng kawiliwiling liwanag ng araw na nagbigay init sa lunong katawan.</p>	<p style="text-align: center;">7</p> <p>iAh! ito’y ang inang Bayang tinubuan na siyang una’t tangi na kinamulatan ng kawiliwiling liwanag ng araw na nagbigay init sa lunong katawan.</p>

<p style="text-align: center;">8</p> <p>Sa kania'y utang ang unang pagtanggap ng simuy ng hanging nagbibigay lunas sa inis na puso na sisingapsingap sa balong malalim ng siphayo't hirap.</p>	<p style="text-align: center;">8</p> <p>Sa kaniya ay utang ang unang paglangap ng simoy ng hanging nagbibigay lunas sa inis na puso na sisingap-singap ng pinakadustang kanyang mga anak.</p>
<p style="text-align: center;">9</p> <p>Kalakip din nitoy pag ibig sa Bayan ang lahat ng lalung sa gunitay mahal mula sa masaya't gasong kasangulan hangang sa kataway mapa sa libingan.</p>	<p style="text-align: center;">9</p> <p>Kalakip din nitong pagibig sa Bayan lahat ng lalung mahal mula sa tuat aliw ng kasangulan hangang sa katawa'y mapasa libingan.</p>
<p style="text-align: center;">10</p> <p>Ang nanga karaang panahun ng aliw ang inaasahang araw na darating ng pagkatimawa ng mga alipin liban pa sa bayan saan tatanghalin?</p>	<p style="text-align: center;">10</p> <p>Ang nangakaraang panahun ng aliw ang inaasahang araw na darating ng pagkatimawa ng mga alipin liban pa sa Bayan, ¿saan tatanghalin?</p>
<p style="text-align: center;">11</p> <p>At ang balang kahuy at ang balang sanga ng parang nia't gubat na kaaya aya sukat ang makitat sa sa ala ala ang inat ang guiliw lumipas na saya.</p>	<p style="text-align: center;">11</p> <p>At ang balang kahuy at ang balang sanga ng parang niya't gubat na kaaya-aya kung makita'y susagi sa alaala ang ina't ang giliw, lumipas na saya.</p>

<p style="text-align: center;">12</p> <p>Tubig niyang malinaw na anaki'y bubog bukal sa batisang nagkalat sa bundok malambot na huni ng matuling ayos na naka a aliw sa pusong may lungkot.</p>	<p style="text-align: center;">12</p> <p>Tubig niyang malinaw na anaki'y bubog bukal sa batisang nagkalat sa bundok malambot na huni ng matuling agus nakaaliw din sa pusong may lungkot.</p>
<p style="text-align: center;">13</p> <p>Sa aba ng abang mawalay sa Bayan! gunita may laguing sakbibi ng lumbay walang alaalat inaasam asam kung di ang makita'y lupang tinubuan.</p>	<p style="text-align: center;">13</p> <p>iSa aba ng mawalay sa tinubuang Bayan gunita niya'y laying sakbibi ng lumbay walang alaala't inaasam-asam, kung di ang makita'y ang lupa niyang mahal.</p>
<p style="text-align: center;">14</p> <p>Pati ng magdusat sampung kamatayan wari ay masarap kung dahil sa Bayan at lalung maghirap ioh! himalang bagay Lalung pag irog pa ang sa kaniya alay</p>	<p style="text-align: center;">14</p> <p>Pati ng magdusa't sampung kamatayan wari ay masarap kung dahil sa Bayan; at lalung maghirap, ioh! himalang bagay! lalung pagirog pa ang sa kaniya'y alay.</p>
<p style="text-align: center;">15</p> <p>Kung ang bayang ito'y nasasa panganib at sia ay dapat na ipagtangkilik ang anak, asawa, magulang kapatid isang tawag niay tatalikdang pilit.</p>	<p style="text-align: center;">15</p> <p>Kung ang Bayang ito'y nasasapanganib at kinakailangang siya'y ipagtankilik mang anak, asawa, magulang, kapatid sa isang tawag niya'y tatalikdang pilit.</p>

<p style="text-align: center;">16</p> <p>Dapat kung ang bayan ng katagalugan ay linalapastangan at niyuyurakan katuiran puri niyat kamahalan ng sama ng lilong taga ibang bayan.</p>	<p style="text-align: center;">16</p> <p>Dapua't kung ang Baya'y ang Katagalugan Na nilapastangan at niyuyurakan katuiran niya't puri ng tagaibang Bayan, ng tunay na bangis ng hayop sa parang.</p>
<p style="text-align: center;">17</p> <p>Di gaano kaya ang paghihinagpis ng pusong tagalog sa puring na lait? at alin kalooban na lalong tahimik ang di pupukawin sa panghihimagsik?</p>	<p style="text-align: center;">17</p> <p>¿Di gaano kaya ang paghihinagpis ng pusong tagalog sa puring na lait? at ¿aling kalooban na lalong tahimik ang di pupukawin sa panghihimagsik?</p>
<p style="text-align: center;">18</p> <p>Saan magbubuhay ang paghihinay (?) sa paghihiganti gumugol ng buhay kung wala ding iba na kasasadlakan kung di ang lugami sa kaalipinan?</p>	<p style="text-align: center;">18</p> <p>¿Saan magbubuhay ang panghihinayang sa paghihiganti't gumugol ng buhay, kung wala ding iba na kasasadlakan, kung di ang lumagi sa kaalipinan?</p>
<p style="text-align: center;">19</p> <p>Kung ang pagka baun niya't pagka busabos sa lusak ng dayat tunay na pag ayop supil ang pang hampas tanikalang gapos at luha na lamang ang pina a agos.</p>	<p style="text-align: center;">19</p> <p>¿Kung ang pagkabaun niya't pagkalugmok sa lusak ng daya't tunay na pagayop, supil ng panghampas tanikalang gapos, at luha na lamang ang pinaaagos?</p>

<p style="text-align: center;">20</p> <p>Sa kaniang anyo’y sino ang tutunghay na di aakain sa gawang magdamdam pusong naglilipak sa pakasukaban ang hindi gumugol ng dugo at buhay.</p>	<p style="text-align: center;">20</p> <p>Sa anyo niyang ito’y ¿sino ang tutungha’y na di aakayin sa gawang magdamdam? pusong naglilipak sa pagkasukaban ang hindi gumugol ng dugo at buhay.</p>
<p style="text-align: center;">21</p> <p>Mangyayari kaya na itoy malangap ng mga tagalog at hindi lumingap sa naghihinalong Ynang na sa yapak na kasuklamsuklam sa kastilang hamak.</p>	<p style="text-align: center;">21</p> <p>¿Mangyayari kaya, na ito’y malangap, at hindi lingapin ng tunay na anak, kung sa inang liig ay nasasayapak ng mga kastilang gumanti ng hirap?</p>
<p style="text-align: center;">22</p> <p>Nasaan ang dangal ng mga tagalog nasaan ang dugung dapat na ibuhos? baya’y inaapi bakit di kumilos? at natitilihang itoy mapanood.</p>	<p style="text-align: center;">22</p> <p>¿Nasaan ang dangal ng mga tagalog? ¿nasaan ang dugong dapat na ibuhos? Baya’y inaapi, ¿bakit di kumilos, at natitilihang ito’y mapanood?</p>
<p style="text-align: center;">23</p> <p>Hayo na nga kayo, kayong nanga buhay sa pag asang lubos na kaguinhawahan at walang tinamo kundi kapaitan hayo nat ibigin ang naabang bayan.</p>	<p style="text-align: center;">23</p> <p>Hayo na nga, kayo, kayong nangabuhay sa pagasang lubos ng kaguinhawahan, at walang tinamo kung di kapaitan, hayo na’t ibigin ang naabang Bayan.</p>

<p style="text-align: center;">24</p> <p>Kayong natuyan na sa kapapasakit ng dakilang hangad sa batis ng dibdib muling pabalungit tunay na pag-ibig kusang ibulalas sa bayang piniit.</p>	<p style="text-align: center;">24</p> <p>Kayong natuyan na, sa kapapasakit ng dakilang hangad sa batis ng dibdib, pabalungin, tunay na pagibig kusang ibulalas sa Bayang piniit.</p>
<p style="text-align: center;">25</p> <p>Kayong nalagasan ng bungat bulaklak kahuy niaring buhay na nilantat sukat ng balabalakit makapal na hirap muling manariwat sa baya'y lumiyag.</p>	<p style="text-align: center;">25</p> <p>Kayong nalagasan ng bunga't bulaklak, kahuy na sariwa, na nilanta't sukat ng balabalaki't makapal na hirap muling manariwa't sa Baya'y lumiyag.</p>
<p style="text-align: center;">26</p> <p>Kayong mga pusong kusang [???] ng daya at bagsik ng ganid na asal ngayon ay magbangu't baya'y itangkakal aagawin sa kuko ng mga sukaban.</p>	<p style="text-align: center;">26</p> <p>Kayo mga pusong pilit inihapay ng daya at bagsik ng ganid na asal, ngayon ay magbangu't nariyan ang Bayan, nariya't humihibik, mga anak siya'y antay.</p>
<p style="text-align: center;">27</p> <p>Kayong mga dukhang walang tanging [???] kundi ang mabuhay sa dalitat hirap ampunin ang bayan kung nasa ay lunas pagkat ang guinhawa niya ay sa lahat.</p>	<p style="text-align: center;">27</p> <p>Kayong mga dukhang walang tanging palad, kung di ang mabuhay sa dalita't hirap, ampunin ang Bayan, kung nasa ay lunas, pagka't ginhawa niya'y ginhawa ng lahat.</p>

28

Ypahandog handog ang
boong pag-ibig hangang
sa mga dugo'y ubusing
itiguis kung sa
pagtatangol buhay ay
[???] itoy kapalaran at tunay
na langit.

28

Datapua't ibigin ng lubos
na lubos
sa lahat ng bagay itangi sa loob
at sa kalakhan niya'y
dapat iubos
ng malaking puso ang
malaking linkod.

Love of the Land of our Birth

(Pag-ibig sa Tinubuang Bayan)

Which love is greater
in its purity and greatness
than one's love for the land of his birth? Which love
is greater? There is no other...none.

Even if the mind repeatedly reads
and goes by force through each
word and life printed and written
by man, this is seen.

Sacred love! Whenever you touch
the heart of any man no matter who he is, a man
from the wilderness, poor and unlettered,
he becomes respected and honored.

Full praise is always desired
for the people by him who guards his honor
Sing, recite poetry, compose, and write
and his greatness is revealed.

There is nothing more valuable than offering
with a heart full of love for the country that nurtured
blood, riches, intellect, patience, weariness,
life even if it gets to be extinguished.

Why? What is this so great
for which all is being offered
unconditionally because of love
and for which life itself is dedicated.

Oh! This is the Motherland of our birth,
she is the only mother where shines

the genial light of the sun
that gives warmth to the frail body.

To her is owed the first whiff
of the breeze that gives relief
to the vexed heart that sighs
from the deep well of disappointment and suffering.

With this is the love for country
Everything in memory is loved
From happy infancy
To the time the body goes to the grave.

The past days of comfort
is expected to return
by the poverty of the slaves
aside from the people where will it be honored?

In every tree and branch
in her pleasant fields and forests
it is enough to see and remember
the mother and the gentle happy past.

Her clear waters like crystal glass
The fount of streams that abound in the mountains
the gentle hum of the rushing waters
they comfort the heart that is sad.

The woe of woes of being away from one's country!
Remembering is always accompanied by sadness
There is no other memory and desire
than to see the land of one's birth.

Even to suffer and die
is a joy if it is for the country
and even to be miserable. Oh it is a miracle
if it is even love that is offered her!

And if this country is in peril
and needs to be defended
only a call from her and the child, spouse, parent,
brother by force I will abandon.

And if this land of the Tagalogs
is blasphemed and her reason, honor,
and esteem are trampled
by the evil of treacherous foreigners.

How much sorrow will the heart of the
Tagalog feel whose honor has been shamed?
and which peaceful spirit will not be
provoked to rise in revolution?

Where will the slowing down of
revenge and spending of lives come from
if there is no other misfortune
than to be in abject slavery?

If her being enslaved
in the mire of pure and true humiliation
keeps up with blow of the whip and the binding chain
only the tears are allowed to flow.

With her appearance who will see
And whose heart will not be touched
In the face of persecution
To sacrifice blood and life.

Will it happen the realization of the
Tagalogs and will they not care for
their dying Mother trampled upon
by the abhorrent wicked Spaniard.

Where is the honor of the Tagalog?
Where is the blood that should be shed?

The country is being oppressed why not move?
And crying that it should be watched.

Go then, all those who have lived
in the hope of full comfort
and who were only met with bitterness
Go forth and love your poor country.

You who have tired from working
for the great desire, from the breast
will arise true love
that is readily evoked for the imprisoned land.

You who were stripped of your fruit and flower
wood of life that has been wilted
by the obstacles of heavy hardship
Be fresh again and love dearly the country.

You whose hearts were inspired (???)
By the cheating and savagery of the greedy behavior
Rise now and protect the country
Grab it from the claws of the traitors.

You who are destitutes with no other destiny (???)
But to live in poverty and hardship
Adopt the country if the desire is a cure
Because her comfort is for everyone.

Offer entirely your love
Until all the blood is shed
In the defense of life and country (???)
This is destiny and what heaven truly is.

I copied these two works authored by Andres Bonifacio without any changes whatsoever. I retained even in its arrangement on how these were written. For the unreadable portions I put the symbols (???) and I leave it to the readers to put whatever they deemed appropriate.

The last farewell of Dr. Jose Rizal, which was translated into Tagalog by Andres Bonifacio, was published several times in various newspapers and magazines. Nevertheless, I am quoting it again now so that as much as possible we can compile what he had written. (In other sources, it is titled as *Pahimakas*. I am also including here the original Spanish version and the 1911 English translation of Charles Derbyshire. - avv)

Huling Paalam ni Dr. Jose P. Rizal

Pinipintuho kong Bayan ay paalam
lupang iniirong ng sikat ng araw,
mutyang mahalaga sa dagat Silangan
kaluwalhatiang sa ami'y pumanaw.

Masayang sa iyo'y aking idudulot
ang lanta kong buhay na lubhang malungkot;
maging maringal man at labis alindog
sa kagalingan mo ay aking ding handog.

Sa pakikidigma at pamimiyapis
ang alay ng iba'y ang buhay na kipkip
walang agam-agam, maluwig sa dibdib
matamis sa puso at di ikahapis.

Saan man mautas ay di kailangan,
cipres o laurel, lirio ma'y putungan
pakikipaghamok at ang bibitayan
yaon ay gayon din kung hiling ng Bayan.

Ako'y mamamatay ngayong namamalas
na sa kasilanganan ay namamanaag
yaong maligayang araw na sisikat
sa likod ng luksang nagtabing na ulap.

Ang kulay na pula kung kinakailangan
na maitina sa iyong liwayway,
dugo ko'y isabog at siyang ikinang
ng kislap ng iyong maningning na ilaw.

Ang aking adhika sapul magkaisip
ng kasalukuyang bata pang maliit,

ay ang tanghaling ka at minsang masilip
sa dagat Silangan hiyas na marikit.

Natuyo ang luhang sa mata'y nunukal,
taas na ang noo't walang kapootan,
walang bakas kunot ng kapighatian
gabahid man dungis niyang kahihyan.

Sa kabuhayang ko ang laging gunita
maningas na aking ninanasa-nasa
ay guminhawa ka ang hiyaw ng diwa
pag hingang papanaw ngayong biglang bigla.

Ikaw'y guminhawa laking kagandahang
ako'y malugmok, at ikaw ay matanghal,
hininga'y malagot, mabuhay ka lamang
bangkay ko'y masilong sa iyong kalangitan.

Kung sa libingang ko'y tumubong mamalas
sa malagong damo mahinhing bulaklak,
sa mga labi mo'y mangyaring ilapat,
sa kaluluwa ko halik ay igawad.

At sa aking noo nawa'y iparamdam,
sa lamig ng lupa ng aking libingan,
ang init ng iyong pag hingang dalisay
at simoy ng iyong pag giliw na tunay.

Bayaang ang buwan sa aki'y ititig
ang liwanag niyang lamlam at tahimik,
liwayway bayaang sa aki'y ihatid
magalaw na sinag at hancing hagibis.

Kung sakasakaling bumabang humantong
sa kruz ko'y dumapo kahit isang ibong
doon ay bayaang humuning hinahon
at dalitin niya payapang panahon.

Bayaan ang ningas ng sikat ng araw
ula'y pasingawin noong kainitan,
magbalik sa langit ng boong dalisay
kalakip ng aking pagdaing na hiyaw.

Bayaang sinoman sa katotong giliw,
tangisan maagang sa buhay pagkitil;
kung tungkol sa akin ay may manalangin
idalangin Bayan yaring pagka himbing.

Idalanging lahat yaong nangamatay,
nangagtiis hirap na walang kapalaran
mga ina naming walang kapalaran
na inahihibik ay kapighatian.

Ang mga bao't pinapangulila,
ang mga bilanggong nagsisipagdusa,
dalanginin namang kanilang makita
ang kalayaan mong ikagiginhawa.

At kung sa madilim na gabing mapanglaw
ay lumaganap na doon sa libinga't
tanging mga patay ang nangaglalamay,
huag bagabagin ang katahimikan.

Ang kanyang hiwaga'y huag gambalain
kaipala'y maringig doon ang taginting,
tunog ng gitara't salterio'y magsaliw,
ako, Bayan, yao't kitay aawitin.

Kung ang libingan ko'y limot na ng lahat
at wala ng kruz at batong mabakas,
bayaang linangin ng taong masipag
lupa'y asarolin at kanyang ikalat.

Ang mga buto ko ay bago matunaw
mauwi sa wala at kusang maparam,

alabok ng iyong latak ay bayaang
siya ang babalang doo'y makipisan.

Kung magka gayon na'y aalintanahin
na ako sa limot iyong ihabilin
pagka't himpapawid at ang panganorin
mga lansangan mo'y aking lilibutin.

Matining na tunog ako sa dingig mo,
ilaw, mga kulay, masamyong pabango,
ang ugong at awit, pag hibik sa iyo,
pag asang dalisay ng pananalig ko.

Bayang iniirrog, sakit niyaring hirap,
Katagalugang kong pinakaliliyag,
dinggin mo ang aking pagpapahimakas;
diya'y iiwan ko sa iyo ang lahat.

Ako'y patutungo sa walang busabos,
walang umiinis at verdugong hayop;
Pananalig doo'y di nakasasalot,
si Bathala lamang doo'y haring lubos.

Paalam, magulang at mga kapatid
kapilas ng aking kaluluwa't dibdib
mga kaibigan bata pang maliit
sa aking tahanan di na masisilip.

Pag pasalamat at napahinga rin,
Paalam estranherang kasuyo ko't aliw,
paalam sa inyo mga ginigiliw,
mamatay ay siyang pagkagupiling!

Mi Último Adiós

(Original Spanish Version by José Rizal)

¡Adiós, Patria adorada, región del sol querida,
Perla del mar de oriente, nuestro perdido Edén!
A darte voy alegre la triste mustia vida,
Y fuera más brillante, más fresca, más florida,
También por ti la diera, la diera por tu bien

En campos de batalla, luchando con delirio,
Otros te dan sus vidas sin dudas, sin pesar;
El sitio nada importa, ciprés, laurel o lirio,
Cadalso o campo abierto, combate o cruel martirio,
Lo mismo es si lo piden la patria y el hogar.

Yo muero cuando veo que el cielo se colora
Y al fin anuncia el día tras lóbrego capuz;
si grana necesitas para teñir tu aurora,
Vierte la sangre mía, derrámala en buen hora
Y dórela un reflejo de su naciente luz.

Mis sueños cuando apenas muchacho adolescente,
Mis sueños cuando joven ya lleno de vigor,
Fueron el verte un día, joya del mar de oriente,
Secos los negros ojos, alta la tersa frente,
Sin ceño, sin arrugas, sin manchas de rubor.

Ensueño de mi vida, mi ardiente vivo anhelo,
¡Salud te grita el alma que pronto va a partir!
¡Salud! Ah, que es hermoso caer por darte vuelo,
Morir por darte vida, morir bajo tu cielo,
Y en tu encantada tierra la eternidad dormir.

Si sobre mi sepulcro vieres brotar un día
Entre la espesa yerba sencilla, humilde flor,
Acércala a tus labios y besa al alma mía,
Y sienta yo en mi frente bajo la tumba fría,
De tu ternura el soplo, de tu hálito el calor.

Deja a la luna verme con luz tranquila y suave,
Deja que el alba envíe su resplandor fugaz,
Deja gemir al viento con su murmullo grave,
Y si desciende y posa sobre mi cruz un ave,
Deja que el ave entone su cántico de paz.

Deja que el sol, ardiendo, las lluvias evapore
Y al cielo tornen puras, con mi clamor en pos;
Deja que un ser amigo mi fin temprano llore
Y en las serenas tardes cuando por mí alguien ore,
¡Ora también, oh Patria, por mi descanso a Dios!

Ora por todos cuantos murieron sin ventura,
Por cuantos padecieron tormentos sin igual,
Por nuestras pobres madres que gimen su amargura;
Por huérfanos y viudas, por presos en tortura
Y ora por ti que veas tu redención final.

Y cuando en noche oscura se envuelva el cementerio
Y solos sólo muertos queden velando allí,
No turbes su reposo, no turbes el misterio,
Tal vez acordes oigas de cítara o salterio,
Soy yo, querida Patria, yo que te canto a ti.

Y cuando ya mi tumba de todos olvidada
No tenga cruz ni piedra que marquen su lugar,
Deja que la are el hombre, la esparza con la azada,
Y mis cenizas, antes que vuelvan a la nada,
El polvo de tu alfombra que vayan a formar.

Entonces nada importa me pongas en olvido.
Tu atmósfera, tu espacio, tus valles cruzaré.

Vibrante y limpia nota seré para tu oído,
Aroma, luz, colores, rumor, canto, gemido,
Constante repitiendo la esencia de mi fe.

Mi patria idolatrada, dolor de mis dolores,
Querida Filipinas, oye el postrer adiós.
Ahí te dejo todo, mis padres, mis amores.
Voy donde no hay esclavos, verdugos ni opresores,
Donde la fe no mata, donde el que reina es Dios.

Adiós, padres y hermanos, trozos del alma mía,
Amigos de la infancia en el perdido hogar,
Dad gracias que descanso del fatigoso día;
Adiós, dulce extranjera, mi amiga, mi alegría,
Adiós, queridos seres, morir es descansar.

My Last Farewell

(English translation by Charles Derbyshire)

Farewell, dear Fatherland, clime of the sun caress'd,
Pearl of the Orient seas, our Eden lost!
Gladly now I go to give thee this faded life's best,
And were it brighter, fresher, or more blest,
Still would I give it thee, nor count the cost.

On the field of battle, 'mid the frenzy of fight,
Others have given their lives, without doubt or heed;
The place matters not—cypress or laurel or lily white,
Scaffold of open plain, combat or martyrdom's plight,
'Tis ever the same, to serve our home and country's need.

I die just when I see the dawn break,
Through the gloom of night, to herald the day;
And if color is lacking my blood thou shalt take,
Pour'd out at need for thy dear sake,
To dye with its crimson the waking ray.

My dreams, when life first opened to me,
My dreams, when the hopes of youth beat high,
Were to see thy lov'd face, O gem of the Orient sea,
From gloom and grief, from care and sorrow free;
No blush on thy brow, no tear in thine eye

Dream of my life, my living and burning desire,
All hail! cries the soul that is now to take flight;
All hail! And sweet it is for thee to expire;
To die for thy sake, that thou mayst aspire;
And sleep in thy bosom eternity's long night.

If over my grave some day thou seest grow,
In the grassy sod, a humble flower,
Draw it to thy lips and kiss my soul so,
While I may feel on my brow in the cold tomb below
The touch of thy tenderness, thy breath's warm power.

Let the moon beam over me soft and serene,
Let the dawn shed over me its radiant flashes,
Let the wind with sad lament over me keen;
And if on my cross a bird should be seen,
Let it trill there its hymn of peace to my ashes.

Let the sun draw the vapors up to the sky,
And heavenward in purity bear my tardy protest;
Let some kind soul o'er my untimely fate sigh,
And in the still evening a prayer be lifted on high
From thee, O my country, that in God I may rest.

Pray for all those that hapless have died,
For all who have suffered the unmeasur'd pain;
For our mothers that bitterly their woes have cried,
For widows and orphans, for captives by torture tried;
And then for thyself that redemption thou mayst gain.

And when the dark night wraps the graveyard around,
With only the dead in their vigil to see;
Break not my repose or the mystery profound,
And perchance thou mayst hear a sad hymn resound;
'Tis I, O my country, raising a song unto thee.

When even my grave is remembered no more,
Unmark'd by never a cross nor a stone;
Let the plow sweep through it, the spade turn it o'er,
That my ashes may carpet thy earthly floor,
Before into nothingness at last they are blown.

Then will oblivion bring to me no care,
As over thy vales and plains I sweep;

Throbbing and cleansed in thy space and air,
With color and light, with song and lament I fare,
Ever repeating the faith that I keep.

My Fatherland ador'd, that sadness to my sorrow lends,
Beloved Filipinas, hear now my last good-by!
I give thee all: parents and kindred and friends;
For I go where no slave before the oppressor bends,
Where faith can never kill, and God reigns e'er on high!

Farewell to you all, from my soul torn away,
Friends of my childhood in the home dispossessed!
Give thanks that I rest from the wearisome day!
Farewell to thee, too, sweet friend that lightened my way;
Beloved creatures all, farewell! In death there is rest!

There is no doubt that the rapid growth and spread of the Katipunan and the increase in the number of revolutionaries was due to the newspaper *Kalayaan* which was the mouthpiece of the organization. The first edition came out on January 1, 1896 which carried 1,000 copies which were distributed in this manner: 200 copies for Cavite; 100 for Bulacan and 700 for Manila and Morong (now the province of Rizal). The second edition which had 2,000 copies were not distributed because the Spanish authorities discovered where the paper was being printed. The people who wrote in this newspaper were Andres Bonifacio and Dr. Pio Valenzuela and the Managing Editor was the Brains of the Revolution who was Emilio Jacinto.

In order to deceive the Spaniards, Emilio Jacinto placed Yokohama, Japan as its place of publication and that it was edited by Marcelo H. del Pilar, who in reality was not in the know in the release of the said newspaper. The printers of the newspaper were Faustino Duque, who is still living, and Ulpiano Fernandez who is now deceased. Regarding the founding of the Katipunan by Andres Bonifacio who also published the newspaper *Kalayaan*, there are many speculations. Jose Dizon and Dr. Pio Valenzuela say that the newspaper was created on July 7, 1892, the Katipunero Ladislao Diwa, who recently passed away, passed on to me a record which says thus:

On the night of July 6, 1892, on the same night when Dr. Jose Rizal was arrested, Andres Bonifacio, Teodoro Plata and I founded the Katipunan in one of the houses numbered 734 on Dalmacio Street, now called Elcano. The method of recruitment was the triangle method. Andres Bonifacio started the first triangle who included his brother Ciriaco Bonifacio and Restituto Javier. I recruited Roman Basa and Teodoro Gonzales while Teodoro Plata recruited Briccio Brigido Pantas and Valentin Diaz. On the month of October 1892 we elected the first Highest Council (Consejo Supremo) and the ones who composed it were Deodato Arellano, President, Andres Bonifacio, Intervenor; Ladislao Diwa, Fiscal, Teodoro Plata, Secretary and Valentin Diaz, treasurer. Because of the slowness of recruiting new members it was decided that the triangle method be stopped and that each member be allowed to bring in as many recruits he could bring. In February 1893 a new election was held to form the new Supreme Council, and those elected were the following: Roman Basa, President; Andres Bonifacio, Fiscal; Jose Turiano Santiago, Secretary; Vicente Molina, Treasurer, and Restituto Javier, Briccio Brigido Pantas, Teodoro Plata, Teodoro Gonzales and Ladislao Diwa, Councilors.

Before the First Cry of Balintawak, Andres Bonifacio agreed with General Paciano Rizal to delay the outbreak of the revolution so as not to harm Dr. Rizal who was then aboard the Spanish cruiser *Castilla* and waiting for the ship that would bring him to Cuba. But because of the discovery of the Katipunan in Tondo by Fr. Mariano Gil, Andres Bonifacio decided to send Emilio Jacinto, who was his adviser and right-hand man, to General Paciano Rizal with the message not to postpone the planned outbreak of the revolution because of the possibility of failure.

The Katipunan then was lacking in arms, but they were all eager to fight and were just waiting for the decision from their supreme leader Andres Bonifacio. The town of Maykawayan (Meycauayan) was the place chosen by Bonifacio for the manufacture of fine bolos, but the carretela where they were loaded was apprehended by the Civil Guards. The couriers escaped but the weapons were all captured by the Civil Guards.

Without doubt the *Decalogue* by Andres Bonifacio became the guiding rock of the Katipunan and the Revolution. The *Kartilya* of Emilio Jacinto, the Brains of the Revolution, was the one used by the organization because Bonifacio recognized the brilliance of his secretary and right-hand man, but it cannot be denied that if it were not for Bonifacio's *Decalogue*, Emilio Jacinto would not have thought of writing the *Kartilya*, which became the reference and golden principles of the revolution.

And because of the greatness and the historic significance of the said *Decalogue* of Andres Bonifacio, Apolinario Mabini used it as a template for his own. This is why the *Decalogue* became more historically important than the *Kartilya* of Emilio Jacinto.

The *Decalogue* as originally written in Tagalog has not been published. It was entitled *Katungkulang Gagawin ng mga Z Ll B* (Duties to be done by the Sons of the Nation) [*Z Ll B* was the Katipunan code for Anak ng Bayan or the Sons of the Nation - avv]. The first person who translated this work in the Spanish language was the late Epifanio de los Santos Cristobal. It was translated to English by Mr. Leo Fischer and retranslated to Tagalog by Mr. Hermenegildo Cruz. Since then there have been many translations in various languages which were all based on the Spanish version. The translators of the work into Tagalog included Mr. Dionisio San Agustin, Juan N. Evangelista, Emilio Siongko, Julian Cruz Balmaceda, General Artemio Ricarte and others. The translations into English include Mr. Fernando Maramag, Charles Edward Russell, Camilo Osias, Sol H. Gwekoh and others. There were also translators to the other dialects in the archipelago and there is also a translation in German which was made by Professor Cecilio Lopez of the University of the Philippines and there is a French translation by the incomparable poet Cecilio Apostol.

Because of the importance of the *Decalogue*, one cannot just write the biography of Andres Bonifacio without including it or its golden verses. The *Decalogue* is included in the textbooks used by many national schools. President Manuel L. Quezon in one of his most important speeches on the life and greatness of Bonifacio based his speech on the *Decalogue*. Speaker (Manuel) Roxas also based the teachings of the New Katipunan movement on the *Decalogue* of Bonifacio. All of these show that as time passes, the

Decalogue of Andres Bonifacio becomes greater and more historical, absolutely eclipsing Mabini’s *Decalogue* and the *Kartilya* of Emilio Jacinto.

On the request of the teachers of the “Intramuros Intermediate School,” the President of the Scholars of the Academy of the Tagalog Language, Mr. Julian C. Balmaceda wrote a play in the English language entitled “BONIFACIO’S TEN COMMANDMENTS” (A decalogue specially written for Bonifacio Day celebrations) which was inspired by the *Decalogue* of the Supremo of the Katipunan. It was performed by the students of the school in 1929 in commemoration of the birth anniversary of Bonifacio in 1929. This was the very first play written in English by Mr. Balmaceda, and although it was written in such a short time and lasted only a few hours, it was much acclaimed. According to Dr. Jose P. Bantug, it showed the sterling characteristics of the author that earned him the right to be included among the ranks of the greatest Filipino playwrights in English. Due to popular demand, the play was translated to Tagalog and it was published in the weekly publication SAMPAGITA and entitled as “ANG SAMPUNG UTOS NI BONIFACIO” (The Ten Commandments of Bonifacio). As in the English version, the Tagalog translation can be considered a masterpiece.

Like other secret societies, the Katipunan had a unique alphabet that was created by Emilio Jacinto and Andres Bonifacio. The ordinary alphabet they used are the following (This was actually the Katipunan code - avv).

SPANISH ALPHABET	KATIPUNAN ALPHABET
A	Z
B	B
C	K
D	D
E	Q
F	G
G	F
H	H
I	N

K	K
LI	J
M	V
N	LI
O	C
P	P
Q	K
R	R
S	S
T	T
U	X
W	W
Y	Y

In the writings of Emilio Jacinto that I keep, there are two other secret alphabets that only Andres Bonifacio and Jacinto used. These two codes are greatly different from that generally used by the Katipunan and the meanings of some codes remain undeciphered. It is also mentioned in the said writings which I included in my work *The Conflict Between Bonifacio and Aguinaldo (Ang Sigalot ni Bonifacio at ni Aguinaldo)* that the letter “A” is removed after the consonants and the words *ang, ng, at, kung,* and *sa* were replaced by 1, 2, 3, 4, and 5. These alphabets can be read in my work *Los Alfabetos de Katipunan*.

There is a poem by Procopio, the Supremo’s brother, which was left by Andres Bonifacio to Mrs. Espiridiona, who was the Supremo’s sister. This was the poem he wrote before he left for the wilderness (to be executed) and I am presenting it here in its unedited form:

Oh Mother Spain, we apologize
 Filipinos you gave birth to,
 time has come to part ways
 because of your failure, ill treatment.

Goodbye my lord Spain,
we Filipinos are separating now
our flag is the end of the sword
we will present to all nations.

Go, woe to us, the hardship we will overcome
aim for the mountain, the expanse of forest
use the bolo and your spears
defend now Mother Philippines.

I say goodbye, land of my birth
town abundant in the warmth of the sun
oh happy dazzling day
a gift from God and the Lord Creator.

The stanzas in this poem are published for the first time and these resemble the last stanzas of Rizal's last farewell. This poem was memorized by Mrs. Espiridiona who provided me with a copy. It was rendered into music in the style of that era, that is why the poem does not have much rhyme and syllables.

In the account left behind by the late Naning (Mariano) Ponce are two poems which are according to some reports were written by Andres Bonifacio. The first was entitled *Katapusang Hibik ng Pilipinas*³ which is well written while the second was entitled *Tapunan ng Lingap*. Here are the two poems:

FINAL APPEAL OF THE PHILIPPINES (*Katapusang Hibik ng Pilipinas*)

Mother, in the east is now risen
the sun of the Filipinos' anger
that for three centuries we suppressed
in the sea of suffering and poverty.

3 This translator acknowledges Kapit Bisig World's Philippine Information Hub from which most of the translation of this poem was derived from. See https://www.kapitbisig.com/philippines/poems-written-during-the-spanish-regime-the-last-appeal-of-the-philippines-by-andres-bonifacio-english-version-of-katapusang-hibik-ng_1020.html/page/0/1.

We, your children, have never disobeyed you
in the storm of poverty and suffering,
the Philippines has but one heart,
and you are no longer our Mother.

Other mothers cannot compare with you:
your children's comfort are poverty and sorrows,
when they, in appealing to you, prostrate themselves,
your proffered balm is exceedingly painful.

The Filipinos are bound tightly,
they but moan when kicked, boxed, and hit with the butt of the gun,
they are tortured with electric wires, hung like an animal,
is this, Mother, your love?

You order them imprisoned and thrown into the sea,
to be shot, poisoned to eradicate us,
to us Filipinos is this the decision
of a Mother affectionate to her vassals?

We suffered all this even unto death,
we are almost dead yet you don't stop your punishment,
so that when you throw us into our graves,
our bones are broken, our flesh smashed.

The Philippines has not received any legacy
of comfort from the Mother, nothing but sufferings;
our suffering continues, patents abound,
new charges and imposts are made.

Various ways of cheating us are devised
at the same time compelling us to give in,
we pay for illumination,
although we do not see even one light.

The land and the house we live in,
the field and farm so wide,
and so also the trees and plants
to the Spanish priest we pay taxes.

Aside from this, the rest
need not be recited, O Mother Spain,
we follow all this to the last breath,
still, the Filipinos are considered bad.

You, O negligent and malevolent Mother,
we are no longer yours whatever happens,
prepare, then, Mother, the grave
where many dead bodies will find rest.

In the world today will explode
guns and cannons like lightning,
the terrible storm of blood that will flow
from their bullets in the struggle.

It is no longer necessary that Spain be pitied
by the Filipinos, O traitorous Mother,
it is our glory to die,
it is your glory if you defeat us.

The Philippines bids you farewell, Mother,
Mother, farewell, this one who is suffering,
farewell, farewell, pitiless Mother,
farewell now, the last appeal.

Here is the translation of the second:

GIVE ME YOUR CARE *(Tapunan Ng Lingap)*

Take a moment to listen to this complaint,
the people are eager to rise,
lain for a long time
in the mad torture of the sadistic Spaniard,

Where now, loved ones,
is the courage and honor to be spent,

for the righteous person whom we have known
and to whom we should not commit acts of betrayal.

And let us leave the old habit
that destroys the height of the class,
of the Tagalog people who have hopes
for the honor subjugated by the white cow.

What is the use of riches and the praiseworthy
views of people and good language
if our motherland remains with the
rapacious Spaniard, the horned Spaniard.

So come, friends,
help us raise from the grave,
the mother buried in sorrow
in order to achieve happiness.

My brothers and sisters, get rid ourselves of the fear,
of the news of the Spanish slur,
the attitude of a person lacking in bravery
that even their mouth surprises us.

And don't be afraid of the struggle,
against the executioner's blood of the Spanish race,
who are here to spring on us,
who even desire to get us.

Trust in God and don't be encouraged,
by our enemy who has an animal's heart,
who does nothing but threaten us
and who shouts *vivas* and *vivas* yet they are the ones who run out.

Oh! Your love, that directs to the heavens,
God my Lord do not deny this to
your children who look up to You
that they may evil inclinations.

Keep them and guide them
in the path of peace and goodwill
And save them all from harm.

The first statement provided by Andres Bonifacio was written by Emilio Jacinto and the writer was Mr. Sinforoso San Pedro and his assistant Mr. Florecio Inocentes of the Sangguniang Makabuhay. The work is attributed to Andres Bonifacio or Emilio Jacinto. The place and date where it was written is also unknown.

Katipunan Brave Sons of the People

(Katipunan Marahas ng mga Anak ng Bayan)

The bravery you have manifested since the start of this Revolution in fighting against the Spanish enemy is the clearest proof that you are not terrified by the noise of the preparations for the invasion here of the army of Polavieja. That army, in a short span of time, has demonstrated marked cowardice and base conduct by torturing and killing multitudes of our non-combatant people. Their burning of the towns here, their desecration of the purity of our women without regard to their weakness, the murder of the old and of helpless infants – these acts are not those of any man of honor and courage. They cry out for vengeance and justice.

After the enemy assault, you may perhaps be found lifeless on the field of battle, but this is an honorable legacy for our country, for our race and for our family.

Your dying breath will be the breath that gives life to our nation and will serve as a loving memory to your brothers whom you leave behind.

You must realize that the reason why we give our life and all that we have is for us to be able to hold and to cherish the much desired Liberty of our nation, which will bring forth comfort and avenge our desecrated honor crushed by slavery and buried in the abyss of subhuman treatment.

Will you be faint-hearted and reluctant to face death because of these? No, no! Because in your minds is indelibly stamped the memory of thousands of lives snuffed out by the ruthless hand of the Spaniards, the moaning and weeping of those orphaned by their cruelty, our brothers chained within the dismal prison cells with merciless tortures for their daily bread, the seemingly endless stream of tears caused by bitter separation from children, husbands, parents and the loved ones exiled to distant places, and the brutal murder of our beloved countryman, Don José Rizal. These have opened a wound in our heart which will never heal. All these should set aflame the

Resgado del 2º instr. del Distrito
de Condo

Expediente formado en virtud
de la comunicación de la Junta de
Administración de los bienes embargados
por rebelión i infidencia de
Andrés Bonifacio

firmas — de los señores
Francisco
Antonio
Juan

The expediente showing the confiscation by the Spaniards of the properties of Andres Bonifacio.

Antonio Bonifacio y otros
Francisco y otros de los batallones

coldest blood, and should impel us to fight against the ignoble Spaniards who have given us misery and death.

Therefore, my brothers, gird yourselves to fight and be assured of victory. Our side is in the right. Ours are noble deeds. The Spaniards, that contemptible race that found its way here are fighting for the wrong. They are here usurping and oppressing a nation that is not theirs.

To preserve the sanctity and glory of our race so that the world may recognize our nobility, let us not imitate our Spanish enemies in debasing the conduct of war. Let us not fight and kill merely for the sheer desire of killing. Rather, let us do so in defense of the Liberty of our Nation. Sons of the People, receive our close embrace, and let us shout with all our might: “Long Live! Long Live the Sovereign Tagalog Nation!”

ANDRES BONIFACIO
Maypagasa

The Katipunan in Sampiro, Makati was the first to be discovered by the Spaniards. On July 5, 1896, Lt. Manuel Sityar of the Civil Guard in Pasig wrote to his superiors about the spread of the Katipunan in that place. One month after Fr. Mariano Gil in Tondo discovered the writings of the Katipunan in the printing house of the *Diario de Manila* and afterwards ensued the arrests and execution of many suspects including Jose Dizon, the stepfather of Emilio Jacinto, Marina Dizon, Sancho Valenzuela, Ramon Peralta, Eugenio Silvestre, Modesto Sarmiento, Numeriano Adriano, Moises Salvador, Luis Enciso Villareal, Domingo Cecilio, Marcos Ventus, Teodoro Lagonera, Mamerto Natividad, Procopio Hilario, Francisco Tañedo, the thirteen martyrs of Cavite, and many others. Because of this development many of the populace were enraged and the ranks of the Katipunan increased under the leadership of Andres Bonifacio and Emilio Jacinto.

A Memory

The narrators of the important events of the Katipunan could not agree on when the First Cry of the Philippine Revolution had taken place. On the other hand, they do agree without doubt that the revolution in the Philippines was started by Andres Bonifacio and was guided through by Emilio Jacinto.

General Emilio Aguinaldo agrees that the First Cry first took place in San Juan del Monte, Rizal. This was supported by General Pio del Pilar and Colonel Sinforoso San Pedro. It was previously believed by many that it happened at Balintawak on August 26, 1896, as said in various historical accounts. This was attested by Guillermo Masangkay who was Andres Bonifacio's companion. However according to a statement that was signed by General Cipriano Pacheco, Dr. Pio Valenzuela and Briccio Brigido Pantas changes this old belief by many as said in this (statement):

To justify the Belief in the First Cry in Rebellion We Who Became Advisors to the President of Most High, Honorable Gathering of Son of the Country Andres Bonifacio.

We who are still surviving from that first battle For the sake of the Order of the Historians and of future, Declare:

THAT THE FIRST CRY OF THE REVOLUTION DID NOT HAPPEN IN BALINTAWAK WHERE THE PRESENT MONUMENT NOW STANDS, BUT IN A PLACE CALLED PUGAD-LAWIN.

BRICCIO BRIGIDO PANTAS

PIO VALENZUELA

CIPRIANO PACHECO

Whichever of these [sites] should be given importance and believed in should be investigated by a special panel to be appointed by the government, under the leadership of the Director of the National Library. The remembrance of Dr. Pio Valenzuela is supported by the Widow of the

Supremo Mrs. Gregoria de Jesus. In the meantime, let us wait for a clearer report and affirmations of other accomplices in the first cry of Philippine Revolution.

Everyone knows that the more bloody and historical events in the life of Andres Bonifacio started from the messy elections in Teheros where General Emilio Aguinaldo won over the Katipunan Supremo as president of the Revolutionary Government. All the more illuminating reports and marvelous writings concerning the bloody and historic events that led in the execution of the now recognized Father of Democracy and of the Philippine Revolution is what I have endured. I patiently put together and carefully quoted in the article that I will publish “The Conflict Between Bonifacio and Aguinaldo” with Foreword by General Artemio Ricarte Vibora. Yet there will be a shortcoming if we do not include some writings which relate to that event. Here are two letters of Bonifacio one of which describes his resentment regarding the outcome of the Tejeros election:

Mapagtiis 2 Enero 1897

President *Mainam*:

Come here right now because I want us to discuss privately what happened to me in the Magdalo assembly, and enlighten me on their establishment.

AND. BONIFACIO
Maypagasa

27 April 1897

My Dear General *Mainam*:

The just concluded election in Mapagtiis left in my heart a big poisonous thorn in my heart. I repeat to you that I invalidate all that have transpired there. Oh general, I never thought that my generosity and loyalty will be reciprocated by covetousness and contempt for me by the heroes of your province. I can tell them

when I step on the land of Morong, that it is not I that they despise but the whole country. Give me food right away and troops of the motherland here in Limbon as proof of your promise that you will help me in my anxious departure.

Your Supremo,
AND. BONIFACIO
Maypagasa

General Mainam to whom Bonifacio wrote is no other than General Mariano Alvarez, the head of the Magdiwang Chapter who carried the nom de guerre *Mainam* in the Katipunan. General Alvarez was the father of General Santiago V. Alvarez who was called *Apoy* (Fire) and was known to be pro-Bonifacio since the very beginning.

The plan of the hacienda of Tejeros during that time, which became very historical because of the tumultuous meeting held there of the combined Magdiwang and Magdalo chapters, and because of the famous Act of Tejeros, which heads the list of ten important writings on the revolution, according to the opinions of General Artemio Ricarte Vibora, Emilio Aguinaldo and Cecilio Apostol, was narrated by General Ricarte who was the secretary of the meeting and one of the signers of the Acta de Tejeros and who opposed the election of General Aguinaldo to the presidency of the Revolutionary Government, in an article sent to me on February 16, 1931, attached with a small map with various signs and explanations.

“The corner with the sign under no. 12 is opposite the hall where the meeting was held on the 22nd of March 1897—as explained by Gen. Ricarte in his report which is in front of me right now—and the one that has a sign in the corner of no. 15 is opposite the hall where the oaths of office were administered. This building can probably be still seen because it was not destroyed during the revolution against Spain unlike the *Casa Hacienda de Tejeros* which was damaged by fire and the remains were carried away by the American forces (during the Filipino-American War - avv) into the streets so that there would be no trace of the building except its former site.”

“Among the markers I have placed in the town of Mapagtiis one can notice the wavy row, and these are the streets that I opened during the height of the revolution as training ground for my soldiers. I was informed that these streets still exist to this day. Number 5 is the location of my home and the school which was the office of those who joined the Katipunan. The schoolhouse, in accordance with Municipal Council resolution sent to me, has been named after me.”

In those notes sent to me by General Ricarte we shall add the following report that explains the numbers to be found in the map of the Teheros hacienda also drawn by Gen. Ricarte.

“No. 1 was the *trapiche* or sugarcane-crushing facility of Mr. Catalino Arnaldo which was also the gathering place of the Katipunan under the Mapagtiis balangay, a part of the Magdiwang Council, during August 29, 1896 while awaiting for the agreed upon signal (to start the Revolution) and because they were not able to reach an agreement, the members of the group parted ways.”

“No. 2 in the map is the carabao path (*pasong kalabaw*) where the katipuneros gathered on August 31, 1896. This was where the revolution in Cavite started.”

“No. 3 is the location of Benigno Parot’s eatery (*karihan*). Here I prepared a meal shared by those who were meeting.”

“No. 4 is the church and convent of the town of Mapagtiis better known as San Francisco de Malabon or Malabon Grande, when it was determined that it is not the Malabon in the province of Rizal.”

“No. 5 is the town school house that was used as the Magdiwang office of those who joined the K.K.K. of the A.N.B., and made into the prison of Civil Guards and friars. Lastly it was made the government house of the Sangguniang Magdiwang from



Map of Tejeros as drawn by General Artemio Ricarte Vibora.

the month of October, 1896, to the month of March of 1897, then transferred to Naik.”

“No. 6 is the municipal tribunal now called the Presidencia and was the first to be attacked by the rebels which I led.”

“No. 7 is the barracks of the Civil Guards, which, after the surrender of the police guarding the Tribunal, was attacked by the insurgents who retreated because of the strong defense of those who were inside. At 12 noon the siege began and lasted for 21 hours and the victors were the soldiers led by me.”

“No. 8 is the town square and opposite us was the house where Andres Bonifacio stayed. In the said house Andres Bonifacio translated into Tagalog the *Last Farewell* of Dr. Jose P. Rizal. This

is also the site where stands the monument of Gen. Mariano Trias which was erected in his honor by the young people of San Francisco of Malabon.”

“No. 9 is the site where General Santos Nocon’s house is located where the Supremo first resided (when he arrived in Cavite - avv). In this house, Andres Bonifacio almost killed General Daniel Tirona, because of the letters he circulated contemptuous of the honor of the Supremo, when he had just arrived in the province of Cavite.”

“No. 10 is the site of the beautiful home of Mrs. Estefania Potente where the Supremo also resided. In this place a small printery was set up where the letters used were sent by Emilio Jacinto, recognized as the Brains of the Revolution, was located.”

“No. 11 is the bridge next to the house of Kapitang Kiko or Francisco Ferrer, father-in -law of General Mariano Trias.”

“No. 12 is the location of the hacienda house in Teheros which has become very historic due to the incident that happened here, the great assembly that was held on the 22nd of March, 1897 where General Emilio Aguinaldo was elected as President of the Revolutionary Government winning against Andres Bonifacio. Thus started the conflict between Bonifacio and Aguinaldo that ended in the shooting of the Supremo of the Katipunan. This is the place where they established the hospital where the widow of Dr. Rizal served and the Maestranza (administration) that was supervised by Dr. Francisco as chief of hospital. In this house Andres Bonifacio met with forty-five (45) leaders of the revolution, who opposed the election of General Emilio Aguinaldo as the President of the Revolutionary Government.”

“No. 13 is the site of the church and convent of Salinas or Rosario burned by Spanish soldiers during the fighting on the last days of the month of March of 1897.”

“No. 14 is the location of the bridge of Tanza. In the said convent General Emilio Aguinaldo accepted the office of President of the Revolutionary Government.”

This report from Gen. Ricarte, as explanation of the landmarks placed on the map of Tejeros sent to me, is undoubtedly a great help in making a more complete and better history of the revolution in the Philippines.

Andres Bonifacio, due to his separation from the government was captured by the forces of Colonel Agapito Bonson and Jose Ignacio Pawa on April 28, 1897. Bonifacio was placed under trial by the War Council and the verdict (after a short trial - avv) was death by shooting. The order of the War Council was carried out on the 10th of May of 1897 and the one who led the execution of the two brothers Andres and Procopio Bonifacio was Colonel Lazaro Makapagal. The account of how the Supremo was executed was sent to me by Colonel Makapagal and this can be found in the following:

Mr. Jose P. Santos
1017 Pennsylvania,
Malate, Manila

Sir:

I am writing to you about what you said to me that I give you a letter as explanation of my “military actions” on what happened to the brothers Andres and Procopio Bonifacio which transpired almost 30 years ago. I could not give you the pleasure because it happened a long time ago and everyone around Manila knows about it. It seemed outdated and unnecessary. Nevertheless, I have the privilege to tell you and this is what happened:

On the morning of May 10, 1897, the day of the attack of the Spanish army in the town of Maragondon, Cavite, at the playing of the reveille, an order was presented to me saying: “Major, you are being called by General Noriel.” I dressed up fast and presented myself immediately. After I gave my respect which he also reciprocated, he handed me a letter in a sealed envelope

and said: Major, this letter is for you, but do not open it. *Go to the Barracks right away and tell Colonel Ritual to give you four soldiers, afterwards go to Ermita and take both brother prisoners Mr. Andres and Procopio Bonifacio, bring them to the mountain of Tala. Once there, open the letter, read it aloud in front of the two and follow strictly what is written.* After he handed me the letter he told me to hurry as the Spaniards were entering the town.

I walked to the Barracks. I presented myself to Colonel Ritual and I told him the order of General so I was easily given four soldiers. The five of us went to Ermita. Upon arriving at the house I called out to the two and said that they are being brought to Tala, and for them to go down because I was taking them there. They came down bringing their clothes with them. We went to Tala. While we were walking towards Tala, they asked if they would be shot. I said no and told them that my order was to take them to the mountain of Tala perhaps to keep them away from the fighting. I was asked if I had any news on what would be done to them. I replied that I was just a Major of the force, not close to the leaders, always in the barracks so I did not receive news except pure orders and work. As we walked we talked peacefully. They did not have any foreboding and I, so did the soldiers, were not prepared for danger. When we arrived in a place where there was a small mountain, seemingly round, near a bamboo thicket, across a pond, facing the North, where we could view the town of Maragondong, at the right was the sunshine and at the back was a view of Mount Buntis, they invited us to rest first because they were tired. I agreed. We all sat at the foot of the small circular mountain, in front of the pond and bamboo thicket. A little later, Don Andres said to me: *“Brother, anyway we are already close to Mount Tala perhaps we can open your package or letter so we will know where you will leave us.”* Because of the request, I consented. I thought they were to be left with the leader of Tala. I read aloud the contents of the envelope and it is approximately like this:

Major Lazaro Makapagal:

In accordance with the orders of the Consejo de Guerra held at Maragondong on May 8 against the siblings Mr. Andres and Procopio Bonifacio, they are sentenced to be shot to death. By this order, you and the soldiers who are under your authority are commanded to execute the said sentence of firing at the two brothers.

You are notified that in any case of negligence or failure to comply with this order you will be held accountable and subjected to the force and orders stated in the Spanish Code of Military Procedure.

May God take care of you for a long time.

Maragondong 10th of May of 1897.

MARIANO NORIEL

When the two brothers heard that they were going to be shot, my reading was interrupted because Procopio jerked up from sitting exclaiming “*Oh my brother!*”, Andres went down on his knees ready to hug me, and at the same time cried out “*Brother, forgive me.*” I stepped back and observed the actions of Procopio because he was stronger than Andres and he might overpower me. I was filled with fear because they might fight or escape and flee to the woods. Pity for them and fear for the one who gave the order reigned over me. How about me? Recovering my composure I shouted to the soldiers “*Platoon, Prepare! Load your weapons!*” When they heard the triggers rattling, the two brothers fell silent. Then I confronted Procopio, and I said, “*Straight ahead, march!*” I pointed the way, a path that was narrow, leading towards the interior of the forest. Inside the forest we followed the order of the Consejo de Guerra. Then I went back to Andres who was guarded by two soldiers. When he saw me, he fell down on his knees and said “*Brother, forgive me!*” I was then in danger as well as he. He felt hurt but I also felt bad, but “*I cannot do anything*” was my answer

to him. When he saw he could not plead with me, he suddenly ran. He went into the forest, so we chased him. We reached him at the side of the river, at the bend was a small river. He was at the side of the main river that branched out into the small river. There we shot him. Then we tried to bury him, out of respect, although we did not have any digging tools. Yet we were able to make a grave with our bayonets, did a little covering with a few added tree branches.

After that we went back. The truth was I was angry at myself for what I had done, but I contemplated that I would not have been able to do anything against the one who gave the order and whom I could not disobey. I read again the letter from beginning to end. We returned to Maragondong with sadness at what had happened. If I knew later I would refuse because I did not like that kind of service. I would rather face danger in the battlefield than perform that kind of duty to someone who was not an enemy and to whom I bore no ill feelings. When we were close to the town of Maragondong I met his wife, Mrs. Gregoria de Jesus, who asked me where I took them (Andres and Procopio). Out of pity I could not answer her because of the sorrow it would bring her. I replied: *“Go ahead and ask the head of Tala.”* This was a lie, but out of pity what could I say? Then we continued walking. When we arrived, the interior of the town was being attacked by the Spanish forces, all fought hard. There was a battle in the Patio, in front of the church, convent and the bell tower was being hit by cannon fire. When the bell tower was hit the stones exploded, my cap flew off which I could no longer look for because of the intense fighting. Soon a mauser’s bullet from the direction of the tribunal hit my chest, but I was not seriously hurt because the bullet hit first the iron clock on the patio before me. When the enemy launched a bayonet charge, we did not last long. Soon the dead and wounded sprawled on the patio. I don’t know what happened. I was hit in the right leg, I could not get up nor crawl. A soldier pulled me out. I was dragged like a branch of a tree, and brought across the river. When we crossed the river, another man helped me. I was taken away from the raining bullets and was left in the shade of a large tree. The battle began in the morning and when the

town was taken from us it was almost 3 o'clock in the afternoon. It will be however until almost 6 o'clock in the afternoon when gunfire could still be heard. I was left there. I did not eat anything although I was very hungry the whole time. By next morning I was taken from where I was. I received treatment for my wounds and brought to a place near Mount Buntis. I did not see General Noriel, who ordered me to shoot the Bonifacio brothers, because of the disintegration of the troops brought about by the fierce battle that transpired. Because of these events and the three wounds I sustained, I will never forget that day when the Spaniards entered the town of Maragondong which was also the day when the two brothers Andres and Procopio Bonifacio died.

Manila, June 27, 1929

LAZARO MAKAPAGAL

Based on the account by General Pio del Pilar which was written and signed in 1929 the Bonifacio brothers were pardoned by General Aguinaldo, but when the order was received by General Noriel, the men by that time were already dead. In this regard, read my article "Accounts Explaining the Killing of Andres Bonifacio."

Andres Bonifacio is dead and his corpse is already eaten by the ground, but his spirit also became the light of the Revolution and this is proven in a poem which was circulated in 1897 and 1898 entitled *Ang Mga Cazadores*. Here it is:

THE "CAZADORES"

The Cazadores are sent here
because of the chaos they will suppress
but it is not battles that they earn
but the chickens and cattle they steal.

Those towns in quiet shelter
under the Spaniards there they go to,

everything seen that they can devour
they seize worse than their hunger.

Entire households are searched
the silver found go straight to the pocket
so with the jewelry and the fancied clothes
Just like chicks in one sweep are grabbed.

To women they encounter
the first greeting is an act obscene
not a shred is spared nor respect
for the purity that is so guarded.

The tomatoes, watermelons,
melons and other items being sold
nothing is left once seized
by the Spaniards who spot them.

All the milkmen they see
they block and harass
these greedy ones drink everything
nobody escapes their rapacity.

The name “cazadores” is not proper
but rather “sacadores” is the term
for with what they carry though distant and apart
obviously they are nothing but greedy cowards.

The parts I marked with a (?) cannot be translated because these were eaten by termites (The above is a free translation - avv). The poem I quoted came from the records kept by the late Mariano Ponce who took care of the excerpts of some of Andres Bonifacio’s important writings.

The first celebration of Andres Bonifacio’s birthday was held in 1901 in Alvarado Street, Binundok, Manila. In 1910 there was a plan to construct the first monument in honor of the Father of the Katipunan, but it was opposed by LIBERTAS newspaper for the reason that it would be a “Statue to

Crime”. Filipino newspapers responded to this and LIBERTAS next published a reply on the 23rd and 25th of February of 1910. The first article by LIBERTAS was published on the 19th of February and entitled “ESTATUA AL CRIMEN”.

To dispel doubt, the late Epifanio de los Santos Cristobal, according to president Rafael Palma, was appointed by the government to conduct an investigation into the life of Andres Bonifacio and in his report he stated that Andres Bonifacio should be recognized as the Father of Democracy and of the Philippine Revolution. This report became the reference and basis of the government to recognize the greatness of the founder of Katipunan. On the 3rd of September of 1911 the monument in Balintawak was erected and after nine years, or on the 30th of November of 1920 then Senator Lope K. Santos passed a bill stipulating that the day of birth of Bonifacio be commemorated as a holiday. That bill was approved as Act No. 2946 and since November 30, 1921 the birth date of Bonifacio has been celebrated as a holiday.

The entire biography of Andres Bonifacio is now taught in public schools beginning in 1928, through the book PHILIPPINE PROSE AND POETRY which is especially prepared by the Bureau of Education and is used in the first year high school level. The important works that pertain to his life include those by Mr. Manuel Artigas y Cuerva in Spanish, Epifanio de los Santos Cristobal in Spanish and English, Hermenegildo Cruz in Tagalog, Jesus Castro Olega in Tagalog and Aguedo Cagingin in English. Mr. Remigio Mat. Castro created a film on the life of Andres Bonifacio, and Mr. Antonio K. Abad has prepared a play on the life of Bonifacio that will also be rendered into a film.

The poets in the Tagalog language were the ones who have burned the fragrant incense of praise and admiration to Bonifacio. The poets in English are Mauro Mendez, Juan F. Salazar and others. In Spanish, the works of Fernando Ma. Guerrero and Manuel Bernabe stand out, especially the work of Cecilio Apostol which ends with the verses:

“For the clear timbres of your work
the humble grains of my incense burn.
Because of you our Fatherland today lives in History.
Resplendent in your name always will be the glory,
Patrician Plebeian, Supreme Leader.”

And in history it is really impossible to erase the name of Andres Bonifacio. He is not only the recognized foremost hero of the revolution in the Philippines but also the written works about him or pertain to him are leading, according to a review published by Dr. José P. Bantug in the edition of *La Opinion* on the 22nd of March of 1930, that the Act of Teheros on the 23rd of March of 1897, Act of Naik, undated, and Bonifacio's Decalogue, are the foremost in the list of the ten most important writings of the Revolution, and this review is based on the opinions given by Generals Artemio Ricarte Vibora, Emilio Aguinaldo and Cecilio Apostol when asked which are the ten most important writings of the Philippine Revolution.

Apart from those honors given to the greatness of Andres Bonifacio the following can be added: two big public schools, one in Manila and one in Gerona, Tarlak; an organization now called "Caballeros de Andres Bonifacio de Filipinas" (Knights of Andres Bonifacio of the Philippines), the "Bonifacio Institute," the match with brand "Andres Bonifacio" of Philippine Match Co., Ltd., and a large affiliate of Palihan ng Bayan fraternity which also bears the name of Andres Bonifacio. The villages or "barrios" named after him are those in Unisan, Tayabas, in San Joaquin, Iloilo, in San Jose, Nueva Ecija and in Baras, Rizal. The sitios are those in the village of La Granja, town of La Carlota, Occidental Negros and the village of Tayug, Tayug town, Pangasinan. Ever since 1923, the 24th grade of the Mysteries of Ktt. Chap. of the Disciples of Dimas-Alang (G. O. C. D. A.) established in the Philippines and spread to America and elsewhere in the Far East, is called the grade of "SOLDIER OF BONIFACIO", according to the Ritual written by Mr. Julian C. Balmaseda.

The Investigating Committee Believes that the Bones that Were Discovered and Excavated Belong to Andres Bonifacio

That the bones are now under the care of the National Museum are the real bones of Andres Bonifacio, which is proven in the report by the investigating committee. The report states:

Manila, 31 Marso 1926

Honorable Manuel Roxas,
Speaker,
House of Representatives
Manila

My Dear Speaker:

It is my honor to send you the report of what had been accomplished of the task assigned to me through the letter, you sent me on the 2nd of January 1926. The report narrates everything that had taken place in accordance with your instructions that were handed to me by Mr. Jose Generoso.

I wish to inform you that the central message of this report has not yet been discussed by the undersigned, by the members of the National Committee and by the members of the Asociacion de los Veteranos de la Revolucion, and for that I have included here some copies of the report to these groups so they can examine and decide, if you deem this is necessary. Given the national importance of this

issue, I make my final decision with the help of a straightforward and private investigation, that this entirety, according to the writer of these, should be the end.

Sincerely yours,

EPIFANIO DE LOS SANTOS
Director
Philippine Library and Museum

The following is another report by Mr. Epifanio de los Santos that was sent to Speaker Roxas, in addition to the prior report sent to him which bore the date 26 November of 1926.

Honorable Manuel Roxas
Speaker of the House of Representatives

Sir:

In fulfillment of the duty assigned to me by your letter on the 2nd of January, 1926, I am pleased to inform you the following:

The late General Riego de Dios, Colonel Makapagal and Mr. Cajulis, on behalf of the “Asociacion de Veteranos de la Revolucion,” and General Pantaleon Garcia and the undersigned, on behalf of the National Committee, went to the place where the bones of the late ANDRES BONIFACIO were excavated. According to Mr. Makapagal, that place is not the place where Andres Bonifacio was shot, so the bones discovered are not his real bones...Upon his direction, our group continued to walk, passed through the said path, stopped at the foot of a mountain, and he pointed to the land being tilled as the the place where the two brothers Andrew and Procopio. After that, the deputies of our group returned to Marigundong, and, except for General Riego de Dios, others boarded the train in Naik going to Manila.

As more of these investigations were done in Manila, and after making comparisons with the works made by the board in 1918 and some historical events, the signatory remains to believe that the bones excavated in 1918 are indeed the real bones of Andres Bonifacio. I have already stated this in the meeting with the National Committee.

This belief is confirmed by the following conditions and circumstances.

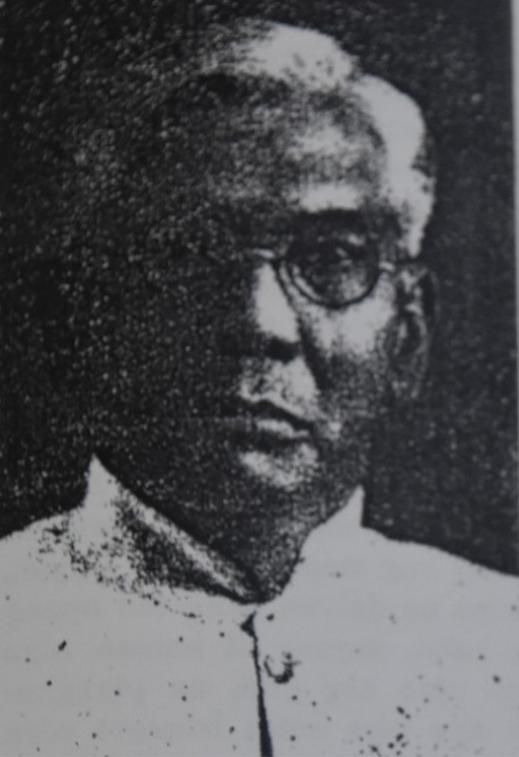
According to Makapagal, he and his squad were made up of four soldiers whose names he did not know and who are now dead, according to him, they are the only ones who knew and were involved in the death and burial of Andres Bonifacio. But when he pointed out the place of the shooting on 10th January of 1926, he amended his first signed statement on the 25th of September of 1925, and stated that what he thought was the mountain of Tala was actually the mountain of Lagundi. And, although this place is planted with sugarcane, it was uncultivated in May of 1897. And because the grave was dug only with the aid of the *gulok* and bayonets, and the corpse was only partially buried in the ground, he was sure that the plow, wild boars, a dog or even the current of water must have taken or washed away, the corpse or the skeleton. However, the landowner Marcelo Angeles Hinahon, aged 21 years in 1897, was unaware of the matter, nor of whatever history that happened in those places, although as far as I know, that part has been cultivated for a long time and that many houses have been built in the surrounding areas a long time ago. Even the deceased Gen. Riego de Dios, from Marigundong, does not know about the statement of Makapagal, and it is a serious wonder why there has been no word or even a rumor about this, especially when it concerns a known and famous person like Andres Bonifacio. And because Makapagal, due to the hastiness provoked by the events that happened, and the immediate fulfillment by his troops of their assignment, and not being able to return to that place for 27 years, can no longer ascertain even to its tiniest details the place where the event transpired. What probably happened, Makapagal who without doubt has good intentions, because of his confusion

mistook the place for the actual site of execution, confusion which is expected because the event happened a very long time ago in the past, and due to the turbulent events that reigned then and the resemblance of these mountainous places, a landscape that is naturally changing, made by human hands.

On the other hand, my belief that these remains that I have mentioned are authentic, is based on the following circumstances.

Guillermo Masangkay who is very close to Andres Bonifacio, declared that Goryo the servant of Don Andres who was never separated from his master, said that he was the one who buried the body after it was left behind by the executioners and that he was the one who pointed to the place of burial in 1898. Masangkay returned to this site in 1914 with the intention of excavating the remains which were found with the aid of Goryo, and in 1918 he became member of the Committee that did the excavation. Masangkay added some more accounts which he narrated in “El Debate” on 29 November 1925.

In an inquiry made by the Committee in 1918, there were other witnesses who gave accounts, one whom was Tomas Zapalla, one of the grave diggers and a guard of the place of execution and burial of Bonifacio, and aside from the fact that he never left the place, he recognizes that the said place is the actual site and that those were the only remains buried there. Also giving their narrations were the owner of the land Jose Reyes, the priest in Marigundong Fr. Dumandan, who on his voluntary request and having had been the one who guided until the last moments (of Bonifacio), so he knew everything and Andres Bonifacio’s sister, Espiridiona Bonifacio who verified what Zapalla said and attested to the place and recognized that the excavated bones are for real. In addition, Domingo Lapaz, 75 years old, who cultivates the land adjacent to the grave, mentions events that resemble those which Mr. Makapagal mentioned to the undersigned, and Lapaz is a very important witness because he served Andres Bonifacio for a long time and knew the hardships Andres went through from his captivity until his execution. It is true that he did not witness the



Guillermo Masangkay, close associate of Bonifacio and the hero Geronimo Cristobal who was shot by the Spaniards.

exhumation of the bones, but he visits if not every day, once in a while, or twice a week, his land which adjoins the place of burial of Bonifacio.

Lapaz accompanied the group consisting of the National Committee members and the members of the *Asociacion de los Veteranos de la Revolucion*. Because of his advanced age and his failing eyesight now, and because the alibambang tree drooping over the burial site of Andres Bonifacio's remains and the bamboo thicket are now gone, he could not point out the exact location of the grave dug by him and Rufino and Gerardo, now dead, who were tenants (*kasama*) of the owner of the land; however, he said that the place where he was standing was approximately the place where he and his *kasama* buried the body of the Supremo of the Katipunan, a place that has never been dug up. His very familiarity

with the place—he said—and even with the slightest touch, gives him certainty. Hence—saying further to the undersigned, when General Riego de Dios, some days before the Committee arrived, went to the same place with two other men to investigate and ask him why, even though he did not witness the burial, he was certain that the bones were for real, he replied to the General as follows: “Anyone can doubt what I am saying; but, I have no qualms that the bones are authentic. My God—with grief accompanied by a sigh—by mere touch alone you will understand that it is!”

What is needed now is to clarify whether the bones that were dug up in 1918 are really the bones of Andres Bonifacio. When the bones were assembled by Dr. Sixto de los Angeles and Fidel Cuajunco, a large part of their report fits some important statements given by the sister of Andres Bonifacio. And if to these are added the landowner, his trustees and all those who participated in the investigations made in 1918 and 1925, who are all unanimous that the bones are real, will somebody still cast doubts to this fact?

For this reason and other early events that have a historical bearing, the undersigned believes that Andres Bonifacio was killed on the morning of May 10, 1897, and that the bones which are now in the custody of the Legionaries are the real ones. But it can be added that these bones have been neglected in the Presidencia of Marigundong, according to the signed statement by the current President of the said town, Mr. Florentino de Guia, and unless since the time the bones were moved to Manila up until now, they have been replaced, these bones must be decided that they really belonged to Bonifacio.

Respectfully,

EPIFANIO DE LOS SANTOS
Director
Philippine Library and Museum

Comments and Concluding Notes by the Translator

The manuscript *Si Andres Bonifacio at ang Himagsikan* is an important historical document on the life and works of the Katipunan Supremo. Jose P. Santos made a detailed research on the life of this Filipino hero and through his work, we learn more about Bonifacio's personal life. He revealed that there was a discrepancy on whether he had five or six siblings. Santos said Bonifacio had five, Espiridiona, Maxima, Ciriaco, Procopio, and Troadio. Andres was the eldest of the brood and Maxima was the youngest. Espiridiona became the wife of Teodoro Plata, one of the earliest members of the Katipunan. Procopio and Ciriaco became involved in the Katipunan with Procopio being executed together with Andres at Maragondon. Ciriaco was killed in Limbon while fighting the soldiers sent by General Emilio Aguinaldo who were sent to arrest Andres.

One interesting aspect is the third brother Troadio who served as a sailor in the Spanish Navy. He was a crewman of the cruiser *Reina Cristina* which was sunk by the Americans during the Battle of Manila Bay. Little is known about Troadio. Santos said that he was living in Macau as of 1931 and did not want to return to the Philippines because of what happened to his three brothers. It appeared, however, that the more plausible reason for not coming back to the Philippines was bitterness because the men (Aguinaldo and his followers) who killed his brothers were considered heroes in the islands. Another possible reason was that he became a Spanish loyalist but that did not explain why he chose to live in Macau. There were also many people who sided with the Spaniards and fought the Katipuneros but were left unmolested after the Philippine Revolution. Among them was Teodoro Patiño who betrayed the Katipunan and revealed its existence to the Spaniards. After living sometime in Spain, he came back to the Philippines and even became a vice-mayor in his hometown in Capiz.

Santos's work shows that Andres Bonifacio was a ladies' man. Teodoro Agoncillo in his book, *History of the Filipino People* (1992) only mentions two women who were involved with Bonifacio. These were identified by Agoncillo as a certain Monica and Gregoria de Jesus. According to Santos, before meeting Gregoria de Jesus who became the Lakambini of the Katipunan, Andres courted a woman named Monica who hailed from Palomar in Tondo. Santos described her as a beautiful woman. She and Andres fell in love and they lived together as husband and wife. Santos never mentioned that they were married but wrote that they had three children. Monica as mentioned by Agoncillo, died of leprosy. Both writers did not even mention her surname.

The next woman Andres was involved with was Dorotea Tayson. Tayson was not mentioned in the works of Agoncillo and other authors. Santos mentioned that after Dorotea died Andres remarried, this time to Gregoria de Jesus who became his constant companion in the Katipunan and during the Philippine Revolution. One author Isagani Medina mentioned that Andres and Gregoria were married in the Church of Binondo in 1892 and were married under Katipunan rites the following year.

It was quite interesting that despite being married, Andres got involved with another woman. Being an agent of his company Fressell and Co., Andres travelled a lot. Another Filipino historian Jose P Bantug mentioned that Andres went to Albay which was an abaca-producing province that was frequented by foreign traders. There Andres had a sweetheart named Genoveva Baloloy in 1894 or 1895. Bantug mentioned that an American John Foreman was his close friend and companion. This is important because John Foreman would later write a history of the Philippines. According to Bantug Andres had a daughter from the relationship with Genoveva Baloloy and that daughter's name was Francisca. He also mentioned that both mother and daughter were still living as of 1931.

Like in the writings of Agoncillo, Santos portrayed Andres Bonifacio as a self-made man. Though he was forced to stop his formal education because of the death of his parents, Bonifacio continued studying by reading. He developed a love for books many of which concerned history. At that time, he knew how to write and he spoke Spanish.

As the eldest child in his orphaned family, Andres supported his brothers and sisters. He earned his income making canes and paper fans and his siblings helped him in making these items in their house. Later Andres became a messenger in the trading firm Flemming and Co. Santos even mentioned Andres' salary which was 12 pesos a month. Later Andres became an agent in the German company Fressell and Co. We can tell through the writings of Jose P. Santos the savvy of Andres when he had a role in having his brothers Ciriaco and Procopio get jobs at the Manila Railroad Company. Andres' company was doing business with the railroad and his familiarity with the officials there enabled him to have some influence in having his brothers employed there.

Santos mentioned the founding of the Katipunan on July 7, 1892. This secret society which aimed to overthrow Spanish rule originally recruited its membership through a triangle method. Santos did not say that the Katipunan was Bonifacio's idea. According to Miss Cecilia Diwa who was interviewed by this writer in 1999, the Katipunan was the idea of her father, Ladislao Diwa. The role of the Katipunan then, according to her, was not to launch a revolution against Spain but to counter the false propaganda peddled by the Spanish officials and friars. According to her, Diwa and Plata had just come from a university (that would be the University of Santo Tomas) where there was a lecture by a Spanish friar who belittled the Filipinos especially the women. Thus when they came out of the university, both men were very angry and they decided to form an organization to counter what the Spaniards were saying and to make the Filipinos proud of their culture and heritage.

In my interview with Miss Diwa, she explained that Bonifacio was the last person to join the first Katipunan triangle. Her father told her that he and Plata needed a third person to form the triangle. He suggested "*Isama natin si Manong Andres.*" (Let us include brother Andres).

Another story about the founding of the Katipunan came from Teodoro Plata, one of its original founders. Plata was a relative of Marcelo H. del Pilar. Del Pilar was a propagandist based in Spain and the Spaniards feared him not because he commanded armies or had plenty of guns but because his writings awakened the nationalism of the Filipinos while exposing the evils of the Spanish colonialists. At that time the Propaganda Movement,

which del Pilar headed, was faltering because of infighting among his fellow propagandists and also because of the inaction of the Spanish government on their pleas for political and social reforms. In desperation del Pilar sent a letter to Teodoro Plata, that if their efforts fail in Spain, that would be the time to fight for independence. Historian Luis Dery considered Marcelo H. del Pilar as the spirit of the Katipunan.

In his caption on the photograph of Andres Bonifacio, Santos described Bonifacio as the Father of Philippine Democracy. There was no evidence however that Bonifacio was knowledgeable about modern democratic systems. Furthermore, the Filipinos already had a functioning democracy from the precolonial times through the council of elders in the various barangay and the *ruma bichara* of the Muslims in the south. During the Spanish period, elections in the 19th century were allowed to enable the natives to select their town and barrio leaders.

On the initial leadership of the Katipunan, Santos did not explain why Andres did not become its first Supremo or President. Bonifacio only became the Supremo after two reorganizations of the Katipunan leadership. Santos tried to portray Bonifacio as someone who would let others assume leadership while he stayed in the background. The first leader of the Katipunan was Deodato Arellano who was elected as its first President while Bonifacio was mere intervenor. In the second election Roman Basa replaced Arellano and Bonifacio held the position of fiscal. Teodoro Agoncillo, said that Bonifacio found Basa's leadership as ineffectual that he ousted him.

There were many instances in history that disproved Bonifacio's *democratic traits as portrayed by Santos*. Following the discovery of the existence of the Katipunan, leaders of the organization met at Bahay Toro to discuss whether it was time to launch the revolution. The leaders who composed the Supreme Council of the Katipunan, met in the house of Juan Ramos. The meeting which took place on August 26, 1896 was recounted by Guillermo Masangkay. Present during the occasion were Teodoro Plata, Dr. Pio Valenzuela, Briccio Pantas and Emilio Jacinto who served as the secretary of the meeting. Meanwhile around a thousand Katipuneros waited for the decision of the leaders. They gathered in front of the house where the meeting was taking place.

Bonifacio expected that the leaders would agree to launching the revolution since the Katipunan was already discovered. But to his dismay he found out that most of the leaders present were not in favor of launching the revolution at that time on the account of the lack of arms and adequate preparation. According to Masangkay, Bonifacio took off his coat, revealing his inner shirt and went outside of the house where the Katipuneros were waiting. He began to address them saying that the Katipunan has been betrayed and discovered by the Spaniards and if they return to their homes they would be surely arrested. He also appealed to their sense of love for the motherland and after sufficiently stirring the Katipuneros he asked what should be done. The crowd shouted “Revolt!” And to seal their decision, Bonifacio asked those present to bring out their cedula, which were symbols of Spanish authority, and to tear their cedula to pieces. After the cedula were torn, there were cries “Long Live the Philippines.”⁴

By going out to the crowd and appealing to their emotions, Bonifacio ignored the advice and decision of his own Supreme Council. What happened here was mob rule and some members of the Supreme Council shook their heads in disapproval. One member, Pio Valenzuela, left Balintawak to surrender to the Spaniards.

Regarding the first Cry, Santos pointed out that it happened in Pugadlawin, not in Balintawak. His only evidence was the signed joint statement of Briccio Brigido Pantas, Pio Valenzuela, and Cipriano Pacheco. They did not offer any evidence except for their testimony. Santos was silent though about the date when the cry took place which was on August 26, 1896. This runs contrary to the evidence offered by other accounts such as those by Guillermo Masangkay,⁵ Civil Guard Captain Olegario Diaz, and eyewitness Vicente Samson.⁶

After the “cry,” the Katipuneros had their first battle at Pasong Tamo where two of their comrades were slain. Later there would be the disastrous battle of San Juan del Monte on August 29 and 30 where 150 Katipuneros

4 For further reading, refer to “A Katipunero Speaks,” *Sunday Tribune Magazine*, August 21, 1932.

5 See Masangkay, “A Katipunero Speaks,” *Sunday Tribune Magazine*, August 21, 1932.

6 Vicente Samson and Ernesto Flores “Man Recalls First Cry,” Interview between Samson and Flores. In *The Evening News* (Manila: August 26, 1961).

were killed by the better-armed Spaniards. The defeat of the Katipunan in battle was caused by the non-coordination of two Katipunan groups, one led by Sancho Valenzuela, a rope maker from Bacood, and the other led by Bonifacio and Jacinto. The two groups were to launch a pincer attack on the powder magazine near the water reservoir at San Juan del Monte at midnight of August 29.

Valenzuela's group arrived as agreed but not Bonifacio's group which arrived at four in the morning. Bonifacio's group arrived late because Bonifacio overslept according to historian Onofre D. Corpuz in his book *Roots of the Filipino Nation* (Vol. 1, 1999). As a result, it was relatively easy for the defenders to fight off the attackers. When Bonifacio woke up he heard the distant sound of gunfire. This was the Spaniards firing at Valenzuela's group. When he and Jacinto went to reinforce this group, Valenzuela's men were already decimated and it was the turn of Bonifacio's group to suffer casualties.

Jose P. Santos did not mention about the skirmish at Pasong Tamo and the battle of San Juan del Monte and what happened immediately afterwards. This gap would be filled by the account of Santiago Alvarez in his book *Memoirs of a General* (1997). According to Alvarez after the battle of San Juan del Monte, the Katipuneros wondered where Bonifacio was with many of them angry at him for leaving them to be slaughtered by the Spaniards. Many Katipuneros were demoralized and were either captured or had surrendered to the Spaniards. Bonifacio was said to have fled to Morong and stayed there until he was asked to come to Cavite to mediate between the feuding Magdalo and Magdiwang factions of the Katipunan.

Bonifacio was invited to come to Cavite to mediate between the feuding Katipunan chapters in that province. Instead of serving as a neutral arbiter, he chose to side with the Magdiwang chapter whose leader, Mariano Alvarez, was his wife's uncle. This exposed Bonifacio's pretension to impartiality and alienated the rival Magdalo chapter. While in the company of the Magdiwangs, Bonifacio accepted the title of *Haring Bayan ng Katagalugan* (People's Sovereign of the Tagalogs) with Alvarez having the rank of Virrey or Vice-King. This shows that Bonifacio had ambitions of establishing a monarchy with himself as king. This account can be read in Agoncillo's *Revolt of the Masses* (1956).

Jose P. Santos did not mention how the Caviteños received Bonifacio. In their eyes, Bonifacio was an interloper, who had come to their province to share the glory of their victories. The battles that Bonifacio led were all defeats. The Katipuneros in Manila were on the run. However, in Cavite, the Katipuneros there practically took over the province since many of the Katipunero leaders were municipal captains who simply took over their towns. There was also one spectacular victory of the Katipuneros under Emilio Aguinaldo and Jose Tagle who defeated a better-armed force of Spaniards under General Ernesto Aguirre. Because of that battle, many decided to join the revolution and fight the Spaniards. It should be noted that many of these new revolutionaries were not Katipuneros and they did not owe any loyalty to Bonifacio.

Another reason why the Caviteños had such a low regard for Bonifacio was their suspicion that he came to the province so that the Caviteños would offer fealty to him. He wanted them to accept him as their leader and even as their king. As already mentioned, many of the revolutionaries in Cavite were not Katipuneros. And since the Caviteños were successful in overthrowing the Spaniards, many properties especially those owned by the friar orders were being broken up and divided among the new revolutionary leaders. They suspected that Bonifacio would like to share in their spoils.

While in Cavite, the Caviteños spread nasty rumors against Bonifacio—that he was a mason (which was true), that he was a soul that was already condemned to hell, and that he was an agent of the Spaniards who would later betray the movement and surrender to them.

In this volume by Jose P. Santos, the roots of the rivalry between Andres Bonifacio and Emilio Aguinaldo are not mentioned. In the memoirs of Santiago Alvarez, it was discussed that there was already bad blood between the two. Although it was Bonifacio who inducted Aguinaldo into the Katipunan, the two men did not get along well together. The former wanted to be treated as the superior of the latter while the latter felt important that he was crucial in winning the battles of the Spaniards in his home turf.

Also not discussed in this volume was the suspicion that Daniel Tirona was the one responsible for spreading rumors against Bonifacio. Bonifacio actually tried to shoot him twice. The first incident happened before the

Tejeros Convention, and the second one, which was more famous, occurred during the convention when Tirona said that Bonifacio did not deserve the position of Director of the Interior. Bonifacio, with hurt pride, drew his firearm, and would have shot Tirona, who refused to apologize, but instead turned his back to leave the meeting. The attempted shooting was thwarted when Artemio Ricarte held Bonifacio's arm and prevented him from shooting Tirona.

A missing aspect in Jose P. Santos' manuscript is the period after Bonifacio left Tejeros to form his own government. Santos did not mention that Aguinaldo made overtures to Bonifacio to return to the mainstream insurgent government which Aguinaldo now headed as President of the revolutionary government. Bonifacio went on to form his own government. Aguinaldo got wind of this development and surprised the men who had joined Bonifacio. Among them were Artemio Ricarte and Pio del Pilar who promptly apologized to Aguinaldo.

The formation of a rival government prompted Aguinaldo to order Bonifacio's arrest. Aside from forming his own government, Bonifacio was said to have ordered the burning of the barrio of Limbon in the town of Indang, Cavite when it refused to provide him and his men with food. He also ordered the execution of two Spanish friars whom Aguinaldo wanted to be spared.

To Aguinaldo, Bonifacio was splitting the revolutionary movement and it was not far-fetched that Bonifacio would pose a threat to Aguinaldo's own life. Thus, Bonifacio and his group had to be stopped. Bonifacio along with his brother Procopio were captured by Aguinaldo's men in Limbon on April 23, 1897. During the attempt to arrest Bonifacio, his brother Ciriaco was killed.

According to Agoncillo Bonifacio was tried on the charges of trying to assassinate Aguinaldo; of the burning of the barrio of Limbon; of murdering two Spanish friars whom Aguinaldo wanted spared; and, of trying to establish a separate revolutionary government. He was found guilty of all charges and was sentenced to death. Based on the account of Major Lazaro Makapagal, Andres and Procopio Bonifacio were executed on May 10, 1897.

This account of Makapagal became the mainstream version of Bonifacio's death.

There are other versions however about Bonifacio's death. According to an essay by Gonzalo Cue Malay entitled "Hinggil sa Kasaysayan ng Pilipinas," Bonifacio was killed by Agapito Bonzon and his group on April 23, 1897. This essay was published on November 2, 1906 in *El Renacimiento* and later in its Filipino version, *Muling Pagsilang*. This shows that the trial of Bonifacio and his execution at Mt. Buntis did not happen. How can one put a dead man on trial?

The arrest and capture of Bonifacio was recounted by the Magdiwangs who were with Bonifacio. According to Santiago Alvarez in his memoirs, Colonel Bonzon shot Bonifacio and the Insik (Chinese) Ignacio Paua stabbed Bonifacio in the right side of the neck that caused blood to spurt out (*sumabulat ang dugo*). Captain Mariano Salvador, one of Bonifacio's officers, corroborated Santiago Alvarez's story. He said: "We were surrounded. Col. Yntong (Agapito Bonzon) and his group forcibly entered Bonifacio's camp and killed Ciriaco Bonifacio. Bonifacio was shot in his right arm and in his stomach. He was also stabbed in the throat with a sharpened bamboo." Another eyewitness, Francisco Carreon who was another follower of Bonifacio said that the group led by Bonzon attacked Bonifacio's camp and killed Ciriaco Bonifacio. He said however that it was Paua who shot Bonifacio and hit him in his left arm and that it was Bonzon who stabbed Bonifacio in the neck and pinned him on the ground.

Bonifacio's widow recounted the capture of her husband. According to her "They shot my husband and when he fell (they) stabbed him repeatedly and clobbered (him) repeatedly with rifle butts."

Did Bonifacio die in Maragondon as narrated by Lazaro Makapagal? Or was he killed when Aguinaldo's loyalists tried to arrest him? Was Bonifacio really tried before his supposed death on May 10, 1897? The National Library kept among its collections the so-called Bonifacio Trial Papers as part of the Philippine Insurgent Records. There are papers on the trial of Andres Bonifacio. The papers bore the signature of General Pantaleon Garcia, the investigating judge of the council of war created by Aguinaldo. In his book, *Revolt of the Masses*, Teodoro Agoncillo said that the papers were a forgery

and that the investigating judge was not General Pantaleon but Col. Pedro Lipana. Agoncillo confirmed this fact when he interviewed Lipana who was then living.

The signatures of Bonifacio in the trial records also raised questions. His supposed signatures showed inconsistencies in their loops and flourishes. They lacked firmness and quality. The possible excuse for this is that Bonifacio was seriously injured when he was arrested.

The greatest evidence against Bonifacio's supposed participation in his own trial came from General Emilio Aguinaldo himself. When Aguinaldo was interviewed by historian Miguel Artigas y Cuerva in 1911, Aguinaldo said that Bonifacio was killed on the same day when he was supposedly arrested. He was killed in Limbon on April 23, 1897 not at Mt. Nagpatong in Maragondon on May 10, 1897. There is another document in the Philippine Insurgent Records under the name "Dalomag" (Emilio Aguinaldo's *nom de guerre* inverted from "Magdalo") where he also narrated the death of Bonifacio on April 23, 1897.

Going back to the Bonifacio trial papers, how can a dead man sign papers? If Bonifacio was killed on the day he was arrested, there would be no need for trial and execution. The effect of this information would be to treat the trial of Bonifacio as a hoax and his trial house now being preserved by the National Historical Commission as a fake, and so does his supposed burial ground at Mt. Nagpatong.

Finally, there is an old marker in Maragondon at the supposed execution site which was erected by the fraternal order Legionarios de Trabajos which indicated that Bonifacio was buried on that spot on April 26, 1897. This marker is now part of the Bonifacio Shrine and Eco-Tourism Park in Maragondon.

The accounts by General Santiago Alvarez and Bonifacio's followers as well as the marker by the Legionarios cast doubt on the authenticity of Bonifacio's bones. Even Jose P. Santos doubted that the bones brought from Maragondon to the National Museum were genuine. Most likely Bonifacio's remains are still in Limbon and not in Maragondon.



COLACIONARIOS DEL TRABAJO
ERON EN ESTE MONUMENTO
PARA PERPETUAR
SU MEMORIA EN LA HISTORIA DE LA
NACION EN ESTE SITIO EN EL
AÑO DE 1897 EN ESTE
LUGAR EN LA VILLA DE
ANDRES BONIFACIO


**BUNDOK NAGPATONG
MARAGONDON, KABITE**
NOONG MAYO 10, 1897,
SA POKO NA ITONG TINATA-
WAG NA NAGPATONG, MA-
LAPIT SA BUNDOK BUNTO,
MARAGONDON, ANG SIBINGO
ANDRES BONIFACIO AT ANG
KANYANG KAPATID NA SI
PROCORDIO AY BINARIL ALIN-
SUNDO SA PARTO NG MU-
KUNANG MILITAR NG PAMA-
HALAANG MARANGHIMASIK.

An old marble marker in Maragondon indicating that members of Legionarios del Trabajo buried Bonifacio's remains at the site on April 26, 1897.

The Value of Bonifacio's Writings

It cannot be doubted that the literary works *Ang Dapat Mabait ng mga Tagalog* and *Pag-ibig sa Tinubuang Bayan* are Bonifacio's works. There are lesser known works which are attributed to him such as "Katapusang Hibik ng Pilipinas," "Tapunan ng Lingap," and "Cazadores." These were made available to Santos through Espiridiona Bonifacio, Andres' sister. These works are most likely authentic.

However to study and translate these works, one has to be very familiar with the Tagalog language that was spoken during those times. It was very hard to translate 19th century Tagalog which tended to be very figurative and it would take some analytic thought to capture the message of such literary works.

On the so-called "Alphabet" of the Katipunan, Santos said that this as well as the other ones are the inventions of Bonifacio. This statement should be corrected as Katipunan codes, not alphabets, replaced the Latin alphabet. Furthermore, Katipunan codes were changed as the revolution progressed.

As for the value of Bonifacio's literary works, they are valuable manifestations of his nationalistic advocacies. They have a propaganda value that appealed to the emotions of the Filipinos to act in overthrowing their Spanish oppressors. These works portrayed the sad state of the country in a manner that would move the reader to hate the colonizers. Though the social conditions may have been exaggerated by Bonifacio, the actual conditions may not be as bad as he portrayed them. This made Bonifacio a practitioner of propaganda and he used it so well that he convinced a crowd of Katipuneros to tear up their cedula and embark on an uncertain path of revolution that could lead only to death.

In conclusion, Jose P. Santos' *Si Andres Bonifacio at ang Himagsikan* as a publication is a relatively rare find nowadays. Jose P. Santos documented the life and works of Andres Bonifacio in this booklet. It is not an objective account of the Katipunan Supremo's life but a rather biased document that should be balanced by reading other sources. One can even consider the work as a hagiography about Bonifacio as Santos called Bonifacio the *Father of Philippine Democracy* and that he was a self-made man who supported his family through very rough times. There is no doubt that Bonifacio was a nationalist but it cannot be denied that he was a master propagandist who used words to inflame the minds of people around him. His demagoguery led many people to their demise and Santos did not fully explain the sudden disappearance of Bonifacio after the Cry of Pugadlawin and the debacle at San Juan del Monte. With many versions of Bonifacio's death and the events leading to his death one should not weigh in on the facts. The information in his manuscript should be taken with a grain of salt and the reader should not totally swallow the information in his writings but make an effort to consult other related sources.

On the matter of the historical scholarship of Jose P. Santos on this work, Santos did not use modern documentation such as footnoting and did not include a bibliography in his work. This can be explained as the methodology in today's historical scholarship was not yet widely practiced. Yet, Santos should be credited for writing and passing to our generation primary information about the Supremo of the Katipunan and his works especially the little-known ones. The works may be debunked in some future works as fakes and inventions that are attributed to the Supremo but here we see how Santos wanted people to perceive Bonifacio in all of his humanity.

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SI ANDRES BONIFACIO
AT
ANG HIMAGSIKAN

SINULAT NI
JOSE P. SANTOS
Palagiang Katulong ng D-M-H-M
at LA OPINION

MAY PAUNANG TULA
NI
JOSE CORAZON DE JESUS

1935



ANDRES BONIFACIO
Ama ng Demokrasya at ng
Himagsikan sa Pilipinas

(Sa aklat ng Dugo't Luha)

BAWA'T DAHON SULO'T TANGLAW

Alaala sa kaibigang Pepe Santos, huling supling ng isang dakilang mananalaysay, sa kanyang aklat kay Gat Andres Bonifacio.

CORAZON.

AMA NG SANDATA:

Anino kang kahi't saan ay sa Bayan sumusunod
at ang aming hilahilang tanikala'y nilalagot...
Kung kaya ba't kung di naming matanaw ang kamay ng Dios,
ang kamay mong tanga'y tabak, ang sa amin ay panubos...

Hangga ngayo'y buhay ka pa! Kung ang gabi ay madilim,
minsa'y nagsabulalakaw, minsa'y tala kang maningning...
Talang kahi't na sa langit ay sa lupa nakatingin,
at ang iyong limang sinag, limang kislap ng patalim.

Sinusundan naman naming ang sinag mo, kahit saan,
nangungusap ka sa bagyo, lumalakad ka sa bulkan...
Ang wika mo: "Ang paglaya ay mahirap matuklasan,
kinukuha sa patalim o pumatay o mamatay!"

Hindi ka pa nawawala, ikaw'y aming naririnig,
kung minsan ay magsa-kulog, magsa-kidlat, magsa-lintik;
At habang may Bonifacio sa loob ng aming dibdib,
pusong bolkan, sasabog din, kung hindi na makatiis...



GREGORIA DE JESUS

Balo ni Andres Bonifacio
at kinikilalang Ina ng
Himagsikan (sa aklat ng
Dugo't Luha)

AKING BAYAN

Ang buhay ni Bonifacio'y iyong sundan, iyong tunghan,
bawa't titik; dugo't luha, bawa't dahon; sulo't tanglaw!
Itaas mo ang kamay mo sa lawak nang kalangitan,
at baka ang kanyang tabak, ilaglag sa iyong kamay...

At kung laging nangaapi ang dayuhang mapangahas,
abutan mo nitong salin ng buhay na nasa aklat,
Dito nila mababasang tayo'y mayroong Balintawak,
at dugo ni Bonifacio ang apoy sa ating ugat.

JOSE CORAZON DE JESUS

July 19, 1931

PAGHAHANDOG

Sa mahal na kaibigang
Dr. Leandro H. Fernandez,
pangunang mananalaysay
na pilipinong nabubuhay.



PROCOPIO BONIFACIO
Kapatid ng Supremo
ng Katipunan

Paunawa

Ito ang aking ikaapat na akda na nauukol sa kabuhayan ni Andres Bonifacio. Ang una’y ang akdang ANG MAHIWAGANG PAGKAPATAY KAY ANDRES BONIFACIO na sipi sa mga ulat ni Mabini at sa isang aklat ni Heneral Ricarte, pangalawa ang kalilimbag lamang na MGA KASULATANG LUMILIWANAG SA PAGKAKAPATAY KAY ANDRES BONIFACIO, sumunod ay ang hindi pa nalilimbag na ANG SIGALOT NI BONIFACIO AT NI AGUINALDO na may Paunang Salita ni Heneral Artemio Ricarte Vibora, at ikapat nga itong SI ANDRES BONIFACIO AT ANG HIMAGSIKAN.

Sa ANG SIGALOT NI BONIFACIO AT NI AGUINALDO ay inilakip ko ang lahat ng mga kasulatang may kinalaman sa naging sanhi ng pagkakapatay sa Dakilang Supremo, mga kasulatang hindi pa nangapapahayag at aring sarili ng sumulat ng kasaysayang ito. Marahil, hindi sa anomang pagmamangyay, ang naturang akda ang masasabing siyang lalong ganap at lipos ng lalong mahahalagang kasulatan ukol sa naging puno’t dulo ng sigalot ni Bonifacio at ni Aguinaldo na humantong sa mapait na kamatayan ng nagtatag ng Katipunan. At sapagka’t nauukol lamang yaon sa masuliraning sigalot ni Bonifacio at ni Aguinaldo kaya’t sinulat ko naman ang kasaysayang ito na siya namang kababasaan ng kabuhayan at mga mahahalagang ginawa ng Supremo, ukol sa kapakanan ng Katipunan at ng Himagsikan.

Ang huling akdang ito na nauna pang nalimbag sa ANG SIGALOT NI BONIFACIO AT NI AGUINALDO at ngayo’y malugod na inihahandog ko sa lahat, lalung-lalo na sa ating mga kabataan, ay inaasahan kong sa nilalaman at hindi sa ayos at paraan ng pagkakasulat uuriin ng matalinong bumabasa. Pagkatapos ay saka na natin isunod naman ang kasaysayan ng sigalot nila ni Aguinaldo na lipos ng mga kagila-gilalas na ulat at mga kasulatang hindi pa nangapapahayag na kung malathala na ay siyang hahawi sa makapal na ulap na nakatatabing sa ipinalalagay na mahiwagang pagkamatay ni Andres Bonifacio.

JOSE P. SANTOS

Gerona, Tarlak

Si Andres Bonifacio at ang Himagsikan

Si Andres Bonifacio, ang kinikilalang Ama ng Demokrasya at ng Himagsikan sa Pilipinas ay ipinanganak sa Tundo, Maynila, noong ika-30 ng Nobyembre ng 1863. Ang mga magulang niya ay sina Santiago Bonifacio at Catalina de Castro. Noong ika-2 ng Disyembre, 1863, ay bininyagan siya ng klerigo-presbitero sa Tundo na si P. Saturnino Buntan. Naging inaama si Vicente Molina.

Sa mga nagsilabas at napalathalang biograpiya ni Andres Bonifacio ay sinasabing lima lamang silang magkakapatid, at sa limang iyan ay iisa raw ang babae na hindi pa tumpak ang pagkakasulat ng pangalan. Nguni't sa pagsusuring ginawa namin ay aming nabatid na sila'y anim na magkakapatid at hindi lima. Sa anim na iyan ay dalawa ang babae, si Espiridiona, hindi Petrona na gaya ng sinasabi ng maraming kasaysayan, at Maxima. Ang matanda sa lahat ay ang Andres, sumusunod ang Ciriaco, pangatlo ang Procopio, pang-apat ang Espiridiona, ikalima ang Troadio at bunso ang Maxima.

Ang Espiridiona na naging may-bahay ng bayaning Teodoro Plata, isa sa bumubuo ng unang triangulo ng Katipunan at naging Ministro de Guerra ng pamahalaan ni Andres Bonifacio ay buhay pa. Ang Troadio ay siyang hindi matiyak kung buhay pa o patay na, at mga huling balita ang nagsasabing naninirahan daw sa Makaw at kaya ayaw umuwi rito ay sapagka't hindi niya matitiis na di ipaghighanti ang nangyari sa kanyang tatlong kapatid na ang dalawa (Andres at Procopio) ay pinatay sa Bundok Buntis at ang isa naman, ang Ciriaco, ay napatay sa Limbon, sa pakikilaban sa mga kawal na dumarakip. Ang Troadio ay dating marino sa sasakyang kastilang “Reina Maria Cristina” na pinalubog sa look ng Maynila ng mga pandigmang amerikano.

Si Andres Bonifacio ay nag-aral ng mga unang titik ng Abakada sa paaralang pinamamahalaan ni Don Guillermo Osmeña sa Sugbu, na nasa purok ng Meisik, Maynila, nguni't ito'y napatigil dahil sa pagka-ulila niya sa gulang na labing-apat na taon lamang. Noon ay marunong na siyang bumasa at sumulat ng tagalog at kastila.

Ang pagtitinda ng mga tungkod at abanikong papel na ginagawa nila sa loob ng pamamahay ay siyang ikinabuhay nilang magkakapatid. Hindi malaon ay naging mensahero siya sa bahay kalakal ni Fleming at pagkatapos ay naging taga-paglako o ahente sa pagbibili ng yantok, sahing at ibp.

Makaraan ang ilang araw ay naging kawani siya sa bahay-kalakal nina Fressell at Ka., na may tanggapan sa daang Nueva, blg. 450, Maynila. Gayon man ay patuloy rin sila sa pag-tinda ng mga tungkod at abanikong papel na siyang nakatutulong ng malaki sa kabuhayan nilang magkakapatid, pagka't ang munting sahod ni Andres Bonifacio na umaabot lamang sa 12 piso isang buwan ay kapos na kapos sa kanila. Naging hanap-buhay rin ni Andres Bonifacio ang paggawa ng mga patalastas at panatak sa mga damit na ipinagbibili rito sa atin, dahil sa kanyang maayos at magandang titik sa pagsulat.

Ang malaking hilig sa pagbabasa ni Andres Bonifacio ay pinatutunayan ng mga naging kasama niya sa pag-aaral. Madalas ay hinahatinggabi siya sa pagbabasa ng mga aklat na ang karamiha'y nauukol sa mga himagsikan. Sa mga aklat ni Andres Bonifacio na nakasalansan sa kanyang maliit na aklatan ay kabilang itong mga sumusunod:

VIDA DE LOS PRESIDENTES DE LOS ESTADOS UNIDOS
HISTORIA DE LA REVOLUCION FRANCESA
LA SOLIDARIDAD
NOLI ME TANGERE
EL FILIBUSTERISMO
DERECHO INTERNACIONAL
CODIGO CIVIL
CODIGO PENAL
RUINAS DE PALMIRA
LA RELIGION AL ALCANCE DE TODOS

BIBLIA
LOS MISERABLES
JUDIO ERRANTE

At marami pang mga aklat at nobela na akda ng mga kilalang mangangatha sa Europa at ng mag-amang Alejandro Dumas. Ang JUDIO ERRANTE ni Eugenio Sue ay siyang lalong kinagigiliwang basahin ni Andres Bonifacio, ayon sa kay Dr. Pio Valenzuela.

Isa sa mga katangian ni Andres Bonifacio ay ang likas na pamimitagan sa mga babae. Naniniwala siyang ang mag-samantala rito ay para na ring nagsamantala sa kanyang Ina, kaya't iilan lamang ang kanyang niligawan at pinakisamahan.

Ang unang niligawan ni Andres Bonifacio ay isang babaeng nagngangalang Monika at taga Palomar, Tundo, na ayon sa mga nakakikilala ay may katutubong kagandahan din naman. Nagkaibigan sila at nagsamang parang tunay na mag-asawa. Si Monika ay namatay sa sakit na ketong. Nagkaroon dito ng tatlong anak si Andres Bonifacio na hindi naman malaman kung buhay pa o patay na.

Ang ikalawang kinasama at pinakasalan ni Andres Bonifacio ay nagngangalang Dorotea Tayson. Ito ay hindi rin nababanggit sa mga kasaysayan niyang nagsilabas na. Nang mamatay ito ay napakasal uli kay Gregoria de Jesus na siyang nakasama niya sa pamumundok at nakahati sa mga kahirapan. Upang lalong maging matibay ang tali ng pag-iibigan nila ay napakasal ng kasal-katipunan na siyang tanging kasal na ginanap nang naaalinsunod sa mga tuntunin ng samahan ng K.K.K.N.M.A.N.B. At sapagka't si Andres Bonifacio ay tinatawag na Supremo kaya ang asawa naman nito ay tinagurian nila ng LAKAMBINI na ikinakapit lamang sa mga Diyosa noong unang panahon.

Ayon sa patunay ni Ginang Gregoria de Jesus, ngayo'y may-bahay ni G. Julio Nakpil, at siyang naging karamay-damay ni Andres Bonifacio hanggang sa lalong malalaking kapanganiban, ito'y hindi niya nakaalit kailan man at hindi rin nagdulot sa kanya ng anomang bagay na isasama ng kanyang loob.



ESPIRIDIONA BONIFACIO
Kapatid ni Andres Bonifacio

Nagkaroon sila ng mahusay na pagsasama na habang lumalaon ay lalong nagiging matamis at kagiliwigiliw.

Bago nangyari ang himagsikan, ang Ciriaco na siyang sumusunod sa Andres ay naging konduktor ng tren at ang Procopio ay naging “factor” naman sa himpilan ng Perokaril sa Tutuban. Ang pagkakapasok nila roon upang maging konduktor ang Ciriaco at “factor” ang Procopio ay utang sa Andres na may malapad na “papel” sa kanyang pinapasukang Fressell & Co., na siyang nagbigay ng rekomendasyon upang maipasok ang dalawang kapatid na ito ng Andres sa himpilan ng Perokaril sa Tutuban.

Noong 1894 o 1895, si Andres Bonifacio ay nagtungo sa Libog, Albay, kasama ang mananaysay na amerikanong si John Foreman na isa sa kanyang matalik na kaibigan at kapalagayang loob. Sinasabi ni Dr. Jose P. Bantug na siya kong pinagkakautangan ng mga ulat na ito, na si Andres Bonifacio ay nagkaroon doon ng kasintahan na nagngangalang Genoveva Bololoy at dito’y nagkaroon siya ng isang anak na babae na pinanganlang Francisca. Nang makilala ni Andres Bonifacio si Genoveva ay tumutuntong lamang ito (ang babae) sa gulang na 22 taon. Maging ang ina at ang anak ay kapuwa buhay pa, ayon kay Dr. Bantug. Si Francisca ay naninirahan ngayon sa Irosin, Sorsogon at makalawang magkaasawa, ang una’y namatay at nagyo’y muling napakasal kay Roman Balmes.

Sa tulong ng isang bahagi ng pinanalunan sa loterya nina Francisco Castillo at Camilo Iban na kapuwa naging mang-hihimagsik sa amuki ni Andres Bonifacio, ang Katipunan ay nagkaroon ng sariling limbagan. Dito nilimbag ang KALAYAAN at ang iba pang mga pamahayag. Dalawang mahuhusay na akda ni Andres Bonifacio, isang tuluyan at isang tula, ang napalathala sa pahayagang KALAYAAN, nguni’t dahil nga sa kahigpitan ng mga kastila, gaya ng sinabi ko na, ay iilang sipi lamang ang kumalat sa unang bilang at ang ikalawang bilang ay nasamsam na lahat ng mga may kapangyarihang kastila.

Gaya ng ibang sinulat ni Andres Bonifacio, ang dalawang akdang iyon ay nagkaroon ng salin sa kastila at ingles. Ang sa kastila ay kay Epifanio de los Santos Cristobal at ang sa ingles na hinango naman sa kastila ay kay Mr. Leo Fischer. Kapuwa masasabing hindi pa napapalathala ang mga orihinal ng mga akdang iyan ngayon kaya’t minabuti kong ilakip sa

kasaysayang ito upang maipakilalang ang ating bayani ay nag-tataglay rin naman ng malaking katangian sa pagka-manunulat at pagkamakata. Si Andres Bonifacio ay mabuti ring tagapagsalin sa wikang tagalog, gaya ng ginawa niyang pagsasalin sa tagalog ng bantog na Huling Paalam ni Dr. Jose P. Rizal. Narito ang dalawang akda niyang ngayon pa lamang lubusang mapapahayag:

ANG DAPAT MABATID NG MGA TAGALOG

Ytong katagalugan na pinamamahalaan ng unang panahon ng ating tunay na mga kababayan niyaong hindi pa tumutungtong sa mga lupaing ito ang mga kastila ay nabubuhay sa lubos na kasaganaan, at kaguinhawahan. Kasundo niya ang mga kapit bayan at lalung lalo na ang mga taga Japon sila'y kabilihan at kapalitan ng mga kalakal malabis ang pag yabong ng lahat ng pinagkakakitaan, kaya't dahil dito'y mayaman mahal ang kaasalan ng lahat, bata't matanda at sampung mga babae ay marunong bumasa at sumulat ng talagang pagsulat nating mga tagalog. Dumating ang mga kastila at dumulog na nakipagkaibigan. Sa mabuti nilang hikaya't na di umano, tayo'y aakain sa lalung kagalingan at lalung imumulat ang ating kaisipan, ang nasabing nagsisipamahala ay ng yaring nalamuyot sa tamis ng kanilang dila sa paghibo. Gayon man sila'y ipinailalim sa talagang kaugalian ng mga tagalog na sinaksihan at pinapagtibay ang kanilang pinagkayarian sa pamamaguitan ng isang panunumpa na kumuha ng kaunting dugo sa kanikanilang mga ugat, at yao'y inihalu't ininom nila kapua tanda ng tunay at lubos na pagtatapat na di mag tataksil sa pinagkayarian. Ytoy siang tinatawag na "Pacto de Sangre" ng haring Sikatuna at ni Legaspi na pinaka katawan ng hari ng España.

Buhat ng ito'y mangyari ay bumibilang na ngayon sa tatlong daang taon mahiguit na ang lahi ni Legaspi ay ating binubuhay sa lubos na kasaganaan, ating pinagtatamasa at binubusog, kahit abutin natin ang kasalatan at kadayukdukan; iguinugugol natin ang yaman dugo at sampu ng buhay sa pagtatangol sa kanila; kinakahamok natin sampu ng tunay na mga kababayan na ayaw pumayag na sa kanilay pasakop, at gayon din naman nakipagbaka tayo sa mga Ynsik at taga Holanda na nagbalang umagaw sa kanila nitong katagalugan.

Ngayon sa lahat ng ito'y ano ang sa mga gumawa nating paggugugol nakikitang kaguinhawahang ibinigay sa ating Bayan? Ano ang nakikita nating pagtupad sa kanilang kapangakuan na siang naging dahil ng ating pag gugugol! Wala kung di pawang kataksilan ang ganti sa ating mga pagpapala at mga pagtupad sa kanilang ipinangakung tayo'y lalung guiguisingin sa kagalingan ay ang bagkus tayong binulag, inihawa tayo sa kanilang hamak na asal, pinilit na sinira ang mahal at magandang ugali ng ating Bayan; Yminulat tayo sa isang maling pagsampalataya at isinadlak sa lubak ng kasamaan ang kapurihan ng ating Bayan; at kung tayo'y mangahas humingi ng kahit gabahid na lingap, ang naguiguig kasagutan ay ang tayo'y itapon at ilayo sa piling ng ating minamahal na anak, asawa at matandang magulang. Ang bawat isang himutok na pumulas sa ating dibdib ay itinuturing na isang malaking pagkakasala at karakarakang nilalapatang ng sa hayop na kabangisan.

Ngayon wala ng maituturing na kapanatagan sa ating pamamayan; ngayon lagui ng guinagambala ang ating katahimikan ng umaalingawngaw na daing at pananambitan bunton hininga at hinagpis ng makapal na ulila, bao't mga magulang ng mga kababayang ipinanganyaya ng mga manlulupig na kastila; ngayon tayo'y malulunod na sa nagbabahang luha ng Yna na nakitil na buhay ng anak sa pananangis ng sanggol na pinangulila ng kalupitan na ang bawat patak ay katulad ng isang kumukulong tinga, na sumasalang sa mahapding sugat ng ating pusong nagdaramdam; ngayon lalut lalu tayong na bibilibiran ng tanikala ng pagkaalipin, tanikalang nakalalait sa bawat lalaking may iniingatang kapurihan. Ano ang nararapat nating gawin? Ang araw ng katuiran na sumisikat sa Silanganan, ay malinaw na itinuturo sa ating mga matang malaong nabulagan ang landas na dapat nating tunguhin, ang liwanag niya'y tanaw sa ating mga mata, ang kukong nag akma ng kamatayang alay sa ating ng mga ganid na asal. Ytinuturo ng katuiran, na wala tayong iba pang maaantay kundi lalut lalung kahirapan, lalut lalung kataksilan, lalut lalung kaalipustaan at lalut lalung kaalipinan. Ytinuturo ng katuiran, na huag nating sayangin ang panahon sa pagasa sa ipinangakong kaguinhawahang na hindi darating at hindi mangyayari. Ytinuturo ng katuiran ang tayo'y umasa sa ating sarili at huag antain sa iba ang ating kabuhayan. Itinuturo ng katuiran ang tayo'y mag kaisang loob magka isang isip at akala at ng tayo'y magkalakas na maihanap ang naghaharing kasamaan sa ating Bayan.

Panahun na ngayong dapat na lumitaw ang liwanag ng katotohanan; panahun ng dapat nating ipakilala na tayo’y may sariling pagdaramdan, may puri, may hiya at pagdadamayan. Ngayon panahun ng dapat simulan ang pagsisiwalat ng mga mahal at dakilang aral na magwawasak sa masinsing tabing na bumubulag sa ating kaisipan; panahun na ngayong dapat makilala ng mga tagalog ang pinagbuhatan ng kanilang mga kahirapan. Araw na itong dapat kilalanin na sa bawat isang hakbang natin ay tumutuntong tayo at nabibingit sa malalim na hukay ng kamatayan na sa ati’y inuumang ng mga kaaway.

Kaya! oh mga kababayan! ating idilat ang bulag na kaisipan at kusang igugol sa kagalingan ang ating lakas sa tunay at lubos na pag asa na mag tagumpay sa nilalayong kaguinhawahan ng bayang tinubuan.

Pagibig Sa Tinubuang Bayan

Alin pag ibig pa ang hihigit kaya
sa pagka dalisay at pagkadakila
gaya ng pag ibig sa tinubuang lupa?
alin pag ibig pa? wala na nga, wala.

Ulitulitin mang basahin ng isip
at isa isahing talastasing pilit
ang salitat buhay na limbag at titik
ng sang katauhan itoy namamasid.

iBanal na pag ibig! Pag ikaw ang nukal
sa tapat na puso ng sino't alin man
imbit taong gubat maralitat mang mang
naguiguing dakila at iguinagalang.

Pagpupuring lubos ang palaguing hangad
sa bayan ng taong may dangal na ingat
Umawit tumula kumathat sumulat
kalakhan din nia'y isinisiwalat.

Walang mahalagang hindi inihandog
ng may pusong mahal sa Bayang nagkukup
dugo yaman dunong katiisat pagod
buhay may abuting magkalagot lagot.

Bakit? Alin ito na sakdal ng laki
na hinahandugan ng boong pag kasi
na sa lalung mahal na kapangyayari
at guinugugulan ng buhay na iwi.

Ay! itoy ang Ynang bayang tinubuan
siya'y inat tangi na kinamulatan
ng kawiliwiling liwanag ng araw
na nagbigay init sa lunong katawan.

Sa kania'y utang ang unang pagtanggap
ng simuy ng hanging nagbibigay lunas
sa inis na puso na sisingapsingap
sa balong malalim ng siphayo't hirap.

Kalakip din nitoy pag ibig sa Bayan
ang lahat ng lalung sa gunitay mahal
mula sa masaya't gasong kasangulan
hangang sa kataway mapa sa libingan.

Ang nanga karaang panahun ng aliw
ang inaasahang araw na darating
ng pagkatimawa ng mga alipin
liban pa sa bayan saan tatanghalin?

At ang balang kahuy at ang balang sanga
ng parang nia't gubat na kaaya aya
sukat ang makitat sa sa ala ala
ang inat ang guiliw lumipas na saya.

Tubig niyang malinaw na anaki'y bubog
bukal sa batisang nagkalat sa bundok
malambut na huni ng matuling agos
na naka a aliw sa pusong may lungkot.

Sa aba ng abang mawalay sa Bayan!
gunita may laguing sakbibi ng lumbay
walang ala alat inaasam asam
kung di ang makita'y lupang tinubuan.

Pati ng magdusat sampung kamatayan
wari ay masarap kung dahil sa Bayan

at lalung maghirap ioh himalang bagay
lalung pag irog pa ang sa kaniay alay.

Kung ang bayang ito'y nasasa panganib
at sia ay dapat na ipagtangkilik
ang anak, asawa, magulang at kapatid
isang tawag niay tatalikdang pilit.

Dapat kung ang bayan ng katagalugan
ay linalapastangan at niyuyurakan
katuiran puri niyat kamahalan
ng sama ng lilong taga ibang bayan.

Di gaano kaya ang paghihinagpis
ng pusong tagalog sa puring nalait?
at alin kalooban na lalong tahimik
ang di pupukawin sa panghihimagsik?

Saan magbubuhay ang paghihinay (?)
sa paghihigantit gumugol ng buhay
kung wala ding iba na kasasadlakan
kung di ang lugami sa kaalipinan?

Kung ang pagka baun niyat pagka busabos
sa lusak ng dayat tunay na pag ayop
supil ang pang hampas tanikalang gapos
at luha na lamang ang pina a agos.

Sa kaniang anyo'y sino ang tutunghay
na di aakain sa gawang mag damdam
pusong naglilipak sa pagkasukaban
ang hindi gumugol ng dugo at buhay.

Mangyayari kaya na itoy malangap
ng mga tagalog at hindi lumingap
sa naghihingalong Ynang na sa yapak
na kasuklamsuklam sa kastilang hamak.

Nasaan ang dangal ng mga tagalog
nasaan ang dugong dapat na ibuhos?
baya'y inaapi bakit di kumilos?
at natitilihang itoy mapanood.

Hayo na nga kayo, kayong nanga buhay
sa pag asang lubos ng kaguinhawahan
at walang tinamo kundi kapaitan
hayo nat ibiguin ang naabang bayan.

Kayong natuyan na sa kapapasakit
ng dakilang hangad sa batis ng dibdib
muling pabalungit tunay na pag ibig
kusang ibulalas sa bayang piniit.

Kayong nalagasan ng bungat bulaklak
kahuy niaring buhay na nilantat sukat
ng balabalakit makapal na hirap
muling manariwat sa baya'y lumiyag.

Kayong mga pusong kusang (???)
ng daya at bagsik ng ganid na asal
ngayon ay magbangu't baya'y itangkakal
agawin sa kuko ng mga sukaban.

Kayong mga dukhang walang tanging (????)
kundi ang mabuhay sa dalitat hirap
ampunin ang bayan kung nasa ay lunas
pagkat ang guinhawa niya ay sa lahat.

Ypahandog handog ang boong pag ibig
Hangang sa may dugo'y ubusing itiguis
Kung sa pagtatangol buhay ay (???)
itoy kapalaran at tunay na langit.

Ang dalawang akdang iyan ni Andres Bonifacio ay sinipi ko ng walang anumang pagbabago, maging sa ayos at paraan ng pagkakasulat. Ang mga bahaging hindi na mabasa ay nilagyan ko ng tandang (???) at bahala nang magpuno ang wastong pangwari ng mga mambabasa.

Ang huling paalam ni Dr. Jose P. Rizal na tinagalog ni Andres Bonifacio ay hindi lamang makasampu nang mapalathala sa mga pahayagan at rebista. Gayon man ay sisipiin kong muli ngayon upang hanggang maaari ay mapagsamasama natin ang kanyang mga sinulat.

Huling Paalam ni Dr. Jose P. Rizal

Pinipintuho kong Bayan ay paalam
lupang iniilog ng sikat ng araw,
mutyang mahalaga sa dagat Silangan
kaluwalhatian sa ami'y pumanaw.

Masayang sa iyo'y aking idudulot
ang lanta kong buhay na lubhang malungkot;
maging maringal man at labis alindog
sa kagalingan mo ay aking ding handog.

Sa pakikidigma at pamimiyapis
ang alay ng iba'y ang buhay na kipkip
walang agam-agam, maluwig sa dibdib
matamis sa puso at di ikahapis.

Saan man mautas ay di kailangan,
cipres o laurel, lirio ma'y putungan
pakikipaghamok at ang bibitayan
yaon ay gayon din kung hiling ng Bayan.

Ako'y mamamatay ngayong namamalas
na sa kasilanganan ay namamanaag
yaong maligayang araw na sisikat
sa likod ng luksang nagtabing na ulap.

Ang kulay na pula kung kinakailangan
na maitina sa iyong liwayway,
dugo ko'y isabog at siyang ikinang
ng kislap ng iyong maningning na ilaw.

Ang aking adhika sapul magkaisip
ng kasalukuyang bata pang maliit,
ay ang tanghaling ka at minsang masilip
sa dagat Silangan hiyas na marikit.

Natuyo ang luhang sa mata'y nunukal,
taas na ang noo't walang kapootan,
walang bakas kunot ng kapighatian
gabahid man dungis niyang kahihyan.

Sa kabuhayang ko ang laging gunita
maningas na aking ninanasa-nasa
ay guminhawa ka ang hiyaw ng diwa
pag hingang papanaw ngayong biglang bigla.

Ikaw'y guminhawa laking kagandahang
ako'y malugmok, at ikaw ay matanghal,
hininga'y malagot, mabuhay ka lamang
bangkay ko'y masilong sa iyong kalangitan.

Kung sa libingang ko'y tumubong mamalas
sa malagong damo mahinhing bulaklak,
sa mga labi mo'y mangyaring ilapat,
sa kaluluwa ko halik ay igawad.

At sa aking noo nawa'y iparamdam,
sa lamig ng lupa ng aking libingan,
ang init ng iyong pag hingang dalisay
at simoy ng iyong pag giliw na tunay.

Bayaang ang buwan sa aki'y ititig
ang liwanag niyang lamlam at tahimik,
liwayway bayaang sa aki'y ihatid
magalaw na sinag at hanging hagibis.

Kung sakasakaling bumabang humantong
sa kruz ko'y dumapo kahit isang ibong

doon ay bayaang humuning hinahon
at dalitin niya payapang panahon.

Bayaan ang ningas ng sikat ng araw
ula'y pasingawin noong kainitan,
magbalik sa langit ng boong dalisay
kalakip ng aking pagdaing na hiyaw.

Bayaang sinoman sa katotong giliw,
tangisan maagang sa buhay pagkitil;
kung tungkol sa akin ay may manalangin
idalangin Bayan yaring pagka himbing.

Idalanging lahat yaong nangamatay,
nangagtiis hirap na walang kapalaran
mga ina naming walang kapalaran
na inahihibik ay kapighatian.

Ang mga bao't pinapangulila,
ang mga bilanggong nagsisipagdusa,
dalanginin namang kanilang makita
ang kalayaan mong ikagiginhawa.

At kung sa madilim na gabing mapanglaw
ay lumaganap na doon sa libinga't
tanging mga patay ang nangaglalamay,
huag bagabagin ang katahimikan.

Ang kanyang hiwaga'y huag gambalain
kaipala'y maringig doon ang taginting,
tunog ng gitara't salterio'y magsaliw,
ako, Bayan, yao't kitay aawitin.

Kung ang libingan ko'y limot na ng lahat
at wala ng kruz at batong mabakas,
bayaang linangin ng taong masipag
lupa'y asarolin at kanyang ikalat.

Ang mga buto ko ay bago matunaw
mauwi sa wala at kusang maparam,
alabok ng iyong latak ay bayaang
siya ang babalang doo'y makipisan.

Kung magka gayon na'y aalintanahin
na ako sa limot iyong ihabilin
pagka't himpapawid at ang panganorin
mga lansangan mo'y aking lilibutin.

Matining na tunog ako sa dingig mo,
ilaw, mga kulay, masamyong pabango,
ang ugong at awit, pag hibik sa iyo,
pag asang dalisay ng pananalig ko.

Bayang iniirong, sakit niyaring hirap,
Katagalugang kong pinakaliliyag,
dinggin mo ang aking pagpapahimakas;
diya'y iiwan ko sa iyo ang lahat.

Ako'y patutungo sa walang busabos,
walang umiinis at verdugong hayop;
Pananalig doo'y di nakasasalot,
si Bathala lamang doo'y haring lubos.

Paalam, magulang at mga kapatid
kapilas ng aking kaluluwa't dibdib
mga kaibigan bata pang maliit
sa aking tahanan di na masisilip.

Pag pasalamatan at napahinga rin,
Paalam estranherang kasuyo ko't aliw,
paalam sa inyo mga ginigiliw,
mamatay ay siyang pagkagupiling!

Hindi mapag-aalinlanganan na ang pinagkakautangan ng madaling paglaganap ng Katipunan at ng paghihimagsik ay ang pahayagang KALAYAAN na siyang naging tagapamansag nila. Ang unang bilang na lumabas noong ika-1 ng Enero ng 1896 ay nagkaroon ng isang libong sipi at ipinamamahagi sa ganitong paraan: 200 sa Kabite, 100 sa Bulakan at 700 sa Maynila at Morong (ngayo'y lalawigan ng Rizal). Ang ika-lawang bilang na nagkaroon naman ng 2000 sipi ay hindi na naipangalat pagkat natutop ng mga may kapangyarihang kastila. Sumulat sa pahayagang ito sina Andres Bonifacio at Dr. Pio Valenzuela at ang naging Tagapamahala ay ang Utak ng Himagsikan na si Emilio Jacinto.

Upang mapaglalaman ang mga kastila, ang ginawa ni Emilio Jacinto ay inilagay na sa Yokohama, Hapon, nililimbag ang pahayagang ito at ang pangalang nakalagay naman, bilang Tagapamatnugot, ay ang kay Marcelo H. del Pilar, na ang totoo'y hindi naman kaalam nila sa pagpapalabas ng nasabing pahayagan. Ang lumilimbag naman nito ay sina Faustino Duque, buhay pa, at Ulpiano Fernandez, patay na. Hinggil sa pagkakatatag ng Katipunan na itinatag ni Andres Bonifacio, at siyang naglathala ng pahayagang KALAYAAN ay may iba't-ibang palagay. Sina Jose Dizon at Dr. Pio Valenzuela ay nagsasabing itinatag ito noong ika-7 ng Hulio ng 1892, nguni't ang kamamatay na katipunerong si Ladislao Diwa, sa isang talang ipinagkaloob sa akin ay sinasabi ang ganito:

Noong gabi ng ika-6 ng Hulio ng 1892, sa madaling sabi ay kinagabihan ng dakpin si Dr. Jose Rizal, ay itinatag namin ni Andres Bonifacio at Teodoro Plata ang Katipunan sa isa sa mga bahay sa daang Dalmacio, ngayo'y tinatawag na Elcano at may bilang 734. Ang paraan naman namin noon sa pagpapalaganap ay sa pamamagitan ng trianggulo. Si Andres Bonifacio ay siyang nag-inisya at kumuha kina Ciriaco Bonifacio, kapatid niya, at Restituto Javier, ako naman ay siyang kumuha kina Roman Basa at Teodoro Gonzales at si Teodoro Plata ay kina Briccio Brigido Pantas at Valentin Diaz. Noong buwan ng Oktubre ng 1892 ay inihalal namin ang unang Ktt. Sanggunian (Consejo Supremo) at ang nahirang na magsisibuo ay itong sumusunod: Deodato Arellano, Pangulo, Andres Bonifacio, Interventor, Ladislao Diwa, Piskal, Teodoro Plata, Kalihim at Valentin Diaz, tagaingat-yaman. Dahil sa totoong maliwag ang paraang ito kaya't pinagkaisahan na

ang pagkuha ng mga kasapi ay huag nang gawin sa pamamagitan ng triangulo, at bawa't isa'y pinahihintulutang makapagdala ng kahit ilan o hanggang makapagsasama. Noong Pebrero ng 1893 ay muling nagdaos ng halalan at ang nahirang na magsibuo ng bagong Konsejo Supremo ay itong sumusunod: Roman Basa, Pangulo; Andres Bonifacio, Piskal; Jose Turiano Santiago, Kalihim; Vicente Molina, tagaingat yaman; at Restituto Javier, Briccio Brigido Pantas, Teodoro Plata, Teodoro Gonzales at Ladislao Diwa, mga kagawad."

Bago nangyari ang Unang Sigaw sa Balintawak ay sumangayon si Andres Bonifacio kay Heneral Paciano Rizal na ipagpaliban ang pagbabangon ng himagsikan upang huwag makapinsala kay Dr. Rizal na noo'y nasa sasakyang kastilang "Castilla" at naghihintay ng bapor na maghahatid sa kanya sa Kuba, nguni't dahil sa pagkakatuklas ni P. Mariano Gil sa Tundo sa Katipunan ay sinugo ni Andres Bonifacio si Emilio Jacinto, na siyang tanging sanggunian at kanang kamay niya, kay Hen. Paciano Rizal at ipinasabing dahil sa nangyaring ito ay binabawi niya ang unang pasiyang ipagpaliban ang pagbabangon ng himagsikan pagka't kung hindi ganito ang gagawin ay maaaring mabigo ang paghihimagsik.

Ang mga katipunan noon ay kulang na kulang sa mga sandatang maipanglalaban, ngunit ang kalooban nila'y handang-handa at ang tanging hinihintay ay ang pasiya ng kanilang Ktt. Punong si Andres Bonifacio. Ang Maykawayan ay siyang napili ni Andres Bonifacio upang doon magpagawa ng mga gulok na matatalim na siyang gagamitin sana nila, nguni't nang isakay na ito sa isang karetela ay na no ng Guwardya Sibil na bantay sa Kalookan. Ang may dala ay nakapagtanan, nguni't ang mga dalang sandata ay nasamsam na lahat ng mga Guwardiya Sibil.

Walang alinlangan na ang Dekalogo ni Andres Bonifacio ay siyang naging batong salalayan ng Katipunan at ng Himagsikan. Ang Kartilya ni Emilio Jacino, Utak ng Himagsikan, ay siya ngang ginamit dahil sa pagbibigay-loob at pagkilala ng Supremo sa katalinuhan ng kanyang kalihim at kanang kamay, nguni't hindi maikakait na kung hindi sa Dekalogo niya ay hindi maisipan ni Emilio Jacinto na sulatin ang Kartilya, na siyang ginawang batayan at mga gintong aral sa paghihimagsik.

At dahil sa kadakilaan at pagka-makasaysayan ng nasabing Dekalogo ni Andres Bonifacio kaya't hinuwaran naman ito ni Mabini. At sa ganyan ay lalong naging makasaysayan ang nasabing Dekalogo, na dinaig at nilaluan pa ang pagiging makasaysayan ng kartilya ni Emilio Jacinto.

Ang orihinal na sulat sa tagalog ng Dekalogong ito ay hindi pa nalalathala, at pinamagatang "*Katungkulang Gagawin ng mga Z. LI. B.*" Ang unang naghulog nito sa wikang kastila ay ang nasirang Epifanio de los Santos Cristobal. Mula sa kastila ay isinalin naman sa wikang ingles ni Mr. Leo. Fischer at sa tagalog ni G. Hermenegildo Cruz. Mula noon ay nagkaroon na nang maraming traduksion o salin sa iba't ibang wika na pawang galing sa salin sa kastila. Sa mga nagsalin sa tagalog ay kabilang sina Gg. Dionisio San Agustin, Juan N. Evangelista, Emilio Siongko, Julian Cruz Balmaceda, Hen. Artemio Ricarte at iba pa. Sa wikang ingles naman ay kabilang sina Gg. Fernando Maramag, Charles Edward Russell, Camilo Osias, Sol H. Gwekoh at iba pa. Nagkaroon din ito ng salin sa iba't ibang dialekto sa Kapuluan at gayon din sa wikang aleman na gawa ni Prof. Cecilio Lopez ng Unibersidad ng Pilipinas at sa wikang pranses na gawa naman ng walang kapantay na makata sa wikang kastilang si G. Cecilio Apostol.

Dahil din sa kahalagahan ng nasabing Dekalogo kaya't ang buhay ni Andres Bonifacio ay hindi maaring sulatin nang hindi ito kasama o napag-uukulan ng mga gintong talata. Sa ilang "text book" na itinuturo ngayon sa mga paaralang bayan ay kasama rin ang dekalogong ito. Ang lalong mahalagang talumpati ng Pangulong Manuel L. Quezon ukol sa buhay at kadakilaan ng Supremo ay ibinatay niya sa nasabing dekalogo at ang mga aral ng bagong Katipunan ni Espiker Roxas ay ibinatay at nasasalig din sa dekalogo ni Andres Bonifacio. Ang lahat nang iyan ay nagpapakilalang habang lumalaon ay lalong nagiging dakila at makasaysayan ang Dekalogo ni Andres Bonifacio na siyang ganap na nagpalaho ngayon sa Dekalogo ni Mabini at sa Kartilya ni Emilio Jacinto.

Sa kahilingan ng mga guro sa "Intramuros Intermediate School", ang Pangulo ng mga Pantas sa Akademya ng Wikang Tagalog na si G. Julian C. Balmaceda, ay sumulat ng isang dula sa wikang ingles na pinamagatang "BONIFACIO'S TEN COMMANDMENTS" (A decalogue specially written for Bonifacio Day celebrations) na ang diwa ay hinango sa Dekalogo ng Supremo ng Katipunan at itinanghal ng mga nagsisipag-aral doon noong 1929, bilang

pagpaparangal sa kaarawan ni Bonifacio. Ito ang kaunaunahang dulang sinulat sa wikang ingles ni G. Balmaseda, at bagama't niyari sa maikling panahon na tumagal lamang ng ilang oras ay naging kahanga-hanga ang pagkakasulat, na ayon na rin sa patunay ni Dr. Jose P. Bantug, ay nagpakilala ng malaking katangian ng may akda na ipinagkaroon niya ng karapatang mapabilang sa unang hanay ng mga mangdudulang pilipinong sumusulat sa wikang ingles. Sa kahilingan ng marami ay isinalin ito sa wikang tagalog ng may akda at inilathala sa lingguhang SAMPAGITA at pinamagatan namang "ANG SAMPUNG UTOS NI BONIFACIO". Gaya nang sa ingles, ang salin sa tagalog ay maituturing na isang "obra maestra".

Gaya ng ibang samahang lihim, ang Katipunan ay nagkaroon ng sariling alpabeto na gawa ni Emilio Jacinto at Andres Bonifacio. Ang karaniwang alpabetong ginagamit nila ay itong sumusunod:

ALPABETONG KASTILA	ALPABETONG KATIPUNAN
A	Z
B	B
C	K
D	D
E	Q
F	G
G	F
H	H
I	N
K	K
LI	J
M	V
N	LI
O	C
P	P
Q	K

R	R
S	S
T	T
U	X
W	W
Y	Y

Sa mga kasulatan ni Emilio Jacinto na aking iniingatan ay natatala ang dalawa pang lihim na alpabeto na silang dalawa lamang ni Andres Bonifacio ang gumagamit. Ang dalawang alpabetong nasabi ay may malaking pagkakaiba sa karaniwang ginagamit ng Katipunan at hindi nakikilala at nalalaman ng iba. Natatala din naman sa nasabing mga kasulatan na mababasa sa aking *Ang Sigalot ni Bonifacio at ni Aguinaldo* na ang titik na “A” ay pinapatay pagkatapos ng “Consonante” at ang mga salitang *ang, ng, at, kung at sa* ay pinapalitan nila ng 1, 2, 3, 4 at 5. Ang mga alpabetong ito ay mababasa sa aking akdang “*Los Alfabetos del Katipunan*”.

Isang tula ni Procopio, kapatid ng Supremo, ang iniwan ni Andres Bonifacio kay Ginang Espiridiona, kapatid na babae ng Supremo, bago siya lumabas sa gubat, at ngayo’y sisipiin ko ng walang labis at walang kulang:

Oh inang Espanya, humihinging tawad
kaming pilipino na iyong inaanak,
panahon ay dumating na magkatiwatalag
sa di mo pagtupad, masamang paglingap.

Paalam na akong Espanyang pinopoon,
kaming pilipino humihiwalay na ngayon
ang bandera naming dulo ng talibong
ipakikilala sa lahat ng nasyon.

Lakad, aba tayo, titigisa ang hirap
tunguhin ang bundok kaluwangan ng gubat
gamitin ang gulok at sampu ng sibat
ipagtanggol ngayon Inang Pilipinas.

Paalam na ako, bayang tinubuan
bayang masagana sa init ng araw
oh maligayang araw na nakasisilaw
kaloob ng Diyos at poong Maykapal.

Ang mga huling talata ng tulang ito na ngayon lamang mahahayag ay nahahawig sa mga huling talata ng huling paalam ni Dr. Jose Rizal. Ang tulang ito ay buong-buong nasasa-ulo ni Ginang Espiridiona na siyang nagkaloob sa akin ng salin. Itinutugma nila ito sa isang namomodang tugtugin nang panahon iyon, kaya't ang pagkakatula'y hindi husto ang mga pantig o silaba.

Sa mga talang naiwan ng nasirang Naning Ponce ay may dalawang tulang sinipi ito, na ayon sa nasabing mga ulat, ay tula ni Andres Bonifacio. Ang una'y pinamagatang "KATAPUSANG HIBIK NG PILIPINAS" at ang pagkakatula'y mainam. Ang ikalawa'y pinamagatan naman ng "TAPUNAN NG LINGAP". Narito ang nasabing dalawang tula:

Sumikat na Ina na sinisilangan
Ang araw ng poo't ng katagalugan,
tatlong daang taong aming iningatan
sa dagat ng dusa ng karalitaan.

Walang isinuway kaming iyong anak
sa bagyong masasal ng dalita't hirap,
iisa ang puso nitong Pilipinas
at ikaw ay di na Ina naming lahat.

Sa kapuwa Ina'y wala kang kaparis
ang layaw ng anak dalita't pasakit
pag nagpatirapang sa iyo'y humibik
lunas na gamut mo ay kasakit-sakit.

Gapuring (?) mahigpit ang mga tagalog
Hinain sa sikad, kulata at suntok,
makinahi't ibiting parang isang hayop
ito бага, Ina, ang iyong pag-irong?

Ipabilanggo mo't sa dagat itapon
barilin, lasunin nang kami'y malipol
sa aming tagalog ito baga'y hatol,
Inang mahabagin sa lahat ng kampon.

Aming tinitiiis hanggang sa mamatay
bangkay ng mistula ayaw pang tigilan
kaya kung ihulog sa mga libingan
linsad na ang buto't lamuray ang laman.

Wala nang namana itong Pilipinas
na layaw sa Ina kundi nga ang hirap
tiis ay pasulong, patente'y nagkalat
recargo't impuesto'y nagsala-salabat.

Sari-saring silo sa ami'y iniisip
kasabay ang utos tutuparing pilit
may sa alumbrado bayad kami'y tikis
kahit isang ilaw ay walang masilip.

Ang lupa at bahay na tinatahanan
bukid at tubigang kalawak-lawakan
at gayon din naman mga halamanan
sa paring kastila ay binubuisan.

Bukod pa sa rito'y ang iba't iba pa
huwag nang saysayin oh Inang Espanya
sunod kaming lahat hanggang may hininga
tagalog di'y siyang minamasama pa.

Ikaw nga oh Inang pabaya't sukaban
kami di na iyo saan man humanggan
ihanda mo, Ina, ang paglilibingan
sa mawawakawak na maraming bangkay.

Sa sangmaliwanag ngayon ay sasabog
ang barila't kanyon katulad ay kulog

ang sigwang masasal ng dugong aagos
ng kanilang bala na nagpapamook.

Di na kailangan sa Espanya ang awa
na mga tagalog oh! Inang kuhila
paraiso namin ang kami mapuksa
langit mo naman kung kami madusta.

Paalam na, Ina, itong Pilipinas,
paalam na, Ina, itong nasa hirap,
paalam, paalam, Inang walang habag,
paalam na ngayon, katapusang tawag.

Narito ang ikalawa:

Sumandaling dinggin itong karaingan,
nagsisipag-inot magbangon ng bayan,
malaong panahon na nahahandusay
sa madlang pahirap sa kastilang lalang.

Nangasaan ngayon, mga ginigiliw,
ang tapang at dangal na dapat gugulin,
sa isang matuwid na kilala natin
ay huwag ang gawag mga pagtataksil.

At ating lisanin ang dating ugali
na ikinasisira ng taas ng uri,
ng bayang tagalog ay may asa dili
ang puring nilupig ng bakang maputi.

Aanhin ang yama't mga kapurihang
tanawin ng tao at wikang mainam (11)
kung mananatili ina nating Bayan
sa kastilang ganid, kastilang sungayan.

Kaya nga halina, mga kaibigan,
kami ay tulungang ibangon sa hukay,

ang inang nabulid sa kapighatian
nang upang magkamit ng kaligayahan.

Mga kapatid ko'y iwaksi ang sindak,
sa mga balita ng kastilang uslak,
ugali ng isang sa tapang ay salat
na kahit sa bibig tayo'y ginugulat.

At huag matakot sa pakikibaka,
sa lahing berdugo na lahing Espanya,
nangaririto na para manggagaga,
ang ating sariling ibig pang makuha.

Sa Dios manalig at huwag pahimok,
sa kaaway natin na may loob hayop,
walang ginagawa kundi ang manakot
at viva ng viva'y sila rin ang ubos.

Ay! Ang lingap mo po, nanunungong lañgit,
Dios na poon ko'y huwag ipagkait
sa mga anak mong napatatangkilik
ng huag lumagos sa masamang hilig.

Kupkupin mo nama't ituro ang landas
ng katahimikan at magandang palad
kaluluwa naming nang di mapahamak.

Ang unang pamahayag na ipinalibot ni Andres Bonifacio ay gawa ni Emilio Jacinto at ang naging tagasulat ay si G. Sinforoso San Pedro at katulong niya si G. Florecio Inocentes ng Sangguniang Makabuhay. May isa pang pamahayag si Andres Bonifacio, hindi malaman kung siya ang may-akda o si Emilio Jacinto, at ipinalibot sa pangalan niya. Narito ang nasabing pamahayag na walang petsa at direksiyon:

KATIPUNAN MARARAHAS NG MGA ANAK NG BAYAN

Ang inyong ipinakilalang katapangan sa pakikihamok sa kaaway na mga kastila buhat pa nang simulan itong paghihimagsik ay siyang nagsasabing mataas na di ninyo ikinasisindak ang ugong ng paghahanda at pagsalakay dito ng hukbong akay ni Polavieja, na sa kaunting panahon ay nagpakilala na ng malabis na karuwagan at hamak na kaasalan ng alipin sa kanyang pagpapahirap at malimit na pagpatay sa makapal na kalahing hindi nagsisilaban. Yaong pagpapasunog nito sa mga bata, yaong paglapastangan at pagdungis sa kapurihan ng mga babae na di na pinakundanganan ang kanilang kahinaan, yaong pagputol ng buhay ng mga matatandang hindi na makausad at sanggol na sumususo pa, na kailan man ay hindi aasalin at gagawin ng sino pa mang lalaking may puri at may tapang, ay humihingi ng isang masiglang paghihiganti at matinding kaparusahan.

Sa inyong pamimiyapis, mangyayaring abutin ang kayo'y tanghaling bangkay sa gitna ng parang ng pakikidigma; nguni't ito'y kapurihang maipamamana sa ating Bayan, sa ating Lahi at sa ating Angkan.

Ang inyong mapupugtong hininga ay siyang magbibigay-buhay sa ating bayan at siyang matamis na alaala sa gunita ng inyong mga kapatid na maiiwan.

Dapat naman ninyong mabatid, na ang kadahilanan ng ating paggugugol ng lalong mahalaga sa loob at sampu ng ingat na buhay, ay nang upang tamuhin at kamtan yaong nilalayong Kalayaan ng ating Bayang tinubuan na siyang magbibigay buong kaginhawahan at magbabangon ng kapurihan na inulugmok ng kaalipinan sa hukay ng kadustaang walang katulad.

Sasagi kaya sa inyong loobang panglulumo at aabutin kaya ng panghihinayang na mamatay sa kadahilang ito? Hindi! hindi! Sapagka't nakikintal sa inyong gunita yaong libu-libong kinitil na buhay ng mapanganyayang kamay ng kastila, yaong daing, yaong himutok at panangis ng mga pinapangulila ng kanilang kalupitan, yaong mga kapatid nating nangapiipit sa kalagimlagim na bilangguan at nagtitiis ng walang awang pagpapahirap, yaong walang tilang pag-agos ng luha ng mga nawalay sa piling ng kanilang mga anak, asawa, at matatandang magulang na itinapon sa iba't ibang malalayong lupa at ang katampalasanang pagpatay sa ating

Resgado del 2º instr. del Distrito
de Condo

Expediente formado en virtud
de la comunicacion de la Junta de
Administracion de los Caballeros con
quienes por rebelion i infidencia
bre embargo se dio orden de Andres
Bonifacio

firmado por
Francisco
Andres Bonifacio
Francisco
Francisco

Ang expediente ng pag-ilit
ng mga Kastila sa mga ari-
arian ni Andres Bonifacio.

Albino Bonifacio y otros
Francisco y otros del Batallón

pinakaiibig nating kababayan na si M. Jose Rizal, ay nagbukas na sa ating puso ng isang sugat na kailan pa ma'y hindi mababahaw. Lahat ng ito'y suklat nang magpaningas sa lalong malamig na dugo at magbunsod sa atin sa pakikihamok sa hamak na kastila na nagbibigay sa atin ng lahat ng kahirapan at kamatayan.

Kaya mga kapatid, igayak ang loob sa pakikipaglaban at pakaasahan ang pagtatagumpay, pagka't nasa atin ang katwiran, at kabanalang gawa; ang kaaway, iyang kasuklam-suklam na dayuhang dito'y napasoot ang tanging ipinaglalaban ay ang malaing katwirang panggagaga at panglulupig dito sa di nila bayan.

Sa lahat ng ito, nang malubos ang kabanalan at kapurihan ng ating lahi, nang tanghalin ng sangdaigdigan ang kamahalan ng ating kalooban, ay huwag nating tularan ang ating mga kalaban sa pagka-hamak na asal na ugaling gamit sa pakikidigma huwag tayong makipaghamok sa kaibigan lamang na pumatay, kungdi sa pagtatanggol ng kalayaan ng ating Bayan, ay maihiyaw ng buong lakas na Mabuhay! Mabuhay ang Haring Bayang Katagalugan!

ANDRES BONIFACIO
Maypagasa

Ang unang natuklasan ng mga kastila ay ang mga katipunan sa Sampiro Makati. Noong ika-5 ng Hulyo ng 1896 ay sumulat sa mga pinuno niya sa Maynila si tenyente Manuel Sityar ng Guwardiya Sibil sa Pasig, at ipinagbigay alam ang paglaganap doon ng Katipunan. Isang buwan pa ang nakaraan at natuklasan naman ni P. Mariano Gil sa Tundo ang mga kasulatan ng Katipunan sa loob ng palimbagan ng “Diario de Manila” at pagkatapos ay pinasimulan ng nga ang pagpapadakip at pagpapabari sa maraming pinaghihinalaan na kinabibilangan nina Jose Dizon, amain ni Emilio Jacinto at ni Marina Dizon, Sancho Valenzuela, Ramon Peralta, Eugenio Silvestre, Modesto Sarmiento, Numeriano Adriano, Moises Salvador, Luis Enciso Villareal, Domingo Cecilio, Marcos Ventus, Teodoro Lagonera, Mamerto Natividad, Procopio Hilario, Francisco Tañedo, ang labingtatlong martir sa Kabite, at iba pang marami. At sa ganyan ay lalong nag-apoy ang kalooban

ng mga mamamayan at lumalaganap ang katipunan, sa pamumuno ni Andres Bonifacio at Emilio Jacinto.

Ang mga mananaysay ay hindi nagkakaisa kung kalian nangyari ang unang Sigaw ng Himagsikan. Sa isang dako ay nagkakaisa ang lahat sa di mapupuwing na katotohanang ang himagsikan sa Pilipinas ay naibunsod sa pamumuno ni Andres Bonifacio at sa pamamaraan naman ni Emilio Jacinto.

Sang-ayon kay heneral Emilio Aguinaldo, ang unang Sigaw ng Himagsikan ay naganap sa San Juan del Monte, Rizal. Ito’y kinakatigan ni heneral Pio del Pilar at koronel Sinforoso San Pedro. Ang dating paniniwala naman ng marami ay nangyari ito sa Balintawak noong ika-26 ng Agosto ng 1896, gaya ng nasasabi sa maraming kasaysayan. Gayon din ang patunay ni G. Guillermo Masangkay, kasamahan ni Andres Bonifacio. Nguni’t isang salaysay na nilagdaan nina heneral Cipriano Pacheco, Dr. Pio Valenzuela at Briccio Brigido Pantas ang bumabago sa dating paniniwala ng marami, gaya ng nilalaman ng sumusunod na

ISANG PAGUNITA

Upang matuwid ang Paniwala sa Unang Sigaw sa Panhihimagsik Kaming Naguing Kasanguni ng Pangulo ng Kataas taasan, Kagalangalang Katipunan ng mga Anak ng Bayan na si Andres Bonifacio.

Kaming nalalabi pang Kasama sa unang labanan iyon
Alang-alang sa Ikapapanuto ng mga Mananalaysay at ng
hinaharap,

ay Nagpapahayag:—

NA HINDI SA BALINTAWAK NGYARI ANG UNANG SIGAW NG
PAGHIHIMAGSIK NA KINALALAGUIAN NGAYON NG BANTAYOG, KUNG DI
SA POOK NA KILALA SA TAWAG NA PUGAD-LAWIN.

BRICCIO BRIGIDO PANTAS

PIO VALENZUELA

CIPRIANO PACHECO

Kung alin diyan ang dapat pahalagahan at paniwalaan ay siyang dapat suriin ng isang tanging lupong dapat ihalal ng pamahalaan, sa pamumuno ng Tagapamahala ng Aklatang Pambansa. Ang pagunita nina Dr. Pio Valenzuela ay kinakatigan ng balo ng Supremo na si Ginang Gregoria de Jesus. Samantala’y maghintay tayo ng lalong maliliwanag na ulat at mga patibay ng iba pang nangakasama sa unang sigaw ng Himagsikan sa Pilipinas.

Alam ng lahat na ang lalong madugo at makasaysayang pangyayari sa buhay ni Andres Bonifacio ay nagmula sa magulong halalan sa Teheros na pinagtagumpayan ni heneral Emilio Aguinaldo sa pagka-pangulo ng Pamahalaan ng Himagsikan laban sa Supremo ng Katipunan. Lahat ng lalong maliliwanag na ulat at mga kagilagilalas na kasulatan ukol sa madugo at makasaysayang pangyayaring yaon na humantong sa pagkakapatay sa kinikilala ngayong Ama ng Demokrasya at ng Himagsikan sa Pilipinas ay siya kong pinagtiyagaang pinagsama-sama at maingat na sinipi sa aking ipalilimbag na akdang “ANG SIGALOT NI BONIFACIO AT NI AGUINALDO” na may Paunang Salita ni heneral Artemio Ricarte Vibora. Gayon man ay magiging malaking kakulangan ng kasaysayang ito kundi natin lalakipan ng ilang kasulatan na may kinaalaman sa nangyaring yaon. Narito ang dalawang sulat ni Bonifacio na ang isa ay naglalarawan ng kanyang sama ng loob sa kinalabasan ng halalan sa Teheros:

Mapagtiis 2 Enero 1897

Pangulong *Mainam*:

Huwag ang hindi kayo magsadiya rito ngayon din at nais kong mapagusapan natin sarilinan ang nangyari sa akin sa sang. Magdalo at maipagbigay liwanag niniyo sa akin ang kanilang pagkakatatag.

AND. BONIFACIO
Maypagasa

27 April 1897

Mahal kong general Mainam:

Ang natapos nating pulong halalan sa Mapagtiis ay nagiwan sa aking puso nang malaking tinik na makamandag. Ynuulit ko sa iniyo ang pagwawalang bisa ko sa lahat ng doo'y pinagkaisahan. Ay general, hindi ko akalain na ang aking pagbibigay at pagtatapat ay suklian ng pag-iimbot at paghamak sa aking pagkatao ng mga bayabayanihan ninyong kalalawigan. Maipatatantu ko rin sa kanila pag apak ko nang lupang Morong, na di ako ang kanilang hinamak kun di ang boong Bayan.

Bigyan ninyo ako kaagad ng pagkain at manga tapat na kawal nang Ynang Bayan dito sa Limbon, bilang katuparan nang pangako ninyong *tulong* sa aking balisang pag alis.

Ang iniyong supremo,
AND. BONIFACIO
Maypagasa

Ang heneral Mainam na pinadalhan ng sulat ni Bonifacio ay walang iba kundi ang pangulo ng Sangguniang Magdiwang na si heneral Mariano Alvarez na may simbolikong *Mainam* sa loob ng Katipunan. Si heneral *Mainam* ay ama ni heneral Santiago V. Alvarez na may simbolikong *Apoy* at kilalang maka-Bonifacio, sa mula't mula pa.

Kung ano ang ayos ng asyenda sa Teheros nang panahong yaon, na lubhang naging makasaysayan dahil sa magulong kapulungang idinaas doon ng pinaglakip sa Sangguniang Magdiwang at Magdalo, at dahil sa bantug na akta sa Teheros, na siyang nangunguna sa talaan ng sampung lalong mahahalagang kasulatan ng himagsikan, alinsunod sa kuru-kuro nina heneral Artemio Ricarte Vibora, Emilio Aguinaldo at Cecilio Apostol, ang bagay na ito'y siyang isinaysay ni Hen. Ricarte na siyang naging kalihim ng kapulungan at isa sa mga nakalagda sa akta sa Teheros na tumututol sa pagkakahalal ni Hen. Aguinaldo sa pagka-Pangulo ng Gobierno

Rebolusyonario, sa isang ulat na ipinadala sa akin noong ika-16 ng Pebrero ng 1931, at nilakipan ng isang munting mapang may iba't ibang palatandaan at mga paliwanag.

“Ang sulok na may palatandaan sa ilalim ng blg. 12 ay siyang tapat ng bulwagang pinagdausan ng pulong noong ika-22 ng Marso ng 1897—ang paliwanag ni Hen. Ricarte sa kanyang ulat na kinakaharap ko ngayon—at yaon namang may palatandaan sa panulok ng blg. 15 ay siya namang tapat ng bulwagang pinagdausan ng pagsumpa sa pagtanggap ng tunkulin. Marahil itong huli ay narorooong makikita pa sapagka’t noong panahon ng himagsikan laban sa mga kastila, ang kumbento at simbahan ng Tansa ay hindi napipinsalaan, hindi gaya ng “Casa-hacienda de Tejeros” na natupok at ang mga kaskahong nangatira ay pinaghakot naman ng pamahalaang militar ng mga Amerikano at itinabon sa mga daan, kaya walang mababakas ngayon kundi ang lupang kinatayuan lamang.”

“Sa mga palatandaang inilagay ko sa bayang Mapagtiis ay mapapansin ang mga tildi-tilding pahanay, at iyan ang mga lansangang aking pinabuksan nang kasalukuyang nag-aalab ang himagsikan upang may mapagsanayan ang aking mga kawal. Ibinabalita sa aking mga buhay pa ang mga lansangang yaon. Ang may blg. 5 ay siyang kinalalagyan ng tahanan ko at ang paaralan na siyang tanggapan sa mga magsisianib sa Katipunan. Ang paaralang nasabi alinsunod sa isang kapasyahang ipinadala sa akin ng Konseho Munisipal doon, ay bininyagan nila ng aking pangalan.”

Sa mga talang iyan na ipinadala sa akin ni heneral Ricarte ay dapat nating idagdag ang sumusunod na ulat na siya namang pinakapaliwanag sa mga bilang na matutunghayan sa mapa ng asyenda ng Teheros na iginuhit din ni Hen. Ricarte.

“Ang blg. 1 ay ang *trapiche* o paipitan ng tubo ni G. Catalino Arnaldo na pinagtipunang mga katipunan naaani sa Balangay Mapagtiis, sakop ng Sangguniang Magdiwang, noong ika-29 ng Agosto ng 1896, upang antabayanan ang mga pinakayariang



Ang mapa ng Teheros na iginuhit ni Hen. Artemio Ricarte Vibora.

hudyat, at dahil sa hindi naman nagkaroon ng pagkakataong maisagawa ang gayong pinagkasunduan ay naghiwahiwalay sila nang nagliliwayway na.”

“Ang blg. 2 ay ang *pasong kalabaw* na siyang muling pinagpungan ng ika-31 ng Agosto, 1896. Sa pook na ito nagsimula ang himagsikan sa lalawigan ng Kabite.”

“Ang blg. 3 ay ang kinalalagyan ng karian ni Benigno Parot. Dito naghanda ako ng pagkaing pinagsalusaluhan ng mga nagpupulong.”

“Ang blg. 4 ay ang simbahan at kumbento ng bayang Mapagtiis, lalong kilala sa tawag na San Francisco de Malabon o Malabon

Grande, nang matukoy na hindi ang Malabon sa lalawigan ng Rizal.”

“Ang blg. 5 ay ang bahay paaralan ng bayan na siyang ginawang tanggapan ng mga nagsisianib sa K.K.K. ng mga A.N.B., at ginawang piitan nga mga bihag na Guwardiya Sibil at mga prayle. Kahulihulihan ay ginawang bahay-pamahalaan ng Sangguniang Magdiwang, mula sa buwan ng Oktubre, 1896, hanggang sa buwan ng Marso ng 1897, na ilipat sa Naik.”

“Ang blg. 6 ay ang tribunal municipal na ngayo’y tinatawag na Presidencia at siyang unang sinalakay ng mga manghihimagsik na pinamumunuan ko.”

“Ang blg. 7 ay ang kuwartel ng mga Guwardiya Sibil na kapagkarakang sumuko ang mga pulisyang tumatanod sa Tribunal Munisipal ay sinalakay naman ng mga manghihimagsik ay napaurong dahil sa mahigpit na pagtatanggol ng mga nasasaloob. Magiika-12 ng tanghali nang simulan ang paglusob na tumagal ng 21 oras at ang nagtagumpay ay ang mga kawal na pinamumunuan ko.”

“Ang blg. 8 ay siyang liwasan bayan at sa tapat noon natatayo ang bahay na tinirhan ni Andres Bonifacio. Sa nasabing bahay isinatagalog ni Andres Bonifacio ang Huling Paalam ni Dr. Jose P. Rizal. Dito rin natatayo ang bantayog ni Hen. Mariano Trias na inihandog sa kanya ng mga kabataan sa San Francisco de Malabon.”

“Ang blg. 9 ay siyang kinatatayuan ng bahay ni Hen. Santos Nocon na unang tinirhan ng Supremo. Sa bahay na ito muntik nang patayin ni Andres Bonifacio si Hen. Daniel Tirona, dahil sa mga sulat na kanyang ipinakalat na humahamak sa karangalan ng Supremo, nang ito’y bagong kararating lamang sa lalawigan ng Kabite.”

“Ang blg. 10 ay siyang kinatatayuan ng mga magarang tahanan ni Ginang Estefania Potente na tinirhan din ng Supremo. Dito rin

inilagay ang munting limbagan na ang mga titik na ginamit ay padala ni Emilio Jacinto, kinikilalang Utak ng Himagsikan.”

“Ang blg. 11 ay ang tulay na nasa tabi ng bahay ni kapitang Kiko o Francisco Ferrer, biyenan ni heneral Mariano Trias.”

“Ang blg. 12 ay siyang kinaroroonan ng bahay-asyenda sa Teheros na naging lubhang makasaysayan dahil sa pangyayaring dito idinaos ang dakilang kapulungan noong ika-22 ng Marso ng 1897, na pinagtagumpayan ni heneral Emilio Aguinaldo sa pagka Pangulo ng Gobierno Rebolusyonario laban kay Andres Bonifacio. Noon nagsimula ang sigalot ni Bonifacio at ni Aguinaldo na nagwakas sa pagkakabaril sa Supremo ng Katipunan. Dito rin nalagay ang pagamutang pinaglingkuran ng balo ni Dr. Rizal at ang Maestranza na pinangasiwaan ni Dr. Francisco, punong pagamutan. Dito rin idinaos ang pulong ng may apat na pu’t limang (45) matataas na pinuno ng himagsikan sa pangungulo ni Andres Bonifacio, na tumututol sa pagkakahalal ni heneral Emilio Aguinaldo na maging Pangulo ng Gobierno Rebolusyonario.”

“Ang blg. 13 ay siyang kinatatayuan ng simbahan at kumbento ng Salinas o Rosario na sinunog ng mga kawal na kastila, samantalang naglalabanan ng mga huling araw ng buwan ng Marso ng 1897.”

“Ang blg. 14 ay ang kinaroroonan ng tulay ng Tansa. Sa nasabing kumbento ginanap ni heneral Emilio Aguinaldo ang pagtanggap ng tungkulin sa pagka-Pangulo ng Gobierno Rebolusyonario.”

Ang ulat na iyan na galing kay Hen. Ricarte, bilang paliwanag sa mga palantandaang nakalagay sa mapa ng Teheros na ipinadala sa akin, ay di mapagaalinlanganang isang malaking tulong sa pagyari ng lalong ganap at mahusay na kasaysayan ng himagsikan sa Pilipinas.

Si Andres Bonifacio, dahil sa paghiwalay sa pamahalaan ng himagsikan ay ipinadakip kina koronel Agapito Bonson at Jose Ignacio Pawa noong ika-28 ng Abril ng 1897. Isinailalim siya ng Sangguniang Digma at ang naging hatol ay barilin. Tinupad ang utos ng Sangguniang Digma noong ika-10

ng Mayo ng 1897 at ang namuno sa pagbaril sa magkapatid na Andres at Procopio Bonifacio ay si koronel Lazaro Makapagal. Kung paano binaril ang Supremo ay siyang inilalarawan ng sulat na ipinadala sa akin ni koronel Makapagal at matutunghayan sa sumusunod:

G. Jose P. Santos
1017 Pennsylvania,
Malate, Manila

Ginoo:

Sumulat po ako sa inyo ukol doon sa sinabi ninyo sa akin na bigyan ko kayo ng sulat bilang paliwanag sa aking “actuacion militar” sa nangyari sa magkapatid na Andres at Procopio Bonifacio na may 30 taon na marahil ang nakalampas. Kaya hindi ko kayo mabigyan lugod ay dahil sa napakatagal na at lahat ng mga taga paligid ng Maynila ay alam na iyon. Tila lipas na sa panahon at hindi na kailangan. Gayon man po ako’y magpapaunlak at ganito ang nangyari:

Noong umaga ng ika-10 ng Mayo, 1897, araw na inilusob ng hukbong kastila sa bayan ng Maragondong, Kabite, pagtugtog ng diana ay humarap sa akin ang isang ordenansa at sinabing: “*Komandante, kayo po’y ipinatatawag ni Heneral Noriel.*” Madali akong nagbihis at humarap agad. Matapos kong magbigay-galang na sinagot niya ng gayon din ay iniabot sa akin ang isang sulat na nasa loob ng isang sobrang nakapinid at ang wika: *Komandante, ang sulat na ito ay para sa inyo, datapuwa’t huag ninyong bubuksan. Ganito ang inyong gagawin: Paroon kayo agad sa Kuwartel at sabihin kay Koronel Ritual na bigyan kayo ng apat na sundalo, pagkatapos ay paroon kayo sa Ermita at kunin ninyo ang magkapatid na preso na si G. Andres at Procopio Bonifacio, dalhin ninyo sila sa bundok ng Tala. Pagdating doon, buksan itong sulat, basahin ng malakas sa harap nilang dalawa at sundin ninyong mahigpit kung ano ang sinasabi sa loob niyan. Pag-kaabot sa aking kamay ay sinabing magmadali ako at papasok noon ang mga kastila.*

Lumakad na akong patungong Kuwartel. Humarap ako kay Koronel Ritual at sinabi ko sa kanya ang utos ng Heneral kaya madali akong binigyan ng apat na kawal. Kaming lima ay nagpunta sa Ermita. Pagdating namin sa bahay ay tinawag ko ang dalawa at sinabi kong sila'y ipinadadala sa bundok ng Tala, kaya't sila'y manaog agad at dadalhin ko roon. Nanaog naman sila dala ang mga damit. Nagtungo na kami sa Tala. Habang lumalakad ay itinatanong sa akin na baka raw sila ay babarilin. Sinabi kong hindi at ang orden sa akin ay dalhin sila sa bundok ng Tala upang ilayo marahil sa laban. Itinanong kung ano raw ang balita ko na gagawin sa kanila. Sinagot kong ako'y isang Komandante lamang ng “fuerza”, malayo sa mga pinuno, pirme sa kuwartel kaya ako'y walang balitang tinatanggap kundi puro utos at trabajo. Habang lumalakad kami ay naguusap na mapayapa. Wala silang anomang kutob ng loob at ako, kaya pati mga kawal ay hindi handa sa panganib. Nang dumating na kami sa isang pook na may bundok na munti, tila bilog, malapit sa kawayanan, kabila ng tubigan, harap sa Norte, tanaw namin ang bayang Maragondong, kanan ang sikat ng araw at sa likod ay tanaw ang bundok buntis, ay niyaya nila akong magpahinga raw muna kami at sila'y pagod. Pumayag ako. Nagupuan kaming lahat sa pinakapaa ng bundok na munting bilog, harap sa tubigan at kawayanan. Nang malaon na nang kaunti ay sinabi sa akin ni don Andres: *“Kapatid, malapit na rin lamang tayo sa bundok ng Tala ay baka mabubuksan na iyong pakete o sulat at ng malaman natin kung saan, mo kami iiwan.”* Alang-alang sa pakiusap ay pumayag ako. Akala ko'y sa pangulo sa Tala doon sila ibibigay. Dahil sa sabing basahing malakas sa harap nila at ng malaman kaya binasa ko naman ng malakas ang nilalaman na humigit kumulang ay ganito:

G. Komandante Lazaro Makapagal:

Alinsunod sa utos ng Consejo de Guerra na ginanap sa Maragondong noong ika 8 nitong Mayo laban sa magkapatid na sina G. Andres at Procopio Bonifacio, hinatulang barilin upang mamatay. Sa pamamagitan nito, kayo at mga kawal na nasa ilalim ng inyong kapangyarihan ay inuutusan upang ganapin ang nasabing hatol na barilin ang dalawang magkapatid.

*Ipinatalastas sa inyo na sa ano mang kapabayaan o kakulangan ng pagsunod sa utos na ito ay panananagutan at ipapataw sa inyo ang bisa at kautusang nasasabi sa *Codigo de Enjuiciamiento Militar Español*.*

Dios ang mag-ingat sa inyo sa mahabang panahon.

Maragondong 10 de Mayo de 1897.

MARIANO NORIEL

Nang maringig nila ang wikang *barilin ang magkapatid* ay napatigil ang pagbasa ko dahil sa ang Procopio ay napalukso sa upo sabay ang wikang “*Naku Kuyang!*” Ang Andres ay napaluhod na akmang ako’y yayapusin, sabay na napasigaw ang wikang “*Kapatid, patawarin mo ako*” Ako naman ay umigtad at ang minamatyagan ko ay ang kilos ng Procopio dahil sa malakas kay sa Andres ay baka ako maunahan. Kinabahan ako ng takot na baka lumaban o makawala at makapagtago sa kagubatan. Awa sa kanila at takot sa nag-utos ang naghari sa akin. Paano ako? At ako’y sumigaw ng “*Peloton, Preparen! Carguen, Armas!*” Nang maringig nilang naglalagitikan na ang mga gatilyo ng pusil sa pagkakarga, sila’y tumahimik na. Nang makargahan ang mga pusil hinarap ko ang Procopio, sinabi kong: “*Defrenten, Mar!*” Itinuro ko ang dinaanan, isang landas na munti, patungo sa loob ng gubat. Sa loob ng gubat ay tinupad namin ang utos ng Consejo de Guerra. Pagkatapos ay binalikan ko ang Andres na binabantayan ng dalawang kawal. Nang ako’y makita niya ay paluhod na sinabi sa aking “*Kapatid, patawarin mo ako!*” Ako noon ay nasa panganib din na gaya niya. Nagdaramdam siya ay nagdaramdam din ako, ngunit “*Wala akong magagawa*” ang naging sagot ko sa kanya. Nang makita niyang hindi siya makapamamanhik sa akin ay biglang tumakbo. Tinungo ang kagubatan, kaya hinabol namin. Inabot namin sa tabi ng ilog, pinakasulok ng isang ilog na munti. Sa malaki siya naroon at ang munting ilog ay pinaka sanga. Doon namin siya binaril. Pagkatapos ay tinangka naming ibaon, bilang paggalang, datapuwa’t wala kaming panghukay. Gayon man ay nakagawa kami ng kaunti

sa bayoneta, Tinabunan ng kaunti ng mga sanga ng kahoy ang pangdagdag.

Pagkatapos noon ay nagbalik na kami. Ang katotohanan ay ang aking sariling loob ay galit sa aking ginawa, nguni't kung isipin ko'y wala akong magagawa laban sa nag-utos na hindi ko masusuway. Binasa ko uli ang sulat mula sa una hangang katapusan. Bumalik kami sa Maragondong na malumbay sa nangyari. Kung nalaman ko kapagkarakay dili ang hindi ako tatanggi dahil sa hindi ko gusto ang gayong *servicio*. Masarap sa akin ang humarap sa panganib na laban kay sa gumanap ng gayong tungkulin sa isang hindi kagalit at walang sama ng loob. Nang kami ay malapit na sa bayan ng Maragondong ay nasalubong ko ang kanyang asawa, Ginang Gregoria de Jesus, at itinanong sa akin kung saan naroon ang kinuha ko sa kanya (ang Andres at Procopio). Sa awa'y hindi ako nakasagot pagka't nalalaman kong malaking lumbay ang idudulot ko sa kanya. Gayon man ay napilitan akong sumagot: "*Magpatuloy kayo at itanong sa Pangulo sa Tala*" Ito'y kabulaanan, nguni't sa habag ko'y ano ang sasabihin ko? Pagkatapos ay nagpatuloy kami sa paglakad. Nang dumating kami, ang loob ng bayan ay nilulusob ng mga kastila, lahat ay napapalabang mahigpit. May labanan sa loob ng Patio, sa harap ng simbahan, kumbento at ang kampanario ay kinakanyon. Nang tamaan ang kampanario ay sumabog ang bato, inalipad ang aking kapasete nguni't hindi ko na makuha sa higpit ng laban. Hindi nalaon ay isang bala ng Mauser ang tumama sa dibdib ko, galing sa tribunal, nguni't hindi gaanong dinamdam dahil sa tumama muna sa relos na bakal sa patio bago sa akin. Nang atakihin kami ng "*a la bayoneta*" ay hindi kami nakatagal. Patay at sugatan ay nagtimbuwang sa patio. Aywan ko kung ano ang nangyari. Tinamaan ako sa binting kanan, hindi ako makabangon ni hindi makagapang. Isang kawal ang humila sa akin. Kinaladkad akong parang sanga ng kahoy, at itinawid ako ng ilog. Nang makatawid sa ilog ay isa pa ang tumulong. Nang malayo na ako sa umuulang bala ay iniwan ako sa lilim ng isang puno ng kahoy na malaki. Ang laban ay inumpisahan ng umaga at nang maagaw sa amin ang bayan ay magiika-3 ng hapon. Gayon man ay hanggang magiika-6 ng hapon ay nariringig pa rin ang putukan. Ako'y magdamag na naiwan doon. Hindi ako kumain ng ano man

bagaman maghapon at magdamag na gutom na gutom ako. Nang sumunod na umaga ay kinuha ako roon. Ginamot at dinala ako sa malapit sa bundok ng Buntis. Si heneral Noriel na nag-utos sa akin sa pagbaril sa magkapatid na Bonifacio ay hindi ko nakita dahil mandin sa pagkakawatak ng mga kawal dahil sa nangyaring mahigpit na labanan. Dahilan dito sa mga nangyaring ito at ang tatlong pagkakatama sa akin kaya hindi ko malimutan na ang araw na iyon ang ipinasok ng mga kastila sa bayan ng Marigondong at siya rin namang araw na ikinamatay ng magkapatid na Andres at Procopio Bonifacio.

Manila, Hunio 27, 1929

LAZARO MAKAPAGAL

Ayon sa isang salaysay ni heneral Pio del Pilar na sinulat at nilagdaan noong 1929, ang magkapatid na Bonifacio ay ginawaran ng indulto o patawad ni hen. Aguinaldo, nguni't nang tanggapin ito ni Hen. Noriel ay patay na ang magkapatid. Ukol dito, ay basahin ang aking akdang “*Mga Kasulatang Lumiliwanag Sa Pagkakapatay Kay Andres Bonifacio.*”

Patay na si Andres Bonifacio at ang kanyang bangkay ay kinain na nang lupa, ang diwa niya’y siya ring naging tanglaw ng Himagsikan, gaya ng mapatutunayan sa isang tula niyang lumaganap noong 1897 at “98” na pinamagatang “Ang Mga Cazadores”. Narito:

Mga kasadores dito ay padala
sanhi daw sa gulo’y lilipulin nila
nguni’t hindi laban yaong kinikita
kundi ang mang-umit ng manok at baka.

Yaong mga bayang sa tahimik kanlong
sa mga kastila’y siyang hinahayon,
ang bawa’t makita nilang malalamon
pinag-aagawang masahol sa gutom.

Boong kabahayan ay sinasaliksik
pilak na makita sa bulsa ang silid
gayong ang alhajas at pinipiling damit
katulad ay sisiw sa limbas dinagit.

Sa mga babae na matatagpuan
mga unang bati'y ang gawang mahalay
kamuntik man lamang di nagpipitagan
sa puring malinis na iniingatan.

At ang mga lakong kamatis pakuan
milon at iba pang pinamuhunanan
walang nalalabi sa pag-aagawan
ng mga kastila kung matatagpuan.

Lahat ng makita nilang manggagatas
agad haharangin dadaanin sa bulas
tuloy lalaklakin ng mga dulingas
anopanga't wala nang pinalalampas.

Ngalang “cazadores” hindi nadadapat
kundi “sacadores” ang ukol itawag
bakit sa tanguay (?) malayo at aguwat
mandi halatan (?) matakaw at duwag.

Ang mga bahaging nilagyan ko ng (?) ay hindi na mabasa pagka't kinain ng anay. Ang tulang iyan ay sinipi ko sa mga tala ng nasirang Mariano Ponce na nag-ingat ng mga sipi ng ilan sa mahahalagang sinulat ni Andres Bonifacio.

Ang unang pagdiriwang sa kaarawan ni Andres Bonifacio ay idinaos noong 1901 sa daang Alvarado, Binundok, Maynila. Noong 1910 ay binalak ang unang pagpapatayo ng monumento sa karangalan ng Ama ng Katipunan, nguni't tinutulan ito ng pahayagan LIBERTAS sa matuwid na ang gayon ay magiging isang “Estatua al Crimen”. Sinagot ito ng mga pahayagang pilipino at ang LIBERTAS ay sunod na naglathala ng kanyang mga sagot noong ika-23

at ika-25 ng Pebrero ng 1910. Ang unang lathala ng LIBERTAS ay napalathala noong ika-19 ng Pebrero at pinamagatang “ESTATUA AL CRIMEN”.

Upang mawala ang pag-aalinlangan, ang nasirang Epifanio de los Santos Cristobal, ayon sa pangulong Rafael Palma, ay hinirang ng pamahalaan na gumawa ng pagsisiyasat sa kabuhayan ni Andres Bonifacio at sa ulat niya na sinasabing si Andres Bonifacio ang dapat kilalaning Ama ng Demokrasya at ng Himagsikan sa Pilipinas ay doon ibinatay at isinalig ng pamahalaan ang pagkilala sa kadakilaan ng nagtatag ng Katipunan. Noong ika-3 ng Setyembre ng 1911 ay ginawa ang pagpapatayo sa monumento Balintawak at pagkaraan ng siyam na taon, o dili kaya’y noong ika-30 ng Nobyembre ng 1920 ay iniharap naman ng noo’y senador Lope K. Santos ang kautusang nagtatadhanang maging pistang pangilin ang kaarawan ni Bonifacio. Napagtibay ang nasabing panuknlang batas at mula noong ika-30 ng Nobyembre ng 1921 ay naging pistang pangilin ang kaarawan ni Bonifacio, sa bisa ng batas blg. 2946.

Ang buong biograpiya ni Andres Bonifacio ay itinuturo ngayon sa mga paaralang bayan mula noong 1928, sa pamamagitan ng aklat na PHILIPPINE PROSE AND POETRY na sadyang inihanda ng Kawanihan ng Pagtuturo at ginagamit ng mga nasa unang taon sa high school. Sa mahahalagang akda naman na nauukol sa kanyang buhay ay kabilang ang kina Gg. Manuel Artigas y Cuerva sa kastila, Epifanio de los Santos Cristobal sa kastila at ingles, Hermenegildo Cruz sa tagalog, Jesus Castro Olega sa tagalog at Aguedo Cagingin sa ingles. Si G. Remigio Mat. Castro ay siyang nagsapelikula ng buhay ni Andres Bonifacio, at si G. Antonio K. Abad ay may inihandang dulang nauukol sa buhay ni Bonifacio na isasapelikula rin.

Ang mga makata sa wikang tagalog ay slyang nakapagsuob ng lalong mababangong kamanyang ng papuri at paghanga kay Bonifacio. Sa ingles ay Sina Mauro Mendez, Juan F. Salazar at iba pa. Sa kastila ay namumukod ang kina Don Fernando Ma. Guerrero at Manuel Bernabe, lalo na ang kay Cecilio Apostol na natatapos sa mga talatang:

“Por los claros timbres de tu ejecutoria
los humildes granos de mi incienso quemo.
Por ti nuestra Patria hoy vive en la Historia.

Resplenda en su nombre por siempre la gloria,
Plebeyo Patricio, Caudillo Supremo.”

At sa kasaysayan ay talagang hindi na maaaring makatkat ang pangalan ni Andres Bonifacio. Hindi lamang siya ang kinikilalang pangunang bayani ng himagsikan sa Pilipinas kundi maging ang mga kasulatang nauukol at may kinalaman sa kanya ay siya pa ring nangunguna, alinsunod sa isang pagsusuring inilathala ni Dr. José P. Bantug sa bilang ng *La Opinion* noong ika-22 ng Marso ng 1930, na ang akta sa Teheros noong ika-23 ng Marso ng 1897, ang akta sa Naik, walang petsa, at ang Dekalogo ni Bonifacio, ay siyang mga panguna sa talaan ng sampung lalong mahahalagang kasulatan ng Himagsikan, mga palagay itong ibinatay niya sa kurokuro nina heneral Artemio Ricarte Vibora, Emilio Aguinaldo at Cecilio Apostol hiningan ng talaan ng kung alin-alin ang sampung lalong mahahalagang kasulatan ng Himagsikan sa Pilipinas.

Bukod sa mga karangalang iyan na iniuukol sa kadakilaan ni Andres Bonifacio ay maidaragdag pa ang sumusunod: dalawang malalaking paaralang bayan, isa sa Maynila at isa sa Gerona, Tarlak; ang isang samahan na tinatawag ngayong “Caballeros de Andres Bonifacio de Filipinas”, ang “Bonifacio Institute”, ang posporong may tatak na “Andres Bonifacio” ng Philippine Match Co. Ltd., at isang malaking balangay ng kapatirang Palihan ng Bayan na nagtataglay rin ng pangalan ni Andres Bonifacio. Sa mga nayon naman o “barrio” ay maibibilang ang sa Unisan, Tayabas, ang nasa San Joaquin, Iloilo, ang nasa San Jose, Nuweba Esiha at ang nasa Baras, Rizal. Sa mga sitio naman ay ang nasa nayon ng La Granja, bayan ng La Carlota, Occidental Negros at ang nasa nayon ng Tayug, bayan ng Tayug, Pangasinan. Mula naman noong 1923, ang ika-24 baytang ng mga Hiwaga ng Ktt. Kap. ng mga Alagad ni Dimas-Alang (G. O. C. D. A.) na natatag sa Pilipinas at lumalaganap hanggang sa Amerika at sa iba’t ibang dako sa Dulong Silangan, ay tinatawag na baytang ng mga “KAWAL NI BONIFACIO”, ayon sa Ritual na sinulat ni G. Julian C. Balmaseda.

May Paniwala ang Lupong Tagasiyasat na kay Andres Bonifacio nga ang mga Butong Natuklasa't Nahukay

Na, ang mga butong iniingatan ngayon sa Museong Pambansa ay mga butong tunay ni Andres Bonifacio, ay siyang pinatitibayan ng ulat na iniharap ng Lupong Nagsiyasat. Narito:

Maynila, ika-31 ng Marso, 1926.

Kgg. Manuel Roxas,
Espiker,
Kapuluan ng mga Kinatawan.
Maynila.

Minamahal kong Espiker:

Ipinagkakapuri kong ipadala sa inyo ang ulat ukol sa naging wakas ng tungkuling, sa Pamamagitan ng liham na ipinadala ninyo sa akin noong ika-2 ng Enero ng 1926, ay napaatang sa aking balikat. Sa nasabing ulat ay kasama na rin ang lahat ng nangyari na, sa inyong tagubili't utos, ay inilipat sa aking kamay ni G. Jose G. Generoso.

Ipinabibigay-alam ko sa inyo ang pinakaubod ng mga ulat na ito ay hindi pa napapagtalunan nitong nakalagda, ng mga kagawad ng Lupong Pambansa at ng mga kagawad ng Kapisanan ng mga Beteranos ng Himagsikan, at dahil diya'y inilakip ko na rin dito ang ilang sipi upang lipat sa nasabing lupon upang pagtalunan at pagpasyahan, sakaling ipinalalagay ninyong iya'y kinakailangan. Dahil sa kahalagahang pambansa ng suliraning ito, kung kaya

binubuo ko ang aking huling pasya sa tulong ng isang pagsisiyasat na tuwiran at sarilinan, na ang kabuuan nito, ayon sa sumusulat, ay siya nang pangwakas.

Buong pitagang sumasainyo,

EPIFANIO DE LOS SANTOS
Direktor
Philippine Library and Museum

Sa kasunod ay matutunghayan, ang isa pang ulat ni G. Epifanio de los Santos na ipinadala sa Espiker Roxas, bilang karagdagan sa unang ulat na ipinadala niya, at may petsa noong ika-26 ng Nobyembre ng 1926.

Kgg. Manuel Roxas,
Espiker ng Kapulungan ng mga Kinatawan.

Ginoo:

Bilang pagtupad sa tungkuling iniatas sa akin ng inyong liham noong ika-2 ng Enero, 1926, ay malugod kong ipinagbibigay-alam sa inyo ang sumusunod:

Ang yumaong si Hral. Riego de Dios, si Koronel Makapagal at si G. Cajulis, sa panig ng “Asociacion de Veteranos de la Revolucion,” at si Hral. Pantaleon Garcia at ang nakalagda, sa ngalan ng Lupong Pambansa, ay nagsitungo sa pook na pinaghukayan ng mga buto ng yumaong ANDRES BONIFACIO. Sang-ayon kay G. Makapagal, ang pook na yao’y di siyang pook na pinagbarilan kay Andres Bonifacio, kaya’t ang mga butong natuklasan ay di siyang mga tunay nitong buto... Sa turo niya, ang lupon nami’y nagpatuloy ng lakad, nagdaan sa lansangang hayag, tumigil sa paanan ng isang bundukin, at ang bahagi nitong nasasaka ay siyang itinuro ni Makapagal na umano’y pook na pinagpatayan sa magkapatid na Andres at Procopio. Pagkatapos nito, ang mga kagawad ng pulutong namin ay nagbalik na sa Marigundong, at matangi kay

Heneral Riego de Dios, ang iba'y lumulan na sa tren sa Naik patungong Maynila.

Nang maragdagan pa sa Maynila ang mga pagsisiyasat na ito, at matapos maihambing sa mga nagawa na ng lupon noong 1918 at sa ilang mga pangyayari sa kasaysayan, ang nakalagda ay nanatili sa paniniwalang ang mga butong nahukay noong 1918 ay siya ngang tunay na mga buto ni Andres Bonifacio. Ang paniniwala kong ito'y naipahayag ko na sa pakikipagpulong sa Lupung-Pambansa. Pinatitibayan ang paniniwala kong ito ng mga sumusunod na pasubali at mga pangyayari.

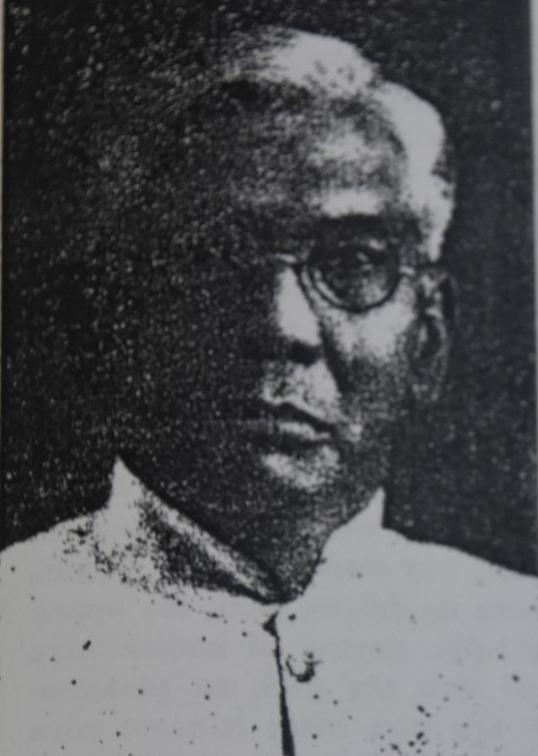
Ayon kay Makapagal, siya't ang kanyang pulutong na binubuo ng apat na kawal na di niya alam ang mga pangalan at ngayo'y nangamatay na, ayon sa kanya, ay siyang tanging nangakababatid at nangakapakialam sa pagkapatay at paglilibing kay Andres Bonifacio. Nguni't nang ituro niya ang pook na pinagbarilan noong ika-10 ng Enero ng 1926, ang una niyang pahayag sa nakalagda noong ika-25 ng Setyembre ng 1925, ay kanyang binago at sinabi pang ang inaakala niyang bundok ng Tala ay bundukin pala ng Lagundi. At, bagama't ang pook na ito'y natatamnan ng tubo, ito raw ay di nasasaka noong Mayo ng 1897. At sapagka't ang hukay ay gawa lamang ng mga gulok at bayoneta, at ang bangkay ay nabaon nang bahagya na sa lupa, tinitiyak niyang ang pangdungkal ng araro, ang mga babuy-damo, ang aso o ang agos ng tubig ang siyang tumangay, sa bangkay o sa kalansay. Nguni, ang may-ari ng lupa na si Marcelo Angeles Hinahon, may gulang nang 21 taon nang 1897, ay walang kamalayan sa bagay na ito, ni walang ano mang kasaysayang nababatid niyang nangyari sa mga pook na paligid, gayong alinsunod sa aking pagkabatid, ang pook na ito'y maraming panahon nang nasasaka at sa paligid-ligid ay matagal nang maraming bahay na natatayo. Maging ang yumaong si Hen. Riego de Dios, taga Marigundong, ay wala ring malay sa iniuulat na ito ni Makapagal, at nakapagtataakang lubha ang kawalang ito ng sali't-saling salita man lamang, kung aalagataing ukol pa naman sa isang tanyag at bantog na taong tulad ni Andres Bonifacio. At sapagka't si Makapagal, dahil sa kanyang pagmamadali na udyok ng mga pangyayari, at ang kanyang mga kawal ay tumupad agad

sa atas sa kanila, at pagkatapos ay di na nabalik sa pook na yaon sa loob ng 27 taon, kaya di na maaari ngayong matiyak pa ang pook na pinangyarihan hanggang sa kaliit-liitang sulok. Ang malamang na nangyari, si Makapagal na di matatawarang may mabuting kalooban, dahil sa kanyang pagkalimang ay naipagkamali ang pook sa talagang tunay na pinagpatayan, pagkalimang na sukat nang asahan dahil sa katagalan na ng panahong nagdaan, at ng mga maligalig na pangyayaring nag-hahari noon at ang pagkakawangki-wangki ng mga pook na itong bulubundukin, ng isang tanawing likas na pabagu-bago, gawa ng kamay ng tao.

Sa kabilang dako, ang paniniwala kong ang mga labing itong aking binanggit ay siyang tunay, ay nasasalig sa mga sumusunod na pangyayari.

Si Guillermo Masangkay na lubhang malapit kay Andres Bonifacio, ay nagpahayag na ang utusang si Goryo ni D. Andres na kailan man ay di nahihwalay sa kanyang panginoon, ay siyang naglibing sa bangkay nitong iniwan ng nagsipatay sa kanya at siyang nagturo ng pook na pinaglibingan noong 1898. Nagbalik si Masangkay sa pook na ito noong 1914 na ang hangad ay hukayin ang mga labing natagpuan na niya sa pamamagitan ni Goryo, at nang 1918 ay naging kagawad siya ng Lupong siyang humukay. Nagdagdag pa ng ilan pangyayari si Masangkay na nagpapatibay nito sa kanyang pahayag sa “El Debate” noong ika-29 ng Nobyembre, 1925.

Sa pagsisiyasat na ginawa ng Lupon noong 1918, ay nagsalaysay, bukod sa ibang mga saksi, si Tomas Zapalla, isa sa mga nagsihukay at bantay sa pook na yaong pinagpatayan at pinaglibingan kay Bonifacio, at bukod sa hindi na siya umalis sa pook na yaon ay kinilala pa niyang ang lugal na nabanggit ay siya ngang pook at ang mga labi ay siyang tanging nalibing doon. Nagsipagsalaysay rin ang may-ari ng lupang si Jose Reyes, ang pari sa Marigundong na si P. Dumandan, na sa kusang kahilingan at sapagka’t siya ang pumatnubay hanggang mga huling sandali, kaya’t nabatid niyang lahat at ang kapatid na babae ni Andres Bonifacio, na si Espiridiona Bonifacio na nagpatotoo sa sinabi



Si G. Guillermo Masangkay, malapit kay Andres Bonifacio at ang bayaning Geronimo Cristobal na binaril ng mga kastila.

ni Zapalla at siya ring nagpatunay ng pook at kumilala na siya ngang tunay na buto ang nahukay. At mayroon pa, si Domingo Lapaz, may 75 taong gulang, na siyang sumasaka ng lupang kanugnog ng pinaglibingan, ay bumabanggit ng mga pangyayaring nawawangki sa mga binanggit ni G. Makapagal sa nakalagda, at si Lapaz ay isang saksing lubhang mahalaga, sapagka't maluwat ding naglingkod kay Andres Bonifacio at nakababatid ng mga hirap na binata ni Andres mula sa kanyang pagkadakip hanggang sa siya'y patayin. Tunay ngang di siya naging saksi sa paghukay ng mga buto, nguni't dinadalaw niya, kungdi man araw-araw, minsan o makalawa sa isang linggo, ang kanyang lupa na kanugnog ng pook na pinaglibingan.

Sinamahan ni Lapaz ang pulutong ng mga kagawad ng Lupong Pambansa at ng Samahan ng mga Beterano ng Himagsikan. Dahil

sa kanyang katandaan na at sa halos panglalabo na ng mga mata ngayon, at sapagka't ang puno ng alibangbang na nakayungyong sa pinagbaunan ng mga labi ni Andres Bonifacio at ang mga tuod ng kawayan ay nangawala na, kaya di nakuhang ituro ang tiyak na pook na pinaglibingan nila ng kanyang mga kasamang Rufino at Gerardo, mga kasama ring nangamatay na ng may-ari ng lupang pinaglibingan kay A. Bonifacio; nguni, humigit-kumulang ay tiniyak na ang kanyang tinutuntungan ay siyang pook na pinaglibingan niya't ng kanyang mga kasama sa bangkay ng Supremo ng Katipunan isang pook na kailan man ay di pa nabubungkal. Ang labis niyang pagkatalos sa pook—anya—at kahit sa hipo man lamang, ang sa kanya'y nagdudulot ng kasiguruhan. Kaya't ang dugtong pang saad sa nakalagda, nang ang Heneral Riego de Dios, mga ilang araw pa bago dumating ang magkalakip na Lupon, ay nagtungo sa pook ding yaong kasama ng dalawa pang tao upang siyasatin at itanong sa kanya kung bakit, gayong di naman niya nakita ang pagpapahukay ay natiyak niya ang pook na pinaghukayan, ay sumagot siyang yaon nga ang mga buto; isinagot niya sa Heneral ang ganito: “Ang sino ma’y maaaring mag-alinlangan sa aking mga sinasabi; ngunit, wala akong alinlangang ang mga butong ito’y siyang tunay. Diyos ko—ang para pang naghihinagpis na sinaliwan ng buntung-hininga—sa hipo man lamang ay mapaguunawang ito na nga!”

Ang kailangan ngayo’y ang linawin kung ang mga butong hinukay noong 1918 ay siyang mga tunay na kay Andres Bonifacio. Nang ang mga buto’y pag-ugpung-ugpungin nina Doktor Sixto de los Angeles at Fidel Cuajunco, isang malaking bahagi ng kanilang ulat ay naangkop sa ilang mahalagang pahayag ng kapatid na babae ni Andres Bonifacio. At kung idaragdag pa ritong ang may-ari ng lupa, ang kanyang katiwala at lahat ng lumahok sa pagsisiyasat na ginawa noong 1918 at 1925, ay nagkakaisa halos sa pagsasabing siya ngang mga tunay na buto, mapag-aalinlanganan pa kaya ang katotohanang ito?

Dahil sa mga matuwid na ito at sa iba pang mga unang pangyayaring may uring makasaysayan, ang nakalagda’y naniniwalang si Andres Bonifacio ay pinatay nang umaga ng

ika-10 ng Mayo ng 1897, na ang mga butong nasa pag-iingat ngayon ng mga Lehiyonaryo ay siyang tunay. Nguni't maaari ring idagdag na ang mga butong ito'y tila napabayaan sa Presidensiya ng Marigundong, ayon sa pahayag sa nakalagda ng kasalukuyang Pangulo ng bayang yaon, G. Florentino de Guia, at maliban kung sa nabanggit nang presidensya at mula nang ilipat ang mga buto sa Maynila hangga ngayon, ay napalitan na, ang mga butong ito'y dapat ipasyang siya ngang tunay na kay Bonifacio.

Gumagalang,

EPIFANIO DE LOS SANTOS
Direktor,
Philippine Library and Museum



Augusto V. de Viana obtained his Bachelor of Arts in Asian Studies, Master of Arts in History *cum laude* and Doctor of Philosophy *magna cum laude* from the University of Santo Tomas. Before joining the university as a full-time faculty member, Dr. de Viana was a public school teacher at the Eulogio “Amang” Rodriguez Vocational High School from 1984 to 1993 before transferring to the

National Historical Institute (now the National Historical Commission of the Philippines) where he rose from the rank of History Researcher to Chief of its Research, Publications, and Heraldry Division. In 2015, the City of Manila recognized Dr. de Viana as Patnugot ng Sining during its 444th Foundation Day.

Dr. de Viana has authored various books on Philippine History among which are *Fifty Years of Philippine Independence*, *Stories from the Other Side and Other Narratives*, *Stories Rarely Told* (Vols. 1–2), *Kulaboretor!*, *Halo-Halo*, *Hardware and Others*, and the *I-Stories*. He has written textbooks on Philippine history and on the life and works of Jose Rizal, among which are *The Philippines Story of the Nation* and *Laon-Laan*. He also contributed articles on history which were published in various local and international journals.

MGA SINASABI NILA UKOL KAY
JOSE P. SANTOS

Your scholarly comment on the joint work of Russel and Rodriguez on THE HERO OF THE FILIPINOS clearly shows that you have done a great deal of research work and speaks highly for the thorough manner in which you have handled your subject. Flattery aside, the Philippines needs more men like you.

JUAN COLLAS
Editorial Staff
The Philippines Free Press

Jose P Santos, este es el hijo, el primogenito del sabio historiador D. Epifanio de los Santos Cristobal que viene publicando libros y folletos que, reunidos, harian la historia de un pueblo, de una raza, de una patria. Pepe Santos ha heredado de su ilustre padre todos los meritos para hacer que el pueblo filipino se conozca a si mismo por medio de sus martires y sus heroes. Es muy joven aun, y la patria espera de su pluma mas sozanada cosecha.

EL DEBATE
Agosto 4, 1935

As he saw in his eldest son, Jose P Santos, an intense desire to study the lives and exploits of Andres Bonifacio, Emilio Jacinto, and other heroes of the revolution, he left him all the documents pertaining to those leaders which now form the nucleus of the great revolutionary collection and library of Pepe Santos. (EPIFANIO DE LOS SANTOS—HIS COLLECTION AND LIBRARY, The Sunday Tribune Magazine, Nov. 23, 1930)

Sa mga autobiografia, mga tala at iba pang mga ulat ng himagsikan, maaaring sabihin natin ng walang pag-aalinlangan na walang kapantay ngayon ang koleksiyon ni Pepe Santos. Isang kapurihan din ni Pepe Santos na siya lamang ang tanging nag-iingat ngayon sa buong daigdig ng mga orihinal na dokumento o ng maraming sulat kamay nina Andres Bonifacio at Emilio Jacinto, na wala sinoman at hindi makakita maging saan man, at ukol kay Ricarte ay siya naman ang pinaka-marami. (SA PAGKAKAISA, ngayo'y MABUHAY, Pebrero 15, 1931)



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