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**Position Paper**  
**On the Controversy of**  
**“The Cry of Pugad Lawin or Balintawak”**

**Task Performance in**  
**Readings in Philippine History**  
**STI College General Santos City**

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## **“The Cry of Pugad Lawin or Balintawak”**

One might say that history is the past and the past is history. Some even use these terms interchangeably in a phrase or a sentence. But history and past are both different things. They may be alike but there is subtle distinction between the two that we must always consider and remember. Past refers to an earlier time, the people and societies who inhabit it and the events that took place there. History, on the other hand, describes our attempts at studying and explaining the past. So basically, what happened in the past is fixed in time and cannot be changed. History, however, changes regularly. And because of these constant changes that we are not able to truly understand what's real and what's not. These changes leads to the controversies that we have now regarding what really happened in the past or if what we know today is true or just a product of falsified statements and biased evidences. Up until today, historians are struggling to unravel the deepest truth about the numerous events that is significant to our nation's identity. This paper tackles one of the most controversial events that happened in the past and that would be the real location of the cry of the revolutionists. Is it in Balintawak or Pugad Lawin?

This issue is very controversial for this signifies the place where the beginning of the Philippine Revolution happened. The cry of the revolutionists and the tearing of their cedula was the sign of the rebellion of the Filipinos against Spanish rule and their determination to attain their freedom from the hands of the abusive Spaniards. It is important to know where this important event happened for this is one way to truly understand how our ancestors fought for our freedom that we are enjoying and experiencing today.

After doing a research about this controversy, I believe that the first cry happened at Balintawak since that was where the evidences points at as well as what the eyewitness had told. According to the memoirs of Guardia Civil Manuel Sityar, he did found a “pacto de sangre” (Blood pact) in every Filipino he met in August 1896 during his reconnaissance mission around Balintawak which proves the first cry did happen in

Balintawak. In accordance to NCCA (National Commission for Culture and Arts), when Emilio Aguinaldo returned from his exile from Hong Kong, he commissioned a “Himno de Balintawak” to herald renewed fighting after he failed peace pack of the Biyak na Bato.

This simply states that even in Emilio Aguinaldo’s statements, the word or place Balintawak was mentioned in his commission which further defend that it indeed happened there. Not to mention that NCCA also states that *“On 3 September 1911, a monument to the Heroes of 1896 was erected in what is now the intersection of Epifanio de los Santos Avenue and Andres Bonifacio Drive –North Doversion Road. From that time on until 1962, the Cry of Balintawak was officially celebrated every 26 August”* in which can be a possible physical indicator that the first cry happened in Balintawak.



The manuscripts of Teodoro Agoncilio is not even reliable for reference after according to the forum/blog I just read, his sources came from the English translations of the original texts of Bonifacio in which was even translated from Spanish by Epifanio delos Santos which holds the original tagalog manuscripts. This foretold that Agoncilio’s work can be considered as a second generation or even tertiary sources. At last in accordance to Pedro A. Gagelonia, he points out that *“The “Cry of Pugad Lawin” (August 23, 1896) cannot be accepted as historically accurate. It lacks positive*

*documentation and supporting evidence from the witness. The testimony of only one eyewitness (Dr. Pio Valenzuela) is not enough to authenticate and verify a controversial issue in history.”*

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