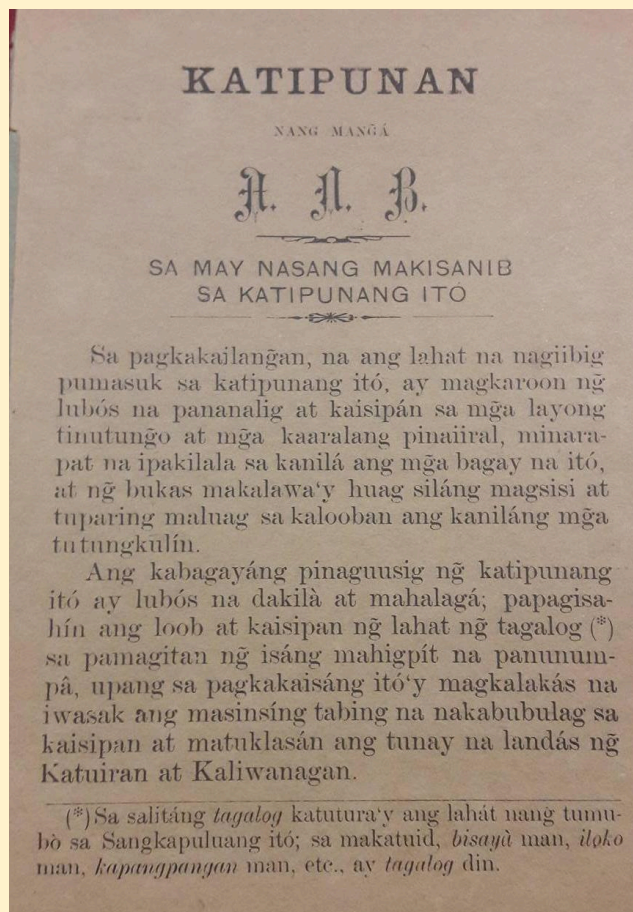


Emilio Jacinto (attrib.), *Katipunan nang manga A. N. B.* – *Sa may nasang makisanib sa katipunang ito* [The “Kartilya”].

Sources: Adrian E. Cristobal, *The Tragedy of the Revolution* (Makati City: Studio 5 Publishing Inc., 1997) 46; José P. Santos, *Buhay at mga sinulat ni Emilio Jacinto* (Manila: José Paez Santos, 1935), 59–63.



Taught in schools and debated in universities, the “Kartilya” is the best known of all Katipunan texts. Making manifest the KKK’s principles and teachings, it was printed as a small pamphlet for new members. It is the only document of any length set in print by the Katipunan prior to August 1896 that is known to be still extant.

The earliest reference to the Kartilya yet found is in the minutes of a Supreme Assembly meeting held in December 1895, which say the manifesto (“*pahayag*”) will be priced at 4 *kualta* per copy.¹ Whether it is the KKK branches or the individual recruits who are to be charged this amount is not clear, and nor is it known whether the title phrase - “To those who want to join this Katipunan” - truly means potential recruits, or in practice should be taken to mean “To those who have just joined this Katipunan.” If copies were sold to potential as well as actual recruits, needless to say, there was a heightened risk they might fall into the wrong hands.

¹ Supreme Assembly, Meeting held on December 24-25, 1895.

The Kartilya was still in use during the first phase of the revolution, and Bonifacio was planning to print more copies shortly before he was killed.² It may still have been used during the second phase of the revolution, for a version survives in the Philippine Insurgent Records that is stamped with the seal used by Artemio Ricarte in 1899. This version contains basically the same text as is transcribed here, but it bears a different title – “Final Declaration on Admission to the Katipunan” (*Katapusang pamamahayag sa pagpasok sa K.*) – and it omits the famous footnote that says “the word *Tagalog* means all those born in this Archipelago.”³

Authorship of the Kartilya has always been credited to Emilio Jacinto, and there is little doubt this attribution is sound: it dates back to the *Sensacional memoria* of Isabelo de los Reyes, whose sources included several senior KKK veterans, and it has never been challenged.⁴ Bonifacio, the story goes, had originally intended that his “Decalogue” should be printed and handed to new recruits, but he then read Jacinto’s Kartilya and decided it was superior.⁵ The two texts, though, are not really comparable. Bonifacio seeks only to enumerate the duties of Katipunan members, Jacinto couches his primer, four times as long, rather as a statement of aspirations and ethical values. Bonifacio lists ten obligations; Jacinto presents twelve “guiding principles” and fourteen “teachings”.

In its structure the Kartilya resembles the declaration used in Manila’s Masonic lodges, a declaration that had presumably been written in Spain around 1889 when the grand order to which the lodges were affiliated – the Gran Oriente Español – had been founded by Miguel Morayta.⁶ The Kartilya is addressed “To those who want to join the Katipunan”; the Masonic document to “*los profanos que deben inscribirse en la Sociedad.*” The preamble to the Kartilya echoes the Masonic document’s stated purpose, which is to ensure that candidates fully understand the association’s objectives before making a commitment they might later repent. The division in the Kartilya between principles (“*layon*”) and teachings (“*aral*”) broadly parallels the division in the Gran Oriente’s manifesto between the “Programa Masonica” and the “Codigo Masonico.” And the Kartilya, finally, like the document used in the lodges, asks neophytes to pledge their allegiance to the association’s objectives and to affirm with their signature that they are becoming members of their own free will (“*ninaiis ng loob ko*”).

There are also parallels between the content of the two documents. Recruits to the lodges were advised that Masonry “*considera como hermanos*

² Andres Bonifacio, Letter to Julio Nakpil, April 24, 1897.

³ *Katipunan: Katapusang pamamahayag sa pagpasok sa K.* (n.pub, n.d.) [Philippine Insurgent Records 1190.3, Microfilm reel 73]. This booklet also leaves out the application form that is appended to the version transcribed here.

⁴ Isabelo de los Reyes, *La sensacional memoria de Isabelo de los Reyes sobre la revolución Filipina de 1896-97* (Madrid: Tip. Lit. de J. Corrales, 1899), 75.

⁵ Epifanio de los Santos, “Andres Bonifacio” [English translation], *Philippine Review (Revista Filipina)*, III:1-2 (January-February 1918), 38.

⁶ Reynold S. Fajardo, *The Brethren: Masons in the struggle for Philippine independence* (Manila: Enrique L. Locsin and the Grand Lodge of Free and Accepted Masons, 1998), 106; Teodoro M. Kalaw, *La masonería filipina: su origen, desarrollo y vicisitudes hasta la época presente* (Manila: Bureau of Printing, 1920), 115.

todos los hombres”; that they should renounce “*todos los vicios*”; and should “*defenderás al oprimido*.” Within the Katipunan, said the Kartilya, “all are equal and true brethren.” Members had to “renounce disorderly habits” and to “defend the oppressed.”

Other influences may be identified more tentatively. The admonitions to regard a woman as a “helpmate” rather than a “plaything,” and to “have due regard to her weakness” may be Biblical in origin. The adage that “an honorable man’s word is his bond” may be traced back to Cervantes; and the thought that “time lost is lost forever” may have come from Benjamin Franklin. One precept is perhaps taken from Rizal. A “life which is not dedicated to a great idea is useless,” declares Rizal’s fictional insurrectionist Simoun in *El Filibusterismo*: “It is a pebble lost in the field, when it should form part of some building.”⁷ “Life which is not consecrated to a lofty and sacred cause,” Jacinto writes, varying the metaphor, “is like a tree without shade, if not a poisonous weed.”

To emphasize Enlightenment influences on Katipunan thinking, some say, effaces the originality of documents like the Kartilya, which may be found in the nuances of their Tagalog and their resonance with the native psyche, familial bonds, folk Christianity, indigenous dissident traditions and so on. Such arguments may be true up to a point, but often they seem nebulous, reliant more on wishful assertion than on substantiating chapter and verse. The Tagalog words that resound loudest in the Kartilya, beyond doubt, are the equivalents of the Enlightenment’s defining watchwords: Liberty (“*Kalayaan*”), Equality (“*lahat ng tao’y magkakapantay*”), Fraternity (“*kayong lahat ay magkakapatid*”), Reason (“*Katuiran*”), Progress (“*Kagalingan*”) and Enlightenment itself (“*Kaliwanagan*”). Most, perhaps all, of these Tagalog equivalents had already been employed by ilustrado writers like Rizal and Del Pilar before the KKK was founded.⁸ The revolutionary originality of the Katipunan lay not in its idiom, but in its objectives and its deeds.

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Tagalog text⁹

⁷ José Rizal, *El Filibusterismo* [1891]. Translated by Leon Ma. Guerrero (New York: W.W. Norton, 1962), 52.

⁸ See, for example, José Rizal, “Sa mga kababayang dalaga sa Malolos” [February 1889], *Epistolario Rizalino*, vol.II, 122-39; and Marcelo H. del Pilar, “Kalayaan” in José P. Santos, *Buhay at mga sinulat ni Plaridel* (Maynila: Palimbag ng Dalaga, 1931), 28. Also Pedro Serrano Laktaw, *Diccionario Hispano-Tagalog* (Manila: Estab. Tipografico ‘La Opinion’, 1889).

⁹ The first two paragraphs and the subsequent asterisked footnote have been transcribed from the photograph of the front page of a printed “Kartilya” in Adrian E. Cristobal, *The Tragedy of the Revolution* (Makati City: Studio 5 Publishing Inc., 1997) 46; the remainder of the text has been copied from the version in José P. Santos, *Buhay at mga sinulat ni Emilio Jacinto* (Manila: José Paez Santos, 1935), 59–63. The photographed text has been used initially not because there are any doubts about the authenticity of the Santos text, but simply to minimize possible transcription errors.

KATIPUNAN

NANG MANGA

A. N. B.

SA MAY NASANG MAKISANIB SA KATIPUNANG ITO

Sa pagkakailangan, na ang lahat na nagiibig pumasuk sa katipunang ito, ay magkaroon ng lubos na pananalig at kaisipan sa mga layong tinutungo at mga kaaralang pinairral, minarapat na ipakilala sa kanila ang mga bagay na ito, at ng bukas makalawa'y huag silang magsisi at tuparing maluag sa kalooban ang kanilang mga tutungkulin.

Ang kabagayang pinaguusig ng katipunang ito ay lubos na dakila at mahalaga; papagisahin ang loob at kaisipan ng lahat ng tagalog (*) sa pamagitan ng isang mahigpit na panunumpa, upang sa pagkakaisang ito'y magkalakas na iwasak ang masinsing tabing na nakabubulag sa kaisipan at matuklasan ang tunay na landas ng Katuiran at Kaliwanagan.

(*) Sa salitang *tagalog* katutura'y ang lahat nang tumubo sa Sangkapuluang ito; sa makatuid, *bisaya* man, *iloko* man, *kapangpangan* man, etc., ay tagalog din.

Dito'y isa sa mga kaunaunahang utos, ang tunay na pagibig sa bayang tinubuan at lubos na pagdadamayan ng isa't isa.

Maralita, mayaman, mangmang, marunong, lahat dito'y magkakapantay at tunay na magkakapatid.

Kapagkarakang mapasok dito ang sino man, tataligdan pilit ang buhalhal na kaugalian, at paiilalim sa kapangyarihan ng mga banal na utos ng katipunan.

Ang gawang lahat, na laban sa kamahalan at kalinisan, dito'y kinasusuklanan; kaya't sa bagay na ito ipinailalim sa masigasig na pakikibalita ang kabuhayan ng sino mang nagiibig makisanib sa katipunang ito.

Kung ang hangad ng papasuk dito'y ang tumalastas lamang o mga kalihiman nito, o ang ikagiginhawa ng sariling katawan, o ang kilalanin ang mga naririto't ng maipagbili sa isang dakot na salapi, huag magpatuloy, sapagkat dito'y bantain lamang ay talastas na ng makapal na nakikiramdam sa kaniya, at karakarakang nilalapatan ng mabisang gamut, na laan sa mga sukaban.

Dito’y gawa ang hinahanap at gawa ang tinitignan; kaya’t hindi dapat pumasuk ang di makagagawa, kahit magaling magsalita.

Ipinauunawa din, na ang mga katungkulang ginaganap ng lahat ng napaaanak sa katipunang ito ay lubhang mabibigat lalong lalo na, kung gugunitain na di mangyayaring maiiwasan at walang kusang pagkukulang na di aabutin ng kakilakilabot na kaparusahan.

Kung ang hangad ng papasuk dito, ang siya’y abuluyan o ang ginhawa’t malayaw na katahimikan ng katawan, huag magpatuloy, sapagkat mabigat na mga katungkulan ang matatagpuan, gaya ng pagtangkilik sa mga naapi at madaluhong na paguusig sa lahat ng kasamaan; sa bagay na ito ay aabutin ang maligalig na pamumuhay.

Di kaila sa kangino paman ang mga nagbalang kapahamakan sa mga tagalog na nakaiisip nitong mga banal na kabagayan (at hindi man), at mga pahirap na ibinibigay na naghaharing kalupitan, kalikuan at kasamaan.

Talastas din naman ng lahat ang pagkakailangan ng salapi, na sa ngayo’y isa sa mga unang lakas na maaasahang magbibigay buhay sa lahat; sa bagay na ito, kinakailangan ang lubos na pagtupad sa mga pagbabayaran; piso sa pagpasuk at sa buan buan ay sikapat. Ang salaping ito’y ipinagbibigay alam ng nagiingat sa tuing kapanahunan, bukod pa sa mapagsisiyasat ng sinoman kailan ma’t ibigin. Di makikilos ang salaping ito, kundi pagkayarian ng karamihan.

Ang lahat ng ipinagsaysay at dapat gunitain at mahinahong pagbulaybulayin, sapagkat di magaganap at di matitiis ng walang tunay na pagibig sa tinubuang lupa, at tunay na adhikang ipagtangkilik ang Kagalingan.

At ng lalong mapagtimbang ng sariling isip at kabaitan, basahin ang sumusunod na

MANGA ARAL NANG KATIPUNAN NG MGA A.N.B

Ang kabuhayang hindi ginugugol sa isang malaki at banal na kadahilanan ay kahoy na walang lilim, kun di damong makamandag.

Ang gawang magaling na nagbubuhay sa pagpipita sa sarili, at

hindi sa talagang nasang gumawa ng kagalingan, ay di kabaitan.

Ang tunay na kabanalan ay ang pagkakawang gawa, ang pagibig sa kapua at ang isukat ang bawat kilos, gawa't pangungusap sa talagang Katuiran.

Maitim man at maputi ang kulay ng balat, lahat ng tao'y magkakapantay; mangyayaring ang isa'y higtan sa dunong, sa yaman, sa ganda...; ngunit di mahihigtan sa pagkatao.

Ang may mataas na kalooban inuuna ang puri sa pagpipita sa sarili; ang may hamak na kalooban inuuna ang pagpipita sa sarili sa puri.

Sa taong may hiya, salita'y panunumpa.

Huag mong sasayangin ang panahun; ang yamang nawala'y mangyayaring magbalik; nguni't panahong nagdaan na'y di na muli pang magdadaan.

Ipagtanggol mo ang inaapi, at kabakahin ang umaapi.

Ang taong matalino'y ang may pagiingat sa bawat sasabihin, at matutong ipaglihim ang dapat ipaglihim.

Sa daang matinik ng kabuhayan, lalaki ay siyang patnugot ng asawa't mga anak; kung ang umaakay ay tungo sa sama, ang patutunguhan ng inaakay ay kasamaan din.

Ang babai ay huag mong tignang isang bagay na libangan lamang, kundi isang katuang at karamay sa mga kahirapan nitong kabuhayan; gamitan mo ng buong pagpipitagan ang kaniyang kahinaan, at alalahanin ang inang pinagbuhata't nagiwi sa iyong kasangulan.

Ang di mo ibig na gawin sa asawa mo, anak at kapatid, ay huag mong gagawin sa asawa, anak, at kapatid ng iba.

Ang kamahalan ng tao'y wala sa pagkahari, wala sa tangus ng ilong at puti ng mukha, wala sa pagkaparing *kahalili ng Dios*, wala sa mataas na kalagayan sa balat ng lupa; wagas at tunay na mahal na tao, kahit laking gubat at walang nababatid kun di ang sariling wika, yaong may magandang asal, may isang pangungusap, may dangal at puri; yaong di napaaapi't di nakikiapi; yaong marunong magdamdam at marunong lumingap sa bayang tinubuan.

Paglaganap ng mga aral na ito at maningning na sumikat ang araw ng mahal na Kalayaan dito sa kaabaabang Sangkalupuan, at sabugan ng matamis niyang liwanag ang

nangagkaisang magkalahi't magkakapatid ng ligaya ng walang katapusan, ang mga ginugol na buhay, pagud, at mga tiniis na kahirapa'y labis nang natumbasan.

Kung lahat ng ito'y mataruk na ng nagiibig pumasuk at inaakala niyang matutupad ang mga tutungkulin, maitatala ang kaniyang ninanasa sa kasunod nito.

=====

SA HKAN. NG _____

Ako'y si _____

taong tubo sa bayan ng _____

hukuman ng _____ ang katandaan ko

ng _____ taon, ang hanap-buhay _____

ang kalagayan _____

at nananahan sa _____

daan ng _____

Sa aking pagkabatid ng boong kagalingan ng mga nililayon at ng mga aral, na inilalathala ng KATIPUNAN ng mga A.N.B. ninais ng loob ko ang makisanib dito. Sa bagay na ito'y aking ipinamamanhik ng boong pitagan, na marapating tangapin at mapakibilang na isa sa mga anak ng katipunan: at tuloy nangangakong tutupad at paiilalim sa mga aral at Kautusang sinusunod dito.

_____ ika

_____ ng buan ng

_____ ng taong

189__.

Nakabayad na ng
ukol sa pagpasuk
Ang Taga-ingat na yaman

=====

ASSOCIATION OF THE SONS OF THE PEOPLE

To those who want to join this association.

In order that all who want to enter this Association may have a full understanding and knowledge of its guiding principles and main teachings, it is necessary to make these things known to them so that they will not, tomorrow or the next day, repent, and so that they may perform their duties wholeheartedly.

This Association pursues a most worthy and momentous object: to unite the hearts and minds of all the Tagalogs (*) by means of an inviolable oath, in order that this union may be strong enough to tear aside the thick veil that obscures thought, and to find the true path of Reason and Enlightenment.

(*The word *Tagalog* means all those born in this Archipelago; even a person who is a *Visayan*, *Ilocano*, or *Kapampangan*, etc. is therefore a Tagalog too.)

One of the foremost rules here is true love of the native land and genuine compassion for one another.

Poor, rich, ignorant, wise – here, all are equal and true brethren.

As soon as anybody enters here, he shall perforce renounce disorderly habits and shall submit to the authority of the sacred commands of the Katipunan.

All acts contrary to noble and clean living are repugnant here, and hence the life of anyone who wants to affiliate with this Association will be submitted to a searching investigation.

If the applicant merely wishes to know the secrets of the Association, or to seek personal gratification, or to know who is here in order to sell them for a handful of silver, he cannot proceed, for here the many who are watching

¹⁰ The English translation of the main text (i.e. the text apart from the application form at the end) is mostly a “pick and mix” from those in Epifanio de los Santos, “Emilio Jacinto”, *Philippine Review*, III:6 (June 1918), 421–2 and Teodoro A. Agoncillo, *The Revolt of the Masses: The story of Bonifacio and the Katipunan* (Quezon City: University of the Philippines Press, 1956), 83–6.

him will already know his intentions, and will immediately have recourse to an effective remedy, such as befits traitors.

Here, only actions are demanded and esteemed; hence anybody who is not willing to act should not enter, no matter how good a speaker he might be.

It is also announced that the duties to be performed by the members of this association are exceedingly hard, especially if one remembers that there can be no dereliction or wilful evasion of duty without the exaction of a terrible punishment.

If an applicant merely desires financial support relief or wants to lead a life of bodily comfort and ease, he had better not proceed, for he will encounter weighty tasks, like the protection of the oppressed and the relentless fight against all that is evil. In this way, his fate will be a vexatious life.

Nobody is unaware of the misfortune that threatens the Filipinos who contemplate these things that are sacred (and even those that are not) and the sufferings they are made to endure by the reign of cruelty, injustice and evil.

Everybody also knows the need for money, which today is one of the main things upon which we depend to bring sustenance to all. In this regard, the punctual payment of dues is required: one peso upon entry and then twelve and a half centimos each month. The custodian of the funds will periodically render an account to the members, and each member has a right to examine the accounts, should he so wish. The funds cannot be expended without the consent of the majority.

All this must be thought over and deliberated upon calmly, as it cannot be accomplished or endured by anyone who has no love for his native land and no genuine desire to promote Progress.

And for the upliftment of your mind and virtue, read the following

TEACHINGS OF THE KATIPUNAN OF THE SONS OF THE PEOPLE

A life that is not dedicated to a great and sacred cause is like a tree without a shade, or a poisonous weed.

A good deed lacks virtue if it springs from a desire for personal profit and not from a sincere desire to do good.

True charity resides in acts of compassion, in love for one's fellow men, and in making true Reason the measure of every move, deed and word.

Be their skin dark or pale, all men are equal. One can be superior to another in knowledge, wealth and beauty... but not in being.

A person with a noble character values honor above self-interest, while

a person with an ignoble character values self-interest above honor.

An honorable man's word is his bond.

Don't waste time; lost wealth may be recovered, but time lost is lost forever.

Defend the oppressed and fight the oppressor.

An intelligent man is he who takes care in everything he says and keeps quiet about what must be kept secret.

Along the thorny path of life, the man leads the way and his wife and children follow. If the leader goes the way of perdition, then so do those who are led.

Do not regard a woman as a mere plaything, but as a helpmate and partner in the hardships of this existence. Have due regard to her weakness, and remember the mother who brought you into this world and nurtured you in your infancy.

What you would not want done to your wife, daughter and sister, do not do to the wife, daughter and sister of another.

A man's worth does not come from him being a king, or in the height of his nose and the whiteness of his face, or in him being a priest, a REPRESENTATIVE OF GOD, or in his exalted position on the face of this earth. Pure and truly noble is he who, though born in the forest and able to speak only his own tongue, behaves decently, is true to his word, has dignity and honor, who is not an oppressor and does not abet oppressors, who knows how to cherish and look after the land of his birth.

When these doctrines have spread and the brilliant sun of beloved liberty shines on these poor Islands, and sheds its sweet light upon a united race, a people in everlasting happiness, then the lives lost, the struggle and the suffering will have been more than recompensed.

If the applicant understands all this, and believes he will be able to fulfil these duties, he should put his request in writing, as follows:

TO THE PROVINCIAL DIRECTORATE OF

I, _____

NATIVE OF THE TOWN OF _____

PROVINCE OF _____ MY AGE

IS _____ YEARS, OCCUPATION _____

MARITAL STATUS _____ AND RESIDENT

AT _____ STREET OF

Having fully understood the principles and teachings proclaimed by the Katipunan of the Sons of the People, I wish with heart and soul to become a member. Respectfully, therefore, I beg to be deemed worthy of admission and to be counted as one of the sons of the association, and I pledge to comply with its teachings and submit to its Orders.

[Sgd.]

the _____ of the month of _____

_____ of the year 189__.

Entrance fee has been paid.

THE TREASURER