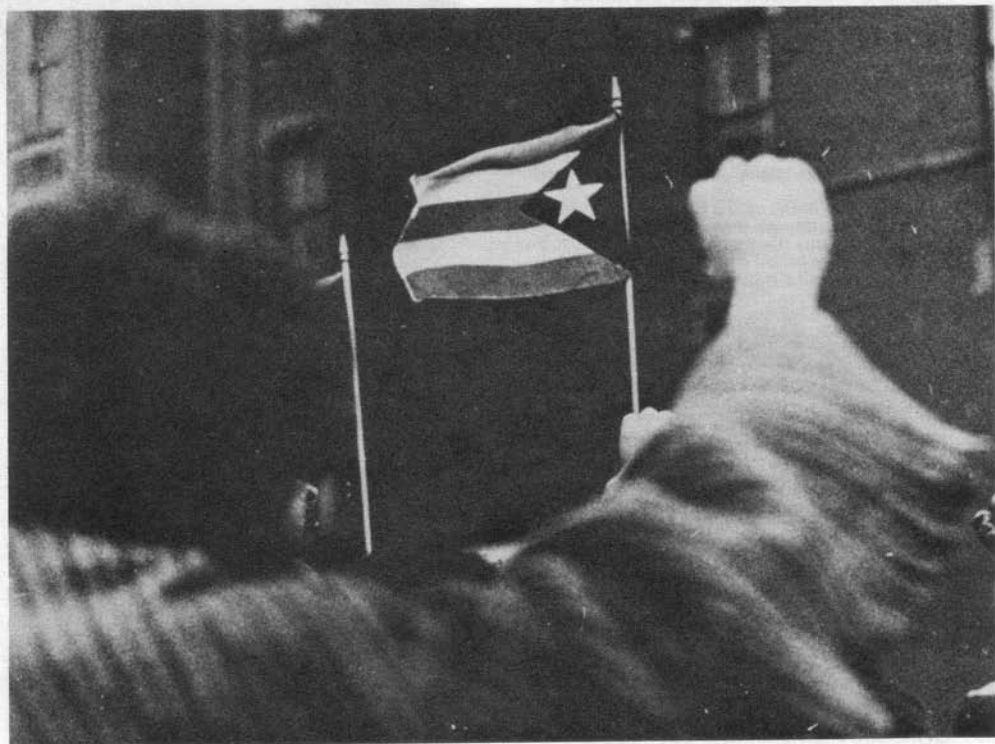


TENGO PUERTO RICO EN MI CORAZON, SUNG BY PEPE Y FLORA

Lead Guitar and Bass: MIGUEL POVENTUD



(I HAVE PUERTO RICO IN MY HEART)

Photo by Robert Parent



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THE STRUGGLE TO BE FREE

by Alfredo Lopez

I don't want anyone to listen to this record until they've put some truths into their heads. Because without these truths, you can never really understand this record or anything that comes out of a patriot's mouth.

Puerto Rico is a colony of the United States. Not a colony in vague definition applied to the Latin American countries, not a colony like some claim suburbia is to New York. It is a colony in the traditional sense, politically, socially and economically.

Puerto Rico is a colony politically because the government of the United States oversees the operations of Puerto Rico's puppet government. Before the 1950's, Puerto Rico had no congress, no constitution, flying the flag was illegal and being Puerto Rican was physically dangerous. Today, the Congress of the United States has the right to decide what the economic system of Puerto Rico and its trade relations will be, and has the right to decide what military installations will be put there. When you control the economics and the military of a country, you control the country.

North America has a tendency to creep, with its hotels, its nightclubs and its tourists, into the lifeline of any colony. Puerto Rico is far from an exception. Everything about Puerto Rico is being coerced into turning *yanqui* — language, basic clothing, even the way of celebrating Christmas. The very soul of the country is under attack.

From the beginning of the development of Puerto Rican politics, one central issue divided the various shades of political opinion. This was the question of Puerto Rico's status. For once a nation realizes that it is a nation, it realizes that it should be free. The three basic leanings in politics have never changed: There are those who want to be one with the mother country (since 1898, this has meant statehood), those who want a limited form of autonomy (like Muñoz Marín's party which wants to maintain the commonwealth status) and those who want independence — the *independentistas*.

Recently a group of student *independentistas* were eating lunch together in the cafeteria of the University of Puerto Rico. The university has long been the scene of political activity. It was here that students raised the flag in 1947 setting off the wave of repression which culminated in the Nationalist uprising in 1950. Most students in Puerto Rico support independence.

An incident began when a group of ROTC cadets walked into the cafeteria in uniform carrying an American flag. Now the American flag has never been very popular on the campus, but it would not have resulted in an incident a few years ago. But where it was disliked then, it is now considered an insult. As a result, a fight broke out.

This fight spread over the campus and caused a tension which ended in more fighting, the burning of the ROTC building, and the shooting of several people. This is nothing new, the only difference being that



Photo by Francisco A. Gonzalez

this time the casualties were the ROTC cadets and the police. Most journalists admit that the rightists provoked the incident.

The University was closed. Mass arrests followed, *independentistas* were carted off to jail, people disappeared, cars and homes of *independentistas* were burned. In major cities on the island, police began stopping people on the street and checking identification. Ruben Barrios, the president of PIP, an independence party, was arrested and jailed on a charge of being responsible for the conflagrations. Puerto Rico became a police state.

For the first time in Puerto Rican history, massive demonstrations were organized in every Puerto Rican city. The membership of PIP doubled in a matter of weeks and several strikes were held in sympathy with the independence movement.

But it would be a mistake to see Puerto Rican radicalization in a vacuum. For in reality it represents a world-wide resistance to American imperialism. Cuba, Vietnam, and all of the Third World countries, as well as the fight of Third World people in this country for their self-determination are all part and parcel of the struggle.

The message which the movement in Puerto Rico sends to all North Americans, the message understood in the words of this album is that there is a movement going on in Puerto Rico which will end in its independence, and that this movement is going on all over. The

struggle includes many. Those who have walked in an anti-war rally in the U.S. are as much a part of it as the peasant who has died in the fields of Vietnam, or as the Panther who has defied death for reasons few understand. Soon those who walk will be ready to defy death. In the end, you see, this record is yours, it says things that will soon make a lot of sense to you. There is a struggle going on right now, we are all part of it; we have to be because it is really our only hope.



Soon the Puerto Rican movement will be massive. Thousands of Puerto Ricans are already walking the streets, demanding the control of their schools, of their hospitals, of their lives. Young Puerto Ricans are studying their history, learning about themselves and soon they will be saying things that non-Puerto Ricans will not understand. That will be the way it will be in New York. It will not have come easy.

It has meant, for the first generation who came to this country, squeezed off the island by the big hotels and factories...by Coca-Cola and chewing gum, that they have had to pick up their broken bodies and minds and begin to hold their heads up again. For the young, the second generation, it has meant rebuilding a nation out of a culture which was robbed by a school system that did not consider Spanish to be a good way of communicating and did not believe Puerto Rican history existed. For the people who knew they were Puerto Rican but never had the chance to learn what that meant, it meant learning, studying, rapping, thinking, and hurting from the pain of revelations in the process. But it's all getting done and soon there will be a big movement.

This album's message is that that movement is a part of the movement in Puerto Rico, where masses of people swarm all over the campuses of the University of Puerto Rico, walk the streets in protest of the American occupation of the island, scream at the top of their lungs for independence, and watch as their numbers grow. "Tengo Puerto Rico in mi Corazon" is a historical phrase, for it has become the token phrase of a movement, a nation being rebuilt and a sentiment. For in New York, schools, welfare, housing and all other day-to-day problems which people fight over under the Puerto Rican flag. In reality, we are just one nation.

And I'm not being romantic when I say that this album reflects both facets of the nation. Because as this nation becomes a growing reality, Pepe and Flora are representative of it. Not only is their music a reflection of the many struggles that are going on in Puerto Rico, as well as the central theme of Puerto Rican politics - the independence of Puerto Rico - but they themselves are militants in the Puerto Rican struggle. Their singing is part of every rally here in New York, every major function finds them entertaining, and in the squatters movement, they have been actual central

participants. Though their music reflects the motifs and rhythms of Puerto Rican music, their lives have the sharp edge of action right here in New York.

So some might call them performers, or singers, but titles like that cheat Pepe, Flora and the listeners. Pepe and Flora are revolutionaries, people whose very lives revolve around the struggle for independence and justice for Puerto Rican people, people who are there when they are needed. Indeed, the very fact that they sing is secondary to the main question, their commitment to the struggle. Their singing is just another tool; this is the way it must be understood.

Pepe and Flora Sanchez met while in drama school some seven years ago. Since that time they've sung in nightclubs, concert halls (including Carnegie and Town Halls), on TV, etc. But like many performers, Pepe and Flora soon realized that there was a contradiction in their lives.

This contradiction was that there was a life and death fight going on, the fight for a Puerto Rican nation...a fight which they were part of, like it or not, and a fight which they should be involved in. With the idea of leaving commercial performing for good, they began changing their repertoire from dance music and love songs to songs of patriotic meaning, from the pens of the old composers and the new.

Today, though they live in a tenement on lower Manhattan and though each has to scratch out a living at other jobs, their singing and artistry has become perfected. Everything makes sense. It all fits in and the fact that Pepe and Flora are considered the New York movement's top singers is greater compensation for the couple than anything else.

But this presents a problem. Because once you understand this, then you must understand a number of other things. You must understand that the beauty of their music is not in their performance alone (although Pepe and Flora are certainly professionals in every way). Nor is it in the slickness of the arrangements or the beauty of the music itself. These are valid criteria for the singers of a "free" country, like the United States, whose people are searching for diversion from the boring, eventless lives they are condemned to lead.

For Pepe and Flora the beauty of their music is the very fact that it is the music of struggle. Lyrics which seem like nonsense make all the sense in the world to the Puerto Rican militant who has tasted sweat and blood. Melody which may be only mediocre becomes beautiful when it reflects the dream of our people; a free Puerto Rico. Compositions which would never win a prize become masterpieces when they mirror a people's spirit. But it is the very musical and technical excellence of the selections and performances here which add to this album's values. It is exciting to find that the truth can be art and art can be truthful.

Que Bonita Bandera is a good opening song for this album. This *plena* (the word refers to both its rhythm and the fact that, in between short choruses, the singer makes up verses) is a very popular song among New York Puerto Ricans.

About a year and a half ago, the students at Bronx Community College were picketing their school (they had taken the building). Since someone had brought a flag with them, we began singing this song. Everyone on the street, including the cops, laughed at us...imagine singing that kind of a song to a flag! But their smiles disappeared when we replaced the American flag on the school's flag pole with the Puerto Rican flag.

That's the point of course. When a country could not fly its flag until 1956, that flag becomes part and parcel of its patriotic struggle for independence.

Carmen Miranda's *guaracha* about **Culebra y Vieques** treats the situation of two small islands which are often left out of the Puerto Rican story in North American minds. In fact, before the fight over the use of Culebra as a practice target (and the rise of wrestling champ, Pedro Morales, a Culebranes who is pretty militant himself), few people knew what Culebra was.

J. Gonzalez-Gonzalez, the MPI's mustachioed delegate to the United Nations is not only a professor and a fine orator, but a songwriter as well. Here is his song celebrating the recent struggle in the mines. Notice the line, *It really has mines*, referring to the fact that most people have never understood Puerto Rico's actual richness and most American rhetoricians deny it.

Venegas Lloveras' song, **yo Quiero**, is a patriotic poem about the yearnings of the commoner for his own national identity and the right to display his own flag. Pepe and Flora's light treatment of the song adds just the right touch to the almost bitter language of the chorus.

Preciosa is probably the most popular of Puerto Rican songs. Rafael Hernandez, the genius of Puerto Rican music, wrote the song as a simple son to his island. But Don Rafael, feeling that the song did not adequately portray his nationalist feelings nor reflect the true situation, changed a line—calling the United States officials "tyrants".

The lead singer of Rafael's famous group, who was named Davilita, refused to sing this new version. There is still controversy over

his reasons. Whatever they were, the controversy ended in court and the song is now remembered in two versions.

It is a reflection of the time that more and more people are singing the song in its more truthful version, the version sung by Pepe and Flora in their best performance of the album.

En un Pueblito is a very famous tune by a noted composer, Noel Estrada. It's not a political song, but, somehow, it's indicative of a whole history of music and folklore that used the motif of the *jibaro*, the peasant who has become the folk-hero of Puerto Rican culture.

Controversia Jibara is an example of a form which is quite common to Puerto Rican music. It is a kind of contest between husband and wife and Pepe and Flora, adding a few lines of their own, carry it off beautifully.

Orgullosa, a beautiful *bolero*, is a straightforward song of love for country—glorifying everything about the island. The interesting thing about the *bolero* is that it was written by a Colombian composer, Alvaro Del Mar.

Roy Brown, FUPI's revolutionary composer and performer, wrote this delightful *milonga*, **Señor Inversionista** one of his few excursions into traditional musical forms. Brown's wit and sense of irony are adequately displayed in the words and the playful quality of the tune of what is a very militant song (warning the various yanqui investors that they will be going up in fire with their investments).

The great majority of Puerto Ricans who have been forced to come to New York yearn to return to Puerto Rico. This song, **Volveremos** reflects these sentiments.

Borinquen is another pretty song, dedicated to the island. Its words describe the physical and emotional beauty of Puerto Rico.

Cuchifritos is Don Rafael's composition as well. It's a kind of a playsong in which Pepe mentions things which are cultural products of other countries and the audience answers, "That's not from there" (Puerto Rico). When Pepe describes a typically Puerto Rican cultural product, the audience answers, "That is, that is."

Side 1, Band 1: QUE BONITA BANDERA

CORO:

Que bonita bandera, que bonita bandera,
que bonita bandera
Es la bandera Puertorriqueña (2)

Bonita Bonita que bonita es ella
Señores, bonita es la bandera Puertorriqueña

CORO (2)

Azul blanca y colorada y en el medio tiene una estrella
que bonita compay es la bandera Puertorriqueña

CORO (2)

Y todo Puertorriqueño tiene que defenderla
Porque, señores, es nuestra bandera Puertorriqueña

CORO (2)

Que viva aquel gran patriota que siempre luchó por ella
defendiendo siempre nuestra bandera Puertorriqueña

CORO (2)

Que vino a Estados Unidos y estudio en grandes escuelas
Y después fue a Puerto Rico a defender su bandera

CORO (2)

Que viva Betances y Albizu Campos en la nueva era
Albizu simbolo vivo de la bandera Puertorriqueña

CORO (2)

No importa Estados Unidos dejarla flotar no quiera
que bonita compay es la bandera puertorriqueña.

(CORO (2)

WHAT A BEAUTIFUL FLAG

CHORUS:

What a beautiful flag, what a beautiful flag,
What a beautiful flag is the flag of Puerto Rico

Beautiful, beautiful
Senores, the Puerto Rican flag is beautiful

CHORUS (2)

Blue, white and red, with a star in the center,
How beautiful it is, my friend, the Puerto Rican flag

CHORUS (2)

And every Puerto Rican must defend it
Because, senores, it's our Puerto Rican flag.

CHORUS (2)

Long live that great patriot who always fought for it
Always defending our Puerto Rican flag

CHORUS (2)

Who came to the United States and studied in the
best schools
Then went to Puerto Rico to defend his flag.

CHORUS (2)

Long live Betances and Albizu Campos in the new era
Albizu—living symbol of our Puerto Rican flag

CHORUS (2)

Even if the U.S. doesn't want to let it fly
How beautiful, compadre, is the Puerto Rican flag

CHORUS (2)



Photo by
Robert Parent

Side 1, Band 2: CULEBRAS Y VIEQUES

Si Llorens viviera cuánto sufriría
Al ver a Culebras sola en su agonía
Convertida en plaza de acción militar
Si Llorens viviera, si Lorens viviera
Diría en su cantar

CORO:

Culebras pedazo de patria deja,
Deja de llorar
Mira que aquí viene el pueblo que aquí
Viene el pueblo te va a liberar
Mira que aquí viene el pueblo que aquí
Viene el pueblo te va a liberar.

Oigan el areíto, oigan el cantar
Del indio caribe que va a rescatar
a su Isla de Vieques que ocupada está
Oigan el areíto, oigan el areíto,
oigan el cantar

CORO:

Vieques pedazo de patria, deja,
deja de llorar
Mira que aquí viene el pueblo,
que aquí viene el pueblo
te va a liberar
Mira que aquí viene el pueblo,
que aquí viene el pueblo
te va a liberar, te va a liberar,
te va a liberar

Side 1, Band 3: PUERTO RICO TIENE MINAS

Senores escuchen la historia mas triste
De un pueblo enganado por su capataz
Quien fiel a los pulpos de su amo extranjero
Le niega a los suyos su herencia mineral

Y mientras el pueblo vivía ignorante de sus yacimientos
Nuestra juventud por valles y montes al pueblo alertaba
Por toda Borinquen, alegre canta así

CORO:

Puerto Rico tiene minas, Puerto Rico tiene minas
De hierro, cobre y uranio tiene minas de verdad
Pero si el pueblo se duerme
Perdiera sus ricas minas
Despierta Puertorriqueno que nos las quieren quitar
Pero si el pueblo se duerme
Perdiera sus ricas minas
Despierta Puertorriqueno que no

Despierta Boricua, defiende lo tuyo
Ponganle coto a la explotación
Umanosmos todos a quien nos defiende
Por bien de Borinquen y un futuro mejor

(REPEAT CHORUS)

CULEBRAS AND VIEQUES

If Llorens were still alive,
How deeply he'd suffer
Seeing Culebra, in agony, alone,
Converted into a base of military activity
If Llorens were still alive,
If Llorens were still alive,
This is the song he would sing:

CHORUS:

Culebras, piece of my country,
Stop, stop your weeping
Look, your people are coming
They've come to set you free. (2X)

Listen to the Areito*

Listen to the song of the Caribe Indians
They are coming to rescue
Their occupied island, their island of Vieques
Listen to the Areito, listen to the Areito
Listen to their song:

CHORUS:

Vieques, piece of my country
Stop, stop your weeping
Look, your people are coming
Look, your people are coming
They've come to set you free!
Look, your people are coming,
To set you free, to set you free,
To set you free.

*Indian ritual dance for war celebrations

PUERTO RICO HAS MINES

(By J. Gonzalez - Gonzalez)

Senores, hear the sad story
Of a people betrayed by its bosses
Who, loyal to the doings of their foreign consorts
Deny their people their mineral inheritance
And while the people were living in ignorance of
Their riches
Our youth went over valleys and mountains
Alerting the people
All through Borinquen
Joyfully singing like this:

CHORUS:

Puerto Rico has mines
Puerto Rico has mines
Of iron, copper and uranium
It really has mines!
But if the people sleep
They will lose their rich mines
Awake Puerto Ricans
They want to take them away from us!
Awake Boricua *
Defend what is your own

Let's put an end to this exploitation
Let's unite with those who defend us
For the good of Borinquen
And a better future also.

(REPEAT CHORUS)

*collective name for the Puerto Rican nation

Allá en el seno de la montaña
Se oye un criollo noble cantor
Que va cantando de la mañana
Hasta la hora en que muere el sol

Yo quiero que mi patria sea libre
Yo quiero mi bandera y mi blason
Un pueblo sin bandera no es posible
Es un pueblo sin alma y sin honor
Un pueblo sin bandera no es posible
Es un pueblo sin alma y sin honor.

Allá en las noches de luna clara
Se oye el de éste cantor reclamo
Que va cantando con su guitarra
esto que nace del corazón

(CORO)

De la montaña hasta la ciudades
De muy lejano criollo rincón
llegó esta copla que todos cantan
Que cantan todos con devoción

(CORO)

Side 1, Band 5: PRECIOSA

Yo se lo que son los encantos
De mi borinquen hermosa
Y al entonarte mi canto
Por siempre le llamaré preciosa

Yo se de sus hembras trigueñas
Se del olor de sus rosas
Por eso a mi tierra riquetá
Por siempre le llamaré Preciosa

Isla del caribe, Isla del caribe,
Borinquen

Preciosa te llaman las olas del mar que te bañan
Preciosa por ser un encanto por ser un Edén
Y tienes la noble hidalguía de la madre España
Y el fiero canto del indio bravo lo tienes también

Preciosa te llaman los bardos que cantan tu historia
No importa el tirano te trate con negra maldad
Preciosa seras sin bandera, sin lauros, ni gloria,
Preciosa, preciosa, te llaman los hijos de la libertad.

Que será de Borinquen mi dios querido
Que será de mis hijos y de mi hogar

Preciosa te llaman las olas del mar que te bañan
Preciosa por ser un encanto por ser un Edén
Y tienes la noble hidalguía de la madre España
Y el fiero canto del indio bravo lo tienes también

Preciosa te llaman los bardos que cantan tu historia
No importa el tirano te trate con negra maldad
Preciosa seras sin banderas, sin lauros, ni glorias
Preciosa, preciosa, te llaman los hijos de la libertad

There, on the mountain top
You can hear a noble Criole* singing
From early morning
Until the dying of the sun

CHORUS:
I want my country to be free
I want my flag and my emblem
A people without a flag are without their soul
and their honor
A people without a flag cannot be

There, on moonlit nights
You can hear the singer's voice
As he sings with his guitar
This song that comes from his heart

CHORUS: REPEAT

From the mountains to the cities
From a far-off Criole* town
Comes this ballad sung by all
Sung by all with great devotion

CHORUS: REPEAT

*Puerto Rican

PRECIOSA

(Don Rafael/Rafael Hernandez)

I know which are the enchantments
Of my beautiful Borinquen
And when I sing her my song
I'll always call her beautiful.

I know of her beautiful women
I know the fragrance of her roses
For all those riches of my country
I'll always call her precious

Island of the Caribbean, Island of the Caribbean -
Borinquen

Preciosa, the waves of the sea that wash you call you
Preciosa for being an enchantress and an Eden
And you have the nobility of your mother Spain
As well as the angry songs of your brave Indians

Preciosa, the poets call you who sing of our history
No matter that tyrants treat you with dark deeds
Preciosa you'll be—without a flag, laurels or glories
Preciosa, preciosa, you are called by sons of liberty

What will become of Borinquen, dear God
What will become of my sons and my home

Preciosa, the waves of the sea that wash you call you
Preciosa for being an enchantress and an Eden
And you have the nobility of your mother Spain
As well as the angry songs of your brave Indians

Preciosa, the poets call you
Who sing of your history
No matter that tyrants treat you with dark deeds
Preciosa you'll be—without a flag, laurels or glories
Preciosa, preciosa, you are called by sons of liberty

Side 1, Band 6: EN UN PUEBLITO

En un pueblito donde naci
Tengo mi rancho y mi cafetal
Tengo mi vaca tengo mi cerdo
y mis gallinas en el corral
Solo me falta una cosita
pa' completar mi felicidad
Es una negra que no consigo en ningún
rincon de la capital

Yo quisiera tener un querer
para asi no llevar esta vida
que llevo
Yo quisiera que mi perro y mi gallina
mi vaca y mi cochina vieran una mujer
Pero que voy a hacer si yo soy campesino
Seguire' mi camino sin tener un querer

ay, ay, ay, que he de hacer
ay, ay, ay, sin un querer
ay, ay, ay, que he de hacer
ay, ay, ay, sin un querer

Side 2, Band 1: CONTROVERSIA

Pepe:
Voy a ver si cambio a Flora
Por la negrita Pilar
Por no verla platicar
Con la viejaca Teodora
Cuando estoy en la emisora
Se pone a darme pestañas
Y si hablo con una extraña
Me tira con el zapato
Y me sale este aparato
Mas cara que Cuba a España

Flora:
Contigo he sabido ser una jibara ejemplar
Y no me podras cambiar por ninguna otra mujer
Si te se corresponder tu tienes que respetarme
Todo lo haces por chotearme y formarme revolú
Pero yo se bien que tú, no eres quién para cambiarme

Pepe:
En esto que yo te ofrezco no hay nada
de hipocresia
Y veras que cualquier dia oscurezco y no amanesco
Si ves que desaparezo un dia de tu cabaña
Es que tengo otra compañia
Aunque sea por trascorrales
Porque tu en verdad me sales mas cara que Cuba
a España

Flora:
No puedes irte realengo pues detras de ti me voy
No me des porque te doy el mismo derecho tengo
Bien sabes que Juan Orengo, vino un dia a enamorarme
Y yo supe rechazarle soplandole un bofetón
Pepito por tal razón no eres quien para cambiarme

IN A SMALL TOWN

(By Noel Estrada)

In the small town where I was born
I have my hut, my coffee crop
I have my cow, my pig, my hen
I lack only one thing
To make my happiness complete
I cannot find a black woman
In any part of the city

I wish I had a lover
So I would not have to live this life
I live
I wish my dog and my chicken
My cow and my pig
Could also see a woman
But what am I going to do?
I'm only a farmer
I must follow my path
Without a lover

Ay, ay, ay, what am I to do?
Ay, ay, ay, without someone to love?
Ay, ay, ay, what am I to do
Ay, ay, ay, without someone to love?

FAMILY FIGHT (CONTROVERSY)

(By German Rosario)

Pepe:
I'm going to see if I can change my Flora
For the negrita, Pilar
I don't want to see her gossiping
With that old bag, Teodora.
When I am at the radio station
Flora keeps her eye on me
And if I speak to another woman
She throws her shoe at me.
And to me, this woman costs me more
Than Cuba cost Spain

Flora:
With you I have learned to be
The best kind of country girl
So you couldn't ever change me
For any other woman
If I'm faithful to you,
You'll have to respect me.
Sure, you do it to start a fight—
But I know that you cannot
Change me for another woman

Pepe:
In what I offer you
There is no hypocrisy
And you'll see, one of these days,
If I seem to disappear
One day from your house
I'll be with someone else
(Maybe even in the backwoods)
Because really, you cost me more
Than Cuba cost Spain

Flora:
No use running loose,
Because I'll come after you—
And if you hit, I'll hit you back
I have the same rights as you
You know very well that Juan Orengo
Came around one day to flirt with me,

But I chased him away
With a smack in the face
That's the reason, Pepito,
You cannot change me for another woman

Pepe:

Tengo una allá en Mayagüez otra en el pueblo de Anasco
Y si no usas el casco, te cambio este mismo mes
En San German tengo tres, azúcar de pura caña
Y si el plan no me da, solita te estoy dejando
Porque me estas resultando mas cara que Cuba a España

Pepe:

I have a girl in Mayaguez
Another one in Anasco
And if you don't use your head
I'll change you this very month.
In San German I have three girls
As sweet as sugar cane
And if my plan goes well,
I'll be leaving you alone—
Because to me, you are becoming
More expensive than Cuba was to Spain

Flora:

Tu decir no me importuna, te lo digo por mi cuenta
Pues aunque tengas cuarenta, no te tocará ninguna
retíralas una a una, no trates de impacientarme,
Si tratas de vacíarme, se cae la nena del coy
Pues Pepito como soy, no eres quién para cambiarme

Flora:

Your words don't bother me;
I'll tell you like it is:
Even though you have 40 girls,
You'll end up without any
Get rid of them—one by one
Don't try to make me mad
And if you mess with me,
Well, that will be the end
For, Pepito, the way I am
You cannot change me for another woman

Side 2, Band 2: ORGULLOSA

Borinquen, mi tierra adorada
Mi patria sagrada
Escucha mi voz
Tu recuerdo aun está en mi memoria
Isla hermosa bendita de dios

Orgullosa te llaman tus hijos que guardan pródigos
Tu nombre y tu amor
Y aunque el mundo se oponga a tu gloria
Orgullosa estaras de tu honor

Orgullosa de tus verdes praderas
Y tus rubias palmeras
que circundan tu mar
Orgullosa de tu cielo de encaje
Que matiza el paisaje de tu azul tropical
Orgullosa de tu luna de plata
que en tus mares retrata
tu divino esplendor
Orgullosa de tus hijos ausentes
que te guardan fervientes
dentro del corazón

Side 2, Band 3: SEÑOR INVERSIONISTA

Señor inversionista tenga Usted cuidado
En vez de sus ganancias tendrá algo quemado
Señor Capitalista tenga Usted cuidado
No tenga que cruzar el mar a nado

Porque el pueblo Borinquen está pronto a despertar
Es la víspera del pueblo que ya mismo va a gritar
A gritar, tengan cuidado

Señor Hacendado, creyó que podía
mantener al pueblo siempre de rodillas
Hey, Mr. Hacendado terminó comprado
Y su nombre es algo olvidado

Porque el Pueblo Borinquen está pronto a despertar
Es la víspera del pueblo que ya mismo va a gritar
A gritar, Tengan cuidado

PROUD

(by Alvaro Del Mar)

Borinquen, my beloved land
My sacred country, hear my song.

Your memory is still in my mind.
Beautiful island, blessed by God,

Your sons, who treasure your name
And your love, call you PROUD
And though the world would deny your glory,
Proud you would be of your honor.

Proud of your green meadows
And of the sun-drenched palms
That circle your seas.
Proud of your unbound skies
That tint your landscape
With tropical blue
Proud of your silver moon
That reflects on your ocean
Your divine splendor.
Proud of your absent children
Who carry your memory in their hearts

MISTER INVESTOR

(By Roy Brown)

Mr. Investor, watch out, instead of your profits
You may find something burned.
Mr. Capitalist, beware,
You won't have to swim across the sea.

Because the Puerto Rican people are waking up now
And it is the dawn of a people
Ready to shout, "WATCH OUT!"

Mr. Landowner, you thought you could keep the people
The people always on their knees
Hey, Mr. Landowner, you ended up being bought
And your name is something forgotten.

CHORUS: REPEAT

Hombre de la politica que cree que los votos
le dan el derecho de robarle a otro
Senor Politiquero metase a vaquero
un dia lo ahorcaran con to y sombrero.

Porque el pueblo Borinqueño está pronto a despertar
Es la vispera del pueblo que ya mismo va a gritar
A gritar, tengan cuidado

Porque el pueblo Borinqueño está pronto a despertar
Es la vispera del pueblo que ya mismo va a gritar
A gritar....VIVA PUERTO RICO LIBRE....VIVO

Side 2, Band 4: VOLVEREMOS

A mi patria dedico este canto
Que brota de mi alma
Bella isla de lindos palmares
A orillas del mar

Puerto Rico patria mia
de mujeres y almendros en flor

Volveremos bajo alegres ventanales
En tus noches tropicales a cantar
Volveremos junto a la quietud del rio
al calor de mi bohio a sonar
Volveremos es el grito de tus hijos
Que en lejanas tierras andan
Y por ti saben luchar
Volveremos Puerto Rico
Volveremos para no marchar jamas

Hey, Mr. Politician, you who think that votes
Give you the right to steal from others.
Mr. Politician, go be a cowboy,
One of these days they'll hang you, hat and all.

CHORUS: REPEAT

Because the Puerto Rican people are waking up now
And it is the dawn of a people
Ready to shout, 'Long Live Free Puerto Rico!'

WE WILL RETURN

To my country I dedicate this song
Which bursts from my soul
Beautiful island of lovely palm trees
Which circle your seas

Puerto Rico, my country
Country of women and almond trees in flower

We'll return to sing under joyous windowsills
In your tropical nights
We'll return with the quiet of rivers
To dream in the warmth of your bohios
WE'LL RETURN is the cry of your sons
Who roam in foreign lands
And someday we will fight for you

We'll return, Puerto Rico
We'll return
Never to leave you again



Photo by Robert Primus

Side 2, Band 5: BORINQUEN

Borinquen fue mi cuna preciosa
Una choza de palmas me abrigó
Y mi madre mi jibarita hermosa
de ser puertorriqueño orgullosa
me crio

Y hoy que lejos de Borinquen yo me encuentro
Separado de mi patria y de mi hogar
Tu recuerdo mi dulce Puerto Rico
Y mi madre bendita calmara mi dolor

Side 2, Band 6: CUCHIFRITOS

Para los Americanos América es lo mejor
Tambien dicen los cubanos Cubita bella es la flor
Cada cual con su derecho y yo con el mio también
lo mejor que Dios ha hecho es mi linda Boriquén

Los que dicen yes My dear, esos no son de alli
Los que dicen Barberia, esos no son de alli
Los que dicen Hey manito, esos no son de alli
Los que decimos ay bendito, esos si, esos si

La cancion de la paloma, esa no es de alli
El son de la chambelona, no es de alli
y las danza Panamina, ese no es de alli
Pero mi danza Borinquena, esa si, esa si

Los que comen con aji, esos no son de alli
Los que toman daiquiri, esos no son de alli
Los que comen tamalitos, esos no son de alli
Los que comemos cuchifritos, esos si esos si

Los que qieren el facismo esos no son de alli
Los que quieren estadismo, esos no son de alli
Los que quieren munoismo, esos no son de alli
Los que queremos independencia, esos si esos si

PUERTO RICO

Borinquen was my precious crib
A palm-thatched hut cradled me
And my mother, my beautiful country woman
Brought me up proud to be a Puerto Rican

And though I find myself today
Far away from my Borinquen
Separated from my country and my home
Your memory, sweet Puerto Rico
And that of my blessed mother,
Calms my pain

CUCHIFRITOS

(By Don Rafael)

To North Americans, America is the best
And to Cubans, Cuba is the flower
Each in his way is right
But I too have my right to say:
The best thing that God created
Is my beautiful Borinquen
The best thing that God created
Is my beautiful Borinquen

Those who say, "Yes, my deah?"
Chorus: No, no, not one of us!
Those who say Barberia?
Chorus: No, no, not one of us!
Those who say, Hay manito?
Chorus: No, no, not one of us!
Those who say, Ay Bendito?
Chorus: Oh, yes, they are ours!

The song of La Paloma?
Chorus: That is not from there
And the dance called chambelona?
Chorus: That is not from there
And the Panamanian dance?
Chorus: That is not from there
But my Puerto Rican dance?
Chorus: That is, that is!

Those who eat with hot pepper
Chorus: They are not from there
Those who drink dicquires?
Chorus: They are not from there
Those who eat tamales?
Chorus: They are not from there
Those who eat cuchifritos
Chorus: They are, they are!

Those who like fascism?
Chorus: No, no, not one of us!
Those who want statehood?
Chorus: No, no, not one of us!
Those who want Munoismo***?
Chorus: No, no, not one of us!
And those who want independence?
Chorus: Yes, yes, they are ours!

tricontinental

FIRST the Vietnamese. Then the black liberation movement. And now the battle of all Third World peoples within America. The sudden emergence of Third World liberation fronts on many West Coast college campuses reflects the growing insurgencies of Mexican-Americans, Indians, and Chinese against the colonial aspect of their conditions within America. On the East Coast, the growing intensity of the battle for liberation of the Puerto Rican nation and people will assume more importance in the coming years.

Yet, the left is almost wholly unaware of the social and economic conditions of Puerto Ricans, both on the island colony and in eastern US urban areas. American business and its government lackeys have created the myth of the "peaceful revolution" in the "commonwealth" of Puerto Rico. They point to Puerto Rico as the "showcase" of the Caribbean; an example of the ability of American investment to develop and industrialize Latin America. They point to "Operation Bootstrap" and the liberal democracy of Luis Muñoz Marín, long-time governor, as examples of orderly economic development and political governance. And finally, they point to the "free commonwealth association" as an example of America's commitment to the self-government of other peoples.

Behind the myth is the history and reality of total domination, the classic example of systematic destruction of a nation's culture, history, and identity in the name of progress or "free enterprise capitalism."

Today, more than ever before, Puerto Rico is a colony, a satrap of the Yankees. In 1940, per capita income in Mississippi — the lowest of any state — was 80% higher than in Puerto Rico, and in 1960 it was 81% higher. That is, the growth of income during "Operation Bootstrap" has not even kept pace with the least developed of the American states. If families earning less than \$3000 are defined as poor for the island as they are for the mainland, then 60% of Puerto Rican families do not have enough money to satisfy their basic needs. Twenty percent

of the richest families received 61% of the total income in 1963, while 20% of the poorest families received only 5% of the personal income. Approximately 1 000 000 of the 2.5 million people received surplus food from the Government in 1966. Unemployment affects approximately 30% of the labor force. In reality, the only economic advance since World War II has been an off-shoot of the postwar prosperity of American imperialism in the process of economically subjugating war-wrecked Europe and the underdeveloped Third World.

What is this "free association" where Puerto Ricans as "citizens" of the United States fight and die in America's wars but cannot vote in national elections? Where until 1948, federally-appointed American governors had total political power, and where even now the power of the locally elected governor (the caretaker of American business) is controlled by the Resident Commissioner in Washington, and by various departments within the Federal Government. What is the success of this "Operation Bootstrap," where 80% of the firms established under it are American-controlled, where 17-year tax exemptions for corporations and minimum wage standards lower than the mainland's, guarantee cheap labor and fantastic profits, and where the government debt with Wall Street bankers went up from 14% to 41% between 1950 and 1960? Manuel Maldonado Denis, a Puerto Rican Marxist, says:

...in the greenhouse industrialism fostered by "Operation Bootstrap" the colonial character of an economy that "consumes what it does not produce and produces what it does not consume" becomes painfully evident. As a market for American goods Puerto Rico ranks with giants like Brazil and Venezuela. In a consumer-oriented economy almost totally dependent upon imports from the metropolis, it is no wonder that there is a \$228 million deficit in our balance of payments, according to the colonial Secretary of Commerce.

Along with the total economic domination comes the military subjugation. The largest landholder is the American

army, which owns 13% of the cultivable land, occupied by nine bases and 25 000 American soldiers — the first bastion of defense against “international communism” in the Caribbean and Latin America. The move in 1965 to guarantee denuclearization of Latin America, does not include Puerto Rico. Writes William C. Foster, of the US Arms Control and Disarmament Agency, “We do not wish to have included in the proposed nuclear free zone the Virgin Islands, since that is US territory, or the Commonwealth of Puerto Rico, because of its international relationship with the US.” No one guards the Third World from the conspiracy of international free enterprise.

PUERTO RICANS IN THE US

Migration from the island to the eastern urban areas has been a way for the system to mitigate the effects of unemployment on the island and to provide a reserve labor supply domestically. Thousands of Puerto Ricans, two-thirds of them women, migrated to New York in the 40s, 50s and 60s and found their way to the garment and service industries. Unable to speak English, discriminated against on the job, largely in nonunion sweat shops (many set up in Harlem and East Harlem specifically to exploit black and Puerto Rican labor) they were paid, and still are, exorbitantly low wages — as low as \$45 per week.

Racism has been and remains one of the prime ideologies of imperialism and neocolonialism. Puerto Ricans being a mixed race of blacks, Indians, and Spaniards, the colonization by white America of the colored Puerto Rican continues internally in the United States. As C. Wright Mills noted, black Puerto Ricans consistently received lower pay for similar work than lighter skinned Puerto Ricans, who in turn received lower pay than white workers. Today, the Puerto Rican peoples in America are, with the blacks, the most oppressed workers, and also oppressed as a nationality akin to the Algerian experience in France, or the Indian and Pakistani experience in England.

The 600 000 Puerto Ricans in New York are at the bottom of the job market. In East or Spanish Harlem, unemployment is 10%. The median family income in the community is \$3310 per year, as compared to the city average of \$6098. Conditions are similar in the other major Puerto Rican ghettos — the Lower East Side and the South Bronx.

In East Harlem, 76% of the work force is concentrated in semiskilled, service, clerical, and sales work as opposed to 59% for the rest of Manhattan (including black labor). Only 9% work in professional-managerial positions, compared to a borough-wide average of 30%.

Puerto Ricans, along with blacks, get the worst housing. Since 1945 in East Harlem, low income housing construction has provided 10 000 low income units, but destroyed 18 000 units in the process. The South Bronx, where only 74 new buildings have been constructed since 1929, has become the dumping ground of Puerto Ricans forced from other areas of the city, as their land is expropriated by financiers, city government, or universities, for land speculation, urban renewal, and expansion.

Puerto Ricans have also been systematically miseducated and programmed for careers in the army or the garment industry. Illiterate in two languages, second generation Puerto Rican youth make up 30% of the vocational high school population of New York and only 13% of the academic high school population. Only 3% of their entering high school Puerto Rican brothers reach college. While they see growing consciousness in black youth and in the black community of the need for a black liberation struggle, for a fight to control the institutions that oppress the people as part of the revolutionary struggle in America, they see no revolutionary development in their own community. Rather, they see thousands of poverty programs and their agents constantly pointing out the differences between the stable culture and traditions of the Puerto Rican as opposed to the black, fomenting antagonism between the two colonized people. They see no group, except the Black Panther Party, which recognizes the need for all colored people, as the most oppressed sector of American society, to lead the class struggle in this country, to achieve their liberation struggle in the internal colonies of the white mother country.

REVOLUTION ON THE ISLAND

Since 1965, the liberation fight on the island, dormant since the abortive nationalist uprising of Albizu Campos in the early 50s, has revived due to the victory of the Cuban Revolution and the growing domestic dislocation of the American economy and the social system caused by failure to defeat Vietnam.

The independence movement has largely taken the form of draft resistance among Puerto Rican youth. Since 1965, when Sixto Alvelo, of the Pro-Independence Movement (MPI), formed in 1960, refused to serve in the colonist army, antidraft agitation has surged. Thousands of Puerto Ricans face prison because of their refusal to serve but the Yankees are treading carefully. No other colonial administration has made military service compulsory for its colonies, and the Puerto Rican masses have come to the defense of Juan Mari-Bras' MPI and the young student resisters. Although MPI is not a Marxist-Leninist party, it has stated that it considers itself "the patriotic vanguard of the Puerto Rican people," and sees "the entire Puerto Rican population — with the exception of the imperialist-minded upper bourgeoisie and its closest cohorts and agents — as potential coworkers in the struggle for independence."

FUPI, the Pro-Independence University Federation, is the main student Marxist force on the island. Past campaigns have centered around developing student-worker alliances with university cafeteria workers. In a recent interview, a FUPI leader stated:

A major part of our efforts this year will go to the struggle against ROTC at the University of Puerto Rico, as the physical presence of the "Yankee army" on campus. . . . We have stated that ROTC is in contradiction with our fundamental conception of a university — that we are not here to learn to kill in a war of US aggression in Viet-Nam, rather we are here to learn to serve our country, Puerto Rico.

On September 27, 1967, a battle between right-wing provocateurs and FUPI students provided the excuse for the police to enter the campus of the University of Puerto Rico at Rio Piedras, and attack the students. Resistance to police broke out and a full-scale battle resulted in the arrest of 25 student leaders on charges of conspiracy to riot, arson in the first and second degree, inciting to riot, etc. . . . Many face life imprisonment if convicted. The trial of the FUPI leaders and of the MPI resisters has served to rally large numbers of Puerto Ricans.

The period of armed struggle began in Puerto Rico sometime in September 1967, with the formation of CAL — Liberation Armed Commandos, an urban guerrilla group. Alfonso Beal, leader of CAL, has issued statements in its un-

derground bulletin, revealing some of the groups' aims:

Our actions are aimed at undermining the colonial stability and peace of the imperialist invaders; we are in the first stage of operation, and in this phase we intend to cause 100 million dollars' worth of damages to US concerns. Our idea is to inflict such heavy losses on these enterprises that the insurance companies will have to pay out more money in indemnities than they have received in payments, thus upsetting the economy. . . . We begin by linking our actions with the specific problems of the working class and the people in general, affected by the presence of imperialism here. For instance, when the telephone workers' strike broke out last April we got ready to sabotage the telephone company, which is a branch of the ITT monopoly, in solidarity with the workers on strike. . . . In our first bulletin we showed the people how to take an active part in the war against the telephone company.

The Wall Street Journal and **US News and World Report** have recently reported that because of the sabotage numerous American businesses are canceling plans for investment or expansion of their economic control on the island.

On the mainland, the independence movement has not yet reached significant proportions. MPI is isolated and presently irrelevant to the Puerto Rican community but the growth of domestic resistance to American imperialism will be of absolute necessity to the liberation struggle on the island.

FUPI, MPI, and CAL are the leaders of that anticolonial, socialist revolution. They are slowly, despite news blackouts on their activities, breaking through the myth of the tourist-land, economic wonder — Puerto Rico.

As Maldonado Denis writes:

If one were to believe Muñoz Marín, the democratic left, and the Voice of America, Puerto Rico seems to be the only country on earth that does not want independence. And yet it is not the Puerto Rican people but the leaders in power that have chosen colonialism and created a colonialist mentality in the people.

That condition and that mentality is being broken. Independence and revolution are the order of the future.

(reprinted from Tricontinental Magazine)

THE TRUTH ABOUT PUERTO RICO

Puerto Rico is a colony of the United States. Among the multiple problems caused by colonialism is the emigration of thousands of Puerto Ricans to the U.S. The occurrence of this mass exodus is not accidental. It is the direct result of social, moral and economic conditions created by the colonial regime.

The following are statistics based on a Study, "Analysis of a Plebiscite" by Miguel D'Estefano, published by Casa Las Americas, Habana, Cuba:

In its 72 years of existence yankee colonialism in Puerto Rico has produced unemployment, hunger, sickness, exploitation and 300,000 illiterates. One third of the Island's population is totally dependent on *Mantengo*. *Mantengo* is the term applied to that meager amount of rations that arrive on the island by way of the U.S. Department of Agriculture.

More than one hundred thousand children are forced to eat only what they are fed in the public schools. In the urban areas, more than 50% of the homes lack adequate sanitary facilities, and poor people are obligated to live in overcrowded conditions. In the rural areas, the figure is much higher. The poorest families in the island receive only 2% of the national income; while the richest families receive 59%. Poor families make up 22% of the Island's population. The figure of unemployment has reached double what the American people experienced during the depression of the 30's. Unemployment in the island is estimated at over 30% and in certain areas is much higher. The salaries in the Island are not even one third of salaries in the States, yet the cost of living in Puerto Rico is 25% higher than in the cities of New York and Washington, D.C.

Emigration is used by the colonial government as an escape valve due to their inability to solve the problems of hunger and unemployment prevalent in our country. We all know that by means of displacement of the Puerto Rican immigrants, the U.S. attempts to eliminate the objective conditions that would make a rebellion feasible in the Island.

The phenomenon of emigration starts with the desertion of the peasantry from the rural areas to the city slums in the Island.

This was a product of the policies carried out by the ex-governor of Puerto Rico, Luis Muñoz Marín, faithful servant of his yankee masters. He implemented



an economic plan called *Operation Bootstrap*, which attempted to industrialize the Island, but which only served as an excuse to give away our national wealth and resources to the American corporations under the slogan of *tax exemption*. This way, the words of José Martí, the great Cuban prophet, became a reality, when he denounced the intentions of the United States of converting the Caribbean into a factory and a strategic military post for their aggressive maneuvers in Latin America. Puerto Rico is the best example of this intention, because that is precisely what we are: a factory of the U.S. and a gigantic military base.

The deterioration of agriculture in the Island is the result of an intentional policy to increase our economic dependency on the U.S. An artificial economy is therefore created, forcing the peasants to abandon their farms and go to the larger Puerto Rican cities. The minute they reach the cities, the peasants are confronted with difficulties imposed upon them by their limited education and their lack of skills. The colonial government is not able to offer training opportunities for them so that they could get jobs in the island's factories and for that reason, they have no choice but to come to the U.S. The mass media in Puerto Rico tries to propagandize the people into believing that the U.S. is the *promised land*, and is a place, they say, where all Puerto Ricans can realize their aspirations for a better life. This is the story of the 1,500,000 Puerto Ricans residing in the U.S. New York City is the city with the highest concentration of Puerto Ricans in the world (one million Puerto Ricans reside within its borders) making New York the largest city of Puerto Rico.

- Sonya Marrero

THE VIETNAM SONGBOOK: More than 100 songs from all over the world documenting the international movement of struggle against U.S. imperialism in Southeast Asia and the solidarity with the people of Vietnam. Words, music and guitar chords. Songs by Phil Ochs, Pete Seeger, Len Chandler, Tom Paxton, Fred Gardner, Ewan MacColl, Peggy Seeger, Julius Lester, and many others. Plus songs by GIs themselves and peace movement activists. Five songs from Vietnam, both North Vietnamese and songs of the NLF. Compiled and edited by Barbara Dane and Irwin Silber.

224 pages, large format \$3.95

P-1001 CANCION PROTESTA. Protest song of Latin America as performed by revolutionary artists of Argentina, Chile, Cuba, Peru and Uruguay. Recorded in Cuba during the historic meeting of singers from every continent in July, 1967. Includes songs by Carlos Puebla, the song-laureate of the Cuban Revolution, and new, young Cuban singers, 21 songs altogether. Accompanying illustrated booklet includes full texts of all songs in both Spanish and English, plus historical notes on the singers and the Cancion Protesta meeting. Edited by Barbara Dane.

1-12" LP\$4.00

P 1002: ANGOLA: A VITORIA E CERTA! (Victory Is Certain!) Songs of the Liberation Army of the MPLA (Movimento Popular de Libertacao de Angola) recorded in the liberated zones by members of the Liberation Support Movement. The marching songs, anthems, ballads and personal songs which have grown out of the decade-long struggle against Portuguese imperialism. Accompanying illustrated booklet includes complete song texts (in Chokwe, Kikongo, Kimbundu, Portuguese, and Umbundu) with English translation, plus documentary information on the history and program of the Liberation Movement.

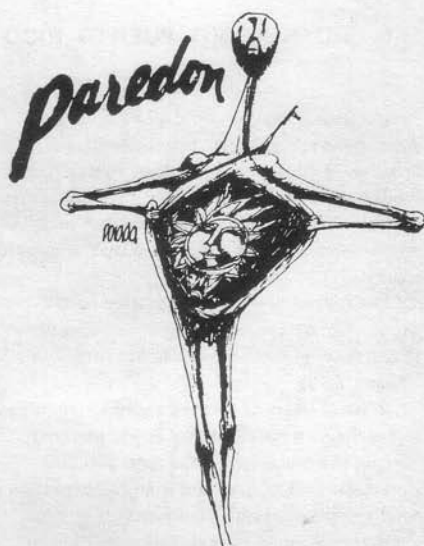
1-12" LP\$4.00

P-1003: FTA! SONGS OF THE GI RESISTANCE sung by **BARBARA DANE** with active-duty GIs. Recorded at GI coffee houses and movement centers at Fort Hood, Texas, Fort Benning, Georgia, and Fort Bragg, North Carolina. Incl. songs composed by the GIs themselves. I Am A GI Rebel, Insubordination, Resistance Hymn, Last Drink With Don, etc. Accompanying illustrated booklet includes complete song texts and other material on the GI movement. Edited by Irwin Silber.

1-12" LP\$4.00

P-1004: HUEY NEWTON SPEAKS. The founder of the Black Panther Party speaks of struggle, revolution, philosophy, prison, racism and death. Interviewed July 4th, 1970, by Mark Lane in the California State Prison at San Luis Obispo. Plus excerpt from NYC press conference after Newton's release. Accompanying booklet includes complete text. Edited by Irwin Silber.

1-12" LP\$4.00



P - 1005 TENGO PUERTO RICO EN MI CORAZON (I Have Puerto Rico In My Heart). Songs reflecting the aspirations for Puerto Rican independence sung by **Pepe and Flora Sanchez** in Spanish, with instrumental accompaniment. Printed notes includes Spanish and English lyrics, political-historical commentary on the Puerto Rican liberation movement.

1 12-inch LP record.....\$4.00

P - 1006 THIS IS FREE BELFAST! Irish Rebel songs of the Six Counties recorded in Belfast by "The Men of No Property." 16 songs of the people's liberation movement in Northern Ireland with accompanying texts and notes on the struggle.

1 12-inch LP record.....\$4.00

P - 1007 THE EAST IS RED. The history of the Chinese People's Revolutionary struggle in epic ballad opera form as performed by more than 3,000 workers, peasants, students and soldiers in Peking. Transcribed from the sound-track of the film, *The East Is Red*. Accompanying notes include complete text in English with historical commentary.

3 12-inch LP records.....\$12.00

P - 2501 ALBIZU CAMPOS SPEAKS, the world-famous spokesman for Puerto Rican independence, former president of the Nationalist Party of Puerto Rico, in one of the historic speeches (1950) which inspired the independence movement. Printed notes includes Spanish text and English translation.

1 12-inch LP record.....\$4.00