

Highlights

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The Voice of the Taíno People®

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Gathering of Elders of the Ancient Traditions in India

Caribbean Indigenous Representatives Among the 180 Delegates

MUMBAI, INDIA - From 4-9 February 2003, more than 180 delegates from about 40 countries representing various ancient religions and traditions of the world attended the **First International Conference and Gathering of the Elders of Ancient Traditions and Cultures**.

The conference was held at Keshav Shrusathi, Rambhau Mhalgi Prabodhini, a beautiful 200-acre international campus located in Mumbai, India and sponsored by the International Center for Cultural Studies. In an inspiring display of solidarity with the World's Indigenous Peoples, the international assembly responded with the Lakota affirmation "Aho!" — whenever the conference slogan "Mitakuye Oyasin" (We are all related) — was raised.

Union Minister of State for Tribal Welfare, **Sri Faggan Singh Kulasthe**, inaugurated the conference on the morning of Tuesday, February 4, 2003, in the presence of Elders and Leaders of various tribal religions and traditions in attendance. The historic event began with the rendering of the prayers for peace and brotherhood in various tribal languages of the world

by the delegates representing diverse traditions.



Indigenous Tribesmen of Northern India

During the five day conference approximately two hundred papers were presented on varying themes like the Concept and Role of Elders in Ancient Traditions, Threat to the Ancient Traditions from Various Sources, Revival of Ancient Traditions' Various Experiments, Spirituality, Metaphysics and Ancient Traditions, World Council of Elders—Role and What Next, Indigenous Medicines—Present and Future, and Introducing Ancient Traditions. The morning hours were devoted to worship, prayers and ceremonies according to these various traditions and the evening hours were full of magnificent cultural programs.

Among the various dignitaries who addressed the conference was an impressive delegation of Indigenous Leaders from the throughout the Americas (including the Caribbean). This dynamic contingent included representatives of the Maya, Navajo, Cherokee, Squamish, Carib and Taíno Nations. The Caribbean delegates included Chief **Ricardo Bharat Hernandez** of the *Santa Rosa Carib Community*, as well as **Roberto Múkaro Borrero** and **Sylvia Karayaturey Rosario** who were representing the *United Confederation of Taíno People* (UCTP) and the *Cacibajagua Cultural Society*.

Carib Chief Bharat Hernandez gave a presentation on the history of the Carib Community of Trinidad and Mr. Borrero made two presentations - one on Indigenous Medicinal Plants and the other highlighting the on-going threats to Caribbean indigenous sacred sites and ancestral remains.

Story Continues on page 2

A related story on the conference and gathering in India as well as follow up materials will soon be available at the UCTP website at <http://www.uctp.org/>

Conference in India

(cont. from page 1)



Chief Bharath Hernandez presenting at conference in India

Chief Bharath Hernandez also led a Carib Smoke Ceremony assisted by Borrero, Rosario and other delegates from Trinidad, British Columbia, Guatemala and the U.S. also participated. The delegates also interacted with school groups, and the national press. Near the close of the conference, the participants were able to visit local temples where they met with area religious leaders and were presented with various honors.



Indigenous Women of the Americas: (Shown from L to R) Chief Stefany Mathis, Janice Antoine and Sylvia Karayaturey Rosario

The most important resolution that was passed during the conference was the historic "**Mumbai Manifesto**" - unanimously adopted on 9th February 2003. 184 national and international delegates signed this proclamation, which urged the unification of all the children of Mother Earth. ●



Saint Lucia Commission on Human Rights Established

CASTRIES, SAINT LUCIA - The **International Alliance Against Racism (IAAR)** has been instrumental in organizing representatives of Non-Governmental Organizations in Saint Lucia into the *Saint Lucia Commission On Human Rights (SLCHR)*. The SLCHR will make its first public appearance on Friday 21 March as the main feature of the "International Day for the Elimination of Racial Discrimination".

With the advent of the **SLCHR**, a national unified approach is being adopted in the promotion of human rights in Saint Lucia and the presentation of "parallel reports" to the relevant Human Rights Treaty Bodies.

According to their press release the Saint Lucia experience is being presented as a model for other member States of the CARICOM Grouping.

The Chair and Secretary General of the IAAR were appointed to serve as Chair and Secretary General of the SLCHR. THE ALDET CENTRE-SAINT LUCIA has been mandated to co-ordinate the activities of the SLCHR. ●



The UCTP Logo © represents our people reaching out across the waters to all the other islands and lands where you can find our relatives.

La insignia del UCTP representa a nuestra gente que alcanza hacia fuera a través de las aguas a las otras islas y tierras en donde usted puede encontrar a nuestra familia.

CONFEDERACY HAILS NEWS OF AMERICAN AMBASSADORIAL APPOINTMENT TO GUYANA

BARBADOS, WEST INDIES- Former Charge d'affaires of the United States Embassy in Barbados, Mr. **Roland W Bullen**, is expected to be appointed the new United States Ambassador to Guyana.

An announcement from the White House said: "The President intends to nominate Roland W Bullen, of Virginia, to be ambassador extraordinary and plenipotentiary of the United States of America to the co-operative Republic of Guyana".

The nomination will now go to the Senate for confirmation, but according to sources, it is not anticipated that there will be any difficulty. Mr. Bullen was born in Grenada and will be accompanied by his second wife Hilda Cox-Bullen, a former programme manager at the Caribbean Broadcasting Corporation (CBC) in Barbados.

Hereditary Chief of the Eagle Clan Lokono-Arawaks & External Political Leader of the Pan-Tribal Confederacy **Damon Gerard Corrie** is especially pleased with the news, as he has known Mr. Bullen since 1985 when they were neighbors living in Highgate Gardens in St. Michael Barbados.

In Chief Corrie's own words: "Uncle Roland is a great thinker, a true gentleman and most capable diplomat having served in Central & South America, Africa and the Caribbean, additionally - he is a true friend of all Amerindian peoples as are his two sons Peter and Mark whom I am proud to include in my small circle of best friends; further uncle Roland's first wife (the late mother of the two boys) Aunt Mady was part Native American herself and shared her love of that heritage with all of us during our early teen years growing up in the neighborhood." ●

BIEKE (Vieques) COMMUNITY UPDATE

BIEKE, BORIKEN – The following text relates the recent Demands of the Vieques Community Organizations to the White House, the U.S. Congress, the U.S. Navy, the U.S. Department of the Interior, the Environmental Protection Agency and the Government of Puerto Rico, relative to current and future negotiations on the transfer of the U.S. Navy controlled lands on the Eastern part of BIEKE (Vieques island) and future environmental cleanup and public use of said lands.



The Associated Press

Introduction

The community organizations historically involved in the struggle to end US Naval activity and presence here in Vieques, demand ample and active participation in all discussions, meetings, negotiations, and decision making related to land on the Eastern portion of Vieques currently controlled by the U.S. Navy and under discussion for transfer to the U.S. Department of the Interior, pursuant to federal law.

Herein we express the concerns and demands of the Vieques community in regard to the decontamination, transfer and future uses of the lands mentioned above. Our concerns cover all lands and coastal areas affected by the U.S. Navy and other U.S. and foreign military forces over the past sixty-five years.

The Community of Vieques expresses the following concerns and demands to the White House, the U.S. Congress, the U.S. Navy, the U.S. Department of the Interior, the Environmental Protection Agency and the Government of Puerto Rico:

1. Full participation of the community of Vieques, through representatives of the Municipal Government and community organizations historically involved in the struggle to end US Naval activity and presence here.

2. Participation of community appointed advisers and consultants. Active participation of relevant Puerto Rico government officials in all discussions, meetings and decision-making related to the transfer, decontamination and restoration of all lands, coastal areas and other natural and cultural resources impacted on Vieques by military activities.

3. Active participation of relevant Puerto Rico government officials in all discussions, meetings and decision making related to the administration of the lands in the Eastern part of Vieques as "wildlife refuges" and "wilderness areas" and discussions, meetings and decision making related to any possible "enactment of a law that addresses the disposition of such properties" as provided for by federal law.

4. A complete and comprehensive environmental clean up and restoration of all lands, coastal zones and other natural and cultural resources consistent with the community's historic uses of the Eastern portion of Vieques that currently includes the Live Impact Area (LIA) and Eastern Maneuvers Area (EMA) and other elements of Camp García.

5. A complete and comprehensive environmental clean up and restoration of all lands, coastal zones and other natural and cultural resources consistent with the community's plans for future social and economic development, including, but not limited to, fishing, camping, hiking, kayaking, guided nature tours, other eco-tourism projects, cultural-educational and scientific investigation projects, agriculture, housing and other social uses on the Eastern portion of Vieques that currently includes the

LIA, the EMA and other areas of Camp García.

6. Periodic community hearings to allow public participation in the discussion and decision making related to the transfer, decontamination and restoration of all lands, coastal areas and other natural and cultural resources impacted on Vieques by military activities, with the participation of relevant officials from Municipal, Puerto Rico and federal agencies.

7. Funding by federal agencies for employment of Viequeses to provide adequate protection and conservation of the cultural and natural resources in the areas under discussion.

8. Adequate funding for the total decontamination and restoration of Vieques.

9. Clear, specific and unequivocal language in any and all agreements, memoranda or other pacts between federal and/or Puerto Rico agencies guaranteeing no future military uses of Vieques.

10. Translation to Spanish of all documents related to environmental clean-up, restoration, transfer of lands and other topics discussed above.

Submitted by:

Committee for the Rescue and Development of Vieques, Vieques Women's Alliance, Vieques Veterans for Peace, **Monte Carmelo**, Camp Miliv, Vieques Horsemen For Peace, Vieques Fishermen's Association, Vieques Youth United, Father Nelson López, Parish Priest, Catholic Church of Vieques, Pastor Lucy Rosario, Methodist Church of Vieques (partial list, others to follow)

February 26, 2003,
Vieques, Puerto Rico



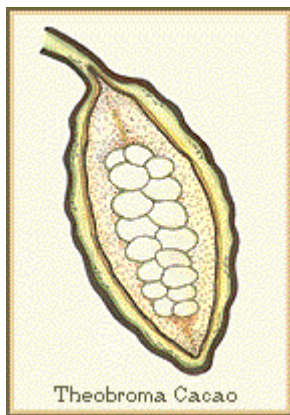
Berecillo by A. A. Cordero

The Medicinal Use of CACAO

By Roberto Múkaro Borrero

The medicinal use of **CACAO** (*Theobroma cacao*) or chocolate, both as a primary remedy and as a foundation to deliver other medicines, originated in the so-called New World and diffused to Europe in the mid 1500s. These ancient practices originated among the indigenous **Olmec, Maya, Mexica** (Aztec) Peoples, and were also found among some **Taíno** islanders. Columbus was the first European to actually “discover” cacao beans in America and he sent samples back to King Ferdinand. Interestingly, the bean didn't become popular in Europe at this time.

The word cacao is derived from Olmec and the subsequent Mayan languages (kakaw). The chocolate-related term *cacahuatl* is Nahuatl (Aztec language) and it also derives from Olmec/Mayan etymology. Cacao is also considered a Taíno word and is an example of the cultural & linguistic exchange between Caribbean islanders and Mesoamericans prior to European contact.



Cacao Seed Pod (pronounced kah-KAH-oh)

The Spanish Conquistador Hernando Cortes learned that the Aztecs enjoyed a type of bitter chocolate drink containing burned and ground cacao beans, maize, water, and spices. Cortes sent cacao beans and the Aztec recipes back to King Charles V. The Spanish changed some

of these recipes -- adding sugar and heating the ingredients to “improve taste and texture”. But because of the high cost of imported cacao, chocolate beverages were enjoyed mostly by the wealthy.

Some early colonial era documents included instructions for the medicinal use of cacao. The Badianus Codex (1552) noted the use of cacao flowers to treat fatigue, whereas the Florentine Codex (1590) offered a prescription of cacao beans, maize and the herb tlacoxochitl (*Calliandra anomala*) to alleviate fever and panting of breath and to treat the faint of heart.



The ripe fruit of Cacao Tree is about the size of a small pineapple.

Subsequent 16th to early 20th century manuscripts produced in Europe and New Spain revealed approximately 100 medicinal uses for cacao/chocolate.

Three consistent roles can be identified: 1) to treat emaciated patients to gain weight; 2) to stimulate nervous systems of apathetic, exhausted or feeble patients; and 3) to improve digestion and elimination where cacao/chocolate countered the effects of stagnant or weak stomachs, stimulated kidneys and improved bowel function.

Additional medical complaints treated with chocolate/cacao have included anemia, poor appetite, mental fatigue, poor breast milk production, tuberculosis, fever, gout, kidney stones, reduced longevity and poor sexual appetite/low virility.

Chocolate paste was a medium used to administer drugs and to counter the taste of bitter pharmacological additives. In addition to cacao beans, preparations of cacao bark, oil (cacao butter), leaves and flowers have been used to treat burns, bowel dysfunction, cuts and skin irritations. •

The Taíno Language

As per the request of our readers, in this issue we have included more **Taíno** words translated in English and Spanish, which your family can practice.

Según la petición de nuestros lectores, en esta edición hemos incluido palabras Taíno traducidas en inglés y español, que su familia puede practicar.

1. **Kakao:** Chocolate tree - Arbol del Chocolate
2. **Maína/Haína:** Garden - jardín
3. **Ritta/Ditta:** Drinking cup - vaso
4. **Anly/Aon:** A dog - pero
5. **Toubanna/Banna:** Leaf or feather - hoja o pluma
6. **Baneke:** Who are you? - ¿y tú, ¿quién eres?
7. **Aneke:** Why? - ¿por qué?
8. **Batea:** Wood plate - plato hecho en madera.
9. **Batú:** Ball - la pelota
10. **Kaguará:** Clam Shell - Una conchita común de almeja

Hasta la vez próxima, recuerde las marcas de la práctica perfectas!

Until next time, remember practice makes perfect!

Han Han'katu (yes, so be it - asi-sea) •

The Taíno Kanoa
by Evelyn Dye - Garcia

Many people wonder if the Taíno traveled and how far they went. Our ancestors did travel and they went far in their great journey **kanoa**. The Taíno/Arawak word *kanoa* is where the English word **canoe** derives.

Like our relatives in South America, the Taíno also used giant trees to make their great kanoa. For this purpose they would use trees like the Seiba (giant silk cotton), the Ausubo and certain palm trees. These kanoa could hold up to 160 people and were used in their travels to the vast lands as they called the lands to the North (what is now known as the USA but we called Bimini) and South (South America) and to the West (Mexican peninsula) of them.

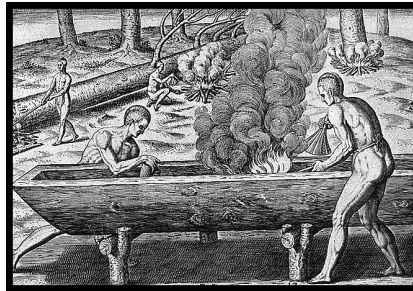


Early depiction of a Taíno canoe

Smaller trees were used in making the kanoa used to navigate the rivers of the islands as well as inter-island traveling. This type of kanoa was also known as "piragua".

A tree used for the making of the kanoa was carefully chosen. It had to be a female tree as the insides were softer and easier to hollow out. The exterior was wiped with the tree's own sap & burned causing the sap to harden and make the kanoa waterproof. The inside of the kanoa was hand rubbed to a smooth patina. The kanoa were beautifully carved with ancient symbols telling their stories on the exteriors, and these exquisite works of art were passed down through the

generations. Some still exist in South America and in Dominica among our Carib/Kalinago relatives".



An early engraving by Theodore DeBry showing part of the canoes construction.

When not in use, the kanoa were placed upside down on large rocks dry, always in the shade, so our relative the sun would not crack them. Sometimes, special huts called "guariketin" would be built for these large, sea-going kanoa. A similar practice is found among many Polynesian cultures.



The Gli Gli is a 35-foot dugout canoe, recently built by members of the Carib Community of Dominica. The Gli Gli journeyed from the island south down to Guyana. The voyage intended to raise the awareness of the Caribs and other Indigenous Peoples in the region.

Locally, kanoa were also used to make visits and trade. The Taíno would travel downstream in the center of the river where the current was strongest, and travel upstream at the edges of the river where the current was weaker. Journeys to the vast lands were made to trade goods, share information and strengthen ties. From large islands like Haiti or Boriken, the Taíno packed their provisions &

could reach a place like Bimini in several days.

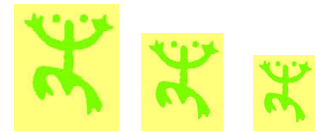
There was a hierarchy to the seating on the journey kanoa, the Kasike would sit in the center, surrounded by the *nitaino* (sub-chiefs) & so on - outward to the tips of the kanoa in a descending social order. Upon arrival to their destination, they would be welcomed by their Taíno relatives or (depending on where they arrived) their relatives of other Tribes.

The protocol was always the same, the travelers were greeted, fed, offered a place to bathe, to share the warmth of the fires and the stories told there and a place to sleep, as they needed to recover from their journey.

The Taíno brought many things to trade - silver, pottery, weavings, cotton & tobacco to name a few. They traded for things they did not have, such as skins and even baby animals. They liked the skin of the Caimon (alligator - so named because they lived in the cays) and used it to make sandals.

The Taíno used the conch shell called a "guamo" to signal their return to the islands. This sound traveled very far as there was not the kind of noise we hear daily like planes, traffic, radio, TV, machinery, etc. to interfere with the sound. The people would all come out to welcome and give thanks for the return of their weary travelers. ●

Have you remembered to renew your annual subscription to "The Voice of the Taino People"? If you already have then maybe you would consider sending another subscription as a gift to a relative or friend. You can even contribute a subscription to our DOC Educational Outreach Program. A \$10 dollar donation can go a long way in keeping our community together!



EDITORIAL: Sovereignty & Telecommunications - Aboriginal Rights vs. FCC Broadband Regulators' Smoke Signals
by Roger Añibañez Hernández

Technologies are currently available that provide high-speed transmissions for wireless communications systems, which can greatly improve services throughout the world. Four North American Indigenous communities are currently developing an expanded wireless infrastructure to provide reliable, and affordable tele-communications access utilizing high performance broadband equipment.

The only things standing in the way of these newest advances in "Indian Country" are the FCC, the U.S. Congress, and other "protectorate" interests.

The Chippewa Indigenous community at Turtle Mountain has focused attention in this area to demonstrate the potential for wireless tele-communication systems on the northern plains.

This is a vast area along the US/Canadian frontier with little or no dependable telephone service. For Indigenous Peoples and rural communities around the world, this situation is common and should be of particular interest to US dominated markets (e.g. the Caribbean etc.).

Wireless technology raises questions about who controls the spectrum by which these radio frequencies travel through the air. To control frequencies from interfering with each other, the US government reserves the vast majority of frequencies for exclusive use by public agencies, corporations, and groups like ham radio enthusiasts.

The Federal Communications Commissions (FCC) is entrusted with this regulatory mandate throughout the US and its entrusted territories, which include Borikén (Puerto Rico), the US Virgin Islands and other

isolated island holdings from the colonial era. Indigenous Tribal sovereignty issues now confront it.

The FCC leaves little public use for broadband communications access, which now demands a fundamental reengineering of the national wireless infrastructure. Moreover, the government restricts technologies - like spread spectrum, ultra wideband and software defined radio (that enables everyone to share frequencies) - a practice known as spectrum overlay. Until the government makes spectrum overlay central to its policy, wireless telecommunications will be stuck in the Dark Ages.

FCC regulations create a contradiction: scarcity amid plenty. If you remember in NYC on September 11th, there wasn't enough spectrum to go around. Motorola Corp investigated the NYC wireless airwaves during the WTC tragedy using a spectrum analyzer and realized that most of it was unused. Desperate transmissions flooded the band waves allocated to cellular services as well as police and other emergency service users, while many other bands remained silent. Spectral congestion has been an issue ever since 1934 when Congress founded the FCC to curb radio stations broadcasting on AM band.

In the U.S. many Indigenous communities are often isolated and equitable access to technologically is even "insulated" from a "wider" American society. Communications technology is a foundation for the platform of information access. 561 sovereign nations within the US territories are "theoretically" beyond the reach of FCC regulations, and these issues of spectrum control over these reservations should be of great interest to everyone.

The FCC controls all the requirements governing frequency, power, and transmission technology.

But who controls Tribal Rights to the sky?

The U.S. government supposedly recognizes Native American Tribes as sovereign Nations. Whether that sovereignty extends to the airwaves is an open question now to be debated by the FCC. The U.S. Congress and Tribal leaders have long defined reservation boundaries yet wireless transmissions do not recognize boundaries or stop at borders.

What happens to the development of wireless technologies within the U.S. depends on the controls issued by the FCC. This is an important dialogue to follow as expanded wireless telecommunications services are of interest to all global communities. What do you think? •

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Community Bulletin Board

To submit items to the *Community Bulletin Board*, please email your request to the Chief Editor at rjhnycc@yahoo.com

Special Recognition and Announcements...

The UCTP is very happy to inform you of the recent appointment of the **Garcia Family** as our newest UCTP Liaison Officers for the State of Washington. **Joe, Evelyn, Emily, Adria,** and **Andre** will now be important contacts and resources for moving forward with our West Coast activities and outreach. Their contact information will soon be available on our website.

Also, **Andre Garcia** is now the proud father of a beautiful baby girl named **Anna Bella** who weighs in at a healthy 9 lbs 7 oz – so double congratulations are in order for the **Garcia Clan!!!**

The UCTP is currently collaborating with **New York University Law School** on a project, which is focusing on the protection of indigenous cultural heritage in the **Dominican Republic**. Two NYU Law students will visit the island in March and gather information on this subject from a variety of sources (academic, archival and community based). The objective the project is to produce a report that will help to educate a wider audience on this important issue and the findings would be published by the UCTP...

Congratulations to our UCTP Liaison Officer in the State of Arizona, **Ms. DeAnna Sarobei Rivera** as she has received her Law School grades for this semester. We extremely proud to announce that Ms. Rivera has a semester GPA (Grade Point Average) of 4.0 -- all A's!!! This is a wonderful moment for our community and so please join us in wishing her continued success in her academic pursuits!!!

Congratulations to community member **Liza O'Reilly** who completed law school and graduated in **January, 2003**. Liza just finished taking the MN bar exam today and will have results on April 21st so keep her in your prayers!

Congratulations also goes out to community member and artist **John Brown Ayes** for his recent exhibitions in Florida including: January 2003 through March 2003 at Kissimmee City Hall, January 2003 through March 2003 at St

Cloud Civic Center, and February 19, 2003 within pages of "Art i Facts." John's February exhibition included three paintings from the series "*Taino Heritage*" on behalf of Polk County chapter of VSAFL and two paintings from the "Black And White" series on behalf of Lakeland Art Guild...

Our friend **Aragon Dick-Read** has informed us that some members of the **Kalinago** (Carib) Nation from **Dominica** are visiting him at his artisan studio on the island of Tortola. If you would like some information on Aragon's studio and the Carib Crafts available there, please contact him at:

dreadeye@surfbvi.com

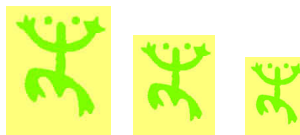
Special Thanks...

The UCTP would like to say *Bo'matum* to the **Indigenous Peoples Solidarity Network** of Montreal, who in November hosted an intensive series of workshops, panels, and discussions on the Indigenous Peoples issues and network building with non-indigenous support organizations in Canada. Among the many speakers were **Roberto Múkaro Borrero** (Taino), and **Bert Correa** (Taino).

Happy Birthdays...

Our **January, February** and **March** Happy Birthday wishes go out to LVTP Editor **Sylvia Karayaturey Rosario**; LVTP Chief Editor **Roger Atihuibancex Hernandez**; **Joseph Borrero**; **Calista Conde**; **Carlos Duprey**; **Shane Cossey**; **Victor MB Gonzales**; **Sylvia Guarixcoa Santiago** and our UCTP Webmaster **Mr. Glenn Welker...**

The UCTP would also like to send a special Happy Birthday and welcome a new member to our community, **Hailey Rose Conde** who was born Jan. 3, 2003, at the weight of 6 lbs. and 5 oz. Congratulations to the parents **Taino** and **Jahida Conde**.



Keeping them in Our Prayers...

The UCTP offers its heartfelt condolences to the families of the following relatives who have recently made the journey to **Koaibei**: **Charlito Figueroa** from Rio Piedras; Elder and Mattaponi Chief "**Little Eagle**" **Webster Custalow**, who was an supporter of the Taino People; **Abuelo Caimito** (Grandfather of Roman "**Guaraguaorix**" **Perez**); and Elder **Moncita Garlegarza** of Vega Baja, Borikén.

Our abuela (grandmother) **Monsé** was a founding member of "**El Consejo General de Tainos Borincanos**", a long time supporter of the UCTP, and a councilor to many Borikén Taino activist and leaders. All our relatives will be missed.

Special Notice: If you would like to receive more *Taino News* and *Information online*, please subscribe to our **online Taino News list**, by sending an email to:

Taino_News-subscribe@yahoogroups.com

Our news journals and other documents are now online at our website. Have you visited <http://www.uctp.org/> lately? Check it out and let us know what you think by signing our new online GUEST BOOK!

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CALENDER OF EVENTS

• **Caribbean Indigenous Medicine Lecture**

Date: 22 March 2003 • Time: 2pm • Place: Flatbush Branch of the Brooklyn Public Library, NY

Taino artisan, musician, historian and community leader, Roberto Múcaro Borrero will give an introductory presentation highlighting the legacy of medicinal plants and practices of the Indigenous Peoples of the Greater Antilles. Contact the UCTP for details at 1(212) 604-4186.

• **United Nations International Day for the Elimination of Racism • Date: 21 March 2003**

• **Solstice Ceremony sponsored by the Caney Quinto Mundo in Borikén • Date: 21 March 2003**

Annual Ceremony – contact Naniki Reyes Ocasio for more details: caney@prtc.net.

• **Photo Exhibition: "The New Old World: Antilles – Living Beyond the Myth**

On view until 20 April 2003 • Place: NMAI, George Gustav Heye Center – One Bowling Green, NY

For further information call NMAI at 1(212) 514-3888

• **United Nations Permanent Forum on Indigenous Issues • Date: 12 – 23 May 2003 • Place: United Nations, NY**

Annual United Nations ECOSOC Forum. Accreditation necessary – contact the P.F. Secretariat for more details.

• **UCTP Barbakoa (Family Barbeque)**

Date: 2 July 2003 • Place: Silver Spring, Maryland

The UCTP U.S. Regional Representatives will be holding a "Barbakoa" gathering, which will be a time to share and further details (location/ time) will be announced shortly. If you would like further information, please contact la_voz_taino@yahoo.com

• **UCTP Virginia Liaison Officer Crafts & Information Table**

UCTP Virginia Liaison Officer, Maria Tanama Figueroa would like to announce that the UCTP will be represented at the following area Pow Wows: Upper Mattaponi Spring Festival (May 24th); Chesapeake City Park, American Indian Festival (June 7-8); Occaneechi Saponi Spring Festival (June 13-14); Mattaponi Powwow (June 21-22); Nansemond Tribal Festival (Aug. 16-17).

• **UCTP Massachusetts Liaison Officer Crafts & Information Table**

UCTP Massachusetts Liaison Officer, Claudia Foxtree would like to announce that the UCTP will be represented at the following area Pow Wows: Planting Moon Pow-Wow (May 24-26), Topsfield, MA; Pow Wow (July 26), Newburyport, RI; 47th Hassanamissett Pow Wow (July 27), Hassanamisco Reservation, Grafton, MA; 2nd Annual Seaside Pow-Wow (23 & 24 August), Stage Fort Park, Gloucester, MA. For further information contact the UCTP at la_voz_taino@yahoo.com

The Voice of the Taino People

C/O UCTP Office of International Relations

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