

## Highlights

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# The Voice of the Taino People

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## United Nations Commemorates the 5<sup>th</sup> International Day of the World's Indigenous Peoples

*Taino Among the Hundreds Gathered for two days of special events in New York*

NEW YORK, NY, – A drum calling by a delegation of Lakota (Sioux) people opened the morning ceremony of the fifth commemoration of the International Day of the World's Indigenous People. Held on August 9, 1999 at United Nations Headquarters in New York City, this historic gathering brought together hundreds of Indigenous Peoples representatives and their allies, for two days of panel discussions, cultural presentations and workshops.

The events were sponsored by the Office of the High Commissioner for Human Rights, the International Labor Association (ILO), the UN Department of Public Information and the NGO Committee on the UN International Decade of the World's Indigenous Peoples.

At the opening ceremony, statements by Ms. Gillian Sorenson, on behalf of UN Secretary General, Kofi Anon, and Mr. Bacre Ndiaye for the High Commissioner of Human Rights, Mary Robinson, both reiterated UN commitment to the world's Indigenous Peoples.

The Master of Ceremonies for the morning activity was Mr. Roberto Mukaro Borrero (Taino), UCTP Spokesperson, and Vice-Chair of the NGO Committee on the International Decade of the World's Indigenous Peoples. Following the opening statements, Chief Arvol Looking Horse, the 19th Generation Keeper of the Sacred White Buffalo Calf Pipe, conducted the *World Sacred Pipe Ceremony for Peace*.

Other highlights of the morning ceremony, were the Blessing of the Children by Ms. Paula Horn and Ms. Lavone King, and the musical presentation by Sinchi Cuna, a traditional Andean musical group.

After a lunch break, the day's activities continued with a dialogue session entitled "Indigenous Peoples and their Relationship to Land." Panelists included UN Agency and Indigenous Representatives and Indigenous Peoples.

On August 10, 1998, UN focus on Indigenous Peoples continued with the morning and early afternoon workshops on human rights. United

Nations agency representatives along with indigenous moderators gave an overview of the human rights mechanisms, which could be accessed by Indigenous Peoples.



**Chief Arvol Looking Horse and Presencia Taina rep. Vanessa Inarunkia at the United Nations**

The final workshop of the day was a special session focusing on lobbying strategies for Indigenous Peoples.

**Story continues on pg.2**

### UN Indigenous Day (cont.)

The final workshop of the day was a special session focusing on lobbying strategies for Indigenous Peoples. The workshop was facilitated by Ms. Andrea Carmen (Yaqui), Executive Director of the International Indian Treaty Council and moderated by Mr. Roberto Mukaro Borrero.

After some intense discussion, those gathered at this session were able to agree on three points to be presented at the upcoming October session of the Commission on Human Rights to be held in Geneva, Switzerland.

The closing event for the International Day was an honoring of Indigenous Human Rights Defenders. It was here that the Office High Commissioner for Human Rights recognized work of three human rights activists. These activists, **Ingrid Washinawatook - El-Issa**, **Lahaene Gay** and **Terence Fritas**, were brutally assassinated recently in Columbia, South America while attempting to assist the local indigenous Uwa people.

On this solemn occasion, statements were made by Mr. Bacre Ndiaye, Director of the NY Office of the High Commissioner for Human Rights, and Esmeralda Brown, Chairperson of the NGO Committee on the UN International Decade of the World's Indigenous People. Accompanied by his son, Maki, and the husband of Ms. Gay, Mr. Ali El-Issa also made a powerful statement, calling upon the international community to seek justice in this tragedy.

The program also included a moving performance by the Native Women's acapella group, Ulali, a poem by American Indian Artist, John Trudell (read by Tonya Frischner) An honoring song was also

performed by the Lakota delegation led by Elder Dave Chief.

The emotional program culminated with the opening of an Aboriginal Art exhibit from Australia entitled, "Indigenous Art of the Dream Time." Australian Ambassador, Penny Welsely, and aboriginal artist, Malcom Jagamarra, made statements expressing solidarity and the significance of the exhibit.



**At the UN, Australian Aboriginal Artist in Residence, Pansy Napangardi and Gabrielle Possum Narangy meet with Cacibajagua Taino Cultural Society member Louie Leonardo**

As attendees moved around the intense and beautiful exhibit, networking with new found colleagues, many of the participants expressed that the 1999 commemoration of the International Day was one of the best events they had ever attended at the United Nations. ●

### Taino Observer Attends Navajo Treaty Day in Arizona

FLAGSTAFF, ARIZONA - *Navajo Treaty Day* was observed on June 1, 1999 in Flagstaff, Arizona. The commemorative program was held at Northern Arizona University's (NAU) Lumberjack Stadium, and attended by a host of Navajo tribal and local government dignitaries. The day's events began with commemorative walk followed by a traditional prayer by NAU student Carlos Begay, Jr. Many speeches, tributes, poetry readings and cultural presentations

were also included in the historic program.

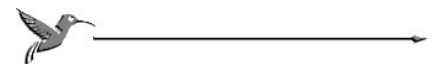
Under the theme "Elders, the Strength of Our Society", commemorative activities were sponsored by the Coconino County Board of Supervisors; Michael Basha; the Law Firm of Aspey, Watkins, and Diesel; Friends of the Navajo Treaty Project/Navajo Language Program; and NAU.

Honored for their unifying importance to the Navajo people, were the Navajo - US Treaties of 1868 and 1849. On loan from the National Archives Records and Administration in Washington DC, the original 1868 treaty, called *Naaltsoos Sani*, was on display for one year at NAU. Its last day for public viewing was June 1, 1999, after which time the Treaty would be returned for storage in Washington DC. Accompanied by an historic photo exhibition, the *Naaltsoos Sani* was visited by thousands of interested Navajo or Dine people.

Many public, private, tribal and BIA schools also arranged for their students to visit the Treaty and received educational presentations. "Through these visits by Navajo youth, a major goal of the Treaty Project was accomplished" said Helena Begay, an NAU student worker on the Treaty Project. "Some of the most moving experiences during the Treaty exhibit was witnessing the reactions of Navajo Elders when they first saw the Treaty."

Many of the Elders carried stories of past family member accounts of the painful times the Navajo experienced with relation to the Treaty, and their imprisonment at Fort Sumner (called *Hweeldi* by the Dine).

**Story continues on pg. 3**



**Navajo Treaty Day (cont.)**



**UCTP rep., R. Mukaro Borrero in Arizona with three generations of the Begay Family from Black Mesa.**

In an expression of solidarity among indigenous peoples, Mr. Roberto Mukaro Borrero (Taino) was invited by the Navajo Treaty Project Committee to be an official observer for the events.

On behalf of the NGO Committee on the UN International Decade of the World's Indigenous Peoples and the UCTP, Mr. Borrero participated in the special sunrise prayer ceremonies and other events honoring the 1868 Treaty. ●

**News from Indian Country**

**Three Brazilian Indians commit suicide**

BRASILIA, BRAZIL (AP) - Three young Indians committed suicide drinking a mixture of liquor and pesticide, federal authorities said Friday.

The three were among a group of 10 Guarani-Kaiowa Indians who drank the mixture in an attempt to commit collective suicide Thursday on the Panambizinho reservation, 620 miles (1,000 kms) southwest of Brasilia, Federal Indian Bureau press spokesman Mario Moura said. The other seven were hospitalized in serious condition.

"Its seems they had a suicide pact" Moura said

The Guarani-Kaiowa tribe has a long history of committing suicide

when they are faced with seemingly insurmountable problems, especially when their ancestral lands are threatened.

Over the last 10 years. Some 210 Guarani-Kiaowa Indians have committed suicide, five at *Panambizinho*, the rest at other reservations, according to the Catholic Church's Indigenous Missionary Council.

Some 270 Indians live on the *Panambizinho* reservation, which the federal government has recognized as 1,080 hectares (2,667 acres), but disputes with settlers have kept the tribe to 60 hectares (150 acres).

The reservation is close to a large city and all the forest around the reservation has been cut down to grow soybeans, cutting the tribe off from traditional food sources. ●

**Teachers Discover Ancient man, Wednesday**

HAINES JUNCTION, YUKON TERRITORY (AP) - Three teachers hunting for sheep in a remote corner of northwestern British Columbia have found the well-preserved remains of an ancient man, scientist and local leaders say.

Archaeologist and elders from the territory where the body was found announced the discovery at a news conference. But scientist hesitated to say how old they thought the remains were.

"Its so hard to pin down. I don't want to speculate," said Al Mackie, an archaeologist with British Columbia's government.

Tribal Leaders speculated the body was of a male hunter who was crossing a glacier when disaster struck. Somehow he died, and his body was trapped in an ice field.

"The elders have indicated that we should use this situation, what appears to be an ancient tragedy, to learn more about this person, when he lived, and how he clothes and tools were made and how he died." Chief Bob Charlie

of the Champagne-Aishihik First Nation said.

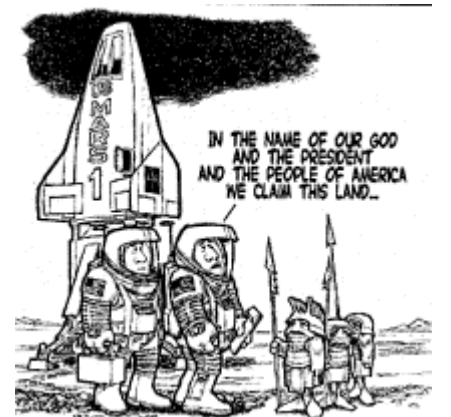
The teachers said they found the remains frozen in ice in Tatshenshini Park, just south of the Yukon-British Columbia border. They also found some belongings, believed to be a walking stick and weapons.

One of the teachers, Bill Hanlon of Sparwood, British Columbia, said they were walking along the rocks next to an ice patch when they saw odd shaped pieces of wood that had been carved.

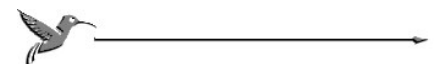
"We started saying, This looks pretty neat," Hanlon said. One of the men spotted a patch of fur in the ice. Hanlon said the fur turned out to be either a pack or a coat from which they pulled out a tool. Then they saw the body.

"We noticed a hipbone (protruding from the ice)," he said. The hipbone had been decomposing, so it felt rubbery and spongy. They spotted the lower part of the body in the ice. "The lower torso, we could tell, was in the ice and there was flesh on that," he said.

The three hunters picked up a few artifacts, including pieces of wood, hiked back to their truck and later informed authorities. ●



**Sound familiar? Cartoon submission from Doc sunshine**



**A Brief Summary of the Origin,  
and Survival of the Taino  
Language**  
by David Wayahona Campos

The Greater Antilles, lying in the center of the Caribbean region, contain the four largest islands of the area. The islands of Cubanacan (Cuba), Boriken (Puerto Rico), Bohio (Haiti/Republica Dominicana), Xamaika (Jamaica), as well as the Lucayo (Bahamas) all share a universal language with some dialectal differences.

In the late 1500s Bishop Las Casas stated "En todas estas islas eran una lengua y misma costumbres."

The Taino language of the Greater Antilles is related to the Arawakan stock stemming from South America, the people of the Arawak language family still comprise one of the more widespread indigenous cultures within relatively large kinship nations in the Amazon and Orinoco river basins of South America. (Barreiro, 1990)

The language of the central Arawak or *Lokono* (meaning the "people"), and the *Garifuna* currently of Central America, are prime examples that are closely related to the Taino language, which is sometimes referred to as "Island-Arawak."

The *Carib* of neighboring islands such as *Waiatukubuli* [Dominica] also fused their Cariban language with that of the Eyeri and Taino peoples. Island-Carib men took Eyeri and Taino wives, thus enabling the women to pass down their language to their children. An *Island-Carib* dictionary, translated into French was compiled by Father Raymond Breton on the island of Dominica in 1665. Today we know that the dictionary is a fusion between the *Island-Carib* and Arawak languages. The bulk of the dictionary is now identified as "Arawakan."

In 1797, the so-called "Black-Caribs" (due to racial mixing) or *Garifuna* of St. Vincent were exiled by the British and moved to the Bay

Islands (present day Islas de la Bahía) off the northern coast of Honduras. The *Caribs* of Dominica were never removed and remain there till this day. The *Garifuna*, speak a Creole language, which still retains components of their indigenous origins.

It is interesting to note that the syntax structure and affix/suffix structure of the *Garifuna* language is primarily of *Arawakan-Maipure* origin, making it a valuable component in the reconstruction of the Taino language. There are an estimated 77,000 *Garifuna* alive today. Their spoken dialect is one of the closest to the Taino or *Island-Arawak* language.

Contrary to what has been thought and taught by some, the Taino language was not completely extinguished. Portions were absorbed overtime into the Spanish-speaking Caribbean. Spanish spoken in Boriken retains over 600 Taino words. A considerable amount of Taino words are also used in Quisqueya and Cuba.

Among words of indigenous origin are objects, geographical names, personal names as well as flora and fauna. A few contemporary cities and towns in Boriken include *Yabucoa*, *Bayamon*, *Coamo*, *Ceiba*, *Caguas*, *Guanica*, *Arecibo* etc. Throughout all the islands, a majority of native trees, fruits and rivers also retain their Taino names.

The name of insects, birds, fish, and other animals alone reach into the hundreds. Other common words of Taino origin include *conuco* (garden), *coa* (digging stick), *macuto* (knapsack), *canoa* (canoe), *hamaca* (hammock), and *toto*/or *xoxa* (vagina), etc. These words and many more are so common that they are thought to be of Spanish origin.

There are many who are bilingual in the sense that they use Taino and Spanish words interchangeably; for example, the Spanish word *bubo* and a Taino word *mucaro* for owl. The prevalence of these words suggest a

prolonged period of Taino-Spanish interaction whereby these names could be wholly incorporated into the Spanish language. (Ferber 1995)

Many Taino words are used as adjectives and verbs. For example, the phrase "dar mucho *katei*" and *joder la pila* means to be very bothersome. "Duro como el *guayacan*" refers to a person in good shape and "tiene unos *mavos* bonitos" means having pretty eyes.

The distinct nasal sounds in the contemporary speech of many Boricuas and others from neighboring islands is of Taino origin. The pronunciation of the aspirated *H* is a common trait of the Arawakan language. Also it is quite likely that the transformation of words ending in the suffix "ado into ao", which originated in parts of Spain, was adopted by the indigenous population due to its similarity to existing Taino language structures! Some examples of this is "colorado" becomes *colorao*, "apurado" becomes *apuraa*, and "cansado" becomes *cansao*. It can also be considered that Caribbean Spanish is in fact a hybrid language.

Taino villages continued to exist into the 18<sup>th</sup> century and Taino consciousness to the present day. A census taken in Quisqueya in 1777 revealed that out of the 400,000 total population, 100,000 were of Taino-European descent and 60,000 of Taino-African descent (Emilio Rodriguez de Demorizi). An unofficial census in 1799 in the town of San German revealed a large indigenous population in Boriken.

Throughout the Caribbean; usually in remote mountain ranges and coastal promontories, remnant groups and communities of Taino - Arawak and Carib descendants survive to the present (Jose Barriero, 1990).

Story continues on page 5



## Survival of the Taino Language (Cont. from pg.4)

In Cuba, there is a strong Guajiro-Taino presence in various towns in the eastern most provinces, such as the Baracoa region. There is also a Carib reserve on the island of Dominica, where Caribs continue to make *canoas* in the traditional fashion just as our ancestors did. Thus the native language continued to thrive in small enclaves throughout the Caribbean islands.

We can speculate that one of the last fluent speakers of "la idioma Taino" on the island of Cuba passed away around 1910. There is also another case on the island of Puerto Rico in which a recording made in the early 1970s of an elderly woman living in the *Indieras* of the Lares region, retained some fluency in the indigenous tongue of Boriken. The recordings (which have been unattainable to UCTP) are said to be stored at La Universidad de Puerto Rico in Rio Piedras.

Present studies have been made on the Taino language such as *Diccionario de Voces Indigenas de Puerto Rico* by Luis Hernandez Aquino (1993), *Glosario Etimologico Taino - Espanolä* by Perea (1941), *Arqueologia Linguistica (Estudios Modernos Dirigidos Al Rescate y Reconstruccion del Arabuaco Taino)* by Dr. Manuel Alvarez Nazario. Current works are in progress to continue the work of reviving the Taino language.

In conclusion, the purpose of this brief informative summary is to educate and create an awareness to enable today's Tainos (and our Carib neighbors) to continue to honor our beautiful and ancient living heritage.

Language is an expression of one's culture. Slowly (but surely) through these continuing efforts, we will begin to see a reemergence of the Taino language in generations to come.

*Mr. David Wahayona Campos is a member of the Cacibajagua Taino*

*Cultural Society and currently resides in Queens, New York.*

## Book Review

*The following book review was written and submitted by Dr. Peter Ferbel of Caribbean Amerindian Centrelink. Book reviews and announcements do not necessarily reflect the opinions of the UCTP, The Voice of the Taino People, and or its staff.*

### The Indigenous People of the Caribbean.

Edited by Samuel Wilson (Gainesville: University Press of Florida, 1997. Xiv 253pp., figures and tables, foreword, preface, works cited, contributors, index. \$49.95 cloth.)

The Indigenous People of the Caribbean have a long and rich history of cultural development. The first inhabitants were nomadic foragers who migrated from Central America some 6000 years ago. Subsequent migrations came from South America, notably by ceramic age people 2000 years ago. In AD 800, shifting strategies of resource exploitation led to the insular development of well-organized communities with great social and political cohesion. There was much cultural diversity within and between islands, and there existed trade networks, astronomical knowledge, sea travel, spiritual traditions, and a high level of artistic and craft achievement.

The unique history and culture of the indigenous people of the Caribbean is often overshadowed by the tragedy of being the first Native Americans to suffer the effects of European colonization. As the first to "encounter" Columbus, native people of the Caribbean have been written into Western History as the first victims of Spanish genocide in the New World. There is no doubt that the indigenous people of the Caribbean were decimated by post-1492 colonial practices, including interruption of agricultural scheduling, slavery, foreign disease and outright

genocide. Yet against great adversity ö sharing with and borrowing from other cultures ö indigenous bloodlines, traditions, and life ways survived for 500 years to the present. The declared extinct in many parts of the Antilles, many individuals and groups are challenging colonial history and are reclaiming their indigenous identity.

Like other colonized regions of the Americas. Most Caribbean nations have been unable, or simply unwilling, to critically examine their Native past. Caribbean history, like most American history, has remained the story of the conquerors.

The work of archeologist and historians, like those represented in *The Indigenous People of the Caribbean*, may be seen to redress this situation. These researchers study the individual and cultures that traditional histories have trivialized, romanticized, or otherwise marginalized into invisibility. The archeology and history of marginal groups may be seen to bring formally invisible people into the light. In fact, this is the stated motivation that led to the collection of essays presented in *The Indigenous Peoples of the Caribbean*. Coming out of a 1993 conference in the Virgin Islands, commemorating the five hundredth anniversary of that island's encounter with Columbus, this book purposefully focuses attention toward native people.

Broad in its scope, the editor defines indigenous people from the earliest immigrants to their modern descendents, and defines the Caribbean region as the entire archipelago and coastal regions. The book is also expansive in its chapter topics. Essays range from archaeological site studies to whole culture group analyses. There are focuses on religion, language, art and trade.

**Review continues on pg.6**

### Book Review (cont.)

The authors of the seventeen chapters include noted researchers from nine countries, including residents from seven islands. Archeologists are highly represented, as this field provides much information on a people who did not have a formal writing system. Anthropologist and historians lend an inter-disciplinary flavor to the volume.

However the real surprise is the inclusion of the critical essay by Garnette Joseph, a *Karifuna* representative from the island of Dominica. One indigenous person out of seventeen mostly academic, non-indigenous contributors may be considered low for a book about indigenous people of the Caribbean. However, given the mostly Western-driven history of the study of the indigenous Caribbean, the editor must be commended for including this voice.

The editor does his best to patch together the varied chapters by providing a focused introduction and short prefaces to each of the six book sections. He is mostly successful in the difficult endeavor, however, many gaps appear in both space and time. Several chapters restate much of the same background on the native culture. Others offer technical detail on the archaeological topics that seem beyond the range of an introductory level book.

The important topic of cultural continuity and cultural change after 1492 is only superficially addressed. For example, in the discussions of "Indigenous Resistance and Survival" it is unclear how the criteria of bloodlines and culture are used in defining who is or is not ethnically "indigenous".

Finally, while the editor suggest moving beyond a cultural "contributions" mode of analysis, without situating the indigenous

people of the Caribbean within the historical and contemporary colonial oppression, the book continues to write the indigenous people of the Caribbean into the margins.

There is no doubt this volume represents an important addition to the archeological and historical study of the indigenous people of the Caribbean region, and may be considered one of the best introductions to that topic.

Unfortunately, except for one chapter and a few references by the editor, the book neglects the complex and often contentious issues that underlie both history and the contemporary struggle of the indigenous people of the Caribbean. The omission of this discussion is the loss of a key opportunity to fully address the situation of the books protagonist. •

### New Publication Announcement from the Center for Puerto Rican Studies at NY's Hunter College •

NEW YORK - The Center for Puerto Rican Studies at Hunter College is pleased to announce the publication of *Taino Revival: Critical Perspectives on Puerto Rican Identity and Cultural Politics*, edited by Acting Director, Dr. Gabriel Haslip Viera. The book is a compilation of analytical essays by Dr. Arelene Davila, Dr. Jorge Duany, Dr. Peter Roberts, and Ms. Mirium Jimenez Roman.

These essays are based on papers that were originally presented in February 1998 at a Museo del Barrio symposium titled "*Rethinking Taino: the Cultural Politics of the Use of their Legacy and Imagery*" in New York. The book also includes a critical review of the symposium proceedings by Roberto Mukaro Borrero, a representative of the United Confederation of Taino People (UCTP).

Copies of this new and exciting publication can be obtained by contacting the Center for Puerto Rican Studies at Hunter College in New York City. •

### UCTP CENSUS REGISTRATION

NEW YORK, NY - Indigenous Peoples throughout the country are aware of the approaching year 2000 Census and the impact for proper accounting of a particular ethnic group's population.

Many Latin American Indigenous Peoples who currently reside within and outside the continental United States have also been interested in this particular Y2K Census count.

The United Confederation of Taino People is implementing a follow up to the US Census 2000.

This work by the UCTP is necessary to account for all the Taino descendants residing within the United States and Boriken.

The project - entitled the UCTP Taino Population Census and Inter-Tribal Registration Project - hopes to provide additional comparative information on US Census 2000, and also expand membership within the UCTP, its organizations and families.

While all information submitted would remain confidential, the information compiled would potentially create valuable statistics that could be vital to implement future education and development projects initiated by the UCTP.

Story continues on page 5



**Did You Know: A Caribbean Manatee or Sea Cow can weigh up to 1200 pounds. Photo: Borrero**

**UCTP Census Project (cont.)**

If you are interested in becoming a member of the United Confederation of Taino People, please submit your request, along with return postage to the US Regional Chapter of the United Confederation of Taino People.

The Voice of the Taino People will continue to highlight this very important Y2K Census activity in our subsequent news journal issues.

Kindly forward this information to everyone in your family. Don't allow us to be counted out. Help to bring and honor and dignity to our ancestors by supporting this timely campaign.

Help bring your Pueblo into the 21<sup>st</sup> Century. ●

**TAINO POETRY SECTION**

**SOLSTICE WARRIOR**

Seek the Gods, and you will never find Them. But you may see Them in visions, for They are the eternal shape-shifters, and are mirrored in the whole of creation.

Strive to hear Their voices, and you will never hear Them.

But listen to Their wisdom that utters through the Winds and the Waters, the Earth and the Moon, the Sun and the Stars.

But seek their Love, and you will never find it, Unless you find live within yourself.

Doc Sunshine 1999

**Untitled Poem by Edward Lebron**

As I sat in the Warmth of the Sun, I Wondered about My Peoples Destiny. Clouds come to Shade, they cool and darken our paths, but in the end, a Bright Face still Shines.



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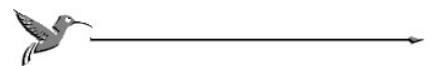
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**UCTP PHOTO GALLERY**



**Cacibajagua Taino Cultural Society members, Gypsie Adaridaomarobe and Orlena Santana, enjoy the beautiful weather at the American Indian Festival held at the Reading Public Museum in Pennsylvania. Photo: Borrero**



**Taino artisan Ray Karakoli Rivera exhibiting his First Place Textile Design Excellence Award winning embroidered Taino shirts at the 1999 Paumanauke Pow Wow. Photo: Roger Atihuabances**

**Letters to the UCTP**

*Editors Note: In our last publication, our article on the recent Taino DNA testing in Boriken seems to have initiated some follow up.*

The important point to remember is that mitochondrial DNA only follows the children of Taino mothers. What about the other half of the equation- namely the children of Taino fathers? If we consider that roughly, we can estimate; say, that for every 1 women, there was 1/3 men (estimating that many men were killed during wars, so I've reduced it considerably), then the percentages of "Taino blood" contributed by either male or female parent is higher!

If we consider that of every 50 volunteers, there were 39 showing Indigenous MtDNA, then taking a 1/3 of the remaining 11 people (for arguments sake), we get 42 people - or over 80% possible Indigenous DNA! Now notice, without a definitive Taino DNA (either mitochondrial or nuclear DNA - we can discuss those differences later), I'd say "Indigenous" as a robust group affiliation.

Final caveat, on 50 volunteers - although it is a small sample size - the fact (assuming good technique with no contamination between samples) that the proportion was so high is significant!

- Vicente Sanchez, CT

## CALENDER OF EVENTS

### ♦ LONG ISLAND NATIVE AMERICAN TASK FORCE POW WOW

**Saturday thru Sunday - August 21 & 22, 1998 • Time: 12:00 Noon to 7:00 p.m. • Place: The Setuaket School Bowling Green, Long Island.**

*Indigenous representatives from North America, and the Caribbean will come together to celebrate Mother Earth through Songs, Traditional Drumming, Poetry, and Arts and Crafts festival. Native foods will be served. This event is-organized and presented by the Long Island Native American Task Force. Presencia Taina will perform a drumming demonstration from the Caribbean with Edgwin Maguey Cedeno. Special guest appearances from WBAI's radio show Circle of Red Nations Hosts- Raven and Mukaro. Birthday celebration for those in attendance will close out the weekend long jam. Overnight camping is allowed.*

### ♦ Shinnecock Indian Reservation Pow Wow

**September 3rd, 4th & 5th, 1999 • Time 12 Noon to 9:30pm • Place: Shinnecock Reservation - Southampton, Long Island.**

*Native harvest festival featuring North American, Azteca and Caribbean song, dance and drumming .Special feature presentation by Presencia Taina.*

### ♦ Visible Images, Invisible People: Roots of the Future

**Saturday-Sunday, September 25 & 26, 1999• Time: 9:00am ò 5:00pm Place: Plimoth Plantation, Plymouth, MA**

*A conference to bring public awareness the presence and continuation of Wampanoag Nation in their own home land since the time of contact with the Europeans. This year's very special guest, Roberto Mukaro Borrero, a Taino scholar, will speak on the impact Christopher Columbus had on the Indigenous Taino People of the Caribbean Islands ...there will also be a special Taino music, song and dance presentation by the Cacibajagua Taino Cultural Society.*

### ♦ NPRC 1999 Annual Policy Conference

**October 13-15, 1999, El Condado Plaza and Hotel, San Juan, Puerto Rico, for information call: 1-(202)223-3915È**

*Un Encuentro Entre Familia This is your opportunity to learn the struggles and success stories that can help your community, as well as reaffirm our heritage and traditions. Community building not only happens locally, but nationally and Internationally as well. This is a chance to make it happen for you! Sponsor: National Puerto Rican Coalition*

### ♦ AREITO IN BORIKEN

**October 18 - 24, 1999 Place: Caney Quinto Mundo, Orocovis, Puerto Rico**

**For more information please contact: Grandmother Naniki Reyes-Ocasio @ 1(787)847-6822**

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