

Highlights

- **Toxic Waste in Bieke, Borikén (Puerto Rico)**
- **UN Meeting: Caribbean Indigenous Reps. In Geneva**
- **Haiti Marks Bi-Centennial**

Also Inside

- 1 **Extinction of Animal Species**
- 2 **Our Universe: West Indian Manatee ;**
- 3 **Community Bulletin Board ; Voice of the People**
- 4 **Calendar of Events**

The Voice of the Taíno People®

*The Voice of the Taíno People® is the Official News Journal of the United Confederation of Taíno People (UCTP) and is distributed by the UCTP Office of International Relations and Regional Coordination
Volume 7, Issue 1, January - March 2004 © All Rights Reserved • ISSN 1553 9350*

Bombs Away, Vieques Unearths Toxic Navy Trash

Now that the U.S. Navy is gone, residents of the Puerto Rican island-town of Vieques must deal with the daunting question of what to do about the toxic mess caused by decades of military activity. Weapons tested in the firing range included highly polluting depleted uranium ammunition.

**By Carmelo Ruiz,
Inter Press Service News Agency**

SAN JUAN, PR (IPS) - Now that the U.S. Navy is gone, residents of the Puerto Rican island-town of Vieques face pressing environmental problems.

In the last four years the island's 10,000 residents, together with Puerto Ricans from the main island and peace activists from around the world, carried out a relentless civil disobedience campaign against the Navy, which for decades used the island as a munitions depot and firing range.

The military left officially May 1. But now Vieques must deal with the daunting question of what to do about the toxic mess caused by decades of military activity. Weapons tested in the firing range included highly polluting depleted uranium ammunition.

Most of the former military lands -- which include about 80 percent of the island -- are now the Vieques National Wildlife Refuge,

administered by the U.S. Fish and Wildlife Service (FWS).

Measuring 7,527 ha (of the island's total 13,355 ha), it is the largest wilderness refuge in all of Puerto Rico, which is a commonwealth of the United States whose residents have U.S. citizenship.



March for Peace in Vieques (Bieke), May 2003 (Photo: www.viequeslibre.com)

Many who opposed the Navy presence find it particularly galling that the lands they struggled for have been transferred to another U.S. government agency, instead of being returned to the people of Vieques. Local fishermen complain that FWS will not allow them

to fish in the refuge, because of the danger posed by unexploded ordnances.

"This is the same agency that stood by while the Navy bombed the flora, fauna and wilderness, without raising a finger in protest, and now they're fining people for fishing crabs. This is insulting and completely unacceptable," declared Robert Rabin, spokesperson of the Committee for the Rescue and Development of Vieques.

But Vieques FWS employees interviewed by IPS, most of whom are Puerto Ricans, stressed that they are committed to protecting the natural resources of the lands they administer.

Story continues on page 2

If you would like to read more stories about the struggle in Bieke as well as the indigenous perspective on this important issue, check out past issues of La Voz del Pueblo Taíno online in our archives section at <http://www.uctp.org/lavoz.html>

Bieke & Toxic Waste

(Continued from page 1)

Refuge Manager Oscar Díaz said he does not want to see the lands destroyed by the uncontrolled construction of beachside mansions and tourist resorts now occurring on the main island.

"This refuge has a dry forest. That's a treasure that must be preserved because 94 percent of all dry forest in Puerto Rico has been destroyed," added Díaz.

In what many observers consider a bizarre twist, this wilderness refuge is simultaneously a toxic disaster area. Earlier this month the U.S. Environmental Protection Agency (EPA) recommended that the lands and marine areas polluted by the Navy be declared a Superfund site.

Superfund is a U.S. government programme for the identification and cleanup of areas contaminated with hazardous waste. Once an area is declared a Superfund site, the polluting party -- in this case the Navy -- is obligated to pay for its decontamination and restoration.

Puerto Rico has a dozen Superfund sites.

After the EPA recommends that an area be designated for the Superfund, the agency solicits comments and input from the public, the polluting party and other government bodies before making its final decision.

Although many who took part in the Vieques struggle consider the Superfund designation a great victory, University of Puerto Rico biology professor Arturo Massol warns that the process is a bureaucratic litany and that 20 years can pass before any cleanup even begins.

"Superfund status is no guarantee that the cleanup will be done thoroughly and efficiently," says

Massol, who directed the only on-site studies of military pollution in Vieques to be published in peer-reviewed scientific literature.

"Most of the money will spend years stuck in litigation or slowed down by administrative matters," he added.

Massol said that if the history of Superfund in Puerto Rico is any guide, then not much can be expected from the Vieques recommendation.

According to the professor, a Superfund site was designated in the abandoned Sabana Seca Navy base in the town of Toa Baja. In response, a parking lot was built over the toxic wastes, and then the EPA declared the problem solved and removed the site from the Superfund list.

The idea that the former Navy lands should be returned to the people of Puerto Rico also has allies in the U.S. Congress. Congressman Joseph Crowley, who visited Vieques last month, told IPS that transferring the lands from the Department of Defense to the Department of the Interior is not adequate.

"I think the lands should be transferred to the government of Puerto Rico. Only that will assure the people that these lands will never again be used for military purposes," said Crowley, who added that if Congress could assign billions of dollars to the reconstruction of Iraq, then the decontamination of Vieques is no less than a moral obligation. ●

LVTP Editor's Note:** The "Bombs Away, Vieques Unearths Toxic Navy Trash" and several others posted in this edition are reprinted under the **Fair Use Law: Doctrine of International Copyright Law.



UN Global Forum of Indigenous Peoples and the Information Society

GENEVA, SWITZERLAND – As a result of a recommendation made at the May 2003 session of the UN Permanent Forum on Indigenous Issues, a Global Forum of Indigenous Peoples and the Information Society was convened in Geneva, Switzerland from 8-11 December 2003.

The event was organized on the occasion of the UN World Summit on the Information Society and it was one of the largest official parallel events of the Summit. The Global Forum was attended by representatives of six United Nations Member States (a total of 18 government departments), eight United Nations system entities and other intergovernmental bodies, 12 private sector participants and 90 indigenous and non-governmental organizations.

A total of 286 persons attended the event, which examined both potentials and obstacles to the full and effective participation of indigenous peoples in the information society.

Obstacles included but were not limited to lack of basic community infrastructure, limited access to modern technologies, and the urgent need for gender and age-sensitive capacity building.

Potentials included but were not limited to access to new marketplaces, increased indigenous networking (both regionally and internationally), new strategies to revitalize and pass on culture and languages, and the opportunity to fully participate in the new information and connectivity revolution facing humanity.

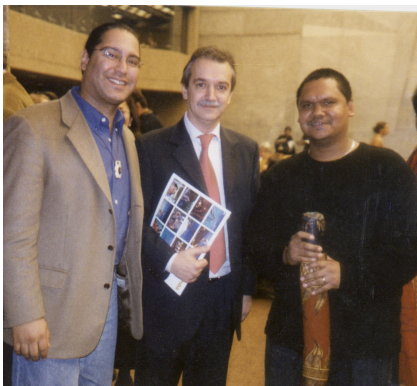
Story continues on page 3

UN Global Forum of Indigenous Peoples and the Information Society (cont. from pg.2)

A number of fellowships to attend the Global Forum were granted by the Secretariat of the UN Permanent Forum on Indigenous Issues, and recipients included two Caribbean Indigenous representatives - Dr. Albert DeTerville (Aldet Center, Saint Lucia) and Mr. Roberto Múcaro Borrero (UCTP).

During this same time Borrero also participated in a special dialogue session with the UN Secretary General's High Level Panel on Civil Society. Other indigenous delegates attending this session were members of the Permanent Forum and indigenous leaders from various regions of the world.

At the close of the Global Forum session, a declaration and program of action was adopted. These documents are currently available via the Secretariat of the Permanent Forum on Indigenous Issues. •



UCTP Rep. R. Múcaro Borrero (left) with H.E. Mr. Christian Ferrazino, Mayor of the City of Geneva and Aboriginal Australian Artist Cameron McCarthy (right) in Geneva, Switzerland. UCTP Photo © 2003



Haiti Marks Bicentennial Amid Protest

By PAISLEY DODDS and MICHAEL NORTON, Associated Press Writers

PORT-AU-PRINCE, HAITI - Clashes between protesters and police marred celebrations Thursday marking Haiti's 200th anniversary of independence as embattled President Jean-Bertrand Aristide vowed to save his country from poverty and turmoil.

Underscoring deepening political divisions, more than 15,000 government supporters rallied outside the National Palace in the capital while about 5,000 presidential opponents marched toward downtown, shouting "Down with Aristide!"

Police fired tear gas and warning shots to scatter the crowd, and some protesters lay down before them shouting "freedom." Club-wielding police beat back a separate group of student protesters who tried to join the march, injuring at least two students and one professor.

"We will not allow Aristide to be a dictator," said protester Jean Gary Denis, 33. "He is using the bicentennial for his own purposes." The thousands of government supporters were equally fervent, some of them knocking down a fence at the palace and scrambling onto its lawn as they crowded toward the podium, chanting: "Aristide is king!"

The bicentennial was bittersweet as some Haitians questioned whether Aristide is fit to guide the country out of its crisis.

But the president appeared confident that he spoke outside the National Palace, saying that "1804 was the stinging bee; 2004 is sure to be the honey."

Aristide listed 21 goals he hopes will be accomplished by 2015, from stabilizing the rate of HIV (news - web sites) infection to reducing poverty. Aristide's term expires in 2006, and he didn't say whether he expects to be in office in 2015.

"It is possible to build a new Haiti because of what is on our flag, and that is, 'United we are strong,'" Aristide said.

The threat of violence hung over celebrations as flaming tire barricades went up in spots across the capital. A day earlier the charred bodies of two men were found on a Port-au-Prince sidewalk. There was no word on their political affiliation.

Some Aristide supporters were seen holding pieces of pipe and unlit firebombs Thursday.

The government spent \$15 million on the celebrations, including galas, New Year fireworks and the dedication of a monument to Haiti's forefathers. But many world leaders stayed away.

Those attending festivities at the National Palace included more than a dozen foreign delegations, activists and actors including Danny Glover. "We celebrate the Haitian revolution because it dealt a deadly blow to the slave traders who had scoured the coasts of West and East Africa for slaves and ruined the lives of millions of Africans," South African President Thabo Mbeki told the crowd. He said a "historic struggle" remains for people to overcome poverty and conflict on both sides of the Atlantic.

Bahamas Prime Minister Perry Christie called the bicentennial "a matter of great pride and symbolism everywhere."

Story continues on page 4

LVTP Editor's Note: Did you know the word Haiti is a Taino Indian word meaning "Land of the high mountains"...

Haiti Marks Bicentennial (cont. from pg. 3)

Aristide said he is working with the opposition to bring about new legislative elections. But opponents have refused to participate and urged a boycott of Thursday's state-organized events, including another presidential speech in western Gonaives, where Haitians declared their independence from slave-holding France on Jan. 1, 1804.

Later, speaking to some 2,000 supporters in Gonaives' central square, Aristide said, "the time has come ... to demand respect for the constitution, respect for everybody without distinction."

No injuries were reported Thursday in Gonaives. But gunfire the previous night wounded at least one girl and led many to take refuge.

Sporadic gunfire erupted after Aristide left, and rocks were thrown at departing cars.

Haiti was born after the world's only successful slave rebellion. On Nov. 18, 1803, French troops surrendered to forces led by Jean-Jacques Dessalines, making Haiti the first black republic and the first country in the Western Hemisphere to abolish slavery.

However, a string of leaders then drove the Caribbean country into disarray. In two centuries, Haiti has seen more than 30 coups.

There was a flicker of hope in 1990 after 29 years of the Duvalier family dictatorship. Aristide, then a slum priest making fiery promises to the poor, was elected by a landslide — only to be overthrown the next year.

He was restored in 1994 during a U.S. invasion but forced to step down in 1996 because of term limits. Now 50, Aristide has been dogged by political troubles since his 2000 re-election, largely because

of legislative elections that observers said were flawed.

Since mid-September, anti-government protests have killed at least 41 people and wounded scores. Haiti remains the Western Hemisphere's poorest country, and some blame wealthy countries for keeping it that way.

With Haiti's independence, France demanded repayment on a debt of 120 million gold francs — about \$22 billion today — draining the country's coffers. Aristide said France must pay reparations.

Recently, international lenders and donors suspended more than \$500 million in loans and grants after the contested legislative elections. •

One by One, the World Is Becoming a Lonelier Place by Joshua Reichert

Last month, with little fanfare, the U.S. Fish and Wildlife Service removed two tropical birds, the Mariana mallard and the Guam broadbill, from its list of species that are endangered. The birds are extinct, having joined a growing list of animals that have disappeared from the face of the Earth.

The announcement that these two birds, which were native to the islands of the western Pacific, had vanished forever elicited little attention. Their numbers had been declining for decades. And few people, other than the most avid bird enthusiasts, even knew what they were or had ever seen them. So there will be few who will mark their passing with the same nostalgia or sense of loss that might accompany the disappearance of a better known species like the snow leopard, the Siberian tiger or the black rhinoceros — all on the brink of the same abyss.

The fact that the extinction of these two creatures was virtually a silent one is a tragedy. Both were the product of millions of years of evolution. Both were connected to a larger network of species that interrelate and depend on one another in many ways that still remain a mystery to science. And both succumbed to the same types of human-induced pressures that threaten so many other animals in this country and elsewhere in the world: habitat loss, over-hunting and the introduction of nonnative species against which they have little or no defense.

Many would ask why we should care that these two birds are no longer here. The answer is that we now know enough about how the world is put together to recognize that each species on Earth plays a role in nature. When one disappears, it is a harbinger of trouble. Just how or when or if the extinction of one species will affect us in any material way is difficult to know. However, there are stark examples of how our disregard for other life forms has imperiled our own survival.

Take, for example, the case of Easter Island. This remote, barren island in the South Pacific, which is best known for its huge, mysterious stone statues, was once covered by a subtropical forest. But its Polynesian inhabitants eventually deforested the island, driving most of its tree species into extinction along with every species of native land bird. With no wood available to build boats for fishing, and the soil so depleted that crops could not be grown, an estimated 90% of the human inhabitants died of starvation.

Story continues on pg. 5

**One by One, The World is
Becoming a Lonelier place**
(cont. from pg. 4)

There are many different reasons why we should rail against extinction. Biologically, because each species is part of a larger, complex assemblage of living things, we should strive to protect them all, particularly because we don't understand how each piece fits with the others. There is also a moral reason. It is that Earth's creatures, great and small, are not simply here for our benefit but are here with us in the world. As such, we have a fundamental responsibility to treat them all with respect and a sense of stewardship.

We are clearly failing in this task. There are more than 12,000 species of animals and plants that are known to be threatened, 1,816 of which reside in the United States. And the list gets longer every year.

From the earliest days of life, many species have come and gone. To a certain extent, extinction is a natural event. Up until modern times, it is believed that one to two species per million vanished annually.

We are now losing them far faster, at a rate that is estimated to be up to 1,000 times as high as in the past. Indeed, many scientists believe that by the middle of this century an astonishing 25% to 50% of all existing species will be on the path to extinction.

We have both a practical and an ethical responsibility to ensure that this does not happen. Every species that disappears represents one less strand in that remarkably intricate web of life of which we are a part and which ultimately sustains us.

There were no bells that tolled the departure of the two Pacific birds. But they should have tolled for us, as a sad reminder of what we have lost and as a warning for the future.

Joshua Reichert directs the environment division at the Pew Charitable Trusts.

**This article was published on March 15 2004 in the Los Angeles Times.*

**Our Universe: The West
Indian Manatee**
by Sylvia Karayaturey Rosario

*Focus on the West Indian Manatee-
(Trichechus manatus)*

On January 9, 1493, off the coast of Hispaniola, Christopher Columbus saw what he thought were three “mermaids” lifting their heads out of the water near Rio Yaque del Norte. In his journal he wrote, “They are not so beautiful as they are painted; though to some extent they have the form of a human face.”

His journal entry is believed to be the first documented sighting by a European of a manatee in the “New World”. While the English and Dutch named manatees “sea cows”, the common name comes from “Manati” used by the Taíno and Carib peoples.

The manatee is as sacred to the Caribbean, Southeastern, and South American Indians as the buffalo is to the Plains Peoples. Not only did we consume the animal for food, just about every other part of the manatee was also used. Due to the lack of marrow, the Taíno and Carib used the bones to make spoons, weapons, body ornaments and spiritual objects such as pipes and cohoba spatulas (used to purge before ceremony).

In Southern Florida, manatee head bones have been found buried in the graves of tribal chiefs there showing the great reverence for the animal. Some fossilized manatee bones found

in Florida date back at least 45 million years. The leathery skin of the manatee was used to make shields, canoes, drum covers and even foot coverings. Fat and oil were used as fuel to generate light as well as for flavoring and preserving the meat.

When boiled or fried in its own oil, the meat could be preserved for a year or more. Manatee meat has been said to taste like veal, pork, or beef, depending what part of the body the meat was taken from. Because of this and the fact that manatees are friendly, therefore, easy to kill, manatee meat was largely sought after by the Europeans for their long sea voyages.



Currently, the Antilles manatee (one of two subspecies; the other being the Florida manatee) is considered to be the most endangered marine mammal in the area ranging from the Caribbean to as far south as Brazil.

The most common cause of death is directly related to human interaction. In recent years, 52.2% of the cases of manatee mortality were related to human causes like poaching, watercraft collision, and animals being shot or accidental capture. Only 22.2% were related to natural causes, mostly orphaned calves.

Females usually have their first calf by the age of four. Normally they have one calf every two to five years, with the rare occurrence of twins. Under very optimal conditions, a female might be able to produce 12 to 14 young in her lifetime. Manatees may live to be greater than 60 years old in the wild.

Story continues on pg.6

Our Universe: The West Indian Manatee (cont. from pg.5)

The Caribbean Marine Mammal Laboratory (CMML), located in San Juan, Puerto Rico, is the only academic research laboratory in Puerto Rico and the Caribbean with license to rescue and rehabilitate whales, dolphins, seals, and manatees.

The CMML was created in 1998 under a cooperative agreement between the Universidad Metropolitana and the non profit scientific organization Caribbean Stranding Network (CSN). To date 15 manatees have been rescued, 4 of which have been reintroduced to the sea.



A Manatee mom with her two calves.

The success of rehabilitation depends on the severity of condition and health of the animal. The average success rate for manatees at CSN is 83.3%. Studies have also been conducted in the U.S. Virgin Islands, Trinidad, Venezuela, Jamaica, Columbia, Mexico, and the Dominican Republic. The CSN has been approached by the United Nations Environment Program (UNEP), to establish recovery plans in other Caribbean countries. •

LVTP Note: If you would like to get involved helping to protect Manatees, you may want to check out a the website like **“Save the Manatee Club”**
<http://www.savethemanatee.org/default.html>

Community Bulletin Board

*LVTP Editor's Note: The staff at 'La Voz' looks forward to hearing from all of you, and we thank you for your comments, suggestions, and inquires. To submit items to the **Community Bulletin Board**, please email your request to the Chief Editor at rjhnycnyc.rr.com*

Important Notices...

As an extension of the LVTP news journal **La Voz del Pueblo Taíno**, the UCTP invites you, your family members and your friends to join our **online information** and resource list-server hosted at Yahoo.com. To **subscribe** to this **online news list**, send an email to:

Taino_News-subscribe@yahoogroups.com

Announcements, Notices and Special Recognition...

Taíno Educational Video Programs are still available free! NYC's **Manhattan Neighborhood Network** continues to video stream the Taíno and Indigenous Culture Educational Series produced by **Roger Aтиhuíbancex Hernandez**, in collaboration with the UCTP. The programming airs **every Monday** night at 10:30pm (EST) via the World Wide Web. Just tune into **Channel 34** at **WWW.MNN.ORG** website to download and view the weekly thirty-minute installments. If you cannot get the show online, **VCR, DVD** or **VCD** copies can be ordered, (VCDs can be viewed directly on your computer). For more information, please contact rjhnycnyc.rr.com ...

The UCTP would like to say Bo'matum (thank you) the following community members for their recent support and donations: the **Garcia Family, Millie Mukara Torres Speeg, Sean Berry, and Cyril Taylor** ...



Happy Birthdays...

Our January, February, and March birthday wishes go out to our UCTP Webmaster **Glenn Welker** ; LVTP staff members **Sylvia Karayaturey Rosario** and **Roger Aтиhuíbancex Hernandez** ; **Joseph Borrero** ; **Hailey** and **Calista Conde**, and **Sylvia Guarixcoa Santiago**...

The Voice of the People

[Concerning the UCTP International Campaign against the Celebration of Columbus Day] From the heart it is a good thing that so many people were in a good way made aware of the Columbus Myth and the Papal Bull documents and that you as well as others were responsible for that. Good Luck with everything you do.

In the Spirit of Our Ancestors,
Vanessa Inarunikia,
Bronx, NY

Taino-ti Guaitiao,

We celebrated el “dia de Colon (Columbus Day)” in Ohio in a solemn manner. We participated in the blessing of a wigwam. An Objibwe Holy Man (**Minwahjimo Winini**), a Cherokee Holy Woman (**Waban Mushkee-ki Ikway Naga-moon**) and myself a Taino/Aztec woman (Xochitl Ana O) performed the sacred ceremony of blessing the six directions, with incense and prayers remembering our fallen warriors, family and friends.

We spent a day of retreat remembering our ancestors. We prayed about the travesty being done to the Acjachamen people of California by a group of greedy "catholic" businessmen. They want to build an athletic field over the burial grounds of our brothers, clearly a desecration. I wanted to share this with you, Brother Borrero and all my relatives.

Rose Xochitl AnaO Quinones
Del Valle, Ohio, USA

The Voice of the People (cont.)

It good to know that many are keeping the Taíno heritage live.

**Loudes De Serrano-Rivera, Cepeda,
Bronx, NY**

Well I say it's about time someone took the initiative to advance our Puerto Rican culture and Taíno heritage that been all but wiped out by visitor's from everywhere. This is the perfect time on the super-highway of the internet to promote and show some of our children how our ancestor's lived and died on the islands as well as what items our people used in everyday life to trade and bargain for things needed to live on.

I have always been proud to tell my child that we have Indian blood in our culture, and up to a couple of years ago the only thing around was a book in the public library with only words saying that we existed 500 or so years ago. [The UCTP] is an awakening to the world that yes as quiet as it's kept we are still representing our culture all over the world and we must do something about our sacred Items, that have been taken, stolen, and abused by other cultures and we would like them back .

Look at what the North American Indian's have done for their people. I can still remember growing up in the Bronx in the Big Apple and asking my mom about our peoples and then asking in school for books relating to my ancestors and the library having none. This was in the 60's and then in the late 70's I discovered a book called **Tainos: Puerto Rican Indians** but that did not have much substance except to say that we existed some 500 years ago.

So you see for them we are up to now a gone extinct culture. This is the perfect time to show the world that we are still here and we are a force to be reckoned with by voting, and teaching our children that we

must take back our way of governing our island and showing our true unity and colors.

May God and the power of the heavens keep us on this trail which is just and this battle that has all but been forgot by the masses. Let's do it for the future children of our children we owe it to our people. "Vaya" till next time. Remember to always tell people that Puerto Ricans are Taíno. God bless.

**Jose Delgado,
Tacoma, Washington**

I want to send a shout out to all our brothers and sisters around the globe, we need to unite.

**Santiago Cruz Rivera,
Milwaukee, U.S.A**

Taino-ti, First of all I send Congratulations to the UCTP Staff for all their wonderful and informative works. I am so very happy that there now is a place on the net for my family and I to get intelligent and legitimate information about Taíno.

I am a proud Taíno woman. I have always known about my ancestral history, yet I have found I really didn't do all my homework; you have. Your website has let me see that I am not alone. I am part of this history. Please keep up the great work. You have done something so marvelous for this generation, this world.

I also congratulate you on all the awards you have received; WELL DESERVED! Best of luck with all your endeavors. Don't let anything stop you now. Many blessings. And to all those that take pride in being Taíno, here we now have information, make use of it to make yourself stronger and more in tune with your ancestors. Teach others; pass it on!

Thanks from my heart, and my family too.

**Sylvia Guarixcoa Santiago,
Coney Island, NY**

The Voice of the Taino People®

Vol. 7, Issue 1 ♦ Jan. – March 2004 ©

ISSN 1553 9350

All Rights Reserved

United Confederation of Taíno People, Inc.

PO Box 4515, Grand Central Station

New York, NY 10163

Email: la_voz_taino@yahoo.com

UCTP HOME PAGE:

<http://www.uctp.org/>

Chief Editor:

Roger Atibuibances Hernandez

Email: rjhnycc@nyc.rr.com

Editor:

Sylvia Rosario

karayaturey@yahoo.com

Webmaster:

Glenn Welker

ghwelker@yahoo.com

Publisher: *R. Múkaro Borrero*

Email: mayohuacan@yahoo.com

Contributors:

*Sylvia Rosario ; R. Borrero ; Roger Hernandez ;
Joshua Reichert ; Paisley Dood & Michael Norton ;
Helen Studd ; Carmelo Ruiz*

Research Sources:

Taino News and Information Listserve ; Indigenous Peoples Literature Listserve ; Inter Press Service News Agency ; Associated Press (AP) ; Los Angeles Times

The Voice of the Taíno People (VTP) is a quarterly publication of the United Confederation of Taíno People.

All articles within VTP can be partially or totally reprinted, with permission, and as long as long as credit is given to the author (s) and VTP. When reprinting material found in this publication, a courtesy copy must be sent to our U.S. address.

VTP reserves the right to print any and all emails, letters, fax transmissions etc. in full or in part, which are submitted to VTP and or the United Confederation of Taíno People, its members and officers.

If you are a Taíno, Carib or Arawak and would like information on our **UCTP Taíno Population Census and Tribal Registration Program** please visit our website or write to our U.S. postal address.

CALENDER OF EVENTS

• Living in America: The Haitian Experience

Date: 10, 17, 18, 31, 2004 • Location: American Museum of Natural History, NY

The tri-state area is home to a vibrant Haitian Community of over 500,000. This year's Living in American Program series celebrate the 200th anniversary of Haitian Independence and the contributions of the Haitian community to New York's cultural mosaic with lectures, performances, films and workshops on subjects ranging from cultural and religious expression to the Haitian Diaspora. For info contact AMNH at 212-769-5315.

• In Memory of Anacaona: Taíno Indian Stories and Songs

Date: 31 January, 2004 • Location: American Museum of Natural History, NY

In this program, children will hear Taíno Indian songs and stories presented by Sylvia Karayaturey Rosario and Roger Atihuibancex Hernandez, members of the Cacibajagua Cultural Society. The Taíno are the indigenous peoples of the Caribbean islands. The name Haiti comes from the Taíno language and means "land of high mountains." For info contact AMNH at 212-769-5315.

• Presencia Taina TV Special

Date: 24 January & 28 February 2004

If you are in New York (the Bronx specifically) this weekend, please check out Nilda Garces' puppet show "Boriken: A Taíno Paradise", which is being presented in a 28 minute video format, prepared by www.PresenciaTaina.TV for BronxNet cable television. "Boriken: A Taíno Paradise" will air in the "boogie down Bronx" on Ch. 69 at 11:00am on two Saturdays - Jan. 24th and Feb. 28th, 2004.

• Vieques: Transforming Dreams to Realities: The Struggle Continues

Date: 15 – 18 May • Location: Gonzaga College High School, Washington, DC

Join the Puerto Rican community leaders who shut down the Navy bombing range through massive civil disobedience and active nonviolence! This invitational conference takes place at the Gonzaga College High School at 900 North Capital NW, Washington DC, (near Union Station Metro). For more information contact the "Vieques Support Campaign" at viequessc@hotmail.com.

Public Notice: La Voz del Pueblo Taíno (LVPT) Newsletter reserves the right to reprint in full or in part, any and all correspondence sent to LVPT, the United Confederation of Taíno People, Inc., and or its officers.

**The Voice of the Taíno People
c/o United Confederation of Taíno People
Office of International Relations and Regional Coordination
PO Box 4515, New York, NY 10163**