

Highlights

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The Voice of the **Taino** People

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508 Years: The Taino Presence in Borikén and Beyond

UCTP Sponsored Traveling Multimedia Exhibition Focusing on Taino Survival on Tour

NEW YORK, NY, – In ongoing efforts to raise awareness about the Taino community, the United Confederation of Taino People (UCTP) created its first traveling exhibition - **508 Years: The Taino Presence in Borikén and Beyond**.

The show features photographic images by Holger Thoss and is curated by Roberto Mukaro Borrero. In collaboration with Borrero, the photographs by Thoss were taken in Borikén during 1995 and 1996. Many of the prints currently on display were originally presented as part of the *Taino Legacy* exhibition held at NY's El Museo del Barrio in 1997.

Works from several contemporary Taino artisans are also presented and include print work by Virginia Rixturey Rosario, bead and feather work by Roger Añibañez Hernández, and pre-Columbian style pottery by Alice Cheverez.

In its last presentation of the season, the show is currently on display at the Evelina Lopez Antonetti Library of the Center for Puerto Rican Studies at Hunter College in NY till January 31st. Coinciding with the re-release of the

publication of *Taino Revival*, the exhibition offers a grassroots perspective on the subject of Taino cultural and survival.



Ancient inscription in stone. Photo: Holger Thoss © 1995

Several early depictions of Taino People by 17th and 18th century European artist are also presented to offer a unique contrast for viewers. Revealing the racist commentary concerning “Indians”, one print by Bernard Picart depicts the Taino with claw-like and legs covered with fur. In another print, the “Indians” are shown “worshipping” several demon-like creatures in a further effort to dehumanize the “savages”.

Prints such as these are placed along side contemporary photos of social gatherings and community elders and leaders to reveal an historic point of view coming from the Taino people and not European colonizers.

To further emphasize Taino perspectives, and in an effort to

reinforce the ancestral connection with the land, several photographs of ancient Taino petroglyphs and sacred sites are included in the show.

The exhibition began its tour in May at New York's American Museum of Natural History and was on display for 4 months.

From Sept. – October, the exhibition's second “stop” was the Adverse Possession Gallery in Bronx, NY along with the *Searching for My Roots* exhibition by Marisol Diaz. Proceeds from this show were donated to the Fireman's Fund. To further engage the local community, the exhibitions were highlighted with film previews and cultural presentations by members of the Cacibajagua Taino Cultural Society.

Plans to revise the exhibition to include photo documentary of Taino from Cuba and the Dominican Republic are already been prepared. The UCTP also hopes to include other Taino relatives such as the Carib and Arawak of Dominica, Trinidad and Guyana respectively.

All exhibitions during this tour were open and free to the general public. ●

Papal Bulls Burn in Hawai'i

October 12, 1492 - October 12, 2001

HONOLULU, HAWAII - Aloha and Guatiao! The Annual Papal Bulls Burning went very well. The event was held at the Catholic Diocese of Honolulu (Fort Street Mall) on October 12 - the most infamous of days for indigenous peoples and Native Americans.

This year's theme focused on "Un-discovering Discoverer's - Columbus Day" and the proceedings were linked to current world affairs and the global divide between "north and south".

Various presentations such as speeches, an 'open mike', and selected readings of Las Casas were shared followed by the actual "Burning of the Bulls".

We garnered about 60 -70 activists and students (mostly students from Hawai'i Pacific University) to join in. Student involvement is vital and some may remember the Associated Students of the University of Hawai'i at Manoa passed an excellent summary resolution concerning the revocation of the Papal Bulls last year.

We've been increasingly linking the papal bulls issue to more contemporary issues such as the anti-globalization movement and now the "war on terrorism." Both issues were addressed on October 12.

We're finding more people are interested in getting involved when the bulls issue is put in a contemporary light as to how it affects us today. Mahalo! •

Editor's note: For more information on the Papal Bulls Campaign, please email Tony Castanba at castanba@hawaii.edu or you can visit the UCTP website.

Would you like a year subscription to La Voz del Pueblo Taíno? Please email or send your request along with a postage stamp to our address

Prayer Vigil for the Earth held in Washington DC

WASHINGTON DC - The 2001 Prayer Vigil for the Earth safely took place Sept. 22-23, 2001 at the Washington Monument in DC. The goal of the Vigil has been to quietly and humbly raise veils between and among people. Over the past nine years, a circle of volunteers and ordinary people from many diverse cultural and spiritual traditions have gathered to honor the Earth, practice respect of each other, and cultivate a culture of peace.

This year in particular, organizers felt the goal of the gathering "manifested exponentially" especially in the wake of the recent occurrences, which rocked American and Western ways of life. For those participating, the Vigil revealed it was and "is possible for people of different faiths and cultures to come together in peace to pray for the highest good of all. This has been the 'vision' of the organizers and for these few days, this vision was indeed lived.



Maya Spiritual and Ceremonial leaders - Nana and Tata Pixtun of Guatemala

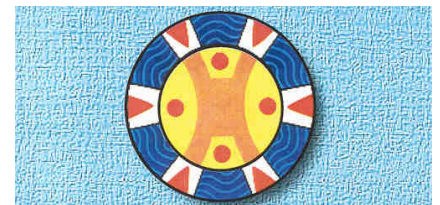
Beginning with a sacred pipe ceremony at sunrise, Indigenous Elders shared the teachings of the four basic elements of the Earth – the water, air, land and fire. It was remarked that these elements "were praying for us and that a portal between the visible and invisible world was open and people could communicate with each other.

The 10 "African Houses" of Washington DC conducted an amazing water ceremony. Some of the water used had been brought from high upon a sacred mountain in Africa, carried by bicycle, ferried across rivers and the land and flown to America. Prayers were offered for the future generations and to support the souls who had sacrificed so much on the morning of September 11th.

An International Peace Village was erected and included Tibetan, Hindu, African, Jewish, and Christian altars as well as Native American tipi/lodges. The John Denver Peace Quilt encircled the circle that these structures created.

During the weekend sounds drums filled the air. People danced to the rhythms of world famous African Elder, Baba Olatunji, Japanese Taiko Group, and a Native American Drum Heartbeat drum circle that included Dennis Banks, Clyde Bellacourt and Lakota Elder Harry Bird.

Among the other special presentations were a special Guatemalan Mayan Fire Ceremony, a blessing using the conch shell trumpet by Roberto Mukaro Borrero. •



UNITED CONFEDERATION OF TAINO PEOPLE

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

Our newsletters and other documents are now online at our website. Have you had a chance to visit www.uctp.org lately?

**UN WCAR Update: World's
Indigenous fight setback for
Native rights by Jim Adams**

*Human rights reports awaited with
trepidation*

UNITED NATIONS, N.Y. – Indigenous rights activists around the world are anxiously waiting for the United Nations to issue a document that some fear could set back their cause by decades.

The document, actually two reports, will summarize results of the recent U.N. World Conference Against Racism. Indigenous delegates are trying to tone down language that they say would compromise international recognition of the rights of Native Peoples.

The reports are expected to issue shortly from the Office of the U.N. High Commissioner for Human Rights, Mary Robinson.

Andrew Huff, staff attorney at the Indian Law Resource Center in Helena, Mont., said two paragraphs in the draft declaration from the conference would put Native rights at the mercy of government interests.

The well-organized Indigenous delegates at the racism conference in Durban, South Africa, fought hard to delete the objectionable language, he said. "I think that overall, we did fairly well," Huff said, adding he is waiting to see what the final version holds.

Huff, a Chippewa-Cree, was one of about 30 American Indians from North America and 75 to 100 Indigenous delegates from around the world to attend the highly contentious weeklong conference. The Native voices, he said, came primarily as members of Non-Governmental Organizations (NGOs).

Also making the long trip to South Africa was Mashantucket Pequot member L. Buddy Gwin, the special assistant for legal affairs to Tribal Treasurer Michael J. Thomas. Even

though the Indigenous rights issues were overshadowed in headlines by the Middle Eastern conflict and a walkout by United States and Israeli delegates, Gwin said they represented 25 years of struggle.

"One of the struggles we've had as Indigenous people is that it is extremely rare that our views and our concerns are heard above the national and international din."

Gwin suggested that the United Nations should sponsor "a world conference on Indigenous peoples' issues before the end of the decade."

Huff explained that Indigenous interests were threatened at the Racism Conference by paragraphs 27 and 51 of the draft declaration where wording withheld absolute support for Native rights.

He said Paragraph 51, by illustration, called for preservation of Indigenous peoples' rights to their land, but added the crucial modifier "to which they are entitled under domestic law."

Protests from the Indigenous delegates "did have a big impact" in getting the attention of diplomats at the conference. Some of the objectionable language was modified, he said, "but it was still very bad."

He said the Indigenous efforts had dramatized "the racist nature of the laws directed against us." And if the paragraphs remained unchanged, he said they would symbolize the prevalence of racism even in a world conference called to fight racism.

The North American Indian presence at the conference followed a generation of appeals to the United Nations, Gwin said. Leadership on the Canadian side of the border came from the Grand Council of the Cree, which sponsored the Mashantucket delegation at a preparatory conference in Geneva.

Dr. Ted Moses, grand chief of the Cree, was co-chairman of a consultative conference in August at the United Nations headquarters here

to prepare for a Permanent Forum on Indigenous Issues. This body is set to become a part of the U.N. structure in the next few years, along with a Special Rapporteur for Indigenous peoples' issues. Activists hope they will give Native concerns a much higher international profile.

"When your community is invisible, the rest of the world does not know of your issues, needs and/or aspirations," Thomas said in a statement presented to the World Racism Conference. "The consequence is colonial acts of oppression and repression go unredressed.

"The 21st century must usher in a new era, one where the decolonization of Indigenous peoples and their homelands by colonial governments becomes a reality.

Editor's Note: In accordance with Title 17 U.S.C. Section 107, this material is distributed without profit to those who have expressed a prior interest in receiving the included information for research and educational purposes.

Book Review

ARQUEOLOGIA: Agricultura Aborígen Antillana

by Ernesto E. Tabío

**Editorial Ciencias Sociales,
La Habana, 1989. pp. 137**

Review by Francisco J. Gonzalez

The work "Agricultura Aborígen Antillana", by Ernesto E. Tabío, provides a wealth of information on the plant resources used by the Taino of Cuba and by extension, other Taino communities across the Greater Antilles.

The book also discusses the cultivation methods of the Taino, including an interesting analysis of crop yields and the amount of work/land needed to feed a community. ●

Taino Artist at Disney's Epcot Center

Collectively and Individually, Taino People Continue to Rewrite History...

KISSIMMEE, FLORIDA (UCTP TAINO NEWS) – Taino community member, John J. Brown Ayes III, was one of several artists to be selected to exhibit their artwork at the world famous Epcot Center in Disneyland, Florida. This special exhibition took place October 28th - November 3rd, 2001.

A Boriken Taino, Brown exhibited various works in the medium of oils but also added some pen and ink pieces as well. Among the works displayed, Mr Brown's latest oil painting, "A Mother's Love" seemed to be "blossoming into an artwork hit" as the popular piece generated many sales in prints. Another popular work was "Balam", which is Maya for jaguar. Besides holding a spiritual significance for the artist, Brown is also quick to point out the need for the Jaguar's protection as it being destroyed for its "value" or rather the lack thereof.



Balam or Jaguar – one of the artworks exhibited at the Epcot Center Show.

Artworks like these assisted Mr. Brown when discussing the contemporary presence of Taino

People with the diverse audience. An educational platform presented itself many times by their prominent display.

Making the most of this important opportunity, Brown took the time to share much about the rich heritage of the Taino People and the work of the UCTP. "I was amazed at how many people were under the illusion that the Taino People were absolutely an extinct species!" Brown continued saying, "After further conversations, I learned that they were just parroting what they had been taught in schools!"

Encouraging investigation into family history and oral tradition, Brown invited fellow "Caribeños" to consult with family elders about their own possible Taino heritage. He also took the opportunity to give out UCTP web-site address so that people could "see for themselves that the Taino are a very real presence". Brown stated "I see now the great struggle we have before us in educating on a one to one grassroots level."

Brown also received press coverage within the Disney paper and the Latino Disney paper that is published monthly. ●

UPDATES: UCTP International Initiatives

PUBLIC NOTICE: In solidarity with the **Kosmos Indigena** organization and the **Matsunaga Institute for Peace**, the UCTP has created an online petition calling for the revocation of the **1493 Papal Bull Inter Caetera**. The original Appeal was formulated at **Kaumakapili Church** in Honolulu, Hawai'i in October of 1999.

As part of the UCTP's anti-Columbus Celebration Campaign, the petition "**Revoke the 1493 Papal Bull Inter Caetera**" was launched on

October 12 and is located on the World Wide Web at:

<http://www.PetitionOnline.com/1492/>

In support of Boriken's Caney Quinto Mundo and newly formed Ihuche Rareito Coalition, the UCTP also launched a second online petition to "**Support the Ancestrals Remains and Sacred Sites in Boriken**". The petition is currently located on the World Wide Web at:

Special thanks to Dave and Petition online. The UCTP all members and allies to sign the petition and forward the information to any and all interested parties. As in any grassroots initiative, these projects are successful because of community participation and support. We say *bo'matum* in advance. ●

Book Review

Optimizing Brown by Ricardo Duenez

ISBN 0965522008, Pub. 1996 (60 Pgs.) by Tlactihua Communications - \$ 4.95

Review by Edward Lebron

"Greetings family, I hope that my words here will convince you to read this book, and countless others which emphasize and helps us to further explore the answers we seek as *Natural Beings* of this earth.

Optimizing Brown provides a unique educational perspective on Indigenous traditions. It also provokes dialogue on cultural and political attitudes towards the preservation of "hidden truths" regarding who we are, why we are here, and where we will be generations from now... enjoy!" ●

U.S. Navy Sonar Likely Killed Whales By THE ASSOCIATED PRESS

SAN JUAN, PUERTO RICO (AP) - U.S. Navy sonar tests likely caused 16 whales to beach themselves in the Bahamas last year, according to a federal study released Thursday.

The whales swam on shore on the islands of Abaco, Grand Bahamas and North Eleuthera on March 15 and 16 as Navy ships were testing sonar in the area. Six whales died, including five Cuvier beaked whales and a Blainville's beaked whale. The others were pushed back into the sea.

Earlier, the Navy had questioned a link between its sonar tests and whale beachings.

But the joint study by the Navy and U.S. National Marine Fisheries Service was based on examinations of the corpses of five of the six dead whales. Each of the whales had hemorrhaged near its ears, said the 66-page report. It said the wounds would not be fatal but could have led the animals to become disoriented and swim on shore.

"The investigation team concludes that tactical mid-range frequency sonars aboard U.S. Navy ships that were in use during the sonar exercise in question were the most plausible source of this acoustic or impulse trauma," the report said.

The ships from the U.S. Navy Atlantic Fleet had been conducting intensive tests of multiple anti-submarine sonar units in the Providence Channel separating the islands, the report said. The unusual narrowness of the channel aggravated the problem for the whales.

Previously, scientists' efforts to link whale beachings to sonar have been frustrated because corpses were too decomposed to study. They included the 1996 beachings of 12 Cuvier beaked whales in the Ionian Sea between Greece and Italy during NATO anti-submarine exercises.

In the Bahamas, many of the whales were beached in front of the Abaco Island home of Ken Balcomb, research director of the Washington-based Center for Whale Research. He made sure the corpses were well preserved for study.

In the report, the Navy said it will work to decrease the chance of causing whales to beach themselves as long as national security is not compromised. ●

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Editorial: Sacred Sound

by Kunuko Ceiba Edgar Rodriguez

Our ancestors fully understood the sacredness of sound. It has been well documented that song accompanied every Areito (ceremonial and social celebration). The songs would go for hours, maybe days.

Let's take a look at sound. A sound is a vibration and it's older than light itself - how? Well even in the Bible, the first paragraph it said, "in the beginning there was the word" - that word is a sound, that sound activated creation.

Sound has transformative powers, remember a song can make you laugh, cry, and make you recall a memory that you never knew you had. Songs make the old feel young and the young feel old and comfort a crying baby. All this and more!

Frequently special songs are passed down from generation to generation, from teacher to apprentice. Also new songs arise from Spirit when new ceremonies are needed for these changing times. In every tradition Sacred sound is used. In fact most names for "God" have one or two of the three root vibrations, which are AAAHH, EEEH, OOOH, such for the Taino ATABÉ or YUCAHU or even JEHOVA or ALLAH - get it?

Silence is a powerful tool but that's another story.

In closing, I often wondered if old Macdonald was a shaman. If not where did he get all Those EEE AAAH EEE AAAH OOOHSS - what's that all about! ●

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.

1. **Apito:** end, infinite - fin, cosa infinita,
2. **Aríhuna:** stranger, big ears - extranjero o orejas grandes
3. **Ahí/Aji:** pepper - pimienta
4. **Sínatú:** irritated - irritado
5. **Koa:** digging stick - azada de Madera, instrumento de labranza
6. **Maní:** peanut - cacahuete
7. **Manaka:** royal palm - palma real
8. **Guanajo:** turkey - pavo común
9. **Kaona:** gold - oro
10. **Teketá:** a lot - mucho
11. **Guayo:** grater - rallo
12. **Guiabara:** grape-like fruit found at the seaside - uvero de playa
13. **Ni'toa:** river - rio
14. **Kolibrí:** hummingbird - chupaflores
15. **Guákara:** cave - cueva

Until next time, keep practicing.

Han han katu (so be it - asi-sea) ●

If you are Taino, Arawak, or Carib and would like to register with the United Confederation of Taino People, please write to our address or contact: uctp_ny@yahoo.com

Community Bulletin Board

...Congratulations goes to our Natiao, **Angel Cintron** who recently met with Lakota Spiritual Leader, **Charles Chips** at the Pine Ridge, Reservation in South Dakota...

Special recognition...

...Our congratulations to UCTP Liaison Officer **DeAnna Rivera**,

who besides her work in Law School also joined the staff of **Red Ink Magazine**. This magazine is a publication of . I am sure our readers will join us in our great pride in our **Nitou** (sister) – she just continues to amaze us and is a wonderful example for our community – young or old! We love you 'D' keep up the great work!



RED INK's primary mission is to cultivate and highlight Native American intellectual and creative expression through the media of poetry, short stories, creative non-fiction, scholarly articles, original artwork and photography, and book, music and film reviews.

RED INK publishes under the auspices of the American Indian Studies Programs at the University of Arizona and is unique in that it is the

only publication of its kind in the the United States that is published exclusively by students.

...Congratulations to UCTP President, **Roberto Mukaro Borrero** for being awarded the "Horn of Appreciation" by the Arang Serian Peace Village in Tanzania, Africa...

...Congratulations to **Elba Anaca Lugo**, President of the **Consejo General de Tainos Borincanos** who's Taíno musical work is presented in the video documentary Caguana. The video focuses on the relation of the Caguana ceremonial center as a calendar, which is highlighted during the solstice and equinoxes...

...Taíno Educational Video Programs are now available free! **Manhattan Neighborhood Network** is currently sponsoring the video streaming of our Taíno and Indigenous Educational Series produced by **Roger Atihuíbancex 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 67** on the **MNN.ORG** website to download and view the weekly thirty-minute installments. For more information, contact rjhny@yahoo.com

Happy Birthdays...

Our December B-Day wishes goes out to little **Johnny Borrero**...

Speaking of Babies...

Our congratulations to **Bert Correa** on the birth of his son **Guarionex** who was born on December 27th. As the **Guarionex's** Mom is Mohawk, the baby will also be named in the Mohawk community in Akwasasne...

Keeping them in our prayers...

...During this holiday season and as always, we like to acknowledge all our relatives who are currently incarcerated at this time. Many have written to the UCTP seeking information and guidance...

As part of its **Prisoner Outreach and Education Program®**, and at the request of inmates, the UCTP has provided LVPT newsletters free of charge for four years. If you would like to assist this program in your area, please contact the UCTP...

At this time, we especially would like to say bo'matum to our Natiao **Edward Lebron** for his steadfast commitment to the rights of Taíno People within the NYS Department of Corrections System. Edward has been a longstanding participant in and promoter of the *White Bison Program* and of course the fight for recognition of the Taíno in NYSDOCS. We will continue to do all we can to support Edward and other relatives seeking to reconnect to their community...

...The **Consejo General de Tainos Borincanos** has again requested that community members keep **Elders Don Manuel** and **Doña Monserate Garlegarza** in your prayers as they have both been in poor health due to complications from diabetes. These two respected Elders are founding members of the Boriken Council and over the years have and continue to be spiritual advisors to many current Taino activist...

*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 rjhny@yahoo.com*

The Voice of the People

"Lets work together to make this year a prosperous year for our Taino People! Taíno'ti."

Luis Tiburon Rosa, Bronx, NY

"Good luck with your events".

Yvonne Ortiz-Haney, Author of A Taste of Puerto Rico (Plume;1997)

The Voice of the People

"I have enjoyed reading all the information you present on your website. It is encouraging to see all the keen interest that has developed in recent years on the subject of the Taíno.

For years now I have been presenting art internationally and nationally, always with the idea in mind to spread the word of the Tainos' existence within an art context.

Websites such as yours make my work easier. It has taken about 500 years for the Spirit of the Taíno to begin to regain its rightful place in the history of the Caribbean Archipelago. I have felt so strongly about this matter that already years ago I discarded the European hegemony of the rectangle and adopted the triangular form based on the Taíno Cemi. Throughout the years I have seen how the triangle can do things the rectangle can never succeed in.

My art theory "The Modular Triangular System", which includes the Taíno legacy, basically explains this aesthetic position. Because the Tainos' race/culture was never given a chance to develop in modernistic terms, we have all been deprived of a great opportunity and a greater vacuum is left in the Caribbean."

**Roy Lawaetz,
Roy Lawaetz Studio,**

"I pray creator blesses you and your families with health, prosperity, love and peace."

**Candy Warixi Soto,
Bronx, NY**

I greet you in peace, love, support and solidarity. Thank you for all of your hard work on behalf of the People! Pinagigi (another way to say thank you, this is in Ho-Chunk, aka Winnebago)

Liza O'Reilly, Minnesota

**Messages from our Native
Relatives:**

"Mahalo for your mana'o maika'i and may sprits of my ancestors be with you and your love ones. May the new year be better than last year but not as much as the following year".

**Kihe'i Soli Niheu,
Hawai'i**

"After 9-11-01 Americas as a whole felt what it's like to have your now home land attacked, plus the threat of loosing it and their way of life, this has been a reality for the Native American community for hundreds of years, added to that the worlds longest holocaust and most costly in human lives.

No war was fought to free American Indians from the reservations, not before during or after the American civil war. By Georgia State law American Indians could not be in the state legally till 1980, what flag do we celebrate nation wide today?

United Native America has stated **the first terrorist to the Americas was Columbus**, our tax dollars pays for his Federal national holiday, and it's past time to change this and bring about a Federal holiday for Native Americans and to appoint a Native American to the Supreme Court of this country.

2002 United Native America members and supporters will place the Native American community issues before our federal and State representatives to take action and deal with them as they do for other ethnic groups in this country, no more sweeping our issues under the political rug. As US citizens and registered voters we will be heard!!!!"

**Mike Graham,
United Native America,
Muldrow Oklahoma**

"Warm greetings to you all!"

Roy Laifungbam, CORE (Centre for Organisation Research & Education), Manipur, India

Editors Note: *Although we cannot print all the letters we receive, we would like to thank the following persons for their correspondence, especially those who sent messages of solidarity for the solstice and the New Year: Jackie Miranda, Jamaica Plain MA ; Archie Rodriguez, Dallas, PA ; Ricardo Delgado, Newark, NJ ; Daniel Torres, Hato Rey, PR ; Millie Speeg Torres, GA ; Dr. Jose Barreiro, NY ; Nicky Santiago, Ogdensburg, NY ; Tommy Barrios, VT ; Angel Torres, Queens, NY ; Maximillion Forte, Trinidad ; Dr. Conrado San German, Cuba ; Colin Klautky, Guyanese Organization of Indigenous Peoples, Guyana ; Malcom Jagamarra, Australia ; Diana Schenandoah, Onieda territory ; Bert Correa, New York, Cyril O. Taylor, Virginia*

THE METHODOLOGY AND MYTHOLOGY OF THE CENSUS

One of a continuing series on the Census

by Patrisia Gonzales and Roberto Rodriguez

Xochicalco, Morelos, Mexico -- The cavernous passages are pitch-black at this ancient ceremonial center. Suddenly and dramatically, a ray of light pierces the blackness, temporarily illuminating this underground chamber.

Prayers are said to the four directions. An elder explains to us that this is an astronomical event, not a mystical phenomenon, that occurs twice yearly.

Xochicalco was actually a university, built long before the European arrival.

Story continues on pg. 8

THE METHODOLOGY AND MYTHOLOGY OF THE CENSUS (continued from pg. 7)

This is where the great teacher Quetzalcoatl studied ... where the finest minds from throughout the continent gathered to exchange scientific, astronomical and calendrical knowledge.

The ancient connectedness felt here can also be felt at Teotihuacan and Monte Alban, also in Mexico; Tikal in Guatemala; Peru's Machu Pichu; and in the United States Chaco Canyon (N.M.) and Aztalan (Wis.).

There are approximately 40,000 such sites in Mexico alone. Though most remain unexcavated, elders teach that none are ruins, that they all have a history and belong to all native peoples of the continent.

"They tried to destroy us," said the elder at Xochicalco, "They also attempted to destroy our knowledge, books, ceremonial centers and our connection to the land. Yet, here we are."

Upon our return to the United States, we are jolted by Laurent Belsie's article on race in the Christian Science Monitor: "Hispanics hold the key to the nation's demographic identity. If large numbers of them identify themselves as white, then white society will predominate in the U.S."

If they forge a separate racial identity, then sometime around midcentury, whites will become a minority, Belsie notes, adding: "Many demographers expect Hispanics will be assimilated into white culture during the 21st century.."

Are "Latinos/Hispanics" actually white? (About one-half checked white in the 1990 and 2000 census and almost half checked the "other" race category.)

A more incisive question is, are people of Mexican/Central American ancestry -- who constitute

approximately 75 percent of this group and whose ancestors built many of these pyramids -- white? Are Peruvians, Puerto Ricans and Dominicans white?

Only about 10 percent of Mexico's and Central America's population is considered white. The rest are either indigenous or indigenous-based mestizos or "Hispanicized Indians."

These numbers alone tell us that most "Hispanics/Latinos" aren't white, yet as a result of faulty Census methodology, this mythology is fast becoming dogma. For example, a recent study by the National Institute on Alcohol Abuse and Alcoholism (not unlike many other studies) divides Hispanics into white or black categories. Most of the subjects were Mexicans and counted as white.

The principal author, Fred Stinson, said they were simply following the Census' lead.

Most "Hispanics/Latinos" have become white because the bureau combines "other race" into the white category. "This is a clear case of ethnic cleansing," notes California State University at Hayward professor, Roxanne Dunbar Ortiz.

"I can walk in San Francisco's Mission District and run into people all day with classic Native American features and skin color, and not run into any Anglos."

Despite this, we always wonder why so many within this category choose white?

Beyond Hispanicization, the answer is Americanization, says Jack Forbes, pre-eminent native scholar. He considers most Mexicans/Central Americans native.

The bureau, on the other hand, makes it virtually impossible for people from Mexico, Central and South America to indicate their indigenous origins on the form. Given the incessant pressures to assimilate, it's surprising that more from within this category don't choose white.

"Choosing white is not permanent," say Forbes. If the children reconnect with their indigenous roots, "in the future, they may choose native."

Attempts to whiten red-brown peoples seemingly makes no sense. A militarized border exists to keep them out, yet red-brown peoples are given honorary white status by the government. Actually, it makes perfect sense; both achieve the whitening of the country -- minus indigenous consciousness.

While some may say this sounds conspiratorial, the fact is that the statistical manipulation has been happening for decades -- and continues to happen.

It's akin to the one-drop black rule, notes Glenn Morris, a native professor at the University of Colorado; "The more blacks, the more free labor."

Similarly, a high blood quantum for Native Americans also makes economic sense; once they don't qualify, it's easy to take the land."

Perhaps those wishing that red-brown peoples will choose white or simply go away were not counting on the "re-Indianization of the country," notes Forbes.

"Mexico City-Tenochtitlan is outside of the cultural framework of Jamestown and east-to-west expansion. They're scared to death of brownness."

For those who fear brownness and the attendant indigenous consciousness, they should be reassured that it simply means the honoring of an ancient memory and our sacred mother earth.

Given this reality, it is incumbent upon the Census to fund an educational campaign to reassure everyone that there's nothing wrong with acknowledging one's native roots (or any other roots) ... and that no race is better than any other race. ●

A New Year's Message from the UCTP President

Takahi Guaitiao (Greetings family):

On behalf of the United Confederation of Taino People, I am writing to wish you and your loved ones a happy, healthy and prosperous New Year.

We would also like to take this time to say bo'matum for all your support this past year. Our many projects and initiatives progress because of efforts like yours and we are very appreciative of all that you do individually and collectively.

May we keep moving forward in harmony and love with creation this and every year.

Please remember to keep submitting items to our newsletter (birthdays, announcements, commentary, poems). Your contributions to the newsletter, no matter how small, keep us all connected no matter what the distance and allow others to share in the wonderful accomplishments that our community continues to see! We look forward to hearing from each and every one of you very soon!

Taino'ti! Peace and blessings.

Nabori'daca (In service),
Roberto Mukaro Borrero,
President and Chairman,
United Confederation of Taino
People

Chalillo Dam Project Cleared by Belize Government

BELIZE CITY, Belize, November 15, 2001 (ENS) - The government of Belize has decided to approve construction of a massive hydroelectric dam in a jungle valley, destroying some of the richest

rainforest habitat in the country. The Chalillo Dam is expected to flood 1,100 hectares (2,718 acres) of pristine forest, engulfing the valleys of the Macal and Raspaculo rivers.

The dam will flood one of the only known nesting areas for the Belize scarlet macaw. The Belize National Environmental Appraisal Committee (NEAC) announced Tuesday that "subsequent to several sessions to diligently review the Environmental Impact Assessment" on the proposed Macal River Upstream Storage Facility (MRUSF), the government has granted environmental clearance for the project.

Tourists on the Macal River. The assessment also raised the issue of possible impact on the marine environment.

The Macal River feeds the Belize River, which empties into the Caribbean Sea. Off shore stands the largest barrier reef in the Western hemisphere, a popular destination for tourists from around the globe.

Tourism is currently the largest contributor to the country's Gross National Product.

"It took millions of years of evolution for this habitat to reach its current unique state. It is unacceptable to trade that for a dam, which under the best of circumstances, would provide electricity for perhaps 50 years. This is environmental crime of the highest degree," warned Matola. ●



Photo:
La Fuente -
Monumento
a la Mujer
Taína / The
Source - A
Monument
to Taino
Women

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APPEAL TO THE VATICAN AND POPE JOHN PAUL II,

Revoke the Papal Bull "Inter Caetera" of May 4, 1493!

On November 28, 1998, Pope John Paul II called "Christianity's 2,000th anniversary a year of mercy," as reported by AP, saying "the church will seek forgiveness," "atonement," and that he "wants the church to enter the third millennium with a clear conscience."

We, the undersigned, join with indigenous peoples everywhere in calling upon Pope John Paul II to revoke the 1493 Bull "Inter Caetera." We recognize that this would be a spiritually significant step towards creating a new way of life, and a step away from the greed and subjugation in a history that has oppressed, exploited and destroyed countless numbers of indigenous peoples throughout the world.

The Bull "Inter Caetera," like many other edicts issued before it by the Vatican, established Christian dominion and subjugation of non-Christian peoples and their lands. It has yet to be revoked. (rev. 10/19/99)

Editor's Note: The above is a summary resolution passed by the Associated Students of the University of Hawai'i at Manoa. All are urged to copy, sign, and send to Pope John Paul II.

Clues to a Polynesian-American migration

Pacific peoples may have seen the New World before Columbus

By Jim Borg

jborg@starbulletin.com

In 1947, Norwegian explorer Thor Heyerdahl rode ocean currents from Peru to the Tuamotu Archipelago, 2,600 miles south of Hawaii, aboard

the balsa raft Kon Tiki. Heyerdahl was attempting to bolster his theory that natives of South America helped to populate the Pacific.

Now it looks like he got it exactly backwards.

In recent years, evidence has emerged to suggest that Polynesians made it to the New World well before Columbus -- and returned home.

"The majority of people who got to America probably walked across Beringia," says University of Hawaii geneticist Rebecca Cann, referring to the Bering Strait land bridge that existed during the last Ice Age. "But more and more people are thinking there's a group of native Americans that may have closer genetic ties to Pacific Islanders. That would make a lot of sense. Why would the Polynesians go to Easter Island and stop?"

Genetic studies of Indians in North and South America show that some are linked to Polynesians, Cann says. While Polynesians and native Americans both have ancestors from Asia, that's not enough to explain the similarities, which suggest "direct but low levels of gene flow across the entire Pacific ocean," she says.

The related tribes include the Cayapa of Ecuador, the Mapuche, Huilleche and Atacamenos of Chile, and the Nu-Chal-Nulth of British Columbia.

Stephen Jett, an emeritus professor of geography at the University of California at Davis, has made a mini-career out of following the evidence of trans-Pacific contacts before Columbus. He led a ground-breaking forum on the subject at the 1997 meeting of the American Association for the Advancement of Science.



William Wallace views the Hokulea in Kahana Bay. The successful voyages of the Hokulea have proved the early seafaring skills of Polynesians.

The voyages of the double-hulled sailing canoes Hokulea and Hawaii Loa show that Polynesians certainly had the necessary watercraft and navigational abilities to cross the Pacific, Jett says.

But other kinds of boats or rafts could have made it as well, he adds.

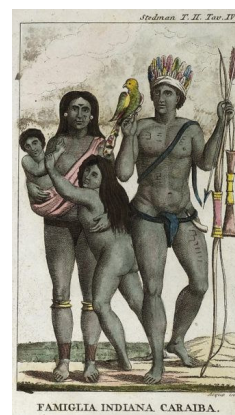
"Prevailing winds and currents -- such as the westerlies and the Japan-North Pacific current -- would have provided the most feasible trans-oceanic routes, but the Polynesians, at least, explored the Pacific against prevailing winds," he says.

Story continues on pg. 11



Did You Know: The Caribbean was home to a species of Monk seal that has been declared extinct. Monk seals are also found the Pacific.

UCTP Historic Print Archive



Early Depiction of a Carib family

Polynesian Migration Cont.

Other intriguing arguments:

- Corn and other American crops appear to have been common in ancient China and India. Carl Johannessen of the University of Oregon says American peanuts found in two provinces in China date to 2,300 B.C. "When scientists see the likely presence of American maize, sunflower, annonas (custard apples), peanut, squashes, yam bean, sweet potato, chili pepper, grain amaranths and several other crop species in Asia prior to 1,500 A.D., in addition to all the other data assembled, they will virtually be forced to accept that exchanges across the oceans occurred early," he says.

- The Chinese took centuries to perfect their carved jade artwork, but strikingly similar jade pieces appear to have been fashioned almost overnight among the Olmec Indians of Mexico around 1,200 B.C. "Around the time of the collapse of the Shang Dynasty caused by the invasion of the Zhou tribes from western China, the Olmec culture -- 'mother culture' of Mesoamerica -- appears to have burst into being in Mexico fully grown," observes Paul Shao of Iowa State University.

- Many words are similar in the languages of the Pacific islanders and American natives. Mary Ritchie Key of the University of California at Irvine has noted these examples:

Woman is *kini* in the Solomon Islands and *kuna* in Guarani (Paraguay); mountain is *mauna* in Hawaiian and *mana* in Panoan (Brazil, Peru); hill is *kolo* in early Polynesian and *qolyu* in Aymara (Bolivia, Peru, Chile); hair is *huru* in Maori, *hu-huru* in Rapa Nui, *huluhulu* (body hair) in Hawaiian and *hu* in Puinave (Colombia); sun is *raa* in Maori, *ra* in Tuamotuan and *ra* in Kaingang (Brazil). Also, the word for sweet

potato is *kumara* in Maori and *kumar* in Peru.

- Among the people of Kiribati, notes Jett, there is a tradition of ancestral voyages to the east that encountered "a continuous wall of land." Called *Makaia* or *Maiawa*, the land is "not an island but a vast country with high mountains and rivers, which lies further east than all the islands."

<http://www.starbulletin.com/2001/07/15/editorial/special2.html>

First Amerindian Law Student in Guyana

"It is with much hope that I look ahead to my second year of law study, hopeful that I can justify the faith placed in me by all those that share my dreams and aspirations."

GUYANA, SOUTH AMERICA - In July of 2001, David James an Arawak Amerindian from the village of Santa Rosa in the north west of Guyana completed the first year of a law degree at the University of Guyana. David is the first recipient of the Rain Forest Foundation's Indigenous Legal Scholarship Program, and even more importantly the first Amerindian in the country's history to attend law school.

The scholarship was developed to change the long-term reality of the countries Amerindians, who in the past have been reliant on external assistance when issues have arisen pertaining to their rights. •

Editors note: See related article on page 9. On behalf of the UCTP, we extend our most heartfelt congratulations to our relative, David James and wish him all the best in his endeavors!

Subject: Upon Meeting Columbus

Guancanagari was the first native of the Americas whom Europeans got to know by name. An Indian chief in

northern Hispaniola (present-day Haiti), Guancanagari befriended Columbus, saved the 1492 expedition from near disaster, and showered the explorer with gifts of gold. His eagerness to embrace the exotic visitors from Europe, however, eventually led to his downfall.

Guancanagari could not have been more fascinated by Columbus and his men than if they had arrived from another planet. Eager to entertain his guests from across the wide sea, Guancanagari had planned a great reception for them on Christmas night 1492. But the festivities had to be canceled when it was learned that Columbus's flagship, the *Santa Maria*, had run aground on Christmas Eve and broken apart.

Guancanagari wasted no time in sending canoes and men to help unload vital supplies from the wrecked ship. He is said to have wept at news of the accident and to have consoled Columbus with lavish gifts of gold. Columbus would later write that there could be "no better or gentler people" than Guancanagari and his Taino tribe.

In the first few years after Columbus and his men arrived in the New World, Guancanagari would prove his loyalty to them. He refused to join his people in an uprising against the Spaniards, for instance, and actually allied himself with Columbus's forces in a battle in 1495 that marked the end of Indian power in Hispaniola forever. Guancanagari's affection for Columbus ultimately cost him the loyalty and support of his people. His last years were spent exiled in the mountains, disgraced because he had aided the invaders who brought about his people's destruction.

Editor's Note: The above is an excerpt from "The Caribbean" by Nick Hanna and Emma Stanford, *National Geographic*, 1999 ISBN: 0792274342 Pbk

CALENDER OF EVENTS

• **Photographic Exhibition - 508 Years: The Taino Presence in Boriken and Beyond**

Date: November 9th to November 31st, 2001 *Place: The Library at Center for Puerto Rican Studies at Hunter College , NY

In recognition of Puerto Rican Heritage, the Center for Puerto Rican Studies at Hunter College in collaboration with the United Confederation of Taino People will present the exhibition "508 Years: The Taino Presence in Boriken and Beyond" featuring photographs by Holger Thoss and curated by Roberto Mukaro Borrero. Viewing by appointment only. Please contact the Centro for information.

• **Festival Nacional Indigena de Jayuya (Nacional Indigenous Festival of Jayuya)**

Date: November 16 – 18, 2001 • Place: Jayuya, Boriken (Puerto Rico)

Sponsored by the Institute for Puerto Rican Culture and the town of Jayuya, This annual festival features artisans, food vendors and performances based around the theme of the Indigenous People of Boriken. Dance presentation, a Batu tournament as well as other activities will all take place. Look for the table of UCTP representative and President of El Consejo General de Tainos Borincanos, Elba Anaca Lugo.

• **Annual Native American Heritage Day Pow-Wow**

Date: November 18, 2001 • Place: Concord Armory, 91, Everett St., Concord, MA Contact: MCNAA: 617-884-4227

• **Middlesex Community College Craft Show**

Date: Nov. 17, 2001 • Place: Middlesex Community College, Bedford, MA Contact: Dick Correia at 781-280-3755

• **United Confederation of Taino People Day and Annual Areito**

Date: March 27, 2002 • Place: TBA For more information contact the UCTP at uctp_ny@yahoo.com

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