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The Voice of the Taíno People®

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From Coast to Coast, We Say Goodbye Mr. Columbus

Taíno People Speak Out on Columbus Day Celebrations, Colonialism and Genocide

By Roberto Múkaró Borrero

Refusing to be relegated to the dust bins of archeology, Taíno People continue to actively engage in an international, educational advocacy campaign focusing on bringing an end to State sponsored celebrations of Columbus Day, proper education concerning the Columbus legacy and the call for the revocation of the 1493 Papal Bulls (For Papal Bull info see <http://www.uctp.org/papalbull.htm>).

Throughout the indigenous Caribbean and its Diaspora, these issues were identified as priorities for advocacy in education as they have historically impacted upon and presently affect the lives of Caribbean Indigenous Peoples.

Defying the myths of extinction ignorantly thrust upon the Taíno and other Caribbean Indigenous Peoples, educational outreach efforts focusing on these issues dramatically increased this year. This forward momentum was a result of direct community participation and an ever strengthening solidarity with other Indigenous Peoples.

A notable example of these community efforts were seen in the activities of UCTP representatives in the State of Washington, the **Garcia Family (Evelyn, Joe, Adria & Emily)**, who initiated an effective educational resource campaign that made a considerable media impact nation wide.



UCTP rep. John Hu'acan Vidal at San Juan Capistrano Mission in California.

A main component of this campaign was the development of an informative postcard that provided a brief essay entitled "**The Truth About Columbus, The Exploiter**". This postcard was distributed to newspapers, organizations, tribal offices etc. with the hope of not only educating the

recipient but that the information would also be forwarded to others.

As a result of this outreach, several newspapers across the country ran stories on the Columbus Day celebration controversy. Some articles understood our point of view and as to be expected some writers took offense at hearing the truth concerning historical documentation of Columbus's exploits. A positive result of both of these types of articles was that the issue was presented at a national level and people did act upon the information.

Another level of this year's advocacy campaign was the organization of other educational events taking the form of Columbus Day Celebration Protest, cultural presentations and of course linking the legacy of the 1493 Papal Bull with Columbus Day. Protest events were organized and co-sponsored by UCTP representatives in Washington State and California.

(Story continues on pg.2)

Goodbye Columbus

(Continued from pg.1)

In California, UCTP representative **John Hu'acan Vidal** supported members of local California Tribes, as well as members of the Mexica Community during the demonstrations at the San Juan Capistrano Mission and the sacred site of **Putiidhem**.

UCTP representatives also participated in, organized and/or co-sponsored other activities including an educational cultural presentation focusing on Taíno culture in Massachusetts at the Middleboro Pow Wow. UCTP representatives attending this event included **Claudia Foxtree** & family, **Sylvia Karayaturey Rosario**, **Roger Athuibancex Hernandez**, and **R. Múcaro Borrero**.



Sylvia Karayaturey Rosario participating in a cultural presentation in Massachusetts.

The annual "Burning of the Papal Bulls", was held in Honolulu, Hawai'i and Virginia Beach, Virginia. The event in Honolulu took place in front of the Catholic Diocese of Honolulu, and one of its main organizers was **Tony Castanha**, a Carib descendant whose family originally hails from Borikén. As in previous years, the Hawai'i event organizers

encouraged others to organize small ceremonial events and symbolically burn or tear-up copies of the May 4, 1493 papal bull "Inter Caetera" during the period of Oct. 10-13. The Bulls Burning Circle held in Virginia Beach was organized by UCTP rep. **Maria Tanamacoana Figueroa**.

UCTP representatives were also interviewed for radio and newspaper articles on the subjects of Columbus Day and the Papal Bulls.

The UCTP U.S. Regional Coordinating Office also received many messages from UCTP affiliated and non-affiliated individual Taíno People and organizations as well as other Indigenous Peoples informing us of their events or activities around these and other related issues not only in the United States but around the world.

As the Taíno and other Indigenous Peoples continue to speak out on these pertinent issues, I am pleasantly reminded of recent commentary by scholar **Jose Barreiro** (Guajiro) in the publication, Indian Country Today - "The re-indigenization of the Americas is in process. It was inevitable."

To his statement I can only add, *Jan'jan Katu* – So be it! •



The struggle continues so Speak Out!

LVPT EDITOR'S NOTE: For more information about Columbus, and the myths built around him, please visit the UCTP Website page at:

<http://www.uctp.org/archives.html#7a>

No Cheers for Columbus, say Venezuela's Chavez

CARACAS, VENEZUELA(Reuters) - Venezuelan President Hugo Chavez urged Latin Americans on Saturday not to celebrate Columbus Day, saying the 1492 discovery of the Americas triggered a 150-year "genocide" of native Indians by foreign conquerors who behaved "worse than Hitler."

"Christopher Columbus was the spearhead of the biggest invasion and genocide ever seen in the history of humanity," the populist president told a meeting in Caracas of representatives of Indian peoples from across the continent.

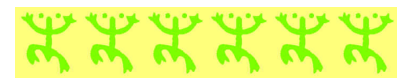
Columbus Day on Oct. 12 is celebrated as a holiday in the United States and several Latin American nations, but Chavez said it should be remembered as the "Day of Indian Resistance."

"We Venezuelans, we Latin Americans, have no reason to honor Columbus," he added.

The Venezuelan leader said Spanish, Portuguese and other foreign conquerors had massacred South America's Indian inhabitants at an average rate of roughly "one every 10 minutes." He described Spanish conquistadors like Hernan Cortes and Francisco Pizarro, as "worse than Hitler."

He said even the continent's geographical names, like America and Venezuela, were imposed by foreigners.

(Story continues on pg.3)



No Cheers for Columbus

(Continued from pg.2)

Chavez's opponents, who are seeking a referendum to try to vote him out of office, say his self-styled "revolution" in the world's No. 5 oil exporter is aimed at installing an anti-U.S. communist system like the one in Cuba. Chavez says his brand of left-wing nationalism will make Venezuela more independent.

The Venezuelan leader hailed as heroes Indian chiefs who had fought against the invaders, such as Guaicaipuro who resisted the Spanish founders of Caracas, and American Indian chief Sitting Bull, who defeated U.S. Gen. George Armstrong Custer at the Battle of Little Bighorn in 1876.

"Long live Sitting Bull!" Chavez declared, drawing applause from his audience, many of whom wore traditional native clothes and head-dresses. ●

LVTP Editor's Note: The "No Cheers for Columbus" article and several others posted in this edition are reprinted under the Fair Use Law: Doctrine of International Copyright Law.

Did you know that the following **U.S. States do not recognize Columbus Day** as a federal national holiday: Alaska, Kentucky, North Dakota, Florida, Nevada, Iowa, Louisiana, Minnesota, Mississippi, North Carolina, South Dakota, Tennessee, Hawaii, Oklahoma, Wisconsin, Wyoming, and Washington.

Guyana, Suriname, T&T Caribs Honour Ancestors by Jameela Ali

SANTA ROSA, TRINIDAD & TOBAGO - Survivors of the Carib community turned out to remember their ancestors in celebration of Amerindian Festival Day in Arima.

The Santa Rosa Carib Community, together with guests from Guyana, Suriname and Dominica, showed their appreciation for the indigenous people by coming out in traditional wear to participate in activities commemorating their **Day of Recognition**.

President of the Santa Rosa Carib Community and Deputy Mayor of Arima **Ricardo Barath Hernandez** was greeted with traditional rites by a visiting delegate from Suriname, a medicine woman.

The Carib Queen of Trinidad and Tobago for the past three years, **Valentina Medina**, was present during yesterday's festival. Her role is to oversee all activities in the Santa Rosa Carib community.

The day's proceedings started with a religious ritual known as a smoke ceremony in front of the statue of **Hyarima**, the last Carib war chief. The ceremony is an offering in honouring Hyarima to the great spirit or creator, making offerings to ancestors and a personal offering.

Tobacco and incense, corn, medicinal herbs, farine (cassava flour) were some of the ingredients burned together in the fire, all being symbols of different things.

While this was being done, the Caribs played their musical instruments, such as the marac and drums, showing how it was done long ago by their Amerindian ancestors.

Hyarima is said to be the last great leader of this nation's indigenous people. He was a **Nepuyyo**, a sub-tribe of the **Carinepogoto** (Carib). Their villages were established throughout north-east Trinidad. He was involved in the last successful revolt by Trinidad's indigenous people

which took place in December 1699.

Hernandez said October 14 was granted to the indigenous society and called **Amerindian Heritage Day** so that they would be able to educate the younger generations about their culture.

Those who wanted to make personal offerings were given incense which they used in the fire when asking for their wishes. At the end of the smoke ceremony the group walked in procession to the Arima Town Hall.

Hernandez said: "Progress has been made since the recognition of the indigenous culture." He asked for the assistance of both the Minister of Culture and Tourism and the Mayor of Arima in respect of the Carib Community's petition to the Government, which states:

- That the matter of appropriation of land promised to the Amerindians be treated with urgency.
- That a Cabinet committee to assist with the overall development of the Carib Community be re-appointed.

This petition was signed by the Carib Queen and members of the Carib Community.

Minister of Culture and Tourism **Pennelope Beckles** said in her address:

"The only surviving community in Trinidad and Tobago, the Santa Rosa Carib Community, is special and precious to the life, history and culture of Trinidad and Tobago."

Mayor of Arima **Eustace Nancis** said he would work together with the Santa Rosa Carib Community in setting up an indigenous village to educate the rest of the society about the Amerindians' culture and history. ●

**This article was published on October 14, 2003 in the Trinidad Express.*

**Across the Americas,
Indigenous Peoples Make
Themselves Heard**

By Héctor Tobar

Above the rocky bowl of La Paz, this vast township of brick and adobe homes stretches across a dry plain. This is where the Aymara Indians of western Bolivia come to live and work when their farms can no longer feed them.

For the past week, the hardscrabble order of El Alto gave way to a fervor of rebellion. Armed with the traditional weapons of the Aymara people - sticks, slingshots and muscle - its residents fought the army, built barricades and derailed a train, cutting off and shutting down the capital below them.

"We are not going to allow ourselves to be pushed around anymore," said Bernaldo Castillo Mollo, a 37-year-old Aymara bricklayer and jack-of-all-trades who was shot in the foot during the protests. "So that our children have a better life than us, we are willing to die."

The Indian-led movement that brought down Bolivian President Gonzalo Sanchez de Lozada last week was only the most recent and startling expression of a growing militancy and political assertiveness among the native peoples of the Americas.

In Ecuador and in Guatemala, indigenous leaders arguably wield more influence in local and national affairs than in any time since the Spanish conquest. And in Chile and Mexico, resistance to the changes brought by the global economy are helping to feed a renaissance of indigenous organizations.

"Everyone thought that globalization would wipe out local identities and cultures," said Alejandro Herrera, a professor at

the University of the Frontier in Temuco, in south-central Chile.

"Instead, the opposite has happened. People are embracing their indigenous identities against these outside threats."

In recent years, the Mapuche villages around Temuco have been the site of a smoldering, low-tech war against corporate tree farming that has landed a handful of Mapuche Indian leaders in prison on charges of burning logging trucks.

Similarly, Bolivia's plan to export the country's natural gas reserves through a pipeline to be built by a multinational consortium helped coalesce Indian resentment against a government dominated by politicians of European descent.

Castillo Mollo, the wounded bricklayer, has only a fifth-grade education. Until he moved to El Alto in 1986, he worked the land, growing potatoes and other crops. But like many other residents of El Alto, he is well-steeped in the anti-globalization rhetoric that has swept through Latin America.

"It's not just the gas that we're angry about," Castillo Mollo said from a La Paz hospital ward he shared with a dozen other El Alto residents injured in the uprising. "Look at all the privatization [of government enterprises] and how many people they threw out of work.

"People are going hungry," he said. "In the cities you see people working on the streets in exchange for food." What Soweto was to the anti-apartheid movement in South Africa, El Alto has been to the indigenous movement in modern Bolivia: an overpopulated slum of internal migrants that has been transformed into a caldron of activism.

In El Alto, ideas first expressed by left-leaning economists a decade ago - that U.S.-inspired economic

policies would benefit only a small minority of Latin Americans - have found fertile ground among the poor.

Brought into the national debate by a handful of Indian and union leaders, they have percolated down to the community's neighborhood assemblies. According to activists and residents, there are more than 150 such assemblies in El Alto, a city of 750,000.

The assemblies are the urban equivalent of traditional Aymara and Quechua communes. All decisions are made by voice vote. The opinions of elders carry additional weight. And all members of the community must carry out responsibilities, such as participating in safety patrols.

"What we're seeing in Bolivia is really a clash between civilizations," between Western individualism and Indian communalism, said Jacqueline Michaux, an anthropologist who has worked in the community.

"In the countryside, all the members of the village work together in the harvest," Michaux said. Similarly, during the conflict in El Alto, "everyone worked together to build the barricades and to feed the marchers who were arriving from out of town. They had to. It was their obligation to the community."

In Mexico, too, indigenous consciousness appears to be gaining momentum, nearly a decade after the Zapatista uprising that first brought worldwide attention to the plight of Mexico's native peoples.



Indigenous Peoples Make themselves Heard (Continued from Pg.4)

They set their watches on "Zapatista time," an hour ahead of what they call "Fox time" (after Mexico's president). The Zapatista army seizes drugs, alcohol and illegally cut timber trafficked through its territories.

The years since the Chiapas uprising have been hard on the peasantry throughout Mexico. The free trade agreement with the United States has flooded the country with cheap corn, the staple crop of the indigenous people.

Now the movement for indigenous autonomy is spreading northward, to Oaxaca and other states. Many villages practice de facto autonomy, for example, by electing mayors in village assemblies rather than by secret ballot, by farming the land communally and by settling disputes by centuries-old methods rather than using Mexico's legal system.

Even on the outskirts of Mexico City, about 100,000 Nahuatl Indians, descended from the Aztecs, have set up 12 indigenous communities and are demanding that the government recognize their autonomy. City officials have barely acknowledged their demands.

In years past, Indian discontent in the Americas was often channeled into traditional political parties dominated by Western ideas and non-Indian leaders. But in Bolivia, as in other countries of the region, new Indian leaders have emerged. And there is a growing, if still small, indigenous intelligentsia.

"We have lots of educated people now. We don't have to rely on the 'experts' to make decisions for us anymore," said German Jimenez, a teacher and Quechua from the Bolivian city of Potosi

who joined a group of miners marching to La Paz last week.

In Potosi, Jimenez has witnessed a flowering of indigenous culture and thought. "There are even people now who are beginning to question Christianity, who are saying we should return to our original religions," he said.

Perhaps the most well-known and radical voice of indigenismo in Bolivia is Felipe Quispe, a former professor and the president of the nation's largest peasants union. In the Aymara villages around Lake Titicaca, he is known as "El Malku," the Condor.



"El Malku" – Felipe Quispe, Aymara of Bolivia. Photo: Aymara.net

Quispe's Pachakuti Indigenous Movement won only a small fraction of the vote in last year's presidential election, but he wields much influence as the leading proponent of Aymara nationalism.

"If the concerns of the original inhabitants of this land are not addressed, then the so-called Bolivia will cease to exist," he said recently. "The indigenous people will march into La Paz and an Indian will sit in the presidential chair."

Another Aymara, Evo Morales, finished second in last year's presidential election here. He is the leader of the Movement to Socialism, whose strongest base of support is among the nation's Quechua.

Once a coca farmer trying to eke out a living in the Chapare region, Morales is now a major figure in

Bolivian politics, but also a proponent of radical tactics, including confrontations between striking peasants and the authorities.

In Ecuador, the indigenous movement is one of the best organized and most powerful in Latin America.

The country's primary indigenous group, the Confederation of Indigenous Nationalities of Ecuador, was behind a brief 1999 coup that toppled the government. And the indigenous Pachakuti political movement formed a key part of the support that catapulted Lucio Gutierrez to the presidency.

Until a recent falling-out, indigenous leaders held several key positions in the Gutierrez Cabinet, including South America's first indigenous foreign minister, Nina Pacari, a Quichua.

In Guatemala, indigenous political power has flourished since the signing of a peace treaty ending the country's civil war in 1996. Maya children can now be educated in their native languages, a right that was long denied them under the country's repressive military regimes. There is also a Maya member of the Cabinet.

On Saturday, less than 24 hours after Sanchez de Lozada's resignation, Bolivia's new president, Carlos Mesa, visited El Alto, where he made a speech to thousands of Aymara and other community residents. He later participated in an Indian religious ceremony.

In one of his first official statements, he said he would name Indigenous leaders to his Cabinet. ●

**This article was published on 19 October, 2003 in the Los Angeles Times.*



The UCTP & Thanksgiving - A message from the UCTP U.S. Regional Coordinating Office

Taino'ti Guaitiao (Greetings Relatives), it is our hope that at the time you receive this message; you are all well and in good spirit. On behalf of the United Confederation of Taíno People (UCTP), we are sharing some information with regard to a recent inquiry made to our office concerning the UCTP and our position on the Thanksgiving "holiday".

Currently, the UCTP does not as yet have an "official" campaign focusing on Thanksgiving as we do for Columbus Day because our people have not requested that we take this on as a specific campaign focus. However, our Elders have continuously encouraged us to support the concerns of Indigenous Peoples whenever and in whatever ways we can. With this in mind, we do support the Wampanoag Peoples and our other indigenous relatives who are greatly concerned with the contemporary portrayal and mythology of the Thanksgiving Day "holiday" in the United States.

To illustrate our support, the LVTP News Journal posted an informative article about Thanksgiving last year and you can review it at the UCTP website at: <http://www.uctp.org/Volume5/OctDec2002/index.html>.

For persons who wish to further explore this subject what the UCTP feels is an important point to get across is that as concerned community members we need an in-depth, "holistic" review of the history presented to all our children in this country and not just the one-sided, viewpoints we have traditionally received in the U.S. public school systems.

Moreover, and again in our view, the way to move forward past the pain of the past and into a place of healing and peace is by first acknowledging all aspects of U.S. history. This can only happen by allowing Indigenous Peoples equal participation within current "dialogues" focusing on education, racism and reform.

For Caribbean Indigenous Peoples who wish to better inform themselves on the Thanksgiving issue, we feel the article published on Thanksgiving in "La Voz del Pueblo Taíno" last year is a good place to begin with as it places the Taíno struggle within the context of the Thanksgiving Day dialogue. This is something to think on as well as the concerns of the Wampanoag and the idea of Thanksgiving as a National Day of Morning. ●

A Day of Mourning
by Debra Glidden (Abenaki):

"On Thanksgiving Day, Europeans celebrate **Massasoit's** visit to the colonists with the food that enabled their survival. But that day of celebration is not a day of rejoicing for most traditional Native American people.

Rather, it is a day of mourning because it represents the beginning of the end of our traditional life styles and religion.

The United States runs red with the blood of the original inhabitants spilled by Europeans in a quest for freedom, land and wealth. I for one shall spend this day mourning."

LVTP Note: If you would like website links focusing on Native American perspectives of Thanksgiving, please send your request via email or write to the UCTP U.S. postal address.

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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 UCTP, 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 Project**, please visit our website or write to our U.S. postal address.

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 rjhny@yahoo.com*

Important Notices...

As an extension of the LVTP news journal **La Voz del Pueblo Taino**, 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'ti Guaitiao (Greetings Relatives): On behalf of the UCTP, we wish you the best in 2004 and sincerely hope that it is happy, healthy and prosperous for all!

Taíno'ti Guaitiao (Querida Familia): ¡En el nombre del UCTP, deseamos todo lo mejor en el Año Nuevo y esperamos sinceramente que es feliz, sano y próspero para todos!

Taíno Educational Video Programs are still available free! NYC's **Manhattan Neighborhood Network** continues to 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. If you cannot get the show online, **VCR** or **VCD** copies can be ordered, which can be viewed directly on your computer. For more information, please contact: rjhny@yahoo.com ...

On behalf of the UCTP, we would like to commend **Dr. Albert Deterville** of **Saint Lucia** on his continued success in having the Indigenous **Caribbean Antilles Indigenous Caucus** recognized as an ENTITY; unique from other indigenous peoples groupings from Central America and South America in May of 2003, by the Second Session of the Permanent Forum; the Working Group on the Draft American Declaration on the Rights of Indigenous Peoples, in Washington DC, in November 2003 and the Convention on Biological Diversity, in Montreal, in December 2003.

Having the "**Americas**" grouped into four Regions: North America, the **Caribbean Antilles**, Central America, and South America, is an important step in securing the recognition of our basic human rights in our homelands. o review more information on Dr. DeTerville and the indigenous People of Saint Lucia, please visit <http://www.uctp.org/stlucia.htm>

Chief **Damon Gerard Corrie** (Lokono) of Barbados would like to inform all that a new **Lokono-Arawak VHS/DVD** is available. For more information, please visit his internet website at <http://www.CorrieBusinessGroup.com/pr oductions/>

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

Happy Birthdays...

Our October, November and December birthday wishes go out to **Michael Borrero**, **Johnny Borrero**, **Evelyn**, **Joe**, **Adria & Emily Garcia**, **Jeannie Calcano**, **Michael Hernandez**, Elder **Naniki Reyes Ocasio**, **Genetha Bemechi Ali**, **Lita Cochran**, **Sequoya Foxtree**

Mcgrath, **Cheyenne Foxtree** **Mcgrath**, **Ricardo Gravesande**, **Rafael Pacheco**, **Carlos Enrique Rivera**, **Carlos Rosa**, **Abraham Rosario Rodriguez**; and **Angel Torres...**

The Voice of the People

Finding your website has brought tears to my eyes. I have found peace within myself as an adult raised in two worlds. I had no idea that the Taino, Carib, and Arawak nations had received any recognition. All I can do is read and cry not really knowing why I'm crying but finally finding my place in the world. Thank you for helping me find my identity as a human being.

Elaine Nieves-Brock,
Shinglehouse, PA,
U.S.A

Very interest and thought provoking email regarding Columbus and the holiday. Wife is a teacher and always looking for source material to teach the truth. Wado (thanks) for emailing.

Alan Blue Heron Milinazzo-Barnett,
Turlock, CA, USA

I love reading about indigenous people.

Sister Tee,
Carib from Dominica

*Editors Note: Although we cannot print all the letters we receive, we would like to thank the following persons for their correspondence: **Carlos Rosa**, PA ; **Daisy Vega**, NY ; **Daisy Mejia**, NY ; **Christine Lowe**, Guyana ; **George Simon**, Haiti ; **Christina Macias**, NY ; **Ruben Moran Llana**, Spain ; **John Santana**, PR ; and **Sean Berry**, NY*



CALENDER OF EVENTS

- **Inter-Tribal Pow Wow**

Date: 2 November, 2003 • Location: Sharon Community Center, Sharon, MA

Look for the arts, crafts and information table of UCTP Liaison Officer Claudia Foxtree. For more information contact her at cfoxtree@lincnet.org

- **Veteren's Pow Wow**

Date: 8 & 9 November, 2003 ♦ Location: Virginia

Look for the arts, crafts and information table of UCTP Liaison Officer Maria Figueroa. For information contact her at tanamacoana@aol.com

- **Native American Heritage Day Pow Wow**

Date 15 November, 2003 • Location: Lincoln, MA

Look for the arts, crafts and information table of UCTP Liaison Officer Claudia Foxtree. For more information contact her at cfoxtree@lincnet.org

- **Caribbean Indigenous Symposium**

Date: 22 November, 2003 • Location: Fondo del Sol, Washington D.C.

Jamaican Artist, Michael Auld, Dr. Jose Barreiro and UCTP rep. R. Múcaro Borrero are invited speakers at a special symposium and exhibit dedicated to the Native American Taíno and Carib peoples of the Caribbean and America, as well as their survival and bidden histories. For more info contact uctp_ny@hotmail.com

- **In Memory of Anacaona: Taíno Indian Stories and Songs**

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

In recognition of the 200th anniversary of Haitian independence, in this program children will hear Taíno Indian songs and stories presented by Sylvia Karayaturey Rosario and Roger Atihuibancex Hernandez, members of the Cacibajagua Taíno 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.

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THE VOICE OF THE TAÍNO PEOPLE

c/o United Confederation of Taíno People

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