

WAR DANCE

By Chief Blaque Sun

First we take war counsel with our braves. Then we declare war on our enemies. Then we perform our war dance. Our enemies weep when they see death approaching. While we on the other hand sing. The valuables gathered in war are divided amongst the warriors and the relatives of our warriors who were killed in combat. With the War Chief, we cannot fuss. We didn't choose our enemies, our enemies chose us. In our land, we're told where we can and cannot go. Our people were slaughtered like the Buffalo. Manifest destiny is what they called it. Genocide is what we call it. Ethnic cleansing is what it was. Our numbers were decimated by war and disease. Our enemies famous slogan is, "the end justifies the means." Our spirits remain Strong. Our hearts have been broken. Broken like the promises they made to our ancestors. We were a peaceful people. The invaders started this never ending war. What did the immigrants really come here for? No matter how much land the colonizers obtained, they always wanted more. They spoke a language we couldn't understand. All we understood was, they wanted our land. Now is the time for us to rebuild our Nations. I care more for the rain forest, than I do for their civilization. We were forced to accept their culture under threats, duress, and coercion. Now our people suffer upon artificial reservations. We must reclaim our land, to hell with reparations. In solidarity we must forever stand, if we ever hope to reclaim our sacred land.

What's the price of land? To us it's priceless. We don't believe in the buying or selling of land. No more than you can buy a child, a woman, or a man. What did the colonizers give us in exchange? They gave us venereal diseases. That's what they gave us. They gave us fire water which came in a wooden box. They gave us tuberculosis, the measles, and the smallpox. We gave them tobacco. Now they sell it to us. We gave them tea, so that they wouldn't have to continue drinking the water that they urinated in. They called us savages, yet they are the ones who needed to be civilized. The Spaniards were barbarians who enjoyed roasting Native Americans alive. Let us take this time to honor our fallen heroes: Warriors who didn't know the meaning of showing the enemy their backs. They called us ghosts because we never left tracks. It takes an Indian to track an Indian. Unfortunately we had a few traitors who did this too: This is why it is so very hard now for me and you. All we had to do was unite, stand together and fight. Our mutual disunity only aided our enemies. We learned the ways of the heathen which we knew wasn't right. Now we discriminate against members of our own race. To adopt the mindset of your

captors is the ultimate disgrace. They only sell you things which are bad for your health. How can you love your brother when you hate yourself?

There has never been a time in the history of this nation when Westerners were not engaged in war or preparing for war. Are these people born warmongers? Why do they hate us so? Why did they commit genocide against people they didn't even know? They say that, "the only good Indian, is a dead Indian." Then it became the only good Black man. Now it's the only good Muslim. We can't let ourselves become consumed with hate. Hate is the enemy. Love is our friend. Love is the beginning. Hatred is the end. Anger can cause one to become ill. Hatred can cause someone to kill. Love alone has the power to heal. In the words of Bob Marley, "How long will we allow them to kill our Prophets?" They came at Crazy Horse, Sitting Bull, and Tecumseh. Crazy Horse and Sitting Bull were both shot resisting arrest, or so they say. "Without struggle, there can be no progress;" Come what may.

Tecumseh was killed during the War of 1812. Our Prophets came as George Mitchell, Dennis Banks, and Bill and Russell Means. Bill Means Jimmie Durham organized the International Indian Treaty Council in 1977.

How is it that we failed to recognize them, yet our enemies did? Chief Tom Big Warrior, Chief White Panther, and other Red Heart Warriors unselfishly sacrifice themselves for our sakes time after time. Leonard Pettier has been in prison for 33 years, and no one I know has ever sent him a dime. Our adversaries used their laws to steal our land. They used their laws to kidnap our children. Now they use their laws to oppress us in ways we don't even understand.

"Emancipate yourselves from mental slavery; We alone can free our minds."

"Have no fear of atomic energy, nothing can stop us, because this is our time."

"How long shall they kill our warriors, while we silently look?"

Yes, our Creator has a Divine Plan, and "He has to fulfill His Book!"

How long will we allow them to lock up and down our children, while we look the other way? We must abolish this onerous system. Yesterday is gone, tomorrow is doubtful. Let us start today!

May Creator Stand Us Tall!

Power to the People!

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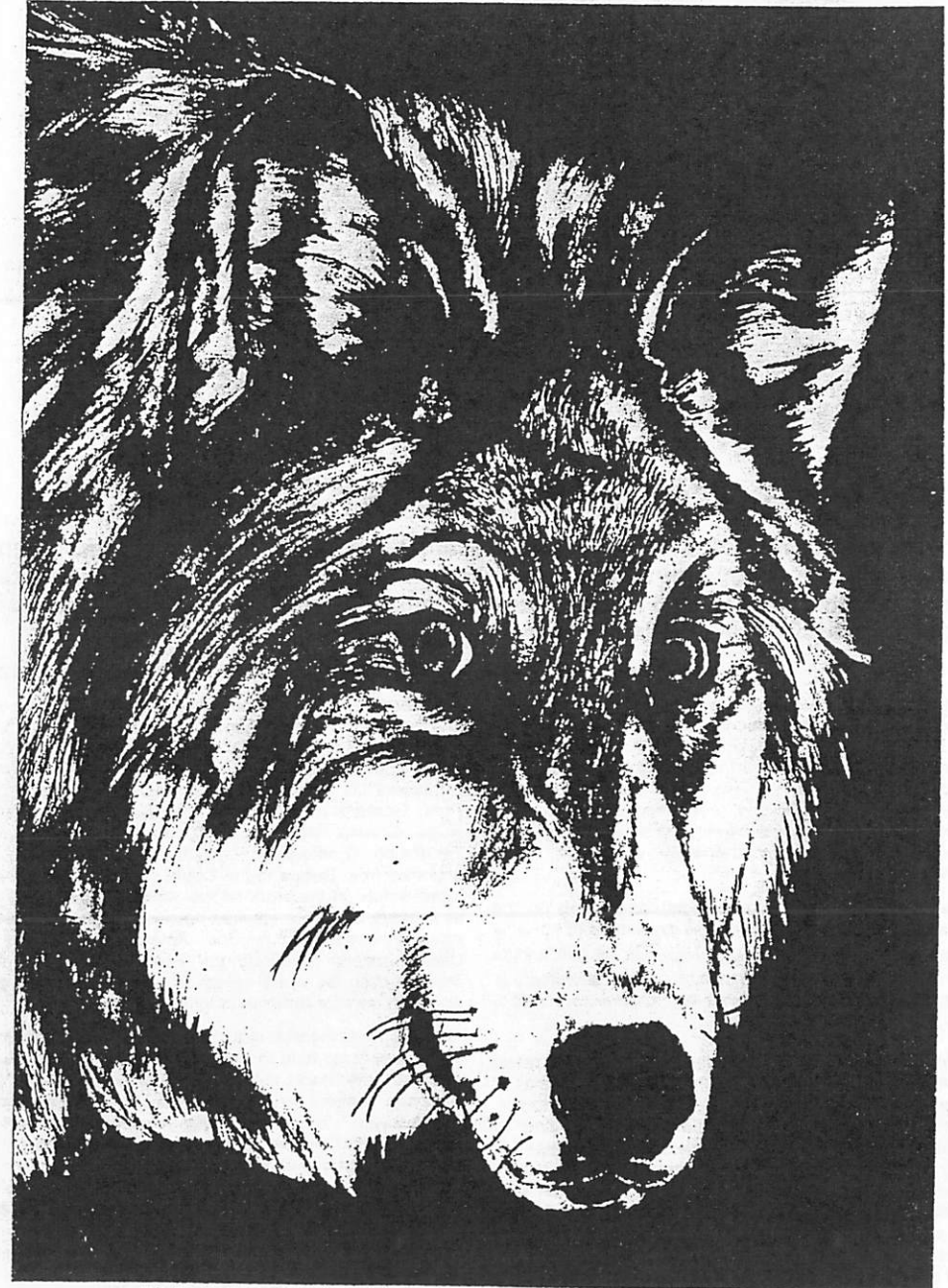
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Venezuelan President Hugo Chavez at Indian Resistance Day 2008

"Indian Resistance Day" (Oct. 12th)

"The population of the pre-Columbus America was about 100 million, but during the next 150 years 95% of the indigenous peoples disappeared. I'd like to ask whether this can be called colonization, civilization, culturalization or evangelization? We must dispel the myth! Genocide! That's what it was!"

– Hugo Chavez

President of Venezuela Hugo Chavez spoke these words at the opening ceremony of an aqueduct in a rural village in the state of Zulia on October, 12th. Supporters of the Venezuelan President celebrated October 12th in 2004 by toppling a statue of Columbus in Caracas. Two years earlier, Chavez rechristened the Oct. 12 holiday – commemorated widely in the Americas as "Columbus Day" – to mark Christopher Columbus' 1492 landing in the New World – "Indian Resistance Day."

In recent years Chavez has repeatedly commented on the genocide against the American Indians and accused not only European crusaders but the U.S. government as well. Indian activists from the U.S. are permanent guests at numerous forums and seminars held in Venezuela and other countries of Latin America.

American Indians are facing hardships not only in the United States but throughout the Americas. In Colombia thousands of them have become victims of the U.S.-backed counter-insurgency war. To save their lives many have fled to Venezuela seeking sanctuary. In the Mexican state of Chiapas, Mayan Indians have had to use arms to protect themselves and defend their rights. In Chile hundreds of thousands of Mapuche (Araucano) people have been fighting for their autonomy, but the Chilean government believes they do not have such rights. The same thing happened during the Pinochet dictatorship.

However, there have been some victories in recent years: a representative of the Aymara ethnic group, Evo Morales, became the first indigenous president of Bolivia, although the local oligarchs and the U.S. Embassy in Bolivia did everything to prevent his victory. This encouraged American Indians in Peru, Guatemala and Ecuador to stand up for their rights. Hugo Chavez decided that to form the Indo-Andean Federation (Federacion Indo-Andina), comprising all the countries from Bolivia to the Caribbean Sea. He also keeps a close watch on the work of the American Indian Parliament, as its mere existence inspires hopes for the renaissance of all indigenous peoples on the American continents. Hugo Chavez helped to create the Pan American TV, and the TeleSur channel, which owes its appearance to Chavez, is now CNN's major Spanish-language competitor.

At the First Congress of Indian and Anti-Imperialist Warriors of the Americas, held in Venezuela on August 8-9, 2007, the delegates discussed the question raised by Chavez: "North American Imperialism: its danger to the indigenous people of Abya Yala." There is nothing mysterious in the last two words. That's how the continent was called long before the arrival of Columbus on October 12, 1492. In many countries of the Western hemisphere this day is marked as the "America Day," the "Race Day" or even "Hispanic Day" (Dia de la Hispanidad). The initiative to rename the holiday "Indian Resistance Day" was backed by all Chavez supporters from Canada to Chile. □

Notes on the Panther – Red Heart Warrior Alliance

By Tom Big Warrior

"We Can No Longer Make Our Living With The Bow And The Hoe, But We Can Preserve Some Of The Values And Traditions That Make Us Who We Are."

- Chief Sam Gray Wolf

It has been almost a decade since we started the Red Heart Warrior Society (RHWS). Our aim then was to assist the brothers in prison in their struggle to secure their right to practice traditional Native spirituality and to walk in the way of traditional warriors.

Along the way, we assisted in the formation of the Black Brigade, which has given rise to the New Afrikan Black Panther Party – Prison Chapter and the White Panther Organization (NABPP-PC & WPO). This has grown and become the embryo of a revolutionary party of the oppressed based on a continuation of the legacy of the original Black Panther Party and allied forces.

Because of its strategic importance, helping the Panthers has commanded a great deal of our time and resources – and will continue to do so – but we also need to give more thought to the role RHWS can – and needs to – play in transforming the prisons into "Schools of Liberation" and the oppressed communities (including reservations) into "Base Areas of Cultural, Social and Political Revolution in the Context of Building a Worldwide United Front Against Capitalist-Imperialism."

As Chief Gray Wolf used to say, "We can no longer make our living with the bow and the hoe." Like it or not, we are part of a modern, industrial-technological society. In fact, we are part of the underclass – the poor and working class – of this society. And we suffer from class exploitation and oppression as well as racist national oppression and cultural genocide.

We can – and should – study the old ways and traditions of our peoples to see what can be retained and applied and how we can make the past serve the present and the future. But we must also study the present and see what new ways can serve our people. In particular we need to study socialism and proletarian revolution.

Capitalist-imperialism is the enemy of our people and all indigenous peoples the world over. It is a predatory system based upon private accumulation of wealth and power. It has no regard for the welfare of the masses of people or the interests of future generations.

The socialist position on indigenous peoples is to uphold their right to self-determination, to assist in the preservation of their languages and customs, and provide them with material assistance in developing their internal economies within autonomous regions.

Because of the long-standing government policies of "ethnic cleansing" and Indian removal (particularly in the East), a socialist U.S. would have the obligation to restore suitable lands within the historic homelands of the dispossessed indigenous nations and material assistance to facilitate national restoration.

Those choosing to live and work in the mass society would enjoy protection from racist national oppression and discrimination at all levels. Moreover, Indian people and

communities would be welcome participants in the cultural, social and political revolutionizing of all aspects of the mass society.

Our closeness to the pre-exploitative epoch of human social organization – which for us lasted until colonial invasion and subjugation by the Euro-Americans – provides us with a unique perspective that can be invaluable in getting rid of the birthmarks of capitalist-imperialist society during socialist reconstruction. Together with other indigenous peoples around the world, we can make valuable contributions to the shaping of a new mass culture that will have a radically different attitude towards Mother Earth and all our relations.

Taken as a whole, the epoch of exploitation is a relatively short period of rapid revolutionizing of the means and mode of production compared to the long pre-exploitative epoch, and the post exploitative epoch of global communism will be very long too, because the Earth Mother can support humanity and provide a decent standard of living for the people with rational planning and social organization.

Common sense combined with science can solve the problems created by unrestrained greed and the profit motive that is pushing us to the brink of extinction; But only when the people have the power. Capitalist-imperialism has got to go!

As warriors of the 21st Century, our duty is clear. We must commit ourselves to the cause of humanity as well as to service to our respective peoples and nations.

The Future Shall Be Bright! We Shall Dare to Make it So!

Dare to Struggle Dare to Win! All Power to the People!



Chief Blaque Sun

town's leading Spaniard, Pedro de Vadillo, but Vadillo reprimanded him for speaking out against Andrés. Enriquillo went to the capital and came back with an order from the Audiencia demanding the return of his wife and horse, but Vadillo refused to comply, threatening to put Enriquillo in jail or in the stocks if he continued to pursue the complaint against Andrés. In response, Enriquillo gathered up his wife and an undisclosed number of Indians and led them to the desolate lands of Bahoruco, in the region of his old *cacicazgo*.

It is highly probable that the lack of diplomacy demonstrated by both Vadillo and Andrés in their dealings with Enriquillo was based on their mistaken belief, due to the growing intermixture of slaves with *naborias* and commended Tainos in the island's work force, that all Indians were of lowly "slave" status, thus could be treated with contempt. Vadillo and Andrés soon discovered how wrong they were, for both Spaniards were sent on several expeditions to dislodge the rebellious cacique from the mountains of Bahoruco, none of which were successful.

Along with an influx of non-Taino Indian slaves, African slaves had been arriving on Hispaniola, too, and were put to work side-by-side with the Indians working the gold mines and the *ingenios* (sugar cane plantations) from the beginning of the island's colonization. Their growing numbers by the second and third decades of the sixteenth century, added to those of the growing numbers of enslaved non-Taino Indians, would have exacerbated the lack of deference with which Spaniards treated all forced laborers, including commended Indians, even caciques.

For nearly a decade and a half Enriquillo and his followers lived in the remote and barely accessible south-central mountains of his native island, occasionally raiding Spanish settlements for arms and tools and clashing with militia units but for the most part avoiding contact with Spanish society. Enrique eludido the numerous patrols that were sent to eradicate what became a stubbornly persistent locus of defiance of Spanish authority that attracted other discontented residents of the island, including both African and indigenous slaves and servants as well as small numbers of nominally "free" Indians.

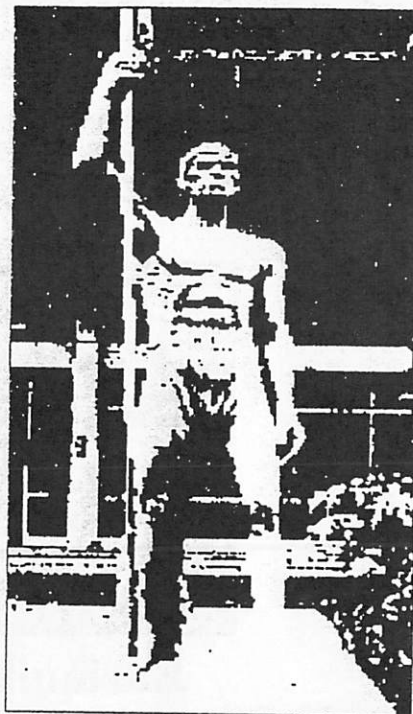
In 1519, the crown granted the first commercial license for the bulk importation of *bozales*, slaves direct from Africa, to the Indies to "Governor Bressa," the king's *mayordomo mayor* (senior steward), through his Genoese agents Adán de Bivaldo, Tomás de Forne and Lorenzo de Gorvud. The license gave them a monopoly to bring 4,000 *bozales* to Hispaniola.

There was a general belief among the colonists on Hispaniola that *bozales* were more docile slaves, more stable, than *ladinos* (African slaves who had lived in Spain and were mostly house servants). But this belief was turned around when approximately twenty "Wolof" slaves (from today's Senegambia region) on an *ingenio* owned by Diego Colón near Azua, about 100 kilometers northwest of Santo Domingo, planned and carried out a rebellion on Christmas Day, 1521. From that moment onward, the history of the island is peppered with African slave uprisings, led by such leaders as Juan Vaquero, Diego de Guzmán, and Diego del Campo, all of whose rebellions took place before 1550. They, and others like them, established *cimarrón* communities across the southwestern, northern and eastern regions of the island. Terror spread across Hispaniola due to the many

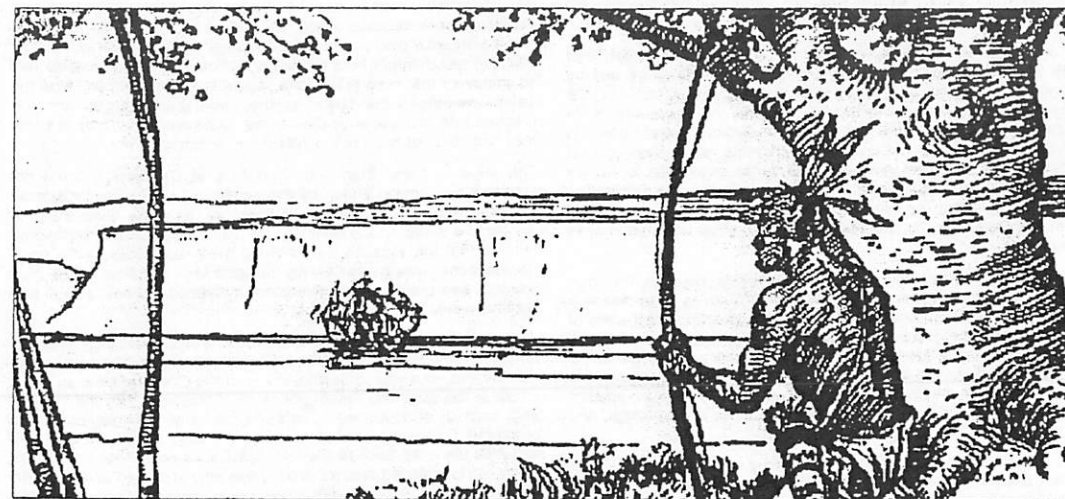
"uncontrolled" Africans who stalked and raided Spanish colonies and who traded freely with Spain's enemies along the unprotected coasts. Fear of African *cimarrones* was one of the reasons that Spanish towns in the northern half of the island were abandoned and Spanish settlement restricted to the part of the island south of San Juan de la Maguana in the second half of the sixteenth century.

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Fray Remigio, who had been Enrique's teacher, was sent to exhort him to surrender. Enrique answered that he would give up the struggle if he should be allowed to enjoy the liberty of the mountains. In 1533, General Barrio-Nuevo, empowered by the emperor, made a treaty of peace with Enrique. The latter selected the region of Boya as his residence, and was declared hereditary prince, and many natives and Africans flocked to his domains. After this time (about 1544) he is not mentioned by historians.

Enrique's revolt was arguably the best-known rebellion of its time in the islands, at least it is in the history and literature of the Dominican Republic, where the episode is often portrayed as the last stand of a heroic leader of the Hispaniola's remaining native Tainos.



Statue of Enriquillo, a Taino chief who terrorized the southwestern region of the island of Hispaniola (Dominica), staging raids against the Spaniards and successfully eluding them for next thirteen years. As his fame spread he was joined by many other rebellious Indians and by runaway African slaves.



"Columbus, My Enemy"

(A Caribbean chief resists the first Spanish invaders)

by Samuel M. Wilson

In "Natural History" (December 1990, pp. 44-49)

In May 1497, the Taino ruler Guarionex was enmeshed in a potentially disastrous political situation. Five years had passed since the strange and dangerous Spaniards first appeared on the northeast shore of Hispaniola. For five years Guarionex had attempted to mediate between the foreigners and his people and to maintain his power and prestige among the other Taino caciques, or chiefs, who were sometimes his confederates, sometimes his competitors, in the complex political terrain of the Greater Antilles.

Two years earlier, Guarionex had witnessed the utter devastation the Spaniards could wreak in battle. Together with the other chiefs in La Vega Real—the largest, most fertile, and most densely populated valley on Hispaniola—he had set out to destroy the small force of Spaniards. Tens of thousands of Taino, perhaps as many as one hundred thousand, had gathered from the largest chiefdoms on the island. They faced only about 200 Spaniards. But in battle the fury of the strangers had been awesome: twenty men with armored clothing had ridden through his people on enormous animals, inflicting horrible wounds with their lances and swords. Men on foot used terrifying weapons that exploded fire. The Europeans' large dogs ran before them and with uncontrolled violence tore through the Taino warriors. The Spaniards' goal seemed to be not merely to impress or subdue the Taino or to embarrass the chiefs into joining them as subordinates but to kill as many people as possible. Even after the battle they tortured to death some of the most respected chiefs in La Vega Real.

Soon afterward, however, the foreigners' ferocity strangely abated. They gave the remaining chiefs remarkable presents—glass beads, copper bells, brightly colored clothes. Faced with these powerful and unpredictable creatures, Guarionex had agreed that he and his people would be their subjects. From the Spaniards' signs and the few Taino words they could speak, Guarionex understood that their leader, Columbus, demanded submission not to himself but to some even more powerful chief who lived on an island of which Guarionex had never heard. Guarionex further agreed that his people would pay tribute in food, cotton, and gold. To placate the Spaniards, he offered to plant fields stretching for more than 100 miles, from the north coast of Hispaniola to the south. The Spaniards, however, appeared to

want gold more than anything else: they demanded that every man of fourteen or more years give them one of their little copper bells full of gold every three months. Gold was relatively plentiful in surface deposits on Hispaniola, and although they valued it, the Taino did not mine it extensively.

Still, the Spaniards required more than tribute. Because the Spanish ships came so infrequently and brought so little food, the colonists constantly roamed the countryside demanding the hospitality of the Taino villages. Sometimes hundreds of Spaniards and the Indians that followed them would descend on a village for a few weeks. They called for food and seemed to eat much more than a Taino would. And they did not eat just the food that was ready to be harvested; they also ate the manioc that normally would have stayed in the ground for another six months, and so after they left, famine followed.

By 1497, after two years of epidemics and famine following the arrival of the Spaniards, the other chiefs were pushing Guarionex to put up some resistance. Guarionex was a coward, they argued; groups of Spaniards who hated Columbus and his kin were living in Taino villages and had promised to help the Taino in battle if they would rise up again. The Spaniard Francisco de Roldán led a small army of dissatisfied Spaniards out of Concepción de la Vega, the fort that controlled the center of the island. Roldán led a small army of dissatisfied Spaniards; he had told the chief Marqué that he would help drive the Spaniards out of Concepción de la Vega, the fort that controlled the center of the island. Roldán promised that if the Taino won, the Spaniards would stop demanding tribute. His offer was attractive to many of the chiefs in La Vega Real. Most of them were subordinate to Guarionex in the Taino hierarchy of social and political status, but their opinions were extremely important.

The Taino world stretched more than 1,000 miles from east to west. Beginning more than 2,000 years before the arrival of the Spaniards, the ancestors of the Taino had moved into the Caribbean archipelago from the northeast coast of mainland South America. They spoke a language (called Taino) of the Arawakan family, one of the most widely dispersed languages in South America. By A.D. 700, after occupying the Lesser Antilles and Puerto Rico, they had pushed

farther into the islands of the southern Bahamas and the western Greater Antilles—Hispaniola, Jamaica, and Cuba.

The ancestors of the Taino were people of the tropical forest, who made their living by growing manioc and other root crops and by hunting, fishing, and collecting wild animals and plants. In the centuries of living in their new home, however, the Taino way of life had become distinctively Caribbean. Ways of growing and collecting food had been adapted to island environments; social and political institutions had emerged that allowed a dense population to endure successfully in an island context. The sea served to unite, rather than separate, the Taino. The elaborate oceangoing canoes of the chiefs could hold as many as 100 people, and voyages between islands were routine.

In addition to intermarriage between high-ranking lineages, the large chiefdoms of Hispaniola and the other Greater Antilles interacted with one another through a ball game. As in Mesoamerica and parts of South America, the Taino played the game on large, flat courts lined with stones or earthen embankments. The game was played with a gum rubber ball, which could not be caught or struck by a player's hand or feet. For the Taino, the game was much more than sport: it was a focus for religious festivals, feasting, trade, intermarriage, and the (relatively) peaceful resolution of conflicts.

Since the ancestors of the Taino had moved onto the islands of the western Greater Antilles, the chiefdoms had been growing larger and more powerful. In 1492 Guarionex was one of the five most powerful chiefs on Hispaniola, ruling tens of thousands of people scattered over hundreds of square miles. All the villages of the central Vega Real—some seventy or more—were under his control through stratified tiers of less powerful chiefs. Most of his many wives had come from the highest-status families of these surrounding villages; his marriages helped forge the social and political bonds that held the chiefdom together. Some of his wives were from even farther away, from powerful lineages that ruled the other large chiefdoms of Hispaniola.

Among the Taino, a chief's power was measured by his ability to convince others that his authority sprang from his birth into a maternal lineage of high status, his special relationship with supernatural spirits, and his political acumen. But his position was vulnerable; he could be deposed by his brothers or nephews or even by a member of another lineage. This, Guarionex greatly feared. Despite misgivings that the rout of two years earlier would be repeated, he lent his support to the planned uprising.

Even as Guarionex was being pushed into battle by his confederates, Don Bartolome Colon, Columbus's brother, learned of the impending uprising in La Vega Real. He had heard of Roldan's plan to join with the Taino to take over the fort at Concepcion de la Vega. If Roldan succeeded, the pro-Columbus faction would be cut in half—part would be in the coastal colony of Isabela and other forts in the north, part in newly founded Santo Domingo and other settlements in the south. Moving quickly with the 300 Spaniards he had with him, Bartolome came into La Vega Real from the south. His men reinforced the fort, but they were still vastly outmatched by the surrounding Guarionex-Roldan alliance.

In many ways Bartolome was the more capable of the Columbus brothers. He was described by Bartolome de las Casas, an important chronicler of the early contact period in the New World, as "a man who was prudent and very brave, more calculating and astute than he appeared, and without the simplicity of Christopher. He had a Latin bearing, and was expert in all of the things of men.... He was taller than average in body, had a commanding and honorable appearance, although not as much so as the Admiral."

As long as the Columbus family was the dominant Spanish faction of Hispaniola, Bartolome was its de facto leader. He alienated members of rival factions to a lesser extent than his brother and interacted more effectively with the Taino elite. In the two years since the first uprising in La Vega Real, he had learned to speak some Taino and had developed relationships with many of the chiefs, including Guarionex. He knew that the Indian leaders were becoming desperate.

As Bartolome moved into La Vega Real, Guarionex and his confederates were assembling and preparing for battle. The allied chiefs were scattered in several villages within the central valley. The situation was different from two years earlier, when the Spaniards had so overawed the Taino that no man could stand before them. Now the Taino understood the power of the swords and horses, and the firearms had lost some of their terror. Moreover, they truly felt that they had no other hope but to defeat the Spaniards.

The force of fewer than 400 Spaniards at Concepcion could not survive a determined attack by thousands of Tainos. The fort's small blockhouse could not even hold them all, let alone allow them to withstand a siege. In the morning, the Taino would attack. Bartolome realized that the situation was growing more dangerous by the hour. He had been drawn into fighting the Indians in the area where their strength was greatest, and if Roldan intervened, horses, armor, and firearms would offer little advantage.

In a breach of Taino battle etiquette that was devastatingly effective for its novelty, Bartolome staged a midnight raid on the surrounding villages. His plan was to capture many of the chiefs before they could attack in the morning. Small groups of horses rode into the villages and carried off fourteen chiefs before any defense could be organized. Bartolome himself went into the large village of Guarionex and took the chief back to the fort. Las Casas wrote that "they killed many of the captured leaders, from those who appeared to have been the instigators, not with any other punishment (I have no doubt) except for burning them alive, for this is what was commonly done."

The raid threw the Taino into chaos. Without their chiefs they were doubly lost. Their leaders not only directed warriors in battle but also mediated between the Taino and supernatural spirit-helpers, who could bring them success. In the morning, according to Las Casas's account:

"Five thousand men arrived, all without weapons, weeping and very upset, crying bitter tears, begging that they be given their king Guarionex and their other leaders, fearing that the caciques would be killed or burned alive. Don Bartolome, having compassion for them and seeing their piety for their natural leaders, and knowing the innate goodness of Guarionex, who was more inclined to put up with and suffer with tolerance the aggravations and injuries done by the Christians, rather than think of or take vengeance, gave them their king and other leaders."

Compassion it may have been, but Bartolome and his men were still in the middle of thousands of desperate people, and Roldan was still waiting in the wings. Bartolome knew that without the political organization the chiefs provided, the tribute system would quickly collapse. Fate had cast Bartolome and Guarionex as strange allies, each dependent on the other for his authority and survival.

This partnership, however, was fragile. Famine and disease were unabated in the villages, and among the Taino the feeling of despair continued to grow. Guarionex was unable to protect his people from either the tribute demands of Columbus and the Crown or the unofficial demands for food and gold made by the anti-Columbus faction of Spaniards. Increasingly, Guarionex was viewed as a tool of the Columbus family, and his support from the other chiefs, from the pro-Roldan faction, and from his own people began to evaporate. He was able to maintain his position as a powerful chief for little more than a year after the fourteen chiefs had been captured, but then had to flee La Vega Real with his family.

Even then Guarionex could not find safety, because Bartolome, fearing that Guarionex would return with an army, hunted him down in the mountains of northern Hispaniola, where he had sought refuge. Guarionex and his people had been hidden by Mayobanex, the most powerful chief in the northern mountains and perhaps a distant kinsman of Guarionex's. Bartolome's capture of Guarionex brought about the destruction of this chiefdom as well, by the same strategy used elsewhere—capture the chiefs as hostages to be ransomed (but not released) in exchange for their peoples' tribute payments. Guarionex was held in chains at Concepcion until 1502, when he was sent to Spain. His ship sank in a storm, and he died along with all the ship's crew.



RULES OF DISCIPLINE

1. We shall not steal from the People, nor take liberties with them, nor bully them, nor treat them with disrespect.
2. We will promote peace and respect for the rights of individuals, nations and peoples. In particular we shall practice and promote respect for the rights of children and of elders.
3. We will not submit to being labeled as "terrorists," therefore our warriors will devise and promote tactics of resistance that are non-violent. We will not resort to violence except in the extremity of self-defense.
4. We will practice and defend the "Right of Free Speech," to peaceably assemble and protest, and to fast and pray.
5. We will fearlessly speak the truth and expose lies and corruption.
6. We will treat the false beliefs and prejudice of others as "loads upon their backs" and endeavor to enlighten and uplift them.
7. We will not be used to spy upon The People nor reveal their secrets to their enemies.
8. We will not put our own interests ahead of those of The People.
9. We shall serve The People "heart and soul" to the best of our abilities.
10. We shall acquit ourselves with honor and strive to be The People's pride.

MAY CREATOR STAND US TALL!



Enriquillo's Rebellion

Enriquillo was a Taino Cacique who rebelled against the Spaniards from 1519 to 1533. His father was killed while attending peace talks with the Spanish, along with eighty other regional chieftains under the direction of his aunt Anacaona in Jâragua. During the talks, Spanish soldiers set the meeting house on fire and proceeded to kill anyone who fled the flames. Enriquillo was then raised in a monastery in Santo Domingo. One of his mentors was Bartolomé de Las Casas.

Enriquillo was one of the first of the nitaíno children to be taught to read and write by the Franciscans. He became a Christian (some thought he might become the first native priest) and had a reputation for cooperating with the Spaniards. The chronicles inform us that Enriquillo rebelled because Andrés de Valenzuela, the son and heir of his original encomendero, seized not only Enriquillo's prize mare (an Indian's owning a horse was a sign of high status) but also his wife, doña Mencía, to whom he had been married in a sanctified Catholic ceremony. Enriquillo complained to the

slashed to the bone, real wages have declined and so has the quality of public education and health care. The "Swing to the Right," has had devastating effects - not just on the Black community but on the country as a whole. Now we are in the grip of the worst economic crisis since the "Great Depression." In desperation American voters have turned to the most outspoken liberal in the U.S. Senate and elected him to be Amerika's first Black President. But all we hear voiced are promises to help out the "Middle Class" while bailing out Wall Street and the blood-sucking capitalist class and not a word about the poor or the imprisoned masses.

We don't invest on Wall Street, and we don't do business on Main Street. We live on the "Mean Streets," or get our mail via a prison post office box. A switch from "Neo-Cons" to "Neo-Liberals" in the White House and Congress does not improve our worsening situation. We need change alright, but putting "black faces in high places" doesn't alter the reality that poor Black people - and poor people generally - face in this country. What we need is socialist revolution to get this racist, militarist, capitalist-imperialist system off our backs.

Prisoners have a right to be treated with respect for their humanity. The causes of crime are rooted in the political-economic system, and who goes to prison under this system is primarily based on their class and race rather than their guilt or innocence. It has to do with how many workers are needed in production, the military and the service industries. The politicians pay lip service to the issue of "rehabilitation" and call their gulags a "correctional" system, but the reality is they are warehouses for surplus labor and plantations for the exploitation of slave labor, and if we don't do anything to prevent it, this depression will see a big increase in the imprisoned population - and mostly of Black and other people of color - not that we aren't just as concerned about the poor whites who get swept into the slave pens.

Immediately, we need to formulate a strategy and rally to build our unity and community-based people's power based on a program of "Survival Pending Revolution" and institute our own "Serve The People" survival programs. We need to unite to fight for our basic human and democratic civil rights - including rolling back the fascist police state legislation that has piled up over the past 40 years - and extend voting rights to all our people - including prisoners and others who have been convicted of a crime. We need to "End Slavery Now!"

The New Afrikan Black Panther Party & White Panther Organization (NABPP-WPO) prison chapters are putting forward the following demands and call upon all revolutionary, progressive and democratic peoples' organizations, collectives and individuals to join us in campaigning to press for their realization in this period:

1. **End the racist "War on Drugs"** - Legalize marijuana and adopt the "Dutch Program" for dealing with the drug problem.
2. **Amnesty for the POWs of the "Drug War"** - Free the people imprisoned for possession and drug-related offences, including those with non-related offences whose paroles were violated because of drug issues.
3. **End the racist death penalty and the sentence of "Life Imprisonment Without the Possibility of Parole."**
4. **Stop sentencing juveniles as adults** - and stop putting juvenile offenders in adult prisons.
5. **Abolish "Three Strikes" laws and end mandatory sentencing.**
6. **Ban "Super Max" prisons** - End special housing units based on sense deprivation and psychological torture.
7. **End physical, psychological and sexual abuse of prisoners** - Prosecute cases of misconduct by guards and staff that violate prisoner's human and democratic civil rights.
8. **End compulsory convict labor** - Extend full protection of minimum wage and occupational health and safety laws to prisoners.
9. **Stop censorship of prisoner's mail** - Prisoners have a right to communicate with each other and with political groups and to participate in political life without restriction.
10. **Abolish all restrictions on voting rights based on criminal convictions** - No incarceration without representation!
11. **Amend the 13th Amendment** - Strike the clause that perpetuates the status of "slave" to those convicted of a crime.
12. **Prisoners have a right to receive decent health care, nutritious food, and healthful exercise and to be housed in a clean and healthy environment. They have a right to receive rehabilitative services, to pursue educational goals, to practice their chosen religion and to work and receive useful vocational training. They have a right to personal safety and to be protected from assault, harassment and sexual exploitation by guards, staff or other inmates. They have a right to cultural and artistic expression, to conjugal visits and in general to life, liberty and the pursuit of happiness within the context of the limitations imposed by their status as incarcerated citizens. The primary goal of incarceration should be positive resocialization and rehabilitation to effect successful reintegration into society.** □

The same forces that combined to bring Guarionex's rule to an end in La Vega Real were acting on all the other chiefdoms on Hispaniola and, ultimately, on others throughout the Greater Antilles. By 1500, most of the large political structures that existed on Hispaniola in 1492 had collapsed. For the Taino, political disintegration and the decimation of the population occurred simultaneously.

The impact of the Europeans' arrival was felt differently on other islands of the Caribbean, just as it was in different parts of the New World. Ponce de Leon's conquest of Puerto Rico began in the early 1500s and quickly brought about the destruction of the Taino way of life there. On Cuba the first Spanish attempt at colonization was less intense, in part because no gold was found, and in part because the discovery and conquest of Mexico diverted the attention of Spanish fortune seekers. Indian populations there were not completely destroyed. In the eastern Caribbean, the Carib Indians were largely bypassed by early colonizers. Their descendants survive today as the Garifuna of Central America, although their pre-conquest island culture has been transformed greatly through five centuries of interaction with Africans and Europeans.

The indigenous societies of North, Central, and South America survived the arrival of Europeans with different degrees of success in what we have come to view as the remote "contact period." Five hundred years, however, is a short fragment of human history. We are still negotiating the coexistence and synthesis of peoples with African, European, Asian, and Native American ancestries and heritages. Guarionex's struggle to retain his political status, to navigate the treacherous early years of the Spanish conquest, and ultimately to save his own life is just one story in this continuing process. □



Anacaona by Marie-Denise Douyon, 1994

ANACAONA, also called the Golden Flower, was an Indian queen, wife of Caonabo, one of the five caciques who possessed the island of Santo Domingo when the Spaniards discovered it and settled there in 1492. She was celebrated as a composer of ballads and narrative poems, called areitos.

Anacaona

Taino queen - Born in Yaguana (today the town of Leogane), the flourishing capital of Xaragua, the most prosperous and heavily populated of the indigenous Taino kingdoms at the time of the European invasion. Anacaona - golden flower in the Taino language - was the younger sister of Behechio, king of Xaragua. She was married to the Taino chief, Caonabo, king of Maguana (the Cibao region), who, in 1494, was kidnapped by Christopher Columbus' troops and deported to Spain. (According to legend, Caonabo died en

route to Spain when the Taino captives on board deliberately sank the ship in a last attempt to resist Spanish oppression.) To escape death, Anacaona left Maguana and returned to the western region of Xaragua.

In Xaragua, she soon asserted her authority over her brother and ruled as a queen famed for the ballads, ballets, poetry, plays and ornaments of her court. Xaragua was the only Taino kingdom on the island that had not succumbed to Spanish conquest when a new Spanish governor, Nicholas Ovando, arrived with some 2500 troops in 1502. He requested a meeting with Anacaona, and, in 1503, the Queen and chieftains of the province prepared a lavish reception for him and his men. In the middle of the entertainment, Ovando gave a signal, and the Spanish seized the Xaraguays, tied them to poles and killed them. Eighty Taino leaders were slaughtered. Anacaona was saved but was captured, and in September 1503 she was taken to Santo Domingo where she was hung. □

THE TAINO RACE OF AMERICAN INDIAN PEOPLE IS FAR FROM EXTINCT

Dr. Juan Martinez Cruzado, a geneticist from the University of Puerto Rico Mayaguez designed an island-wide DNA survey. The study funded by the U.S. National Science Foundation, shows that 61 percent of all Puerto Ricans have Amerindian mitochondrial DNA, 27 percent have African and 12 percent Caucasian. (Nuclear DNA, or the genetic material present in a gene's nucleus, is inherited in equal parts from one's father and mother. Mitochondrial DNA is inherited only from one's mother and does not change or blend with other materials over time.)

In other words a majority of Puerto Ricans have Taino blood. "Our study showed there was assimilation," Martinez Cruzado explained, "but the people were not extinguished."

"The people were assimilated into a new colonial order and became mixed. That's what Puerto Ricans are: Indians mixed with Africans and Spaniards," he asserted.

"It is clear that the influence of Taino culture was very strong up to about 200 years ago. If we could conduct this same study on the Puerto Ricans from those times, the figure would show that 80 percent of the people had Indian heritage." □



A Puerto Rican Prisoner Writes

In the prison system we have a jail-house political movement called; ASOCIACION PRO-DERECHO AL CONFINADO, that is; ASSOCIATION PRO-RIGHTS FOR CONVICTS. We're also known as LA ASOCIACION NETA. NETA is a root word in the Taino Indian language meaning PEACE. We have 26 Puerto Rican correctional prisons and 4 privatized prisons run by Correctional Corp. of America. Out of the 26 government-run prisons, only 24 are strictly organized by NETA, the other

two have organizations that struggle in unison with ÑETA but are separate from the ÑETA prisoners' association. We have jail-house unions which are run by the prisoners. There are four individual unions in each and every prison organized by ÑETA, and each union has its function and agenda. The first union is called "LA JUNTA DISCIPLINARIA" (the Disciplinary Union). Its responsibility is to read the rules, regulations and sanctions of violations to every new prisoner. This union consists of 14 prisoners and has the responsibility to verbally or otherwise sanction a prisoner who incurs a disciplinary violation.

The second is called "LA JUNTA CENTRAL" (the Central Union). Its responsibility is to supervise the Disciplinary Union and to pick up disciplinary cases of prisoners which are being contradicted and bringing conflicting versions. The Central Union is responsible to interrogate every new prisoner that comes through and to ensure, by numerous mechanisms, that he has never raped anybody; that he has never given any police statements or has never murdered anyone for money. After this process is over, the Central Union then goes to the higher commanding union which is "LA JUNTA LIDERATO" (the Leadership Union) and has the interrogated prisoner's paperwork signed. After the paperwork is signed, the prisoner is directed to talk to the Secretary of the Disciplinary Union so that the rules and regulations can be read to him. After this is done, the Secretary directs the new prisoner to approach the Vocal of the Disciplinary Union, who then directs him to approach the Vocal of the Central Union. This Vocal then gathers the whole population to verify who has TVs who will be going home so that one can be donated to the new prisoner as well as clothing and footwear. After this, the new prisoner is on his own.

The Leadership Union has the responsibility to supervise the Central Union and to pick up cases of prisoners who have committed rape, are informers or have committed murder for money. The Leadership Union has to maintain communication with other Leadership Unions of the 24 associated ÑETA chapters throughout the Island.

The fourth union is called "LOS PILARES DE LA ASOCIACIÓN" (the Pillars of the Association). There are only seven of them in this union. Their responsibility is to litigate in the courts, to deal with legislation in Congress, as well as to handle redress within the Association. They are the maximum leaders within ÑETA. They are political prisoners. Their main emphasis is to marshal our votes within the prisons so that we always vote for a party that will maintain the independence of the island of Puerto Rico ("BORIQUE"). We vote for one party and one party only!

The movement is deeper than what I have laid down here, but I am allowed to reveal only so much on paper so as not to compromise the movement. My main goal is to correct those who have a misconception about "LA ASOCIACIÓN ÑETA" and think it is some sort of street or prison gang. And to those in the U.S. prisons erroneously calling themselves ÑETA knowing that they do not have a "green light" for establishing the political movement by the Pillars, **ABSTAIN!**

CAPEA EL MENSAJE Y SUELTA LA PALOMA (Cop the Message and Release the Bird). **DE CORAZÓN.**

Struggle; Share and Live in Harmony. That's What Stipulates Our Philosophy.

Association Pro-Rights for the Convicts



Columbus Day

By Jimmie Durham, 1984

In school I was taught the names
Columbus, Cortez, and Pizarro and
A dozen other filthy murderers.
A bloodline all the way to General Miles,
Daniel Boone and general Eisenhower.

No one mentioned the names
Of even a few of the victims.
But don't you remember Chaske, whose spine
Was crushed so quickly by Mr. Pizarro's boot?
What words did he cry into the dust?

What was the familiar name
Of that young girl who danced so gracefully
That everyone in the village sang with her—
Before Cortez' sword hacked off her arms
As she protested the burning of her sweetheart?

That young man's name was Many Deeds,
And he had been a leader of a band of fighters
Called the Redstick Hummingbirds, who slowed
The march of Cortez' army with only a few

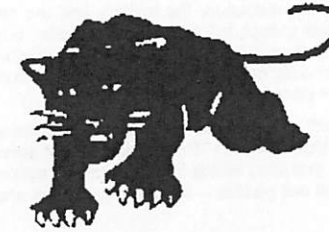
Spears and stones which now lay still
In the mountains and remember.

Greenrock Woman was the name
Of that old lady who walked right up
And spat in Columbus' face. We
Must remember that, and remember
Laughing Otter the Taino who tried to stop
Columbus and who was taken away as a slave.
We never saw him again.

In school I learned of heroic discoveries
Made by liars and crooks. The courage
Of millions of sweet and true people
Was not commemorated.

Let us then declare a holiday
For ourselves, and make a parade that begins
With Columbus' victims and continues
Even to our grandchildren who will be named
In their honor.

Because isn't it true that even the summer
Grass here in this land whispers those names,
And every creek has accepted the responsibility
Of singing those names? And nothing can stop
The wind from howling those names around
The corners of the school.
Why else would the birds sing
So much sweeter here than in other lands?



The Panther New Wind Manifesto

November, 2008

For the first time since 1968, the political pendulum is swinging to the left. Over the past 40 years, there has been an eightfold increase in the number of incarcerated people in the U.S., which now has the world's highest incarceration rate amounting to 1% of the U.S. population. With only 5% of the world's population, it has incarcerated 25% of the world's 9.25 million prisoners. The majority of Amerika's over 2.3 million prisoners are due to the racist "War on Drugs" initiated by President Nixon. At midyear 2005, nearly 4.7% of Black males were in prison, compared to 1.9% of non-Hispanic white males. According to a 2006 report by the American Civil Liberties Union, "African Americans make up an estimated 15% of drug users, but they account for 37% of those arrested on drug charges, 59% of those convicted and 74% of all drug offenders sentenced to prison." The U.S. has 260,000 people in state prisons on nonviolent drug charges; 183,200 (more than 70%) of them are Black or Latino.

As recently pointed out by Keeanga-Yamahtta Taylor:

"In the 1968 election for president, Republican Richard Nixon crafted the so-called 'Southern Strategy' of making coded racist appeals to win white votes.

"The 'Southern Strategy' was an acknowledgement that open anti-Black racism would no longer be tolerated, now that African Americans' right to vote was firmly established. But with the Democratic Party falling apart because of its inability to contain the contradictions of being both the formal party of civil rights in the North and the party of 'Jim Crow' in the South, the 'Southern Strategy' was, above all, about winning the rural, white Southern vote into the Republican sphere.

"Attacking the Black movement as 'criminal' became the centerpiece of this strategy. Black political struggles, from civil rights to urban rebellions, were accused of creating a growing sense of chaos, disorder and crime in American cities. This was conveyed through perpetual references to 'urban crime' or 'urban disorder.' There were more banal appeals around 'urban problems,' but the inference was clear—Blacks were the cause."

This strategy was continued by Reagan, Clinton and the Bush Dynasty in their appeals to white racism with phrases like "welfare queens" (used by Reagan to justify cuts in social services) and the scare tactics used to pass a slew of Draconian laws aimed at urban Black and other youth of color like the "Three Strikes" laws and mandatory sentencing. In the 50 year period from 1919-1969 the rate of incarceration in the U.S. was remarkably stable at about 110 per 100,000. Then in April of 1970 the all white U.S. Congress passed the C.S.A. (Controlled Substance Act) which has turned out to be the greatest triumph of "Jim Crow" since the "Black Codes" of the Reconstruction Period. Not surprisingly, Nixon's "War on Drugs" came on the heels of COINTELPRO, the FBI's "Secret War" on the Black Panther Party and other leftist community-based liberation movements.

Since 1968, we have witnessed the militarization of the police, expanded powers of search and seizure, the reinstitution of the racist death penalty, gassings and mass arrests of demonstrators, widespread wiretapping and high-tech eavesdropping, "racial profiling," and the gross manipulation of the mass media. Police have adopted the black militarized uniforms reminiscent of the Nazi SS, created a massive network of "snitches," coerced witnesses and paid informers in every community, and regularly shoot down people in the street and use torture on those in custody with impunity.

Meanwhile, the gap between rich and poor has widened to pre-World War I levels. Social welfare programs have been cut and