

The Cultural Erosion of Borinqueños: Heritage Crisis in Puerto Rico Following Questionable Taíno Research

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Abstract: During the early 20th century the native Borinqueños, Boriquans or Boricuas of Puerto Rico lost their rightful historical heritage. Since then Puerto Rico entered a cultural crisis evolving from taino quandaries. Jesse Walter Fewkes (1907) manuscript was written while working for the Bureau of American Ethnology it reignited in America a research trend originally launched by Constantine Samuel Rafinesque Schmalz in 1836. Rafinesque named the language and people of Haiti or Aytí as tainos which for over fifty years matured mostly in France and Germany eventually filtering during the late 19th century into the Caribbean. The research, marketing, and standardization of the native Caribbean terminology was to undergo a tumultuous change shortly after 1898 when Puerto Rico was annexed by the USA. The great native North American research experience flourished tracking native footprints, monuments, artifacts and the surviving native Nations of North America alongside the original national native identity of yesterday and today in the 21st century: -that was not the case in Puerto Rico. Puerto Rico presented a new challenge, -a new culture, national language and geographical isolation with no apparent surviving natives to stand-up for their ancient homeland. Puerto Rico after four centuries of law, acculturation, and Christianization by Spain was suddenly engage in a new restructuring of territorial intercession, economics, societal practices and cultural identity. Consequently, the classic history and prehistoric heritage of Puerto Rican natives faced a fast-track institutional an academic research devotion as never experienced. The research challenge led by the international contemporary academic community rooted a generic standardization strategically filled by the illusory taino of Rafinesque. Such was the success of the substitution and imposition of the non-existing taino that it overtook the native Caribbean history and heritage by storm leading to a tragic fixation among scholars and a cultural crisis.

Keywords: Boricuas, Caribbean natives, Fixation, Generic standardization, Cultural crisis, Caribbean History

I. INTRODUCTION

Dr Diego Álvarez Chanca wrote a historically significant letter during the second voyage of Christopher Columbus. In that letter while in Guadalupe; November 4-10 of 1493, the island name of Burenquen or Buriquén was first heard from the Boricuas or borinqueños captives of the Caribs regarding their national origin. That recognized national adscription referred to what today is known as Puerto Rico. By November 1493 Puerto Rico became a specific geographic space, with a native identity. Subsequent documented history identifies those pre-European naturals as boriquenes, boriquans, boricuas or borinqueños.¹

In this sense, the autochthonous Boriquen (Buriquén) data collected in 1493 applies to the immediate pre-history, whereas the designation of its inhabitants was recorded shortly thereafter. This value-added undisturbed information was documented under ordinary conditions, -without intervention, as it circumscribed a specific period. History without intervention conforms with the finest practice of authentication as it validates, in our case, the distinctiveness of the Puerto Rican natives and their noteworthy heritage. The human interactivity and the subject matter of ancient cultures during that second voyage first-contact were common so the initial assessment was comprehensibly factual.

Since 1836 the original appellation of boriquenes, boriquans, boricuas or borinqueños has entered a heritage crisis as history collided with an overwhelming generic standardization. Whereas this study focuses on Puerto Rico, it's noted that Cuba and the Dominican Republic-Haiti have undergone a parallel generic process as have other Caribbean islands.

Constantine Samuel Rafinesque Schmalz christen the term taino in 1836. By the first decade of the 20th century as the term gained institutional acceptance it accelerated the downfall of the known traditional Caribbean native diversity. Consequently, we have, -past facts history, challenged by the advances of new suspicious scientific research. Rafinesque was born in Constantinople (Istanbul since 1923) in 1783 to a Franco-German family, his mother was born in Greece and it has been argued that his native tongue was Greek, but most likely was French. Before migrating to North America in 1802 he had lived in Turkey, France, Italy and other countries acquiring a linguistic competence. In T J Fitzpatrick (1911) Rafinesque: *I never was in a regular College, nor lost my time on dead languages ... I have undertaken to learn the Latin and Greek, as well as Hebrew, Sanskrit, Chinese and fifty other languages...* (p. 13). Fitzpatrick (1911) remarks that, Rafinesque received from the Geographical Society of Paris a gold medal and a diploma of merit for his submission: *... the first instance of such an honor being awarded to an American citizen.* (p. 50). Rafinesque was a man of science, whose work was widely published with over 220 publications, including no less than thirty-five full-length monographs and extensive papers. He was a Professor at the University of

¹ Sloan Toraño, Randle (2018) "Terms and Terminology Conflicts of Social Quandaries Engendered by the Taino Native Fixation a Cultural Crisis Analytical Study in Caribbean Contemporary History."

Transylvania for seven years. Yet, Rafinesque had no higher education credentials. His remains rest in Kentucky, Christy L Spurlock (2014) Rafinesque remains were unearthed in 1924 and moved from Philadelphia to the University of Transylvania in Lexington Kentucky so: *"Transy" students would be celebrating his life, legacy, and a fable course all culminating annually in "Raf week."* (p. 4). Rafinesque a botanist, linguist, professor and a man of uncommon achievements died in poverty. Rafinesque also died an accomplished ethnic specialist whose illusory taino has gained a life of its own. This study will uncover how a man of genius transformed a word into a language and a terminology into a race of nations: tainos.

Jesse Walter Fewkes, (1907) in his monograph, *The Aborigines of Porto Rico and Neighbouring Islands* provided a methodology for the implementation of the term *Taino* which evolved to replace the borinqueníos, borincanos or boricuas of Puerto Rico. Fewkes (1907) assumed that the taino since it was: ... *significant and euphonious, it may be adopted as a convenient substitute for the adjective "Antillean" to designate Cultural type. ... other writers used it as a characteristic name for the Antillean race.* (p. 26). We examine the validity of such convenient substitution and the cultural type, as well as, the other writers who implemented the terminology assumed credible. To identify such interpretative practice by Fewkes and the other writers before and after him, we named such substitution and practice a *generic standardization*. That theory of substitution is eventually applied to prehistoric Caribbean natives independently of geographic spaces and cultural identities, in time turning into a heritage incumbrance. José Leandro Montalvo Guenard, (1933) remarks: ... *never well wept, Dr. Jesse Walter Fewkes, my distinguished friend he was, and illustrious master of the anthropological sciences, to whom I owe, in all reality and truth, the initial idea in the preparations for this book.* (p. 417). Montalvo Guenard praises the work of Fewkes, yet Montalvo Guenard always referred to Puerto Rican natives as indo-borincanos or borincanos. In this sense, a separation is evident between the anthropological work of Fewkes (1907) and the distancing from the implications of the taino by Montalvo Guenard three decades after Fewkes publication in Puerto Rico.

This study examines the lexicology of boriquen, the generic standardization of Rafinesque, the geographical frontiers and the scope of Fewkes substitution theory, -pointing to the critical consequences involving a regional cultural type and the homogenization of the Caribbean native diversity. The native cultures of the Caribbean before the first-European-contact had names for their lands, friends, enemies and tribal traditions. Natives lived organically within land and sea, in the natural environment of independent geographic spaces where diversity coexisted clearly defined within their original habitat and traditions. Consequently, rearranging pre-European autochthonous ethnicities with a generic standardization fails to satisfy history, as well as, contemporary community needs and heritage.

The province of Puerto Rico after the Spanish American War of 1898 entered a new era as part of North America. That new era marked the beginning of new political borders and reorganization of social and community practices. Ruth Wodak (2008) ... *the construction of the "national body" distinguishes between extension and delimitation on the one hand, and "natural space"-landscape as well as the transformation of natural space ...* (p. 31). The 20th century in Puerto Rico, Cuba, and the Caribbean generated a new era as the USA replaced Spain in commerce, politics, economics and decreed new views for social restructuring. These changes included the reorganization of native heritage from its very foundation; a new cultural type was assumed practical since Fewkes. Akhil Gupta & James Ferguson (1997) *Instead of stopping the notion of deterritorialization, the pulverization of the space of high modernity, we need to theorize how space is being reterritorialized in the contemporary world.* (p. 50). The notion of territorialisation in our case applies to Boriquen a habitat to archaic cultures before and after the first pre-Columbian contact. In this sense; today the historical and anthropological discourse on the natural space and territorialisation of Puerto Rico is partially the geographical island spaces. On the other hand, that same geographical frontier becomes boundless, as modern Puerto Ricans have international mobility where a large segment of the population has migrated to other world locations. The population of Puerto Ricans, -in and outside the island are; multi-lingual, multi-racial and pluri-cultural yet, they have a shared native heritage. Therefore, that native heritage is absorbed locally and shared across borders. Boricuas are by excellence the pre-European primitive of Puerto Rico and this study will spell, why, via history.

History and linguistics

The Guadalupe native contact of 1493 was recorded by Dr Diego Álvarez Chanca, and by classic authors as; Hernan Colón, Pedro Mártir de Anglería, Gonzalo Fernández Oviedo y Valdés, Juan de Castellanos, Antonio de Herrera and others since the 15th century. Throughout the centuries that historical encounter had been researched extensively, yet, - no appropriate attention was given to protect the Boricuas heritage. Some Boricua captives of the Caribs were transported from Guadalupe to Puerto Rico and set free or escaped fifteen years before Juan Ponce de León returned to Boriquen in 1508 to colonize this island natives. This study aims to clarify why contemporary researchers opted otherwise to ascribe new terminology to Puerto Rican natives since the 20th century.

In linguistics, the spelling and phonetic variations presented here as boriquenes, borinqueníos, boriquans or boricuas, etc, represent what authors understood of native languages. What derives are historical appellations of a native language as interpreted by the authors own spoken language or the written languages of their original manuscripts. Such syntax corruption of native languages since the 16th century comes about from studies in, but not limited to; *Latin*, Dutch, English, French, German, Italian, and Spanish, all with a structured grammar of their own. That structure is put to the test when analysing native morphology and phonetics. The grammatical articulation of native languages and primitive patterns in writing is broad especially when transcribing: meaning. Whereas such mistakes abound there is sufficient evidence to extract and validate significant native meaning and spelling.

Language says Claude Levy-Strauss (1970): ... *is also a code that through opposition between differences allows us to transmit meaning...* (p. 49). Whereas to capture meaning from historical documents accounting for the differentiation of spelling, language and intention of authors appears uncomplicated, -to define the meaning of the organic nature of pre-Columbian natives living in utopia, is risky.

Historic accounts

Juan de Castellanos, *Elegies* were printed in two volumes. Volume I was first published in (1589)², the second volume in (1874) both in Madrid, In Vol., I, part VI; *Elegia a la muerte de Ponce de León*, (Castellanos [1589] 1930) published the words *boriquenes* (p. 80,96) and *Boriquen* (p. 76) through time evolving into *borinqueños*, *boricuas* and so on, the ethnonym and exonym of the Boriquen natives. Juan de Castellanos is the first to ascribe *boriquenes* to the Puerto Rican natives. Castellanos (1522- Tuaja, Seville 1607 – Columbia) arrived in Puerto Rico between 1535-1536 the exact date is unknown, accompanying Baltazar de León a son of Juan de León.³ Juan de León is credited with killing the legendary *borincano* cacique Agueybana, just over two decades before Castellanos arrival in Puerto Rico. Castellanos experienced the consequences of that episode while in the house of Juan de León.⁴ He was a youngster when he arrived in Puerto Rico with Baltazar, -in time he became, a poet, priest, and historian, it is fair to say that his young impressionable mind formed a realistic judgment of his experiences while in Puerto Rico. In Puerto Rico Castellanos probably met and spoke with Spanish survivors of the three years of native conflicts 1508 -1511 and was likely able to exchange dialog with local natives. In addition, he likely witnesses Puerto Rican internal native outbreaks and external attacks on the island, thus developing an understanding of the cultural landscape. It is feasible he collected verbal history from residents of all backgrounds including information leading to native exonym and ethnonym. As a religious man who lived and died in America, Castellanos gained respect for his devotion and dependability and is very likely his definitions are accurate. To avoid confusion, it should be clear that Puerto Rico referred to what today is known as the capital city island of San Juan. In the 16th century, the entire island was known as Sanct Joan or San Juan.

In Salvador Brau y Asencio (1894: 31) he calls *Boricua* *un error craso*, -a Crassus mistake, this Latin expression relates to the assassination of Marcus Licinius Crassus in 55 a. C. Brau in his remark indicates that Alejandro Tapia y Rivera was the first Puerto Rican author to utilize the term *boricua* first published in 1852.⁵ If so, Juan de Castellanos (1589) and Tapia y Rivera (1854) both coincide in identifying the natives of Boriquen; as, *boriquenses* by Castellano and *boricuas* by Tapia y Rivera. The prefix *bori*, of *bori-quen* corresponds with *bori-quenses*, *bori-cuas* and *bori-quans*, the suffix *quen* and *quans* in plural just requires a vowel replaced to match the entire word, the diphthongs *ue* and *ua* and the consonant *q* and *c* hold an agreement of exchangeability. As tone and tune share some common elements we understand the difference in writing, sound and meaning. In our native names whereas the grammar may lack or be confusing the meaning definitely exist. For example: is common, not correct in Spanish to address Dominicans or Dominicanos as *Domi*, Puerto Ricans as *Bori*, and Cubans as *Cuba* or more commonly *Cubiche*. In this sense; *dominicano* (*domi*), *boricua* or *borincano* (*bori*) and *cubano* (*cuba* or *cubishe*) fill their own contemporary geographical spaces. These basic Hispanic forms makes sense in Spanish communities today, it is likely that some other simple grammatical forms or explanations had such meaning in early native and Castilian communities during colonial years. Corresponding elements and proper syllabic applications in our case appears basic and identifiable as grammatical and phonetic variance applies.

The *borinqueños* ascend from Arawak, Aruac, Arahaco or Arauco as all these variations correspond the same tribal group. Alejandro Tapia y Rivera, (1854), Agustín Stahl, (1888), Fray Iñigo Abbad y Lasierra, (1866), Salvador Brau y Asencio (1894), and Cayetano Coll y Tosté, (1897, 1907), all wrote about the *borinqueño* native in terms of location and tribal kinships. Constantine Samuel Rafinesque wrote (1836) ... *whose collective proper name was TAINO meaning noble.* (p. 163). Contemporary scholars apply the Rafinesque collective theory to numerous Caribbean geographic spaces. As noted *boriquans* was first applied to designate a race in 1520 based on a documented history by authors cited earlier. Rafinesque's genius relied in his association of *tainos* as friendly and noble in close quarters with *guataios* of other tribes or groups. Rafinesque's triumph when applying his *collective proper name* in the long term becomes the roots of a contemporary Caribbean cultural crisis which in no way annuls that Boriquen is the fatherland of the native *boriquans*.

² Castellanos, Juan de (1930) *Obras de Juan de Castellanos*, Parra León Hermanos, 2 vols (Caracas: Editorial Sur América), Biblioteca Virtual Cervantes. / Juan de Castellanos *Elegies of illustrious men of the Indies* is formatted in two volumes of two parts, each part is subdivided into roman numeral sections. The VI elegy of Vol., I, (pp. 76-103) is titled; *Elegia a la muerte de Ponce de León* it centers entirely on Boriquen. In Puerto Rican studies part VI Elegy has been widely published since 1914.

³ Juan de León should not be confused with Juan Ponce de León. Parra León (1930: viii) cites José Julián Acosta y Calbo, ed: Fray Iñigo Abbad y Lasierra (1886), *Historia, Geografía Civil y Natural de La Isla de Puerto Rico*. As having detected such early mistake in his *notas* in the 1866 edition, (p. 69). Fray Iñigo refers to Juan Ponce as a soldier of rank under Juan Ponce de León in the same page. Whereas there is no conflict with Fray Abbad interpretation as Acosta y Calbo took time to mark the difference as other historians cited by Parra (1930) had made such a mistake. By example, Fray Iñigo and Acosta y Calbo were diligent in the interpretation of the original intentions of a classic chronicler as Castellano. Tapia y Rivera (1945: 187, 193) presents from AGI a ship registration dated 1535 and a Juan de Castellanos employment in PR from 2/22/1536, yet this is still to be verified.

⁴ Tapia y Rivera, Alejandro. 1945. *Biblioteca Histórica de Puerto Rico*. San Juan: Instituto de Literatura Puertorriqueña. (p. 117), citing, Antonio de Herrera

⁵ Tapia y Rivera, Alejandro (1854) *Biblioteca histórica de Puerto Rico*. Imp. de Márquez. Tapia y Rivera (1945: 15) cites, D. Francisco Pastrana in his (1852) *Catesismo de Geografía de la Isla Puerto Rico* as the first person to use the term *Boricua* and continues to explain how Pastrana must have been influenced by a foreign author not familiar with XVI century Spanish orthography.

Alfredo E Figueredo (2013) remarks; ... *from Arawack to now Arawak ... is a lesson in literary gossip.* (p. 21). Figueredo's reference concerns the contemporary interpretative problem of spelling, not meaning. Some contemporary *tainist*⁶ prefer the illusory term *taino* or *taíno* to avoid spelling issues and comprehensive research. In this study *taino* is not a race, a language or a tribe, it is a *generic standardization* incorrectly applied to Caribbean natives and the foundation of historical inconsistencies and a sociological cultural crisis.

Figueredo (2013: 22) further states that, Pedro Mártir de Anglería (1516: 135-136) referred to: ... *savage people* ... who lived in caves known as *cenavas*; in turn referred by others as *ceuava*, *ciguaba* or better known as *ciguayos*. In this sense any such historical linguistic variation epitomizes a better option than a generic standardization even, -correctly noted and well-intended. It is understood that during the first few decades after discovery native word lexicology, understanding Caribbean primitive thinking or cultures was secondary to documenting acquisitions, exploration, conversions, colonization economics and matters of state. As discussed earlier such revision did not take place until Rodrigo de Figueroa was assigned the task of identifying natives.

The sound of natives and the long road to heritage

Daniel Garrison Brinton (1871: 12) explained the, ... *soft like and not less liquid than Latin* heard by Pedro Mártir de Anglería, to identify the speech qualities of Caribbean natives, as correct spelling displaces some linguistic challenges. The issue of language interpretation motivated some contemporary researchers over the years to choose the simplicity of a generic standardization. For example, natives, originals, or naturals are applicable terms for the Caribbean pre-Columbian inhabitants, whereas *Indians* is also an incorrect generic standardization.

Iñigo Abbad y Lasierra⁷ was an appointed friar to Puerto Rico between 1773-1783 who undertook to write what is considered the first modern history book of Puerto Rico. José Julián de Acosta y Calbo, edited the 1866 publication with footnotes of significance as we have noted. Salvador Brau y Asencio was a journalist, poet, historian and sociologist, Alejandro Tapia y Rivera was an artist, poet, writer, and researcher, Dr Agustín Stahl and Dr. Cayetano Coll y Tosté are two brilliant Puerto Rican minds who not only researched and documented the original borinqueño native of Puerto Rico but also documented the bases for cultural identities and heritage in the Caribbean. Collectively these contemporary works and authors serve to examine Puerto Rican native cultures. In their collective works of over 110 years, these authors published between 1788 and 1907 the history of Boriquen pointing that the island of Puerto Rico was not exclusively the home of the borincanos.

Science or fiction and education

Therefore, whether pre-contact or post-contact native diversity in the early 20th century needed to be conveniently substituted, or not, or packaged in the collective proper name of the Rafinesque *taino* is debatable. History will unearth the Puerto Rican native heritage from the dusty pages laying forgotten and ignored. Modern Puerto Ricans and scholars, when presented with historical evidence, will judge the significance of their own primitive culture and studies. The greatest disturbance to Caribbean natives has come from within since the 1950th when local Hispanic and Puerto Rican researchers took on the Rafinesque travesty.

Currently, in Puerto Rico, a televised advertisement-based platform promotes a native standardization: personalized by a *Taino*. This cartoon representation markets an educational program to all ages, especially to children. Consequently legacy, heritage and the history of Puerto Rico are all in a crisis.

II. METHODOLOGY and PROBLEM

This study focuses on original monographs and historical documents concerning native pre- and post-Columbian Borinquen societies and their internal ethnic differentiation. We attempt to identify by analysing documents how the natives understood their own tribal distinctiveness, as well as, their interconnectivity with other regional tribes. Classic 15th and early 16th century manuscripts serve to cross-reference authors, explorers, and privateers to examine and validate their interactive experiences with native's way of life, behaviour, traditions and natural habitat. The chronological sequences of documented activities and the independent geographic environs serve as parameters to identify autonomous primitives within changing landscapes. In this sense the impartial perceptions of explorers, clergy, settlers, officials, and natives require accuracy. In this study accuracy simply put, signifies that; people from Rome are Romans, people from Sparta are Spartans and people from Boriquen are boriqueños or boricuas.

Authors languages play a role as international investigators provide their own interpretation of foreign spoken words, sounds and meaning of primitive languages when written and grammatically analysed. We examined results of natives' interaction in direct and indirect narratives with explorers, clergy, settlers, and officials from the 15th to the 18th centuries to test evidence,

⁶ Tainist, term used in (Sloan toraño2018) to identify researchers or scholars who support *taino* or *taíno* as a race, language and/or tribal name applied to Caribbean natives in any field, communication, theory, or research application. Noting that *taino* is a generic standardization of no heritage or cultural value to identify people.

⁷ Abbad y Lasierra, Fray Iñigo (1866) *Historia, Geografía Civil y Natural de La Isla de Puerto Rico* Ed., José Julián de Acosta y Calbo.

accuracy and history and how contemporary authors utilize original manuscripts. Later works from the 19th to the 21st century by researchers tend to elaborate on theoretical interpretations of modern generic standardization and terminology. Thus, a discrepancy is noted, and a separation is clearly required.

Analyzing autochthonous Caribbean heritage and organizing its history requires de-codifying the myth of language participation and the significance of meaning. Meaning extracted from documents must be in conformity with the original authors intention ideally in concordance with a sense of native accuracy. Native accuracy means placing primitive cultures in their own geographical space and correctly explain in their own words.

We organize Puerto Rican historiography to examine our foremost topics, primitive history, heritage crisis and survival of the native Caribbean people who inhabited the island before and after Columbus. To clarify the meaning of Boriquen, -we examine first-hand works of friars, poets, writers, novelist, journalist and historians as they understood the legitimacy of an Arahucan son known as borinqueños or Boricuas within the prehistoric world of Caribbean diversity.

As recent DNA studies report a native survival within the Puerto Rican society it is imperative to present heritage based on history rather than a generic standardization. Conclusive interpretations occur when historical documents are studied uncorrupted, in this case leading to: native accuracy.

The Puerto Rican *Boricua* native has been clearly defined in, history without intervention, since the Dr Diego Álvarez Chanca letter of 1493. Further testing and verification of over four hundred years of history are also validated, whereas Rafinesque generic standardization is at best: suspicious. Rafinesque incubation, 2nd and 3rd phase have also been defined to provide a chronological sequence of how an unsubstantial taino became a real-life native.

The results of this study validate the legitimacy of the boricuas as a primary national native of Puerto Rico. Whereas other tribal people coexisted; -never a taino. On the other hand, taino history is entirely contemporary since Rafinesque and exclusively based on latter-day interventions and mishandling of history. Thus, a cultural crisis and social system and educational problem exist.

II. LITERATURE REVIEW

In reassessing the Puerto Rican borincano natives we turn to the three phases of the Constantine Samuel Rafinesque *taino* as discussed in (Sloan Toraño 2018). The incubation phase 1836-1901 serves to understand 19th century taino publications and their deteriorating consequences to the borincano primitive. The second phase 1901-1955, and the third phase 1956-? are scrutinized highlighting principle tainist authors juxtaposed to traditional native specialists and classic authors, in search of accuracy.

While Rafinesque refers to Haitian natives as taino, Puerto Rican classic authors as e.g., Agustin Stahl, (1889) and Cayetano Coll y Tosté (1897, 1907) and the other traditional authors reviewed referred to the borincano as a prehistoric native ethnic group. These authors arrived at such conclusion based on their intense research and historical knowledge of a specific geographical space. In addition, Alfredo Zayas y Alfonso (1914), Manuel Josef Quintana (1835), Juan Bautista Muñoz (1780), Martin Fernández de Navarrete (1825), and (Salvador Antonio Pedreira (1935) serves to evaluate what was commonly known by others regarding Caribbean natives away from the generic standardizations leading into the 20th century.

When examining the second voyage of Columbus specifically the Dr. Diego Álvarez Chanca letter found and published by Martin Fernández de Navarrete in 1825 is essential to also examine other passengers to appraise traits. As we reviewed the role of others in (Sloan 2018), we cited the work of Adelaida Sagarra Gamazo (2009), pointing to Álvarez Chanca as America's first spy. Others may well be America's first spy as e.g., Alonso de Ojeda. In Soledad Acosta Samper (1883: 18) she tells us that Ojeda was a family member of a high inquisition tribunal official and explains how Ojeda was introduced to Juan Rodriguez de Fonseca the bishop of Burgos and later Patriarch of the Indies. As a young military man, he was trained on the grounds of the Duke of Medina Sidonia were as a page he accompanied his master to courts and war. Ojeda was sent to find the lost men while exploring Guadalupe initiating his way to notoriety early in that second voyage.

Natives become slaves

Juan Rodriguez de Fonseca, was a trusted prelate and a man of power in American exploration since commission to arrange the second voyage of Columbus by appointment of the Spanish monarchy. Ojeda soon found a rank to fill in Fonsecas's new campaigns as they shared views of the Christianization, colonization of native lands and the pacification value of slavery for remunerations. Before the Albuquerque *repartimiento* Fonseca had received 800 naturals which he was reluctant to free by order of the Royal Family. Ojeda on his own captured and sold natives to satisfy his financial needs. Fonseca, Ojeda and Juan de la Cosa held strong ties as they faced challenges with Columbus. As early as December 24-25, 1492 shipwreck of the Santa Maria had been conflicting eventually in 1494 Juan de la Cosa was paid by the monarchs for the loss of the Santa Maria.

Juan de la Cosa became Ojedas partner later dying in 1510 in a battle where only Ojeda and one of his men survived. Ojedas' agenda was complete as a survivor, he became governor of Coquibacoa in 1501 and soon associated with García de Campo y Juan de Vergara in new ventures. Juan de la Cosa during his eight years sailing the Caribbean was considered one of the best pilots and cartographer of the era. In his work de la Cosa is the first to include in his map of the year 1500 the physical location of Buriquén spelled with an accent as did Martir Waldseemüller in his map of 1507. The Waldseemüller map was lost until 1901 when it was rediscovered in the private library of a German prince. Both men agreed on the geographical space of Puerto Rico as its native designation by seafarers and native communities were well-known. Juan de la Cosa 1500 map was also lost and bought from a vendor by Baron Carles Athanasius Walckenaer in 1832 who held it until 1853 when it was auctioned and purchased by a Spanish Captain C. Fernández Duro, the map is now housed at the Naval Museum of Madrid. The Juan de la Cosa and Waldseemüller maps, as well as, classic chroniclers document the geographic location of, Jamaica, Cuba, Haiti, Lucayans and Buriquén appropriately leading to designations yet, no historic map entitles any land to taino, taíno, tayno, taini or any other closely associated depiction. This geographic issue itself suffices that tainos had, no land, they or any natives could refer to as, -homeland, between 1492 and 1507. By 1507 all national borders of the countries conforming to the Greater Antilles were known.

This second voyage now includes Diego Álvarez Chanca, Alonso de Ojeda, Juan de la Cosa, and Pedro de las Casas (father of Bartolomé de las Casas) as well as Juan Ponce de León and Sebastián de Ocampo, explorers ingratiated generally to Fonseca or Columbus, as the future of America and its natives was reorganized in the first decades. In none of the early 16th century testimonials or works so far discussed was the term *taino* representing a race or tribe ever present. Yet, Buriquén became part of history in the 15th century and borinquenses followed in the 16th Century.

As the Caribbean seas were searched to capture slaves; Quintana (1835: 165) describes how Ocampo tricked the cacique Gil González by leaving three vessels in Cubanagua and presenting himself in front of Maracapana with two vessels. The natives were duped, hanged, impaled and some enslaved. The narrative is that the enticement had to do with the Spaniards pretending to have just arrived from Castile as the natives chanted; No Castilla; Ayti as they thought harm would come from Ayti, *Haiti* was known to the natives as a land of death during the early colonial times, yet they fell to the treachery and paid the highest price. A cacique named Gil González meant that he had become a *guatiao* with a Spaniard having exchange names.⁸ Therefore, a distinction exists between a native to native *guatiao*s and a native to settler *guatiao*s. The *guatiao*s issue is of interest as even Rafinesque used it in his taino theory and understood the custom of name exchange and its implications with friendship as a unifying or collective native symbol of bonding. Aside from the meaning of good, noble or friendship there clearly is a high level of pathetic deception by Europeans. How the meaning of good takes a turn in practice requires careful consideration as it fits standardization and collective proper names and racial mapping.

Contemporary writers. Standardization a mid-century crossroad leads to a heritage crisis

The taino provides a standardization crossing geographic borders to ease academic documentation of Caribbean native to disregard diversity and history-based ethnonyms and exonyms. Additionally, a geographical labelling evolved from such practice is equally flawed. Rafinesque's *collective proper name* is further advanced by (Irving Rouse 1992) who engineers a taino map based on geographical labelling applied to regions as; eastern taino, western taino, and classic taino. The theoretical taino collective name of Rafinesque (1836) and the Rouse (1992) taino regional map derive from concepts of biological homogeneity whereas communal or collective ethnic traditions and native diversity become controversial and best circumscribed or substituted. The works by Jesse Walter Fewkes (1907), José Juan Arrom (1967), Ricardo Alegría (1978), Roberto Cassá (1974), Sven Lovén (1935) and others paved the way to the Rouse taino regional map. The combined results of this Caribbean native re-distribution, the geographical taino standardization and the academic communication supporting such commercial strategic fit and labelling has derailed the borinquenos and other Caribbean native.

Coll y Tosté (1907: 61) agrees with Brinton's notion that *Indians* in the southern Atlantic are of Carib, Araucas and Tupi (Guarani) origin. One origin which is shared among Puerto Rico, Cuba, Jamaica, and the Dominican Republic-Haiti stereotypically. Coll y Tosté (1907: 62) also explains, that, Martius referring to (Karl von Martius 1867) a friend of Rafinesque divides the Guaranis into eight groups, one group the indo-antillian, Martius classifies as taini (taino) which eventually influenced Antonio Bachiller y Morales (1883) in Cuba Primitiva. Coll y Tosté (1907: 62) further points that he partially agrees with Girard de Rialle and based in philology that the *indios* from Cuba were tribal brothers to haitianos, Jamaikinios, and boriqueños. Bachiller y Morales (1883: 217) comments on the differences of the warlike borinquenos of Puerto Rico when compared with the peaceful tainos. Therefore, Bachiller y Morales in Cuba acknowledges the borinquenos as natives of Puerto Rico during the incubation period of the Rafinesque taino. In a dialogue between Coll y Tosté, Brinton, Martius, Rialle and Bachiller y Morales the boriqueños (borinquenos) is present. Also present is the Rafinesque taino incubation period as Martius (German) influences Bachiller y Morales (Cuba) and all three authors were known to and studied by Coll y Tosté who postulates the boriqueños away from the taino or taini.

By contrast Francisco Moscoso (1989: 11-12, n11.); is in direct dissonance with Fray Inigo, Alejandro Tapia y Rivera, José Julian Acosta y Calbo, Salvador Brau, Agustín Stahl, and Cayetano Coll y Tosté. Moscoso cites; Gonzalo Fernández Oviedo y Valdés and comments that the rescue of a young Spanish boy by Diego de Salazar, was the bases for cacique Urayoán to drown

⁸ On *guatiao*s see: Whitehead, Neil L. (2002) *Arawak Linguistic and Cultural Identity through Time: Contact, Colonialism, and Creolization*. 51-73.

a Spaniard at Río Guaorabo. Thus, the *tainos* had taken the road to freedom. Moscoso emphasizes *tainos* by fitting that image into the content of a classic work, undermining that Oviedo never intended for such standardization. In summarizing these contrasting views, we must assume that it was the *Borinqueños* or *Borincanos* the ones who took the road to freedom.

During the second phase of the Rafinesque saga (1901-1955) *tainist* substituted known natives denominations for generic standardizations commonly. Throughout the third phase (1956-?) the amalgamation of classic chroniclers as Gonzalo Fernández Oviedo y Valdés to academic terminological standardizations was widespread as it was inaccurate. The fact remains that Gonzalo Fernández Oviedo y Valdés and other chroniclers never referred to Caribbean natives or *Indians* as *tainos* between 1492 and 1836. Assuming such direct amalgam in academic studies since 1955 has influenced folklore and popular beliefs into a quandary. More troublesome is the continuous applications by researchers who believe that such standardization is suitable to identify Caribbean natives in the 21st century.

IV. DISCUSSION

Fray Iñigo (1866: 54) describes how Broyoan visited the site where the body of Salcedo was respected as the natives apologize for his killing by chanting for three days. As the news spread throughout the island that the Spaniards were mortals. Cacique Aimamon took hostage a young Spanish boy son of Pedro Juarez who would be the winner's prize of a ball game to sacrifice as they wish. A native servant of Pedro Juarez who stood within the crowd became aware that the boy's life was in danger and wasting no time notified his master in the nearby village of Sotomayor. Diego de Salazar heard the news and immediately with sword at hand headed to the game and confronted 300 *gandules* or *warrior Indians* killing some and impressing most including the Cacique Aimamon who was badly injured. Salazar was recalled by the natives to meet with Aimamon, which he did, receiving apologies from the Cacique who began calling himself Salazar in the native tradition of *guatiao*s.

Old genius and new methods

Whether Urayoán by Moscoso and Coll y Tosté or Broyoan by Fray Iñigo, Alejandro Tapia y Rivera and José Julian Acosta y Calbo, again is a matter of spelling vs phonetics. In the latter circumstance, phonetics appears predominant, in the prior a Spanish grammatical accentuation. A further perspective is provided by Salvador Brau (1894: 88-90) as he discusses the Broyoan of Antonio de Herrera and the Urayoán of Gonzalo Fernández Oviedo y Valdés. Brau also cites Juan de Castellanos as using Urayoán inferring that Herrera made a mistake, perhaps so. Brau examines the Castilian and Latin grammatical functions of U and V as interchangeable as consonants dependent on sound, perhaps more so, during the era of discovery. Such spelling exercise would then imply Vrayoán as an option. We bring this example to assess what entails spelling vs phonetic and its interpretative significance vis-à-vis names as we cited Figueredo's Arawack or Arawak, which he refers to as literary gossip. Arawack or Arawak may also be Arruac, Arahua, Arauca, Araucana and so on. In Spanish gender will double up all the number of words by replacing *a* for *o* or vice versa. The Latin and Castilian grammar and spelling exercise by Brau also apply to all the linguistic interpretations listed earlier. Antonio de Bachiller y Morales (1883: 97) regarding Antillean nations pronounces Spanish designations connecting Figueredo's Arawaks to; araguas or araguacas., aruac or aruacos what is consistent in Spanish American language studies. Bachiller y Morales (1883: 59) explains that his friend, Etienne Charles Brasseur de Bourbourg translates Mexican and central-American manuscripts with a code published by Fray Diego de Landa. Bachiller y Morales also identifies an intricate grammatical issue of the native languages of the Americas as he studies Caribbean natives. Both Bachiller y Morales and Brasseur de Bourbourg found common areas of agreements in their studies of Rafinesque work. During the last two decades of the incubation phase of Rafinesque *taino*, the published works of Bachiller y Morales and Brasseur de Bourbourg helps in identifying how Rafinesque theories travelled from Philadelphia to France and Germany where it was found and transported to the academic and popular realm of the Caribbean. In Fitzpatrick (1911) *Letters of Rafinesque are in existence, showing that ... information contained in the eight volumes of Brasseur de Bourbourg was outlined forty years previously in the writings of Rafinesque. (p. 50).* These two authors coincide with Rafinesque during the *taino* incubation period. and -it's a clear connection, to the further understanding of how Rafinesque in the long term marketed his theories from North America to France, and ultimately to Cuba, even more so, -that all was analyzed in the work of Coll y Tosté as discussed earlier.

As a typical *tainist* the studies of Francisco Moscoso regarding Caribbean native designations takes you continually to a generic standardization path, as does the work of Ricardo Alegria who Moscoso cites on (1989: 15): *Tainos y caribes, por otra parte, como se desprende de las crónicas y otra documentación, - Tainos and Caribs, on the other hand, as it derives from the Chronicles and other documentation* Clearly as stated earlier no early text of *chroniclers* refers to a generic standardization as *tainos* to represent language, tribal names or a race of Caribbean natives. The question is why in the XXI century are noteworthy contemporary Caribbean researchers sponsoring a generic standardization and persistently engage classic *chroniclers*?

We examine Alejandro Tapia y Rivera (1854) to compare his narratives of the Broyoan episode and to identify the natives. Tapia y Rivera (1854) *A más de éstos había otros, cuyos nombres no han brillado en la conquista, y que omiten los cronistas de aquella época. - Aside from these there were others, whose names have not shone in the conquest, and were omitted by the chroniclers of that Time. (Chap: VIII).* Tapia y Rivera clearly states he only uses names recorded by *chroniclers* and that there are other natives who went unrecorded, yet not *tainos*. In (Chap: IX) he uses *gandules* the same as Fray Iñigo (1866: 55,62)

regarding armed or warlike Borinquen natives. He also uses *borineana* referring to a group of *borinqueño* natives. In (Chap: X) Tapia y Rivera refers to the warlike *borincano*, much unlike *tainist* who believe that the *taino* was peaceful native.

Bacchiller y Morales (1883) depict the *taino* as a Cuban native. So authoritative was the work of Bacchiller y Morales that in Cuba during the *Rafinesque taino* incubation phase it flourished amid controversial issues. In general, *tainist* viewed the *taino* or *tayno* as a peaceful native, one who would ingratiate to a Christian conversion in the meaning of good, it became successful during the second phase and fully engulfed during third phase of the *Rafinesque* saga. Rafael Hernández Marín wrote, *Lamento Borincano* a song specific of the sorrows of the *borincano* of Borinquen living in poverty, he had earlier formed a musical trio, called *Trio borincano*. Had Rafael Hernández known of a *taino* or *tayno* native, plain and simple, the title of his song would have been *Lamento taino* and his trio would be called *Trio taino*. In the illustrious musical career and life of Rafael Hernández (1892-1965), a WWI veteran, who lived for years in Cuba, Mexico and the USA before moving back home to Puerto Rico in 1947 not a single line was dedicated to the *taino*, simply, because people born of his generation in Puerto Rico knew nothing about *tainos*.

In direct contrast to Tapia y Rivera and Fray Iñigo, José Juan Arrom (1967) theorizes the application of standardizations and fills spaces by intercalating chroniclers intentions: ... *en taino y también en otras lenguas de la misma familia arahuaca a la que pertenece el taino*. - ... *in Taino and also in other languages of the same Arawak family to which the Taino belongs*. (p. 383). Arrom (1967) *Fue, pues, a Yucahguamá a quien se atribuyó la triste misión de vaticinar la destrucción del pueblo taino* ... - *It was therefore Yucahguamá who was attributed the sad mission of predicting the destruction of the Taino people*. (p. 392). In both instances Arrom refers to Bartolomé las Casas and Ramón Pané as the chroniclers responsible for his application of *tainos*. The third phase of the *Rafinesque taino* is an all-out interpretative intervention of classic chroniclers original meaning, it seems unreasonable to think that researchers generally disregarded the idea that *taino* was only a theory. José Juan Arrom (1999) determines that: *In addition to recording the Tainos' myth and religious ceremonies, Pané described some of their language and daily costumes*. (p. xi). Arrom in his footnotes explains (p. xi), that the term *Taino* is based on the word that Columbus and Dr. Diego Álvarez Chanca reported that the natives used when differentiating themselves from the Carib. Arrom research of over three decades is evidence of his complete dedication to the *taino* terminology. Yet, neither Columbus nor Álvarez Chanca ever reported *tainos* as a race, tribe or language. Arrom (1999) named his [map #2]: *Locations of cultures in the West Indies when Columbus arrived* ... (p. xxi). Arrom map #2 corresponds with the map engineered by Irving Rouse (1992) with whom he finds terminological agreement. This deeply rooted generic standardization and classic disturbances equates to decades of work by highly regarded authors who share accountability in the current state of historical inaccuracies.

Generic standardization and scientist

Scientist and specialized researchers assume accurate the contemporary state of Caribbean native investigations distancing from verifiable heritage since *Rafinesque*. William Keegan (2000) *The final expression of Taino political organization has been reviewed previously (see Alegria, 1997; Hulme, 1993; Keegan, 1996; Wilson, 1997)*. (p. 153). This and the following statements by Keegan fail to identify native Caribbean diversity. Keegan (2017) *The historic Tainos and Island Caribs were the subject of a previous review (Keegan, 1996), so they are not treated in detail here*. (p. 136). Keegan (2000) *Such courts have been discovered in the southern Bahamas (Middle Caicos) and St. Croix, reflecting the eastern and western boundaries of the "classic" Tainos (Keegan, 1997; Morse, 1997; Rouse, 1992)*. (p. 154). The generic standardization and the Caribbean map of Rouse shared by Alegria, Arrom and Keegan expands over seven decades of influencing researchers and students of all ages, especially filled with inconsistencies regarding Puerto Rico, Cuba and the Dominican Republic. Classic ethnohistory as presented in this study is in direct opposition to the *taino* theorization of the authors discussed in this paragraph. Cayetano Coll y Tosté (1897) Studied Karl von Martius *taini* (*taino*) whose idea was followed by Antonio Bachiller y Morales in his *Cuba Primitiva* and publishes his opinion. *We don't see a scientific foundation for this*. (p. 55, n1.) That opinion is still valid today and requires careful attention.

Irving Rouse (1992) *My generation of archaeologists was trained to proceed only in terms of artefacts and cultures to which they belonged*. (p. 69). Rouse (1992); *The Tainos: Rise and Decline of the People Who Greeted Columbus*. The title of this book is an example of cultural unsuitability sending the strongest message of a *taino* fixation.⁹

Neil Whitehead (2001: 3), 1. *The guatiao came to be known as the Taíno in the nineteenth century, following the terminology coined by the antiquarian C. F. Rafinesque (1836: I, 215-59)*. Neil Whitehead refers to C S Rafinesque. Rafinesque (1836: 163) discusses ... *whose collectible proper name was Taino meaning noble. But they acknowledge as brothers many tribes of the continent under the collective name of Guatiao* (p. 163). The relationship between *guatiao*s was not limited to natives, as it also provided for a power option to settlers as the case of the cacique Gil Gonzalez and Salazar and Aimomon discussed earlier. Whitehead was careful and correct in his assessment of *Rafinesque* theories as *guatiao*s is a term that applies to friends. As reviewed earlier *guatiao*s correlates with good, noble and brothers in the *taino* theoretical views of *Rafinesque* and his followers, -this interpretation is incorrect in that *tainos* are illusory. For example, as it was *borincanos* and Caribs who became *guatiao*s during the native conflicts of 1508-1511 in Puerto Rico as documented by Fray Iñigo (1866), Brau (1894), Coll y Tosté (1897 - 1907), Sthal (1889) and Acosta y Calbo (1866) and others.

Peter Hulme (1986: 61, 62) explains how the *Rafinesque taino* passed imperceptibly adopted and adapted by (Harrington 1921) and (Loven 1935) into mainstream; "in reference to main cultures of these islands and to their inhabitants". Peter Hulme (1983)

⁹ Sloan Toraño (2018) Terms and Terminology Conflicts.

referring to Wim and Carla Phillips (1992: 199): "We know the people he first encountered and described were Tainos, members of the widespread tribes of the Arawak language group that inhabited lands ranging from the Amazon through the Caribbean. (p- 199). " Peter Hulme (1993) within one year of the Rouse publication was rapid to attack the generic standardization taino: Yet "Taino" is by no means a universally accepted denomination; it was certainly not the name this "people" called themselves; and there is increasing uncertainty as to the boundaries and nature of the group being referred to. (p. 199). Peter Hulme opposed the terminology in 1986 and 1993 a year after Rouse (1992) *Rise and Fall* book, or eighty-six years after Puerto Rican Dr. Cayetano Coll y Tosté had dismissed the term. Hulme continued and remarked, *To start with, Taino is a word of relatively recent currency within English and is still not in popular usage ...* (p. 199). During the incubation phase of the Rafinesque's theories, the taino terminology was basically unknown to English. As discussed earlier Rafinesque marketed his work primarily in France and Germany. Rafinesque market initiative in German was initially noted by Jegor von Sievers (1860), K F von Martius (1867) and Oscar Peschel (1876), eventually popularized among American scholars early on by (Olsen & Bourne 1906) and (Fewkes 1907)

Archaeologist, ethnohistorians and researchers in general, view the Caribbean as generic territories: western taino, classic taino and eastern taino, amounting to a single lot, -composed of loosely tied islands. In such a scenario particularized cultures, state boundaries and the national heritage of independent countries and their diversity fails to engender communities. The literature available from archaeologist to the public typically, in museum or exhibitions are plagued by the corrupt generic standardization. Taino is a brand utilized to strategically market products and validate warehoused artefacts ultimately victimizing communities. Scholarly works compound this problematic issue acknowledging the standard model as they fit national borders further expanding the convoluted domain, -away from native diversity and essential stages to advance accurate dissemination of native denominations to engender ethnic and popular necessities.

The generic standardization and the taino fixation during the third phase of the taino evolution (1955 -?) has been intense, not until the first decade of the XXI century did any new re-examination emerged in occasional marginal works.¹⁰ Arrom (1999) in his acknowledgment especially thanks, Manuel A Garcia Arévalo, Mercedes López-Baralt and Ricardo Alegría as they share solidarities and common visions. Whereas, none of these tainist recognize Rafinesque as the father of the taino they profess, they have been committed to the taino success. Nonetheless, these significant authors have contributed to Rafinesque's cultural, ethnic, and linguistic saga as they disperse and broaden the Rafinesque taino theories from a widespread institutional base to young and old. Thus, standardization and fixation within the institutionalization of models and trends become a formidable powerhouse where culture is hard to change.

Natives, diversity and DNA

The Hannes Schroeder et al (2018) Caribbean DNA findings, as described in its conclusion presents the unpredicted results that; *... the native component in present-day Puerto Rican genomes is closely related to the ancient Taino, demonstrating an element of continuity between precontact populations and present-day Latino populations in the Caribbean despite the disruptive effects of European colonization.* Other DNA studies Lalueza-Fox et al (2001, 2003), Martínez-Cruzado (2001), Mendizábal et al (2008) and Mendisco et al (2013) reach comparable results also characterized in accordance with the terminological taino standardization. Thus, the Puerto Rican boricueño, borinqueño, borincano or boricua heritage is unrecognized partly due to lack of historical knowledge.

Dr. Stahl (1889)¹¹ *... primitive people are closely linked to the ground (earth).* (p. 49). " What Brinton (1871) calls "organic nature." Manuel Josef Quintana (1835: 159-160) and Bartolomé de las Casas make two comments of the natives as servants to; *a natura* -to nature. Accuracy is evident in the understanding of these authors of ancient Caribbean behavior.

In Navarrete (1941)¹² citing Americo Vespucci: *Among them are many varieties of languages. ... that from a hundred to hundred leagues they no longer understand each other.* (p. 33). Pedro Mártir de Anglería (1989) *... not Diego himself, who at the entrance of Cuba had understood the language of the natives, understood these.* (p. 139). The Lucayan Diego Colón visited Dominica, Guadeloupe, Cuba and other islands on their way to the Hispaniola and recognized a different language to his own in Cuba. We have Fernández de Navarrete, Amerigo Vespuccio, Mártir de Anglería, and Diego identifying varieties of languages representative of multiple ethnic groups cohabiting independent Caribbean organic lands. These geographic spaces represent native diversity one which is eliminated by a terminological generic standardization and a generic taino mapping.

V. CONCLUSION

¹⁰ Ibid

¹¹ Stahl, Agustín (1889) *Los Indios Borinqueños*. Imprenta y Librería de Acosta.

¹² Fernández de Navarrete, M (1941) *Viajes de Américo Vespuccio*. Vol. 1, Calpe. Fernández de Navarrete, M. (1837) Colección de los viajes y descubrimientos que hicieron por mar los españoles desde fines del siglo XV: con varios documentos inéditos concernientes á la historia de la Marina Castellana y de los Establecimientos Españoles de Indias. Tomo 4. Expediciones al Maluco; Viaje de Magallanes y de Elcano / coordinada e ilustrada por Martín Fernández de Navarrete.

The tribal history of Puerto Rico includes Arawak's, Caribs, and their kinds leading to the borincano: indisputably; the illusory taino, on the other hand, is the wondrous creation of Constantine Samuel Rafinesque.

We have examined 15th century principle authors who directly interacted in Puerto Rico, as well as, other authors who documented uninterrupted centuries substantiating the Borincanos patrimony. In this regards we discussed; Diego Álvarez Chanca, Fray Iñigo Abbad y Lasierra, Salvador Brau y Ascencio, Cayetano Coll y Tosté, Juan de Castellanos, José Julián de Acosta y Calbo José Leandro Montalvo Guenard, Agustín Stahl, Alejandro Tapia y Rivera, and Alfredo Zayas y Alfonso among others. Findings indicate that not once did any author labeled tainos, a race, tribe or language before Constantine Samuel Rafinesque in 1836. And, not until the second phase of the Rafinesque's saga did researchers engaged in the astounding trend of intercalating the taino terminology and its generic standardization into classic works.

We also examined principle authors who recorded significant Caribbean native ethnohistory, as for example; Pedro Mártir de Anglería, Antonio Herreras, Andrés Bernáldez, Gonzalo Fernández Oviedo y Valdés, Hernán Colón, Juan de Castellanos, Martín Fernández de Navarrete, Bartolomé de las Casas, Ramón Pané along other contemporary authors and found no traces of a taino race, tribe or language. We observed a distinctive trait between tainist who perhaps unknowingly followed Rafinesque, therefore, contributing to the current Caribbean cultural crisis.

Our methodology provides verifiable results in documenting the taino generic standardization. We discussed how, for example, Cayetano Coll y Tosté examined the narratives of Antonio Bachiller y Morales citing Constantine Samuel Rafinesque tainos concurrently having knowledge of Jesse Walter Fewkes. Yet, Coll y Tosté in his work disregards the taino standardization as he narrates about Boriquen and borincanos.

In this sense, the native dialogue of Coll y Tosté places the borinqueños arising from their island isolation while advancing in agriculture and commerce from a crude civilization to rival yucayos, jamaikinos, and siboneyes and matching haitians and quisqueyans during the polish stone period while keeping at bay the Caribs. Coll y Tosté had the idea that Puerto Rico was at the epicenter of the Caribbean a cultural crossroads. Jesse Walter Fewkes shared that epicenter theory as did Bachiller y Morales who explained the borinqueños warlike character when compared to the tainos, as such behavior emerged from constant battles with the Caribs.

Coll y Tosté without imagining the explosive future evolution and maturation phase of the Constantine Samuel Rafinesque taino, in his 1907 monograph already knew of the terminology. He also knew of Karl von Martious a friend of Rafinesque and noted Jesse Walter Fewkes. Fewkes who would move on to mark the beginning of the second phase of the Rafinesque saga by substituting the Antillean race with what he calls the euphonious taino; -lead on to influence researchers for over a century.

Eventually, Antonio Bachiller y Morales research would pave the way for the taino of M R Harrington (1921) in Cuba. This study points a critical time in Puerto Rican native history since the turn of the 20th century, it has synthesized the derailment of its native history and provided an option to a cultural crisis. This current crisis is unequivocal, as no country, nation or society can live a heritage other than their own. People need to know their kinds, to know who they are.

The issue is not that history, nor the historian that went unaccounted, it was the long reach of researchers scurrying to fill pages for institutions, museums and markets, as collections of artefacts required labeling for archives. Consequently, the collateral academic effect prompted a wrongful discourse in education of citizens, leading into a cultural crisis.

The generic standardization of Rafinesque dresses in gala every time another page is written glorifying a cultural fixation amidst the heritage crisis of the Caribbean.

VI. RECOMMENDATIONS

To move away from the generic ideology of the geographical taino mapping presented by Irving Rouse in 1992.

To rediscover, history and heritage to promote, educational changes to accommodate the Puerto Rican borincano and boricua.

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