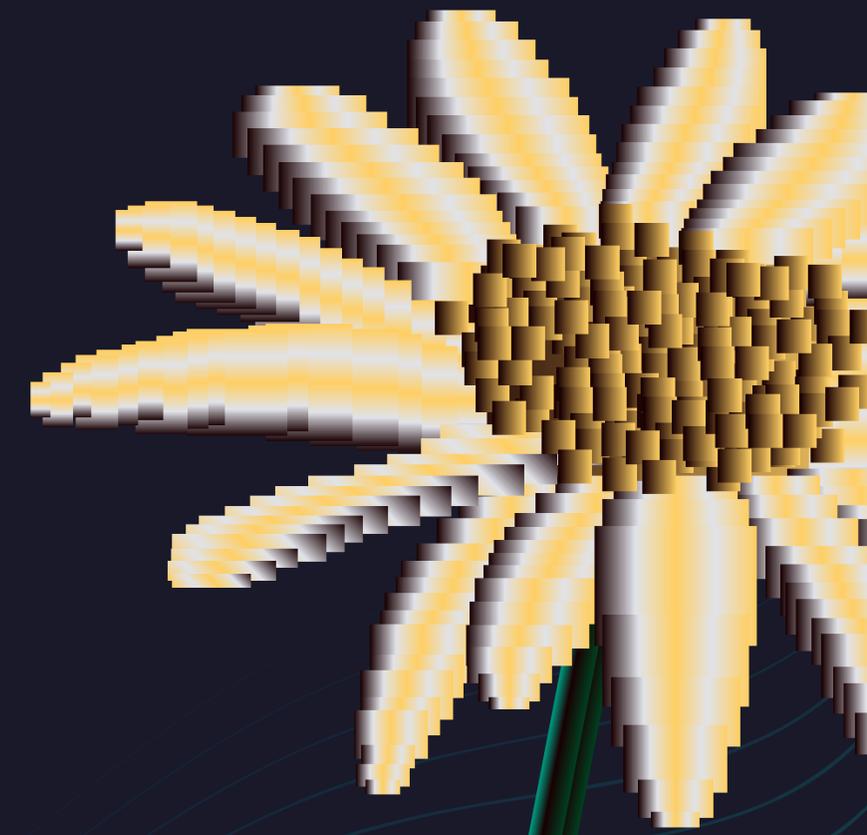
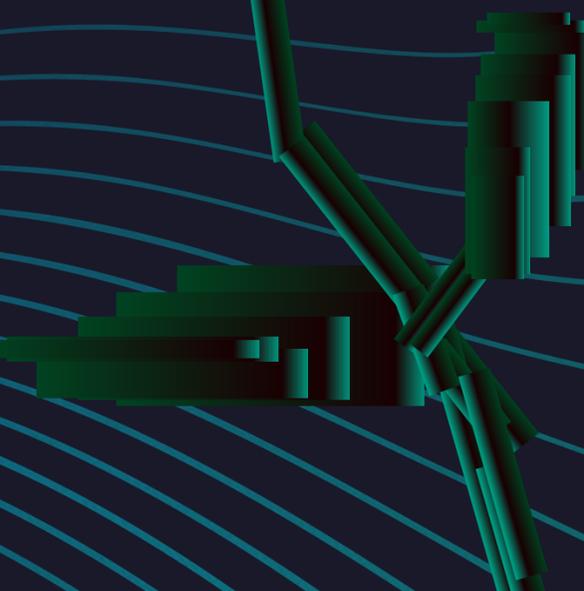


INDIGENOUS PERSPECTIVES ON PSYCHEDELICS



Christine Rodriguez, DNP, APRN, FNP-BC, MDiv, MA, FNYAM, FAAN
Pronouns: hama/tokowa (any/all)
Associate Dean of Nursing Impact & Assistant Professor
Concentration Coordinator of the Entheogen-Assisted Care for Graduate Nurses
University Psychedelic Education Program (U-PEP) Inaugural Faculty Fellow
Affiliate Faculty at The Yale Institute for Global Health (YIGH)
Center for Interdisciplinary Research on Aids (CIRA)
Yale School of Nursing



LAND

ACKNOWLEDGMENT

Because in calling all to ceremony...we honor our shared belonging to the land, waters, skies, and all relations. human, more-than-human, seen and unseen; so that we, collectively, enter in reverence, remembrance, and unity.

Asaka'ni'no abatoma, da iri le Kasike Katikaniki. Da traha aba biawaisa Taíno kena da kebia oka ka atura kena ni'no ian ka Qunniapiac, Wappinger, kena Tunxis Wakewayá'no. Da traha hutuma a~ ama alu ka atura ian ka Osage Baruwa, Otoe-Missouria, Illinois Confederacy, Quapaw, Ho-Chunk, Miami kena yoba wamai yukayeke'no.



We acknowledge that occupation of the ancestral, traditional, and contemporary lands of Indigenous Peoples and Nations, including the ancestral, traditional, and contemporary lands of the Osage Nation, Otoe-Missouria, Illinois Confederacy, Quapaw, Ho-Chunk, Miami and many other tribes who have lovingly stewarded, through countless generations, the lands, waters, and skies of what is now known as the State of Missouri. We honor and respect the enduring relationship that exists between these Peoples and Nations and this Land.

We also extend this acknowledgment to all our relatives including but not limited to the plant and amphibian medicines, the four-legged, the winged, the swimmers, the crawlers, and all sentient beings who share this home with us. We honor the stones, the mountains, the rivers, the winds, the fires, the soil, and the seeds. We give gratitude to the seen world and to the unseen world, the Spirits who have walked before us and those yet to come.

Furthermore, we acknowledge the generations of people who were enslaved in the United States, primarily of African descent, whose stolen labor built much of this country without recognition. We remember the lives of Black and Brown people who were taken, exploited, and harmed for the benefit of this nation. We honor their strength, their resistance, and their enduring legacy.



ABOUT ME

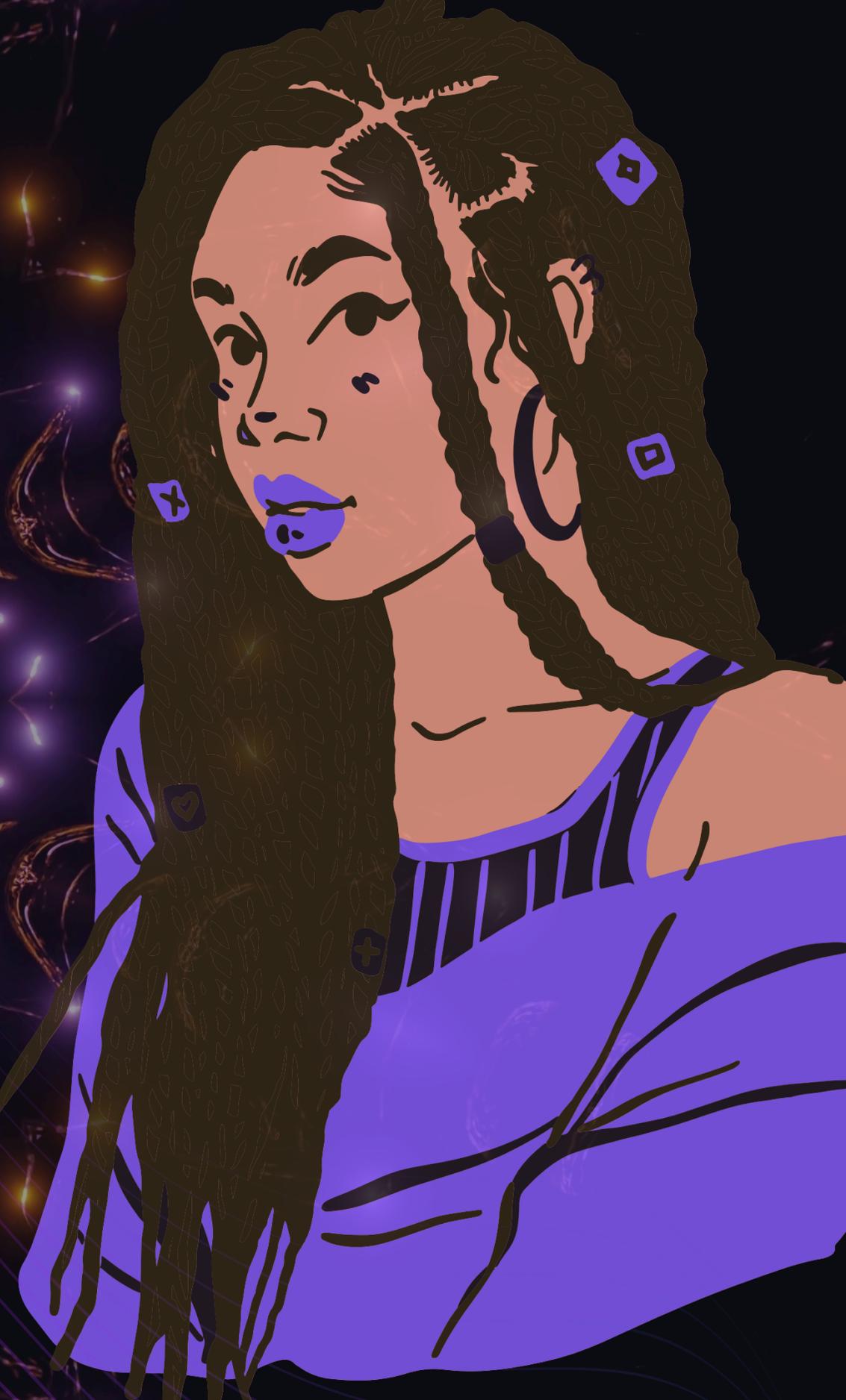
Bachelor of Science in Applied Professional Studies
Concentration: Biological and Physical Sciences
Bachelor of Science in Nursing

Faith Community in Nursing (Parish Nursing) Certificate
Master of Arts in Theological Studies
Concentration: Biblical Studies
Master of Divinity
Concentration: Chaplaincy

Master of Science in Nursing
Specialty: Family Nurse Practitioner
Doctor of Nursing Practice

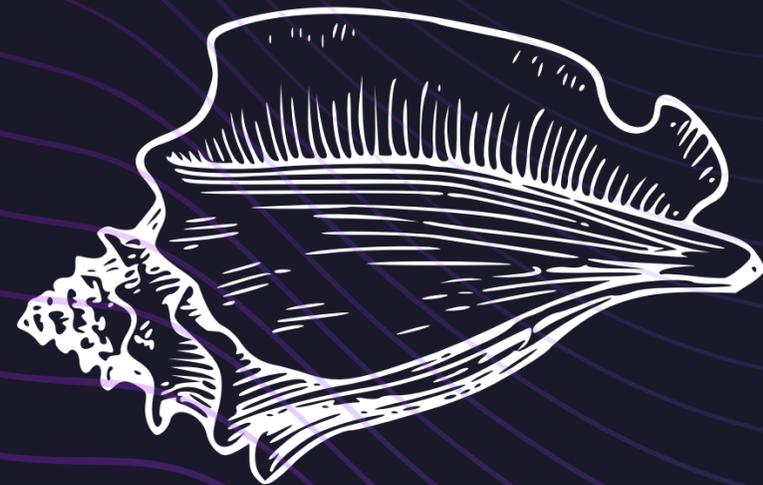
Post-Master's Certificate in Nursing (2026)
Specialty: Psychiatric-Mental Health Nurse Practitioner

Ordained Minister



LEARNING OBJECTIVES

Identify the role of psychedelics within Indigenous epistemologies, with attention to relational and spiritual dimensions that recognize the interconnectedness and sentience of the natural world.



Describe diverse approaches to health and healing, considering how Indigenous epistemologies, as well as contemporary biomedical and clinical practices inform and enrich each other's understandings of wellness and wholistic care.



Identify how enduring colonial legacies shape contemporary engagements with psychedelics, including issues related to bioprospecting, commercialization, and the cultural appropriation of Indigenous knowledge.



“The plants are our relatives; they teach us how to live, how to heal, and how to remember who we are”

DEEP RELATIONSHIP WITH ALL SENTIENCE

ASCENSION AND REBIRTH
ARTWORK BY: TRIBAL ARTIST SIXTO LUNA

Panpsychism

Consciousness is a fundamental feature of all things, not something that appears only in brains.

Plant-based medicines exerted a wide range of evolutionary influences for us, sharpening vigilance and perceptual acuity, improving pain tolerance and physical endurance, supporting reproductive success, and easing stress, defensiveness, and depressive states (Winkleman, 2021).

In early hominin environments, many plant neurotoxins were not just defensive chemicals but psychoactive compounds capable of interacting with serotonin receptors and shaping perception, cognition, and behavior. Modern research shows psychoactive plants contain compounds that also interact with sigma-1 receptor systems, mediating a variety of neurological conditions, epilepsy, ALS, Alzheimer's and Huntington disease (Barker, 2018; Boulachen et al., 2025).

But is it a glitch as many call it or is there evidence for something greater? Traditional drug-reward theory assumes our brains evolved in a world without medicine, so plant neurotoxins “accidentally” hijack the reward system.

DEEP RELATIONSHIP WITH ALL SENTIENCE

ASCENSION AND REBIRTH
ARTWORK BY: TRIBAL ARTIST SIXTO LUNA

Plant Intelligence

Taíno Epistemology & Scientific Evidence

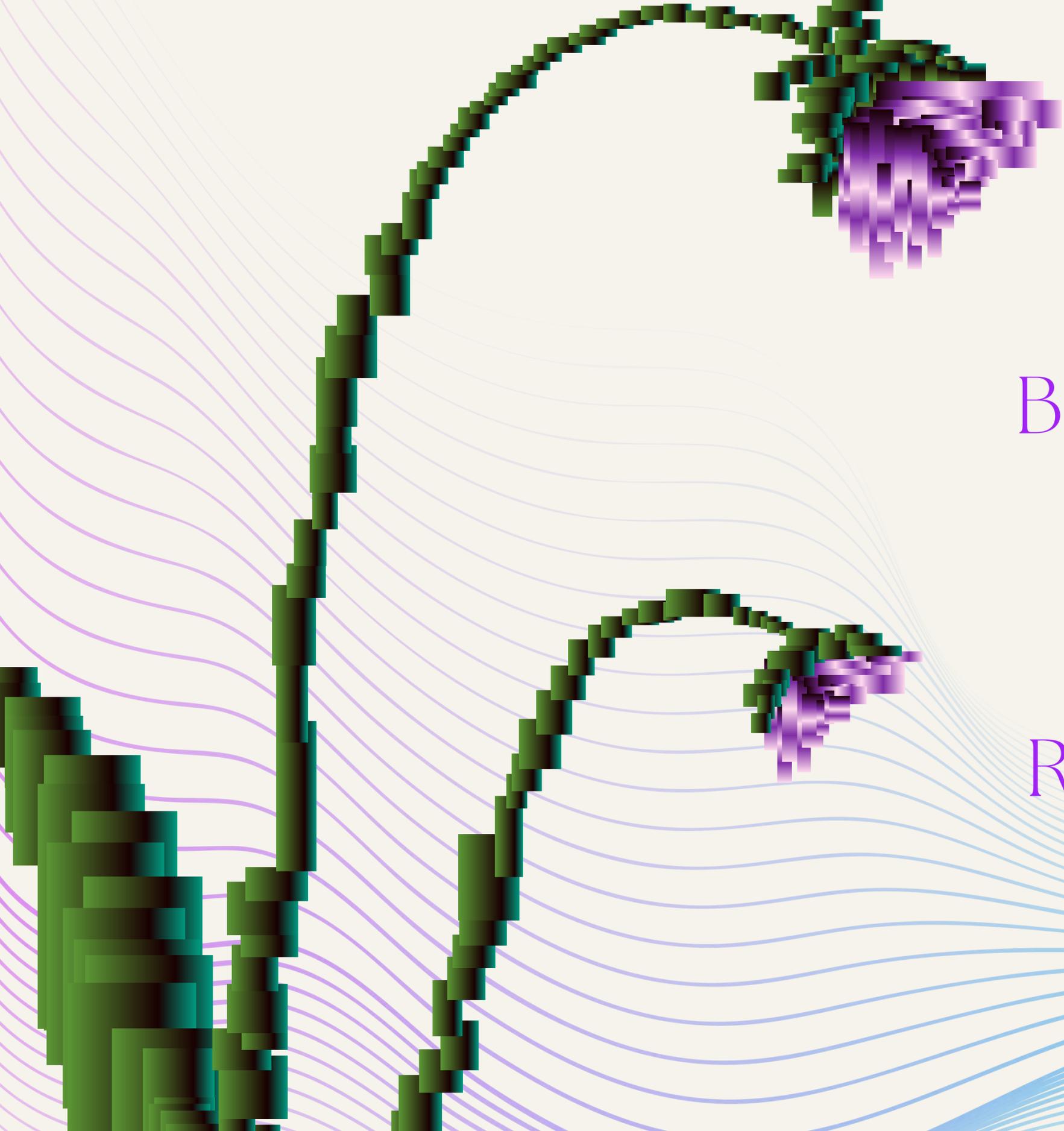
Plants are sentient relatives with agency, memory, and communicative capacity. Scientific findings support this claim, finding that plants exhibit signal integration, adaptive behavior, and environmental learning (Calvo et al., 2020; Baluška, & Reber, 2021; Baluška & Yokawa, 2021a).

Certain plants functioned as a tekina konaowa (teacher plant) capable of transmitting guidance. Scientific findings support this claim, with serotonergic and sigma-1 receptor systems influencing perception, pattern recognition, and meaning-making (Barker, 2018; Khait, 2023).

Plants speak to us through sensation, which is paralleled by the work of Karban (2015), denoting plants use electrical impulses, volatile organic compounds (VOCs), and root-network signaling to communicate across ecosystems (Calvo et al., 2020; Raja & Segundo-Ortin, 2021; Karst et al., 2023; Kessler et al., 2023; Midzi et al., 2022).

Focused on the behavior of plants and their responsiveness to inform agricultural practices. Experimental studies depict plants demonstrating habituation, anticipation, and associate learning, supporting Indigenous claims of plant intelligence (Calvo et al., 2024; Costa et al., 2023).

Plants are our co-evolving partners with ecological science confirming mutualistic-co-adaptation between both, including selective pressures, and chemical defense modulation (Crisuolo & Sueur, 2020; Zeder, 2016).



EVOLUTION SHOWS
HUMANS HAVE LONG
BEEN EXPOSED TO THESE
MEDICINES, AND OUR
SEROTONIN SYSTEM
PARTICULARLY, 5-HT_{2A}
RECEPTORS, ARE HIGHLY
RESPONSIVE TO
ENTHEOGENS.

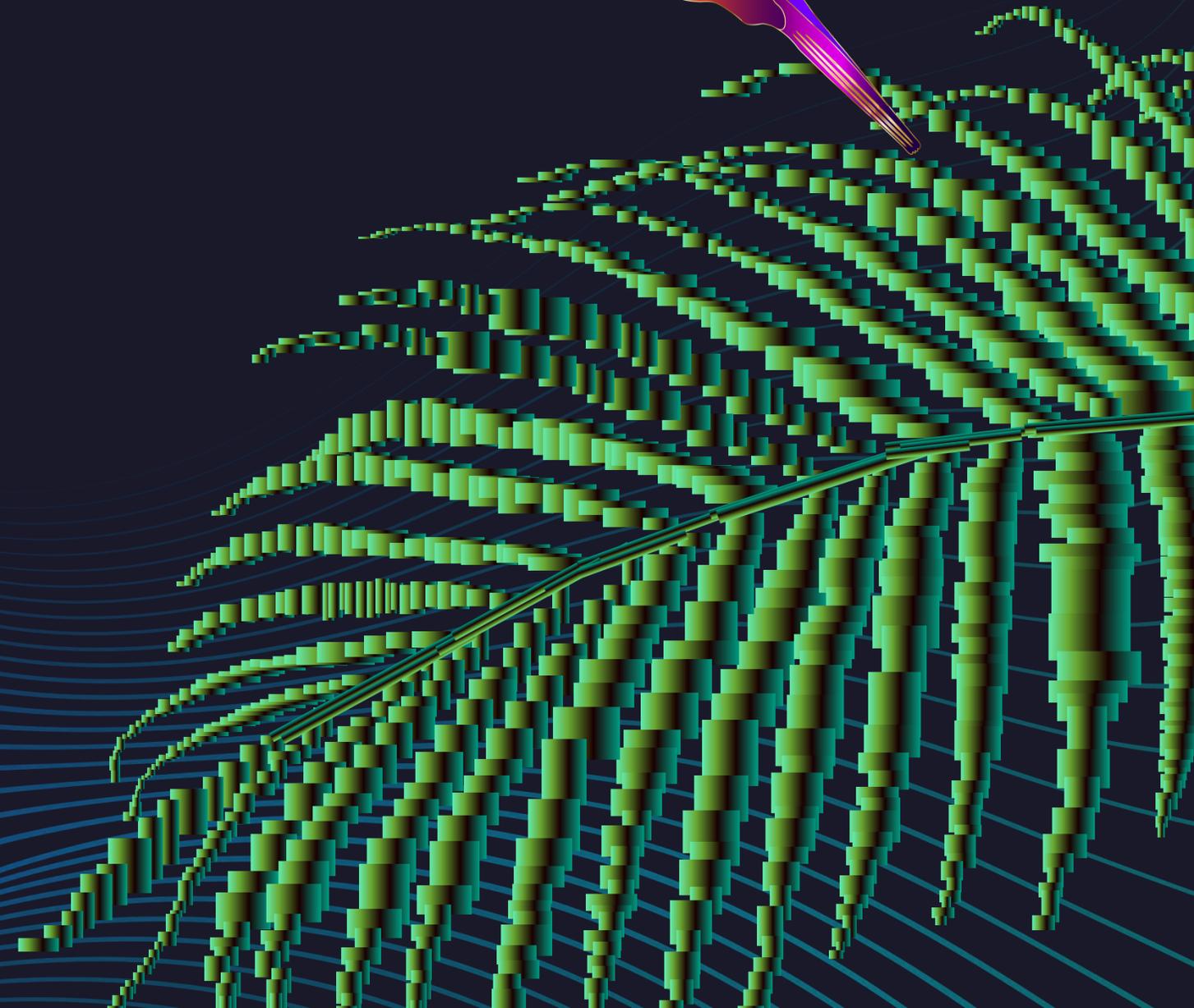
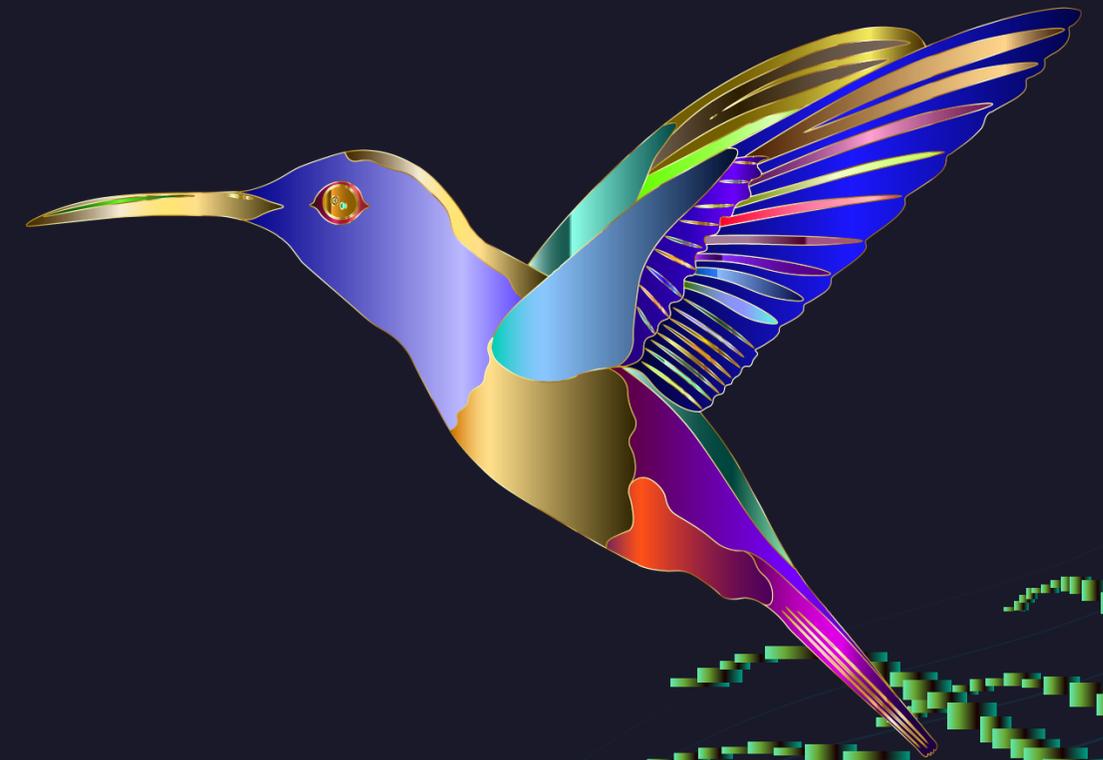
TRACING THE HISTORY

The intentionality of entering altered states of consciousness (ASC) has long been central to the spiritual and cultural practices of various communities worldwide.

Cross-cultural surveys conducted by anthropologist, E. Bourguignon, studied approximately 57% of the world's ethnographic society (~488 societies). Out of the 488 societies studied, 437 (~90%) were reported incorporating ASC into their fundamental belief systems (Guerra-Doce, 2015).

Practices continue to be integral to our evolution. ASC can be accomplished in a variety of ways:

1. Auditory Stimulation
2. Exposure to Extreme Temperatures
3. Food and Fluid Restriction/Dehydration
4. Sleep Deprivation
5. Breathing Techniques
6. Extreme Physical Exercise
7. Meditation
8. Consumption of Psychoactive alkaloids



TRACING THE HISTORY

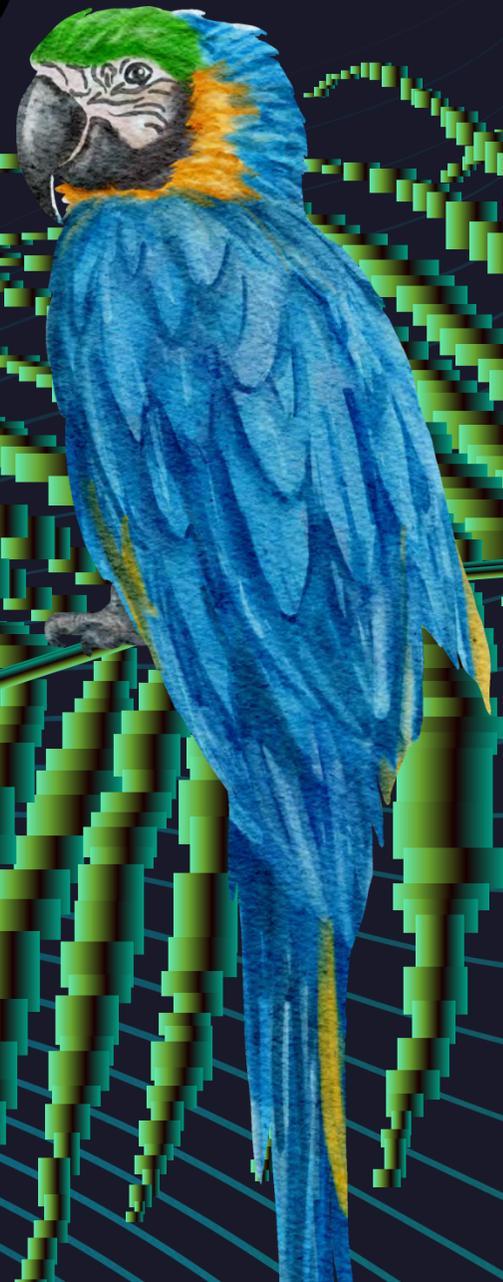
Not all experiences of transcendence are attained via the consumption of psychoactive alkaloids. Let's spend some time naming some!

Why do these non-pharmacological practices work? They reliably shift the brain into altered states by:

1. Reducing Sensory Input (internally generated imagery, hypnagogic states, and altered time perception)
2. Increasing Stress Hormones (activation of HPA axis)
3. Altering Serotonergic and Dopaminergic Signaling
4. Heightened Internal Imagery and Dream-Like Cognition (default-mode and limbic networks)



(GUERRA-DOCE, 2015)



COINCIDENCE OR SOMETHING GREATER?

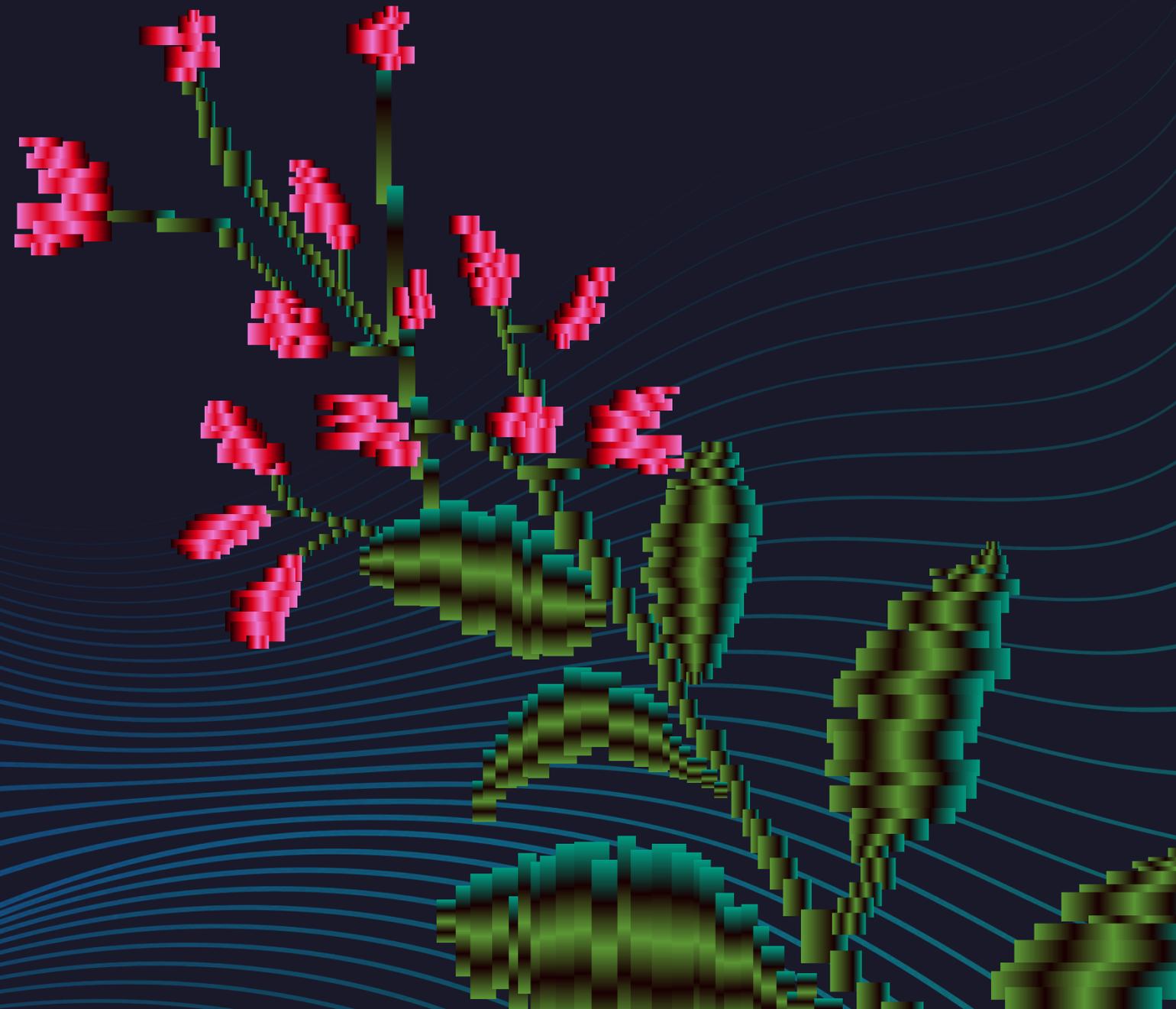
(PANÉ, 1974)
(GUERRA-DOCE, 2015)

In the Guna language of the Kuna Nation, Abya Yala means “land of vital blood” or “land in full maturity,” and it stands in opposition to the notion of the Americas being the discovery of a “New World.

The **Greater**: Abya Yala ranks first in the abundance and diversity of psychoactive plants (Guerra-Doce, 2015).

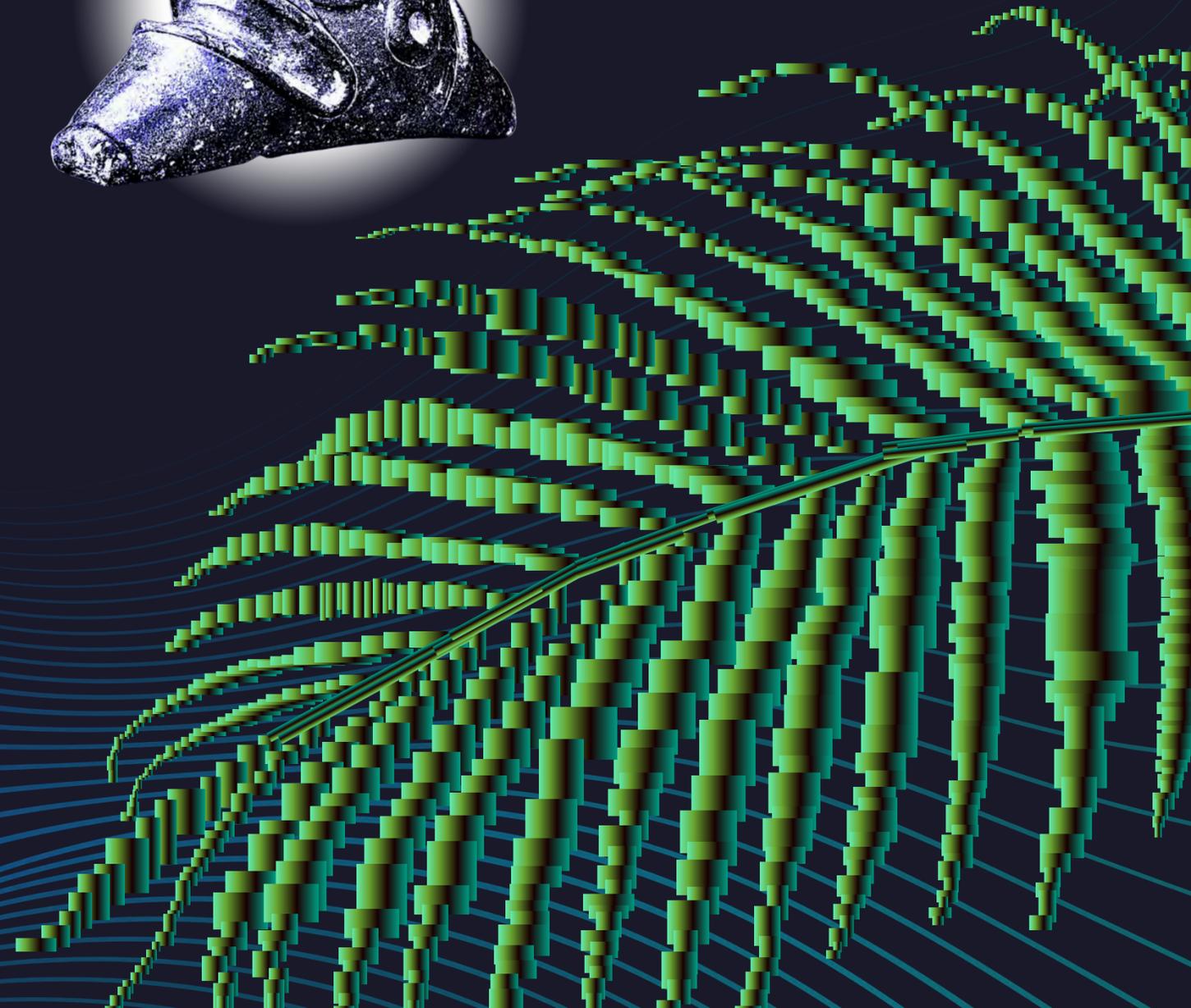
It’s no wonder that when the Spaniards arrived in Hispaniola (present-day Ayiti and Kiskeya), they were amazed to discover the wide use of plants for medicinal and entheogenic purposes.

During his Second Voyage (1493-1496), Cristóbal Colón himself observed that the Taino “inhaled a hallucinogenic powder through the nostrils via a bifurcated tube.



FERDINAND'S RECORDING OF FATHER ABOUT THE TAÍNO

“I was able to discover neither idolatry nor any other sect among them, although all their kings, who are many, not only in Española but also in all the other islands and on the mainland, each have a **house** apart from the village, in which there is nothing except some **wooden images carved** in relief which are called **cemis**; nor is there anything done in such a house for any other object or service except for these **cemis**, by means of a kind of **ceremony and prayer** which they go to make in it as we go to churches. In this house they have a **finely wrought table**, round like a wooden dish in which is **some powder** which is placed by them on the heads of these **cemis** in performing a certain ceremony; then with a **cane that has two branches which they place in their nostrils**, they **snuff up this dust**. The words that they say none of our people understand. **With this powder they lose consciousness and become like drunken men** (Bourne's translation)”



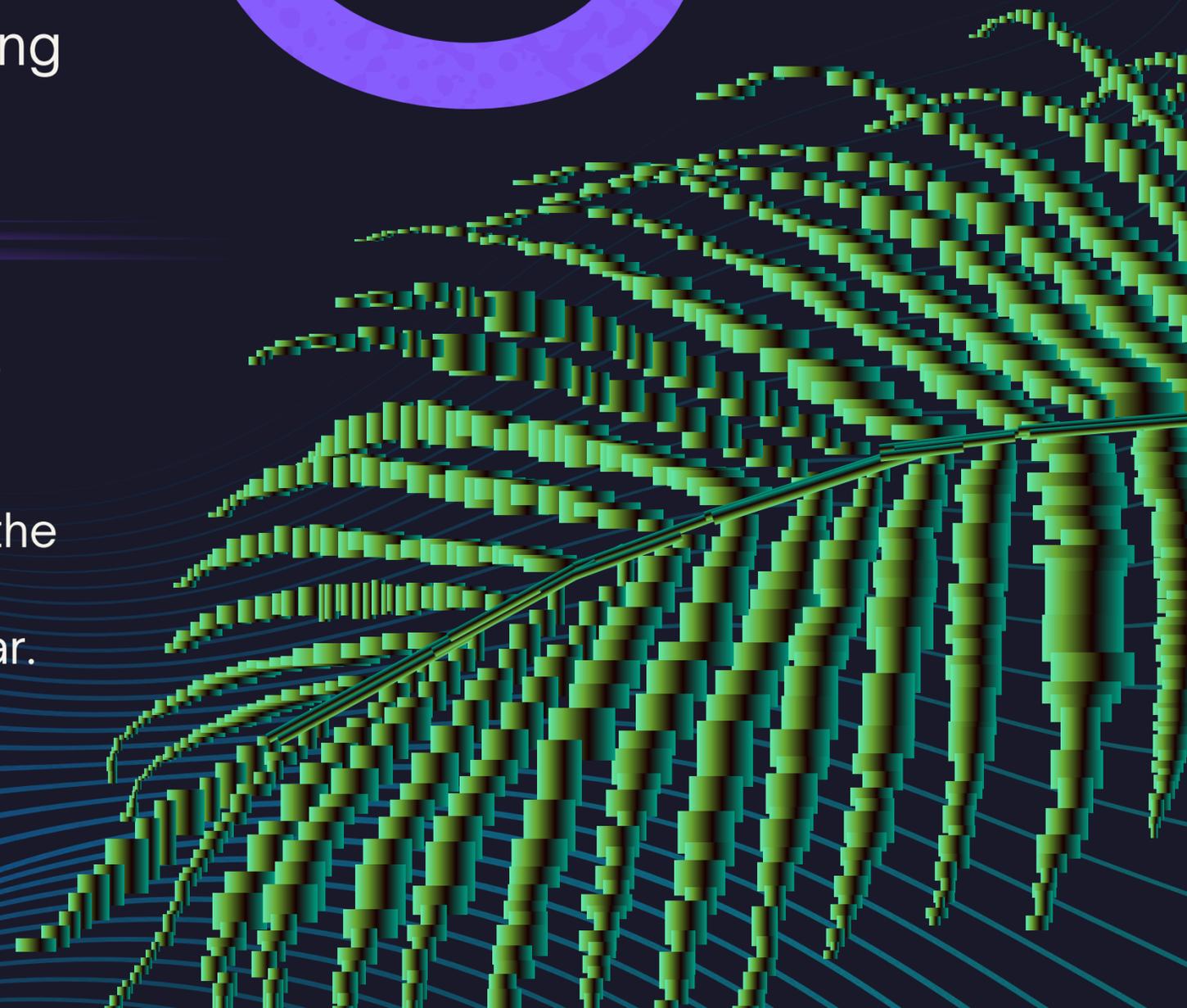
TAÍNO SPIRITUALITY

As dear Akutu writes,

“For the Taínos, every living thing in creation, not just people and animals, but also trees and rivers and rocks, has a *goeiz*, a soul, and the *goeiz* of everything that passes on becomes an *opia* (or *hupia*).”

Two main sources that chronicle the ritualistic and ceremonial use of medicine among the Taino:

Fray Ramón Pané, who was a Catalan friar embedded among the Taíno in the 1490s and later by Bartolomé de las Casas, who arrived as a layperson and eventually became a Dominican friar.



ANANDENTHERA PEREGRINA

- Taimani (cohoba or cojoba), a popular botanical preparation consisting of dimethyltryptamine (DMT), 5 hydroxydimethyltryptamine (5-HO-DMT/bufotenine), and trace amounts of 5-methoxydimethyltryptamine 5-MeO-DMT.
- Earlier development to the use of 5-MeO-DMT from Sonoran Desert Toads.
- Other plant species that produce this medicine:
 - *Viola theiodra*, *calophylla*, and *rufula*
 - *Diplopterys cabrerana* (both 5-MeO-DMT/DMT)
 - *Desmodium gangeticum* (all three)
 - *Acacia* (trace 5-MeO-DMT, most contain DMT)

Bonus: Only mammals to have trace endogenous production of 5-MeO-DMT? (Barker, 2025; Barker, 2018)



Anadenanthera peregrina

ANANDENTHERA PEREGRINA

- 5-MeO-DMT, a natural occurring medicine of the tryptamine class and is one of the least prevalent tryptamines throughout our physical world (Christopher et al., 2025; Malaca et al., 2020).
- It was first synthesized and isolated in 1936 from *Dictyoloma incanescens*, and later in 1959 from *Anandenthera peregrina*.
 - **Interestingly**, our most notable association to this comes not from our plant relatives, but our four-legged relative, *Incillius alvarius* (Villa, 2023)
 - Parotid glands, milky-white substance:
 - 5-MeO-DMT and trace amounts of closely related metabolite, bufotenine, 5-HO-DMT. Stress Hormones! (Brandl et al., 2022;
 - This alkaloid is **HIGHLY SIGNIFICANT** among Indigenous communities for its entheogenic use with scholars and archeological iconography leaning more towards, *Bufo marinus/Rhinella marina*.

ACTIVATES TOAD'S STRESS RESPONSE
LEADING TO WEAKENED IMMUNE FUNCTION,
ALTERATION IN METABOLISM, AND REDUCED
OVERALL RESILIENCE.

FEEDING, MATING, MOVEMENT, SHELTER-
SEEKING, AND DEFENSIVE RESPONSES ARE ALL
NOW IMPACTED



CEREMONY

- According to Pané, ceremony was a formalized, public, and spiritually significant event, most often conducted in the presence of Kasike (Chief) or a Behike (Medicine Person)
 - Center of the Ceremonial Space, seated upon a *duho*
 - Anthropomorphic imagery found throughout pottery and ceremonial
 - Taino and the Janus-like Method
- Ceramics and snuff tubes indicate that pre-Columbian cultures, around 3,000 to 4,000 years ago in the Caribbean and South America, used seeds from the *Anadenanthera peregrina* tree, as an entheogen in religious ceremonies.

“BUT WHEN ALL THE LEADERS OF THE PEOPLE GATHERED TO MAKE COHOBA, PERSUADED BY THE BEHIQUES OR ORDERED BY THE LORDS, THEN IT WAS AMAZING TO SEE THEM. IN ORDER TO HOLD THEIR COUNCILS OR TO DECIDE DIFFICULT MATTERS, SUCH AS WHETHER THEY OUGHT TO MAKE WAR OR TO UNDERTAKE IMPORTANT MATTERS, THEIR CUSTOM WAS TO MAKE THEIR COHOBA.”

(PANÉ, 1974)
(DE LAS CASAS, AS CITED IN WASSEN, 1967)

CEREMONY



TAÍNO BOHIO (YUKAYEKE)



CAGUANAS INDIGENOUS CEREMONIAL PARK
UTUADO, BORIKEN



CARVED MANATI BONE
CEREMONIAL SPATULA



EXAMPLES OF TAÍNO OR TAÍNO INFLUENCED RITUAL ARTIFACTS.

- (A) COHOBA PLATE SHOWING TWINS FROM THE MUSEO DEL HOMBRE DOMINICANO;
- (B) DUHO FROM THE KEW GARDENS COLLECTION;
- (C) CERAMIC FIGURE JAR FROM THE MUSEO DEL HOMBRE DOMINICANO;
- (D) DUHO FROM THE OLIVER ARECIBO, PUERTO RICO COLLECTION;
- (E) ELBOW STONE FROM THE MUSEO DE AMERICA

(ALL COURTESY OF JOSÉ OLIVER, AS FOUND IN THE S. FITZPATRICK ARTICLE PUBLICATION, 2015);

(F) INCISED TURTLE BONE VOMIT SPATULA FRAGMENT FROM GRAND BAY, CARRIACOU (PHOTO BY QUETTA KAYE).

CEREMONY



DACRYODES EXCELSA



KAKUXA, MARAKA, CEMI'NO



GENIPA AMERICANA



BIXA ORELLANO

CEREMONIAL FASTING

- Prior to the insufflation of Taimani, Pané notes a strict purification process (e.g., abstaining from food to “lighten the body”)
 - Body is made permeable to the Cemi’no
 - Allowing for full surrender to visionary communication
 - Ceremonial spatula inserted via the pharynx to trigger emesis
- Emesis is viewed as a sacred cleansing of all impurities, spiritual, emotional, and physical.
- Purging, allowed for ceremonial readiness that aligns the body with the cosmological order; thus, preparing the sensory field for the incoming visionary experience.



NATIONAL MUSEUM OF THE AMERICAN INDIAN (NMAI)
TAÍNO ZEMÍ OF ITIBA CAHUBABA
AD 1200–1500
SANTIAGO DE LOS CABALLEROS, DOMINICAN REPUBLIC
CLAY
15 X 9 X 18 CM
COLLECTED BY HENRY HURST
12/7442

(PANÉ, 1974)

RETRIEVED FROM: [HTTPS://AMERICANINDIAN.SI.EDU/EXHIBITIONS/INFINITYOFNATIONS/MESO-CARIB/127442.HTML#ABOUT](https://americanindian.si.edu/exhibitions/infinityofnations/meso-carib/127442.html#about)

CEREMONIAL FASTING

AN INTERPRETATION OF A COHOBA USER FROM
GARCÍA ARÉVALO, M. A. (2019), TAÍNOS: ARTE Y
SOCIEDAD, BANCO POPULAR DOMINICANO,
DOMINICAN REPUBLIC.

“The cojoba ritual begins with the cacique and only other men gathering in the coney house of the village. They start the preparations of the cojoba snuff and use vomiting sticks and maracas before the cacique actually inhales the powder. The cacique sits on his duho and has his cemí idol in front of him to hold the ground mixture.

When he inhales the powder through a snuff inhaler everybody is quiet and watches as he slowly hangs his head and rests his hands on his knees. The other men sit silently in the house and after sometime he raises his head again and speaks; sometimes clear words, sometimes almost intelligible. All the men in the coney house then thank the cemies and try to interpret the divination.”

~ Oliver, 2008; Pané, 1974, chapter 19



PANÉ DID NOT KNOW THE PLANT, BOTANICALLY, OR ITS OVERALL INTELLIGENCE... RATHER HE SAW SEEDS OR PODS.

- According to Pané, these seeds or pods were roasted/heated ---> Ground up into a fine powder using mortal and pestle ---> mixed with ashes of plants, shells, and/or bark.
 - Roasting the seeds convert certain alkaloids into active forms, while reducing irritants.
 - Alkaline ash raises the pH, while freebasing bufotenine
 - Enhance the absorption of tryptamines across the nasal mucosa
- Kept in small ceremonial containers, often carved with cemi'no imagery to denote it was not only medicinal, but also spiritual/cosmological.



ANADENANTHERA PEREGRINA

Retrieved from: Meijer, J. (2022). From the Grave into the Spirit World: An analysis of a Caribbean snuff inhaler in the context of complex Amerindian deathways on Saba, Lesser Antilles (1300-1350 CE).

- In its naturalized salt form, the seeds are poorly absorbed, highly polar, and does not cross membranes efficiently. By raising the pH,
 - Conversion of protonated bufotenine (5-HO-DMT) salts into their freebase form allows for:
 - Lipophilic
 - Volatile
 - More readily absorbed through the nasal mucosa
- Freebase bufotenine vaporizes more easily when roasted, allowing for more potentiated experiences.
- Ash becomes the flow agent, preventing clumping and ensuring even distribution.

SOUNDS FAMILIAR?

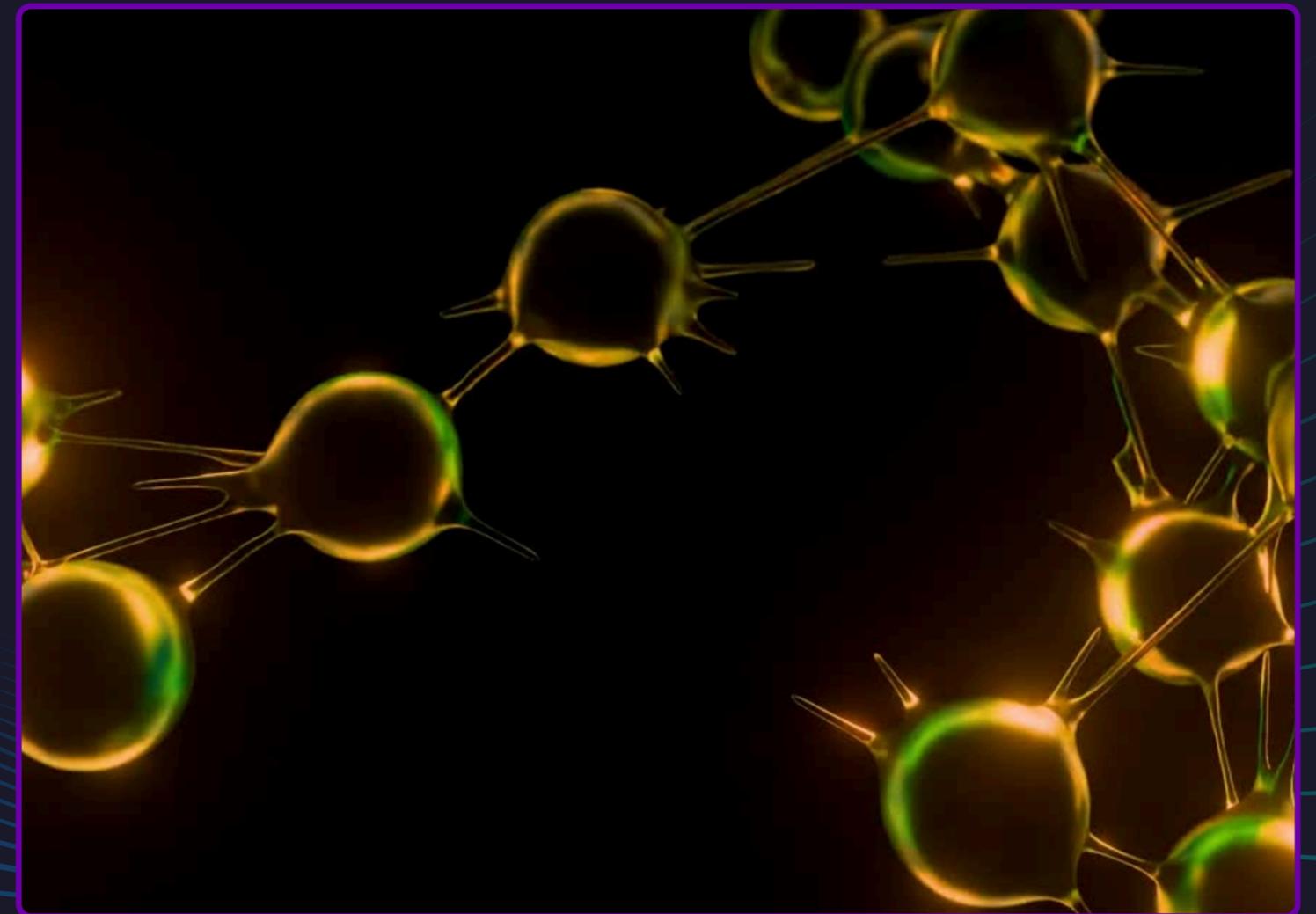


A PESTLE FEATURING TWO ANTHROPOMORPHIC FACES OF UNKNOWN ORIGIN AND PERIOD, FROM GARCÍA ARÉVALO, M. A. (2019), *TAÍNOS: ARTE Y SOCIEDAD*, BANCO POPULAR DOMINICANO, DOMINICAN REPUBLIC.

POLYMER & MATERIAL SCIENTISTS CONCEPTUAL DOMAINS

- Polymer science multidisciplinary field of chemistry and physics, that focuses on the study of macromolecules.
 - How to design, create, and analyze molecular chains to build materials with specific properties.
 - Molecular Charge States (alkaline ash ---> freebase conversion)
 - Material Properties (roasting ---> phase changes, volatility shifts)
 - Particle Engineering (ground fine powders, anti-caking behavior)
 - Delivery Systems (nasal insufflation by passing first-pass metabolism)
 - Biochemical Activation (pH-dependent absorption of tryptamines)

(KRÖGER, 2025; KIM ET AL., 2025; WANG ET AL., 2023)



MODERN
ETHNOBOTANICAL
RESEARCH
IDENTIFIES THIS AS
CONSISTENT WITH
THE PREPARATION
OF ANADENANTHERA
PEREGRINA SEEDS

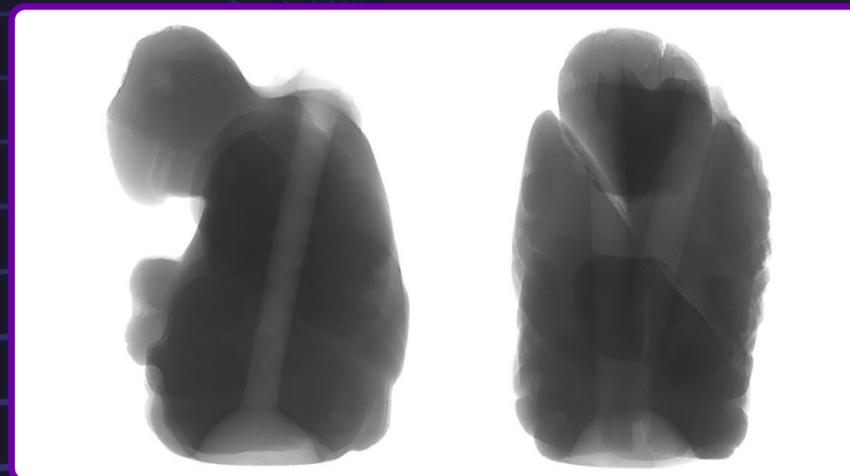


BIFURCATED SNUFFING TUBE AND BOWLS

- Inhaled through a Y-shaped tube, with two prongs inserted into the nasal passages
- Composition was made of bones, wood, stone, or shells (Garcia Arévalo, 2019; Pagán-Jiménez et al., 2014; Oliver, 2008)
- Snuffing bowls are decorative vessels with one or two spouts for inhaling powder. Y-shaped inhalers work by placing one end in the powder and the other two ends in the user's nose, then inhaling the powder (Garcia Arévalo, 2019; Pagán-Jiménez et al., 2014).



A composite snuff tube featuring a bird perched above a monkey, discovered before around 1870 in a cane field or provision ground in Charlotte Parish, St. Vincent. Made of cannel coal in the Barrancoid style, it dates to approximately 100 BC – AD 500, aligning with the Los Barrancos complex of South America. Dimensions: height 86 mm, width 53 mm, depth 67 mm. Photos by Ostapkowicz, courtesy of and copyrighted by the Pitt Rivers Museum, Oxford, 1900.44.1.



A 2D X-radiograph of the snuff tube reveals bifurcated drill holes running through the center of the carving. Image courtesy of Fiona Brock.

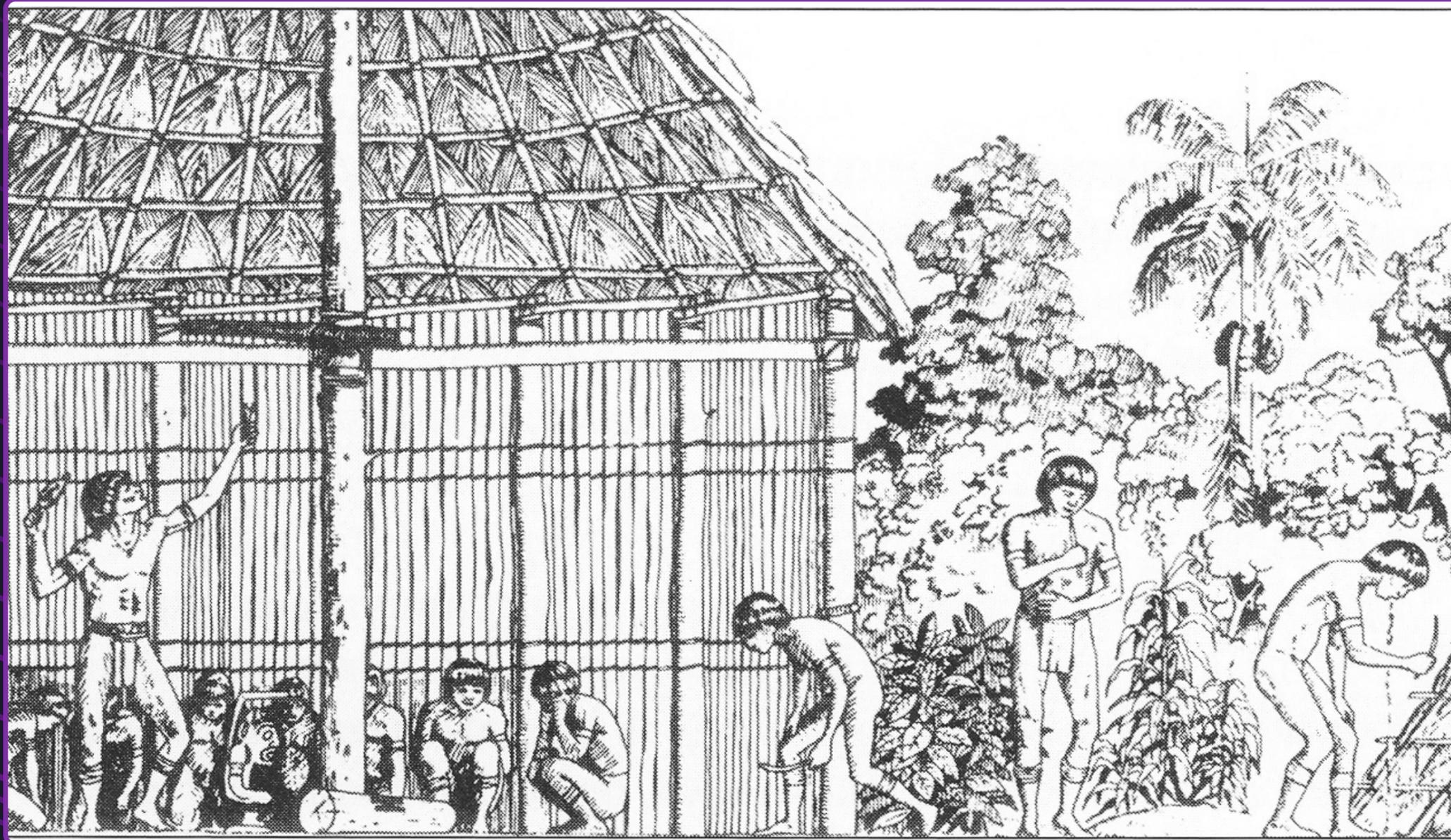


A Cemí with a snuffing tray on its head, of unknown origin (900–1500 CE), featured in García Arévalo, M. A. (2019). Taínos: Arte y Sociedad. Banco Popular Dominicano, Dominican Republic.



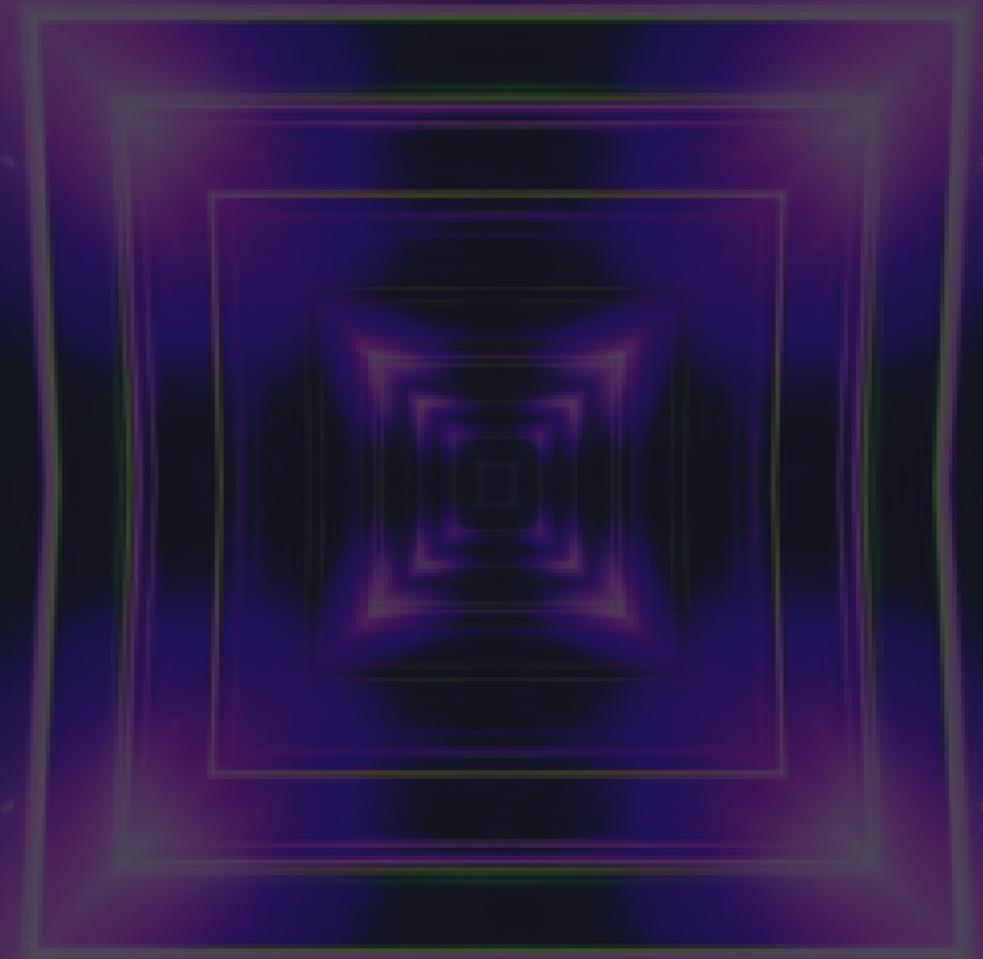
Replica of the bifurcated snuffing bowl from La Hueca, based on García Arévalo, M. A. (2019), *Taínos: Arte y Sociedad*, Banco Popular Dominicano, Dominican Republic.

BIFURCATED SNUFFING TUBE AND BOWLS



CEREMONIAL ITEMS

- Duhos
- Mortar and Pestles
- Emesis spatulas
- Snuff trays
- Bifurcation Y-tubes/Bowls
- Cemi



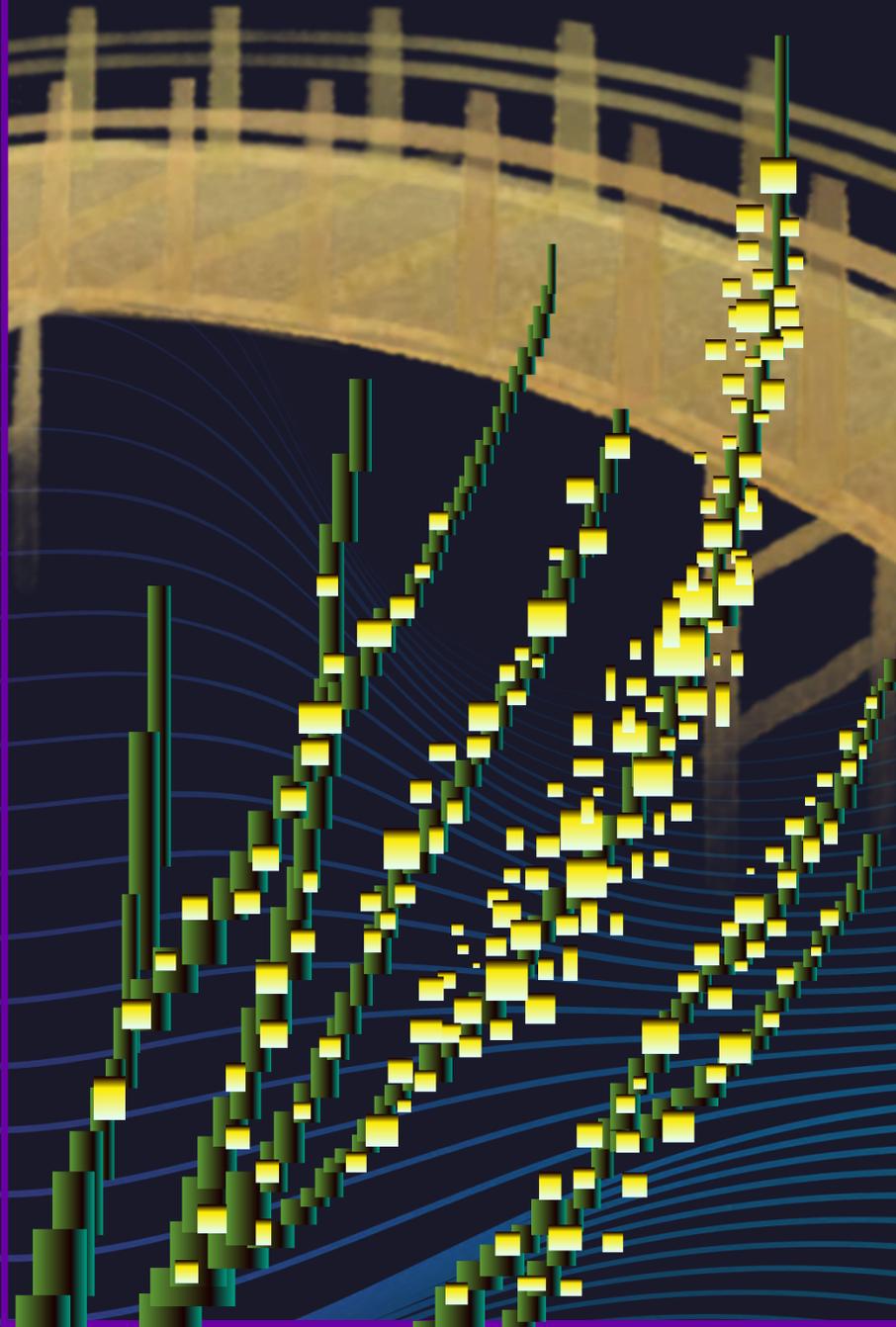
SCIENTIFIC PERSPECTIVES

- Perception shifts, senses amplified, and cognition reorganized.
- Unity, transcendence, and ego changes occur, sometimes with fear.
- Memories persist, meaning is reported, and bodies respond.
- Outcomes depend on compound, dose, and individual variation.

UTHAUG ET AL., 2020; UTHAUG ET AL., 2021)

THE EFFECTS

Although expressed through different languages and ways of knowing, both scientific and Indigenous perspectives see altered states, as powerful drivers of healing, creating meaning, and fostering transformation.

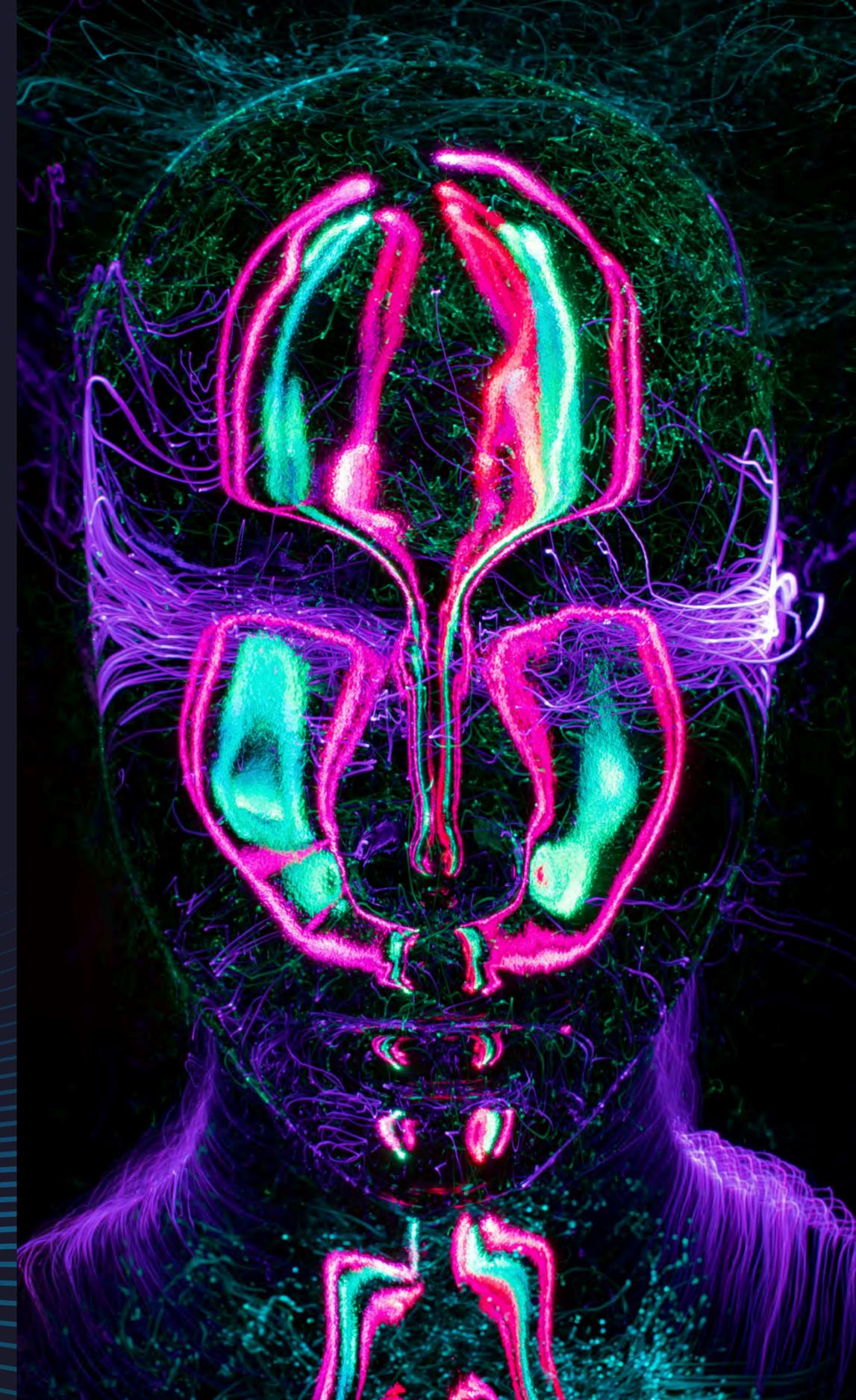


INDIGENOUS PERSPECTIVES

- Perception opens, and the world speaks through vision, sensation, and Spirit.
- Knowledge flows through body, land, and relational ties, never separate from community or ancestry.
- Emotions guide transformation, and the body teaches through every sensation.
- Healing is lived in ceremony, story, and care for all relations.

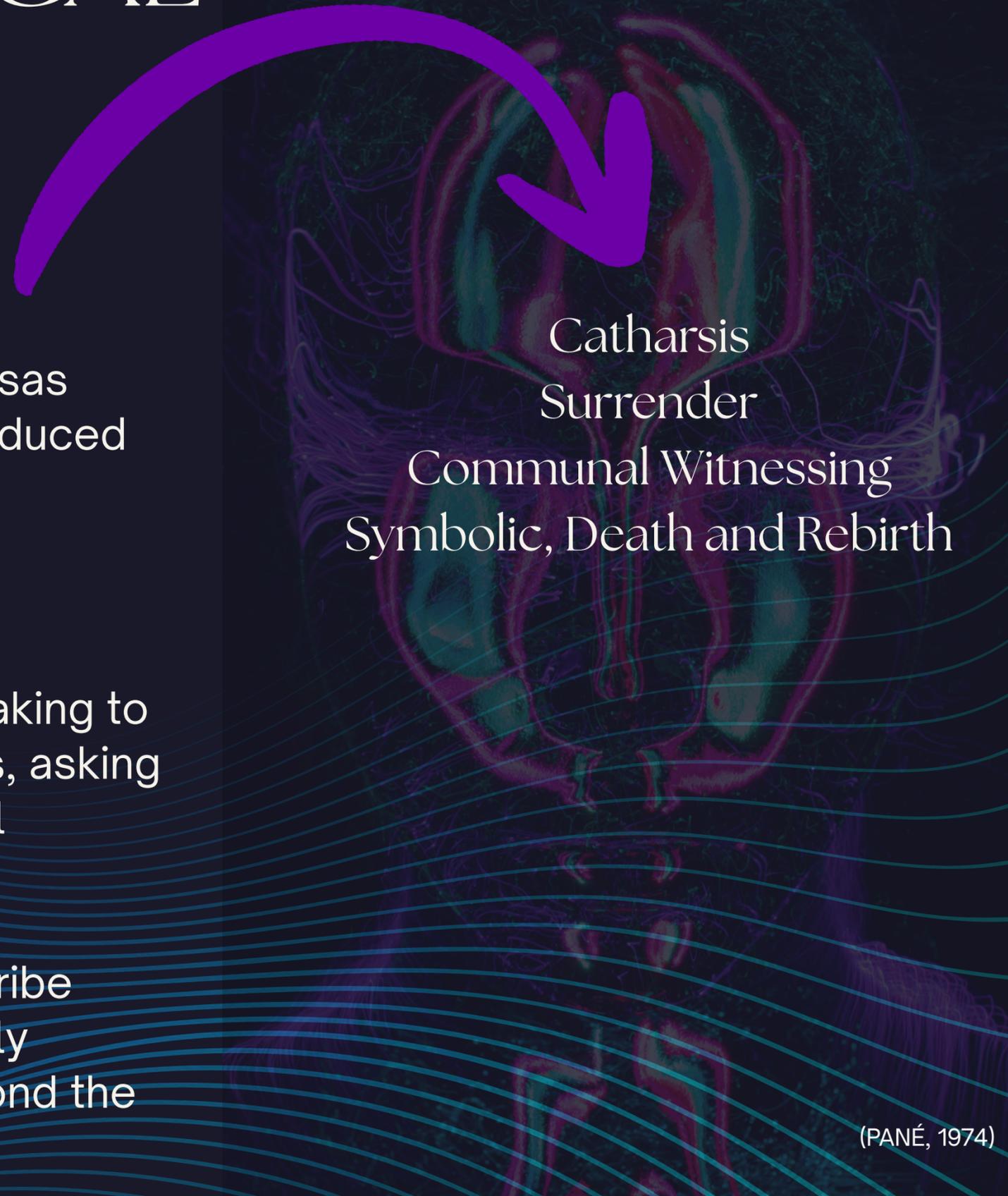
WHAT WE KNOW ABOUT 5-MEO-DMT...

- Recognized for treating mood and anxiety disorders, including depression, anxiety, PTSD, and addiction (Davis et al., 2018; Davis et al., 2019; Lima da Cruz et al., 2018; Lancelotta & Davis, 2020; Uthaug et al., 2020).
- Uthaug et al. (2019) found that a single inhalation of 5-MeO-DMT administered as vaporized dried toad secretion or synthetic compound was associated with sustained improvements at 4-week follow-up, including increased life satisfaction, mindfulness, and convergent thinking, alongside reduced depression, anxiety, stress, stress biomarkers (e.g., cortisol), and potential anti-inflammatory effects.
 - Lancelotta & Davis (2019) demonstrated antidepressant and anxiolytic effects, with low addictive potential and no reported adverse physical or psychological outcomes.



IMMEDIATE PHYSIOLOGICAL EFFECTS

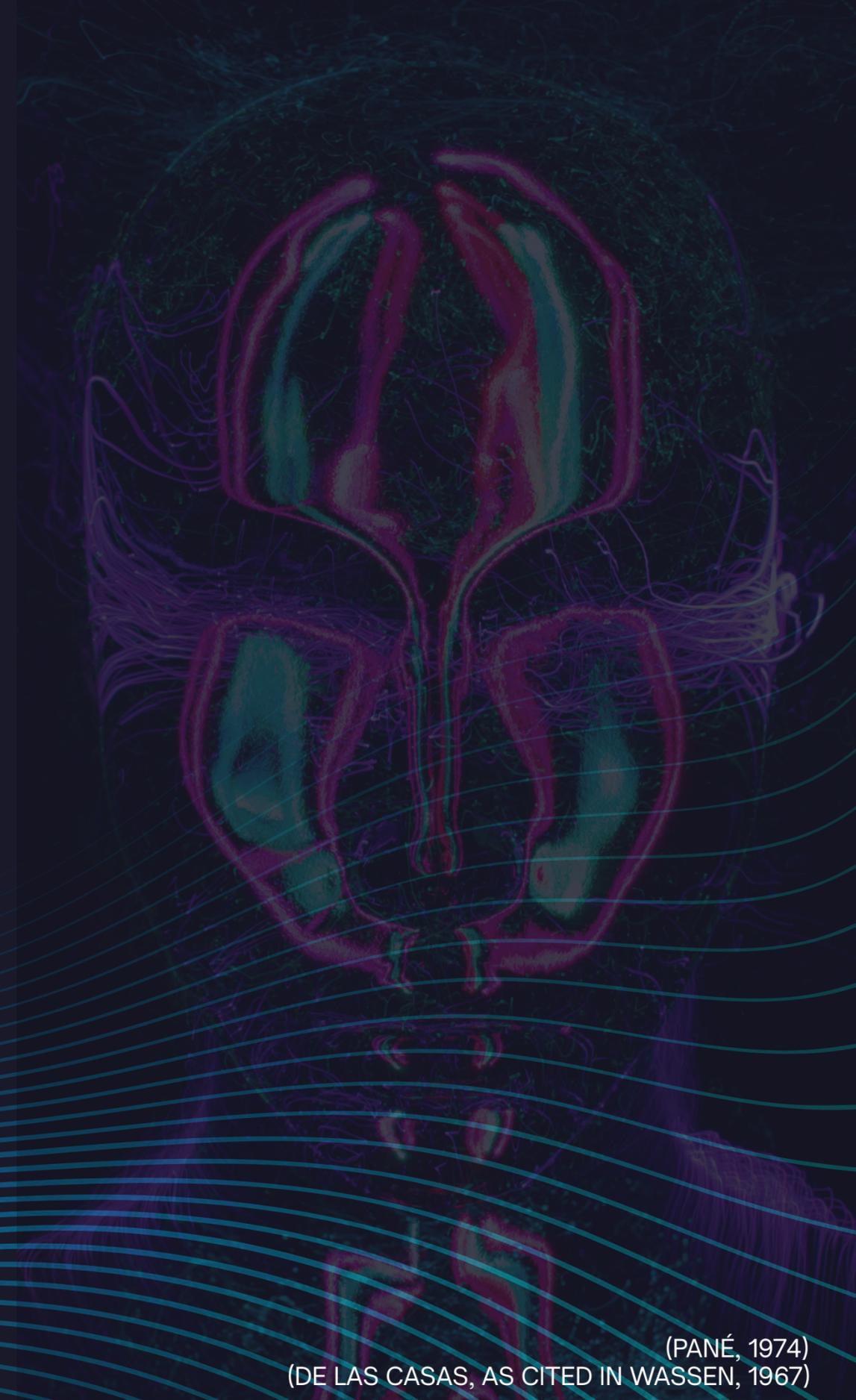
- Pané's description provides clues to the medicine's effect:
 - Participants face were described as contorted
 - Body trembled or stiffened communication; de las Casas emphasizes this further, violent sneezing/trembling induced by power.
 - Eyes watered intensely
 - Speech became rapid, fragmented, or even ecstatic
- During the visionary state, participants are described as speaking to unseen entities/archetypes, receiving messages or warnings, asking questions about agriculture, warfare, illness, or sociopolitical decisions
- These early ethnographic accounts of Taíno ceremony describe induced states of "transport/rapture," characterized by bodily stillness and the perception of consciousness traveling beyond the physical body.



Catharsis
Surrender
Communal Witnessing
Symbolic, Death and Rebirth

IMMEDIATE PHYSIOLOGICAL EFFECTS

- Both Pané and de las Casas describe Kasike'no use of medicine for the following:
 - Determining the timing of planting or harvesting
 - Diagnose cause of illness
 - Decide whether to go to war
 - Interpret visions and resolve disputes
- The visions were considered binding guidance by the Cemi to the Kasike and the ability to enter the trance and return with coherent messages became a marker of political status.
 - Kasike'no bodies are the vessel for the Cemi during the ceremony, reinforcing their authority.



Technology of Governance

Visions guided decisions on agriculture, warfare, healing, and community welfare.

Purification Process

Fasting, vomiting, and bodily cleansing prepared participants physically and spiritually. Balance, clarity, and readiness for communication.

Symbolism and Authority

Affirmation of spiritual power and political right to lead.

Channel of Communication

Direct interface between human leaders and ancestral/cosmological beings. Tribal leaders will receive guidance, warnings, and messages.

Bridging the Material Culture with Sacred Technology

Duho seats, Y-shaped tubes/bowls, trays, mortar and pestle, maraca, carved cemi inform and depict engineering, artistry, and cosmology. Roasting seeds, mixing alkaline ash, engineering particle size, and optimizing nasal delivery reflected advanced Indigenous biochemical expertise.

CEREMONY
TAÍNO
PEOPLE



da
iwakuma'hu
le da
ixita'hu

(My Existence is my Resistance)



THANK YOU!



The Reverend Dr. Christine Rodriguez

Credentials: DNP, APRN, FNP-BC, MDiv, MA, FNYAM, FAAN

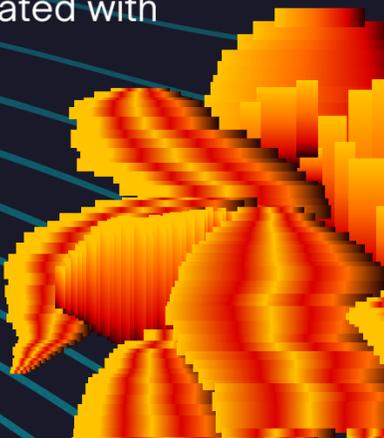
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