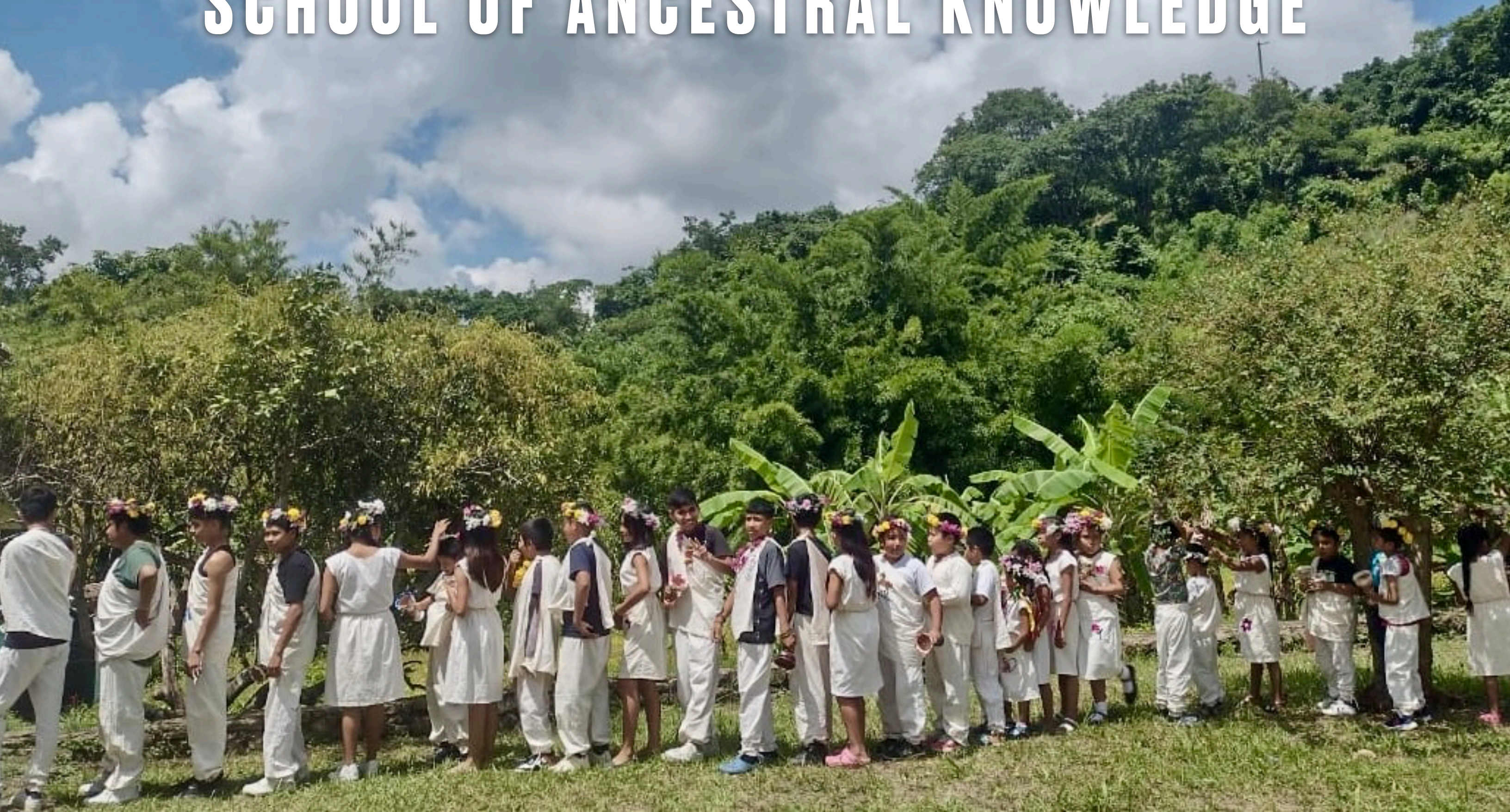
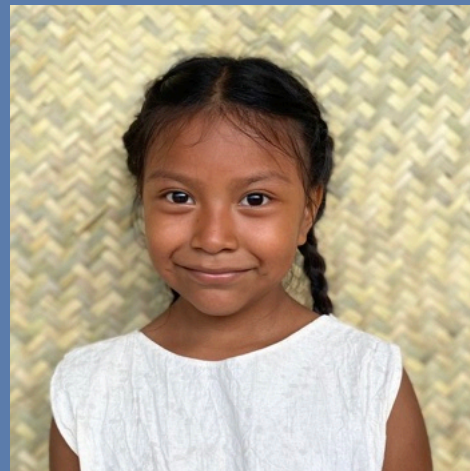


# UAJKAPAKALTAMACHTILOYAJ

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# SCHOOL OF ANCESTRAL KNOWLEDGE





## UJJKAPAKALTLAMACHTILOYAJ SCHOOL OF ANCESTRAL KNOWLEDGE

As Naua people, each of us holds a sacred responsibility, a calling unique to us. Central to our identity is our ability to listen, listen to our ancestors, the land, and ourselves. We also hold the responsibility to pass down the teachings of our ancestors and to maintain uanyatlalistli (balance) in our territory, in paleuilstli (reciprocity) pan kualijotli (in a good way).

It is with these responsibilities that our Uajkapakaltlamachtilyojaj works to restore not only our traditional structures of learning, but **all** ways of our people, from our medicines, ceremonies and our ability to make everything from the land. Guided by our elders, medicine holders, language carriers and those of ancestral knowledge, our Uajkapakaltlamachtilyojaj's work restores these relationships and shows our youth what it means to be Naua and allow themselves to find their sacred place and responsibilities.

Our Uajkapakaltlamachtilyojaj is our center for ceremonies, learning, sharing and teaching. A place to honor our elders and a place for our youth to come into their strength. A place where we continue the path our ancestors have made for us and the abundance they have worked so hard for.

Our Uajkapakaltlamachtilyojaj is autonomous, taught completely in Nauatl, and centered within the tropical forests of our territory. We will plant, grow, and trade all that we will need, from the trees to build our traditional structures, the food that we eat to the cotton we sew and weave.

It is within our lands and within us that holds all we need. It is the words of our ancestors that will guide us to move forward and our youth who will come into their leadership to continue our responsibilities as Naua people. This is the path of our Uajkapakaltlamachtilyojaj.



## CHAMANALISTLI (CREATION)

At the center of our Uajkapakaltlamachtilyojaj is our creation story. This is our connection to our ancestors, the land, water, and the stars. This is how we know our place in the world, our sacred relationships, and our responsibilities to maintain them.

## KAMPEKA (CEREMONY)

Our ceremonies are when we make our offerings, give thanks and maintain balance and reciprocity with everything around us. It's our ceremonies that honor what we hold most sacred, nemilistli (life). From our ceremonies for birth and seeds, to harvest and mikilistli (death), our Uajkapakaltlamachtilyojaj guides our youth in their ceremonial responsibilities and supports them in their own ceremonies as they become adults.

## NAUATLAJTOLI (NAUATL LANGUAGE)

Every word in our language is sacred. When we speak our language we see the world through the eyes of our ancestors. When we speak our language we know that **siuamej** (women), the land, and water are sacred. Nauatlajtoli is not just our language, but the language of the land. Our Uajkapakaltlamachtilyojaj carries the responsibility to ensure that our future generations continue to speak, read, write, and understand the sacred significance of our language.

## UAJKAPAMAKTILISTLI (ANCESTRAL KNOWLEDGE)

As Nauas, each of us holds a sacred responsibility, a calling unique to us. Our Uajkapakaltlamachtilyojaj restores the path for our youth to do something central to our lives, listen. Listen to their ancestors, the land, and themselves.

Our youth will be able to take the time and experience all that it means to be Naua and allow themselves to find their sacred place and responsibility.

We have everything we will need within us and within our lands, our food, medicines, clothes, homes, ceremonies, and ancestral teaching to guide our future generations.

Our Uajkapakaltlamachtilyojaj is not a "school", but our center for ceremonies, sharing learning and teaching in the way of our ancestors. A place of balance, reciprocity, and abundance.

Our Uajkapakaltlamachtilyojaj is a continuation of our Naua **uajkapatemachtili** (ancestral responsibilities), to return **uanyatlalilistli** (balance) to our communities in **paleuilistli** (reciprocity) with everything around us **pan kuali ojtli** (in a good way).

## TONALPOUALI

Tonalpouali is our sacred count of days, years, and cycles. Each with a sacred significance, our tonalpouali allows us to understand the energies of the universe and within ourselves. Our tonalpouali is comprised of 18 cycles of 20 days and 5 days of ceremony. This corresponds to a “year” for our people and a full cycle completed every 52 years.

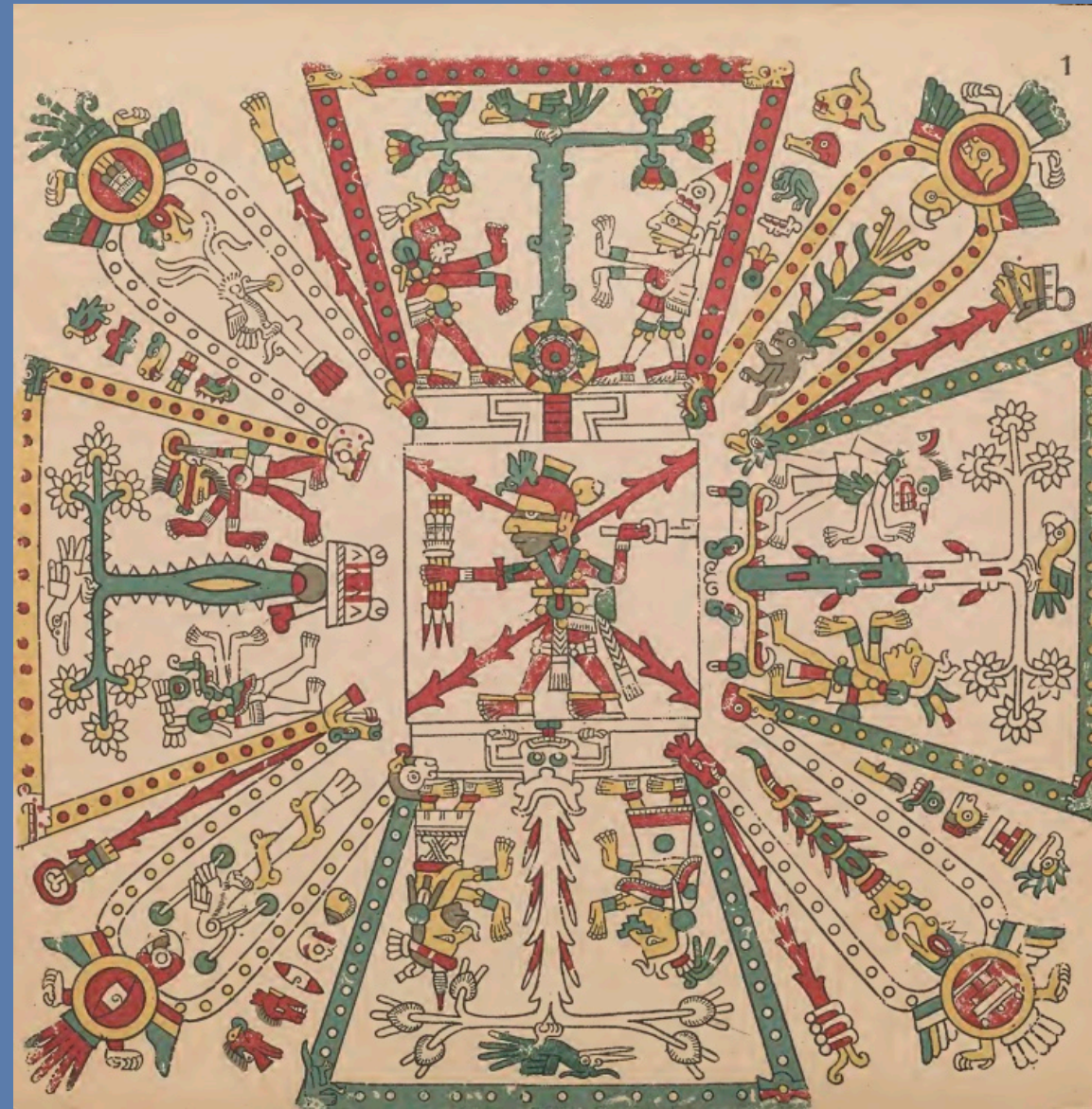


## TONATIJ

The sacred cycles of Totatajtsij Tonatij (our father sun) marked by the equinoxes is a very important time for us as Naua people and our Uajkapakaltlamachtloyaj. This time marks sacred ceremonies and important work for carriers of star knowledge.

# FORM

Our Uajkapakaltlamachtloyaj is structured by our sacred cycles of **semenuak** (the universe). It's these cycles of the earth, stars, sun, moon, and universe that provide balance, and from creation. It's these sacred energies that provide life for us all and serve as the structure and form of our Uajkapakaltlamachtloyaj.



## TONALMILI • XOPANMILI

Within our territory we have two main seasons of Tonalmili and Xopanmili that represent our rainy and dry seasons. It is within these seasons that we plant, harvest, and hold ceremony. It is these sessions that provide us with water to drink, food to eat and all we need for our lives.

Being in a time of such great climate imbalance, it is our Uajkapakaltlamachtloyaj where we work to ensure a return to the balance on **tonantsi tlali** (our mother earth).



## TEMITOK METSTLI • YANKUIK METSTLI

Central to our planting and harvesting are our sacred moon cycles. These cycles guide how we create, work with medicine, traditional dyes, and when we hold ceremonies.

A lush green forest with a dirt path leading through the trees. The path is visible on the right side, winding through the dense foliage. The trees are tall and thin, with many green leaves. The background shows a valley filled with more trees, creating a sense of depth and a vibrant natural environment.

**TLAMACHTILISTLI**

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**KNOWLEDGE**



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tonatli  
nube  
mixtli

UJJKAPAMAKTILISTLI  
TRADITIONAL MEDICINE

OLIN  
MOVEMENT

MATLACHIJCHIUALISTLI  
MADE BY HAND

UJJKAPATLAKUALISTLI  
ANCESTRAL FOODS

OMPA MOKUAJTALIA ATLAJTLI UAN TLALI  
LAND AND WATER RESTORATION

SITLALTLAMACHTILISTLI  
STAR KNOWLEDGE

UJJKAPAMASEUALTLAPANEXTILI  
NATIVE HISTORY

MALUILI POUALI  
SACRED NUMBERS

UJJKAPAKALI  
ANCESTRAL BUILDING

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# UJJKAPAMAKTILISTLI TRADITIONAL MEDICINE

## UJJKAPAMAKTILISTLI (TRADITIONAL MEDICINE)

Essential to the health and future of our people is the restoration of our traditional medicines and carriers of these responsibilities. Many of our youth are born with the path of a medicine carrier, but have not had the opportunity to work with elders or even the space to know that this is their calling.

Within our Uajkapamaktilistli we restore the paths to our traditional medicine and ensure we return to the abundance of medicine carries and health our ancestors have known.

We are focusing on five paths in the restoration of our traditional medicines which include, **Xiupajtli** (plant medicine), **Tetlalanketl** (traditional birthwork), **Tetetemouijketl** (traditional bodywork), **Tlatejtemouijketl** (traditional bone setting), and **Temaskali** (temazcal).

## XIUIPAJTLI (PLANT MEDICINE)

Since the beginning of time, our ancestors have used the plants around us to treat us when we're in need. We are fortunate to have many elders in our communities who continue to hold this knowledge. Our Uajkapakaltlamachtilyoj allows our elders and holders of xiupajtli tlamachtlistli (plant medicine knowledge) to collectively gather, support the community, and teach the next generation of medicine holders.



Gathering Xiupajtli (Plant Medicine) With Elders



### **TETLALANKETL (TRADITIONAL BIRTHWORK)**

The ceremony of birth is deeply sacred for our people. It is the connection between our ancestors and our future generations. Unfortunately, historical and continued violence to the women and holders of birth ceremony (tetlalanketl) has led to diminished numbers of Tetlalanij and families holding this ceremony in the home. Our Uajkapakaltlamachtilyoj brings together tetlalankemey of our communities to teach the next generation of birthworkers with the intention of fully returning the ceremony of birth to our communities and homes.

### **TETETEMOUIJKETL (TRADITIONAL BODYWORK)**

As Nua people we work very hard to maintain health in the land. Just as important is to maintain the health of our bodies. To do this we must continue to have young Tetetemouijketl (traditional bodywork) to learn and support our people. Tetetemouijketl is a sacred path of medicine in our Uajkapakaltlamachtilyoj with the responsibility of fully restoring the abundance of Tetetemouijketl in our community.



### **TLATEJTEMOUIJKETL (TRADITIONAL BONE SETTING)**

A Tlatejtemouijketl is one who cares for broken bones, dislocations, and misalignment. Youth are able to continue this path in our Uajkapakaltlamachtilyoj and work directly with elders and holders of this knowledge.

### **TEMASKALI (TEMAZCAL)**

A central medicine for our people is temaskali. As we work with our youth to continue this medicine, we are deeply grateful to say that we have finished building the first temaskali in our community in 50 years. We build on this moment to continue the knowledge of temaskali and return this medicine to our people.

# MATLACHIJCHIUALISTLI MADE BY HAND



## MATLACHIJCHIUALISTLI (HAND MADE)

It's essential for our Uajkapakaltlamachtilyaj to restore paths for our communes to return to our traditional relationships and responsibilities of making everything from the land. Within our Uajkapakaltlamachtilyaj elders teach the next generation of ichkatl (cotton) and ichtli (maguey) weavers, vine basket weaving, traditional pottery, weaving of palm mats, traditional soaps, and salt making.

It's this knowledge that reminds us that the land provides us with an abundance of everything we need. Our Uajkapakaltlamachtilyaj restores these paths while also removing the falsity of scarcity or the necessity of money.

## ICHKATL (COTTON)

A deeply important ancestral plant, ichkatl (cotton) is used in ceremonies, for medicine, to make our clothing, and for many other daily uses. Our Uajkapakaltlamachtilyaj provides a path for the next generation of weavers including the process of planting, tending, spinning, and sewing ichkatl by hand.

With the guidance of our elders, our youth also learns the process of working with our traditional plant dyes and ultimately making all of their own clothing again, including our traditional uipili, maxtlatl, and kechkemitl.



## ICHTLI (MAGUEY FIBER)

Ichtli has been a very important ancestral fiber used for our ceremonies, clothing, rope, bags, and many other uses. Currently, very few people in our communities currently work with ichtli. To restore this work we bring elders and families who have continued to care for **metl** (maguey) and hold this knowledge dear. This path helps our community move away from using plastics that deeply harm and contaminate our communities while returning to using our traditional plants and fibers.



### **SOKITL (CLAY POTTERY)**

Working closely with elders from the community of Chililico, we teach the process of working with sokitl (clay), from collecting, cleaning, drying, shaping, baking, and finally painting using traditional earth paints.

This will allow our communities to regain this important knowledge and once again make all necessary pottery including komali, comitl, and chachapali within our community.

### **APACHPETLATL (PALM MATS)**

Used from the ceremony of birth to the ceremony of death, our traditional palm mats are a deeply important part of our everyday lives. Our Uajkapakaltlamachtloyaj allows our community to regain the knowledge of weaving and working with apachtli (palm) in making our traditional petlatl (palm mats). This path also reestablishes native palms used in weaving and restores them to their previous abundant levels in our community.



### **AMOLI (NATURAL SOAPS)**

Within our communities, we have many plants we traditionally use for amoli (soap). Uelotl is a tree whose fruits are used to bathe. Another is the acuyo leaf, which is traditionally used in washing clothes. Our lands also provide a kamotl (root) which is important in the washing and whitening of ichkatl (cotton). This work also reestablishes these plants to previously abundant numbers while also supporting the removal of chemical soaps from our community, improving our health, soil fertility, and removing toxins from our waterways.

### **ISTATL (SALT MAKING)**

Our creation stories point to a time before there was istatl (salt) and how it came to be for our people. Salt is not just used in our food, but a sacred element for ceremony which requires a reciprocal relationship.

We are fortunate to have a several salt springs in our region. It is the intention of our Uajkapakaltlamachtloyaj to restore the path of our traditional salt making and our relationship with istatl.

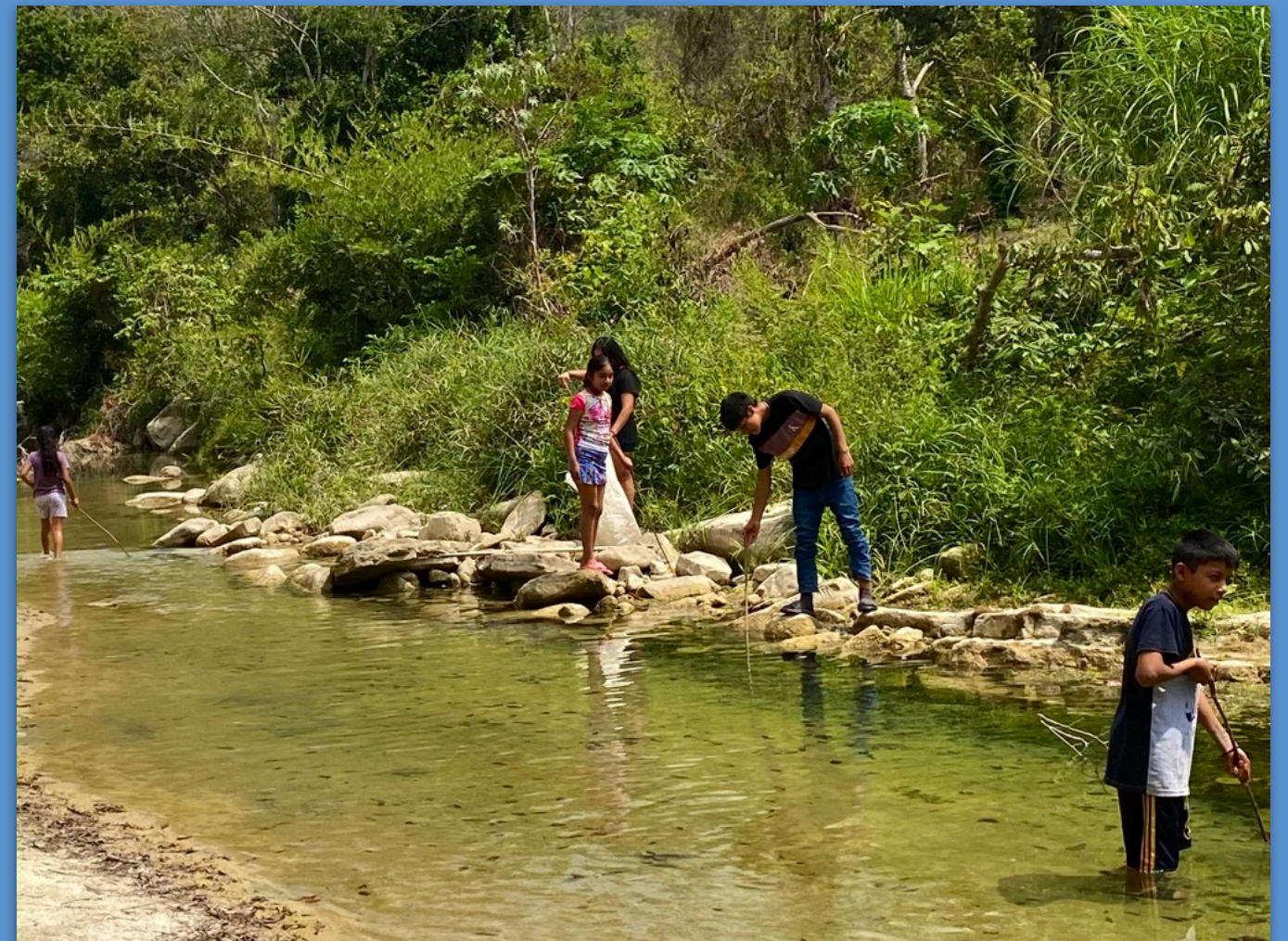
# OMPA MOKUAJTALIA ATLAJTLI UAN TLALI LAND AND WATER RESTORATION



## OMPA MOKUAJTALIA ATLAJTLI UAN TLALI (LAND AND WATER RESTORATION)

Ompa Mokuajtalia Atlajtli Uan Tlali is our work to restore our lands and waters. In recent decades as communal planting has been disrupted, some in our community have begun to use chemical herbicides. As a result, serious illnesses are common in our community, large fish that swam in abundance are now small and few, and important medicinal plants, grasses, and trees are now difficult to find.

Our Uajkapakaltlamachtilyojaj works to remove all chemicals from our communities, restore traditional agricultural practices, waterway restoration, migration routes for our animal relatives, and return to the abundant biodiversity we have a responsibility to maintain.



Youth Organized River Cleanup



## UJJKAPATLATOJTOKILISTLI (TRADITIONAL AGRICULTURE)

Centered around our sacred Tonalmili and Xopanmili planting seasons, our traditional agriculture relies on collective land care in ceremony and reciprocity to maintain biodiversity of our lands. Working by hand, youth, adults and elders collectively restore the balance to the land, save seeds for the future, and provide our food. This work also guides our youth in restoring the use of traditional wood and obsidian tools.

## PILNEKTSITSIJ (NATIVE BEE CARETAKING)

**Nektli** (honey) is a sacred medicine, food and used for our ceremonies. With the introduction of chemical herbicides in our territory we have seen the decline of biodiversity and a decline in our native bee population. This deeply impacts our medicinal plants, fruits, and flowers used for ceremony.

Youth in our Uajkapaaltlamachtilyojaj have been working hard learning about the full effects of herbicides, with the goal of completely removing all chemicals from our community and returning to our traditional forms of bee keeping. The return to this sacred work and relationship with our pilnechtsitsij (bee) relatives is deeply important to our responsibility of restoring biodiversity in our lands.



Presentation On Effects Of Herbicide Use To Our Land

# UAJKAPAMASEUALTLAPANEXTILI NATIVE ORAL HISTORY



## UAJKAPAMASEUALTLAPANEXTILI (NATIVE ORAL HISTORY)

Our oral histories are what connect us to our ancestors, creation story, and sacred sites. They also connect us to the challenges we face today and our ability to protect our territory in the future.

Ensuring our youth fully understand the history of our people, our current realities, and of other native people is central to our future as Naua people.

Within our Uajkapakaltlamachtilyojaj we speak the truth of these histories and current realities as a continuum through Uajkapamaseualtlapanextili (native Oral History), past, present, and future.

### CREATION

At the center of our Uajkapakaltlamachtilyojaj is our creation story as Nauas. This is our connection to our ancestors, the land, water, the stars, and our future generations. This is how we know our place in the world, our sacred relationships, and our responsibilities to maintain them.

### SACRED SITES

Connected to our creation story is our connection to our sacred sites., their own stories, and our responsibility to them. Taught by our elders, we are able to visit our sacred sites, learn, make offerings and protect our places of ceremony.

### ORAL HISTORIES

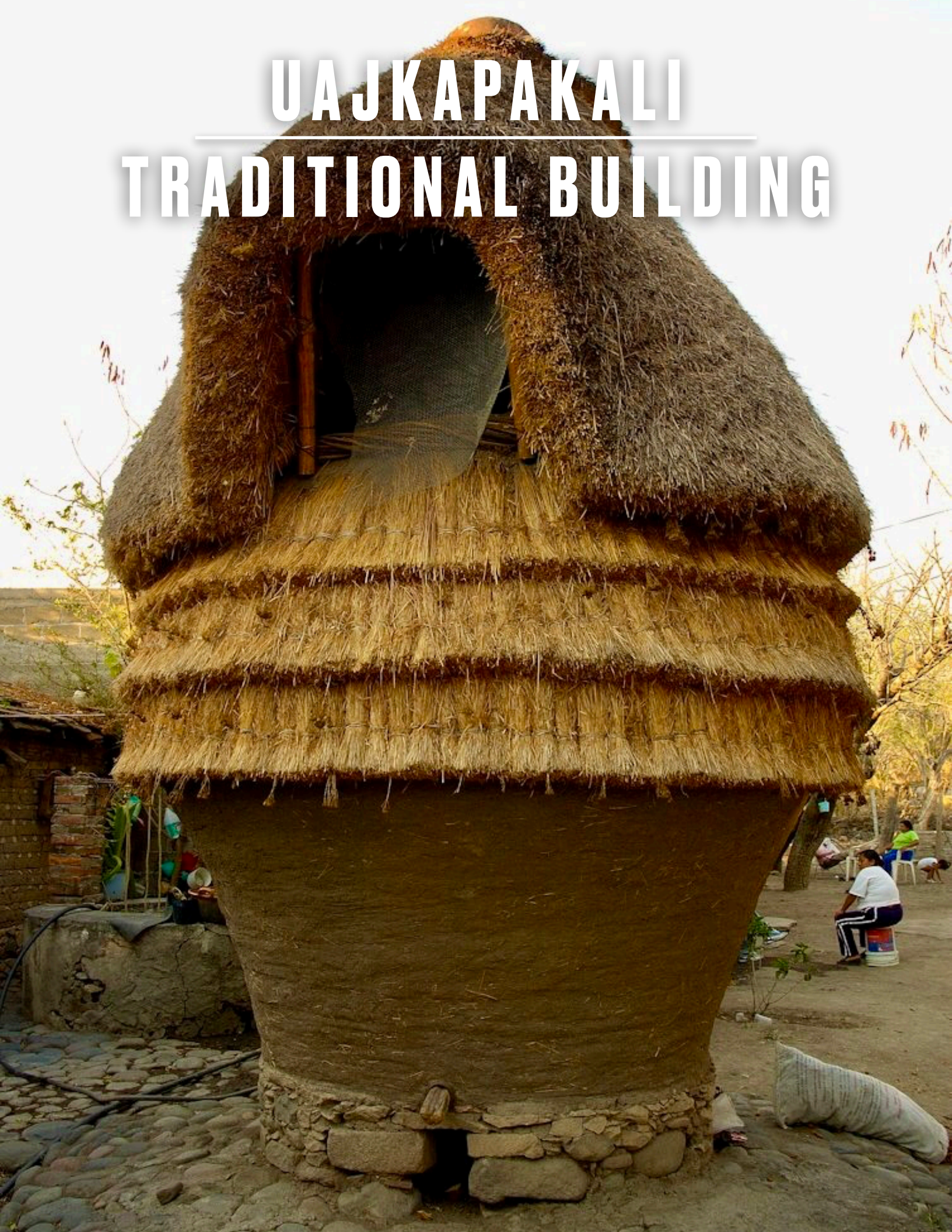
Every plant, animal, star in the sky, and community holds a sacred history. In order to properly honor and understand our place in the world we must pass these histories to our future generations. Our Uajkapakaltlamachtilyojaj gathers our elders to share these stories with our youth.

### CURRENT ISSUES ACROSS NATIVE LANDS

It is imperative that our connections as native people across our territories are maintained, and strengthened, especially at a time when we have to fight to protect what is most sacred to us, our lands, water, and places of ceremony.

An important part of strengthening these bonds is understanding the strength, beauty, and challenges of other native communities. From our own fight to protect our sacred sites, to Kanaka Maoli relatives fight to protect Mauna Kea, to our Lakota relatives flight to protect their He Sapa, we must learn from and share as we have for thousands of years. These lessons connect us, our histories, and our future as native people.

# UAJKAPAKALI TRADITIONAL BUILDING



## SAKAKALI (GRASS HOUSE)

When we take care of the land, the land will take care of us. Everything we use to build our homes and structures comes from the land and returns to the land. Our structures are made for our climate and cycles to stay cool in the heat and hold warmth in times of cold.

All structures within our Uajkapakaltlamachtilyojaj will be built collectively by youth, parents, and elders to restore our traditional homes to our communities, which have been in decline over the last two decades. Students will also learn to reestablish the abundance of trees, vines other plants needed for our structures through land restoration and learning harvesting protocols.



Youth Learning Traditional Wall Building

## KUESKOMATL (SEED STORAGE)

Our seeds are sacred. We hold ceremony before we plant them and when we harvest. They are our connection to our ancestors who cared for them before us.

Traditionally we store our sacred sintli, etl, chiaj, and uajtli seeds (maize, beans, chia, and amaranth) in a kueskomatl. Made of earth, wood, vine, and grass, a kueskomatl is built to store our sacred seeds for long periods as they remain cool and dark year-round.

Within our Uajkapakaltlamachtilyoj we will build a Kueskomatl to store our seeds and teach our larger community of its importance. This will allow our community to return to our ancestral ways of seed storage, properly honor our sacred seeds, and remove chemical forms of storage from our communities.

## NEXTLI (LIME)

It has been less than 60 years since our community collected and baked tenextli (limestone). We use nextli (quicklime) in medicine, to process nextamali (nixtamal), to paint our homes, and as a natural insect deterrent. Our communities still have the ovens used to process the limestone and abundant areas with limestone.

Our Uajkapakaltlamachtilyoj will work to restore our limestone ovens, restore the work, and allow communities to return to making our own nextli once again.





# OLIN MOVEMENT

## MIJTOTILISTLI (CEREMONIAL DANCE)

Central to our ceremonies, offerings, and maintaining reciprocity and balance for our people is **mijtotilistli** (ceremonial dance). Guided by elders and carries of this knowledge, our youth are guided as our next generation of ceremonial dancers, song carriers and holders of our sacred huehuetl, teponastli, atekokoli and ayakachtli instruments.

## OLAMALISTLI (BALL GAME)

Olamalistli, a traditional ceremonial competition that has been shared across native territories for thousands of years is an important traditional knowledge within our Uajkapakaltlamachtloyaj.

Our youth will not only learn of olamalistlis significance and compete, but also care for and harvest rubber from olkuauitl (rubber trees) needed to make our traditional olamalistli tlachtli (balls).

## KUAUIJOKTLI UAN MITL (ARCHERY)

Over the last 100 years, we have seen a dramatic decline in our traditional making and use of kuauijoktli uan mitl (bow and arrow). Youth will learn the process of gathering the wood, feathers, and obsidian needed to make their own bow and arrows. Youth will also learn the sacred responsibilities, protocols, and offerings of traditional hunting.

## MOTLALOLISTLI (RUNNING)

Central to our connections with other native communities is our traditional runners. It's our traditional runners who build relationships, foster trade, share knowledge, and strengthen our peoples ties.

Our Uajkapakaltlamachtloyaj works to restore the traditional runners for our communities and ultimately strengthen the inter-native connections our ancestors have built for thousands of years.

# UJJKAPATLAKUALISTLI ANCESTRAL FOODS

## UJJKAPATLAKUALISTLI (ANCESTRAL FOODS)

An important part of our Uajkapakaltlamachtilyojaj is our connection with our Uajkapatlakualistli (ancestral foods). Everyone in our Uajkapakaltlamachtilyojaj helps with our food from growing our sacred sintli (corn), gathering berries, mushrooms, and greens, grinding sintli pan metlatl (maize on a metate), making clay komali (comals), to cooking. We collectively work to bring our traditional foods to our children and share the wide diversity of what the land provides us.

We also create paths for deeper work with our traditional foods such as uaujtli (amaranth) and chian (chia), plants we traditionally use as medicine, in ceremony, tea, dough, oil, and various drinks. Other diverse foods found in our forests like xokomekatl (tropical vine fruit), tempexkitli (wild fruit), and chachaxochitl (dragonfruit flowers) are also important parts of our traditional foods.

Uajkapatlakualistli is central to our work of growing, gathering, and trading everything (food, medicine, weaving fiber, wood and grasses for homes,) within our Uajkapakaltlamachtilyojaj. As we continue the path of our ancestors and the responsibilities we have to the land, we know that the land can provide us the abundance and diversity of food for our future generations.



# SITLALTLAMACHTILISTLI STAR KNOWLEDGE



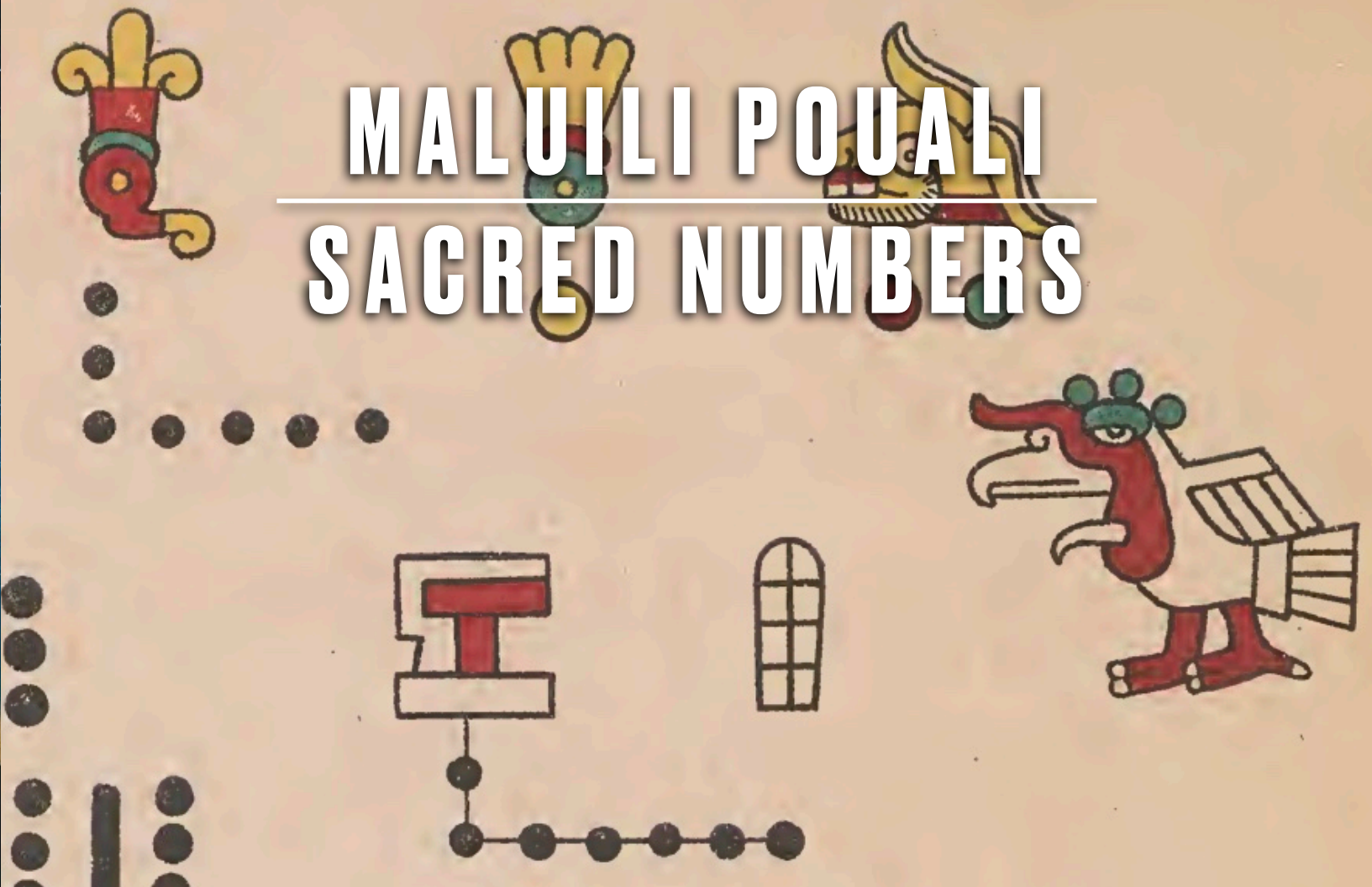
## SITLALTLAMACHTILISTLI (STAR KNOWLEDGE)

To understand our place in the world and where we are going, we must understand where we come from and how things came to be. We are the stars and the stars are us.

Within our Uajkapakaltlamachtilyojaj we continue our ancestral connection to sitlalmej (the stars) and their connection to our creation, place in semanauak (the universe), tonalpouali (sacred cycle count), our sacred math, offerings, ceremonies and burials.

The path of sitlaltlamachtlistli (star knowledge) restores the work of connecting with the universe, the land, ourselves. This path also continues our ancestral work of learning from the stars with our mountains and our sacred atescatl (water mirrors).

# MALUILI POUALI SACRED NUMBERS



## MALUILI POUALI (SACRED NUMBERS)

Our numbers are sacred, connected to sintli (maize), the stars, sacred embroidery, our traditional names, responsibilities, and path in the world.

Within our Uajkapakaltlamachtilyojaj our youth will reconnect with our sacred numbers, their relation, the counting of time, and energy in the universe.

Going beyond “math”, we work with our sacred amoxтли (books) to understand our traditional counting and ceremonial cycles.





# FUNDING & BUDGET

The future of our communities will not be dependent on or dictated by money, but by how we work together. When we restore our traditional relationships and responsibilities with the land and ourselves, we return to the abundance of our ancestors and turn away from the lies of scarcity or the dependence of money.

From communal planting, home building, weaving, and medicine, when we work together we strengthen our communities, bring health to our lands, and create a path for our future generations.

All use of funds is used to strengthen these relationships and restore our communities ability and traditional structures to make and trade all that we need.

Any use of funds is asked a simple question, will its use brings us closer to no longer use money. With that, we have set a plan in place to that within 10 years, our Uajkapakaltlamachtloyaj will be fully abundantly interdependent and complete removed form the use of money. This is planting, making, and trading all that our people need.

Current use of funds will go directly to do the work of our Uajkapakaltlamachtloyaj, build traditional structures for learning (grass roofed palapa, seed house), fully expand our land base (for planting and land restoration), and to support for our knowledge carriers.

As plants mature, traditional knowledges and structures are restored and our Uajkapakaltlamachtloyaj's land base is formed, the use of money will begin to fade.

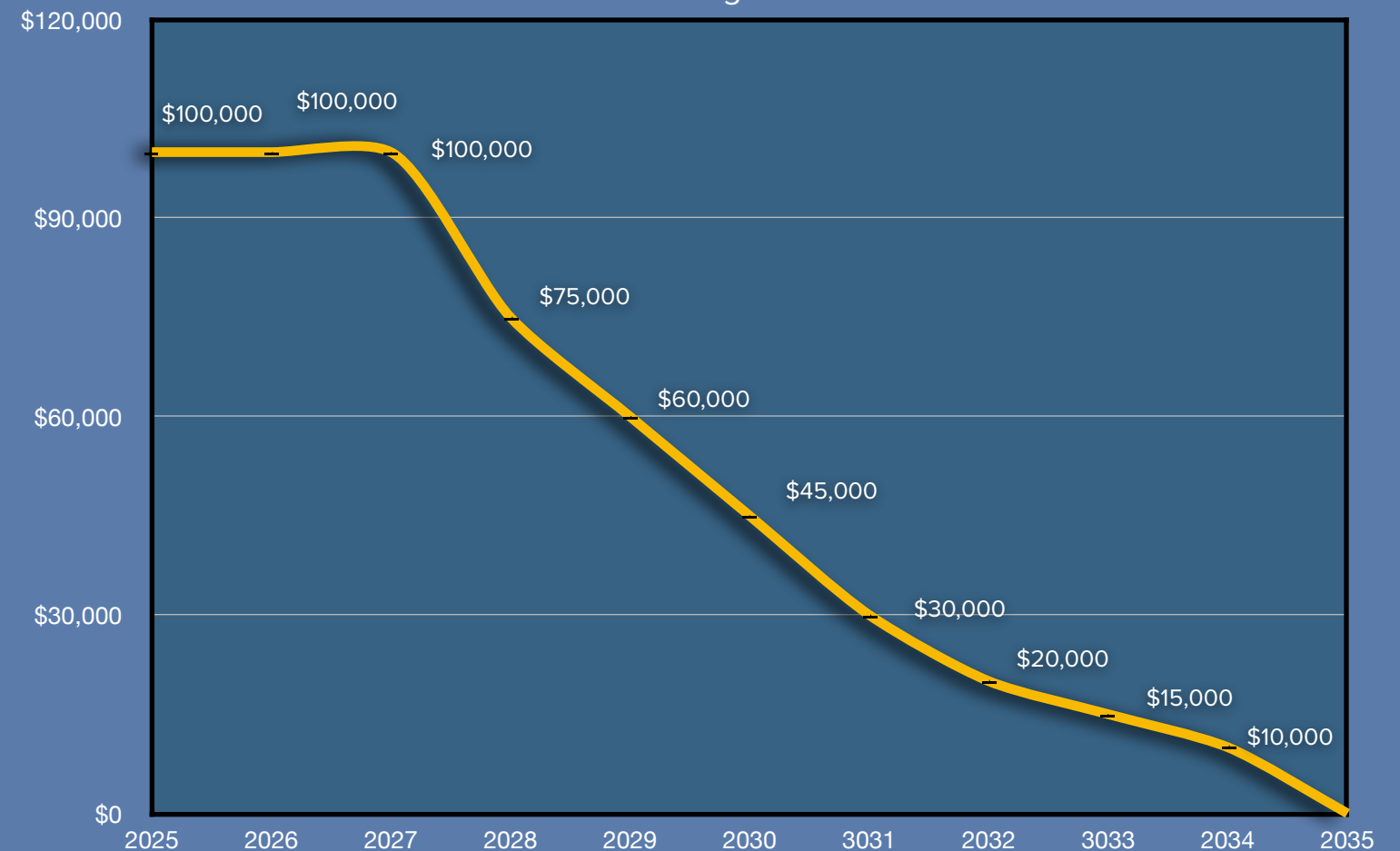
For the past two years we have been woking on the purchase more than 20 acres in a culturally significant area, currently held by an non-native family. While they have agreed to sell the land, we are looking at an extended period of time before their paperwork is in order and we are able to purchase. This land must be retuned to our people and we know that when the time comes, we will need funding support to have this land retuned to us.

We want to ensure that there are no barriers for our youth and families and as such, our Uajkapakaltlamachtloyaj is at no charge and all transportation and food is provided by our Uajkapakaltlamachtloyaj. That being said, we do rely on the support of our families and communities to strengthen our Uajkapakaltlamachtloyaj.

All funding to support our Uajkapakaltlamachtloyaj has come form native led organizations and support from our larger native community. We will never accept money from any colonial government (mexican or otherwise) and we will never seek any accreditation or recognition from any colonial entity.

Our budget projections are basted on as we restore more of our traditional ways of being with the land, the falls need to purchase would fade, until year 10 where we would no longer request funding support.

10 Year Funding Goals In USD



# TLAMAGHTIANIJ





## **DR. OFELIA CRUZ MORALES** **TLAYEKANKETL · TLAMACHTIJKETL**

Ofelia Cruz Morales is a proud Nawa woman, a bilingual Nahuatl-Spanish professor and researcher. She was born in Tecomate, Chicontepec, Veracruz, to Nawa parents. In her region, traditions, customs and a whole cultural legacy are maintained, integrated into a historical past with origins for millennia. Cruz teaches the contemporary Nahuatl language as well as the classic at all levels. Likewise, she performs translations, designs of didactic materials, and supports different communities in relation to rituals.

She completed her doctorate in Novohispanos Studies at the Autonomous University of Zacatecas (UAZ), in Zacatecas, Mexico. Cruz also completed her bachelor's and master's studies at UAZ. In addition, Cruz Morales was a member of the Institute for Teaching and Ethnological Research of Zacatecas, (IDIEZ) where she worked developing national and international curricula and courses for a decade. In 2016, she co-founded KANA, an institute for the revitalization of the Nahuatl language.



## **ATL (NICKOLAS ESPERANZA) TLAYEKANKETL · TLAMACHTIJKETL**

Nickolas Esperanza or Atl in their traditional Naua name, carries the responsibilities as a tepajtijektl (ceremony carrier), kampeka mijtotijektl (ceremonial dancer), tlamachtijektl (knowledge carrier) and nauati (language carrier) for their community. Atl is also a traditional weaver/spinner of ichcatl (cotton), ichtli (maguey fiber) as well as a traditional baskets weaver.

Atl has worked for years creating spaces for native youth, specifically gardens growing traditional foods and medicines within the village of Huchiun in Lisjan territory. Atl has also supported other native communities in the protection of sacred sites, water and land.



## **BRICEYDA RODRIGUEZ BAUTISTA TLAMACHTIJKETL**

Briceyda Rodriguez Bautista holds the responsibility as a plant knowledge carrier and is a Naua woman dedicated to the restoration of our ancestral knowledge and relationships with the land. Bris is woking with elders to learn ancestral weaving, spinning, and dying of cotton. Bris teaches and supports our Telpokatlayekananij (youth leadership) in addition to all of our work. She is also an embroiderer and maker of komali (comals).

# MIAK TLASKAMATI



Pan Kuali Ojtli  
Ika Peleuistli  
Ika Neliya  
Jan  
Nochi Toyolo



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