



NAHMAHT TUHHUHL

THE SACRED LIFE WAY OF THE ANCIENT NEMENHAH - ADAPTED AND APPLIED
TO THE NEEDS OF THE RESTORED NEMENHAH OF THE MODERN ERA

Being the new and Revised Text for the

UNIFORM CURRICULUM FOR NEMENHAH MINISTRY

Prepared by the Offices of the Tehk Tiwehkthihmpt, the Nehm Tiwehkthihmpt, and the Pehli Council of the University of Nemenhah to serve as a General Handbook of Instruction and Manual of Discipline for ministers and officers of the Sacred Order of Lehb within the Sahaptan Healing Way.



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SECTION ONE: WYAYKIHN PEHLI

NAHTUH-1. OPENING THE WHEEL

To understand the sacred work, the objectives of the system, the residual effects, and the lifeway implications of the Sahaptan Healing Way, an exploration into the practices themselves is important. For the ministers serving the sufferer, this is their religion. Care of the body and care of the soul come hand in hand, first and foremost, within the Nemenhah paradigm, and is expressed in the form of metaphoric tokens and symbols that represent a series of universal principles and the aspirant's journey from one state of being into another. If a sufferer solicits the services of any Nemenhah minister, they will find that everything that is done, be it healing of the mind, body, spirit, or the synergistic combination of all three, as is usually the case, reflects the intricate workings of the Nemenhah Medicine Wheel.

The use of a "medicine wheel" amongst many of the indigenous American inhabitants is a common pattern found throughout all of North, Central, and South America and each culture expresses this pattern in a manner that best describes the spiritual pursuits of their individual origins, cultural pursuits, and goals as a people. The medicine wheel of different peoples is therefore rendered entirely unique, though similar in structure and purpose, and many of them do not agree with their neighboring counterparts. The Nemenhah Minister may adapt his or her personal healing ceremony, derived from the Medicine Wheel of the Sahaptan Healing Way, with essential teachings found in other Medicine Wheels.

As we delve into the sacred elements of Sahaptan Medicine, and ancient wisdom of our Nemenhah Ancestors, it is important to remember the origin of the restorative work itself, as well as the original vision from which these sacred patterns of emergence have been restored to modern times. To do that, and to establish a foundational context, we read from Dr. Phillip "Cloudpiller" Landis' telling of the Legend of Tohohyayloh Ahkehkt, his own original Wyaykihn that forged the Nemenhah healing path, the Path of the Pehli.

THE LEGEND OF TOHOHYAYLOH AHKEHKT

The place is a protected valley long ago. It is the same place where the Nemenhah lived before they took their refuge into the mountains of the north. Tohohyayloh lived, as all young boys did, in the lodge of his mother.

In the cool morning he went out to play at hunting. He was very young and this is all he did, except to help the people gather in berries and firewood.

As he played he strayed further and further from the lodge until, finally, he couldn't see even the spray of the tops of the poles above the lodge covers. He thought nothing of this for a while; for he was a young brave and could always find his way home. At length, however, as the sun began to set, he decided he had been gone long enough and that he should make his way home again. But, to his surprise, nothing seemed familiar and he couldn't retrace his steps.

He had become lost in the dangerous world, but he wasn't afraid. He was a young brave and he couldn't let himself fear. He looked to the East and saw a snag of an old tree. Upon the top-most gnarled branches of the snag he saw an enormous Eagle.

Now, the Eagle is the Guardian of the Sees Far Habitation. He knew that the Eagle could see afar off and that he would be able to tell him where the lodge of his mother was.

He remembered his mother and his father teaching him about the Sees Far People, how they received and gave revelation, that their guardian was the Eagle, and that they had given the people a wonderful gift - that if they would eat the right foods to keep their digestive systems clean and properly functioning they would live longer and their thoughts would be more clear and precise - that their sight would not be congested with the worries of the world and the complaining of the belly.

"Hear me my grandfather!" he cried out to the eagle in a voice as much like his father's as he could.

"What is it you seek, little brother?" the Eagle asked him.

"I have lost the lodge of my mother. Will you look with the Sees Far and help me find it? My stomach growls within me and it is time to go home to eat."

"It is easy to see, little warrior," said the wise Eagle. "Just look there to the East and you will find all that you have lost."

Tohohyayloh looked hard into the East, but he saw only the tall trees before him. But he still had not answered the question of where to find the lodge of his mother.

Before long, he was brought up short by a loud squeak. He stopped and looked down and at his feet he saw an old, gray mouse just scolding him.

Why don't you watch where you are going? Don't you think there is anyone here but yourself? Typical teenager!"

Tohohyayloh looked down at his body and saw that he had grown up some. His body was bigger and his skin was a deep brown. He was taller. His shoulders had broadened and his chest was larger. His hips were narrower, but his legs had gained in strength.

Then he remembered that his parents had taught him that the mouse is the Guardian of the Looks Within Habitation and that this Great Uncle of the People had much to teach about the skin, the muscles and the bones. Surely, this old one knew where the village was.

"Uncle," he said to the old one, "I am on a quest to find my own village. There I will be a brave warrior and hunt with the men, for I have grown strong in my body."

"Come down here closer," said the old one. "You can't see anything when you are up there so high and mighty! So full of yourself. Get down to the earth where I live."

So, Tohohyayloh dropped to his haunches. "Lower!" demanded the old mouse.

The youth got right down on his belly and looked the mouse in the eye. This should be low enough for even this foolish old one he was thinking.

"Good," said the mouse. "Now you can look within yourself and see all the truth and all the lies that are in your heart. Your body is nice and big, and you are nice and strong, but you are just as covered with skin as I am. Look within you to see if what your skin covers is true or not. Study yourself hard and you will find all that you require."

This made him remember the words of the old Medicine Shirt of his village - that with any sickness of the skin, the muscles, or the bones and joints, one must look within to find the answers. But this didn't seem to answer his question. He was seeking the lodge of his mother.

“I don’t have time for all this,” he said as he got himself to his feet again, brushing the dirt off himself.

“You must look within,” said the mouse as he scurried away, “to find what you seek. You can’t rely on your strength!”

Tohohyayloh continued along the trail and passed through the forest. He came to a great river and followed it down to the sea. The journey was a long one and he noticed that he was growing into a man. He was lonely on the journey and longed for companionship. He wanted to find his home again so that he could begin his life as a man of the village and raise a family of his own.

At length, and after much travel, he found the place where the great river met the ocean. He was amazed at how big it was and how much water there was in it. The air seemed to be cleansed by the water the ocean cast up into it as the waves crashed along the shore.

As he looked out along the line of the long beach, he saw a curious thing. He saw a rock that looked vaguely familiar. As he walked along the beach and drew closer and closer to the rock, he discovered that it was not a rock at all. What he saw was a great, old buffalo, standing on the beach, with the tide coming in over his hooves. Now, this was a curious sight indeed. He had seen many buffalo out on the plains and in the valleys of the mountains, but he never imagined he would see one so close to the sea.

He remembered that his parents had taught him that the Buffalo was the Guardian of the Seeks Counsel Habitation and that all the knowledge of the world was stored up in this great Wyaykihn’s experience.

“Hear me grandfather!” the man cried to the venerable one.

The old buffalo looked up and Tohohyayloh could see an intelligent glint in his eye.

“What is it you seek?” asked the Old One.

“I have grown up all alone, wondering the plains and the mountains. I have seen much of the world and it is beautiful,” he said to the Wise One carefully.

“And yet you seek?” the Old One said, half asking, half declaring.

“I seek the lodge of my mother’s people,” Tohohyayloh Ahkehkt spoke honestly.

“And with whom have you sought counsel?” asked the Wise One.

“When I was a boy,” Tohohyayloh explained, “I spoke with the Sees Far

People, but the Wise One said only to look and I would see the lodge poles. I was very small and couldn’t see afar off. When I was a young man, I happened along the Looks Within People, but the Wise One counseled me to look deep within myself to find my answers. This didn’t seem worthwhile at the time and I ignored the counsel. Now I am come to you. Wise One of the Seeks Counsel People, what can you tell me? Is it possible, after so long a journey, to find my own people again?”

“Look at this water,” said the Wise One. “It has traveled all over the wide world, cleansing it, just as the water of your body has been everywhere in it and cleansed it. The waters of the ocean have seen all, asked all, they are wise. Have you done what this water has done? Have you seen all, asked all? When you have, the answers will come to you just as surely as this tide gathers around my feet.”

“I see that you are right,” said the man Tohohyayloh. “I will continue my journey.”

And Tohohyayloh did continue to journey. He traveled over all the world and he became an old man, but he never found the village or the lodge of his mother’s people. Finally, he turned his face to the North and came to a place of white snow and frozen mists. He looked and could see his breath each time he exhaled. It was beautiful, but it was very cold. He climbed a high mountain that had no trees on it at all because the ground never thawed in that place.

Finally, he sat down on the top of the mountain, in a drift of snow, and decided that his life had come to an end. He had traveled so far in search of his beginnings and for the things in life that he thought were important and now, after so much travel, the only thing that was important to him was how difficult it was to breath at such a great height and in such cold. He thought to himself that this would be a good place to end his journey.

Then, to his surprise, he noticed a massive, white and spirit-like wolf sitting placidly beside him.

The wolf looked him straight in the eye and said, “What is it that you seek?”

He remembered that his parents had taught him that the Wolf is the Guardian of the Seeks Spirit Habitation and that this one had placed the breath of life in all living things. Surely, this one would be able to help him.

“When I was a little boy,” the old man gasped, his breathing becoming more and more difficult, “I sought only my mother’s lodge. When I was a young man, I knew not exactly what I sought. I was just satisfied in my own strength and the beauty of my body. I had no time for sound counsel. When I was a grown man, I was sad and lonely. I felt empty and alone.”

“And now,” said the Wise One, “What would you do now?”

“If it were possible, I would like to sit down with the little children in the village of my own people and teach them what I have learned in my long journey.”

“Climb upon my back,” commanded the wolf.

Tohohyayloh did what the Wise One told him to do.

“Hold on tight to my mane and I will take you back to your beginnings,” said the Wise One.

Tohohyayloh held tight and the wolf began to walk down the mountain. It seemed that this Spirit Guide was retracing Tohohyayloh's own journey. Then the wolf began to run. He ran swiftly and the years seemed to peel away as Tohohyayloh saw his whole life replay before his eyes. The Spirit Guide was showing him his faults and his strengths. Tohohyayloh felt strength come back into him and he could breathe freely again. He looked at his hands, tightly gripping the mane hairs of the Spirit Guide, and saw that he was getting younger and younger as they proceeded.

The White Wolf of the Spirit Habitation ran faster and faster until he took to flight, as if like a bird, and To Oh Yelo Akekt could see the whole world beneath him. He looked down when they came to the ocean and could see the great, black buffalo still standing on the beach with the tide coming in over his hooves. He looked down as they came inland into the mountains and he could see the wise old mouse scurrying among the brambles. He looked down as they came out onto the plains and he could see the great eagle circling in the air below them.

Then the Spirit Guide touched down upon the earth again and Tohohyayloh Akekt, the little boy, dropped down off of his back.

“Thank you Grandfather,” he said courteously to the wolf.

“When you have found the balance that life requires of us all, you have come round to your beginnings,” said the Wise One. “Look! Here comes your mother and your father. Is that not what you sought in the beginning?”

“It is, Wise One,” said Tohohyayloh Ahkehkt, “but I have learned much more than that.”

Then the White Wolf raised his head and gave a great, laughing howl to the sky and ran off into the North again.

“Tohohyayloh, where have you been?” asked his father. “What have you seen today?”

“I have learned from the Seeks Counsel People to take counsel in all things that the world can teach me. I have learned from the Spirit People to place all the things that I learn in the balance. I have learned from the Sees Far People to clear my mind and my eyes and earnestly seek my goals. I have learned from the Looks Within People to internalize the things that are really important,” Tohohyayloh explained.

“Then you are a wise little Medicine Shirt, and, when the time comes, you will be a good father,” laughed his father and he threw him up onto his shoulders.

“Come on, little wise one,” said his mother, “I have waited dinner for you.” And the family walked back through the trees together and Tohohyayloh Ahkehkt could see the lodge poles of his village in the distance.

This personal Medicine Wheel story, received by Chief Phillip “Cloudpiller” Landis through Wyaykihn, reflects an ancient model passed on through the ages to guide and enlighten the Pehli’s path. Today, it serves as the primary model upon which the bulk of Nemenhah Religion is based.

Following distinctly indigenous patterns of the pre-conquest Americas, the Sahaptan Healing Way (the way of the ancient Nemenhah as translated into our modern lives) is expressed within the Nemenhah Medicine Wheel and it is important to remember this fundamental distinction. In no way is our sacred wheel of emergence intended to appropriate the wheel and culture of any other people; it is our own wheel and the road upon which the Nemenhah is founded. It is our own *Sahaptan Healing Way*.

When requesting the services of a Nemenhah Minister, sufferers are actually asking him or her to listen to their story, ask questions about their life, health and dietary rituals, and spiritual pursuits, and then, using the instruments of intuition, the Sahaptan Medicine Wheel, and Wyaykihn (which is divine/occult spiritual revelation), to discern the structure and stability of the sufferer’s own life’s sacred hoop. The sufferer will be

placed within that Hoop and the medicine wheel will be drawn around him, metaphorically describing the variably turning, or immobility, of the wheel. As a basic premise, the wheel must always turn, from one moment to the next; from one concrete experience into the next. The Sahaptan Pehli, the Nemenhah Minister, is trained to assist the supplicant not only with choosing the state into which he is destined to emerge, but the process of the emergence itself.

Before beginning any healing work, the minister will have opened his or her Medicine Bundle in prayer, opening their wheel to the promptings of Haymehnay (Spirit) and the influence of Wyaykihn in many forms. With the medicine wheel “open” through physical, verbal, mindful and spiritual acts and utterances, the minister will have prepared him/herself for the work at hand and, as Pehli, then stands upon the proverbial medicine wheel of the sufferer in fellowship with the Wyaykihn already there.

In this treatise, we will be exploring the inner workings of the Sahaptan Medicine Wheel. This serves two purposes: 1) to illuminate the process through which a Nemenhah minister formulates a plan of action that will support his or her supplicant’s emergence into health, and; 2) to provide a well-rounded frame of reference by which the supplicant and the minister may effectively communicate during the process.

MEDICINE WHEEL APPLICATIONS

The Medicine Wheel of the Nemenhah is a unilateral instrument of emergence within the Sahaptan Healing Way and to the adherent of its teachings it serves as a roadmap of paths toward reaching that objective. Within the Spiritual teachings of the wheel, the objective is to return the sojourner to one’s proverbial Mothers’ Lodge, a place of security and happiness, of optimal health and comfort. It brings us to the origin, to the family into which we were born, from which we spread our wings and flew, and then-ultimately- to whom we must all return at some point in time during our wanderings through life. For the sufferer, this means that, in some way or another, their proverbial wheel has ceased turning, or that it has lost its balance and therefore batters itself against the road as one travels. Nemenhah Ministers comprehend this imbalance of the sufferer’s Medicine Wheel as illness in the body and/or mind.

The applications of the Nemenhah Medicine Wheel are as limitless as the ways through which an individual might describe the Medicine Wheel itself. In this, dogmatism and presumption serve as the enemy of edifying transformation and inhibits the natural process of emergence into health and greater spiritual understanding of disease. Most

of all, the Wheel is an instrument of detection, aiding the adherent in the work of pinpointing specific degrees of applicable strength or weakness by which a minister will assist his or her supplicant's emergence into health and Right Living.

The Nemenhah minister does not separate the health of the body and health of the spirit unnecessarily during his or her work, unless it is required for purposes of clarity and emphasis, and to direct one's faith toward a particular goal. To the minister, healing the body, mind, and spirit all go hand in hand, fueled by faith, which is as tangible to the Nemenhah minister as the disease for which a sufferer seeks the ministry. The energy of existence and Creation is the bloodstream of the Medicine Wheel, the fuel of emergence, and Faith is essential in determining the most effective course of treatment. Therefore, and naturally, the protocols prescribed by a minister may often include a practice or ritual of mindfulness and sacred utterances and prayer, visualization exercises and guided meditation to direct the concentration of the sufferer's faith to optimize the healing potential of the procedure.

To make full use of the minister's training and intuitive guidance, however, and bring the restoration of health and vitality into fruition, the initiative must be taken by the supplicant. In modern allopathic medicine, a sick individual visits his or her physician to be cured, signing over all personal responsibility and rights with regard to their health to the institution. Fully accepting that the sufferer has no basis for comprehending the finer points of the human condition, diagnosis is made, prescriptions are written, and the patient is sent home to swallow a pill. In most cases, the patient firmly believes that this is all that is required of them, that it is right that he or she surrender their own personal responsibility to the modern Medical Temple. This is not the paradigm within which a Nemenhah minister operates.

A Pehli will have traversed the wheel multiple times, crossing points, and making transformations in his or her own life long before a supplicant ever sought this specific ministry. Beginning with their initiatory training, all Nemenhah Ministers undergo constant emergence when they adhere to and expand upon, the basic precepts of the Sahaptan Healing Way. Through the articulations of their own medicine wheels, the minister knows the importance, and omnipresence, of personal responsibility and initiative with regard to the effective restoration of health.

The numerous applications of the Sahaptan Medicine Wheel are best described in terms used to illuminate its individual parts. Ritualistic use is the key to effective application of the wheel and the detection of the overall health of it, through which a complete wheel begins to unfold before the adherent's eyes. Necessarily, to aid in visualization

and to restrict the incursion of spiritually inhibiting dogmatism, generalizations and archetypes based in rationalization are avoided altogether, whenever possible. With every application of the wheel, various strengths and weaknesses in its matrix become evident. But, through the patterns of storytelling and metaphors we engage a very powerful element of the human mind that is essential to restoring health to the body: creativity and critical decision making.

When complex problems are expressed through metaphoric representations, it forces the human brain to automatically begin decoding the context, subconsciously working to solve the problem of non-literal, abstract manifestations of a concrete experience. To the individual unlearned in the patterns of the medicine wheel, the phrase, “we may be discerning a *discourtesy* in the Northern Habitation of your Medicine Wheel,” will likely make little (if any) sense whatsoever. But, to the practitioner of the Sahaptan Healing Way, this phrase tells a very specific story and may point the Pehli toward the path he or she thinks the sufferer should walk to attain emergence. The Pehli strives to take care to avoid archetypal assignment however, which confuses the process or validates the current condition of the sufferer. “Standing in a place of...” is a very good example of the kind of thought and speech pattern that enables the rationalization of one’s current position, or presents the individual with the illusory right to pass judgement upon another human being, or oneself.

The Sahaptan Medicine Wheel is founded upon a basic understanding of who we are, where we come from, and ultimately, to where we will return in due course. We place that information into the central points, the heart of the constellation itself, but, interestingly, full understanding of all the precepts, ideologies, metaphors and principles that reside within that core does not come with excessive concentration on that one element. Only by exploring the wheel, traversing the points, directing faith, and studying it as a holistic and sustainable system of emergence do we come to a fuller understanding of what stands with us in that center point. In the Sahaptan Healing Way, we call this the point of Divine Origin and it is the study of the workings of Creation itself, within us and without, that illuminates just what sort of beings we are in a fat cosmos of infinite possibilities. True Self, and the proverbial Mothers’ Lodge, therefore does not become secondary, it remains the hub around which the rest of the wheel turns, but does not often become the psycho-spiritual *focus* in discerning, and thereafter balancing, one’s medicine wheel. The maintenance of the center points of the wheel, the nexus of emergence itself, is conducted by addressing the Cardinal Points surrounding it.

THE CEREMONY OF MOHRHOHNAYAH

AYAHTKUHYAHT NEMENHAH: VOLUME TWO

THE BOOK OF MOHRHOHNAYAH: CHAPTER NINE; 46-81

46. *It is for this cause that the mothers and the fathers of the children of the Nemenhah do teach their little ones to set aside all distraction and to ponder and meditate upon holy things. And this exercise is most instructive, for it teaches a great principle. Yea, it gives the young person much experience in casting off the things of the world and in preparing to see the face of the Creator.*

47. *Wherefore, every Nemenhah sets apart a portion of each day and spends it in this pursuit. Yea, every day becomes a Sabbath to them and every table an altar. For they do dedicate themselves to cleansing the inner vessel and in making themselves fit to be born by the Spirit even into the presence of the Peacemaker, that He may see fit one day to bear each of us into the very presence of the Father and the Mother. Then shall all mysteries be made known unto us. Then shall we also become as They are and receive of Them all things.*

48. *But it is also in this thing that they do every day whereby the Nemenhah are counseled and instructed by their kindred dead. For, they whom we call dead are not dead at all, and they do walk upon the Way. And the Nemenhah do not say, "We go to the other side," or "We go unto the World of Spirits," for they know that that place and this are the same world, worlds without end. Wherefore, when their hearts are turned to the fathers, the hearts of the fathers are turned even unto them, such that they do walk and talk with the children of their bodies even unto distant generations.*

49. *Now, we esteem this to be good, for that they who have passed from this life into the next yet have much that they might teach they who walk and sojourn in the mortal body. Yea, they have lived their lives and learned much. Wherefore, we esteem it good to cleave upon this wisdom and make application of it in our lives.*

50. *But behold, if we wish to go the full measure, it is to stand in the presence of the Peacemaker, even He who made this life possible for us, unto which we aspire. But, in order that we might the more fully prepare ourselves to receive so great a blessing, we work diligently upon the Way, having our kindred to be our instructors.*

51. *And many there are who are so accomplished in this manner of meditation that they find access to the Way with ease and in any circumstances. They are blessed most, but such is not the way with me.*

52. *Behold, I am filled still with images of times past and they haunt me. Wherefore, to walk upon the Way I must make a ceremony that does focus my thinking and my feeling upon other, more sacred things. And this is the manner of my ceremony¹:*

53. *Behold, I lay down my pallet in a solitary place. Yea, in a lonely and solitary place I do prepare my resting place. It is for this purpose that I built a tower upon the side of the hill which looks down upon Elahkohwaht, the place where I do make my abode. And I do lay down a pallet prayerfully upon the floor of the uppermost chamber of the tower.*

54. *And the pallet is made of woven reeds and it does represent unto me the world upon which I place my feet. And upon this pallet I do place a beautiful blanket. This blanket does represent unto me the Way. And I do spread the pallet and the blanket before me such that they extend from the East unto the West and I place my bundle in the center thereof, and I sit myself upon the East thereof. This is the altar of my meditation and my prayers are my sacrifice upon the altar.*

55. *And when I open my bundle it is to pray and to meditate and to walk upon the Way. And sometimes I open my bundle to celebrate the good things of the earth. But, for the most part, it is to pray and to meditate and to walk upon the Way that I do open the sacred bundle.*

56. *And the bundle of my prayer is made of finely prepared hide of the kirlis, which is a blithe and comely beast found in profusion upon the hills and mountains of the Valley of Mayntinah. And the hair of the hide is removed therefrom and the skin is bleached and prepared and is very fine and soft.*

57. *This breech represents the garment placed upon the First Man and the First Woman by the Peacemaker when He taught them the Law of Chastity, and it signifies to me the manner in which the Peacemaker does prepare the rough and coarse thing that is man in order that he might stand in His presence. Yea, bleached and whitened, softened and prepared, we do stand before the Creator of all things and the Finisher of all things. Wherefore, I do work the skin of one kirlis² and I prepare it and it is the covering of my prayer bundle.*

¹ This has become one of the most important verses in Sacred Writ to all Nemenhah in our day. It is from Mohrhohnayah we derive the basic foundation of the Bundle Ceremony of the Nemenhah Minister. Upon this foundation is established the defensibility of our Religion and our Faith. Every Nemenhah Minister is the particular Steward of their Personal Sacred Medicine Bundle Ceremony, and they owe this stewardship to the Prophet Mohrhohnayah.

² Believed to be the Mule Deer and its relative.

58. *And within the bundle are found the articles with which I do make an oblation unto the Peacemaker. And the articles are wrapped in the kirlum³. And within the kirlum they are wrapped in red cloth. Yea, in red they are wrapped and placed within packets made of the skin of the kirlis and they are placed within the kirlum. And these are placed within the prayer bundle.*

59. *And, when the bundle is opened, it is done with great reverence and with prayer. Yea, I do beseech the Haymehnay in mighty prayer and in song to be present as I open the bundle. And I do open the kirlum in which the articles of the bundle are kept and I do lay the red cloth out from the East unto the West in the center of the bundle.*

60. *And these are the articles which I place in the prayer bundle. Behold, I place the bowl of a pipe which I have made with my own hands, as also the stem of the pipe, within the kirlum. And the bowl of the pipe is made such that it contains a square, and this represents the straitness of the way which leads unto the Peacemaker. It is the sign of the square. And the bowl of the pipe is made of stone², even from among the first created, and it is carved of my own hand. And when I take it out, I do lay it upon its covering.*

61. *And the stem of my pipe is straight and strong, and it is made of a wood that is known by the Healers of Mayntinah to give a berry, the seed of which is useful in strengthening the heart. Yea, and this tree does bear thorns which are like, it is said, unto the crown which the Peacemaker bore upon His head in the day that He was taken by the world and subjected unto death. It is also said to represent the pointer of the Liahohnah which our fathers Layi and Nayfi took with them into the wilderness. Therefore, it is the sign of the compass, and it is this wood that I used to fashion the stem of my pipe.*

62. *And when I place the red cloth upon the kirlum, I do also place the stem of the pipe upon this cloth. This is to signify that I place my heart upon that road or that path which leads unto Him and that I do dedicate my life and my sacrifice unto Him, even as He did dedicate His life and His sacrifice unto me.*

63. *And I also have a multicolored shell that is the size of my hand which I use as my bowl of incense. And the use of this bowl is described in another place. The multicolored shell signifies my thanks for the multitude of blessings for which I do offer up my oblation and my sacrifice.*

64. *Yea, for the Peacemaker speaks peace unto my soul and were it not for this peace, I know not that I could stand the length of the day. For, the sun looks down upon all my transgressions and my sins, and if the sun may see me all the day long, then why not my*

³ A bag or covering made from the skin of the kirlis.

the Creator? And I know not that I could live with the agony of my deeds were it not for the peace which my Peacemaker does speak unto my soul.

65. And this peace cannot be described in one color. For, it is not the rising or setting of the sun, but it is much more. And it is not encompassed by all the learning of the wise men, but it is much more. And it cannot be encompassed by the whole earth, for it is too great. And it cannot be fathomed, for it is as deep as a soul. Wherefore, I describe this peace in the color of the shell, which is all colors at once, and yet all colors singly.

66. And when I take out the bowl of incense, I do place it upon its own kirlum upon the bundle.

67. And I do keep sacred essences within the bundle for use as oblations. And they are kept within their own kirlum and are placed thereon upon the bundle. And these essences contain sacred and healing herbs and also the blood of healing of significant trees. And these are used as the smoke of incense when I open the prayer bundle.

68. And also within the bundle I keep a cord of green with which I do gird myself, and a shawl of many colors with which I do cover myself, when I open the prayer bundle. And this is also in accordance with that which has been recorded in another place, even in Ohuhgohuh's Book of the Tuhhuhl Nuhmehn.

69. And I do open the prayer bundle in a sacred manner, even with much song and mighty prayer. And I take of the precious essences and I do purify all the articles of the bundle, as also myself, with a sweet and purifying odor. And this does signify how sweet and purifying is my walk and my talk with the Lord my God (Peacemaker).

70. And when I have made a song of thanksgiving and a purifying ordinance, I take up the bowl of the pipe and I unite it with the stem of the pipe. And this signifies that I do unify my soul with the Peacemaker and that I do aspire to be sealed up His.

71. And I do fill the bowl of the pipe with sacred herb and I make a ceremony of Sacred Breath. And this is the manner of the ceremony:

72. Because I do desire that the Great and Heavenly Father might be with me, I do raise the pipe in offering to the heavens and I sing for the guidance of the Haymehnay.

73. And, because I do desire that the Great and Heavenly Mother might be with me, I do raise the pipe in offering and touch it to the bundle and I sing for the guidance of the Haymehnay.

74. And I do raise the pipe in offering toward the West and pray for all the good things of the earth and all wisdom in the application of them. And I do sing for the guidance of the Haymehnay.

75. And I do raise the pipe in offering toward the North and pray for the presence of Heavenly Beings in my life. And I do sing for the guidance of the Haymehnay.

76. And I do raise the pipe in offering toward the East and pray for the visitation of my kindred dead and for the Gifts of the Spirit. And I do sing for the guidance of the Haymehnay.

77. And I do raise the pipe in offering toward the South and I pray for the strength and the will to repent of my deeds. And I do sing for the guidance of the Haymehnay.

78. And I do touch the bowl of the pipe to my own heart and describe a circle with the pipe in offering. This I do in order that I might remind myself of the sacred covenant I have made to my people, that we may be of one heart and one mind and have all things in common.

79. Then I do smoke the sacred herb and blow the smoke in the four directions.

80. And behold, it is in this sacred breath that I do cease to be harrowed up by the past, and I find peace enough to go upon the Way. For in thanksgiving only, am I able to be still and know the Creator.

81. Now, this has also become a pattern with those who do not use the Sacred Pipe, but prefer to use the Bowl of Incense instead, as is described in the archives. And this is the preference of most women among the Nemenhah of Mayntinah.

According to the Ayahtkuhyaht Nemenhah (the Sacred Records), this ancient Hero-Prophet utilized the Sacred Medicine Wheel in ceremony every day. He was a warrior and had spent a lifetime learning the art of war. When the great war that he fought ended in the utter destruction of his own people, he found that he had to find a different way of living and thinking. In order to cast off the conditioning that had been his life and life purpose, he took up this particular form of ceremony.

THE TOTEMS OF THE MEDICINE WHEEL

One of the most powerful tools employed by the human brain to affect healing and transformation is the imagination. As children, it enthralled us. As adults, we were entertained by our own and others' imaginings. Now, it becomes one of the more powerful tools in any Pehli's Medicine Bundle. Beginning with a journey, whether it be the Legend of Tohohyayloh or one's own, the paths that have been taken, and that will be taken, are filled with characters that express elements of human attributes, describe

pieces of our own personalities, and provide guidance toward the next critical stage in the relief of suffering. Little is as powerful as a hero, imaginary or other, to which one might personally relate, as a sojourning individual, with regard to healing and transformation.

The totems of the Sahaptan Medicine Wheel are fragments of the human psyche embodied in the representation of an animal spirit or guardian. While the presence of Heavenly Beings and Their influence over one's life is very strongly emphasized in the Sahaptan Healing Way, the guardian totems of the wheel itself should not be considered actual spirits themselves. Rather, each totem embodies a critical step in the story, often represented by a person or character to which we can relate on a personal level. In the legend of Tohohyayloh Ahkehkt, they are expressed as "grandfather" or "uncle," which articulates a courteous respect for their placement and respective roles as characters within the wheel.

For example, the Grandfather Buffalo of the *Ohuhgohuh* (West) Habitation may not be the embodiment of an actual spiritual presence so much as the expression of an essential totemic element of Tohohyayloh's (and so our own) unique behavior and individual set of personality traits. To this effect, each character presents a specific set of attributes that, when utilized to a healthy degree by the individual, are edifying and sustain their portion of the medicine wheel's natural rotation. Conversely, should these particular attributes become accentuated or manifest in their more extreme forms, they may inflict an adverse effect upon the wheel and inhibit the natural cycle of emergence. When this happens, we refer to it, true to the storytelling traditions of our indigenous ancestors, in the form of a metaphor to aid with visualization and to instill the concept of the process deeply within the mind.

The totems in the Medicine Wheel Legend are presented in a specific order, and yet, by the end of the Medicine Wheel Legend itself, it is not the *original* order in which they appeared that is presented to Tohohyayloh's parents. It is a unified order that becomes the culmination and consecration of the boy's entire life's experience with these totems into a functional system that employs the elements and emergence of the journey, but does not necessarily reflect or duplicate the journey itself. The restoration of health very often requires a similar paradigm shift, where the accumulation of medicines and supplements does not necessarily serve to improve one's overall health. Rather, to engage in the work of emergence, the sufferer and the Pehli must take the elements of disease, faith, and behavior into processes of deep observation, Wyaykihn, and critical analysis, with the intention of doing what Tohohyayloh did: the unification of the totems in his journey into a functional Medicine Wheel.

DIVINE ORIGIN

Using the Sahaptan Wheel, we place the sufferer within the central habitation, illuminating the direction of faith and behavior through each of the various points, but we strongly emphasize the need for establishing the hub, the core, and central residence of our spiritual and physical existence. What is one's place within the universe? Scholars, philosophers, and theologians since time immemorial have asked this singular question. To the Pehli, whether or not the supplicants' beliefs about their own divine origin reflect his or her own is beside the point. To best aid the sufferer in his or her emergence from a state of dis-ease into ease, the minister must have a foundational groundwork upon which to build the rest of the sufferer's wheel. To do that, first, the minister will insist on the existence of a Mother's Lodge, or what many Sahaptan adherents refer to as the Divine Origin, which we place in the center. What spirits, divine forces, or deities reside there depends upon the sufferer's specific religious outlook.

This point is demarcated by a particular symbol, a very special totem that does not occur often in the traditional or contemporary medicine wheel patterns of Native North and South America: the *human*. In many of the surviving Native American cultures, medicine wheel totems are almost always depicted true to contemporary and esoteric animism found throughout the Middle East, Asia and North America, which displaces the human element in favor of instructive representations of nature, over which Man has little or no control. Therefore, a great sacrifice (i.e. *control* over one's universe, superiority of Man over nature) must be made if any lesson is to be learned through the interaction of the sojourner with nature's avatars. This is fundamental animistic shamanism, which is a pattern reflected from the darkest Amazonian jungles to the coldest reaches of Siberia.

The Sahaptan paradigm places Man *within* nature, as an avatar of sorts in his own right. Therefore, in addition to the basic metaphoric concept of interacting with these representatives, the Sahaptan Medicine Wheel expresses the unequivocal relationship between Man and Nature through the interactions of these totemic avatars, their habitations, and our dependence upon the principles contained therein to make and necessarily adapt to change both inside and outside our natural sphere of influence. Tohohyayloh wanders away from the lodge of his parents, into the vast dangerous world, and so that comfortable "home" setting becomes the first principle Habitation of the Sahaptan Medicine Wheel. But, the curious addition of the parents as totems to the process, as spiritual guides in and of themselves, allows for the unique potential within

oneself to truly relate to the underlying story and resonate with the principles throughout. Relating to this familiar totemic influence touches the imagination on a scale most children today only experience when their fascination is held by the exploits and adventures of a favorite hero. Even if one forgets the name of the eighteenth president of the United States of America, we seldom forget our favorite childhood superheroes.

In the Sacred Records of the Nemenhah, the origin of life and humanity is described in the form of two Creator Beings identified as Tsi Aylohway, the Father, and Pah Aylohway, the Mother, and each play a critical role in the formation and development of the universe as we've come to know it. What many Pehli feel is possibly the most important aspect of this particular legend, however, is the nature and complexity of what we today refer to as the "covenant relationship." Each point on the medicine wheel is so inexplicably tied to the others that what change is made to one automatically affects the entire wheel. Unlike a *contract* (being an agreement to give and receive service in exchange for suitable monetary or energy compensation), a *covenant* is an agreement of mutual accord between two parties that, each with a very specific part to play in the overall and sometimes very complex design, benefits both. Covenant relationships move one step further as well; each party and element within the covenant depends upon the others to survive.

The plant kingdom is a perfect example of covenant relationships: unbeknownst by most people in the United States today, it's an interesting fact that most plants are not able to extract minerals from stones and clay by themselves. It is through a symbiotic relationship with microorganisms within the soil (vast colonies of bacterial and fungal "herds" that secrete a curious gelatinous substance filled with various digestive enzymes that extract basic minerals from solid rock) that nutrients from the soil are even accessible to the roots. The plant feeds off the gel produced by these microorganisms and, in turn, the root structure of the plant provides much needed carbohydrates and other nutrients that they cannot produce themselves – a sort of "buffet" that excites fungal and bacterial colonization of the plant's root complexes. Without this symbiotic and covenant relationship, most of the Earth's plant species would simply fail to thrive due to a plant's limited ability to extract necessary minerals from unforgiving rock. For this reason, hydroponics systems require an uninterrupted stream of water soluble nutrient supplements, whereas aquaponics systems (using fish or other marine animal) in a fully bacterium and fungus rich biologic matrix are vastly more self-sufficient and produce healthier plants with much higher nutrient densities.

The Pehli considers the medicine wheel a constellation of covenant relationships that, when brought into a critical light, very effectively describes the human experience. This is embodied in the expression of the Aylohhihm (Sky Father and Earth Mother) as totems within the medicine wheel itself.

NEMENHAH CREATION STORY

AYAHTKUHYAHT NEMENHAH: VOLUME ONE

THE BOOK OF THE TUHHUHL NUHMEHN: CHAPTER ONE- THE EVERLASTING COVENANT

1. *Pah Aylohway: Ponder the deep, Aylohhim. Is it not a great question?*
2. *Tsi Aylohway: Look out into the deep, Aylohhim, and tell Me what You see.*
3. *Pah Aylohway: I see space there – space to fill, space to build, space to do a great thing. Long have I pondered the deep and wondered why it remains so dark and empty. Should it not be filled with light? Should it not be filled with wonder and beauty? Where We are, there is light and truth. Our own parents provided this for Us and We rose up by line and by precept to become like them. Why do We look out upon the deep and see emptiness? It is a thing that should not be.*
4. *Tsi Aylohway: We look upon where We are and see what is real. Out yonder there is no one to see Us. Indeed there is no one to see at all. What need then, has the deep of light, and wonder, and beauty? Our work is for the world in which We find Ourselves. Why should We ask for more than what is?*
5. *Pah Aylohway: I am not “no one,” Aylohhim. I look upon the deep and I would see what I would see.*
6. *Tsi Aylohway: That is right, Aylohhim. Now, because someone sees the deep, I perceive that there is substance there which fills the expanse and the emptiness. It is matter but it has no order.*
7. *Pah Aylohway: It is the same as the world in which We now labor except that, unto the matter with which We do Our labor, someone has given order and life. Therefore, the question still exists – why should the deep remain so? What ought to be done with the matter? Why should not We venture to do the same there as has been done heretofore? Or shall We remain always here to act upon another’s work?*

8. *Tsi Aylohway: To act upon what has always been is not a bad work, Aylohhim. Indeed, it has brought Us to exaltation. In this way all spirit children do arise, line upon line and precept on precept, even unto the state and stature of their parents. This is the everlasting Covenant. Do You think to rashly abandon that which We have learned from Our own experience?*

9. *Pah Aylohway: I do not wish to abandon anything, Aylohhim. But let Us cause light and truth to expand and grow. Else, why should We be endowed with power at all?*

10. *Tsi Aylohway: It is right, Pah Aylohway. Let Us leave that which We now know by virtue of another's work and make works of Our own.*

11. *Narrator: Then Tsi Aylohway and Pah Aylohway separated Themselves from each other for a season and set about the work of organizing matter. Tsi Aylohway found the task easier than Pah Aylohway, for His endowment was to create by combining matter into organized unions. He made stars, worlds, moons, and other astral bodies. He caused all of these to coalesce into great, swirling formations and clouds. He experienced all this creation first hand by placing Himself within the creation – giving of His own substance by way of pattern and form, and the deep matter willingly obeyed. Then He stood back and observed His work and pondered it.*

12. *Narrator: Pah Aylohway found creation more difficult, for Her endowment was in becoming a wellspring of life unto matter. She caused the deep matter to recognize itself as a living soul, and taught it to seek patterns of order, and the matter did live; but, without experience, it could do nothing but ponder itself. Then She too stood back and observed Her work and pondered it.*

13. *Tsi Aylohway: See, Aylohhim, that I have been able to cause the matter to become organized. I have made moons, worlds, and stars, such as We have heretofore seen. But the bodies have no life. Organization alone brings no real order to the matter.*

14. *Pah Aylohway: It is so, Aylohhim. Look how I have given self knowledge to the deep matter and it does seek patterns of order. But the matter does only ponder itself and is confused. Life and existence alone brings no real order to the matter.*

15. *Tsi Aylohway: Our work alone does not accomplish anything. Our previous work was fruitful because there was organization and life brought together by fathers and mothers. When one is without the other, the matter remains in chaos.*

16. *Pah Aylohway: Why should We work thus alone? Why should We not combine Our work together?*

17. *Tsi Aylohway: It is right, Aylohhim. I shall work by the endowment of My power to bring together the deep matter and organize it into all the astral bodies We have heretofore seen, and I shall consecrate all that obey Me unto the endowment of Your power.*

18. *Pah Aylohway: I shall work by the endowment of My power to give Your organizations self-knowledge and they shall become living beings capable of perception.*

19. *Tsi Aylohway: I do covenant with You, Aylohhim, to share all My creative works with You, that the endowment of My power may be combined with the endowment of Your power.*

20. *Pah Aylohway: I do covenant with You, Aylohhim, to share all My creative works with You, that the endowment of My power may also be combined with the endowment of Your power.*

21. *Pah Aylohway: Then were Tsi Aylohway and Pah Aylohway bound by Their covenant one to another, and They became one in heart, one in mind, and one in purpose. This is the first covenant made by our Heavenly Parents. We desire that all do likewise. All arise.*

22. *Pah Aylohway: Each of you do solemnly covenant to share your work in this life and in the life hereafter with your own spouse. Each of you bow your head and say "Yes."*

23. *Pah Aylohway: It is enough. That will do. You may be seated.*

24. *Narrator: Then did Tsi Aylohway and Pah Aylohway become truly united, essentially bringing into being living things in the deep that could both perceive and be perceived, beings that could act and be acted upon – the Father, by causing deep matter to coalesce into astral bodies such as He had theretofore seen, and the Mother, by giving the bodies life. Thus, they were bodies indeed because of the Truth bestowed by the Father, and they were bodies indeed because of the Light bestowed by the Mother.*

25. *Narrator: The Father placed His own matter in the bodies so that all things became His. The Mother placed Her own understanding in the bodies so that all things became Hers. Therefore, were all things of the Father and of the Mother, and all things were one.*

26. *Tsi Aylohway: Aylohhim, behold My relations!*

27. *Pah Aylohway: Aylohhim, behold My relations!*

28. *Narrator: And They stood back and observed Their creation and saw that a portion of the deep was now filled with light and beauty in abundance, and They rejoiced in Their accomplishment.*

29. *Narrator: Then the Father and the Mother begot spirit children after Their own kind and They did populate Their creation and They did begin to teach them to become like unto Themselves by line and by precept. From the smallest particle to the largest astral system, the Father and the Mother taught Their children to learn and to grow by participating in the creation personally. They bestowed upon Their own children portions of Their own Endowment of Power, that they also might create worlds and thereby progress toward the state and stature of their Parents.*

30. *Narrator: And when they had received these great gifts, and when they had each undertaken (began to act individually in) the work of creation, the children no longer enjoyed the presence of the Father and the Mother. For, they had all entered into the everlasting Covenant and the matter of their creations could not abide the presence of Celestial Beings until those creations had progressed into that glory. Should any of them come into the presence of a Celestial Being before such progression had taken place, their matter would disintegrate and they must begin that portion of creation again. Therefore, the Father and the Mother refrained from making Their presence known unto them, but waited upon the Everlasting Covenant (plan) to bring them together once again. Notwithstanding, They could still observe from a distance the creations and works of Their children without disrupting them.*

31. *Pah Aylohway: Each of you created worlds in the pre-earth life. In the creation of these worlds, you participated in every step of development.*

32. *Tsi Aylohway: When the first atoms combined to form the clouds of matter from which worlds were made, each of you lived in that creation. Your matter was part of it, and it was part of you. Because of this, in the face of great faith, the atoms respond and miracles take place. They know you, for they are your relations.*

33. *Pah Aylohway: When the first atoms combined into molecules, each of you lived in that creation. Your matter was part of it, and it was part of you. Because of this, in the face of great faith, the molecules respond and miracles take place. They know you, for they are your relations.*

34. *Tsi Aylohway: When the first molecules combined into cells, each of you lived in that creation. Your matter was part of it, and it was part of you. Because of this, in the face of great faith, the cells respond and healing takes place. They know you, for they are your relations.*

35. *Pah Aylohway: When the first cells formed into tissues, each of you lived in that creation. Your matter was part of it, and it was part of you. Because of this, in the face of great faith, the tissues respond and rejuvenation takes place. They know you, for they are your relations. In every stage and step of development – from mineral, to plant, to animal, to human being, each of you lived in that creation. And, in every advancement in development, your matter was part of it, and it was part of you – particles, and worlds without end – lives and deaths without end – joy and sorrow without end – light and darkness without end. All this because the Father gave organization to the matter of creation, and because the Mother gave thought to the organized matter. Because of this, an atom may recognize itself as well as that part of you in it. Because of this, all the matter of creation may recognize itself and that part of you in it.*

36. *Tsi Aylohway: This is the continuation of the deaths and the Everlasting Covenant, for through it all things become subject unto they who transcended from the matter into the fullness of light. And ages and ages of lives of men, even eternities, are consumed in this*

everlasting progression. And immense is the joy, and also the suffering. Nevertheless, eternal life is finally attained in this way, line upon line, precept on precept.

37. Narrator: And the Father and the Mother knew that Their work was good, for it is by this everlasting Covenant that They attained to Their stature and to the endowment of Their power.

38. Narrator: And Tsi Aylohway and Pah Aylohway were not alone in the bosom of eternity. There were others like Them, as well as Their own Spirit Children. But a time came when all Their children were occupied in making their own creation and following the path of the Universe. It was in that time that Tsi Aylohway and Pah Aylohway took counsel with each other:

39. Pah Aylohway: It is long since I have traveled about and observed the many creations of Our children. I know that We will not be able to speak with any of them personally, lest We destroy their work because of Our own glory, but would it not be interesting to go and watch them in their labors?

40. Tsi Aylohway: It would be interesting.

41. Pah Aylohway: Perchance, We may see something different.

42. Narrator: Then Tsi Aylohway and Pah Aylohway traveled for a long time observing the development of Their children and of the new worlds they were building. This gave Them much joy in the knowledge that each creation was one of Their children in the process of becoming like Them.

43. Narrator: After a very long journey and much observation, They came to a place where They did not expect to find people (for They knew the creation, and were acquainted with the nature of things), but They were surprised and delighted to find a small group of people living next to a river. The people had built rude huts of the sticks and of the reeds that grew along the edge of the river, and they were subsisting on fish and mussels from the river and on roots and tubers from the river banks.

44. Narrator: As They watched these surprising people, They saw a curious thing. Moving about among them was a Being that the people evidently could not see. From one person to another, this one darted, whispering in their ears. Then one of the men of this small family group took down his hut and moved it to higher ground. He also began gathering edible tubers and planted them extensively along the shoreline of the river and in the swampy places. As They watched, Tsi Aylohway and Pah Aylohway noticed that most of the people began to do the same thing. When the river flooded, only a few of the people who were left on the river bank lost their homes and belongings. This They found very curious. For, They knew that the people were developing well ahead of that rate of development They had heretofore seen.

45. *Narrator: On another occasion, and on another world, They observed two opposing armies readying for battle. The defiant people were all on horseback and arrayed for war, each believing themselves justified, each ready to face death to prove it. Then once again, a Shadowy Figure, visible only to Tsi Aylohway and Pah Aylohway, moved from the one great leader to the other, whispering something to them.*

46. *Narrator: Suddenly, one of the leaders rode out into the middle of the field of battle accompanied by two of his companions. They stood there like statues until the leader of the opposing army rode out with a small party of his men. After a lengthy discussion, the stern faced warriors turned and rejoined their ranks. Then all at once the two hosts began to break up and go in opposite directions. The discipline gone and with it all need to justify their position. The conflict was over.*

47. *Narrator: Tsi Aylohway and Pah Aylohway decided to follow this Shadowy Being as It moved from one project to another. It looked here and looked there and They followed It. They called the being Haymehnay and for a long, long time They watched Him change and influence all of the men and women who would listen to His whisperings. They began to notice that it was only at crucial points of emergence that Haymehnay intervened, and that His actions had the effect of reducing the time it took for societies to move into that point where self-mastery and discipline is attained. Not once did Haymehnay speak to the children of the Father and the Mother while they were yet in states of development in lesser kingdoms. Never did Haymehnay suggest to the stone that it change its position. Never did Haymehnay suggest to the willow that it alter its course. Never did Haymehnay whisper to the lion, the bear, the horse, or any other being other than a man or a woman. It was only in the final stages of development that Haymehnay sought to alter the course of progression.*

48. *Narrator: Finally, Tsi Aylohway and Pah Aylohway decided the time had come to make some kind of contact with Haymehnay.*

49. *Tsi Aylohway: This is a thing not seen anywhere in the everlasting Covenant.*

50. *Pah Aylohway: Surely, this is a new and a curious thing.*

51. *Narrator: As They thus counseled together, They realized the impact Their discovery would have on all aspects of human existence and progress. Surely, if one knew an unknown thing could exist, could not many? The cosmos is a place of immenseness and, although such a thing might not overturn all things as they stood at that time, was this not an indication that alternatives do exist? That a thing had always been done one way no longer required that it must always be done in that way. Such a thing does not unmake the Universe, but it does remake it, in terms of the infinite possibilities and alternatives to action.*

52. *Narrator: So, They approached Haymehnay and spoke to Him.*

53. *Tsi Aylohway: Lo, Shadowy One. We are the creators of these with whom You meddle. What are You and where do You come from?*

54. *Haymehnay: I greet You. I am as You see, and I am just as You, from this very place.*

55. *Pah Aylohway: Look, Aylohhim, this One is intelligent. Tell Me, Shadowy One, who of Us created You and sent You?*

56. *Haymehnay: I am not made by any such as You, but I am.*

57. *Tsi Aylohway: Aylohhim, this One is not as We are, but I perceive that He is a personage of Spirit. Observe how He does interact with Our children, yet He disrupts them not in their progress. This thing surely is new in all the world.*

58. *Pah Aylohway: That is right, Aylohhim. This is a new being, indeed, and fortunate are We that we may hold concourse with Him.*

59. *Haymehnay: I am. Neither new, nor old am I. But My kind is many and we have always been.*

60. *Narrator: Haymehnay was not surprised by Tsi Aylohway's and Pah Aylohway's curiosity. He had also been curious about Them, but it was not His way to openly address anyone. His way was one of more gentle influence (a still small voice as opposed to the sound of a trumpet). But once the Three began to counsel together, Tsi Aylohway and Pah Aylohway realized that there was a great deal yet to be learned about the cosmos and that there was much that needed to be done about it.*

61. *Haymehnay: Your children have I always loved. For, of all the physical creations, they are capable of sensing My influence. I know that not all unto whom I whisper will respond. Nevertheless, I have learned that the men and women, although they are alike to the other creations in their corporality, yet they seem to possess a more refined center than their physical bodies alone. Should they be moved upon to exercise it, they do expand and grow until that center can be made to fill their whole creation. I have seen this produce such a transformation in them that they become easy to influence to do good one to another. Behold, I have made this My own work.*

62. *Pah Aylohway: These, Our children, are striving, through almost endless toil, to become like unto Us. They are passing through their creative works utilizing a portion of the Endowment of Power within Us. Indeed, this is the nature of our race. We are all engaged in it until we progress to that point wherein we may command matter, of our own selves. This is Exaltation. All people like unto Us are so engaged.*

63. *Tsi Aylohway: Thus has it always been unto us, even to act and to be acted upon in the body, but striving to gain that glory wherein we may act and be not acted upon only. Thus we pass from one state into another. Yea, thus we emerge into the exalted state, after worlds without end.*

64. *Pah Aylohway: Tell Us of Yourself, Shadowy One. Who are You, and of what kind of being are You? Are You an unfinished being, like unto Our children before they begin their creative work? For, they are born in Spirit and have no ponderable matter until We loan it to them of Our creation. Thus are they placed upon the road that leads them to the acquisition of their own matter. Are You like unto them before they took upon them Our matter?*

65. *Tsi Aylohway: Nay, Aylohhim, I think the body of Haymehnay is discernable only to those of us whose spirits are bound to their bodies. Our children cannot see Him. He is, I perceive, like Us, and yet unlike.*

66. *Haymehnay: My people are able to act upon matter in certain ways, but we are unable to organize it or give life unto it. We can cause Your children to act upon their power to create, but we have no creative power of our own.*

67. *Tsi Aylohway: You do cause Our children to learn and grow at a remarkable pace.*

68. *Pah Aylohway: You cause them to advance in their progress. This is something different, Tsi Aylohway. Let Us stay with Haymehnay and have joy in watching Our children grow.*

69. *Haymehnay: Why do You not do as I do?*

70. *Pah Aylohway: We cannot interfere without great risk to the bodies of Our children. Should We interfere when they are not prepared, their bodies cannot withstand Our glory, and they disintegrate. They then must begin again and even more time is required for them to become like Us.*

71. *Haymehnay: The Law of Restoration is a cosmic verity. No matter whether your nature be ponderable or spiritual, that which is begun anywhere has physical consequences everywhere. It is probable that the process of progression You have described to Me originates much discord and disharmony in the cosmos. For every singularity of harmony and order, how many singularities of discord, disorder and disharmony are created as your children struggle for eons through the process of emergence?*

72. *Tsi Aylohway: In consequence of the everlasting Covenant, a great many errors are made which eventually, lead to one singularity of truth.*

73. *Haymehnay: It is a way that attains the desired end. That much is proven in abundance, if only by the fact of Your own existence. But consider, You were unaware of Me and of my kind. That You knew not of Me is no commentary upon Your intelligence. It cannot be forgotten however, that I did nonetheless exist, even though You had no knowledge of Me. You speak of things that have always been thus and so. And you speak of a plan that causes much suffering. I tell You that this suffering is what caused Me to*

come from the place of My abode even out into the deep to ascertain the source of it. It is this suffering that I strive to relieve.

74. Tsi Aylohway: The everlasting Covenant is the Way of Heaven. It has always been and shall always be. If it causes much suffering, We are comforted in the knowledge that, in the end, Our children do emerge out of the suffering to become like Us.

75. Haymehnay: I am not convinced that because this everlasting Covenant has always created vast amounts of suffering, but in the end Eternal Life, that it must necessarily signify that there is no other way to attain Eternal Life.

76. Pah Aylohway: What has always been is changed. What We knew to be true of a surety was true. But here is a truth We knew not of, but is also assuredly true.

77. Tsi Aylohway: The World is a very big place.

78. Haymehnay: Let us make an experiment. I am always alert to the opportunity to meddle for good. Look at Me, Tsi Aylohway and Pah Aylohway. I am not corporal in the same sense that You are. I have often, as You have Yourselves witnessed, made My sort of contact with Your children without any ill effect to their bodies.

79. Pah Aylohway: Indeed no. We have witnessed the contrary. Your influence has only been for the good in all that We have observed.

80. Haymehnay: Let Me whisper what counsel You might have to whichever of Your children You might choose. Let Us observe conditions as a result of that personal interference. It may be that We can work together to fulfill the everlasting Covenant and, at the same time, overcome some of the disorder it causes in the cosmos.

81. Tsi Aylohway: It is well. Our Firstborn Son is very near to finishing His work already. We will take You to where He is laboring. If such interference harms Him, less of His creative work might be affected.

82. Pah Aylohway: This is the World of Our Firstborn, who has progressed almost to the end of the mortal cycle. Everything in this creation will become part of Him. The very elements which We have loaned Him for a season obey His voice because He is in them, He having descended through them all. At each crucial point where evolutionary change has taken place, He has been there in the life of the entity making the change. In this way, the Creator becomes part of the Creation. It is the only way that the Natural Man may be subdued and the Spiritual Man, or Man of Holiness, arises out of corrupt matter and becomes master of it. In the final phase, the Firstborn will take on mortality one last time to overcome it. In the last of the Lives and the Deaths, He will become exalted with all of His Creation. Then shall all of this matter become His.

83. Haymehnay: Now is My understanding made clear. This does fill Me with sadness. Nay, I repent of the experiment that I first proposed. You have shown Me a hard thing. To

become like You, countless many lives end miserably without hope. In all the cosmos, I have never encountered an end so good which require means so bad. Do You not see that this is the very beginning of misery? In this beginning is misery made immense. For, as it proceeds out into the deep, it gathers and gains until it returns again unto its own, manifold greater. It is doubtful that what little help Our experiment might provide will prove any great difference in this constellation of pain.

84. Haymehnay: You have shown Me much about You and Your kind. Now, come with Me. I will show You my people.

85. Narrator: Then Tsi Aylohoway and Pah Aylohoway went with Haymehnay to the place where the Haymehnay People dwelt. There They found an innumerable host of Haymehnay People.

86. Narrator: Now Tsi Aylohoway and Pah Aylohoway observed that these were not corporal beings. They had no flesh and bones, as Tsi Aylohoway and Pah Aylohoway have, but were personages of spirit. Each of them had a recognizable form, but, though their presence could be discerned, their substance was not physically ponderable. They could only be seen by the spiritual eyes. Nevertheless, Tsi Aylohoway and Pah Aylohoway could feel their proximity in every particle of their tangible bodies.

87. Narrator: They remained with the Haymehnay People for a long, long time, for they were fascinating and complex beings. They discovered that each had the ability to enter into very close association with matter, even dwell within and around the ponderable matter of corporal beings. Thus, their presence could be discerned by the very matter itself. In this way, Haymehnay was able to be such a great influence in the progress and development of the children of Tsi Aylohoway and Pah Aylohoway. Nevertheless, they (the Haymehnay People) were unable to command matter and take on physicality themselves.

88. Narrator: Because of this close association, many of the Haymehnay People grew to love Tsi Aylohoway and Pah Aylohoway, and some began to desire to experience physicality.

89. HemenePehli (Holy Ghost Elders): Tsi Aylohoway, we would that You might take of matter and make a physical world wherein we might experience physicality.

90. Tsi Aylohoway: I shall take of the matter of the Deep and make a world wherein you may dwell for a season. I shall put in this world all manner of life and command it to fulfill the measure of its creation. This is all part of the world which Pah Aylohoway and I did create in the beginning. I give it unto you for your own experience. Yea, I shall cause the elements of this new world to allow the Haymehnay People to enter into the bodies and dwell therein for a time.

91. Tsi Aylohoway: Look, Aylohhim, at what We may learn from the Haymehnay People in this way.

92. Pah Aylohway: *Yes, We do learn intimately of them. I perceive all there is to know of the individual when one of the Haymehnay People enters into one of Our creations. All that they are becomes part of Me through that matter which obeys My will. All that they are becomes part of You through that matter which obeys Your will.*

93. Tsi Aylohway: *That is correct. A great measure of the past, as well as the present experiences of that person, are imprinted upon the matter of the corporal body which We have loaned unto him. Since that matter belongs to Us, all these experiences become Ours also.*

94. Pah Aylohway: *Through this association, Aylohhim, We are greatly enlarged, having gained many of the experiences of countless finished and complete beings who have lived perhaps even longer than We have.*

95. Tsi Aylohway: *The Haymehnay People are also enlarged by the experience of corporality, for they take upon themselves experience that can only be obtained through the body. They also gain a measure of Our experience by that same imprinting whereby We gain a measure of their experiences. All are greatly enlarged.*

96. Pah Aylohway: *This is a good thing, and yet I am troubled in My heart.*

97. Tsi Aylohway: *It is true. I, too, am troubled. This thing must cause Us to pause and to ponder the everlasting Covenant and all that it entails. I feel the suffering and disharmony that the Covenant causes in the Cosmos.*

98. Pah Aylohway: *Surely, the lives and deaths of Our children, as they labor through the almost endless process of exaltation, causes immeasurable disharmony and even destruction throughout the cosmos because of the Universal Law of Restoration. The Haymehnay People felt this disharmony and sent Haymehnay to investigate it. What one sets loose upon the cosmos, be it even the smallest thing, for good or for ill, traverses the Universe and is amplified by it so that it returns to its origin magnified for good or evil. This is a Universal Law.*

99. Narrator: *The Haymehnay People who participated in the world Tsi Aylohway made for them also gained from Him an understanding of the everlasting Covenant and of the manner in which the children of Aylohhim become exalted. They became more aware of the suffering caused by the plan. After that, fewer and fewer of the Haymehnay People came to participate with Tsi Aylohway in the world He had created for them and His heart was downcast. The elders of the Haymehnay People dissuaded their people from it.*

100. Tsi Aylohway: *I have pondered the everlasting Covenant. Haymehnay is right. The process of exaltation for Our children's sake brings about great suffering.*

101. Pah Aylohway: *It is evidently true. To bring about the transition of man from spirit to Exalted Being, from natural to spiritual man, causes the creation of evil and pain.*

Opposition must be overcome so that transition may be made. It is the way it has always been.

102. Tsi Aylohway: Yes, You are right. But, We must ask again, does it follow that because a thing has always been, that it is the only way that it can be? We have found things in the cosmos that We never knew existed. This contrasts with what has always been. The Haymehnay People have taught Us this. Because Haymehnay brought Us to meet His people, and they have experimented upon physicality through us, I see the way to a New and everlasting Covenant. I see a way to bring about the immortality and eternal life of man without the creation of endless torment in the cosmos.

103. Pah Aylohway: What is it that You propose, Aylohhim?

104. Tsi Aylohway: The Endowment of Power that We have attained – to organize matter and to give it life and perception may be combined with the Endowment of Power of Haymehnay, even that ability to influence the actions and development of Our children without disturbing their bodies. When We allowed some of the Haymehnay People to occupy the bodies We created for them, a measure of our experiences was added unto theirs. All that we know has been imprinted upon them, worlds without end. All that they know has been imprinted upon us, lives without end. Do you begin to see the Endowment of Power of the Haymehnay People?

105. Pah Aylohway: I do see it. Let Us speak to Haymehnay and see if He will not covenant with Us to assist Our children.

106. Tsi Aylohway: Haymehnay, I have learned that when You whispered into the ears of My children Your influence was imprinted upon the very matter of their bodies. They do not so much hear the whisperings but the influence became part of their being, felt in every fiber, undeniable.

107. Haymehnay: That is true.

108. Tsi Aylohway: I have also learned that My own life's experience, everything I learned through the everlasting Covenant, was imprinted upon the souls of the Haymehnay People who participated with Me in the world I created for them.

109. Haymehnay: That is also true. Though we may not be creators without corporality, yet the light and truth which motivates each individual was added to that provided by the Creator. The Haymehnay People gained experience thereby which they could never have expected to gain. Because the elements are part of their Creator and obey His will, those Haymehnay People who participated in the experiment with You gained some insight into the relationship You have with Your children. They have learned to desire the ability to create. It is because of this that the Haymehnaypehli People begin to dissuade many from participating in the world You created for them.

110. *Tsi Aylohway: It is not well. For I love all of the Haymehnay People and despair that I might have caused them grief. The desire to create, without the ability, will bring hardship and sadness to the Haymehnay People.*

111. *Haymehnay: You speak the truth. Now those who became part of Your creation, as well as those who still wish to, are sundered from the rest of the Haymehnay People. Some only desire to experience physicality. These would not shun participating in what might be learned in Your creation, but they are satisfied to remain as they are. Others desire to become like You. They are no longer satisfied, as I am, to be the complete being which they already are. They wish to become Your children. Thus, my people are divided into three groups; those who are satisfied with what they are, those who want to experience physicality but desire to remain incorporeal, and those who wish to become Your children. All may be satisfied, if You wish it.*

112. *Tsi Aylohway: Tell Us how it might be accomplished.*

113. *Haymehnay: One who has finished the everlasting Covenant may do it. Having completed the work, if that One were to receive Me prior to the ending of one last creation, I would receive all the experience necessary for Your children to overcome the natural man. Then, unto those of Your children who receive Me, I will imprint that knowledge in the same way Your experiences were imprinted upon My people who participated with You in the world You created for them. Let a covenant be made between Us such that every person who receives that Chosen One and the Haymehnay, might through this Atonement (bringing together) be made perfect like You through the transference of experience like that which You have seen take place in the world You created for the Haymehnay People. But, the Chosen One must allow this transference to take place before that last death. Then, because of this great gift, it may be possible for many of Your children to attain to Your stature in but (as few as) one lifetime. But One so chosen must make the sacrifice freely. It is the only way that all of the experiences may be brought together.*

114. *Tsi Aylohway: This is the thing about which We desired to take counsel with You, Haymehnay.*

115. *Pah Aylohway: If this thing were possible, it would prevent eternities of suffering.*

116. *Haymehnay: There are many of my People who wish to become like You. You have given them a taste of a new way and they see dimly a new path. I will be for Your children an Haymehnay. Be You for My people who wish it Aylohhim, even a Father and Mother.*

117. *Pah Aylohway: We cannot. Once exaltation has been attained, the exalted one may never die again.*

118. *Tsi Aylohway: That is right, Aylohhim. We will present this New and everlasting Covenant to all of Our children and, if they choose this plan, We will appoint one from*

among them to be their Savior and Redeemer. (Saved or set apart from the previous requirements, and all requirements satisfied so that the desired end might be attained).

119. Narrator: Then did Tsi Aylohoway and Pah Aylohoway and Haymehnay summon all the people together into one Great Council. And this interference suspended all the progress each of the Sons and daughters of God had made in the life in which they were laboring when they were summoned. Tsi Aylohoway and Pah Aylohoway called all of Their children out of their creations, and Haymehnay called all of the Haymehnay People from their place of habitation, and then Tsi Aylohoway presented the Plan to them.

120. Tsi Aylohoway: Behold, you are all aware that the everlasting Covenant requires that Our children must pass through all things living and gain an understanding of all things before you may attain to that Endowment of Power which makes of the matter that We have loaned unto you your own substance to command as you will. This is exaltation, and We do desire all of Our children to attain to it. We have become aware also that, because in order to do this, you must experience both the life, joy and happiness, but also the death, pain and suffering of each of those lives, and that, in accordance with the Universal Law of Restoration, the suffering created by the everlasting Covenant does move outward into the deep and is magnified by that movement. When it reaches other beings, it is greater than when you experience it in your creative work, causing others to experience disharmony and commotion.

121. Tsi Aylohoway: This commotion has reached a people of whom we knew not, a people who are not corporal as we are, a people of spirit. We have learned from them a new plan whereby you may gain all of the experience needed to attain to exaltation, without causing universal suffering and strife. We will call this plan the New and everlasting Covenant. This covenant requires that one of you, who is near unto completing the Telestial cycle, shall take upon you the combined experience of all of Our children who wish to participate and that you take upon you one more life in the Telestial sphere. Before you give up this last life, you must render unto the Haymehnay the combined experience of your creative work, as well as all that which you have taken up from Our children. You must be left entirely alone and return again even to the beginning of your work for a moment. Then the Haymehnay will once again reveal all things to your remembrance and you will attain to that exaltation to which you would have ascended. You must do this of your own free will, without any compulsion at all.

122. Tsi Aylohoway: There are those of the Haymehnay People who wish to participate in this covenant and thereby gain the experiences that can only be attained through corporality. I will command the elements to accept these into the bodies that are created, except those of men and women. There are also those who wish to become Our children and gain exaltation. I will adopt them into Our family and they will have the same opportunity as Our true children.

123. Narrator: *The Haymehnay People then separated themselves and held Council together. Some of them wanted to become like Tsi Aylohoway and Pah Aylohoway. Others were satisfied with who they were and only wished to experience physicality. Still others were satisfied to remain as they are. Haymehnay went back to Tsi Aylohoway and Pah Aylohoway to counsel with Them and told Them of the wishes of His people.*

124. Pah Aylohoway: *The Spirit of the Creator is the very energy through which corporal elements are organized. Let those of the Haymehnay People who wish only to experience physicality submit their wills to the will of the Creator. There are many physical bodies in the Creation.*

125. Tsi Aylohoway: *This is well. They must submit only to the will of the Creator. Their bodies will be quickened by the Spirit of the Creator. They will gain in experience but that experience is not sufficient to make them like Us. For those who wish to progress and become a new thing in the cosmos, I shall become their Father and they shall be Numbered among My children. And if it so be that their spirit is able to expand and grow so that the natural man may begin to be overcome, even as Our own children do begin to overcome the natural man, then We will judge them worthy, and through the power of the Haymehnay they shall receive all things pertaining to exaltation. But if their spirit is not able to expand, then they shall return unto that manner of being that they are now.*

126. Narrator: *Then Haymehnay returned to His own people and, when He had repeated to them all the counsel of Tsi Aylohoway and Pah Aylohoway, they rejoiced, for the covenant was a miracle to them.*

127. Narrator: *And all the children of Tsi Aylohoway and Pah Aylohoway were assembled into the Great Council. Now some had just begun their labors and others were very much under way. Some few were very near to finishing, but there were few indeed who had but one life left to live. One of these was the Firstborn of Tsi Aylohoway and Pah Aylohoway and he was mighty indeed.*

128. Tsi Aylohoway: *My children. You have heard the plan which We propose, that each of you shall take of your creations and consecrate it unto a New and everlasting Covenant. This shall greatly foreshorten the time your labors will take to accomplish and it will do away with eternities of suffering. This is according to the Universal Law of Restoration. This new thing will bring the necessary experience together for all to receive exaltation in as little as one life more.*

129. Pah Aylohoway: *It is true. In this New and everlasting Covenant, all of the creative experience can be drawn together into one life. Every individual, through the organizational power of the Creator, the instrumentality of the Chosen One, and the peculiar power of the Haymehnay, and through the Atonement of the lives, can attain the Celestial Glory – even that glory possessed by Us, your Heavenly Parents.*

130. Tsi Aylohway: Each of you must subdue your own desire for eminence for one lifetime and set self aside, submitting to the will of Tsi Aylohway, Pah Aylohway, the Chosen One and the Haymehnay. Each of you must give up all that you have already created and become as one just starting out, a little child at the beginning of the long and arduous labors. Nevertheless, though you shall be as one only just embarking on the journey, because of the New and everlasting Covenant, you may be blessed with all that I and your Mother in Heaven have.

131. Pah Aylohway: One of you will be required to take upon you all of the consecrated experience and descend to the very beginning, to condescend to give up all that you have already accomplished, to accept the aggregate of all the creative experiences into one, and then to sacrifice it all for the good of all. The result of this consecration, sacrifice and Atonement will bring about a new thing in the cosmos, a new order, a New and everlasting Covenant. Through it, all who are willing will become like Us, even Your Heavenly Parents.

In ancient times, this excerpt from the Sacred Records of the Nemenhah People would have been presented to newlyweds, or intended couples, by way of a sacred performance involving Pehli of the Tuhhuhl Nuhmehn, as well as friends and family—hence the inclusion of a “Narrator” in the telling. The involvement of one’s community was essential among the ancient Nemenhah.

Furthermore, this passage effectively describes the necessity of covenant relationships in the very formation of creation, according to the customs of the ancient Nemenhah. Whether this reflects the personal religious views of the supplicant or not, the Nemenhah Minister understands that the bond between supplicant and healer is a powerful one. It is a covenant relationship whereby the supplicant dedicates himself to receiving the counsel of the Pehli, and taking the necessary steps to restore health and vitality to his own life. In turn, the Pehli covenants to draw upon every piece of knowledge she may have at her disposal to adequately guide and support the supplicant through the process of emergence. Together, the healing work is made possible.

“The center of the wheel is colored red. It is the Red Road, the One Good Day that Creation has prepared for us. It is symbolic of our core motivations - those things that drive us to do the things that we do, say the things that we say, want the things that we want. Therefore, when we set up our Bundle Altar, we place red stones in the center to represent that the people that have to do with this ceremony are flesh and blood relations...” UCNM Complete Text: Phillip “Cloudpiler” Landis – 2013.

During the course of ceremony, the minister may deem it appropriate to explore what core beliefs and motivational forces govern this central habitation in the sufferer’s medicine wheel. Questions may arise of a highly personal nature, all protected and held

within the strictest sacred confidence (in accordance with the Nemenhah Code of Ethical Conduct), such as the nature of one's religious home and social practices and beliefs. There may be certain elements of a minister's personal religious beliefs that would not suitably translate into expressions and tenets held within the doctrinal confines of one's own religion. Therefore, to best facilitate one's discovery of emergence, the minister may wish to understand the cosmic and spiritual paradigm in which the sufferer has situated his or her faith. Always remember, this process is never with the interest of "converting" or persuading one away from one's own original faith, but understanding a little about the sufferer's religious and spiritual belief systems assists the minister in helping his or her supplicant to formulate a plan of Emergence that harmonizes with, or at least supports, the sufferer's own beliefs.

For adherents of the ancient Sahaptan Religion, the center point is inhabited by the Aylohhihm, a divine family of creators from which we were born and to whom we will ultimately return, becoming Aylohhihm like Them in due course. If the supplicant's beliefs reflect a different cosmological model, the minister will use the supplicant's own beliefs to populate the center of the medicine wheel, placing that model and the totemic representations of the sufferer's beliefs right alongside them. With one's place in the universe effectively installed within the Sahaptan model of emergence, the rest of the wheel can then be charted and patterns may then become apparent.

The Pehli may also remind the sufferer that, while establishing a foundational core in the central habitation is necessary, one cannot remain on that point for too long before the rest of the wheel must be explored. The reason for this is as simple as the fact that for many belief systems across the globe, especially those whose tenets advocate an orthodoxy or firmly linear dichotomy, the central habitation is one of the least understood and poorly perceived on a personal level. Through the revolutions of the individual's medicine wheel, however, more of the information represented by that central habitation becomes comprehensible. In this way, the entire system illuminates each point more effectively than any one point would on its own.

NAHTUH-2. HABITATIONS AS SAHAPTAN ARCHETYPES

When discerning one's medicine wheel, the Pehli will apply a system of sacred archetypes (specific personality traits) embodied within the habitations and totems of the Sahaptan Wheel itself. As symptoms and conditions are described, whether it is of spiritual or physical nature, the minister will be taking notes and contemplating on the structure of the sufferer's wheel based on the information that is provided. To do this, each habitation is discussed in an anthropomorphized manner, where each of the points on the Sahaptan Medicine Wheel become a specific person (animal, element, deity, or human, depending on your minister's individual belief systems), "people" and/or community, which specializes in a very particular set of psychological and spiritual attributes and traits. Within the supplicant, all habitations become manifest and apparent, as does also the flow of faith from the central habitation to the various points. As a system of covenant relationships, how then are they related? What do these communities of personalities and attributes, clustered within their Medicine Wheel habitations, require of one another? Emergence is the benefit of this system and, alone, each habitation is incapable of affecting emergence by virtue of its own attributes.

For example: the Eastern Habitation (Sees Far) is focused entirely on the execution and carrying out of an established plan of action. Effective action is not achievable without a set of preceding elements the Eastward habitation alone is incapable of providing. To successfully execute a plan of action, a plan must first be formulated. That steps outside the confines of the Sees Far people and into the domain of the Seeks Spirit habitation, whose attributes include the seeking of guidance and understanding from competent advisors, heavenly beings, and spirits. But, to properly formulate (or comprehend) a plan of action laid out by these advisors, Aylohhihm, and oneself, there must first precede an accumulation of fundamental data and concrete experience- else, the plan itself lacks context and clarity and becomes a mass of impotent confusion. Any plan without underlying data is as effective as instructing an English speaking student to translate a Mandarin Chinese text without any prior education in the foreign language itself. Therefore, some energy had to have been spent within the Seeks Council habitation, wherein that people's westerly attributes is included the obtaining of worldly wisdom through study and experience. With information gathered, a plan of action begins to take shape, which may then be executed, and so on. With all the habitations at work, the wheel turns and the sojourner finds him or herself standing once more, in the central habitation- but with an all-new experience to reflect upon and with which one might further identify oneself.

Every habitation on the wheel is depicted with a series of symbolic and totemic representations and each is “governed” by a specific, defining, and refining Pillar that directs the focus and intention of the specific point. While others outside the Sahaptan Healing Way may see these Pillars as a set of useful guidelines, the Sahaptan adherent regards them as unequivocally critical, essential to emergence, and never to be ignored or passed over.

The Seeks Council habitation, for instance, concentrates on the accumulation of data while the governing principle, the “Pillar of Knowledge,” which is the first of the Four Pillars of the Tuhhuhl Nuhmehn (Tuhhuhl Nuhmehn) of the ancient Nemenhah, refines the process and focus. Acquisition and accumulation of data alone is not the actual directive of the West habitation when this governing principle is taken into account; the acquisition, devotion to, and study of *wisdom* is.

What, then, is the definition of “wisdom?” Essentially, wisdom (known in modern philosophy as “sapience”) is the ability to think and act using knowledge, experience, reason, understanding, and common sense. It is to seek an understanding of the natural structure and function of the world around oneself, to critically analyze complex systems, make connections, and correlate information by virtue of the inquisitive, logical mind.

In addition to the governing principles and totemic representations of the individual habitations, each point is accompanied by a sacred utterance or sound, such as those a minister will likely use during ceremony, in prayer, and when invoking the presences of heavenly beings, ancestors, and divine influences over the healing work taking place. The colors of the points remind us of their positions within the wheel, and also of the body systems relating to the specific habitation. When sacred invocations, colors, animal (or human) totems, symbols, and governing pillars are combined in such a way, the information contained within each point is considerably easier to memorize, drawing on multiple cognitive access points for maximum memory retention. Recalling just one or two of the elements within a single point on the Medicine Wheel quickly reminds oneself of the others and, with practice, this complex system becomes a second language and, more importantly, a distinct pattern of behavior.

Briefly, we will discuss the metaphoric characteristics a Nemenhah minister will employ in discerning the sufferer’s Medicine Wheel, especially in the treatment of behavior-oriented sickness and disease. Bear in mind, of course, that this process in no way deigns to diagnose any disease or neurological disorder; that is not the purpose of the medicine wheel. The Pehli will, however, use the Wheel to determine which

elements and habitations within the supplicant's wheel of life are weak and strong, and help them formulate a plan of action to bring balance to the system, with Emergence as the singular focus.

CENTER

SELF, DIVINE ORIGIN, AND THE HABITATION OF THE AYLOHHIHM.

Unlike the other points in Sahaptan Medicine, the central habitation embodies three distinct points, each contributory to the other and absolutely essential to the identification of “self,” one’s core motivation, one’s point of origin, and ultimate destination.

Ayahtsuhway-Self: the totemic representation of the spiritual collective of past, present, and conditional data pertaining to self-identity and place, sentience (self-awareness). Core motivation, concrete experience, and faith begin here. Physiologically, this point is representative of the Circulatory/Lymphatic Systems.

“This Center Point represents the participants in the Ceremony. The Center/Self point is associated with the Circulatory System (including the Lymph System), as the pulse of the body. Along with the Nervous System, the Circulatory System is the current of the body wherein all chemistry either happens, or without which, all chemistry could not happen. The breath of life and all the good things of the earth could not be conveyed to the cells without this system. The wastes produced by the cells could not be carried away without it either. The heart’s beat is the frequency of our beings, the core of our existence...” UCNM Complete Text: Phillip “Cloudpiler” Landis – 2013.

Tsi Aylohway: Sky Father, the totemic representation of self-defense and preservation, protectiveness of others (particularly loved ones), and the structural organization of materials and systems. Logic and the ability to organize and structure, repair, defend and fortify, begins here. Physiologically, this point is representative of the Immune System.

“This Center Point represents that part of the creation that has to do with protection and defense. The father is the protector and defender of the family. That is not to say that they are the only ones who perform this important function, however, in a hostile world, it is safe to say that the men have borne the burden of using their greater strength for the benefit of their families. This point is associated with the Immune System, as the defender of the body. The Creation set up a Sky Father in our physical bodies to protect and defend



1: Ayahtsuhway -
Self



2: Tsi Aylohway -
Sky Father



3: Pah Aylohway -
Earth Mother

us against those agencies that might seek to use us for food. The Immune System is that creation in us..." UCNM Complete Text: Phillip "Cloudpiler" Landis – 2013.

Pah Aylohway: Earth Mother, the totemic representation of compassion, self-sacrifice, and nurturing. Empathy, love, and sacrifice for the sake of others begin here. Physiologically, this point is representative of the Endocrine/Reproductive Systems.

"This Center Point represents that part of creation that has to do with nurturing. The mother is the nurturer and caregiver in the family. Again, that is not to suggest that others do not share in this calling, but, in a hostile world, it is safe to say that the women have borne the burden of using their greater sensitivity for the benefit of their families. This point is associated with the Endocrine System, as nurturer of the body. The creation set up an Earth Mother in our physical bodies to provide for the maintenance of the body and also for the creation and care of offspring. The Endocrine System is that creation within us..." UCNM Complete Text: Phillip "Cloudpiler" Landis – 2013.

Tokens: As with every point in the Sahaptan Medicine Wheel, the Central Habitation is expressed with five distinct tokens.

1. **Glyphs and Totems:** humanoid figure with skyward emphasize for Tsi Aylohway, earthward emphasize for Pah Aylohway, or basic humanoid figure with little or no directional emphasis for Self; a father-mother-child relationship, representative of each singly, or all three together.
2. **Color:** Red (blood, red clay), which is representative of the Circulatory, Immune, and Endocrine Systems of the body.
3. **Governing Principles:** Covenant Relationships constitute the "Way," the hub (nexus) from, through, and to which all roads are bound and must travel; the key (gateway) to Emergence, Enlightenment, and Exaltation (Ascension).
4. **Personality Traits:** core motivation, self-identity (Self); defense, organization (Sky Father); adaptability, nurturing, self-sacrifice (Earth Mother).
5. **Sacred Utterance:** "Oh Wyaykihn (spirits guide me)! Aylohhihm (divine creators, deities, creative cosmic forces, self)!"

WEST - FIRST CARDINAL POINT

SEEKS COUNCIL, LOVE OF WISDOM, AND THE HABITATION OF THE KNOWLEDGE OF THE GOOD THINGS OF THE EARTH.

Ohuhgohuh: the totemic representation of the spiritual and physical accumulation and gathering of worldly data and experiential wisdom. To learn, obtain competence, and be grateful for the Good Things of the Earth is the prerogative of this habitation.

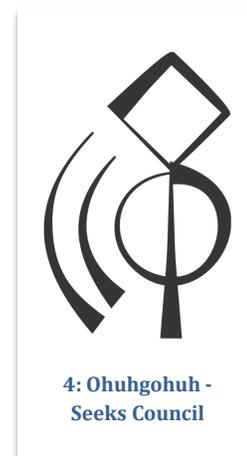
This habitation is actually named for a revered hero-prophet of the ancient Nemenhah, an ancestor who took it upon himself to record the sacred practices of their highest religious order, the Tuhhuhl Nuhmehn, and also the common laws that ultimately governed the Nemenhah People. He became known as the Law-Giver and was so respected for his legendary work that, in later generations, the invocation of “good wisdom” was best described by telling his story; hence, the use of his name as the sacred invocation of this habitation.

“The Seeks Council Point is represented by the Buffalo standing in the surf. There is a purpose in this metaphor. The waters of the world flow from the highest high to the lowest low. It washes and cleanses. It brings nutrients and vital moisture to the soil. It is the same way in the body. The waters of the body cleanse and nourish. It also facilitates the chemistry that must take place. This fluid is the environment in which all the good things of the earth are brought to each cell of the body. The Buffalo is steady and wise. The Buffalo is patient. Waiting on the beach, all that the world’s waters have learned wash up around its hooves...” UCNM Complete Text: Phillip “Cloudpiler” Landis – 2013.

The emphasis in this habitation is the seeking of *Council*, which is the gathering of information, discernment, order, structure, and governance of data and knowledge.

Tokens: As with every point in the Sahaptan Medicine Wheel, the West Habitation is expressed with five distinct tokens.

1. **Glyphs and Totems:** humanoid or buffalo (bovine, four-legged, hoofed, standing in water) figure with westward emphasize indicating the influx of Wyaykihn from the westerly habitations.
2. **Color:** Black or dark blue (the color of rich black soil or the ocean deep), which is representative of the Cleansing Organs; the Liver, Kidneys, Gallbladder, organ groups of the body.



3. **Governing Pillar:** Knowledge (First Pillar of the Tuhhuhl Nuhmehn), directing one's faith toward the gathering of competence and experiential data, refined by logic and critical analysis. Seeking the Good Things of the Earth.
4. **Personality Traits:** scholar, scientist, philosopher, analyzer, has competence, healthy ego (assertive knowledge of one's competence).
5. **Sacred Utterance:** "Oh Wyaykihn (spirits guide me)! Ohuhgohuh (Law-Giver)!"

NORTH – SECOND CARDINAL POINT

SEEKS SPIRIT, LAW OF SACRIFICE, AND THE HABITATION OF ADVISORS AND HEAVENLY BEINGS.

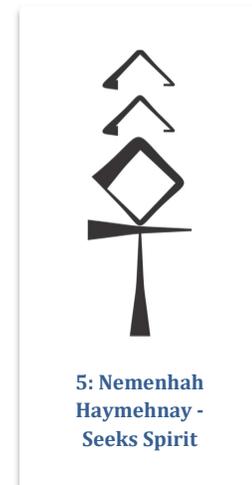
Nemenhah Haymehnay: the totemic representation of the “trickster” spirit (known by many indigenous American cultures as the *coyote*), or that spiritual force that encodes all things, all information, and the counsel of Heavenly Beings onto our physical and spiritual “self,” resides here. This habitation represents, therefore, all heavenly and divine communions. This habitation also embodies the metaphoric child’s necessary emergence from a state of basic and instinctual experiential acuity into the state of cognitive intellectual inquisitiveness often typified by the singular question: “Why?”

The steps of emergence governed by this habitation are best typified by the moment in which a human mind is no longer satisfied with gathering and studying experiential data; when it yearns for understanding and purpose from those advisors, teachers, heavenly beings, and spiritual influences that have a more advanced understanding of the purpose and plan of Creation.

“It is appropriate for us, whenever we have learned a thing or two and think we are “all of that” because of our great knowledge, to step back from ourselves a little and acknowledge that there is more to this big fat Universe than ourselves. It is communion with Heavenly Beings that conveys the concept to our minds that our lives are purposeful. Creation, Creator, God, Angels, Great Mystery, etc., these are the words we use to try to communicate this concept. It is a good concept. It means that we can look at ourselves with humility and grasp the idea that no matter how much we know, there will always be more to learn. Learning becomes like breathing to us. The symbol of this point is the White Wolf who stands in our way. We cannot avoid this messenger. Sooner or later, we must address this issue in our lives...” UCNM Complete Text: Phillip “Cloudpiller” Landis – 2013.

Tokens: As with every point in the Sahaptan Medicine Wheel, the North Habitation is expressed with five distinct tokens.

1. **Glyphs and Totems:** humanoid, wolf or coyote (lupine, canid, four-legged, dog) figure with northward emphasizers indicating the influx of Wyaykihn from the heavens.
2. **Color:** White or sky blue (the color of snow and the arctic breath), which is representative of the Respiratory System.



3. **Governing Pillar:** Sacrifice (Second Pillar of the Tuhhuhl Nuhmehn). To attain higher understanding of the heavenly workings of the cosmos, ownership of one's competence and ego must be sacrificed through acknowledgement of the existence of higher knowledge and power beyond what is experientially obtainable. To sacrifice destructive patterns of faith and behavior in favor of enlightenment and emergence into health.
4. **Personality Traits:** student, acolyte, obedient, prayerful, inquisitive, able to set "self" aside and make a sacrifice (of time/energy) for the sake of others.
5. **Sacred Utterance:** "Oh Wyaykihn (spirits guide me)! Nemenhah (people who walk with spirit) Haymehnay (spirits and divine/heavenly people/beings)!"

EAST – THIRD CARDINAL POINT

SEES FAR, LAW OF VIRTUE, AND THE HABITATION OF ACTION, APPLICATION, AND SPIRITUAL GIFTS.

Maynihtstaynah: the totemic representation of the ability and power to act upon both experiential life-data and divine revelation from heavenly beings. More specifically, the East Habitation represents the execution of an established plan of action and this habitation is best typified by the use and development of spiritual gifts, which embody the application of divine, otherworldly knowledge.



In addition to simple application of knowledge, through behavior and physical action (not just cognitive focus or intent to act), this habitation is governed by a very specific Pillar that directs the focus of the sojourner's faith toward the pursuit of virtuous applications. Will to act is not enough, and does not fully edify the work of this habitation within the Medicine Wheel; to direct one's faith into this habitation requires personal action.

"Having made the commitment to seek and obtain knowledge, and having acknowledged that our knowledge will always be insufficient, we turn to the north and honor those that have all things before them. Having thus recognized the Heavenly Beings in our lives, it is fitting and appropriate that we turn to the East and "seek" Spiritual Gifts. These are the gifts of our Ancestors. This is that place out of which our "Medicine" flows. That is why it is represented by the Eagle, or other feathered two-legged, in most systems. The Eagle can see a mouse a mile and a half away. Such a gift would be useful Indeed..." UCNM Complete Text: Phillip "Cloudpiler" Landis – 2013.

The Third Pillar, the Law of Virtue, defines the type of action that furthers the work of Emergence; e.g. adhering to a strict Code of Ethical behavior, exercising good moral judgement, the covenant to First Do No Harm, to hold no living thing as either greater or lesser than oneself. Actions that are defined and guided by these attributes are critical to the turning of the Medicine Wheel.

Tokens: As with every point in the Sahaptan Medicine Wheel, the East Habitation is expressed with five distinct tokens.

1. ***Glyphs and Totems:*** humanoid or winged (eagle or other raptor, fowl) figure with eastward emphasizees indicating the *giving* (not receiving) of Wyaykihn toward the easterly habitations.
2. ***Color:*** Yellow (the color of the rising sun), which is representative of the Digestive System.
3. ***Governing Pillar:*** Virtue (Third Pillar of the Tuhhuhl Nuhmehn), directing one's faith toward edifying, virtuous acts, defined by sound moral and ethical judgement.
4. ***Personality Traits:*** teacher, guide, pehli, healer, seer, translator, revelator, philanthropist, prophet, activist. The ability to act and the execution of a plan of action.
5. ***Sacred Utterance:*** "Oh Wyaykihn (spirits guide me)! Maynihtstaynah (they who see a far off)!"

SOUTH – FOURTH CARDINAL POINT

LOOKS WITHIN, LAW OF CONSECRATION, AND THE HABITATION OF CONSTRUCTIVE INTROSPECTION AND INSIGHT.

Sohlihtstaynah: the totemic representation of the necessity to look deeply within oneself, as also a complex system, for introspection, evaluation, and assessment. Following on the heels of an executed plan, or any action, or in the course of an introspective exploration of “self,” critically analyzing what has been accomplished, what changes have been made, and what changes have yet to be made, is an essential step in the process of Emergence. Evaluating the plan, and perceiving the *new* concrete experiences resulting from the execution of the plan, pave the way toward better defining one’s Core Motivation (the Central Habitation).

“Having made a journey through life, learning, service, and so forth, we always end up with not a whole lot more than what we carry within us. We look deeply inside to find virtue there. If we find something that needs to be changed, we work to change it. It is the Looks Within that helps us to internalize all the things we learn in our Sacred Earth Walk from birth to death and in our Sacred Talk...” UCNM Complete Text: Phillip “Cloudpiller” Landis – 2013.

Introspection alone is not only represented here, however; constructive introspection, rather than self-criticism, is the key focus of this habitation. Looking within is meant to illuminate the strengths, and weaknesses, resident within oneself and one’s behaviors. Acknowledging the strengths and achievements of the perceivable self is paramount, but so too is the process known by Sahaptan practitioners as *consecration*, or the making of things holy. From the Southern habitation, all good things within oneself are brought into the Central point, through the Fourth Pillar of the Tuhhuhl Nuhmehn, the Pillar of Consecration, and are consecrated to one’s Divine Origin. Those things that are not edifying are discerned and subjected to the powerful influence of one’s faith. Seeking Wyaykihn and the courage to make changes in oneself and one’s behavior, if necessary, is exemplified by the teachings of this habitation.

Tokens: As with every point in the Sahaptan Medicine Wheel, the South Habitation is expressed with five distinct tokens.



1. ***Glyphs and Totems:*** small, near-sighted animal (mouse, muskrat, or other rodent/marsupial) figure with earthward emphasizees indicating the receiving of Wyaykihn from the earth, or *inner* habitations.
2. ***Color:*** Green (the color of the covering of the earth), which is representative of the Skin, Muscles, Bones, Joints, Connective Tissues, and associated systems of the body.
3. ***Governing Pillar:*** Consecration (Fourth Pillar of the Tuhhuhl Nuhmehn), directing one's faith toward *transformation/transmutation* of mundane, ordinary, or immoral items, behaviors, and personality traits, into sacred and holy expressions of one's Divine Origin.
4. ***Personality Traits:*** introspective, self-critical, assessor, evaluator, explorer of self. The ability to look deeply within and recognize the good, and also that which could use some improvement, with the intent to make all things holy (consecrate).
5. ***Sacred Utterance:*** "Oh Wyaykihn (spirits guide me)! Sohlihtstaynah (they who look deeply within)!"

THE HOOP

“ALL MY RELATIONS!” LAW OF RESTORATION, AND THE HABITATION OF INFINITE WYAYKIHN.

All Relations: the totemic representation of all knowledge, all data and experience, and a construct binding all habitations to one another. This habitation envelopes, encompasses, embraces, and permeates all the points, holding the system together. Through this interconnectivity, when change is made upon one point of the wheel, all others are simultaneously affected, for good or ill.



“The hoop of the Wheel is the All My Relations Point and represents all other points at this level. It conveys the idea that all things are truly interrelated and connected and that taken as a whole, the Wheel represents all healthy and balanced systems. Remove one point from the Wheel and the Sacred Hoop collapses and balance cannot be obtained or maintained. All truth may be circumscribed into one great whole...” UCNM Complete Text: Phillip “Cloudpiller” Landis – 2013.

Very often described in the form of a continuous round, a circle, sphere, or the figure eight, this habitation is best described not as a single line that connects all the points, but as a string of infinite unidentified points strung so close together as to be indiscernible. This aspect of the Sahaptan Medicine Wheel reminds the adherent that even the Cardinal Points are not the sole source of guidance and Wyaykihn. When a supplicant seeks the counsel of a Nemenhah minister, the supplicant has placed that minister upon their wheel as a guide, a custodian of sacred things, standing beside the totems and tokens that will ultimately guide the supplicant toward emergence. In so doing, when assisting a sufferer with their medicine wheel, the Pehli is also, simultaneously, affecting his or her own in the process (often whether or not the Pehli is aware of it.)

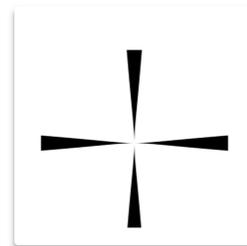
Tokens: As with every point in the Sahaptan Medicine Wheel, the Hoop is expressed with five distinct tokens.

1. **Glyphs and Totems:** continuous, encompassing round or spiral; the abalone shell, spider’s web, the turtle and the turtle’s back (“Turtle Island”).
2. **Color:** Purple, gossamer, rainbow (the color of the inside of the abalone shell), which is representative of the Central and Peripheral Nervous Systems of the body.
3. **Governing Principle:** Law of Restoration (Universal Law), as expressed by Pah Aylohoway of the Sacred Records: *“What one sets loose upon the cosmos, be it even the*

smallest thing, for good or for ill, traverses the Universe and is amplified by it so that it returns to its origin magnified for good or evil. This is a Universal Law...

4. **Personality Traits:** circumscription, collective experience, community, interrelations, communication, the ability to influence all elements in a system by affecting one.
5. **Sacred Utterance:** "Oh! Wahtahkway-Ahsay (We Are All Relations)!"

NAHTUH-3. THE FOUR PILLARS OF THE TUHHUHL NUHMEHN



The introduction of “pillars” into the Medicine Wheel do not represent a ruling force demanding obedience, but, instead, present a set of elements within the complex systems the ancients studied and lived by. These were elements that, as observed in nature and in their own civilization, directed energy and faith in very particular ways. To ignore the Pillar of Knowledge, for instance, whereby the acquisition of experience and competence is exemplified, promotes rash, ill-planned action. In an ancient indigenous setting, to hunt without first learning the methods used by one’s father and brothers could jeopardize the effectiveness of the entire hunt itself, threatening the village with starvation. To attempt to dress a wound in herbs without first learning the nature of the herbs (including which ones to avoid) could invariably result in infection or, worse, death. The Pillar of Knowledge is a sacred principle not to be ignored, because to do so has natural consequences; the Wheel of Life stops turning, or, invariably, batters itself to pieces along the path.

These principles became “laws” to the ancient Nemenhah because they were not only necessary for survival, but also enlightenment and emergence. The pillars of ancient Nemenhah culture are often referred to as “laws” because, where most of the elements in an individual’s medicine wheel may involve a high degree of subjectivity, these particular principles do not. The Pehli’s abilities and actions are governed by these Pillars, and their associated governing principles, in all that he may do and say, and while there are “Governing” principles for each of the points on the wheel, only four are referred to as the “pillars” of the Tuhhuhl Nuhmehn.

The Four Pillars are given special emphasis for the singular reason that the entire wheel comes to a jarring halt, crumbles, and stagnates without their guiding influence. They are typified by the outward and inward connecting spokes that maintain each point’s relative position on the wheel. The Four Pillars also serve as a proverbial highway for spiritual and physical energy and the application of faith as it flows first outward from the Center to the Cardinal habitations, and then, when a cycle is completed, back again. As energy travels along these proverbial highways, it empowers a specific purpose

related to the instrument to which it is flowing; faith attains a powerful focus, both physically and spiritually, to achieve the objective of the target points and bring about emergence.

PILLAR OF KNOWLEDGE

The First Pillar of the Tuhhuhl Nuhmehn pays special homage to the attainment of both worldly and spiritual knowledge, guiding the flow of creative energy toward studying those things that exemplify the work of the Peacemaker and the workings of the natural world around us. Wisdom comes from experience and study, mastery of self-discipline and the use of logic. This Governing Law focuses that faith toward the *love* of the *study* of wisdom, and the minister will employ this Pillar to illuminate patterns of behavior and language.

Patterns and complex interrelations between elements fill the world of the Pehli. When seeking a minister's counsel for physical or spiritual/emotional distress or injury, supplicants may find that he or she may not only concentrate on the specific symptoms of the issues for which the sufferer originally sought the counsel. The minister's work will be two-fold: the relief of immediate suffering, and the discernment of distinguishable patterns that impede the turning of the wheel itself. A sufferer of depression is not going to be given a pill for depression by her Nemenhah minister; she will be engaged in a process of deductive reasoning and critical decision making. What spawned the symptom known as depression? What patterns exist that sustain and promote its influence over the mind and body, stifling the spirit? Discerning how this diseased pattern might be disrupted and replaced with holistic patterns of health and emergence is the work of the Pehli.

For example: many Nemenhah Ministers employ the use of their hands in the relief of suffering, often in massage, acupressure, blessings, Ehlahts Kowaht, and any other manner of healing that involves working directly *upon* the body. The healer does not heal the sufferer, but is a facilitator of the healing work already under way within the sufferer's own body, so if one were to approach one's minister for treatment of a stress-related illness, such as many forms of depression, or a repetitive stress injury that simply refuses to heal properly, the minister may employ certain bodywork techniques to relieve some immediate suffering. But, he or she will also begin seeking the patterns, often through personal interview and Wyaykihn, within which healing is taking place, or being prevented. These patterns are made manifest by the behaviors, words, and faith of the sufferer.

The first Pillar of the Tuhhuhl Nuhmehn maintains that the solution to a problem is found in studying the patterns that have revolved and interplayed with the rest of the wheel. In other words, often employed by adherents of Sahaptan Earth Healing, the solution to the problem is always found in the problem itself. In the case of disease,

these patterns are those that bring about the onslaught of stress, pain, and- eventually- injury or illness. To discern the patterns that cause spiritual and physical disease, as also the patterns that bring about joy, wellness, and hope, is wisdom. The First Pillar of the Tuhhuhl Nuhmehn exemplifies the Pehli's continuous search and devotion to the exploration and discovery of sacred patterns of behavior and language in all forms.

PILLAR OF SACRIFICE

This Pillar of the Tuhhuhl Nuhmehn exemplifies the transition of a small child from basic behavioral learning to cognitive evaluation. Suddenly, the child is not satisfied with *what* things are; he desires to know the *why*. And, as with any little child making this transition, there are people to guide and teach that youngster the patterns that connect him with his universe. Ownership of one's personally acquired competence, experientially and studiously attained through hard work and intellectual prowess, must then be sacrificed for the sake of attaining a degree of wisdom otherwise inaccessible by virtue of experience alone. The local universe must expand and in order for that process to begin, the child must first realize there is a distinct plan in the behaviors of things- even if the exact nature of that design is elusive at best early on.

The Pillar of Sacrifice directs the Nemenhah minister toward the humbling realization that his or her competence in various fields of healing is only the barest tip of a vast proverbial network of cosmic roots, the majority of which is accessible not by personal study and experience alone, but through communion with those beings who have readier access to that information and have a vested interest in one's success. Under the influence of this Pillar, the teacher becomes the student, the master becomes the servant, and sacrifices his ownership of everything he had ever learned and attained to ask a very specific question: *why*. What is the correctional design and what is the formula for this sufferer's emergence out of suffering into health? This single act recognizes the existence of forces that forge and define potent designs within patterns and systems, outside the realm of one's immediate influence or control.

Without this Pillar, the sufferer would never seek the aid of a minister. One would never have stepped outside the confines of one's own knowledge and competence to address a problem. It requires a great sacrifice to admit that one might not, in the moment, have the competence to adequately treat a specific ailment oneself, which leads the sufferer to seek the counsel of someone who has. The Pehli will respect that personal sacrifice and in the course of discerning the balance of the sufferer's Wheel, make a sacrifice of his or her own.

Adhering to the tenets of this Pillar, the sufferer makes the initial sacrifice. The Nemenhah Minister then makes a sacrifice of valuable time and energy to aid the sufferer, and then offers up a sacrifice again in order to seek higher wisdom from heavenly beings, to gain perspective of the grander or subtler design behind the patterns that already exist in the sufferer's Medicine Wheel, and also the systems that might restore the Wheel to its natural revolutions. Through these steps, old patterns of behavior and faith are illuminated and a new, healthier plan begins to take shape, forged from the sufferer's own knowledge, the minister's competence, and the guidance of Wyaykihn throughout.

Finally, another sacrifice must then be made. The sufferer must make a sacrifice of old patterns of behavior which have spawned the illness, or are preventing recovery, in favor of a new plan that promotes health and emergence. This may constitute a sacrifice of some magnitude and can represent a painful paradigm shift if a great deal of emotional/spiritual, circumstantial, or financial energy has already been invested in old behaviors and products that caused the illness in the first place, or that continue to perpetuate it.

Without this final sacrifice however, the efforts of both the sufferer and the minister lead to inaction and the Wheel remains unchanged; old ways persist, conditions eventually worsen, and emergence is not likely to take place through this vehicle. Gathering data, thinking, planning, and intention alone do not lead to transformation and change. If, after having agreed upon a plan of action to kick-start the Medicine Wheel, the sufferer refrains from making this final sacrifice of obstructive patterns and behaviors, transformative emergence is not likely and should not be expected.

PILLAR OF VIRTUE

The Third Pillar of the Tuhhuhl Nuhmehn exemplifies the transformation of faith, thoughts, good will, sustainable planning, critical decision making, and intention into action; truly physical, spiritual, and *practical* application. Action alone can either be an exemplary or deplorable engagement of faith, which is why this governing Pillar refines that faith with a special emphasis on ethical and virtuous behavior. As stated earlier, the Pehli adheres to a strict Code of Ethical Conduct and it is through the influence of this Third Pillar of the Tuhhuhl Nuhmehn that such a Code becomes especially relevant.

Throughout countless generations, various interpretations of *virtue* as an ideal have been presented in cultural and scientific applications, changing to suit the societal norms of the population into which the concept has been introduced. Where others

outside the Sahaptan Healing Way might consider *virtue* as that particular set of attributes that enable an individual to attain greatness or affluence they desire, or also an emotional state that is deemed desirable, such as self-esteem/worth, etc., the Nemenhah Minister ascribes to a slightly different, more indigenous paradigm with regard to *virtue* by definition.

To the Sahaptan practitioner, life and the pursuit of health and happiness constitutes a covenant relationship within a complex system of spiritual patterns of thought and practice. Within that system, all elements must not only receive energy but also produce a surplus that is needed by various other elements within the system. If an element, an action, robs the system of energy, without returning a surplus for the good of the other elements, it is not *virtuous* by definition. Virtue, then, is best described in this model as any action that serves to improve and balance the use and production of energy throughout the wheel itself. A *Virtuous Deed* is any *action* intended to correct the balance of the Medicine Wheel, as opposed to those actions that do the reverse.

The Third Governing Pillar of the Tuhhuhl Nuhmehn cannot be satisfied with thought and intention alone, i.e. “wishful thinking.” The Sahaptan Medicine Wheel teaches us, by its very design, that emergence cannot be made manifest without action. New concrete experiences must be created and interred into the rotations of the Medicine Wheel and the devout Pehli will not accept the notion that the path toward your emergence lies in the workings of thought alone, no matter the ideologies to which supplicants might ascribe that teach otherwise. Nemenhah Ministers understand that without action the Medicine Wheel cannot turn and therefore emergence into health and happiness comes to a jarring halt. While daily meditation on the principles of the Sahaptan Healing Way is essential to any Pehli’s sacred walk and talk, he or she fully understands that it’s the actual *practice* of those sacred principles that make changes within oneself and the world in which we live. A Sahaptan Practitioner comprehends the covenant relationships that abound within the human body, emulated in the Medicine Wheel, many of which do not respond to conscious thought at all. In fact, the Pehli seeks out opportunities to expound upon the truly holistic reality that healing an ailment or affliction very often requires emergence within both physical and spiritual/behavioral environments.

Through invoking the Third Pillar of the Tuhhuhl Nuhmehn, the gathering of data and the formulation of a plan is then tested through practical application and action. This is when healing treatments are administered, medicines given, and mental/spiritual exercises might be introduced into the sufferer’s daily life. The focus of this action, however, is to bring balance to the sufferer’s Medicine Wheel. Therefore, the

Nemenhah minister will take great pains to ensure that the regimen for change he or she prescribes for the sufferer is free of needless expressions, medicines, and exercises that do not support or provide for that emergence.

PILLAR OF CONSECRATION

This Fourth and final Pillar of the Cardinal Habitations reflects upon the evaluation and critical analysis of the product of one's execution of a plan of action. A Pehli may ask his or her supplicant to look deeply within and seek out the valuable information that may be obtained throughout the course of treatment and ceremony. What worked, what did not? What new information has come to light? What is the outcome of the plan? How and which symptoms have changed? The list goes on.

The tendency of the modern mind, trained by decades of largely ineffective "self-help" and an unhealthy obsession on Self at the expense of culture and sustainable community, is to look within and to concentrate only on that which is flawed, broken, needing repaired, or lacks empowerment. Furthermore, the ingrained tendency of so-called "enlightened" modern thought is to dwell continuously upon introspective Self to answer all questions pertaining to a problem, even to the extent that all other matters cease to hold any relevance to the modern scholar of the human mind and emotions.

Many modern practitioners of multiple self-help disciplines offer a single solution, introspection, to every problem placed before them, which itself is translated within the Sahaptan Healing Way as a *behavioral/spiritual discourtesy* in the Southern Habitation. In a situation where the actions and the *products* of ones actions need to be closely analyzed, many schools of thought and self-help disciplines propose a close introspection and understanding of the *emotions* linked to these actions rather than a critical inspection of a concrete experience itself. Point of fact, according to the Sahaptan Healing Way: there is never a single solution to every human problem! The Pehli will be wary of the powerful influence that such a particular reductionist ideology may exert over his or her supplicants and their powers of critical decision making. Seldom does a depressed mind benefit from an introspective emotional exploration of acute pathological depression. True "self-discovery" arises from the exploration of the entire Medicine Wheel, in all its complex relations, and not an obsessive psychological/psychiatric reliance on self-esteem and "personal truth."

This Governing Pillar directs faith toward the assessment of things as they really are, with no pretense and no rationalization. It takes a great deal of courage to stare in the face of one's infirmities and offer an appreciative smile, which is what this Pillar directs

one's faith to do; to look within, to see what one has become since first setting one's feet upon the path, evaluate that action's effects upon one's life, and then discern what might use some improvement. That which is not as it should be may then be *consecrated* and made holy- but what does that mean?

Simply, it means that, after having made full circle and traversed the wheel, those things that could use some help become the target of the next cycle, *consecrated* to the process of holy emergence. Having walked the road once, a new road presents itself with new data and a new concrete experience. That which successfully changed for the better, that which was affected by a balancing of the wheel, is drawn inward and the Pehli will invite his or her supplicant to engage in a ceremony or token of celebration and acknowledgement of the transformation, no matter how great or small. The transformation is the result of a change in patterns of language and behavior, all of which is then utilized by a Sahaptan Practitioner to further illuminate the true nature and Wyaykihn of one's Divine Origin. Through careful introspection and evaluation of the virtuous actions that lead to one's emergence, those virtues become part of one's identity and it is through the Pillar of Consecration that this process is expressed within the Nemenhah Medicine Wheel.

Then, that which causes illness of mind and body, and that was not affected by the original plan, is studied with an eye toward sacred emergence. Out of the Pillar of Consecration and into the Western Habitation of the Medicine Wheel, the minister will assist the sufferer in gathering more information regarding the new concrete experience. And the cycle continues, each time bringing more information and a new concrete experience to the foreground. Through the Pillar of Consecration, the sufferer makes a commitment to Emergence with the new information and consecrates the pertinent issues to the path of transformation and healing.

In this way, no matter the context or adversity, all afflictions, conditions, and circumstances may become holy and sacred. When traversing the Sahaptan Medicine Wheel, there is no failure, even when, having made one revolution, symptoms persist. It simply means more information is needed and a new plan must be put in motion, continuing the process. Through this Fourth Pillar, the Pehli will studiously discern the valuable information and experiences obtained through the treatment or procedure, and apply that new information toward enhancing or reformulating the plan.

NAHTUH-4. FAITH, ENERGY, AND THE PATH OF EMERGENCE

Many attempts have been made through countless generations to define a nearly indescribable creative force and energy that is often detectable via human senses and Wyaykihn, but remains as yet (and often arguably) undetectable by conventional technological approaches. By whatever name and definition, the Pehli is keenly aware of the presence of subtly potent forces that influence the world and are influenced by it. Yet there is distinction between various elements in both scientific and spiritual understanding of these cosmic forces.

Where modern contemporary science and philosophy has relegated the proliferation of ancient indigenous mysticism to simple-minded foolery, superstition, and ignorant rationalization, the Sahaptan Minister employs a broader and less dogmatic discernment. A Sahaptan adherent perceives the inexplicable nature of the cosmos and is fascinated by it in both spiritual and scientific contexts. Mechanisms of action, cause and effect relationships, organized structures of matter and energy, and naturally occurring complex systems undeniably exist (the study of which is known as *science*) and therefore should not be disregarded. We all may encounter, in this modern era, promoters of the notion that science attempts to diminish the existence of Creators and other spiritual influences upon the lives of mere mortals, and therefore ought to be abolished or disregarded. By whatever name with which their divine presence is invoked, the Nemenhah minister ascribes to the belief in mighty spiritual forces that interact with the cosmos and, furthermore, considers the existence of scientific understanding a powerful *gift* from the Aylohhihm rather than a distraction. In any case, “energy” is universally regarded by the Nemenhah Pehli as that physical and spiritual capacity to do work and facilitate transformational change.

It is this fascination with the logical, scientific, and *practical* application of knowledge that forms the basis of a Pehli’s ability to discern the distribution of energy within the wheel and the directional influence of one’s faith. Of course, this naturally brings us to the exploration of a practical definition of both faith and energy according to the Sahaptan Healing Way of the Ancient Nemenhah.

WHAT IS FAITH?

Faith is the resultant impact, the product, and consequence of belief that has been acted upon. Faith is *not* the energy flowing throughout the Medicine Wheel, nor is it merely belief in something, and a Pehli is careful to make this distinction in and out of ceremony. To the adherent of the Sahaptan paradigm, faith is a tangible, perceptible governing power within the Wheel, a divine gift and *endowment* from the Aylohhihm. To further illuminate this, it is important to remember that the direction and concentration of energy toward any or all of the points within the Medicine Wheel is directly influenced and governed by faith. To the Nemenhah minister, faith is a tangible spiritual resource in high demand, without which the wheel could not turn and emergence is not possible.

The cosmic breath, the proverbial energy of creation, is blowing and constant, the sails and timbers of the Medicine Wheel billowing in the wind and creaking against the deep waters of life. The mechanisms and the energy are in place and ready to fulfill the measure of their creation, to act and be acted upon according to the natural laws of the universe. The rudder, the personification of one's faith, directly affects the entire system, steering the construct toward its destination. The hand that turns the wheel, steering the rudder, has no power over the wind that fills the sheets, nor has that hand any power over the currents across which the ship sails. Therefore, faith is not merely a set of beliefs to which one clings most adamantly, but is, rather, the effects of both the intention *and* action of an individual with regard to a specific system of belief. These effects have resounding impact upon the entire wheel.

A great deal of emphasis has been made through recent generations on the centrality of thought versus action; the supremacy of mind over matter. Resultantly, numerous ideologies and approaches to self-betterment have saturated modern culture, each exemplifying the concernment of intention as the single most powerful key to personal and professional transformation. During the course of an individual's modern lifetime, we each of us may have heard or have been influenced by any number of variations on this ideology: that all or most diseases and forms of experiential distress are the result of a personal *misalignment* with purer thoughts and focused intentions as defined by varying degrees of religious and philosophical dogma. If a supplicant does ascribe to such a belief, it is advisable that he or she be patient with the Pehli whose understanding of the cosmos according to an ancient indigenous paradigm may contradict popular beliefs with regard to energy and emotion.

The Pehli comprehends the difference between energy and emotion, thought and action, and the complex interactions within the remarkable systems that in them abound. In the Sahaptan Healing Way, the philosophy of “Mind over Matter” is particularly reductionist and denies the value and worth of all but a single element of the vastness of Creation itself. Besides which, as a studier of systems, cause and effect, and the pathways of emergence, the Pehli knows that if this particularly reductionist ideological dichotomy was in fact effective at curing all disease, it must logically follow that all disease could be treated in this fashion, thereby eliminating any necessity to call upon healers in general. Disease and spiritual stagnation could be simply *thought* away, as is so often claimed in the modern self-help marketplace, which is contrary to the observable cosmos and the complex spiritual system the Nemenhah minister will employ to assist the sufferer’s emergence from disease and despair to health and vigor. Keep in mind that thought and intent to act alone, to the Sahaptan adherent, do not produce emergence. Nor will thought and intention *alone* alter the distribution of energy within the Medicine Wheel.

This is not to suggest that the power of the mind has no merit in healing; quite the reverse, actually. To the Sahaptan minister, the mind is a single extremely powerful element in a complex system, the entirety of which is necessary to bring about sacred transformation. Take a single critical spoke out of the Medicine Wheel (i.e. take the physical body out of spiritual healing, or *vice versa*) and the entire system crumbles. Many notable *mind-over-matter* ideological principles insist that intention and mere meditation alone, without action, is all that is necessary to be well and reverse disease. The Nemenhah minister understands that such an ideology, when taken to the extent of its logical conclusion, effectively removes the East Habitation from an individual’s Medicine Wheel. Because of this, a Pehli does not ascribe to these reductionist notions, prefers to expound upon the Wheel as a unified system that encompasses the whole of human experience, and seeks a more holistic approach to emergence whenever possible.

The Sahaptan Pehli does not merely *think* about the sacred principles of the Medicine Wheel, nor does he or she ask one to merely *think* and meditate on the process of healing the sufferer may be undergoing. The practice of the minister’s religion is the exercising of faith within the Medicine Wheel, which understands that to fully influence the manifestation of health and vitality, recovery from injury and disease, or the awakening of Wyaykihn within the mind of the Sahaptan minister and/or sufferer, thought must be accompanied by practical, *physical* application. Within the complex system that is the Medicine Wheel, embodied by the human body, mind, and spirit, faith

is easily made evident by ones actions and behavior, not just beliefs and intentions. One may indeed believe and speak a thing with conviction and yet act in a manner contrary to that utterance. Nemenhah ministers understand that should one act contrary to one's belief, that belief is evidently not supported by one's faith and, in the case of any Sahaptan Practitioner, applied faith rather than mere belief forms the basis of the practice of his or her religion.

Spirituality may also be defined as a set of transcendental beliefs upon which action is advisable, but optional. Religion, on the other hand, is a system of spiritual beliefs upon which action is *necessary* to perform a specific task or promote a desirable outcome. Belief is then a resolute knowledge of something of personal relevance upon which action is possible. If faith is comprised of both intent to act *and* the action itself, then every determinate action is therefore a physical, experiential manifestation of one's faith. This is then best described as the tangible force and *impact* of both belief and ones actions with regard to that belief upon the Medicine Wheel. To the minister, this is the fuel of transformation, an endowment of power, and a manifestation of one's relations with Aylohhihm. It forms a very tangible system of emergence to which Sahaptan adherents religiously commit.

FAITH AS A MATRIX

Considered in this light, the Pehli comprehends the immensely powerful nature of faith and its relationship with the various points on the Medicine Wheel. With so many elements at play, with energy being directed, distributed, interconnected, altered, etc., the influence of faith continues outward, even beyond one's personal Medicine Wheel, into what may be aptly described as a *Faith Matrix*, which is literally the matrix within which the whole of Creation is comfortably situated. Medicine Wheels from all living things, hoops within hoops, generations of interconnected language and influence, the influx of Wyaykihn, all engage in this complex webbing and network of cause and effect, of intention and action, culminating in what the Ancient Nemenhah referred to as the Law of Restoration:

"What one sets loose upon the cosmos, be it even the smallest thing, for good or for ill, traverses the Universe and is amplified by it so that it returns to its origin magnified for good or evil. This is a Universal Law..." Pah Aylohoway – Nemenhah Creation Myth.

For purposes of clarity and emphasis, consider this hypothetical scenario: a devout religious woman has studied her religion's specific apocrypha, the doctrines of her church, and listened attentively to the sermons of her spiritual leaders for many years. Throughout this period, she has developed a certainty, beyond mere *belief*, in the existence of a supreme godly deity who watches over all creation. However, within her belief systems, supported by her chosen religion's various doctrines on the subject, lies a demonic entity or force bent on the mortal and immortal destruction of human health and spiritual wellbeing. Within her daily activities, occasional thoughts of these dark forces enter her mind, resulting in one of two reactions: indifference or fear. Both are supported by her religion, but each has separate resounding effects both in and outside the body. In this scenario the relevance of either is directly impacted by the woman's faith in her Creator versus her faith in her Destroyer. Her *worship* of one versus the other is not based on the spiritual tenets to which she ascribes, but the application of her faith toward both. To which of these entities does she actually devote her faith?

If the notion of a devil's existence is met with indifference, wherein she trusts so implicitly and has such faith in her Creator that no aberrant force of any kind is capable of exacting a power over her devotion, and therefore the *sanctity* of her very soul, then the Sahaptan minister will readily discern that her faith is keenly directed at her Maker. However, if the notion of a subjective predatory influence over her life is met with fear, wherein her very soul and future beyond the grave is threatened by a seemingly invincible *dark* power, the Sahaptan minister discerns that her faith is directed not

toward her Creator, but to a predatory avatar of physical and spiritual destruction. In the first, her belief in the magnificence of her Creator prevents the influx of fear and her mind and body can be directed toward more important matters needing attention. In the second, fear of the unseen ultimately rules over her very existence, with potentially severe and often devastating physical, behavioral, and spiritual/emotional consequences.

This particular religious paradigm is presented here because it is one of the dominant religious orientations in the world, manifesting in hundreds of institutions across dozens of diverse ethnicities. Second, the chosen belief system of this hypothetical adherent provides for the simultaneous protection of her subjective self (the soul) *and* the existence of subjective threatening forces. Yet her mental and spiritual *health* within her own belief system is defined not by the doctrines and tenets of the religion itself, but by the conviction of her beliefs and the strength of her faith.

Why is this significant? To the ancient indigenous human, the world was as dangerous and life threatening as it was sustaining and beautiful; peril and majesty magnificently rolled into one cosmos. Daily evident was the need for a hardwired physical and mental set of instruments within the confines of human physiology that provided for necessary increases in speed, agility, and sensory acuity to evade death at the talons of any number of predators. A key factor in this setting is a degree of situational awareness, which promotes survivability in a hostile environment, versus fear and panic, both of which promote erratic behavior and poor situational judgment. The notorious fight-or-flight cascade begins the instant a threat is perceived, altering both sensory and mental acuity with regard to effective threat detection. This natural programming is designed to protect against clear and present danger. However, so complex is this system that the human body is prone to respond in similar fashion to subjective threats to one's existence as well. Yes, gone are the saber-toothed cats and wolf packs that once preyed upon our ancestors, but still present are mental/physical responses to the influence of subjective or chronic fear. The Pehli's task is not only to address the physical nature of what ails his or her supplicant, but also to allay fear both when necessary and wherever possible.

So powerful is this physical and mental process that it is directly impacted by one's beliefs and, most especially, faith. Remembering, of course, that faith is the product of one's beliefs conjoined with one's actions, every reinforcing action upon a belief strengthens one's physical and spiritual concentration and dependence upon it. In many cases, one would lose a sense of personal identity should that belief ever be challenged or dislodged from the stubborn human psyche. The Pehli comprehends this

ability within the human mind, takes special note of the intensity of the sufferer's faith where relevant and considers this experiential, *tangible* force within the Medicine Wheel highly instrumental in facilitating the sufferer's emergence. Faith amplifies that upon which it is focused, for good or for ill, both physically and spiritually. If the object (belief, personal goal, aspiration, thing, etc.) to which one dedicates ones faith is subjective, than the product of that devotion of faith is an amplification of the subjective influence related to the object. With this understanding, the Nemenhah minister will work to produce a plan of action that presents an *objective* approach to restoring health to the sufferer's Medicine Wheel that is based in *courteous* faith, practical application, and critical decision making.

FAITH AND ENERGY

It is necessary to establish exactly what is meant by a Pehli in the use of “energy” as a term. In plain English, *energy* is used to describe both the capacity for vigorous activity and the available power within an object or action. Energy, as a term, is also used to describe an adequate or abundant amount of such power. Practicality and clear language is immensely useful to the Nemenhah minister. Frustrating or useless ambiguity and platitudes, on the other hand, only hinder the Pehli’s abilities and he or she will likely resist most ideological approaches to the expression of any concept that refutes or ridicules practical application, clear language, and/or common sense.

For example, throughout modern alternative health is found the popularized adoption of confusing vernacular involving energy as a substance and/or definition. Certain *positive* and *negative* values have been added to the nature of energy where a *positive* attribute is apparently desirable and a *negative* attribute is apparently undesirable, confining all forms of spiritual and cosmic energy to the laws of a highly restrictive, subjective, and poorly defined dichotomy of thought and practice. This particular ideology regarding energy often demands that the adherent pass judgement upon an object, concept, or even an entire human being with regard to the *kind* of energy that the adherent believes to be influencing that individual’s life: “*I just don’t like his energy,*” or “*I felt some serious negative energy from that woman!*” and also the very common “*I just can’t be around that kind of energy.*” When challenged to define these limiting dualist notions of energy, the practitioner of these ideologies very often reverts to descriptions of various emotional states and certain associated physical or psychological responses, neither of which make reference to the life-stream of energy described by the ancients. Point of fact, *Energy* and *emotion* are not the same animals.

To the Pehli, the popular notion of *positive* and *negative* energies may need to be translated for clarity (or to make any sense at all), which can prove frustrating and ultimately confusticate conversation and the interview process. The reason for this is because the very nature of energy within the Medicine Wheel is neither a *positive* nor *negative* thing, neither desirable nor undesirable since it is a constant and without which life simply couldn’t be. To the minister, who has taken the time to study the human body in all its microcosmic magnificence, *emotion* is merely an extremely neurological reaction to sensory stimuli; therefore emotions cannot be the energy of Creation, but are instead subject to its effects, the same as everything else in the cosmos. Since energy is a constant within the Medicine Wheel, the Pehli may likely not concentrate on this as a significant focus of treatment, though faith is a different matter

entirely. How one acts and influences the energies of Creation is determined by faith and *that* is a force over which one may cause an effect.

However, points on the Medicine Wheel may indeed be robbed of necessary energy. In Sahaptan Medicine, this phenomenon is known as a *Discourteous Faith* where various points of the Medicine Wheel are neglected in favor of specific others based on behavior and the effects of one's decisions, or the effects of external forces acting upon one's existence. The more energy that is directed toward any single point in the Medicine Wheel, the stronger the influence of that single point, which consequently starves the others. In like fashion, less energy equals a weaker influence. Health and vigor, both spiritual and physical, requires a balanced distribution of energy throughout the system, each element drawing upon the others for support and offering supportive functions in return. A *discourteous* application of faith robs all but a few points of the wheel of much needed energy. Under these circumstances, systemic collapse is inevitable and often manifests as physical, mental, and spiritual disease and distress.

Within the Sahaptan Healing Way abound many remarkable gifts and abilities, most in the realms of Natural Healing such as herbalism, bodywork, nutritional counselling, etc., but there are also many forms and expressions of various other methods that are based more in shamanic, mystic, and other spiritual applications of Wyaykihn. Under the influence of Wyaykihn, the Sahaptan adherent is sometimes prone to being drawn out of a "normal" or purely physical mode of practice and into one wherein communion with spirits, heavenly beings, deities, and divine spiritual forces directly assist the minister in his or her work. Since the Pehli has made a special effort through ceremony to commune with these heavenly influences, this response from the universe is only natural. In some instances this influence shares a bit of knowledge about the sufferer or their disease to which the minister might not have otherwise been privy. In other instances, the divine ambassadors of the non-local universe converge upon a soulful outcry and impart a much needed surplus of energy to neglected habitations within the sufferer's Medicine Wheel and, sometimes, to the body itself. To your minister, that such miraculous happenings do occur is undeniable.

These occurrences reflect the covenant relationship between all things past, present, and future and further illuminate the effects of faith and energy within the cosmic Medicine Wheel. Therefore the Sahaptan minister also comprehends the necessity of balancing the Medicine Wheel, even after the sufferer has experienced a miraculous healing. A Pehli understands this through careful study of the Medicine Wheel and therefore knows with certainty that if the sufferer continues to exercise discourteous faith after such an experience it is only natural to expect the flow of energy to be

accordingly diverted. Old habits and patterns pervade and the very same afflictions (or at least similar), often for which the sufferer sought the services of the minister in the first place, again become manifest.

The Nemenhah minister may address the flow and health of the body's energy through various traditional ideologies and techniques found across the globe, and in which he or she has competence, but always with an eye toward affecting the Medicine Wheel as a whole. As is the nature of the Central Habitation, one's Divine Origin is not illuminated through concentration and/or obsession on that point itself, but through execution of the process of emergence, which requires traversing the Cardinal Habitations of the Wheel. For this reason, the Sahaptan adherent is less concerned about the nature of the energy within the Medicine Wheel than he or she is about the evidentiary exercise of faith that directs and concentrates that energy.

NAHTUH-5. DISCERNING THE WHEEL

Discernment of the Medicine Wheel begins with the acquisition of data, which requires the minister to initiate the interview process whereby all available information regarding a concrete experience is brought to the table. It is naturally understood that the reason sufferers are seeking the services of a Nemenhah minister is likely due, at least in part, to the fact that this concrete experience is undesirable to some degree and that they seek Emergence from out of a current existential state or condition into a more desirable one.

First, the Pehli will need a full detailed description of the sufferer's current physical and emotional symptoms, followed by medical records or a detailed history of the supplicant's overall health. The sufferer must leave nothing out! Nemenhah ministers are required to hold any personal information in the highest confidence, so supplicants may feel comfortable laying everything before their minister. Every piece of information is instrumental to effective formulation and execution of any treatment protocol.

A Pehli will then likely inquire about his or her supplicant's overall lifestyle and social, religious, and professional circumstances. Naturally the questions will be based in the minister's particular fields of expertise and competence. Nemenhah ministers in general want to know as much about the sufferer as possible, who is, of course only obligated to share what information is personally deemed necessary and appropriate. That being said, it must be understood that any question from the minister must be considered vital, else it would not be asked. So if a supplicant withholds information regarding a specific point of inquiry, he or she is effectively limiting the minister's ability to help.

Having gathered a suitable amount of data, the Pehli then separates the physical and emotional symptoms the supplicant has described into two categories: *physical discourtesy* and *behavioral/spiritual discourtesy*. This step is essential, for each category is addressed differently upon the wheel.

Here are a few general guidelines used in discerning the wheel and determining the nature and proper treatment of both physically and emotionally discourteous faith:

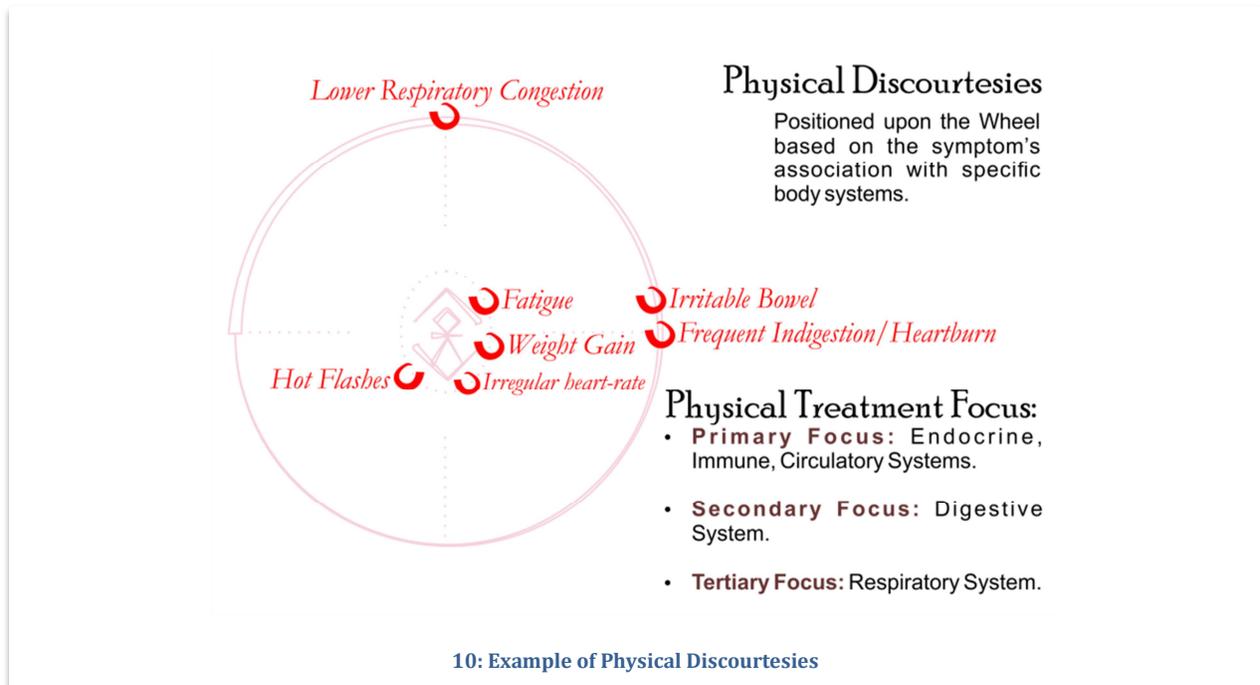
1. A *Physical Discourtesy* is a detectable bodily indication of physiological dysbiosis and/or distress.

2. A *Behavioral/Spiritual Discourtesy* is a discernable pattern of belief, decision making, and behavior that produces detectable *symptoms*, or inhibits the body's ability to make physiological correction (e.g. reversal of symptoms).
3. A *physical discourtesy* may result from the influence of a *behavioral/spiritual discourtesy*.
4. A *behavioral/spiritual discourtesy* may result from the influence of a *physical discourtesy*.
5. *Discourteous Faith* embodies the tangible effects of belief and action (cause and effect) that promotes the increase or continuance of a *physical* or *behavioral/spiritual discourtesy*, or inhibits the Medicine Wheel's intrinsic ability to make necessary corrections in energy distribution.
6. The sacred and holistic application of *faith* is the key to restoring health and emergence to an individual's Medicine Wheel.

CHARTING AND PLACEMENT OF DISCOURTESIES

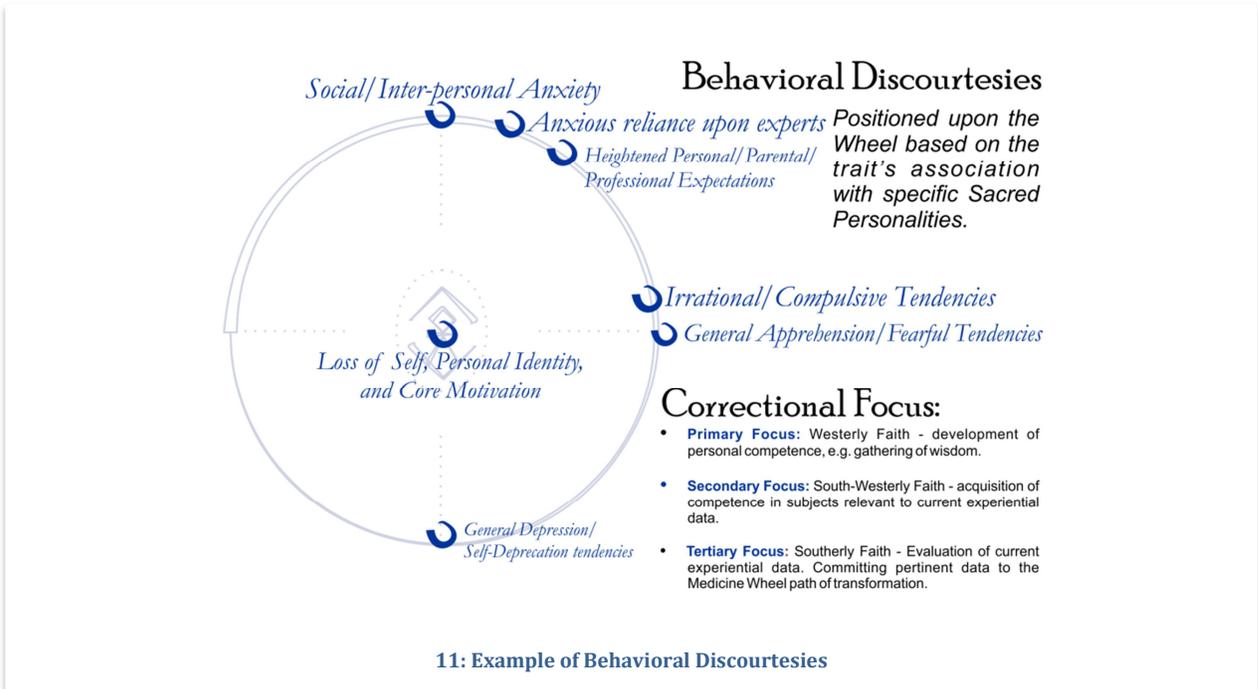
Just as all of human experience and Creation itself is represented, each and every symptom presented to the minister has its place within the Medicine Wheel.

Physical discourtesies: physical symptoms are allocated based upon their immediate effects, then the point or system of origin, and positioned according to those systems' placement within the Medicine Wheel itself.



Causation is established based on the minister's personal competence in the sciences of human physiology and disease. The Pehli will draw upon this data in addition to any number of specific fields in which he or she has obtained competence. Understanding how and why the body responds to the innumerable stressors that impact the way it functions is essential to any Sahaptan adherent's efforts at discerning the balance of the sufferer's wheel. For this reason, it is understood that continuous study and research into the mechanisms and workings of the human body is fundamental to effective formulation and treatment of any condition. Supplicants should expect their Nemenhah ministers to encourage them to study the human body as well, enhancing their own intrinsic ability to become healers themselves.

Behavioral/Spiritual Discourtesies: the Nemenhah minister now takes the second list of emotional symptoms and places each item upon the Medicine Wheel in similar fashion, where each emotional symptom is allocated based on the spiritual principles and associated psychological characteristics represented within each Habitation, rather than the organ systems of the body.



Appropriate placement of *behavioral/spiritual discourtesies* requires a degree of deductive reasoning since this classification of discourtesy primarily originates from one or more of the healthy psychological traits represented within the points of the Medicine Wheel. A *discourteous* behavioral attribute is a healthy trait that has been accentuated to the degree that it robs other attributes of energy and influence. Positioning an emotional symptom within the Medicine Wheel requires the trait from which the accentuated attribute originates to be identified first and then *behavioral/spiritual discourtesies* are placed within the habitation of their originating healthy counterparts.

Impulsive or rash behavior (action without competence), for example, is placed within the Eastern Habitation, wherein virtuous action is situated. Self-obsession is placed in the Looks Within Habitation, wherein sacred introspection is situated, and etc. Any and every psychological trait and behavioral pattern may be positioned in this fashion upon

the wheel and it falls upon the insight and Wyaykihn of the Pehli to assist the sufferer in determining the nature of the healthy and/or *discourteous* traits.

When placing psychological and emotional symptoms upon the Medicine Wheel, care must be taken to ensure that broad generalizations are not liberally applied. Many layers and hoops within hoops lie within every mental indication of physiological distress, so it stands to reason that the Sahaptan adherent must learn to focus on a singular deductive approach to this level of discernment. What an emotional symptom presents only one piece of the puzzle, just as what a particular belief embodies is merely a trusted bit of knowledge. The Pehli will draw both his or her focus, and that of the supplicant, to the very tangible, *observable* cause and effect relationships of behavior, belief, emotion, and any associated symptoms. Once again, the minister will seek a spiritually enhanced *objective* approach to addressing discourteous faith within the Medicine Wheel. Close inspection of one's actions and behaviors will illuminate the true nature of one's beliefs, and also define where the Medicine Wheel may be afflicted with discourteous faith. The Pehli is not in the least bit interested in whether the sufferer's personal beliefs are *right* or *wrong*. He or she has been called upon to shed light on the natural cause-and-effect relationship of every action upon the wheel, therefore the effects of ones actions and physical/psychological state in connection to a *behavioral/spiritual discourtesy* captivates the Nemenhah minister's concentration. Belief in a "higher" power is neither *right* nor *wrong* (to the ancients, it was simply undeniable), but how that belief effects ones *actions* defines its significance with regard to the Medicine Wheel.

Every Habitation has a check and balance when it comes to the sacred personalities they represent. These checks and balances are embodied in the influence of the Habitations directly *opposite* them. Therefore Looks Within is balanced by communion with heavenly beings (and experts with a vested interest in one's growth). Personal competence, from the *Ohuhgohuh* Habitation, is refined and tested through practical application, the *Maynihtstaynah* Habitation, and vice versa. When an individual's faith diverts more energy toward a single point than the rest, the others lose the ability to balance their sibling Habitation effectively. When this occurs more extreme, unbalanced, and often unsustainable psychological and behavioral traits begin to dominate the Medicine Wheel, preventing its natural revolutions and the normal progression of Emergence.

Since mental and spiritual health is dependent upon the balance of the Medicine Wheel, it is only natural to expect dominance of one or more attributes to effectively render the matrix itself unsustainable. In various Western cultural settings (and especially the

varying degrees of a very popular obsession on self-love and self-empowerment) with regard to mental health, nescience, poor decision making, irrational acts, and self-obsession, the inevitable collapse of the wheel all become *status quo*. The Pehli is a proponent of the pursuit of “all good things,” an expression used often during *Nemenhah Itsipi Purification* rituals, which refers not only to all good knowledge, but to all the virtuous personality and behavioral traits as well- not just a healthy love and appreciation of *Self*. Furthermore, the Nemenhah minister endeavors to help his or her supplicants understand the very real fact that every sacred personality and behavioral trait represented within the Medicine Wheel resides within each human being already, and that they need only be awakened and enlivened through the exercise and application of healing faith.

ADDRESSING DISCOURTEOUS FAITH

With regard to addressing *physical discourtesies*, a Pehli finds that a comprehensive study of the various systems of the body and the human being's necessary relationship with the Earth serves to greatly enhance his or her personal ability to influence healing within themselves and others, expanding upon his or her own competence, thus expanding the Pehli's local universe itself.

Physically discourteous faith must be addressed within the systems of the body and this is where a heavy emphasis on empirical wisdom and scientific knowledge is placed. Accumulation of data, formulation of treatment protocols, execution of the plan, and evaluation serve as the operational map for any Nemenhah minister, who applies all this with every iota of competence he or she has obtained in their own fields of study.

Behavioral/Spiritual discourtesy, on the other hand, is not treated the same way as its physical counterpart, and to the untrained mind it may seem counterintuitive at first. As a general rule, in order to address *behavioral/spiritual discourtesy*, one must actively apply faith to the point on the Medicine Wheel that lies directly *opposite* that of a *behavioral/spiritual* discourtesy's specific origin. Recall the check-and-balance relationship between the Cardinal Points, how they each influence and supportively moderate the strengths and weaknesses of their relations and it becomes clear how the system functions.

Conceptually, understanding the process is simple enough, but application of the system is where the challenge lies. To address Discourteous Faith, action must be taken, for without action there is no activation of faith and without faith there is no emergence. If a *behavioral/spiritual discourtesy* has been detected by a Pehli and discerned to be strong enough to dysregulate the flow of energy to the other systems, he or she will work with the supplicant to establish a system of correctional patterns in behavior to restore the balance. Actual execution of the plan then falls to the supplicant and sufferer; the Pehli stands as a guide and mentor only.

In addressing Discourteous Faith, the Nemenhah minister takes care to focus on only those discourtesies that are within the sufferer's ability and willingness to address, which brings us to a standard of formulation and treatment a Pehli will very likely employ when necessary: the weighting and assessment of physical and emotional conditions and what can be immediately addressed.

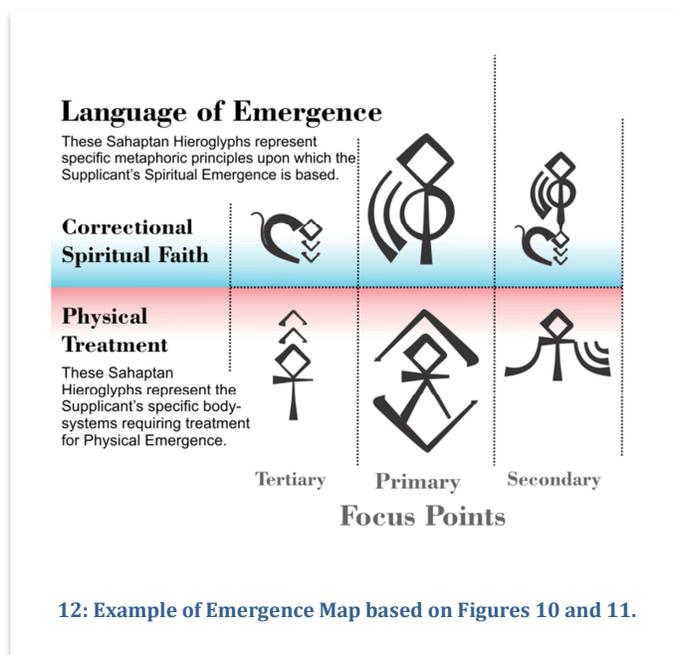
To do this effectively, the Pehli has been trained to focus on Primary, Secondary, and Tertiary occurrences of Discourteous Faith. It is generally understood that attempting

to treat a complex system can be a difficult and lengthy process and addressing *every* ailment and affliction on *every* level within the Medicine Wheel is not only impractical, but counter-productive. In many instances, a particular symptom may be presenting as the result of a more severe symptom's effects upon the body. Very often, as treatment progresses and old symptoms reverse or change, others appear and reappear as the body undergoes its transformation. The modern medical approach to treating disease very often entails taking a complete long (and ever lengthening) list of symptoms and prescribing a medication to alleviate each symptom both individually and all together in a complex pharmaceutical cocktail of chemical warfare upon the body.

The Nemenhah minister understands that emergence into health requires time, forbearance, and continuous transformation through the turnings of the Medicine Wheel, and so will engage in the immediate relief of the most prominent symptoms when possible while concentrating on the long-term plan of health restoration. Taken in increments, a change in one's state of living offers up a wealth of data to the minister, who is then able to evaluate and assess each new concrete experience and formulate treatment accordingly. Understanding that affecting one point in the Medicine Wheel affects them all, simultaneously a primary, secondary, and tertiary focus with regard to treatment is one of the more powerful instruments in any minister's repertoire.

The Pehli now applies the very same principles that provided for placement of physical discourtesy and Discourteous Faith upon the wheel and further refines that data into the following categories:

- **Primary Discourtesies:** these are the single most evident and detectable indications of physical and spiritual distress and become the object of closest scrutiny and treatment. A primary *physical discourtesy* usually requires body-system specific protocols and treatment, whereas a *behavioral/spiritual discourtesy* requires a daily exercise of faith within the Habitation directly opposite the *behavioral/spiritual discourtesy's* point of origin.
- **Secondary Discourtesies:** as the label suggests, are next in line to primary discourtesies and are usually, though not necessarily, related to the primaries. Likewise, the same rules for treatment apply for these discourtesies, but with less immediate emphasis.
- **Tertiary Discourtesies:** are any such discourtesies that are evident but require further study, or that the minister suspects will resolve or change as the result of treatment of the first two.



An effective treatment plan will include necessary procedures or medicines to address each of the three levels of severity, granting the Sahaptan adherent a high degree of adaptability and ample opportunities for analysis and formulation. To some, this seems minimalist, but Nemenhah Ministers adhere to the holistic ideology that the body possesses an intrinsic ability to heal itself and that the direction of faith mixed with the introduction of the necessary tools for healing will bring about a change for the better.

Changing one, two, or sometimes three things in a sufferer's life for the better opens doorways toward health and vitality. Then, returning to the wheel after a change has been made, with observable effects, the process continues anew, adding to the information and experience previously obtained.

Very often a sufferer's Medicine Wheel reveals Discourteous faith in many points, rather than one or two, but because of the covenant relationships between all elements, all points and particles of this sacred construct we call life, the Medicine Wheel permits its Pehli to address what can be effected now and adopt the sacred process of critical decision making to the restoration of health. This reduces the necessity of the impractical mass-treatment of all symptoms to effective treatment of only those concerns whose ugly maws growl the loudest. Subtler issues can and will be addressed in due course, but with patience and the guidance of Wyaykihn.

TOTEMIC, SHAMANIC, AND SPIRITUAL EMERGENCE

Within the Medicine Wheel, a sacred language emerges. Many elements come into play to aid you in attaining the Emergence you seek both physically and spiritually, but the key is to engage as many of your own physical and psychological faculties as possible in the process itself. To this effect, the single most powerful tool in the Pehli's tool chest is the Medicine Wheel itself and the totems represented therein. Using his or her intrinsic knowledge of the Sahaptan Medicine Wheel, the minister will use a combination of sacred symbols and expressions to help his or her sufferer remember the steps outlined by the minister. One common method is the use of the ancient language, namely the hieroglyphic symbols themselves, to repeatedly ignite the embers of recall and faith on a daily basis. The supplicant's attention, intention, faith, and daily activities need to be influenced by the path to Emergence upon which they've placed their feet and little serves quite as well as symbols and metaphors in relaying powerful data to the subconscious mind.

A Sahaptan Minister will lead his or her supplicant through a basic understanding of the essential points upon which the sufferer is to direct his intention and activate his faith. Depending on the specific disciplines employed by the minister, these counsels may entail concentrating on specific animal totems, spirits, and guides (often referred to as "*shamanism*") or on the teachings of specific ancestors and heavenly influences. Other counsel may include a physical application and exercise of a specific spiritual pursuit, strengthening an otherwise weak behavioral/spiritual element within the Wheel. Whether in the use of written symbology or animal/spiritual totems, the sufferer's concentration will be drawn to the specific Habitations that hold the key to the balance of his or her Medicine Wheel. In addressing their own Emergence, Nemenhah Ministers employ the use of *all* the tokens of the Sahaptan Medicine Wheel, from colors and sacred utterances to symbols and animal totems.

It has been asked: "is the Sahaptan Healing Way a discipline of *shamanic* healing?" The answer is that it depends on the method of application. Nemenhah healing entails bringing the sufferer's mind, body, and intention into close spiritual communion and interaction with the interior and exterior universe. When that process entails indigenous methods of communion with specific animal spirits and totems, this is a *shamanic* application by definition, but popular labels don't really clarify the situation here. It is important to remember that in one instance, the Pehli may exhibit the attributes of a skilled bodyworker and in the next may offer profound shamanic counsel pertaining to the sufferer's Medicine Wheel. In one instance a sufferer may be speaking

with a competent Naturopathic Doctor and in the next they are given spiritual instruction and a mystic symbol upon which they are directed to focus their thoughts and actions, activating their faith. Most modern reductionist ideologies in the Western World assign labels to these spiritual gifts and abilities such as “priest,” “mentor,” “shaman,” “intuitive,” “empath,” “mystic,” “psychic,” “life coach,” “wellness counsellor,” etc. Sahaptan Adherents, and therefore Nemenhah ministers, aspire to attain gifts, competence, and abilities in all these practices and more. The Western World is obsessed with labels and segregation, whereas the Pehli ascribes to the simple philosophy that all things that can be learned through human experience and study, through Wyaykihn from the Creation itself, will be. Therefore, the Nemenhah minister is, simply, a *Pehli* and requires little else as a professional identifier.

In general, to address *behavioral/spiritual discourtesy*, the Pehli will help his or her supplicants formulate a plan that includes a primary sacred principle upon which the sufferer will be expected to pray and meditate every day for the duration of the protocol. Then, concurrent with that activation of faith, the sufferer will be expected to engage physically within the *corrective* Medicine Wheel Habitations as well. If Discourteous Faith is discovered in the Maynihtstaynah Habitation, for example, the minister will direct the sufferer toward a course of study (acquisition of competence) that effectively strengthens an otherwise weakened Ohuhgohuh Habitation’s influence upon the Wheel. Likewise, if Discourteous Faith is discovered in the Southern Habitation, the Pehli will direct the sufferer toward actions that involve a degree of personal sacrifice of time and energy for the sake of someone other than oneself, drawing upon the balancing Wyaykihn of the Seeks Spirit Habitation and the Governing Pillar of Sacrifice. The use of symbols pertinent to the sufferer’s path of Emergence, when appropriate, may help with memory recall and provides a metaphoric visual aid to enhance the sufferer’s ability to focus his or her energy and faith in a powerful healing way. The correction of *physical discourtesy* will always involve the competent application of any number of modalities of natural healing within which the minister has obtained competence.

If a supplicant has specific spiritual and religious affinities he feels need to be implemented into this program, the minister will gladly explore these with him to formulate a functionally harmonized practice and ritual of healing that not only satisfies the specific spiritual requirements of the sufferer’s own religious orientation, but also promotes the restorative paths of Emergence contained within the Sahaptan Medicine Wheel. In this, the Pehli serves as a guide and aid, but the responsibility to find harmonizing principles within the sufferer’s own religious orientation and that of the

Sahaptan Healing Way lies squarely upon the supplicant's shoulders and not those of the minister. A Pehli should not be expected to present the indigenous healing principles of his or her religion in the language and practice of the sufferer's own and understanding this is pivotal in setting the foundations for Emergence. The symbols, animals, spirits, ancestral guides, totems, utterances, and sacred colors of the Sahaptan Medicine Wheel aid in the discovery of Emergence according to the ancient practices and religion of the minister's indigenous ancestry. The task of applying the sacred teachings to one's life in a personally meaningful way falls upon the shoulders of the sufferer.

A Pehli will carefully outline a plan of action that addresses both physical and spiritual concerns, but in a way that does not overwhelm the sufferer's ability to make incremental change. He or she will also happily clarify each step in the plan so that the process is clear and understood by all parties. In many instances, immediate relief of specific symptoms may be achievable, but not guaranteed, and in others the process is long-term, complex, and requires a correction in lifestyle and a slow, systematic restoration of patterns of health and behavior more in keeping with the vibrancy and vigor represented within the Sahaptan Healing Way. *Physical and behavioral/spiritual discourtesies* usually do not emerge overnight (with some exceptions, of course, especially where accident, injury, or sudden trauma are concerned) and it is important to remember that the correction of any discourtesy upon the wheel does not happen instantly.

Emergence through the Sahaptan Healing Way requires competence, sacrifice, faith, consecration, and transformation at each step, climbing the high mountain whereupon the Aylohhihm stand with open arms, eager and waiting to ask: "*Tohohyayloh, where have you been? What have you seen today?*"

NAHTUH-6. BUILDING THE MEDICINE BUNDLE

Considering the innumerable symbols and tokens used throughout contemporary and ancient North American history, both pre and post conquest indigenous traditions across most (if not all) Native American tribal customs include the presence of some form of “medicine bundle.” Sometimes this bundle was literally that; a bundle of herbs for medicine or incense, perhaps some food, even an instrument of some particular use. In other traditions, the Medicine Bundle was used to house and protect special instruments and tokens of a healer’s particular Power and connection with their Ancestors. Whatever the individual custom of the originating culture, the Nemenhah Pehli shares this element in common with their tribal cousins; the Pehli carries with him, or her, a Medicine Bundle.

When Nemenhah Ministers gather to celebrate, make ceremony, or convene a council, the most noticeable feature throughout is the presence of many Medicine Bundles, each with distinctly personalized characteristics directly pertinent to the individual custodian’s sacred walk and talk, as well as, in many cases, the very healing services they provide in a professional capacity. Instantly, one realizes that no two Medicine Bundles are identical, just as no two Pehli are identical, and the diversity of sacred expressions and tokens that abound within a space wherein multiple Medicine Bundles reside is a warming sight to a practitioner of the Old Religion (Tuhhuhl Nuhmehn) of the Ancient Nemenhah. Commonalities can be observed amongst the lot, primarily featured in the center of each Bundle; an altar cloth with the Medicine Wheel in stones or other sacred items that serve to represent the specific habitations. Next, there will always be some form of incense, be it a bowl with “smudge” (sacred herbs), a Medicine Pipe for the administering of sacred medicinal ash, a candle, or other forms of pleasantly aromatic oils, vapors, resins, etc. Around the central Medicine Wheel, the observer will note additional sacred objects, each placed upon the Bundle within the Habitation to which the sacred item has been associated.

A common addition to the Medicine Bundle of a practitioner of the Old Religion is the use of a prayer shawl or blanket, worn on one shoulder or the other by men and on both shoulders by women. Other additions may include a woven green cord worn about the waist, or objects and instruments with specific focus on shamanic meditation, “Windwalking” (walking upon the “Way”), and Wyaykihn, as taught within the Tuhhuhl Nuhmehn. Each of these tokens represent a very specific thing to the minister, often very personal, and every Nemenhah Minister, be they a practitioner of the Old Religion, or a Pehli within any of the ministries provided by the Sacred Order of Lehb, brings to

the Medicine Bundle those representations and beliefs that guide them and lead them through life.

Every Nemenhah Minister is required to craft their own Medicine Bundle, but the process can seem occasionally daunting, so here we will explore the process in some detail, if only to clarify the significantly organic nature of the principle itself.

PURPOSE AND PRACTICAL USE

“The Sacred Bundle of the Nemenhah is a symbol of all that is sacred in the Creation and in the Body-In-Balance. It is a sacred metaphor in itself, in that, all that is sacred is wrapped up together and is connected and associated. We are all relations. To open the Bundle is to extend to all things living the blessings of Creation...” Dr. Phillip “Cloudpiler” Landis.

In Nemenhah Tradition, the Medicine Bundle is not regarded as a “living being” necessarily, as is the custom amongst various Native American tribes, but is regarded, rather, as an extension of the body and spirit of the *custodian* of that instrument. It is used as an altar from which sacred offerings of thanks or petition might be made to one’s Creator, the Ancestors, etc., but also to house objects and substances that have been *set apart* or consecrated to a sacred work. By the same token, symbols and metaphoric representations of entire modalities become the inhabitants of this Medicine Bundle, wherein lies holiness and sacred emergence only. Into the Sacred Medicine Bundle of the Nemenhah enters no vile or evil thing, which is anything that does harm upon oneself or another, or threatens to do so. In the center of the bundle itself is featured the Medicine Wheel, usually represented physically and visually with sacred objects with some significant spiritual meaning to the bundle’s custodian.

The Nemenhah Pehli carries the Medicine Wheel with them always. Often, this translates into actually carrying their Medicine Bundle with them, upon their person, at all times. Sometimes, however, depending on the situation, as with various modern modes of transportation, carrying the full Bundle is not practical. That being said, does this mean that the Medicine Wheel Ceremony associated with that Medicine Bundle cannot be performed? Put simply, no. It means no such thing. The fact that the Medicine Bundle of the Nemenhah Pehli is a highly metaphorical and spiritually guiding *instrument* must never be forgotten and it is important for the Pehli to frequently remember that, above all, it must be practical. For a Pehli whose ministry is concentrated within a single location, a large elaborate Bundle may be appropriate, but for a Pehli whose ministry involves travel of any kind, a smaller, more mobile Bundle would likely be more suitable.

For an adept Nemenhah Minister, the Bundle is an instrument of powerful mental and spiritual focus, and is a prominent feature in every bona-fide Nemenhah ceremony. However, for that same adept, a Medicine Wheel Ceremony can be crafted using simple stones, personally crafted talismans of the Four Pillars, or cross of twigs bound and encircled by a bit of string carried in one’s pocket; or by simply drawing the Medicine Wheel upon the ground with one’s finger if no other tokens are available. Almost

anything can be used to create a Medicine Bundle because the sacred principles reside within the heart and mind of the Pehli first and the Bundle is merely a tool to aid with the recall of specific sacred concepts and principles, and focus one's concentration upon sacred things while in ceremonies of healing.

Crafting and building a Medicine Bundle serves at least two purposes: first, it sharpens the spiritual recall of the custodian; second, it contains specific spiritually and physically significant items to be used in ceremony directly or that metaphorically represent methods and principles that will be employed by the minister. Naturally, by way of example, a Master Apothecary cannot place their entire herbal storehouse and pantry in their Medicine Bundle. A Bundle that contained all the tools and instruments used by a practicing Ehlachts Kowaht minister would fill the back of a small pickup truck. A Pehli of General Sahaptan Physiopathy would need a Bundle the size of his or her office (or offices!) The Medicine Bundle, according to Nemenhah tradition, is not an assembly of curiosities. When a specific medicine is needed, a metaphoric representation of that medicine is placed within the Medicine Wheel, housed within the Bundle. When the sacred medicine is complex, as is usually the case with most healing modalities, a general representation of that methodology is placed within the Bundle.

Finally, to consecrate and *unify* that portion of Creation that currently inhabits the altar, sharing of its essence, energy, and power with the Pehli, the minister crafts a Medicine Wheel ceremony within which each representation of the individual parts have place as a whole. When a new token of sacred healing is added, the ceremony is adapted to include the new medicine, making the whole of Creation within the Medicine Bundle a sacred construct. The exercise of gathering together sacred things, in order to facilitate sacred healing and emergence, that each represent a sacred thought or practice, further ingrains the reality of All My Relations into the hearts and minds of the Pehli and those who seek a Pehli's services. The Nemenhah Minister strives to *build* the Tuhhuhl Nuhmehn within his or her heart and mind through diligent study, sacrifice, practice, and consecration of all good things.

Many modern metaphysical notions insist that the physical and spiritual realms are two entirely separate planes of existence wherein those etheric, non-physical forces play a superior influence. A Nemenhah Pehli comprehends, through observing the revolutions of the Medicine Wheel, that this segregation of all things spiritual and physical into their own mutually exclusive subcategories is actually inhibitory to the natural occurrence and facilitation of sacred Emergence. By building a Medicine Bundle, Pehli remind themselves daily of what the Ancients knew; that the physical and spiritual "planes" of existence are so inexplicably conjoined and interconnected that one can't possibly

separate them and expect to accomplish anything. Physical tokens and representations of spiritual things bring heaven and earth together into a unified sphere of innumerable attachments; a divine *entanglement* within which all life and Creation is inexplicably connected.

Without an underlying spiritual premise, and one that is wrapped up nicely in the cohesive swaths of practical application, even something as ancient and traditional as a “medicine bundle” has no power. The Nemenhah Pehli knows this.

BUNDLE CONSTRUCTION

There are many methods used to craft and create a Medicine Bundle and it is important for the aspiring Pehli to remember that logic, creativity, imagination, intuition, metaphoric acuity, and handcrafting are all highly encouraged traits when building one's Medicine Bundle for the first time.

"The Sacred Bundle of the Nemenhah is a symbol of all that is sacred in the Creation and in the Body-In-Balance. It is a sacred metaphor in itself, in that, all that is sacred is wrapped up together and is connected and associated. We are all relations. To open the Bundle is to extend to all things living the blessings of Creation.

The Bundle itself is usually made of a stout rug or blanket. For many peoples, it is a cured and softened hide of a deer, elk, bear, or buffalo. These are the outer covering of what Mohr Hohneyah called Kurlis. Every item in the Bundle is also wrapped carefully in softened hide or soft cloth and placed in the Bundle thus protected and honored. While Mohr Hohneyah used animal hide in his bundle it is not necessary to do so if the use of animal products is contrary to your personal belief system. The Medicine Bundle is the physical manifestation of a metaphysical concept, wherein is represented everything spiritual and religious in our personal belief system. Please consider reusable items and materials when assembling your Medicine Bundle and avoid readily disposable items such as plastic bags.

I am a Stone Carrier, a Pipe Carrier and a Flute Carrier. I have also received sacred medicine from my Grandfathers pertaining to the plant, animal and mineral kingdoms. Some have called me a "Seer," because I have been blessed with the calling to sit with the Translation Council and work to restore the Ancient Records and Institutions of my Ancestors. Therefore, my own Bundle contains the following:

- *One large Abalone Shell.*
- *One bag of Sacred Smudge Herbs.*
- *One bag of Sacred Copal, or several bottles of Liquid Copales. One twist of Sweetgrass.*
- *One stick of Sage.*
- *One bag to contain all of the above.*

- *One bag with the colored stones of the Medicine Wheel. One bag with the Stem of the Sacred Pipe.*
- *One bag with the Bowl of the Sacred Pipe. One bag of Sacred Smoking Herbs.*
- *One bag with a Sacred Fan.*
- *One bag with a Sacred Rattle.*
- *One bag with the Sacred Flute.*
- *One Prayer Shawl.*
- *One bag containing the labels of the various Sacred Supplements that I use in ceremony.*
- *One bag to contain the offerings of those who participate in ceremony. One bag containing salt and blue corn meal.*
- *One large Swirl Obsidian sphere.*
- *One bag containing other sacred items.*
- *One Candle.*
- *One lighter.*
- *One Blanket.*
- *One Rug.*
- *A Green Woven Belt to tie the Bundle.*

Notice that we are careful to provide a home for every item in the Bundle. My travel Bundle contains fewer total items. This is appropriate, but each item is carefully handled and never left in any insecure situation. My medicine is more particularly the herbs of the field and minerals. It is for this reason that I continue in the tradition of my Ancestors in carrying them in the Bundle, even when they are in the form of manufactured products. They are sacraments to me and they have a sacred place in my Bundle. Because I include them there, they become part of my ceremony. Their use is ceremonial.

It is important that everything that you use in your Healing Ministry must be represented in some way in your personal Sacred Medicine Bundle. Both Bundles must contain representation of all things spiritual and religious to you..." Dr. Phillip "Cloudpiler" Landis.

This is an example of the Medicine Bundle employed by Dr. Phillip "Cloudpiler" Landis, the founding Pehli and first Principle Medicine Chief of the Nemenhah ITO. From the account above, the sheer number of items contained within a series of coverings may seem daunting, but Pehli in all disciplines do well to remind themselves that the Medicine Bundle is a personal tool, an instrument of singular and personal focus. Naturally, therefore, Medicine Bundles are neither exactly alike nor static. They contain the essential elements needed to aid in the recollection and teaching of the Habitations and their tokens, in addition, as one can see from Dr. Landis' account above, to any number of sacred objects for which there is a specific healing purpose.

One thing remains consistent throughout all Medicine Bundles of the Nemenhah, however, and that is the representation of the Medicine Wheel as the core focus of the entire construct. Therefore, it is very appropriate for the aspiring minister to begin simply and allow his or her Bundle to grow with his or her competence within the ministry itself.

EXAMPLE 1: THE LAY MINISTER'S MEDICINE BUNDLE

Lay Ministers are custodians of their personal Medicine Wheel Ceremony and with it give aid and facilitate their own personal physical and spiritual emergence, as well as that of their spouse (or significant other) and immediate family. This is a minister who may be called upon to aid and assist other Pehli, but is not engaged in a professional ministry.

To begin, a Medicine Bundle is crafted simply and allowed to evolve as the minister does. At first, almost every student of the Sahaptan Healing Way places their feet upon the path of the Pehli with the following:

- A small **Blanket, Carpet, or Rug** - for opening of the Altar as well as for kneeling or sitting.
- **Seven Colored Stones** - each the color of their associated Medicine Wheel habitation.
- **Medicine Bowl or Sacred Pipe** - the spiritual applications of incense, as well as the medicinal applications of Sacred Breath, play a major role in almost all forms of Nemenhah Ministry.
- **Herbs for Smudge** and/or **Essential Oils** (or a candle) - always useful for offices and venues wherein the use of smoke is not appropriate or permitted.
- **Four Personal Tokens** or Talismans - personally religious representations that harmonize with the principles of the Cardinal Points of the Medicine Wheel.
- A **Prayer Shawl, Sash, or Blanket** - worn on both shoulders by women Pehli and on one shoulder by men (the right and left shoulders are symbolic of the journey a man makes toward receiving what was known by the ancient Nemenhah as the "Commission of the Peacemaker).
- Enough **Medicine Pouches** (miniature bundles) to house each item - protects each item and prevents breakage.
- A **Cord or Belt** - with which the entire Bundle may be closed.

The Nemenhah initiate crafts or obtains a simple rug, blanket, or other covering of cloth or prepared animal skin as a wrap for the contents within. Then, a second red cloth, or *altar*, is fashioned and placed in the center, upon which is positioned the seven stones of the Medicine Wheel, each the color of their associated Medicine Wheel Habitation, within their own crafted pouch or wrapping. Which stones the minister chooses for each point is a matter of personal preference, so long as the colors reflect, or closely resemble, the original colors of the Medicine Wheel.

The Nemenhah Minister is very particular about this, even as a Lay Minister, due to the fact that the Medicine Wheel is fairly complex and requires much use and practice to produce fluency. The specific colors aid in the recollection of the Medicine Wheel legend, which in turn aids in the recollection of the names and purposes of the Habitations, which in turn aids in the associative recall of the deeper principles and meanings. Beginning simply, with specific representations, such as colored stones, lays the groundwork for the evolution and expansion of the Medicine Bundle later.

Around this central wheel, formed by the Stones, the minister lays a string of woven or braided cord or leather, tying the wheel together with the sacred Hoop representation. Beside the wheel, drawn from its own pouch, the minister places a bowl or vessel for the offering of incense, or “sacred breath.” Many herbs and spices can be used for sacred smoke, but traditionally select herbs include Cedar, Sage, Sweetgrass, Uva Ursi, and *coppahlihm*, which are certain resins and essential oils. In lieu of smoke incense (where the environment or facility does not permit the use of smoke), the minister may also employ the aromatic vapors of essential oils, or the simple comforting radiance of a lit candle.

EXAMPLE 2: THE VOCATIONAL MINISTER'S MEDICINE BUNDLE

The Vocational Minister is a Pehli who is actively engaged in healing works on a professional level, employing the use of specific healing modalities and specialized ceremonies to facilitate the healing and emergence of not only themselves and their immediate family, but of the general public as well. These are the Pehli upon whom communities call for public ceremony and upon whom individuals call for specific healing.

The Vocational Minister is set apart from the Lay Minister in a number of ways, the primary being the minister's dedication to a single specific ministry of healing within the Nemenhah ITO. For example, a Doctor of Nemenhah Medicine is a vocational minister in at least six specific disciplines taught within the Order of Lehb. Likewise, an ordained minister of any single discipline within the Sahaptan Healing Way is a *vocational minister* by definition, with specific authority, privileges, duties and responsibilities within the Order and, naturally, this does tend to change the minister's Medicine Bundle.

A typical Medicine Bundle for an Ehlahts Kowaht Minister:

- A small **Blanket, Carpet, or Rug** - for opening of the Altar as well as for kneeling or sitting.
- **Seven Colored Stones** - each the color of their associated Medicine Wheel habitation.
- **Medicine Bowl or Sacred Pipe** - the spiritual applications of incense, as well as the medicinal applications of Sacred Breath, play a major role in almost all forms of Nemenhah Ministry.
- **Herbs for Smudge and/or Essential Oils** (or a candle) - always useful for offices and venues wherein the use of smoke is not appropriate or permitted.
- **Four Personal Tokens** or Talismans - personally religious representations that harmonize with the principles of the Cardinal Points of the Medicine Wheel.
- A **Prayer Shawl, Sash, or Blanket** - worn on both shoulders by women Pehli and on one shoulder by men.
- Enough **Medicine Pouches** (miniature bundles) to house each item - protects each item and prevents breakage.
- A **Cord or Belt** - with which the entire Bundle may be closed.
- **Massage Stones** - rounded stones of varying sizes, ranging from the size of one's thumb to the breadth of one's palm, used for bodywork.

- Select **Essential Oils** - for specific topical or aromatherapeutic use.
- **Massage Oil** - for the more centralized bodywork methods.
- **Crystals** and other **Healing Stones** - for the harmonization, balance, and focus of qi/life-force energy.

The Medicine Bundle of the vocational minister is fairly more involved than that of a lay minister, which is appropriate considering the nature and scope of the particular ministries. In the example of an Ehlahts Kohwaht Pehli's Medicine Bundle, above, the modalities and methods used to bring relief to suffering through this particular discipline are all represented by specific task-relevant items that both directly and metaphorically represent the vocational minister's medicine. Any number of healing modalities may be represented in this way; by direct representation of the method, or through the metaphoric representation of the general type of medicine involved.

An assemblage of knick-knacks does not a Medicine Bundle make, however. A Medicine Wheel ceremony may be performed at any time, sometimes requiring oblations of some length and duration, such as during training sessions or public gatherings, or the ceremony may be simple and quite short, depending on the circumstances. In every case, each item placed within the bundle must fall into one of three categories: a Gift, Instrument, or a Token.

SACRAMENTS AND SACRED OBJECTS

Any physical token, having been used once in the Medicine Bundle of a Pehli, is categorized as a “Sacred Object.” A consumable remedy, i.e. one that exerts a specific spiritual and/or chemical influence upon the body, which is one wherein the internal physiology of the body is affected, is categorized as a “Sacrament.” It should be remembered that there are many sacraments in Nemenhah Medicine, often ranging from focused meditation, bodywork, herbal remedies, and food to the subtler influences of electromagnetic resonance engines, pulsed electromagnetic field generators (PEMF), *Tsi* (*qi*, quintessence, life-force, the Light of the Peacemaker, etc.) excitation through essential oils (such as Dr. Norm Shealy’s Sacred Rings of Life), crystals, herbs, scalar wave generators, and gemstones, and, of course, sacred sound (among other vibrational therapies) to name only a few. Each of these methods may be categorized as a “Sacrament” of the Nemenhah, when bona-fide, and their mode of delivery a Sacred Object or Sacrament in itself.

To clarify, the effects each sacrament and sacred object has upon the sufferer breaks down into two subcategories within the nature of bona-fide Nemenhah Sacraments, expressed in terms of energy economy, practical application, mechanism of action, and faith. These Sacraments and Sacred Objects utilize potent and/or subtle *Faith*, which can be gauged somewhat by both the latent and observable potency (i.e. effect upon the body) of the sacrament itself. Sacraments with *potent* Faith are those that exert an immediate observable effect upon the body and mind, such as many herbal preparations, bodywork, food, etc. Sacraments with *subtle* faith are those that require continuous (passive) exposure to the sufferer’s body, or their immediate surrounding, to exert a beneficial effect upon the body and mind over time, such as with crystal healing, scalar generators, etc. Most sacraments involve some combination of both potent and subtle faith and usually require both to be effective at all.

For example: the subtle influence of various crystals within a sufferer’s sphere of influence may well be beneficial, but many Pehli find that, to more effectively utilize the sacred crystalline object, some *physical* excitation of *tsi* is necessary to potentiate the healing effects of the crystal itself. Warming the crystal to excite its beneficial electromagnetic fields, or passing light *through* its structure to affect the brain’s optically-based cognitive processes, are two examples of this process, both intended to manipulate *tsi* and accelerate and/or enhance the body’s intrinsic healing abilities.

Another example: activation of specific *tsi/qi* meridians (pathways) within the sufferer’s body may be performed at a distance, but to fully utilize the body’s intrinsic

healing abilities, and excite the flow of quintessence (*tsi, qi*, etc.) within the sufferer's body, many Pehli administer the sacrament of "Tsi Nehm" through the laying on of hands, entangling their faith with that of the sufferer to excite and enhance the healing powers within. Additionally, the excitation of *tsi* may also be facilitated via certain *physical* delivery methods including, but by no means limited to, the use of essential oil combinations, PEMF, scalar fields, warmed gemstones, sound, etc.

In similar manner, the body holds within its very creation the mechanisms and faculties to regenerate, heal, and recover from nearly any disease mankind has thus far encountered. On its own, the body is a miraculous change engine, and the excitation of *tsi* through focused intention, meditation, and prayer, is capable of enhancing even the most complex healing process. However, on occasion, the Pehli may find that Faith of another kind is needed to fully utilize the intrinsic healing abilities of the sufferer's body- hence, the administering of potent, medicinal, often *physical* faith in the form of herbal remedies or dietary remediation, bodywork, etc.

Whether physical or spiritual, the Pehli esteems all things as part of the miraculous, complex entanglement of forces that make up reality as we know it. Therefore, when an instrument, remedy, or a method is *consecrated* to the Medicine Bundle, it is with reverence, sincerity, and with all due respect to the Four Pillars of the Tuhhuhl Nuhmehn within the Medicine Wheel. With reverence to the miracle and endowment of power to heal and be healed, residing within each and every living creature throughout Creation, the Pehli is very particular in what he or she brings into his or her Medicine Bundle as part of their distinct ministry and there are councils and societies within the administration of the Sacred Order of Lehb designed to assist the Pehli in that process.

A long standing tradition amongst practitioners of the Old Religion is to place sacred objects and instruments that originate from within another Pehli's Medicine Bundle into one's own. In fact, the passing of sacred objects that have seen, or might see, significant use in healing from one Pehli to another is so common that many Pehli report that they frequently find themselves making alterations or additions to the Bundle in order to accommodate the entry and exit of sacred objects. These are sacred gifts, which may also be instruments or, if appropriate, may also serve as Tokens of a specific healing method employed by the recipient in ministry.

NAHTUH-7. NEMENHAH RELIGION - THE SAHAPTAN HEALING WAY

Nothing simply “becomes” part of the practice of Nemenhah Religion, arbitrarily. There are many modalities of Natural Healing that sit naturally outside the official practice of the Sahaptan Healing Way (namely those modalities that the University of Nemenhah itself does not teach), but this does not suggest that Nemenhah Religion excludes these modalities out of hand. It simply means the particular modality may not have been previously presented to a Pehli Council for approval- and that is the key.

The Ancient Nemenhah operated on principles that might seem strange to us in this regard. They sought Modalities of Emergence from other Peoples, even among unfriendly neighbors whose beliefs were not exactly – sometimes not even remotely – like their own. Nevertheless, when a modality of emergence was found to be effective, they allowed it to be introduced into the Sacred Sahaptan Healing Way. This was a very important practice of their religion then, and so it is today. They investigated the modality, and when they found it to be useful and effective, they consecrated it to the religious work of healing. The sincere practice of bona-fide Nemenhah Religion constitutes the very same faculties and principles as learning a new language and, in fact, every healing modality that has been consecrated to the holy work of Nemenhah has been given a distinct sacred utterance and name in the old Sahaptan tongue. Current examples of this include *Ehlahts Kohwaht Payihts*, *Huhntsiht*, and *Itsipi Im* as the three primary Nemenhah ceremonies of ancient bodywork currently taught by the University of Nemenhah.

There is a process by which any modality of natural healing, taught outside the current University of Nemenhah curriculum and in which a Pehli may demonstrate suitable *competence*, may be entered into the list and *long count* of bona-fide Nemenhah Ceremony. First, the fundamental tenets of the Medicine Wheel, the Four Pillars, and the general practice of basic Nemenhah Religion must be grasped by the initiate. The UCNM provides this, but the most foundational element, the Nemenhah Medicine Wheel, must be forged first before any healing modality outside the protective confines of Nemenhah Religion may be consecrated into the ministry of the Sahaptan Healing Way. This is that portion of the Obligatory Training of the Tihet in the Nemenhah Clergy (a significant element of current law which is unfortunately dictated by the Internal Revenue Service).

The process of consecrating healing modalities originating from outside Nemenhah is simple:

1. The Tiheht receives the recommendation of his or her Pehli to make the Formal Request for Spiritual Adoption. Upon “taking orders” within the Sacred Order of Lehb, becomes a Tiwehk Minister and now enjoys the authority and privilege of submitting pertinent methods in natural healing to the Pehli Council assigned to review such petitions. The Tiheht may not do this. It requires the “Taking of Orders” within the Nemenhah Clergy to become eligible propose additions to the Sacred Sahaptan Healing Way. It takes a Pehli to instruct the Pehli.

2. The Tiwehk then submits his or her certifications, or other evidences of competence, in the proposed healing modality which the Tiwehk seeks to consecrate to the Sahaptan Healing Way, to the Pehli Council of the University of Nemenhah. This Pehli Council (a special committee or agent designated by the Tiwehkthihmptsah Board of Regents of the University of Nemenhah) is specifically tasked with reviewing the submittal and weighing it against the requisite high standards of practice and ethics provided by the Nemenhah Constitution and the Nemenhah Code of Ethical Conduct.

3. If the modality of natural healing, and the certifiable competence of the aspiring Pehli, are both deemed suitable and in all ways compliant with the Nemenhah Code of Ethical Conduct, the Pehli Council issues their written approval and the modality is given a Nemenhah Name and recorded in the Long Count of the University of Nemenhah.

4. The modality’s inclusion within the Sahaptan Healing Way is then spoken at Great Council, whereby it is then entered into the Long Count of the Nemenhah People- at which point the specific modality may be freely included in the Medicine Wheel ceremony of any Nemenhah minister who is also certifiably competent in the modality itself.

This process may seem tedious, but it is essential to the testing and proving of modalities and techniques that serve to bring relief to suffering, as well as to weed out those methods and modalities that, in fact, do harm through poor contrivance or the minister’s individual lack of competence in the modality itself. The Nemenhah Code of Ethical Conduct mandates that every Pehli and Council regard competence and compliance with the rule of First Do No Harm as the two single most important factors in determining a modality’s suitability to be counted among the sacred rituals and ceremonies that constitute the bona-fide practice of Nemenhah Religion.

In the interest of protecting Nemenhah Ministers worldwide, the University of Nemenhah's Pehli Council is known to be quite rigid when it comes to consecration of natural healing modalities; only those modalities that may be backed by competence, ethical praxis, sound theory, verifiable science, and absolute compliance with the Nemenhah Code of Ethical Conduct have ever been successfully added to the Sahaptan Healing Way as bona-fide Ceremonies of Nemenhah Religion.

NAHTUH-8. WYAYKIHN - WHAT IS IT?

A SPECIAL NARRATIVE BY CHIEF PHILLIP "CLOUDPILER" LANDIS

Linguists who have studied the extant Sahaptin languages, such as Yakima, Selish, Nez Perce, Walla Walla, Umatilla, Shampapum, Wanapum, and so forth, have translated the term Wyaykihn, or Yuhwikihn to mean, "an occult force." This is a "scientist's" take on communication that comes spiritually. It is an alien or "hidden" concept to the scientist, and so, we might forgive them for such linguistic brutality. But how unfortunate! Such narrow mindedness! The term "occult" may seem apt for the linguist, but it certainly does not reflect the powerful operation of universal creative principles associated with great acts and utterances of faith. "Wyaykihn" means "revelatory power" or "revelation," and "Yuhwikihn" means "an inner force that moves one to action" or "walks with revelation." In this chapter, I will attempt to illuminate what our ancient Nemenhah predecessors understood by "Wyaykihn" and how we might introduce this endowment of spiritual power into our healing ministries.

Let us at once contradict the self-styled authorities of ancient ways and customs that remain mysterious to them, and say without equivocation, that there is nothing "hidden" or "secret" about Wyaykihn! Indeed, the term and the principle evoke open and direct communication between a person and that spiritual power which quickens all things. Revelation moves in all things, just as the Spirit is in all things. It surrounds all things, just as the Spirit is round about all things. It is part of the very makeup of all things, just as the Spirit is through all things. When a person has access to this Spirit of Revelation, all things may truly be brought to one's remembrance, even those things which are not one's own, personal memories. Practitioners of Radionics call this the "Data Stream," and they are correct, even if the definition loses something in the translation.

THE WYAYKIHN QUEST

The Medicine Wheel most often referred to by Nemenhah Ministers is one which I personally received while undertaking a Wyaykihn Quest. The "Vision" or "Wyaykihn" that I received has become the foundation upon which all the strictly traditional Nemenhah Ceremonies and Ritual Worship are based. Everyone who has reached this point in the UCNM has now quite a bit of experience regarding this Pattern Language and it is good that you all have an idea of where it comes from.

(If you cannot look at the open Bundle of someone in your Local Unit and immediately teach a "Sunday School" lesson about the Medicine Wheel, please go back to G1101 and start all over again! The Medicine Wheel should be part of your Pattern Language by this point. If it is not, you are not ready to go on. Ask a fellow Nemenhah Member to make a Bundle Opening Ceremony with you. Follow the ceremony they make step by step in your mind. Teach what you know about the Nemenhah Medicine Wheel in your mind as they progress through the ceremony.)

THE WYAYKIHN OF CLOUDPILER

I had spent some months in Argentina in the winter of 1980 and spring of 1981, and I contracted a devastating disease. While working in the slum suburb of Tapiales and Toblada Townships, very near to Estacion de Villegas, it became apparent that the heavy rains that had inundated the area were causing extensive outbreaks of the kind of diseases that Western Societies would rather never admit still exist in the world. The ditches that served every household as garbage disposal and sewer began to overflow into the huts and shacks that made up the bulk of the slum. Men, women and children died in the thousands, but because almost all the residents of Tapiales were political refugees from Bolivia, they had no voice and the Argentine authorities ignored their existence.



It was into this environment that I and my missionary companion trudged; sleeves rolled up, and ready to do what we could to help. When the authorities discerned that the problem was about to break out into the rest of the Toblada and Villegas townships, a cordon was set up to prevent ingress into and egress out of the slum. Only official medical personnel were allowed to cross the check point. We put white arm bands on and the guards allowed us to pass the roadblocks. It was just a little lie, and we felt very justified in the deception.

Neither I, nor my companion had any notion that such suffering could exist in the modern world. What we were about to see would impact us to the very core. We naively believed that things could not possibly be as bad as what had been described to us. Once in, we witnessed a sight that would shake even the most hardened of souls. It was a war zone. Bodies were piled up outside the little huts, awaiting disposal in one of the two large trenches dug to accommodate them. When we went into the houses of the people we knew and had been visiting before the onset of the rainy season, we found adults either dead on the floors, or dying in their beds, and little children hovering around them, sick and bewildered. No one had visited them. No one cared. We took them in our arms and walked with them out of the slum and placed them in "clean" homes of church members and other concerned citizens.

I will never forget the words whispered to me from a dying twelve year old girl as I carried her out of that hellish place. She was ravished by a fever that seemed to have literally melted away her body and left her with skin stretched over bones. She was as light as a feather. She was so frail I was afraid of hurting her. Her body had been consumed by whatever disease or combination of diseases that had already taken most of her family. She looked up into my eyes and asked me, in a voice that rattled with the death that had to be so very near at hand:

"How will I know my Savior? How can I live with him?"

You see, according to this little girl's beliefs, she could never enter into what she thought was Heaven because she had not been baptized into her parent's church. How my heart broke for her and for the culture that can teach a perfect, faith-filled child that the mighty being capable of providing an everlasting peace for her could also be capable of forsaking her in the hour she most needed comfort. I remember silently cursing all such contradictions - all such teachers. I took the liberty of telling her that the Lord she loved, and who loved her, knew her already and that the grace of that one was more than sufficient to make up for such trifles. She responded with the tiniest of smiles, and then she gasped her last breath into my breast. I thought my heart would break.

When she died in my arms, the fleas from her body left her and jumped onto me, communicating to me the disease that had claimed her world. From them, I contracted Bubonic Plague. The months that followed harrowed my soul. I reduced from 285 lbs. to 147. The disease rampaged in my intestines and I was left with open lesions which bled profusely and also prevented me from being able to consume any solid or nutrient dense food. I spent a month in German Hospital in Buenos Aires, subsisting on an I.V. drip alone. I was starving and bleeding to death.

When I returned to the U.S., customs agents in Miami took me into a private room and subjected me to a strip and cavity search. You see, the only clothing I had with me was the suitcase-full I had taken with me for the two years I planned to live in South America. At six feet two inches and 147 lbs., I was swamped by the size 54 portly suit I put on for the plane trip. They thought I was trying to smuggle drugs into the country. Upon realizing that I was seriously ill, they called in a doctor who immediately put the whole plane load in quarantine. We were transported from Miami to Loma Linda Hospital, in Southern California, where we spent forty days and forty nights together.

After checking out of Loma Linda Hospital, I remained in San Bernardino for some months, hoping that the doctors at St. Bernardine's Hospital would be able to get my

condition under control. Their efforts proved in vain and I decided to go home. When I finally made it to my home in Richland, WA, I was beaten physically, demoralized mentally, and severely fatigued spiritually. When I disembarked at the airport, I walked right past my family and they did not recognize me. I came up behind them and just joined with them as they anxiously waited to see their son and brother walk down the ramp. The person they saw get on the plane less than a year earlier was not the one that returned home that day. Many things had changed.

I tell you this story to give you an idea of where I was when I sought a Wyaykihn Quest. The doctors had told me that I would not, could not, live very long. The damage to my small and large intestine was too extensive. Nothing could be done. Only a miracle could make any difference. I had come home to die. I have been in that same position several times since then, and I have learned a thing or two about death and dying. I may even say that the idea has lost all its frightfulness, but at twenty years of age, well, let me just say I did not care for the idea at all.

It was in this physical state and frame of mind that I was brought into contact with one of the last adherents to the Old Medicine called the Sahaptan Healing Way. A distant relative had told me that the religion of my forefathers (and his) had been preserved and that there might be help for me in it. He arranged a meeting with a Yakima/Cayuse Medicine Man named "Five Eagles Borrows," and an interpreter, and a time for a Wyaykihn Quest was set up. Even though I did not use what I learned on that Quest until later in my life, even so, it shaped the pattern of my future.

THE SACRED SAHAPTAN HEALING WAY

"Sahaptin" is the branch of the Penutian Language spoken by certain of the First Americans who inhabited the area known as the Northwest Upper Plateau and the Columbia River Basin. History has conveniently forgotten the ancient religion of these Indigenous Peoples. It has been called the "Dreamer Cult," and the "Long Hair Religion," by uncomplimentary journalists and disingenuous Christian missionaries. The Medicine Men and Women (Tiheht), their Priests (Tiwehkt) and their Chiefs (Tiwehkthimpt) - as they were known in the ancient tongue - were persecuted, beaten and sometimes killed by the White Men that had come into their country to conquer it and to take it for their own.

These Holy Men and Women had the curious practice and custom of praying so fervently that they would pass into a trance-like state, in which they came into contact with their kindred dead and the spirits of just men and women made perfect, and even the Peacemaker himself, by whom they were instructed face to face, as one man speaks to another. Much of their ceremony, preparatory to such ecstatic experiences, took place in a sort of "dance" performed upon the knees, and for this they incurred the wrath and derision of the "Catholics" because it appeared so similar to their worship and of the "Protestants" because it resembled the "Papists."

These "Dreamers" believed that we are integrally connected to all things living - that every part of our created being contains bits of the entire created Universe, and that the created Universe contains bits of us. This connection, they believed, makes it possible to walk in a place they called, "The Way," and while there, all things that exist in Creation might be accessed, if such access is appropriate to the occasion. Wyaykihn is what they called that portion of the information streaming through all created things which they were able to fix in their memories so that it could be articulated once out of the trance or "Dreamer" state. In the Sahaptin languages, there are certain verb forms which mean "to speak," and entirely different forms which mean "to speak prophetically." To them, the teaching of the Sacred Sahaptan Healing Way incorporated an understanding of such knowledge and wisdom as could only be acquired upon the Way through divine process - through Wyaykihn.

TEACHERS OF WYAYKIHN

SMOHOLLA



Smoholla was a Tehk Tiwehkthihmpt, a Great Chief and Prophet of this religion and a contemporary, even a cousin, of Old Chief Joseph of the Nez Perces. Smoholla himself was of the Wanapum People, but to those who lived in the Columbia Basin prior to its complete conquest by foreigners, the various Sahaptin-Speaking Peoples were not different nations, but rather, different branches of the same Family. They spoke of themselves as "trees" from the same "trunk." When the Original People came under the subjection of the invading Europeans, this important Pattern Language was vilified and even felonized. The branches of the Family of Nemenhah were forever cut off from each other by government policy, and many of them were "administratively extinguished" by the U.S. Government.

Now, Smoholla is a significant figure because he experienced a sort of resurrection. In a petty, drunken argument with Chief Moses, he was shot and "killed." He lay in a death-like state for four days and three nights. When he awoke, he spoke of having walked upon the Way and of receiving Wyaykihn. When he was sufficiently recovered from his "coma," he vowed to dedicate four years in a Wyaykihn Quest, in which he spoke of returning to the "Place of the Ancestors." He then walked away and was, indeed, not seen again for four years.

Upon his return to his own country, he taugth of having walked all the way to the Yucatan - the Place of the Ancestors - and of having been shown the written records of his ancestors. Then, as he made his slow return trip, he was guided to a place in an "enemy's land" where the original records had been hidden up for hundreds of years, copies of which he had been shown previously by one of the "Councils of Mayan Elders" which he called "Ahmohnhay Puhnuhmihn," Linguists familiar with the Penutian languages will recognize this sort of word - play, as the turning inside out of words is common in Penutian. The Penutianization of "Maya" to "Ahmohnhay" is fairly demonstrative. He was gifted a tiny plate from among the libraries and kept it within his own Sacred Medicine Bundle. This small, earthen tablet, he said, spoke of the transfer of a small animal, the name of which was unknown to him, and he took it to mean the giving of a great gift, or "medicine." It was similar to one he had seen in the possession of Tuelkahkas, his friend and cousin.

He was also gifted with a strange book which was written in an unknown language. The great anthropologist of the nineteenth century, James Mooney, mentioned this book in his memoirs. Mooney commented on it being written in a "family mnemonic" containing important "clan writings" from which the Dreamer Prophet taught his followers. We now know that what James Mooney was referring to was a portion of the Ayahtkuhyaht Nemenhah.

Smoholla taught his people the Dreamer Religion (Wyaykihn), which he had learned from his own Relations, and which he also enhanced with new wisdom he learned in his Wyaykihn Quest.

CHIEF JOSEPH

It was of this religion that Old Chief Joseph (Tuelkahkas) was a Tiwehkthihmpt, or "Chief Priest," and to which Young Chief Joseph returned after he was so badly injured by the competing religions of the White Men who took his home from him and slaughtered his people. Smoholla was cousin to Old Chief Joseph, and gave the old Nez Perce Chief the small tablet he had carried back from the "Archives" of the Ancient Nemenhah. That small tablet was the twin of his own.



Chief Joseph's Cuneiform Tablet

This is a photograph of the actual clay tablet carried by Nez Perce Chief Joseph as it appears at the West Point Military Museum. It is written in cuneiform and has actually been translated. It is a receipt of a tithe, or religious offering given, including "one Lamb."

The description Smoholla gave is apt. The Sacred Articles wrapped up in the skin of a young deer (lamb) constituted the Sacred Medicine and Medicine Bundle of the Medicine Man or Woman - the Tiwehk. That the tablet speaks of the giving of one Lamb in "Sacred Offering" is quite correct, indicating that either Smoholla could read the writing, or he learned

of its meaning through the reciting of a Sacred History or Oral Tradition.

When the tablet was taken from Chief Joseph and placed in the West Point Museum, he made other clay tablets in circular form depicting one man handing a small "Lamb" to another. Over the men's heads he wrote their names. That he copied the contextual form and pattern of the tablet given to him by Smoholla is no small honor to his cousin. It indicated the high regard he had for the teachings of the Dreamer Religion.

Chief Joseph was a part of that religion that the white ministers called the "Dreamer Cult." He was also a Christian Convert, and he found no contradiction in the teachings

of the two. His father, too, was a Minister of the "Long Hairs". So were many of his cousins. The Wahtsaht Tradition (Washat), which still exists today, is also a remnant of that faith.



WOVOKA

Seated here (at right) in front of a group of Northern Arapahos, Wovoka learned of this faith and one of its principal dances - the Ancestor, or Winter Dance - and combining it with his Mormon faith; he created the Ghost Dance that became a unifying force among all the Native American Tribes. So powerful was this force that the U.S. Federal Government felonized the practice of all Native American Religion.

BORROWS FIVE EAGLES

Here is a man I consider one of my first "Elders" and "Mentors." I never knew his English name, if he had one. He was very elderly. Jason Hedges (my guide) believed him to be over a hundred years old. Jason took me to meet him in 1982, and if he truly was of that great age, it would put him in his twenties the decade before Chief Joseph died.

He spoke very little English and required an interpreter whenever he made ceremony with any non-Sahaptin-speaking person. I spoke absolutely no Sahaptin, and I was very happy to have an interpreter. The meeting was long and tedious. I could not believe how very long it took to say anything and the process was grueling. I was tired and sick, and I very nearly gave the interview up, but Jason urged me to stick it out. Five Eagles watched me carefully, with a stern, rather disapproving facade. He was to all appearances not very pleased with me at all.

It was at the end of this long interview that Five Eagles told of how Chief Joseph often took orphaned children into his family. He knew of nine natural children of the Chief

who had survived the war and the bitter years that followed, but he also knew of dozens that Joseph had taken into his family and clan through the Ceremony of Making Relations. He told of one such ceremony to which he was witness when he was in his early twenties, in which Chief Joseph took a little girl, not much more than a toddler, into his arms and declared her to be his own issue - bone of his bone and blood of his blood. He said the name of this little girl was Pawna Tawny, an orphan, and that I should seek her name in the census records when I returned home again. He told me that he recognized this same Pawna Tawny in my face, and he believed her to be my Grandmother.

How did this man know the name of my Grandmother? Not long after that, I did exactly as he suggested. I searched the Nez Perce Census of 1900. In it I found an entry that was recorded not as "infant daughter" of the family being recorded, but rather as "infant girl." Her name was Pawna Tawny. This same little girl became known by the Christian name of Mabel and married a German man and took his surname. Mabel Catherman was the same Pawna Tawny of whom Five Eagle spoke, and he knew that through revelation. The Dreamer Religion, or "Sacred Sahaptan Healing Way," was still very strong in him.

THE BASIC PREMISE

All of these faiths, in fact every Indigenous American Religion that I have ever heard of, taught that a person has the capacity to set the cares of this world down for a spell, and walk with, sit with, and be taught by their kindred dead, and by Deity, in a protected place of Spirit, a place they called "Upon the Way." It is in remembrance and in honor of this principle that the Original Peoples describe their several Belief Systems as "Ways." Reference to the Lakota Way, the Navajo Way, the Shoshone Way, the Nez Perce Way, and so forth, speaks of a common belief that finds expression in all of the Spiritual Paths of the First Americans. It is part of a Pattern Language.

They taught that every person has the right and the ability to receive Personal Revelation, and that the Heavens and all things Spiritual could never be the property of just one authority, or the province of just one belief system. The belief in this fundamental capacity, to transcend this "puddle of mud" and to walk and talk in a more Sacred Place and in a More Sacred Manner, is the very foundation of the concept of Wyaykihn. The Wyaykihn Quest is designed to assist a person in making the

connections necessary to enable one to step upon this Way and to receive Personal Revelation.

A QUEST FOR VISION

Vision Quests come in many shapes and sizes. In one of the Sioux Nation traditions, one digs a hole just large enough to lie down in and a Buffalo hide is pegged down on top of you so that you cannot get out. There you remain until someone comes to release you. Among the Cheyenne, a young man finds a high and solitary situation and places a blanket upon the ground. No matter what happens, he does not leave that Sacred Space until after the vision has come. Pawna Tawny was the granddaughter of Chief Joseph, so Five Eagles thought it appropriate that a Nez Perce Wyaykihn Quest should be arranged for me.

The first day of the Quest began with an Itsipi Ceremony. The lodge was tiny, barely large enough for six people to sit, shoulder to shoulder. I was wedged in between Jason Hedges and his father, both very large men. This was my first sweat lodge experience, and I was nervous to say the least. Oh sure, I had sat in saunas and in steam rooms, but nothing could have prepared me for Itsipi! Those other devices pale in comparison.

Five Eagles sang the songs of his own choosing and our interpreter tried to convey such meaning as he could, but for the most part, that first Itsipi was almost entirely a sensory experience. I went into the lodge a dying man and I "escaped" it exhausted in every way. But that was not the end of the day for me. Five Eagles took me, naked except for a funky, Hollywood sort of loin cloth and we drove to the base of a tall, round-topped "hill." To me it was a mountain! He gave me a gunny sack and told me that my function was to gather what fuel I could find as we climbed the hill, and that I should be careful of the rattlesnakes. Whatever I put in that bag would be the only fuel we would use at the top, where he informed me I would be allowed to rest for the night.

He then proceeded to take me up the hill, by walking in circles around it, each circle a little closer to the top. After having been exhausted in the Sweat Lodge, I walked with him, and our interpreter, and listened as he droned on in a sing-song voice, telling the same story over and over again; the Sahaptan story of the Creation.

When we finally reached the top of the hill, in my mind it was as if I had climbed a mountain. It was a dry, windy spot he had chosen for us to spend the night. Yes, the old man intended to wait and watch with me. It was then that I discovered that he had lied about the whole resting for the night. He told me to build a little fire no larger than my two hands held together, and that I was to keep the fire going in that windy spot all

night long. And there he sat, across from me, and sang the same creation song all night long. Our interpreter rolled out a sleeping bag and went fast asleep. There was no way he was going to stay awake all night! I wished I could go to sleep too, but each time I dozed off, Five Eagles smacked me with a split willow switch he had brought with him. When the sun began to rise the next morning, I was even more exhausted than the previous day.

Five Eagles walked down the hill with me and we drove back to the Sweat Lodge. Once again, I sat with the same group of men and endured a tortuous ordeal. This time, however, Five Eagles taught of the Principle of Wyaykihn and of the Healing Ways of my ancestors. When we finished the Fourth Door, I thought the Quest would be over, but it was not. Once again, we drove over to the hill and began again the same song and dance for the rest of the day. As the sun began to set, I sat down again with my bag of sticks and prepared to keep a miserly fire going on the top of that windy place. Once again, Five Eagles beat me on the back with a stick every time I dozed off. When the sun rose again I thought I had no strength left in me and that someone would have to carry me down the hill again. But when that old man stood, shook himself and began the descent to the car, I found strength somewhere in the bottom of the well, and I got to my feet and followed him. After all, he was a dying man as well.

When we drove up, once again, to the Sweat Lodge I cannot tell you how I felt. There was no way I could go through that again! I had endured these crazy people's stuff for two days and two nights! I had survived two horrible Sweat Lodges. What was making me stay? They had no hold on me. I could call it all off at any moment. Could they not see I was dying? Did not they care? With all these thoughts running through my head at once, I bowed myself and followed Five Eagles into the Lodge. To this day, I do not know what drove me to it.

This Itsipi Ceremony was different. It was to be the final one. I knew that was true! But it was almost gentle. It was unbearably hot, but the men around me lifted me up. I was utterly and completely exhausted, but the men around me strengthened me. They cried with me. They sang with me. They embraced me. At the end of Four Doors, I was given some herbal teas to drink and a bed roll was laid out on the floor of the Lodge. Once the rocks were cooled and the Lodge was aired out, Five Eagles told me to lie down and cover up with the blanket he provided. Then he closed the door flap and left me alone. I was to sleep, and to dream, and when I woke up, he would be there to record my Wyaykihn. What had been an obstinate voice shouting in my head, was now only a lonesome, far off whisper that barely dared to suggest that I might not wake up at all. Then the voice was still.

I slept that day, that night, through the next day and Five Eagles woke me up late the following evening. He was very gentle. He spoke in low and reverent tones. He gave me warm tea to drink and a little ripe fruit, and some salt. He took a sponge and washed me body and he put medicine on my skin. He made a Ceremony of Sacred Breath and blew healing smoke upon me. Then he placed a long, beautifully decorated shirt on me and led me by the hand out of the Lodge.

My companions had set up a Tule Lodge, similar to those employed by my ancestors, they said. I just followed along. The Lodge was peculiar. It was a Lodge within a Lodge.

It was long, like many Teepees set up together. The walls were canvas, but I had memories of reed mats and of smoky odors. Inside the larger, outer Long House, a smaller, rounded version was set up, leaving space to sit and talk between the two.



Five Eagles sat me down gently just inside the door. I noticed that the lodge was filled with many people, men and women. He stood and introduced me in a speech that took what seemed like a long, long time. I was not quite awake and not quite asleep. I passed in and out several times as he spoke. Finally, he returned to where I was seated and, along with our interpreter and three women with pen and paper, and after they had all sat down, he asked me to tell him what I saw while I slept in the Sweat Lodge.

Instantly the Vision sprang into my brain. I began to speak, and the women wrote furiously. Our interpreter never stopped speaking as I told all. Evidently, it took a whole lot less for me to tell the story than it did for him to translate it. The Wyaykihn I had received followed the life path of a small boy. It involved not only the stages of life, innocent childhood, arrogant adolescence, responsible adulthood and wizened old age, but also spoke of medicine and the systems of the body. When I was finished, my five attendants got up and went through the flap of the smaller Lodge and I could hear lots

of talking. The interior Lodge was filled with people, and they were vigorously debating something. I was later told that such a comprehensive vision had once been rather common, but that such Wyaykihn had not been heard for many, many years.

When Five Eagles emerged again from the Inner Lodge, he came straight to me and took my hand, raising me up on my feet. Immediately he began to sing. Our interpreter did the best he could, but English just is not designed to convey what Borrows Five Eagles was singing to me, and to everyone else in the Lodge. He walked with me around the Lodge, and I realized that what he was singing was the same song he sang going round and round the hill, but this time the language was more complex and the song was accompanied by depictions of the story painted on the canvas of the Inner Lodge. The story began to take shape in my mind. The song followed my Vision. It also traced the progress of the Human Soul.

After what seemed like hours, the song was finished and I found myself standing at the door flap of the Inner Lodge. Five Eagles repositioned the blanket to my right shoulder and showed me how to wrap it around my mid-section. Properly dressed, he motioned me to follow him into the Lodge. I cannot repeat what I was taught in the Inner Lodge without breaking a promise that I made there, but I can say that it was a beautiful ceremony. Five Eagles acknowledged me as a son of Chief Joseph and recited that lineage from Joseph as far back as anyone remembers. At the end of the recital of the name, Five Eagles pronounced the name Haymehnayoht Tohoayloht Akekt, and the men and women seated around the Lodge clapped their hands and sang out in loud voices.

The Wyaykihn I had received is the version of the Medicine Wheel to which you've already been acquainted. It forms the foundation of all the most important healing ceremonies of the Washat (Wahtsaht) and of the Dreamer Religion - of the Commission of the Peacemaker, the Ancestor Dance, and the Ordinances and Principles of the Ancient Nemenhah Tuhhuhl Nuhmehn. Elements of this Pattern Language can be found in every precept taught by those who still dance the Seven Drums within the Seven Lodges. This same pattern language, with all its associations and connections with the Systems of the Body, is the basis upon which all Nemenhah can claim that their Sacred Medicine is the "Establishment and exercise of their Native American Religion." When you make the Nemenhah Medicine Wheel part of your Sacred Medicine Bundle and Bundle Ceremony, you are taking an active part in the restoration of a system of thought and of philosophy for which Great Men gave their lives, and for which whole nations sacrificed everything they possessed.

ASK AND YOU SHALL RECEIVE, KNOCK AND IT SHALL BE OPENED

Personal Revelation is just about the most important of the Spiritual Gifts. You will recall that the East Point on the Medicine Wheel is represented by a great eagle sitting on the snag of a tree, and by the yellow or orange color of the rising sun. These are significant metaphors. Eagles can see their prey from as much as a mile and a half away. Soaring on the thermal currents that take them far above the earth, they scan the entire landscape for any signs of movement. They can take a larger view of things. They are able get back away from an issue and intake much more information about it than if they were stuck down on the ground. Here is a spiritual gift indeed. What if we had such sight? And again, the color yellow represents the fresh insight of a new day. This symbol draws our attention away from the stale assumptions and expectations that box in our daily lives and allows us to contemplate the new. Without such light, could we engage in any problem solving at all? Wyaykihn is the embodiment of such sight, and of such light.

I agreed to the Wyaykihn Quest because I had no clear view of the path before me. All was dark. I had no hope of any future. I went into it with eyes wide open, but on the surface I was interested only in an experience I had always romantically wondered about. I had never done anything like what Five Eagles was suggesting. Why should I not give it a go? What did I have to lose? In a few months, I would be dead anyway, right? So why not?

Jason Hedges and Borrows Five Eagles knew that there was deeper meaning that I needed to find. They knew that I had to have a reason to want to live. Only then would I be able to overcome the disastrous effects of the disease that had rampaged through my body. With eyes that seemed to see much more than even I was able to see, they looked within me, and perceived my conflict.

You see, I was torn with thoughts of unworthiness. Had I not gone to a foreign land as a missionary to preach, teach, expound and exhort? Had I not been called to an holy calling? Then, how could I be so struck down? What kind of God would do that to his own servant? The only answer logic could provide was that it must have been I that was unworthy, unholy, in error. If so, in what position might I be about to find myself,

should the doctor's death sentence actually play out as he had with all authority prophesied? The frail voice of a dying young girl in a faraway place, and a time I would have preferred to have forgotten completely, echoed unceasingly in my mind.

Five Eagles somehow knew just the right kind of ordeal for me - one that would cause me to step outside my own illness; one that would force me to place my life in the hands of someone else in a crazy, unfathomable sort of way. Five Eagles sought Wyaykihn on my behalf, and he made a great sacrifice to carry out what he had been shown. Yes, his sacrifice was as great as mine, unless you think a hundred or more year old man is cut out for the days and nights he put me through. Something enabled him to look deeply inside of me and discern my need, but it takes more than that! He was also able to See Afar Off, to reach out with a supernatural sight and "see" the thing most needful for me. He brought that back from his "Walk Upon the Way" and knew exactly what to do.

WYAYKIHN – THEN AND NOW

Five Eagles had the tools and authority to receive revelation on my behalf but what happens when there appears to be contradictory information received? From the Archives we read of just such a situation.

AYAHTKUHYAHT NEMENHAH: VOLUME ONE

SECOND BOOK OF TSI-MUHEHL: CHAPTER THREE

1. *And it came to pass that my father (forefather, grandfather) was the High Priest of the People of Kohrayahntohn. Now, the people whom Kohrayahntohn discovered in the wilderness were not united in any way, and they did often go up to battle against their neighbors. But Kohrayahntohn taught them to be unified and to love one another. And they became a great people, a people who loved peace. And behold, they did make him to be a king unto them.*

2. *But when the people of Kohrayahntohn joined with the Nemenhah, and became Nemenhah, they no longer raised up kings unto themselves, but adopted the ways and customs of the Nemenhah. And from that day, Kohrayahntohn became the High Priest of the Nemenhah of Kohrayahntohn, and so also his children after him. Wherefore, my father, Ahlmah, the son of Kohrayahntohn, had the people also chosen to be High Priest unto them.*

3. *Now, at the time in which I had returned unto my own people, my father had grown old and he was exceedingly frail of body. Wherefore, he did ask the people to seek the guidance of the Spirit in the choosing of one to sit in the seat of the High Priest in his stead. For he was tired and knew that he would soon go the way of the world. Wherefore, he asked the Council of Kohrayahntohn to meet and to choose a new High Priest for the city.*

4. *But behold, they forestalled him. For, the Spirit constrained them to patience. Wherefore, they told my father that the Spirit would have none as Chief High Priest but him. And this thing did displease my father, for it was hard for him to believe that the Council could be so deaf to the Spirit. For he believed that the Council, if they had ears to hear, would hear exactly as he did. Now, in this his judgment was flawed.*

5. *And is it not often so? Do we all not believe that because we see a thing that every other person who looks upon it shall perceive the same thing? But behold, it is not so. For each person sees from their own place and we must be careful not to allow our own vision to dictate the sight of another. Let each stand in his lot and endure the gifts he shall have received from the Spirit. And let not one man judge another in matters of perception. For, we have not all things before us. Nay, we see not the end from the beginning. Wherefore, how may we judge?*

6. *But behold, my father did judge. For, had the Spirit not told him that his time had come? And if the Spirit spoke thus to him, then why not to the Council? And he continued to press the Council for someone to replace him. For, he knew not that I would return. And indeed, he feared to hope that I would ever be seen again in my own city.*

7. *But behold, when I had returned and the noise of my return had died down somewhat, the council announced that they had once again imposed upon the Spirit to ascertain who might be called upon to fill the seat of Chief of the High Priests. And behold, they did choose me to fill that seat.*

8. *Now was my father's joy returned to him. For, he knew that the Lord is with me and that the Council could still feel the guidance of the Spirit. And this did fill my father with great joy. For he did often wonder if the people would continue to follow the way of peace. And in this decision the people did demonstrate that the Spirit did still strive with them.*

9. *But my father did also learn a great thing in that day. For, he had judged the Council, and wronged them in his heart. This lesson have I carried with me since that day. And behold, I would that you also remember these things. For, if I judge another because of my own knowledge and my own understanding, how much more shall I be judged by that One who does have all things before Him? How flawed shall my judgment appear to me then, when I, too, shall see the end from the beginning, and also my error!*

What an interesting situation! All parties received revelation over the same matter but there appeared to be differences of opinion. The difference was in the timing. Sometimes when we struggle to know what to do in a given situation the answer that comes may be immediate and impressive in the affirmative or negative; sometimes the answer seems to never come or the answer is "wait." In the above example the Council

received a clear answer that it was not time to appoint a new Chief High Priest and this caused Tsi Muhehl's father to grieve and pass judgment fearing the Council had lost their way. When Tsi Muhehl returned, the Wyaykihn for the Council was that the time was right now.

Not only do we learn important aspects of seeking and receiving Wyaykihn from this story but the actions of Tsi Muhehl's father are very instructive as we work in our Ministry. We always honor the belief system of others and in doing so we must accept that we cannot judge how or if another received Wyaykihn based on our beliefs. Honing our own skills in this area will make us better Ministers and Healers.

SECTION TWO: YUHWIKIHN PEHLI

NAHTUH-9. TRADITIONAL COUNCIL AND GOVERNANCE

MEMBERSHIP AND MINISTRY

Nemenhah membership is defined as either the Clergy or Ministry of Nemenhah - the Tiheht, Tiwehk, Tiwehkt, and Tiwehkthihmpt, and other designations in Ministry and Leadership (these are the "Medicine Persons" of the Nemenhah), or as the "Congregants, Patrons, and/or Supplicants" of the United Churches of the Nemenhah (those who come to the Church to receive the work of the Ministry.) Therefore, the term "Nemenhah" refers both to the Medicine Persons (the Ministers of the Church) as also the People who receive their Ministerial Services. This fundamental starting point informs every aspect of Nemenhah Culture, and elements of it as a Pattern Language have their origins in the Ancient Records, and are manifested in the Modern Nemenhah Constitution and its companion the Nemenhah Code of Ethical Conduct.

DEMOCRATIC GOVERNANCE - TWO KINDS OF DEMOCRACY

In North America, popular churches have tended to be mirrors of the conflict between the two types of democracies most prevalent in the world. The one follows the doctrine that the people are chattel property and therefore the servants of the sovereignty (government). The other follows that the sovereignty (government), in whatever form it takes, is always the servant of the people. Churches with absolute authority seated in one, or a select group of leaders tend toward an image of the former, and those churches with authority under the careful scrutiny of the people tend toward an image of the latter.

Because the restoration of the Nemenhah in our day began with the articulation of a Constitution and Declaration of Good Faith and Practice, we hope that we tend to the latter of the two popular models. We are serious about authority, and we are careful to see to it that things are done in full accordance with the current policy. But, by the same token, we are careful that the policy is created under the mandate of the Common Consent of the People who call themselves Nemenhah. The Church ensures this by employing the Ancient Nemenhah Council System in all its dealings.

TSI-TUHGOHHAH'S IDEA

In the Land Southward, Tsi-Tuhgohhah was a soldier and a leader of soldiers. He had seen his one society become riddled with the effects of continuous war and he laid down his weapons of war and took his journey with Hahgohtl. When they halted their journey and began to consider what sort of government they would have, the first thing the people did was beg Hahgohtl to be their King. Petty city states with Kings and vassals was the kind of system they had just come from, and I have to believe it was the sort of governance that would have felt most natural for them. But Hahgohtl declined the offer.

During the conference, one of the Heroes of the People, "Pahhaymehntehm" noticed that the warrior, Tsi-Tuhgohhah, was expressing strong opinions that took a different turn than what she might have expected of him. The interchange that followed is one of my favorites, especially because, as we find out later in the record, they fall in love and marry.

AYAHTKUHYAHT NEMENHAH: VOLUME ONE

FIRST BOOK OF TSI-MUHEHL: CHAPTER TWO (VERSES: 15-47)

15. *And behold, it was upon one of his visits that the people had received news of certain discord which had arisen among the Nayfihah and the Lahmahnhah of the Land of Tzahrahhehmlah. Yea, Hahgohtl had received word from the south and the news had disturbed the thoughts of all the people.*

16. *Now, Tsi-Tuhgohhah was a man alike to Hahgohtl in stature and in temper. He had been a leader of men, yea, even one of the greatest of the Lahmahnhah captains in the wars against the Nayfihah. Wherefore, many asked his opinion about the news, and he did strait way answer them, saying:*

17. *There have been many wars upon this land since our forefathers made their flight from the Land of Ayahtsahlehm of old. Behold, I shall tell you somewhat about these wars and you may believe that what I tell you is true. Yea, listen to my counsel, for I know of war. Each of you has your profession. Some of you are husbandmen and others artificers. But I was not so. My craft was war. Wherefore, listen to me.*

18. *All such great wars as fill the remembrance of all our people began from just such little discord and dissensions as of which we now hear among our brethren in the Waykihksitspah. Yea, as soon as they begin to prosper a little, men immediately become filled with pride. Yea, they become lifted up and they esteem themselves greater than their brethren because of their prosperity, even until they begin to measure each other by their possessions and judge each other by their abundance.*

19. *But how shall they judge those who have not? Behold, if you have not what I have, you cannot be as I am. And I esteem myself righteous, or at least I do not judge myself because of my riches. Therefore, if I, being righteous, have riches and you are poor, behold, it must needs be that you are wicked because of your poverty. Yea, if righteousness brings prosperity, and yet you remain in poverty, behold your poverty must needs be a sign and token of your secret acts of wickedness.*

20. *So do the proud begin to judge the poor. Yea, then does a man begin to say in his heart:*

21. *Behold, I shall stay my hand and, even though I have provender enough for three besides myself and mine, I shall not give of my surplus. For, howbeit the three may be poor because they are secretly wicked. Wherefore, they bring upon themselves their own suffering because of their wickedness. They are not like unto me and do not what I do, or behold, they would prosper like unto me.*

22. *But behold, they prosper not. Wherefore, if their curse be but a token of their secret deeds, then they are deserving of their suffering. And thus does a proud man judge his neighbor and justify himself. Then do the poor suffer under the heel of the rich until their suffering breaks the yoke. Of such are all wars made.*

23. *And the Prophetess, Pahhaymehntehm was pleased with these sayings and reasoned with him, saying:*

24. *Tsi Tuhgohhah, we know that you are a great man of arms and of war, you know whereof you speak. Yet, I perceive that you are also a man of counsel and wisdom. Tell us then, what would you that we should do as a people to avoid such evil?*

25. *And he answered her, saying:*

26. *Great are the Healers of the Ahmohnayhah and for every hurt the Healers have a remedy. Yea, even for war and strife there is a remedy.*
27. *And Pahhaymehntehm answered him, saying:*
28. *Be now a Healer unto us and teach us this remedy.*
29. *For the Prophetess perceived his thoughts and knew that he would teach a great thing to the people. Howbeit, if the people should listen to the words of this great man, they might be preserved from falling into the pride of the Nayfihah.*
30. *And again he answered, saying:*
31. *Remember you and think upon all the wars of the Nayfihah and the Lahmahnhah. In each of them, one may recall the names of those men who began them and of those men who ended them. Is this not so?*
32. *And all the people answered, yea.*
33. *Can you recite to me the names of the women, yea, the mothers with children who started or ended those great conflicts?*
34. *And all the people answered, nay.*
35. *And were the rulers elevated by the women, yea, by the mothers who were to provide their sons to be offered up unto their great conflicts?*
36. *And the people answered, nay.*
37. *Then I say, when you elevate people to be judges and rulers over you, let them be elevated by the voice of the mothers, and they shall make rulers who shall not make war. For their counsels will ever be the preserving of the children and not the offering them up because of pride.*
38. *But Pahhaymehntehm answered him, saying:*

39. *Does a woman never become filled with pride then? Nay, Tsi-Tuhgohhah, for I have seen how women do adorn themselves in fine twined linen and costly things.*

40. *Then Tsi-Tuhgohhah also discerned her thoughts, how that she spoke thus to him only so that the people might think earnestly upon the matter with all seriousness, and he took courage.*

41. *Yea, you speak rightly, Pahhaymehntehm. But consider, a mighty man such as myself or Hahgohtl, might by his prowess in strength or in arms, win himself to the seat of the judge, by the esteem or the fear had by men of such feats. But if he had to win to the seat of power by the esteem of the mothers, he would have to establish to them that his policies would secure the safety of their little ones.*

42. *Behold, it is true that women may become puffed up in pride, but are not mothers with children, as a separate class, more generally concerned with the good of the children than are other classes? Or what mother, when asked to give up her young son (or grandson) to war, is not more inclined than any other women to ascertain that the cause of the war be a good cause?*

43. *Yea, I tell you, if you would avoid conflict as a whole people, choose you out to make you laws the wise and the charitable. But let them be chosen by the mothers. Let those who have the most to lose choose your rulers. This is the remedy. Then, if the people go down into corruption, it will be because the whole people have fallen even to the last of them, and not because one strong man has usurped the voice of the people.*

44. *And all the people were amazed at the man of war among them. For he did hear the voice of the Lord and teach peace to them. Yea, all went away very thoughtful after hearing the words of Tsi-Tuhgohhah, and many were amazed.*

45. *But Pahhaymehntehm published his words to all the people and condoned them. Wherefore, the people did believe in his words and did entreat the mothers to meet together on an appointed day to choose Councils to rule the people of Hahgohtl.*

46. *Now, on the appointed day, even Hahgohtl and Hehmehntah, Kyuhmehnihah and Hahgmehni, yea, and many other of the chief men, did stand before the mothers and did appeal to them to choose out those that would preserve the peace of the land. For they all believed in the words of Tsi-Tuhgohhah, and the Spirit witnessed to them that his words were true.*

47. *And the mothers did meet and chose out of the people of Hahgohtl the first of their Councils. And when the Council met for the first time, they chose Hahgohtl to preside. And behold, all the people were pleased with the choice and they all cried amen together.*

The Warrior had had enough of war and had no more inclination to engage in it. He also knew some of the elements that inevitably bring about the collapse of society. He understood that when the strong seek to subjugate the weak, to rule them, that this is the beginning of caste system, and if castes are set up which give rights to some by taking away the rights of others, the whole society must collapse in the end. Aside from social castes, he recognized that individuals are prone to judge based upon affluence - which the basis of worthiness can boil down to earthly possessions. When one judges one's neighbor based upon their lack in comparison to one's plenty, all possessions lose their virtue. When one judges the poor unworthy of assistance because of the perception that their poverty is some kind of proof of laziness, sloth, lack of mental capacity, or even wickedness, the "judge" has lost the ability to think socially and the society is at the brink of collapse.

His suggestion that the Women of Childbearing age or older (the Mothers), ought to be the ones who nominate those who might be elected by the people to rule over them is as insightful now as it was then. His argument that women might be more inclined to choose leaders who would refrain from taking their children into war, than the men, has proven to be correct throughout human history. To form a Constitutional Government, founded in principles of democratic election and free agency, where the leaders cannot gain their positions except by the approval of those whose stewardship made them the caretakers of every future generation was simply a stroke of absolute

genius! From the record, his own people believed that he had been influenced in his opinions from on high.

The Prophetess was impressed, and so were all the People. Hahgohtl and the rest of the men agreed that the idea was correct, and following the lead of the man of war, they begged the Mothers to nominate the First Community Council of the Nemenhah in their New Country. It is worthy of note that all the People were of one heart and one voice - they all said "Amen" together.

THE LEGEND OF KUHSHKIEHT

AYAHTKUHYAHT NEMENHAH: VOLUME TWO

THE RECORD OF HAYNEHT PAYNIEHT AHKEHKT: CHAPTER ONE (VERSES: 20-47)

20. *And Kuhshkieht went with the delegation from Mehnehwiht even to the city of Aylahkohwaht and sat in his place in the Pehli Council of all the people as the chosen High Priest of his city. And when that council did begin, each person was introduced.*

21. *But behold, no one knew much of this Kuhshkieht but his own people, for he was found alone and taken in a pauper. And there were some few who murmured about him and caused a rumor to rise up in the council, saying:*

22. *Behold, we know not this man nor know we what is his country. Howbeit he comes unto the Nemenhah to gainsay us. For, have there not been troubles in the land for many years? It may be that these troubles come because of such as him.*

23. *And Kuhshkieht held his peace and sat in his place quietly.*

24. *But, because of the changes in the land and the humor of the people, the council did request of Kuhshkieht some explanation of himself. But the delegation of Mehnehwiht stood up altogether and cried out against the council. And Haympaht Neht, who was a strong minded woman without such provocation, requested the feather and she stood forward to speak, saying:*

25. *Behold, I am Haympaht Neht and my people are the Nemenhah. Yea, you may examine me and my relations if you like, for they are the same, every one, who came up the great river with Hahgohtl himself. Behold, I declare unto you, that this Kuhshkieht is known to his city. And when he was yet younger, he was the boon companion of Wiiskiht of God and all of our better men.*

26. *He did receive the Commission of Sahnhehmpaht and was taken into the Pehli Council of his city and has served his people in that capacity in all the years he has lived among us. So great was his service and prophetic his counsel, behold, his city did call him up to be their High Priest (Tiwehkthihmpt) and so he has ever been in this generation. He is Nemenhah. We declare it, wherefore, you may believe it.*

27. *And she did render up the feather and returned to her seat in the delegation. But behold, one Piehnehiht did arise from the delegation from Pohtahlehkt and (he did) beg the feather. And when he was recognized, he did stand forward to speak, saying:*

28. *I know you, Haympaht Neht. Behold, who in this council does not? Verily, your relations are our own. But who is this Kuhshkieht? Who are his people? From whence comes he? Do any of us know him? Who are his generations? How can he be called Nemenhah and lay claim to the Pehli? Where and what is his authority? It is right and a thing very fitting that we should know these things.*

29. *For have there not been divisions and strife in all the Waynahstitspah of late? And behold, so many people come from sundry parts claiming to be our relations that we can barely care for them. Is it not time to make a regulation in this thing? Behold, in Pohtahlehkt we require any new and unknown person to prove unto us their relations and to manifest with proofs that they do deserve that which is the right of the Nemenhah. Let this man do the same before this council that we might be assured that he is worthy of our fellowship.*

30. *And there were many who stood and stamped their feet and clapped their hands in agreement with the words of Piehnehiht. And the feather was passed once again to Haympaht Neht and she did stand again upon her feet before the council and spoke for Mehnehwiht, saying:*

31. *Behold, I am ashamed. Yea, I am ashamed and I do bow my head. I am embarrassed and put down. I am downtrodden in heart, my countenance is darkened and I do hide my face before the council and all people this day.*

32. *And with these alarming words, she did cast the feather to the floor and, taking her shawl from off her shoulders she did rend it and covered her head and her face. And when she had done this she did not return again unto her seat as a delegate of the council, but she did sit herself upon the floor. Yea, even in the place of speaking, she did sit upon the ground in the attitude of one who has been found in great sin and has been cast out from among the people, having lost all kin, custom and relations. Yea, she did sit herself as a barren and bereft woman upon the ground.*

33. *And all the delegates from all the cities did sit in shocked silence and none did stand up or put forth the hand to take up the feather that was cast down. For behold, never before had they seen such a spectacle.*

34. *And when she was sat down upon the ground to the shame of all the Nemenhah, Haympaht Neht began to sing the song of parting, yea, even that song which all women sing when they must part with the fruit of their loins out of season. And she did break her heart upon the song and all the women in the council did raise their hands into the air and cover up their heads. For so pitifully did she sing the song that is only sung when a little child dies, that all the women were struck to the heart and they did sing the song with her, for this is the custom of women.*

35. *And when the song was ended, behold, the council lodge was thick with silence, and none spoke. And Haympaht Neht remained upon the ground and looked not up at all.*

36. *Then Kuhshkieht arose from his seat and walked even to the place of speaking. And he did lay his hand upon the woman's head and comforted her, saying:*

37. *Peace, mother. What cause have you to weep? Behold, you are the mother of many. Yea, mother of your clan are you and without question your womb has been fruitful. Wherefore, why sing you the song of desolation before this council? And she spoke from beneath the cowl, saying:*

38. *Behold, this day have I lost all my children and I am a lone woman without issue. There is none who may call me mother and I have no descendents who will remember or turn their hearts unto me. How may I not be desolate and how may I not weep, sir? And Kuhshkieht did answer her, saying with these words:*

39. *But we know your children and they are many. And you are also a mother in your city. Wherefore, are not all the people of Mehnehwiht also your children? How then have you no issue and how shall generations not remember you and call your name blessed among women?*

40. *For, how may one such as you doubt yourself or your relations? Come. Remove the cowl. Take back up your place.*

41. *But she did not as he said but replied pitifully, saying:*

42. *Behold, I cannot do as you say. For in this day have all my children died, yea, and all my people. I am alone and have no succor. Today have all for which I have labored passed away. For the Nemenhah have ceased to be and I am desolate.*

43. *And she cried unto God with a loud voice, saying:*

44. *Oh Lord! Take from me my cursing! Remove from me my reproach! Kill me this day, that I might not go on in the sight of men. For they have turned to evil and have cast down all that was once good in the land. How then, Lord, shall any woman bring forth children in this place?*

45. *But I was once a mother in this land. Yea, and I did bring forth a child and I did name the child Nemenhah. And I did give suck unto the child and the child grew in the strength of the body and of keenness of mind the child did wax great.*

46. *And among all the children of the land, Nemenhah did become principle and Nemenhah did walk upon the face of all the land in blessed peace and prosperity. And the people spoke the name, Nemenhah, with reverence, for it means "Peace and Truth."*

47. *And Nemenhah did walk upon the whole face of the land and the whole country became known by the name of this child. Yea, there were never any Nayfihah, nor any Lahmahnhah. Nay, and there were neither Johrahmhah nor Ayohtsahtshah. There were none but that they were called Nemenhah and this child was blessed in your sight, oh Lord.*

48. *Yea, uprightly did my child ever walk before you, my Lord, and never was seen any poverty in the land. For never was anyone called "stranger" nor was any beggar left standing in the street.*

49. *But now is my child divided. For the orphan has no home in the land. Behold, Lord, how the child has perished. For behold, Nemenhah does no more mean Peace and Truth, but what is your place and who are your people?*

50. *Where, oh Lord, is my sweet child now? Behold, Nemenhah has vanished, the child of my womb, yea, the son (creature) of my making. Where is my sacrifice, oh Lord?*

51. *Why am I cast down, oh Lord? Behold, it is because I am become unfruitful and barren. Yea, unfruitful is my womb and I am become unprofitable to my God. Wherefore, how may I rejoice in any thing? How may I be glad and lift up my face.*

52. *Nay, Lord, but I shall not be comforted until my child return unto me again, or I be taken from the midst of my despair. Wherefore, come speedily unto me, my Lord. For I am dead already and lay myself low upon the earth.*

53. *And these words were all the more shocking to the council and the delegates and they stared with their mouths gaping. For never had they heard such things before. Never, certainly, had such words been spoken in the councils of the Nemenhah.*

54. *And Kuhshkieht looked up into the eyes of each of the delegates and saw their hearts, that they were full of fear because that the future was become very uncertain, and he discerned their anxiety. Wherefore, he did stoop down and picked (raised) up the feather and he did open his mouth to speak, saying:*

55. *Behold, I am Kuhshkieht and I know not the name of my mother, nay, nor even my father. I know not from whence came I nor of whom. I remember the days of my madness and the thoughts of my mind when I did wonder alone in the mountainous wilderness. For they have been sung again to the Lord this day in our hearing. Yea, every day did I sing the song of the desolate and beg whatever god there may be to take away my life.*

56. *But behold, a people found me and took me in. And they healed my mind and comforted my soul. Yea, and they taught me to seek a light and a truth which I never knew existed. And the things they taught me, and their instruction was in and by the way in which they did live and not by the words of the mouth, became a seed in me which did swell and grow, and out of it sprang up a plant and a vine laden with fruit. And behold, how greatly did I rejoice with the Lord in the day that I did seek His holy face.*

57. *And the people were Nemenhah. For, I was mad and yet, they did cover my nakedness. And I did hunger and thought that my life could not take long before I perish. But the Nemenhah did feed me. And I was naked, but they left me not unclothed. And I was angry, but they did soothe my wrath. And I was imprisoned in my own mind and could not discern reason, but they visited me in my darkness and knew me and instructed me diligently. And I was fatherless, yet they judged me in righteousness and they gave me a name of worth whereby I might be known. And they did adopt me even into their family, all my relations.*

58. *Now hear me, all you who fill the seats of this council! A Clan Mother of Mehnehwiht has cried out in shame because that Nemenhah is no more in the land and that barren has become the sacrifice of women. And she may have cause to so lament in all the cities of the Waynahstitspah. Yea, only you may declare otherwise, for I know not of your doing from one day to the next. But I declare unto you, in and by the name that Mehnehwiht gave unto a mad child, Nemenhah exists in Mehnehwiht. For, in Mehnehwiht they live the principles of the Tuhhuhl Nuhmehn.*

59. *Yea, in Mehnehwiht the Nemenhah do seek the face of their God daily. And in Mehnehwiht, the Nemenhah make an acceptable sacrifice unto Him that is mighty to save and they do remember Him. And in Mehnehwiht, men and women do honor each other*

and their virtue is in chastity and fidelity. And in Mehnehwiht there is surplus but no beggar, for the people do consecrate their labors.

60. *Wherefore, madam, be not cast down. If Nemenhah has ceased in all the Waynahstitspah, there yet remains one place in the land where it is still preserved.*

61. *Behold, I am Kuhshkieht and my people are the Nemenhah. Today have I declared it and I make an end of speaking.*

62. *And when Kuhshkieht had finished, he did walk with the feather even to the Keeper of the Door and he did render it up unto him, and he did return to his seat among the Pehli.*

63. *And the Keeper did speak these words and he did counsel all of the delegates:*

64. *Behold, it is good for us to be here! And all the people did shout the same. And the women did take up Haympaht Neht and stand her on her feet. And they stripped her of her rent and broken shawl and uncovered her head. And they did anoint her head with oil and they did breathe with her a sacred breath. And upon her they did place a beautiful garment, even a shawl of many colors, and they did place it upon her to cover her. And with it they did dry her tears.*

65. *And they did lead her to the seat of her delegacy and did sit her down. And when this was done, all the women sat themselves upon the floor and they did sing that song which is sung by all women when a child is born and is healthy. And when the song was finished, they did arise again and return to their own places.*

66. *Then did the Door Keeper walk with the feather, even before the face of every member of the council. But he did not stop in his progress until he had passed each in their turn. And when he came to the seat of Piehnehiht, he gave the feather to him.*

67. *And Piehnehiht was abashed when he stood before the council to speak. And these are the words he spoke:*

68. *Behold, I am Piehnehiht of Pohtahlehkt and my people are the Nemenhah. Today have I given cause for great suffering and grief. Yea, today have I done injury upon a great woman of the Nemenhah. Today has a man taken his own council in his pride and stood forth to do injury in the name of his city. Yea, today has a man forsaken and abandoned all good things and he has abused even the Mother of all Living.*

69. *I have been taught a great thing this day. Wherefore, I also declare it, it is good for us to be here! For I came into council with division in my heart. Yea, I did come into council with bad intention. And this thing cannot be.*

70. *I have been instructed by the wisest of my mothers today and the wisdom she has taught me is that which I shall take back unto my city. Yea, the song of Haympaht Neht shall be known of all the inhabitants of Pohtahlehkt. Yea, and I stand up to beg forgiveness of my mother for the shame I have brought upon all mothers.*

71. *And I have also done injury upon my brother. Therefore, I do remove the shawl from off my shoulder and I do ask my brother to take it in remembrance of my repentance. Forgive me.*

72. *And he did take the shawl from off his shoulder and render it up to the Keeper of the Door, even the Kohhaht (Door Keeper), and it was delivered from out of his hands.*

73. *And he did also bare his back and knelt him down upon the floor. And the Kohhaht did take up reeds and split them. And he did wet them with red and delivered the reeds unto Kuhshkieht. And behold, Kuhshkieht did take of the reeds and he did strike them upon the back of Piehnehiht in token of his forgiveness.*

74. *Then did Kuhshkieht do a thing that has been an ensample unto all the Nemenhah. For he did remove the shawl from off his own shoulder and divide it in twain. One half he did place upon the shoulder of his brother, whom he had made with the stripes, and the other half he did put back upon his own shoulder. This thing is become a custom among the Nemenhah.*

75. *Then did the council convene and they did elect a Talking Feather. And behold, they did burden Haympaht Neht with the feather and she did keep order in the council.*

In our day, these are the first examples that the Council of Mothers used when they met together to craft and ratify the Constitution and Declaration of Good Faith and Practice of the Numi'Pu Tsu' Peli Chopunish. When the People changed the name to Nemenhah, they carried the Constitution along with them without other changes.

Now, we know that the Great Council had the authority to regulate trade, stewardship, and many other aspects of daily life, but the restraint that must exist in any legislative body is typified by the reaction of the rest of the Council to one faction's trying to take authority where it did not exist. This should be very instructive to us in our day, for just

as in the ancient foundation, the present Great Councils have authority to regulate many things, but some things are left completely alone. No castes or hierarchies may be set up, and the Spiritual Adoption remains a purely religious matter that is left to the administration of the Church. Without this purely Church Stewardship there would be no Modern Nemenhah.

This means that all matters that affect more than the personal stewardship of an individual Minister (private matter) must be brought into the Council environment. Once there, the matter must be properly debated and voted upon. If the matter passes Council muster, it must then go out to the General Assembly for ratification. In the above example, the Council arbitrarily required that Kuhshkieht make an accounting of himself, something that it appears was not the custom at Great Council at the time. Evidently, qualifications were considered on the local level and the eligibility of the Delegations was not a Great Council function. This is why the Delegation stood up together and opposed the requirement - not because there was anything wrong with it, but because the Council had by-passed the Courtesy and Civility that should prevail in the Council environment.

Consider Kuhshkieht had already been made the High Priest of his city. A due diligence had already been done. To require him to defend his appointment in Great Council was a precedent that threatened to take too much authority - the Great Council, after all, is comprised of Delegates, duly elected to their positions. Can the Delegate from Condor/Eagle Chapter decide what kind of person may be elected by Bear Spirit Chapter? Certainly not! Can any Member decide for another just exactly who they may fellowship and who they may not? I think not.

All the Members of the Nemenhah, except one, have been accepted into the Family on the basis of a standard set of Declarations of Intention, which are taken at face value until information to the contrary is provided. With such condescension afforded to all people generally, it is not sound to allow one person to be allowed to censure another or one Chapter to regulate its neighbor.

THE LEGEND OF MEHNIPAHSITS

AYAHTKUHYAHT NEMENHAH: VOLUME TWO

THE RECORD OF MEHNIPAHSITS: CHAPTER ONE

1. *I am Mehnipahsits, the same who is called Pehnmehnisahs Pah in the Tuhhuhl Nuhmehn of the Nemenhah of Pehgnlihtl, and I take up this work from my father who was Mehnihsahrik. Behold, the people of Pehnlisits have called me up to be their High Priest and I do keep the libraries and govern the Tuhhuhl Nuhmehn of my city. And this is a great honor for me, for Pehnlisits has become the principal governing city of this region, and this by the will of the people.*

2. *Now, in the library of Pehnlisits is kept the records of the Nemenhah from the travels of Hahgohtl even to the moment I took up my stylus to write herein. And it is the burden of the High Priest to keep the records and to provide copies of them for all the people. This should be the task of the High Priest of every city, but many defer that labor to this city, to provide for all. I do not complain of it, for it is a great honor which the cities do bestow upon me and upon all those whom I have called to assist me. But I wonder at the wisdom of it.*

3. *Now, it cannot be said that all the people were pleased with my father's choice. For he had many children and I am not greatest nor the least of them. And his oldest son, who is known to the people as Pehnmehni, was wroth that any should take up the stylus but himself, for he believed that the privilege was his by birth and by right. But behold, my father passed over him and chose me to assist him, and this was a sore vexation to my elder brother.*

4. *And when my father died, and in that same year Pohriehnsiht did also give up the ghost, and the Council met to chose a new High Priest. And when Pehnmehni heard that they were about to chose me, behold, he did raise up his hand to speak and the Council recognized him. And these are the words which he spoke before the Council:*

5. *Behold, I am Pehnmehni, the son of Mehnihsahrik, and I have somewhat to say concerning my sister which, if this Council were wise, the knowledge of which might cause them to chose another to govern the Tuhhuhl Nuhmehn of this city. Yea, I tell you that I have knowledge that only a brother might have, which I believe people might find disturbing and which ought to disqualify her to hold this high and holy calling.*

6. *And when he had said these things, Mehnimisips, whom the Council had called upon to be Talking Feather of the Council until a new High Priest could be elected, did*

stand next to Pehnmehni and she did deliver the feather to him. But behold, she did remain next to him while he spoke. And my brother continued with his speaking:

7. *I do honor his Council and I am grateful that you allow me to speak the things that I have in my heart. Behold, the things that I wish to speak bring me no pleasure, but I believe that the people must be served and so I must open up my mouth.*

8. *Behold, I know that this Council and the people of this city did greatly esteem my father and also Pohriehnsiht, and this is the reason that I do stand upon my feet to speak. They were both men of strong character and good will toward all people and they were great leaders in their stewardships. Behold, I do not believe that it is a fitting tribute to them, nay, nor is it good for the foundation, to place upon the seat of High Priest one who shares not their conviction, nor their abilities.*

9. *I ask you to observe that my sister has no apparent strength. I mean by this that she has not distinguished herself in any defense of our city or its people, as my father did. And Pohriehnsiht was also a strong man in the defense of his city. Is it to honor their strength that we elect to their stead a woman who has never lifted her hand in the defense of our people?*

10. *And this is not all, for I have somewhat else that ought to be brought to the knowledge of the people as well. Behold, I know a thing about my sister that you cannot know, for it was a shame that the family kept close. But I do believe that, if she is to be made the High Priest, this thing must be exposed to the light that all may see it together.*

11. *I know that my sister opposed our High Priest and our Council when we did break away to form our own Great Council. Yea, she did contest the thing in our family councils and discussions. And so vigorously did she oppose the action that much contention was created in our homes. For behold, she did incite all the females together and they did oppose the action. And this was the source of great unrest in all the families of our clan. Yea, and she did this thing, leaving all custom and tradition aside, being herself only fifteen years of age and unmarried.*

12. *And many other things can I tell you of how she has worked in a most deceitful way to place herself in the favor of my father when he grew old and ill. Yea, she did usurp his love for any others in our family and she opened her mouth violently against any of his children who sought his favor and attention. Yea, I say she dealt with us all deceitfully, with lying and falsehoods which she continually spoke to our father. Behold, this was her way and her character, and by it she got herself between our father and the rest of his children.*

13. *And this is not all. For, if it were but the things done in her youth, or the things done privately in our family in which I find fault, I would shut my mouth. But it is also in the administration of her stewardships that ought to be examined. Behold, was she not given a stewardship in the making of pots and other implements? And I ask you, how did she do in it? I call you attention to her history. Behold, it was not long before the Council had to take from her that stewardship and give it unto another.*

14. *And what did she do with the next? Behold, the Council saw fit to give her a stewardship in the gathering in and drying of fish. But she did not last long there either and her stewardship was taken away and given to another. After that, she had no stewardship at all, but lived off the love that my father had for her, taking advantage of him for the rest of his days.*

15. *Is it possible that this city shall place upon one who has proven that she will not manage a stewardship, even the care and custody of the Tuhhuhl Nuhmehn and the records of all the People? Can the people be so unaware of the folly of it? Do you think that she will manage these affairs any better than she did her own stewardships?*

16. *And many other things did my brother say before the Council that were damaging to me, but I will not record them. For, the first three things he laid at my feet were enough to prevent the election. And the Council suspended the election in order to consider the things which he spoke.*

17. *And Mehnimisips received again the staff and the feather from him, and she did stand upon her feet before the Council to speak. Now, Mehnimisips was a woman of great strength, both in her body and also in her character, and she saw in the words of my brother an irregular intention. And she did open up her mouth in my defense, saying:*

18. *Behold, I too opposed the foundation in the day that our people separated from the cities further north. I was twenty-six and unmarried, and I stood in open opposition to separation. To me division served no purpose and I believed that reconciliation was the only road to peace in our day. If I remember correctly, for surely it was a long time ago and I had hoped to forget such days, I stood with a great many others in that opposition. Yea, even as I look upon this Council, I see several faces who also stood up with me in that day when I spoke my piece.*

19. *And when the matter came to the General Assembly, behold, we did stand and vote vehemently against it and sent it back to the Council for further discussion. Yea, and I recall that the debate was so hot that the Council could not come to a decision and so was*

dissolved. Then the Mothers' Council did sit again and nominate a new Council to take up the matter. And when the Council took it up, we did continue to oppose.

20. *Nevertheless, it was finally decided by the People that it were better to separate that we might preserve ourselves amid the crisis. But behold, we declared no open hostilities toward our neighbors and this was because of the opposition that we presented to the Council. Because of that compromise, when the crisis passed, it was not a very great thing to re-establish relations with those cities. We have our Great Council and our General Councils, and they have theirs. We are one country and they are another, it is to be admitted. But we are still Nemenhah and we do not make war upon each other.*

21. *Now, I am still openly opposed to separation and I still believe that we should rejoin the union and unite all the cities of the south with the cities of the north. And this opposition is in conflict with the decisions of several of our Councils. But, does this thing disqualify? I say unto you, it does not. Behold, this Council has chosen me to stand as Talking Feather, a very great responsibility. Yea, behold how I have always disagreed with the High Priest of this city. Does this overthrow my worth? It does not.*

22. *And when she had made an end of speaking, behold, Tlehsihnpahnehts, a woman of great age who had been elected to the Council from before the days of crisis of which my father wrote, even she did rise to her feet and beckon for the staff. And Mehnimisips stood beside her. These are the words she spoke to the Council:*

23. *When I was very young, I was given a stewardship in the making of pots. And I did not take to it. Oh I would sit the whole day long dreaming of what I would rather do and I made only a few poor things each day. In time, the Council took my stewardship from me and scolded me. They gave my stewardship to another, a boy I knew and he was a proficient at the wheel. The stewardship was his and I was happy for him, vexed that I should be so put down, but happy for him.*

24. *Then I was given a stewardship in the collecting and preparing of reeds for the making of baskets and also of matting. And I plodded along in the reed beds dreaming of what I would rather do. I gathered no reeds at all. This stewardship was also taken from me, and for a time I was assigned only to assist others in their stewardships.*

25. *Do you know, I was in my forties before I finally told the Council what it was I had been dreaming about all those years. Then they gave me my dreams as a stewardship and I have made songs for teaching. This is my stewardship, but I took a long time coming to it. Have I always made good songs? I don't think so. Many of my songs have not been good at all, but it is my stewardship.*

26. *I do not think that being bad at a stewardship can be much of a blot on a person. At least, I hope not. For, were I to be judged because of my sloth in stewardship, I would certainly not qualify to sit upon the Councils of the Nemenhah. And yet, the people have seen fit to elect me for more than the half of my life.*

27. *And when she had made an end of speaking, she sat herself again in her place.*

28. *Then did Mehnimisips stand up again to speak, and these are words she spoke to the Councils;*

29. *Is it not our custom that, when a steward becomes elderly or ill, a younger, stronger member of the family may be called to assist in the stewardship? Surely, this is a thing most common among us. Wherefore, is it a thing to be despised that one should aid and assist in stewardship and have no need of administration? Is it necessary that worth be measured by leading out, or may it also be understood by that measure to which one renders service and assistance to others in their stewardships?*

30. *As for the workings and strivings of family, I do not think it is right to open such matters up before this Council. Verily, had any of the offended parties felt that they had been in some way injured, they should have worked to resolve such injury privately between them. And I ask you, has there ever been any matter brought by any member of the family to the Council? I say unto you, Nay. Therefore, why are such thing brought before us now? It is very unseemly and should not be done.*

31. *Is this man upset with his sister? Let him take it up with her. It is shameful that he should bring such private matters into public view, and dishonorable. For, who can say that they always get along well? I cannot claim it of my family. Anyone who knows my brothers can attest that I did strive often with them when I was young, and not much has changed now that we are grown. Seldom do we agree one with another even to this day. But, do we hang our laundry out in the street to be seen by every passerby? We do not.*

32. *And when Mehnimisips finished speaking, he stood again by the door of the Council Lodge. And Pehnmehni stood again to be recognized. And Mehnimisips stood again by him and gave him the staff. And these are the words which he spoke;*

33. *I am aware that there is often discord, and sometimes strife, in our families. But this is a matter of great import. The Council is about to elect the High Priest of the city and the Talking Feather of the Great Council. Is it wise to elect one who has not the capacity to magnify such callings? The Council has a responsibility to elect that person*

who would be not merely good, but best. How can this woman be thought the best of our people? What are her qualifications?

34. *Behold, she shuns her duty, she mocks the will and purpose of the People and she causes strife within her family. And what has she done that does recommend her for the stewardship you shall lay on her? She is wholly unsuited, for all she has ever done to serve the Nemenhah has been to wait upon a dotard, who evidently had not the use of his senses near the end.*

35. *And when Pehnmehni had said this thing, Mehnimisips took the staff from him and spoke these words;*

36. *Hear me, Great Council, how does any of this have to do with the previous matter? The accuser makes ugly complaints against his sister which are of personal nature and ought to have taken it up with her in private. Instead, he brings to the Great Council and makes his bitterness a public issue. This is a thing that ought not to be done.*

37. *If the matters he describes are weighty enough to transcend his own responsibility to resolve privately, is it not our custom that he ought to take it to the Community Council and make his complaint there? Behold, the General Councils have for their purpose those matters which have to do with the administration of our Sacred Way in the cities which are grouped together in our regions. The Great Council has for its purpose those matters which have to do with the administration of our Sacred Way in all our cities at once.*

38. *Now, here is my question, in what does this complaint have to do with anything that is not private to the family out of which it has arisen? That which has been brought before this Great Council has nothing to do with the administration of the cities, and everything to do with a home in which there must have been little peace. Let such matters be resolved where they belong. I call for the Council to vote on this matter, whether it is appropriate here, or whether it should be sent back to the family to resolve.*

39. *But Pehnmehni did stand and object to the vote, saying;*

40. *I beg a moment to reply to this saying!*

41. *And Mehnimisips was obliged to give him the feather.*

42. *This Great Council is about to lay upon a person the seat of High Priest and the stewardship of the Tuhhuhl Nuhmehns in all our cities. I disagree with the Talking Feather that this is purely a family matter. It is a matter of the gravest import to everyone in our country. The Character of the person to be made High Priest must be examined*

carefully, for the sake of all they who shall rely upon the words and works of the High Priest thereafter. Shall not the words and works of a person within the ranks of a family not determine their worth to the whole people? And who shall declare that qualification more clearly and with more accuracy than the members of the candidate's family?

43. *I have informed this Council of character flaws, of sloth and of deceit. Shall such things be the measure of our Tuhhuhl Nuhmehns? Shall the keeping of all that we hold sacred be placed in such hands? I say unto you, it is folly in the highest.*

44. *I do not waste my breath privately with my sister, for what shall she say to all wherewith I have informed this Council? Can she do ought to change what has transpired over forty years? It is water well passed, therefore, what good is it to discuss it with her? Verily, the matter cannot be resolved privately.*

45. *But these things are of such gravity that they must be considered when the election of the High Priest is concerned. Surely, you will have it to revisit again and again if you so elevate one such as her.*

46. *And when he was finished speaking, Pehnmehni gave the staff back to Mehnimisips, and he sat down again among the gallery.*

47. *And Mehnimisips stood to speak once again, saying;*

48. *Behold, Pehnmehni will not allow the matter to revert to the appropriate council. Therefore, let us explore it somewhat more. I ask the gallery if there are any other members of the offended family present. Howbeit, there might be more said that might clarify the matter.*

49. *And when he had said this, he looked upon all the gallery, being all the people who had gathered to listen to the deliberations of the Great Council. And behold, this was appropriate, for Pehnmehni stood up out of the gallery and begged to speak before the Great Council, being no Delegate, but only a spectator. Wherefore, it was very appropriate to open the matter to the gallery. But no one stood. And when Mehnimisips saw that there were no other members of the injured family in the gallery, he perceived that the matter was personal indeed, and he opened his mouth to speak again, saying;*

50. *Before returning again to the previous matter before this Council, I would ask of Pehnmehni some questions that linger in my mind concerning this thing he has laid before us to decide.*

51. *And saying this, he did turn his gaze upon Pehnmehni. And behold, he held the staff in both hands.*
52. *Did you live in the house of your father?*
53. *And Pehnmehni answered him saying; Yea.*
54. *At what age did you leave the house of your father and take up a house of your own?*
55. *And Pehnmehni answered him saying;*
56. *When I was thirty and six years of age, I did marry and we made a house of our own.*
57. *And Mehnimisips continued saying;*
58. *And did you build this house near unto the house of your father, as is the custom of close kinsmen?*
59. *And Pehnmehni answered him, saying;*
60. *Nay. I built my house in the city wherein my wife's family resides.*
61. *And Mehnimisips continued, saying;*
62. *But this city was not so far that you could not visit your old home often.*
63. *And Pehnmehni answered, saying;*
64. *Nay, but it is Paynsayit, and lies many days from Pehnlinisits, my father's city. It has been difficult to come up to Pehnlinisits to visit my family.*
65. *And Mehnimisips continue, saying;*
66. *I see. Now, Pehnmehnisahs Pah was born to Pah Nehmnisahts, whom your father took to wife after Pen Pahyaym died, who was your mother. Is that not correct?*
67. *And Pehnmehni answered; Yea.*
68. *And Pehnmehnisahs Pah came in your father's later years, this is well known. Tell me, you were what age when she was born to your father and Pah Nehmnisahts?*
69. *And Pehnmehni answered, saying;*

70. *I was thirty and eight years of age when Mehnipahsits was born to them.*
71. *And Mehnimisips continued, saying;*
72. *And you did not ever live in the same house as your father after you took up your own house?*
73. *And Pehnmehni answered him, saying;*
74. *That is correct.*
75. *And Mehnimisips concluded, saying;*
76. *Behold, there are nine of your brothers and sisters, and yet, none of them come before this Great Council to boast of the unsuitableness of the candidate. You, by your own admission cannot have had much knowledge of the daily unity, or strife as you claim, of your younger brothers and sisters who lived in the house of your father. Surely, we ought to hear from them if there was so much of deceit and discord as you maintain, and yet, they are absent.*
77. *I beg Pehnmehni to stand down and leave this thing. For, in what has the candidate been revealed that has been to anyone's injury? And surely, no one is rendered incapable of surplus because of the things which Pehnmehni claims against his sister. These are trifling things. Therefore, will the gentleman not yield?*
78. *And Pehnmehni answered him;*
79. *Behold, I will not yield. I believe that the character of the High Priest ought to be of the highest, the stewardship being so. And can the person which we elevate to such height be of low character? And what of her sloth in stewardship? Is this to be passed over? Are the people to be expected to sustain and support one who has proven inept in surplus? It cannot be!*
80. *And Mehnimisips said;*
81. *Are there any here who would address this matter?*
82. *And the elderly Payohits Pehnmi, who was a Delegate of the Woman's Settlement, stood up and Mehnimisips took the staff to her, and she leaned upon it. And she stood silently for a time and looked upon all the Council and the gallery. And when she spoke, she spoke slowly and clearly, but her voice had not much strength, wherefore, all the people listened intently, for she was difficult to hear.*

83. *Behold, I am an old woman. I have seen one hundred and twenty two summers and I have buried three husbands. I have borne five children and I have raised a great many more. I have sat in Mothers' Councils all my life and I have taken part in many elections. I have had many stewardships, some at which I excelled and some at which I did not. I have never measured my stewardships by the amount of my surplus. I do not ever remember giving any thought to such things. In truth, I do not think I have created any surplus in the past fifty years.*

84. *But I am High Priest of my city and keeper of the Tuhhuhl Nuhmehn there. The Nemenhah see fit to sustain and support me in my stewardship, notwithstanding the lack of surplus generated from that stewardship which they have laid upon me. I am honored by them.*

85. *Pehnmehni proposes that they whom the Councils elect to the seat of High Priest must be one who has proven proficiency and great surplus. He proposes to elevate the High Priest above all the people. And wherein has this become our custom? Does any stewardship merit above any other? Is the High Priest a Ruler over the people? I say, Nay, to both accounts.*

86. *I call your attention to precedent. Even Pa Nahtahn, the great law giver, was so long the clerk of so many High Priest that she did not make much surplus in stewardship. And yet, look at her actual worth to us in these days. Shall we say that we have our culture and our laws without her? Nay. And yet, Pehnmehni would have the Great Council in her day set her aside for lack of stewardship.*

87. *Almost Pehnmehni proposes that the surplus become accounted to one for worthiness. To me this approaches gain. Shall we set gain as a standard for stewardship? Heaven forbid it.*

88. *Has Pehnmehni said ought against our High Priest who has left us? For behold, he was a crippled man and had not much ability to labor for his own living. Did we judge him worthy or unworthy because of his debility? Nay, I say we did not judge him at all, but all the people did offer him their support. Did he create surplus with his hands or with his feet? He did not. And yet, the people did sustain him and his family all the days of his stewardship.*

89. *If we are to set up standards upon the advice of Pehnmehni, then we must elect our High Priest only from out of certain ranks, and this is a thing which I will abhor. Behold, I make an end of speaking.*

90. *And when the elderly woman had sat again upon her seat in the Council, Mehnimisips called again for a vote. And behold, my brother's contention was set aside and he was cordially requested to take his matter back to his family to seek resolution of it. And he was exceedingly wroth and left the Council Lodge.*

91. *And the Council did elect me to the seat of High Priest of Pehnlinisits, even the principle city of Pehgnlihtl, and Talking Feather of the Great Council. But Pehnmehni continued wroth with the Council and with me, and did not that which the Council recommended, but rather, he went a way to his own city and did foment discord there.*

WHAT IS YUHNIPi?

Yuhnipi is a word that signifies any public meeting. Any time a group or Council of the Nemenhah meet together for any purpose they are meeting in Yuhnipi. In the Ancient Nemenhah Language the word “Uhnihm” or the prefix “nuhm” signified that the speaker was referring to all the People at once. “Yuhnipi” is derived, therefore, for Uhnihm “all the People” and “ipi” giving reference to the covering of the lodge. Yuhnipi is a place where all people may come together without fear of harm or reprisal. It was because of this that the many Bands and Tribes that were traditional enemies could come together peacefully for trade, treaty and council. At the beginning of any such meeting, Smudge or Pipe Ceremony is performed and this is significant. In such circumstances, all differences are set aside and all participants are of one heart and one mind.

This principle is important to the Nemenhah of our day. We are an Indigenous People comprised of individuals of many different races and creeds. We do not dictate personal belief systems. The Nemenhah Church does not dictate the religious doctrines of its members. No Chapter of the Nemenhah may dictate the Unifying Purpose of any other Chapter. It is not difficult, however, to anticipate the many differences of opinion could possibly arise in a group as rich and diverse as ours. We have Catholics and Baptists, Jews and Gentiles, Buddhist and Hindus, Mormons and Mohammedans, in fact, our mix is identical to the global mix of belief systems. Conflict between Peoples over religious dogma has been the source of most of the horrible wars that have swept the world and we know that such things can be the cause of great discord, if only because of the memory of what one people has done to another in the past. Yuhnipi brings all people together and harmonizes their beliefs. There are only the best of feelings in the Talking Circle and this is imperative if any work is to be done in the midst of such diversity.

Yuhnipi is a Talking/Teaching Circle. It always begins with Pipe or Smudge Ceremony. Nemenhah Medicine Workers with a gift of music will often also sing or play the flute or drum at the beginning of the meeting. When the ceremony of smoke or music and prayer are finished, the Nemenhah Medicine Man or Medicine Woman will teach an aspect of health or emergence. The teaching of the Wyaykin Lectures, or any teaching of the Medicine Wheel, is appropriate in this part of the ceremony. Some Chapters use this time to work through the UCNM.

On many occasions, the Medicine Worker receives teachings directly from the Spirit and according to their gifts. This is a very special sort of Yuhnipi and the greatest teaching happens there. All Itsipi Ceremonies are begun with Yuhnipi. All Vision Quests begin with Yuhnipi and end with Yuhnipi. All Weddings, Baptisms, Namings, in short, all of the

Ceremonies and Ordinances of the Nemenhah begin with Yuhnipi and many of them also end with Yuhnipi. The Sacred Medicine Bundle Ceremony is a personal Yuhnipi.

Read through the following passages of Tsi Tuhgohhah's history of the Ahmohnayhah and notice the common thread in them. Yuhnipi runs deep in each of the customs of the Children of Ahmohn and these are the customs that Tsi Tuhgohhah's people carried with them when they migrated into the north. It is important that we remember where Nemenhah Traditions and Customs come from. Here was a group of migrants, bent on finding a new land and living in peace within it. They knew the value of the Sacred, and they incorporated it into every aspect of their daily lives.

This chapter is an introduction to Yuhnipi Ceremonies and these examples are ones that can be used by every Nemenhah Member/Minister. The subsequent Carrier Tracks will discuss many of the Public Oblations which are all Yuhnipi and this chapter gives you the basic understanding for all Nemenhah Ceremonies.

TSI-TUHGOHHAH ON MARRIAGE

AYAHTKUHYAHT NEMENHAH: VOLUME ONE

FIRST BOOK OF TSI-TUHGOHHAH: CHAPTER TWO

1. *And this is the manner in which the Ahmohnayhah do govern themselves. Every man abides in the house of one woman and they are married by and through a sacred ordinance that binds them together.⁴*
2. *And when a man wishes to be joined to a woman, he goes unto her mother and asks her advice as to how he might win the favor of her daughter, his desire. If the man meets with her approval, she shows him the gifts he must bring and the tokens most likely to make an impression upon her daughter. Then she arranges many opportunities for the young man and young woman to be together.*

⁴ The home belongs to the woman and the man "abides" in it.

3. *Then the man goes unto her father and asks his advice how he might win her. Behold, the father tells him of how he won the love of her mother.*

4. *When the man has won her love, they go again unto her mother to declare it and to arrange their union.⁵ Her mother calls the father and all his brethren together to discuss and plan the man's preparation for marriage. She reminds the old men of the particular necessities of a young woman so that the men are brought to a remembrance of the happy times of their youth.*

5. *This is wisdom, for a marriage is a happy time for the man and the woman most sure. But the joy is also extended to everyone in the community, for all are brought into the preparation for the wedding feast and also for the ceremony of the sealing.⁶*

6. *When the bride's mother has met in council with the men, and she is satisfied that they are reminded of the bride, the men honor her in a ceremonial way. If a member of the family is also a Pehli, he performs the ceremony. If no member of the family is a Pehli, a request is made of the Pehli Council for one of their number to become a ceremonial uncle to the groom, and he performs the ceremony. In this way the community cares for one another. And this is the manner in which the ceremony is performed.*

7. *The mother of the bride is escorted to the center of the council circle and she sits there. Then all the men are seated in a circle around her. In this arrangement, and when all are seated, they sing a song of praise in a sacred manner. They all clap their hands together three times and sing a joyful, thanksgiving song.*

8. *When they have finished singing, the Pehli fills a bowl with sacred odors and strikes fire to it so that the holy incense rises up and covers the whole council.*

9. ***He**⁷ prays to the Tsi Aylohway (Sky Father or Heavenly Father)⁸, lifting his voice up to the sky and gives thanks for all the blessings of life and the creation. When he has done this all the council clap their hands three times and they express their agreement.*

⁵ In this case, both the man and woman go to the mother together.

⁶ Marriage is a community celebration.

⁷ Since the Pehli may be man or woman, the use of "he" in this context is gender-neutral and does not connote that only men may do this.

⁸ In contemporary custom, the term "Grandfathers" is used, meaning both the Heavenly Mother and Heavenly Father.

10. *He prays to the Pah Aylohway (Heavenly Mother, Earth Mother), touching the bowl on the head of the mother of the bride, and gives thanks for the blessings of the earth and all the fruits of it. When he does this, all the council clap their hands three times and express their agreement.*

11. *He turns himself to the West and he prays, lifting the bowl in that direction, and he gives thanks for the good counsel and teachings of the mother of the bride. When he does this, all the council clap their hands three times and express their agreement.*

12. *He turns himself to the North and he prays, lifting the bowl in that direction, and he gives thanks for the spirit of truth the bride has received from her mother. When he does this, all the council clap their hands three times and they express their agreement.*

13. *He turns himself to the East and he prays, lifting up the bowl in that direction, and he gives thanks for the knowledge and the wisdom of the grandfathers that the mother of the bride has used in raising her daughter. When he does this, all the council clap their hands three times and express their agreement.*

14. *He turns himself to the South and he prays, lifting up the bowl in that direction, and he gives thanks for the good and provident practices that the bride's mother has taught her. When he does this, all the council clap their hands three times and express their agreement.*

15. *When this ceremony has been finished, the members of the council each stand and heap praises and gifts upon the bride's mother, and all the gifts are of such a kind as to be appropriate to be added to the beautiful garment that the bride will wear at the wedding.*

16. *When all have made an end of speaking and of giving of gifts, the bride's mother praises the greatness of the gift the council has made for her poor daughter and how happy she will be at the wedding because of the generosity of all her relations.*

17. *In this way, all of the relations of the bride join together in providing for the bride and her upcoming wedding. They also join together in prayer and thanksgiving. This custom teaches the people to take joy in the blessings the Peacemaker abundantly bestows upon them that believe on Him, and to acknowledge His hand in all things.*

18. Now, after the whole council has made this ceremony for the mother of the bride, the men of the family take the groom, who is soon to become one of them, and they perform a ceremony together. In it the men demonstrate that they are willing to esteem the young man as their own relation. This is the manner of the ceremony:

19. The groom is escorted to the center of the council circle and the bride's brothers form a circle around him. The bride's father and his brothers form a circle around them. The sons of the uncles form a circle around them, and so forth, until all the male relations of the bride encircle the groom.

20. When all the relations are seated around the groom, he also sits and they sing a song of thanksgiving together. Having sung their thanks, the Pehli fills a bowl with sacred odors and strikes fire to it so that the incense rises and fills the room, just as the voices of all had filled the room with joy and prayers of thanks.

21. He raises the bowl and offers it to Tsi Aylohway, giving thanks for the blessings of creation. When he does this, all the council clap their hands and express their agreement.

22. He raises the bowl and offers it to Pah Aylohway touching the bowl upon the ground in front of the groom, and gives thanks for the blessings of health and of the fruits of labor. He gives thanks for the beauty and strength of the groom. When he does this, all the council clap their hands three times and express their agreement.

23. The Pehli raises the bowl to the West and gives thanks for all the good counsel the groom's mother has given him. When he does this, all the council clap their hands and express their agreement.

24. The Pehli raises the bowl to the North and gives thanks for the spirit of truth the groom has received from his mother. When he does this, all the council clap their hands three times and express their agreement.

25. The Pehli raises the bowl to the East and gives thanks for the knowledge and wisdom of the grandfathers he has received from his mother. When he does this, all the council clap their hands three times and express their agreement.

26. *The Pehli raises the bowl to the South and gives thanks for all the good and provident practices the groom has received from his mother. When he does this, all the council clap their hands three times and express their agreement.*
27. *When this ceremony has been completed, each of the groom's new brethren stands up and courteously praises the groom's mother. They also praise the bride and give advice for the happiness of the new family, and they give gifts to the groom. Now, the gifts they give to the groom are all those kinds of gifts that will ensure the health, prosperity and safety of the new family.*
28. *When all have made an end of speaking and of giving gifts to the groom, he stands and courteously praises the bride's mother and all of his new relations for the greatness of the gifts he has received from his new relations.*
29. *Then the brothers and the father of the bride take the groom and they all perform a purification of the body in the manner of the Ahmohnayhah. And this is the sacred manner in which they do purify the groom and prepare him for the wedding:*
30. *The brothers of the bride, or some others who stand for her, take the groom and he is stripped of all clothing except for a loin cloth. Then they gather in fuel for a fire. It is in this fire that forty-nine stones will be heated.*
31. *The groom is stripped of everything of his own. He is washed with clean water and then he is rubbed with oil. This is to signify that because he has chosen the Peacemaker's path and the Peacemaker's way of marriage, he may be washed clean of the blood and sin of this generation.*
32. *He is anointed with oil upon the head, the breast, the loin, the belly and upon both knees. This signifies that he is set apart as a new creation and that all his parts are anointed unto God.*
33. *When the groom has been washed and anointed, one of the brothers paints a switch of a stem with red color mixed with oil and with it he ceremonially beats the groom*

so that the groom's body is painted with stripes. This signifies the stripes which Sahnhehmept shall receive, and by them we shall be healed.⁹

34. *Then the groom is clothed in a blanket that was previously provided by the mother of the bride. This is to signify the new position the groom has gained in the family of his bride. That he brings only his body and his stripes to the family, and yet, he is esteemed as one of them, is a most significant and meaningful performance for the groom.*

35. *The blanket also represents outward or worldly needs. All people have claim upon their family and the community for such things, just as the needy have claim upon him for such wants.*

36. *When the young men have brought all the fuel, the bride's father builds the fire with the stones in a sacred manner.*

37. *During that time when the young men are occupied gathering fuel, the Pehli enters the Itsipi Lodge and seats himself in the West. He¹⁰ prays earnestly for the groom. He fills a bowl with sacred odors and raises it to the Sacred Directions, acknowledging God's hand in all things. Having prepared the Lodge in this way, he comes out and directs the rest of the preparation.*

38. *He purifies all the participants with the incense and leads them in prayer and song. Then they all enter the Lodge and perform the ceremony of purification¹¹.*

39. *Now, the mother of the bride gathers the women kin and they prepare the bride in a similar manner. They wash her and anoint her, and, taking the gifts given at the council, they work together in preparing the bride's beautiful garment.*

40. *During this time they pray and sing in a sacred manner and the women teach the bride all those things that will help her in her new position in the community. For, she will soon become a mother among her kin, a position of great responsibility.*

⁹ It is interesting to note that in this Washing and Anointing, the anointing of the hands and feet are not mentioned. The red stripes signify the Sacrifice of the Peacemaker. In Christianity, this is usually denoted by the nails in the hands and the feet.

¹⁰ In this all-male ordinance, the Pehli is always male.

¹¹ This ceremony is described in detail later.

41. *These ceremonies differ from those of the Nayfihah, for the people of Ahmohn had no Tuhhuhl Nuhmehn¹² in the land they were given as their inheritance.*

42. *And behold, the distance to the nearest Tuhhuhl Nuhmehn was very great. Wherefore, the Prophets of the Nayfihah did encourage the Ahmohnayhah to adopt the message and substance of the Tuhhuhl Nuhmehn ordinances and worship into their ceremonial lives.*

43. *So did the Prophets from Ahlmah's days down to the present. And Tsihblohn, even in the day that I record my observation, does see the wisdom of this practice.*

44. *But the Ahmohnayhah gain greater blessing than do the Nayfihah, for they are continually in prayer all the day long.*

45. *Yea, and all of their celebrations call their attention unto God. All their comings and all their goings, indeed, all of their doings are dedicated to the Peacemaker and their thanks unto Him are always upon their lips.*

TSI-TUHGOHHAH ON THE COUNCIL OF MOTHERS

AYAHTKUHYAHT NEMENHAH: VOLUME ONE

FIRST BOOK OF TSI-TUHGOHHAH: CHAPTER TEN

1. *Now, when a woman comes of childbearing age, she becomes part of the governing council among the people of Ahmohn, even that council which nominates they whom the people elect to be the rulers and other councils of the people.*

2. *Behold, this duty and responsibility is conferred upon the woman in a sacred manner, and this is the manner in which it is done:*

¹² In the land of origin, the people built large edifices in which to perform the ordinances of the Tuhhuhl Nuhmehn.

3. *The young woman, after she has received the New Name from the Pehli, is brought by her mother and all of her female kin before the women of the community and she is seated in the center with all of the other woman seated in circles around her.*
4. *When all the women are seated, the woman who has been elected to speak for the Council of the Mothers stands and declares the intent and purpose of the meeting. Then she claps her hands above her head three times and clearly pronounces the name of the young woman.*
5. *When she has done this, she and the young woman both clap their hands above their heads and say her name again. Whereupon, the rest of the women also clap their hands and say her name again. Yea, three times the young woman's name is spoken.*
6. *Now the Speaker takes sacred herbs in a bowl and strikes fire to them. When she has done this, she raises them to the sacred directions, as has been described regarding other ceremonies and ordinances of the people of Ahmohn.*
7. *Yea, she raises the bowl to the sky in a prayer of thanks to Tsi Aylohway. And she touches the bowl upon the forehead of the young woman and offers a prayer of thanks to Pah Aylohway.*
8. *And she raises again the bowl to the sky and offers a prayer of thanks to the Peacemaker.*
9. *Then she raises the bowl to the West and praises the good teachings that the young woman has received from her mother.*
10. *And also she raises the bowl to the North and praises the young woman's mother for the sacred manner in which she seeks the Spirit and acknowledges the hand of God in all things.*
11. *Then she raises the bowl to the East and praises the revelations the young woman receives because of the teachings of her mother.*
12. *And behold, she raises the bowl to the South and praises the beauty and health, and all the providential practices taught to the young woman by her mother.*

13. *When all this has been done, the women all sing a song of thanksgiving together and they all clap their hands together and express their agreement.*

14. *And behold, this is a joyous sound that they make in this ceremony. And when the song has been sung, each woman who wishes to do so stands and courteously praises the new mother in the community and welcomes her.*

15. *When all have done with speaking, the women heap gifts upon the new member of their council, and she is given her assignment to be engaged in, and is admitted into all the councils of the women.*

DOCTRINE WITHOUT DOGMA

Nemenhah Religion strives to govern itself through Doctrine and Policy without restricting the individual rights of its Clergy and Members through over-reaching Dogma. For those of us who come to Nemenhah from a reductionist cultural background of absolute right and wrong, white and black, good and bad (which frankly, includes just about all Americans) this can be challenging. **Reductionism is always the enemy of freedom.** We have to re-orient ourselves to a system that does not provide absolute guidelines about every aspect of our lives, and that recognizes many gray areas. As Officers in the Ministry, and as Members of the Congregation, we must exercise caution that we do not translate the dogma upon which we might have been raised into the doctrine of the Nemenhah Church. In the Nemenhah, "good company" is based upon patience, tolerance, dignity and a liberality of ideas. It is not based on possessions, station, subjective worthiness, and most of all, it is not founded in "one way or the highway" ideals and principles. To many, this is a very difficult concept to absorb and internalize. It is to be recognized that a very many people who enter onto the Nemenhah journey leave it because it is difficult to be tolerant in practice.

It is a tenet of Nemenhah religion that no person has the right to dictate to another in their purely **Personal Religious Belief Systems**. This fundamental doctrine is abundantly expressed and emphasized in the following notations from the Ayahtkuhyaht Nemenhah (Sacred Writings of the Ancient Nemenhah):

The Tuhhuhl Nuhmehn Writings of Ohuhgohuh, 1:7 (see also footnote 70).

"7) But let no man or woman determine the worthiness of any other, for this is wickedness and compulsion. Behold, if any man or woman act in compulsion upon another, let them be brought before the council. For it is by compulsion that the Gahdiahntohnhehm do corrupt the ways of the Peacemaker."

1st Tsi Muhehl 9:16,17,20, and 26.

"16) But seek not judgment unto yourselves for worthiness. Go not unto your leaders to seek judgment of them."

"17) Come unto me and you shall be justified, for, there is not one among you, nor even among they unto whom I have given authority in any measure, who is mighty to save. Wherefore, how may they judge your worthiness?"

“20) Behold, you whom I call to be my servants and unto whom I do give a portion of my authority, do not contrive to think to ascribe unto yourselves that measure of perfection necessary to make judgment of the worthiness of another. You may, by my authority judge actions or works, but never the man or the woman.”

That being said, the Nemenhah Church does have General Doctrine, part of which is actually obligatory to all Nemenhah Ministers, while yet other parts remain strictly optional. For example, the Sacred Medicine Bundle Ceremony, the very first of the Nemenhah Religious Rites that one must adopt in order to be able to claim Nemenhah Ministry, requires that the Minister must harmonize the Nemenhah Medicine Wheel with their own Religious Beliefs. If you cannot do this, then you will find yourself at odds with the Church, its Leadership, and its very underpinnings. Many people have been brought up in dogma, and this kind of harmony is what they, ironically, find most difficult to reconcile in their spiritual lives. They go in with the misapprehension that because the Nemenhah Life Way is not the way they have always believed things should be, it must stand to reason that they are being asked to do something wrong. It is only when they step out of their previous dogma, and actually examine how the Nemenhah Way really can harmonize with their present religious beliefs and not be at war with them, that they begin to find an enlightening freedom. They discover that their dedication to the "God of their Fathers" does not preclude their discipleship to the Peacemaker. Lamentably, many don't make it that far.

FUNDAMENTAL PRINCIPLES OF NEMENHAH RELIGION

Whatever the individual's religious belief systems might be, there are just a few basic principles that form the foundation of Nemenhah Religion, the Purpose for its Restoration, and the Function of its Ministry. They are:

1) The Nemenhah Members, whether they are Congregants or Clergy, have an obligation to **"First Do No Harm."** This has been interpreted to mean that the Nemenhah as a People strive in everything to choose those Religious Practices, Sacraments, and Sacred Objects that do not harm in any way, prior to even considering those which might subjectively harm even the slightest bit in order to bring about a greater good. Potentially harmful action is never entertained, let alone resorted to, until all other avenues have been exhausted. To the Nemenhah Minister, the ends never justify the means, and they do not stand as Judge of Quick and Dead in matters of the Religion of Healing.

2) Natural Medicine has evolved into a commercial pursuit in modern culture, but to the Nemenhah, notwithstanding it is a profession, it remains the purest form of Religious Practice. The Mission of the Church is Fivefold, and it has to do with this principle. It is that the Church and its Ministers will strive in all ways to **Heal the Individual, Heal the Family, Heal the Community, Heal the Society, and Heal the Earth.** Every practice that uses natural processes to assist these emergences is a practice of Nemenhah Religion. Every device that assists the Nemenhah Minister in performing their duty to bring to pass this great mission, is a Sacred Object to the Nemenhah.

3) It is the duty and the responsibility of all Nemenhah to seek understanding by diligent study. We follow the practice of the Ancient Nemenhah, as recorded in the **Ayhtkuhyaht Nemenhah**, which constitute the Sacred Records of the Nemenhah, to seek out knowledge and understanding wherever in the world that search may take us, and to incorporate the good of the wisdom and practices of other Peoples and Disciplines into our own Sacred Walk and Sacred Talk. The Nemenhah Supplicant begins this journey through the Covenant and Ceremonies of Healing and by placing themselves into the tutelage and mentoring of the Nemenhah Minister. The **Tiheht, Tiwehk, Tiwehkt, and Tiwehkthihmpt** (callings within the Nemenhah Clergy) magnify their callings through completion of the **Uniform Curriculum for Nemenhah Ministry (UCNM)**, which is obligatory, and then going forward in diligent study of the **Nemenhah Constitution**, the **Nemenhah Code of Ethical Conduct**, the Nahmaht Tuhhuhl – this General Handbook of Instruction (**GHI**), the United Nations Declaration

on the Rights of Indigenous Peoples (**UNDRIP**). Then the Minister proceeds into the Modalities and Disciplines of Healing.

4) It is the duty and the responsibility of all Nemenhah Congregants and Ministers to help sustain and support the Church and to bring to pass the Fivefold Mission. They do this by making regular, generous gift offerings to the church. These are the **Tithes of the Church** and without this support, the Officers whom the Ministers demand must sacrifice on their behalf cannot magnify their callings, and the programs the members demand cannot be carried out and administrated. Through much prayer and meditation, the Nemenhah Members obtain **Wyaykihn**, a sacred source of revelatory instruction and wisdom, to decide for themselves the type, kind, and amount of gift they offer. Recommendations may be made by individual Ministers as to what a customary and appropriate offering might be, but nevertheless, it is the individual who makes the ultimate decision where gifts are concerned. No one is obligated to make the **Sacred Giveaway**, but by the same token, we are realistic in our outlook. The Minister is not required to provide services to those who are unwilling to support and sustain them in their Ministry. It is not a one-way street and we work toward appropriate energy exchange wherever possible.

5) Each and every Nemenhah pledge to labor diligently to seek the word and the gospel of what is known in the Order of Lehb as “Temporal Salvation” (physical healing) through the services of the **Pehli** (Nemenhah Ministers) and Congregants alike, work toward restoring and rebuilding the Ancient Nemenhah Civilization and Culture of Healing. They do this by participation in the formation and administration of Healing Centers, Settlements (virtual and real), Societies, Orders, and as a result of these efforts, ultimately Local Chapters of the Nemenhah. They are faithful in their attendance to Local, Regional and Global Councils and Gatherings. They do this in order and not in haste, preparing all things so that the outcomes of their efforts will be sustainable.

6) Ministers of Nemenhah, especially those called into the Offices of Church Leadership, submit themselves to a **Line of Authority**, and agree to be instructed in all things, having a broken heart not hardened by the insane and unsustainable systems of the world, and a contrite spirit that remains ever teachable. They abide by, sustain, and preserve the Constitutional Council System of the Nemenhah, as well as the Nemenhah Code of Ethical Conduct.

7) Regardless of their individual religious belief systems, it is the duty and responsibility and intention of all Nemenhah, be they Tihet or Pehli, to live, preach and practice in such a manner as to instill in their own hearts and the hearts of those around

them, the **Four Pillars of the Tuhhuhl Nuhmehn**, and are present within every ordinance and ceremony of the Nemenhah.

These principles embody four great Pillars which support the Nemenhah Covenant.

- The first is the **Pillar of Knowledge** (sometimes called the Law of the Gospel), whereby the Congregant comes to a knowledge of truth and an understanding of its application.
- The second is the **Pillar of Sacrifice**, whereby the Congregant comes to the conviction that their own wants and needs do not obviate the wants and needs of others.
- The third is the **Pillar of Virtue** (sometimes called the Law of Chastity), whereby the Congregant develops the virtuous gifts and the sincere conviction that Might is not Right. It is not that the Congregant takes a vow of chastity, but that the Congregant recognizes and vows to develop in themselves and others the ability to seek and obtain virtue (epitomized by the Chaste and Virtuous Mother) in their lives.
- The fourth is the **Pillar of Consecration**, whereby the Congregant strives to "make sacred" their very walk and their very talk. This law is realized in the Congregant's life as they emerge from the self-serving pursuit of gain and profit in all that they do, and emerge into the selfless service of the true Minister.

Every person who is invited by the **Tehk Tiwehkthihmpt** to request **Spiritual Adoption** into the Nemenhah must weigh these fundamental principles against their own religious beliefs. If they harmonize, then their request is appropriate. If they conflict, then their own belief systems will prevent them from any meaningful understanding of Nemenhah Culture and its precepts. If they attempt to operate in this conflict, their ministry will become self-serving and will lead to undesirable outcomes. This is a bare fact that all Leaders must reconcile within themselves. Sometimes, a person's motivations for desiring membership may not be harmonious with the Fivefold Mission. The Leader's responsibility is to work with such individuals and try to minister to them and instruct them. If they will not be instructed, they must be ready to allow them to go their own way.

NAHTUH-10. DIFFERENT KINDS OF MINISTRIES

The Nemenhah Ministry is divided in accordance with the Four Pillars of the Tuhhuhl Nuhmehn so that to magnify one's calling in the Ministry automatically teaches and reinforces the highest principles of Nemenhah Healing Religion. These are the **Tiheht**, **Tiwehk**, **Tiwehkt** and **Tiwehkthihmpt**.

TIHEHT - STUDENT

Literally meaning "the Medicine Person I have chosen" or "to choose a Medicine Person," and also from the verb form "to heal the sick" - A Student who has enrolled in the UCNM and is preparing to make the Covenant of Spiritual Adoption.

The **Tiheht** is the Student of the Sahaptan Healing Way, wherein the individual learns the fundamentals of the Nemenhah Medicine Wheel and begins to apply the principles of the Sacred Sahaptan Healing Way in their personal lives. They minister to their own health, and to a limited degree, to the health of their close relatives.

In pre-conquest times, every individual Nemenhah Man or Woman was a Tiheht in their own home and with their own family. This is where the basic, underlying principles of the Sacred Sahaptan Healing Way was taught. They were referred to as Tiheht because they were in the process of receiving knowledge – they were being *guided* by their mentors, and in turn they were guiding their families. This corresponds to the Pillar of Knowledge in the guiding principles of the Tuhhuhl Nuhmehn.

TIWEHK - LAY MINISTER

Literally meaning "Good Medicine Person" – A Lay Minister who has completed the UCNM and, having obtained the recommendation of their Mentor and the Invitation to Covenant by the Tehk Tiwehkthihmpt, has entered into the Covenant of Spiritual Adoption, and has Taken Orders in the Sacred Order of Lebh. The Lay Minister is a registered Member of the Nemenhah ITO.

The Tiwehk may engage in Professional Ministry only under the direct supervision of their Pehli Mentor, and they are only authorized to act in any public capacity, or in providing any Ceremonial Services, under the direct supervision of their mentor. They are in all ways the Assistant of their Pehli and they may not act alone in any public sense. In their personal and private lives, they have authority to minister within their

“Personal Sphere of Influence,” i.e., in their own homes and to their own immediate families, and this ministry is restricted to their specific competence. Such competence is determined by their mentor, and then it remains closely monitored.

Tiwehk do not charge a fee for their services, and they do not rely upon the Tithe (Sacred Giveaway Offerings of any kind) for their support, and do not hold a position in Church Leadership.

TIWEHKT - VOCATIONAL MINISTER

Literally meaning "Big Medicine Person" - A Tiwehkt Pehli has completed the UCNM and has entered into the Vocational Ministry of the Nemenhah.

The **Tiwehkt** facilitates the public oblations of the Nemenhah – in everything that requires the Nemenhah Community these Ministers officiate in the ordinances. This is a Leadership Ministry. In all ceremonies and activities that require other members of the community to perform, it is the Tiwehkt who lead out.

These are they who contribute their competence in Healing Modalities to the concept and application of the Nemenhah Medicine Wheel, and they minister in those Modalities to the public. In pre-conquest times, the Tiwehk was the assistant in all things to the Tiwehkt, who were referred to as “Yuhwikihn Pehli” because they advised the People of ways and methods by which they might regain and maintain their health. This corresponds to the Pillar of Virtue in the guiding principles of the Tuhhuhl Nuhmehn. They ***carried*** the Ministry and its methods and modalities to the people, to help them develop the means to carry out the overall mission of the Nemenhah.

"Vocational Ministers," are generally those who rely upon their Ministry for their support, hence the term "Vocational" is used generally throughout this text to indicate Ministers who employ one or more of the Natural Healing Modalities in their Ministry. They have sought and received the sanction of the Church by Ordination in one or more of the Orders (Taking Orders), and operate in their Ministry either asking for fees or they have received Commission to perform the duties of the Ministry within it as a Church Employee.

The latter is a Sacred Covenant upon which very strict conditions apply. Exceptions to this rule include those Ministers who are called to a Presiding Office who do not employ a Modality of Healing and do not rely upon the Sacred Giveaway Offerings for all or part of their support. They are also considered "Vocational Ministers" because of the

commission they have received, both from their File Leadership, as well as from the Electing Council or Assembly, to occupy the seat of Presiding Leadership.

TIWEHKTHIHMPPT - PRESIDING OFFICER

Literally meaning "Elder Medicine Person" – Having completed the UCNM, and served in leadership within the Order of Lehb, a Tiwehkt is eligible to be called upon to serve in an Office of Presidency, advancing to Tiwehkthihmpt by ordination. The Tehk Tiwehkthihmpt may call a Tiwehkthihmpt to preside over a Church Jurisdiction. Similarly, they may be called upon by an appropriate Council and General Assembly Election to preside over a Secular Unit of the Nemenhah ITO. The Tiwehkthihmpt is the Head of an Order or Society within the Sacred Order of Lehb, or of an equivalent agency within the Council of Churches. Those Tiwehkt who become members of the University of Nemenhah Board of Regents are also called to this position.

The **Tiwehkthihmpt** is the Minister to the public and the Order. They work to apply these principles to the healing of individuals, families, communities, society, and the planet in everything they do and say. In pre-conquest times, the Tiwehkthihmpt was the “Pehli of the Council Lodge.” This position can be said to be analogous to the Pastor or Bishop of the Congregation in comparing the Nemenhah to the thousands of Christian Churches worldwide, although the analogy is a rather loose one. This corresponds to the Pillar of Consecration in the guiding principles of the Tuhhuhl Nuhmehn. They stepped out in full view of all people in the village and delivered the blessings of the Nemenhah Ministry in public oblations, ceremonies, and celebrations. They were also, generally, the Keepers of the Lodge, and provided a place for the community to meet and worship together.

The **Tiwehkthihmpt** is that Tiwehkt who has truly consecrated their Healing Ministry through the Sacred Sahaptan Healing Way. These are the Nemenhah Ministers who, having completed the obligatory training, are now called to lead Nemenhah Councils within the Administrative Offices pertaining to Chapters, Societies, and/or Orders of the Nemenhah. They have proven through their dedication to the Sacred Sahaptan Healing Way and that they are able to preserve the Nemenhah Constitution and its Code of Ethical Conduct. They are the Custodians and Wisdom Keepers of the Tuhhuhl Nuhmehn, and/or that of equivalent agencies of the Nemenhah. This corresponds to the Pillar of Consecration of the Tuhhuhl Nuhmehn. In pre-conquest times, these men and women were called to be the Talking Feather of a Community or Great Council.

They were the “High Priests,” so to speak, and represented the highest order of competence and credibility. The body of Tiwehkthihmpt automatically comprises the General Council of Pehli and they elect their Talking Feather – the Tehk Tiwehkthihmpt. It is from this body of Tiwehkthihmpt that the Nehm Tiwehkthihmpt may be elected by the delegates of Great Council.

The Presiding Officer is always the Senior Official of any Jurisdiction of the Church, and oversees the leadership, and all church functions of the Church within the Jurisdiction. As the Title of the Office, “Chayahnsaysay Ehlehk,” suggests, they are the “Ehlehk” or “Counselor” to the Tehk Tiwehkthihmpt and the Nehm Tiwehkthihmpt. The Presiding Officer must have completed the UCNM, but is not necessarily required to be a Healing Minister, as the calling is one of administration.

SPECIFIC COMPETENCE

Competence in Church Leadership and Governance comes through diligent completion of the UCNM through the vehicle of the University of Nemenhah, and through faithful service in the various callings and offices. Because of this dynamic, certain of the Leadership Offices are restricted to Vocational Ministers who have completed the Obligatory Ministerial Training. As the Sahaptan Healing Way is a departure from modern culture in so many ways, none of us begin this journey with a ready-made skillset. Our competence in actual leadership will not come through reading about “Indian-ish” stuff, or by courses in Neo-Shamanism. It will only come through actual application of the Principles of the Sacred Sahaptan Healing Way. True competence, therefore, may only be obtained through one's own steadfast study and service.

In other words, during this period of restoration, the first Ministers of the Nemenhah will not learn to be Leaders in the Nemenhah by study alone. When the minister steps into the calling, and magnifies it, that is when he or she will fully “learn” how to do it. Will they be perfect at it? Probably never, but that’s not the point. They will be called upon to immerse themselves and get to work. The Pehli’s love, devotion, and best efforts are all that can be asked of them.

NAHTUH-11. COVENANTS IN MINISTRY

THE NATURE OF COVENANT

The Nemenhah Minister is a “Covenanter.” We are covenant-making people. When we request and receive Spiritual Adoption, we make a covenant with the Tehk Tiwehkthihmpt which is binding so long as the Minister hopes to represent themselves as Nemenhah.

Covenants are contracts of a sort. Like contracts, there are things that each Party of the Covenant wants to obtain from the other, or at least out of the participation of one another in the contract. In simple contracts, the Parties are acting from the same ground – a level playing field. In Covenants, however, the Party of the First Part – the Nemenhah ITO – has something to offer which cannot be obtained by any other. It is exclusive to the organization. The Party of the Second Part – the Applicant for Spiritual Adoption – desires this exclusive resource. Both Parties agree to Terms and agree to Act In Good Faith. While they do, the Covenant is in force. If at any time, however, one or the other (or both) of the Parties breaches the contract terms, the Covenant automatically ceases to exist.

The Nemenhah believe that such Associations, Contracts, Agreements, Bonds, and so forth, which we call “Covenant,” when the Party of the First Part is a Nemenhah Officer acting within the dictate of their Office in the Tiwehkthihmptsah, they are speaking and acting in the name and under the commission of the Peacemaker. Now, where contracts we may enter into in life are not technically binding when we are dead and gone, the Nemenhah believe that contracts which we make while speaking and acting in a Sacred Manner, belong to the Heavenly Beings. As such, they are not bound by time, and when we leave this life, they persist. Contracts that are considered “Durable” are considered Eternal in nature, and though Heaven and Earth pass away, yet do such Covenants persist, even into perpetuity.

ORDER OF LEHB COVENANT OF CONSECRATION

Membership in the Order of Lehb is a Covenant Relationship. Through it, the Tiheht “takes Orders” and becomes a Pehli. In other words, they are now authorized and carry the burden to do that which they perceive the Peacemaker would do, were that Heavenly Being here at this moment to do it. It is understood that the Peacemaker deems it appropriate and expedient to extend such authority to the Ministers of Healing in the Sacred Order of Lehb, even though the Nemenhah Minister recognizes and

accepts that such authority is not exclusive to the Nemenhah ITO. It is our application of the Covenant that pertains only to us, and this is where it is important for those who resonate with the Sacred Sahaptan Healing Way of the Nemenhah take Orders in the Order of Lehb, and not expect to be able simply to transfer their competence and understanding of other organizations into the mission of the Nemenhah.

This Covenant – “The Taking of Orders” – is something we call the “Tiwehkthihmptsah,” which is a word signifying both the authority of the ministerial calling, and at once, the Minister receiving the calling.

Another fundamental Covenant associated with the Sacred Order of Lehb is the Covenant of Consecration. It is represented philosophically by the South Point of the Nemenhah Medicine Wheel, and also by the Pillar of Consecration associated with the Tuhhuhl Nuhmehn complex of ceremonies and celebrations.

There are many definitions of "consecration." In the Nemenhah, it means "to make Sacred." The term may be used accurately applied to any Ceremony, Ritual, Rite, Ordinance, or other Religious Service provided by a Minister of the Sacred Order of the Lehb. The Pillar of Consecration is a purely Religious Doctrine that involves the application of all the Highest Principles of Nemenhah Spirituality. The *Covenant of Consecration* takes the concept of personal sacrifice a step further. Where the Pillar of Sacrifice is fulfilled when a person internalizes the principle of setting aside self-interest for the sake of a neighbor, the Pillar of Consecration is only fulfilled when the individual is able to detach from self-interest and see it only as an element of a larger and more complex necessity - the interests of all people and things taken together. Obviously, this Rule of the Order in its fullness may not be fully practicable in our time. There are many issues that might prevent portions or aspects of it from ever being allowed to come into practice. In that case, those who are moved upon by the Holy Spirit of Promise to enter into the Covenant, must carefully consider the fact that parts of the Letter of the Law may not now be legally practiced, or may not be practically applied, and that they must live by the Spirit of the Law to whatever degree as can be accomplished under their individual circumstances.

The Nemenhah concept of Economic Consecration, which the Ancient Nemenhah called "the Foundation," demands that the Nemenhah Ministers labor with their might to provide for their own support, and also a little more, that they might create a surplus of resources with which to sustain and support the Ministry and to lift up the hands that hang down - the needy. This is the economy upon which the Ancient Nemenhah Foundation depended, and the faithful application of which brought about a Golden Age

of Peace among them for hundreds of years. When this law is lived in its fullness, there is no poverty, for no beggar is allowed to put up his petition in vain. This concept is epitomized by the image of the Peacemaker scratching on the door flap of the lodge. He is a beggar at every door. We must decide whether we are willing to be Disciples of the Peacemaker and allow entry to the sick, the afflicted, and the needy, the unfortunate, or whether we will be motivated only by personal gain in the way of the commerce world and isolate ourselves from them. Sadly, even for people of the best of intentions, the latter is the predominant choice. So long as this is the Pattern Language of Modern Culture – to seek personal gain ahead of the good of all people – the Ancient version of the Covenant of Consecration will not be achieved.

The Sacred Order of Lehb is a Religious Order the administration of which is carried out by Vocational Ministers. The vast majority of the Ministers of the Order of Lehb are only able to work *toward* the ultimate, hopeful, goal of the total consecration of their Ministries. Most Vocational Ministers are employees of the Church, or they are self-employed and rely upon their Ministry for their support. They approach consecration by working toward a sacred outcome, even if they must do so within commerce. The commerce contract with the IRS places severe restriction on the Minister's ability to live it by the letter of this law, and we are left with having to work toward living the spirit of it, even if the letter of it might be, for the time being anyway, made so complicated as to render it impractical or even impossible to fulfill. Time alone will tell.

Because all Nemenhah Ministers presently live in a culture and society that requires the getting of gain (if only in order to pay the bills), and the getting of gain is universally regulated by the IRS, until they are able to totally subsist outside the commerce culture they will not be allowed by government to live the Law of Consecration in its fullness. Society demands that they must earn money, and so they cannot be truly self-sufficient. They must be "gainfully" employed so that they are able to "do their civic duty" and consume the products that the commerce culture manufactures from the good of the Earth, and therefore, so that they may be appropriately taxed. This fiscal imperative is so important to the IRS that it automatically flags persons who report income below that which the agency has decided is the lowest rate of consumerism allowed to an individual.

It is a sad commentary on the extent to which Modern Culture and Society has deteriorated. One is not to be rewarded for providentially safeguarding resources. Instead, such providence is scheduled for IRS audit. It is universally assumed by all "thinking people" that Americans desire to consume at least as much as their neighbor does, and when they make the conscious decision to live within their means and

consume no more than they actually need, it is just as universally assumed that they are trying to hide something. This is the moral ethic that governs the IRS. We do not agree with it, but we will not go to war over it. It is what it is. Accordingly, we will attempt always to make peace with this powerful “person” acting under “color of law,” and strive to live the spirit of a spiritual law, even if we cannot fully sustain and support the letter of it.

American Society insists that employment earning less than the average cannot be “gainful” and so it cannot be recommended by “reasonable” and “thinking” people. Because the ultimate goal and purpose of the Covenant of Consecration cannot be understood by the world in its own context (gain, profit, digging a pit for one's neighbor), the world can only regard such a commitment as foolishness, leaders must always try to instruct the ministry under their stewardship to go into the Covenant of Economic Consecration with the full understanding that they will be contested, perhaps at every turn, by the world. Their dedication must be based in the spiritual enlightenment that comes as a result of living the Covenant, not by any sense of what they might gain from the world by its application.

To consecrate is to “make sacred.” It is a simple concept that can be applied broadly to just about anything. One’s intention may be made sacred, and so can one’s daily habits and pattern behavior. This is the meaning of one of the most commonly used Sacred Utterances of the Nemenhah – We walk in a Sacred Manner, we talk in a Sacred Manner. The Nemenhah Minister consecrates their walk and their talk as they magnify their calling in Sacred Sahaptan Healing Way.

The Nemenhah may also more deeply consecrate their Ministry and their lives by observing the basic, foundational model provided in the Sacred Records of the Nemenhah with regard to economic providence and “People Care.” To further consecrate one’s personal and ministerial life, merging the two more completely together, an individual covenant obligation is taken on whereby the covenanter dedicates themselves to working diligently to make a living that satisfies their wants and needs. In this, they do not differ in any way from other Nemenhah Ministers. They may not be able to do this perfectly, and the Leader does not sit in judgment of them, but stands in their lot as counselor and advisor only, constantly encouraging them in their honest efforts.

Those who covenant to more perfectly live by the Pillar of Consecration, however, go one step further. They dedicate themselves to working just a little harder, longer, or smarter to create a surplus and they dedicate this surplus to the needy. They donate

their surplus to sustain and support the Church Welfare System, as it has been proposed. In this way, the Covenanter does their individual part to “hold up the hands that hang down” and to ensure that “the beggar lifts no up his petition in vain.”

This commitment begins to create a fund to aid and assist two classes; 1) sometimes the callings that the Nemenhah place upon their leaders greatly diminishes their ability to adequately provide for their own needs and those of their families. The Covenant Surplus provides means for them to both magnify the demands of the Nemenhah and to satisfy the demands of daily living; 2) In the present economic climate, our members may at times require assistance. Both of these segments of the Nemenhah Membership can be provided for only through the Sacred Giveaway of the Clergy and Congregation.

The Congregation, as well as the Clergy, is invited to participate in the Covenant of Consecration, and they participate through the Sacred Giveaway Offerings they give to the Church. These are the Tithe Funds, and they are a sacred trust. The Great Council utilizes Tithe to provide stipend funds for Dependent Ministers, and also to help finance the programs and services of the Church in general.

THE WELFARE FUND – A COVENANT OF FASTING

The Great Council may also mandate a Welfare Fund and govern its distribution to those for whom their Pehli have appropriately petitioned. The Pehli petition the Congregation to seek a greater understanding of the Pillar of Consecration by fasting and prayer. It has been suggested that a program may be instituted whereby the membership is admonished to abstain from three meals and consecrate the value of the meals into a Fast Offering Fund – a Sacred Giveaway specifically designed to provide for the needy within the Social Constructs of the Nemenhah Organization. With this fund, temporary assistance may be provided to Nemenhah Ministers while they work to improve their financial position. It is also through this such funds that the Church may be able to provide disaster relief and on-going economic assistance to any Nemenhah Member in time of absolute need.

Obviously, such programs will take time to develop and for the leadership to learn how to properly administrate them. Notwithstanding, they will constitute Covenant Relationships within the Sacred Order of Lehb by which People Care is ensured.

In addition, the Nemenhah ITO is forwarding its objective of full repatriation into its Traditional Territory. We will do this through the acquisition of properties for Healing Centers, Ceremonial Grounds, and for Farms and Temple Gardens. Each of these operations will be organized in such a manner as to provide their own funding, but on

occasion, they may need some assistance. Such temporary financial assistance as the agencies require are provided from the Tithes and Sacred Giveaway Offerings of the Faithful.

NAHTUH-12. GENERAL HANDBOOK AND MINISTERIAL GUIDE

This section provides a set of guidelines for the Church where the Religious Services of its Ministers apply generally. It needs to be understood that where Nemenhah Ministers receive Wyaykihn to perform rites, rituals, ceremonies, utilize sacraments or sacred objects, and so forth, which do not conform to those generalized in manual, it is highly recommended that such Ministers prepare a Handbook of Instructions pertinent to their own Ministry, and submit it to be scrutinized by the General Council of Pehli. This scrutiny is not for the purpose of determining the relative “rightness” or “wrongness” of the practices, but rather, it is to verify and assure that the practice meets the high standards established in the Nemenhah Code of Ethical Conduct, and that it does not breach the Nemenhah Constitution in any way. Upon approval, such manuals become addenda to these general guidelines. This manual does not impose any system of religious thought upon individual Ministers, and does not propose to dictate religious belief or practice. It does, however, intend to instruct where the more generalized practices of the Church are concerned.

Accordingly, first and foremost, this "Nahmaht Tuhhuhl" or General Handbook of Instructions (GHI) is designed to be a ready reference for Presiding Officers of the Church as they emerge into their Stewardships. It outlines the most current policy of the Church in many areas of concern. Obviously it cannot be absolutely comprehensive, but it is encyclopedic and will serve to answer most of the basic questions (at least in the area of procedure) that normally impact the Officers of the Nemenhah Church. It will not answer them all, however, and any Leader of the Church will have much to learn, and quickly, but we hope that this manual will be of great assistance. Leaders are required to use it in the spirit in which it is given, and they will also find that most, if not all of the in-service training they receive from their File Leadership will have its origins in the Nahmaht Tuhhuhl.

It is our intention to provide instruction for Leaders that is not dogmatic. The Nahmaht Tuhhuhl is a guidebook. It is a manual of discipline, but one that understands that, although many examples are given of the way things were done anciently, as well as ways in which things may be done in the Modern Church, it is not dogmatic and it will not insist that a thing always must be done but one way. In other words, it is not "the Nemenhah Way or the Highway", as is often the dictum of other churches. That is, in ceremony, we hope to avoid it becoming thus. In the area of competence, we must insist on some uniformity and regularity. In performance of ceremony, we hope to allow Wyaykihn to guide the Minister. It is our hope this manual will provide enough

viable examples, however, to give the Minister at least a point of departure. We hope it will serve to give Leaders in the Church a tiller in good sailing, and an anchor in the storm. It remains, however, the responsibility of the Nemenhah Minister to see to it that the boat doesn't sail off its bottom.

FIRST PREMISE

1st Tsi Muhehl 8:45

“45) For, even seeing my face, they shall submit all things to the confirmation of the Haymehnay. And they shall surely be sealed unto me by the power of the Haymehnay, who is the Holy Spirit of Promise.”

2nd Tsi Muhehl 10:65

“ 65) Wherefore, you also may call me Prophet, and my words may touch your souls. Nevertheless, make not of me a lesser god, but seek the confirmation of the Haymehnay in all things.”

It is always the first basic premise in Nemenhah Stewardship that the Haymehnay (Holy Spirit) must be your guide and compass.

In that regard, this manual is not intended to replace that basic premise. It is only intended to assist the Officer of the Church during that time in which the knowledge of the Stewardship is gained through practical application.

The extant belief systems in the body of Ministers within the Church are diverse and filled with vitality. We consider this to be the heart of the Self-Determinism that we desire to retain as a driving force within the Nemenhah.

SECOND PREMISE

The second basic premise is that the Church shall not dictate the ***purely personal religious*** belief systems of its Ministers or Supplicants. All the Ministers of the Church are individual Custodians of their personal Sacred Medicine Bundle Ceremony. It constitutes the foundation of their Ministry.

It is, unfortunately, our sad experience that many people consider their personal beliefs of any kind as protected under the Second Premise. Not so. It is their religious beliefs that are not dictated. Any person may have a personal ideology or philosophy that must come under some regulation.

For example: One of our ministers believed that the roads and highway systems of the U.S., being entirely “public” domain, should not be subject to licensure and he sought an affidavit of fact citing his rejection of the Driver’s License requirement of his state was a substantial burden upon the practice of his religion. He held that such liberty was a

part of his “personal belief systems,” and were therefore part of his Bundle Ceremony. He cited the popular “Natural Law” as his basis.

Naturally, the EPMC decided against his assertion on the basis that the purely personal belief system was not “religious” and no affidavit was issued. Personal Belief System is not necessarily a Religious Belief, and although the term “religious” is not found in the original Code of Ethical Conduct, it was naturally assumed to have context for all “ministers” of the Church, since their entire purpose ought to be religious in nature.

In another example: The use of substances in the Ceremonies of Healing that do not qualify under the guiding principle “First Do No Harm,” are automatically considered unsuitable for use as Sacraments or Sacred Objects in the Practice of Nemenhah Religion. This stricture has reference to substances with clear and compelling demonstration of injury to the recipient and should not be arguable. However, the ceremonial use of tobacco is a well-established, indisputable practice of the religions of many Native American Tribes. Notwithstanding its long tradition as a component of religious ceremony and worship, it does not meet the standard set for the ministry within the context of the Fivefold Mission of the Nemenhah – you cannot say that a Minister “First Does No Harm” – has not exhausted all other available avenues and resources to achieve the same or similar outcome – in the internal consumption of tobacco, no matter how often its cited as a sacrament in other religions.

Both men and women are authorized to act as Ministers of the Church with regard to that portion of their ministry which is personal and private, as well as those Ceremonies of Healing for which they have demonstrable competence, and to administer their ministerial services to those who seek them out. Except when working in and for specific Agencies of the Church, such as in the University of Nemenhah, and so forth, our Ministers do this not without direction from the Pehli and its Councils, but such direction cannot be strict dictation from the Church, so far as such practice does not harm others. We apply this principle broadly across all belief systems not specifically built around and focused upon a specific Agency of the Church, and that “First Do No Harm.” This understands that there is a great deal of room for personal interpretation, and so long as no harm is done, no interpretation is any more “right” or “wrong” than any other - so long as it does not result in harm or injury upon an individual or the Nemenhah as a whole, or threaten to do so. It is only within the scope of the Specific Agencies of the Church that any degree of rigidity is allowed, and that only because of

the specificity of the mission of such Agencies. In any other setting, the definition of "Ceremony of Healing" is more liberally applied.

For example: The term "Peacemaker" is used often throughout this Handbook. For some Nemenhah this term identifies an actual Heavenly Being who is both corporeal and spiritual. For other Nemenhah, it is a Heavenly Being that is without body, but is spiritual in nature. Some consider the Peacemaker to be male, while others regard this Being as female. Still others cannot think of the Peacemaker in the sense of gender at all. To some Nemenhah the Peacemaker is the actual Person of Creation, while to others the Peacemaker is the Principle of Creation, and without person, or all the participants of Creation acting harmoniously together. To other religions and religionists this may sound inconsistent. But, to the Nemenhah, the doctrine of Peacemaker is of the reality of the principle, leaving the details of personal belief to each Minister individually. Can such diversity of belief ever hope to work together? Of course it can. It is only when a person of belief cannot hear and tolerate the hope and faith of their neighbor that all hope is lost.

Another example might be in the relative terms used to attempt to articulate metaphysical things, such as emergence, ascension, salvation, or exaltation. To some Nemenhah, such concepts are synonymous. To other Nemenhah, ascension may be one step in the eternal process, while salvation and exaltation are distinctly other levels of the process of emergence of the human soul. To some, "exaltation" might mean ascension to a state of being that is "higher" than other beings, while to others it may simply mean to stand in the presence of the Peacemaker, or of Creation. In other words, to some such a concept may understand a sense of place only, while to others it may convey more a sense of being - to one Minister it may mean real estate, and to another more a condition than a place or position.

We know that there is no language adequate to express such things but it is appropriate that we make attempts anyway. We leave the individual interpretation strictly to the individual and, although we may try to convey our own understandings from time to time, we do not attempt to dictate others in their equally valid understandings, even if they differ from our own. This may seem a strange practice to other, more dogma-oriented religions, but it is perfectly natural for the Nemenhah to behave with courtesy and civility in all things. We do not rationalize any breach in common civility because an issue has to do with the spiritual/eternal matters.

Now, does this principle apply to all "points of view?" No it does not. As stated previously, we make a distinction between "religious belief," in the sense of "belief systems," and purely "personal opinion" or "intellectual assent or philosophy."

For example: A Member of a Mother's Council may vehemently oppose the nomination of an individual to the Office of Principle/Stone Carrier. Claiming a right to this purely personal "belief," can that Mother stand in the way of a nomination? Yes, if the objection is substantiated with evidence that would render the nominee ineligible to serve in any position in the Church. If it is simply that the nominee has mannerisms that the Mother does not like - perhaps they do not quite listen well enough, or maybe they are inefficient - in such cases, the objection is one that is not based in "religious belief," but rather, it is personal opinion. Such a "belief," though personal in nature, may reasonably be rejected or impeached, especially where the common good is concerned.

In another example: In 2012, the Principle/Stone Carrier of the Red Heart Chapter of Nemenhah caused a great stir and disruption of the entire organization, which ultimately resulted in the loss of many hundreds of our Brothers and Sisters in the Faith. She was within her right to "believe" that the Tehk Tiwehkthihmpt (Presiding Tiwehkthihmpt of the Order of Lehb), in collusion with the Nehm Tiwehkthihmpt of the Nemenhah (EPMC) had conspired to embezzle hundreds of thousands of dollars from her personally. It is not within the authority of the Nemenhah to strip her of her "personal belief." But in the absence of evidence supporting her accusation, and in the actual presence of evidence to absolutely exonerate the accused, what she claimed as a "belief system" failed the test, and the Councils were well within their right to require her to return to civility. This incident will be remembered in the Nemenhah because of the crisis in leadership it caused and the disastrously injurious effect it had upon a Chapter of the Nemenhah, and indeed, the almost complete collapse of the Great Lakes Community of the Nemenhah. We will remember this incident, and it recorded in this Nahmaht because we need to remember it as an object lesson.

A purely Religious Belief System is not the same as a Personal Belief or Philosophy, in the eyes of the Law. The former is fully protected in Federal Statute, whereas, the latter is not protected at all. In this, the Nemenhah ITO agrees with the Federal Government. Leaders must strive, therefore, to avoid dictating our member's personal religious beliefs, but must exercise themselves vigorously against those whose personal philosophical ideas may threaten the Mission of the Church.

CHURCH POLICIES - REGULATION BASED IN ORDER NOT DOGMA

In addition to the authority (Bishopric) which is universally held by all Nemenhah Ministers, additional authority to act for and in behalf of the Church and/or its Presiding Officers is extended through the "Call to Serve" in the Offices of the Church. Even though these Offices are regulated and pretty uniform, they are not dogmatic.

A Church is not a church, according to the government, without ***creed, instruction, doctrine which is both comprehensive and metaphysical, regular gathering and worship, obligatory training of Ministers, designated meeting places and sacred sites, sacred writ, official sacraments and sacred objects, a body of members, and so forth.*** With the introduction of such a complex mix of elements, some planning and administration becomes necessary, if only to maintain a sense of order and direction, and of course, to satisfy the requirements of the law.

On www.irs.gov the qualifiers to determine that an entity truly is a Church are defined as:

“Certain characteristics are generally attributed to churches. These attributes of a church have been developed by the IRS and by court decisions. They include:

- ***Distinct legal existence***
- ***Recognized creed and form of worship***
- ***Definite and distinct ecclesiastical government***
- ***Formal code of doctrine and discipline***
- ***Distinct religious history***
- ***Membership not associated with any other church or denomination***
- ***Organization of ordained ministers***
- ***Ordained ministers selected after completing prescribed courses of study***
- ***Literature of its own***
- ***Established places of worship***
- ***Regular congregations***

- *Regular religious services*
- *Sunday schools for the religious instruction of the young*
- *Schools for the preparation of its members*

The IRS generally uses a combination of these characteristics, together with other facts and circumstances, to determine whether an organization is considered a church for federal tax purposes.

Source: [Publication 1828, Tax Guide for Churches and Religious Organizations.](#)"

In areas of administration, as well as in the performance of ordinances, ceremonies, sacrament, and etc., which have to do specifically with the elements of the Church which have been restored through our study of Ancient Nemenhah Records, and also those which have to do solely with Agencies of the Church and their specific programs - the Church prefers that its Presiding Officers operate in their callings along a certain line and in pattern, at least, with certain set policies. In their individual Healing Ministries, they are under no such stricture.

Administratively this only makes sense. The Church cannot operate at all without some kind of generally applicable organization. Line of Authority is strictly adhered to, for instance, just as the Autonomy of Stewardship is honored to the final degree. In the area of those Ancient Nemenhah Ceremonies which are specific in their purpose and come to us from out of the Sacred Records of the Ancient Nemenhah, there are a few set patterns and guidelines, but in everything one still sees the First Premise operating unfettered. Even where certain policies and practices seem fairly well lined out, and set in stone, still we insist that Leaders govern their walk, their talk and their administrative efforts by the guidance of the Haymehnay (Holy Spirit) through the agency of Wyaykihn (Personal Revelation).

HOW THE HANDBOOK IS ORGANIZED

This Handbook is strongly influenced in its form and organization by its analogs in the Benedictine Order of the Catholic Church, the General Handbook of Instructions of The Church of Jesus Christ of Latter-day Saints, the United Synagogue of Conservative Judaism, and the General Conference of the United Methodist Church, mainly because

they are four of the "Big Churches" that the IRS has recognized as "real." Obviously, the Church is not governed by the IRS. However, in the IRS we have an ever-present reality that government, even though protection of religion is an element of the **Constitution For The United States of America**, nevertheless, the U.S. Government has a penchant for disruption of Churches, as is evidenced by the power the IRS – a private agency authorized to act under Color of Law by the Federal Statute – to dictate what is and what is not “religion” using standardized legal tests.

That is not to say that we want the Nemenhah Church to look, feel, or act like its ecumenical neighbors. It doesn't. We do not use examples of other Churches because we particularly want to look like them, or act like them. We are Nemenhah. But we already have an established doctrine of observing the practices of other Peoples and adapting that which we find that is good in them to our own customs and purpose. Use of good examples is a Nemenhah Practice that goes back into the shadows of our Traditional History, and it is a principle that is clearly highlighted in our own Sacred Records.

The Sacred Order of Lehb combines elements of Lay Ministry which allows the Membership to participate with the Pehli in the performance of ordinances, as well as both Fee and Tithe-Supported, Commissioned Vocational Ministry which allows the Membership to seek the specific Services of the Pehli. It also combines the concepts of Governing Clergy with the idea of dependent Congregants, such as Patrons, Parishioners and Supplicants. In this regard, it is only prudent that the best system attainable be sought for the administration of the Church. Since the IRS (the government's official watchdog when it comes to organizations of any kind), has built its code and policy largely based on examples from the big churches and their practices, it is wise to take that which is good and practicable from each, discarding that which does not apply. What other people think of us is not a guiding principle in the Nemenhah, but to the government, what other churches **do**, seems to be all that matters. It is a sad fact, and one from which we cannot hide, that such governing agencies such as the IRS do judge all churches by what they observe in, seemingly, just a chosen few. It is for this reason that we have utilized the procedural guidelines used by other churches as a template in designing our own Nahmaht Tuhhuhl (General Handbook of Instruction).

Finally, this handbook is not intended to be a "secret." Even though it is intended largely for the use of the Tiwhehkthihmpt (Presiding Leadership), if there are any who wish to study the policy and procedure of the Church, either from within it or without, the Tehk Tiwhehkthihmptsah (General Presidency) recommends that the Nahmaht

Tuhhuhl be made available for their use. When a question arises in public meeting, and the Church Leader must direct his/her attention to the Handbook, let it be done openly and honestly, without any secrecy at all.

Open the Handbook often in your Stewardship so that all those working with you may become acquainted with the procedure and are, by your example, trained to do so themselves. From this practice, they will begin to understand that reference to the Handbook applies only to those aspects of the Practice and Policy of the Church that **do not** fall within the purely personal belief systems of individual members or ministers. In this way, we obtain a system of management which is logical and effective, but also retains the inclusive purity that is the hallmark of our Religion and Discipline.

We hope that you will learn to use the Nahmaht in the spirit in which it is intended and that it will be an assistance and a blessing to you in your ministry, as you learn to do your duty and to bless the lives of the Members of the Church through your faithful service.

NAHTUH-13. ORDINANCES AND BLESSINGS - THE NAHMAHT TUHHUHL

The Ordinances, Ceremonies, and Celebrations that follow trace the Human Experience from the cradle all the way to the grave. They are those ordinances and ceremonies that the Ancient Nemenhah deemed most appropriate to prepare plain people for the emergence that causes them to become "Humans" in the ancient tradition. These teachings are designed to bring the celebrant to the point where they understand the Higher Teachings of the Tuhhuhl Nuhmehn enough to make Covenants of Eternal Nature, and to begin to actually Walk Upon the Way and receive greater instruction there. Everything about the Ancient Nemenhah Religion was focused on that single outcome.

It is important for all Nemenhah Leaders to remember that the Tuhhuhl Nuhmehn is a very specific Belief System, and is not obligatory for all Nemenhah Members. Many people are searching for an alternative to the Reductionist Religion of Consumerism that has overcome the minds and hearts of many of the churches and peoples of the world. We regard all good religion to have essentially the same motive and intention as the Tuhhuhl Nuhmehn did for our Ancestors, but we also recognize that the cancerous Doctrine of Gain or "Mammon" has infiltrated most, if not all religions of the world. Its corruption can be seen in them all – some by accident of history, and by others intention. The Nahmaht Tuhhuhl hopes to restore "good religion," but it does not intend that all people be forced into it.

The Ancient Nemenhah recorded their Nahmaht (Life Way) as an example to us. Some Modern Nemenhah will use their writings and examples as purely educative, having their own spiritual life ways to which they are personally dedicated. Others will feel moved upon to begin to replace the consumerist religion of the modern age (the Great Harlot) with the gentler, wiser, and more responsible ways of our Ancestors. This is a purely personal decision on the part of the individual Minister, and it must be repeated, although it is strongly suggested that the Modern Nemenhah adopt the philosophies of their antecedents, it is by no means obligatory that they do so. That they are required to be competent in the system is certain, but they are not required to be Ancient Nemenhah or practice their religion exactly as their ancient analogs would have done in their own time and culture.

GENERAL INSTRUCTIONS

The Ordinances and Blessings discussed in this section are only those which are derived from their analogs practiced by the Ancient Nemenhah, as recorded in their own history. This section does not discuss all Ordinances, Ceremonies and Blessings performed by Nemenhah Ministers in their personal ministries, for they are myriad and represent a cross-section of all the major and minor religious belief systems of the world. The Ordinances and Blessings discussed here are those derived from the Ancient Nemenhah Records only.

As Custodians of their own Personal Bundle Ceremony, each Minister is a Pehli of the Ordinances, Ceremonies, Modalities, Sacraments, Sacred Objects, Prayers, Blessings, and so forth, contained therein. It is important for Leaders to remember that instruction specific to the Personal Bundle Ceremony is restricted to that which is given in the Uniform Curriculum for Nemenhah Ministry, and any other information or instruction must be sought from the individual Custodian.

Definition of Ordinance - An ordinance is a sacred act, such as healing, baptism, marriage, or burial, which is performed by the authority of an Order of the Church, or a Society or Agency within such Orders.

Depending upon the religious belief systems of the individual, some ordinances are considered "Saving Graces," meaning that *the individual* believes them to be required to attain Temporal Salvation and Spiritual Exaltation. This is not to suggest that the Church dictates such religious beliefs, but that the individual holds them to be sacred and integral to the practice of their religion. As part of each saving ordinance, the recipient makes covenants with Deity. These covenants are not generalized. Rather, they are peculiar to the individual and entirely dependent upon their own state of purely religious belief.

Leaders must remember that their own religious beliefs may be quite different than those of the Congregants they are called to serve. They must be sensitive to this and never encroach upon, or try to convince another against their own religious belief systems. They are free, just as all Nemenhah Ministers are free, to preach, teach expound and exhort, but they may never demand or dictate religious belief, nor may they belittle, badmouth, or denigrate the sincere religious beliefs of others. It can be a hard thing to do sometimes and as Leaders we must exert ourselves to be always the examples of, not the exception to, this fundamental rule of behavior. Leaders should also remember that in their capacity as instructors and mentors to

the Governing Clergy, they are in a position to exert an inordinate amount of influence in many ways. They must, therefore, exercise increased caution in how they express their own, personal religious beliefs, understanding that they may not be considered universal, or be applied universally to all Nemenhah Ministers.

For example: On the one hand, because of its generalized use in the purely religious ceremonies of so many other Indigenous American religions, the nicotine-containing herbs, such as Tobacco, might be considered by some to be an essential part of Nemenhah Religion. There are those who vehemently support its use in ceremony, and in their Personal Bundle Ceremony this cannot be a right which the Church regulates away. By the same rationale, however, the Church follows a dictum of “First Do No Harm.” Because of this guiding principle, it has restricted the use of Tobacco in all public ceremony. This is appropriate, as there are many who should never be exposed to tobacco smoke, including little children (for whom such exposure is universally regarded as unsafe and unwise), persons with Respiratory Disease, persons with Coronary or Circulatory Disease, and just about anyone who doesn’t want to have Cancer. To prevent the probability that such persons might feel pressured into enduring exposure to tobacco smoke because one of their fellows chooses to use in in their Pipe Ceremony, the Church has set its Cannon against it. Tobacco, therefore, is *not* a Sacrament in any Public Ceremony of the Nemenhah.

Here is a situation where a Minister may be “dictating” the religious beliefs of others by and through his/her insistence on public use of a substance that has a demonstrated ability to harm those who ingest it internally. In like manner, the Church is exposed to the breach of its own declaration that it will not dictate the religious beliefs of others by restricting tobacco use to the individual’s Private Ceremony, but it must do so in order to protect and defend the guiding principle “First Do No Harm.” It is important, therefore, that Nemenhah Ministers carefully consider the things that they do and say with regard to Religious Belief, and that a set of guidelines needs to be kept appropriately sensitive to individual variance, but uniformly diligent in general rules.

In addition to what may be considered to be Saving Graces, the Nemenhah Minister understands that there are many Ceremonies that are important for the blessing, comfort, and encouragement of All Things Created. The Ceremonies of Healing are good working examples of such Ordinances.

Church Leaders who perform ordinances and blessings should prepare themselves by a Sacred Walk and a Sacred Talk, and by striving to be guided by the Haymehnay. They

should perform each ordinance and blessing in a dignified manner, making sure it meets the following requirements:

1. It should be performed in the name of that authority by which the Nemenhah Church operates. This will include such declarations as, "In the name of the Peacemaker, Ayahtsuhway, the Creator, Creation, Grandfathers and Grandmothers, etc., or some other sincerely held representation of Deity or Universal Creative Force or Element, from which the Minister has received or receives authority to speak or act, where such authority is deemed requisite for such speech or action. Ministers are free to use diverse language to declare the source from which authority to act flows, but such representation is an essential part of the Nemenhah Pattern Language.
2. When the Ceremony or Ordinance is one that carries Agency Specificity, it should be performed by the authority of the Agency under which the performance of the specific ceremony is governed.
3. It should be performed with any necessary procedures, such as using specified words or using consecrated oil, sacred breath or smoke, approved sacrament, or modality.
4. **If it involves materials or methods with a reasonable possibility of doing any injury upon the recipient, and all other avenues and resources normally available to the Minister have not been fully exhausted, it may not be performed by a Minister of the Nemenhah - period.** Nemenhah Ministers are dedicated to the Doctrine and Policy of First Do No Harm. No excuses.
5. **If it involves materials which have been designated "illicit" and/or "scheduled," and/or have a long history of injurious abuse, it may not be performed by a Minister of the Nemenhah - period.** Absence of latitude in this issue prevents a multitude of ills.
6. A Leader who oversees an ordinance or blessing ensures that the person who performs it has the necessary authority, is acting in good faith, and knows and follows the proper procedures. Leaders also seek to make the ordinance or blessing a reverent and spiritual experience.

7. Finally, a leader who oversees ordinances or blessings ensures that the person who performs them has appropriate competence to do, in accordance with the Nemenhah Code of Ethical Conduct.

ANCIENT NEMENHAH CEREMONY

There are certain Ordinances and Ceremonies which are available to all Nemenhah Ministers, which have been passed down to us from our Nemenhah Ancestors, and all Nemenhah Ministers. Among these, certain of the ceremonies stand out:

- 1) The Ceremonies of Sacred Breath (Smudge, Incense, Essential Oils)
- 2) The Sacred Bundle Ceremonies (Individual as well as Communal)
- 3) The Wahtsaht Ceremonies (Sacraments of the Peacemaker's Supper, other Communal Meals, Feasts, Celebrations Involving Food and Drink)
- 4) The Prayer Pipe Ceremony (Individual, Communal, Healing)
- 5) The Ceremonies of Cleansing (Itsipi, Baptism)
- 6) The Ceremonies of the Tuhuhl Nuhmehn
- 7) The Dedication of Sacred Ground (Ceremony Sites, Burial, Dedicated Edifices, etc.)

See: The 2nd Book of Ayahpahlehktsiluhm – Book of Ceremonies.

These constitute the Seven Tsahbaht Ceremonies. Even though all Nemenhah Ministers are not required to perform all the ceremonies of the Ancient Nemenhah, they are nonetheless required to obtain competence in their performance, whether or not they ever it is part of their general calling to perform them in service. They do this through faithful study of the Uniform Curriculum for Nemenhah Ministry. Notwithstanding the obligatory nature of the UCNM, Nemenhah Ministers are only "required" to perform those Ordinances and Ceremonies which harmonize with their personal religious belief systems, for the Nemenhah do not dictate the personal religious beliefs of their fellow Ministers. Nemenhah Ministers are uniformly educated, but maintain a beneficial diversity in practice. This is consistent with the Sacred Life Way and Spiritual Philosophy and Religion of the Ancient Nemenhah, and we are dedicated to its restoration in our day.

Leaders should study the Nemenhah Sacred Records to gain a more complete understanding of the Ordinances and Ceremonies that have been restored to the

Nemenhah. Interview and careful listening will also allow the Leader to gain greater understanding of the needs of the individual requesting ordinances and/or ceremonies.

PARTICIPATION IN ORDINANCES AND BLESSINGS

All Spiritually Adopted Nemenhah Members are Ministers of the Church (either Lay or Vocational) and may participate in all ordinances for which they have obtained competence through adequate and qualified instruction. Nemenhah Ministers offer their services to the Congregants of the Church, and to their general public Patrons and private Supplicants, through the Commission of the Sacred Order of Lehb.

Nemenhah Ministers prepare themselves well before they undertake to perform ceremony or ordinances involving other people. If they are requested to perform a ceremony or ordinance for which they are not adequately prepared, they are careful to refer the person to a Minister who is. For example, if a Member asks a Leader to perform Itsipi Ceremony for him, the Leader could only comply if he/she had completed the Itsipi Training provided and administrated by the Itsipi Society of the Nemenhah.

TEACHING HOW TO PERFORM ORDINANCES AND BLESSINGS

Church Leaders teach Members how to perform ordinances and blessings drawing from the Uniform Curriculum for Nemenhah Ministry (UCNM), from this Nahmaht Tuhhuhl, and from the Sacred Nemenhah Records. Leaders also help parents become prepared and competent to perform ordinances and blessings for family members.

In the Temporal Ordinances of Healing, the Leader directs Members to obtain instruction from the University of Nemenhah (UNINEM), and to receive equivalency certification from UNINEM.

NAHTUH-14.INTRODUCTION TO ITSUPI

THE FOUR PILLARS OR "GREAT PRINCIPLES" OF THE TUHHUHL NUHMEHN

The Four Great Principles of the Tuhhuhl Nuhmehn are, 1) Knowledge (Gospel), 2) Sacrifice, 3) Virtue, and 4) Consecration. The Itsipi Ceremony is part of the first and second principles and helps to prepare the individual to advance to the Tuhhuhl Nuhmehn and its Ordinances. Anciently, when a Nemenhah Medicine Person desired to go to the Tuhhuhl Nuhmehn to participate in the Temple Ordinances of the People, they first purified themselves according to a formula passed down from generation to generation. Here is a ceremony that is an expression of the Temporal and Spiritual development of the Human Character. It is a representation of the Patterns by which we obtain understanding, and it is also a vehicle by which a person may begin to understand the power obtained and shared through making a personal, living sacrifice, not for personal benefits sake, but for the sake of all things living.

ITSUPI CEREMONY - A BRIEF HISTORY

The Nemenhah Itsipi bears some resemblance to the "Sweat Lodge Ceremonies" extant in the Tribes and Bands of North, Central and South America, as well as those found in Ireland, Scotland, Wales, and in Russia but it is more aligned with the ancient Temple Ceremonies of the Indigenous, Pre-Conquest Peoples of the Mississippi Basin, Colorado Plateau, and the Great Basin and Columbia River Basin, as well as the Yucatan Peninsula. Although we believe that all Sweat Lodge practices probably share common ancestry, as a part of the "Temple Ceremonial Practice" it is entirely lost to the extant Tribes under the Federal Government. Indeed, because of the government policy of "civilizing" the Tribes, in other words the extinguishment of religion, many of the pre-conquest belief systems were nearly annihilated. Through the ancient principle of Wyaykihn, many of these ancient traditions, customs, and religious practices are being restored to the Modern Nemenhah.



The Nemenhah Itsipi Ceremony is carried out in a Sweat Lodge, when the edifice needs to be mobile and temporary, and in the Tlehmehskahl, when the practice is established and permanent. The Sweat Lodge is made of a pattern frame of willow or some other

bendable wood and it is covered with blankets, canvas tarps, felt, or hides, and is only designed to accommodate six to twelve persons at a time. It is necessarily smaller than the Tlehmehskahl, which is usually a solid masonry structure capable of accommodating many people. Both involve dry heat of stones that have been prepared in a Sacred Fire which is placed outside the edifice (the stones are never heated inside it), and also wet heat of the steam produced when water is poured upon the stones once they are brought in. In these basic elements, all the Indigenous Peoples who utilize live sweat in ordinances or ceremonies have common practices. It is here, however, that the similarities tend to come to an end. Each Indigenous People has its own distinct beliefs and customs, and although a few of the Tribes like to think they have some sort of trademark on Sweat Lodge, there are as many different forms as there are different languages to describe them. The Nemenhah Itsipi is a purely Nemenhah Ceremony and depends upon no tribe to inform or authorize its practices.

Tsi Tuhgohhah, one of the founders of the Ancient Nemenhah People, described the customs and practices of a People known as the Ahmohnayhah, who once inhabited the Pacific side of the Guatemalan Plateau in what archeologists refer to as the "Late Post-Classical Mayan Period." It was from this area that the first Nemenhah migrations into the North originated. Tsi Tuhgohhah left the Yucatan with one of these migrations, and was present in the Colorado Basin when the first government of the Ancient Nemenhah was elected, and when the term "Nemenhah" was originally coined to describe a people comprised of disparate nationalities but united in common ethic, cause and principle. The Purification of the Ahmohnayhah is the origin of the Nemenhah Itsipi Ceremony, and the formula was followed well into the nineteenth century by descendants of the Nemenhah. When the Nemenhah People were restored in the twenty-first century, the writings of Tsi Tuhgohhah helped to form the basis for the restoration of the Itsipi Ceremony celebrated by the Nemenhah today.

Because this context is so important to the principles and teachings the Nemenhah Medicine Person is expected to derive from the Nemenhah Itsipi Ceremony, you will be required to read and answer questions about Tsi Tuhgohhah's account. Of course, you are not required to believe that Tsi Tuhgohhah actually even existed, but you will have to be conversant with the principles attributed to him. This is important, for, among some of the notable Tribes in the United States is the notion that all "Sweat Lodge" belongs to the Plains Indians, and that no one else has any right to practice any religious ceremony even remotely similar to it. It needs to be very clear in your own understanding and in your discourse about the topic that the Nemenhah Itsipi Ceremony, although the name may seem similar to the Siouian "Inipi", is not connected

to the Sweat Lodge practices of any of the Tribes, and constitutes part of the religious practice of the Nemenhah Church. It is part of a complex of beliefs, traditions and practices associated with Tuhhuhl Nuhmehn or "Tuhhuhl Nuhmehn" Ordinances that are sacred to the Nemenhah, and to no other indigenous people. These are customs we derive from our own Shared History and Tradition, transmitted to us by and through an ancient formula by our own Indigenous Ancestors, and therefore, we do not require the approval, guidance, authority, training, or any kind of oversight from other Tribes, Bands, or Peoples. At the risk of sounding redundant, we say again, they are peculiar and specific to the Nemenhah.

TUHHUHL NUHMEHN - "TUHHUHL NUHMEHN" AND "TEMPLE"

To the Ancient Nemenhah, the term "Tuhhuhl" or "Tuhhuhl Nuhmehn," which is synonymous with "Temple" in common English usage, was the absolute pinnacle of religious belief and practice. The names "Tuelkakhahs" (Old Chief Joseph) and "Tuyelakekt" (Chief Joseph), derive from the ancient "Tuhhuhl," as does the "Tuhl" reed from which the Indigenous Columbia Basin Peoples constructed their lodges, baskets, and even the peculiar "fez" hats and towering bonnets the Nez Perce and other Columbia Basin Indians wore before such things were declared illegal by the Federal Government. The Government may have outlawed the hats, but the concept of "Tuhhuhl Nuhmehn" was ingrained in the Pattern Language.

The Ancient Nemenhah founded a Nation and a Civilization upon the Four Great Principles or "Pillars" of the Tuhhuhl Nuhmehn. All of their laws and customs revolved around, and led one to the door of the Temple. Here was the very "glue" that stuck the Nemenhah together. No matter where you traveled within the Nemenhah world, you would have found the Tuhhuhl Nuhmehn and its ordinances at the center of community and family life. Through the active participation of our Ancestors, the Modern Nemenhah is restoring these ancient practices in an attempt to "glue" our society back together and to restore sustainability and continuity to our Life Way. Our own Mission Statement identifies our commitment to Heal the Earth and its denizens. Each of the Four Principles of the Tuhhuhl Nuhmehn can be found embedded in the expressions of the Five-Fold Mission of the Nemenhah Church.

In order to go up to the Tuhhuhl, the Ancient Nemenhah took great pains to ensure that they were clean - the outside and the inside, the physical and the spiritual, the literal and the metaphorical. Itsipi Ceremony is the manner in which they undertook this

Purification. As the process of restoring the Tuhhuhl Nuhmehn and all its Ordinances unfolds and progresses, it is logical that we begin by teaching this important method of cleansing, so that we may go forward without desecrating or minimizing the Tuhhuhl Nuhmehn and its contribution to our Life Way.

This coursework will teach you everything that it is possible to teach, through this type and kind of study, about Itsipi and its great value to Healers and to Healing Ministries. Everything else that you might possibly learn about the subject cannot come from curricular materials and projects, but rather, is learned only through participation in the actual ceremony.

TSI TUHGOHHAH GIVES US CONTEXT

The following is an excerpt from the Sacred Records of the Nemenhah - Ayahtkuhyaht Nuhmehn - wherein this great prophet chronicled the practices of the Ahmohnayhah which gave way to the Itsipi Practices of our ancient predecessors.

AYAHTKUHYAHT NEMENHAH: VOLUME ONE

FIRST BOOK OF TSI-TUHGOHHAH: CHAPTER EIGHT (VERSES: 1-22)

1. *Now, the Pehli stand among the Ahmohnayhah who are Healers and they are also they who administer the ordinances of salvation unto the people of Ahmohn, having received their commission from the Peacemaker and that ordination through His anointed, wherefore, they are called of God as was Ahahrohn, even by the gift of prophecy.*
2. *And they become the sons of Ahahrohn and of Lehb by the ancient ordinance of adoption. But behold, many are there among us who can trace their generations even back to father Ahahrohn himself. Wherefore, the people of Ahmohn take their position in the house and stewardship of God very seriously.*
3. *Notwithstanding, their fathers took an oath that they would never more shed any of man's blood at all, yea, and this too in ceremonial ways. Wherefore, during that generation, a new kind of sacrifice was instituted among them whereby each man (person) offers up a personal sacrifice unto the Peacemaker. But behold, they do not offer the first fruits or the firstlings of the flock, as their forefathers did, or even as the Nayfihah do to this day. But rather, they do offer their own bodies (metaphor) as an atonement sacrifice, and this is the sacred manner in which they do offer themselves:*

4. *The Pehli prepare a sacred place that is in the shape of the sphere in which we live. Yea, behold, they dig a pit wherein several men might sit, or, in other words, large enough for several men to sit in a circle facing the center thereof. This pit is the place of the fire and represents the creation.*
5. *The Pehli also prepare a rounded tabernacle the same size as the pit that they have prepared. This tabernacle is built of branches and strips of cloth, and is covered with thick carpets and the skins of cattle. The frame of the tabernacle represents the firmament of the Earth and the covering represents the firmament of Heaven.*
6. *Now, at the center of the tabernacle, the Pehli dig a hearth and the earth they take out they cast up in a straight line leading from the door of the tabernacle, which faces east, about ten paces, and there they cast up a small mound. This is the altar of sacrifice and the mounded earth represents the strait and narrow path that leads from the creation of every living thing even unto the elect place where all living things, having fulfilled all things wherein they were commanded, they shall be re-united with the Creator.*
7. *Now, this path is never crossed at any time. This signifies that to turn to the right or to the left from that path upon which the Peacemaker does place us, leads not to the desired goal, but distracts and discourages right occupation.*
8. *Behold, to honor the creation and the Peacemaker, the creator of all things, the Ahmohnayhah place at least forty-nine stones, seven for each of the sacred directions, in the place of the fire and they build a great fire around them so that they are made very hot.*
9. *And those who would offer sacrifice gather around the fire with the Pehli and they sing and pray, giving thanks for the bounty that is creation. And the Pehli who shall officiate takes an incense of sacred herbs and covers the body of each person with a purifying smoke.*
10. *Then he raises the bowl in the sacred directions and offers smoke to the Father and Mother, to the Son, and to the Haymehnay. He then offers the bowl to the sacred directions imploring the Father for the blessing that each direction signifies and implies.*
11. *And these are the sacred directions: the Pehli raises the incense to the center of the sky above his head. This is an holy offering of prayer to the Father. Then he raises the incense to the center and touches the altar mound with the bowl. This is an holy offering of prayer to the Mother. Then he raises the incense to the West. This is an holy offering of prayer for knowledge and discernment. Then he raises the incense to the North. This is an holy offering of prayer to the Haymehnay and a supplication for the gifts of the spirit. Then he raises the incense to the East. This is an holy offering of prayer and supplication for the witness and visitation of Angels and the spirits of just men and women made*

perfect. Then he raises the incense to the South. This is an holy offering of prayer for the health of the body of all those who would offer sacrifice.

12. Having finished the ceremony, the Pehli enters the tabernacle and prepares all things, praying earnestly on behalf of those who come to offer sacrifice.

13. When he has finished praying, the Pehli invites the others to bow themselves down and enter the tabernacle. Now, the door of the tabernacle is low so that it can only be entered on the knees (in a bowing posture), wherefore it is called a "Lodge", and all who enter therein make a solemn and holy declaration of their relationship to all things created.

14. When all have entered in on bended knee and are seated around the hearth, the Pehli calls for seven stones from the fire, and they are brought to him with a large fork. And when he has arranged the stones, he sings a thanksgiving song.

15. When the song is finished, each person states the intent of their heart and prays to the Father, giving thanks for all things and especially for the sacrifice of the Son.

16. During this time the Pehli pours water upon the heated stones and the tabernacle becomes very hot, for the door has been shut and the steam surrounds each person. And the heat is very great and each person suffers pain and anguish because of the heat. And great drops of sweat issue from every pore and they are immersed from the top of their head, and all the hair thereon, to the bottom of their feet, in their own water.

17. When all have prayed and sacrificed of their own bodies, the Pehli opens the door and the people come out and gather again around the fire. This ceremony is repeated at least three times again, and as many as seven.

18. Behold, this is the manner of sacrifice among the Ahmohnayhah, and it is known as the purification after the manner of the Ahmohnayhah, wherein each person gives not a bullock, or a lamb, or a flight, but rather, they sacrifice of themselves in remembrance of the creation, in declaration of the intent of their hearts, and in honor of the sacrifice of the Son. Which sacrifice shall be made for all, according as the Prophets have written.

19. Now, this sacred manner of sacrifice is usually done by men, for women make a greater sacrifice. Nevertheless, on special occasions, or for special purposes, women make this sacrifice also.

20. Behold, this they do in order to at once fulfill the Law of Mohtsah, and also to look forward to the day of redemption, when the Peacemaker shall redeem (take back to himself) the world. Yea, He who created the heavens and the earth shall descend and bow, and take up all suffering. By this are all made part of the covenant He made with the Father and the Haymehnay in Creation.

21. *And the Peacemaker has rewarded those who sacrifice in this sacred manner with the administration of Angels, and with great gifts of the spirit, and with renewing of health and strength.*

22. *And this is good. For of all the ordinances of the Peacemaker, those that prepare the people to abide the presence of God are found in the sacrifices, whether they be centered in the Tuhhuhl or in the community, or in the individual. And these ordinances demand purity and good intent, else they are ineffectual.*

Tsi Tuhgohhah provides us with cultural Pattern Language that helps us to understand not only this important method of whole-body purification, which to Healers ought to be useful in its own right, but also into the framework of the society and very political makeup of the Ancient Nemenhah. The Itsipi Ceremony, or "Purification of the Ahmohnayhah" becomes a primer for us in many ways, therefore, and we ought to look at its rich metaphors as a possible template toward obtaining for the Modern Nemenhah a more solid and sustainable culture.

WHO WERE THEY? WHO ARE WE?

Those who officiated in the Itsipi Ceremony were called "Pehli" by the Ahmohnayhah. In fact, anyone who was authorized and competent to act upon the Peacemaker's Commission to "minister" to their neighbor, was considered "Pehli" also. This word comes from the word "Lebh," which means "Levite" in common, modern English. In a linguistic device so characteristic of Penutian Languages, and their relatives, "Lehb" is turned inside out and becomes "Pehli," which stands for one who has received the Commission of the Peacemaker. These were the "Ministers," "Priests," "Teachers," "Leaders" and "Chiefs" of the People, including the ones also gifted as "Healers."

All Nemenhah Members who are "Medicine Men and Woman" and "Traditional Leaders." are also Ministers of the Five-Fold Mission of the Nemenhah Church, i.e., to Heal the Individual, the Family, the Community and/or Society, and the Planet. We perform the "ordinances" of temporal salvation for and in behalf, and right alongside, the sick and the afflicted, and we claim our commission from the Peacemaker.

The Ahmohnayhah were a people estranged from their own country. They had been part of a conquered society and had covenanted never again to take up the sword to shed the blood of man. They were accepted into the society of their conquerors through

and ancient tradition of Spiritual Adoption. Therefore, the Ahmohnayhah became the Sons and Daughters of Lehb - the Pehli. All Nemenhah Ministers are likewise taken into the family of the very descendants of the Ahmohnayhah, through the same, ancient formula. In the Modern Nemenhah, those Members who have received the Commission of the Peacemaker are called the "Sons and Daughters of Lehb" and they become members of the Holy Order that bears the same name.

The Nemenhah of Today receive this authority through their first ceremony and ordinance, (the Spiritual Adoption), and it is activated in them whenever they function in a Ministerial Capacity, and also when they are called into Presiding Offices within the Ecclesiastic Branch of the Organization.

By beginning in this manner, Tsi Tuhgohhah uses the Covenant Pattern of the Ancient Kings as a model for us in our own Self Determination as an Indigenous People. Because the Ahmohnayhah have descendants yet living, and because those descendants have restored the Ancient Institution of Spiritual Adoption, all Nemenhah Medicine Men and Women may lay claim to a common ancestry and tradition. When we read the words of Tsi Tuhgohhah, we are reading the words of our own grandparents and near kin. Tsi Tuhgohhah knew that the Ceremony of Itsipi could become a frame of reference to the Nemenhah in our day that would restore an important and powerful connection, along with all its cultural and societal ramifications.

Having satisfied just who the parties are, the Prophet goes on to a brief representation of historical events:

*"Notwithstanding, their fathers took an oath that they would never more shed any of man's blood at all, yea, and this too in ceremonial ways. Wherefore, during that generation, a new kind of sacrifice was instituted among them whereby each man (person) offers up a personal sacrifice unto the Peacemaker. But behold, they do not offer the first fruits or the firstlings of the flock, as their forefathers did, or even as the Nayfihah do to this day. But rather, they do offer their own bodies (metaphor) as an atonement sacrifice, and this is the sacred manner in which they do offer themselves..." ~ Excerpt from *Ayahtkuhyah Nemenhah: Volume One- First Book of Tsi-Tuhgohhah, Chapter Eight.**

Tsi-Tuhgohhah begins to unfold the particulars. He goes on to state why the Ahmohnayhah did this strange thing. Remember that he was a gifted Seer, and could look down the "Vistas of the Dawn Star" and see our times and our doings. He knew how connected we would need to be to Traditional Population, Language, Territory, Culture, Spirituality, Customs, Institutions and Heritage. The celebration of the

Personal Sacrifice known to our ancestors as "Itsipi," is one of the threads that connect us to such things.

So, what did these adopted Sons and Daughters of Lehb, the Pehli, actually do? Well, first of all, they made a covenant that had to do with the focus of their lives. They covenanted never to shed the blood of man, either in physical reality (war), or in spiritual observance (sacrifice). They knew that the sacrifices offered by their Ministers were actually made in "remembrance" of the Great Sacrifice that their prophets had taught them would be made by the Peacemaker (for they lived long before the appearance of the Peacemaker as a Personage in Presence). This covenant-making is a thing we have in common with them. As Ministers of the Restored Sahaptan Healing Way, we have covenanted to "First Do No Harm." The Peacemaker is the Great Physician, and we have also covenanted to follow this example as Healers. The celebration of the Nemenhah Itsipi Ceremony of Cleansing can become for us a fitting sacrifice, and it more completely unites our purpose with that of our ancient predecessors. It is an "antecedent history" that connects the generations.

The next element of the pattern is the "obligations and stipulations." This is the "what" of any treaty - you do this and I'll do that.

CONSTRUCTING AND DEDICATING THE ITSUPI

THE ROADPERSON'S ITSUPI LODGE (TEMPORARY LODGE - PLAINS STYLE LODGE)

Itsipi Lodge is the Universe or the Creation in miniature. All things are represented within the Lodge, including all created things as well as all spiritual things. People who participate in Itsipi Lodge stand as Proxy to All Living Things. The plants that are used in healing represent all plants. The animals of the four directions represent all animals.

THE WILLOW AND BAMBOO

The Willow is (often) used for the frame of the temporary Itsipi Lodge, and for the basket weave of the roof structure, because its leaves are among the first to yellow and die in the fall and, in the spring, the willow is among the first of the trees to awaken again. Bamboo has also been adopted, because of its ability to bend into desirable arches and then hold its shape and provide strength, but also because of its growing habit. The type of Bamboo best used in Lodge Structure is of the "Timber" type - either Japanese or Chinese. These species of Bamboo hold their leaves until just before the

new leaves in Spring are ready to break out. Then the old leaves fall and there is a brief, almost breathless, moment of still in the growth pattern. Then, almost in the twinkling of an eye, new growth can be seen and the leaves burst out. Although other types of limbs may be used, the underlying metaphor is preserved. When we try to employ materials that are as close as possible to their living, natural state, we build into the structure a sense of the reality of the world around us. Men may die, just as the willow loses its leaves in the fall, but they spring to life again because of the Pattern Language the Creator has written into the Song of Creation. We may come closer to the true song of our own creation through purification.

The flexible, young limb, like the Willow, therefore, is representative of the Resurrection (Emergence). For this reason, it is (often) used in the construction of the Lodge. The Travel Lodge, or Itsipi of the Roadperson, itself is constructed of willow branches or bamboo canes tied together. They are set up to represent the four quarters of the Universe. The domed shape of the lodge, therefore, represents the Universe and the very nature of life within it. Everything in the Universe is represented under the Lodge covering.

The Universe comes into clearer view because of this metaphor. Nothing really dies in the created Universe. There is ample change and transition, but never any real destruction of essence or personality. That the model of the Universe is composed of willow conveys to the participant the very real and infinite nature of the Universe. That the willow dies and then is re-born conveys the very real creative power inherent in it. That the Roadperson's Lodge is never built on any grand scale, a thing wholly impossible with small willow branches, illustrates how even the smallest, meanest thing manifests the greatness of the Universe of which we are an integral part.

THE HEARTH AND UHMTSI

The Hearth is a small depression directly in the middle of the Itsipi Lodge. Into this depression the sacred rocks will be placed. The Hearth should be large enough to accommodate at least 49 melon-sized stones (no more than three feet in diameter). The earth removed from this depression is used to build the Sacred Path, a raised strait path from the Hearth to the Fire Pit. This path is raised above the surrounding earth because the Way is above, or greater, than the sphere in which we live.

The Pehli should fix the Center of the Lodge with a prayer similar to this one:

“Hear us, Grandfather, maker of all that is and all that has ever been, look upon us! Grandmother, from whom we come and into whom we will go, we are a part of you and upon you we will go upon the Sacred Path. As we pass upon the Way, our spirits become one with the Grandfathers.”

A round hole is dug at the Center and, with the dirt taken from it; a path is constructed leading out of the Lodge to the East. At the end of the path, just before the Fire Pit, a mound altar, or “Uhmsti” is thrown up. While doing this we pray:

“Upon you, Grandmother Earth, I shall make a Sacred Path with firm steps. For only upon you can we follow the path given us by the Creator. May my people walk in a sacred manner. May we purify ourselves and receive the Sacred Fire within us.”

To the Creator we pray:

“Father and Creator, we have learned your will. May we walk this path and purify ourselves so that you will bless us with the Unquenchable Fire!”

Once the center is fixed and the path is thrown up, in the case of the Roadperson's Itsipi, the willows, which have been tied together previously to the proper length, are set up. A ring of willows is first placed upon the ground surrounding the Hearth. Then the first willow arch is set up from West to East and is tied to the arch set up from North to South.

While doing this, the builders sing a song of welcoming that includes the Sacred Directions. This is a Pattern Language that is very ancient in origin, and is still used by many of the Plains Indian Tribes. The following is a song sung by the Lakota and other Plains Indian Tribes:

“Look to the West. Your Grandfather comes from there. Looking all around from that direction he says this! Look to the North. Your Grandfather comes from there. Looking all around from that direction he says this! Look to the East. Your Grandfather comes from there. Looking all around from that direction he says this! Look to the South. Your Grandfather comes from there. Looking all around from that direction he says this!”

This is similar to the token given to Ahthahn and Ayayfah before they were driven into the lone world. In the Ancient Tongue, it is pronounced thus:

Oh Wyaykihn! Oh Wyaykihn! Oh Wyaykihn Ohugohu! Oh Wyaykihn Nehmehnhah Haymehnay! Oh Wyaykihn Maynitstaynah! Oh Wyaykihn Sohlitstaynah! Oh Wyaykihn!

You should recognize this wording from previous training. I think it is significant that, even though the Plains Indian's belief systems have diverged pretty far from the Ancient Nemenhah Sacred Way, still, elements remain that indicate some connection in eons past.

Two arches are set in the ground running from the door in the East to the West. Two more are placed to match them from the South to the North. These form a cross, or the "Four Directions." Now, an arch is placed beginning in halfway between the door and the first South-to-North arch, extending over the dome to a point halfway between the West and the North arches. Then another is set halfway between the South and the West arches extending across the dome to a point halfway between the North arches and the door. These form an "X" over the cross. This represents two opposing triangles meeting at the exact center of the dome. Then the rest of the support hoops are added, moving up the dome at intervals of anywhere from a foot to two feet. Some Lodges are built with a standard Seven Hoops, while others have more or less, depending on the availability of materials. The hoops and arches are tied together with cording at every point where they meet. The door is fashioned by placing an arch of willow at the East Point allowing for the Sacred Path, as well as an entrance into the Lodge. Finally, more arches and hoops are added as needed.



In the Intermountain-style Sweat Lodge, the arched willows are stuck firmly into the ground. In the ancient Nemenhah Roadperson Lodge, there is a hoop of willow placed on the ground and the arches are stuck into the ground on the inside of this hoop. The hoop is both symbolic and practical.

It helps the participants conceptualize the eternal round of the Universe, and it helps prevent the base of the lodge from losing its shape.

The Lodge is now ready to be covered with whatever can be brought together. Hides and blankets were originally used on the Plains. In more settle areas, blankets of small animals sewn together were placed on the hoop first, followed by mats made of rushes and reeds woven together. A blanket formed the door.

THE TLEHMEHSKAHL

The preceding described many facets of the "Roadperson's" or Temporary Itsipi Lodge. This is generally the model when the Itsipi Lodge is used by Nemenhah Ministers who travel from place to place. It is important that only those Roadpersons who have been officially recognized and certified as Itsipi Ministers officiate in Itsipi Ceremonies that are not associated with a Chapter Presence. Otherwise, the Nemenhah Ceremony of Itsipi is only officiated in established Local Units.

Where the more permanent "Tlehmehskaahl of Itsipi" is to be constructed, a trench in the form of a ring is dug and filled with rubble. Because of the more durable building materials and method employed in the construction of the Tlehmehskaahl, this hoop may be larger than that used in the raising of the Roadperson's Lodge, but not really very much larger. It is unwise to try to fit too many people into the Lodge for ceremony. This Ring of Stone represents the Universe in which we live - One Eternal Round.

A low stem wall is then built up with rock, either by dry-stack or mortared in place, so that the wall of the Tlehmehskaahl is at least six inches above grade. Then, earthen walls, either of puddled mud, wattle and daub, straw bale, or sod, are constructed upon this foundation. The walls are then either plastered inside and out, or they are faced either with stone or with wooden planks instead. Where large Cedars grew, the latter was preferred.

The roof can be of regular, square shape designed to protect the round building beneath it, or it can be of circular shape like the wall. In the records of the Ancient Nemenhah, the latter was the preferred method, with thirteen rafters placed into a clear-span, reciprocal roof truss. When the truss is properly tied together, it sets upon the top of the wall without causing it to spread outwards. The rafters are tied to the wall with a bond beam.

Willow or Bamboo is often used to weave a "basket work" between the rafters, passing under the rafter and over the next and working upwards toward the center apex. Upon this basketwork, woven mats are placed. Upon this, earth is thrown up and Sacred Herbs are planted.

When an established Local Unit of the Nemenhah desires to hold the Itsipi Ceremony in their area they work have one of their Ministers trained to become an Itsipi Minister, who must become a member of the Itsipi Society. Until that time they may use the Roadperson's Itsipi Lodge, or they may construct a Tlehmehskaahl after the ancient pattern under the direction of an authorized Itsipi Minister. In either of the latter, it is

honorable to cover all expenses for those traveling as is always the case when services are requested. There are many extant examples of the Tlehmehskahl, as we observe in the following:



An Ancient Celtic Sweathouse with oven built against the wall of the Lodge.



The photo to the right is an extant Tlehmehskahl in Mexico. Note the "ordno" or oven which is built against the wall of the Lodge, with the "Strait Road" leading to it. Rocks were heated against the side of the Lodge. The actual entrance into the Lodge can be seen projecting from the left.

You can see the same construct just in front of the Irish Sweathouse above. Heated rocks could be brought into the Lodge, or the oven itself could be used to heat one rock wall of the Lodge. Water thrown upon either will produce the steam of the Itsipi Ceremony.

The pattern is both ancient and worldwide. Scarcely do we encounter any history around the world that does not include the principle of the Itsipi.



This Tlehmehskahl was erected in Cancun,

Here is a Tlehmehsahl built by the Caribe' People. Notice the "Offering Shrine." This type of Itsipi Lodge is a mirror image in miniature of the type of house lodge built by the Caribe' as well.

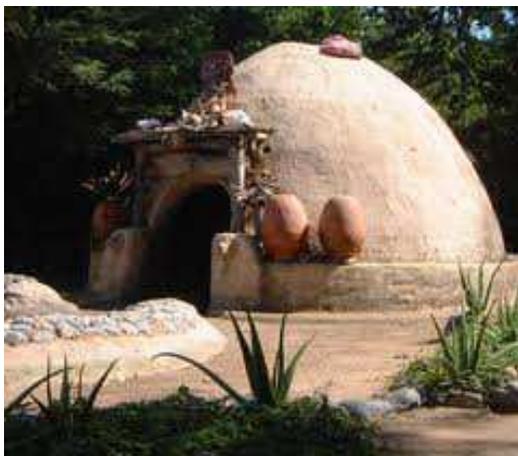
Mexico. The Lodge is built entirely of stone and mortar with "air holes" placed at the Sacred Directions. The "ordno" is built as a separate edifice.



Here is another "Mayan" style Tlehmehsahl. Note that it is rock and mortar.



Not all Tlehmehsahl are circular. Here is a Yucatan Itsipi Lodge with the ordno built right into the wall. The Supplicant pours water against the inside of the heated stone wall to produce the steam.



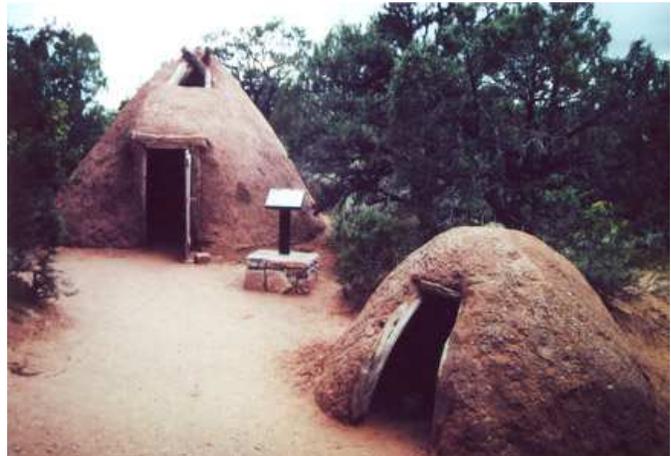
A

Here is an Earthen Tlehmehsahl with large circular fire pit directly in front of the door.



This is an Ojibway Medicine Lodge. This Itsipi Lodge is built of large stones and mud, post and beam, with mud in-fill, and topped with planks. It was a large Sweat Lodge, capable of accommodating as many as fifty people at once.

very fancy Tlehmehsahl near Teotihuacan. This Itsipi Lodge was built entirely of brick and cement and the workmanship is incredible. Notice the precisely corbelled roof!



The Navajo (at rear) and Hopi (in foreground) followed important guidelines that governed the very shape of everything they did in ceremony.



This is an early painting of an Aztec Tlehmehsahl. Note the "Ordno," or Oven



This is a very large Brazilian Sweat Lodge. Itsipi-like ceremonies have gone

built right into the wall of the Itsipi Chamber. The ordno was heated for as much as a day before the ceremony began.

Also notice the smudging with bundles of herbs and the use of the bowl of incense, just as is described in the Ancient Nemenhah Records.

on in Brazil for a very long time. Notice the adobe walls and the double row, circular bench around the outside.



Salishan and Sahaptin Sweat Lodge. Among the Nemenhah who lived anciently in the Mt. Lassen area of Northern California and on the Washington Coast, the Itsipi was an important part of the village culture and tradition.



This Yurok Indian Sweathouse shows how the Itsipi can be built right into the ground. Notice how similar the design seems to the extant Salishan Sweat Lodge above. Although they look square-ish, the interiors were most likely round or oval in shape.



Tlehmehskaahl Ruins.

Purification was so important a part of the People of Ahmohnayhah that the Purification Lodges were built very close to most public buildings and ball courts.

THE PLACE OF THE FIRE

The Fire Pit is round and depressed. In other words, it is the shape of the Universe. This place we call the world is merely a small depression upon the Way of the Creator. The Fire Pit is a similitude of the actual spiritual shape of the world in which we live. Our Ancient Ancestors believed that the Universe or the Cosmos is spherical in shape and is traversed spiritually by The Way. Upon The Way are many small depressions. These are the Worlds. The Way is a spiritual corridor that connects all points in the Universe.

By the same token, our own world is a sphere and our soul is a depression upon it. Our little world is a similitude of the greater cosmos. Therefore, the Fire Pit and the Hearth represent the Universe and our own soul. This is important to understand because it underscores the principle that all things have multiple meanings. It reminds us to look for the unifying truth in all things. Therefore, the metaphor of the Place of the Fire reminds us to avoid hedging in our perception. We must keep our eyes open.

The Itsipi Lodge is built so that it opens theoretically toward the rising sun at the Spring Equinox. In other words, if a compass line is drawn from West to East, the opening will be such that light from the East enters every time the door is opened.

Direction and revelation come from the Sees Far People who are upon The Way and their direction is the East Point. Ten paces due East, the Place of the Fire is excavated. This is the Fire Pit in which the Sacred Fire is built and where the Sacred Rocks are heated. The pit is dug at least twice the diameter of the Hearth Pit inside the Lodge and to as close a depth of 30 inches as possible.

The Fire Pit is just as ceremonial as the Itsipi Lodge itself. It can consist of a large depression dug into the native earth, or it can be lined with stones or brick. Some fire pits are elaborate, stone or brick and mortar constructions. The style that is used depends upon the manner in which the Tlehmehsahl of Itsipi is built.

THE SACRED FIRE

The fire must be large enough to provide enough heat to make at least 49 rocks glow red. The preferred style is that of a teepee. Purify seven sticks and place them for each of the Sacred Places – Heaven (Sky Father), Earth (Mother), West, North, East, South, and Center (the People). Place sufficient tinder within this teepee. Purify seven stones and place them in the Sacred Places. When you place the first set of stones, the Fire Chief should utter this prayer, or something to this effect:

“Creator, who always was and always will be, Your will be done. We place these rocks at the Sacred Places of the Universe. We recognize Your hand in all things. You are the Center of the Universe. These rocks, works of Your hands, help us to do Your will.”

Now complete the fire with more sticks of wood around the teepee, increasing the size of the wood as you go. At each increase in size, place seven more stones until all the stones are placed. Be sure to add more tinder as you go as well so that the fire starts uniformly.

The fire is built in this manner because it is sacred. The energy that is placed into the rocks is that same thing that was placed there at the moment of creation. We hope to benefit from that energy by entering into the Itsipi. If we expect to take advantage of the energy and the material of the creation, then it is altogether fitting that we take care in the construction of the Sacred Fire, acknowledging that this is not just an afternoon cook-out. No, this is Sacred Fire and sacred purification and through it we hope to be re-made. It is appropriate, therefore, that we should use the building of the fire as a metaphor of the creation itself.

LIGHTING THE SACRED FIRE

The Sacred Fire is always lit at the East Point. The Fire Chief purifies his hands and feet with Smudge and then lights the fire with this prayer, or with words to this effect:

“O Creator! This is Your Eternal Fire, the light of which has been given to us on this green island. We do Your will by building this place in a sacred manner. The Sacred Fire never dies. We purify ourselves through Your gifts and Your power.”

The fire is lit in the East, the same direction from which the sun rises every single day. Even should the earth swing in its axis such that North is South and South is North, yet the sun would continue to rise in the East, for the planet moves in a Sacred Direction. This metaphor helps us to remain grounded in certain fundamental laws which govern the Universe. Our eyes and heads may be upon the heavens, but our feet are always rooted in the earth.

PURIFYING THE LODGE

The Pehli places the Pipe inside the Lodge. It goes without saying that the Pipe is not generally placed directly upon the ground. This is not because it will be sullied or dirtied, but rather, it might be damaged if so handled. If the floor of the Itsipi Lodge is not covered with blankets, the Pipe is carried on a special cloth so that when it is set down it does not touch the ground. He bows down and speaks in a loud, clear voice, “O Wahtahkwayahsay!” This means, “We are all Relations!” Then on hands and knees, the Pehli enters the Lodge, takes up the Pipe and proceeds, sun-wise, to the West Point. He makes an altar by placing a pinch of the Healing Herbs at each of the Sacred Points. Traditionally, the Fire Chief passes one glowing ember through the door which is taken by the Pehli, but a simple lighter or matches may also be used. The Pehli places the ember at the center of the altar. Sacred Herbs, such as Sweet grass is burned on the altar and the Pehli rubs the smoke on hands, arms, chest, back, feet and head, in that order. He purifies the Pipe over the smoke of the Sweet grass. Then the Pehli offers the Healing Herbs to the Sacred Directions.

This is the beginning of the invitation of all the Sacred Persons to the ceremony. It is appropriate that we think not too highly of ourselves. Left entirely to ourselves, the Itsipi would be nothing more than a small, dark, smoky, wet, and very hot place. We

invite the Sacred Beings to be with us because we seriously consider them. They are important to the whole purpose of the Itsipi Lodge.

When the Lodge has been purified and prepared, the Pehli, with the Pipe in hand, emerges from the Lodge and walks the Sacred Path to the Umchi. The Pehli places the Pipe upon the blanket or holder that has been set up on the Uhmtsi Altar with the bowl on the West Side.

ENTERING THE LODGE

The Pehli walks back along the Sacred Path and bows down to enter the Lodge. The Pehli cries in a loud and clear voice, "O Wahtahkwayahsay!" and enters the Lodge. Once entered, the Pehli places him/herself on the East Point if officiating as Door Chief as well as Pehli, or just North of the East Point if only officiating as Pehli.

The Fire Chief purifies each of the participants with smudge, and they all walk the Sacred Path from the Sacred Fire to the door of the Lodge. They bow down low and pray as they enter the Lodge with words to his effect:

"I bow before the Creator. Of all created things I esteem not myself, for I am the last. Help me to become pure, so that I may seek Your face. Help us in what we are about to do today. All my relations!"

The most common utterance, which has come to mean all of the above, is "All My Relations!" When participants are new, or have not participated often, it is good enough that they say just that, understanding the entire prayer. Itsipi Leaders and Officiators ought to set the entire prayer to memory. They should be examples and teachers to all who come to Itsipi

This is a most important utterance! Again we declare to all the creation just exactly how we perceive the Self. It is not the petty, small, and restrained thing we call our bodies or our minds, for these things are mere puddles of mud. We declare, through this very important metaphor, that the Self is much greater than us. We declare that the whole Universe is fused with us and that we are fused with the Universe. We declare that nothing is beneath us, because it is us.

Upon entering the Lodge, if men and women perform the ordinance together, they take their places by moving sun-wise around the altar. Never go in the opposite direction

unless the only participants are women. They (men and women) keep silence in the Lodge until directed otherwise by the Pehli.

PURIFYING THE PIPE

The Fire Chief offers the Pipe in the Sacred Directions, fills it, and walks with it up the Sacred Path. He passes the Pipe into the Lodge to the Pehli. The Pehli gives the Pipe to the person seated at the West Point and that person lays the Pipe down so that the stem is pointing West. Again, the Pipe is sacred, so it is not placed directly upon the ground, but rather, on a blanket or special cloth.

The Pipe itself is at once a metaphor of Creation and of Resurrection. The Pipe combines the principles of the plant world, the mineral world, the animal world, and of energy. The sacred herbs are “destroyed” by the fire and, as the smoke of that “destruction” is taken into the bodies of all the living participants, it is re-made in the act of purifying and edifying. We recognize the very real potential and eventuality of re-creation by taking up the Pipe and participating in the Pipe Ceremony.

PLACING THE STONES

The Fire Chief picks up a heated rock in a pitchfork, shovel or with antlers and walks with it along the Sacred Path. The rock is passed to the Door Chief who places it at the center of the altar. The person at the West Point hands the Pipe to the Pehli who touches the rock with the foot of the Pipe, whereupon all the participants cry “A-ho’!” or of some other expression of agreement. The center rock represents the Creator who is at the center of all things.

The next rocks are placed at the West, North, East and two more at the Center. The last two at the center represent the Earth Mother and the People. Each time a rock is placed, the participants cry “Thank you for being here!”

The placing of the rocks re-enact the creation of the Universe in a very sacred way. The participants speak their witness, acting symbolically in the place of all the beings who participated in the creation. This recognizes that the creation involved many beings and that many things are possible in such a big Universe as the one in which we find ourselves. This witness formula means much more than merely amen. It means, “That is exactly what I would have done, that is exactly what I would have said!” This

metaphor recalls the unity of matter in the Universe and how all things can work together for the good of all living.

The Pehli now passes the Pipe to the person at the West Point who offers it to Sacred Directions. That person lights the Pipe and draws smoke from it up the stem. He/she purifies the hands and feet with the smoke from the Pipe and passes it to the person on his/her left. They all do the same. Once the Pipe has returned to the West Point, it is purified again. The ashes of the Pipe are emptied out by the side of the altar. The Pipe is then passed back to the Pehli who passes it out of the Lodge to the Fire Chief who carries it down the Sacred Path and places it on the Uhmtsi with the bowl pointing West. This first use of the Pipe represents heavenly messengers, such as the Calf Pipe Maiden, the Heroes, Spirit Guides, etc., who are the bringers of knowledge.

THE FOUR "DOORS" OF ITSUPI CEREMONY

THE FIRST DOOR

The Door Chief closes the door of the Lodge, making it completely dark inside. This first darkness represents the darkness of the spirit, or ignorance, from which we purify ourselves so that we may be filled with light. The person at the West Point now prays:

“Oh Ayahthihmpt! Mikisaysay Tiwayyseh!” (Oh Creator! Hear you me! I speak in a Sacred Manner!), spoken three times. “You have brought us to this good place! Teach us to see all the powers of the Universe and give us the knowledge to understand that they are really one power.”

The Pehli now invites all people to speak their name, the People they wish to honor or remember in ceremony, and their intention for coming to Itsipi Ceremony this day.

After all who wish to pray or sing have done so, the Pehli prays in this manner, or in words to this effect:

“These Rocks, which You created first, are placed next to the Earth upon which all generations walk. The Rocks have neither eyes, nor mouth, nor limbs. They do not move. But they are quickened by fire and we are purified by their breath (steam). May we also be changed by the Heavenly Fire so that we may walk the Way and not falter. To everything, oh Creator, You have given a power, and since the Fire is the most powerful, we place it here at the center. May we be purified and filled with this Sacred Fire. Help us in that which we are about to do.”

The Pehli places the Sacred Cleansing Herbs (Sage, Cedar or Hyssop) on the rocks and pours water on them once for each of the Sacred Directions. While doing this, he/she sings the Thanksgiving Song (Chayiayyahloh). The Pehli uses much water at this point to bring the “breath of the rocks.” This produces much steam at once. The Pehli prays or sings the Thanksgiving Song Ohuhgohuh. He then prays in this manner:

“Oh Ayahtihmpt! Mikisaysay Tiwayyseh! Kiisay Nemenhah! Say Hihtahyehtnohtsah Sway. Hihtahyehtnohtsah Nemenhah Nuhmehn. Hehhehnwiweseh Ayaysay Waytuh Wehtis hiht Kiyaysay. Hehwehtilkwaytu Mehnhehnwaywisay saysay. Sway Wahptahtaysay!”

English Translation:

“Oh Creator, hear me! I am the people. In offering myself to You, I offer all of the people as one. We wish to be made pure as You are pure. For this reason we stay and pray with You. Help us!”

The Lodge is now very hot and the people are beginning both to purge toxins from the pores, but also to take in the cleansing herbs through the lungs and the pores. It is important to the whole purpose of Itsipi Lodge that the people suffer a little. It is not important, however, that the people prove how tough they are or that anybody be hurt.

It must be noted very clearly here that I know of absolutely no Itsipi Ceremony or Principle that teaches that any part of a person (physical, mental or spiritual) must die in the Itsipi - even metaphorically! Itsipi is about life, not death. It is about healing, not injury. The Pehli now makes it clear to the people that if at any time they need to leave the Lodge, if the heat becomes too much for them, they are to say in a loud and clear voice, “All my relations!” which is the signal for the Door Chief to open the door a little and let them leave. They should always leave in a sun-wise motion. This means that care must be taken that there is always a clear and unobstructed path around the Hearth to the Door. Obviously, this means that the Itsipi Lodge cannot be crowded with people. This is especially true for the Tlehmehsahl, which has solid walls.

Depending on the condition of the group, the Pehli may now take an opportunity to teach. In my opinion, there is no better place to teach the Spiritual Principles of our Ancestors than in Ceremony. Do not miss this opportunity.

There is a litany that I do recite whenever I am asked to officiate in the Itsipi Ceremony.

"It is good for us to bow ourselves down as we enter the Itsipi. Doing this, we declare that we do not esteem ourselves greater than any other Living Thing, but that we are all Relations! Truly, it is good for us to be here!" All the Participants shout, "It is good for us to be here!"

"We do not esteem ourselves greater than these rocks, which share now with us the energy of the first day of creation! We do not esteem ourselves greater than the earth upon which we have built our Itsipi Lodge, or the creepy crawly things in it! We do not esteem ourselves greater than the walls of our Itsipi Lodge, or the plants and trees. We do not esteem ourselves greater than the beams of our Itsipi Lodge, or the four leggeds and the feathered two leggeds. We do not esteem ourselves greater than the roof of our Itsipi Lodge, or the firmament of Earth and of Heaven and all the stars and astral bodies found there! For all these things are found within us, and we are found within all these things. All the good things of the Earth and of the Heavens are in us, and we are in them. Truly, we are all Relations! It is good for us to be here!" All the Participants shout, "It is good for us to be here."

After saying this, I usually ask for a blessing upon all little children.

Once the Pehli has allowed all the people to have a good opportunity to purify and to pray if they wish, the Door Chief throws open the door suddenly. This is the receiving of light. The Participants are instructed to look into the light intently (but not at the sun itself). The Pehli passes water to the person on the North and then around to all. Everyone must drink. Then the people file out of the Lodge to recover from the first sweat.

THE SECOND DOOR

When the people have all rested and are ready to begin the second door, they bow again and in a loud, clear voice, enter the Lodge saying, "All My Relations!" When all the people are in their places, the Pehli signals to the Fire Chief that the Second Door is ready.

The Fire Chief fills the Pipe and purifies it over the smoke of the Sacred Fire. He offers it to the Sacred Directions and then walks with it upon the Sacred Path and passes it to the Pehli. The Pehli now passes the Pipe to the person at the North Point who offers it

to Sacred Directions. That person lights the Pipe and draws smoke from it up the stem. He/she purifies the hands and feet with the smoke from the Pipe and passes it to the person on his/her left. They all do the same. Once the Pipe has returned to the North Point, it is purified again. The ashes of the Pipe are emptied out by the side of the hearth. The Pipe is then passed back to the Pehli who passes it out of the Lodge to the Fire Chief who carries it down the Sacred Path and places it on the Uhmtsi with the bowl pointing North.

The Fire Chief brings seven more rocks to be placed upon the hearth. When the Fire Chief has entered the Lodge, the Door Chief closes the door and seals out the light.

The person at the North now prays:

"Oh, Saysay Haywahtahlkitseh Ahkehkthihm Wahpahkiseh Waytuh. Saysay Mehnhehnwaywisay Tiwehksehsay Hayihmnuht Xsuhkseht Kayphaywaytu. Ayaysay Waytuh Wehtis hiht Kiyaysay Waykitstitspah. Hayhiyahseh Waytuh. Kuhyahsawaytuh Payits. Kiywaysay Ayahtkohwaht!"

English Translation:

"Oh, You who abide (dwell in, inhabit) the Spiritual Realms (high or lofty place) purify us. We ask that You verify (authorize) by Your power (thunder and lightning, energy) the knowledge (to know) we have received and which we will receive today (we receive). Make us pure and white as the snows of the North (Land Northward). Make a transformation in us (change us). When we leave this Lodge, may we leave behind us all impure thoughts, all ignorance (impurity, to sully). May we be (we are) as little children made new! (restored)"

Tiwehk

The Pehli places the Healing Herbs on the rocks and directs all in the Lodge to purify themselves with the smoke of the herbs. They rub the smoke all over. The Pehli pours water on the new rocks, one pour for each of the Sacred Directions and sings the Thanksgiving Song Nemenhah Haymehnay as he does it. The Pehli explains that the North is the Spirit Habitation and that the participants are now free to pray vocally or silently, or sing, for the blessings of the Spirit and for the presence of Heavenly Beings. The Pehli continues to pour water until it is all used up. When all have had an opportunity to pray, and when all have had a good sweat and have suffered a little, the

Pehli signals to the Door Chief to throw open the door. The light that pours in represents the purifying power that comes from the North, which also destroys spiritual darkness just as wisdom destroys weakness. The Pehli passes water to the person on the East who drinks and then passes it to the person on the left. All are required to drink.

In some traditions, candles are now lit and remain burning throughout the rest of the ceremony. This represents the light which is now available to all people because of the promises associated with the Second Door. The candles should be floating in water, and should be of a kind that will not go out in steam.

The people leave the Lodge crying, "All my relations!" in order to recover and prepare for the third door.

THE THIRD DOOR

When all the people are recovered and ready to begin the third door, they bow down and enter the Lodge crying, "All my relations!" Once the Pehli and Door Chief have taken their places, the Door Chief signals to the Fire Chief to begin the Third Door.

The Fire Chief fills the Pipe, purifies it with the smoke of the Sacred Fire and raises it to the Sacred Directions. He walks the Pipe along the Sacred Path and hands it in to the Pehli.

The Pehli now offers it to Sacred Directions, lights the Pipe and draws smoke from it up the stem. He/she purifies the hands and feet with the smoke from the Pipe and passes it to the person on his/her left. They all do the same. Once the Pipe has returned to the East Point, it is purified again. The ashes of the Pipe are emptied out by the side of the hearth. The Pehli then passes it out of the Lodge to the Fire Chief who carries it down the Sacred Path and places it on the Uhmtsi with the bowl pointing East.

The Fire Chief brings seven more rocks and passes them to the Door Chief who places them on the hearth. The Fire Chief re-enters the Lodge and takes his place.

The Pehli prays in this manner:

"Hahksahcwasay Hahlikihnwiwaysay Kuhksayknwiht. Saysay Ayahthihmpt
Hehwehnisaysay Tiwehkthihmptsah Nehmsay Wiyiehnpi Hayihnuht Waytuh.

Wahptahtaysay Waytuh Wahpaykwisay Nehmsay Waytuh Wehptpayyehtsisay
Xsuhksehts. Wahptahtaysay Waytuh Ayahtkuhwaht Waytuh.

English Translation

“We have seen the light of day, the Light of Life (morning light, first light). You, Creator, have given power to our Grandfathers to bring light and knowledge to our spiritual eyes. Help us purify ourselves by contact with our Grandfathers that we may benefit from their wisdom. Help us as we draw closer to them.”

The Pehli explains that the East Point is the Sees Far Habitation. From this point our Grandfathers come to open our minds and our eyes through personal revelation, and through the many Gifts of the Spirit. The Pehli reiterates that anyone needing to leave the sweat should say with a loud voice, “All my relations!” so that the door may be opened a little to let them pass. Remind them that if they should need to leave, to do so in a clockwise direction.

The Pehli pours water in all the Sacred Directions. The Pehli invites all to pray vocally or silently, or to sing, for the sealing power to allow us access to the Grandfathers.

Whenever I am called upon to officiate, I take this moment to describe the Sacrifice which was made by Ayahtsuhway Sahnhehmpcht and I am certain to draw a connection between what the Participants are doing and what the Peacemaker did. I also ask for a blessing upon all elderly people.

When all have had an opportunity to pray and sing, and when all have had a good sweat and have suffered a little, the Pehli signals to the Door Chief to open the door. The Door Chief throws the door open suddenly to let in the light.

The Pehli passes water to the person on the South and then to all. Everyone drinks.

The people then leave the Lodge crying, “All my relations!”

THE FOURTH DOOR

When all have recovered and are ready, the Pehli signals the Fire Chief that they are ready to begin the Fourth Door. The people bow down again and enter the Lodge crying, "All my relations!"

The Fire Chief re-fills the Pipe, purifies it and raises it to the Sacred Directions and walks it up the Sacred Path. He passes the Pipe to the Pehli.

The Pehli now passes the Pipe to the person at the South Point who offers it to the Sacred Directions. That person lights the Pipe and draws smoke from it up the stem. He/she purifies the hands and feet with the smoke from the Pipe and passes it to the person on his/her left. They all do the same. Once the Pipe has returned to the South Point, it is purified again. The ashes of the Pipe are emptied out by the side of the hearth. The Pipe is then passed back to the Pehli who passes it out of the Lodge to the Fire Chief who carries it down the Sacred Path and places it on the Uhmtsi with the bowl pointing South.

The Fire Chief then brings seven more stones from the Sacred Fire and passes them to the Door Chief who places them on the altar.

The Fire Chief takes his position, but the Door Chief closes the door. If the person at the South Point is a Healer, the Healer prays in this manner:

"Oh Ayahthihmpt! Tiwehksehsay Waytuh Nikahkohlkumayit Kuhyahkseht Waynahstitspah. Hehtehkehlihksay Waykehksay. Wisitahnswaysay Waynahstitspah Nikahkohlkumaysay Waytuh Kikinehsay Waytuh. Wahpaykisay Waytuh, Hiwinahkswaysay Waytuh."

"Oh Creator! You have placed the Healing Power in the direction we always face. From this direction we are sprung and unto this direction we turn for the comfort and sustaining of the body. Purify our bodies that our minds and our spirits may be free of evil."

If the person at the South Point is not a Healer, the Pehli offers the prayer.

The Pehli now pours water in all the Sacred Directions and the steam rises and penetrates everyone. The Pehli prays:

“Creator! Soon the Door Chief will open the door for the last time, and when it opens we will see the light. It is Your will that we see not with the eyes of the body when we are on The Way, but with the eyes of the spirit. When we leave this place we will continue to seek Your face, and we will refrain from all unclean acts or thoughts. We have now made an offering which is an acceptable similitude of the sacrifice of the Creator. Let us remember not to desecrate that Atonement.

Give us the Sacred Fire, Father of Heaven, that we may use it in a sacred manner. All those who do not use it well will be devoured by it! We pray for the Unspeakable Gift!”

The Pehli now invites all to pray or sing, vocally or in silence, for the transfiguration that comes from the Sacred Fire, for the blessing of the body. At the same time, prayers may be offered for the healing of the sick and the afflicted.

When all have had an opportunity to pray or sing, and have had a good sweat and have suffered a little, the Pehli signals to the Door Chief to open the door. The Door Chief throws open the door suddenly.

The Pehli passes water to the Door Chief who drinks. Water is then passed to all. Everyone drinks.

The Pehli then prays:

“Father, hear us! We thank You for purifying us today. We now place our feet on the Sacred Path. May we and our generations walk in a sacred manner!”

The people pass out of the Itsipi Lodge crying, “All my Relations!” They walk down the Sacred Path to the Sacred Fire. They purify their hands and feet and pray silently, vocally, or sing.

The Pehli takes up the Pipe, re-fills it and smokes it with the Door Chief and the Fire Chief. He then cleans out the Pipe, placing the ashes on his body. The Itsipi stands adjourned at that point.

AFTER THE ITSUPI

When ceremony is all finished, it has become customary to enjoy some food and to give gifts, especially to those who have officiated. It is honorable and praiseworthy to come to the Itsipi with a gift of some sort for the Pehli, the Door Chief and the Fire Chief. It is not right to ask them to give service and then disregard their needs. Always bring a Sacred Giveaway Offering, large or small.

The food enjoyed after Itsipi should not be heavy. It should be nutrient (especially mineral) dense and should not contain high amounts of sugar. The Participants have just suffered in body, mind and spirit, in order to rid themselves of impurity. It doesn't make any sense to fill the body right back up with toxic garbage. We should give the body some time to enjoy the more pure state so that revelation can come as well. Filling right up with soda and corn chips will effectively distract the body, and much insight and understanding might be missed.

CLEAN UP

Never simply pack up your own belongings and leave after the ceremony is over. Take a moment to observe the site and the Itsipi surroundings. Is there tidying up that you can do? Are there bottles or packages that need to be properly disposed of? Look around and make sure that clothing is not left behind. The Itsipi Lodge is a Sacred Site of the Nemenhah, where very Sacred Ceremony takes place. Each of us need to understand our own duty toward guarding the sacred nature of our ceremonies, and we need to do our part to maintain the best possible environment.

If a Roadperson's Lodge is used, all the Participants should help to take the coverings off and roll them up. If the Tlehmeškahl is used, pick up a broom and sweep, or pick up the rake and rake. Brush off the benches. Remove any ash or cinders left in the hearth. Always try to leave the site in as good or better condition as when you arrived there.

The Itsipi Ministers are not your maids. They will do all the clean up if the participants make that necessary. But they will not be as willing to minister to such laziness. Participants of Itsipi must always remember that the Ceremony is not over until the Sacred Site is made ready for the next time.

Not all Local Untis currently employ Itsipi locally. We want all Ministers to experience and participate in Itsipi. Any Minister can become an Authorized Itsipi Minister and join the Itsipi Society. Work as a Local Unit to hold regular Itsipi Ceremonies. Until your Local Unit is established to hold Itsipi Ceremonies, make an effort to attend an Itsipi

Ceremony of another Local Unit. As with all things Nemenhah, it is appropriate to make a Sacred Giveaway Offering anytime services are rendered including travel, lodging and meal expenses for those you invite to your Local Unit to administer in Itsipi Ceremonies.

NAHTUH-15. INSTRUCTIONS FOR ORDINANCES AND BLESSINGS

An all-in-one instruction manual including all the ordinances and ceremonies of the Nemenhah is impractical. This is because many of the ordinances and ceremonies have to do with the Temporal Salvation of Members which entail all the modalities of Natural Medicine and Healing. Those ordinances and ceremonies will be addressed in bulletins, publications, Degree Programs and other coursework, which will be provided by the University of Nemenhah (UNINEM), and which are specific to the individual modalities of healing.

This Handbook of Instructions will give instruction on those ordinances and ceremonies which are not necessarily temporal in nature, of a purely spiritual character, and/or which are standard and uniform for all Nemenhah. Ordinances which are specific to an individual belief system outside those derived from the Sacred Records of the Nemenhah, will not be covered in this handbook, and the Minister of such ordinances is required to provide full disclosure regarding them when they request Approval and Commission of Practice from the Order. Preferably, an explanation should also be included in the Personal Bundle Ceremony.

Instructions in this section correspond to the "Book of Ordinances and Ceremonies," as contained in the Book of Ayahpahlehktsiluhm in the Sacred Records of the Nemenhah - Ayahtkuhyaht Nemenhah. Church Leaders should be conversant and competent to explain each of these ordinances and ceremonies, as well as others which have been adopted for general application by Nemenhah Ministers.

It is understood that Nemenhah Ordinance and Ceremony is not gender-specific. Anytime "he" or "him" is used in this handbook, and generally in any Nemenhah Publication, it must be understood that "she" or "her" and "they" may be used synonymously. The performance of Nemenhah Ordinances is not a ministerial right which is restricted in any way because of gender, race, caste, or creed. That being said, the Nemenhah Ordinances are restricted to those who have obtained competence in their performance through diligent study and faithful completion of the Uniform Curriculum for Nemenhah Ministry.

No Nemenhah Minister is authorized to perform any Ordinances for which they have no competence. This is a hard and fast Rule of the Order, and there are not exceptions to it.

ORDINANCES PERTAINING TO THE NEWBORN

1st Tsi Tuhgohhah 7;1

“1) Now, the Pehli stand among the Ahmohnayhah who are Healers and they are also they who administer the ordinances of salvation unto the people of Ahmohn, having received their commission from the Peacemaker and that ordination through His anointed, wherefore, they are called of God as was Ahahrohn, even by the gift of prophecy (by Wyaykihn). And they become the sons of Ahahrohn and of Lehb by the ancient ordinance of adoption.”

1st Tsi Tuhgohhah 10;3

“3) The Pehli, who have received authority by adoption or by virtue of lineage, even down from our first fathers who dwelt in the land of Ayahtsahlehm, are confirmed in this authority by the laying on of the hands of the Peacemaker’s anointed.”

The Covenant of Spiritual Adoption - This is a Solemn and Sacred Covenant whereby an individual is "Re-created" and becomes a member of the Nemenhah Family. It is associated with the Ordinance of "Making of Relations" which may only be performed by the Tehk Tiwehkthihmpt of the Sacred Order of Lehb, or by the Tiwehkthihmpt of the appropriate Order within the Nemenhah.

New Prospective Members may be recommended to the Tehk Tiwehkthihmpt to receive the Invitation for Spiritual Adoption, through the services of an Ordained Nemenhah Sponsor. The Sponsor sees to it that the Prospective Member has first read the foundational documents which will give them a basic understanding of the requirements of the Covenant. The Sponsor is also tasked with acting as specific Mentor to the Prospective Member, so that any questions and/or concerns may be answered and put away prior to the making of Sacred Covenant.

For example, the University of Nemenhah administrates the Uniform Curriculum for Nemenhah Ministry. The University as Sponsor has determined that a Supplicant who has made a "substantive contribution to the Nemenhah Mission" through completion of the Wyaykihn Pehli of the UCNM, or other equivalent effort, is recommended to the Tehk Tiwehkthihmpt for Spiritual Adoption.

Where individuals have come into contact with the Nemenhah and its mission independent of any other person, the Nehm Tiwehkthihmpt shall act as Sponsor for that applicant.

The Covenant itself entails specific requirements of both parties of the agreement.

The Prospective Member agrees to the following Declarations of Intention as expressions of the Vow in connection with this Covenant: 1) They agree to "First Do No Harm" as a primary tenet of their Personal Religion; 2) They agree to make and maintain that Natural Healing constitutes a portion of their Religion and Spiritual Orientation; 3) They agree to diligently work toward completion of the Uniform Curriculum for Nemenhah Ministry (UCNM), 4) They agree to be actively engaged in their Local Unit, and if no Local Unit exists where they live, they agree to work diligently to assist the Pehli in forming one; 5) They agree to sustain and support the Nemenhah Purpose with generous and faithful donation of their surplus.

The Nemenhah ITO and Church agree to provide; 1) Preponderance of Evidence that their Religious Practice is Sincere; 2) Provide services which teach the High Principles of the Nemenhah Healing Religion; 3) Provide Competence Training in Nemenhah Ministry; 4) Provide Authoritative Leadership in accordance with the Nemenhah Constitution, and its Code of Ethical Conduct; 5) Provide a body and congregation, and organize Local Units (where the requirements for such are met) so that the Members and Minister may magnify their callings not as Lone Wolves, but in the company of other members of the Nemenhah Ministerial Family; 5) Provide constant activities and programs leading the family and the community to Temporal Salvation (Physical Healing), as well as Spiritual Emergence and Enlightenment.

When the Sponsor deems that the Prospective Member is prepared to enter into the Covenant, he/she assists them in filing the Request For Spiritual Adoption Form with the appropriate Order of the Church. When the application is approved, the Covenant is sealed and validated by appropriate Ceremony.

Note: Although Spiritual Adoption and the Ceremony of Making Relations, are mentioned in the Sacred Records, no actual ceremony protocol is recorded. The method used by the Restored Nemenhah is derived from that ceremony used by Hihmut Tooyelakekt (Young Chief Joseph) after he was released from federal custody and allowed to return to the Northwest. It is by this same ceremony that Chief Joseph affirmed his relationship with Pawna Tawny, grandmother of Chief Cloudpiller. Because of the effect that war, forced migration and interment, the reservation period, and so forth, Chief Joseph re-established his family by this observance, even though in every legal sense those whom he had adopted were not at the time considered relatives. The practice of the Sacred Sahaptan Healing Way

made it otherwise, however, and the Ceremony of Making Relations is continued to this day primarily because of the actions of Chief Joseph.

The Ceremony of Making Relations - This Ceremony is performed when the Request For Spiritual Adoption has been approved by the appropriate agency, and the formalizing of the Covenant is required. It is performed in one of two manners:

1) When in person, the Authorized Pehli stands in front of the Covenanter and calls them by name. With appropriate prayer language, the Pehli anoints the crown of the Covenanter's head, the forehead between the eyes, the right ear lobe, the right thumb, and the right great toe. When the anointing is complete, the Pehli speaks again the name of the Covenanter and says, (words to this effect) "With this anointing, I declare you to be Nemenhah, even bone of my bone and flesh of my flesh, all my relations!" Those present are invited to speak the name of the new relation three times.

2) When distant, the Authorized Pehli opens the Sacred Medicine Bundle and speaking the name of the Covenanter, performs the Bundle Opening Ceremony. The Pehli anoints his/her own positions (described above), or a proxy may stand in the place of the Covenanter. When the anointing is complete, the Pehli speaks again the name of the Covenanter and says, (words to this effect), "With this anointing, I declare you to be Nemenhah, even bone of my bone and flesh of my flesh, all my relations!" The Covenanter corresponds with a similar ceremony (performed at a distance) and accepts the Spiritual Adoption, saying, "With this anointing I accept my Spiritual Adoption into the Family of Nemenhah, and declare them to be bone of my bone and flesh of my flesh, all my relations!"

2nd Book of Ayahpahlehktsiluhm – The Book of Ordinances and Ceremonies

"1) When the mother feels the stirrings of the child within her, she is assured that the body she has been building has received its spirit and has become a living soul. Now, there is no set time in the pregnancy when this occurs, but the mother is aware of the arrival of the spirit of the child into her body.

"2) It is at that time that the women of the family make a celebration and give gifts to the expectant mother. They gather in all the things needful for the birth and also everything that will be wanted to facilitate the care of the newborn baby, and with these they make a Sacred Giveaway to the new mother.

"3) And when the baby is about to be born, the father calls for the Pehli of the family to come and lay hands on the mother to give her a blessing of comfort and of health.

And the Pehli come and anoint the head of the mother with pure oil, and they touch her on the head and they utter only those things which the Haymehnah does guide them to say.”

Bestowal of the Child's Spirit - This is a Ceremony of Recognition. It is usually an Ordinance which is performed privately in the home of the mother. When the mother feels bestowal of life, the women of the family prepare a ceremony for the expectant mother. A Sacred Giveaway is made to prepare all things for the pregnancy and the birth of the child. No ordinance is actually performed here, as the bestowal of the child's spirit is not something we do, but it was believed anciently that it was performed by Pah Aylohway – the Mother of our Spirits. The Ceremony is one performed by women to celebrate the recognition of a new life forming. It is performed through the giving of gifts to assist the mother and to provide for the needs of the child.

The Birth Blessing - This blessing is performed by the Parent Father of the child (or other male or female Relative or Pehli acting in the place of father), who is acting as Pehli of the Family in this instance, along with other members of the family who wish to participate. It is an Ordinance which is usually performed privately in the home of the mother. The Pehli anoints the head of the expectant mother and the party lays hands upon her head and shoulders. The Pehli begins the blessing by speaking the name of the mother, and then by declaring by what authority the ordinance is performed. Having done this, the Pehli pronounces those words of blessing, preparation and inspiration as comes through the power of Wyaykihn and the guidance of the Haymehnay. Having spoken all that the Spirit has dictated should be said, the Pehli closes the blessing and invites the Haymehnay to "seal" the blessing in the name of the Peacemaker.

2nd Ayapahlehktsiluhm – The Book of Ordinances and Ceremonies

“ 4) And a Healer of Women is called upon from the Women’s Settlement to come and attend the mother’s mother and to assist with the birth. Usually, the same is arranged well in advance so that the Healer is in residence at the time of the birth. And behold, the father may attend also, but this is not looked upon as well in our day as in days past. Nevertheless, it is not forbidden.

“5) And the mother knows when the child is coming and alerts the women of the house and the Healer. And she retires privately to make the delivery. But if the delivery is difficult, the women and the Healer are nearby and attend upon her quickly.

“6) And when the child is born, it is washed and placed upon the mother’s belly. And a prayer is uttered by the attendants for the safety of the mother and the child. And the attendants sing the Welcoming In Song. And when the song is finished, the cord is cut and tied, and the navel is washed with Shi Ahksik and anointed with the oil of the Big Spiny Tree. And this is done with prayer by the Pehli as the first Washing and Anointing of the child.”

First Washing and Anointing - The Healer of Women (Midwife) is the Pehli who performs this ordinance. When the baby is born, it is washed and water and anointed with oil, and placed upon the mother's belly (this is often done even before the cord is cut). The Midwife utters those words of prayer and blessing which come to her through Wyaykihn and by the Haymehnay. The Attendants sing the "Welcoming-In Song." This is the Sacred Directions Song sung in the Itsipi Ceremony. Having sung the song, the Pehli cuts the cord and ties it. Then the Pehli washes the navel with a strong solution of Tsi Ahgah Extract and anoints the navel with an unction made from the resinous essence of Balsam Fir, or other resinous conifer, and pronounces a blessing of health and peace upon the newborn. Note: The resinous sap of the Coniferous Evergreen Trees contain properties that prevent the infection of, and promote the healing of the severed umbilicus. Olive Oil, or other nutritive substances are never used on the navel of the newborn.)

2nd Ayahpahlehktsiluhm – The Book of Ordinances and Ceremonies

“8) And when the three days have passed, the mother and child are brought out into the family lodge and the baby is passed from one hand to another until all the women of the family have held the child.”

Passing of the Baby - After the recommended time of solitude and recovery, the mother and the newborn are brought into the family circle and the baby is passed from one female member of the family to another. When all have held the child, the Pehli asks the family to join in giving the Child a Name and a Blessing.

1st Tuhgohhah 3:2-6

“2) And when a child is born, behold, they wash it and dress it in beautiful raiment and bring it to the Pehli. And while the mother holds the child, the Pehli places the hands of the father (of the child) upon it. Yea, and he also places the hands of all the kin of the couple, who have been asked to participate, upon the child.

“3) Then the Pehli sings a song of thanksgiving. Then the father of the child speaks the name of the child in a clear voice and, when the Spirit is upon him, he does prophecy concerning the infant.

“4) When he has finished speaking, the Pehli once again sings a song of thanksgiving and takes the child in his hands and raises it up before all the people and again pronounces its name to them. All the people clap their hands three times and say the name in a loud voice together. Once this is done, the child is given back to the mother again.

“5) This is the sacred manner in which a new child is introduced to the community and to the world. Yea, and this is the sacred manner in which the child receives its name in the sight of all the people. And all things are done in the holy name of God and in a spirit of thanksgiving.

“6) And the name of the child is written in the book kept by the Pehli.”

Naming and Blessing of a Child - This Ordinance is usually (but not necessarily) performed in the Tsahbaht of the family's Local Unit. The Mother (or other Family Pehli if the mother is unable) raises the child before the Assembly (supporting the baby's head in the right hand), and asks the other Pehli of the family to join in supporting the baby with their hands. She cradles the baby comfortably and the others place hands under the baby in symbolic support. Each of the attendants places their right hand under the Pehli's hands to support the baby, and their left hand is placed on the shoulder of the person to their left, forming a unified circle. The Pehli addresses the Peacemaker in prayer, states who is making the ordinance and by what authority, and states the purpose for taking the child in hand. The Pehli then pronounces the name of the baby three times, with the other members of the circle repeating the name each time it is spoken. Then the Pehli pronounces a blessing of health, safety, wisdom, and support upon the baby. Having finished the words of the blessing, the Pehli closes the prayer in the name of the Peacemaker - Ayahtsuhway, and all say amen.

For example: Taking the child in hand, the Father says, "Sky Father, Earth Mother, we the Children of Lehb, take this child in our hands to give him/her a name and a blessing. And the name by which he/she will be known on the records of the church is... (the Father pronounces the name and the attendants repeat it. This is repeated twice more). And we bless this child... (follow the Spirit). And we do all this in the name of the Peacemaker, amen.

Or: Taking up the child, the Pehli says, "By that commission in us, we take this child in our hands to give him/her a name and a blessing. And the name by which he/she will be known is ... (pronounce the name three times). And we bless this child ... (speak the words of peace and blessing that the Spirit whispers to your heart). And this we do in the name of the Peacemaker, amen.

ORDINANCES PERTAINING TO INDIVIDUAL AND COMMUNITY EMERGENCE

2nd Ayahpahlehktsiluhm 1;9-12

"9) Now, as the child grows, the child is taught the manner of prayer and the importance of it. For the Nemenhah maintain that constant communion with the Peacemaker is the only good communication, all other forms are of lesser quality and efficacy. Wherefore, prayer is taught, and it is after the manner of the prayer which the Peacemaker gave to our forefathers. And this is the ensample which He gave unto us:

10) Our Father in Heaven, hallowed be Your name, Your good day is coming when all will do Your will in all things, and it will be here on Earth even as it is in Heaven. Give us this day our daily bread and forgive our trespasses, even as we forgive those who make trespass against us. And deliver us out of evil! For surely all things are Yours, and You have all power, and glorious is Your visage, and so it shall be forever and ever. Amen.

11) And the Peacemaker has also bid us ask for that which we need in His name when we pray. Wherefore, this we do in accordance with His commandment.

12) And behold, it is appropriate to pray thus also unto our Mother in Heaven and also unto the Peacemaker, Himself. For the Spirit bears record that they are Diety, and ought to be honored."

The Book of Hahgmehni 1;19-23

“19) But my children the Nemenhah do call upon me always. Yea, I hear the prayers that thou utterest in secret, yea, the secret entreaties that thou whispereth into thy pillow at night, that thou murmurest in thy closet at the rising of the sun.

20) And, verily, I hear the prayers thou utterest with thy families, yea, and the voices of thy little ones are a delight unto mine ears.

21) And when thou blessest thy provender, I hear thee. And then I hear the prayers that do infect thy very thoughts as thou goest about thy work in the fields and in the shops of thy cities.

22) Yea, and in the Lodges, thy voices rise up to me and I hear thy prophesying.

23) Verily, mine ears are filled continually with thy prayers, and I say unto thee, thy prayers have stayed the enemy from thy borders. Therefore, there are none such among thee.”

Prayer - Families teach the Order of Prayer in the home. This order is followed in all ordinances and ceremonies performed by the Nemenhah. Leaders should teach that it is appropriate to pray in this way to any Heavenly Being. The above example should not be used as litany, but rather, it is only a guide patterned after the manner in which the Peacemaker addressed Heavenly Beings in prayer. Whatever form or language is used when addressing Deity, be sure to give courteous praise in this introduction. Then the Peacemaker asked for those things that are needed or most wanted. Then, once again, the recipient of the prayer is courteously praised. To close, the Disciple of the Peacemaker invokes His name and says "amen," which means "let it be done even as I have spoken."

Naturally, the exact words of the prayer must be according to the wants and needs of the one who is praying, and they should be taught to listen carefully and to be guided by Haymehnay.

Even though the Nemenhah do not place much weight in set or memorized prayers, the Pattern of Prayer is very important to them. The Pattern given to us by the Peacemaker carries with it the potential for great Wyaykihn and powerful blessings, but it is a pattern framework only, and should not become a memorized or rote speech. Leaders of the Church should constantly teach the power and importance of this Order of Prayer.

1st Tsi Tuhgohhah 6: 1-8

“1) And now I resume my observations of the customs of the Ahmohnayhah.

2) Behold, the People of Ahmohn believe on Ayahtsuhway Sahnhehmeht, whom the Prophets say must come, even that Son of God who shall redeem (take back) His people Itsrahhayl, and they believe in baptism, even the baptism taught to them by Ahmohn.

3) Whenever they baptize in the name of Ayahtsuhway Sahnhehmeht, this is the manner in which they do it:

4) The parent of the person to be baptized calls upon the Pehli, for the Pehli are Lehbehtah (Children of Lehb) either by birth and thereby legal right, or by adoption, and have received the authority to baptize by the Spirit under the hands of the Peacemaker’s anointed. Yea, the parent or patron of the person to be baptized arranges matters with the Pehli, for it is his office.

5) Then the person who wishes to be baptized goes down into the water with the Pehli and both of them raise their hands above their heads and clap them together three times, and speak the person’s name clearly.

6) Then the Pehli clearly declares his right and authority to speak and act for and in behalf of the Sahnhehmeht who will come. He then declares to all creation that he baptizes the person in the name of the Aylohhihm, and of the Son, and of the Haymehnay.

7) When he has said these things, he submerges the person in the water so that every bit of him is under the water and no part of him is exposed to the air. Then he quickly raises the person up again and all present clap their hands.

8) Thus, the person begins a new life and a new covenant, and the covenant is sealed upon him by that Holy Spirit of Promise because of that covenant made by the Heavenly Father and Mother, and the Son, and the Haymehnay before the world was.”

Baptism - This is an ordinance that demonstrates by earthly token that the recipient has entered into a covenant with the Peacemaker to abide the teachings that bring peace, and to remember them in all things. Many, many Nemenhah believe this to be a Saving Grace. Therefore, let Nemenhah who are Catholics defer to the Catholic Ministry, and so Baptists, Lutherans, Mormons and so forth. But if a Nemenhah Baptism is desired, let only Ministers of the Nemenhah perform the Baptisms.

Baptism of Water is performed by a Pehli from within the family or Chapter of the recipient. Baptism of Itsipi is performed only by qualified Itsipi Pehli who have taken Orders in the Itsipi Society and have been appropriately trained under the direction of the Tiwehkthihmpt of the Society.

2nd Ayahpahlehktsiluhm - Book of Ordinances and Ceremonies.

1. When the font of water is used for the baptism, the Pehli takes the child (recipient) down into the water to about waist deep. And the Prayer of Baptism is made with upraised hands. And this is the manner of the prayer:

2. When the child's name has been pronounced before the congregation, the Pehli, with upraised hands, says:

3. Having the commission of Sahnhehmpheht put upon me, and having received it in my heart, the Haymehnay confirming, I baptize you in the name of (Aylohhihm), and of the (Peacemaker) and of the Haymehnay. Amen.

4. And when the words of the prayer are completed, behold, the Pehli pushes the child down into the water, that no part of the child is exposed. And when it is observed that the child is submersed completely, then does the Pehli pull the child back up out of the water, and all the people clap their hands and sing a thanksgiving song together.

5. And the mother gives the child a new set of shoes and leggings, for the child's walk is not as it once was, but is a Sacred Walk. And the father gives the child a Sacred Pipe and a bowl ..., for the talk of the child is not as it once was, but has become as a Sacred Breath.

6. And they sit the child down in the midst of all the people, and they lay their hands upon the child, and they pray earnestly that the Haymehnay might come and dwell with the child. And the Pehli straightly commands the child to receive the Haymehnay."

Note: This excerpt describes the Ancient Nemenhah custom and because of the dictates of language, the Father is expressed as a single, masculine entity. Naturally, it is not meant to be sexist. A variant translation suggests that the baptism is pronounced in the name of "Ayl0hhihm," instead of Father, Son, and Spirit. Another uses the word "Grandfathers" in the sense of all male and female Pehli, both living and dead, with which the officiator has to do.

All Sacraments, Sacred Objects, and Sacred Practices are consecrated for the good of all Nemenhah prior to their use in Ceremony. Those Sacraments, Sacred Objects, and Practices that have been officially consecrated and certified by the Church do not require individual ceremony to set them apart, but such things used by Nemenhah Ministers which are not already consecrated require the Minister to make a separate ceremony in order to associate them with the Sacred Medicine Bundle of the individual.

Lay out your Medicine Bundle and have at hand all the items you have prayed and meditated about. One by one, take the items in your hands and consecrate (make sacred) them by uttering or thinking the following prayer (or words to this effect):

"By the authority vested in me as a Tiwehk (or other Nemenhah calling) of the Nemenhah, I take this (name the Sacrament, Object or Practice), which represents (describe what the item represents if it is symbolic), and I consecrate it and set it apart for blessing and healing, in the household of faith, and I do it in the Name of the Peacemaker."

Place the item appropriately in the Bundle.

CONSECRATION OF MINISTRY

When an individual Vocational Minister of the Nemenhah has applied for and has been approved to enter into the Covenant of Consecration, they either travel to Nemenhah Home to visit with the Tehk Tiwehkthihmpt, or in the alternative, they provide means whereby the Tehk Tiwehkthihmpt may travel to meet with them.

The Ministry of the Individual is consecrated by Affidavit of the Tehk Tiwehkthihmpt, and thereafter, the parties to the Covenant begin to develop a Charter. The Charter Process may take some time, for it must include every detail of the consecration. Once the Charter has been enacted, the Tehk Tiwehkthihmpt makes a Washing and Anointing Ceremony in which the Supplicant is washed and anointed ceremonially as for the Ordinances of the Tuhhuhl Nuhmehn. This is the manner of the Washing:

The name of the Supplicant is clearly pronounced. The Tehk Tiwehkthihmpt states the authority by which the consecration is performed. The Tehk Tiwehkthihmpt takes clean water of the font and holds it in a bowl. The thumb of the left hand is wetted in the water and that essential moisture is transferred to the crown of the Supplicant's Head. The same is done to a point between the eyes, on the lobe of the right ear, the right breast above the collar bone, the right thumb, the right loin above the sacrum, the right

knee and the right large toe. This is done to signify that the Supplicant is washed clean of the blood and sin of this generation.

This is the manner of the Anointing:

The Tehk Tiwehkthihmpt takes an amount of Consecrated Oil, such as that which is used in blessing the sick, and holds it in its open container. The thumb of the left hand is wetted with the oil and it is transferred to the crown of the Supplicant's Head. The same is done to a point between the eyes, on the lobe of the right ear, the right breast above the collar bone, the right thumb, the right loin above the sacrum, the right knee and the right large toe. This is done to signify that the Supplicant is consecrating their life to separating themselves and all their actions from the blood and sin of this generation.

When this is accomplished, the Tehk Tiwehkthihmpt pronounces that blessing which the Haymehnay prompts and then seals the consecration in the name of the Peacemaker.

CONSECRATION OF SACRAMENT FOR THE BLESSING OF THE SICK

An amount of Sacrament to be consecrated is secured. The Minister holds the *open* container of Sacrament (oil for example) in the hands and speaks these words (or words essentially to this effect),

"I (your name), by virtue of the commission which has been placed upon me, take this Sacrament in my hands and I consecrate it and set it apart for the blessing of the sick in the household of faith, and I do it in the Name of the Peacemaker. Amen."

The cap, cover, or seal is now placed on the container and the Sacrament is set aside for use only in the administration of inter alia Blessings for Sickness, for Dedications, in the Ordinances of Washing and Anointing in the Tuhhuhl Nuhmehn, and so forth.

BLESSINGS IN THE CASE OF SICKNESS

2nd Ayahpahlehktsiluhm 3;1-4

"1) During the years between birth and the age of agency, the mother and the father have many occasions to minister unto their children, for it is in their care and custody that the Peacemaker, who is Father of all, has placed them. Wherefore, they are Ministers unto their children.

2) Behold, when a child is sick, the Healers are called and they minister with song, with ceremony and with medicine, according to their talents. But behold, every Nemenhah man or woman is a Healer and may minister to the child themselves before any other help is called.

3) And they lay hands upon the child to give a blessing, and this is the manner of the ceremony:

4) Behold, they who extend their hands to give the blessing should be of good intention toward all who might dwell in the lodge. They anoint the head of the sufferer in the name of the Peacemaker, and having His authority through His commission, they lay hands upon the sufferer and speak that which the Spirit gives them in utterance. When all has been spoken which the Haymehnay puts in the minds and the hearts of they who administer unto the sick, they seal the blessing up in the name of the Peacemaker."

2nd Ayahpahlehktsiluhm 1;21

"21) The head, ears, breast, loin, belly, knees and feet of the child are anointed with oil which has been set apart for the blessing of the sick. And these parts of the body are anointed in the manner of Ilahts Kohwaht Payits. And when the Ilahts Kohwaht Payits has been accomplished, they lay hands on the child and utter what words the Spirit dictates. And behold, this is all sealed unto the child in the name of Ayahtsuhway Sahnhehmpeht, the Peacemaker."

Ehlahts Kohwaht Blessings - (performed privately where Ehlahts Kohwaht is administered). The head, ears, breastbone, loin, belly, knees and feet of the recipient are anointed with Sacrament which has been set apart for the blessing of the sick, and these parts of the body are anointed in the manner of Ehlahts Kohwaht Payits. And when the Ehlahts Kohwaht Payits has been accomplished, the Pehli lays hands on the recipient's head and utter what words the Spirit dictates. And behold, this is all sealed unto the recipient in the name of Ayahtsuhway Sahnhehmpeht, the Peacemaker.

Blessings without Ehlahts Kohwaht - The Pehli pours an amount of Sacrament into the hands and claps them three times (as taught in the Itsipi Ceremony). Then he/she lays the anointed hands upon the crown of the head and inhales deeply, exhaling slowly and with concentration. This is repeated for the ears, except that the Minister grasps the ear between thumb and forefinger and gently massages the ear. The Minister repeats the

administration by laying hands upon the breast at the collar bone, then the loin above the sacrum, the belly above the navel, and upon the bottoms of the feet. If the nature of the sickness, or the circumstances makes the anointing of these parts difficult or inappropriate, only the crown of the head is anointed. Then he/she speaks these words (or words to this effect),

"(Name of the Sufferer), by virtue of the Commission which has been placed upon me, I anoint you with this oil, which has been consecrated and set apart for the blessing of the sick in the household of faith, and I seal this anointing in the Name of the Peacemaker. And I bless you...(the Minister depends upon the Wyaykihn that comes through Haymehnay and speaks those words of blessing that he/she is moved upon to say), and I do this in the Name of the Peacemaker, Amen."

This same form of ordinance is performed when Blessings For the Sick are performed outside the Ehlachts Kohwaht Payits Ceremony. In this case, the family and/or community Pehli invites the members of the recipient's family and friends, who are eligible to participate, to join in the laying on of hands for the anointing and the blessing of the sick. Usually, the Pehli who is officiating calls upon one of the other Pehli to anoint the head with consecrated oil, and another to "seal" the anointing. It is the sealer who pronounces the words of the blessing. This is why it is important when officiating in these blessings that the officiator listen carefully to the promptings of the Spirit, for it is not the officiator, but the Haymehnay, which is the Holy Spirit of Promise, who provides the blessing.

THE CEREMONY OF COMING OF AGE

1st Tsi Tuhgohah 4;5-13

“5) Now, when a young man or young woman approaches the age of agency, whereby they are made accountable for their actions as any man or woman is made accountable, they are honored with a holy ordinance. And this is the manner of the ordinance:

6) The youth is brought before all their relations and friends and is placed in the center of the meeting place. And all the relations and friends sit themselves in circles around the youth, beginning with the parents and the brethren and sisters, and then the relations as they extend out from them, until all the relations are seated. The friends stand all around the outside.

7) And when all are in their places, the Pehli stand and form a circle around where the youth is seated. And behold, they raise up their hands above their heads and clap them loudly together three times. When they have done this, all the people speak the name of the youth clearly, and they also clap their hands three times.

8) When this is done, the Pehli stand one at a time and each speaks some good thing about the youth.

9) Then, every person who wishes to do so, stands up one at a time and courteously complements the mother of the youth. And after each person has spoken, the whole congregation claps their hands together three times.

10) And when all are done speaking, the brothers and sisters, and the cousins of the honored youth stand and go out to the outer court where the relations of the youth have laid down the gifts they have brought. And they bring in the gifts and heap them upon the seated youth.

11) Now, though it is not required by the ordinance, it has nevertheless become the custom that the youth now stands and honors certain important people by giving away some of the gifts, and this also honors all the givers of gifts.

12) At this time, when all has been accomplished, the father, or designated Pehli of the youth, raises an incense of sacred herbs in the sacred directions all around the youth and sings a song of thanksgiving in the hearing of all the people. And when he has finished his song, the people raise their voices also and repeat the song, only adding the name of the youth at the end of it in a most tumultuous unison.

13) Having completed the ordinance, all the people proceed to a feast prepared by the mother, sisters and aunts of the youth and they share the good things together in honor of the passage of the youth into manhood or womanhood.

In order for this Ceremony to be performed in strict accordance with the Ancient Nemenhah formula, the recipient must have grown up in a Nemenhah Settlement, or at the very least, he/she must be a part of a Chapter which is dedicated to the restoration of the old ceremonies. In this case, the Ceremony follows the pattern described by Tsi Tuhgohhah in the Sacred Records. The Officiator of this Ancient Ceremony must be a Pehli, either of the family, or of the community.

In less than ideal circumstances, the Presiding Officer may officiate a more private Ceremony adhering to the following procedure:

The Presiding Officer engages the recipient in a brief interview prior to the ceremony wherein, he/she seeks to discern the core motivation and intentions of the recipient. Then the Presiding Officer lays hands upon the head of the recipient and invokes the Spirit, saying,

"(speaks name of the recipient clearly), by virtue of the authority which I hold, and by the commission which has come upon me, I lay my hands upon your head and declare you to be a true son/daughter of (speak the name of the Order), in full fellowship with the Nemenhah, and of the household of faith, and I bless you with all the rights, privileges, honors, dignities, and also all the duties, obligations and responsibilities incumbent upon this lineage. For, as a Child of (speak the name of the Order) and Member of the General Assembly of the Nemenhah, you will be called upon to officiate in the Legal Right of Bishopric. And I bless you...(the officiator speaks words of council, direction and blessing, as directed by Haymehnay). And I do this in the Name of the Peacemaker (or of Ayahtsuhway), amen.

2nd Ayahpahlehktsiluhm - Book of Ordinances and Ordinances 1;24.

"24) Now, it is also customary that upon reaching the age of agency, the young man does leave the lodge of his mother. For he has not yet received a stewardship, and will not until he is married. And it is the custom of the Nemenhah of the Mountains that all young men should assist in many stewardships before choosing one of their own. In this manner, he is prepared by experience and his choice is made with wisdom."

Anciently, the young men left the home and set out on a "walkabout" in which they participated in a variety of stewardships within the community of the Nemenhah. This was to give the young man a greater acquaintance not only within the families of the community, but also with the diverse stewardships necessary for the preservation and security of the village. In our day, this principle may be facilitated for both young men and women, through Work or Service Missions both within the Local Unit and in foreign Units. In the Modern Nemenhah, this Missionary Work is not restricted to males only, and they are not restricted to the young.

DEDICATING THE MEETING PLACES

2nd Ayahpahlehktsiluhm - Book of Ordinances and Ordinances 2;11-15.

“11) And when a lodge is complete, be it a dwelling, for council, or for ceremony, we dedicate it with song and with ceremony. And this is the manner of the ceremony:

12) The Pehli makes the Ceremony of Sacred Breath with the Sacred Pipe or the Sacred Bowl of Incense. And when this is accomplished, each participant is smudged with Kohpahlihm, or with the Sacred Smoke.

13) Then the Pehli removes the shoes from off the feet and enters the lodge, declaring:

14) O! Wahtahkwayahsay! Which, being interpreted means, "Look! We are Relations!" And the Pehli sits down on the north side of the hearth, or in the center of the space to be dedicated with the back to the north. And the Pehli opens the Bundle in the hearth, or in the center of the space, and the stone representing the seven cardinal people is placed.

14) Then the Pehli burns pleasing and cleansing herbs in the sacred directions. And when this is done, the Pehli takes up the bowl with the herbs and walks with it in a Sun wise direction along the interior walls. And when the whole interior of the space has been blessed, the Pehli exits the lodge with the smoke of Sacred Breath and walks with it down the straight path, and passes along the north edge of the place of the fire. The Pehli then walks in a wide circle around the area wherein the lodge is placed until the north of the place of the fire is reached once again.

15) In all this, the Pehli is praying and singing to invite the Spirit of the Peacemaker, as also the Haymehnay, to dwell in the Sacred Space. And when this has been accomplished, the Pehli places the remaining incense in the Sacred Fire. Then do all the people clap their hands and loudly proclaim their approval of the dedication. And behold, offerings are given to the Pehli."

Note: Wahtyehtkiht is the verb, which means “to look upward.” The conjugation is of the more ancient, ceremonial level not of common usage and literally is an admonition to all who are Relations to look up. It is spoken with an appropriate imperative exclamatory tone of voice and emphasis.

THE DEDICATING OF FIRES

2nd Ayahpahlehktsiluhm - Book of Ordinances and Ordinances 2;17-19.

“17) Fire is symbolic of the First Day of Creation, wherefore, it is considered sacred by the Nemenhah. Whenever a fire is built, it is done with prayer and with thanksgiving. When the wood is placed, the tinder is set first on the East side. Then, if for example the wind is up in the West and will not allow the fire to start on the East side, the tinder is moved and the fire is set consistent with good sense. However, the first fire is set always in the East.

18) This is to symbolize the direction from which the Gifts of the Spirit come. Surely light and heat are good gifts to the eyes and to the limbs. The sun rises in the East. It is a good metaphor and worthy of our attention. Yea, the best gift, even the presence of the Peacemaker, is said to come from out of the East. It is for this cause that the doors of all dwellings and lodges are placed on the east side, and if the main entrance to an edifice is inconvenient on the east side, an ancillary door is placed there anyway.

19) Now, we know that the Peacemaker does come from no particular direction, for the whole world is His footstool and His creation. Nevertheless, the teaching is valuable and the metaphor is meaningful to us, wherefore, we keep the old custom.”

THE CEREMONIES OF HEALING

2nd Ayahpahlehktsiluhm - Book of Ordinances and Ceremonies 3;7-8.

“1 Now, the ceremonies which are performed by the Healers are many and diverse. These are the ceremonies that must be received through the personal revelation of the Healer, and they are the ceremonies that must be passed to others.

2) And neither the Pehli nor the Councils may dictate to the Healers what they shall do or how they shall do it in their ceremonies, but it is required of them to seek the face of the Peacemaker, even the Savior and the Great Physician, to be instructed in the details of the ceremonies they are to employ. Behold, the Healers may teach the principles of healing, and the Pehli Council does maintain a school for such instruction, but they may not dictate the kind and nature of the individual healing ceremonies.”

Nemenhah Ministers have authority to perform only those Ceremonies of Healing for which they have demonstrated Competence. Competence is demonstrated by the following:

For Ministers already in possession of an Academic Certificate or Degree in the appropriate Field or Modality, from a Certified Nemenhah Seminary or from the University of Nemenhah, the Degree Certificate is demonstration of competence, if the Minister remains on-track in the UCNM and/or appropriate continuing education requirements as determined by Great Council.

For Ministers in possession of an Academic Certificate or Degree in the appropriate Field or Modality from other than a Certified Nemenhah Seminary or from the University of Nemenhah, the Degree Certificate is demonstration of competence if the Minister remains on-track in the UCNM and/or appropriate continuing education requirements as determined by Great Council. The Minister should apply for UNINEM Equivalency Evaluation and should work toward obtaining a UNINEM Academic Degree as well.

Nemenhah Ministers who fail to remain on-track in the UCNM and/or continuing education requirements determined from time to time by the Tehk Tiwehkthihmpt are not authorized to perform Nemenhah Ceremonies of Healing, and they are not eligible to raise a Religious Defense based upon the Nemenhah Church and Religion of Healing. Their RFRA Defense must be predicated on their own Personal Beliefs and Religion, without benefit of support documentation from Nemenhah.

The actual Modalities of Sacred Healing are not specifically dictated and the Nemenhah Minister is only under a restriction of specific competence. One may not merely “like” homeopathy in order to call one’s self a Minister of it. One must demonstrate competence in the field. This is not dictating Religious Belief Systems. It is holding the Nemenhah Ministry to a high standard, which is only fitting.

Now, the ceremonies which are performed by the Healers are many and diverse. These are the ceremonies that must be received through the personal revelation of the Healer, and they are the ceremonies that must be passed to others.

And neither the Pehli nor the Councils may dictate to the Healers what they shall do or how they shall do it in their ceremonies, but it is required of them to seek the face of the Peacemaker, even the Savior and the Great Physician, to be instructed in the details of the ceremonies they are to employ. Behold, the Healers may teach the principles of healing,

and the Pehli Council does maintain a school for such instruction, but they may not dictate the kind and nature of the individual healing ceremonies.

For, it is a tenet and a principle of our religion that they who receive a stewardship from the Peacemaker have claim upon Him for their instruction. Wherefore, how can any man teach to another what their taskmaster would have him do? And how can any woman instruct in the commission given by another? Nay, it is unto the giver of the commission that the servant must hasten to receive instruction. All else is confusion and corruption.

But behold, the Bundle Ceremony is universally employed by all they who have received the Order of the Children of Lehb. Yea, large and small, young and old, the Pehli do become elders of the religion because of the Bundle Ceremony. We are made equal in the sight of the Peacemaker because we esteem each other equally, and in the Bundle Ceremony, all orders are made one."

Ayahpahlehktsiluhm Book of Ordinances.

THE RECEIVING OF SPECIAL WYAYKIHN - THE VISION QUEST

Members of the Nemenhah may seek a Vision Quest under the direction of a qualified Mentor. Because this ordinance requires Itsipi Ceremony, it is facilitated only by a Pehli who has been approved and certified by the Itsipi Society of the Nemenhah.

Even though the scripture mentions "young person," this ordinance is only performed with Adults in the Nemenhah. No minor may engage in the Vision Quest. The Participants must all be above the age of eighteen (18) years to participate in any way. This is an important issue of liability, and stems from the litigious nature of modern culture.

The Recipient is attended and assisted in the manner of Itsipi Ihm Ceremony, except in that part of the ceremony which is to be undertaken entirely alone, even then, the Attendants are not very far off, and ready to come to the aid of the Recipient when needed.

It is the custom and the tradition among the Nemenhah to provide for the young man or young woman an opportunity to receive a personal revelation which pertains not to all Nemenhah, but to them alone. This is the Wyaykihn.

Now, the manner in which the mothers and fathers, and the Pehli of the Nemenhah provide for this ordinance varies.

In some cases, the young man or woman is taken into the Sacred Mountain, even unto that place where the records of the Nemenhah are kept, and they study there for a period of time. And when they are satisfied with the study, behold, they do go upon the mount and they spend a vigil alone, contemplating the things they have studied. For the Nemenhah who live close even unto the Sacred Mountain, this does suffice, for the spirit that does dwell there is Wyaykihn.

But, where the young person does not live near unto the Sacred Mountain, or if they are not given to much study, behold, they seek their Wyaykihn by ceremony, and this is the manner of the ceremony:

The mother and father of the young man or woman call upon the Pehli of the family to assist them. And the Pehli guides the young person through the beginning of the ceremony, which is Itsipi. And when the Itsipi has been accomplished, the Pehli guides the young person into a solitary place which has been previously prepared for the purpose.

And the young person is instructed to build a small fire and to keep the fire all through the night. And the Pehli instructs the young person to pray and sing thanksgiving songs all night long. And when the day is come, the Pehli guides the young person again into the Itsipi Lodge, and Itsipi is performed for them. Then the Pehli guides the young man or woman back to the solitary place again to spend another night alone. Once again, the person is instructed to pray and sing the thanksgiving songs, and keep up the little fire.

When the day comes, the young person is taken again into the Itsipi Lodge and the Itsipi Ceremony is performed. When this has been accomplished, and all other people have left the lodge, the Pehli refreshes the young person with draughts, often containing medicine, and a couch is provided for the young person. Then the young man or woman sleeps in the solitary lodge.

It is during this time that the Wyaykihn comes in the dreams of the supplicant, for the young man or woman is taken upon the Way and walks and talks with their ancestors, with the spirits of just men and women made perfect, and if it is expedient, with the Peacemaker. It is because of this ceremony that some call the religion of the Nemenhah the Dreamer Religion. Great instruction is given while one tarries upon the Way, and this instruction becomes valuable Wyaykihn to the young person. In this way, all the young Nemenhah become Prophets to their families."

Ayahpahlehktsiluhm Book of Ordinances.

2nd Ayahpahlehktsiluhm – Book of Ordinances and Ceremonies 3;25-28

“25) When a man or a woman has received the Commission of the Peacemaker, they are received into the Council of Pehli, regardless of their family or lineage. For, the Peacemaker adopts into His own family all those unto whom He gives His commission.

26) And this is the beginning of the Spiritual Adoption, whereby the Nemenhah do take into the community men and women who have not been raised up in the manner of the people. Yea, our ensample in the Spiritual Adoption is the manner of adoption of the Peacemaker, when He gives His commission.

27) And the Commission of the Peacemaker is that authority given by Him to an individual to do that which He would do were He present to do it, and to speak that thing which He would speak were He present to give it utterance.

28) And this authority gives the recipient a legal right to the Bishopric, which is the administration of the commission. And behold, this can only come from the Peacemaker personally. It cannot be conveyed by any other person, for it is the highest of Wahyaykihn. Yea, to stand in the presence of the Peacemaker, upon the WAY, and receive of Him His commission, is the greatest of gifts, for He only suffers this of His friends.”

There are two types of Ordination in the Nemenhah - 1) The receiving of the Commission of the Order, and 2) The receiving of the Commission of the Peacemaker.

Ordination into the Ministry of the Nemenhah is the Ceremony of Making Relations or “Spiritual Adoption by which a Tiheht, having gained enough competence in Nemenhah Ministry to make a qualified decision, and having obtained the recommendation of their Mentor, wishes to Take Orders in the Ministry. This is to receive the Commission of the Order and become a Tiwehk, or Vocational Minister.

The individual Tiheht Member makes application to the Sacred Order of Lehb for this Commission and either travels to Nemenhah Headquarters, or arranges for a member of the General Presidency of the Order, or some other Pehli specifically delegated by the Presidency to perform this function, to travel to them, to perform the Ordinance associated with this Commission. In the alternative, the Pehli may perform the Ordinance at Nemenhah Home, and the Applicant may participate at a distance by performing their Personal Bundle Opening Ceremony at the appointed time.

The Second Ordination is described in the Sacred Records of the Nemenhah as follows:

When a man or a woman has received the Commission of the Peacemaker, they are received into the Council of Pehli, regardless of their family or lineage. For, the Peacemaker adopts into His own family all those unto whom He gives His commission.

And this is the beginning of the Spiritual Adoption, whereby the Nemenhah do take into the community men and women who have not been raised up in the manner of the people. Yea, our ensample in the Spiritual Adoption is the manner of adoption of the Peacemaker, when He gives His commission.

And the Commission of the Peacemaker is that authority given by Him to an individual to do that which He would do were He present to do it, and to speak that thing which He would speak were He present to give it utterance.

And this authority gives the recipient a legal right to the Bishopric, which is the administration of the commission. And behold, this can only come from the Peacemaker personally. It cannot be conveyed by any other person, for it is the highest of Wyaykihn. Yea, to stand in the presence of the Peacemaker, upon the WAY, and receive of Him His commission, is the greatest of gifts, for He only suffers this of His friends.

And when a person has received this great gift, they are duty bound to report the same unto the Pehli. And it is the custom among the Nemenhah of the Mountains that a most precious article is taken out of the Bundle by the person and carried to the Pehli. And this offering is laid at the feet of the Pehli, and when they do this, they explain that the commission has been given and they are willing to dedicate themselves to that which the Peacemaker has revealed to them to do.

And the Pehli takes up the offering and takes the recipient into a private place. And the Pehli lays hands on the recipient and makes an ordination ceremony, and this is the manner of the ceremony:

Having spoken the name of the recipient, and the recipient is a man, the Pehli confers the Order of the Children of Lehb upon him, and ordains him to the office of Tiwehk(pehli). If the recipient is a woman, the Pehli confers no orders but ordains her to the office of Tiwehk(pehli). And when this has been accomplished, the Pehli pronounces that blessing which the Haymehnay prompts, and this is spoken in the name of the Peacemaker.

And it is the custom of the Pehli to lay hands on those who receive especial callings within the Council of Pehli. This is the manner of the ceremony they employ:

When a man or woman is called to serve in a special calling of the Pehli, such as to officiate in the Tuhhuhl Nuhmehn, or in the Council or Medicine Lodge, the Pehli takes that person privately and, laying on the hands, pronounces a special blessing which sets that person apart in the specific calling. Then the Pehli speaks those words of blessing that the Spirit prompts must be spoken. When all has been spoken that the Spirit dictates, the Pehli dedicate the blessing in the name of the Peacemaker.

Now behold, this is done privately and without public ceremony. Then the recipient's name is added to the Long Count of the Pehli Council of the Community, whereby the new Pehli may be known to the people."

Ayahpahlehktsiluhm Book of Ordinances.

In the Modern Nemenhah, the Presiding Officers are the Highest Authority of the Church within their respective jurisdictions. Because of the universal and all-inclusive nature of matter and energy, when a President performs an ordinance which is tied to their authority, it is performed at once in all parts of their stewardship, and indeed, in all Creation everywhere! Therefore, when great distances lie between the officiator and the recipient of an ordination, the officiator may make the ordinance as if the recipient were actually present. The recipient, in their part, submits to and receives the ordination in a ratifying ceremony which they perform in their location. The two ceremonies performed together constitute the same as the ceremony in person.

The officiator performs the ceremony of ordination following the pattern provided for the same ceremony performed when the recipient is present. The recipient performs a Personal Bundle Ceremony and includes an expression of acceptance of the ordination.

THE SACRED BUNDLE AND SACRED BREATH

2nd Ayahpahlehktsiluhm 3;35-38

"35) Whenever the Pehli of the Nemenhah of the Mountains administers an ordinance or ceremony in the name of the Peacemaker, it is done with a Ceremony of Opening and Closing. Now, the Opening is usually administered with the opening of the Sacred Bundle of the individual Pehli, and the Closing is done with the closing of the Bundle. In this way, the Pehli maintains that all things are done in the Name

of the Peacemaker. Yea, all our comings and our goings are done in His name, for we are His servants.

36) And within the Sacred Bundle of every person who has received the Commission of the Peacemaker, there are those articles which are needed to perform the Sacred Breath Ceremony. Behold, all Pehli carry the Sacred Pipe and the Incense of the Tuhhuhl Nuhmehn. These are utilized to symbolize the prayers of the People rising up into heaven, and also the Spirit of the Peacemaker within us.

37) The ceremonies of the Nemenhah may not proceed until the Sacred Bundle is open, and they are not considered complete until the Sacred Bundle is closed. This is the Sacred Way of the Nemenhah.

38) Now, the Bundle Ceremony is adapted to the needs of the individual, and also to that which the Haymehnay dictates, therefore, it is not a rote ceremony. However, it is in form like unto that ceremony which Mohrhohnayah made in the Land of Maynihntah.”

The Sacred Medicine Bundle Ceremony is the pivotal rite upon which the entire practice of Nemenhah Healing Religion is built. Without the performance of this Sacred Ceremony, one may not practice as a Vocational Minister of the Nemenhah. It should also be noted that virtually all of the other Ceremonies, Ordinances, Rites, and Celebrations are in some way or another, directly or indirectly associated with the Sacred Medicine Bundle. It is so important to the work of the Nemenhah Minister that it is the first principle taught in the Uniform Curriculum for Nemenhah Ministry.

Leaders must continually teach the Pehli under their direction the principles represented in the Sacred Bundle. It is worthy of note that when a Nemenhah Minister steps off the path and fails in their commitment and dedication to the Covenants of the Nemenhah, it is more often than not because they first neglected the performance of the Bundle Ceremonies.

RECEIVING THE STEWARDSHIP

2nd Ayahpahlehktsiluhm 3;39-44

“39) Every Nemenhah Man or Woman makes a sacred covenant to uphold the foundation and to sustain and support the Community. Behold, their name is added to the Long Count of the Community in which they reside. Through this covenant, each person commits to labor with their might in some useful stewardship to provide for the needs of their family, and also to create a surplus which they freely give unto the needy. It is because of the surplus that there are no poor among the Nemenhah.

40) Behold, the stewardship is given by ceremony, and this is the manner of it:

41) The recipient is seated in the Council Lodge of the Community, or in the well of the Tuhhuhl NuhmehnTuhhuhlsipi where the Community has no Council Lodge. And when the recipient of the stewardship is seated, the Community Council take their usual places in the circle.

42) And the Pehli makes a Bundle Opening Ceremony and shares Sacred Smoke. Then the Pehli introduces the recipient by name and recounts the recipient’s virtues to the Council. And, if the recipient has a preference as to which stewardship best suits, it is spoken by the Pehli at this time. Nevertheless, there is not always a need for the stewardship most preferred, but the preference is spoken.

43) And when the Pehli has made an end of speaking, the Council reviews the stewardships that are needed in the Community and discusses them with the recipient. When a stewardship that is suitable and agreeable is seized upon, it is described in great detail, and nothing is left out.

44) And when all is understood about the stewardship, the Pehli does lay hands upon the recipient, along with any from among the Council whom the recipient might choose to assist in the ordinance, and the recipient’s name is clearly pronounced. Then the stewardship is pronounced also, and a blessing is spoken which binds the recipient to the stewardship. When this has been accomplished, the Pehli speaks such words in blessing as the Spirit directs, and the ceremony is closed in the name of the Peacemaker. Then the Pehli once again shares Sacred Smoke and the Bundle is closed.”

One of the important goals of the Nemenhah ITO is to systematically re-establish as Population of Nemenhah Ministers and Congregations into the Traditional Territory described in the Sacred Records. As that program takes shape, the concept of “Stewardship” will be more developed. Each Society, Order, Chapter, and other Agency

of the Nemenhah will define those necessary functions that need to be administrated by a Pehli. These are the “Stewardships” in our day.

Anciently, the Stewardships were functions necessary to the safety and survival of the community and all its families. As a guiding principle, this is not much removed from the goal and purpose of the Modern Nemenhah. Leaders need to be able to draw the direct parallel between the “Tanner” of the Ancient Nemenhah (as a necessary function) and the Master Apothecary of the Modern Analog.

MARRIAGE (ALSO SPECIFICALLY DISCUSSED IN SECTION 2)

2nd Ayahpahlehktsiluhm 4; 1-8

“1) Behold, the Nemenhah follow that custom of marriage which has been passed down from generation to generation, and which Tsi-Tuhgohhah described of the Ahmohnayhah of old. The young man seeks and wins the heart of the young woman in the manner described by our great ancestor, and the families of the young couple arrange all good things for them. The Pehli performs the ceremony which binds them, yea, and in fine, all is done in accordance with the pattern and the principle set forth by Tsi-Tuhgohhah.

2) And when they have made preparation, and all that the family has planned has been accomplished, behold, the couple does go up even into the Tuhhuhl Nuhmehn to receive greater knowledge and they are bound together in the Tuhhuhl Nuhmehn by a Covenant of Marriage.

3) Behold, if by the old custom they are washed and anointed by their family, they receive not the Washing and Anointing Ceremony. But in many places, this ceremony is reserved for the Tuhhuhl Nuhmehn only. If that is the case in the Community in which they reside, behold, they receive a Washing and Anointing in the Tuhhuhl Nuhmehn according to the pattern which has been set forth and recorded by Ohuhgohuh, the Prophet.

4) Yea, and when they are washed and anointed, they are instructed as to the type and kind of covenant they must make in order that their union may become eternal. And they covenant to keep four great laws (Pillars of the Tuhhuhl Nuhmehn), each of which are designed to teach them of the responsibilities as husband and wife, as also the great blessings that will come to them because they have covenanted to become First Man and First Woman, and to walk in Their footsteps.

5) Yea, they covenant to keep the Pillar of Knowledge and of Wisdom as it has been explained to them. And they covenant to keep the Pillar of Sacrifice as it has been explained to them. And they covenant to keep the Pillar of Virtue and of Virtuous Acts as it has been explained to them. And they covenant to keep the Pillar of Consecration as it has been explained to them. And they make these covenants both singly and as a union, nothing dividing them.

6) Then are they clothed in new garments, for they are washed clean of the blood and sin of this generation. And they are anointed Sons and Daughters of the Most High God. And they come before their families as new creations, and they are welcomed by them.

7) Yea, and the Pehli places a new sash around their joined hands and leads them out of the solitary room, even into the Tuhhuhl Nuhmehn where all the family is seated, and presents them as Husband and Wife to the congregation. And the congregation makes a loud and pleasing sound, and they welcome them in their new calling.

8) And when all has been accomplished within the Tuhhuhl Nuhmehn, the couple is brought before the Community Council and the General Assembly and the Pehli presents them as Husband and Wife. And the General Assembly makes a great shout and a tumultuous noise with clapping, for a new family of the Nemenhah has been formed."

Marriage is a fundamental Doctrine of the Nemenhah Religion. It is a Sacred Office, and an Holy Calling, and leaders should always work to instill this sentiment in all the Nemenhah. Notwithstanding, it should be remembered and reflected upon often that the Ancient Nemenhah were nothing if they were not practical in their outlook. Leaders need to understand, and be able to convey to others, the very practical nature of the Marriage Relationship.

Marriage in the Nemenhah is a Contract or "Covenant" between two people and their Creator(s). Regardless of how the world and its religions and cultures interpret the institution of Marriage, the Ordinances of the Tuhhuhl Nuhmen clearly characterize it as a Covenant which made between "Spouses," and the Creator. This it is very important that Leaders realize that the Ancient Nemenhah drew no real distinction between "Husbands and Wives" who decided to enter into this Covenant, and other Human Relationships in which such decisions and commitments are made, unless actual injury

results from unusual and unhealthy arrangements. Leaders were careful anciently just how they judged and characterized such relationships, and Leaders today should exercise equal caution.

This is why the term “Spouse” is the more accurate expression of “Husband” or “Wife,” as among the Nemenhah of times past, and whole settlements and villages were dedicated to men and women whose interpersonal relationships might baffle our modern sensibilities. In our times, the Covenant and Sacrament of Marriage is not denied to anyone because of their personal orientation. It is the nature of the Covenant that is the operative here, and Leaders are admonished to tolerance and sensitivity.

THE CELEBRATIONS OF THE NEMENHAH

2nd Ayahpahlehktsiluhm Book of Ordinances and Ceremonies 4;9

“9) Now, the Nemenhah do celebrate many things at many times, and most of the celebrations are set by the families or the Pehli of the families. But behold, there are some celebrations which are enjoyed by all the Nemenhah of the Communities. These include the Winter Dance, which by some is called the Spirit Dance or the Dance of Ancestors, the Blossom Dance, which is a celebration held after the snow has melted and the Pohr Blossoms are on. Also in this time is the Festival of Lights celebrated, for it commemorates the birth, death and resurrection of the Peacemaker. And the Summer Moon is celebrated, for in it the harvest is in full. In the last month of summer, before the leaves begin to change, the Great Council is ushered in with a great celebration. These are the general celebrations of the Nemenhah of the Mountains.”

The Spirit Dance is often offered at Great Council by The Tehk Tiwehkthihmpt as part of a sacred modality of healing arising from an ongoing work of Restoration of ancient customs once held by the Ahkehkt family. Specific instruction regarding the Spirit Dance has been preserved through Oral Tradition and so may only be given at the time of the Dance or as specially arranged with the Tehk Tiwehkthihmpt. Derived from traditions that have been handed down through generations of Pehli in the Ahkehkt legacy, this version of the Dance offered by the Tehk Tiwehkthihmpt is a physical expression of sacrifice and prayer in thanksgiving to the Earth, the Ancestors and to all things living.

Participation in the Spirit Dance is entirely voluntary and training in the Spirit Dance is not currently provided in any literary Ministerial Curricula (such as the UCNM) as it is part of a belief-specific Oral Tradition and therefore not applicable to all religion universally. It follows, then, that Nemenhah Ministers who feel compelled by Wyaykihn to inquire about participating in the Spirit Dance are invited to seek the mentorship of Tehk Tiwehkthihmpt directly and arrange to partake of an Oral Tradition unique to the Ahkehkt family. When at any time the Tehk Tiwehkthihmpt is not the Tiwehkthihmpt of the Sacred Order of Lehb, the interested part should seek the mentorship of the current leadership of that Order of the Nemenhah.

NEHM TSAHBAHT (REGULAR TSAHBAHTS)

2nd Ayahpahlehktsiluhm 4;10-13

“10) Behold, the Sabbath is the Day of the Peacemaker. We have been taught by our fathers, and our father’s fathers, even into time immemorial, that the Peacemaker made the Earth and all things in Her. And when He was finished with the work of creation, behold, He did rest from the work. This same became the first of Sabbaths.

11) Among the Nemenhah, there are many who dedicate one day in the week as Sabbath, and they make it holy. Yea, they consecrate one day unto the Peacemaker and they do none of their own business on that day. All that they do in that day is dedicated to the Peacemaker and His purposes.

12) There are others who consecrate also the Lunar Sabbath, which is that day when the moon is neither waxing nor waning, but is full. This day is sometimes celebrated as a Sabbath in the Synagogue, and sometimes it is celebrated in the field, for behold, it is an important planting day in the season thereof.

13) And the Synagogue, and the work of the Priest of the Synagogue, are dedicated to the Sabbaths. Yea, the doors of the Synagogue are open every day, because of the great work the Pehli of the Synagogue do in the relief of the needy, but on the Sabbaths, the doors are open so that the people may rest from their labors and come together to celebrate their faith and to make public ceremony together.”

1st Tsi Tuhgohhah Chapter 11

“1) Now, the Ahmohnayhah do not build meeting houses after the manner of the Nayfihah, but every family worships together in their homes on the Tsahbaht (Tsahbaht Day). And this is the sacred manner in which they observe to worship on the Tsahbaht.

2) In the morning of the Tsahbaht, the family arises and each person washes themselves and they dress themselves in the sacred clothing placed upon them by the Pehli, and if they are too young to have received the sacred clothing, they dress in their best attire. And they gather themselves, sometimes in small family groups and sometimes in large groups of many families, and they sing a song of thanksgiving together. Then the husband of the home in which the family is gathered stands and speaks the peaceable things of the Peacemaker. And

sometimes this is done by the spirit of revelation and of prophecy, and sometimes this is done by reading from the sacred records.

3) When he is finished speaking in a sacred manner, his spouse stands and also speaks in a sacred manner by the gifts of the Spirit. And every member of the family from father and mother to little children, when the Spirit is upon them, do stand and speak in a sacred manner. And all who hear do clap their hands together and express their agreement.

4) When all are finished speaking, the Pehli stands again and takes sacred herbs in a bowl and strikes fire to it, and the incense rises up to cover all the people. Then he(she) raises the bowl in the sacred directions and offers praise and thanks in a most sacred manner and all the people shout praises unto God in a great shout and a tumultuous unison.

5) Now, this is a difficult thing for the Nayfihah. For their Tsahbaht worship is more sober and they do it in the synagogues, where all is done in strict obedience to the form and manner of their worship. And all is done in a spirit of quiet reverence. Wherefore, the Ahmohnayhah seem boisterous in their worship and this does offend many Nayfihah. But behold, the Ahmohnayhah come not away from their Tsahbaht meetings with a downtrodden spirit, but with a face lifted up unto praising the Peacemaker with all their hearts, with all their might, with all their strength and with all their souls. Yea, every fiber of their being does rejoice in their Creator.”

1st Tsi Muhehl Chapter 7

“3) And when the Tsahbaht came, they went with Kohrayahntohn and his family up to the Council Lodge to worship. And behold, the people did all extend the arm and take each other by the right hand at their first meeting and they did embrace each other often. And they did offer up their hearts unto the Peacemaker with much singing and prayer.

4) And behold, the people did live by the Spirit and the Tiwehkt (Pehli) did exhort them to look forward steadfastly to the coming of the Sahnhehmeht. And again, they did pray much and sing much, and they did prophesy much. Yea, there was much prophecy spoken, even from the youngest to the oldest, both men and women, hale and halt, and all did rejoice exceedingly.”

From these references, we are instructed that two types of Tsahbaht Worship were common among the Ancient Nemenhah. The first was of private worship at home, and the second was of a more public meeting under the direction of the Tiwehkt. Either is appropriate.

THE CEREMONIES AND ORDINANCES OF THE TUHHUHL NUHMEHN

The Ordinances and Ceremonies of the Tuhhuhl Nuhmehn (Tuhhuhl Nuhmehn) are performed only under the direction of the Tuhhuhl Nuhmehn Society of the Nemenhah. The Ordinances and Ceremonies are diverse, and may include invitation to demonstrate and perform the Ceremonies of other Peoples or Nations. In all cases, the performances in the Tuhhuhl Nuhmehn are directed and overseen by the Tiwehktihmpt of the Society and his/her called and set apart Presiding Officers and Pehli.

2nd Ayahpahlehktsiluhm – Book of Ordinances and Ceremonies 4;29-34

“29) Behold, in many of the Communities of the Nemenhah, the Tuhhuhl Nuhmehn Itsipi has two purposes. In its first and foremost purpose, the Tuhhuhl Nuhmehn Itsipi is a sacred place utilized by the Nemenhah to hear of and participate in the four great laws, or covenants of the Temple. They are the Law of the Gospel, the Law of Sacrifice and Obedience, the Law of Chastity and Virtue, and the Law of Consecration.

30) Now, the principles which pertain unto these covenants are taught also in the home. Yea, before a man or a woman may go up to the Tuhhuhl Nuhmehn to participate in any ordinance there, he or she must first demonstrate to the Pehli that an understanding of the ordinance has been obtained. But behold, additional instruction concerning the covenants is always given in the Tuhhuhl Nuhmehn Itsipi, and there are always Pehli assigned to that purpose.

31) And the ordinances of the Tuhhuhl Nuhmehn are made at set times, and these have been described in another record. Behold, we adhere to that which has been written concerning them. They are the Ordinance of Washing and Anointing, of Baptism, and of the Endowment of Power, and of the Making of Eternal Marriage, and they are the Calling and the Election. These are the ordinances of the Tuhhuhl Nuhmehn.

32) Behold, it is the ordinances of the Tuhhuhl Nuhmehn which does set the Nemenhah upon the path of the Peacemaker. We believe that without them, there is no Nemenhah. Wherefore, whenever a new lodge or settlement is created, it

becomes their first concern to dedicate a place to teach the Tuhhuhl Nuhmehn Ordinances, and a synagogue is built for this purpose. Then do the people labor diligently to build a Tuhhuhl Nuhmehn for the settlement.

34) And in many Communities of the Nemenhah, the Tuhhuhl Nuhmehn Itsipi is also used as the Council Lodge, wherefore, it is a place of public concern. And when it is used for temporal purposes, behold, the Sacred Items and the Temple Bundles are closed up. And when the temporal business of the Council Lodge is complete, then do the Pehli come in again and open the Bundles and rededicate the lodge.

PHOTOGRAPHS AND VIDEO RECORDINGS OF ORDINANCES AND BLESSINGS

No one should take photographs, motion pictures, or video recordings of Nemenhah Ordinances. Videos and photographs may be used in training and education presentations, manuals, or other texts which are published specifically for use in the UCNM, or other training of Nemenhah Ministers. In such cases, the publications are in facsimile only, and do not represent or specifically record an actual Ceremony.

ORDINANCES FOR PERSONS WHO HAVE MENTAL DISABILITIES

When contemplating ordinances for a person who has a mental disability, Leaders and parents prayerfully consider the person's wishes and degree of understanding. Ordinances should not be withheld if the person is sincere, wants to receive them, and demonstrates an appropriate degree of responsibility and accountability.

If leaders determine that a person should receive an ordinance, they help him or her understand and prepare for it.

ORDINANCES AND BLESSINGS PERFORMED BY AND FOR PERSONS WHO HAVE PHYSICAL DISABILITIES

Persons who have physical disabilities such as the loss of one or both arms, paraplegia, quadriplegia, or hearing impairment, for example, may perform and receive ordinances and blessings. Leaders make the necessary arrangements for these persons to participate in a way that their disabilities allow. If there are questions that local leaders cannot resolve, they refer such questions to Tehk Tiwehkthihmpt.

Persons who are hearing impaired may communicate through sign language when performing or receiving an ordinance or blessing. If an ordinance or blessing is performed under the direction of a presiding officer, he/she ensures that the recipient can understand it through an interpreter or by other means.

NAHTUH-16. MARRIAGE AND WEDDINGS

MARRIAGE - GENERAL

Church leaders encourage members who intend to cohabit and/or raise children to do so within the bonds of matrimony. All Vocational Ministers of the Nemenhah who have completed the Tsupehli Nuhmehn curriculum in the UCNM (Tiwehkht) may perform Nemenhah Marriages.

If the marriage is to form a legal entity (required in many states), a couple who are planning to be married must obtain a legal marriage license that is valid in the place where the marriage is to be performed. The Pehli who performs the marriage, assures that all documentation of the marriage is properly handled.

NEMENHAH - SPECIFIC MARRIAGE

The purpose of a Nemenhah Marriage is to initiate a Marriage Covenant between the Couple and the Peacemaker. The faithfulness of the Couple in this Covenant carries with it the promise that it becomes "sealed" to the Peacemaker through the peculiar power and stewardship of the Haymehnay (Holy Spirit of Promise). Because all that belongs to the Peacemaker is enduring, both heaven and earth may pass away, but the sealing between the Spouses, because it is a Covenant that belongs to the Peacemaker, shall never pass away. It is a durable Covenant.

WHO PERFORMS A NEMENHAH COVENANT MARRIAGE

Only the Tiwehkht who have obtained specific competence concerning the Durable Marriage Covenant, may perform Nemenhah Marriages. This is a distinct Ceremony of Marriage from the "Civil Marriages" that the Tiwehkht without the specific competence performs. Nemenhah Ministers who have allowed their status to lapse may not perform marriages of any kind until they have corrected the lapse in status.

The Tiwehkht receives especial training in the nature of the Ceremony which is specific to this type of Covenant. It is extremely sacred and is not described here.

APPROPRIATE DRESS FOR A NEMENHAH COVENANT MARRIAGE

BRIDES' ATTIRE

The relative "quality" of a wedding should not be judged by the costliness of the attire worn by the bride. Depending on societal custom, bride's dresses as status symbols

have become extremely costly and often are not appropriate to the occasion. The minimum requirement for Bride's attire is that it should be modest, and it should express the esteem that the Bride and her family have for the Office of Marriage. Elaborate ornamentation is allowed, if it is important to the culture and tradition of the family, but not if it is included to increase the sense of status of the wearer. Sheer fabric should be lined.

The Pehli should review these requirements with the Mother of the Bride (or designated female member of the family) before they make or purchase the wedding dress.

GROOMS' ATTIRE

As with the principles surrounding the bride's attire, the Groom should likewise be dressed modestly and with dignity befitting the sacred nature of the covenant at hand and the relative "quality" of the wedding should not be judged by the costliness (or lack thereof) of the groom's attire.

The Pehli should review these requirements with the Groom, Mother of the Groom, or designated member of the family, before they make or purchase the wedding suit.

FORMAL WEAR AND FLOWERS

Tuxedos, dinner jackets, cummerbunds, formal headwear, and boutonnieres and other flowers are acceptable in a Nemenhah Marriage Ceremony, but only if they are appropriate to family tradition and custom. Context is everything. They are not appropriate if they are intended to include a sense of status to the meeting. This applies not only to those who are being married, but also to their guests.

CIVIL MARRIAGE

When a Couple desires only to be married according to the minimal requirements of the Domestic Law, or when only that kind of marriage is allowed under such law, Tiwehkt who have obtained specific competence and authority under such law concerning such marriages, may perform civil marriage. A civil marriage lacks the Covenant entailed in the Nemenhah marriage.

Civil marriages should be performed in accordance with the laws of the place where the marriage is performed.

CIVIL MARRIAGE FOR NONMEMBERS

Tiwehkt, who have obtained the required specific competence (and that competence is usually regulated by law where it is required), may perform marriages for nonmembers without receiving special approval.

WHERE TO PERFORM CIVIL MARRIAGES

Civil marriages are preferably performed in the home of a family member or in a Church building, or other meaningful site, rather than at a commercial wedding chapel. Civil Marriages may be performed in public places out of doors, but only if the place has been properly scheduled, and the place must be appropriate to the Ceremony.

CIVIL MARRIAGES THAT MUST BE PERFORMED BY A PUBLIC OFFICIAL OR IN A PUBLIC PLACE

Some areas require that a marriage ceremony be performed by a public official. Some require that the ceremony be performed in a public building or another public place. In these cases, the Nemenhah Marriage Ceremony necessarily follows the civil marriage as soon as possible, and is held in the Church or other private place.

CIVIL MARRIAGE CEREMONY

All Tiwehkt, who have obtained sufficient specific competence (where required under civil law), and are in Current Status may perform Civil Marriages and Weddings. Civil marriage ceremonies should be simple, conservative, and in harmony with the sacredness of the marriage contract.

Before performing a civil marriage, a Church officer may counsel the couple on the sacred nature of marriage and may add other counsel as the Spirit directs.

To perform a civil marriage, a Church officer addresses the couple and uses *language to this effect*:

"Please take each other by the right hand." He/She then says, "[speaks the name of each of the Spouses), you have taken one another by the right hand in token of the contract you will now enter into in the presence of the All Heavenly Beings, and of these witnesses." (The couple may choose or nominate these witnesses.)

The officer then addresses the first spouse and asks,

"[Full Name], do you take [Full Name] as your lawfully wedded Spouse, and do you of your own free will and choice covenant as companion and lawfully wedded Spouse that you will cleave unto none else; that you will observe all the laws, covenants, and obligations pertaining to the holy state of matrimony; and that you will love, honor, and cherish your Spouse as long as you both shall live?"

The First Spouse answers, "Yes" or "I do."

The Church officer then addresses the Second Spouse and asks,

"[Spouse's full name], do you take [Spouse's full name] as your lawfully wedded Spouse, and do you of your own free will and choice covenant as companion and lawfully wedded Spouse that you will cleave unto none else; that you will observe all the laws, covenants, and obligations pertaining to the holy state of matrimony, and that you will love, honor, and cherish your Spouse as long as you both shall live?"

The Second Spouse answers, "Yes" or "I do."

The Church officer then addresses the couple and says,

"

"Is there a token with which you wish to symbolize your union?"

If there is a ring or other token, it is brought forward. Each Spouse places the ring on the other's finger and speaks words to this effect:

"With this Token (ring, for example) I marry myself to you, in poverty or abounding in wealth, in sickness as in health, keeping myself to you only, for as long as our union shall endure, even to the end of my life."

Any additional vows the couple desires to add may be included here.

When the couple have completed with all they wish to say, the Pehli speaks words to these effects:

"By virtue of the legal authority vested in me as a Pehli of the Sacred Order of Lehb (or equivalent Order or Society) of the Nemenhah Indigenous Traditional Organization, I pronounce you, [Spouse's name] and [Spouse's name], legally and lawfully wedded, married."

"May the Peacemaker bless your union with joy in your posterity and a long life of happiness together, and may you both be able to keep sacred the vows you have made."

A Church officer who performs a civil marriage for members must send to the Presiding Officer(s) of the home Unit(s) of those he has married a letter with all information needed to update membership records. He/She also must comply fully with legal requirements for reporting and record keeping.

WEDDING RECEPTIONS

A wedding reception may be held in a Nemenhah Meetinghouse if it does not disrupt the schedule of regular Church functions. Being holy events in their own right, Weddings and Receptions should not be held on Regular Tsahbaht Days or on other Holy Days, but should be performed on days specifically set apart for the purpose.

Those in charge of the reception are responsible for cleaning the areas of the meetinghouse they use before and after the event.

NAHTUH-17. FUNERALS

Funerals are reserved for the Tiwehkthihmpt, or for a Tiwehkt who has been assigned to act in proxy for a Tiwehkthihmpt. The Tiheht, Tiwehk, and Tiwehkt do not perform Nemenhah Funerary Ceremonies.

PREPARATION

When a Church member dies, the Tiwehkthihmpt of the Local Unit visits the family to comfort them and offer assistance from the Unit. He/She may ask his/her counselors to accompany him/her. The Tiwehkthihmpt offers help in notifying relatives, friends, and associates of the death. Respecting the personal religious belief system of the family, he/she also offers help in planning the funeral service, preparing a suitable obituary, and notifying newspapers of the death. In addition, he/she may offer to help make mortuary and cemetery arrangements according to local laws and customs. As needed, he/she may offer help from the Unit in providing local transportation for the family and for the body of the deceased.

PREPARATION OF THE MEETINGHOUSE

Unit Leaders are responsible for seeing that the meetinghouse is prepared for funerals. It should be open and available to funeral directors at least one hour before the scheduled times for the viewing and funeral. The meetinghouse needs to be clean and brought to appropriate temperature and light levels. If there is a sound system, it is to be activated and tested. Overflow chairs may need to be set up and arranged. At a time when feelings are very sensitive, a well prepared meetinghouse may be a source of comfort and consolation to family members. Appropriate prelude/background music may be appropriate and welcome.

FUNERAL SERVICES FOR MEMBERS

If a funeral for a member is held in a Church Meetinghouse, the Tiwehkthihmpt/Proxy conducts it. If it is held in a home, at a mortuary, or at the graveside, the family may ask the Tiwehkthihmpt to conduct it. A funeral conducted by the Tiwehkthihmpt, whether in a meetinghouse or in another location, is a Church meeting and a religious service. It should be a spiritual occasion in addition to a family gathering. The Tiwehkthihmpt should urge members to maintain a spirit of reverence, dignity, and civility during a funeral service and at gatherings connected with funerals.

When a Tiwehkthihmpt conducts a funeral service for a Member, he/she or one of his/her counselors oversees the planning of the funeral. He/She considers the wishes of the family as he/she works with them to plan the services. He/She ensures that the services are simple and dignified, with music and brief addresses and sermons centered on the Nemenhah Mission. Audio/visual presentations may be used during the funeral, but they must be appropriate and dignified.

If a viewing is held immediately before the funeral service, the Tiwehkthihmpt should conclude it at least **20 minutes** before the service begins. The obituary should include the times when the viewing will begin and end.

After the viewing, a family ceremony or prayer may be offered if the family desires. This ceremony should conclude before the funeral is scheduled to begin so it does not impose on the time of the congregation assembled.

Funerals should start on time and, as a matter of courtesy to those who attend, should not be too long. Funerals that last more than one and one-half hours place an undue burden on those attending and participating. It is hard enough to lose a loved one.

Funeral addresses and music should balance tributes with teaching. Members of the family are not required to speak at funerals.

When a Senior Officer of the File attends a funeral, he/she presides but generally does not conduct, unless specifically invited by the family to do so. The person conducting should consult him/her in advance and recognize him/her during the service. Such visiting Officer should be extended the opportunity of offering very brief closing remarks if he/she desires.

If the Tiwehkthihmpt is not able to attend, he/she may assign a Proxy (a Tiwehkthihmpt) to conduct the funeral and graveside services. Any Tiwehkthihmpt of the Nemenhah in Active/Voting Status may conduct a funeral service, under the direction of the Tiwehkthihmpt of the Unit.

Private funerals are directed by the family of the deceased, and if Unit Leadership is invited to attend, they do not direct, preside or conduct unless specifically asked to do so by the family.

BURIAL

If the burial is to take place in a Nemenhah Cemetery, or Sacred Site, the Tiwehkthihmpt of the Domicile Unit should accompany the cortege to the cemetery. The grave must be

dedicated by ceremony, in the manner of Dedication of Meeting Places. The Tiwehkthihmpt, after consulting with the family, asks a Nemenhah Minister in Active/Voting Status from the family, or from the Unit, to do so according to instructions given in this Handbook.

If the burial is to take place in a private or family gravesite, the burial is an entirely private matter, and Church Leaders should not interfere with the family's private arrangements. Church Leaders may preside and conduct such ceremonies, but only under the direction of the family, and the ceremony and other activities must be completely in accordance with that direction.

FINANCIAL POLICIES

Church members who conduct or take part in funeral services should not accept fees or contributions, whether the service is for a member or a nonmember.

In some cases, Tiwehkthihmpt can arrange with morticians to provide respectable burial services at cost when expenses are paid from Church funds.

FUNERAL SERVICES FOR NONMEMBERS

Presiding Officers may offer the use of Church meetinghouses for the funeral services of nonmembers. Such services generally may be held in the manner prescribed by the deceased person's religion. If the family desires, the service may be conducted by a clergyman of the person's church, provided it is dignified and appropriate. Nemenhah cemeteries or burial sites may not be used without Nemenhah Funeral Services.

NAHTUH-18. YUHNIPi CEREMONY

MEETINGS AND PUBLIC GATHERINGS

This section summarizes instructions on Church meetings. It describes (1) meetings that include a full congregation, (2) leadership development meetings primarily for Tiwehkthihmpt and the Pehli Councils of their jurisdictions, and (3) funerals.

Meetings that are specific to a Dependent Auxiliary may be described herein (if they are common to all Congregations). Those that are peculiar to the individual Auxiliary are described in their own publications.

In addition to the meetings outlined in the handbooks, presiding authorities occasionally may call other meetings and define their composition and purpose.

DOCTRINES RELATING TO CHURCH MEETINGS

Wherever the Teachings of the Peacemaker are taught, it is important that the Congregation meet together often. Such policy is imminently expressed by the Christian Jesus of the New Testament when He promised, "Where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20). Christian or not, it is difficult to find any Indigenous Faith anywhere in the world that has not received some version of this counsel from their own respective prophets, revelators, seers and so forth.

Church meetings are held to worship, pray, renew covenants, perform ordinances, teach and exhort, sing, conduct business, and strengthen associations as brothers and sisters in the fulfillment of the Nemenhah Mission and Purpose, however it is expressed and applied.

One of the most important meetings is Regular Tsahbaht Meetings. The Ancient Records also speak of conferences and other public meetings. Indeed, the modern Nemenhah interpretation of Order, Society, Settlement, Chapter, Community and Great Council, as well as the Mother's Councils, and General Assemblies, all derive from the Ancient Records of the Nemenhah. Regular meetings and conferences of the Church are open to members and nonmembers alike, however, when nonmembers attend, it is the responsibility of their host to apprise them of the customs and standards of courtesy that prevail in such venues, and also of the peculiar role and purpose the Kohhaht plays in such meetings. They must be fully aware that if their behavior becomes

inappropriate, they may be counseled by the Kohhaht, and they may even be asked to leave.

GENERAL GUIDELINES

Leaders plan and conduct meetings in accordance with the Wyaykihn they receive from the Haymehnay regarding their callings. They should use an agenda to help them focus on the meeting's purposes and use time effectively, but they should remain open to promptings of Haymehnay and comments of those in attendance. Meetings should not be longer than needed.

All meetings of any kind which are presided over, and performed by Nemenhah Ministers of any Office or Position, begin with the celebration of the Bundle Ceremony and the Passing of the Bowl of Incense. This usually requires either the Sacred Prayer Pipe with the Pipe representing the Bowl of Incense, or Bowl or Censor for Smudge or for the actual Incense. Even though the Nemenhah do not require everyone to smoke the pipe with them, they do, nevertheless, share the Ceremony with all the People. Sharing the Sacred Breath is the fundamental "Opening Ceremony" of all Nemenhah Meetings. Even where public policy does not admit the "smoke of incense," the "Bowl of Incense" is still passed, albeit it is unlit. This ceremony is performed in accordance with the First Teachings presented in the Wyaykihn Pely of the UCNM.

"PASSING THE FEATHER"

First and foremost in any meeting of the Nemenhah is the importance of maintaining an attitude of courtesy and civility by the members and non-members in attendance. The primary element to this effect is the "Feather" of the Council, which traditionally was, in fact, an actual feather or item passed from speaker to speaker. No one without the "Feather" was permitted to speak and so waited patiently for their opportunity, politely indicating to the Talking Feather that they had something to say. As part of an active discussion or debate, this often slowed the debate process, but it also prevented unruly disruption and interruption of speakers as they made their contributions.

In modern Nemenhah Councils, the same concept applies. The Talking Feather is encouraged to utilize an item such as a feather, fan, staff, rattle or other token of the "Feather" principle easily passed from one speaker to another. Where no such item is present or especially preferred by the Talking Feather of a Local Unit, verbally "Passing the Feather" is also acceptable.

In Secular Councils where the “Feather” is passed from one Voting Body to another, this is referred to as *surrendering* the “Feather” and reflects an administrative change of venue, such as is done between the Council of Mothers and the Local Unit's General Assembly when an election occurs.

Members may also request the "Feather", either of the Talking Feather directly or the Kohhaht- who, in turn, relays the request to the Talking Feather, but only if, in so doing, they do not interrupt the speaker. A simple raise of the hand while the "Feather" is being passed is often all that is required to indicate to the Talking Feather that one wishes to speak.

Speaking out of turn is considered highly disrespectful of both the Talking Feather and the individual currently holding the “Feather”. In such circumstances, the Talking Feather may restrict the disruptive individual from being allowed to speak. During Council, this restriction is considered courteous to the *other Attendants* and an acceptable practice when warranted. With duly accepted apology to the Talking Feather for the interruption, the offending Member may be excused the offense and allowed to speak, but only at the Talking Feather’s discretion.

Whether and where the “Feather” is passed, physically or verbally, depends entirely upon the Talking Feather, and the order in which participants in Council are permitted to speak is *never* disputed while Council is in session. Such disputation is considered contrary to the Nemenhah standards of civility and courtesy and warrants the restriction of that individual from speaking, which also warrants the offender's removal from Council where multiple offenses persist.

The Kohhaht, who is the Agent of the Great Council, assists the Talking Feather in facilitating this function, especially where, in large groups, it may be difficult to gain the Talking Feather's attention courteously. In such instances, the Member wishing to speak may so indicate to the Kohhaht, or any of the Councilors, who in turn will inform the Talking Feather of the fact.

The Talking Feather understands his/her duties regarding Council and always strives to ensure that all Members in attendance have an opportunity to speak.

MOTIONS

Wherever the Local Unit's PEC (Presiding Executive Council) has deemed it necessary, each item to be presented to the General Assembly or Council is done so by way of *Motion*.

In other common systems of government where such methods are employed, very often if a Motion is to be considered it must be *seconded* by another Member of the Council. For Nemenhah Councils, the *Second* of the Motion is not required but may be offered by way of supportive gesture toward the Member making the Motion. However, whether or not a Motion is to be considered depends almost exclusively upon the discretion of the Talking Feather *during* Council. Therefore, if the Talking Feather approves the Motion and *opens* the matter for debate, the Motion has effectively been *seconded* automatically by the Talking Feather.

Any Member wishing to make a Motion does so with the understanding that it may not be deemed appropriate for discussion at that time by the Talking Feather, in which case the Member may then recommend the Motion be considered by the PEC after the fact in private counsel-taking. If the Talking Feather does not approve the Motion for immediate debate, the Member making the Motion does not contest the matter publicly, but *may*, with all due courtesy, privately inquire as to the Talking Feather's reasons for the decision and the Talking Feather should always be forthcoming when approached in such a manner, remembering any confidential information should never be disclosed.

CONSENSUS VOTE

All voting processes in the Nemenhah require *consensus*. This is done with the raising of the "Thumb Vote" where each of three positions reflects the voting Member's standing on the matter being brought to a Vote by the Talking Feather.

Absolute approval is indicated with the thumb directed upward and is counted *in favor* of the Motion being voted on. Absolute *disapproval* is indicated with the thumb directed downward and is counted *against* the Motion being voted on. Indifference or disapproval without a willingness to debate further or challenge the Motion, is indicated with the thumb directed sideways (parallel to the ground) and is considered *neutral* and so counted amongst the in-favor votes. For example: for a Motion to pass in the General Assembly there must be reached a two-thirds majority vote *in favor* of the Motion, while the other third may comprise the total *neutral* votes. A single challenge, thumb downward, is never ignored and automatically forces the matter back into debate before it can be voted on again.

Matters may be returned to debate and *voted* on as many as three times. After the third attempt to pass the Motion, the Talking Feather should withdraw the Motion for further review.

It should be noted that in some cases a Motion may be repeatedly challenged by a single Member, even despite the general approval of the congregation, and the Talking Feather may call for a recess and take this individual aside in private interview to discuss the reasons for challenging the Motion so adamantly. In this capacity, the Talking Feather endeavors to ascertain whether there is a level of misunderstanding or reasons of highly personal nature that would be inappropriate to address in public, but that also prevent the individual in question from agreeing with his/her peers or expressing, as the alternative, an indifference to the matter. Information shared during a private interview is highly confidential and never to be shared without written or verbal consent from the *interviewed*.

In meetings of the Local Unit PEC, consensus must be reached by the two voting Members of the Council itself, these being the First and Second Councilors, also called the Yuhnipi and Rehtwahtsi Ehlehksihm. One Councilor may vote neutral on a matter during a meeting of the Local Unit PEC, but where there is adamant disapproval; the matter is again brought by the Talking Feather to debate until a resolution is found. Matters that do not receive consensus approval by the Local Unit PEC are neither added to the Talking Feather's Agenda nor brought before the General Assembly and it is generally accepted that if a matter cannot be agreed upon by the Leaders it is not worthy of bringing to the General Assembly. To bring a matter to the General Assembly during a Local Unit Meeting when the leaders are divided, is contrary to productive council administration, community building, and serves to inhibit effective teamwork within the Local Unit's administrative core. It is imperative, therefore, that protocol regarding *Consensus* be strictly adhered to; this for the sake of avoiding internal conflict between the Leaders as well as for the Local Unit as a community.

Where issues have been brought by the Talking Feather to the Local Unit PEC for consideration and then added to the Agenda *contrary* to the consensus decision of the Councilors thereafter, it is the responsibility of the Councilors to report this breach in protocol to the appropriate File Leader, who may investigate and/or issue special interrogatories into the Talking Feather's eligibility for Leadership. *Willful* failure to adhere to the Council System of the Nemenhah may, upon investigation by the File Leader, constitute a violation of the Nemenhah Code.

The Talking Feather, as also the Kohhaht of Council (if applicable), carries zero vote in Local Unit Councils and Meetings. This is with the understanding, of course, that this has no bearing whatsoever on their rights and privileges enjoyed as Nemenhah Ministers in Active/Voting Status as defined in the Nemenhah Constitution.

After a Motion has been made and debate on the matter has been concluded, the Talking Feather brings the matter to a Vote. The Talking Feather raises the hand in a Thumb-Vote by way of example only, but no vote is counted for his/her gesture.

The order in which Motions are made summarized:

1. "Feather" is requested.
2. Motion is made, "Feather" is returned to Talking Feather.
3. If approved, the motion is opened for debate by the Talking Feather.
4. Motion is discussed until all questions have been answered.
5. Motion is brought to a Vote by the Talking Feather.
6. Motion is: 1) *Carried* by a two-thirds majority consensus vote, or 2) *Challenged* and returns to debate.

INGRESS AND EGRESS

Entrance to and exit from Council falls within the stewardship of the Kohhaht of Council and the Talking Feather, whose calling it is to ensure such entrance or departure minimally interrupts or disrupts the Council process. Every Member participating in Local Unit Meetings or Council, in whatever jurisdiction, must introduce themselves to the Kohhaht or to the Talking Feather and allow themselves to be seated.

Disruption during Council business is highly disrespectful and can lead to frustration and agitation in those Members focused on the task at hand. Therefore, it is important that every Nemenhah Minister familiarize him/herself with the standards of *Ingress* and *Egress*. Where a Kohhaht is present, the Kohhaht, as per Policy of the Nemenhah Church, assists the Talking Feather in all things to maintain civility and order within the council assembly.

Nemenhah Councils are not automatically restrictive and Members are permitted to momentarily excuse themselves and return within a timely manner where especial need arises. To ensure no disruption of a vote or debate takes place, Members needing to leave must first be acknowledged and excused by the Talking Feather and Members must give some indication as to the timeframe of their return, if they are to return at all. If a Member leaves Council without fulfilling this obligation, and then returns again, the Talking Feather may or may not permit the Member to re-enter the Council and may make the individual wait outside the Council area or circle, depending on the setting. Members asked to sit outside the circle due to breach in protocol and/or especially disruptive entrance and departure are not permitted to vote on any matter for the duration of the Council, having temporarily relinquished their right to vote.

By the same standards, Members arriving late to a meeting wherein Council business is taking place must make themselves known to the Kohhaht or to the Talking Feather and allow themselves to be shown to their seats before any participation in Council is permitted. Disregarding this essential function is considered universally disrespectful and the Talking Feather may apply the above restrictions to participation where warranted. Such restrictions may be lifted, however, by *special dispensation* of the Talking Feather's administrative authority where duly accepted apology for the disruption has been offered by the offending Member. After such restrictions have been lifted and there follows repeat offenses of unruly, disruptive and/or uncivil nature, the Talking Feather may ask that individual to depart. The offending individual respectfully removes him/herself from the premises and may address the situation privately with the Talking Feather after the fact, but if he/she will not remove, the Talking Feather immediately adjourns the Meeting, no matter the business at hand, nor whether the Agenda has been met. No forceful act against the offending individual is permitted and adjournment is all that is necessary. The council and/or assembly may re-convene at a future time as needed. Any offender of the standards of etiquette and protocol, who has not made amends after having been asked to leave by the Talking Feather, may not be permitted entrance to the assembly location or circle if in a public location. The name and circumstances surrounding the offender's exclusion must be added to the Council Minutes as an Attachment.

If public disturbance ensues, the owner of the property and/or location should be sought and local authorities may be contacted.

RESPECT AND COURTESY

In all things, Nemenhah Ministers are respectful and *mindful* of the religious belief systems of their peers and guests. This is not to be confused with an actual restriction on speaking about personal belief systems in general. Quite the contrary, in fact; Members are encouraged to engage in the transfer and sharing of information about their religious beliefs, so long as that sharing in no way dictates, discriminates against, and/or makes derogatory statements regarding other religious belief systems in the process. Naturally, this fundamental rule of courtesy does not apply to the expression of religious belief systems that breach the superseding First Do No Harm rule.

For example: A person may have a silly, but purely religious belief that only Christians are allowed access to Deity, and they may even find a way to be entirely sincere in their belief. Their sincerity and the religious nature of their belief, however, could never justify denying them the blessings of the Fivefold Mission of the Nemenhah.

Members must take care to respect the belief systems of not only their peers, but also of guests to meetings and events and all without surrendering their own individual belief systems in the process. All Nemenhah Ministers, in understanding these basic standards, should never at any time fear incrimination, discrimination or recrimination for their beliefs. The same is standard for all things regarding discrimination against race, sex and sexual orientation. No discrimination is permitted on any level and to behave in such a manner is blatant violation of the Nemenhah Code of Ethical Conduct and could result in Expulsion from the Nemenhah.

Nemenhah Ministers are courteous in the manner of their address and always strive to refrain from using foul language or sexual/erotic references in public, understanding that language is very often the first element in any conversation from which another person may take offense. Nemenhah Ministers understand that foul language that is standard and acceptable in one venue may not necessarily be shared as such by their peers. Therefore, only language that is *universally* accepted as suitable should be employed at any gathering of the Nemenhah. Private Counsel should be taken with the Kohhaht and/or the Talking Feather for specifics regarding acceptable language.

Anyone, Member or Guest, found blatantly using foul language or sexual/erotic references may be asked to leave by the Talking Feather with all due restrictions applied to that directive.

BUNDLE OPENINGS AND PRAYER

Every gathering of the Nemenhah must be accompanied by a Bundle Opening Ceremony and it is generally understood that when a Minister is assigned, or requested, to open a Meeting, Council or Event with this sacred ritual they may do so by performing their *Personal Bundle Ceremony*.

Where the Minister has been duly trained in Sacred Breath Ceremony, Ceremony of Smudge or other forms of Nemenhah Public Oblation, they may facilitate in the performance of that ceremony where appropriate and competent.

In many instances the Talking Feather of a Meeting may pray or a fellow Minister may be assigned to offer a prayer or sacred utterance in preparation for business to come, or as benediction of a concluded assemblage. The assigned individual is *expected* to offer a Sacred Utterance or Prayer from their heart and in a manner that is comfortable and familiar to them in their personal/religious beliefs. This assignment is considered neither the dictation nor imposition of beliefs upon the Congregation and any Member may respectfully decline the assignment without recourse or criticism. However,

individual Members may prefer to prepare Ceremony in advance; therefore, to avoid possible discomfort arising from unnecessary "peer pressure", the Yuhnipi Ehlehk of the Local Unit should make such assignments *prior* to the meeting or event out of respect for the Members being assigned.

In most cases, the Bundle Opening and Closing is sufficient and accommodates the ceremonial needs of the congregation for that event.

THE PATTERN OF NEMENHAH SACRAMENT MEETINGS

When the Unit Charter is issued, a Ceremonial Cylinder is included as the "Bond and Seal" of the Charter. This corresponds to the Principle/Stone Carrier, for example, who is the "Carrier" of the Chapter Bond and Seal or "Sacred Stone." These Cylinders are singular, in that they are hand fashioned from clay from the same vein that runs through the region in which the Nemenhah Home Property is located. The Unit Council displays this Seal whenever Regular Tsahbaht Meetings of the Nemenhah are conducted.

The Tsahbaht or "Holy Day" Meetings are offered by the Order, Society, and/or Chapter in order to provide a time and place for the Congregation to "meet together often" and to worship together. The meetings is never a venue for the teaching of particular religious beliefs to the exclusion of all others, and no individual's beliefs or expressions of belief are shunned or ridiculed, unless of course they tend to make injury or support behavior which is injurious.

THE NEHM TSAHBAHT (REGULAR TSAHBAHT (HOLY DAY) MEETING)

This meeting is held regularly and is designed to allow opportunity for the entire congregation to participate in the Sacred Sahaptan Healing Way with the Leadership of the Unit. The duly appointed or elected (whichever be the case) Leader of the Unit presides in this meeting, but may call upon one of the Ehlehksihm of the Council to Conduct. When the PSC or any other Presiding Authority is not in attendance, the Ehlehksihm preside in their place, and either may conduct by assignment.

The meeting is conducted according to the following pattern:

- 1) The Kohhaht greets and welcomes the Congregants, and if special seating is arranged, acts as usher. The Kohhaht then takes the Incense and purifies the meeting place and its attendants by walking with the censor, smudge bowl, or Prayer Pipe, in a circle around the Congregation. When the Congregation has been seated and purified, the Kohhaht gives the feather to the Conducting Council Member.
- 2) The Conducting Leader stands and courteously greets the Congregants.
- 3) The Conducting Leader recognizes other Presiding Authorities who might be in attendance.
- 4) The Conducting Leader announces the names of Congregants who have been called to serve in the Unit, and asks for a sustaining vote of the Congregation by the usual sign.

- 5) The Conducting Leader reports on prior activities and/or announces upcoming events.
- 6) The Conducting Leader calls for the Opening of the Bundles.
- 7) The PEC, and any Tiwehkt called upon to assist, gather around the Bundle. The Presiding Authority (or Conducting Member acting in his/her stead), opens the Unit Bundle, fills the Pipes and presents one to each of the Council Members and Assistants. The Congregation is divided into three sections and each of the Officiants takes the Pipe and stands by the sections.
- 8) When the Chapter Bundle is completely laid out, and the other Bundles are opened, the Conducting Leader raises the Pipe in Ceremony, and the others follow suit. When the Prayer has been spoken, the Pipes are passed to the Congregation.
- 9) When the entire Congregation has participated, either with the Council Pipes or with their own Sacred Prayer Pipes, the Council Pipes are returned to the Unit Bundle and the Council and Assistants are seated.
- 10) The Conducting Leader announces the Reader and the Speaker, and gives the feather.
- 11) A reading of some portion of the Nemenhah Sacred Records follows.
- 12) A Member, having received the assignment ahead of time, gives teachings or guidance pertinent to the reading. When finished, the Speaker returns the feather.
- 13) The Conducting Leader thanks the Reader and the Speaker for their contribution.
- 14) If there is to Drum Circle, musical presentation, dance or demonstration, is to be offered, the Conducting Leader announces the appropriate Tiwehkt and gives the feather.
- 15) Drumming or other special presentation follows. These may involve the Congregation or may be solo, depending on the situation. When finished, the feather is returned to the Conducting Leader.
- 16) The Conducting Leader invites the visiting Presiding Authority to share his/her thoughts or message and gives the feather. Otherwise, the Presiding Leader of the Unit (or the Conducting Leader) gives final thoughts.

- 17) The Conducting Leader calls for the Closing of the Bundles. Closes the Unit Bundle, and the Congregation follows suit.
- 18) The Conducting Leader calls upon a Congregant to offer a Closing Prayer, which should always include a the blessing of the food (if any) and a supplication for the safety and wellbeing of the Congregation as they travel home.
- 19) The Chapter Tsahta stands adjourned until the next meeting.
- 20) A potluck or refreshments usually follow.

GUESTS

Nemenhah Meetings and Councils are primarily "open door" unless strictly confidential information is being addressed in very particular Council settings. To those, such as with Formal Conflict Resolution, Guests and/or visitors are *never* admitted by the Kohhaht or the Talking Feather. To all other public gatherings of the Nemenhah, guests and visitors are universally considered ***more than welcome!***

Visitors are individuals who decide to participate without any particular sponsoring from a Member of the Local Unit. They take upon themselves the task of introducing themselves to the Kohhaht or the Talking Feather for seating and instruction regarding Nemenhah standards of propriety, which can be difficult with no prior experience in Nemenhah settings. The Kohhaht or the Talking Feather should also seek these individuals out from amongst the gathering Members with such instruction.

Guests are individuals who have been invited by Members of the Local Unit and are "sponsored" by them for the duration of the Meeting, event or Council. The Sponsor takes full responsibility for the actions of their Guest and must *always* introduce the Guest to the Kohhaht or the Talking Feather at the earliest opportunity. Guests have the advantage of being guided by someone already familiar with these Nemenhah settings and procedures.

Guests asked to leave by the Kohhaht or the Talking Feather due to unruly, disruptive and/or rude behavior are noted in Council Minutes and will not be permitted to participate in future meetings, councils and events in the Local Unit without first having sat in private interview with the Kohhaht to make amends and receive further instruction that might serve to eliminate any further confusion.

PRINCIPLES OF EFFECTIVE CHURCH COUNCIL AND COMMITTEE MEETINGS

When councils or committees meet, the Presiding Officer outlines the matters being discussed, and then invites ideas and suggestions from others. He/She helps others participate fully in the discussions, decisions, and plans. He/She considers their suggestions carefully in making plans and giving assignments.

Council and committee meetings should focus on accomplishing the mission of the Church and planning how to strengthen individuals and families, to fulfill the Fivefold Mission of the Nemenhah. Time spent on calendaring and other administrative business should be minimal. Let those issues be addressed by the Council's administrating Yuhnipi Ehlehk, or other Officer dedicated to that purpose.

GREAT COUNCIL CONFERENCE

Great Council is held in the Fall of the year to refresh and renew the faith of members, to instruct and edify, and to conduct necessary Church business. The Bundle of the Nemenhah is opened in ceremony by the Tehk Tiwehkthihmpt. The Kohhaht of the Tuhhuhl Nuhmehn introduces the Delegates of Council. Any changes to the Nemenhah Constitution may only take place at Great Council Business Session. Otherwise, the Constitution of the Nemenhah is ratified as currently constituted. The Local Units, the Orders, and the Societies present their Long Counts for the previous years.

This is the only meeting where, ostensibly, all the Nemenhah could be found in one place at one time, although historically only the Delegates of the Local Units, the Tehk Tiwehkthihmptsah and the EPMC's PEC attend, along with their guests. Nevertheless, all Nemenhah Ministers are invited and encouraged to attend.

Great care is exercised to maintain a spirit of courtesy, civility and cooperation at Great Council, as an example of how Nemenhah Meetings are intended to be carried out everywhere else, understanding, of course, that because the meeting could involve a great many people, and that Nemenhah Meeting Houses are seldom very large, some disturbance is bound to happen. Even so, the Delegates and Pehli of Great Council strive to maintain a spirit of civility and decorum so that the proceedings can carry on without incident, and so that all the attendants are reasonably served.

The Great Council Conference is a celebratory festival where many activities to edify and strengthen the Nemenhah are carried out. Among those activities often offered is the Spirit or "Ancestor" Dance, along with its preparatory Itsipi Ceremony. The Wahtsaht Ceremony is also commonly observed, along with its celebratory, communal meal. The Kneeling Dance of the Seven Drums Ceremony is sometimes performed by those called out from the Pehli Councils. It is a blessing upon the Earth.

During this Conference, classes are provided for the instruction of the Pehli and the Members who attend. It is an opportunity to receive instruction from the Tehk Tiwehkthihmpt and the Nehm Tiwehkthkhihmpt (EPMC), and to participate with other Leaders of the Church.

NAHTUH-19. YOUTH AND YOUNG ADULT PROGRAMS

Youth and Young Adult Programs should not be designed to titillate and entertain. Young people are amazingly creative, and the Church does not need to entertain them. This does not mean that programs and activities for youth are not allowed to be fun. However, Youth and Young Adult Programs in the Nemenhah must be specifically designed to teach some aspect of the Four Pillars of the Tuhhuhl Nuhmehn, and to promote and further the Nemenhah Mission. Every Local Unit of the Nemenhah has an obligation to create programs for the coming generation. If we do not pass the Nemenhah Culture and Tradition to them, propagation of our culture is unlikely and continuation becomes pointless.

The Presiding Officers and Councils of the Local Units (Chapters, Lodges, Communities, Orders, and Societies) have an obligation to provide programs and activities designed to invite and influence the participation of the youth and young adult members of the Nemenhah to participate fully in the Nemenhah Mission.

Though there are, at any given time, several Societies within the Order, the Societies of the Church that have been provided herein are intended not only as examples of Society leadership, and structure with the potential to provide effective training and activities for youth and young adults, but these Societies are also authorized for universal applicability to all Chapters and Local Units seeking to feature youth and young adult programs that edify the Church and pursue the Five-Fold Mission in the rising generation. Many Societies offer training in fields or ceremonies that are not necessarily, by their intended structure and design, relevant generally to all Chapters and Chapter missions.

It is the recommendation of the Church that Officers and Committees, operating within their Local Units to create programs for youth and young adults, strongly consider incorporating programs from these two Societies provided herein.

For a complete updated list of current Societies within the Order of Lehb, go to: www.nemenhah.org.

THE HAYAHT TSIAHN SACRED ORDER OF MARTIAL ARTS

At present, the Hayaht Tsiahn Order of Marital Arts, under the direction of Tiwehkthihmpt Jeshua P. Landis, is the only program that has been organized and approved by the Tehk Tiwehkthihmpt of the Sacred Order of Lehb as a *general program* for the physical, mental and spiritual development of youth and young adults. It is the first of, hopefully, many such programs provided by Nemenhah Ministers interested in programs for the coming generation. It is historic, in that it constitutes the first

Religious Order, other than the Sacred Order of Lehb to be inducted into the Nemenhah ITO.

It is the responsibility of the Presiding Council of every Local Unit to work to institute and effectively administrate the Hayaht Tsiahn program in the Unit. In the alternative, the Presiding Council is encouraged to examine the Order's programmatic offering and use it as a template upon which to plan and administrate a program that delivers the same principles and teachings (or similar) to the youth and young adults of their Unit. As other, like programs are approved by the Tehk Tiwehkthihmpt for general application in the Local Units, they will be added to the GHI.

The Hayaht Tsiahn Order of Martial Arts is the only organized appendage of the Nemenhah (thus far) to provide for the Temporal and Spiritual Development of youth and young adults specifically, honing their physical fitness and although older Members who are physically able will also benefit from the program. The Society instills the following essential principles into both the physical, mental and spiritual development of the youth or young adult:

Courtesy - Essential Civility for all appropriate Council activity. Courteous behavior in private and public attitude and address. Considering the needs of others first, instead of self-focus, is essential to the Healer.

Integrity - Honesty in one's dealings with one's neighbor, speaking truth, and doing the right thing even when there is no one to witness such acts.

Perseverance - Making appropriate goals and objectives and holding true to them. Holding firm and following through with commitments and obligations is an essential characteristic of responsible adult behavior.

Self-Control - The ability to control one's thoughts and actions, and keeping them within the Code of Ethical Conduct is a paramount characteristic of Nemenhah Ministers.

Indomitable Spirit - Courage to stand and defend one's beliefs, family, religion, tradition, culture, and so forth, will be a defining mark of the Nemenhah Minister.

Victory - The ability to plan one's life toward obtainable objectives and honestly acknowledge the fulfilling of such objectives, both in one's own life and in the lives of others.

Peace - Serenity, calm, quiet, and the ability to overcome stress and the pain of life, so that each individual may become a Healer in their own right and contribute to the goals and objectives of the Five-Fold Mission of the Nemenhah.

Physical Strength - Strength and health in the body. The ability to labor with one's might to obtain one's goals.

Flexibility - The ability to bend with change, so that necessary corrections in life do not create hardship or injury.

Balance - The ability to stand firm and find the balance in creation.

Community as Family - Close and meaningful relationships make life livable, even in the face of hardship. The Ranking System teaches respect for others and cooperative effort, for no person may progress in any meaningful way by themselves, and true development requires community.

All programs designed for youth and young adults in the Church must include these or equivalent, minimum standards. If alternative programs are chosen in the Local Unit in the place of that provided by the Hayaht Tsiahn Order, they must adhere to the same or similar standards and teach, at a minimum, principles that promote and preserve the Nemenhah Mission in the heart and behavior of the participants. Programs that fail to hold to the standard set by the Order of Hayaht Tsiahn are not recommended by the Church, and may not be defensible as Religious Practices of the Nemenhah. Leadership must bear this in mind when designing or considering other programs for their Units.

Above all, programs that tend to perpetuate the "Corporate" style of behavioral development and character building will not be approved by the Church.

EARTH HEALER SOCIETY

Although the Earth Healer Society was not organized specifically as a Youth or Young Adult Development Auxiliary, like the Order of Hayaht Tsiahn, and although it is geared to serve people of all ages, it is nevertheless, entirely suitable to be utilized by any Lodge or Chapter for Youth Activities.

The Earth Healer Society has been organized to provide educational and practical foundations for the healing of systems. It begins in the healing of the Earth and her natural systems, and then as experience is gained, it extends into all manner of system approaches - society, governance, education, community planning, and so forth.

The Earth Healer Society is built upon principles that, when followed, restores the sustainability of living. Because it is a Society organized by the Nemenhah to provide for the Temporal and Spiritual Salvation of the Planet and its Systems, it is entirely suitable for the youth and young adult members of the Nemenhah. The Society instills the following essential principles into both the physical, mental and spiritual development of the youth or young adult:

- 1. Observe and Interact**
- 2. Catch and Store Energy**
- 3. Obtain a Yield**
- 4. Apply Self Regulation and Accept Feedback**
- 5. Use and Value Renewable Resources and Services**
- 6. Produce No Waste**
- 7. Design from Patterns to Details**
- 8. Integrate Rather than Segregate**
- 9. Use Small and Slow Solutions**
- 10. Use and Value Diversity**
- 11. Use the Edges and Value the Marginal**
- 12. Creatively Use and Respond to Change**

Applied to both the temporal, as well as the spiritual life, these principles provide a foundation for all the tenets and principles taught within the Nemenhah Constitution and the Nemenhah Code of Ethical Conduct. They are geared first toward the healing of the planet, but no one can deny that every one of the Principles of Permaculture can be applied to other kinds and avenues of healing as well. In a very real sense, these Principles will be the most important thing any young person learns as the world moves into the next few decades. If they can master them now, they will be better off then.

NAHTUH-20. COUNCIL PROTOCOL FOR FORMAL COMPLAINTS

Within the Council System of the Nemenhah, there exists a set of protocols that not only ensure that relevant business is addressed in a timely manner, but also that provide established guidelines for behavior and council administration. The functions of the Talking Feather in Council depend upon these protocols to assist him/her in maintaining order and directing discussion, as also do the functions of the Kohhaht.

It is important for every Member of a Local Unit, or attendant to a Nemenhah Council of any kind, to become familiar with Council protocol as provided herein.

PRIVATE DISPUTE RESOLUTION

Every Nemenhah Minister Covenanted to “First, Do No Harm.” Feelings can be hurt, offenses perceived – whether intended or not – but it is the Sacred Duty of *every* Nemenhah Minister to follow this mandate.

Filing a Formal Complaint against a Nemenhah Minister is not appropriate for personality differences; whether in matters of philosophy, politics, religion, healing modalities or any personal belief system. FORM: 1001 is for Violations of the Nemenhah Code *only*. The person filing a Complaint (the “Complainant”) *must* accept the decision of the Council as final, including the possibility that a FORM: 1001 may be filed against the Complainant should he/she be found to have filed a false complaint with malicious intent, which is an act of injury upon the offended and a violation of the Code of Ethical Conduct.

With any dispute, resolution is first and foremost sought *privately* between the Offender and the Offended. Private resolution between any two parties must be sought *prior* to any submittal of FORM: 1001 and evidence of the attempt must be provided with the FORM. Any case wherein an attempt at private resolution cannot be duly established by review of evidence will be automatically dismissed by the EPMC and/or the appropriate Councils respectively.

Inadvertent violations may happen from time to time and in the event of such unintentional violations, the Nemenhah Member who discovers the violation should take the Offender aside privately and discuss it. Note specifically the Code Number and Context of the suspected violation, as well as the exact particulars in action or speech of the violation itself. Finally, challenge the Offender to make the appropriate changes. If this procedure proves successful, no other action is appropriate or warranted and the matter is forgotten.

Private dispute resolution within the Departments follows the pattern set for Offenses in general application. The Complainant takes the Offender aside privately and discusses the matter. In every case, the breach of the Nemenhah Code ought to be cited, if one exists, so that the Offender can be brought to recognition of the violation.

The Complainant speaks to no other person about the Offense. The Offender speaks to no other person either. Strict confidentiality is honored. No written complaint or written record of any Private Conflict Resolution process is necessary or warranted.

FORMAL DISPUTE RESOLUTION (FORM: 1001)

When private resolution has been sought but the offense is repeated, or the Offender will not resolve, the Complainant brings a written Complaint (FORM: 1001, Request for Formal Conflict Resolution) to the Presiding Officer of the Unit in which the Offender made the offense, or where the actual location of the offense is difficult to establish, the complaint is brought to the Unit in which the Offender resides. If either Party (Complainant or Offender) holds leadership within any Local Unit, the complaint is filed with the Office of the EPMC directly.

Complaints filed against a member of *any PEC* of the Nemenhah are automatically remitted to the Office of the EPMC.

VENUES

For every situation wherein Formal Conflict Resolution has been requested, there is an appropriate venue and it is important for every Member of the Nemenhah to become familiar with each respective Council setting, as also the how and when the Administrative "Feather" is *surrendered* by one to another.

LOCAL UNIT

An Official Complaint is filed with either the Presiding Officer of the Local Unit where the offense took place, or the Presiding Officer of the *Offender's* Local Unit. The Presiding Officer must duly inform the EPMC by correspondence of the Complaint and may proceed with full authority to exercise his/her stewardship over Formal Conflict Resolution where neither the Complainant nor Offender hold Leadership.

For matters requiring dispute resolution by Council (appropriate in some Societies and Orders), the Presiding Executive Council (PEC) sits as both Review Committee and Disciplinary Council.

Where either Party is a member of Unit Leadership, the Presiding Leader must remit all FORM: 1001 submittals to the Office of the EPMC as stated above. Stewards/Custodians of Unit Committees are not counted among the Presiding Leadership where Conflict Resolution is concerned and are regarded the same in Formal Conflict Resolution as any general member of the Unit.

No PSC is authorized to enact Arbitration. Any request for Arbitration by either party necessitates instant remittal to the EPMC. The EPMC may call a Unit Leader to sit as Arbitrator, however, and no Leader is restricted from compliance to such Ddirective where specially issued and originating from the Office of the EPMC.

LOCAL UNIT COUNCIL REQUIREMENTS FOR FORMAL CONFLICT RESOLUTION:

The Presiding Executive Council, comprising the Presiding Leader, his/her Councilors, and an Ordained Kohhaht, must be present.

ADMINISTRATIVE DEPARTMENTS, ORDERS, AND SOCIETIES

Leadership positions within Administrative Departments, and in some cases Societies within the Orders of the Nemenhah, are not elected and so, therefore, are neither eligible nor authorized to facilitate Formal Conflict Resolution within the Agency itself for matters of Code Violation.

Where conflict arises from administrative misconduct from a Leader within an Agency *without* direct violation of the Code, and where private dispute resolution is unfruitful, submittal of FORM: 1001 is not automatically necessary due to lack of Code violation. However, report of administrative misconduct should be made to the Presiding Officer of that Agency and the matter will be handled administratively.

Violation of the Nemenhah Code is reported via submittal of FORM: 1001 to the Presiding Office of the Local Unit within which the offense took place, or of the Offender's Local Unit, in accordance with the general application of Formal Conflict Resolution.

OFFICE OF THE NEHM TIWEHKTHIHMP (EPMC)

When a Complaint is filed with the Office of the EPMC, as with any other venue, a Council will be convened to hear the Complaint and make a ruling. Complaints against or from Leadership will be automatically remitted to the EPMC if either party resides within an extant Local Unit.

Where no Community Council is present in the region of the Complaint, the EPMC will convene a meeting of the PEC of the Office of the EPMC (which may include the General Pehli Council), if available, to hear the case, or will convene a council of Local Unit Leaders and other Agency Leaders local *to the EPMC* to hear the case where appropriate. In both venues, the EPMC is automatically Talking Feather of the Review Council and he/she duly requests the presence of a Kohhaht for the proceedings.

If the Council has been arranged and the EPMC is otherwise unable to attend, the Council will choose from among those Councilors present, a Talking Feather to preside over the meeting. The attending numbers must provide for the minimum of at least two voting Councilors.

If the PEC of the EPMC and/or a Council of Leaders local to the EPMC may not convene, such as in the event that the EPMC resides in an area sparsely populated by Nemenhah Ministers and Chapters, the EPMC will duly appoint an Arbitrator to hear the case, or sit as Arbitrator where appropriate.

ADMINISTRATIVE COUNCIL REQUIREMENTS FOR FORMAL CONFLICT RESOLUTION:

- The PEC of the EPMC, comprising the EPMC and a minimum of two Presiding Leaders of Auxiliary Agencies, an Ordained Kohhaht, and a Clerk must be present.

Where the Complaint is filed *against* the EPMC personally, the Complainant must submit FORM: 1001 to the Office of the EPMC. The EPMC *must* call for an Emergency Session of Great Council to hear the case. *No Arbitration is permissible for cases wherein the EPMC is the Offender.*

CONFIDENTIALITY IN COUNCIL

The Nemenhah Code speaks on matters of Confidentiality and it is with full adherence to the Code that a Council may hear and produce recommendations to be made by the Talking Feather to the Tehk Tiwehkthihmpt, as well as Plans of Restitution for the offending party. During the process of discovery, anything that might be produced as evidence for the Complainant and Offender is presented, if backed by documentation and/or witness accounts, and the Code allows, in part, for what might on any other level be considered a breach of confidence in the interest of pursuing the truth and resolving the dispute. What must be stressed here, however, is that private affairs and items that might not otherwise be brought into consideration will *remain confidential* even when introduced as evidence; such as documents pertaining to confidential member interviews.

Councils that convene for Formal Conflict Resolution understand that the entire proceedings of such a Council remain in the highest confidence and that cases and evidence may never be discussed outside such Council after the fact. Even in large Councils, such as a Community Council where many Councilors may sit to hear a Complaint, each Councilor does duly understand the tremendous responsibility of their calling and may not discuss the case with anyone in or out of the Nemenhah, nor even amongst themselves as fellow Councilors after the case has been closed by Council, unless the case is re-opened for review by special Administrative Directive from the EPMC. In the case of such a special Directive from the EPMC, it is understood that the final resolution of the Council in question is neither altered nor rescinded in any way

and such Directives may only be issued in furtherance of an investigative process involving one or more parties of the case and only for purposes of evidentiary discovery for a current Formal Conflict Resolution.

Conclusion of Formal Conflict Resolution by any Secular PEC is reported to the EPMC by submittal of FORM: 1001R and *only* by the Talking Feather of the Council.

PROCEEDINGS OF COUNCIL

Please note that the Council proceedings involve *a single sitting* of any Council, in accordance with ancient Nemenhah practices. Once convened, the Council may not adjourn until the matter in its entirety has been resolved. Councilors understand that this process could continue for hours or days as needed (with appropriate recesses) and where consensus on the matter cannot immediately be reached. In other Councils, a maximum of three returns to Council is allotted any Business Item before that Item is dismissed. In Review/Disciplinary Councils there is no such limit, being that there is only *one* item on the Agenda.

An adequate timeframe must be provided when posting a date for the hearing, enough to allow the Complainant and Offender to prepare evidence and respond in a timely manner. This time frame is acceptable within a fourteen to thirty day window prior to the scheduled Council and it is the responsibility of the Clerk of Council (Rehtwahtsi Ehlehk if for Chapter venue) to post the date to both Parties. It is the responsibility of the Yuhnipi Leader to arrange for actual time and place. If the Complainant fails to respond to the summons within this timeframe, the case is automatically dismissed by the Talking Feather of the venue Council and the Complainant is directed to make a formal apology to the Offender. Failure in the Complainant to do so may result in the filing of a Formal Complaint against the originating Complainant for *false report* and *malicious intent*.

If the *Offender* fails to respond within the allotted time, the Council is not convened and the Talking Feather must immediately issue an administrative recommendation to the Tehk Tiwehkthihmpt in favor of the Complaint. Without the presence of the Offender to make a case and/or accept a Plan of Restitution, the only possible recommendation is Expulsion. In this capacity the Talking Feather makes his/her recommendation based on the only possible ruling any Council may produce where the Offender does not respond, rather than convene the Council for the same inevitable ruling. To do so - to convene where the Offender has not responded - is considered a waste of time and resources by the Councilors.

PLANS OF RESTITUTION

Plans of Restitution shall abide by the guidelines of the "Red-Stone Covenant" as provided by the Nemenhah Church, wherein by the terms of restitution an offender may return to full fellowship following total compliance and willing execution of the Plan of Restitution. Completion of any Restitution Plan is met by retraction of any and all records of the Complaint and ruling. All original and duplicate copies of all documentation (without any copies being retained), are submitted to the EPMC for archiving. Completion of a Plan of Restitution renders the Offender fully restored to Previous Status and no discussion or return to the matter of the original conflict will be permitted on any level.

Plans of Restitution depend entirely upon the deliberations of the Disciplinary Council and may take any form to encompass any period of time within the permitted window provided by the Nemenhah Code; all at the Councilors' discretion where the final Plan of Restitution does not constitute any violation of the Nemenhah Code. The severity of the Plan of Restitution also depends entirely upon the Disciplinary Council's discretion and mercy. All Plans of Restitution must abide by the requirements set by the Nemenhah Code in the creation of such plan.

With the submittal of FORM: 1001R to the EPMC, following the conclusion of a Disciplinary Council wherein a Plan of Restitution was established, the EPMC will inform the Presiding Officer of the offending party's Local Unit and it will thereafter fall under the Presiding Officer's stewardship as Mentor to the Offender to ensure the offending party properly executes the Plan of Restitution.

THE RED STONE CEREMONY

The Red Stone Ceremony is specifically intended to assist a person who has made great offense against the Church or its Pehli, and is prevented from full participation in the Nemenhah Mission because of it, to return once again into full fellowship.

As part of any Plan of Restitution, no matter the other terms, which may vary greatly depending on the actual offense, the Offender takes a small, red stone and as he/she opens the Sacred Medicine Bundle, they speak the nature of the offense in clear and specific language into the stone. As they work through the elements and terms of the Plan of Restitution, the speaking of the nature of the offense into the Stone becomes an emblem of the fulfilling of part of the Plan. Once an Offender has fulfilled all the terms and requirements of a Plan of Restitution, he/she has transferred the offense, and everything pertaining thereto, into the Red Stone.

This Red Stone is presented to the Kohhaht of the Itsipi Lodge at Nemenhah Home, who will pass it into the hands of the Tehk Tiwehkthihmpt prior to ceremony. If the Plan of Restitution has been fulfilled, and the Offender's representation of the Red Stone is approved by their Plan Mentor, they are admitted into the ceremony, and in the second door of the ceremony, they are invited to make the Sacrifice of the Offense itself, in the form of the Red Stone into which it has been spoken. They take the sacrificial stone and place it with the red-hot, heated stones of the Itsipi. In that moment, because of their faithfulness and diligence in fulfilling the Plan of Restitution, the offense is taken away by the power of the First Day of Creation, and the Person becomes, once again, new before the Nemenhah, and it is as if the offense never took place.

PROXY

Each Party may represent themselves only, in accordance with the Nemenhah Code and Constitution. Where one Party may not be present for the Hearing, but still intends for his/her statement to be heard, that Party may appoint his/her Proxy to a witness, who is to read the statement of the Party and also to give a witness account, if applicable. The Proxy may not argue the case with the Council, nor speak for the absent Party.

Neither Complainant nor Offender may issue their Proxy *during* a hearing. All arrangements for Proxy must be made prior to the hearing Council.

SECTION THREE: TSU-PEHLI NUHMEHN

NAHTUH-21. GENERAL CHURCH ADMINISTRATION

Anciently, the Nemenhah focused their Life Way on an end result that made sense to them. They believed in the Peacemaker, and that they could "emerge" into a state (in this life) where they could stand in His presence and receive instruction directly from Him. They believed that the Peacemaker was "In Covenant" with all the Principal Beings involved in the Creation of All Things, and so to come into His presence was to more fully come into the presence of Creation itself, as well as the presence of All Heavenly Beings associated thereto.

They wrote of how they aspired always to "Walk Upon the Way" in all the power of Wyaykihn, and meet with their ancestors, angels, the spirits of just men and women made perfect, and even the Peacemaker Himself. All the Ordinances, Ceremonies, and Rites connected to their religion had for their very purpose the preparing of the hearts and minds of the willing to reach this "Tuhhuhl Nuhmehn," the Ordinances of the Tuhhuhl Nuhmehn being the pinnacle of the "Cradle to Grave" system designed to achieve this most sought after objective.

They were also organized in their presentation of this "Cradle to Grave" system, and this is just the type of organization that we, in our day call "Church." To the Ancient Nemenhah, the "Church or Meetinghouse," borrowing word more in common usage today was a place for purification of the body and preparation of the mind, and the learning of right action and speech. The "Tuhhuhl," a place we would more likely call "Temple," borrowing from the Jewish Faith, was the place for the finishing of the faith and culmination of covenants. Ceremonies and Sacraments were developed for both institutions, as also was an orderly way to administrate both programs.

Here is where Church Administrative Leadership began to take place. Ordered, higher education and practice is the hallmark of more developed societies, and the Ancient Nemenhah had these things in abundance. They were liberal in their ideas, and shunned judgment for the sake of judgment. But they loved order. We hope to emulate them in these characteristics. It is for this purpose that we are working to restore the type and kind of Church Administration that created such a golden age among them, and which made it possible for them to record what they learned through their experiences, culture and traditions.

GENERAL PATTERNS OF PRESIDENCY

Tehk Tiwehkthihmpt, Governor, and Custodian of all Creation. Members believe this to be the very Creative Principle in the Universe. Many Nemenhah believe the principle to be embodied in a particular Sacred Personage who is called by many names, but principally "Ayahtsuhway Sahnhehmpeht." Some believe that this Principle may be embodied by one of, or all personages involved in the act of Creation, separately or in unison. Depending upon one's personal religious belief, this could entail all created beings at once! Still others believe only in the Principle itself, without personages of any kind. Between these "poles" has developed a healthy diversity of belief regarding the Divine Nature of Creation.

Nemenhah believe that this Divine Nature flows through all things created to make us all One Relation through the Covenant of Spiritual Adoption and Membership in a Unifying Order of Religion. They believe that direct guidance from the Peacemaker is made possible through the "Principle of Wyaykihn," which is "personal revelation and inspiration," and that the ultimate preparation, training, and mandate for action flows from the Peacemaker to the Church Leader and Minister. They also believe that the Peacemaker delegates leadership authority which is imperative to faithful Members, so that the Church may be effectively governed.

Ultimately, they believe that one can attain to a state of existence wherein they may stand in the presence of the Peacemaker as a "Personage in Presence," in other words, face to face, as one person speaks to another. This state of existence is referred to variably as "ascension," "salvation," "exaltation," and other similar expressions, and the interpretation of such expressions is left entirely to the individual.

The Presiding Offices of the Church follow a General Pattern of Presidency, beginning with the Peacemaker (in person or in principle) and then from the Tehk Tiwehkthihmpt of the Sacred Order of Lehb flowing downward through the various functions of the Church.

In other words, a General Pattern is set by the Peacemaker and is continued by the Tehk Tiwehkthihmpt of the Church, and the pattern applies to all other Pehli called into positions of presiding authority.

Every Presiding Officer in the Church, no matter where they are assigned in the "File of Authority," may see their calling as an analog of the Tehk Tiwehkthihmpt, applied to

their particular Stewardship. Their Offices and Presidencies are, therefore, only smaller, more specific versions of the Senior in the File.

This Pattern Language is strictly adhered to, so that the instruction given for one "Presidency" may be uniformly applied to all "Presidencies." The only difference is jurisdictional. Where the Tehk Tiwehkthihmpt is "President" of the entire Church, the Tiwehkthihmpt Kohrayahntohnhah, for example, is "President" of that Regional Geographic Jurisdiction which has been designated "Kohrayahntohn," and so forth.

When a Tiwehkthihmpt calls a Tiwehkt to preside over a geographic jurisdiction within the region, the new Presiding Officer follows the same procedures as his/her File Leadership when exercising the Stewardship Authority. Accordingly, the Presiding Officer may look at the instruction given for Tehk Tiwehkthihmpt and his/her Stewardship over the greater jurisdiction of the world-wide Church, and understand their own scope of authority within the jurisdiction to which they have been called to preside. The exceptions to this General Guiding Principle are extremely rare, and especial training and instruction is provided when they arise.

KEYS OF PRESIDENCY

Authority in the Church operates upon certain "Key" Core Principles. When we refer to the "Keys of Presidency," for example, we are speaking of those principles which give authority to act within a Stewardship that has the duty and responsibility of the administration of general Church functions, and the management and direction of other people as a fundamental element of the carrying out and fulfilling of calling and stewardship. They are not "keys" that "unlock" a closed cupboard or secret room that nobody else is worthy to open, but rather, they are "Key Principles" that mandate a function of the Church and that authorize an Officer to act in that function for and in behalf of the Church. All of the Presiding Offices carry certain Keys in common with the Tehk Tiwehkthihmpt. Again, there are differences in scale and scope, but the Keys are essentially the same.

This may be a little troublesome to understand for many people whose social conditioning comes out of more dogmatic and authoritarian systems. The language we use may seem familiar to them, and they may start out by interpreting in a more dogma-driven way. Leaders need to be vigilant and watch carefully to avoid the inevitable conflict that such confusion will cause. If a person under our stewardship tends to interpret our use of such terms in a dogmatic manner, we need to remind them of the First and Second Premises.

TEHK TIWEHKTHIHMP - PRESIDING OFFICER

The Tehk Tiwehkthihmpt is the Presiding High Priest or Tiwehkthihmpt of an Order, who having been elected by the General Council of Pehli, being the Standing Council of all the Tiwehkthihmpt within the Nemenhah ITO, is the Standing President of the United Churches of the Nemenhah. As the senior Elder and Tehk Tiwehkthihmpt, he/she presides over the entire Church (see Nemenhah Constitution and Nemenhah Code of Ethical Conduct).

When the Peacemaker is not specifically manifested as a *personage in presence*, the Tehk Tiwehkthihmpt is "Steward" of the "Principles" or "Teachings" of the Peacemaker, and is the only person who may use, or authorize another person to use all or part of the Keys of the Order of Lehb, or, "Legal Right of Bishopric" as it is known to the Nemenhah, for governing the entire Church. Whenever there is a convocation, gathering, ceremony, oblation, and so forth, that is general to the entire Church, it takes place under the authority of the Tehk Tiwehkthihmpt. That authority is delegated to others downward in a line, in an organized and meaningful manner.

The Great Council, for example, is a special convocation of the Delegates of the Communities, Chapters, Societies, Orders and other Agencies and Auxiliaries of the Church, called by the Nehm Tiwehkthihmpt (Elected Principle/Medicine Chief or EPMC) under the authority of the Tehk Tiwehkthihmpt. The Great Council Ceremonies are directed by the Tehk Tiwehkthihmpt and the business of the convocation is directed by the Nehm Tiwehkthihmpt.

This ancient legal right is conveyed to the Tehk Tiwehkthihmpt of the Nemenhah People, through direct lineal relationship with Hahgohtl, who is a literal descendent of Ahahrohn and of Lehb, and also of Ayuhdah, Ayohsehts, and Itsrahhayl. All Nemenhah Tiwehk are Spiritually Adopted to this same lineal heritage through the Ancient Ceremony of Making Relations (see: Pah Nahtahn), and they form a "Line of Authority" through the Tehk Tiwehkthihmpt to our ancient forefathers.

The Tehk Tiwehkthihmpt, is the Senior Pehli of the Line or "File" during the period of his/her tenure. The Peacemaker utilizes this heritage and lineage (among others) to further the work of Creation and to bring about the Healing of Persons, Families, Communities, Society and the Planet, thereby instructing the Nemenhah Minister in fulfilling the Five-fold Mission of the Nemenhah.

In addition, one of the duties and responsibilities which is peculiar and specific to the Office of Tehk Tiwehkthihmpt is the care, custody, control and disposition of the Tithes

and Offerings of the Church. The Presiding Officers obtain authority to handle the Sacred Funds of the Church through the Tehk Tiwehkthihmpt, who stands as the Senior Steward of the Tithes. As such, in the case of any Corporate Entity, or other Legal Fiction, which has been formed to act in the name of the Church, so that the funds and property of the Church may be appropriately safeguarded, the Tehk Tiwehkthihmpt is automatically the Chief Financial Officer of such corporation.

Another duty which is peculiar to the Office of Tehk Tiwehkthihmpt is the care, custody, and control of the physical real estate, known as "Nemenhah Home," which has been acquired by contract or other constructive arrangement by the Nehm Tiwehkthihmpt. All properties upon which Nemenhah Meeting Houses or other Ceremonial Centers are located or domiciled are either owned by the Nemenhah, or they are occupied through contract or constructive arrangement entered into by the Nehm Tiwehkthihmpt (EPMC), in accordance with the Nemenhah Constitution and Nemenhah Code of Ethical Conduct. Stewardship of such properties is assigned to Property Managers, such as Principle/Stone Carriers of Chapter, or Tiwehkthihmpt of Societies for example, under the direction of the Nehm Tiwehkthihmpt. The Nemenhah Home and Ceremony Center is the first example in the Nemenhah of this Pattern.

The Nemenhah Home Property is the first property within the Ancient Traditional Territories of the Ancient Nemenhah to be repatriated to the Modern Nemenhah People, and it is a great honor which has bestowed upon the Restored Nemenhah People. From this property, the complete repatriation of the Restored Nemenhah People may go forward in a peaceful manner. The care and custodianship of the Nemenhah Home Property has been assigned perpetually to the Stewardship of Phillip R. "Cloudpiler" Landis, **Tehk Tiwehkthihmpt** at the time of this writing.

AUTHORITY IN THE NEMENHAH - A DUAL PRINCIPLE

Administrative (File) Authority is required to perform a function for and in behalf of the Church in general. That authority flows into the Leadership File from the Tehk Tiwehkthihmpt. Administrative Authority is transmitted downward in the File. In other words, a Church Leader (Tiwehkthihmpt, Tiwehkt) receives authority from the Tehk Tiwehkthihmpt and may confer authority within their Assigned Stewardship to others who are either at the same level, or a lower level in the File Leadership than themselves. In cases where a Standing Presiding Officer calls a Nemenhah Minister of higher rank in the File to serve under their jurisdiction, the call is referred to the Tehk Tiwehkthihmpt, who approves and confirms the call. The Officer is then ordained and set apart following the general pattern.

In that context, the Tiwehkthihmpt Minisahuhrit, for instance, is called and set apart by the Tehk Tiwehkthihmpt to preside as Tiwehkthihmpt over the Geo-Regional Church Jurisdiction known as "Minisahuhrit." There may be other Tiwehkthihmpt Pehli within the Jurisdiction, but **the** Tiwehkthihmpt **of** Minisahuhrit presides over the File, and reports his/her Stewardship to the Tehk Tiwehkthihmpt.

This is because of the "Return and Report" Principle. When a person is called to preside in a geographical (or other) jurisdiction which is under the Stewardship of another Office, the person called acts "for and in behalf of" the Office which extends the call, and returns and reports their own Stewardship to that Office. This logical order repeats itself from the top all the way to the bottom of the File of Leadership in the Church.

Example 1: The Constitutional Mandate placed upon the "General Council of Pehli," regarding the succession of the Tehk Tiwehkthihmpt, the providing and administrating of Ministerial Training, and the keeping of a "Long Count" of those qualified and eligible to serve in certain positions of leadership, is an example of "**Administrative Authority**." Because Administrative Authority carries with it a certain accountability and liability, it is governed through the File of Leadership.

Covenant Authority is required to perform a function that is governed within the particular Sacred Medicine Bundle of an Individual Minister. This authority flows into the Minister through the Spiritual Adoption by the Principle of Wyaykihn. Personal Authority is transmitted directly through Personal Relationship with and Direct Revelation with the Wyaykihn (Holy Spirit, Creation, Universe). It begins with an ordinance performed under the authority of the Tehk Tiwehkthihmpt, but does not emanate for that Office. The performance of Bundle Ceremony, and all appertaining thereto, is an example of "**Covenant Authority**."

Example 2: Where Administrative Authority is not required, such as in the case of the Personal Bundle Ceremony, and the Personal and Individual Practice of the Principles of our Healing Religion, the authority flows into the individual through the actual Covenant Relationship into which we have all entered. Personal Authority enters the Minister directly from the Peacemaker, through the Principle of Wyaykihn (Personal Revelation), and is "sealed" upon the individual by the Haymehnay (Holy Spirit of Promise). This is also a "return and report" mandate, but not one that can be administrated through the File Leadership. It is, and must remain, entirely personal.

There is a difference. Administrative authority is required when a Minister is speaking and acting in their capacity as a Leader of the Church. They are wise to always seek the

confirmation of the Spirit in the carrying out and magnification of their sacred callings, but procedurally, they follow the example given by the File Leadership. In contrast, Covenant authority is required when a Minister is speaking and acting in their capacity as Custodian of a Personal Ceremony. Because the details and particulars of their procedure cannot be regulated by leadership, they rely almost entirely on the confirmation of the Spirit (Haymehnay) through Wyaykihn.

There are these distinctions in the ceremonies, celebrations, ordinances, sacraments, etc., of the Church. In this context, the Minister acts with authority through the "File" when **administrating** the functions and activities of the Church, and the Tehk Tiwehkthihmpt is the Highest Presiding Authority. With regard to the administration of their Personal Healing Ceremony, however, the Spirit, or "Haymehnay," which guides the Healer by and through the principle of Wyaykihn, or "revelation," is the Highest Presiding Authority. The line between the two is absolute and sacred. No Officer of the Church may cross it.

A person may be a Healer, and speak and act under the Covenant Authority they receive by virtue of their membership in the Family of Nemenhah (Spiritual Adoption), but to offer healing services as a part of their Nemenhah Ministry to the Congregant or General Public Supplicant, requires them to speak and act in the name of the Nemenhah. They are not authorized to so speak or act without first entering into the Covenant of Spiritual Adoption, and then having Taken Orders (see Sacred Order of Lehb) and thereby having received the Vocation from the Sacred Order of Lehb. This is why no Tiheht may be called to a position of Presiding Officer in any of the Agencies or Auxiliaries of the Church. The Tiheht may be a professional Healer, but cannot operate as a Minister of the Nemenhah, except the close scrutiny of one who is.

A PATTERN IN NEMENHAH LEADERSHIP

In every Nemenhah meeting or function there is the potential for two types of Presiding Officers, 1) Standing Presiding Officer, and 2) Visiting Presiding Officer. The former is the Presiding Officer who is called to a specific jurisdiction and acts for and in behalf of the Office from which he/she received the calling. They preside in any meeting or function within their own Stewardship, except when an Officer higher in the File is in attendance. In that case, he/she courteously recognizes the presiding authority of the visitor, but except in very limited circumstances, goes on to conduct the meeting as usual. The Standing Presiding Officer "stands from their seat and conducts the meeting" while the Visiting Officer "remains in their seat and presides as shadow leadership."

Following the Pattern set by the Tehk Tiwehkthihmpt, all Presiding Officers share certain generalized functions and duties. The only exception to this standard is in the

case of the Principle/Stone Carrier of the Chapter, which will be treated separately in a later section.

1. He/She is the Presiding Officer of the given jurisdiction.
2. He/She oversees the Church reporting program and provides training for the various jurisdictions within their Stewardship.
3. He/She directs and oversees the Minister Training program and provides leadership training in their jurisdiction.
5. As Custodian of the Tithe (if any) He/She oversees finances, records, reports, and properties specific to the overall jurisdiction.
6. Where applicable, he/she is the Property Manager of real property associated with the jurisdiction, under the direction and authority of the Nehm Tiwehkthihmpt.

These responsibilities are outlined in this section. The Presiding Officer should seek the guidance of the Spirit, and also from their File Leadership in fulfilling them.

The Presiding Officer should delegate as many assignments as possible to his/her counselors (Yuhnipi Ehlehk and Rehtwahtsi Ehlehk). This allows him/her to concentrate on duties that he/she alone should ordinarily do.

If the Presiding Officer is absent, ill, or otherwise unable to perform normal duties, his/her Counselors may temporarily act in his/her place, except as noted in this handbook. In such instances, the Counselors are to consult with their File Leadership when questions arise concerning the Office.

FILE LEADERSHIP AND LINE OF AUTHORITY

In the table below, the general pattern of leadership becomes clearly delineated, as does the relative structure of the two administrative Branches of the Nemenhah.

Most of the callings within the Ecclesiastes are appointed positions, primarily, while those within the Secular administration are necessarily elected positions (with the exception of Cabinet Offices, which are appointed by the Presiding Officer to carry out certain tasks and functions within the Secular administration).

Naturally, every position with the Nemenhah cannot be described, nor can their respective functions. The following table illustrates the uniform Line of Authority within each Branch of Nemenhah Governance. Typically, this pattern in both Cabinet

and Church Ministry does not especially deviate, though duties and stewardships may skip from one Branch to another. For example, whenever a Secular position constitutes authority to receive the Tithes of the Church, that authority to safeguard and use said funds does not originate in the Office of the EPMC. Rather, it is always from the President of the Church that such authority is derived. Conversely, wherever an Auxiliary of the Church is called upon to administrate Voting Status in the Nemenhah, that auxiliary is duly commissioned by the designated File Leader in the Secular Branch. These respective Branches of Governance are distinctly separate in function, but functionally inseparable in application.

<i>Presiding Offices in the Uniform Line of Authority</i>	
<i>Ecclesiastes (Church)</i>	<i>Secular (Cabinet)</i>
<i>Council of Churches</i>	<i>Great Council</i>
<ul style="list-style-type: none"> • Primary Ecclesiastical Body, Tehk Tiwehkthihmpt presiding. 	<ul style="list-style-type: none"> • Primary Constitutional Body, Nehm Tiwehkthihmpt presiding.
<i>Tiwehkthihmpt High Office</i>	
<i>Tehk Tiwehkthihmpt</i>	<i>Nehm Tiwehkthihmpt</i>
<ul style="list-style-type: none"> • President of the Church, Talking Feather of the General Pehli Council. • Ehlehksihm - Counselors. 	<ul style="list-style-type: none"> • Elected Principle/Medicine Chief, Talking Feather of Great Council. • Ehlehksihm - Counselors.
<i>Tiwehkthihmpt</i>	
<i>Presiding High Priest/Chief</i>	<i>Cabinet Chief</i>
<ul style="list-style-type: none"> • Presiding Officer over an Order, Society, Geo-Region and/or Auxiliary. • Ehlehksihm - Counselors. 	<ul style="list-style-type: none"> • Presiding Chief within Secular Administration. • Ehlehksihm - Counselors.
<i>Tiwehkt - Yuhwihkihn Pehli</i>	
<i>Priest</i>	<i>Chayahnsaysay Ehlehk of Chapter Council</i>
<ul style="list-style-type: none"> • Counselors to Presiding Officers, Pehli Committees within Societies and Auxiliaries. 	<ul style="list-style-type: none"> • Principle/Stone Carrier, Talking Feather of Chapter Council.

<ul style="list-style-type: none"> Ehleksiim - Counselors. 	<ul style="list-style-type: none"> Ehleksiim - Counselors.
<p><i>Tiwehk</i></p>	
<p>Lay Minister</p> <ul style="list-style-type: none"> Spiritually Adopted Lay Minister, Society/Auxiliary Minister. 	
<p><i>Tiheht</i></p>	
<p>Student/Supplicant - Wyaykihn Pehli</p> <ul style="list-style-type: none"> Student and Supplicant to the Sahaptan Healing Way (initiatory level training). 	
<p>Non-Clergy Congregant</p> <ul style="list-style-type: none"> Patron, parishioner, supplicant and/or guest. 	<p>(Non-member congregants enjoy no Secular authority of any kind, nor do Lay or Vocational Ministers who have allowed their Voting Status to lapse.)</p>

NEMENHAH MEMBERSHIP

Nemenhah Membership comes in a diversity of forms. According to one common American Formula, membership is comprised of any person who freely seeks the services of the Church, its Agencies, or its Ministers. In that sense, Nemenhah membership is comprised of the Governing Officers of the Ecclesiastical and Secular Branches, the Tiheht (Lay Ministers) and Tiwehk, Tiwehkt, and Tiwehkthihmpt (Vocational and/or Commissioned Ministers) of the Church, as well as the General Congregants, including Patrons, Parishioners, and Supplicants. For the purposes of this Handbook of Instructions, we will treat the membership in two bodies;

- 1) The Congregation
- 2) The Clergy.

The various types of membership, their duties, responsibilities, obligation, authority, benefits and blessings are discussed in the paragraphs and sections that follow.

THE PRESIDING OFFICER'S EXECUTIVE COUNCIL (PEC) OR "PEHLI COUNCIL"

Each Presiding Officer assembles an "Executive Council" consisting of their Ehlehkshihm and the Presiding Officers under their stewardship. This Council is designated by adding the suffix "sah" to the name of the Office, ergo. "Tehk Tiwehkthihmptsah," "Tiwehkthihmptsah," and so forth.

Example 1: The Tehk Tiwehkthihmpt assembles the Tehk Tiwehkthihmptsah (General Council of Pehli) consisting of his/her Counselors in the Presidency, the Tiwehkthihmpt of the Regional Jurisdictions, the Tiwehkthihmpt of the Societies whose programmatic offerings are general to all Nemenhah, and the designated Heads of any other Auxiliaries which report directly to the Tehk Tiwehkthihmpt. The Nehm Tiwehkthihmpt and his/her Cabinet Officers are also part of this Council.

Example 2: The Tiwehkthihmpt of Kohrayahntohn assembles the Tiwehkthihmptsah Kohrayahntohn (Kohrayahntohn Region Council of Pehli) consisting of his/her Ehlehksihm (Counselors in the Presidency), the Tiwehkthihmpt of any additional, geographic jurisdiction the Presidency has organized, the Tiwehkthihmpt of any General Society which is actually domiciled within the jurisdiction, and/or the Tiwehktsah of the Society Branches domiciled in Chapters within the jurisdiction whose General Headquarters are domiciled in another jurisdiction, as well as the designated Heads of any other Auxiliaries which report directly to the Tiwehkthihmpt.

In addition to the general pattern of duties although any Tiwehkthihmpt may be called to a Presiding Office, the PEC are the Councils out of which a Successor is chosen when a Presiding Officer is released from office, retires from office, or is otherwise unable to serve in the office. There are exceptions to this general pattern, such as in the case of the Chapter Council, which follows a very specific election protocol that varies somewhat from the general pattern, and also in the case of Orders and Societies whose "Rule" or "Charter" may involve variant forms. Generally, however, the leadership of the Geographical Jurisdictions of the Church follows the general pattern, wherein the PEC remains in their callings, and the Office is administrated by the remaining Counselors until a successor to the Office is called and ordained. During this interim, the PEC submits a list of its own members who are eligible to serve as Presiding Officer, and the File Leadership chooses the successor from it (except in rare or extenuating circumstances). By following this General Pattern of Succession, the Pehli Councils are continuously training and "electing" their own successors to Office.

THE "EHLEHKSIIHM" - COUNSELORS TO THE PRESIDING OFFICER

Just as the Tehk Tiwehkthihmpt calls and ordains two "Ehleksiim" to assist in the administration of his/her calling, all Presiding Officers also call and ordain the Ehleksiim for the Presidency. By following this pattern, we ensure that the functions of the Church parallel the teachings regarding the administration of the fundamental organizational Units of the Nemenhah.

The Presiding Officer's Counselors may be called from the body of Tiwehkt Pehli and Tiwehkthihmpt Pehli only, following the pattern set by the Tehk Tiwehkthihmpt.

For example: If the Tehk Tiwehkthihmpt calls an Ehlehk in the Tehk Tiwehkthihmptsah who is not already a Tiwehkthihmpt, that person is elevated to the Office of Tiwehkthihmpt. Similarly, if a Tiwehkthihmpt calls an Ehlehk who is a Tiwehkt, that person is elevated to the Office of Tiwehkthihmpt for the duration of the calling, and is only returned to Tiwehkt after their release.

The Presiding Officer, together with his/her Ehleksiim, constitutes a Pehli Executive Council (PEC) of the Jurisdiction. They operate as per the Rule of the Sacred Order of Lehb, and also according to the Nemenhah Policy concerning the administration of councils. The Counselors in the Presidency may act in the authority of the Presiding Officer only in the absence or incapacity of the Presiding Officer, and then the keys follow in order of seniority. When the Presiding Officer is not absent or incapacitated, his/her Counselors may be temporarily assigned to operate in behalf of the Presiding Officer under the delegation and direction of the Presiding Officer. When the Presiding Officer is absent and/or incapacitated, and is not expected to return to active service, his/her Counselors act in behalf of the Presiding Officer until the calling and ordaining of a successor by the appropriate authority.

This is part of the "Rule of the Order of Lehb" and the governance of the Ecclesiastical Branch of the Nemenhah, and all authority to speak and/or act in the Name of the Church, its Officers, its Dependent Agencies and/or Institutions, its policy, and/or its doctrine, falls under the Stewardship of the appropriate Presiding Officer. Also part of this "Rule" is the fundamental courtesy of acknowledging that, when Church administrative function takes place, it is under the authority and direction of the Senior Presiding Officer in actual attendance.

Therefore, when a member of a Presidency which is "higher in file" visits any jurisdiction, meeting or convocation, for example, he/she presides and exercises authority over the meeting, and the church leaders of the jurisdiction act as "Special

Counselors" to the Presiding Authority. Again, this is a fundamental courtesy which all Officers of the Church afford to each other in the execution and administration of their duties. However, when a visiting Authority presides, he/she always allows the leadership of the assigned jurisdiction to conduct the meeting or business, and to effectively administrate the duties of their own Stewardships without interference that is not absolutely necessary. This is also a fundamental courtesy which visiting Presiding Officers afford to the Standing Authority of a given jurisdiction.

NAHTUH-22. SECULAR/CABINET ADMINISTRATION

With the defining of Secular and Ecclesiastical Branches of Governance within the Nemenhah, the standard pattern of leadership is reflected. The Talking Feather of the Nemenhah Great Council is the Nehm Tiwehkthihmpt or "Elected Principle/Medicine Chief," who sits as Talking Feather of the Council of Administrative Officers, and is the Presiding Officer over the Cabinet. Secular Governance falls under the administration of the EPMC and his/her Cabinet Administration universally. Important to remember is the mirrored pattern of leadership in Secular Governance, often directly reflecting the Church structure, and that is as it should be, as it is an Agency of the Church ultimately.

In many cases, "Secular" and "Cabinet" may be used interchangeably, but it should be noted that "Secular" refers to all Presiding Offices within the Secular Administration where election was the mode of appointment. Within the Church, a Tiwehkthihmpt is not usually elected by a body of Members, but is "ordained" and "set apart" by the Tehk Tiwehkthihmpt, upon the recommendation of the Pehli Council of which he/she is a Member. The various Pehli Councils often elect their Talking Feather, but the Presiding Office is always by Ordination in the Ecclesiastical Branch, whereas, the Secular administration requires election to fill the seats of leadership, and this is appropriate where the stewardship of Conflict Resolution is placed into the hands of these duly *Elected* Pehli. Yet, within the Secular Governance, there is also a council of appointed administrators who are not elected. These are the *Cabinet* Officers and their Ehlehksihm, and they stand as direct analogues in Secular Administration to the Tiwehkthihmpt of Societies, who are called and set apart - not elected. These Officers are actually extensions of the Elected Presiding Office, and they act under that authority. The Cabinet Offices are also subject to change, adjustment, redefinition, dissolution, inter alia, as deemed expedient by the Nehm Tiwehkthihmpt (Elected Principle/Medicine Chief, EPMC), whereas elected positions are usually by term and are not as easily adjusted.

Within the Office of the EPMC reside multiple departmental functions, which from time to time are appropriately delegated to duly appointed Chiefs of the Nemenhah. These Chiefs fulfill the tasks and directives they receive from the Office of the EPMC and appoint additional Assistant Chiefs to aid them in their work.

As a general rule, no *appointed* leadership position may officiate in Formal Conflict Resolution and, therefore, Cabinet Chiefs are also restricted from doing so. They may be called upon to participate, but they may not officiate. As an elected Officer, the Nehm Tiwehkthihmpt *is* authorized to administrate Formal Conflict Resolution. Critical in this

process is the role of Talking Feather, which may direct and administrate council proceedings, but carries no vote.

We will explore these administrations in a little more depth hereafter, but first there is the matter of the word "Chief", which is used synonymously with "Tiwehkthihmpt" with regard to leadership ranking and status in Secular Governance. "Chief" provides for an appropriate delineation of title and function intended to prevent confusion over to which Agency the position is relevant. Generally, *Chief* is used to denote a Secular Leader, usually within the Cabinet of the EPMC.

GREAT COUNCIL ADMINISTRATION

The Talking Feather of the Great Council is the Nehm Tiwehkthihmpt (EPMC). Great Council is convened to ratify and amend the Constitution of the Nemenhah People, as also the Code of Ethical Conduct, and it is called to vote on the election of a new EPMC. The Great Council is also the only Council Body and Venue suitable to sit a Review and Disciplinary Council for Formal Conflict Resolution wherein the EPMC is directly the subject of a Complaint.

OFFICE OF THE NEHM TIWEHKTHIHMPT

This Office consists of the EPMC and his/her Ehlehksihm, Special Assistants and Clerks. The Office of the EPMC oversees all aspects of Constitution and Code adherence, the special education and training of Kohhaht Ministers (under the advice and consent of the Tehk Tiwehkthihmpt), all Secular Training, Great Council Administration, Secular Policy, Commerce and Civil Contracts, as well as the administration of Treaties and Arrangements of Mutual Affiliation with other Nations and Organizations outside the Nemenhah. Certain functions are delegated to specific Chiefs within the Cabinet, and the EPMC's Ehlehksihm do not encroach upon the stewardships of the Cabinet Chiefs, but all functions remaining are carried out by the Office of the EPMC directly.

The EPMC is the ONLY officer in the Nemenhah who may execute constructive arrangements, such as contracts and etc., for and behalf of the Nemenhah Entire. He/she may authorize other officers to arrange and/or negotiate such arrangements, but the EPMC is the only Nemenhah Minister who is authorized to execute them.

COUNCIL OF ADMINISTRATIVE CHIEFS

When the time comes to elect a new EPMC, or when the Office of the EPMC is required to directly administrate Formal Conflict Resolution, the Council of Administrative Chiefs is convened by the EPMC. This council includes both the Secular and Ecclesiastical Tiwehkthihmpt/Chiefs (including the Tehk Tiwehkthihmpt) and convenes for very specific purposes that do not especially vary.

In the case of the former, the Council of Administrative Chiefs is convened to determine eligibility from amongst their ranks and present the list of eligible names for the Mothers' Council to consider at Great Council, for the election of a new EPMC. In the case of the latter, the EPMC may convene the Council of Administrative Chiefs to sit a Review and Disciplinary Council for a case of Formal Conflict Resolution involving leaders within Secular Ministry, such as Principle/Stone Carriers and Councilors of a Community Council, Cabinet Chiefs and Ehlehksihm, etc.

CABINET (PEHLI COUNCIL) OF THE NEHM TIWEHKTHIHMP

Analogous to the Tiwehkthihmpt of the Ecclesiastes (Orders and Societies of the Nemenhah), each Cabinet Chief is appointed to a calling for specific purposes within the Secular Governance and these positions may vary. It is within the responsibility of each Nehm Tiwehkthihmpt to organize his/her Cabinet when elected. Often, the same Cabinet Chiefs are retained throughout multiple EPMC Terms of Office and especially if the Cabinet was well organized during the previous Term and by a previous EPMC.

Cabinet Chiefs carry the authoritative voice of the EPMC into their respective stewardships, within their administrative departments and into the Nemenhah Entire. Each Cabinet Chief is authorized to appoint Assistant Chiefs (Ehlehksihm) to aid in their administrative work.

KOHHAHTSIHM

When a Council of the Nemenhah convenes, the Church provides a Kohhaht or "Keeper of the Door" for the assembly. The Kohhaht is a special-purpose assistant to the Talking Feather of the Council, but he/she is also the Official Representative of the Secular Governance of the Nemenhah ITO, and therefore, stands as an example and a source of guidance in all the highest principles of the Nemenhah.

DUTIES OF THE KOHHAHT

Anciently, the Kohhaht stood at the door when the Council was about to convene. He/She was the "Keeper of the Door" in many senses of the word. The door of the Lodge

was not opened until all was prepared inside. Then the Kohhaht would pass through the door, with an elaborately carved or decorated staff in hand, and welcome the Council Members into the Lodge. It is here that, if assigned seating has been arranged, the participant is instructed as to where to sit. Often, a Pehli stands with the Kohhaht at this point, in order to perform a Ceremony of Smudge or Pipe Ceremony with each Member prior to their entering the Lodge. Any necessary instruction is also given before the participants enter.

Once all the participants are seated, the Kohhaht stands on the inside of the door and clearly announces the names of all the Participants of the Council. Then the door is closed. Only the Kohhaht (technically) may open or close the door during council meetings. This ensures that no undue commotion takes place that might distract the council. Obviously, the Kohhaht is flexible in this duty, as our meeting places are often small and there are many reasons to leave and return to council. The Keeper of the Door is provided to make such comings and goings as respectful as possible.

Very often, the Talking Feather may be engaged in debate or discussion and cannot effectively safeguard the civility and courtesy which must prevail in Nemenhah Council. In these cases, the Kohhaht acts as an assistant to the Talking Feather in this function, also.

The Kohhaht has received especial training in the elements of the Nemenhah Constitution, the Nemenhah Code of Ethical Conduct, the Nemenhah UNDRIP Declaration, the Nahmaht Tuhhuhl, and the Tuhhuhl Nuhmehn, and therefore, is the usual and customary source of information upon such topics, should they arise. They work closely with the Ehlehksihm in providing supportive information from the foundational documents for use in any Council situation.

If a person becomes unruly or uncivil, the Talking Feather may need to ask them to refrain. In this case, the Kohhaht takes the Staff and stands next to the person. If they do not comply with the Talking Feather's instruction, the Kohhaht stamps the staff three times on the floor next to the unruly member or guest. This is a discreet warning that they may be invited to leave the Council. If the member remains in their offense, and will not return to courtesy and civility, the Talking Feather instructs the Kohhaht to escort the member out of the council. That person may return to council only upon delivering to the Kohhaht the symbolic token given to them in the Red Stone Ceremony.

CALLING THE KOHHAHT

This Office is actually an extension of the stewardship of the Office of the Nehm Tiwehkthihmpt. The Presiding Officer recommends the person he/she feels moved upon to call to this Office to the Nehm Tiwehkthihmpt of the Great Council. The Kohhaht then reports directly to the Nehm Tiwehkthihmpt and *not* the particular Presiding Officer who extended the recommendation.

In Local Units, this can be a calling for some duration. The Presiding Officer considers the status and faithfulness of the individual and makes the recommendation for the call upon the promptings of the Spirit. In recommending a person to the calling of Kohhaht, the Presiding Officer should select from the names of the Tiwehkt who have already been in leadership, if possible. They understand the needs of Council, and how to act in the Office of Keeper of the Door. They have personal experience in keeping order in Council. It is an ideal calling for those who have previously held the calling of Presiding Office. The Kohhaht, acting under the direction of the Local Unit, may call assistants to his/her Office. These should be chosen from among the youth or young adults of the Unit, in order to provide opportunities for them to learn the purpose and duties of the Kohhaht.

If the new Kohhaht has not already received such training, he/she undergoes an intensive retraining provided by the Nehm Tiwehkthihmpt, which is very specific to the calling of the Kohhaht only.

NAHTUH-23. CALLINGS AND RELEASES

This section outlines the doctrines and procedures relating to callings and releases. A Chart of Callings has been provided in earlier sections of this guide, listing each Church Calling and specifying who recommends a person, who approves the recommendation, who sustains the person, and who calls and sets apart the person. Callings that are listed on the chart are filled according to jurisdictional needs and as members are available.

DOCTRINES OF CALLINGS AND RELEASES

A person is to be called through Wyaykihn to serve in the Church. These callings come as the Haymehnay Spirit inspires Presiding Officers to issue them. Releases from Church callings should also come by inspiration, except when a person's change of residence necessitates a release or when a calling is for a specific time period, such as full or part-time mission service.

Members who are called to most Church positions should receive a sustaining vote before they begin serving. In the old ways this was called "common consent" or being "appointed by the voice of the church." Members who are called to most Church positions should also be set apart before they begin serving.

GENERAL GUIDELINES

Presiding Officers call all willing members to Church positions. Members are richly blessed as they demonstrate their love for the Peacemaker and for others by serving in Church callings.

Leaders seek the Spirit's guidance in determining whom to call. Leaders also consider the member's ability, willingness to serve, and personal or family circumstances. Leaders try to ensure that the calling will benefit the people being served, the member, and the member's family. The member is interviewed and asked to pray and meditate about the calling prior to accepting it. If they do not accept the calling, it is because they do not receive a Wyaykihn concerning it. They are not reprimanded, or pressed in any way.

Although service in Church callings requires sacrifice, it should not compromise a member's ability to fulfill family responsibilities. If possible, a member is called to serve in only one calling. This may simply not be practical early on, but it is a standard to which the Church hopes to aspire.

Leaders should keep information about proposed callings and releases confidential. Only those who need to know, such as an auxiliary leader who oversees the person, are informed before the person is presented for a sustaining vote.

When a youth will be called to a Church position, the Leader making the call obtains approval from the parents or guardians before interviewing the youth and issuing the calling. Such interviews should be conducted with the parent or guardian present.

EXTENDING A CALLING

The Chart of Callings presented earlier in this document outlines who may extend each calling. After receiving the necessary approvals, an authorized leader conducts a personal interview to determine the member's ability and willingness to serve. If the member is able and willing, the leader extends the calling. The leader normally invites the spouse of a married person to be present and give support when the calling is extended.

A leader who extends a Church calling should explain its purpose, importance, and responsibilities. He/She also encourages the member to seek the Spirit of the Peacemaker in fulfilling the calling. He/She tells the member the name of the person to whom he or she is directly accountable and emphasizes the need to support leaders. He/She also outlines the required meetings and describes the handbooks, manuals, and other supplies that are available to help the member. He/She may identify special concerns or challenges of the position and may invite the member to ask questions about the calling.

SUSTAINING MEMBERS IN CHURCH CALLINGS

Members who are called to most Church positions should receive a sustaining vote when they are called to serve. The Chart of Callings indicates whether a sustaining vote is needed and what congregation should give it.

The Presiding Officer, or Leader who oversees the calling, presents a person to the congregation for a sustaining vote:

When presenting a person for a sustaining vote, the Talking Feather or the Kohhaht (if applicable) invites him/her to stand. The presenting Officer may say:

"[Name] has been called as [position], and we propose that he [or she] be sustained. Those who will support him/her in this calling, please so indicate by the usual sign.

[Pause briefly for the sustaining vote.] Those opposed, if any, may manifest it. [Pause briefly to allow for a dissenting vote, if any.]"

Note: This is a sustaining vote, not an election. If a person indicates that they will not sustain the person called to a position, the dissenting person is taken aside and counseled privately about the nature and purpose of Church Callings. If they offer any reason why the person cannot be considered eligible for service, they are reminded that they are obligated to initiate a Resolution Council in the appropriate manner.

If a Conflict Resolution Council is convened as a result of a dissenting vote, the calling is suspended until after the Council's decision.

The person who is being presented should participate in the sustaining vote. If more than one person is being presented, they usually may be sustained as a group.

SETTING APART OFFICERS

Members who are called to most Church positions should be set apart before they begin serving. The Chart of Callings indicates whether a setting apart is needed and who is authorized to perform it. Presiding Officers are set apart before their counselors.

When the Setting Apart may be performed in person, under the direction of the Presiding Officer, one or more Pehli, including the Officer who is extending the call, may participate in a setting apart. They place their hands lightly on the person's head. Then the Officer who is extending the call who acts as voice:

1. Calls the person by his/her full name.
2. States that he/she is acting by the authority of the Commission vested in them through the Nemenhah Church.
3. Sets the person apart to the appropriate office.
4. Confers keys on those who are entitled to receive them (Presiding Offices).
5. Speaks such words of blessing as the Spirit directs.
6. Closes in the name of the Peacemaker.

When the Setting Apart may not be performed in person, under the direction of the Presiding Officer, the Officer extending the call Opens their Sacred Medicine Bundle with the usual Ceremony. They take up the Bowl or Pipe in their hands. Then the Officer:

1. Calls the person by his/her full name.

2. States that he/she is acting by the authority of the Commission vested in them through the Nemenhah Church.
3. Sets the person apart to the appropriate office.
4. Confers keys on those who are entitled to receive them.
5. Speaks such words of blessing as the Spirit directs.
6. Closes in the name of the Peacemaker.

At either the same time, or at an appointed time, the person receiving the call Opens their Sacred Medicine Bundle with the usual ceremony. Then he/she:

1. Calls the Officer extending the call by name.
2. States that he/she is acting by the authority of Sacred Commission.
3. Accepts the Setting Apart to the appropriate office.
4. Finishes the ceremony and closes in the name of the Peacemaker.

As soon as possible after the ceremony, the person receiving the call should contact the Officer extending to inform them that they have accepted the call through ceremony.

RELEASING MEMBERS FROM CHURCH CALLINGS

Releases from Church callings are made by the same level of authority that extended the callings. To issue a release, an authorized leader meets with the member personally or by telephone, informs him/her of the release, and expresses appreciation for the service. The leader also asks the person to return any current, usable materials so they can be given to the successor. Only those who need to know are informed of a release before it is announced publicly.

It is customary that the same congregation that sustained a person gives a vote of thanks when the person is released. An Authorized Officer may say:

"[Name] has been released as [position], and we propose that he [or she] be given a vote of thanks for his [or her] service. Those who wish to express their appreciation may manifest it by the usual sign." No dissenting vote is called for.

When a Presiding Officer is released, their Ehlehksihm are released automatically. Others who hold positions in the organization are not released automatically.

NAHTUH-24. SACRED GIVEAWAY

CONTRIBUTIONS BY MEMBERS, PATRONS, PARISHIONERS AND SUPPLICANTS

The Supplicants, Parishioners, Patrons, Lay Ministers, and Vocational Ministers remit Sacred Giveaway Offerings to the Church. They give these offerings to the Church as Gifts which constitute the only inflow of resources upon which the Church may depend for its support. These Offerings are referred to generally as "the Sacred Giveaway" and/or "the Tithe."

Although the English word "Tithe", in its biblical sense means "a tenth part", the Nemenhah do not use the word in this context. In the Pattern Language of the Nemenhah, "Tithe" refers to any gift or offering of any kind that a Nemenhah Congregant gives freely and without extortion of any kind. It is a Gift of Love, and so it is considered at all levels.

Policy regarding the disposition of the Tithe is created under the authority of the Finance Department of the Church, consisting of the Tehk Tiwehkthihmpt, the 1st and 2nd Counselors in the General Presidency of the Church, with the advice and consent of the EPMC, when the EPMC does not hold one of the aforementioned. The Council on the Disposition of the Tithes, composed of the General Presidency, the Tiwehkthihmpt of Geo-Regions, the Tiwehkthihmpt of the General Societies, and the EPMC and his/her Administrative Council, oversees policy and general procedure regarding all finances and property of the Church and determines the disposition of Tithes and other offerings. The Council interprets the Policy of the Church and develops ways in which such policy might be effectively disseminated through the File Leadership. Wherever such policy requires contract or other constructive arrangement, the EPMC is always the signatory for the Nemenhah.

For example, because the UCNM is designed to accommodate New Members, and is an obligatory curriculum, the Spiritual Adoption Donation is now remitted through the University of Nemenhah, a dependent auxiliary of the Church. Sacred Giveaway for personal mentoring is remitted through the University, just as a Chapter Supplicant remits their Sacred Giveaway Offering directly to the Commissioned Vocational Minister. These are examples of policies which have been established by the Council on the Disposition of the Tithe.

Church Leaders should teach the Principle of Sacred Giveaway in association with the Covenant Donation as outlined in the Nemenhah Constitution, and as explained in the Nemenhah Code of Ethical Conduct and the UCNM. Nonmembers may also make

contributions to the Church. Tithes, other offerings, and other contributions are described in the following paragraphs.

DEFINITION OF SACRED GIVEAWAY

The Sacred Giveaway is the Faith Offering of the Lay or Vocational Minister, and also the Patrons, Parishioners, and Supplicants who, together, constitute the Congregants of the Church. This donation is the amount of a person's surplus that they feel moved upon by the Spirit to consecrate and dedicate to the Church. The donation is remitted to the authorized Steward of the Tithe appropriate to the purpose and intent of the gift.

CURRICULAR MATERIALS AND UCNM MENTORING

Tuitions remitted to the University of Nemenhah, as well as all charges and fees for matriculation in the Ministerial Degree Programs, and also to receive various text materials and testing services associated with the Uniform Curriculum for Nemenhah Ministry, are *not* considered Sacred Giveaway.

PERIODIC SACRED GIVEAWAY

All Members covenant at Spiritual Adoption to faithfully pray and meditate concerning what percentage of their income **surplus** they should in good conscience consecrate to the Church in Sacred Giveaway. This Offering is made monthly, semi-annually, or annually and is remitted to the Nemenhah Church, or the designated Steward. This amount is always the decision of the individual and is never suggested by any Officer of the Church.

SUPPLICANT / PARISHIONER OFFERINGS

When a Supplicant or Parishioner requests any type of Service, Ceremony, or Sacred Object from a Vocational Minister, or a Leader of the Nemenhah, it is unethical to do so without including a Sacred Giveaway Offering. The amount of this offering is usually left to the Supplicant/Parishioner to decide, but for certain services the Vocational Minister or Leader is authorized to make a specific suggestion of a customary and appropriate amount. This Sacred Giveaway is remitted directly to the authorized Steward, depending on the intent or purpose of the service requested.

Vocational Ministers are permitted to assign specific “fee” values to their services, if they choose, but these are not to be mistaken for Sacred Giveaway; i.e. fees received by

an individual Vocational Minister for his or her independent services are *not* counted as Tithes and Offerings to the Church and must be accounted for accordingly.

SPECIAL OFFERING FOR ENRICHMENT ACTIVITIES

The membership of Local Units may demand programs which require funding. In that event, the Local Presiding Officer is authorized as Steward of the Tithe to accept the Sacred Giveaway Offerings of the Unit Members, Patrons, Parishioners and Supplicants, to create funds which may be allocated to the program budget. Such funds are usually gathered by periodic passing of the Offering Basket into which the individual is invited to place their Offering. These Tithes remain in the Local Unit and are only used for the specific programs for which they are gathered.

FAST OFFERINGS

Each month members are encouraged to fast (abstain from food but not necessarily fluids) for a twenty-four hour period (or other if appropriate) and consecrate and remit fast offerings that are at least the equivalent value of the meals not eaten during the fast. When possible, members are encouraged to be generous and contribute much more than this amount.

To contribute fast offerings, members give the offering to the Steward of the Tithe of the Local Unit, or to the Order directly if no Local Unit is present. These funds are utilized to provide Welfare and Humanitarian aid and to provide for the needy within the Church. They are not used for other purposes.

Members should contribute fast offerings without designating how the funds should be used. Leaders may not enter into arrangements or make commitments to give a member's fast-offering contribution to an individual or family or to use it for a special purpose that the donor designates.

IN-KIND DONATIONS

Although the Church does not necessarily reject In-Kind Offerings, it does discourage them. Such offerings are difficult, if not impossible, to convert and make it difficult for the Church to fund necessary programs. Nevertheless, Vocational Ministers may accept such offerings for their individual services. It is preferable for members to dispose of the property themselves and then pay offerings in cash. However, payment in kind for services, or as Sacred Giveaway, may be accepted in certain cases, and may even be a common practice in some areas of the world where cash is unavailable. Such practices

are the exception to the rule, however, because of how difficult in kind offerings are to convert into tender usable to provide tangible goods and services.

On occasion, members desire to donate real estate or other personal property to the Church. Generally, this is also discouraged. The Church prefers that the property owner consecrates the property to the use of the Church, but retains ownership of the property. When the property owner feels constrained by the Haymehnay to bequeath their property, they may donate the property to the Nemenhah ITO, which is a Missouri Non-Profit Entity authorized to own property for the Nemenhah People. Thereafter, the Custodianship of the property is re-assigned to the donor or to a designated Custodian and/or a Custodial Committee of the Local Unit.

NAHTUH-25. TAXES

The tax information in this section applies only in the United States. If Church Leaders need additional information they should contact the (IRS) Administration office nearest them to resolve concerns about taxes.

Even though the Church publishes fundamental tax policy to its members, it does not recognize any greater expertise in tax matters than that provided by the Internal Revenue Service or State Tax Commissions, and it does not, under any circumstances offer tax advice of any kind. It does not offer assistance in preparing tax returns or representations. For all specific questions about IRS and/or State Tax liabilities, the Minister must contact the IRS or State Tax Commission for reliable counsel concerning tax matters.

TAX-EXEMPT STATUS

It is the present understanding of the Church that, in the United States, all churches are normally exempt from paying sales, property, income, and other taxes because they are religious organizations. Notwithstanding, the Nemenhah Church pays property tax on all Church-owned real estate, and strongly advises Presiding Officers to do the same with regard to Stewardship Property. Church buildings and other property are to be used for the purposes of worship, religious instruction, and other **Church-related** activities, such as, for example, Great Council, University of Nemenhah and its Auxiliaries, Education, and so forth. Facilities are not to be used for political, or investment purposes. To do so violates law that permits tax exempt status of Churches.

It is important that Presiding Officers follow these guidelines to preserve the Church's tax-exempt status. If one Church Leader, Jurisdiction, or Local Unit misuses the Church's tax-exempt status, all Church units could be affected.

That Churches are automatically tax-exempt because they are "religious organizations" does not imply that donations to churches are necessarily tax deductible. The Church does not represent the Sacred Giveaway as having anything to do with any individual's IRS Contract. For specific questions about tax deductions, the Minister is referred to the IRS or appropriate State Tax Commission.

Leaders in the Church are not tax experts and do not give legal tax advice or aid of any kind. If such persons request verifying documents from their Church Leaders, provision of such documents does not constitute legal tax advice or aid in any said preparation. If any Minister represents that their Church Leader has legally "advised" them in a tax

representation, their representation is in error and because of the seriousness under the law of such representations, and the very real peril in which such representations automatically place their Church Leader, they are automatically subject to disciplinary action and possible expulsion from the Nemenhah. This is consistent with the definitions of “Injury” and “Harm” in current use in all Nemenhah contexts.

In brief, any claims or representing that Nemenhah Ministers or Church Leaders assisted anyone in the IRS or other tax preparations or submittals is an untruth and spoken in bad faith with intent to do injury.

These instructions are important to Church Leaders because Nemenhah Ministers have in the past held their Leaders accountable for their own tax misrepresentations. With positive statements in this textbook, if such claims are falsely made against a Leader, he/she may go straight to the Nahmaht Tuhhuhl for support.

APPENDIX A - GLOSSARY

A

Age of Agency - That age in which the Mother's Council deems a person is able to vote as an adult. Currently, the Age of Agency is 18 years.

Ancient Nemenhah Ordinances and Ceremonies - Those ordinances and ceremonies which are derived or restored from the Ancient Nemenhah Records.

Ancient Nemenhah Records - The extant translated works of the Ancient Nemenhah, known as the Ayahtkuhyaht Nemenhah, which have been carefully guarded and passed down through the descendents of Hahgohtl, as well as a minority group of the mix-blood descendents of the pre-conquest adherents of the Dreamer Religion of the Upper Columbia Plateau. That portion of these records which have to do specifically with the ancestors of Tuhehlkakhahs Waylahmohtkihn and his descendents, and with the restoration of the Ancient Nemenhah Foundation and Sacred Way, have been translated into English, preparatory to the establishment of the Nemenhah People once again in their Traditional Territories. The Foundational Documents of the Nemenhah ITO are based on principles and doctrines extracted from the Nemenhah Records.

Authority - Administrative (File) Authority is required to perform a function for and in behalf of the Church in general. That authority flows into the Leadership File from the Peacemaker to the Tehk Tiwehkthihmpt. Administrative Authority is transmitted downward in the File. In other words, a Presiding Officer (Tiwehkthihmpt, Tiwehkt, Tiwehk, and so forth) receives authority from the Tehk Tiwehkthihmpt and may confer authority within their Assigned Stewardship to others who are either at the same level, or are in a lower level in the File Leadership than themselves. Where Administrative Authority is not required, such as in the case of the Personal Bundle Ceremony, and the Individual Practice of the Principles of our Healing Religion, the authority flows into the individual through the actual Covenant Relationship into which we have all entered. Personal Authority enters the Minister directly from the Peacemaker, through the Principle of Wyaykihn (Personal Revelation), and is "sealed" upon the individual by the Haymehnay (Holy Spirit of Promise). This is also a "return and report" mandate, but not one that can be administrated through the File Leadership. It is, and must remain, entirely personal.

Autonomy of Stewardship - The right of each individual to act in the authority conveyed to them through the File Leadership, without fear of interruption or undue interference from other leadership. When a Nemenhah Minister is given a calling, they do so under direction of their File Leader, but with the understanding that they will be allowed to develop in the calling, and manage their own stewardship. Within reason, the Leader always allows those called into offices of responsibility and service to magnify their calling without interference and without micro-management.

Ayahtsuhway Sahnhehpeht - Literally "Ayahtsuhway" a proper noun combined with the verb-form Sahnhehpeht - to anoint - rendering "Anointed Ayahtsuhway". Many Christians find the similarity between Yashua and Ayahtsuhway meaningful. The Peacemaker, the Creator, the Head of the Nemenhah Church.

B

Belief Systems - Something held to be true, especially a tenet or body of tenets held to be true by a group. A term often used in Nemenhah authoritative documents, publications, policies, and so forth, understanding the sovereign nature of personal beliefs where religion and religious practice are concerned. Not to be confused with purely personal beliefs not having to do with religious belief or sincere practice. A person's sincere religious belief and belief systems are not dictated by the Nemenhah Church, Mission or Philosophy. They are sacred and remain the absolute province of the individual.

Bishopric - The Nemenhah Church does not use this term in the same manner as it is employed by other churches, of even by its historical, English usage. In Nemenhah Religion, "bishopric" refers to an inherent authority possessed by all Children of Creation, whereby they may become ministers one to another. This "authority" is activated by their willingness to serve and their ability to make and keep essential covenants. A partial exception to this general usage is in the case of the "Legal Right of Bishopric" which is conveyed to the Children of Lehb from the "Fathers," or "Ancestors." By this "Legal Right," the Children of Lehb are to restore the Sacred Sahaptan Way in the Land, and become Ministers to all Creation. Members of the Sacred Order of Lehb receive this ancient "Legal Right" through the Ordinance and Covenant of Spiritual Adoption.

Blessing - An ordinance of the Nemenhah Church whereby a Nemenhah Minister prays with authority for healing, comfort, or counsel, for and in behalf of the Supplicant. Such Ministers may receive through the Principle of Wyaykihn, such words of blessing as

they receive by the Spirit, and speak those words to the Supplicant, thus, transmitting the "Blessing of Heaven" to the Believer.

Bridge - A term used in the Nemenhah Church and Nemenhah ITO to denote an organizational unit, calling or function, that contains elements of both Ecclesiastical and Secular authority, and thereby "bridges" between the Branches of Governance. To be remain effective, both branches must remain mutually dependent.

C

Callings - The commission given to a Nemenhah Minister by a Presiding Officer of the Church, to oversee or direct an essential function. The calling initiates a Minister's work in a given function, and is usually accompanied by the Sustaining Vote of the Members who will be impacted by the calling.

Ceremonial - Any object or activity that is considered essential to the Practice of Nemenhah Religion.

Ceremony - An event of ritual significance, performed as part of the practice of religion, or on special occasion.

Chapter - The Chapter is an Organizational Unit of the both the Ecclesiastical and the Secular Branches of Nemenhah Governance. The Chapter can be the Primary Local Unit of the Church, and the venue through which individual Nemenhah Ministers and Congregants encounter and maintain their membership and covenant relationships.

Chapter Council - A Presidency of the Nemenhah Church comprised of the Principle/Stone Carrier of the Chapter, along with his/her Yuhnipi Ehlehk and Itsipi Ehlehk.

Charter - Foundational Document approved and recognized by the Nemenhah Church authorizing the formation of an Institution or Agency of the Church.

Chayahnsaysay Ehlehk - Nemenhah word for Principle/Stone Carrier. This word is also used to refer to the Talking Feather in any of the Councils of the Nemenhah.

Chiasmus - In poetry, an inverted relationship between the syntactic elements of parallel phrases. For example: "to stop too fearful, and to faint to go..." In systems, a structure in which the center is supported above and below with analogous function or structure. For example: $A + B = C = B + A$, where C is the central idea or goal. Common formula in the Nemenhah Pattern Language.

Church - A body or organization of religious believers.

Civility - Formal politeness and courtesy in behavior and speech. Civility and courtesy form the foundation for right attitude in any Nemenhah Proceeding. Failure to maintain standards of civility results in removal of governing status and privilege.

Clergy - The body of ministers within the Church. The term may also apply to individual ministers of the Church.

Commerce - The buying and selling of products or services for the purpose of getting gain and obtaining advantage over one's neighbor through such buying and selling. Represented in the Bible as "The Harlot" and "The Whore of All the Earth". Nemenhah Ministers are able to operate in commerce by following the admonishment also found in the Bible to "make of yourselves friends of the mammon of unrighteousness," however, they may do so to their own peril. All commercial activities are taxable and fall under the bondage of government. Nemenhah Agencies and Ministers may conduct commercial activities, but they may not be construed as Religious in nature, and are therefore taxable as any other personal income.

Commission - Special authority granted by an approved Agency of the Church.

Commission of the Peacemaker - A special Wyaykihn received by the individual from the Peacemaker himself commending them to active ministry. They report to the nearest Presiding Officer of the Church to report that they have received this commission personally and to request assignment in the governing leadership. This commission is also partially received (preparatory to the actual Wyaykihn) when a person accepts a calling from the File Leadership of the Church. The complete commission is only received directly from the Peacemaker, through the agency of the Haymehnay.

Commissioned Vocational Minister - See Tiwehk.

Commissioning Agency - A Chapter Council acts as the Commissioning Agency in the Nemenhah Church. When a Nemenhah Minister depends upon the Healing Ministry for their support, and desires to offer their services to the Household of Faith, as well as the general public supplicant, they seek the Commission of the Chapter Council, and thereby receive authority to minister to more than their own sphere of influence alone.

Complainant - The originator of a Formal Complaint for Conflict Resolution. The Complainant must prove the merit of their complaint.

Congregant - A person who is part of a congregation: a person who attends or seeks religious services, or who regularly attends religious services. In Nemenhah, congregants are Officers, Members, Ministers, Patrons, Parishioners, Supplicants, Visitors and Guests.

Congregation - The body of congregants, either the Church as a whole or the congregants of a given Unit of the Church.

Consecrate - Literally "to make sacred." The Nemenhah use this word to denote any thing or action which they make sacred. When this applies to material goods or money, inclusion of such items in a Sacred Giveaway Offering makes them sacred. Nemenhah Ministers strive to make their walk and their talk "sacred," thereby consecrating their lives and ministries. Ministers who are approved to enter into the Covenant of Consecration associated with the Sacred Order of Lehb, vow to consecrate their lives and ministry to the Nemenhah Church.

Consensus - Essentially, the unanimous voice of those eligible to vote. Members in voting status agree by giving the sign of the Upraised Thumb. They disagree by giving the sign of the Thumb Pointed Down (Thumbs Down). They concede the vote by giving the sign of the Thumb Pointing Sideways.

Council - Any convocation of the Governing Clergy of the Nemenhah, at any level and in any location.

Counsel - Any decision reached by any Council of the Nemenhah.

Counselor - The Presiding Officer calls two Counselors of equal rank, or elevates them to equal rank, and they together constitute the Presidency of a Jurisdiction.

Covenant - A contract between two or more parties, which is made binding by the faithfulness of the covenanters. Such a contract is transferable only to the Peacemaker by the sealing power of the Haymehnay, and is thereby made everlasting. It does not rely on any other agency. The Nemenhah Church encourages its members and ministers to make and keep several covenants as part of the New and Everlasting Covenant spoken of in the Sacred Records of the Nemenhah (Volume Two). In Nemenhah Religion, making and keeping covenants is essential for the emergence of the individual from "just another person" to the state of "humanness" required to walk and talk with God, one's Ancestors, with Angels, and with Just Men and Women Made Perfect.

A covenant is a promise before Creation involving right and just performances and behavior, which in turn, causes universal relationships and brings about blessings. Nemenhah Ministers believe that making covenants helps in overcoming difficulties in their lives. Nemenhah Ministers believe that all the Creations are "One Relation," and that it is the associations we make in life that instruct us in the manner of associations which will carry on in the eternities.

In the Nemenhah Church, there are formal covenants and informal covenants. Formal covenants are limited in number and are always accompanied by the performance of an ordinance or ceremony - such as in the Covenant of Spiritual Adoption. Informal covenants are contracts entered into without the performance of an ordinance or ceremony.

But a covenant is not merely ceremonial. It involves the speaking of solemn and sacred intentions which understand rights, responsibilities and obligations by both(all) parties. The ordinance or ceremony is the token of the promise of the covenant. Keeping of the covenant brings about the realization of the intentions of the covenanters. The Ministers and Members of the Nemenhah Church believe that this principle is part of what elevates men and women from the brute state, and causes them to truly "emerge" as Human Beings.

Covenant Donation - That portion of the periodic (annual or semi-annual) increase that the Nemenhah Minister is moved upon by the Spirit to consecrate by Sacred Giveaway to support the Church and its programs.

Custodian - A Nemenhah Minister acting under the direct Stewardship of their File Leadership in exercising the rights and responsibilities of their ministerial calling or commission.

D

Delegate - Nemenhah Minister in Voting Status who has been elected to speak and act in the name of his/her Local Unit in Great Council or Community Council.

Delegatory Revelation - Sometimes a Presiding Officer will receive a revelation to call a Nemenhah Minister to a particular calling, but the individual does not feel able at the time of the call to seek and receive a confirming Wyaykihn, but still desires to serve. They receive the Wyaykihn through the Leader who receives the revelation by accepting the Call to Service. Such revelation does not ever come by way of mandate or

commandment, but only ever as a request. The recipient of the call is always at their liberty to accept or reject the calling.

Dependent Agencies - Agencies that are entirely and wholly dependent upon the Church. Church Agencies that may not act independently.

Desecrate - to render a Sacrament or Sacred Object unfit for use in Nemenhah Ceremony. For example, a product obtained through commerce is consecrated for use as a Sacrament. To resell, or to use that Sacrament in any other unsound or unholy manner, desecrates it and removes it from the practice of religion.

Disciplinary Council - Also called Resolution Council. The Council called into existence by the Officer of the Nemenhah Secular Branch who is authorized to receive the FORM 1001 for Formal Conflict Resolution. In the Chapter, where the conflict does not involve a member of the Chapter Council, this is the Principle/Stone Carrier. In cases where leadership is involved in the conflict to be resolved, the EPMC creates the Council.

Duty - The rights, responsibilities and obligations of Nemenhah membership and ministry.

E

Earth Healing - Those principles of ecological and Permaculture practices which have been approved by the Earth Healer Society of the Nemenhah. Permaculture is the approved program for Earth Healing.

Ecclesiastic - Having to do with the ceremonial and spiritual aspects of the Nemenhah Church.

Ehlehk - A Counselor to a Presiding Officer.

Ehlehsihm - The Counselors to a Presiding Officer. The term can also be use to denote the core of Assistants acting under the direction of a Counselor of the Presiding Officer.

Elected Principle/Medicine Chief (EPMC) - Where the Tehk Tiwehkthihmpt is the Highest Office in the Ecclesiastic Branch of Nemenhah Governance, Nehm Tiwehkthihmpt or "Elected Principle/Medicine Chief of the Nemenhah" is the Highest Office within the Secular Branch. The EPMC is a Tiwehkthihmpt within his/her own Chapter, as well as the Presiding Authority of the Nemenhah Indigenous Traditional Organization. The Office is the analog of the Tehk Tiwehkthihmpt of the Church, and the two Offices are unified as the Pehli of Great Council.

Emergence - Change. To move from one condition into another, usually from a lesser to a greater or more desirable condition.

Enlightenment - That knowledge or understanding that elevates men and women from the brute and prepares them to seek and stand in the presence of the Peacemaker.

Essential Charity - That manner of sacrifice which is required to bring about the emergence of the Nemenhah Minister. Nemenhah Ministers seek this type of charity, and integrate it into their lives, as a means of overcoming the effects of a wasteful and insane world.

Exaltation - The process by which a person obtains the exalted or "ascended" state.

Exalted - That ascended state of being that is equal and co-equal with the Peacemaker. That state of having obtained that level of existence necessary to stand in the presence of Creation in its Fullness, and its Creator. Heavenly Beings.

F

Fast Offering - Ministers and Parishioners of the Nemenhah are encouraged to make a Celebratory Fast once each month. In this fast, they abstain from three (3) meals, or as many as seems prudent. They do not abstain from fluid or Sacred Medicine during the fast. In order to provide funds for the needy, and for humanitarian aid programs, they make a "Fast Offering" to the Church consisting of at least the value of the meals from which they abstained. This Sacrifice on the part of those who have, helps to provide for those who have not, and also teaches and makes faithful demonstration of the Law of Sacrifice in the lives of the Nemenhah.

File Leadership - The Line of Authority which governs the Nemenhah Church. One receives authority to act in Jurisdictional Callings by the Leader who is directly responsible for the calling, and to whom one "returns and reports" one's activities in the calling. This Line of Authority begins with the Peacemaker generally, and then transmits through the Tehk Tiwehkthihmpt downward into the ranks of the Church Leadership. By this Line of Authority, each Nemenhah Minister understands the limits of their authority, and the structure within that authority operates.

First Do No Harm - Part of the Nemenhah Covenant of Spiritual Adoption and the First of the High Principles upon which the Nemenhah Church is established. The Covenanter pledges to avoid choosing first any action that might cause harm, and shunning altogether any alternative that might cause actual injury.

First Premise - In English "premise" means a statement or proposition from which others may be inferred or to follow as conclusions. The First Premise in the Nemenhah is based in the idea that all things ought to be confirmed by Wyaykihn, and that every action ought to be predicated upon the promptings of the Spirit.

Five-fold Mission - 1) To Heal the Individual, 2) To Heal the Family, 3) To Heal the Community, 4) To Heal the Society, 5) To Heal the Planet.

Formal Conflict Resolution - That method mandated by Great Council, and admitted into the Nemenhah Code of Ethical Conduct, which allows Nemenhah Ministers to resolve conflicts which have caused injury, or which have the capacity to cause injury. Conflicts which cannot be resolved privately between the parties, are brought to Formal Conflict Resolution.

Form 1001 - Approved document whereby a Nemenhah Minister may register a complaint of injury and seek redress through Formal Conflict Resolution.

Form 1001R - The Official and Final Report of Conflict Resolution. Submitted by the Talking Feather of the Disciplinary Council to the EPMC.

Form 2001B - The Chapter Long Count which the Yuhnipi Ehlehk prepares and submits to the Chief of Chapter Services.

G

GHI - General Handbook of Instructions.

General Assembly - The body of all Voting Members within a jurisdiction of the Church, or of the Church as a whole.

General Pattern of Presidency - Every Presiding Officer in the Church, no matter where they are assigned in the "File of Authority," may see their calling as an analog of the Tehk Tiwehkthihmpt, applied to their particular Stewardship. Their Offices and Presidencies are, therefore, only smaller, more specific versions of the Senior in the File. This Pattern Language is strictly adhered to, so that the instruction given for one "Presidency" may be uniformly applied to all "Presidencies." The only difference is jurisdictional. Where the Tehk Tiwehkthihmpt is "President" of the entire Church, the Tiwehkthihmpt Kohrayahntohnhah, for example, is "President" of that Regional Geographic Jurisdiction which has been designated "Kohrayahntohn." When a Tiwehkthihmpt calls a Tiwehkt to preside over a geographic jurisdiction within the region, the new Presiding Officer follows the same procedures as his/her File

Leadership when exercising the Stewardship Authority. Accordingly, the Presiding Officer may look at the instruction given for Tehk Tiwehkthihmpt and his/her Stewardship over the greater jurisdiction of the world-wide Church, and understand their own scope of authority within the jurisdiction to which they have been called to preside. The only exceptions to this policy is in the case of those rare points of authority which cannot be delegated to another, and they are duly noted in this handbook.

General Presidency - A Presiding Council of the Nemenhah Church consisting of the Tehk Tiwehkthihmpt and his/her Counselors.

General Storehouse Fund - A general use fund created through the tithing of Certified Providers of Sacrament and Sacred Objects, and of Commissioned Vocational Ministers, which is designed to provide operational funds for Local Units, as well as other administrative needs of the Church.

Geo-Region - A geographic division of the Nemenhah Church, presided over by a Tiwehkthihmpt Presidency.

Governing Clergy - Those members of the Nemenhah ITO and Native American Church who have maintained active/voting status in accordance with the standard established by Great Council.

Great Council - The yearly Conference of the Nemenhah ITO, held at Nemenhah Home in Missouri, USA, once every year. Great Council is the only time and place where the Nemenhah Constitution may be amended, and where the Elected Principle/Medicine Chief may be elected.

Guide Track - The first section of the Uniform Curriculum for Nemenhah Ministry (UCNM). This Track contains vital, introductory training and information which prepares the Minister to "guide" both their own ministerial path, and also direct others to investigate the Nemenhah Mission.

H

Haymehnay - The Holy Spirit of Promise. This is an actual Personage of Spirit which Nemenhah Ministers and Members believe is powerful to "seal" truth into a person's very physical make up, and to "bring all things to their remembrance." It was with this personage with whom Tsi Elohoway and Ayahtsuhway Sahnhehmpeht made the New and Everlasting Covenant which precipitated Creation as we experience it. The

Haymehnay is associated with inspiration and it is by this principle that Wyaykihn in its many forms is received and understood by people of faith.

Healing Ministerial Services - The Ministry of every Tiheht or Tiwehk encompasses one or all of the elements of the Five-fold Mission of the Nemenhah - 1) Heal the Individual, 2) Heal the Family, 3) Heal the Community, 4) Heal Society, 5) Heal the Planet. The ministry is one of healing and focuses its service, ceremony, and activities on the Mission of the Nemenhah.

Holy Men and Women - Men and/or Women who have been designated as Holy Persons by their Tribe, Community, Church, or other authorized Agency.

I

Illicit - Prohibited by Domestic or International Law.

Inclusivity of Doctrine - A hard and fast element of the Nemenhah Pattern Language, whereby it is held that no religious belief shall be judged or condemned by the Nemenhah unless it can be shown that the religious belief or practice causes injury upon the Nemenhah, individually and/or as a whole, or threatens to do so.

Injury - Harm to the degree that a person is rendered unable to make a living or provide for their own needs and/or the needs of their family.

Injurious Abuse - Used in reference to the law. Use of an illicit substance in such a manner as to make injury, or to threaten to do so. In cases where governments, under pressure from special interests, make normally medicinal and safe materials and practices "illicit," the term "injurious abuse" is used to differentiate between substances that are illegal and should not be used, and those that may be illegal, but are beneficial and safe. It can often be a fine line.

Institutions - A significant practice, relationship, or organization in the Nemenhah Church, such as the Institution of Marriage.

Intellectual Assent - An opinion arrived at by examination and evaluation of available data, all reference to religious belief or conviction being cast aside as irrelevant and inappropriate to the purpose.

ITO - Indigenous Traditional Organization. The Nemenhah Church is a functional institution of the Nemenhah ITO.

Itsipi - The Nemenhah Ceremony of Purification and Personal Sacrifice. It is undertaken in a Sweatlodge under the direction of a qualified Itsipi Pehli.

Itsipi Pehli - A Nemenhah Minister who has been certified by the Tiwehkthihmpt of the Itsipi Society of the Nemenhah.

J

Jurisdiction - Designated geographical or functional division in the Church over which a Presiding Officer has authority. This also denotes the calling and responsibility associated with such divisions.

K

Keys of Presidency - Authority in the Church operates upon certain "Key" Core Principles. When we refer to the "Keys of Presidency," for example, we are speaking of those principles which give authority to act within a Stewardship that has the duty and responsibility of the administration of general Church functions, and the management and direction of other people as a fundamental element of the carrying out and fulfilling of calling and stewardship. They are not "keys" that "unlock" a closed cupboard, but rather, they are "Key Principles" that mandate a function of the Church and that authorize an Officer to act in that function for and in behalf of the Church. All of the Presiding Offices carry certain Keys in common with the Tehk Tiwehkthihmpt. Again, there are differences in scale and scope, but the Keys are essentially the same.

Keys of the Order of Lehb - see "Legal Right of Presidency."

Kohhaht - Keeper of the Door. An Office within the Tuhhuhl Nehm (Tuhhuhl Nuhmehn or "Temple") Society of the Nemenhah whose duty is to assist the Talking Feather of Council in all things.

Kohhahtsihm - The body of Kohhaht made available by the Tuhhuhl Nehm Society to act as Keeper of the Door to the Councils of the Nemenhah and in Itsipi Ceremony.

Kohrayahntohn - Geo-Region comprised of Ohio, Michigan, Wisconsin, Minnesota, Northern Illinois, and Northern Indiana.

Ksahyah - Mission Work.

L

Law of Sacrifice - One of the Four Pillars of the Tuhhuhl Nuhmehn (Tuhhuhl Nuhmehn), whereby the Covenanter learns the absolute value of serving their fellow Nemenhah, and where reasonable, making their own wants subservient to the needs of others.

Lay Minister (Tiheht) - Nemenhah Ministers who exercise their authority to minister to their family. They are not authorized to administer the Ordinances of Healing to Supplicants of a Commissioning Agency, and lacking the Vocational Commission, they do not act as custodian of the Tithes remitted for healing services.

Legal Right of Bishopric - An ancient law regarding the descendants of Lehb (Levi), of the House of Israel, as bearers of special right to minister in the synagogue and the temple. Hahgohtl (see Nemenhah Sacred Records) claimed this lineage through his direct descent through Tsimayohn, who fled from Itsrahhayl when its capital city was conquered and its people taken into bondage and slavery. The "right by ancient law," thus "legal right" to minister to the remnant people conveyed through the descendants of the Sons and Daughters of Lehb. Members of the Nemenhah Church receive this lineage through the sacred and ancient Principle and Covenant of Spiritual Adoption.

Line of Authority - See File Leadership.

Local Unit - See Chapter.

Luminary Celebrations - Celebrations observed by the Nemenhah Church and its Ministers on four (4) important calendar cycles - 1) Spring Equinox, 2) Summer Solstice, 3) Autumnal Equinox, and 4) Winter Solstice. These celebrations are observed within the "lunar cycle" in which the equinoxes and the solstices occur.

M

Mayntinah - A Geo-Region of the Nemenhah Church comprised of Colorado, New Mexico, Utah, Idaho, Montana, North Dakota, South Dakota and Nebraska, with interim Headquarters in the offices of the Tiwehkthihmpt. One of the original, principal cities of the Ancient Nemenhah.

Medicine Bundle - A Sacred Object or group of Sacred Objects associated with a Sacred Medicine Bundle Ceremony.

Medicine Bundle Ceremony - An Essential Ceremony of the Nemenhah Church associated with a Sacred Medicine Bundle.

Membership - The state of being a member of, the status within, or the total number of members belonging to the Nemenhah Church.

Minisahuhrit - Geo-Region of the Nemenhah Church comprised of Four Directions formed by Missouri, Arkansas, Oklahoma, Kansas, Southern Illinois, Southern Indiana, Kentucky, Tennessee, and Mississippi. This is the Geo-Region in which the Headquarters of the Church are presently domiciled. The Assembly Hall, Ceremony Grounds, and Temple Garden, of Nemenhah Home, located outside Humansville, Missouri, is the hub of the Nemenhah Medicine Wheel.

Ministry - The complex of activities maintained and performed by Nemenhah Ministers.

Missions - Designated jurisdictions of the Church which are dedicated to the overseeing and accomplishment of the Mission Work of the Nemenhah.

Mission Work - Any work or activity designed to accomplish one or more of the elements of the Nemenhah Five-fold Mission.

Mother's Council - Numbering as few as a single Minister to any greater number, the Council of Mothers is constituted by Nemenhah women of the Age of Agency (18 years of age or higher) in Active/Voting Status.

N

Native American Church - A church organized around and focusing in Indigenous American Spiritual values and belief systems.

Nehm - an adjuvant descriptor similar to Nuhmehn meaning roughly "all the People".

Nemenhah Church - A Church which has been entirely dedicated to the faith and practice of the Restored Nemenhah People.

Nemenhah Constitution - The original foundational document by which the restoration of the Nemenhah People and Church was instituted.

Nemenhah Ministry - The practice of the Modalities of Nemenhah Healing Religion, the carrying out of the Fivefold Mission of the Nemenhah Church, and the administration of the functions of the Nemenhah Church.

Nuhmihn and Nuhmehn - Ancient Nemenhah word meaning all the Nemenhah at once. It is used as an adjuvant descriptor either before or after other words. Itsipi Pehli Nuhmehn would therefore mean "all the Itsipi Pehli of the Nemenhah."

O

Obligation - Something by which a person is bound or obliged to do certain things, and which arises out of a sense of duty or results from custom, law, and so forth, a binding promise, contract, covenant, sense of duty, and so forth.

Offender - The person a Complainant has brought complaint against. The Complainant must defend the merit of the complaint.

Ordination - The official act or process of making someone a priest, minister, etc. The act or instance of ordaining. The state of being ordained.

Order - In English, a group of men or women who live under religious vows and hold themselves to a what they believe is a higher standard than other people. The most common of such vows involve the relinquishment of all personal possessions and personal authority to the leaders of a Christian Church (vows of poverty and obedience), and the avoidance of sexual relations (vow of chastity), among others. This definition, however, is ethnocentric, narrow-minded, and typical of so-called "western, civilized culture" where contradictory religious beliefs dictates even the use of language. Through the Covenant of Consecration, for example, Ministers relinquish ownership of their Ministry (Vow of Poverty) and by Power of Attorney are given Custodianship of the Tithe associated with that sacrifice. They also vow to "First Do No Harm," among other declarations of intention. Every Nemenhah Minister is a Member of the Sacred Order of Lehb through the Nemenhah Covenant of Spiritual Adoption.

Ordinance - Something ordained or decreed by fate or deity. A prescribed usage, practice or ceremony of the Nemenhah Church.

Ohuhitsithihm - A Geo-Region of the Church comprised of Louisiana, Texas, Arizona, New Mexico, and Central America, with interim Headquarters in the offices of the Tiwehkhthihmpt.

P

Parishioner - Congregants and/or Supplicants who regularly and consistently seek the services of Nemenhah Ministry, and/or attend Chapter or Society gatherings or activities regularly.

Patron - A Nemenhah Congregant who supports with money, gifts, efforts, or endorsement the Mission and Projects of the Nemenhah.

Pattern Language - The "Way of Acting" of a People arises out of their "manner of speaking and thinking," and this invariably affects their methods of solving life's present and future problems. Just as words must have grammatical and semantic relationships to each other in order to make a spoken language useful, design patterns must be related to each other in position and utility in order to form a pattern language. Alexander's work describes a process of decomposition, in which the designer has a problem (perhaps a commercial assignment), selects a solution, then discovers new, smaller problems resulting from the larger solution. Occasionally, the smaller problems have no solution, and a different larger solution must be selected. Eventually all of the remaining design problems are small enough or routine enough to be solved by improvisation by the builders, and the "design" is done.

The actual organizational structure (hierarchical, iterative, etc.) is left to the discretion of the designer, depending on the problem. This explicitly lets a designer explore a design, starting from some small part. When this happens, it's common for a designer to realize that the problem is actually part of a larger solution. At this point, the design almost always becomes a better design.

In the language, therefore, each pattern has to indicate its relationships to other patterns and to the language as a whole. This gives the designer using the language a great deal of guidance about the related problems that must be solved.

Pattern Language, therefore, is that body of traditional knowledge that one generation passes to another so that solutions may be found to present problems, and so that a future may be preserved for our grandchildren, and their grandchildren.

Peacemaker - The term "Peacemaker" is used often throughout this Handbook. For some this term identifies an actual Heavenly Being who is both corporeal and spiritual. For others, it is a Heavenly Being that is without body, but is spiritual in nature. Some consider the Peacemaker to be male, while others regard this Being as female. Still others cannot think of the Peacemaker in the sense of gender at all. To some the Peacemaker is the actual Person of Creation, while to others the Peacemaker is the Principle of Creation, and without person, or all the participants of Creation acting

harmoniously together. The Nemenhah doctrine of Peacemaker is of the reality of the principle, leaving the details of personal belief to each Minister individually. Can such diversity of belief ever hope to work together? Of course it can. It is only when a person of belief cannot hear and tolerate the belief of another that all hope is lost.

Pehli - In Penutian languages, one often finds word-play devices, such as a name being repeated, or a familiar word being turned inside-out. Pehli is one of the latter devices. It is derived from the Ancient Nemenhah name "Lehb," which corresponds to the same name in Hebrew (in English - Levi). The name is turned inside-out and rendered "Pehli," which rather than signifying the proper noun, instead tends toward a description of Priestly Office. Thus, "Pehli" is used to denote "Minister" or "Priest."

Personage-in-Presence - For those who believe in the physical actuality of deity, the personal presence of the subject. In this sense, to "seek the face of the Peacemaker," means to actually work toward being able to stand with the Peacemaker and speak face to face, as one person speaks to another.

Personal Opinion - A person's individual belief, judgment, or way of thinking about something, usually philosophically held. In the Law, there is a distinction between Religious Belief and Personal Opinion, the former being protected by the U.S. Constitution, but also in Statute Law, and the latter being protected only by the Constitution. One may find one's personal opinion in one's religious belief and practice, but the law does not recognize mere opinion as the practice of religion.

Personal Ordinance - Nemenhah Ministers are Custodians of a Sacred Medicine Bundle Ceremony which is specific to Wyaykihn they have personally received. All their services as an Healing Minister of the Nemenhah is based on, founded in, and authorized by this Personal Ordinance for which they are the ONLY Custodian.

Policy - A rule or regulation within the Church which is binding upon its Officers and Ministers.

Prayer - An invocation or action that seeks to activate a rapport with Heavenly or Exalted Beings, such as Deity, Supreme Being, Angels, etc., and object of worship, or a spiritual entity through deliberate communication. Prayer can be a form of religious practice, may be either individual or communal, and take place in public or private places. It may involve the use of words, song, other instrument, dance, and so forth. When spoken language is used, prayer may take the form of a hymn, incantation, formula, creed, or a spontaneous utterance of the person or group making the oblation. There are different forms of prayer, such as petitionary prayer, supplicatory prayer,

thanksgiving prayer, prayers of praise and worship, and etc. Prayer may be directed toward a Deity, spirit, deceased person, or lofty idea, for the purpose of worshipping, requesting guidance and/or assistance, confessing faults, trespasses, or transgressions, or to express one's thoughts and emotions. People prayer for many reasons, such as for personal benefit or advantage, or for those of other persons.

Preponderance of Evidence - A body of evidence sufficient to establish that a person's belief is both religious in nature, and that it is sincerely held.

Preside - To stand at the head. To preside does not necessarily signify "to administrate." For example, it is hoped that the Seven Tiwehkthihmpt of North America will divide their Jurisdictions into ten smaller Jurisdictions, and that they will identify, train, call and set apart Tiwehkt Pehli to preside over them. When the Tiwehkthihmpt Pehli (Tiwehkthihmpt and/or his/her Counselors) visit one of the lesser Jurisdictions, the Senior Officer "presides" but the Standing Officer (the Tiwehkt Pehli) acknowledges the presence of the Senior File Leader, but goes on to actually "conduct" the activity under the authority they have been given. Even though the Tiwehkthihmpt Pehli presides, he/she always respects the Stewardship of the those he/she has called into leadership.

President's Executive Council (PEC or Pehli Council) - Council organized by the Presiding Officer of any Church Jurisdiction, comprised of the Counselors to the Presiding Officer, those Leaders the Presiding Officers oversees and directs, and other leadership of auxiliaries headquartered or domiciled within the jurisdiction, where appropriate.

Presiding High Priest - The highest authoritative officer in a line of authority. See Tehk Tiwehkthihmpt.

Presiding Officer - The Presiding Officer is the Nemenhah Minister who has been called and set apart with the responsibility and stewardship to "stand at the head" of any Unit, Auxiliary, or other Agency of the Church. All functions of the Nemenhah are effectuated by the authority of the Presiding Officer. The Standing Presiding Officer is called to a specific jurisdiction and acts for and in behalf of the Officer from whom he/she received the calling. They preside in any meeting of function within their own Stewardship, except when an Officer higher in the File is in attendance. In that case, he/she courteously recognizes the presiding authority of the visitor, but except in very limited circumstances, goes on to conduct the meeting as usual. The Standing Presiding

Officer "arises from their seat and conducts the meeting" while the Visiting Officer "remains in their seat and presides as shadow leadership."

Principle/Stone Carrier - The Presiding Officer of the Nemenhah Chapter.

PSC - Principle/Stone Carrier, Presiding Officer of the Nemenhah Chapter.

Q

R

Rehtwahtsi Ehlehk - The 2nd Counselor and Clerk of Presidency to the Presiding Officer in any Jurisdiction of the Nemenhah Church.

Releases - When a person's tenure in a calling has come to an end, the Presiding Officer extends a release from the calling. The release is usually accompanied by a vote of thanks by the Members impacted by the calling.

Religious Belief - A person's, or a people's beliefs which are based in their religion and its practice. It is distinguished under the law from a person's personal opinion or philosophy.

Responsibility - The state or fact of being responsible, answerable, or accountable for something within one's authority or stewardship, a particular burden of obligation upon one who is responsible, or a person or thing for which one is responsible.

Rule of the Order of Lehb - The Nemenhah Constitution and the Nemenhah Code of Ethical Conduct constitute the Rule of the Order.

Return and Report - A guiding principle in the Nemenhah Church wherein a Leader in the Church acts under the jurisdiction and authority of the Leader who called them into office. The Leader is given stewardship and the freedom to magnify their calling, with the understanding that they will be held accountable to their File Leader under whose authority they are free to act. Free Agency is preserved, but reasonable accountability is maintained.

S

Sacrament - Substances or objects utilized in ceremonies observed by the Nemenhah Church.

Sacraments of Healing - Substances or objects utilized in Ceremonies of Healing provided by Nemenhah Ministers.

Sacred Medicine Bundle - The Primary Ordinance and Ceremony performed by every Tiheht and/or Tiwehk of the Nemenhah. The Medicine Bundle contains symbols representing every aspect of the "Medicine" or "Healing Services" provided by the Minister. The Minister is the only Custodian of their Personal Medicine Bundle.

Sacred Objects - Objects considered essential to the performance of a ceremony of the Nemenhah Church, or otherwise to the practice of Nemenhah Religion.

Sacred Order of Lehb - A Sacred Order within the Nemenhah Church comprised of all congregants who, having entered into the Nemenhah Covenant of Spiritual Adoption, or "Making of Relations," accept their place within the ancient Family and Tribe of Lehb (Levi) and of Hahgohtl, as the two Josephs (Old Chief Joseph and Young Chief Joseph) did at the beginning of the Nemenhah Restoration. They become family and descendents of Hahgohtl, and of his ancestors.

Sacred Personage - Deity, personage of spirit, angel, divine messenger, man and/or woman made perfect, exalted or ascended being.

Saving Grace - An ordinance which some Nemenhah believe to be more than merely beneficial, but rather, necessary in order to reach that state of emergence whereby the Believer may come into the presence of the Peacemaker.

Secular - Having to do with contracts, councils, and conflict resolution, and so forth, which are not ceremonial or spiritual in nature or administration, within the Nemenhah Church.

Self-determinism - A term adopted by the United Nations to define a People's right to determine their own national status. In the Nemenhah, the term also applies to an individual's right to determine their own personal belief systems. Because of this principle, the Church may adopt policies designed to serve its administrative purposes, but no church policy may dictate the personal religious belief systems of individual members, or to make one religion subservient to another.

Self-reliance - The ability to work for one's own support. To labor to make a living sufficient to provide for the wants and needs of one's self and one's family. This does not preclude community interdependence. Rather, it sets a standard for the work ethic of the Nemenhah.

Seminary - A special school providing education in theology, religious history, etc., primarily to prepare students for the priesthood, ministry, or rabbinate.

Service Mission - A designated Mission Jurisdiction or Project centered in providing essential Healing Service, Education in the Modalities of Nemenhah Religion, and/or Healing Ceremony.

Seventy - The Geo-Regions are divided into ten (10) jurisdictions over which a Tiwehkt is called to preside. The Geo-Regions of a Great Council are fully organized when there are Seventy Tiwehkt Presidencies functioning in their jurisdictions.

Society - A special Unit within the Order of Lehb, or other Order of the Church, which is dedicated to its own special purpose, in addition to the Five-fold Mission of the Nemenhah ITO and Church, and having its own specialized leadership and rule.

Spirit - See Haymehnay.

Spiritual Adoption - That Holy Covenant whereby individuals, regardless of their national origin or ethnicity, are inducted into the Family and Lineage of the Ancient Nemenhah. It is also the first step in Taking Orders in the Church. See Nemenhah Constitution and the Nemenhah Code of Ethical Conduct.

Standing President - see Presiding Officer.

Steward of the Tithe - The Presiding Officer of the Unit or Jurisdiction receiving the Offering.

Stewardship - Specific calling of responsibility in the practice of Nemenhah Religion and the administration of the Nemenhah Church. The underlying admonition is to "do the things that the Peacemaker would do, were he present in person to do them."

Successor - One who follows; especially one who succeeds to a position, presiding office, calling, or office of leadership in the Nemenhah Church.

Sufferer - Any person requiring or requesting services from a Nemenhah Minister, or from the Church.

Suggested Offering - The amount or kind of Sacred Giveaway Offering that the Commissioned Vocational Ministers suggests as customary and/or appropriate for the service provided.

Supplicant - A person who asks for something in a respectful way from a Nemenhah Minister, from a Supreme Being, or from Creation. In the Nemenhah, a Supplicant is one who specifically requests the Commissioned Services of a Nemenhah Minister.

Surplus - That portion of a person's, or an agency's increase which exceeds actual need.

Surplus Fast Offerings - That portion of the Fast Offering remitted by the Members of a Jurisdiction which exceeds the estimated average humanitarian aid needed by the Jurisdiction. The surplus is remitted to the Tehk Tiwehkthihmpt for distribution in areas without sufficient aid.

T

Talking Feather - The Presiding Officer of any Presidency in the Nemenhah Church, and/or the Standing Authority in an Council in the Nemenhah. The Talking Feather maintains order in all assembly, decides the matters which are appropriate to the venue and the order of speakers. The Talking Feather also assures that all who wish to speak on a matter have had the opportunity and are satisfied. With the assistance of the Kohhaht of Council, the Talking Feather creates an atmosphere of courtesy and civility in all meetings and functions of the Nemenhah.

Taking Orders - To be ordained, especially in Christian ministries. In the Nemenhah, the Covenant of Spiritual Adoption is the first step in "taking orders" in the Nemenhah Ministry. To enter into a covenant to minister in the Nemenhah Church.

Tehk Tiwehkthihmpt - Literally meaning "High" or "Greater Medicine Person" (referring to the Stewardship not the individual upon whom the Stewardship falls).

Presiding High Priest of the Order of Lehb as well as Standing President of the Nemenhah Church. There is only one Tehk Tiwehkthihmpt in the Nemenhah at any given time.

In his/her Personal Healing Ministry, he/she obtains authority through the Ceremony and Covenant of Spiritual Adoption. In his/her Office in the Church he/she obtains authority through unanimous election by the General Council of Pehli, which is comprised of the Tiwehkthihmpt (High Priests of designated Regional Jurisdictions) and the Tiwehkthihmpt of the Societies of the Order of Lehb, and by the sustaining vote of the Delegates attendant at Great Council.

It should be noted that the Tehk Tiwehkthihmpt is called by Wyaykihn, meaning that Holy Men and Women receive the vision or revelation and then convey the calling upon

the individual. The First General Mother's Council of the Nemenhah received this revelation, and it was confirmed by Holy Men of other Native American Churches, when Phillip R. "Cloudpiler" Landis was nominated to be the First Elected Principle/Medicine Chief of the Nemenhah. The corresponding Great Council of the Nemenhah unanimously elected him, and the General Assembly ratified the election. Since the creation of the Secular and Ecclesiastical Branches of Church Governance, the nomination and election of the President of the Church has fallen upon the General Pehli Council, and a sustaining vote is sought from the Great Council.

The Tehk Tiwehkthihmpt makes no claims upon "all" the authority that might be obtained from the Peacemaker, for that would be universally outside the scope of the Office of the President of the Church. The authority claimed by the Tehk Tiwehkthihmpt has only to do with the administration of the Nemenhah Church.

Tehk Tiwehkthihmptsah - Having to do with, or in connection with the Office of Tehk Tiwehkthihmpt, usually referring to General Pehli Council of the Nemenhah Entire (Nuhmehn).

Temporal Salvation - Specifically, the Healing of the Physical Body.

Tiheht - Literally meaning "the Medicine Person I have chosen" and also from the verb form "to heal the sick" - A Lay Minister who is in Voting Status in the Nemenhah ITO. This Office is also applied to those Member/Ministers who are enrolled and progressing in the UCNM Guide Track. As such, they are figuratively "guides" and they are also "being guided," and the designation was held anciently as evidence of their eligibility in the village as a Healer. As of 2014, all Principle/Stone Carriers must have completed the Guide Track to be eligible for Office. They obtain authority through the Ceremony and Covenant of Spiritual Adoption, through the Office of the Tehk Tiwehkthihmpt. Their Personal Authority is restricted to their Personal Sacred Medicine Bundle and Ceremony, which they minister to themselves and their families. In callings they receive in Church and Secular administration, they obtain authority from the Office which extended the call and to which they must report their Stewardship.

Tithes - Literally meaning "a tenth part," the word "Tithe" has come to mean one tenth of a person's increase. The Nemenhah prefer to retain the original meaning, which is a tenth part, meaning that portion of a person's surplus (not necessarily one tenth) that they partition to be consecrated and dedicated to the Church for its upkeep and for the support of its mission. The Sacred Giveaway Offerings remitted to the Church, its Commissioning Agencies, and/or Consecrated Commissioned Vocational Ministers, and

so forth. All offerings are regarded as the Tithes and Offerings of the Church, no matter to whom they are remitted.

Tiwehk - Literally meaning "Good Medicine Person" - A Commissioned Vocational Minister of the Church who has been called by, and acts under the direction of any Tiwehkt (see below) to assist with the carrying out of the purpose and function of the Church within a Chapter of the Nemenhah, or within a Branch of a Society of the Nemenhah. This Office is also applied to those Member/Ministers who have completed the UCNM through the end of the Guide Track. As such, they figuratively have begun to "Carry the Burden" of Ministry, and the designation was held anciently as evidence of their eligibility to be called as Members of the Councils. In their Personal Healing Ministry, they obtain authority through the Ceremony and Covenant of Spiritual Adoption, through the Office of the Tehk Tiwehkthihmpt. Their Personal Authority is restricted to their Personal Sacred Medicine Bundle and Ceremony, which they minister to their Patrons and Parishioners. In callings they receive in Church and Secular administration, they obtain authority from the Office which extended the call and to which they must report their Stewardship .

Tiwehkt - Literally meaning "Better Medicine Person" - A Commissioned Vocational Minister of the Church who has been called by a Tiwehkthihmpt of a Regional Jurisdiction of the Church, and has been given authority to preside over any geographic division of one of the Regional Jurisdictions of the Church. This designation may also apply to any Presiding Officer of a Branch, Auxiliary, and/or Satellites of a Society of the Nemenhah. This Office is also applied to those Member/Ministers who have completed the Carrier Track in the UCNM. In their Personal Healing Ministry, they obtain authority through the Ceremony and Covenant of Spiritual Adoption, transmitted through the Office of the Tehk Tiwehkthihmpt. Their Personal Authority is restricted to their Personal Sacred Medicine Bundle and Ceremony, which they minister to their Patrons and Parishioners. In callings they receive in Church and Secular administration, they obtain authority from the Office which extended the call and to which they must report their Stewardship.

Tiwehkthihmpt - literally meaning "Big Medicine Person" - An High Priest whom the Tehk Tiwehkthihmpt has called and set apart with authority to preside over a regional jurisdiction within the Church, and/or an High Priest who has been called and given authority to preside over any Society or any of the Auxiliary Orders of the Church. In their Personal Healing Ministry, they obtain authority through the Ceremony and Covenant of Spiritual Adoption, transmitted through the Office of the Tehk Tiwehkthihmpt. In his/her Office in the Church he/she obtains authority through the

Office of the Tehk Tiwehkthihmpt. This Office is also applied to those Member/Ministers who have completed the Shirt Track in the UCNM. As such, they figuratively wear the "Shirt of Office," which was held anciently to demonstrate evidence of their eligibility to be called as Talking Feather to the Councils. Their Personal Authority is restricted to their Personal Sacred Medicine Bundle and Ceremony, which they minister to their Patrons and Parishioners. In callings they receive in Church and Secular administration, they obtain authority from the Office (not necessarily the Officer) which extended the call and to which they must report their Stewardship.

Tlahmahtsah - A Geo-Region of the Nemenhah Church comprised of Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Bahamas, the West Indies and Bermuda, with interim Headquarters in the offices of the Tiwehkthihmpt.

Tlinkitsah - A Geo-Region of the Nemenhah Church comprised of Alaska, Washington, Oregon, California, and the Canadian Provinces from British Columbia east Chapter to but not including Manitoba, with interim Headquarters in the offices of the Tiwehkthihmpt.

Tsahbaht - In English "Tsahbaht." This is an entire day which is set aside for worship, sacrament, and ceremony. It begins with prayer with the rising of the sun on the Tsahbaht to the rising of the sun the following day. It is usually on this day that the Chapter or Society holds general worship meetings. Some Units celebrate Tsahbaht once every week on a set day, and other celebrate only on the Lunar Tsahbaht, which is once monthly. Communal Tsahbaht is held at the Chapter or Society Meeting Place.

Tsi Tuhgohhah - Ancient Nemenhah Prophet and Historian who helped create the System of Governance to which the Restored Nemenhah adheres to this day. The system assumes that the Mothers are much less apt to nominate people to Councils that are capable of thoughtlessly sending their sons and daughters into war. The metaphor is still used today, and the formation of any Chapter of the Nemenhah, as well as the election of the Elected Principle/Medicine Chief, depends upon this principle taught by one of the Founding Fathers of the Nemenhah. Also a romantic figure who was chosen by Pah Haymehntehm, the "Jewel of the Ahmohnayhah," because he had vowed never to go to war again. His words are quoted by contemporary Chief Joseph when he said, "From where the sun now stands, I will fight no more, forever!"

Tuhhuhl - Literally "a Tuhhuhl Nuhmehn" or "Lofty Peak" in the Ancient Nemenhah Language. Along with the suffix "Ahkehkt," this word comprises part of the family or

clan name associated with the descendents of Tsimohnayah, who was himself a descendent of Hahgohtl and of Ahlmah. Tuhehlahkahs (Old Chief Joseph) and Tuhyehlahkehkt (Young Chief Joseph) are two names that demonstrate the importance of the Temple or "Tuhhuhl Nuhmehn" principles in the restoration of the Nemenhah. Chief Cloudpiller carries this Surname in part of his name - "Tohohyayloh."

Tuhhuhl Nuhmehn (or Nuhmihn) - A Dependent Society of the Order of Lehb which is dedicated to restoring the practices and ordinances of the Ancient Tuhhuhl or "Tuhhuhl Nuhmehn."

Tuhihlah - A Geo-Region of the Nemenhah Church comprised of West Virginia, Pennsylvania, Maryland, New York, New Jersey, Massachusetts, Rhode Island, Connecticut, Delaware, New Hampshire, Maine, Vermont, the Canadian Provinces west to and including Manitoba, with interim Headquarters currently domiciled in the offices of the Tiwehkhthimpt.

U

University of Nemenhah (UNINEM) - A Missouri Statutory Institution of Higher Education and the Primary Seminary of the Nemenhah ITO and Sacred Order of Lehb.

UCNM - Acronym for the Uniform Curriculum for Nemenhah Ministry. Obligatory Seminary Training for all Nemenhah Ministers.

Uniform Curriculum for Nemenhah Ministry - Obligatory Seminary Curriculum for all Nemenhah Ministers.

Unifying Purpose - The Unifying Purpose of all Nemenhah Chapters is the Five-fold Mission of the Church: 1) To Heal the Individual, 2) To Heal the Family, 3) To Heal the Community, 4) To Heal the Society, 5) To Heal the Planet.

V

Vocational Minister (Tiwehk and Tiwehkt) - Those Ministers of the Nemenhah who have received the Commission to render Ministerial Services and to administer the Ordinances of Healing to the Supplicants of the Commissioning Agency.

Voting Status - Nemenhah Member Ministers are allowed to vote on all matters that come before the General Assembly, either of their Local Unit or for the Nemenhah as a whole, when they comply with the standards and requirements set by Great Council for Voting Status. They must make regular progress toward completing the Uniform

Curriculum for Nemenhah Ministry, and demonstrate support for and activity in the Nemenhah Mission.

Vow of Poverty - The Covenant of Consecrated Commission is the Vow of Poverty associated with the Sacred Order of Lehb. No Minister of the Nemenhah may exercise authority to receive and administrate the Tithe without consecrating their time, talent, together with those personal possessions which are associated with the Practice of their Ministry, to the Church. In return, the Church extends to them authority to act as Power of Attorney Custodian of the portion of the Tithe pertaining to them, under the direction of the Presiding Officer of the Commissioning Agency.

W

Welfare Council - A Council organized by the Presiding Officer of a Jurisdiction of the Church, which is focused on Member Welfare Assistance, as well as Humanitarian Aid within the Jurisdiction.

Work Mission - A designated Mission Jurisdiction or Project focused on volunteer labor, such as the building of a Meeting Place, or the construction of a Chapter Temple Garden, for example.

Working Groups - A group of Ministers numbering 1 to 7 individuals working together in a common purpose. This is the size group that has proven most effective in local problem solving.

Wyaykihn - Personal Revelation receive through the agency of the Haymehnay (Holy Spirit of Promise).

X

Y

Yuhnipi Ehlehk - The 1st Counselor and Executive Secretary to the Presiding Officer in any Jurisdiction of the Nemenhah Church.

Z

