



# CONSTITUTION

OF THE

## Nemenhah State of the Federation of Royal Maya Indigenous Traditional Organization

Being the Declaration of Good Conscience, Practice, Constitution, and Establishment of the  
Nemenhah People.

We Nemenhah, formerly the *Numi'Pu Tsu-Pehli Chophunish*, *Nemenhah Band* and *Native American Traditional Organization*, and the *Nemenhah Indigenous Traditional Organization* consecutively (the name has been modified from time to time in order to address Core Principles), in Great Council, beginning in 2002 and continuously to the present, by Original Constitution and as amended and revised to present, by the Unanimous Voice of the First General Mother's Council, and, subsequently, by the Delegates of the Annual Great Councils of the Nemenhah, do make this declaration and restoration of a Pre-Colonial and Pre-Conquest Nomadic Indigenous People who called themselves "Nemenhah" and who inhabited parts of Central America, North America, and the Islands of the Caribbean anciently, and which left evidence defining its periodic occupation of these Traditional Territories in writings and records, religiously guarded in order that they might be brought into the light in a day of futurity, so that the Ancient Sacred Ways of the Nemenhah might be restored, spreading as far as the wind may carry the message, and for as long as the trees grow and the rivers flow.

*We Walk In A Sacred Manner, We Talk In A Sacred Manner;  
We Make a Beginning of Our Speaking.*

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## PREAMBLE

**WE NEMENHAH** believe in the Creator, whom our Nemenhah Ancestors called, inter alia, "Ayahtsuhway Sahnhehmpeht," and that the Creator made all men and women who have lived, now live, and who will yet live, as free and equal beings. We recognize the inherent ancestral rights granted to all people by the Creator, as also by human conscience, international law, and legal constructs of reciprocity, mutuality, and comity, which cannot be diminished or extinguished. We believe that we derive from, and that we may become like, the Nemenhah who inhabited their Traditional Territories anciently and, through their literal descendants, we claim the right to restore into existence an Indigenous Nomadic State based upon their teachings which have been passed down to us through the traditions, customs, ceremonies, writings, and records of Indigenous Peoples, among which records we acknowledge the Ayahtkuhyaht Nemenhah (also known, as the "Mayntihnah Archives" and/or "Sacred Records"), inter alia, by way of example.

In accordance with the principles and teachings of the Ayahtkuhyaht Nemenhah, from which we obtain our foundation, we believe that we are all Relations one to another and we are children of the same Creator. We affirm the UNITED NATIONS Declaration on the Rights of Indigenous Peoples (U.N. Sub-commission on Prevention of Discrimination and Protection of Minorities 1994/45, August 26, 1994. U.N. Doc. E/CN.4/1995/2, E/CN.4/sub.2/1994/56, at 105 (1994)), which was ratified into International Human Rights Law in 2007. Further, we affirm the Treaty of Mutual Recognition, Accord, and Establishment of Diplomatic Relations between the Nemenhah People and the Federation of Royal Maya (hereinafter "the Treaty of Royal Maya"), as established and signed on August 14<sup>th</sup>, 2018, and the declarations, recognition of consanguinity, and diplomatic amity embodied therein. Further, we affirm through the same Treaty of Royal Maya that the Nemenhah have, through Great Council, entered said Federation of Royal Maya as an Independent State of such Sovereignty, with full autonomy and right of self-government.

Fundamental to our traditions is the truth that, as children of the Creator, we are entitled to freedom of thought, religion, education, assembly, opinion, speech, movement, lands and resources, our sacred rights of worship and methods of healing, our traditional lifestyle and security within our historical territories, insofar as those freedoms do not prevent others from likewise enjoying the same freedoms. We believe that men and women have been endowed with intelligence enough to govern themselves in such a manner as to guarantee to themselves these freedoms, to establish just and right ways to deal with each other, to maintain a tranquil and secure domestic life, provide for defense of these rights when needed, and to insure for ourselves and our posterity the blessings that our culture, traditions, and teachings bring. Accordingly, exercising that Right of Self Determination guaranteed to all Indigenous Peoples by International Law, we exercise our right to restore our own Indigenous People, founded upon the principles cited herein, and we ordain and establish this Constitution for the Nemenhah as a recognized Indigenous People.

## THE EIGHTEEN EXPRESSIONS

We adhere to the Eighteen Expressions of the Sacred Sahaptan Healing Way as among the Primary Fundamentals of our faithful worship, and the foundation of our People and Society. They are:

- I. We, Nemenhah are an Indigenous People dedicated to teaching the Sacred Sahaptan Healing Way and the principles contained in the written records of the Ancient Nemenhah, many of which are found in the “Ayahtkuhyaht Nemenhah,” our Ancient Records, as well as the sacred writings of other Indigenous Peoples around the world. As such, we believe that no person stands above another; all people are not merely created equal but are equal in the sight of the Creator. We are Nemenhah!
- II. We believe and adhere to all the principles of the Sacred Sahaptan Healing Way, as restored to Phillip R. (Cloudpiler) Landis, who was the first of the Restored Nemenhah to be elected as Principle/Medicine Chief, and also the first anointed Tiwehkthihmpt of the Sacred Order of Lehb, by direct revelation from his Grandfathers, and through the ancient traditional principles of Wyaykihn which include but are not restricted to:
  - i. Acquisition of truth through diligent study, observation, prayer, song, dance, guidance from one’s Ancestors, and through the right application of wisdom and of the gifts of the Creator. This is the First Great Principle and Covenant of the Ancient Nemenhah Societies and Religious Orders.
  - ii. Self-determination and self-direction, as guaranteed by International and Domestic Law.
  - iii. The use of natural healing methods and materials, and of spiritual guidance for the healing of the body physical and the body spiritual of the individual, family, community, society, and the planet. This is the Five-Fold Mission of the Nemenhah.
  - iv. The education of others in the Sacred Sahaptan Healing Way, so that all people may become Healers. The Uniform Curriculum for Nemenhah Ministry (UCNM) is the first tier of this education.
- III. We believe in the Wisdom of the Creator. This wisdom, along with the gifts of our culture, our customs, our traditions and our beliefs, as they are expressed in the sacred utterances and performances of the Sacred Sahaptan Healing Way, are gifts given to us by the Creator, through Wyaykihn, and they can neither be given nor taken away by other persons, peoples, nations or governments.
- IV. We believe that the wisdom of the Creator finds expression in nature and that the inherent wisdom of all living things reflects and manifests that expression. This is also Wyaykihn and it is upon this tradition of the pre-conquest American Indigenous Peoples, and the teachings of the Ancient Nemenhah, that we do re-establish ourselves and revitalize our Culture. Diligent study leads to more complete understanding of the will of the Creator for all people. Therefore, all people are endowed by the Creator with intelligence, and the use of that intelligence to learn all things is the

ultimate expression of our society and our religion, and one of the ultimate gifts of the Creator that must be passed on to our Nemenhah Brothers and Sisters, and to our posterity.

- V. We believe that all people are free to choose and that the health of the body, the mind, the spirit, the community, the society, and the planet are direct consequences of the choices each person makes. All people have the unalienable right to freedom of choice and of self-determination, in areas of family life, health, education, application of traditional values, beliefs, lifestyles and practices, as well as in community and national participation. The inherent dignity and equal and unalienable rights of the human family are the foundation of health, freedom, justice, peace, and harmony among all peoples. Without these values, humans are mere slaves, either of their fellow man and his expectations, or of society.
- VI. We believe that the Creator guides, succors and saves all the works of Creation.
- VII. We believe that faith and acts of faith are right applications of the wisdom of the Creator.
- VIII. We believe that all people are free to anxiously engage themselves in any good work, for the power is in them because of the creation. All Indigenous Peoples have the right to self-sufficiency through the inherent rights of self-determination and self-government.
- IX. The Nemenhah People have a permanent population and all of our people, individually and collectively, may enjoy and have equal access to the economic, social, cultural, religious and political rights and freedoms of our Institutions, which include, inter alia, all of our Men, Women, Children, and Youth, Tiheht, Tiwehk, Tiwehkt, Tiwehkthihmpt, Kohhaht, our Pehli, Elders, Teachers, Medicine Men, Medicine Women, Doctors, Practitioners, Professors, Healers, Religious Orders and Societies, Councils and Counselors, and so forth.
- X. We believe in miracles; such as cures, healings, prophecies, visions, Wyaykihn (personal revelations and visitations), the speaking in tongues and the interpretation of tongues, the translation of ancient languages, and so forth, and that it is the right of all people to heal and be healed without restriction from any earthly government, for Natural Medicine and Natural Modalities of Healing are gifts of the Creator.
- XI. We believe that the Creator is actively involved with us and has revealed many things to us through our Ancestors, and through Wyaykihn, does now reveal many things to us, and will yet reveal many things pertaining to all manifestations of Creation. It is for this purpose that the Creator caused our ancestors to be "Walkers Upon the Land" now known as Central America, North America, and the Islands of the Caribbean. These are our traditional and historical territories and it is so that the Creator guides and directs our nomadic walk upon this Mother Earth that we receive Wyaykihn in our personal and communal lives. No earthly power or organization may

restrict the freedom to obtain and to apply personal revelation and we believe that the Creator has revealed the Sacred Sahaptan Healing Way to us through the ancient, tried and tested method of those who lived in this land prior to its invasion, conquest, colonization and subjugation by other people from other lands. It is for this reason we call ourselves "Nemenhah," meaning that we are "Of the Spirit - One People Walking the Earth."

- XII. We believe that all people can be One People (Nemenhah), united in all good and true purposes, having all Truth in common, and that all social, political, economic and ethnic distinction, if it is designed to edify, is honorable. But if it is designed to enslave or subjugate, it is evil and must be abolished.
- XIII. We believe that the Earth may be healed if all people will become one in that purpose and that the Creator will assist us in that purpose. All people have the right to be healers, both for themselves, their families and neighbors, as well as for nations, kindreds, peoples, and the earth herself.
- XIV. We eschew the despotism of orthodoxy and exercise the privilege of seeking and finding truth wherever that search may lead us, insofar as we neither abrogate personal accountability nor willfully injure any person in that search. No earthly organization may restrict the free exercise of choice in the obtaining of education and understanding. This is the Nemenhah Way. It is a Sacred Way. It constitutes part of our Traditional Religion and may not be taken from us, either by legislation, treaty, order, or any other earthly artifice or device.
- XV. We believe in and uphold any law or regulation made by the government of any nation that is based in principles of truth and that is made not for the purpose of enslavement, or to place one nation or one person above another. If any law conforms to that standard, we believe in and uphold that law. If any law tends to enslave or place one nation or person in bondage to another, we claim the right to work *within morally accepted norms* to change it.
- XVI. We repudiate any rights that any federally recognized tribe, band, or traditional organization may claim to possess, that gives them authority, or so they suppose, to enter into treaties or agreements that seek to bind the Nemenhah, their Spiritual Family, their descendants or their followers in good faith. We honor, associate and affiliate with such entities, but we are self-determinant, self-reliant, and self-governing.
- XVII. We walk in a sacred manner.
- XVIII. We Talk in a sacred manner.

In a sacred manner, we hereby reaffirm our commitment to our inherent values of Spirituality, Intelligence, Honor, Sharing, Kindness, Love, Respect, Courage, Integrity, Healing and Equality as passed on from generation to generation by the Ancestors.

In a sacred manner, we hereby reaffirm our commitment to the sacred teachings of the Sahaptan Healing Way as passed on from Healer to Healer by the Ancestors, and of the teachings and principles contained in our traditions, customs, ceremonies, celebrations, our Sacred Writings and Records, and etc., and do affirm our intent to restore the Sacred Sahaptan Healing Way, as a spiritual belief system and practice in its complete form, together with its institutions, its authority to govern itself, its powers of administration, its customs and traditions, its ancestral and traditional lands and sacred sites, and so forth, beginning with our own Indigenous People, and then expanding to all the Peoples of the world who express an interest in it.

In a sacred manner, we hereby reaffirm our right to form Local Units such as Chapters, Settlements, Societies, Monastic and Non-Monastic Orders, and so forth within the Nemenhah and expand the Councils and Communities of the Nemenhah in any place that the Creator commands and that our Ancestors direct, according to the application of our faith, the exercise of our Code of Ethical Conduct, and the diligent performance of our duty.

In testament whereof, we hereby reconfirm our national symbols: Our Sacred Ancestral Prayers, Ordinances, Ceremonial Healing, Sacraments, Blessings, Covenants, Consecrations, Sacred Sites and Ancestral Lands, Drums, Shields, Dress, Pipes, Feathers, Medicines, Materials, Methods, Modalities, Flags, Protocols, Language, Songs, Dances and other Sacred Practices and Objects; and, do hereby authorize Local Councils, Proclamations, National and Local Commemorations, Ceremonies and Celebrations, Treaties and Affiliations with other Nations and Peoples, and a Great Council and National General Assembly of all Nemenhah, by all Nemenhah, and for all Nemenhah, popular, fair, representative, and responsible.

Therefore, as both a culmination and a beginning, we recognize these characteristics for our People wherever they may assemble; and, we go forward from this day with the following:

## ARTICLES

### ARTICLE I: National Identity

- a. Nemenhah maintain a distinct indigenous culture and tradition, which cites ancestral transmigration from the original homeland in Central America to North America and to the Islands of the Caribbean Ocean.
- b. Nemenhah is a nomadic indigenous people who live and practice the lifeway associated with their sacred heritage and traditions, while peacefully complying with the domestic and judiciary laws, regulatory confines, jurisdiction, and domain of the Nation in which they reside.
- c. The Nemenhah People are comprised of a unified general conference and congress, hereinafter known as the "Great Council," of recognized popular Assemblies which include, inter alia, organized assemblies of members within indigenous matrilineal and/or patrilineal bloodlines, indigenous traditional organizations, villages, sacred orders and churches, societies, bands, clans, creeds, lodges, chapters, settlements, and/or missions, and so forth, whose traditional consanguinity has been established via covenant, accord, decree, and/or treaty, as administrated by the Office of the Nehm Tiwehkthihmpt, and which have received formal recognition as a body politic of the People through the declaration of same by the Nemenhah Great Council.
- d. The national identity of the Nemenhah shall include, inter alia: "Nemenhah" (pronounced "*neh-MEHN-hah*") in both singular and plural usage, "the Nemenhah", "Nemenhah People", and/or simply "the People."
- e. The national Culture of the Nemenhah shall include the indigenous traditional practices represented by duly recognized Assemblies of the People in accordance with the ancient precedence established through the "Sahaptan Healing Way" of the Sacred Order of Lehb within the ancient familial descendancy of the "Ahkehkt" bloodline, as restored to Nemenhah by Phillip R. "Cloudpiler" Landis, first Principle Chief and Founding Pehli of the Nemenhah, by decree of the first and original Great Council in 2002, as the founding indigenous traditional heritage of the People.
- f. The national Religion of the Nemenhah shall include the traditional religious practices held within, and safeguarded by, duly recognized Assemblies of the Nemenhah People.

### ARTICLE II: Authority

- a. Where citizens undertake to celebrate ordinances, which are intended to regulate their own community life through the ancient traditions of Nemenhah Council, the authority to do so shall be vested as follows:
  - i. The Nehm Tiwehkthihmpt where counsel pertains to the general administration and protection of this Constitution and the Nemenhah State and Nemenhah's interaction with other Peoples and/or the governments or agencies of other Nations;



- ii. The Cabinet Pehli of the Office of the Nehm Tiwehkthihmpt where counsel pertains to the individual and/or departmental administration of Nemenhah policy as established by the Nehm Tiwehkthihmpt and this Constitution;
- iii. Convened Judiciary Councils and Arbitrators where counsel pertains to the administration of disciplinary action and recommendations;
- iv. The individual presiding officer of his/her recognized Assembly where counsel pertains to the local administration of Nemenhah Policy within that body;
- v. The Great Council where counsel pertains to the Nemenhah State as a unified body.

### **ARTICLE III: Jurisdiction**

- a. The Great Council shall have jurisdiction over all organized branches, departments, agencies, assemblies, local units, churches, and sacred orders of the Nemenhah pertaining to the rights, duties, and privileges enumerated within this Constitution. This jurisdiction shall be referred to as Council Powers.
- b. The Office of the Nehm Tiwehkthihmpt shall have jurisdiction over the enforcement of policies mandated by Great Council, this Constitution, and the Nemenhah Code, as also the interpretation of same. This jurisdiction shall be referred to as Administrative Powers.
- c. The Pehli Councils and/or other Council Bodies of recognized Assemblies and Local Units of the Nemenhah shall have jurisdiction over the local members of their assemblies and local clergies. This jurisdiction shall be referred to as Local Powers.

### **ARTICLE IV: Consensus Council**

- a. Administrative Councils, Orders, Assemblies and Local Units of the Nemenhah shall be organized in accordance with the model provided by the suggestions given by the great warrior and historian, Tsi Tuhgohhah, as found in the Ayahtkuhyaht Nemenhah (Sacred Record of the Nemenhah) which is referred to in this constitution as the "Consensus Council System" and "General Pattern" interchangeably. His (Tsi Tuhgohhah's) counsel suggests that the nominations for leadership positions in Councils be given by the Council of Mothers of that assembly and that the nominees be elected by the unanimous consensus vote of the general assembly Members of the Local Unit.
- b. The establishment and administration of polices and procedure pertaining to the General Pattern may be amended and expanded upon as deemed prudent by the Nehm Tiwehkthihmpt in his/her interpretation of this Constitution and the Nemenhah Code, as moved upon by the Creator, and as he/she is guided by Wyaykihn.

c. Individual inclusions and exceptions to the General Pattern may be authorized by the Nehm Tiwehkthihmpt via decree, accord, and/or treaty between the State and individual Assemblies as may have official recognition by the Great Council of the Nemenhah People. In such cases, said decrees, accords, and/or treaties between said Assembly and the Nemenhah shall necessarily inform both parties of the kind, nature, scope, and extent of said exceptions to the General Pattern.

#### **ARTICLE V: Compulsion**

a. There shall be no form of bond servitude or slavery among the Nemenhah. This shall apply both to persons, as well as economies. Should a citizen be found guilty by Council of offense not worthy of expulsion, and service is required of that person to retain his/her citizenship, the citizen shall render that service without compulsion. That person shall also be given the alternative of not performing the service and, should the alternative be chosen, that citizen shall be expelled from the Nemenhah.

#### **ARTICLE VI: Titles of Nobility**

a. No title of nobility shall be granted by the Nemenhah. Rather, all men and women shall stand as equals before their Creator. There shall be no class or caste. Titles of elected or honorary vocation or profession, such as "Elder" or "Pehli" shall not be construed as titles of nobility, for they are derived by the Common Consent of the Nemenhah (consensus) and may be removed by the same principle.

b. Notwithstanding this policy, citizens shall not be restricted from the bestowal of titles of nobility by other Nations or Potentates.

#### **ARTICLE VII: Disputes**

a. Assemblies and Local Units shall exercise oversight over their activities and disputes within their own community and administrate all formal dispute resolution with all due concurrence with the Nemenhah Code and the policies of the Office of the Nehm Tiwehkthihmpt associated with same.

b. Should a citizen have any disputation with any other, and that dispute cannot be settled between the parties within their Assembly, either party shall have the right to raise their case to the Nehm Tiwehkthihmpt for resolution. If approved, the matter shall be taken up by a Disciplinary Council or Arbitration Council convened by the Nehm Tiwehkthihmpt as provided in the Nemenhah Code of Ethical Conduct.

c. Matters of dispute between presiding officers and leaders of separate Assemblies shall be remanded directly to the Office of the Nehm Tiwehkthihmpt for resolution, in accordance with the General Pattern.

d. Decisions made by authorized Disciplinary and/or Arbitration Councils are final and shall not be subject to appeal.

## **ARTICLE VIII: Representation**

- a. Citizens shall represent or speak for and in behalf of their own personal concerns and stewardships and may not speak for and in behalf of any other. Officers and agents within their local unit and/or departments and agencies may represent the body over which they have authority.
- b. Disciplinary Councils and Arbitrators may appoint a clerk who shall have the keeping of the records of the counsels rendered by it.
- c. Disciplinary Councils and Arbitrators may appoint a “Kohhaht,” or “Keeper of the Door,” from among those ministers whom the Nehm Tiwehkthihmpt has commissioned to serve in this capacity and who shall assist the Council in its own analysis of any counsels pertaining to concurrence with the Nemenhah Code and Constitution, and/or as the Council shall deem necessary. Counsel from a duly commissioned Kohhaht may be requested by either party in a formal dispute, but only where such counsel pertains to that citizen’s rights under this Constitution and the Nemenhah Code.
- d. No clerk shall have any vote in the Council in which they serve. The clerk’s term of office shall be whatever the Council deems appropriate and he or she may be released by the Council at any time at the Council’s discretion.
- e. No Kohhaht shall have any vote in the Council in which they serve. The Kohhaht’s term of office shall be until the Council is adjourned and he or she may not be dismissed by Council unless such dismissal is in response to a violation of the Nemenhah Code.
- f. Neither the Council nor agent of same shall receive any remuneration for their services to the community unless remuneration has been directly authorized by the Nehm Tiwehkthihmpt.

## **ARTICLE IX: Covenant Donation**

- a. Every Nemenhah citizen is entitled to their living and is free to enter into contracts, do business, and to own and dispose of property as he or she sees fit.
- b. To be a citizen, however, and receive what benefits, services or security the Nemenhah might offer in time of need, all citizens must consecrate regularly, to the appropriate agencies within their Assemblies and Local Units as authorized by the Nehm Tiwehkthihmpt, from out of the surplus of one’s work product, either in money, kind, or in service, whichever may be deemed most appropriate by the citizen making the donation. This offering is commonly referred to as a “Covenant Donation” by the People and no individual shall be forced to enter the covenant.

c. The Councils shall impose no programs and services upon citizens for which the citizens are not willing to voluntarily donate. This is in accordance with the ancient practice of the Sacred Giveaway and is a vital tenet of the traditional beliefs, faith, spirituality and sacred practices of the People.

d. Citizens shall not expect or demand programs or services from the Nemenhah or its Officers that they are not willing to support through Covenant Donation.

e. If the citizens of the Nemenhah desire programs and services, they will provide for them through Covenant Donations and through Dedicated Funds.

## **ARTICLE X: Citizenship**

a. "Citizen" shall refer to any individual who enjoys membership in a duly recognized Assembly and has been granted citizenship through the appropriate office of the Nehm Tiwehkthihmpt. "Citizen" shall also refer to any individual who has entered a covenant relationship with a duly recognized sacred order, church, indigenous traditional heritage, and/or local unit authorized to facilitate the ancient rites of Spiritual Adoption and has been granted Citizenship through the appropriate office of the Nehm Tiwehkthihmpt.

b. Citizenship shall be granted automatically, upon request and with all due process, to those individuals who enjoy direct blood relations with a duly recognized Assembly wherein is embodied an indigenous traditional heritage and/or bloodline within the Nemenhah. Citizenship shall also be granted, upon request and with all due process, to those individuals who have received consanguineous relations through the ancient sacred tradition of Spiritual Adoption as administrated by the sacred order, church, and/or local unit of origin.

c. Citizenship by blood relation and citizenship through Spiritual Adoption shall be esteemed essentially, and in all ways pertinent to this Constitution, synonymous by the People.

## **ARTICLE XI: Violence**

a. No crime shall be deemed violent unless by it a person willfully and knowingly renders another physically unable to make a living, and/or acts in a manner that might give threat of doing so, such offenses being those generally considered incapacitating, including, but not limited to:

- i. Physical injury,
- ii. Violent or aggravated assault,
- iii. Murder,
- iv. Rapine,
- v. Physical or mental abuse of a child or of a weaker person,
- vi. Sexual abuse of any kind, upon man, woman or child,

vii. Any act of mayhem, including the manufacture and/or distribution of substances deemed by Domestic Law to be dangerous and having a history of injurious abuse. Such manufacture or distribution shall be held by Nemenhah as violent crimes without mitigation, regardless of whether the crime renders a person physically unable to make a living or not.

b. Such criminals shall be expelled from Nemenhah and delivered to the appropriate civil authority or to nature if no other authority exists. They shall not have the security of the community but shall be in perpetual exile. Be it known therefore, the People shall maintain a zero-tolerance policy regarding such things which shall be exercised without mitigation. This is the generally accepted understanding of the term "Injury" as it is used in Nemenhah Councils.

## **ARTICLE XII: Delegations**

a. All recognized assemblies may participate in the Great Council by sending duly appointed Delegates. Any assembly of citizens and patrons attendant to an authorized Delegate shall be considered part of that representative's delegation.

## **ARTICLE XIII: Freedom of Religion**

a. Councils shall offer no counsel regulating the free establishment of religion outside the purely administrative functions of Nemenhah governance, nor shall Nemenhah Councils offer counsel regarding the rightness or wrongness of any religious belief for and in behalf of individual citizens of the Nemenhah.

b. Councils shall not prohibit the free exercise of a citizen's religious practice except where profession and praxis of said belief causes injury as defined herein, and only where substantial, compelling, and apparent evidence of injury, or the risk thereof, may be presented to the appropriate councils of the People.

c. The Nemenhah shall always respect and uphold the religious beliefs of its citizens, as well as their universal right to practice same.

## **ARTICLE XIV: Freedom of Speech**

a. Councils shall offer no counsel regulating or abridging the freedom of speech, or of the right of the people to peaceful assembly, and to petition the Councils for a redress of grievances.

## **ARTICLE XV: Citizens' Rights**

a. The enumeration in this Constitution of certain rights shall not be construed to deny or disparage others retained by Nemenhah citizens.

b. The right of citizens to vote shall be dependent upon age and upon commitment by covenant of the citizen to the Assembly or Local Unit in which he or she may reside

and shall be neither denied nor abridged in any way on account of race, color, religion, creed, sexual orientation or other purely personal and private matter, or whether they are male or female.

c. A citizen's maintenance of their good standing, with authority to vote in council as administrated by the appropriate branches and offices of Nemenhah Governance, and as guided by the application of Wyaykihn by same, automatically institutes the right of citizens to vote in appropriate Councils of the People.

d. Failure to maintain good standing, due to failure or inability (based in extenuating circumstances) to uphold essential covenant commitments, abrogates a citizen's right to vote. Notwithstanding this mandate, any general lapse of authority to vote wherein a violation of the Nemenhah Code is not evident does neither cancel Citizenship nor constitute base and grounds for Divorcement from the Nemenhah.

## **ARTICLE XVI: Medicine**

a. The right of citizens to choose their method and kind of medicine shall not be denied or abridged in any way. Pehli and non-Pehli citizens shall not have the right to dictate any person's choice of modalities, individual sacraments or ceremonies.

b. Notwithstanding these rights, specially appointed Councils, agencies, and/or departments within Nemenhah may be commissioned by the Nehm Tiwehkthihmpt to study, discern, and establish the safety and potential risks inherent in certain plant, animal, fungal, and mineral substances and approve which modalities and kinds of medicines may be consecrated to Nemenhah Religion as bona-fide ceremonial practices, sacraments, and/or sacred objects in ceremonies of the People.

## **ARTICLE XVII: Education**

a. The Nemenhah may provide schools for the education of children, but the right of citizens to choose to provide education for their own children, independent of programs provided by the Nemenhah, shall never be denied or abridged.

## **ARTICLE XVIII: Parens Patre**

a. There shall be no "Parens Patre" Councils. The natural or duly adopted parent of a child shall always be considered head of his or her own home.

b. No Council of the Nemenhah shall at any time consider itself greater, wiser, more prudent, or more intelligent than the parent, except in the case of actionable injury, as defined herein. The parent who is convicted by Council of actionable injury against a child shall not be considered competent to parent, shall be cast out from among the Nemenhah, shall have no place within any Local Unit of the Nemenhah, and shall be surrendered to the appropriate civil authority, or to nature in the absence thereof.

### **ARTICLE XIX: Foreign Authority**

- a. Neither any foreign national government, foreign potentate, federally recognized tribe or band, and/or representatives of same, nor any individual Nemenhah citizen, recognized Assembly, and/or local unit Council shall have authority to enter into contracts or treaties which bind the Nemenhah as a whole. Only the Talking Feather of the Great Council of the Nemenhah may enter into such arrangements.
- b. Only the Talking Feather of the Nemenhah Great Council shall decide upon disciplinary actions against other nations or peoples, when and where appropriate.

### **ARTICLE XX: Business**

- a. Duly commissioned agencies and officers within the Office of the Nehm Tiwehkthihmpt may form and maintain, under the direct instruction and supervision of the Nehm Tiwehkthihmpt and/or duly appointed officer(s) authorized by same, for-profit corporations, non-profit corporations, cooperatives, companies, partnerships, associations, trusts, inter alia, in the state and/or country in which business shall be conducted as may be deemed expedient to appropriately manage the resources and ongoing business of the Nemenhah State and its agencies.
- b. No such agencies within Nemenhah shall be created without the Nehm Tiwehkthihmpt's written seal of approval.

### **ARTICLE XXI: Emergency Powers**

- a. In the event of economic, political, and/or ecological crisis wherein Great Council may not be convened without inflicting substantial personal hardship upon the delegates of Great Council, the Nehm Tiwehkthihmpt shall be authorized to enact emergency powers and procedures to ensure and safeguard the continuity of Nemenhah Governance and extant political and diplomatic relations to the extent provided as follows:
  - i. Mandatory term limits for the Office of the Nehm Tiwehkthihmpt shall be suspended.
  - ii. All Administrative Powers shall be retained by the Nehm Tiwehkthihmpt.
  - iii. All Council Powers normally reserved for the delegates convened at Great Council shall be retained by the Nehm Tiwehkthihmpt except for authority to amend and/or ratify this constitution. Upon enactment of emergency powers, no revisions or additions to this constitution or the Nemenhah Code, beyond those changes which the Nehm Tiwehkthihmpt is ordinarily authorized to administrate, shall be made.

iv. Local Powers shall be retained by the Assemblies, Orders, and/or Local Units in the protection and continuation of their individual populations.

v. The Nehm Tiwehkthihmpt shall select from among the current Orders and Assemblies in good standing the Order or Assembly that shall facilitate the Nehm Tiwehkthihmpt in his or her emergency administration of Nemenhah governance.

vi. The chosen Order or Assembly shall provide from among its extant council body or bodies, all necessary Pehli councils, committees, and officers and ministers as may be requested by the Nehm Tiwehkthihmpt, including general administration and also the administration of formal conflict resolution where necessary.

vii. Emergency powers of governance and administration, once invoked, shall remain in effect until such time as a new Mothers Council wherein a total of no fewer than thirteen (13) mothers from no fewer than three (3) Orders and/or Assemblies convene to ratify this constitution and reinstate full Council Powers to the People through Great Council, which shall then be convened by the Nehm Tiwehkthihmpt in accordance with the General Pattern as provided in this constitution.

b. Upon reinstatement of Council Powers to the Great Council, the Nehm Tiwehkthihmpt shall again resume his or her standard duties as provided herein as the Talking Feather and Governor of the People and shall finish the remainder of his or her term as existed prior to the enactment of emergency powers.

## **ARTICLE XXII: Amendments**

a. This constitution may be amended only by Great Council of the Nemenhah and such amendment shall take effect only upon consensus of the Delegates of the Nemenhah assembled in conference.

b. The Nehm Tiwehkthihmpt is authorized to edit and clarify this Constitution when necessary, so long as the original intent of the Great Council is not contradicted by such editing. Such editorial revisions to this Constitution shall be presented at the next consecutive Great Council following the date of editorial revision for ratification and/or redaction.