

Office of the EPMC | 2014

Stockton, MO 65785

www.nemenhah.org



# NEMENHAH CONSTITUTION

(FORMERLY THE NUMI'PU TSU-PEHLI CHOPHUNISH, AND NEMENHAH BAND AND NATIVE AMERICAN TRADITIONAL ORGANIZATION, CONSECUTIVELY. THE NAME HAS BEEN MODIFIED FROM TIME TO TIME IN ORDER TO ADDRESS CORE PRINCIPLES)

An Indigenous Traditional Organization and Convocation of  
Medicine Men and Medicine Women and Ministers of the

## NATIVE AMERICAN CHURCH OF NEMENHAH

(with Affiliation and Recognition from Sundance Chiefs and Holy Persons of the  
Mandan/Hidatsa, Holy Persons of the Tlingit, and of Hawaii and Peru)

*We Nemenhah,*

*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, the Delegates of the Annual Great Councils of  
the Nemenhah, do make this*

### DECLARATION OF GOOD CONSCIENCE AND PRACTICE, CONSTITUTION, AND ESTABLISHMENT OF THE NEMENHAH.

Being a restoration of a Pre-Colonial and Pre-Conquest Nomadic Indigenous People who call themselves "Nemenhah" and who inhabited parts of Central America, North America, the Pacific Islands, Japan, Korea, China and Tibet 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, beginning in this State of Utah, in the United States of America, and spreading from there 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.  
And We Make a Beginning of Our Speaking.

University of Nemenhah

[www.uninem.org](http://www.uninem.org)

Nemenhah Constitution - 14th Great Council Cycle of the Nemenhah People

Version 2014.2

Years Published:

Version 2002 - 2014 consecutively

Original Draft by Phillip "Cloudpiler" Landis

Commissioned and Ratified by the First Council of Mothers in 2002 and Ratified by the Annual Great Council of the Nemenhah each year to date.

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## PREAMBLE

**We *Nemenhah*** believe in the Creator, whom our Ancient Nemenhah Ancestors called "Ayahshuhway 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, sovereign 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 descendents, we claim the right to restore into existence an Indigenous Traditional Organization based upon their teachings which have been passed down to us through the traditions, customs, ceremonies, writings, and records of Indigenous Peoples, among which we acknowledge the Mayntinah Archives by way of example.

In accordance with the Principles and Teachings of the Mayntinah Archives, 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. Fundamental to our traditions is the truth that, as Children of the Creator, we are entitled to the freedoms 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 form a convocation of our own Indigenous People, founded upon the principles cited herein, and we ordain and establish this

## CONSTITUTION FOR THE NEMENHAH AS AN INDIGENOUS PEOPLE.

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:

1) We, Nemenhah are an Indigenous People dedicated to teaching the Sacred Sahaptan Healing Way and of the principles contained in the written records of the Ancient Nemenhah, many of which are found in the “Ancient Records - Mayntinah Archives,” also known as “The Nemenhah 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!

2) We believe and adhere to all the principles of the Sacred Sahaptan Healing Way, as restored to Phillip P. (Cloudpiler) Landis, who was the first of the Restored Nemenhah to be elected as Principle/Medicine Chief, and also the first anointed President of the Native American Church of Nemenhah, by direct revelation from his Grandfathers, and through the ancient tradition 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.

3) 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.

4) 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 also 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.

5) 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.

6) We believe that the Creator guides, succors and saves all the works of Creation.

7) We believe that faith and acts of faith are right applications of the wisdom of the Creator.

8) 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.

9) We believe that all earthly organizations are manifestations of the order that permeates all creation and that, even if flawed, some element of truth may yet be found in them. The Nemenhah Indigenous Traditional People has 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, Tihet, Tiwehk, Tiwehkthihmpt, Tiwehkthihmpt, Kohhaht, our Elders, Teachers, Medicine Men, Medicine Women, Doctors, Practitioners, Professors, Healers, Sahaptan Guides, Sahaptan Carriers, Sahaptan Shirts, Roadmen, Roadwomen, Chiefs, Religious Orders and Societies, Councils and Counselors, and so forth.

10) 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.

11) 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 and South America, North America, the Islands of the Pacific Ocean, Japan, Korea, China and Tibet. These are our traditional and historical territories and it is so that the Creator could guide and direct 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."

12) 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.

13) 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.

14) 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 Sahaptan 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.

15) 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 subjection to another, we claim the right to work ***within morally accepted norms*** to change it.

16) 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.

17) We walk in a sacred manner.

18) 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 Group, 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 Chapters (of the Nemenhah Indigenous Traditional Organization) 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:

## DEFINITIONS:

### CONSENSUS

All election and decision-making in the Councils of the Nemenhah shall be by the consensus of Nemenhah Members in Voting Status. When a Council has come to the end of all debate on any matter, the Talking Feather (as defined hereinafter) shall ask for a “thumb vote,” meaning that all members of the Council shall demonstrate their agreement by raising their hand with thumb up, or in the alternative, they shall demonstrate their disagreement by raising their hand with thumb down. Should there remain any thumbs down, consensus shall not have been obtained and the matter must return to debate or it must be withdrawn and studied. Council Members may raise their hand with thumb parallel to the ground, meaning that they disagree but require no one to agree with them, and this shall not be counted as a vote in the negative. When all thumbs are either up or parallel with the

ground, consensus has been obtained. Unanimous Council or "Having all things in Common" shall pertain to all Councils of the Nemenhah. The General Assembly of the Nemenhah Chapters, Communities or the Nemenhah Entire, shall reach Consensus by a Two Thirds Majority of those Members qualified to vote, who desire to participate, as explained hereinafter.

## THE PRESIDING HIGH PRIEST OR PRESIDENT OF THE NATIVE AMERICAN CHURCH OF NEMENHAH

The President and CEO of the Native American Church of Nemenhah, hereinafter NACNEM, is the Presiding High Priest, or "Tehk Tiwehkthihmpt" of the Church. The First President of the Native American Church of Nemenhah is Phillip R. 'Cloudpiler' Landis, aka Ayahpahlehktsiluhm Hehmehnehoht Tohoxyaylohahkehkt, upon the instance of Wyaykihn and as anointed by the First Council of Mothers in 2002. Additionally, Nemenhah has been recognized by Sundance Chiefs of the Mandan/Hidatsa Tribe, as well as Holy Persons in various Tribes and Bands, including but not restricted to Traditional Alaskan Tlingit Community, Traditional Hawaiian Community, and Spiritual Leaders of Peru. This Line of Authority sets forth the pattern by which the Office of Presiding High Priest of the Native American Church of Nemenhah shall be transmitted - it is by Ordination and Blessing given by one having authority vested by this Constitution and recognized by the Sustaining Vote of Nemenhah Great Council.

### ELIGIBILITY:

To be eligible for appointment to the Office of Presiding High Priest of NACNEM, "Tehk Tiwehkthihmpt," a man or woman must have been ordained to the Office of High Priest or "Tiwehkthihmpt" in the Order of Lehb, under the hands of the First Presiding High Priest or his Successor. Only a Member of the Order of Lehb may be ordained to the Office of High Priest. All Members of the Order of Lehb are Nemenhah Members in Voting Status, who have received through Wyaykihn (personal revelation) the Commission of the Peacemaker, who have reported the same to the extant Presiding High Priest and have been duly ordained to the Order, and who have dedicated themselves to restoring and fulfilling of the Sacred Sahaptan Healing Way and the Five Fold Mission of the Nemenhah. Having received his/her commission and ordination, the nominee must have served for a minimum of one (1) year as a Member of the Council of Administrative Chiefs, under the direction of a duly authorized Elected Principle/Medicine Chief, and the tutelage of the President of the Church, concurrently.

#### STEWARDSHIP AND AUTHORITY:

The Spirit of the Peacemaker, even Ayahshuhway Sahnhehmpieht, is the Supreme and Living Head of the Church, and the President of NACNEM is the ad-hoc President. In the physical absence of the Peacemaker, there is no higher authority in the Native American Church of Nemenhah than the President. When the Peacemaker is present, He is automatically the President of the Church and the Acting President takes a purely advisory stewardship. The President is the Custodian of the Sacred Sahaptan Healing Way, and of all the Ceremonies, Sacraments, and Sacred Medicine associated with the Establishment and Exercise of Nemenhah Religion, and the administration of all Nemenhah Religious Institutions. He/she holds the Keys to the Spiritual Adoption and is the only Member of the Nemenhah who is authorized to affect the Ordinance of Making Relations associated with the adopting of Medicine People (Tiheht) into the Nemenhah. The President of the Church is authorized to act upon the Request For Spiritual Adoption and to manage the Tithes of the Church associated with that office. Through the teaching of the Sacred Sahaptan Healing Way, the President directs and oversees the training of all Nemenhah Ministers, creates or calls for the creation of curriculum to affect the same, and is authorized to receive and have the administration of tithes associated with that office. Only the President may call, set apart and ordain a Tiwehkhthimpt (High Priest) to any of the Societies and Orders of the Nemenhah. Thereafter, a High Priest shall be divested only upon the action of a Disciplinary Council of the Nemenhah.

#### RIGHTS AND RESTRICTIONS OF THE OFFICE:

The President of NACNEM is authorized to act within the dictates of the Office of Presiding High Priest with all authority to direct the work of the Ministry, when such actions involve the Making of Relations (Spiritual Adoption), the training of Ministers (UCNM), and the governing and direction and administration of the Church and its Societies, and of the Order of Lehb and its institutions and societies. Otherwise, the President is authorized to act under the same restrictions in all things with the same authority that is extended to all Nemenhah Members generally.

#### THE SACRED SAHAPTAN HEALING WAY

The Sacred Sahaptan Healing Way is that body of knowledge which is compiled into a uniform curriculum for the systematic training and education of the Medicine Men and Medicine Women as Active Ministers of the Nemenhah Church. It is the criteria by which Spiritual Adoption is entered into and the basis and foundation of this Constitution. It consists of the Ancient Nemenhah Law and of the ancient and

otherwise accepted spiritual and physical ceremonies, wisdom, knowledge, practices, policies, teachings, modalities and etc., which are expressed in the Ancient Nemenhah Records, as well as in other ancient traditional histories and contemporary documents currently in use by the Nemenhah Church.

## NEMENHAH SPIRITUAL ADOPTION OR "MAKING RELATIONS"

Membership in the Nemenhah is by and through the ancient religious tradition of Spiritual Adoption, which is also known as "Making Relations", which is administrated by the President (Tehk Tiwehkthihmpt) of the Native American Church of Nemenhah. This adoption shall not be construed as "Tribal Adoption" or "Legal Adoption," but is strictly spiritual in nature and conveys no tribal or legal rights as they relate to membership or enrollment in any of the Federally or Crown Recognized Tribes. The Adoption is for purposes of establishing the Covenant Relationship and Membership of an individual in the Nemenhah Indigenous Traditional Organization, and also Membership in the Native American Church of Nemenhah, and shall be used only for this designated dual purpose.

## THE ELECTED PRINCIPAL MEDICINE CHIEF (EMPC)

The Elected Principal Medicine Chief, hereinafter EPMC, is the Talking Feather of the Great Council and of the Council of Administrative Chiefs, and duly elected Head of the Secular Organization of the Nemenhah.

### ELIGIBILITY:

To be eligible for election to the Office of EPMC of the Nemenhah, the nominee must be a currently seated, or must have once sat as a Member of the Council of Administrative Chiefs with at least one year of tenure in Office, of the Age of Agency as defined herein, of Voting Status, and must trace their Line of Authority directly to the extant EPMC, or to an EPMC of the Nemenhah who is dead, or who has retired, withdrawn, or otherwise no longer holds office. In addition, the nominee ought to be free from any prior legal involvement that might threaten to impeach his/her credibility before the Councils of the Nemenhah, or before agencies of government.

### STEWARDSHIP AND AUTHORITY:

The EPMC is the Custodian of the Constitution of the Nemenhah, and Co-Custodian with the Chief of Cultural and Societal Concerns, of the Nemenhah Code of Ethical

Conduct. He/she is the Talking Feather of the Great Council and of the Council of Administrative Chiefs. At Great Council, the EPMC presides over the Conference, sets the agenda and directs all discussion. The Great Council is commenced and adjourned by the EPMC. The EPMC has authority to appoint and to release Members of the Standing Council of Administrative Chiefs (meaning those who are currently serving) and gives Advice and Consent concerning administrative actions by any or all of the Administrative Chiefs, when such actions involve the Nemenhah Entire, and has authority to assume the leadership of an Administrative Department when circumstances indicate such necessity, but as a general rule and commonly accepted practice, does not unnecessarily invade the stewardships of such Chiefs within the workings of their individual departments.

The EPMC shall train the Council of Administrative Chiefs in the role and duties of the Office of EPMC so that every one of them may become competent to fill that seat and magnify that Stewardship before the Councils.

The EPMC of the Nemenhah is the only Member of the Nemenhah who may enter into negotiations, agreements, contracts, associations, covenants, or other constructive arrangements, which bind the Nemenhah Body Politic as a whole.

The EPMC is the Servant of the Nemenhah and is subject to the Nemenhah Code of Ethical Conduct to the same degree as is any other Nemenhah Member.

#### RIGHTS AND RESTRICTIONS OF THE OFFICE:

The EPMC is authorized to act within the dictates of the Office of EPMC with all authority to direct all Officers and Administrative Staff of the Secular Branch, when such actions involve the Nemenhah Entire. Otherwise, the EPMC is authorized to act, under the same restrictions, in all things with the same authority extended to all Members of the Nemenhah. Notwithstanding, the EPMC may only author Counsels in the Great Council. He/she has no vote in the Great Council. He/she may convene a Disciplinary Council and may act as Talking Feather of that Council when the Disciplinary Council involves Members of the Nemenhah, or when leaders of the Chapter are parties in the conflict. The EPMC may also act as Arbitrator when Arbitration Councils are requested or deemed appropriate and expedient.

#### HOW ELECTED:

At the Great Council corresponding to the end of a regular term of office of the EPMC, the Administrative Council shall recommend to the General Council of

Mothers in Assembly, constituting all Female Delegates of the Great Council, the name of the Talking Feather of the Administrative Council to be considered for nomination. If the Mother's Council concurs, the Nominee may be confirmed by the Consensus Vote of the Delegates of the Great Council, and ratified by a vote of the General Assembly of the Nemenhah. If the Mother's Council does not concur, other Nominees are recommended and debated. When the Mother's Council has presented the nominations, the EPMC is elected from that list of nominees by Consensus Vote of the Delegates of Great Council.

In the event of special election, the Administrative Council elects an Interim EPMC who shall serve until the next regularly scheduled Great Council, where regular Election may take place. The Mother's Council Assembled at Great Council may confirm the Interim EPMC, or may ask for another recommendation following the pattern provided herein.

At the beginning of every Council Year, the EPMC is sustained by the consensus vote of all the Delegates and Proxies of the Great Council of the Nemenhah at the yearly Conference of the Nemenhah.

#### TERM OF OFFICE:

The term of the Office of Elected Principal Chief of the Nemenhah shall be five years, but the Administrative Council may elect the same person for as many terms as it deems appropriate. The out-going EPMC shall remain in service as Special Advisor or, "Ad Hoc EPMC," to the EPMC Elect for a period of one (1) year after the election of a new EPMC in order to ensure adequate training and respectful transition from one Principle/Medicine Chief to another.

#### DEATH OR EXPULSION:

Upon the death or expulsion (being essentially equal), of the EPMC, his or her successor shall be elected as provided herein (see "How Elected" above), and he or she shall immediately assume the Office, with all of its rights and privileges, until Great Council either sustains or rejects the choice of the Administrative Council Chiefs. In the case of the sustaining, the term of Office shall begin upon the date of the sustaining Great Council. In the case of rejection, Great Council will call for another election as provided herein.

## INCAPACITY:

Should the EPMC become incapacitated or otherwise unable to fulfill the duties of the office, he or she shall express the same to the Council of Administrative Chiefs and a special meeting of that Council shall be convened to select an Interim EPMC as provided herein. In the event that the EPMC is unable to make such expression, the Council of Administrative Chiefs shall convene to elect an Interim EPMC. In either case, the removal of the EPMC shall entail no dishonor and the exiting EPMC shall immediately resume, to the extent his or her capacity allows, his or her position in the Council of Administrative Chiefs where appropriate and if applicable.

## ADMINISTRATIVE CHIEFS

### SECULAR CHIEFS:

The Secular Administrative Chiefs (Cabinet Chiefs) of the Nemenhah are those Chiefs or "Special Assistants" whom the EPMC is authorized to appoint to assist him/her in the carrying out of the Office of EPMC. The Members are called "Chiefs" because each of them are called into a Stewardship Office to order and administrate a Department of the Secular Branch of the Nemenhah. Each Administrative Chief acts in their assigned stewardship under the direction of the EPMC and is, in effect, the mouthpiece of the EPMC, who is ultimately liable for all their actions. The EPMC may release any Department Chief from the Council of Administrative Chiefs during his/her tenure as deemed appropriate. The Administrative Chiefs have no authority other than that which they receive from the EPMC.

*Eligibility:* To be eligible for appointment to the Office of Cabinet Chief of the Nemenhah, the nominee must be a Duly Adopted Member of the Nemenhah, of the Age of Agency as defined herein, of Voting Status, and they must be certified by the President of the Church as having attained the Title of Sahaptan Shirt through completion of the UCNM.

### ECCLESIASTICAL CHIEFS:

The Ecclesiastical Administrative Chiefs (Pehli Council) are duly appointed Tiwehkthihmpt (High Priest) of the General Societies of the Nemenhah, and the appropriate Representatives of the Church. The Members are called "Chiefs" because each of them are called into a Stewardship Office to represent an Order or Society of the Ecclesiastical Branch. Each Chief acts in their assigned stewardship

under the direction of the President of the Church, and is in effect, the mouthpiece of the President of the Church, who is ultimately liable for all their actions. The President of the Church may release Representatives from Orders or Societies from the Pehli Council as appropriate. Members of The Pehli Council have no authority other than that which they receive from the President of the Church.

*Eligibility:* To be eligible for appointment to the Office of Pehli Council of the Nemenhah Church, the nominee must be a Duly Adopted Member of the Nemenhah, of the Age of Agency as defined herein, of Voting Status, and must have Taken Orders within the Church.

#### COUNCIL OF ADMINISTRATIVE CHIEFS:

This is the Administrative Body and Council of the File Leadership from both the Secular and Ecclesiastical Branches of Nemenhah Government and consists of all duly appointed and eligible Cabinet Chiefs and Tiwehkthihmpt from their respective Councils. This Council is convened and adjourned by the EPMC, who sits as Talking Feather of the Council, and is populated *automatically* by any duly authorized and eligible member of the Secular and Ecclesiastical Leadership.

*Eligibility:* To be eligible for inclusion into the Council of Administrative Chiefs, the nominee must be a Duly Adopted Member of the Nemenhah, of the Age of Agency as defined herein, of Voting Status and they must be certified by the President of the Church as having attained the Title of Sahaptan Shirt through completion of the UCNM. The EPMC and President of the Church may appoint Cabinet and Pehli Chiefs who have not attained the Title of Sahaptan Shirt to callings and to administrate departments and offices in their respective Branches, but it is with the understanding that these Chiefs may not sit in the Administrative Council until they may sit as Sahaptan Shirts with their administrative peers.

#### NEMENHAH MEMBER OR "TIHEHT"

Men and women who are studying the Sacred Sahaptan Healing Way, who have been duly adopted by the Nemenhah, in accordance with the ancient law of Spiritual Adoption and by the direction of the Ancestors and Wyaykihn, and who have made the covenant to sustain and uphold each other, the Nemenhah Constitution and its Code of Ethical Conduct, Nemenhah Councils and Leadership, and the Community and Chapters of the Nemenhah, shall be considered Members (Tiheht) of the General Assembly of Nemenhah Entire, and of the Chapter and/or Community closest to where they reside, or to which they have been

assigned by the Chief of Chapter Services. Members shall demonstrate their covenant by complying with the standards set by the Great Council for such compliance, including, but not restricted to, adherence to ministerial policy as established by this Constitution, the Code of Ethical Conduct, and Ecclesiastical and Secular Administration, inter alia, of the Nemenhah People.

## GENERAL ASSEMBLY

As outlined in the definition of Nemenhah Member, every Member of the Nemenhah who is in Voting Status is automatically a Member of the General Assembly, first of the Nemenhah Entire, then of the Community and Chapter in which they reside. The General Assembly of the Nemenhah Entire is entrusted with the task of ratifying the vote of the Great Council Delegates in the event of the Election of an EPMC. The General Assembly of Community functions as outlined herein. The General Assembly of the Chapter operates following the same pattern. Societies of the Nemenhah Church are task-specific and the General Assembly of the Societies operate following the model herein outlined, whenever appropriate to the task and purpose of the Society.

## NEMENHAH ELDERS

The Nemenhah is a union of Medicine Men and Medicine Women (Tiheht) who follow the ancient Sacred Sahaptan Healing Way. As such, technically, they are all considered "Elders" of the Nemenhah. The term "Elder" shall carry no especial distinction in general use among the Nemenhah. In special use, such as in the Councils of the Nemenhah, "Elder" shall designate responsibility. The Elders of the Chapter, in this context, are the Principle/Stone Carrier, Yuhnipi Leader and the Rehtwahtsi Leader, for they constitute the Chapter Council. The "Elders" of the Community shall be the members of the Community Council. The "Elders" of the General Councils shall be the Delegates participating in the Council. The "Elders" of the Great Council shall be the Delegates participating. The "Elders" of the Sacred Sahaptan Healing Way shall be the President of the Nemenhah Church and those individuals whom he/she calls to counsel and minister in that responsibility, and so forth.

## THE GENERAL COUNCIL OF MOTHERS

The General Council of Mothers are all women who have reached the age of agency, who have been duly adopted by the EPMC prior to the Great Council of 2012, and by the President of NACNEM thereafter, in accordance with the ancient tradition of Spiritual Adoption and by the direction of the Ancestors and Wyaykihn, and who have

covenanted to maintain Voting Status, sustain and uphold each other and to diligently study the Sacred Sahaptan Healing Way. Any Council of Mothers may be comprised of as many women as are present, or as few as a single Member and no governing council, where nominations are given by a Council of Mothers, may be created or organized where a Council of Mothers is absent.

## AGE OF AGENCY

“Agency” is the right of Nemenhah Members to vote in any Council and in the Great Council and General Assemblies. The Age of Agency has been determined by unanimous vote of the first Council of Mothers to be **(18)** years of age. The Age of Agency may be changed upon consensus of the Council of Mothers participating in Great Council.

## CHAPTER

A congregation of duly Adopted Members of the Nemenhah, with Voting Status, may form a Chapter, a secular Voting Body, of the Nemenhah by and through policy established by the Office of the EPMC. The Principle/Stone Carrier is duly elected by the General Assembly of the Chapter, in accordance with secular policy established by the Office of the EPMC and in conformity with the Nemenhah Council System, and presides over a Chapter Council consisting of two Councilors, the Yuhnipi Ehlik (also referred to as “Unipi Leader”) and Rehtwahtsi Ehlik (also referred to as “Clerk of Membership”). The Principle/Stone Carrier of the Chapter administrates Secular Policy within the Chapter, abiding by secular administrative policy and protocol under the guidance and shadow-leadership of the Chief of Chapter Services.

The function of the Chapter is to create a Local Gathering of duly adopted Ministers, Medicine People and Traditional Spiritual Leaders as a congregation of the Nemenhah People and a venue for the teaching of the Sacred Sahaptan Healing Way, as well as to examine and teach Consensus Council System principles and provide a Unifying Purpose within and in pursuit of the Five-Fold Mission of the Nemenhah. Each Chapter may provide one Delegate for the General Council to which it corresponds, and two Delegates for the Great Council.

## THE NEMENHAH COMMUNITY

The Community of the Nemenhah is created by any congregation of thirteen or more Chapters and a minimum of thirteen Mothers who desire to form a Community Council. Whereas the Chapter is governed by a Chapter Council, the Principle/Stone Carrier

presiding, under the direction of the Chief of Chapter Services, the Community is governed by a Council nominated by the Council of Mothers and elected by the General Assembly of the Membership of the participating Chapters, and the Chief of Chapter Services resigns to a position of advisor to the Community Council. The Community may consist of as few as thirteen or more Chapters and the Chapters and Chapter Councils continue to function as usual within the Nemenhah Community.

Membership in the Community Council is an honor rather than a profession and any member elected to the Community Council must personally approve of his or her election. No person shall receive remuneration for service in the Community Council, nor shall any person be coerced into service.

### THE PEHLI AND THE PEHLI COUNCIL

"Pehli" is a Penutianization of the Hebrew name "Lehb," or "Levi," as the name is used in common English today. The offices, ordinances and performances of the Pehli bridge the gap between the administrative functions of the Secular Branch (the Communities, General Councils, Great Council, General Assembly, and Disciplinary and Oversight Councils, and so forth) and the ceremonial functions of the Ecclesiastical Branch (Ecclesiastical Societies and Orders, Church Administrative Councils, and so forth, of Nemenhah).

The Pehli are the Women within the Nemenhah whom the President of the Church has certified as "Sahaptan Shirts" and have been set apart by a blessing of the President of the Nemenhah Church, for in the tradition of the Ancient Nemenhah, the Mothers need no ordination. Further, the Pehli are the Men within the Nemenhah whom the President of the Church has certified as "Sahaptan Shirts," and who have received the Order of the Sons of Lehb by ordination by the Presiding High Priest of that Order, for in the tradition of the Ancient Nemenhah, men receive such authority line upon line and precept on precept. Whenever ordinances and/or oblations are performed in public gatherings, the Pehli perform such ordinances, or they guide and direct those who shall perform them, under the direction of the President of the Nemenhah Church.

The function of the Pehli Council is to direct the work of the Sacred Sahaptan Healing Way, to administrate standards and procedures for the performance of the ordinances, assist in the education of those undertaking training to become ministers and administrators within that discipline, act as Talking Feathers in Council and to provide and maintain a list of the Sahaptan Shirts who reside in a given

community. The Community Council of Pehli may send one Delegate to the General Council to which it corresponds and one Delegate to the Great Council.

The General Council of Pehli shall consist of all the Pehli of the Nemenhah who wish to participate. The Talking Feather of the General Council of Pehli is the President of the Nemenhah Church, in accordance with the will of the Creator, and the guidance of the Ancestors. The function of the General Council of Pehli is to administrate a uniform curriculum for the training of ministers and administrators, and to facilitate the administrative functions of the Nemenhah Church. The General Council of Pehli may send one Delegate to the Great Council.

## IMMUNITY

All Chiefs and Members of all Councils shall be held to the same performances as they impose upon the members of the communities. They shall have no immunity. Even the EPMC and the President of the Church may be expelled from the Nemenhah for base and grounds described herein.

## THE GENERAL COUNCILS

Where thirteen Communities exist among the Nemenhah, in a designated region, who wish to have social and /or economic association one with another, the Communities shall elect a General Council. The General Council shall consist of one Delegate, chosen from among each participating Community Council, or Chapter Council every second year, by consensus of all the members of the participating Community and/or Chapter Councils who wish to vote. The General Council shall choose a Feather from the list of Sahaptan Shirts provided by the General Council of Pehli.

The General Council shall meet from time to time to hear counsels, which have to do with the association of Communities and Chapters, and to hear disputations between them. Once convened in council, they shall not adjourn until the business at hand is resolved.

Membership in the General Councils is an honor rather than a profession and any Community Council member elected to the General Council must personally approve of his or her election. No person shall receive remuneration for service the General Council, nor shall any person be coerced into service.

## GREAT COUNCIL OR COUNCIL OF FIFTY

The EPMC, or Interim EPMC, shall call for the Great Council at least once every year or, otherwise, when he/she deems it necessary. No regular Great Council may be called except by the EPMC of the Nemenhah. The EPMC is automatically the Talking Feather of the Great Council and of the Council of Administrative Chiefs.

The Great Council shall consist of as many Delegates and Delegates by Proxy sent from the Nemenhah Community, Chapter, Pehli, and Society Councils as may be, when such Council is called for. The Great Council ratifies by Sustaining Vote the Constitution and Leadership of the Nemenhah as Presently Constituted, or in the alternative, discusses, debates, and/or amends the Constitution, and participates in the election of the EPMC, as provided herein. No person shall receive remuneration for service in the Great Council, nor shall any person be coerced into service. Where programs are designed to aid the Nemenhah in the implementation of its programs, such as (inter alia) in the case of the Uniform Curriculum for Nemenhah Ministry (UCNM), for example, remuneration for the services of such Chiefs and Administrators as are deemed necessary for such programs shall be authorized and shall be obtained from the donations and offerings of the participants in such programs.

## COUNCIL ELIGIBILITY

No one shall be a Council Member who has not attained to the age of agency and who has not bound themselves by covenant (outlined herein) to the Nemenhah. A Council Member must maintain "Voting Status" as defined hereinafter.

## PROXY

Each duly elected Community Council Member, duly appointed Chapter Council Member, duly appointed Order or Society Member or duly elected Community or Chapter Delegate shall have one vote on any matter that comes to a vote in their appropriate Councils. If any such duly delegated Member is unable to attend a Council, he/she may assign their Proxy Vote to any other duly elected or appointed Delegate of the appropriate Council and they shall vote in their stead.

## THE TALKING FEATHER

The Talking Feather calls the Council to order, sets the agenda, and determines the order of speakers in Council. The Talking Feather may also adjourn the council if order cannot be maintained or when all counsels are complete. All members shall

have opportunity to speak and when all have spoken, the Talking Feather shall call for a vote of the members. The Community, General and Great Council Talking Feather is chosen from the list provided by the Pehli Council and has no vote. The Principle/Stone Carrier functions as the Talking Feather of the Chapter Council under the direction of the Chief of Chapter Services. The Society Chief functions as the Talking Feather of the Society, and so forth.

## IMPEACHMENT AND EXPULSION

The Disciplinary and/or Arbitration Councils shall have sole power to impeach and expel any Member from Council, but may do so only upon base and grounds that would also necessitate that member's expulsion from the community and divorcement from the Nemenhah. Expulsion from a community is the only base and grounds for removal from a Council, standing to reason that, should any matter be brought against a Council member that might necessitate his or her removal from a Council, the same would justify expulsion from among the Nemenhah in general. Physical or mental incapacity shall not be construed as base and grounds for expulsion but shall be cause for members of Councils to be asked to step aside. In that case, such Council Members must step aside but they do so without divorcement or any dishonor. Members of any Council may step aside for any reason without any dishonor.

Re-organization of the Councils is made periodically and such re-organization does not constitute 'impeachment' or 'expulsion.' Chapters may only be dissolved by the EPMC, upon the recommendation of the Chief of Chapter Services, and also by the Chief of Chapter Services where duly authorized by the EPMC. Any duly elected or appointed Council of the Nemenhah is automatically disbanded whenever the Members of such Councils fail to respond to interrogative from the Office from which such Councils receive their authority and the Council is automatically vacated, without further administrative effort.

## VACANCIES

When vacancies occur in the representation of any Chapter Council, the Principle/Stone Carrier shall appoint a Member of the Chapter in Voting Status to the vacated office. If the PSC fails to re-establish the Chapter Council, the Council is automatically dissolved and the Chief of Chapter Services calls the Council of Mothers of that Chapter to nominate Members for the election of a new Principle/Stone Carrier by the General Assembly of the Chapter. If the General Assembly of the

Chapter fails to perform its duty, the Chapter is automatically vacated, without further administrative effort, and the members lose benefit of Chapter until such time as a new Chapter is organized.

When vacancies occur in the representation of any Community Council, the Feather of that Council shall request that the Council of Mothers make nominations for the positions and cause an election to be held to fill the vacancies. Should the vacancy involve the elected Feather of any Council, the Council shall elect a new Feather prior to filling any other vacancy.

When vacancies occur in the representation of any other of the Elected Councils, the vacancy shall be filled in accordance with established policy of such Councils.

### KOHHAHT OF COUNCIL, OR "KEEPER OF THE DOOR"

The Kohhaht is an Office of the Tuhuhl Nehm Ahkrah (Nemenhah High Place) and represents the Tuhuhl Nehm Ahkrah Society in every Council of the Nemenhah. The Kohhaht ascertains the status of the Members and/or Presenters for a given Council and introduces them at the door, assists the Members of Council and Guests in taking their places in Council, and assists the Talking Feather in keeping due order in Council. The Kohhaht is invited to speak and participate in debate, and in all ways acts in his/her capacity as Representative of the Tuhuhl Nehm Ahkrah Society and carries zero vote in any Council.

#### ELIGIBILITY FOR KOHHAHT OF COUNCIL:

To be appointed Kohhaht of Council, one must be a duly adopted Member of the Nemenhah in Voting Status and an Ordained or Set Apart Member of the Pehli Council in the appropriate Order and/or Society of the Nemenhah Church. The Tiwehkthihmpt of the Tuhuhl Nehm Ahkrah must approve the recommendation for Kohhaht of Council.

### CLARIFICATION OF THE COVENANT OF SPIRITUAL ADOPTION

Individuals seek membership in the Nemenhah through the execution of a solemn covenant. The Covenant is made between the Applicant, the President of the Church, and the Peacemaker. The Terms of the Covenant of Spiritual Adoption are that the Applicant promises to 1) First Do No Harm, 2) Make Natural Healing a part of the establishment and practice of their Religion, 3) Work Diligently to complete the course of training laid out for them by the President of the Church, 4) Sustain and support the program through generous Sacred Giveaway Offerings, and 5) Uphold the

Nemenhah Constitution and abide by the Nemenhah Code of Ethical Conduct. In return, the Church promises to 1) Admit the Applicant into full and faithful membership in the Nemenhah Family, 2) Make Public Declaration of the Ministry Status of the Individual, and 3) Provide Training and Opportunities to Serve and to Establish an Affirmative Pattern of Behavior.

## COVENANT DONATION

The Covenant Donation (Sacred Giveaway Offering), as outlined herein, is the responsibility of every Member and constitutes part of the demonstration of the Covenant made at Spiritual Adoption. It is placed into the stewardship of the Principle/Stone Carrier of any organized Chapter, the Talking Feather of the Community Council of any organized Community, and where there are no organized Chapters or Communities; it is the Stewardship of the EPMC. In the case of the Uniform Curriculum for Nemenhah Ministry, which is the criteria used by the Nemenhah to establish and maintain competence to hold the Office of Nemenhah Minister, and to maintain Voting Status, and any other affiliate programs which may be approved by the Councils, donation funds directed into such programs shall be administrated by the Council or Department Head of that program, under the direction of the appropriate Chief, the EPMC, or the President of the Church, wherever appropriate.

## VOTING STATUS:

The ability to vote within the Council System of the Nemenhah is an intrinsic authority extant within the Covenant of Spiritual Adoption (Making Relations) and is conferred upon members through the performance of the ceremony of Spiritual Adoption into the Nemenhah Family (the Sacred Order of Lehb). This constitutes, therefore, an active or latent Secular Ministry within the Order. Administrated by virtue of the Nemenhah Constitution through Secular Governance, the right to vote in Council is essential to maintaining structure and order within the Nemenhah, as well as to any process regarding resolution of conflict.

All members enter the Order of Lehb with fully activated authority to vote in any pertinent Council for the entirety of their first year of membership and this covenant authority is maintained and/or renewed annually by fulfilling the covenant obligations and declarations made with the Formal Request for Spiritual Adoption, and by adhering to policy regarding same, as directed by the appropriate Administrative Offices of Nemenhah. It is also generally understood that where established annual requirements

have not been met by a member to retain his/her innate voting privileges (e.g. allowing his/her voting status to “lapse”), this inherent Secular Ministry is laid dormant within the member until such time as he/she re-activates this essential authority by complying with the necessary policies required to do so.

## COUNCIL

Any Body or gathering of the Nemenhah which is organized in accordance with this Constitution, and which has authority to make recommendations to any General Assembly of the Nemenhah.

## COUNSEL

The findings, decisions, directives or recommendations which any Council of the Nemenhah might recommend to the General Assembly for purpose of vote or election.

## ARTICLES

### ARTICLE ONE:

Where men and women, who are engaged in the Sacred Sahaptan Healing Way and wish to become Nemenhah, 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: 1) the EPMC (where counsel pertains to the general administration of Nemenhah Secular Policy, Elected Councils of the Nemenhah, or with its interaction with other Peoples or the governments or agencies of other Nations); or 2) the President of the Native American Church of Nemenhah (where counsel pertains to the general administration of Nemenhah Ecclesiastical Policy); 3) the Chief of Chapter Services (where counsel pertains solely to the organized Chapters of the Nemenhah); 4), the Community Council (where counsel pertains to the organized Nemenhah Community); 5) the General Council (where counsel pertains to more than one Nemenhah Community); 6) and the Great Council (where counsel pertains to all the Members as a body).

The peace and order of the Nemenhah is the responsibility of each Member singly as also in unity. Resolution of disputes shall first be attempted between the parties, as is fitting in a Covenant Society. If disputes arise that cannot be resolved between the parties, they shall be taken before the appropriate Council of the Nemenhah as provided herein.

### ARTICLE TWO:

Communities and Chapters of the Nemenhah shall be organized following the model provided by the suggestions given by the great warrior and historian, Tsi Tuhgohhah, as found in the Nemenhah Sacred Records (also known as the Mayntinah Archives). His (Tsi Tuhgohhah's) counsel suggests that the nominations for positions on the Community Council be given by the Council of Mothers of that Community and that the nominees be elected by the vote of the General Assembly Members of that Community. Chapters of the Nemenhah shall be organized following the same model, wherein nominations for the position of Principle/Stone Carrier shall be given by the Council of Mothers of the Chapter. The election of the Community Council Members, as also the election of the Principle/Stone Carrier of the Chapter, shall be by two thirds majority consensus vote of the General Assembly of the Community or Chapter. This model may be amended and expanded upon according as the EPMC deems prudent in his/her

interpretation of the Nemenhah Constitution, as moved upon by the Creator and he/she is guided by Wyaykihn.

### ARTICLE THREE:

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 member the Nemenhah be found guilty by Council of offense not worthy of expulsion, and service is required of that person to retain his/her membership, the member 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 member shall be expelled from the Nemenhah.

### ARTICLE FOUR:

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 "Chief" shall not be construed as title of nobility, for they are derived by the Common Consent of the Nemenhah (consensus) and may be removed by the same principle.

### ARTICLE FIVE:

The Community Council shall exercise oversight over its own Nemenhah Community. Should any Nemenhah Community member have any disputation with any other, and that dispute cannot be settled between the parties, the matter shall be taken up by the Disciplinary Council or Arbitration Council as provided in the Nemenhah Code of Ethical Conduct. Disputes within an organized Chapter shall be handled in the same manner- the Chapter Council constituting the Restitution Council for the matter. If the matter involves a member of the Chapter Council, it shall be remanded to the Community Council for resolution or, in the absence of an organized Community, to the Office of the EPMC directly. Decisions by such Councils are final. This pattern shall be followed by all other organizational units of the Nemenhah, as provided in the Nemenhah Code of Ethical Conduct.

### ARTICLE SIX:

No person shall be allowed to represent or speak for and in behalf of another in any disputation in the Councils, but must present his or her own case in his or her own words. It is generally understood that where fear of bodily or emotional harm might

result because of personal appearance in such Councils, the individual's voice may be heard through a designated Proxy, but such Proxy may only read the information provided by the Party and must not "represent" the Party. No priestly class of attorneys and judges shall be created or allowed to develop within the communities. Instead, the Council shall appoint a clerk who shall have the keeping of the records of the counsels rendered by it and shall assist the Council in its own analysis of the counsels as the Council shall deem necessary. The clerk shall not have any vote in the Council and shall not speak for any member or for the Council in any matter before the Council. The clerk's term of office shall be whatever the Council deems appropriate and, since the clerk is not an elected officer of the Community, he or she may be released by the Council at any time without cause. Neither the Council nor the Clerk shall receive any remuneration for their services to the community, but such service shall be attributed to them as part of their covenant donation.

#### ARTICLE SEVEN:

Every member 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. To be a Member, however, and receive what benefits, services or security the Nemenhah might offer in time of need, one must consecrate regularly to the Principle/Stone Carrier of the Chapter, and/or the Talking Feather of the Council of the Nemenhah Community, the Chiefs of the Administrative Departments, the President of Nemenhah Church, and/or to the EPMC 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 **Member** making the donation. This is the Covenant Donation. Neither the Principle/Stone Carrier of the Chapter, the Feather of the Community Council, the EPMC, the President of the Nemenhah Church, or the Councils shall decide the nature, amount, or appropriateness of the Covenant Donation. They may make recommendations, but they may not dictate the amount or kind of the offering. No individual shall be forced to enter into the covenant; however, membership privileges, as well as security in time of need, shall only be extended to covenant members. All other people must depend upon the charity of their neighbors and hope for the best. The Principle/Stone Carrier shall have power to solicit and accept appropriations from the Chapter. The Talking Feather of the Community Council shall have power to solicit and accept appropriations from the Community. All Chapter and Community expenses, if any, shall be paid by the Principle/Stone Carriers or the Talking Feather of the Community Council with funds obtained from the Covenant Donations of the community members by application. The Talking Feather of the Councils and the Principle/Stone

Carriers shall safeguard the accounts and make moneys or kind available to the Councils as appropriated. The EPMC shall have authority to administrate the funds received through such programs as are under his/her personal direction and distribute them as the Council for that project deems appropriate. This is a dedicated fund under the direct administration of the EPMC. Administrative Chiefs shall follow this pattern also.

The General Councils shall have power to apply for and accept appropriations from the Community Councils. The General Counsels shall have no power to lay and collect taxes, duties, imposts and excises, or membership fees, but may set up dedicated, voluntary funds for specific purposes which shall be accounted separately from the Covenant Donation.

The Great Council shall have power to apply for and accept appropriations from the General Councils. The Great Council shall have no power to lay and collect taxes, duties, imposts and excises, or membership fees, but may set up dedicated, voluntary funds for specific purposes which shall be accounted separately from the Covenant Donation.

If the community members want programs and services, they will provide for them through the Covenant Donations and through Dedicated Funds. The Councils shall impose no programs and services upon the members for which they are not willing to voluntarily donate. This is in accordance with the ancient practice of the Sacred Giveaway and is a vital tenet of our traditional beliefs, faith, spirituality and sacred practices. It is generally understood that Nemenhah Members shall not expect or demand programs or services from the Nemenhah or its Officers that they are not willing to support through Covenant Donation.

#### ARTICLE EIGHT:

Men, women, youth and children are members of the Community of the Nemenhah and only of the Chapter in which they reside, unless otherwise assigned by the Chief of Chapter Services. If a person resides where no Chapter is organized, he or she may become a member of the nearest duly organized Chapter until such time as one is organized in their own area. Members recognize that it is their own personal responsibility to see to it that Chapters are organized in every place where the Nemenhah reside, and that regular Chapter Programs are on-going. Should they decide to move from one Chapter to another, they shall not be considered a Member until they have met with the Principal Stone Carrier of that Chapter and have

committed themselves to that Chapter, by covenant, to defend and uphold the Nemenhah Constitution and the Nemenhah Code of Ethical Conduct, and to faithfully support the Chapter through participation and through Sacred Giveaway. Commitment to the Community shall be by covenant as heretofore set forth. In other words, there are no membership dues or fees per se. The Members support the Chapter and Community individually with Sacred Giveaway Donations, which are considered Tithes and Offerings of the Church and its Affiliate Agencies. When a Member has allowed their status to lapse they must be personally mentored by the Chief of Chapter Services, for a probationary period not to exceed one (1) year, after which time the Chief of Chapter Services shall make recommendation of the applicant to the Chapter or Community.

#### ARTICLE NINE:

No crime shall be deemed violent unless by it a person willfully and knowingly renders another physically unable to make a living, or acts in a manner that might give threat of doing so. Murder, rapine, abuse of a child or of a weaker person, sexual abuse of any kind, upon man, woman or child, as well as 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 violent crimes without mitigation, regardless of whether the crime renders a person physically unable to make a living or not. Such criminals shall be expelled from the community and delivered to the appropriate authority or to nature in the event that no other authority exists. They shall not have the security of the community but shall be in perpetual exile. Be it known therefore, the Nemenhah maintains 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 TEN:

Nemenhah Communities and Chapters are self-governing. No Community or Chapter shall exercise rule or compulsion over another. All Communities and Chapters may participate in the General Councils and the Great Council by sending duly elected Delegates to them. Any Community may, by a vote of consensus, decide not to participate in General Councils or Great Council. Those Communities shall be considered alone among friends and shall not be shunned. Nevertheless, they shall not enjoy the blessings and privileges afforded those participating in General and Great Councils.

## ARTICLE ELEVEN:

Even though this Declaration and Constitution is set forth to establish the Nemenhah as an Indigenous Traditional Organization, Church and People, it should be recognized that we recognize all truth as our religion. Councils shall offer no counsel regulating an establishment of religion or any religious belief for and in behalf of individual members of the Nemenhah or prohibiting the free exercise thereof; except where that profession of belief causes injury to another to the extent that it renders that person unable to earn his or her living, or threatens to do so. The Nemenhah shall always respect and uphold the religious beliefs of its members. It is generally understood that, since Nemenhah religion encompasses spiritual and temporal healing, the modalities of Natural Healing are considered individual belief systems.

## ARTICLE TWELVE:

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

## ARTICLE THIRTEEN:

The enumeration in this Constitution of certain rights shall not be construed to deny or disparage others retained by the members. Neither shall any enumeration of any rights serve to make those rights automatically under the regulatory power of the Councils. In other words, to be able to enumerate the rights and privileges of the people shall not give the Councils the authority to take away or restrict those rights.

## ARTICLE FOURTEEN:

The right of Ministers of the Nemenhah to vote shall be dependent upon age and upon commitment by covenant of the member to the Chapter in which he or she may reside, and the Nemenhah Entire, 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. It is generally understood that maintaining voting status, as administrated by the appropriate branch(s) and office(s) of Nemenhah Governance, and as guided by the application of Wyaykihn by same, automatically institutes the right of Ministers to vote in any Council of the Nemenhah. Furthermore, while it is also generally understood that failure to maintain voting status, due to failure or inability (based in extenuating circumstances) to uphold essential covenant commitments, does abrogate this right, any general lapse of voting status does neither

cancel membership nor constitute base and grounds for Divorcement from the Nemenhah.

#### ARTICLE FIFTEEN:

The right of Community Members to choose their method and kind of medicine shall not be denied or abridged in any way and the Councils shall not enact any counsel that shall place one profession or modality of healing over any other, except when such professions or modalities tend to render a person unable to earn a living, or when they threaten to do so. The General Pehli Council, under the direction of the President of the Nemenhah Church, shall have the right to create and control curriculum for the training of ministers and administrators in the church, but they shall not have the right to dictate any person's choice of modalities, individual sacraments or ceremonies, insofar as such things do not constitute or tend toward injury, or threat of injury as provided herein.

#### ARTICLE SIXTEEN:

The Community may provide schools for the education of children, but the right of Community Members to choose to provide education for their own children shall never be denied or abridged.

#### ARTICLE SEVENTEEN:

There shall be no "Parens Patre" counsels. The natural, or duly adopted, parent of a child shall at all times be considered sovereign of his or her own home. 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 violent crime, as defined herein. The parent who is convicted by Council of violent crimes against a child shall not be considered competent to parent, shall be cast out from among the Nemenhah, shall have no place within any Chapter or Community of Nemenhah, shall be surrendered to the appropriate authority, or to nature in the absence thereof, and the child so injured shall be surrendered to the non-offending parent. In the event that both parents do commit violence upon their child, they shall be surrendered to the buffetings of nature and of a hostile world and the child shall be given sanctuary by the community, and shall be succored as deemed appropriate by the community through the principle of Making Relations, where allowed. Where such adoption is not allowed, the child shall be surrendered to the appropriate (civil) authority.

## ARTICLE EIGHTEEN:

This constitution may be amended only by Great Council Conference of the Nemenhah and such amendment shall take effect only upon consensus of the Delegates of the Nemenhah assembled in Conference. Great Council of 2009 authorized the EPMC to edit and clarify this Constitution when necessary, so long as the original intent of the Great Council is not contradicted by such editing.

## ARTICLE NINETEEN:

No Tribal Councils or Governments, be they federally or otherwise recognized, individual Nemenhah Member, Chapter Council, Community Council, or General 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 (EPMC) may enter into such arrangements. Likewise, only the Talking Feather of the Nemenhah Great Council shall decide upon disciplinary actions against other nations or peoples, when and where appropriate. Notwithstanding, the Communities shall have authority to exercise reasonable diligence in maintaining their own security against the incursions of hostile neighbors, insofar as such measures do not constitute a capital breach of the Domestic Law of the Nation in which they are organized.

*This document has been amended, from time to time, as directed and commissioned by the Great Councils of 2002 to Present, consecutively.*