

Mission:

To inform and empower the autochthon, aborigine, indigenous American people (so called: Negro, Black, Colored and African-American, etc.) through programs, acts and deeds that are meaningful to Aborigine indigenous people of America and in harmony with mother nature;

Whereas quality of life is essential to aborigine people of the Americas; we the people, of this confederacy, shall make our government and its bodies to aid in research, development and implementation of sustainable technologies which shall enhance and ensure our liberty and prosperity;

Whereas to ensure the United States and The United States of America uphold its government-to-government obligation to protect and secure the rights of aborigine indigenous people of the Americas; which include but not limited to: inalienable rights of life, liberty and security, right to self- determination and to be protected against violence in the exercise of unalienable rights;

Whereas to ensure that international, federal, state, and local governments and corporate entities take measures to ensure the rights of aborigines of America and her islands are not violated. Our duty is to report, obtain justice, redress and remedy for any violations thereof. Whereas the liberty, culture, children, lineage, land and or property of Aborigine indigenous American people shall not be taken away by force nor by any other methods or means; be it national and or international.

Whereas we shall enable, support, implement and ensure the success and vibrant survival of our posterity and flourish in our aboriginal indigenous American communities and nation-states. We shall seek, secure and apply remedy to all disparity in economy, land, resources, health, welfare, education, legal and lawful systems.

Vision :

We shall transform our land and communities through exercise of the inalienable rights founded upon our ancestral inheritance; such as but not limited to: nation-building, infrastructure and communication, education, resource reclamation and management, to include all other equitable acts and deeds;

Whereas we shall exercise our right to vitalize and unite our many nation-states, people and communities, who shall be capable of conducting itself in a holistic and sustainable manner in order to steward, and revive our land, life, liberty, security, our juridical and cultural identity for ourselves and our posterity into perpetuity throughout the Universe;

Whereas reviving our cultural identity, land, nation-states and communities requires us to manifest our ancestral learning, cultural and spiritual knowledge systems. We shall create spaces, places, locations and facilities in which to learn, study, research, develop and apply wisdom to our developments, natural resources, sustainability and equity;

Whereas we the people, live in the right to practice and revive our ancestral culture and traditions. We shall ensure that all governments, nations and commercial and trade entities work with our people to ensure that our land and property rights, our cultures, knowledge systems, as well as our spiritual traditions are respected and adhered to; ensuring our people have free, prior and informed consent before any action by any state or entity is taken; and to address, redress and remedy cases where these have been taken and or used without free, prior and informed consent.

Whereas to empower and encourage our people to take full advantage of every opportunity to provide this prosperous culture; we shall create: intellectual, technological, research and archival, spiritual and ways of life that do not lead to genocide, assimilation, submission or incarceration. To recover, use and pass forward to our future generations our land, histories and languages, oral traditions, writing systems and artifacts and to use our own titles for communities, places and people. To ensure our people have the right to our cultures, land, artifacts and traditions while also being correctly reflected in education and public information. We shall harmoniously and diligently work together with all peoples and nations for the common good, with full faith and credit, to reestablish our ancestral ways of life. Resolved, we the people shall ensure all governments uphold their obligation and trust responsibility to aborigine indigenous American people. We shall continue to educate non-indigenous peoples in ways that respect and honor our

aborigine American peoples inalienable rights and promote a harmonious order.

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Grand Council, Three Cord Union:

Grand Council Members:

1. Grand Yanga, Peacemaker of the Confederacy
 2. Chief Yanga, Sky Bearer of the Confederacy
 3. Law Giver, Light of the Confederacy
 4. Fire Keeper, Thunder of the Confederacy
 5. Healing Water, Sachem over Agriculture
 6. Steward of Elements and Mundane, Sachem over Economy
 7. Mound Builder, Sachem over Infrastructure
 8. Law Mender, Sachem of Oyataw Court
 9. Great Hunter, Sachem over Trade and Resources
 10. Alchemist, Sachem over Health And Prosperity
 11. Oracle, Sachem over Education and Training
 12. Stone Coat, Sachem of Cultural Defense and Welfare
 13. Adept, Sachem over Alchemy and Energy
- (CONFEDERATE TITLES SUBJECT TO CHANGE)

THE
CONSTITUTION

OF THE

MISSISSIPPIAN CONFEDERACY OF ABORAGINE AMERICAN PEOPLE

*From one people, many nations, from many nations, one people;
We are the aborigine Americans; We the People, united we stand.”*

Decreed (DAY) of (MONTH), (YEAR). Promulgated (DAY) of (MONTH), (YEAR).

Preamble

We the Aborigine people of north, central, south, America and her adjoining islands, in Order to form a more perfect collective of our aborigine Nation-States, to establish right ruling under the Law, to insure domestic tranquility, to provide for the common defense, to promote the general welfare, and secure our rights, land and liberty to ourselves and our Posterity, do ordain and establish this Constitution for the Mississippian Confederacy of Aborigine American People. Whereas, The Three Cord Union has rescued and established the constitutional bases of our American lands to be in these Titles, Chapters, Articles, and Sections. The Grand Ynga and Ynga of the Mississippian Confederacy of Aborigine American People, on the proposition of the Grand Council, renders the following law:

Title I On the Territory

CHAPTER 1 - The extent of America which comprises the totality of the Western Hemisphere; the continent known as Ta America and her islands, from the northernmost point of Kaffeklubben Island, which is the most northerly point of land on Earth - to the southernmost point of Southern Thule, Antarctica; the mainland, all of her adjacent islands, as well as lands beneath the surface of the waters and waters that surround her to the cosmos which also include: the Arctic Circle, the Southern Ocean, the Atlantic Ocean, the Pacific Ocean.

CHAPTER 2 - These form the ancestral motherland and heritage of all Aborigine Americans; which has been, will be, and shall be, forever subject to the jurisdiction of its lawful, copper-colored autochthonous Aborigine people and their nation-states from time immemorial into perpetuity throughout the Universe..

Title II On Inhabitants

CHAPTER 1 - There can never be any slavery upon the lands/waters of this continent or territory, all free labor has been forever abolished. All cosmic life of aborigine American people are developed within the womb of our Maker; our Mothers. Our lands known as America and her islands are our birthright, by blood heritage and pedigree. We the people, live, love, revitalize, rejoice, and transition here free and American. We honor our ancestors whose shoulders we stand upon, to guide our intelligent actions, always towards light, love, truth, right ruling and liberty for our people, heritage, land and natural environment.

CHAPTER 2 - No other distinctions exist than those of virtues and talents of aborigine American people, nor any other superiority than that granted by the law in the exercise of a Confederacy action. The law is the same for all, whether it punishes or protects. We are one people, many nations.

Title III Of Consciousness and Cosmovision

CHAPTER 1 - The Mississippian Confederacy of Aborigine American People shall never enter into allegiance with any spiritual system or religious world view. We shall at all times adhere to our ancestral culture, wisdom and cosmovision.

CHAPTER 2 - No law shall pass esteeming any establishment of religion. No religious solicitation nor foreign influences, ideologies or beliefs shall be established. We shall not prohibit the freedom of speech, and or of the press, and or the right of the people to peaceably assemble, and or to petition for redress, and the free exercise thereof; and of the right to bear arms and or any rights belonging to the people secured by constitutions, treaties and declarations.

Title IV Of Covenant and Lineage

CHAPTER 1 - Whereas a covenant, by its cultural and spiritual tradition, tends to the purity of morals, those who practice the virtues demanded will always be distinguished and specially protected by judicial assembly, all shall be held accountable according to aborigine American law. The Oyataw court, which shall be the venue for redress of grievances as it concerns matters of: Law, equity, bestowed ownership, wealth, title and or other possessions of estate and or contracts; to ensure equity and provide remedy for any breaches thereof.

CHAPTER 2 - Marriage and Divorce, as it is understood, will not take place in the Confederacy.

CHAPTER 3 - Private agreements must not contravene the laws which concern public order, good morals and the unalienable rights of aborigine American people, as well as others who may contract with our people. All agreements, covenants and contracts must be agreed in writing, without coercion, with free, informed and prior consent, signed by all parties involved and shall be amendable and negotiable by the parties involved in order to reach such ascended agreement. This process must not be violated. All grievances shall be brought before the Oyataw court and or the grand council of the nation-state in which the contract was made.

CHAPTER 4 - Every child of aborigine American heritage, whether in a foreign country or state, is American. Any child of aborigine American heritage, and who have been deprived their status and birthright of aborigine American heritage, may at any time recover their heritage and status by complying with the formalities and oath of this Constitution.

CHAPTER 5 - The rights of aborigine American people shall be fixed by the laws of Lineage, heritage, nation-state and this constitution. We shall forever maintain our heritage, virtues and substantive rights of the people. All aborigine American matriarchs are head and dejure title-holder of lands, houses and nation-states.

CHAPTER 6 - A foreigner may enjoy in our Confederacy territory in the manner of privilege bestowed to said foreigner by the nation-state who sponsors them; all foreigners shall conduct themselves according to the constitution of the Confederacy, treaties and constitution of that nation-state to which such foreigner

shall visit or reside. Any foreigner who shall commit any crime or violate any law, code, rule or agreement shall be removed from said residence and or nation-state and tried according to law.

Title V On Community

CHAPTER 1 - This Constitution guarantees liberty and safety to the aborigine indigenous people of America.

A. No one can be arrested or detained without a valid cause of action; formally expressed in writing, warrant issued by Oyataw Court and authorized by Grand Council for capital or other crimes against the people, which the law permits the right to arrest and detain in a publicly designated place.

B. All people are presumed to be innocent until proven guilty. The use of nonlethal force is only authorized if the subject(s) shall commit(s) acts of violence first, towards anyone.

C. No arresting authority has the power to take life.

D. Should death result from said crime committed, the guilty shall forever be in service to the lineage of the deceased, as just remedy and discipline.

CHAPTER 2 - Land, property and culture is sacred and inviolable.

Every aborigine American, either by themselves or by those who represent them, has the free use, administration and disposal of that which is recognized as belonging to them with the utmost respect and honor to nature and her laws.

Whoever infringes upon this right renders themselves criminal and must make amends; she/he must be held accountable and responsible for their actions towards a single people or group and or community.

Title VI On Cultivation and Trade

CHAPTER 1 - The Confederacy, being essentially permacultural, cannot allow the least interruption in its labor and cultivation.

CHAPTER 2 - Every habitation is a garden that demands a gathering together of people and ideas to cultivate; it is the tranquil asylum of an active and constant lineage, of which the title-holder of the land is the mother or her appointed representative which shall be her sons and or daughters.

A. Every aborigine American people is a cultivator and steward of the land therefore a member of the aborigine American lineage and a beneficiary of it and its yield.

B. Any change in status on the part of stewards and cultivators brings with it the ruin of our self-determination and may necessitate reliance on a foreign entity; In order to do away with a vice so disastrous for the Confederacy and contrary to natural order, in times of contingency, all who are able-bodied in any capacity shall be urged by Grand Ynga Action to assist where possible in physical, intellectual and spiritual cultivation, and equitable distribution of the yield for the equal benefit for all our people.

CHAPTER 3 - Trade in the Confederacy consists uniquely of exchanged goods produced on its own land and territory; consequently, the introduction and exchange of goods similar in nature from or by foreign entities, and or aborigine American nations that have not entered into treaty, covenant or pact, is and shall remain prohibited.

Title VII

On the Structure of Energy

‘A cord of three strands is not easily broken.’

CHAPTER 1 - The Three Cord Union is the balance of powers between Policy, Administration and Operation of the Confederacy.

A. The Band of Policy consist of two titles: a female principal who shall be the Grand Ynga, and the male principle who shall be Chief Ynga.

1. The Grand Ynga shall uphold the Constitution and represent her people with infinite grace. As Peacemaker and Light of the Confederacy she directs the path of the Confederacy with entrusted powers to ratify or veto proposals conferred by Grand Council, in a timely manner, and to silence division between the ranks with quick deliverance of the odd vote.
2. The Chief Ynga shall assist and advise the Grand Ynga in order for her to make well informed, accurate and timely decisions and shall also give refined guidance and direction to the Law Giver. In covenant with the female element, his character shall remain pristine and his resolve enough to bear the sky on her behalf. He shall delegate the strain of Policy to the Band of Administration if and when equitable. The Chief Ynga shall never possess sole power to ratify;

3. Should the Grand Ynga lawful orders be disobeyed or disrespected, she may hold the guilty in Contempt whereby all Confederacy members shall oppose the outlier until overturned by direction of the Oyataw court and Grand Ynga.
4. Lawful orders consist of...

B. The Band of Administration consists of two titles: a female principle who shall be the Law Giver, and the male principle who shall be the Fire Keeper.

1. The Law Giver which shall be female of aborigine American heritage, shall be the spirit of the confederacy, in continuous interaction with the Grand Ynga and Chief Ynga; she shall be the eyes, ears and superior interpreter of their unified mind, even on occasion exercising delegated authority in order to free the Ynga energy toward the work of harmonizing the vibrations of the people.
2. Her commitment is to share light with the Fire Keeper, this abundance, whereby it is permitted to flourish and prosper throughout the many branches and roots of the Confederacy. When the female element is lawfully vacant within the Band of Policy, she shall represent the people as Grand Ynga Pro Tempore.
3. The Fire Keeper, which shall be male of aborigine American heritage, is the soul of the confederacy which completes the direction of the Law Giver and is entrusted with power to enforce ratified proposals through official promulgation, coordinating intelligence and maintenance of the Band of Operations so that it proceeds harmoniously.
4. He shall lend his ear to the Messengers and the nine Confederate Sachems, whereas the cry of the people shall be understood by the Law Giver - who channels upward into the realm of Policy. When the male element is contingent within the Band of Policy, he shall represent the people as Chief Ynga Pro Tempore in the event of lawful vacancy.

The Band of Operations consists of nine titles whom steward the following:

- 1.) Agriculture 2.) Economy 3.) Infrastructure 4.) Judicial Assembly 5.) Trade and Resources 6.) Health and Prosperity 7.) Education and Training 8.) Cultural Defense and Welfare 9.) Alchemy and Energy;

1. The Band of Operations, which shall be male or female of aborigine American heritage, is a collection of nine Confederate Sachem empowered with autonomy to attain prosperity in their entrusted operation, inside the bounds of policy, toward perfection of Confederacy vision. The Sachem's shall speak within the Grand Council, not as themselves, but as the acknowledged and honorable voice of the people selected by the people.

2. The Band of Operations coordinate seamlessly with the respective field of the many independent nation-states that are woven into the Confederacy, as they do treat with this Constitution, whereby the people have become one.

Title VIII

On Allegiance of the People

‘Each nation-state shall honor all other nation-states.’

CHAPTER 1 - Every nation-state within the Mississippian Confederacy of Aborigine American People shall uphold, enforce and secure the rights of all aborigine American people.

No one shall ever violate this title and chapter.

CHAPTER 2 - Full honor, faith and credit shall be given to and within each nation-state of the Mississippian Confederacy of Aborigine American People to the public acts, records, and judicial proceedings of every other nation-state. The Grand Council may, by law, prescribe the manner in which such acts, records and proceedings shall be proved, provided and the effect thereof.