



**The Sand Hill Band of Raritan Lenape and Cherokee
Indians**

Law of Continuity

Preamble

Comes Now, the Nikànit Kèkayëmhès of the Sand Hill Band of Raritan Lenape and Cherokee Indians of Lënapehòkink Decree that the Law of Continuity is the Official Sand Hill Band of Raritan Lenape and Cherokee Indians Kekeyjumhen Lilenowakanàk;

WHEREAS, *the Constitution of the Sand Hill Band of Raritan Lenape and Cherokee Indians affirms that the sovereignty of the Sand Hill Band of Raritan Lenape and Cherokee Indians is inalienable, inherent, perpetual, and arises from the sacred relationship between the Sand Hill Band of Raritan Lenape and Cherokee Indians, Lënapehòkink, and Kishelëmùkònk, Kètanëtuwit, The Great Spirit, the Almighty God, the Most High, the Creator of All Living Things;*

WHEREAS, *Indigenous laws, governance systems, customs, conventions, mores, traditions, habits, rights, duties, and responsibilities continue uninterrupted from time immemorial and are not dependent upon recognition or validation by any Òsahpèkwe Awèn;*

WHEREAS, *the Law of Continuity, as understood in natural law, Indigenous law, international law, and jurisprudence, affirms that what is true in the beginning remains true through transformation, that what is not taken away remains, and that sovereignty, law, and identity are not extinguished by disruption but persist through adaptation, mutation, permutation, modification, augmentation, rearticulation, and reassertion;*

WHEREAS, *the recognition of the Law of Continuity is essential to advancing the full restoration and exercise of Indigenous Kekeyjumhenwakan, Weuchsowakanàk, sovereignty, Tëlsëwakànàk, and Lilenowakanàk, in accordance with the principles of self-determination, truth, responsibility, and renewal;*

Now Therefore, *the Nikànit Kèkayëmhès of the Sand Hill Band of Raritan Lenape and Cherokee Indians hereby Decrees the following:*

ARTICLE I — DEFINITIONS

1.1 For the purposes of this Decree, the following definitions shall apply and contain the following meanings. These definitions shall be interpreted holistically, in a manner that must be understood in the context of the Sand Hill Band of Raritan Lenape and Cherokee Indians oral history, oral traditions, textual historical precedents, and must be interpreted in relation to each definition contained herein.

- A. Constitution means the Constitution of the Sand Hill Band of Raritan Lenape and Cherokee Indians.
- B. Nikànit Kèkayëmhès means the Lead Nations Council of the Sand Hill Band of Raritan Lenape and Cherokee Indians of Lënapehòkink.
- C. The Sand Hill Band means the Sand Hill Band of Raritan Lenape and Cherokee Indians including but not limited to the Pùkuwànkùwàk, Pëleyok, and Tùkwsitàk Clans.
- D. Lënapehòkink means the full animate, inanimate, geospatial, biospheric, cosmological, ecological, spiritual, material, social, temporal, affective, recreational, professional, pedagogical, multidimensional, energetic, elemental, semiotic, and relational Realm and domain, the Hàki of the Sand Hill Band, and shall include, but must not be limited to: all Hàkiawènik including all Hàkiàk, Pèmhakamiksitàk, soils, sediments, mycelial networks, subterranean ceremonial spaces, aquifers, subsurface elements, deep geological formations, shallow geological formations, fossil-bearing strata, ancestral burial horizons, archaeologically distinct layers of soil and lithic structures, stratigraphically relevant structures and systems, and mineral rights; all Mpi, Mpiawsichik, Thùpèkw, waterways, and Mpi bodies, Sukpehèlakàk, whether flowing or still, above or below ground, including submerged Hàkiawènik, ancestral riverbeds, ancestral Sipuwàk underwater ceremonial sites, and the inherent sovereignty and legal personhood of Sipuwa, Thalwegs, springs, Menuppekàk, lakes, and ocean bodies as living ancestral beings; all airways, air space, air rights, winds, Luwàràxën, Wèhèchiopànk Wèntxën, Shaonàxën, Èhèliwsikakw Wèntxën, atmospheric space, and environmental flows, including atmospheric sovereignty over sky-based phenomena, Pèthakhòn, Pèthakhuweyòk, Kwèkunilunkònachik, solar radiance, radiance from Alànkòk, radiance from the Opànalànkòk, radiance from the Ansisktayèsàk, radiance from Màxkalànk, radiance from Opànalànk, radiance from Kèchipènès, and celestial omens; all sacred sites, ceremonial grounds, burial places, liminal spaces, vernacular landscapes, ethnographic landscapes, heritage landscapes, and cultural landscapes; all Hìtkuk including but not limited to, Pèphòkwèsàk, Tèlalakwàk, Kuweyok, Ansikèmèsàk, Apèlìshakok, Nushèmakòk, Opakok, Tèlalakok, Amànkanakwimènshiàkàk, Mùxulhemènshiàk, Xaxakòk, Xkwikpiakòk, Winakok, Xkikènemunshiàk, Tètùkwipahkihèlasàk, Sipuwasimènshiàk, Ximinunshiàk, Kansèmunshiàk, Hàkhàkopèlìshakok, Pilkèshakok, Mahchikpiakok, Òkhatimènshiàk, Pitèlaisàk, Shimènshiàk, Kètamunshiàk, Kaxkamunimènshiàk, Tuwchalakok, Kèkchèkwipahkihèlasàk, Opimènshiàk, Chèlisakok, Thakòhtèwimènshiàk, Wisaitunasàk, Tùkwimènshiàk, Pahkamakok, Mùxulàk, Mèxumsèna Tèntay, fungi, ecosystems, Wlankundok and co-governance relationships with other-than-human nations; all celestial bodies,

sky-based Hàkiawènik, directional orientations, Elàn'tuwièkw and seasonal cycles; all star maps, dreaming tracks, Ashimëwakànàk and celestial pathways through which ancestral law is remembered and navigated; all Manitòàk, Wlankundok, and energies with whom the Sand Hill Band maintains sacred responsibility; all ancestral pathways, ceremonial routes, migratory corridors, and trade networks; all Asuwakànàk, songs, Achimëwakànàk, stories, chants, place-names, dreamscapes, and oral geographies connected to the Hàki; all vibrational, phonological, electromagnetic, and linguistic landscapes embedded in calls, frequencies, sacred breath, and resonance fields through which ceremonial law travels; all sonic geographies, echoes, acoustic alignments, infrasound fields, and ultrasonic sound fields, that carry ancestral instruction; all Weuchsowakanàk, origin laws, and sacred instructions embedded in the Hàki itself; all sacred Mehittschohawiàk and materials—such as ochres, resins, clays, shells, and pigments—that carry ceremonial, artistic, cosmological, or medicinal significance and are spiritually bonded to place; all Michëwakàn systems, Lënapei mitsuwakànàk systems, Xkànim, Mpisuna, sacred seeds, ancestral harvesting cycles, fermentation spaces, ceremonial feasts, and Michëwakàn-based obligations embedded in the reciprocal governance of the Hàki; all responsibilities transmitted across generations for the care, defense, and ceremonial honoring of the Hàki, Mpiyok, and all relations; all sacred geometries, Mantowakanàk, Seats of Power, spatial alignments, and cosmological codes encoded into the Hàki through ceremonial, astronomical, electromagnetic, or energetic design; all subtle markers of sacred presence, including soundscapes, winds, natural alignments, or seasonally revealed sites; all shared or overlapping zones of stewardship, Kihhikan-based relations, Naxkùntëwakàn-based relations, Kekeyjumhewakan-based relations, and inter-nation responsibilities recognized through customary or ceremonial law; all digital, analogue, cartographic, or representational extensions of the Hàki and Hàkiàk, including maps, Ochquasoàk, data, and oral geographies expressed through modern or ancestral technologies; all temporal and cyclical continuities through which Hàki is experienced, maintained, and renewed, including solstice and equinox observances, planting and migration cycles, Kwtai Pishewëni Kishux and lunar Kishuxèkhikànàk or cosmological calendars; all cosmological foundations of the Hàki and Hàkiàk, as received through creation stories, original instructions, old Spirit Systems, new Spirit systems, and sacred Naxkùntëwakànàk with the Hàki, Mpiyok, Manitòàk, and cosmic forces; the pedagogical nature of Hàki as a living archive that instructs through movement, observation, participation, story, and ceremonial engagement; the sentient, memory-bearing, and instructional nature of the Hàki itself as a source of living law; the visual, olfactory, tactile, sensory, auditory, cellular, and aesthetic dimensions through which sacred presence, memory, and law are expressed and activated within the Hàki, including scent, smoke, texture, color, adornment, and design; all atmospheric cycles, climate systems, and ecological rhythms that shape the renewal, responsibility, and lawful interdependence of the Hàki, Mpi, and beings across time and space; the Sand Hill Band's lawful relationships with Muxulàk nations, elemental beings, and other-than-human relatives who co-steward and animate the Hàki; the Sand Hill Band's sacred custodial responsibilities to protect, preserve, and renew the integrity of the Hàki, Ahsënàk, Mpi, and all relations as the trustee of its Hàki, on behalf of and for the benefit of the Sand Hill Band's Mimënsàk and its Realm Lënapehòkink; all kinship and memory ties to ancestral Hakiàk from which the

Sand Hill Band may have been displaced but to which the Sand Hill Band retains its sacred responsibility; all Hàkiawènik ceremonially, legally, or politically reconnected, reoccupied, repatriated, or rematriated as part of the Sand Hill Band's restoration of Hàki-based sovereignty; all Hakiàk rendered dormant, disrupted, or displaced but which remain spiritually present and legally active in the law of the Sand Hill Band; all emotional, sensory, and affective dimensions through which Hàkiàk is Meschatamen, remembered, mourned, or renewed in ceremonial and legal practice; the ceremonial and legal presence of Hàki carried by Sand Hill Band Mimënsàk in diaspora; all geomagnetic fields, electromagnetic fields, mineral veins, and sacred geological formations that encode ancestral law, memory, and ceremony within the consciousness of place; all ceremonial atmospheres, including but not limited to, Nkàmwin, Lakeokànàk, smoke, prayer, breath, sacred vapor, Linkwehëleokànàk and vibrational energy through which sacred law and intention are transmitted; all virtual, augmented, simulated, analogue, or metaversal environments that replicate or commercialize Hàki, Mpi, or Weuchsowakanàk without lawful Tschitanessoakan or authority of the Sand Hill Band; all deep space, near-earth space, celestial, and interstellar jurisdictions to which the Sand Hill Band's cosmology, ceremonial law, or spiritual sovereignty extends; all future time-spaces revealed through Katschiechtowakanàk, Kikinolewakanàk, Ochquasoàk, prophecy, vision, dreaming, cosmic Hittandelitewakanàk, or sacred instruction that shape the lawful responsibilities of the Sand Hill Band to its Realm Lënapehòkink; all sacred infrastructures—such as mounds, megaliths, petroglyphs, pictographs, dolmens, cromlechs, cyclopean and polygonal structures, menhirs, celestial observatories, planting grids, Medicine Circles, and inscribed landscapes—that encode ceremonial governance and ancestral alignment with time, space, place, and purpose; and all residual memory, energetic imprint, or psychic impact of imposed borders, enclosures, or divisions that seek to fragment or limit the wholeness of the Sand Hill Band's Hàki Hallemiwi.

E. Hakìkitisënàk means friendly lands or layering jurisdictions.

F. Òsahpèkwe Awèn means any foreign person, group, superorganic system, or entity not under Sand Hill Band Lënapelilenowakan or bound by Wunnandry, and shall include but shall not be limited to: any foreign government, political unit, moral regime, spiritual regime, interpretive regime, legal entity, spiritual entity, religious authority, old gods, old spirit systems, new gods, new spirit systems, supranational authority, international authority, non-state authority, sovereign entity, or corporate entity; any administrative or regulatory agency, police force, military body, militia, or security apparatus not under the jurisdiction or authority of the Sand Hill Band; any customary authority, Awènhakeike, Penrowohtea, Sand Hill Band Ninnimissin, traditional governance system, or de facto or de jure self-governing people; any constitutional order, Papal order, colonial regime, treaty regime, settler state, foreign power, or imposed legal system; any extractive industry, development corporation, financial institution, or technological entity that asserts control, influence, or governance over the Sand Hill Band or its Hàki or Mpi without the Sand Hill Band's free, prior, and continuously informed consent; any academic, scientific, or cultural institution that claims authority over the knowledge, representation, signification, history, or ceremonial practice of the Sand Hill Band without the lawful consent of the Nikànit Kèkayëmhès; any media

outlet, content creator, entertainment industry, influencer, or cultural body, historically or in the future, that commodifies, distorts, appropriates, or misrepresents the Sand Hill Band's sovereignty, identity, Hàki, Mpi, Hàkiawènik, or Weuchsowakanàk; any environmental regime—including carbon trading markets, conservation initiatives, nature-based solutions, biodiversity offsets, ecosystem services markets, or climate finance systems—that impacts the Sand Hill Band's Hàki, Mpi, Hàkiawènik, Weuchsowakanàk, or decision-making without the prior, informed, and continuously express consent of the Nikànit Kèkayèmhès; any tourism, recreational, wellness, spiritual retreat, or heritage enterprise that accesses, markets, or commodifies the Weuchsowakanàk, Hàki, or Hàkiawènik, Mpi, Mpiawsichik of the Sand Hill Band without the Nikànit Kèkayèmhès's prior, informed, and continuously express consent; any algorithmic, artificial intelligence, behavioral modeling, predictive analytics, biometric classification, analogue, or data-governance system used to influence, categorize, simulate, or manage decisions related to the Sand Hill Band's Hàki, Mpi, Hàkiawènik, Weuchsowakanàk, or governance; any digital platform, infrastructure provider, cyber-regulatory body, or surveillance regime that asserts jurisdiction over the digital presence, digital sovereignty, communications infrastructure, data sovereignty, biometric systems, or representational authority of the Sand Hill Band; any digital identity system, biometric surveillance program, or population registry imposed without the full legal authority and continuously informed consent of the Nikànit Kèkayèmhès; any philanthropic organization or non-governmental body acting in the name of "development," "progress," "support," or "aid" without being fully governed by and accountable to the lawful authority of the Sand Hill Band; any judicial or quasi-judicial body not constituted under the laws of the Sand Hill Band; any private arbitration body, investor-state dispute mechanism, or corporate dispute tribunal that bypasses the jurisdiction of the Sand Hill Band in matters affecting the Sand Hill Band's Hàki, Mpi, Hàkiawènik, Weuchsowakanàk, or Mimènsàk; any religious mission, doctrinal institution, or ecclesiastical authority seeking to override, replace, distort, or invalidate the Weuchsowakanàk, ceremonial law, natural law, or spiritual sovereignty of the Sand Hill Band; any registry, landholding regime, freeholders society, county commissioner, or other title system that imposes external property frameworks or ownership claims upon the Sand Hill Band's Hàki, Mpi, or Hàkiawènik; any trade regime, intellectual property framework, or financial rating agency that asserts authority over the valuation, signification, scale, scope, use, commodification, or exchange of the Sand Hill Band's Hàki, Mpi, Hàkiawènik, or Weuchsowakanàk; any currency issuer, central bank, local bank, economic sanctioning body, or credit authority that imposes monetary constraints or external valuation systems upon the Sand Hill Band, the Sand Hill Band's Latschessowakana, the Sand Hill Band's Hàki, or Hàkiawènik, or the Sand Hill Band's economy; any intermediary, consultant, arbitrator, third party, or negotiator purporting to act in relation to the Sand Hill Band's Nihillatammoewakanàk, rights, Weuchsowakanàk, Hàki, or Hàkiawènik without being expressly governed by the Sand Hill Band's legal order; any museum, archive, private collection, exhibition, exhibit, personal repository, or institutional repository that holds, displays, classifies, or refuses to return ceremonial objects, cultural patrimony, or ancestral remains belonging to the Sand Hill Band; any ethics board, institutional review board, research review panel, or academic oversight body that attempts to regulate, approve, or condition the conduct of

research involving the Sand Hill Band without being subject to the Sand Hill Band's own legal, institutional, and ceremonial protocols; any humanitarian organization, emergency management body, disaster reconstruction program, or climate resilience regime that intervenes within the Hàki, Mpi, Hàkiawènik, communities, or jurisdiction of the Sand Hill Band without the Sand Hill Band's full governance and lawful consent; any agency, agent, stakeholder, contractor, or governing body initiating the relocation, resettlement, or displacement of any Sand Hill Band Nithàkeyok without the free, prior, and continuously informed consent of the Sand Hill Band; any space-based, satellite, drone, remote-sensing, or geospatial surveillance system used to monitor, classify, codify, extract, or assert governance over the Sand Hill Band's Hàki, Mpi, or Hàkiawènik without the Sand Hill Band's prior, informed, and continuously express consent; any biomedical, pharmaceutical, or scientific entity that collects, analyzes, patents, holds, modifies, permutates, recombines, reconfigures, isolates, derives or claims ownership or governance over genetic material, traditional medicines, biometrics, biological data, or seed systems derived from the Hàki, Mpi, Hàkiawènik, Weuchsowakanàk, or Sand Hill Band Mimënsàk; any entity engaged in the unauthorized collection, modification, alteration, reproduction, or commercialization of ancestral seeds, such as Xàskwim, Malàxkwsitàk, Pëphòkwësàk, Tëlalakwàk, Kuweyok, or ethnobotanical knowledge originating from the Sand Hill Band or the Sand Hill Band's Hàki, Mpi, or Hàkiawènik; any intelligence service, surveillance institution, surveillance contractor, surveillance agent, surveillance stakeholder, surveillance alias, or covert actor engaged in the monitoring, analyzing, interpreting, infiltration, destabilization, or manipulation of the Sand Hill Band, its leadership, its governance systems, or its intergovernmental relationships; any actor engaging in opportunistic intervention, policy imposition, policy subversion, or asset seizure during declared emergencies, disasters, or crises without the governance of the Sand Hill Band; any virtual, augmented, simulated, immersive, digitized, written, analogue, or gamified platform that replicates, captures, distorts, or misrepresents the Hàki, Mpi, Hàkiawènik, Weuchsowakanàk, Mimënsàk or experiences of the Sand Hill Band without the Sand Hill Band's prior, informed, and continuously express consent; any large language model, small language model, artificial intelligence system, generative algorithm, or digital agent trained on, producing, or disseminating content or informational units derived from the Weuchsowakanàk of the Sand Hill Band without the Nikànit Kèkayëmhès's continuously explicit authorization, ceremonial consent, and legal governance; any atmospheric or climatic intervention regime—including but not limited to geoengineering, cloud seeding, solar radiation management, or weather modification—conducted without the free, prior, and continuously informed consent of the impacted Sand Hill Band; any space agency, extraterrestrial exploration initiative, orbital infrastructure operator, or celestial resource-extraction regime that violates the spiritual, cosmological, or celestial jurisdiction of the Sand Hill Band; any archival, historical, or legal database system, whether analogue or algorithmic, that revises, permutates, rearranges, reconfigures, recombines, augments, adds to, erases, or misrepresents the timeline, legal memory, de jure, de facto, or ceremonial truth of the Sand Hill Band's experience; any techno-spiritual, "New Age", or esoteric actor, old gods, new gods, old spirit systems, and new spirit systems who extracts, appropriates, or monetizes any Weuchsowakanàk of the Sand Hill Band under the guise of subjective claims to authority, "universal

knowledge” or “planetary awakening”; any actor, ideology, epistemology, ontology, or regime that criminalizes, denies, or pathologizes the existence, authority, or ceremonial practice of the Sand Hill Band or that advances nationalist, imperialist, corporate, or anti-Indigenous doctrines in direct or systemic violation of the Sand Hill Band’s constitutional order; and any actor, institution, organization, operation, system, or regime, whether material or immaterial, human or non-human, terrestrial or celestial, visible or algorithmic, that imposes jurisdiction, asserts representation, or enacts governance over any aspect of the Sand Hill Band’s existence, *Weuchsowakanàk*, *Mimënsàk*, *Hàki*, *Mpi* or *Hàkiawènik* without the full, lawful, and continuous consent of the Sand Hill Band, in accordance with the Sand Hill Band’s own laws, responsibilities, and sacred protocols.

- G. *Weuchsowakanàk* means the living, intergenerational systems of knowledge, *Wëlamhìtamweokàna*, *Shàxahkaptunakànak*, *Wulistammoewakanàk*, understanding, epistemology, law, and responsibility maintained by the Sand Hill Band. *Weuchsowakanàk* are not confined to human cognition, human systems, or written form but are enacted through the interbeing of *Hàki*, *Mpi*, *Lechewon*, sound, breath, spirit, memory, ceremony, relation, and dream. *Weuchsowakanàk* are accountable to living law, to the sacred consent of the Sand Hill Band from which they originate, and to the lawful sovereignty of the Realm *Lënapehòkink* for whom they are maintained. *Weuchsowakanàk* are dynamic, sovereign, and rooted in the sacred relationships that connect the Sand Hill Band to its *Hàki*, *Mpi*, its predecessors, and its responsibilities to *Lënapehòkink*. *Weuchsowakanàk* are expressions of sovereign governance, cosmic *Hittandelitewakanàk*, spiritual instruction, ceremonial life, heritage, and cultural continuity, and shall include, but shall not be limited to: traditional languages, semiotic modalities, oral histories, and oral traditions; symbolic forms of communication; iconic forms of communication; indexical forms of communication; semiotic legal orders embedded in ancestral interpretive structures, linguistic legal orders embedded in ancestral language structures, metaphor systems, lognomic systems, verb forms, noun structures, conjunctive orders, and cosmological etymologies; ceremonies, spiritual teachings, visions, dreams, sacred responsibilities, and spiritual knowledges; ecological knowledge, *Hàki*-based practices, *Mpi*-based practices, seasonal lifeways, and customary subsistence systems; ancestral traditions, kinship structures, sexed and gendered roles, clan-based, phratry, and moiety governance systems, and intergenerational protocols; governance systems, legal orders, customary decision-making, and *Kischatschimolsinàk*; understandings of time and space, including temporalities, cyclical time, multipolarity, seasonal and lunar calendars, and non-linear modes of temporal governance; place-based knowledge tied to sacred geographies, ley-lines, dragon-lines, watersheds, and ancestral pathways; technologies and tools developed and refined through generations; ceremonial algorithmic systems, ancestral numerical codes, ancestral alphanumeric codes, and symbolic computations embedded in rhythm, pattern, and cosmological sequencing; all forms of relational wisdom and stewardship, whether spiritual, cultural, ecological, territorial, ceremonial, legal, affective, or otherwise, that guide the Sand Hill Band’s responsibilities to its *Hàki*, *Mpi*, *Hàkiawènik*, *Mimënsàk*, and its Realm *Lënapehòkink*; knowledge conferred through the Sand Hill Band’s origin laws, natural laws, creation stories, and sacred covenants established at the beginning of time; protocols and obligations

governing the access, custodianship, ceremonial protection, or lawful restriction of knowledge; embodied, sensory, and energetic forms of transmission, including gesture, movement, rhythm, vibration, hand signals, sign-forms, and silence; knowledge received through dreams, prophecy, fasting, altered states of consciousness, ceremonial revelation, and sleep-based transmission; dream-based legal archives and revelatory stewardship specific to ceremonial dream keepers and vision-keepers; knowledge held collectively through kinship, community, Latschessowakana, Hàki-based and Mpi-based relationships; sacred sounds, songs, chants, and vibrational transmissions that carry cosmological and legal meaning; sacred geographies of sound, silence, echo, and resonance through which law, memory, and ancestral story are embedded in place; visual, olfactory, tactile, and aesthetic dimensions through which sacred presence, memory, and law are activated and expressed, including scent, smoke, texture, color, adornment, and design; knowledge embedded in ceremonial objects, regalia, tools, and material cultural forms; the sovereign right of sacred refusal, occlusion, or withdrawal of knowledge, including protocols of secrecy, concealment, and ceremonial invisibility; responsibilities of knowledge keepers, Kikayuyëmënanàk, ceremonial custodians, and appointed stewards of sacred instruction; digital, recorded, analogue, and representational forms that preserve or express knowledge in contemporary contexts; digital, cyber, and technological platforms adapted to preserve, protect, and transmit Weuchsowakanàk, including protocols for data sovereignty, representation, attribution, digital ethics, and ceremonial use; protocols for continuous consent, acknowledgment, and representational sovereignty in the reproduction, translation, simulation, or modeling of Weuchsowakanàk, including digital twins, avatars, artificial intelligence-generated content, or immersive technologies; diplomatic protocols, Kihhikan-making traditions, Naxkùntëwakàn-making traditions, and inter-nation laws maintained through oral, ceremonial, customary, or ancestral covenants; nonverbal and aesthetic knowledge systems, including symbolic design, iconic design, ritual spatial encoding, negotiated decoding, ceremonial architecture, and landscape cosmogramming; seasonal, lunar, and astronomical calendars that guide governance, lifeways, spiritual observation, and agricultural or migratory practices; ecological monitoring systems based on ancestral observation of climate, elemental signs, migration, Mpi flows, and atmospheric changes; traditional epistemologies and traditional pedagogies, including apprenticeship, political mentorship, story-based learning, oral repetition, Hàki-based instruction, Mpi-based instruction, observation, mimicry, and ceremonial mentorship; customary justice and peacemaking systems, including covenant renewal, collective accountability, spiritual restitution, and transgenerational repair, renovation, and maintenance; Michëwakàn, Mpisuna, and culinary knowledge systems, including seed sovereignty, fermentation, preservation, distillation, ritual Michëwakàn offerings, and ceremonial feasting cycles; generational and reproductive knowledge systems, including rites of conception, midwifery, birthing, gender affirmation, and initiation under kinship or ceremonial law; intergenerational healing practices, grief ceremonies, mourning protocols, memory restoration, and trauma reversal through spiritual expression; sacred economies and systems of relational exchange grounded in reciprocity, redistribution, gift economies, and seasonal or ceremonial obligation; migratory, nomadic, and diasporic knowledge systems tied to seasonal movement, cyclical return, displacement, and ceremonial re-mapping of ancestral memory;

emplacement of knowledge in geophysical forms such as sacred ridgelines, echo chambers, caverns, eddies, mountain alignments, ceremonial corridors, sound-bearing topographies, and resonance fields; astral navigation systems, star-based wayfinding, and cosmotechnic alignments that orient trade routes, storylines, and seasonal transitions; modalities of communication with Manitṑak, Kenamēwakehēnàk, and dream presences across dimensional thresholds as foundational to spiritual governance and cosmopolitical order; ancestral systems of adaptation, seasonal recalibration, and ecological response passed down to address earth changes, planetary upheaval, and prophecy; cosmological mapping systems, sacred geometries, energy meridians, planetary alignments, and topographies of law visible through ceremonial states and astronomical observation; encoded breathwork, vibratory breathing, ceremonial vocalization, gestural rituals, and movement codes used to transmit law across bodies, time, and terrain; ceremonial economies of accountability and enforcement, including taboos, social sanctions, and cosmological consequences for the breach of Wunnandry; trans-species knowledge and instruction received from other-than-human nations including M̐xulàwenik, Hitkuk, fungi, minerals, Manitṑak, and elemental intelligences; forbidden, restricted, or dormant knowledge that must only be awakened under the Sand Hill Band's lawful conditions or cosmological alignment; temporal and prophetic jurisdictions, including instruction received in long-cycle time, short-cycle time, future memory, and ancestral foresight; sacred obligations of spiritual protection, ceremonial fortification, and vibrational sovereignty to maintain the integrity, stability, boundary, and sanctity of knowledge; and all future-bearing knowledge, semiotic, and ontological frameworks that guide innovation, adaptation, revitalization, and restoration in accordance with the Sand Hill Band's ancestral instruction, spiritual principle, ceremonial authority, and Lēnapelilenowakanàk.

H. Lēnapelilenowakan means the supreme law of the Sand Hill Band. To be legitimate, every Sand Hill Band Lēnapelilenowakan must remain in alignment with Wunnandry, and no Awēnhakeike, Penrowohtea, Ninnimissin, or Òsahpèkwe Awèn shall have any authority to review, void, or interfere with the promulgation or enforcement of any Sand Hill Band's Lēnapelilenowakan upon any Sand Hill Band Kischatschimolsinàk of Lēnapelilenowakanàk.

ARTICLE II — AFFIRMATION OF CONTINUITY OF SOVEREIGNTY

1. Inherent Sovereignty Preserved: The Sand Hill Band affirms that notwithstanding colonization, settler occupation, breach of Lilenowakanàk, forced removal, enslavement, dispossession, imposed jurisdiction, and all past and ongoing acts of violence, forced assimilation, unlawful behavior, legal nullification, and denial perpetrated by any Awēnhakeike, Penrowohtea, Ninnimissin, or Òsahpèkwe Awèn, the Sand Hill Band's inherent, inalienable, and continuous sovereignty, jurisdiction, authority, and right to self-determination remain uninterrupted and persist from time immemorial to the present day.

The Sand Hill Band further affirms that its inherent, inalienable, and continuous sovereignty, jurisdiction, authority, and right to self-determination without interruption exists independently of external recognition, derives from its original and ongoing relationship to Lēnapehòkink, Hàkiawènik including all Hàkiàk, Mpiawsichik, Manētu, Lēnapeawènik, Lēnapeowsēwakàn, Lēpwe Xkweyòk, Lepoatschik, Lēnapei

Èlixsuwakàn, Weuchsowakanàk, Lehëlexeokàn, and endures as a living expression of lawful governance.

2. Non-Extinguishment: In accordance with the Constitution of the Sand Hill Band of Raritan Lenape and Cherokee Indians Article 1 clause 1 and Article 8 § 2, no agreement, Lilenowakan, statute, doctrine, decree, Papal Bull, proclamation, statement, claim, charter, institution, or law established by or under the jurisdiction or authority of any Awènhakeike, Penrowohtea, Ninnimissin, or Òsahpèkwe Awèn, shall be construed to extinguish, diminish, or abrogate the Sand Hill Band's uninterrupted and persisting inherent, inalienable, and continuous sovereignty, jurisdiction, authority, and right to self-determination without interruption.

ARTICLE III — CORE PRINCIPLES OF THE LAW OF CONTINUITY

1. The Principle of Intergenerational Responsibility: The Sand Hill Band affirms that it holds the right and the sacred responsibility to act in accordance with its ancestral duty to honor its Realm Lënapehòkink, its Lënapeowsëwakàn and to protect the conditions necessary for the flourishing of its Lënapeawènik, Lënapei Èlixsuwakàn, Lilenowakanàk, and endures as a living expression of lawful governance.

Recognizing that true governance requires attention, recognition, and care for the past, accountability to the present, and responsibility to the future, the Sand Hill Band affirms that in accordance with the Law of Continuity all decisions made in the present must align, be compliant, conform to, and in harmony with Wunnandry, be guided by the past, and be measured by the long-term effects of such decisions on the cultural integrity, ecological balance, spiritual well-being, and communal life of the Sand Hill Band.

2. The Principle of Sacred Reciprocity and Relational Accountability: The Sand Hill Band affirms that it holds an inalienable, inherent, and sovereign right to the sacred stewardship of Lënapehòkink and further affirms that this right is inseparable from its sacred obligation of care toward the entirety of its Hàki and Mpi.

The Sand Hill Band affirms that its Hàki and Mpi encompasses the full spiritual, ecological, social, elemental, and material domain of the Sand Hill Band—including all beings, Hàkiawènik, all Hàkiàk, Mpiawsichik, Wlankundok and relationships with whom the Sand Hill Band maintains sacred responsibility, as defined and prescribed in this Decree.

The Sand Hill Band further affirms that its Hàki and Mpi shall be interpreted in accordance with its own Èlixsuwakàn, Weuchsowakanàk, Wëlamhìtamweokàna, Wulistammoewakanàk, Achimëwakànàk, oral histories, be governed by its own Kischatschimolsinàk and Naxkùntëwakàna, and shall include all elements—tangible and intangible, named and unnamed—that contribute to the continuity of the Sand Hill Band's lawful authority and sacred stewardship.

The Sand Hill Band further affirms that, in accordance with the Law of Continuity, its flourishing arises from and is intrinsically tied to its continuous practice of balance, embodied in Wunnandry, and expressed through the sacred act of giving and receiving in respectful relationship with all beings.

The Sand Hill Band further affirms that this balance is grounded in kinship and ceremony and is rooted in the Weuchsowakanàk, Wëlamhìtamweokàna, Shàxahkaptunakànàk, Wulistammoewakanàk, Achimëwakànàk, Wlankundok handed down by its predecessors; Wëlamhìtamweokàna, Shàxahkaptunakànàk, Wulistammoewakanàk, Achimëwakànàk,

Wlankundok that remain essential to the Sand Hill Band's spiritual, cultural, ecological, communal, and territorial integrity.

Building upon this foundation, the Sand Hill Band affirms that the Law of Continuity acknowledges, recognizes, affirms, accepts, upholds, maintains, sustains, protects, and guides these sacred relationships, responsibilities, authorities, and rights, and reinforces the relational accountability that sustains the spiritual, ecological, cultural, territorial, and communal integrity of the Sand Hill Band.

3. The Principle of Cyclical Time and Holistic Understanding: The Sand Hill Band affirms that time is sacred, polytemporal, multipolar, relational, and cyclical in nature—not a linear concept, not bound by unilateral temporal conceptions, not bound by unilateral temporal practices, not bound by unilateral temporal institutions, not bound by unilateral temporal decrees, not bound by unilateral temporal proclamations, not bound by unilateral temporal Papal Bulls, not bound by unilateral temporal systems, not bound by unilateral temporal calendars, not bound by technological temporal manipulation, not bound by unilateral evolutionary models—and is a relational continuum in which the past, present, and future are interwoven and mutually sustaining.

The Sand Hill Band further affirms that the Law of Continuity requires that all decisions be made with an awareness of their layered, multidimensional impacts across generations, realms, and relationships, and recognizes that the actions of today are shaped by ancestral knowledge and will, in turn, shape the conditions of life for Lënapehòkink.

ARTICLE IV — LEGAL AND JURISPRUDENTIAL APPLICATION

1. Doctrine of Continuity Adopted: In accordance with the Constitution of the Sand Hill Band of Raritan Lenape and Cherokee Indians Article 1 clause 1, Article 4 § 1, Article 4 § 2, Article 4 § 3, Article 4 § 4, Article 4 § 5, Article 4 § 6, Article 4 § 7, Article 5, Article 6 § 1, Article 6 § 2, Article 6 § 3, Article 7 § 1, Article 7 § 3, Article 7 § 4, Article 7 § 5, Article 7 § 6, Article 7 § 7, Article 7 § 8, Article 7 § 9, Article 8 § 2, Article 8 § 3, Article 8 § 4, Article 9, Article 10 § 1, Article 10 § 2, Article 10 § 3, Article 11 § 1, Article 11 § 2, Article 13, Article 14, and Article 15 the Sand Hill Band hereby affirms and adopts the Law of Continuity as a foundational legal and operational doctrine and interpretive principle. As an interpretive principle, the Law of Continuity recognizes the Sand Hill Band's inalienable and inherent sovereignty, jurisdiction, authority, right to self-determination without interruption, and Weuchsowakanàk, Wëlamhìtamweokàna, Shàxahkaptunakànak, Wulistammoewakanàk, Achimëwakanàk, Wlankundok that persist without interruption from time immemorial to the present day, uninterrupted by colonization, assertion of any Awènhakeike, Penrowohtea, Ninnimissin, or Òsahpèkwe Awèn authority, or any competing claims of extinguishment.

The Sand Hill Band further affirms that the Law of Continuity shall guide the interpretation and application of all Sand Hill Band Kischatschimolsinàk, including all Decrees; Orders; Sand Hill Band policy; constitutional interpretation by all organs, representatives, arms, and affiliated bodies of the Sand Hill Band; every Kischachkenutasuàk of the Sand Hill Band of Raritan Lenape and Cherokee Indians Court; the Sand Hill Band's recognition of Awènhakeike, Ninnimissin and other Indigenous legal orders; and the Sand Hill Band's structuring of intergovernmental relationships with all Kekeyjumhewakanàk.

The Sand Hill Band further affirms that the Law of Continuity shall govern all instruments, resolutions, and agreements entered by the Sand Hill Band and—unless

otherwise provided for by a sovereign act of the Sand Hill Band—shall prevail in the event of any interpretive conflict.

2. Continuity of Law: The Sand Hill Band affirms that in accordance with the Constitution of the Sand Hill Band of Raritan Lenape and Cherokee Indians Article 4 § 2, and empowered by the Law of Continuity, the Weuchsowakanàk, Wëlamhìtamweokàna, Shàxahkaptunakànàk, Achimëwakànàk, Wlankundok maintained and transmitted through the oral traditions, oral histories, ceremonies, rituals, rites of passage, rites of intensification, lived experiences, and authority of the Sand Hill Band knowledge holders carry and exercise inherent and continuous legal force and authority and are officially Sand Hill Band Lënapelilenowakan.

The Sand Hill Band further affirms that such legal force and authority exists independently of any written codification, formal recognition, instrument for legitimacy, or validation by any Awènhakeike, Penrowohtea, Ninnimissin, or Òsahpèkwe Awèn.

The Sand Hill Band further affirms that such Weuchsowakanàk, Wëlamhìtamweokàna, Shàxahkaptunakànàk, Wulistammoewakanàk, Achimëwakànàk, Wlankundok remain continuously valid and persist in full force, even where they have been suppressed, disregarded, or displaced by any Awènhakeike, Penrowohtea, Ninnimissin, or Òsahpèkwe Awèn.

The Sand Hill Band further affirms that such Weuchsowakanàk, Wëlamhìtamweokàna, Shàxahkaptunakànàk, Wulistammoewakanàk, Achimëwakànàk, Wlankundok, and Naxkùntëwakàna are living expressions of the Sand Hill Band's inalienable and inherent sovereign governance; are recognized, upheld, and protected by the Law of Continuity; and are binding within the Sand Hill Band and in all matters governed by the Sand Hill Band.

3. Application to Governance and Decision-Making: The Sand Hill Band affirms that all organs, representatives, and affiliated bodies of the Sand Hill Band shall integrate the principles of the Law of Continuity into every form and act of their governance and decision-making.

The Sand Hill Band further affirms that such an obligation includes, but is not limited to: ensuring that short-term objectives do not compromise the long-term flourishing of Lënapehòkink, Hàkiawènik including all Hàkiàk, Manëtu, Lënapeawènik, Lënapeowsëwakàn, Lëpwe Xkweyòk, Lepoatschik, Lënapei Èlixsuwakàn, Wëlamhìtamweokàna, Shàxahkaptunakànàk, Wulistammoewakanàk, Lehëlexeokàn, Wlankundok or of the Sand Hill Band generally; centering consensus-based processes, systems, protocols, and procedures that uplift community wisdom, knowledge sharing, health, and foster intergenerational dialogue, especially between Kìkayàk and Mimënsàk; and assessing every proposed action in light of its social, cultural, ecological, communal, territorial, economic, political, and spiritual impacts across time.

ARTICLE V — CULTURAL AND SPIRITUAL CONTINUITY

1. Relational Continuity: The Sand Hill Band affirms that in accordance with the Constitution of the Sand Hill Band of Raritan Lenape and Cherokee Indians Preamble, the Sand Hill Band's relationship with its Realm Lënapehòkink and Hàkiawènik, including all Hàkiàk, Manëtu, Lënapeawènik, Lënapeowsëwakàn Lëpwe Xkweyòk, Lepoatschik, Lënapei Èlixsuwakàn, Wëlamhìtamweokàna, Shàxahkaptunakànàk, Wulistammoewakanàk, Lehëlexeokàn, Wlankundok persists across time, space, generation, evolution, mutation, adaptation, transformation, reconfiguration, and disruption.

The Sand Hill Band further affirms that the uninterrupted and persisting relationship the Sand Hill Band holds with Lënapehòkink constitutes the foundation of its lawful jurisdiction, authority, and governance; is expressed through its inherited responsibilities, Lënapelilenowakan, Weuchsowakanàk; and is empowered by the Law of Continuity.

The Sand Hill Band also affirms that it shall recognize and uphold such continuity as an expression of the Sand Hill Band's inalienable and inherent sovereignty and legal legitimacy, notwithstanding any interruption, displacement, or denial by any Awènhakeike, Penrowohtea, Ninnimissin, or Òsahpèkwe Awèn.

2. Transmission of Authority: The Sand Hill Band affirms that, in accordance with the Constitution and empowered by the Law of Continuity, the Sand Hill Band's intergenerational transmission of responsibility through its Weuchsowakanàk constitutes a foundational expression of the Sand Hill Band's inalienable and inherent sovereignty, lawful jurisdiction and authority, and governance.

Accordingly, and in accordance with the Constitution of the Sand Hill Band of Raritan Lenape and Cherokee Indians Preamble, the Sand Hill Band affirms that it shall recognize and uphold these transmissions as uninterrupted and persisting across time, space, generation, evolution, mutation, adaptation, transformation, reconfiguration, and disruption, and as vital to the continuity of the Sand Hill Band's Lënapelilenowakan and its legitimate exercise of governance under the Sand Hill Band's legal and constitutional order.

ARTICLE VI — IMPLEMENTATION AND ENFORCEMENT

1. Binding Effect: Upon adoption by the Sand Hill Band, this Decree shall enter into immediate and continuous force and shall carry the full weight of constitutional authority and Sand Hill Band's Lënapelilenowakan throughout the Sand Hill Band.

In accordance with the Constitution of the Sand Hill Band of Raritan Lenape and Cherokee Indians Article 4 § 1 and grounded in the inalienable and inherent sovereignty of the Sand Hill Band, this Decree shall bind all organs, representatives, arms, and affiliated bodies of the Sand Hill Band, and shall serve as a foundational legal and operational doctrine and interpretive principle in all matters within the Sand Hill Band's jurisdiction and authority.

2. Harmonization: In accordance with the Constitution of the Sand Hill Band of Raritan Lenape and Cherokee Indians Article 4 § 1, and all other applicable provisions of the Constitution, this Decree shall serve as a foundational legal and operational doctrine and interpretive principle of the Sand Hill Band.

All Sand Hill Band Lënapelilenowakanàk, including all Decrees, Orders, Sand Hill Band Policy, and constitutional interpretations by every organ, representative, arm, and affiliated body of the Sand Hill Band, and all Kischachkenutasuàk of the Sand Hill Band of Raritan Lenape and Cherokee Indians Court, shall harmonize and be harmonized with the provisions and intent of this Decree.

Unless otherwise explicitly and lawfully provided by a sovereign act of the Sand Hill Band, in the event of any conflict, the Law of Continuity shall prevail as the governing doctrine and shall affirm the uninterrupted sovereignty, jurisdiction, and legal authority of the Sand Hill Band.

3. Standing: In accordance with Lënapelilenowakan and Weuchsowakanàk this Decree shall Stand as Fact in Law and is applicable to all customs, conventions, mores,

traditions, habits, rights, duties, responsibilities, and treaty obligations of the Sand Hill Band, both contemporary and future, Hallemiwí and Janewí, unless otherwise revoked by Principal Sachem of the Sand Hill Band of Raritan Lenape and Cherokee Indians Dr. Ronald Yonaguska Holloway.

CERTIFICATION

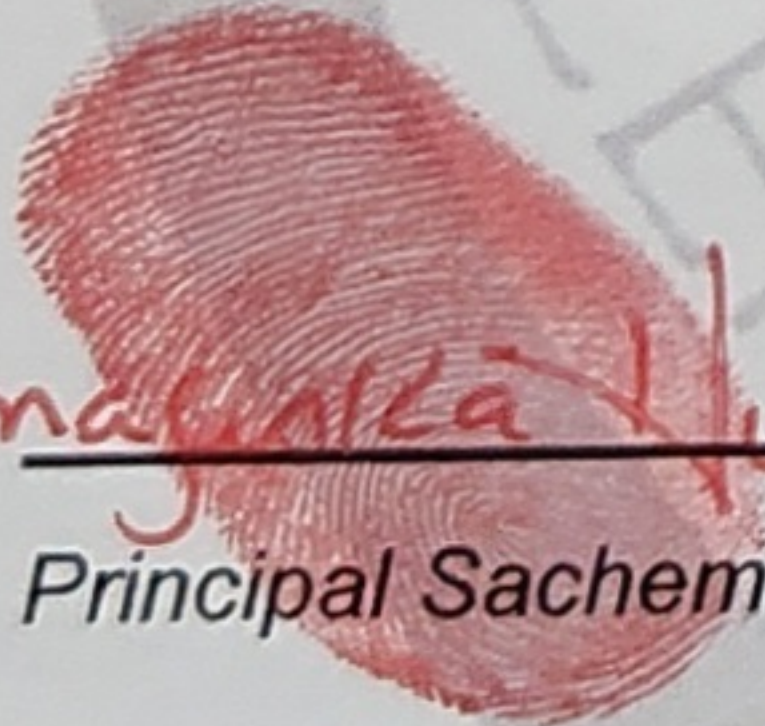
This Decree is official and effective upon the signature and seal of the

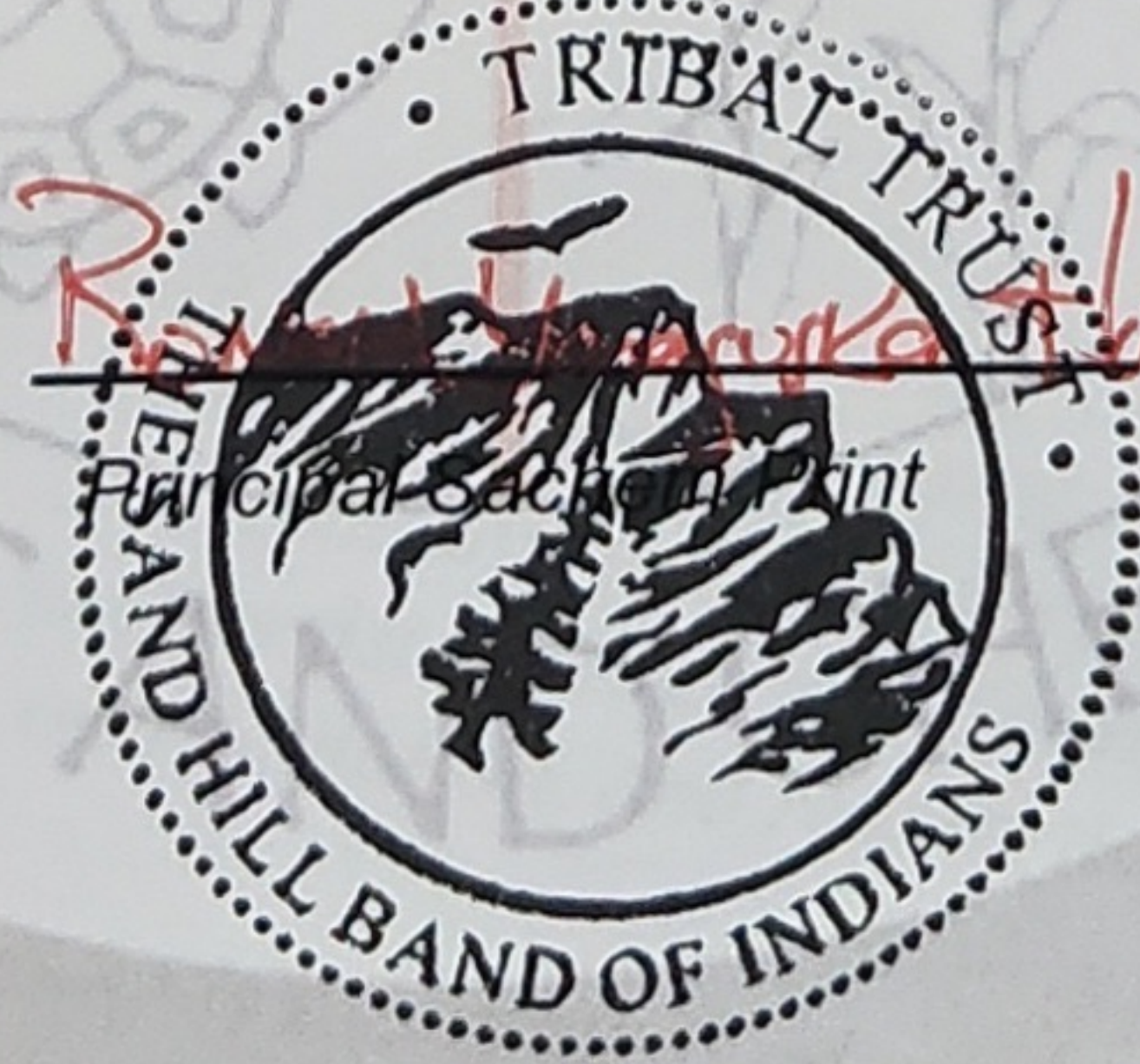
Nikànit Kèkayëmhès of the Sand Hill Band of Raritan Lenape and Cherokee Indians

and is accepted and approved this

Kwètash Kishku of the Nètami Kendowewakan of the Kishux Winaminke of Reconstitutionalization.

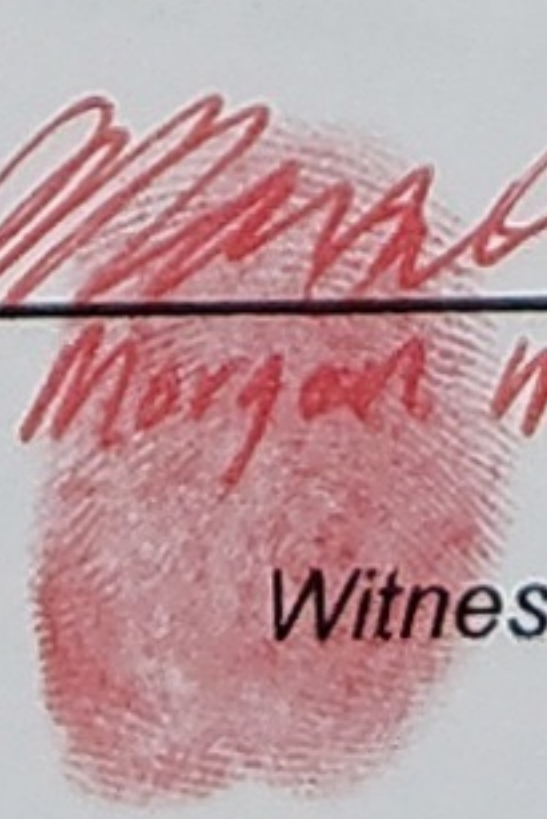
Acceptance and Approval of Decree


Ronald Yonaguska Holloway
Principal Sachem Signature



Ronald Yonaguska Holloway 8/3/26
Principal Sachem Print Date


Morgan Moren
Witness


Morgan Moren
Witness


Kevin Inglesby
Witness