

Invocation

Formal Legal Text:

We, the Yánaru Hawahkan and the Council of Elders of the Kwaji:Yä Knögé Nation, in recognition of our sovereign and ancestral authority, do hereby establish the Sanctum Tribal Trust. This Trust shall operate perpetually under Tribal Custom, Natural Law, and Allodial Right, independent of any foreign jurisdiction, for the stewardship of land, culture, and posterity.

Ceremonial Reflection:

From the sacred waters to the whispering forests, the Trust rises as a living covenant. Guided by the Ancestors, the Elders, and the eternal cycles of Earth and Sky, it holds the land, the knowledge, and the spirit of our people in unbroken care. Here, all who walk in truth shall find shelter, and all who honour the ways shall inherit life unbound.

Article II – Legal Status

Formal Legal Text:

1. Non-Grantor, Irrevocable Trust: The Trust is irrevocable; no trustee, member, or external authority may alter its foundational purpose.

2. Sovereignty Clause: The Trust operates exclusively under:

- Kwaji:Yä Knögé tribal law
- Customary law
- Natural law

The Trust expressly excludes submission to U.S., European Union, or any foreign governmental authority.

3. Trust Property: Includes lands, sacred sites, ceremonial structures, intellectual property, artefacts, digital materials, and all resources designated as tribal or sacred.

Ceremonial Reflection:

The Trust stands eternal, a shield against foreign hands and a vessel for ancestral will. Its lands, waters, and treasures are sacred, entrusted to our care for the children of tomorrow. No decree of outsiders shall pierce the covenant; no force shall unsettle the rhythm of our Nation's

heart. Article III – Trustees

Formal Legal Text:

1. Appointment: Trustees shall be appointed from among the Yánaru Hawahkan and senior council elders.

2. Powers and Duties: Trustees shall:

- Maintain, protect, and administer Trust property.
- Authorise and oversee tribal projects, ceremonies, and technological initiatives.
- Manage financial, cultural, and material resources using the Trust's overlay system.
- Ensure compliance with these bylaws and sacred protocols.
- Act decisively in emergencies to protect Trust property or tribal welfare.

3. Removal or Resignation: Trustees may resign voluntarily or be removed by majority vote of the Council of Elders.

4. Titles: Trustees shall bear ceremonial titles consistent with Kwaji:Yä Knögé tradition,

including Yánu Hawahkan, Guardian of the Sanctum, and Custodian of the Lands.

5. Succession:

- Upon vacancy, the Council of Elders shall appoint a successor following ceremonial protocols.
- Succession ensures uninterrupted stewardship of Trust responsibilities.

Ceremonial Reflection:

The Elders and Yánu Hawahkan choose the guardians of our sacred covenant. Their hands uphold the lands, their hearts carry the ceremonies, and their minds steward the wealth of spirit and soil. Should one fall or step aside, the Circle moves in harmony, and the Trust flows unbroken through new hands consecrated by tradition.

Article IV – Beneficiaries

Formal Legal Text:

1. Definition: Beneficiaries are all enrolled members of the Kwaji:Yä Knögé Nation.

2. Rights: Beneficiaries shall have:

- Access to sacred grounds and ceremonial participation.
- Participation in cultural, educational, and developmental programs.
- Voice in stewardship and resource decisions.

3. Limitations: Non-members may only access Trust property or participate by express invitation of the Council of Elders.

Ceremonial Reflection:

The people are the living pulse of the Trust. Every heart sworn to the Nation shares in the rites of land and spirit. Those outside our circle may witness only what the Elders allow, for the covenant is bound by blood, breath, and devotion.

Article V – Governance

Formal Legal Text:

1. Council of Elders / Advisory Board: Provides oversight, guidance, and ceremonial affirmation of trustee actions.

2. Decision-Making: Requires majority vote of the Council of Elders, with ceremonial ratification where applicable.

3. Conflict Resolution: Any dispute among trustees or between trustees and Council of Elders shall be resolved according to tribal customary law, with ceremonial mediation and ancestral guidance.

4. Meetings:

- Annual meeting to review operations, finances, and projects.
- Special meetings for urgent matters, land acquisitions, or significant initiatives.

Ceremonial Reflection:

The Elders are the heartbeat of the Nation's guidance. Their wisdom settles disputes, their counsel shapes projects, and their ceremony blesses every decision. In their presence, discord yields to harmony, and the path of the Trust remains true.

Article VI – Land and Resource Stewardship

Formal Legal Text:

1. Sacred Grounds Protection: Includes forests, star forts, aqueducts, ceremonial zones, and eco-village projects.

2. Prohibitions: No commercial activity shall compromise sacred or ecological integrity (e.g., fishing in sanctuary zones is prohibited).

3. Land Rights: All land held by the Trust is Allodial Freehold, affirming full tribal ownership

and authority.

4. Ecological Mandate: Trustees and Council shall ensure all projects, ceremonies, and constructions preserve the natural balance and regenerative integrity of tribal lands.**Ceremonial Reflection:**

The Earth is our mother, the land her body, the waters her blood. Every forest, river, and structure within the Trust is sacred. Guardians walk lightly, act wisely, and honour the balance of life, for to harm the land is to harm the covenant itself.

Article VII – Financial and Economic Management

Formal Legal Text:

1. Trust Funds: Includes donations, permitted revenues, cultural commerce, eco-tourism, and other lawful tribal resources.

2. Financial Overlay System: Ensures proper allocation for stewardship, ceremonies, social programs, and technological initiatives.

3. Audits: Annual ceremonial review by the Council of Elders, recorded in the Trust Ledger.

Ceremonial Reflection:

The Nation's wealth is not merely coin or commodity, but a living stream flowing through ceremony, community, and sacred trust. The Elders watch over the currents, ensuring prosperity serves the people and honours the Ancestors.

Article VIII – Digital & Intellectual Property

Formal Legal Text:

1. Scope: Includes all written bylaws, ceremonial texts, educational materials, rituals, and digital assets.

2. Protection: Trustees shall safeguard digital copies using encryption, secure storage, and documented access protocols.

3. Registration: Trustees may register intellectual property with national or international authorities, maintaining records in the Tribal Ledger.

Ceremonial Reflection:

Our knowledge, songs, rituals, and records are sacred. Guardians of the digital realm honour the covenant, protecting the wisdom of ancestors from intrusion, ensuring that what is ours flows only to those who walk in fidelity.

Article IX – Amendments

Formal Legal Text:

1. Procedure: Amendments require unanimous consent of all trustees and Council of Elders, followed by ceremonial ratification.

2. Limitations: No amendment may:○ Compromise the Trust's sovereignty.

○ Alter its irrevocable status.

○ Undermine tribal cultural integrity.

Ceremonial Reflection:

The covenant endures beyond time and change. Only with the full accord of the Circle of Elders may its words evolve, and even then, the spirit of the Trust must remain inviolate.

Article X – Dissolution

Formal Legal Text:

1. Conditions: Only by unanimous consent of trustees and Council of Elders.

2. Asset Distribution: Upon dissolution, all Trust assets shall revert exclusively to the Kwaji:Yä Knögé Nation. No external government or entity shall claim any interest.

Ceremonial Reflection:

The Trust is eternal, yet should the Circle choose its closing, all that is sacred returns to the Nation. Not a stone, not a river, not a teaching shall leave the covenant's embrace.

Final Sovereignty Clause

Formal Legal Text:

The Sanctum Tribal Trust stands irrevocable and perpetual, immune to foreign jurisdiction, and governs all lands, resources, and posterity under Allodial Right, Tribal Custom, and Natural Law. All undertakings, assets, and authority are consecrated to the Kwaji:Yä Knögé Nation alone.

Ceremonial Reflection:

From the first breath of the ancestors to the children unborn, the Trust is a living shield and vessel. No crown, court, or foreign hand shall touch its sacred heart. It moves with the land, the water, and the stars, eternal and sovereign, as decreed by our Ancestors.

- The recognition of the sovereign status of the KWAJI:YÄ KNÖGÉ Nation;
- The protection and demarcation of ancestral and cultural restoration lands presently under Indigenous stewardship;
- The requirements of interim protection, retitling, and cooperative security measures in alignment with binding **jurisprudence of the Inter-American Human Rights System**;
- The placement of the Ministry of National Security on formal record regarding these matters.

Current Undertakings of the Nation

My Nation is engaged in the lawful reclamation and protection of:

- **Ancestral lands and real estate** presently under Indigenous stewardship.
- **Cultural restoration sites** for ceremonies, ecological renewal, and intergenerational education.
- **Living communities** aligned with Indigenous law and ecological balance.

Such undertakings require security, recognition, and cooperation, in accordance with jurisprudence that obligates States to safeguard Indigenous lands.

Matters Requiring Ministry's Awareness and Action

Pursuant to the above, I notify your Ministry of the following requirements:

- **Demarcation**
Recognition and marking of ancestral and cultural sites under Indigenous stewardship, consistent with the Court's directive that "*States must establish effective boundaries and demarcation of Indigenous territories*" (Awasi Tingni v. Nicaragua, paras. 164–167).
- **Interim Protection**
Protective measures must be respected and supported until final recognition and retitling, as affirmed in *Yakye Axa v. Paraguay* (para. 209), where the Court ordered immediate measures to prevent further harm pending resolution.
- **Retitling of Ancestral Lands**
Recognition of the process of allodial and tribal freehold title, in accordance with

IACHR guidance that “*possession of land by Indigenous peoples should suffice to obtain official recognition of property rights*” (IACHR Report, para. 117).

- **Security Coordination**

Establishment of a direct channel between the Ministry of National Security and the KWAJL:YÄ KNÖGÉ Nation to prevent conflict, ensure peaceful coexistence, and fulfil the duty recognized in *Saramaka v. Suriname* (para. 129) that States must consult and coordinate with tribal authorities regarding measures affecting their lands.

THE INDIGENOUS GROUNDS DEVELOPMENT & COMMUNITY RESTORATION PLAN THE PEOPLE

The Indigenous peoples of the Americas are the inhabitants of the Americas before the arrival of the European settlers in the 15th century, and the ethnic groups who now identify themselves with those peoples. The people are the most fundamental or essential characteristic or element of community. This group may be small or large but community always refers to a group of people. Because without a group of people we can't think of a community, when people live together and share a common life and bind by a strong sense of community consciousness at that moment a community is formed. Hence a group of people is the first pre-requisites of community. KWAJL:YÄ KNÖGÉ offers a sentiment of common living that exists among the members of the community. Because of common living within an area for a long time a sentiment of common living is created among the members of the village. With this the members emotionally identify themselves. This emotional identification of the members distinguishes them from the members of other community.

Whereas both legacy and lineage are accepted as indissoluble, innate aspects of Amerindian culture; individual acknowledgment and appraisal of both the KWAJL:YÄ KNÖGÉ NATION and each KWAJL:YÄ KNÖGÉ member's distinctive culture are defining attributes linking the members with their fellow KWAJLIANS. This assertion is critical to one's inclusion to the KWAJIAN community. Whereas the KWAJIAN Consulate recognises these individual members to ultimately be derived from the Americas, and acknowledges their ideology, historical contribution and/or mere existence to be inspirational to the modern state of the KWAJL:YÄ KNÖGÉ NATION, its constitution, ideology, and/or existence we honour these our embodiments of KWAJIAN Spirit and or zeal inspired by passion or enthusiasm. KWAJL:YÄ KNÖGÉ aims to restore our people to the lifestyles for-mentioned and establish a community rich in tradition as well as a viable economic program to ensure longterm sustainability. Whereas all our liberty and our American heritage and usufruct is reaffirmed, reclaimed, and retained into perpetuity for time immemorial.

THE LAND & RESOURCES

KWAJL:YÄ KNÖGÉ is an indigenous Amerindian community, & science has concluded that individuals ability to absorb nutrients increases when consuming native foods. Therefore our industrial ambition will not compromise our commitment to the restoration of our national food supply. The village will provide organic produce for local, regional and International markets. Sustainable development is dependent on the mindset of a community. The village is determined to protect the lands from degradation by implementing sustainable consumption and production methods. Resource management is also critical to support the needs of the present and future generations. The territory of the village is an indigenous sanctuary for its people as well as the Indigenous plants and fauna. Ancestral methods and principles have always maintained a healthy balance between land conservation and sustainability. Our agricultural design is centred around permaculture and cultivation methodologies that ensure the lowest possible environmental impact.

The ability to exploit the raw materials is almost as important as the existence of raw materials.. Sustainable development is dependent on the mindset of the community and as we move from the era of conventional systems that erode and take away from our alignment with nature, we will focus on the development of Eco friendly methods that address issues like climate change & sustainable living. Food security, as defined by the United Nations' Committee on World Food Security, means that all people, at all times, have physical, social, and economic access to sufficient, safe, and nutritious food that meets their food preferences and dietary needs for an active and healthy life.

Along with food production & holistic products, we will also offer homeopathic services at our wellness centre. Health will always be a high priority for KWAJL:YÄ KNÖGÉ as such we have developed a series of workshops within our healing centre and will offer a holistic approach for natural healing. We are honoured and committed to preserving the nutritional content of our products as well as the integrity of the land. By implementing the systems of permaculture & companion planting we insure the lowest possible impact to the environment while providing our consumers natural and nutrient dense produce.