

SETTLED ESTABLISHED LEGAL FACTS

RE: LAW OF THE LAND

The Second Constitution of The United States (Republic), Article 6 Clearly States:

... “ **all Treaties** made, or **which shall be made**, under the Authority of the United States, **shall be the SUPREME Law of the Land**; and the Judges in every State shall be bound thereby; **any thing in the** Constitution or **Laws of any State to the Contrary notwithstanding.**”

In that the United States signed United Nations (U.N.) Declaration on the Rights of Indigenous People is an Adopted and Ratified International Accord/Treaty, its authority, as stated above, rests and remains securely in effect as per Article 6 of The United States (Republic) as being *Law of The Land*.

The aforesaid U.N. Declaration delineates for its signatories the following unambiguous and unequivocal directives:

I. Article 1 clearly stipulates that Indigenous People such as, and which in fact includes **Indigenous Moorish American citizens**, the true and internationally recognized descendants of the ancient Moabites, Hamatities. Canaanites who were permitted by the Old Pharaohs of Kemet to traverse East Africa and later form themselves vast kingdoms extending from the northwestern and southwestern shores of Africa, the Atlantic Islands onto the present day **Continental Americas**; the same who has again linked themselves with the Family of Nations and are **aboriginal to OUR territories of North, Central and South America**, “**have the right to the full enjoyment, as a collective or as individuals, of all human rights and fundamental freedoms as recognized in the Charter of the United Nation, U.N.’s Universal Declaration of Human Rights and Declaration on the Rights of Indigenous People**”, an International Accord resting upon Article 6 as *De jure* **LAW OF THE LAND.**” *And further,*

II. Article 2 makes evident Indigenous Peoples and individuals e.g. Aboriginal Moorish Americans are by Natural, Common and International Law entitled to their “**right to be free from ANY kind of discrimination, in the exercise of their rights, in particular that is based on their indigenous origin or identity**”, clearly denoting that **all representatives of the Signatories** of The Subject Accord should be and are by LAW of The Land required to be as familiar with the existence of and rights of Indigenous Peoples such as Aboriginal Moorish American Nationals in the same manner in which they are aware of other groups (ethnic or otherwise) which they are required in their public capacity to interface with and have knowledge of.

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III. **Article 37 (1)** makes clearly known to all, that Indigenous People, such as the Aboriginal Moorish American Community “have the right to the recognition, observance and enforcement of treaties, agreements and other constructive arrangements concluded with States or their successors and to have **States honor and respect** such treaties, agreements and other constructive arrangements”, standing proper and securely as sound logic and proper reasoning for the presentment of effective writs designed to bring into effect a society operating under the spirit and intent of the United States’ American Constitution (Republic) *And further,*

IV. **Article 13 (1)** clarifies that Indigenous peoples such as Aboriginal Moorish American Nationals have a right to “designate and retain their own names”, which, for Moorish Americans customarily and unequivocally, as a matter of strict orthodoxy, *includes the form and manner* in which a Moorish American National’s name/*Nomen Substivum* **must ALWAYS** be, without exception, whenever presented in a written form, effected in a manner denoting and preserving our Moorish American consanguine rights and National Names in its proper sense, definitive of and denoting a Natural Flesh and Blood Proper Person (e.g. the manner in which such titles as Bey, Dey, El and Ali are presented, as in the above mentioned Court Order i.e. in Upper and **Lower Case** characters), and **NEVER** in a manner which would represent or infer the Status of said National(s) in any manner otherwise e.g. as a Legal Fiction i.e. ever having a Moorish American National’s *Nomen Substivum* written, scripted or presented by any other means which would include but is not limited to all UPPER CASE characters, which by longstanding cultural orthodox custom is recognized as being egregiously abusive, grossly offensive, purposefully demeaning and utterly disrespectful of our Forbearers and all rightful Moorish Hereditament(s). This particular article also further states and goes on to declare the following: That we as Moorish American Indigenous Peoples of This Land have **the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies**, writing systems and literatures, and as stated above **the right to DESIGNATE and retain our own MOORISH names for communities, places and persons.** *And further,*

V. **Article 13 (2)** delineating “**States SHALL take effective measures to ensure that the rights (as delineated in said accord) are (without exception) protected**”, makes clear, that matters regarding Indigenous Moorish American’s **Cultural Customs** pertaining to Name CORRECTIONS are to be nu-waveringly respected under all conditions, as is further supported, reflected and so ordered in the aforementioned relevant Court Order i.e. correctly denoting the title and *Nomen Substivum* “Bey” in its proper manner and form (i.e. **Upper and Lower case characters**) as was so ordered and is reflected in the aforementioned Order. This is significant in that it begins to demonstrate how further effective physical legal mechanisms can in fact be placed into PRACTICAL effect which not only promotes and creates an effectively persuasive

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atmosphere of willing and amenable proper Civil Service Conformance; heretofore sorely lacking in most scenarios, such exercises (ALTHOUGH again BY NO MEANS REQUIRED) not only sets a stage for a greater future understanding of who we MOORS are cognitively by the Civil Servants we interface with; such proactive measures taken would also have a tendency to strengthen our own populous' general understanding, comfort and resolve in the matter of effectuating meaningful administrative procedures supported by more effective writs. *And further,*

VI. Article 33 (1) which again in fact also relates directly to the STATUS of Moorish American Nationals: “**Indigenous people have the right to determine their own identity or memberships in accordance with their customs and traditions**”, which clearly delineates that Moorish American Identification Cards not only should, by International Accord in its rightful standing as Law of The Land, be honored and respected as a Valid, Legal and Lawful identification by all and any individuals operating or officiating under the responsibilities of said United State’s Republic Constitutional Oath and respective Obligations, but also standing secured, unquestionably sufficient on its own merit under any and all conditions. *And Further,*

VII. Article 34 most clearly states “**Indigenous people (e.g. Aboriginal Moorish Americans) have the right to promote, develop and maintain their institutional structures and their distinct customs, spirituality, traditions, procedures, practices** and, in the case where they exist, juridical systems or customs, in accordance with international human rights standards”, which clearly in effect further delineates those UNALIENABLE HUMAN RIGHTS of the Indigenous Moorish American which are at all times to be respected while said Indigenous Peoples are **acting within their own distinct custom(s) and spiritual tradition(s)**, which in fact includes **not being required to assimilate** by being at any time **FORCED to acknowledge** in any manner **Corporate or State Issued Birth Certificates** as denoting or defining in any manner the proper nature of said Indigenous Peoples’ human character or flesh and blood personage, a matter which is further supported by the subject declaration’s **Signatories’ collective and individual pledges to uphold and respect** those Human Rights which specifically ensure that **NO INDIGENOUS PEOPLES NOR ABORIGINAL INDIVIDUALS SHALL AT ANY TIME OR ON ANY OCCASION BE SUBJECTED TO ANY FORM(S) OF THREAT, DURESS, INTIMIDATION, TREATMENT(S) OR ACTIONS WHICH WOULD IN ANY MANNER CAUSE OR SUBSEQUENTLY RESULT IN THE FORCED ASSIMILATION OF ANY INDIGENOUS PEOPLE EITHER INDIVIDUALLY OR COLLECTIVELY..** *And wherein,*

VIII. Article 40 of the same Accord further clearly articulates: “**Indigenous people have the right to access to and prompt decisions through just and fair procedures for the**

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resolution of conflicts and disputes with States or other parties (e.g. individuals, State employed or otherwise), as well as to **EFFECTIVE REMEDIES for ALL infringements** of their individual and collective rights. Such a decision **SHALL** give due consideration to the customs, traditions, rules and legal systems of the indigenous peoples concerned and international rights.” *And whereas,*

IX. **Article 38** unequivocally delineates: “States, in consultation and cooperation with indigenous people, **SHALL take the appropriate measures, including legislative measures, to achieve the ends of this Declaration.**”

Re.: Relevant Case Law

S. Carolina v. U.S., 199 U.S. 437, 448 (1905), *Mattox v. U.S.*, 156 US 237, 243, *Marbury v. Madison*, 5 US 137,

Miranda v. Arizona, 384 U.S. 436, *Boyd v. U.S.*, 116 U.S. 616,

Howlett v. Rose, 496 U.S. 356 (1990)