

**Indigenous Elders and Medicine Peoples Council**  
**Formal Statement**  
**Aboriginal Indigenous Ancient Relative Human Being Remains and**  
**Their Belongings**

This statement reflects the wisdom of the Spiritual People of the Earth, of the four directions, working in unity to promote peace, harmony and balance for the future of all living beings. We are from various Indigenous Nations, united under the Creator's Law and are spiritually related. This statement is written in black and white with a foreign language that is not our own and does not convey the full depth of our concerns.

The Creator gave us our way of life to live in harmony with the natural world. Our ancient ancestors instructed us to live by the Creator's Natural Law, which guides all Life. We have our own language and words to correctly identify who our ancient ancestors are to us and for the places we hold sacred. It is important that we understand and use the correct names in our original language because these words are connected to our spiritual foundation, given to us by the Creator to follow and uphold. Using foreign words such as human remains, associated and unassociated funerary objects, items of cultural patrimony, significant and insignificant sites, federally recognized or unrecognized, unidentified remains, culturally unidentifiable, interested party, lineal descendant and all other terminology violates the sanctity of our way of life. These words cause division among Indigenous Peoples and separate them from their ancestors, their sacred places and their sacred holy way of life.

We have sacred teachings for our children that have been passed down generation-to-generation to keep them healthy and safe. From the home fire, it is our responsibility to instruct our children to understand what is right and what is wrong, and hold to these values in their lives. Our sacred history and teachings promote respect for our ancestors and their belongings. As children we are taught not to cause disharmony on holy grounds, to leave our ancestors and their belongings alone because they are a part of the Creator's Sacred Holy Cycle of Life. We are here today because our ancient ancestors made it possible to live with the positive and negative. When we disrupt, damage, desecrate and/or destroy the Creator's Sacred Holy Natural Cycle of Life, we affect all Creation and our future.

We, Aboriginal Indigenous Peoples, respect the sacredness of life on this land. The newcomers have not shown respect or understanding for our sacred way of life. It is this lack of understanding and respect that has led to the desecration and theft of our ancestor's human being remains, their sacred belongings and our sacred places. Our ancestors lived in a holy way, which is powerfully connected to the natural world. When the sanctity of their existence and the Creator's Sacred Holy Cycle of Life are violated there are consequences that go beyond human comprehension. These consequences are being experienced in the increased severity and frequency of natural disasters, resulting in catastrophic climate change. Violating the sacredness of life with destructive man-made ideas and developments continue to diminish and deteriorate the moral, ethical and social standards, which is being reflected in the health and conditions of peoples around the world.

Those seeking to steal and desecrate our ancestor's human being remains and their belongings for profit, trade, recreation, development, so-called formal education or any other reason are violating our way of life, the Creator's Sacred Holy Cycle of Life and the Creator's Natural Law.

No Government, company and/or individual shall be granted a right to dig or hunt our ancient ancestral human being remains or their belongings. Governments, corporations and individuals must be held accountable and responsible for all activities and actions that it has allowed or undertaken that have damaged, destroyed and desecrated our ancestors, their belongings and the natural world that we rely upon for our survival. The right to reparation and redress are firmly embodied in international law, human rights treaties and declarative instruments. Man-made law, both domestic and international, require the free, prior and informed consent of any actions that may affect Indigenous Peoples and our ways of life. For instance, Article 10 of the United Nations Declaration on the Rights of Indigenous Peoples states Indigenous Peoples shall not be forcibly removed from their lands or territories. This includes our ancestors and their belongings which are indivisible, and inseparable from one another and from our sacred way of life. They cannot be forcibly removed by any government, corporation or individual. Our ancestors and their belongings must not leave their original territory and must not be sold or traded overseas. Man-made laws must realign with the Creator's Natural Law to begin the healing process. When the sacred is treated as a commodity for sale and trade we all are diminished.

Time after time we have requested legitimate consultation and we have been met with representatives that have no authority to address our concerns. As a result the so-called consultation process is meaningless. Those seeking to attain our free, prior and informed consent must come with decision-makers to us, to meaningfully consult face-to-face. No governmental representative has the authority to come between, provide consent or assume control over the sacred responsibilities of the Indigenous Peoples. We have seen there are governments that are attempting to violate this sacred relationship by appointing themselves as designees of who is the appropriate spiritual or so-called religious representative. This way of thinking and corresponding way of being in the world violates who we are as Aboriginal Indigenous Peoples as it creates and perpetuates a system that works to abrogate our rights and delegitimize our way of life, our values, our traditional councils, our traditional authorities, our spiritual beliefs and our decision-making processes. The Creator designates not a government.

We speak about our ancient ancestors human being remains and their belongings but we want to be very clear and direct, we speak for all our ancient relations too. The ancient animals, birds, plants, insects, fish, and all the others that are being hunted and dug up, in the Earth, in the Oceans, in the Waters, in the Sky and all the other places, they also need protection and must remain undisturbed. The four legged and all the other beings are a part of the original sacred language, part of the Creator's sacred Creation. We are created and related with them to follow and live in harmony and balance. Violating their Sacred Holy Cycle of Life is a violation to all.

We do not betray or violate the teachings of the Creator, so it is difficult to find the right English words to convey our beliefs and understandings, because we simply just don't understand the newcomers and their desire to dig up graves and take things that don't belong to them. Whether they are doing it because of greed, mental illness, recreation or so-called study, whatever the case, it is wrong, reprehensible, shameful, disgraceful, dishonorable and these actions violate the Creator's Sacred Holy Cycle of Life. We understand these violations of the sacred open the door for the spirit of disharmony to transfer sickness, disease and illness that cannot be seen or understood by modern doctors and their machines. We are extremely concerned because the newcomers are now teaching our young people to dig up their ancestors and their belongings, in addition to the ancient plants, animals and all other beings within Creation. Our young people must understand these actions not only violate our way of life as Aboriginal Indigenous Peoples

but that these violations also carry consequences for the individual, their families our communities and our future.

It is our right and responsibility to uphold the Creator's Natural Law and work to protect the Creator's Sacred Holy Natural Cycle of Life. We are the sole authority on our way of life not the government. The government has no authority or right to make decisions that affect our way of life without our consent. Our way of life is passed down mouth-to-ear, generation-to-generation, not by the paper. To provide a future for all life we must heal ourselves, stop these destructive actions, and heal and maintain our sacred relationship with the Sacred Holy Cycle of Life, by respecting and honoring those who have gone before us, by leaving them undisturbed or returning them back with their belongings to their homelands.

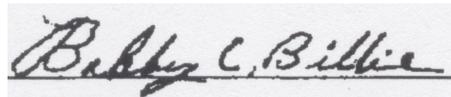
It is apparent the Aboriginal Indigenous Peoples ancient wisdom, created from a deeply rooted sacred relationship with the natural world, is absent from global discussions and decisions, even though we have spiritual insight, wisdom and vision to offer the world. Again, we indigenous spiritual elders and medicine people of this land, respectfully request a formal face-to-face meeting with the President and Congressional leaders to offer help, to guide actions necessary to overcome the current threats to our shared future.

We ask all Nations and human beings around the world to work with us, the Caretakers of Mother Earth, to uphold the Creator's Natural Law as a foundation for all decision-making, from this point forward. We are sending a clear message to the people of the world, including all public and private institutions. Do not sell, trade, display or hold our ancestors and their belongings rather return them back to their original homelands so they may be at peace among all their relations!

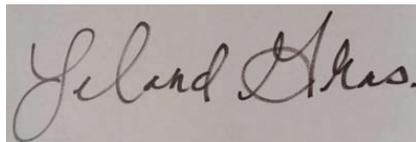
*Representatives of the Council*



*Chief Arvol Looking Horse  
19th Generation Keeper of the Sacred  
White Buffalo Calf Pipe  
Spiritual Leader The Great Sioux Nation*



*Bobby C. Billie  
Clan Leader and Spiritual Leader  
Council of the Original Miccosukee  
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*Leland Grass, Dine' Traditionalist*

-ADDITIONAL SIGNATURES TO FOLLOW-

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