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General Assembly of the Chilcotin Nation
A Declaration of Sovereignty

Territory

From the Fraser River to the Coastal Mountains and from the territory of the Lillouet to the territory of the Carrier Nations is Chilcotin country. The heart of our country is the Chilcotin River and its tributary lakes and streams. This has been the territory of the Chilcotin Nation for longer than any man can say and it will always be our country; the outlying parts we have always shared with our neighbours – Nuxalk, Kwakiutl, Lillouet, Carrier and Shuswap –but the heartland belongs to none but the Chilcotin.

Our mountains and valleys, lakes, rivers and creeks all carry names given to them by the Chilcotin people: Anaham, Niut and Itcha, Chilko, Taseko and Chilanko, Tatla, Nemiah and Toosey. Our territory is that which is named in our language. All living things in our country – animals, birds, insects, amphibians, reptiles, worms and flies, fish, trees, shrubs, flowers and other plants – also bear the names given to them in the language of the Chilcotin.

Affinity

The Chilcotin are part of the greater nation of the Deni whose language is spoken in territories that extend from Hudson's Bay to Alaska and Asia, from the northernmost forests to the equator. The Apache and Navjo are Deni. The Sekani, Taltan, Kutchin, Nahani, Kaska, Sarcee and Chipewyan are Deni. So are the Carrier, the Hare, the Dogrib, the Yellowknife, the Salvey and the Beaver people. The Deni Nation is vast and we are part of it. We are the Chilcotin.

History of Illegal Colonization of our Nation

The first white men to enter our country did so only with our permission and when we told them to leave they left. When men settled in our country without permission, we drove them out.

When the Queen of England extended to our nation the protection of her law, by including our territory in the colony of British Columbia in 1858, she did so without our knowledge or consent.

Since this time, whilst our people were suffering from the effects of European diseases, our country has been invaded and despoiled. Our people have been deceived, impoverished, oppressed, exploited, imprisoned and maligned. Our sovereignty has been encroached upon and our jurisdiction ignored. Yet we have survived and once again we thrive.

We are the Chilcotin and we declare to all men and women that we are an independent nation, proud and free.

We accuse the government of the United Kingdom of breach of trust.

We accuse the government of Canada of invading the territories and jurisdiction of a neutral state whose sovereignty it is bound, by its own laws, to defend and protect.

We accuse the government of the province of British Columbia of invading our territories and plundering our resources in clear violation of its own laws and ours.

We accuse all three governments of conspiring to invade our nation; of conspiring to destroy the foundations of our ancient way of life and to oppress our people; of crimes against land, air and waters over which they have no jurisdiction; of permitting the slaughter of the native wild-life; of encouraging or ignoring the over-harvesting of our forest, lakes, rivers and mountains and the destruction of our natural gardens and orchards. We accuse these governments of repeated and shameless violation of their laws and of international agreements and covenants.

Jurisdiction

The Chilcotin Nation affirms, asserts, and strives to exercise full control over our traditional territories and over the government within our lands.

Our jurisdiction to govern our territory and our people is conferred upon us by the Creator, to govern and maintain and protect the traditional territory in accordance with natural law for the benefit of all living things existing on our land, for this generation and for those yet unborn.

We have been the victims of colonization by Britain, Canada and the Province of British Columbia. We insist upon our right to decolonize and drive those governments from our land.

Constitutional Conference

We have often declared our willingness to negotiate terms of union with Canada. We repeat that offer now. We make only one condition:

The process for negotiation and the final settlement must carry the consent of the Chilcotin Nations.

We have asked the United Nations to supervise discussions between the Indian Nations and Canada to assist us in our decolonization. We feel that international assistance is necessary because Canada has stolen our lands and continues to have an interest in maintaining control over them. It is difficult to ask a thief to sit in judgment of his theft.

Should the negotiations prove fruitful, they will define the terms and conditions of the union of the Chilcotin Nation with Canada. However, if Canada again refuses to negotiate or chooses to bring unacceptable conditions to the negotiations, the Chilcotin Nation will consider itself free to pursue whatever course of action it may decide upon. That will no doubt include the assumption of our rightful place in the United Nations' Organizations and other international groups, either as an individual nation or as a constituent member of a federation or alliance of nation-states.

"Non-Status" Chilcotins

To all those people who know themselves to be Chilcotin but who have been denied recognition by Canada the Chilcotin Nation declares that they will be granted Chilcotin citizenship and that they should inform their local band (or regional) office of their desire to be so recognized.

Indian Reserves

The Chilcotin Nation declares that the reserves established by Canada and British Columbia for the use and benefit of "Indians Bands" in the Chilcotin are inadequate and illegal, having never been approved nor consented to by the Chilcotin people. The Chilcotin Nation declares that all so-called Crown Land within Chilcotin traditional territory is forthwith reserved for and owned by the Chilcotin Nation.

Declarations

To the governments of the Crown, the Chilcotin Nation declares that they should henceforward honour their trust and obey the Royal Proclamation of 1763 as the supreme law in their relations with us.

Especially, to the government of the province of British Columbia the Chilcotin Nation declares that it should henceforward cease and desist its lawless plunder of the resources of our country.

The Chilcotin Nation declares that on (a date to be set) the laws enacted by Canada and British Columbia will have no force or effect in the Chilcotin country and that the laws of the Chilcotin Nation will prevail. Before that date, all holders of licences, permits, deeds and other documents issued by those governments must seek the permission of the Chilcotin Nation to continue the operation of their interests following that date. They can do so at the following locations on Tuesdays, Wednesday s and Thursday s between the hours of 10:00 a.m. and 4:30 p.m. until (a date to be set): the band (or Chilcotin Regional) offices at Anaham, Alexandria, Nemiah Valley, Redstone, Stone and Toosey.

Recognition

The Chilcotin Nation requests the recognition of all nations of the Earth, the understanding of the people of Canada, the trust and goodwill of the people of British Columbia and the active co-operation of all indigenous peoples.

Respect

To those people who have settled amongst us in our country the Chilcotin Nation declares that we bear no enmity towards you, as long as you respect us: it is the policies and practices of the governments, the courts and the churches of Canada that have done us so much harm and that must now change. We do not blame you; we ask you to understand that change must now take place and we invite you to assist us to the best of your ability. We invite you to work with us to make the Chilcotin a better place for all our children. We govern according to principles of consent. We ask you to understand that what we are saying is not unique or peculiar to the Chilcotins: it is happening throughout the Americas. The period or era of colonization and neo-colonialism is passing; the Fourth World is emerging.

Chief – Anaham Indian Band

Chief – Alexis Creek Indian Band

Chief – Nemiah Valley Indian Band

Chief – Stone Indian Band

Chief – Toosey Indian Band

Chief – Alexandria Band

Date

Draft dated December 10th, 1983.

Correspondence may be addressed to the Chilcotin Nation, (addresses)