



October 13, 2025

A PROCLAMATION OF HISTORICAL AND LEGAL RECOGNITION OF SOVEREIGNTY

To the International Community, Esteemed Governments, and Peoples of the World,

This letter serves as a formal and official proclamation by the Ierahkwa Ne Kanienke Government, in full concert with the Sovereign State of Borinken, to recognize and affirm the profound historical significance of the artifacts found in Guaynia-Guayanilla part of the Agüeybana Library also known as the Father Nazario Stones. The Agüeybana Library was the official wealth depository of the Borinken people and we declare these artifacts to be incontrovertible historical proof of the existence of the Borinken international trade with the Northern Ierahkwa on the island of Puerto Rico dating back to at least 900 years before the time of Christ. This recognition has profound legal implications for the sovereignty of our indigenous nations under established principles of international law.

For centuries, the history of the indigenous peoples of Turtle Island (the Americas) has been systematically suppressed, distorted, and erased by penal colonial narratives. The prevailing historical account of Puerto Rico has long and erroneously asserted that the island's writing and history began with the arrival of Christopher Columbus in 1493. This narrative, rooted in the now-rejected Doctrine of Discovery, has served to delegitimize the ancient and unbroken sovereignty of the indigenous peoples of the Caribbean under penal colonial rule.

The recent scientific validation of the Father Nazario Stones, a collection of over 800 stone artifacts bearing a complex system of writing and symbols, fundamentally challenges and corrects this penal colonial historical record. As reported on September 26, 2025, on the Ierahkwa Ne Kanienke Government's official website, these stones provide evidence of a sophisticated and literate culture in Borikén (Puerto Rico) nearly three millennia ago [4]. This discovery pushes back the established timeline of advanced civilization in the region by centuries, proving that a rich and complex society with a form of written communication existed long before European contact.

As archaeologist Dr. Reniel Rodríguez Ramos has stated, "The stones question the meta-narrative that Columbus brought writing and history with him. That's why they call everything before him pre-history. That type of thinking separates us from hundreds and thousands of years of our own history... It's not the same to tell a people you have 500 years of history as to tell them your history goes back 6,000 years." [3]

Historical Evidence of Inter-Continental Trade and Cultural Exchange

The Father Nazario Stones provide compelling evidence not only of the ancient civilization of the Borinken people, but also of extensive trade networks that connected the Caribbean with both South America and North America throughout the millennia. Archaeological research conducted by the Florida Museum of Natural History, published in the Journal of Archaeological Science: Reports (2022), demonstrates through pottery analysis across 11 Caribbean islands that as early as 800 BC, Arawakan-speaking peoples from the Orinoco River region of Venezuela established sophisticated trading networks throughout the Caribbean [11]. The National Park Service's archaeological studies of Saladoid-era cultures (ca. 400 BC to AD 600) provide geochemical evidence that pottery and goods were exchanged between Puerto Rico, Hispaniola, St. Croix, and



the Virgin Islands nearly 1,500 years ago, with Puerto Rico serving as a central node in these ancient commercial networks [12].

The Arawak peoples from South America and the Ierahkwa Ne Kanienke have long engaged in documented trade with the Borinken people. The stones themselves bear witness to these ancient commercial and cultural exchanges, reflecting the sophisticated networks of diplomacy and commerce that existed long before European contact. Archaeological evidence reveals that indigenous communities traded food, tools, jewelry, and finely carved stone ornaments made from semi-precious stones not available locally, indicating the presence of specialized craft production and inter-island economic relationships [12].

Puerto Rico's geographic position, combined with the Atlantic Ocean's natural current systems—including the northeast trade winds, the Canary Current, and the North Equatorial Current—positioned Borikén as a crucial global trading point for thousands of years [13]. These permanent Atlantic currents created natural maritime pathways that made the island a primary arrival point for trans-Atlantic and circum-Caribbean navigation. The island served as a maritime crossroads where peoples from diverse regions of the Americas converged to exchange goods, knowledge, and cultural practices. Archaeological research confirms that the northwest coast of Hispaniola and Puerto Rico functioned as the cultural and trade hub of the Caribbean for hundreds of years, with pottery and goods being imported and exported across vast distances [11]. This strategic location facilitated the flow of trade between the northern indigenous nations, the Caribbean peoples, and the South American civilizations, creating a vibrant hub of economic and cultural activity that predates European navigation of these waters by millennia.

This evidence of ancient international trade further strengthens the legal claim to sovereignty, as it demonstrates that the Borinken people were not isolated, but rather participants in a complex network of inter-governmental relations and commercial treaties. Such evidence of diplomatic and trade relations is recognized under international law as a hallmark of sovereign nations capable of entering into binding agreements and maintaining international relations.

International Legal Frameworks for Indigenous Sovereignty

The recognition of the true antiquity of the Borinken people is not merely a matter of historical record. It is a foundational pillar for the assertion of our inherent and unbroken sovereignty, as recognized under a robust framework of international law.

- The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), adopted in 2007, affirms in Article 3 that "Indigenous peoples have the right to self-determination." This includes the right to "freely determine their political status and freely pursue their economic, social and cultural development." Article 26 further recognizes the right to "own, use, develop and control the lands, territories and resources that they possess by reason of traditional ownership or other traditional occupation or use." [5]
- The International Covenant on Civil and Political Rights (ICCPR), a binding treaty, states in Article 1 that "All peoples have the right of self-determination." This right is a cornerstone of modern international law and applies to indigenous peoples as distinct "peoples" with a collective right to determine their own futures. [6]





- The Indigenous and Tribal Peoples Convention, 1989 (ILO Convention 169) is the most significant binding international treaty specifically guaranteeing the rights of indigenous peoples. It recognizes their right to self-determination and sets standards for national governments regarding land rights, consultation, and participation. [7]

Legal Precedents Supporting Sovereignty Claims Based on Historical Evidence

International and national courts have repeatedly affirmed that historical evidence of occupation is a key determinant in recognizing indigenous sovereignty and land rights.

- In the Western Sahara Advisory Opinion (1975), the International Court of Justice (ICJ) decisively rejected the doctrine of terra nullius ("land belonging to no one"). The Court found that the territory was not a legal vacuum prior to penal colonization and that legal ties of allegiance and rights to land existed between the indigenous peoples and the territory. This precedent establishes that historical occupation creates legally recognizable rights that cannot be extinguished by colonization. [8]
- The High Court of Australia's landmark decision in *Mabo v. Queensland (No. 2)* (1992) overturned the doctrine of terra nullius in Australian law. The Court recognized the existence of "native title" based on the historical and ongoing connection of the Meriam people to their land, proving that indigenous land rights survived the assertion of British sovereignty. [9]
- In *Awas Tingni v. Nicaragua* (2001), the Inter-American Court of Human Rights established a groundbreaking precedent by holding that the right to property under the American Convention on Human Rights protects the traditional land tenure of indigenous communities. The Court ordered Nicaragua to demarcate and title the ancestral lands of the Awas Tingni community, affirming that traditional possession and use are the basis of indigenous property rights. [10]

Application to the Borinken People

The Father Nazario Stones provide the tangible, archaeological evidence of historical occupation and a sophisticated, self-governing society that is central to the legal arguments in the precedents cited above. This evidence firmly places the Borinken people in the same legal standing as those whose rights were affirmed in these landmark cases.

Impact of Historical Recognition	Legal Basis (International Law)	Supporting Precedent	Implications for Sovereignty and Governance
Correction of Penal Colonial Narrative	Rejection of the Doctrine of Discovery	Western Sahara Advisory Opinion (1975)	Legitimizes pre-penal colonial indigenous governance structures.
Proof of Ancient Civilization	Aboriginal Title and Historical Occupation	<i>Mabo v. Queensland (No. 2)</i> (1992)	Strengthens claims to ancestral lands and resources.
Validation of Indigenous Knowledge	UNDRIP Article 31	<i>Awas Tingni v. Nicaragua</i> (2001)	Supports the revival and practice of traditional laws and customs.
Evidence of Ancient Trade Networks	Capacity for International Relations and Treaty-Making	Western Sahara Advisory Opinion (1975)	Demonstrates historical engagement in inter-governmental commerce and diplomacy with Arawak and Ierahkwa nations.
International Recognition	UNDRIP Article 3; ICCPR Article 1	Western Sahara Advisory Opinion (1975)	Enhances the ability to engage in nation-to-nation diplomacy and trade.



We, the Ierahkwa Ne Kanienke Government and the Sovereign State of Borinken, call upon the United Nations, its member states, and all international bodies to formally acknowledge this corrected history and to recognize the profound legal implications it has for the rights and sovereignty of all indigenous peoples. We urge the international community to uphold its obligations under international law, to support our efforts to achieve full diplomatic recognition, and to engage with us as equal partners in the global community of nations.

This proclamation is a testament to the resilience of our peoples and the enduring power of our ancestral heritage. The voices of our ancestors, long silenced by penal colonial oppression, now speak to us through these sacred stones, reminding us of our ancient past and guiding us toward a future of self-determination, economic prosperity, and cultural revitalization, all firmly rooted in the principles of international law.

In the spirit of unity and mutual respect, we stand together to reclaim our history and to build a future where our sovereignty is not a matter of debate, but a lived and legally recognized reality.

In Unity and Sovereignty,

Rarahkwisere

Acting Prime Minister

Ierahkwa Ne Kanienke Government



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