



ZUGUSWEDIWIN “LIFTING THE PIPE” DECLARATION OF COMMITMENT OF THE ORIGINAL NATIONS AND PEOPLES OF GREAT TURTLE ISLAND

Manidō, Kiinaanaakomin

(Creator, we are grateful and love you so deeply for your kindness and your guidance)

Mi-day Aki, Kii-naa-naa-ko-min

(The Heart of Mother Earth, we are grateful and love you so deeply for your kindness and your guidance)

Aat-sō-kaan En-dis-son-daan-i-mak, Kii-naa-naa-ko-mii-goom

(Spiritual Beings of the four directions, we are deeply grateful for your kindness and your guidance)

Duzh-zō-daa-min Chi-Mi-ni-zhaa-maang E-way Pi-ma-ti-zi-win Kaa-gii Mi-na-ga-waang E-way ka A-nish-naa-bay-yaang

(In good faith we live and walk this way of life the Creator has blessed us with as the Original Peoples)

We are the Original free and independent Nations and Peoples of Great Turtle Island, and the true leaders of our homeland.

In good faith we commit to exercising our birthright to live and implement our way of life.

We humbly acknowledge our Creator, who has gifted our Peoples with knowledge of how to have a sacred relationship with Spirit and the Land.

We humbly acknowledge the Earth as our Mother, the Source through which Life flows.

We declare our full faith in the power of the Creator and our full faith in the love and abundance of life that Mother Earth gives.





In good faith we commit to walk in the way of the Buffalo, who brings the Law of Respect – to give and to share. The Buffalo brings the gift of the Drum and the Pipe, the Drum that carries the Prayers and the hopes of the Nation, and the Pipe that holds the power to invoke the Spirit to come within our presence.

We commit to walk in the way of the Eagle, who brings the Law of Love, which is the essence of kindness in the heart of all that is alive. The Eagle nurtures and heals the spirit and emotions through Ceremony.

We commit to walk in the way of the Bear, who brings the Law of Courage, walking the Spiritual and Natural Laws. Mother Earth provides all we need to live a healthy life. The Bear teaches us how to live on the land, and introduces us to our vision quests, rites of passage and fasting in Ceremony, to connect our spirits with our physical bodies.

We commit to walk in the way of the Sabe, who brings the Law of Honesty – kind words spoken from the heart. The Sabe brings medicine from the land for healing, including the sacred foods. The body is the lodge of the spirit, and needs natural foods, medicine and physical activity to stay healthy. We commit to gather our sacred medicines from the land and share them with each other.

We commit to walk in the way of the Beaver. The Beaver brings Wisdom, knowing our identity as defined by the unique gifts given to everyone. We commit to use our gifts to serve the Nation in helping build a strong, healthy community.

We commit to walk in the way of the Wolf, who brings Humility, understanding that there is one Creator for all, who loves each and every one equally. We humble ourselves to educate ourselves with the diverse unique knowledge that has arrived on our homeland, providing it complements and supports the values and rules of conduct toward each other and the land.

We commit to walk in the way of the Turtle, who brings the Law of Truth. To live and know Truth is to walk the Spiritual Laws of the Creator and Natural Laws of Mother Earth, taught on the land, in our lodges and our ceremonies, using our languages. Living a spiritual life as human beings will bring peace, love and kindness into our world.

It is in this spirit that we commit to build a community, reflecting our true identity, complete with the means to survive, creating our own currency for survival. This currency is based on the Seven Sacred Laws of Respect, Love, Courage, Honesty, Humility, Wisdom and Truth, relying on the spirit, the land and the natural seasons, for everything we need to survive.

We commit to continue to build a strong foundation for our children, grandchildren, families and communities, and that foundation is based on the Seven Sacred Laws.

As we walk with these laws, they will inevitably lead us to living and surviving off the land. The land will provide. The Spirit in dream has issued a warning to prepare now for the changes that are coming. The Spirit is guiding us back to the land to create a community that will be needed to survive.

We commit to transition ourselves and prepare for the changes that are coming. All that we need to live and survive comes from the land. The Earth will provide as long as we make our efforts to work with her.

We commit to follow the seasons and to seek refuge in the land, which will provide for our needs. We commit to seek clean sources of water and to make efforts to keep the water clean. Food and medicine will be provided from the animals, plants, fish, and birds. We commit to introducing the horses and buffalo, and the other life found in the lands, waters, and skies within our territories, in our plan of survival. We commit to planting and harvesting corn and other seeds, fruits and vegetables, and gather fish from the rivers and lakes. We commit to look to the sky, which will provide the birds, ducks, and the geese. We commit to go to the land, which will provide the berries, the rice, and the medicines.

We commit to go to the animal world, which will provide food. We commit to use the winter for our teachings and storytelling, allowing nature to rest as we remind our children of our original instructions, following the cycles of nature as we learn to survive the coming changes.

As we issue the declaration and commitment here today, it lays the foundation to lead to our physical survival as we connect to the land.

Now that we have laid this foundation, we now work towards a total sustainable community, working and receiving from the land, as we make peace with both life and death in our efforts to be free.

We commit to stand tall and free again as the Original free and independent Nations and Peoples of our homeland.

Let our Creator bear witness to this Declaration and Commitment we make here today, in the presence of the Spirit that has been invoked by the Sacred Pipe, as we accept, honour and live our true identity as the Original Peoples of our homeland.

Let our Grandmothers, the life-givers, be the first to sign and endorse the Zuguswediwin Declaration.



Ka-gkii-gay mii-na-waa Ka-gkii-gay
(Forever and ever)

Sha-way-na-mish-naam Manidō! Sha-way-na-mish-naam Manidō!
Sha-way-na-mish-naam Manidō! Sha-way-na-mish-naam Manidō!
(Have pity on us Creator!)

Signed at Turtle Lodge, Sagkeeng Anicinabe Nation, this 21st day of July, 2018

Signatories:

Grandmothers:

Burma Bushie, Hollow Water First Nation (Anishinabe Nation)

Bonnie Goodchild, Pic River First Nation (Anishinabe Nation)

Patricia Felix, Sturgeon Lake First Nation (Cree Nation)

Martina Fisher, Bloodvein First Nation (Anishinabe Nation)

Hazel Harper, Island Lake First Nation (Oji-Cree)

Mary Maytwayashing, Lake Manitoba First Nation (Anishinabe Nation)

Jane Meader, Membertou First Nation in Unama'ki (Cape Breton), NS, Mi'kmaw Nation

Esther Michano, Pic River First Nation (Anishinabe Nation)

Florence Paynter, Sandy Bay First Nation (Anishinabe Nation)

Veronica Waboose, Chief of Long Lac First Nation (Anishinabe Nation)

Katherine Whitecloud, Sioux Valley Dakota Nation

Elders:

Elder Chair - Dave Courchene, Sagkeeng First Nation (Anishinabe Nation)

Stephen Augustine, Hereditary Chief on the Mi'Kmaq Grand Council

Darrell Bob, Hereditary Chief of the Xaxli'p Community (St'at'imc Nation)

Harry Bone, Keeseekoowenin First Nation (Anishinabe Nation)

Jeff Desmoulin, Pic Mobert First Nation (Anishinabe Nation)

AJ Felix, Sturgeon Lake First Nation (Cree Nation)

Chris Harper, Island Lake First Nation (Oji-Cree)

Morris Little Wolf, Blackfoot (Piikani) Nation

Alvin Manitopyes, Muskowekwan First Nation (Plains Cree and Anishnawbe Nations)

Vern McWatch, Pic Mobert First Nation (Anishinabe Nation)

Tony Michano, Pic River First Nation (Anishinabe Nation)

Steven Newcomb, Shawnee, Lenape Scholar and Author, Co-Founder/Director of Indigenous Law Institute

Gordon Walker, Norway House Cree Nation

Allan White, Whitefish Bay First Nation (Anishinabe Nation)

Barney Williams, Tla-o-qui-aht First Nation

Inka Antaurko, Inka Spiritual Leader from Peru

