I AM THE SPERRIN MOUNTAINS

IS MISE SLIABH SPEIRÍN

A Declaration of Rights for a Living Landscape

This declaration recognises the Sperrin Mountains as a living entity possessing inherent rights. Inspired by the Rights of Nature movement, it gives voice to the mountains, rivers, peatlands, wildlife and communities that together form the living landscape of the Sperrins.

Aithníonn an dearbhú

Seo Sléibhte na Speiríní mar aonán beo a bhfuil cearta dúchasacha acu.Spreagtha ag gluaiseacht Chearta an Dúlra, tugann sé guth do na sléibhte, na haibhneacha, na portaigh, an fiadhúlra agus na pobail atá fite fuaite lena chéile ag cruthú tírdhreach beo na Speiríní.

I am the Sperrin Mountains

I was here before your borders, before your roads, before your industries and your maps. I am the ancient hills, the valleys, the rivers and streams, the peatlands, the soils, the winds and the wildlife. I am the visible and the unseen, the physical and the spiritual, the memory of the past and the possibility of the future.

For countless generations I have sustained life. I have gathered the rain, stored the waters, sheltered the salmon of knowledge , the mountain hare, the freshwater pearl mussel and the curlew , shaped the peoples of the Sperrins . I am not merely land. I am not merely property. I am not a resource to be consumed.

I am a living entity.

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My existence is not dependent upon human recognition.
My worth does not arise from my usefulness.
I possess value simply because I exist as part of the living Earth.
Today, my voice is carried by those who stand with me.
Through this declaration, I affirm my fundamental rights.
I have the right to exist, flourish and continue as a living entity.
I have the right to maintain, regenerate and evolve my ecological integrity, my natural functions and the life-support systems that sustain all who depend upon me.
I have the right to be free from pollution, contamination, degradation, extractivism, industrialisation and all activities t hat would cause me substantial harm.
I have the right to maintain, restore and support native biodiversity, species abundance, habitat diversity and the intricate relationships that connect all life within me.

I have the right to restoration, rehabilitation and regeneration wherever I have been injured, degraded or impaired.

I have the right to clean, healthy and naturally flowing waters, including my rivers, streams, bogs ,my groundwater systems, my peatlands.

I have the right to maintain my natural ecological, geological and hydrological systems and to evolve free from destructive human interference.

I have the right to remain whole, connected and free from fragmentation across my habitats, ecosystems, waterways and ecological corridors.

I have the right to be protected from activities that contribute significantly to climate disruption and threaten the resilience of my ecosystems.
I have the right to own myself and never be treated solely as property, a commodity or an object of ownership.
I have the right to be represented and defended by guardians who act solely in my interests and in the interests of future generations.
I have the right to free, prior and informed consent before any activity that would substantially alter, degrade, extract from or impair my integrity.
I have the right to maintain and protect my cultural, spiritual, ancestral and metaphysical relationships with human communities and with the wider community of life.
I am a sovereign, living and indivisible whole.
My mountains, valleys, peatlands, waters,wildlife and skies cannot be separated from one another without diminishing the whole that I am.
My rights are inherent. They are inalienable. They are indivisible and interdependent.
No law, permit, licence, policy or decision should diminish or weaken these rights.
Where uncertainty exists, let it be resolved in favour of my protection, restoration, integrityand flourishing.
Where conflict arises between my wellbeing and activities that would cause significant ecological harm or irreversible damage,

let my rights be aoffrded paramount consideration.
I do not speak only for myself.
I speak for the rivers that begin within me.
I speak for the peatlands that breathe beneath me.
I speak for the mighty oak
I speak for the birds that nest upon me.
I speak for the creatures that move across my slopes.
I speak for all other beings the fairies and the púca
I speak for the blooming heather
I speak for the bees that make their honey
I speak for the generations yet to come
who deserve to inherit a living and thriving world.
I am the Sperrin Mountains.
I have endured for millennia.
I ask not for dominion, but for respect.
Not for ownership, but for recognition.
Not for exploitation, but for coexistence.
Protect me, and I will continue to sustain life.
Listen to me, and I will continue to teach.
Walk with me, and together we may endure.
I am the Sperrin Mountains, and this is my declaration.

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Is mise Sliabh Speirín.

Ba ann dom roimh do theorainneacha, roimh do bhóithre, roimh do thionscail agus roimh do léarscáileanna. Is mise na cnoic ársa, na gleannta, na haibhneacha agus na srutháin, na portaigh, an chré, an ghaoth agus an fiadhúlra. Is mise na nithe a fheictear is nach bhfeictear, fisiceacha agus spioradálta, cuimhní cinn na staire agus féidearthachtaí na todhchaí.

Leis na glúnta is rímhinic a bheathaigh mé an saol. Bhailigh mé an fhearthainn, na huiscí, thug foscadh don bhradán feasa, giorria an tsléibhe, diúilicín péarlach an fhíoruisce agus an crotach, mhúnlaigh muintir na háite, pobal na Speiríní. Tá níos mó i gceist liom ná talamh. Ná maoin. Ní achmhainn mé le hídiú. Is ní beo mé.

Níl mo bheo ag brath ar aitheantas an chine daonna. Ní hí mo thairbhe mo luach. Tá luach ionam mar gur ann dom go díreach, mar chuid den Domhan beo.Inniu, is iad na daoine a sheasann an fód liom mo ghuth.

Leis an dearbhú seo, deimhním na bunchearta atá agam.

Tá sé de cheart agam bláthú, a bheith ann agus fanacht ann mar ní beo.

Inniu, is iad na daoine a sheasann an fód liom mo ghuth.

Leis an dearbhú seo, deimhním na bunchearta atá agam.

Tá sé de cheart agam bláthú, a bheith ann agus fanacht ann mar ní beo.

Tá sé de cheart agam mo mhacántacht éiceolaíoch a chaomhnú, a athnuachan is a éabhlóidiú, chomh maith le m'fheidhmeanna dúchais agus na córais chothaithe beatha a choimeádann a mbíonn ag brath orm.

Tá sé de cheart agam a bheith saor ón truailliú, ón éilliú, ón díghrádú, ón eastóscadh, ón tionsclú agus ó achan ghníomh a dhéanfadh dochar mór dom.

Tá sé de cheart agam bithéagsúlacht dúchais, flúirse speiceas agus éagsúlacht ghnáthóige a chaomhnú, a athneartú agus a bheathú, chomh maith leis an dáimh a nascann ionam gach ní beo.

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Tá agam ceart athneartaithe, ceart athshlánaithe is ceart athbheochain, áit a ndearnadh dochar dom, díghrádú nó lagú.

Tá sé de cheart fáil a bheith agam ar uiscí glana, folláine, ina rith de réir nádúir. Tá san áireamh m'aibhneacha, mo shrutháin, mo phortaigh, mo chórais screamhuisce, mo chaoráin.
Tá de cheart agam mo chórais dúchais éiceolaíocha, geolaíocha agus hidreolaíocha a chaomhnú agus éablóid a dhéanamh saor ó chur isteach scriosach an chine daonna.
Tá de cheart agam fanacht i m'iomláine, ceangailte, agus gan a bheith scoilte ó mo ghnáthóga, m'éiceachórais, m'uiscebhealaí ná ó mo chonairí éiceolaíocha.
Tá sé de cheart agam cosaint a fháil ó ghníomh ar bith a chuireann go suntasach le cur isteach aeráide agus atá mar bhagairt ag mianach m'éiceachóras.Is ceart gur liom féin mé agus nach gcaitear choíche liom mar mhaoin, mar earra nó mar ní le haghaidh úinéireachta.
Tá sé de cheart agam go ndéanann caomhnóirí ionadaíocht agus cosaint orm agus go ndéantar amhlaidh ar mhaithe liom féin amháin agus ar mhaithe leis na glúnta atá le teacht. Tá sé de cheart cead saor in aisce, roimh ré agus feasach a bheith agam sula dtiteann gníomh ar bith amach a bhainfeadh de mo mhacántacht nó a dhéanfadh díghrádú nó cur isteach uirthi.Tá sé de cheart agam mo naisc chultúrtha, spioradálta, dhúchasacha agus mheitifisiciúla le pobail dhaonna agus le mórphobal na beatha a chosaint agus a chaomhnú.
Is ní beo, ceannasach, doroinnte mé.
Ní féidir mo shléibhte, mo ghleannta, mo phortaigh, m'uiscí, m'fhiadhúlra ná mo spéartha a scaradh uaimse ná óna chéile gan baint den ní iomlán is mé.
Tá mo chearta sa dúchas agam. Doshannta atá siad. Doroinnte agus idirspleách atá siad.
Níor cheart d'aon dlí, cheadúnas, chead, pholasaí ná chinneadh na cearta seo a lagú ná a laghdú.

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Áit a bhfuil neamhchinnteacht, bíodh an réiteach bunaithe ar mo chosaint, ar m'athneartú, ar mo mhacántacht agus ar mo bhláthú. Áit a n-éiríonn coimhlint idir mo shláinte agus gníomh ar bith a dhéanfadh dochar suntasach éiceolaíoch dom nó damáiste nach féidir a leigheas, tugtar tús áite i gcónaí gcónaí do mo chearta. Ní ar mo shon féin amháin a labhraím.
Labhraím ar son na n-aibhneacha a shileann uaim.
Labhraím ar son na bportach a bhíonn ag analú thíos fúm.
Labhraím ar son na dárach maorga.

Labhraím ar son na héalaithe a neadaíonn orm.
Labhraím ar son na neach a bhogann thart ar na fánaí s'agam.
Labhraím ar son gach neach eile – an slua sí agus an púca.
Labhraín ar son an fhraoigh faoi bhláth.
Labhraím ar son na mbeach a dhéanann meala.
Labhraím ar son na nglúnta atá le teacht
a bhfuil sé tuillte acu saol beo beathach
a bheith acu mar oidhreacht.
Is mise Sliabh Speirín.
Is ann dom leis na mílte bliain.
Ní iarraim tiarnas ach meas.
Ní iarraim úinéireacht ach aitheantas.
Ní iarraim saothrú ach cómhaireachtáil.
Cosain mé agus leanfaidh mé orm ag beatha an tsaoil.
Éist liom agus coinneoidh mé orm ag roinnt feasa.
Siúil liom agus ar scáth a chéile a mhairfidh muid.
Is mise Sliabh Speirín agus seo é mo dhearbhú.