

TRAPPING TEACHINGS IN TREATY #3

The inherent right to Anishinaabe trapping in Treaty #3 is a part of the sacred relationship to Niinkeminaan (Mother Earth). This sacred relationship is expressed through respect, rights, responsibilities and reciprocity with all relations, as the land holds the energy of ancestors. Creator gifted the Anishinaabe in Treaty #3 with responsibilities to care for the land and all things that inhabit it, which is reflected in traditional trapping practices and principles.

Traditionally the first thing a hunter does is to cut off the omootay (bell of the moose), and hang it from a tree with tobacco and ribbons. This honors the animals sacrificing its life for food. The tip of the heart is cut off and thrown as far as the hunter is able to. Moose bones must be carefully put away in the forest if they are not used for tools or other uses. The hanging part of the liver is never to be eaten.



CODE OF ETHICS

In Treaty #3, hunting and trapping has a code of ethics to guide decisions, which include:

- Respect for Kitaakiiminaan, our Mother, the land
- Respect for all our relations, the animals, plants, birds, fish, insects, rocks, etc.
- Respect for all people
- Ceremonies for ancestors conducted for every gift of life given to us by each of our relations
- Teachings of the medicine wheel
- Respect, rights, responsibility and reciprocity



"You have to try to do it (trapping) in a very ceremonial way. That's what my mother taught us about everything. If we went to get a pail of water, if we went fishing, we would put tobacco down for each fish. Some animals have different ceremonies. For example, the beaver had seven ceremonies and the moose, you cut the bell up and hang it on a tree. A lot of hunters used tobacco and ribbons at the same time and the other hunters cut the tip of the heart off and place it ceremonially in the bush. So, for everything that you do, you do a ceremony whether it's a tobacco offering or whatever that connects you or increases that connection to the land. Whatever that relation was with; a fish or a bird or a tree, each had its own ceremony that connects you to them. That relationship is so wonderful and so sacred."

-Kaaren Dannenmann, Treaty #3 trapper

If you have any questions or want to participate in the Treaty #3 Trapping course, please contact Dave Lindsay at dave.lindsay@treaty3.ca

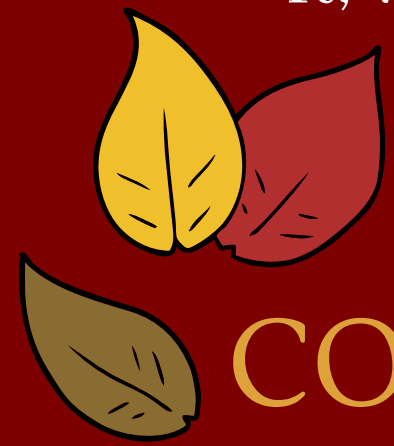




TRAPPING IN TREATY #3

Historically, trapping has provided the Anishinaabe in Treaty #3 with a source of food, medicines, clothing, shelter and ornaments. It played a vital role in growing economies in Northern Ontario, extending to Hudson's Bay. Today it continues to provide all of this, however, fundamentally trapping maintains the spiritual connection to sacred rights and a connection to Niinkeminaan (Mother Earth) that heals and balances.

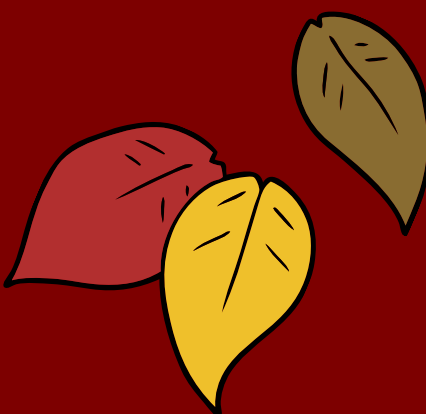
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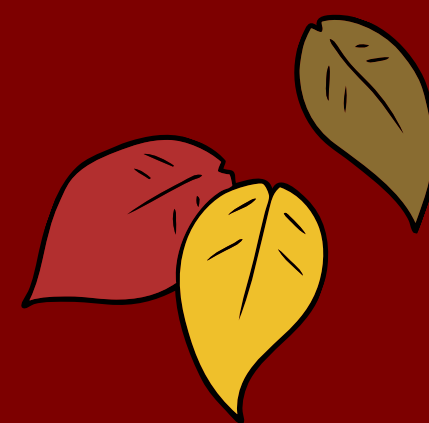


CODE OF ETHICS

In Treaty #3, hunting and trapping has a code of ethics to guide decisions, which include:

- Respect for Kitaakiiminaan (reciprocal relationship with all relations), our Mother, the land
- Respect for all our relations, the animals, plants, birds, fish, insects, rocks, etc.
- Respect for all people
- Ceremonies for Creator, ancestors and all relations conducted for every gift of life
- Teachings of the medicine wheel
- Respect, rights, responsibility and reciprocity





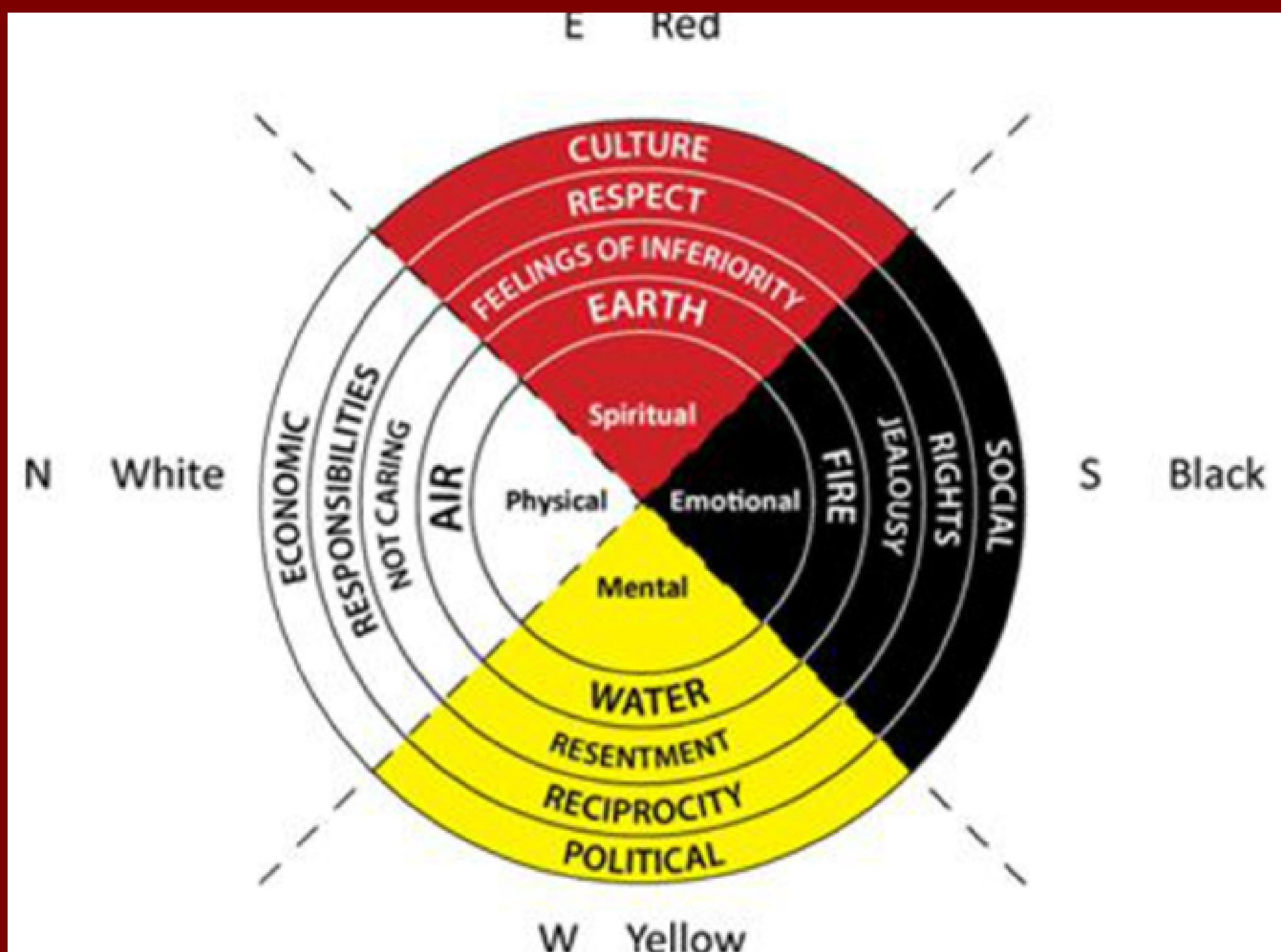
LANGUAGE

Understanding the use of language is significant to understanding Anishinaabe hunting and trapping principles. As taught by Elders in the territory, one must understand relational principles versus western principles. Relational principles focus on a wholistic view of Niinkeminaan. Trees, waters, minerals, animals, etc. are not considered “resources”, instead they are relations as they all have a spirit and life. We do not “use” our relations as the word resources implies. Niinkeminaan and those that live on it cannot be owned, as Elders teach that there is a sacred relationship that must be respected through ceremony and protocols.



MEDICINE WHEEL

As taught in the Treaty #3 Trappers course by Kaaren Dannenmann, the medicine wheel is a foundational teaching to Treaty #3 trapping. It teaches that all things on Earth are connected, as the medicine wheel has no beginning nor an end. The wheel is made up of 4 parts, East (Spiritual), South (Emotional) West (Mental) and North (Physical). This is the foundational teaching of hunting and trapping as it represents respecting all relations on Niinkeminaan (people, animals, plants, birds, fish, rocks, water, lands, etc.) because we are all connected.





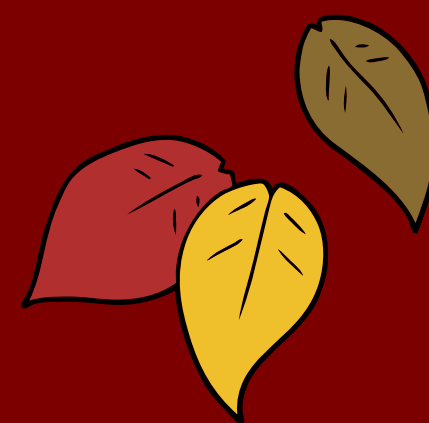
CEREMONY

Supporting the reciprocal relationship with all of Kitaakiiminaan is done through ceremony. Ceremony is in place to remind us all that we need to respect animal life that was given and all the gifts that accompany it. Ceremony and stories passed down through generations to Anishinaabe in Treaty #3 act as law and guide decisions. It honours the spirits and ensures success of future hunts. Ceremonies are accompanied by stories which are handed down generations; for every relation there is a story and a ceremony to recognize equality and reciprocity between us and the land. Feasts are held at least four times a year, one for each season. The feasts are to honor animals all of whom are considered sacred and all of whom are considered relations.

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RELATIONSHIP CIRCLE

The Relationship circle is a visual representation of the Anishinaabe Worldview in regards to relations with Niinkeminaan (Mother Earth).

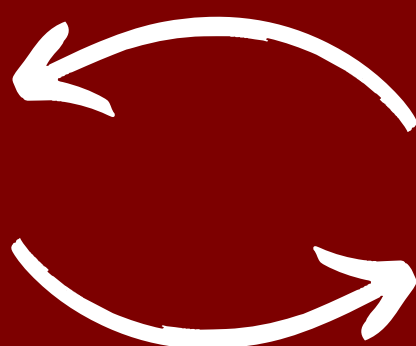
Respect

- Respect for Niinkeminaan (Mother Earth)
- Make ceremony for her and everything we take from the land (do so by offering tobacco, sage, sweet grass, have feasts, gatherings and teaching)
- Take only what you need from Mother Earth



Responsibility

- Responsibility to not harm the land
- Respect for all relations
- Care for all our relations
- Responsibility to educate and share our teachings with children and one another



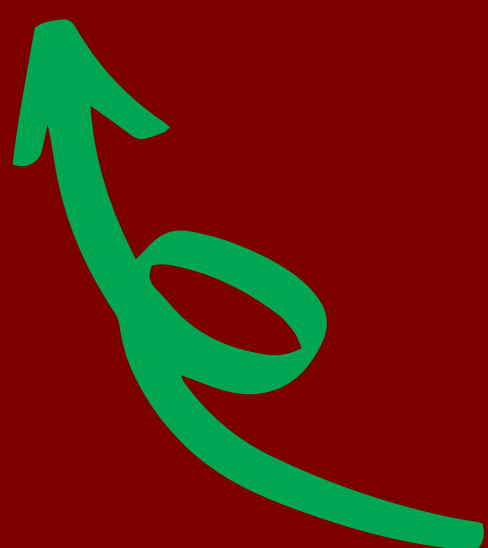
Rights

- Right to have freedom from poverty and exercise Treaty and Indigenous rights
- To be born, live and die on our land
- Right to make decisions about our lives and the land
- Right to have sustenance with the Land, ability to have a livelihood from the land, have economic well being and share what the land provides
- Right to live on traditional land with our ceremonial ways



Reciprocity

- All relations live in mutuality: live in mutual benefit and support
- We use to word relations rather than resources, as it reflects a relationship
- Acceptance, with deep gratitude and humility, we accept our sacred pace in Creation



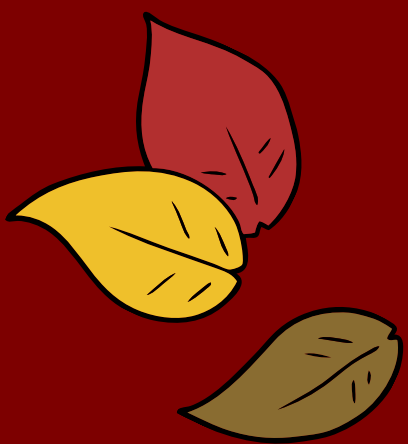


MOOSE TEACHINGS

As taught in the Treaty #3 Hunting and Trapping course, traditionally the first thing a hunter does is to cut off the omooyay (bell of the moose), and hang it from a tree with tobacco and ribbons. This honors the animal's sacrificing its life for food. The tip of the heart is cut off and thrown as far as the hunter is able to. Moose bones must be carefully put away in the forest if they are not used for tools or other uses. The hanging part of the liver is never to be eaten.



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INHERENT RIGHT TO TRAP AND HUNT

The inherent right to trap has been and continues to be exercised by the Anishinaabe in Treaty #3 since before memory. The protocols and teachings passed down through generations will continue to guide future generations of Anishinaabe in order to maintain the relationship with the land and waters throughout the Territory.

If you have any questions or want to participate in the Treaty #3 Trapping course, please contact Dave Lindsay at dave.lindsay@treaty3.ca or Tammy Cardinal at tammy.cardinal@treaty3.ca

