

NCP Submission Backgrounds

1) Chief Ahtahkakoop

Submission:

Chief Ahtahkakoop was a signatory and visionary to Treaty #6. The Parkway, once completed, will run entirely on Traditional Treaty #6 Territory. Chief Ahtahkakoop lives on today through his descendants and in his community respectfully named after him. Ahtahkakoop translated from Cree to English means Star Blanket. The night Chief Ahtahkakoop was born, it is said the sky was filled with unusually bright stars.

Additional Information:

Wikipedia:

Ahtahkakoop (Cree: Atāhkakohp, "Starblanket") (c. 1816 – 1896) was a Chief of the House Cree (Wāskahikaniwiyiniwak) division of the Plains Cree, who led his people through the transition from hunter and warrior to farmer, and from traditional indigenous spiritualism to Christianity during the last third of the 19th century.

He rose to be a respected and tactical leader of the Cree Nation in the latter part of the 19th century. At the onset of his leadership, the plains buffalo herds were abundant in the northern plains and parklands, providing greatly to the social, environmental, and economical balance vital to the survival of the Cree. By the 1860s, the buffalo were rapidly disappearing and with the arrival of the European settlers this balance became altered. Chief Ahtahkakoop understood that the ways of living that his band was used to needed to change in order for it and its future generations to survive. Together with his friend and fellow Chief, Mistāwasis ("Big Child"), he signed the 1876 Treaty 6 as the second signatory chief at Fort Carlton, Saskatchewan. By signing this treaty he agreed to relocate his band to a 67 square miles reserve at Sandy Lake, 45 miles northwest of present-day Prince Albert, Saskatchewan.

Encyclopedia of Saskatchewan:

"Ahtakakoop realized that the children and grandchildren of his band would have to adopt a new way of living if they were to survive. Accordingly, in 1874 the chief invited Anglican missionary John Hines to settle at Sandy Lake [and establish a day school for the children and teach the people how to farm].... Ahtahkakoop and his people remained loyal during the uprising of 1885, determined to honour the treaty signed nine years earlier."

Other Notes:

In A World We Have Lost (2016), Bill Waiser notes that Ahtahkoop stood 6'3" tall – an imposing height in the mid-19th century. He would have towered over many of the people he dealt with. Also, he is quoted during treaty discussions as saying “Let us show our wisdom by choosing the right path now while we yet have a choice” – that path being adopting agriculture.

2) Chief John Baptiste Tootoosis

Submission:

John Tootoosis was a Saskatchewan Cree leader who worked with Albertan John Callihoo (Michel Band) to form the Union of Saskatchewan Indians (USI) as well as the Indian Association of Alberta in 1946. These association's goals were improved education, better political authority over reserve issues, better healthcare, and formal investigation into native veteran's concerns. The USI was particularly important when Tommy Douglas became Saskatchewan Premier in 1944. Douglas created the Co-operative Commonwealth Federation, which sought to improve Native living conditions. Tootoosis' organization was unique because it operated on the national level, but based its structure on Treaty 6. Tootoosis remained politically active for his entire life, especially engaging in Saskatchewan issues. Quoted from Saskatchewan Book of Everything Page 171 (Author Kelly-Anne Riess). "Born on the Poundmaker Reserve. Tootoosis became a central figure in the creation of Saskatchewan's modern Aboriginal Political Organizations. After World War II he helped created the Union of Saskatchewan Indians and its successor, the Federation of Saskatchewan Indians (now the Federation of Saskatchewan Indian Nations). He also deserves some of the credit for the entrenchment of aboriginal rights in the 1982 Constitution Act. "John Tootoosis is father to Gordon Tootoosis a famous Canadian Actor. John Tootoosis- a Cree leader which was a residential school survivor from Saskatchewan. Tootoosis was very active in the Lander lobby to protect Treaty rights and maintain the special link first nations people have with the Crown. His efforts along with other leaders, led to the entrenchment of treaty rights in the Canadian Charter of Rights. He also participated in four First Ministers Conferences in a continuing effort to define Native rights. The word link bridges two masses of land, or 2 organizations together- something he worked to create a link between first nations and the crown.

Additional Information:

- a) a key player in the development of modern indigenous political organizations (at the provincial, federal and international levels)
- b) born on the Poundmaker First Nation on 18 July, 1899
- c) at the age of 13, he was sent to the Delmas Residential School, this was an extremely traumatic experience
 - was a life-long critic of the residential school system
- d) he returned home at the age of 17, he was gradually introduced to the community's political system by his father

- at the age of 20 he was appointed Chief of his band, but he was replaced because he was not yet 25 years of age (a stipulation of the Indian Act).
- e) following the passing of his father (John Tootoosis Sr.) John Baptiste was named the representative of the Battleford bands at League of Indians of Western Canada in 1932.
- f) spent much of the 1930s and 1940s travelling around the prairie provinces trying to organize First Nations groups
 - this was at the time when the “pass system” was still in place, and on one occasion he was picked up by the RCMP in Broadview, SK, and was promptly put on a train back to Cut Knife
 - when he received his treaty money at the end of the year, he found that the train fare had been deducted from his usual allotment
- g) in 1946 at a meeting at the Barry Hotel in Saskatoon, Tootoosis, along with fellow chiefs, Henry John and Joe Dreaver, laid out the groundwork that would lead to the formation of the Union of Saskatchewan Indians (which later became the Federation of Saskatchewan Indians)
 - John Baptiste was the first president of the FSIN in 1958-59
- h) his main focus, while working with these various indigenous organizations was the maintenance and protection of treaty rights
- i) in 1970, he was appointed to the Senate of the Federation of Saskatchewan Indians, he also served as ambassador to the World Council of Indigenous People conferences held in Canada, the United States, South America, Australia, and Sweden

***From book entitled “Saskatchewan First Nations: Lives Past and Present”, edited/compiled by Christian Thompson, Canadian Plains Research Centre, U of R, 2004, pp. 130-132.

3) Gordon Tootoosis

Submission:

Mr Tootoosis was from the Poundmaker First Nation within Treaty 6 who survived the residential school system and persevered to become a social worker, political figure and very successful actor (both in Canada and abroad). He was a founding member of the Saskatchewan Native Theatre Company.

Additional Information:

- a) a Plains Cree, and born on Poundmaker First Nation in Saskatchewan, son of John B. Tootoosis (was one of thirteen siblings)

- like many others, he attended residential school. At one time, he was expelled for singing powwow with other students.
- b) for a period, Tootoosis worked as a social worker for the Saskatchewan Department of Welfare
- c) elected Chief of Poundmaker First Nation for a period, and was also a former vice-president of Federation of Saskatchewan Indians
- d) through his interest in indigenous history and traditions he became a well-known powwow dancer and rodeo roper. In the 1960s and 70s, he toured Canada, Europe, and South America with the Plains InterTribal Dance Troupe
 - became a well-known powwow announcer
- e) has appeared in numerous movie and television including: Alien Thunder; Black Robe; North of 60; Legends of the Fall; Pocahontas (voice of Kekata); and Wapos Bay: the Series
 - he also did some live theatre (early in his career) performing in Saskatoon, Calgary, and Toronto.
 - played Chief Crowfoot in Rudy Wiebe's Far as the Eye Can See at the Tarragon Theatre in Toronto (1977)
- f) in 1999, Tootoosis and Tantoo Cardinal founded the Saskatchewan Native Theatre Company (SNTC)
 - in 2015 (after his passing) it was renamed the Gordon Tootoosis Nikaniwin Theatre Company
- g) received Order of Canada in 2004
- h) Gordon Tootoosis passed away on 5 July, 2011 in Saskatoon at the age of 69

***Bulk of this information came from The Canadian Encyclopedia website at <https://www.thecanadianencyclopedia.ca/en/article/gordon-tootoosis>.

4) Chief Joe Dreaver

Submission:

A Veteran Returns

Chief Joe Dreaver, of Mistawasis Cree Band in Saskatchewan, served in both world wars. During the First World War, he was a sapper and earned the Military Medal, an award for bravery in the field, in Belgium. When war erupted again, he immediately re-enlisted, leaving his farm and bringing 17 men with him, including three of his sons. At 48, he was too old for overseas service and remained in Canada with the Veterans Guard, watching over prisoners of war in Alberta. I believe this man served our country and should be recognized for his contributions the late Senator had been involved in politics most of his life. In the earlier years before F.S.I. there were three organizations within the province of Saskatchewan. The late Senator was the President of the Queen

Victoria Protective Association which was set up to protect treaty rights. Each president of the three organizations resigned to amalgamate and form one organization which is now known as the Federation of Saskatchewan Indians. Even though he was never the Chief of his organization, the Senator was a very active and strong supporter.

Not only was he involved in Indian politics, but was also involved in the two World Wars. In the First World War, he served with the Royal Canadian Engineers Corps and was awarded a military medal at the Battle of Ypres for bravery. Other medals he received were two Coronation Medals; George VI, May 12, 1937 and Queen Elizabeth, June 2, 1953: Confederation Canada Medal, 1867-1967: Second World War Medal, 1939-1945: Voluntary Service Medal, 1939: The Great War.

Additional Information:

- a) Chief Joe Dreaver, son of Chief George Dreaver, and grandson of Chief Mistawasis, served as chief of the Mistawasis First Nation for 25 years.
 - he served in the Canadian army in both World Wars, he was with the 107th Battalion in World War One, and was a member of Veteran's Guard of Canada in Medicine Hat in World War Two
 - b) in the 1920s and 30s, Chief Dreaver was involved in the early efforts at organizing the First Nations people.
 - in 1944, the Association of Indians of Saskatchewan was formed, Chief Dreaver was a strong supporter of this group.
 - i. this group would eventually become the Union of Saskatchewan Indians
 - c) on June 5, 1939, he was chosen as one of the First Nations individuals to meet the Royal Train when it made its way to Regina.
 - d) he was named Honourary Chief in Fort Qu'Appelle in 1966
 - at this event a group of Sioux Indians performed one of their honourary dances
 - e) in 1969 he was made an honourary chief of the Federation of Saskatchewan Indians, and an lifetime member of the FSI senate
- ***The bulk of this information is from book entitled "Saskatchewan First Nations: Lives Past and Present", edited/compiled by Christian Thompson, Canadian Plains Research Centre, U of R, 2004, pp. 58-59.

5) Chief Poundmaker / Pihtokahanapiwiyn

Submission:

Chief Poundmaker was an intelligent chief who restrained his men from attacking with superior numbers at the time of the battle of Cutknife hill. He prevented a massacre with the future lives of his men in mind. He was a good chief and his memory lives on with all regardless of race or ethnicity. I am a taxpayer in Saskatoon but a non-resident. Our family member lives in our house in the city so perhaps I am not eligible to vote but I have always admired the legends of Poundmaker. In this time of reconciliation, Chief Poundmaker's efforts to maintain peace in the face of misunderstanding, distrust, and fear during the Northwest Resistance are striking. Despite broken promises of the Canadian government after Treaty 6 (which he participated in and which were held just north of Saskatoon), he continued to attempt at nation-to-nation negotiation. His level-headedness prevented escalation of the conflict at Cut-Knife Hill, but his subsequent punishment by the government and the justice system led to his death. This is, essentially, the road to the Battleford area, and furthermore, the Plains Cree have not been sufficiently recognized in the history of this area. Pîhtokahanapiwiyin or Poundmaker, is an important historical figure in the Treaty Six region. His actions in the events of 1885 show him as a community leader and a figure to be upheld as we move together with reconciliation. Furthermore his treatment in the aftermath of 1885, cause us to reflect on our actions, and finally as a signatory of Treaty 6 Pîhtokahanapiwiyin reminds us that we are all treaty people, and that we share this land with newcomers and Indigenous people alike. At a very young age, Chief Poundmaker, who was born into the Plains Cree nation, was recognized as an articulate leader, compassionate provider and fence-mending "Peace Chief". Throughout his short life, he was faced with many situations where he could have joined warrior forces into battle with local and federal government forces. However, he always chose a peaceful reconciliatory stance, and as a result became known as a "Peace Chief". His life was spent protecting his people which in 1867 propelled him into Treaty 6 negotiations with the Government of Canada. His life's work is a legacy of peace and reconciliation.

Additional information:

- a) another Plains Cree Chief, who lead his people in a time of extreme deprivation, as well as transformation. While always remaining loyal to the Queen and Canadian government, was perceived by the Canadian authorities in the same light as Riel, Big Bear, and other indigenous leaders (who may or may not have rebelled against the government).
 - Poundmaker, was raised by Cree relatives (not sure what happened to his parents). But as a young adult, he was adopted by noted Blackfoot chief, Crowfoot (and went to live with him at Blackfoot Crossing in southern Alberta)
- b) In 1881, Poundmaker was chosen to accompany the governor general of Canada, the Marquess of Lorne (John Douglas Sutherland Campbell) on a tour from Battleford to Blackfoot Crossing.
 - Poundmaker, it appears impressed the Governor General and tried to impart to him, the issues that faced the indigenous people of the prairies. But Poundmaker also came away with certain thoughts about the white

settlers, he said to his people several months after the trip, "...the whites will fill the country, and they will dictate to us as they please. It is useless to dream that we can frighten them, that time has passed. Our only resource is our work, our industry, our farms". (from Dictionary of Canadian Biography, see below)

- c) In May 1885, Poundmaker and Little Pine made their way to Fort Battleford to declare their allegiance to the Queen and request rations for their starving people.
- when they reached the Battleford, the 500 or so townsfolk were so scared they left their houses and barricaded themselves in the fort and no one (including the Indian agent/farm instructor) would come out and speak with them.
 - ***need to remember that at this time, conditions in the area were very tense, with the battles at Batoche/Duck Lake, and the Frog Lake massacre having just occurred, the white settlers were very worried about their own safety.
 - Poundmaker and his people waited around all day for someone to come meet with them, when this did not happen, certain member of Poundmaker's group helped themselves to provisions and then went back to their reserve.
- d) On May 2nd, not long after the events at Fort Battleford, NWMP forces under Colonel Otter met up with Poundmaker's camp near Cut Knife (west of Battleford). A short battle ensued. Otter was forced to withdraw (apparently Poundmaker intervened which resulted in fewer casualties for the government forces).
- e) Two days after this skirmish, a small number of Metis representatives visited Poundmaker in the hopes of persuading him and his people to come to Batoche and fight the gathering government field force. Over the past year Poundmaker had been ignoring/avoiding the efforts of Riel and the Metis asking for his help against the government.
- when news came that Riel and the Metis had been defeated Poundmaker turned himself in to General Middleton at Fort Battleford (26 May, 1885)
- f) Like Big Bear, Poundmaker was sentenced to three years imprisonment at Stony Mountain Penitentiary in Manitoba. He too only served part of his sentence, and like Big Bear died shortly thereafter on the Blackfoot reserve in southern Alberta, while visiting his adopted father Crowfoot.

From the Dictionary of Canadian Biography

(http://www.biographi.ca/en/bio/pitikwahanapiwiyn_11E.html):

"Poundmaker was put on trial for treason at Regina in July 1885.
"Everything I could do was done to stop bloodshed," Poundmaker

protested in court. “Had I wanted war, I would not be here now. I should be on the prairie. You did not catch me. I gave myself up. You have got me because I wanted justice.” He was found guilty and sentenced to three years in prison. After serving a year in Stony Mountain Penitentiary, Man., broken in spirit and health, he was released. Only four months later, while visiting his adopted father, Crowfoot, on the Blackfoot reserve, he suffered a lung haemorrhage and died. Not until the rebellion hysteria had passed was Poundmaker belatedly recognized as a man who had never abandoned the peacemaker’s role and had fought only in defensive actions.” (portion of biography written by Hugh Dempsey)

6) Chief Harry Cook

Submission:

Chief Cook brought together the Lac La Ronge band and their many reserves. He was instrumental in bringing his people to a better way of life. He provided a new direction for housing and businesses and was very compassionate person.

Additional information:

- a) Harry Cook was born on 9 September, 1943 on the Stanley Mission Reserve.
 - he left the reserve (at some point in time) and trained as a journeyman welder, finding employment with Westeel Rosco for 13 years, working his way up to shift foreman (supervising 80 employees).
- b) by the 1980s, Cook returned to Lac La Ronge, and was the housing coordinator for the band, and from 1983-1986 he was a band councillor.
- c) he was elected chief of the Lac La Ronge Band in 1987, and he would serve in this position until 2005
 - in 1950, the James Roberts Band and the Amos Charles Band amalgamated to form the Lac La Ronge Indian Band, which is now one of the most populous First Nations in Canada, with a population of 10,408 (2016 figures).
 - was instrumental in getting proper infrastructure (water, sewer, and electrical services) to the six communities in his band. He also oversaw the construction of schools in each of these communities.
- d) Chief Cook is/was president of Kitsaki Management Limited Partnership, which is involved in such ventures as wild rice production, catering and trucking
- e) Chief Cook’s involvement in these various business ventures earned him a spot in the Canadian Council for Aboriginal Business Hall of Fame in 2007.

- he served as a board member for Cameco for almost 20 years, helping the company build relationships with its northern stakeholders (he stepped down in 2009).
- f) as of 2017, he was still serving as a senator with the Federation of Sovereign Indian Nations

***Again, much of this material came from book entitled “Saskatchewan First Nations: Lives Past and Present”, edited/compiled by Christian Thompson, Canadian Plains Research Centre, U of R, 2004, pp. 37-38.

7) Chief Perry Bellegarde

Submission:

National Chief Perry Bellegarde.

Additional Information:

- a) Perry Bellegarde was born on 29 August, 1962 at the Fort Qu’Appelle Indian Hospital, and is a member of the Little Black Bear First Nation
 - he attended elementary school in Goodeve, and graduated from Balcarres High School in 1980.
 - he then went to Saskatchewan Indian Federated College (First Nations University of Canada)
 - in 1984, he became the first First Nations person to earn a Bachelor of Administration from the University of Regina
- b) in 1986, he became vice-president/assistant tribal council representative for the Touchwood-File Hills-Qu’Appelle (TFHQ) Tribal Council, and in 1988 he became president/tribal council representative for TFHQ Tribal Council
 - in this position he was instrumental in negotiating a transfer agreement of the federally operated Fort Qu’Appelle Indian Hospital to First Nations owned and operated status.
- c) in May 1998, Bellegarde became the 9th grand chief of the Federation of Saskatchewan First Nations
 - he was the third member of his family to be elected as grand chief
 - as grand chief, Bellegarde supported First Nations veterans in their struggle for compensation for post war injustices
 - they received a compensation package in 2003
 - he was also involved in the signing of a 25 year gaming agreement with the government

- he has also been heavily involved in areas of inherent and treaty rights
 - he has made presentation(s) to the United Nations on the “Declaration on the Rights of Indigenous Peoples” and was involved in the “International Study of Treaties”

***From book entitled “Saskatchewan First Nations: Lives Past and Present”, edited/compiled by Christian Thompson, Canadian Plains Research Centre, U of R, 2004, pp. 21-22.

8) Chief One Arrow

Submission:

I stumbled across an article about Cree Chief One Arrow and his participation in the Riel Rebellion at Batoche. He was convicted of treason and taken from his home in the Batoche area and imprisoned in Manitoba - he died here later and was laid to rest. In 2007 after finding his grave some years before, he was exhumed after the spirit of One Arrow was showing up at sweat lodges - his spirit was telling the people he wanted to come home.

Here in Saskatchewan Chief One Arrow is considered a hero and a champion of his people's rights, his final words to the Canadian government were "Do not mistreat my people," this is inscribed on his tombstone and hold meaning today for the people on the reserve that share his name.

Chief One Arrow was considered a minor player in the Riel Rebellion but his words were so vital then and still are today. This would be a most honorable way to recognize this hero - Chief One Arrow and his words.

Additional information:

- a) Chief One Arrow was born in 1815, and chief of the Willow Cree
- b) Chief One Arrow did take treaty (Treaty No. 6) in August, 1876. The reserve lands were located very close (just to the east) of Batoche.
- c) by the 1880s, Chief One Arrow was already an older chief, but he did, at this time, participate in discussions with other Plains Chiefs in order to air their grievances re. the Canadian Government.
 - in 1884, a group of Cree chiefs including Lucky Man, Big Bear, One Arrow and Ahtahkakoop raised a number of issues with the government relating to their failure to provide livestock and agricultural implements that were promised in the treaties.

- d) while the reserve that they chose was very close to the actual area of conflict, it is not clear what role, if any, One Arrow (and/or his people) played in the North-West rebellion.
- Indian Agent John Bean Lash (who was taken prisoner by a group of Metis) claims to have seen One Arrow and a group of armed warrior in the company of the Metis. It is doubtful that One Arrow, because of his age, played an active role in the hostilities.
 - apparently, one version has it that members of One Arrow's band, butchered all of their cattle, and then joined up with Riel and his men
- e) One Arrow was charged with treason-felony (like Big Bear and Poundmaker) and sentenced to three years in Stony Mountain penitentiary.
- again like Big Bear and Poundmaker, One Arrow's health quickly deteriorated while in jail, and on 10 April, 1886 (only seven months into his sentence) he was released. His health was so poor that he could not travel back to his reserve in Saskatchewan, rather he was brought to the home of the archbishop of St. Boniface, archbishop Tache. He was there only two weeks before he passed away on 25 April, 1886. He was buried at St. Boniface cemetery (not far from Louis Riel).
- f) in August 2007, Chief One Arrow's remains were exhumed and brought back to the One Arrow Cree Nation

From Dictionary of Canadian Biography

(http://www.biographi.ca/en/bio/kapeyakwaskonam_11E.html):

"One Arrow was not an extraordinary chief. He did not take a leading role in the movement to promote the settlement of the claims and grievances of the Indians of the northwest against the Canadian government, but few doubted his support for that movement. Although he was one of only three chiefs from the northwest imprisoned for his part in the rebellion of 1885, his ambiguous and ineffective actions in concert with the Métis seem hardly to have been sufficient to justify his conviction. Indeed, during the entire affair and its aftermath, he gave the appearance of a tragic old man, destroyed by forces over which he had no control and which he could not understand."

from write-up by Kenneth J. Tyler

9) Freda Ahenakew

Submission:

Freda Ahenakew

Additional Information:

Freda Ahenakew was born on the Ahtahkakoop First Nation on 11 February, 1932, the second of eight children, her parents were Edward and Annie Ahenakew (her uncle, on her father's side, was the highly respected, Canon Edward Ahenakew). In 1951, she left high school in her final year to marry Harold Greyeyes. The couple had 12 children together. At age 38, she returned to high school, at the same time as many of her children. She graduated from Marcelin High School in 1969. After she completed high school, Ahenakew worked as the education liaison worker with the Federation of Saskatchewan Indians, and then received her Bachelors of Education from the Institute of Teachers' Education Program in 1979. At about this same time however, her personal life suffered as she was divorced from Herald Greyeyes.

Ahenakew taught school for a few years in Saskatchewan, before entering graduate school at the University of Manitoba, studying under noted linguist Dr. H.C. Wolfart. Her graduate thesis *Cree Language Structures: A Cree Approach* (1987) "provided linguistic instruction about Cree syllabics". This thesis has been reprinted 17 (or 18) times. After grad school, Ahenakew found employment at both universities and linguistic organizations; she was an assistant professor at the University of Saskatchewan from 1983 to 1985, and director of the Saskatchewan Indian Languages Institute from 1985 to 1989. In 1989, she returned to Winnipeg (University of Manitoba), as a professor in the Native Studies department until 1996. While at the U of M, she formed the First Nations Women Writers group, which provided "a small-group support base for female Indigenous writers, educators, and linguists". She was also named to the World Indigenous Education Task Force.

In 1996, Freda Ahenakew suffered a stroke, which limited her mobility and ability to speak, but she continued to work for one more year, serving as a First Nations language consultant to the Prince Albert Grand Council. She retired in 1997.

Dr. Freda Ahenakew received numerous awards and honours throughout her life, including:

- a) Federation of Saskatchewan Indian Nations, Citizen of the Year (1992)
- b) Honorary Doctor of Laws Degree, University of Saskatchewan (1997) and University of Manitoba (2009)
- c) Order of Canada, Member (1998)
- d) National Aboriginal Achievement Award in Education (2001)
- e) The Saskatchewan Order of Merit (2005)

**From The Canadian Encyclopedia, at

<https://www.thecanadianencyclopedia.ca/en/article/freda-ahenakew>.

"In short order, Ahenakew established herself as a pioneer in Indigenous language curriculum development and a much sought-after lecturer at

universities across Western Canada. From 1983 to 1985 she was an assistant professor at the University of Saskatchewan, leaving to serve as Director of the Saskatchewan Indian Languages Institute from 1985 until 1989. After leading the Institute, she was a professor in Native Studies at the University of Manitoba until her retirement in 1996.”

“The Cree language was clearly Ahenakew’s passion. Her published thesis, *Structures of the Cree Language*, has been reprinted 18 times.”

“She was motivated to capture and share the lives and language of her people, especially the seldom-heard stories of Cree women. Her books *kôhkominawak otâcimowiniwâwa* (Our Grandmothers' Lives, as Told in Their Own Words), and *kwayask ê-kî-pê-kiskinowâpahtihicik* (Their Example Showed Me the Way: A Cree Woman's Life Shaped by Two Cultures) are highly regarded.”

“Ahenakew earned an international reputation for her scholarly work, much of which led to a revitalization of the Cree language. She was recognized for this work with many honours and awards, including honorary doctorate degrees from the University of Saskatchewan and University of Manitoba. She was also made a Member of the Order of Canada in 1998 and awarded the Saskatchewan Order of Merit in 2005.”

“She passed away from complications of diabetes at Muskeg Lake First Nation on 8 April, 2011 at the age of 79, leaving behind a legacy defined by her remarkable passion, perseverance and generosity.”

**These are direct quotes from the Saskatoon Public Library webpage at https://saskatoonlibrary.ca/sites/default/files/1096_LTRenaming_ReadingList.pdf.

“Now retired, she has received the Order of Canada and other national, provincial and local honours. The impact of her life’s work is destined to be felt for decades. “Perhaps Dr. Ahenakew’s most important contribution, which will outlast all others in the long term, is that she has, nearly single handedly created a written literature for a language which is increasingly under threat of extinction,” Chief Joe Quewezance of the Saskatoon Tribal Council says. ‘By recording, transcribing and translating the stories of the Elders, Freda has laid the foundation for generations of readers to come.’”

**From “Indspire, Indigenous, Canada’s future” at <https://indspire.ca/laureate/freda-ahenakew-2/>

10) Michael Linklater

Submission:

He's not necessarily a historical figure, yet, as he is still making strides to support youth and his aboriginal community. But I think naming it after Michael Linklater would be an amazing homage to someone who has defined his community and is standing as a positive role model and representative for not just aboriginals but for Saskatoon itself.

Additional Information:

- a) born in 1982, in Trenton New Jersey, his mother was unable to care for him, so he was raised by his great aunt and uncle Maria and Walter Linklater in Saskatoon.
 - familial connection to Thunderchild First Nation
- b) early on in his life he recognized the dangers of alcohol. In grade 6 he decided that he would never experiment with drugs or alcohol.
 - at 31 years of age, he still has never tried either
- c) Michael attended Mount Royal Collegiate and played basketball there
- d) he later attended college in North Dakota, Alberta, and the University of Saskatchewan (where he did two different stints)
 - he attended the U of S for his final year
 - he captained the basketball team to its first ever national championship (2010)
- e) played professional basketball for the Edmonton Energy (of the IBL)
- f) was a member of Canada's 3X3 world tour basketball team, playing in 3 on 3 tournaments in a number of locations including Istanbul, Turkey (2017)
- g) is now working with Sask Sport Inc. working out of different elementary schools helping young inner-city students get involved in extra-curricular activities
 - travels across the province (and some national events) doing motivational speaking to youth
- h) member of Saskatchewan Indian Sports Hall of Fame

Material gathered from various on-line sources including Neechie Gear (at <https://www.neechiegear.com/>), Indspire website (at <https://indspire.ca/laureate/micheal-linklater/>), as well as article from CTV news (at <https://saskatoon.ctvnews.ca/saskatoon-basketball-player-hopes-for-better-opportunities-for-indigenous-athletes-1.3650382>).

11) Maria Linklater

Submission:

A well-known, long standing and highly regarded cultural leader and mentor in the community. Maria Linklater was born at the Thunderchild First Nation and raised by her grandmother until the age of seven, when she was forced to attend residential school. Maria has dedicated much of her life to child welfare. She was employed by many social services agencies and lovingly cared for over 350 foster children, many with Fetal Alcohol Spectrum Disorder.

Additional Information:

- a) a Cree elder, was born on the Thunderchild First Nation, she was raised by her grandmother, sent to a residential school at the age of seven
 - one time band councillor for Thunderchild First Nation
- b) has worked for several social service agencies in the province, dedicating her life to child welfare
- c) Maria and her husband Walter Linklater, serve as urban elders in Saskatoon offering ceremonies and counselling to various groups including the Saskatoon Police Service
 - have also travelled to various jails in the province, offering care and prayer for both inmates and staff
- d) recognized in 2016 by the YWCA Women of Distinction award in the Community Building category
- e) in 2015, Walter and Maria Linklater, along with a number of other First Nations elders received the Chief's Advisory badge from Saskatoon police chief, Clive Weighill
 - Walter and Maria are part of the Saskatoon Police Service Elder's Advisory Council
- f) Maria and Walter have been foster parents to over 300 indigenous children, many of them suffering from Fetal Alcohol Syndrome
- g) operate the Linklater Family Community Sweat Lodge
- h) adopted mother of well-known U of S basketball player, Michael Linklater
- i) husband Walter passed away in August 2018

Material gathered from a number of on-line sources, including Eagle Feather News (at <http://www.eaglefeathernews.com/>), also used various local media webpages (CTV, CBC) who wrote about the passing of Walter Linklater.

12) Reverend Stan Cuthand

Submission:

Stan Cuthand was a respected Cree elder and an amazing story teller.

Additional Information:

- a) born on the Little Pine Reserve in December, 1918.
- b) he was an educator, Anglican priest, writer and translator
 - attended day school at Little Pine, and graduated from Prince Albert Collegiate Institute.
 - attended Teacher's College in Saskatoon, but graduated with a Bachelors of Theology from Emmanuel College at the University of Saskatchewan in 1944.
 - Following his ordination, he worked at La Ronge, Saskatchewan where he met his wife, Christina Lennan.
 - he served as a priest for the Anglican Church in Alberta and Saskatchewan for 25 years.
- c) in 1969, he left the ministry and worked for Indian Affairs until 1975
- d) at this time he became an assistant professor at the University of Manitoba, teaching in the newly established Native Studies department
 - he retired from the U of M in 1983, and returned to Saskatoon, where shortly thereafter he worked as a curriculum developer for the Saskatchewan Indian Institute of Technology, and the Saskatchewan Indian Cultural Centre.
 - He taught until he was 80 years of age
- e) He also spent a considerable amount of time translating the bible into Plains Cree.
 - he was the first person to take the translators exam in Cree, and was a member of Canadian Association of Interpreters and Translators
- f) Throughout his life, Stan Cuthand worked to preserve the Cree oral tradition, he spent a great deal of time translating many old Cree stories.
- g) He passed away in Saskatoon on 23 May, 2016.

***From book entitled "Saskatchewan First Nations: Lives Past and Present", edited/compiled by Christian Thompson, Canadian Plains Research Centre, U of R, 2004, p. 47. And the Saskatoon Star Phoenix obituaries at <https://www.legacy.com/obituaries/name/stanley-cuthand-obituary?pid=180102972>.

13) Bill Waiser

Submission:

Prof Emeritus WM (Bill) Waiser has been an important Canadian History author "bridging " the gap , educating Saskatoon, Saskatchewan, Canada and the World with historical and factual native history past and present. Authoring several books and journals, the most notable book. A WORLD WE HAVE LOST SASKATCHEWAN BEFORE 1905. He has dedicated his professional life to bring forth this important well researched information and to this day travels in his retirement years throughout the world continuing to educate and inform the world on this very important topic that has changed the eyes and ears of the entire world.

Additional Information:

From Wikipedia:

Bill joined the Department of History at the University of Saskatchewan in 1984 and served as department head from 1995-98. He was Yukon Historian for the Canadian Parks Service prior to his university appointment. He was named the university's Distinguished Researcher at the spring 2004 convocation and received the College of Arts and Science Teaching Excellence Award in 2003. He was awarded the Saskatchewan Order of Merit, the province's highest honour, in 2006, and elected a fellow of the Royal Society of Canada the following year. Bill retired in 2014 from the University.^[2] He was named a Member of the Order of Canada on June 30, 2017. Bill has published several books, including Park Prisoners: The Untold Story of Western Canada's National Parks and (with Blair Stonechild) Loyal till Death: Indians and the North-West Rebellion, which was a finalist for the 1997 Governor General's Literary Awards for non-fiction. His All Hell Can't Stop Us: The On-to-Ottawa Trek and Regina Riot won the 2003 Saskatchewan Book Award for non-fiction. He is perhaps best known for his award-winning centennial history of the province, Saskatchewan: A New History.

Official Bio (billwaiser.com)

Education:

B.A. Honours (History), Trent University, 1975

M.A. (History), University of Saskatchewan, 1976

Queen's Fellowship, The Canada Council, 1975-76

Ph.D. (History), University of Saskatchewan, 1983

Doctoral Fellowship, Social Sciences and Humanities Research Council of Canada, 1979-81

In 2006, Waiser received the University of Saskatchewan Alumni Honour Award. He was also named a College of Arts and Science Alumni of Influence in 2015.

Employment History

A specialist in western and northern Canadian history, Waiser was a member of the Department of History at the University of Saskatchewan for more than thirty years. He served as Director of the Graduate Program from 1988-1991 and then Department Head, 1995-98. Prior to his Saskatchewan appointment, he was Yukon Historian for the Canadian Parks Service.

Waiser is now a full-time writer and speaker/commentator.

Honours

In 2017, Waiser was named a member of the Order of Canada, the country's highest civilian honour. This recognition complemented his appointment to the Saskatchewan Order of Merit (2006), his election as a Fellow of the Royal Society of Canada (2007), and his award of the Saskatchewan Centennial Medal (2005).

Waiser was appointed A.S.Morton Research Chair in July 2010. He was only the second History Department member to hold the research chair, the last time being 1975. He was also awarded an Earned D.Litt. at the University of Saskatchewan convocation ceremonies in October 2010. In July 2011, he was named a University of Saskatchewan Distinguished Chair (Distinguished Professor Emeritus upon leaving the university). Waiser has also served as a visiting scholar at Duke (Durham, N.C.), McGill (Montreal, P.Q.), Trent (Peterborough, Ont.) and Victoria (Wellington, N.Z.) universities.

Teaching Career

Starting in 1984, Waiser was the instructor for more than twenty courses, from large introductory survey classes to small graduate seminars and from topics ranging from the Circumpolar North, Public History, and the Real and Imagined West to Protest Movements, Europe and the Americas, and Canada's Great War. About 3,000 students took his courses.

In 2002, Waiser was awarded the College of Arts and Science Teaching Excellence Award (Humanities and Fine Arts).

41 graduate students completed their theses/dissertations under his supervision. Many of these students have secured university positions or gone on to history-related careers.

Waiser was the recipient of the University of Saskatchewan Distinguished Graduate Supervisor Award in 2013.

Major Publications (by publication date)

Waiser is the author, co-author and/or co-editor of seventeen books:

History Matters: Stories from Saskatchewan (Saskatoon: Bill Waiser 2018).

with Geoff Cunfer, eds., Bison and People on the North American Great Plains: A Deep Environmental History (College Station: Texas A&M University Press 2016).

A World We Have Lost: Saskatchewan before 1905 (Markham: Fifth House Publishers 2016).

Winner of the 2016 Governor General's Literary Prize for Non-Fiction and the 2016 Saskatchewan Book Award for Non-Fiction

with Stuart Houston, Tommy's Team: The People Behind the Douglas Years (Calgary: Fifth House Publishers 2010).

Short-listed for the 2011 Canadian Authors Association Lela Common Award for Canadian History

Portraits of an Era: The Aerial Photography of Howdy McPhail (Calgary: Fifth House Publishers 2009).

Feature story on CBC TV's "The National," 21 November 2009 broadcast

Who Killed Jackie Bates? Murder and Mercy during the Great Depression (Calgary: Fifth House Publishers 2008).

A short-list finalist in three categories (Book-of-the-Year award, Non-fiction award, and Saskatoon Book award) at the 2008 Saskatchewan Book Awards. The Canadian National Institute of the Blind turned it into an audio-book.

Everett Baker's Saskatchewan (Calgary: Fifth House Publishers 2007).

Short-list finalist in the Non-fiction category at the 2007 Saskatchewan Book Awards

Tommy Douglas (Toronto: Fitzhenry and Whiteside 2006), The Canadians Series

Short-list finalist in the Children's Literature category at the 2007 Saskatchewan Book Awards

Saskatchewan: A New History (Calgary: Fifth House Publishers 2005).

Winner of the Clio Prize, Canadian Historical Association and a short-list finalist for the Dafoe Book Prize. In a laudatory review in the Globe and Mail, Ramsay Cook claimed that Saskatchewan had found its historian. The University of Saskatchewan distributed copies of the book to all schools and libraries in the province. Waiser presented a special pre- publication copy to HRH Queen Elizabeth II at a private ceremony in Saskatoon in 2005.

All Hell Can't Stop Us: The On-to-Ottawa Trek and Regina Riot (Calgary: Fifth House Publishers 2003).

Awarded the Non-fiction prize at the 2003 Saskatchewan Book Awards.

with Paul Dederick, Looking Back: True Tales from Saskatchewan's Past (Calgary: Fifth House Publishers 2003).

with Blair Stonechild, Loyal Till Death: Indians and the North-West Rebellion (Calgary: Fifth House Publishers 1997).

A finalist for the Governor General's Literary Award for Non-fiction.

Park Prisoners: The Untold Story of Western Canada's National Parks, 1915-1947 (Saskatoon: Fifth House Publishers 1995).

The New Northwest: The Photographs of the Frank Crean Expeditions, 1908-09 (Saskatoon: Fifth House Publishers 1993).

with D. Debrou, eds., Documenting Canada: A History of Modern Canada in Documents (Saskatoon: Fifth House Publishers 1992).

Saskatchewan's Playground: A History of Prince Albert National Park (Saskatoon: Fifth House Publishers Ltd 1989).

The Field Naturalist: John Macoun, the Geological Survey and Natural Science (Toronto: University of Toronto Press 1989).

Waiser was named the university's Distinguished Researcher at the 2004 University of Saskatchewan convocation ceremonies.

Public Presentations

Waiser has given over 250 talks on Canadian topics to schools and libraries, conventions, clubs and organizations, public ceremonies, and conferences (from the Association of University Architects to the Aquatic Toxicology Workshop to the Japanese Association of Canadian Studies to the International Master Gardener Conference to the Royal Society of New Zealand to the UofS Alumni Association in Great Britain).

Known for his informative and entertaining presentations, Waiser seeks to provide a better understanding and appreciation of Canadian History. He is particularly concerned with taking the story of Saskatchewan to a wider audience.

Waiser was the recipient of the University of Saskatchewan Distinction in Outreach and Public Service Award in 2013.

Media Work

Between 1999 and 2001, Waiser served as researcher and on-camera host for “Looking Back,” a CBC Saskatchewan Television weekly production. Each episode examined some little known or little understood aspect of Saskatchewan history in a five-minute segment that was aired during the early evening provincial news broadcast. The series won a CBC English Television Award and an honourable mention, Chris Awards, Columbus International Film and Video Festival. The series was reproduced in DVD format by Sask Learning for distribution to all schools in the province. A book about the series was also published.

Waiser also had a regular CBC Saskatchewan radio program (“Saskatchewan Centennial Stories”) during the province’s centennial year. Print versions were published by the Saskatchewan Weekly Newspaper Association. He returned to radio in 2016 and did a weekly History column, “Mining the Past,” for CBC Radio Saskatoon.

Waiser is also a frequent contributor to radio, television, and print media, including interviews with Peter Gzowski, Vicky Gabereau, Shelagh Rogers, CBC’s The Sunday Edition, the Globe and Mail, and Maclean’s Magazine.

Waiser wrote a bi-weekly column, “History Matters,” for the Saskatoon Star-Phoenix (every second Tuesday on p. A2) from 2016-18.

Committee Duties

Waiser has served and continues to serve on a number of national, provincial, and local boards, including Canadiana.org, the Champlain Society, Saskatchewan Archives Board, Canada’s National History Society (publisher of The Beaver magazine), the Canadian Council of Academies, Saskatchewan Heritage Foundation, Council of the Canadian Historical Association, and The NeWest Review.

He also played a leading role in the successful campaign to secure public access to historic manuscript census materials. (See “Gaps in Census mean Canadians are being Left out of History,” Toronto Star, 22 July 2016; “Canadians have Second Chance to Make History,” Globe and Mail, May 10, 2011; “Say ‘yes’ for History’s sake,” Globe and Mail, 14 April 2006; “The Agency that stole History,” The Globe and Mail, December 18, 2002, A21; “Come to your census, Statscan,” The Globe and Mail, November 19, 2001, A15; “Don’t Muzzle Our Past,” The Globe and Mail, 20 June 2001, A15; “Show Us the data,” The Globe and Mail, 11 January 2001, A17).

Assessment Work

Waiser is frequently called upon as an expert reviewer and has performed assessments for several agencies, organizations, publishers, and individuals (this work includes over 140 book reviews). He is regularly consulted about Canadian history.

Down Time

Waiser is a recreational runner, who also likes to garden, hike, and canoe.

14) Almighty Voice

Submission:

The story of Almighty Voice is about how he killed a cow on reserve land to feed his people. He was then toyed with until he broke out of prison. Then when he was on the run he ended up killing a Mountie and lived in exile. He snuck back on occasion to father a child. Word got out that he was home. A man hunt ensued. The full force of the RCMP and the military rained down on a bluff of trees that he was holed up in for days. The tribe drummed to him while he was starving in the bluff. The night before his death he snuck out under cover of night and placed his moccasins inside the tent of the general in charge of the assault and then returned to his men in the forest to wait out his assassination the next morning. Almighty Voice was one of many aboriginal people who suffered a punishment far in excess of the "crime" they committed. Similar to the injustices still faced by aboriginal people across the country who's life experiences are negatively impacted by the legacy of laws which resulted in the killing of Almighty Voice.

Additional Information:

- Almighty Voice grew up on the One Arrow First Nation (south of Prince Albert, just east of Batoche
 - as a child he grew up hearing the stories of his grandfather One Arrow, who took part in the North-West Rebellion, and was involved in many buffalo hunts
 - these stories were in stark contrast to the lives of the Plains Cree in the 1890s, who were kept on reserves, living off the insufficient government rations
- in October, 1895, Almighty Voice was arrested for killing a government steer
 - Almighty Voice was escorted to prison in Duck Lake, but he escaped that same night
 - one version has it that a guard "jokingly" said that the penalty for this crime was hanging, leading Almighty Voice to decide to escape
- Almighty Voice headed back to his mother's home at One Arrow, and it was not until he left the reserve that the Mounted Police picked up his trail at Kinistino, SK
 - Almighty Voice shot and killed NWMP Sergeant Colebrook while he was attempting to bring him back to Duck Lake
- that immediately made Almighty Voice Canada's most wanted fugitive

- he remained at large for the next year and a half, and became a hero figure for the many indigenous people who were suffering under the Canadian government
 - there was concern on the part of the NWMP that these small acts of defiance, might lead to a general uprising by the First Nation people
 - in April 1896, Secretary of State Sir Charles Tupper came forward with a \$500 reward for information leading to the capture of Almighty Voice
- after more than 18 months of rumours and false leads, in May 1897, the NWMP received helpful information, Almighty Voice and two companions had shot and wounded a Metis scout near Duck Lake (a different version has it as a NWMP officer was wounded)
- NWMP Inspector John B. Allan set out right away with a dozen men, and they located Almighty Voice and his small party in the Minichinas Hills, not far from the One Arrow First Nation, they were dug in, in a poplar bluff
 - the NWMP men charged the bluff, but this resulted in two more deaths, and one wounded
 - the next day, Asst. Commissioner John Henry McIlree, Insp. Archibald Macdonell, 24 men and a nine-pound field gun were dispatched from Regina
 - they arrived at the bluff at night fall, so the next day (30 May, 1897) they bombarded the bluff, after receiving no return fire from Almighty Voice's party, they rushed the bluff to find the bodies of Almighty Voice, his brother-in-law, Topean (or Dublin), and his cousin Little Saulteaux
- the Almighty Voice incident, while it was quite uncommon, was not something that was entirely unexpected by the authorities at that time. The treatment of indigenous peoples in the 1890s was very severe, the government adopted a very punitive strategy of dealing with the First Nations following the North-West Rebellion. The ability of the indigenous people to hunt and provide food for themselves was minimal at best, they could not leave the reserves without permission from the agent (I don't believe that "leave" was granted very often). Superintendent John Cotton of Battleford noted in his report in 1897, "A hungry Indian like a hungry white man is not as docile or as contented as he is found to be under more favourable circumstances".

Material for this was gathered from both published and on-line sources, including:

A World we Have Lost: Saskatchewan Before 1905, by Bill Waiser (2016)

http://www.biographi.ca/en/bio/kitchi_manito_waya_12E.html

and

<https://www.thecanadianencyclopedia.ca/en/article/almighty-voice>

15) Allan Sapp

Submission:

I have nominated Allan Sapp because his art and his story has become well known throughout Canada and he has become an inspiration to many. Mr. Sapp's paintings tell a personal story, and many feature images of his grandmother, Maggie Soonias and reflect the love he had for her, she sadly passed away in 1963. His paintings seem to touch something in everybody. Allan Sapp was made Officer of the Order of Canada "for his portrayals of Native peoples and of life on the reserve" in 1986. Sadly Mr. Allan Sapp passed away in his sleep in December of 2015 and I believe he deserves a memorial.. may it be a statue or even a bridge.. something that will be there for future generations to remember him by.

Additional Information:

- a) born on the Red Pheasant First Nation, according to one write-up, he was described as a "sickly child who spent most of his childhood in bed as a result of spinal meningitis." (p. 119, Saskatchewan First Nations: Lives Past and Present" ed. Christian Thompson).
- b) when he was 8 years old, and again suffering from an illness, the Nootokaso (old matriarch) had a dream. She bestowed a Cree name upon him, she touched his forehead as he slept and called him Kiskayetum (in English it means, "he perceives it").
 - as a result of his various illnesses, he received very little formal schooling
 - Allan Sapp's mother died of tuberculosis when he was a child, was raised by his grandparents, Albert and Maggie Soonias.
- c) with his grandmothers encouragement, he took up drawing and sketching as a way to pass the time
 - when he was older, he cared for his grandmother until she died in 1963
- d) was married in 1955
- e) after the passing of his grandmother, he(they) moved to North Battleford. Sapp began to sell his art as a way to supplement his income – it appears his early work was rather generic, mountains and streams, nothing to indicate his Indigenous background
- f) in 1966 he entered the North Battleford Medical Clinic, hoping to sell his paintings to the doctors at the clinic
 - it was here that he met Dr. Allan Gonor

- g) Dr. Gonor became very important to Allen Sapp, encouraging him to paint the "things that he knows". Dr. Gonor asked him if he would paint more of people and places he remembered from his life on the "reserve".
- h) Dr. Gonor also introduced Allen Sapp to Wynona Mulcaster, a professor at the University of Saskatchewan
 - Dr. Gonor and Prof. Mulcaster arranged Allen Sapp's first art show in 1968. He had a second showing at the Mendel Art Gallery on the Easter weekend (of 1968) and this show proved to be very successful, over 13,000 people attended, and he sold almost all of his pieces.
- i) by the 1970s, the work of Allen Sapp was known world-wide, with shows all over North America, as well as London, England.
 - in 1980, he presented a work to Princess Margaret
- j) in 1985, Allen Sapp was elected to the Royal Canadian Academy of Arts (an acknowledgement of the quality and value of his work by his own peers).
 - also in 1985, he was one of the first recipients of the Saskatchewan Order of Merit
 - in 1987, he was named a member of the Order of Canada
 - in 2003 he received the Governor General's Literary award for illustrations in the children's book *The Song Within My Heart*
- k) he passed away in his sleep in North Battleford, just a few days before his 88th birthday

From Allen Sapp Gallery website at

https://www.allensapp.com/about/the_life_and_art_of_allen_sapp.html.

"As Florence Pratt observed, "A fact too often missed is that Sapp's work depicts what is still common to the Cree Indian today." What may even be less obvious is how much of what Sapp depicts has a common root in us all. His love of family, the value he places in community, the importance of helping one another, these are memories of a way of life and value system our parents and grandparents have shared. In a highly complex, individualistic and commercial society we have moved far from this "old way" of life; but somehow we inwardly long for its simplicity and beauty. It is through this longing that we are all to be touched by Sapp's work, finding in it a place and a people not so different than ourselves. From the very beginning, Doctor Allan Gonor seemed to grasp that, "There is a universal quality to Allen's work. It reaches beyond the singular experience of the Cree to encompass a description of many Canadians." In a sense the people Allen Sapp so sensitively portrays extend far beyond the Cree to all persons who can find in his work something of themselves."

Not sure who Florence Pratt is.

Information from:

- "Saskatchewan First Nations: Lives Past and Present", edited/compiled by Christian Thompson, Canadian Plains Research Centre, U of R, 2004, pp. 119-120
- Allen Sapp Gallery website
https://www.allensapp.com/about/the_life_and_art_of_allen_sapp.html
- Canadian Encyclopedia
<https://www.thecanadianencyclopedia.ca/en/article/allen-sapp>
- Encyclopedia of Saskatchewan, article on Allen Sapp, p. 794

16) Fred Sasakamoose

Submission:

Fred Sasakamoose was the first native to play in NHL. He played 11 games for Chicago in 1953-54. He grew up on the Ahtahkakoop Indian reserve in Saskatchewan. He learned to play hockey at an Indian residential in Duck Lake. Fred works with young people encouraging them to get into sports and stay in school. Excellent role model.

Is also fitting in naming north bridge after Fred because south bridge is named after another great role model, Gordie Howe. Both men had no problem with giving their time to the community and to young people. Frederick "Chief Running Deer" Sasakamoose was a Canadian professional ice hockey player.

1954–1960 Chicago Black Hawks.

He is the first Canadian indigenous player in the National Hockey League, and the first First Nations player with treaty status. Sasakamoose was the first Canadian indigenous player in the NHL, who later went on to become a band councillor and chief of his reserve. He has always promoted sports among First Nations children and has been recognised for his contributions to his community by both the AFN and FISN.

Additional information:

- a) Fred Sasakamoose was born on the Whitefish Reserve (now Big River First Nation) on 25 December, 1933, he grew up on the Sandy Lake/Ahtahkakoop First Nation and went to school there.
 - later on he attended St. Michael's Residential School in Duck Lake, SK.
- b) hockey was important to both Sasakamoose and the priests at the school, Father Roussel was the Sports Director there who encouraged Sasakamoose to play hockey.
- c) in 1949, the St. Michael's team won the provincial midget hockey championship for Saskatchewan

- d) in the fall of 1950, Sasakamoose was asked to attend the training camp of the Moose Jaw Canucks (of the Western Canada Junior Hockey League)
 - he was there for three seasons, from 1950 – 1954, in 1953, he was named the Most Valuable Player in the league
 - Fred Sasakamoose would go on to play 11 games with the Chicago Black Hawks in the 1953-54 season
 - he played his first game in the National Hockey League in Toronto in Maple Leaf Gardens, on 27 February, 1954
 - it is interesting to note that at the same time Sasakamoose was playing hockey in the NHL, indigenous people in the Canadian prairies were not allowed off their reserves without a pass, nor could they vote in Canadian elections
- e) Sasakamoose's NHL career was short, but he did play a number of years in the minor leagues, playing in Chicoutimi, PQ; New Westminster BC; Calgary, AB; Kamloops, BC; and Saskatoon, SK
- f) in 1955, Fred Sasakamoose married Loretta Isbister, a Metis from Bodmin, SK, they had 9 children
- g) after his playing days, Sasakamoose returned to Ahtahkakoop First Nation, where he served as chief for a period.
 - ???I believe that he still resides there???

17) Father Andre Poilievre

Submission:

He is a selfless, life-giving and life-changing man through his founding of Str8up. Many people in gangs come from backgrounds of systemic racism and depravity and Fr. Leo meets them where they are at and shows them a better way to live. He inspires confidence and hope for people to live a productive and positive lifestyle, to embrace their indigenous heritage and helps them to set good examples of self-respect and respect for others.

Additional Information:

- a) I found a reference to a Fr. Andre Poilievre, a Roman Catholic priest who was the founder (or co-founder) of STR8UP (according to http://stpetersabbey.ca/abbey/newsletter/abbey_newsletter_2018.pdf) and <https://thestarphoenix.com/news/saskatoon/stonechild-inquiry-where-are-they-now/wcm/e4b6b74f-bec5-4a85-9366-f2a9bdf0039f>.
- b) Father Andre Poilievre was born in Prudhomme, SK
 - attended four different universities, including Catholic University in Paris.

- c) his priestly mission has been his dedication to helping young offenders, addicts and gang members go from hurting (themselves and others) and get to healing
- d) Fr. Andre Poilievre was awarded the Order of Canada in 2008 for his work with those who want to leave the life of a gang member
 - Father Andre spent five years as pastor at St. Michael's parish in Saskatoon, while he was there an indigenous man shared his life story with him
- e) also did further studies at the University of Toronto (prior to his work at Joe Duquette (now called Oskayak)
- f) he also spent ten years at Joe Duquette/Oskayak working with disadvantaged youth
 - after leaving Joe Duquette, Father Andre was hired as chaplain at the Saskatoon Correctional Centre
 - while at the Saskatoon Correctional Centre (SCC) he was concerned with the lack of rehabilitation programs there – started STR8UP at that time (ca. 1990s?)
 - he retired from the Correctional Centre in 2002
- g) Father Andre (as of 2012) a full-time volunteer at STR8UP
- h) in 2014, he retired from his role of priest moderator at Sts-Martyrs-Canadiens Parish in Saskatoon
- i) in 2015, Father Andre Poilievre was a recipient of the St. Thomas More Medal (from STM at the University of Saskatchewan)

Material gathered from numerous on-line sources including

https://rcdos.ca/news_articles/documents/Poilievre%20Order%20of%20Canada.pdf,
<https://www.producer.com/2009/11/youre-from-a-small-town-when/>,
<https://www.usask.ca/cfbsjs/documents/STR8UpProcessEvaluation.pdf>, and
<https://stmcollege.ca/alumni/distinguished-alumni.php>