



# Name the NCP Bridge

## *Share your voice*

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## Share your voice

Naming the NCP Bridge is an opportunity to unite our community in an act of reconciliation, and for all Saskatoon citizens to see themselves in our community – in our shared places and spaces.

In response to the Truth and Reconciliation Commission's call to action #79: *Participate in a strategy that commemorates Aboriginal people's history and contributions to Canada*, four names have been gathered from the community and selected for public consideration.



### 1. CHIEF MISTAWASIS

Chief Mistawasis, also known as Pierre Belanger, was one of the most visionary northern plains Indigenous leaders. Saskatoon is within the territory where Mistawasis hunted bison. He visited Saskatoon frequently, and with other Cree he fought to defend the broader region during conflicts with the Blackfoot. In 1870, worried that his people faced famine and poverty because of the decline of the buffalo, Mistawasis petitioned Ottawa to make treaties to protect the rights and ensure the welfare of his people. During Treaty 6 negotiations in 1876, he advocated for the inclusion of the local Métis population and for them to be allowed to live with Cree on reserves.



### 2. LOUIS RIEL

Louis Riel was a visionary Métis leader, politician, and founder of Manitoba, who fought to preserve Métis rights and culture at Red River (1869) and during the North-West Resistance (1885). Métis people's traditional river lots in Saskatoon were being surveyed by Dominion surveyors in 1882. City founder John Lake had them erased. Prior to the conflicts in 1885, Riel had worked to promote the prairies as a place where the English and French Métis, Euro-Canadian settlers, and First Nations could accommodate one another and live respectfully among one another. While Riel's legacy has been controversial, he was found guilty of treason and executed in 1885, he remains an important symbol of the history and struggles of Saskatoon's Métis and First Nations populations.



### 3. WANISKĀ

Waniskā is a nehiyowīwin or Cree word meaning “to arise” and the title for a traditional morning song composed approximately in the 1930s:

*“waniskā pīwapan oma  
sasay pīyasīsak nikamowak  
pīmiyonakwan kitaskiyṅaw”*

*Arise, already the birds are singing,  
our land is coming into beauty.*

Artist and Nehiyo/Cree knowledge keeper Joseph Naytowhow explains that “Waniskā is often taught as a healing song and symbolizes awakening and a need to arise together now and in the future with regards to truth and reconciliation and healing in our communities.”



### 4. WĪCĪHITOWIN

Wīcīhitowin is a nehiyowīwin or Cree word meaning “to help mutually” and “the act of helping one another.” It can also refer to the mutual assistance and respect between land and people. Joseph Naytowhow, a Nehiyo/Cree Knowledge Keeper said “It's connected to three other sister Cree words: sakhitowin (love), kitimakhitowin (Empathy) and kisewatotatowin (kindness for all living beings). Wīcīhtowin thrives when we exercise the values expressed through empathy, kindness for all living beings, mutual help and love.”

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