

NPC General Naming Submissions**Original Submissions – Name the NCP Bridge Naming Engagement Process****Catherine Sutton – An Aboriginal historical figure**

Submission:

"In 1857 Catherine Sutton and her husband returned from Michigan to Owen Sound and found that their property had been surveyed, laid out in town lots, and offered for sale by the government. The Indian Department had secured the surrender of the Bruce Peninsula by treaty and refused to recognize the validity of the Suttons' land title.

In 1859 Catherine Sutton decided to journey to England to present their case to the colonial secretary and the queen. On 19 June 1860 she was presented to Queen Victoria, who noted in her private journal: "She speaks English quite well, and is come on behalf of her Tribe to petition against some grievance as regards their land." As a result of the direct intervention of the British government, the Suttons were allowed to buy back their land, but nothing was done for the other Indians.

Mrs Sutton, continued to argue for the native people's rights against the Europeans. She severely criticized as "wholesale robbery and treachery" the government's attempt in 1861 to purchase Manitoulin Island – promised forever to the Indians in 1836. Through her mission school training, her visit to Britain, and her marriage to an Englishman, she had gained enough knowledge of the white man and sufficient confidence in his world to fight for her family's rights and for those of her people.

Further Information: http://www.biographi.ca/en/bio/nahnebahwequay_9E.html"

Chief Big Bear – An Aboriginal historical figure

Submissions:

Chief Big Bear embodies the spirit of Treaty #6 especially since he was the primary promoter of a treaty which would assist First Nations people to transition from being a hunter/gatherer people to people being able to transition into a modern world without the presence of bison and freedom on the plains. While many bands were ready to accept the most meagre of treaty articles, Chief Big Bear recognized that First Nations were giving away millions of acres return for virtually nothing. He was able to influence other Chiefs into demanding much more.

Big Bear was a vital part of Treaty Six's history and fought for equal rights for his people.

Big Bear, one of the important Chiefs of this area, questioned the validity of Treaty Six to the point where he refused to sign originally. His questions addressed to the commissioners were deeply intelligent and reflected his understanding of the profound changes that were occurring throughout the West for his people and their culture. Eventually circumstances forced him to accede to the wishes of the white man but in my opinion, this in no way diminishes his historical importance. I believe that Big Bear would truly be a fine name for the new Bridge.

I think it's important to recognize the impact Aboriginal peoples and history has on our society and I want the naming of this bridge to remind all people in the community of Saskatoon (and visitors in Saskatoon) of this.

"Chief Big Bear is a well-documented Chief of the Plains Cree, however little is known of him today.

Big Bear (Mistahimaskwa) was a leader of the Plains Cree who carried on a nine-year struggle to gain better treaty terms for his people from the Canadian government. Big Bear became chief of a band of sixty-five lodges.

In 1876 Big Bear refused to sign Treaty Number 6 with the Canadian government. Instead, he said he would wait five years to see if its promises were honored. As starvation began to beset the Crees, many young dissidents flocked to Big Bear's camp, and he became one of the most important chiefs on the Canadian Plains. During this time, he demanded better terms from the government but was unsuccessful. Finally, he was forced to sign the treaty in 1882 when his own sons rebelled against him.

(Dempsey, Hugh A. Big Bear: The End of Freedom. Vancouver: Douglas and McIntyre, 1984.)

As Chief Big Bear was wrongfully imprisoned for a massacre he did not take part in. A part of the reconciliation is to try to make things right today. Honoring Chief Big Bear with the naming of the NCC with his name will be in the same spirit as naming the Louis Riel Trail. As Chief Big Bear was a main participant in the North West Rebellion it is imperative that he be remembered for his efforts and that his story be told. Chief Big Bear Chief of Treaty 6 was only doing what any human would do to protect his family and way of life.

Thank you for your consideration.

I nominate the name "Mistahimaskwa" (in English, "Big Bear") to be considered for the NCB. Mistahimaskwa was a chief of a band of Plains Cree people near Fort Pitt from ~1865-1885. He received his name after he had a vision of the Bear Spirit, which is highly sacred for the Cree people. Acknowledging the Bear Spirit through this name would be symbolic in itself considering Saskatchewan's residential school history. Mistahimaskwa is best known for his involvement in Treaty Six and the Northwest Rebellion of 1885. He resisted signing Treaty Six as he believed it would limit Indigenous freedom and control over their land. He worked to unite the Cree people in the years leading up to the Rebellion – never before had individual Cree bands united politically on such a large scale. During the Rebellion, he tried to avoid violence and fought peacefully for the rights of Indigenous peoples. However, after the Rebellion, he was sentenced to 3 years imprisonment for treason and died in 1888 after declining health in poor prison conditions. He is remembered as a strong and powerful Cree chief and protector of his people. He stood firm against what he considered to be the unjust and inadequate terms of Treaty 6. He was unjustly imprisoned despite trying to promote peace and unity in troubled times. Naming the NCB "Mistahimaskwa" would be a great step towards reconciliation – acknowledging the chief's great legacy and contribution to the history of Canada.

I work in a school library and as I was paging through the book listed below, I saw this Indigenous leader and thought of the bridge naming. He never saw what happened to the territory he called home but we could honour his efforts to maintain the rights of Indigenous people through this naming. The excerpt that follows is what caught my eye. "Although he never lived to see his territory become a province in Confederation, indigenous leader Mistahimusqua's wise council was relevant to negotiations that were ongoing through the twentieth century, and now continue into the twenty-first. A mystic, a respected leader of his people, and a visionary with a remarkably clear view of the fate that awaited the plains tribes, Mistahimusqua's warnings about the injustices of the treaty process (as well as the dangers of

the rush to develop the west) still resonate. Several leaders from Saskatchewan's indigenous peoples community have left their mark since the first Europeans appeared in their midst about three hundred years ago, but few in as many important ways as Mistahimusqua, known to non-natives as Big Bear." --Saskatchewan's Own: People who made a difference /Verne Clemence.

Jerry Potts – An Aboriginal historical figure

Submission:

Jerry Potts was the most important guide who worked with the RCMP to help drive out whiskey traders. His own mother was killed by one, and he dedicated the rest of his life to avenge her senseless death and work towards justice.

Kyi-Yo-Kos (Bear Child) - the aboriginal name of Jerry Potts (1840-1896) - Born to a Scottish father and an Aboriginal mother, Jerry was hired as a guide and worked for the North West Mounted Police for 22 years as a guide to establish law and order to the Canadian North West Territories. Although claimed as an Alberta legend Kyi-Yo-Kos is a Saskatchewan legend too as it was all Territories then. Raised in both the First Nations and European worlds, Kyi-Yo-Kos learned how to navigate the land, speak many Native languages, and how to hunt and track with a bow and rifle. A negotiator and interpreter for the NWMP and the First Nations, he remained loyal to the spiritual traditions of the First Nations people. He was invaluable to the work of the NWMP who would not have been successful in the Canadian West without him.

Sacagawea – An Aboriginal historical figure

Submission:

Sacagawea: her translator role and the fact she was a woman.

From Wikipedia:

Sacagawea (/ˌsækədʒəˈwiːə/; also Sakakawea or Sacajawea; May 1788 – December 20, 1812) was a Lemhi Shoshone woman who is known for her help to the Lewis and Clark Expedition in achieving their chartered mission objectives by exploring the Louisiana Territory.

Sacagawea traveled with the expedition thousands of miles from North Dakota to the Pacific Ocean. She helped establish cultural contacts with Native American populations in addition to her contributions to natural history.

Thanadelthur – An Aboriginal historical figure

Submission:

Thanadelthur was a Dene woman alive in the early 1700's who was taken as a Cree slave, which led her to be a fluent speaker in both Cree and Dene. Eventually, she escaped the Cree and was acquainted with a Hudson's Bay Company officer. This led her to become an interpreter and guide for the HBC. Thanks to her persistence and assertion, she was integral to the arrangement of a peace treaty between the Cree and Dene peoples. This not only ended the century long feud between the two peoples, but also opened up trade with the HBC for the Dene people. The "select all that apply" was not working when I submitted this survey, but I believe that she embodies all of the above. She herself is a historic Aboriginal figure, who represents an Aboriginal historic event. She brought the Dene, Cree, and European fur traders together; in that sense, she embodies the spirit of coming together and community. This would be an excellent choice for the name of the North Commuter Parkway.

Buffalo / Tatanka – A word or concept that embodies the spirit of community

Submissions:

My opinion to naming this bridge is because it was there the indians hunted their buffalo and ran them off the edge of the cliff.

The buffalo was very important to Aboriginal people. It brought people together by providing food, clothing, tools etc for many people. With Waneskwin's campaign to bring the buffalo back, I felt that this name would be fitting.

Tatanka stands for Buffalo a strong figure in Aboriginal history.

Tatanka which means Buffalo contributed immensely to Aboriginal history. The new bridge and roadways connected to it are located where the buffalo roamed proud and free.

Because buffalo travel far and wide to find a great place to live, roam, and flourish and saskatoon is that place.

As great herds of buffalo passed through this area, many nations gathered to hunt and herd them over the cliff, for their survival in that era.

Eagle Feather / Miksew ostikwan (Eagle Head) – A word or concept that embodies the spirit of community

Submissions:

The carrying of the Eagle Feather requires great responsibility. The Eagle Feather carries the prayers to the Creator.

The eagle feather is symbolic of all the positive forces in the world. A feather in general is considered a great gift.

The representation of the eagle in both the Metis and First Nation culture. The eagle symbolizing power and strength, the creator's messenger of good news. The eagle head spreads the good news of unity of all nations, It represents the four directions on the world; East South West and North and the four races of colors yellow black red and white. If you know the medicine wheel you will come to understand the true beauty of the eagle and the head where you can hear the wise words of the elders.