

Join in and help to name the Third Crossing

In July 2020, City Council committed to naming what is now called 'the Third Crossing' in a way that reflects and celebrates the stories and contributions of Indigenous communities in this region, both past and present.

Input for the shortlist of names was received through:

- Six community meetings were held with First Nations who have historical ties to the Kingston areas as well as interested members of the local Indigenous community.
- An open survey on naming ideas and themes to the broader Kingston community.
- Correspondence received through the Third Crossing email as well as staff emails.
- Conversations with staff as well as the consultants, First People's Group.

Criteria for shortlist of names (created through community conversations)

- Stay true to Indigenous naming processes (should not be named after a person).
- Concepts and/or words that can be described in multiple languages for future educational uses and multi-lingual presentation.
- Consider the functionality of safety and the need for respect (caring) in travel and movement across water.
- Provide opportunities for community education, to build and strengthen relationships with all our relations.



Six potential names (alphabetical order)

1 // Aazhoogan (Ojibwe) AH-jo-GAN

Aazhoogan is the Anishinaabemowin (Ojibwe) word for “bridge”, or a structure that allows for people, animals, or vehicles to safely cross a body of water. Indigenous languages are descriptive and speak to not only the object itself but its relationship to and connections with the people using the object and its place on the land. Using the word “Aazhoogan” to name the bridge honours Indigenous conventions of naming objects by describing what it is and how it will be used. This name also allows for broad opportunities to educate the public on local Indigenous histories, cultures, and languages.

“ “Let's take the Aazhoogan to the Kingston East Community Centre”

2 // Àhskwa' (Mohawk) As-KWA

Àhskwa' is the Kainien'keha (Mohawk) word for “bridge” and is the official naming submission of the Mohawks of the Bay of Quinte. Like Aazhoogan, using Àhskwa' to name the bridge honours Indigenous conventions of naming objects by describing what it is and how it will be used. This name also allows for broad opportunities to educate the public on local Indigenous histories, cultures, and languages. Whether Aazhoogan or Àhskwa' is chosen as the official name, the suggestion from community is that the word “bridge” could be translated into several Indigenous and multicultural languages to create a welcoming, inclusive, and educational space for all.

“ “The Àhskwa' will take you straight to the Pittsburgh Branch of the Kingston Frontenac Public Library.”



3 // Nibi (Ojibwe) NEE-BEE

Nibi is the Anishinaabemowin (Ojibwe) word for "water". This name honours the river that the bridge crosses and provides many educational opportunities to teach about the significance and sacredness of water in its many forms. Water has great spiritual meaning to many Indigenous Peoples, who recognize that water is what connects, nourishes and sustains every living being on earth.

“ “We watched the kayakers from the lookout on the Nibi bridge this afternoon.”

4 // Ohné:ka (Mohawk) oh-NAY-ga

Ohné:ka is the Kainien'keha (Mohawk) word for "water". Like Nibi this name honours the river that the bridge crosses and provides many educational opportunities to teach about the significance and sacredness of water in its many forms. Water has great spiritual meaning to many Indigenous Peoples, who recognize that water is what connects, nourishes and sustains every living being on earth. If Nibi or Ohné:ka were chosen as the official name of the bridge, Indigenous participants saw potential for the word water to be translated into several languages, and artistically represented on and around the bridge.

“ “We watched the kayakers from the lookout on the Ohné:ka bridge this afternoon”

5 // Tekarón:yake (Mohawk) Deh-ga-ROON-ya-ge

Tekarón:yake means “Two Skies” in Kainien'keha (Mohawk) and brings to mind the image of the sky reflecting off the water. This name came out of a discussion of the word “horizon” and serves both as a beautiful image and a metaphor for people coming together to create beauty and peace for the next seven generations. Community members also suggested enhancing the site with Indigenous art and cultural teachings around sky, water, land and water animals, such as the Haudenosaunee creation story.

“ “I watched the sun rise as I walked the dogs across the Tekarón:yake bridge this morning.”

6 // Waaban (Ojibwe) WAA-ban

Waaban is an Anishinaabemowin (Ojibwe) word that has several meanings and interpretations relating to the eastern direction where the sun comes up, the dawn of a new day or the morning light. This word was put forward to represent both the natural environment that the bridge crosses, and as a hopeful metaphor, with Indigenous Peoples and all Canadians working together toward a better world for future generations.

“ “My Granddaughter and I walked along the Waaban bridge this afternoon.”

Offer your input on these names by completing the short survey at [Get Involved Kingston](#)

