

# Wiidookdaading nooj – shkidmaazowinan

Mississaagiig Shki  
Mezinege Gaabi Zhiwebag  
Naaknigewin Wiigwaam

# A Celebration of Versatility

Mississaugas of the  
New Credit Historical  
Council House



**A Celebration of Versatility**  
**Mississaugas of the New Credit Historical Council House**

**Wiidookdaading nooj-shkidmaazowinan**  
**Mississaagiig Shki Mezinege Gaabi Zhiwebag**  
**Naaknigewin Wiigwaam**

by Darin P. Wybenga

Lisa MacColl, ed.  
James Shawana, trans.



© The Mississaugas of the New Credit First Nation, 2015

No part of this publication may be reproduced without the consent of the  
Mississaugas of the New Credit First Nation

Supported by



**Publication Project Lead**

Erma Ferrell

**Project Members**

Barbara Hill  
Carolyn King  
Craig King  
Larry Sault  
Margaret Sault

**Project Coordinator**

Laura Dent, Dent Planning, Stratford ON

Printed by Paramount Printers, Brantford ON

Cover design by Andy Foster  
Creative Digital Marketing, Stratford ON

## **Council House Official Opening— 1882**

**Niigaanzijik gimaayik Wiigwaam Ntam  
gii-Zaaknigaadek - Mdaaswaak ashi  
nshwaaswaak ashi nshwaamidina ashi  
niizh (1882)**

The official opening of the council house of the Mississaugas of the Credit generated a great deal of media attention. The September 12, 1882 edition of the Brantford Evening Telegram hoped the citizens of Brantford would not overlook the opening on September 15. Sir John A. Macdonald, Prime Minister and Superintendent General of the Indian Department, was expected to attend and speak at the event as were other officials from the Indian Department. The Brantford Evening Telegram expected a large crowd “as usual when there was a great aboriginal demonstration.” The September 11, 1882 edition of The Daily Expositor stated the official opening of the coun-

cil house coincided with the meeting of the Grand Council of Indians, but made no mention of the Prime Minister’s expected attendance. According to the paper, the meeting, which took place during the week, was an opportunity to view “a novel site which few people have the opportunity to see.”

Whether it was the potential to hear Sir John A. Macdonald speak, the spectacle of a great gathering of First Nations people, or simply the fine weather, the official opening of the council house attracted no less than 2000 people according to the Evening Telegram, and according to the Detroit Free Press, some 3000 visitors were in attendance. Visitors consisted of natives and non-natives, the rich and the poor, people of prominence and ordinary citizens, the learned and unlearned and the pious and impious. As expected, the whole of the Mississaugas attended the celebration, joined by

many of their neighbours from the Six Nations of the Grand. The 7th General Indian Council, composed of 121 delegates, chiefs and counselors representing 21 First Nations from throughout Ontario were also in attendance. David Thompson, M. P., mingled with his constituents from Haldimand; individuals from the village of Hagersville were joined by people of other towns and villages as well as the nearby cities of Hamilton and Brantford and a number of clergymen including Rev. F. G. Weaver, missionary to the Mississaugas of the Credit.

Four First Nation brass bands added to the festive nature of the day. Outfitted in military-like uniforms and with shining brass instruments, the bands of the Delaware, Mohawk, Tuscarora and the Ojibway made a splendid sight as they marched around the council house grounds prior to the commencement of the ceremonies [Figure 1]. Just before noon,

J. T. Gilkison, District Superintendent of Indian Affairs, called the invited dignitaries to take their seats at the arbor that had been built for the occasion [Figure 2]. While the chiefs, clergyman, M.P.s, and others of importance mounted the platform in front of the council house, other spectators seated themselves on plank seating to obtain the best vantage point for the afternoon's proceedings. Once all were assembled, as was customary at gatherings throughout the Dominion, the massed bands played "God Save the Queen." New Credit Missionary Rev. Weaver then offered a prayer and then the New Credit Mission Choir joined him on the platform to lead the assembly in singing the hymn "O, For a Thousand Tongues to Sing."



Figure 1. New Credit Brass Band at official opening of council house—September 15, 1882  
(Mississaugas of the New Credit First Nation Collection)

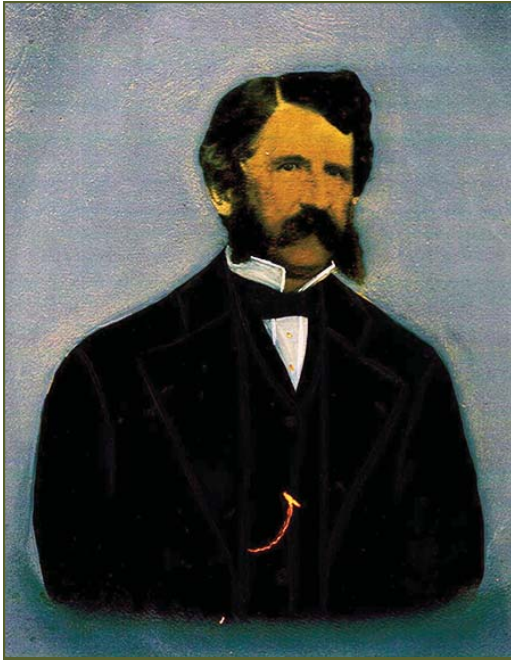


Figure 2. J.T. Gilkison, District Superintendent of the Indian Department and emcee of opening day celebrations (Mississaugas of the New Credit First Nation Collection)

## Mississaugas of the Credit and Chief, Dr. Peter E. Jones

Mississaugiigs Mezinige miinawaa Gimaan, Mishkikii-nini Peter E. Jones

J.T. Gilkison, leading the day's program, extended a hearty welcome to everyone, and then announced, to the disappointment of many, that Prime Minister Macdonald had sent his regrets that he would not be present that day due to pressing business elsewhere, but hoped one day to be able to meet them. Sir John A's regrets expressed, Superintendent Gilkison, called forward the Chief of the Mississaugas, Kahkewaquonaby, perhaps better known by his English name—Dr. Peter E. Jones [Figure 3]. Dr. Jones, who was both chief and doctor to the people of New Credit, chose not the regalia of a traditional chieftain, opting instead for a broadcloth suit which gave every appearance of a dignified learned man



Figure 3. Kahkewaquonaby—Chief Dr. Peter E. Jones of the Mississaugas of the Credit  
(Mississaugas of the New Credit First Nation Collection)

and community leader. Jones, in 1866, was the first known status Indian to have graduated with a medical degree from a Canadian university. In truth, Jones was a man of many talents—an accomplished chess player, taxidermist, collector of First Nation artifacts, newspaper editor and publisher, and politician. He had been elected chief two times prior to the opening of the council house; he would be elected chief once more before eventually becoming Indian agent responsible for his people. He counted himself a friend and supporter of Prime Minister Macdonald.

Dr. Jones's speech that day provided his listeners with an overview of the history of the Mississaugas of the Credit, their life at the River Credit prior to the arrival of the settlers to the lands occupied by the First Nation and explained how that lifestyle had been transformed in a sudden and dramatic way by the

settlers' arrival. The arrival of the settlers and introduction of their ways brought a change to First Nation lifestyles and worldviews—traditional values diminished as did the ability to roam the land and to hunt and fish freely. The Mississaugas found themselves limited to a smaller and smaller land base. Disease and alcohol took their toll on the people until the Mississauga nation was greatly reduced in number and were viewed by some as on the way to extinction.

Dr. Jones would have recounted proudly how his father, Rev. Peter Jones established a mission village at the River Credit and helped his people to become prosperous farmers with their own school, church, sawmill, schooner and wharf. He would have outlined his father's unsuccessful fight to obtain title to the reserve lands and how the continued encroachment of white settlers made life difficult for the people

of the Credit. The visitors from Six Nations would have remembered that Six Nations offered land to the Mississaugas in 1847, making the Six Nations and Mississauga neighbours. Visitors on the opening day could see how well the Mississauga people had prospered since their settlement of 6000 acres of land in Tuscarora and Oneida Townships. Visitors arriving at the railway station in nearby Hagersville and then taking a buggy ride to the day's events at the centre of the reserve would have been impressed by the reserve farms they passed on the way to the celebration. Prosperity was apparent as hay and straw were in abundance and fat cattle grazed the fields in the shadow of spacious, well-maintained barns. Reporter J. Grensell, writing for the Detroit Free Press, marveled at the farms he passed and at the appearance of the Mississauga people, especially the women.

Instead of finding women dressed in a traditional garb of leggings, calico skirts, and bandanna kerchiefs, he found "Indian maidens in silk attire and all the splendor of the modern milliner." Even the young men were impressive as they dashed about in highly varnished buggies with fast horses. The Mississaugas of the Credit were by no means the stereotypical Indians envisioned by the people of the 19<sup>th</sup> century. Those listening to Dr. Jones on that day not only heard of the progress of the Mississaugas, but they could also see it.

## **Council House and Grounds**

### **Niigaanzijik gimaayik Wiigwaam mii-nawaa Kitigaaning**

Dr. Jones could be forgiven for being proud of his people and the construction of their council house. The Mississauga of the Credit were considered one of the wealthiest First Nations

in Canada, and the construction of the council house was completed with earnings from rent payments that had been surrendered to the government years earlier. Recent sales of the same land meant the construction had no effect on approximately \$24 in annual interest money each band member received. All in attendance could see the new building was money well spent.

The council house had a commanding presence, and dwarfed all but the mission church, the oldest public building on the reserve. Constructed on well-drained ground at the geographic centre of the New Credit lands in Tuscarora Township, the council house was situated on a rise of ground set aside for that purpose [Figure 4]. The building was a solidly built structure of red brick on a stone foundation with tall arched windows and a cupola. The estimated cost of construction was initially



Figure 4. A bird's eye view of the council house circa 1985. The council house is located at the crossroads—the centre of New Credit lands in Tuscarora Township, Brant County (photo by Carolyn King, courtesy of Carolyn King, New Credit)

set at \$1000 with an additional sum of \$500 requisitioned for building materials. Notice for tenders was posted on August 25, 1881 and when bids were opened on September 6, they all exceeded the estimated amount by nearly 50%. The contract was awarded to the Hagersville firm of Roward & Lewis for \$1460.



Figure 5. Old council house in 1882, as illustrated by Christine Lalonde (from, *Bridging Two Peoples: Chief Peter E. Jones, 1843-1909*, by Allan Sherwin. Waterloo: Wilfrid Laurier University Press, 2012, p60.)

The cost for the project was approved by the Indian Department once an explanation was provided that modifications to the original plans and specifications had caused building material costs to be underestimated. Construction began soon after the contract was awarded, and Roward and Lewis received the last installment of their pay after completing construction in April of 1882 [Figure 5].

Both the exterior and the interior of the council house were impressive. With a capacity of 300 individuals, the council house was easily able to accommodate the 219 members of the New Credit band. Spectators wishing to view the proceedings of council could observe from a position in the balcony or from a position of advantage on the floor of the large room where council met. A wooden railing running the width of the building separated onlookers from the chief and council during deliberations.

Long wooden benches with back support and armrests at either end would seat guests while council members were seated around the council table in wooden armchairs. The walls within the entire structure were wainscoted from top to bottom. In the larger room, where council met, the wainscoting ran vertically from the floor until to waist height; beyond that, the wainscoting was installed in a herringbone pattern to the ceiling [Figure 6]. The ceiling itself was wainscoted in a horizontal pattern running the width of the structure. With a large window on each side of the front entrance, and three that ran along each length of the building, eight in total, sunlight streamed into the interior of the building. On days when sunlight was in short supply, a chandelier and oil lamps were employed. A dais occupied one end of the council room. A large portrait of Queen Victoria, donated by Dr. Jones, hung directly

above the dais, and at the opposite end of the room a portrait of John A. Macdonald hung above the door, with the royal coat of arms below it. Photographs of Mississaugas of the Credit chiefs were also hung about the council room. Chiefs such as Rev. Peter Jones, Joseph Sawyer, James Chechock, George King, Charles Herkimer, Peter Olds, and David Sawyer, amongst others, occupied places of honour as did the current chief, Dr. Peter Jones, and Superintendent Gilkison.

The Mississaugas were rightfully proud of their new council house and desired that the grounds upon which it stood would be equally worthy of pride. \$300 was requisitioned from the band's funds and put towards a program for the beautification of the grounds. A solidly constructed wooden arch made to imitate marble marked the entrance to the grounds. At the arch's highest point, a royal coat of arms was



Figure 6. The family of Sylvester and Lydia LaForme inside the New Credit council house, 1962-1964  
 (photo courtesy of the Ward P. LaForme Jr. Collection)

Front, kneeling, L to R: Erma, Dale and Joan LaForme (children of Ward and Bessie LaForme) Middle L to R: Sylvia LaForme (wife of Frank LaForme), Sylvester LaForme and wife Lydia, Bessie LaForme with husband Ward LaForme Sr. (son of Sylvester and Lydia) Back L to R: Maurice, Murray, Frank and Melvin LaForme (sons of Sylvester and Lydia)  
 S. LaForme served as Chief for 2 years and band counselor for 22 years. Ward served as band counselor for 8 years; Frank served as Chief for 10 years and band counselor for 4 years; and, Maurice served as Chief for 8 eight years. Joan served as secretary to the Chief and council in the mid-1960s. Erma (LaForme) Ferrell is currently serving as band counselor.

mounted, with a carved wooden beaver below it to symbolize Canada. Apart from the arch, which was donated by Hagersville businessmen Joseph Seymour and H. Norman, the expenditure of the Mississaugas' time and money was clearly evident. Recently dug ditches and newly constructed gravel sidewalks ran on either side of the 110 m roadway to the council house. Old stumps and brush that had occupied the council house grounds were removed and rows of new trees were planted. The schoolhouse located behind the council house was relocated to a position nearby on the same lot [Figure 7]. Rail fencing was built to enclose the north, east, and west sides of the grounds while the south side, where the entrance was located, had a gated picket fence along its border. The Union Jack, visible to all, waved proudly from the flagpole.

## A Place for Discussion and Decisions

### Etek wii giikaading miinawaa giiyek naakingeng

Dr. Jones outlined the rationale for the construction of the council house: the structure was a forum to “discuss matters relative to the interests of the tribe; also the Indian Act, and to suggest certain alterations to the Act, where it was thought advisable to do so in their interests.” Just as the council house was constructed at the geographic centre of the First Nation, the decisions made within its walls were central to the lives of the people of the First Nation. Constructed in an age when most decisions governing the lives of First Nations people were made by the federal government, and by the local chief and council, it is not surprising that the citizens of New Credit regarded the building and the decisions made therein as ubiquitous in their lives. The council



Figure 7. Students of the middle grades at New Credit School—1929, note the council house in the background  
(photo courtesy of the late Lloyd S. King, New Credit)

Students shown— Front L to R: Lucy LaForme, Gladys Laforme, Bessie Sault, Cora Russell;  
Back L to R: Violet King, Kathryn Burgess, Ivan LaForme, Alice Russell, Fred King, Florence Sault, Freddie Laforme, Robert  
Henry, Graham King, Max King, Harold LaForme

house was the place where bylaws impacting their lives were hammered out. Regulations concerning truancy, stray animals, public health, and even curfews were discussed and implemented. By modern standards, some of the matters discussed seem simple, such as the council meeting on April 1883, when Dr. Jones and the council discussed the procurement of firewood to heat the schoolhouse. At other times, council met to discuss matters of employment for band members. Jobs, long since vanished from New Credit, such as fence viewer, path master, pound keeper, and constable were filled by band members after due consideration by chief and council and with the concurrence of the Department of Indian Affairs. The council minutes of November 25, 1918 illustrate the diversity of issues addressed at a typical council meeting: David Herkimer, a band member, requested his

treatment for Spanish Influenza be paid with band funds as he had been out of work for four weeks with the illness and had had no income during that time. Relief in the amount of two dollars per month was provided to a destitute and blind band member who had no family to assist him. A guardian was provided for an orphaned child; an application was received to adopt four illegitimate sons into band membership. Julius King was paid for digging the grave of fellow band member Stanley Herkimer. The settlement of the estate of Mary Tobicoe was discussed, as was the gravelling of the reserve's roads. Chief Francis L. LaForme and his council even had time that day to increase the pay of counselors from \$2.50 to \$3.50 per meeting. In 1950, council discussed another minor concern when it decided to provide bus transportation for the Sunday school picnic.

Matters of local interest were not only discussed within the council house, but matters affecting New Credit's relationship to Canada were also debated. The opening of the council house occurred during the meeting of the 7<sup>th</sup> Grand General Indian Council, which was convened to discuss amendments to the Indian Act. A November 21, 1894, Hamilton Spectator article reported on the Mississaugas of the Credit's fight for compensation for land previously surrendered and a concern that 200 acres of land which the act of surrender specially stipulated shall be kept and "reserved for the Indians and their posterity forever" had been appropriated and sold by the government.

In 1969, the chief and council of New Credit, with the assistance of a committee of band members, would formulate a negative response to the Liberal government's "Statement



Figure 8. Interior of the council house, circa 1970 with Chief Frank J. LaForme seated at the council table (Mississaugas of the New Credit First Nation Collection)

of the Government of Canada on Indian Policy 1969" (more commonly known as The White Paper 1969), commissioned by Prime Minister Pierre Trudeau and presented by Minister of Indian Affairs and Northern Development,

Jean Chrétien, which sought to abolish the Indian Act and remove the existing legal arrangement between the Government of Canada and First Nations [Figure 8].

In 1984, a claim was submitted to the federal government arguing that the 200 acres, located in present day in Mississauga, had never been surrendered and compensation was due the people of New Credit. The claim was ultimately settled in favor of New Credit (for \$12.7 million) by the federal government in 1997. Other successful claim settlements initiated within the council house included the Railway Claim for land appropriated in the Oneida Township portion of the First Nation and the Toronto Purchase and Brant Tract Claims settled for an amount of \$145 million.

The protection and extension of First Nations' rights also found a forum for discussion as

issues such as self-determination, sovereignty, hunting and fishing rights, constitutional protections, and various treaty rights were examined throughout the years. Dr. Jones, in his opening day remarks, stated that the council house was built for the purpose of suggesting changes to the Indian Act, but in reality, discussions went far beyond the Indian Act to include the full gamut of Federal/First Nation relations.

## **Gathering the Community and Moving Towards the Future**

### **Maamjiweding Oodenaansing mii-nawaa zhaang nikeyaa niigaan**

The remarks of Dr. Jones that day regarding the function of the council house did not mention the versatility of the structure. The building was much more than a chamber of solemn deliberation for chief and council, it served other purposes for the First Nation. The com-

modious building in its early existence could hold the entire population of the band, and therefore served as a community centre. Superintendent Gilkison would often meet the entire band there when he arrived to distribute the semi-annual interest payments to band members. In addition to being a gathering place for the distribution of interest money and a location for public discussion, the building served as a practice hall for the New Credit Brass Band from the 1880s to the early 1900s. It also hosted fundraising tea parties put on by the ladies of the mission church, hosted community celebrations like the welcome home party for New Credit's soldiers returning from World War I, served as a meeting place for the International Order of Forresters, and did duty as a concert hall and entertainment venue for the people of New Credit.

From 1933 to 1938, the council house served as a schoolhouse following the burning of the reserve's school. The band council meeting of January 17, 1934, expressed the dissatisfaction of New Credit residents as they voiced their annoyance upon being unable to hold concerts and other entertainments while the council house was being used as a school. The solution proposed at the council meeting was the construction of a new schoolhouse. In 1934, a school inspector reported the schoolhouse/council house needed redecoration, the temperature was hard to maintain, and the balcony needed to be boarded. The new school was eventually built and opened its doors in the fall of 1938. Overcrowding in the 1950s made it necessary to again use the council house as a classroom.

Perhaps the strangest use of the council house occurred in the late 1960s and 1970s



Figure 9. Council house, 2007  
(photo by Paul O'Hara, Mississaugas of the New  
Credit First Nation Collection)

when it became a small cog in the automotive industry. The Van Dressler Company of Waterloo, Ontario, in cooperation with New Credit council, established a factory for the manufacture of burlap contours for the bottom of car seats. Eight women reported for work in the council house and their efforts relieved pres-

sure on the Van Dressler Company to expand its Waterloo facilities. During this period, when council met to discuss First Nation business, the factory equipment was pushed aside and council deliberations took place. A few years later, the factory moved to another location on the reserve and substantial renovations were made to the council house in order for it to house offices to meet the growing needs of the people of New Credit [Figure 9]. A second floor was constructed inside the council house and allowed for the further development of band run programs and services. The departments of public works, education, economic development, and even the public library found accommodation in the council house. Individuals requiring band services visited the council house to have their needs met until 1988 when the departmental offices and council chambers moved to the newly constructed administration

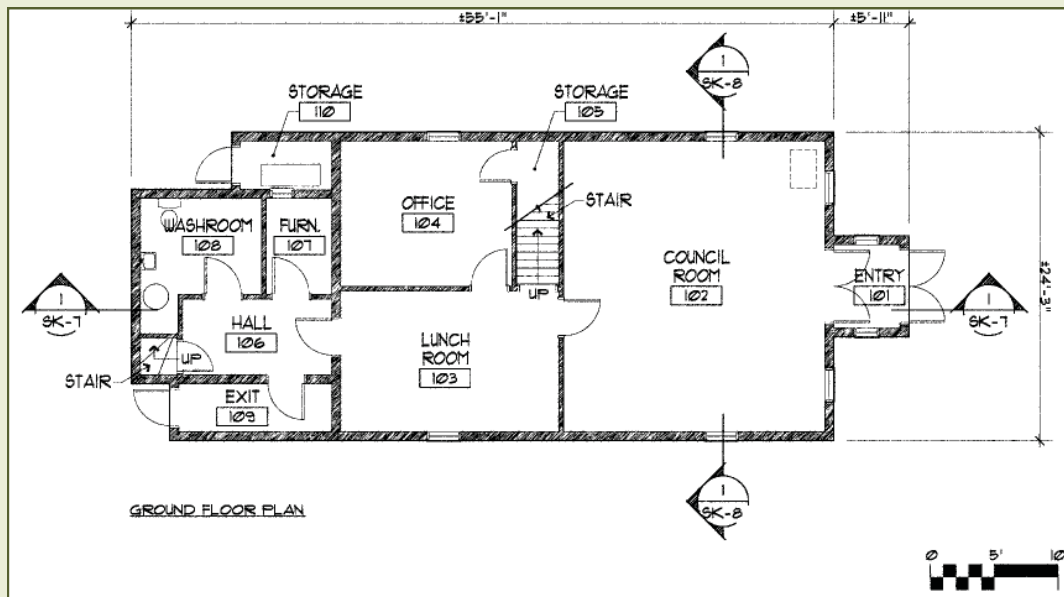


Figure 10. Drafted plan of 1st floor of council house, current layout  
 (drawing part of building condition assessment report completed by a+LINK, London ON, 2015)



Figure 11. The Council House as it appeared in June 2013. (photo by Darin P. Wybenga, courtesy of Darin P. Wybenga, New Credit)

building a short distance away. The council house now serves as the Cultural Committee's headquarters, and provides office space for a variety of tenants who provide services to the First Nation and surrounding community [Figure 10].

Dr. Jones speech on September 15, 1882, gave a nod to the past of the Mississaugas of the Credit First Nation and provided a hint of what lay ahead in the future of the newly constructed building. Little did Dr. Jones realize the amazing versatility of the building and the impact of the many decisions that would be made within its walls. Further celebrations that opening day included more speeches, a war dance, a feast prepared by the ladies of New Credit, and a band concert. The day was brought to a close with a display of fireworks illuminating the night sky. The fireworks concluded the day's festivities, but they also

hailed the advent of the council house's many years of versatile service to the people of the Mississaugas of the Credit First Nation [Figure 11].

## Sources

Hagersville Agency-Correspondence Regarding the New Council Hall, 1881-1934. Microfilm reel C-11553. Library and Archives Canada, Ottawa, Ontario.

"Identity Through Industry: Indians get to Seat of Problem," (Hamilton) *Spectator*. Mississaugas of the Credit First Nation Lands, Research and Membership Office, Mississaugas of the Credit First Nation.

King, Lloyd. "Mississaugas of the Credit History of Education." Mississauga of the Credit First Nation Lands, Research and Membership Office, Mississaugas of the Credit First Nation.

*Minutes of the 7<sup>th</sup> Grand General Indian Council held upon the New Credit Reserve from September 13<sup>th</sup> to September 18<sup>th</sup>, 1882.* Hagersville, Ontario.: Hagersville Book and Jobs Rooms, 1883.

Ontario. Brantford. *Brantford Evening Telegram*, 12 September 1882.

Ontario. Brantford. *Brantford Evening Telegram*, 16 September 1882.

Ontario. Brantford. *Daily Expositor*, 11 September 1882.

Ontario. Brantford. *The Expositor*, 19 Jul 1888

Ontario. Hamilton. *Hamilton Spectator*, 21 November 1894.

Smith, Donald B. *Sacred Feathers: The Reverend Peter Jones (Kahkewaquonaby) and the Mississauga Indians*. 2<sup>nd</sup> ed. Toronto: University of Toronto Press, 2013.

Sherwin, Allan. *Bridging Two Peoples: Chief Peter E. Jones, 1843-1909*. Waterloo, Ontario.: Wilfred Laurier University Press, 2012.

## DEDICATION

The New Credit Council House hosted over 80 different MNCFN Councils over the 106 years that it functioned as the political and administrative centre of New Credit.

Successive councils struggled, mightily at times, to serve the people of New Credit in a manner that was in the best interests of the First Nation and of the individuals that made it up.

As the years moved on, chiefs came and went, band counselors too made their entrances and exits, and issues were discussed, resolved, and often emerged again years later to be considered in the council house.

This small booklet is dedicated to the chiefs and counselors who led New Credit from the “old” Council House between the years 1882 and 1988.

With wisdom, courage, and vision, the leaders of the past piloted New Credit through the sometimes troublesome waters between 1882 and 1988.

May future generations of the New Credit membership, and those individuals especially aspiring to lead the First Nation, exhibit the same wisdom, courage, and vision that found expression within the walls of the “old” council house.

## ZOONGANAMIKEWIN

Shki-Mizinege Niigaanzijik gimaayik Wiigwaam gii miikaageyok bashjiyig nshwaasmidina bekaanzijik MNCFN Naakinege Wiigwaaman bashjeyig ngodwaak ashi ngodwaaswi bboongkaak giibi nokiim'magad aawong Gimaayik Naaknigejik miinawaa zhiibiige'wjjik gamik Shki-Mizinege.

Aangkesingeng Naakinege wiigwaaman gii chi aanmizook piichin, wii miikoyaad bemaadzijik Shki Mizinege weweni wii miiksek menji niishing omaa Ntam Bemaadzigijik miinawaa bebekaanzijik gaa zhitoodyaad.

Epiichi bebboongkaak maadjsegen, gimaayik gii yaa'ook miinaaa gii maajaayok, gimaa naaknigejik gegwa gii zhitoonaa'aa wiinawaa biingewinan miinawaa maajaang, miinawaa e'nakamigak gii ti-baadjigaadenoan wejigaadenoan Miinawaa piichin giibi temigat miinawaa bboongkaakwinan baamaa wii kendjigaadek Niigaanzijik Wiigwaam.

Maanda mizinigaanhs zoonganamikewewin omaa gimaayik miinawaa e'niigaanzijik gaa niigaanzowaad Shki Mizinege epii omaa "gete" Niigaanzijik Wiigwaam epii gii bboonkaak Mdaaswaak ashi nshwaaswaak ashi nshwaasmidina ashi niizh (1882) miinawaa mdaaswaak ashi zhaangswaak ashi nshwaasmidina ashi nshwaaswi (1988).

Maa Nibaakaawin, aakdewin, miinawaa waamjigewin, maa gimaajik gaa aawong mibzoojgaadek Shki Mizinege epii aanmizing maanaachkimagag nbiishing epiichi mdaaswaak ashi nshwaaswaak ashi nshwaasmidina ashi niizh miinawaa mdaaswaak ashi zhaangswaak ashi nshwaasmidina ashi nshwaaswi.

Maano niigaan bemaadzijik maa Shki Mizinege maanjiwekewidook, miinawaa wiinawaa e'chike-zoowaad mendige owa getmaamzowaad wii zhijigeyaad wii niigaanzowaad maa Ntam Bemaadzimgakaak, zhinoomaageng gaanen nibaakaawin, aakdewin, miinawaa waamjigewingeng maa bgigaadek chi kidiwinan biinji aasmaatig maa "gete" Niigaanzijik gimaayik Wiigwaaming.

Maano niigaan bemaadzijik maa Shki Mizinege maanjiwekewidook, miinawaa wiinawaa e'chikezoowaad mendige owa getmaamzowaad wii zhijigeyaad wii niigaanzowaad maa Ntam Bemaadzingakaak, zhinoomaageng gaanen nibaakaawin, aakdewin, miinawaa waamjigewingeng maa bgigaadek chi kidiwinan biinji aasmaatig maa "gete" Niigaanzijik gimaayik Wiigwaaming.

May future generations of the New Credit membership, and those individuals especially aspiring to lead the First Nation, exhibit the same wisdom, courage, and vision that found expression within the walls of the "old" council house.



An agency of the Government of Ontario.  
Un organisme du gouvernement de l'Ontario.

