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SETANEOEI No. 377 s?p. 1918. IHtnmaui 'nlnalтті; rimouski. -p. q. LEIWESSAGER MICMAC ;ue1 pu Petit Journal .U hlie par le R. ['. Missiomiaire.i .Sainte .-'nnfi de Risiigouclie, P. Q. Pa- cait le ler du mois. "Xbon- niinent, 50 sous Europe 3 frs. Prendre unou plusieurs .-ibonnments en faveur des sauvages pauvres. TflE MICMAC MESSENGER A Monthly Nevvspafier for ttie Indians. Yearly Sub.s- cription 50 cts. .Address all cominicationsto the Mic? mac Messenfj'er, Ristigou- Dhe, P. Q. Write, lor free Sample Copies to t-he Ma- nag'er S. Vadion, Rimous? ki. P. Q. PILE! LNO SaQ/VVAO GAPLIEL SILLIPAI 0.-aOGMAa ILBi POT LOT EG onamagig 8 tes agest 1918. Nogomatot, ag- notemolog tan teli oli setaneoimges teta: pantasigep maoi- omi ola tepgenoset neogtogoniteg; totjio patlias maioimiei pegisingep, ag eip na pa. golpio pogtji petjitaipenig mimatjai- nog tanig natji alasolniatejtiga, teloemg, soel etog gagi petji- ' atitj tan tesititj mimatjoinog onamagiig na asogom tesegel From the front cover of Sentanewey, September 1918.

kaqimawipejita'titek mimajuinu'k. Na pa nankmiw ji'n muk mawipiskweta'pnik ta'n etli aknutmamk kjikuo'mka, mawa'tu'tip newkte'jk mawi wlite'taqn, aqq elp kisu'tip mawi Idusuaqn wsaqmawin Paksima Teni, l'nuisaqmawaq wkwisl nutqwe'ka. Katu na ji'nm nutqwe'k moqwej kisiwksua'tuk nekm saqmawina, tela'lij wujja elmikaqielitek teplemkwi'tisna mu saqmawuti nekmow wsua'tunewa. Katu me' kwejikajitipnikkisiku'ka amuj wsaqmawilina. Katu pa'tlia's pipanimutek ta'n telimtue'k wen sekwiska'toq kespagnutmamkewey wjit wunki'kwil teluet mawimtue'kkisisuiska'tasin ta'n wen telikespitpelutekeja. Na nuku' kisiku'k kaqma'tu'tij elekemkeweya, aqq e'tasiw newkte'jit ji'nm weja'lut te's l'nui utana U'nama'kika. Potlotek Ekkian Paul weji emknut, Malikewetik Sa'k Nuel Jo, We'koqma'q Kaplie'l Silipay, Waqmitkuk Isato'l Pielaw, Kjikank Jo Ma'si, Eskisoqnik Plansue Ku'l. Na elekemkewey pemiaqip tapukunitek mi'soqo nesukunitek 11 ajietek wela'kw; tujiw ankaptmkl kiljaqna; We'koqma'qewa'j keptin Kaplie'l nekm kespu'tuet, asukom te'sisikeksijik jel ukumuljin elia'ta'ji; na nekm nika'j l'nuisaqmaw mi'kma'kika, kw laman ninen U'nama'kik tleyawiek kekunmek mawiwilita'simka nemi'kej na ji'nm saqmawija, mita na kisiku mawi ulkmiksit aqq nilaje'k aqq mawikenat wjit na lukuaqna. deathbed, had decreed that none of his children would assume the chieftanship. The elders insisted that the young man become chief. The priest was asked about it, and he said that a dying parent's last wish should be honoured and not broken. The eld? ers then called for a vote and one man from each community in Cape Breton was chosen to run. Steven Paul of Po'tlotek, Isaac Noel Joe of Malagawatch, Gabriel Sylliboy of Whycomomagh, Isadore Pierro of Wagmatcook, Joseph Marshall of Kjikank, and Frank Gould of Eskasoni were all chosen. [It is notable that all candidates were Cape Bretoners and that past grand chiefs, at least those known from the nineteenth century, were as well. This suggests that non-Cape Bretoners were precluded from as? suming the Grand Chieftanship for reasons we have yet to de? termine.] The election began on the second day of the mission and continued until 11:00 p.m. on the fourth night and then the votes were counted: Whycomomagh's Captain Gabriel won the election with



67 votes. [In a conversation with Murdena Mar? shall, the late Simon Sylliboy told how Grand Chief Gabriel Sylliboy, his father, remembered election day: the captains first walked Chapel Island from cabin to cabin and explained to all eligible voters • the married adults and elders • that three bal? lots would be taken, in the manner of papal elections, to ensure that "welte'tmaqniktuk wejimknut" or a consensus in spirit was achieved. During the initial balloting votes were collected by the captains in a large hat, and Gabriel Sylliboy received enough votes • 69 not 67, according to Mr. Sylliboy • and a large enough plurality so that a second ballot was unnecessary.] He is now Grand Chief of Mi'kma'ki, and those of us from Cape Breton were very happy to see this man elected because he is of good, strong character and best prepared for the task. Our father the priest [Father Pacifique] arrived on the fourth day of the mission, and on the morning of the fifth day a large mass was held. The chiefs medal [Mi'kmaq leaders were awarded engraved silver medals by the French beginning in the 1700s, a tradition continued into this century by Pacifique] was placed around his neck as he kneeled at the altar. Father Paci? fique offered words of guidance to the new chief and spoke kind words about him to all those gathered there. Matthew Francis and the other chiefs stood on either side of Grand Chief Sylliboy with the circle rope in hand [a rope was posted on stakes during Mi'kmaq ceremonies to create a circular sacred space in which honoured leaders would sit or stand], and Mat? thew also spoke a few words to the new chief. The choir sang the hymn "God Save our King." When the service was com? plete all those remaining kissed the Grand Chief's crucifix and demonstrated their love for him. The Rev. D. Gillis, a priest who speaks wisely in Enghsh, arrived from Antigonish where the bishop lives. He spoke wise words and offered teachings, and he talked about the many years Cape Breton had been home to the Grand Chiefs.

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