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Published by Ronald Caplan on 1996/12/1

Toqo tujiw kujjiniu pa'tlia's pekisink nesukunitek elmiwla'kwek, aqq eksitpu'k newkunij meski'k alame's ehtoq, toqo piley l'nuisraqmaw me'tal naso'tluj metklpukua'sit lokjiw patkwi elasutmaqniktuk; aqq kujjiniu l'nuipa'tlia's kekina'muajl aqq welimajl, Matio Plasue aqq ktik saqmaw etuikaqamijik kekuna'tijl kiwkto'qu a'papi'l. Aqq Matio elp kelulasnl saqmal, toqo nujinto'q ketapekiejik alasutmaq, Kjsaqmaw wsitawi'tui'n ntelekemenen. Tujiw kaqia'q alame's ta'n te'sit wen teko'tk na msit weskaqltemi'tij saqmawipesemkeweya, aqq muska'tua'tij ta'n telki'k ksaltimkewey iknmua'tij pile'l l'nuisraqmala. Toqo tujiw na na'kwe'kpa'tha's etlinsituapukuet aklasio'wi'sit. Rev. D. Gillis, wejietaq kjipa'tlia'sewa'kik Najikitkuniejka, mawi ntawinsituapukuet, na kikna'mukuma mawiwlimatka mi'kmaqa l'nu'ka, aqq weskutkek ta'n teh sa'q wejipkutamkiaq saqmawuti U'nama'kika. Toqo ta'pu ajietek na na'kwe'k tujiw tewa'ltimkip tewa'lut kukmijinu Se'ta'na, na nujintu'ti'tijik wejipkuji ntu'tipnik lamikuomk alasutmo'kuoma mi'soqo na kuntey mikwite'tmaqney eteka, tapusitki'k ki's sa'q aniapsuinukuik pa'tlia'skik pekisinkisnika, toqo elukomi'tis püksukl mawo'tun na na'.te'l toqo nukwa'tuna, na pa teliaqsiq, aqq ki's nukwaqek Carrying the statue of St. Anne in the procession, Chapel Island, August 1984. and one-by-one foot square at the crest of a sloping path on Chapel Island]. Two Capuchin missionaries arrived and directed that logs be gathered for a sacred fire. The fire was built and burned while everyone prayed around it. In 1857, seven years before he became Cape Breton's chief, Frank Thomas directed his men to find a rock submerged in the water and bring it on shore. They placed the rock near the Capuchins' sacred fire to increase the rock's holiness. Then a cross was placed on it. Every time our grandmother Saint Anne was brought out she was carried to the rock. When the people gathered there, the priest preached about how good it is when Saint Anne is brought out. All the people went to her lap [in the original, wplaqnek to her lap, an idiomatic phrase roughly glossed as "submitting as a child to a parent"] and kissed her foot. A share of bread was passed around for everyone. Everything was completed and the people returned to the church. The choir sang some very holy hymns until they were well back inside. Once everyone had returned they all went to the altar to kiss the blessed relic of our grandmother Saint Anne [this relic is currently housed in the church at Eskasoni]. That's how it ended.

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 COMPUTER AN SWORKER/SPECL TOMOLOGIST. EI WORKER/REPRESH . FARRIER.
 FEED MILLOPERATOR Many people came for the mission, nearly two thousand
 includ? ing the white ones, and four priests too. And it was very quiet:
 not a single one of our group was drunk. Most family members were able to get to
 Saint Anne's. Four hundred and seventy-seven people received Communion and
 forty children received First Com? munion. On Monday, the fifth day of the month,
 there was a sal- ite [pronounced SAW-lee-day charity auction, from the French
 charite] for John Denny and \$11.00 was raised. The salite for a Chapel Island
 woman, John Bat? tiste Prosper's partner, came to \$7.50, and for Ruth Paul's child
 who died in Halifax, his saHte raised \$10.00. [For more informa? tion on the salite
 tradition, see David L. Schmidt's "'Kaqietaq 'All gone': Honouring the Dying and
 Deceased in Eskasoni" in The Centre of the World at the Edge of a Continent, UCCB
 Press, 1996.] The money was donated back to Po'tlotek community by an elder
 [perhaps the baby's grandfather]. IIPMENT DEALER/EQUIPMENT DESIGNER/JOUR-
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 (902) 893-NSAC On the seventh day the elders gathered in the great house and
 selected several new captains to help the new Grand Chief An? drew Alex of
 Po'tlotek, our pu- tu's [pronounced boo-DOOSE, the speaker of the Grand Council
 whose duties included reading an? nually the wampum belt symbol-