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Ben Christmas: Chants and Customs The Feast Chant WI'KUPALTIMKEWEY  
Kwa'nu'te' Kwa'nu'te' Kwa'nu'te' Kwa'nu'tanna e' Kunna'li'o Kwa'nu'tanna e'  
Kunna'li'o Kwa'nu'tanna e' Kunna'li'o Kwa'nu'te' Kunna'li'o Kwa'nu'te' Kunna'li'o  
Kwa'nu'ta' Me' E'ko' i'kanne' E'ko' i'kanna' E'ko' i'kanne' E'ko' i'kanna' Kunna'li'o  
Kwa'nu'tanna e' Kunna'li'o Kwa'nu'tanna e' Kunna'li'o Kwa'nu'te' Kunna'li'o  
Kwa'nu'te' Kujina'li'o Kwa'nu'ta'n e' E'ok' a' te' ok a' E'ok'a' te'ok a' Kunna'li'o  
Kwa'nu'tanna e' Kunna'li'o Kwa'nu'tanna e' Kunna'li'o Kwa'nu'te' Kunna'li'o  
Kwa'nu'te' Kunna'li'o Kwa'nu'ta'n e' a'wei a' (We can offer no translation of the Feast  
Song. Bernie Francis told us that "it is not translatable by way of words, only by way  
of feeling toward higher consciousness." See the discussion with Bernie Francis at  
the end of this article.) Mi'kmaq Tlqamiksutimuowek Me' Mu Aklasie'w Pekisinukek  
"Nikmatut, neskrana'q wape'k ji'nm pekisinukek, wla kmitkinaq, ki's Mi'kmaq Inu'k  
eykisnik. Jajiko'ltisnik, aqq melkikna'tisnik. Welo'ltisnik, welqatmu'tisnik,  
kesaltultisnik, mawi apoqmatultisnik, aqq mawi ktlamsitatultisnik. Melki  
majulkwatmi'tiss wtlqamiksutiwow. Kaqi alsutmi'tisni nipijktl aqq sipu'l ta'n teli  
ktantu'tij mimajuaqn, ktantaqn, aqq kwitamaqn. Moqwe'j wenl keltitakwi'tiksipnn,  
lukwaqna'lukwi'tiksipnn, kiswa enqa'lukwi'tiksipnn. Alsutmi'tiss ta'n telo'lti'tij, kiswa  
tett ketui lita'tij. Mi'soqo kis sikntasitek, me'j newkte' tel mlknmi'tiss  
wtlqamiksutiwow. Klapis kaqi sikntasulti'titek, tlisip poqtamkiaqsip mlknmnew  
wtalasutmaqnmuow, aqq me'j kiskuk newkte' tel mlki ktlamsitmi'tij, alasutmaqn ta'n  
iknmuksi'tip piamiw si'st kaskimntlnaqnipunqekek jel naniskekipunqekek. "Etuk wen  
mi'kmawa'j Inu? Kiswa etuk tami wetapeksit mi'kmawa'j Inu? Nikmatut, mill a'tuksit  
na mi'kmawa'j Inu. Aqq moqwe kisi kaqi a'tukwalat newkte' wela'kw. Na to'q pe'l,  
upmetuk ika'tunej ta'n teli MICMAC CONTINUED NEXT PAGE The Hunting Song  
Nesinska'q na mile tujiw elapi Telamk na kilu'nu wejkwaqo'qek elo Telamk na kilu'nu  
wejkwaqo'qek elo Nitaptut ksma'tekewik elaji Telamk na kilu'nu wejkwaqo'qek elo  
Telamk na kilu'nu wejkwaqo'qek elo Nitaptut ksma'tekewik elaji Nesinska'q na mile  
tujiw elapi Telaptm na kmatkinu kisi naqasik elo Telaptm na kmatinu kisi naqasik  
elo Nitaptut ksma'tekewik elaji Telaptm na kmatkinu kisi naqasik elo Nitaptut  
ksma'tekewik elaji The Hunting Song I can see thirty miles I believe our food is  
drifting our way "My friends, push for me," he implored them. I believe our  
birthplace has been left. A Commentary on Pre-Columbus Customs of the Micmac  
"My friends, before the white man came to our homeland, Micmac people were  
already living here. They were healthy, and they were strong. They were contented,  
they were happy, they loved each other, they assisted each other, they believed as  
one. They were persistent in following their beliefs. They were the landlords of the  
forests and rivers from where they were blessed with a good living by way of hunt-  
ing and fishing. No one restricted them, harassed them or impeded them. They  
were masters of their living code and travelled where they pleased. Up to the point  
where he was baptised, they still held their beliefs strongly; and today, they still  
firmly believe the prayer they were given more than three hundred and fifty years  
ago. "Who is a Micmac person? Or where does his history originate? My friends,



there are many stories, about the Micmac person. Therefore, you could not tell the whole story about him in one evening. So, for the moment, let's set aside the story about him and where he originates, till we meet again. "However, there would be no harm in hearing about how Micmacs married before the new prayer took a firm stand in our home? land. When a young man realizes he wants to marry, it is mandatory to notify his parents first. Next the Chief has to be notified, or whoever would be responsible for this event in the Micmac community where they reside. Then the Chief or the "Nikanus" (the head spokesman) calls his people to gather and hear the boy or the young man on his interest in marrying. Girls are also asked to come; that is, the ENGLISH CONTINUED NEXT PAGE (9)