

HAGAGA

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NASS RIVER, B.C.

Method and Purpose. INSTRUCTION *without* method is as disappointing as METHOD *without* purpose.

In teaching there should be *both*, and much else beside. Purpose first, and then method: and the more clearly defined the former is, the more effectively pointed, and natural, will the latter be.

Though method must of necessity branch off in various directions, yet, throughout the whole there should run certain *lines* of UNITY, or completeness, drawn straight to the purpose — as perspective lines go to the vanishing point; and it is alignment of detail with these which can alone unify the several sections.

In tuitionary method this Unity should consist in associating the desired ideas, sounds, or signs in the learner's mind in such a way that, the *unknown* may be comprehended from the *known*, becoming, as it were, the natural product of the same.

In the Educational work of our Missions, as carried on in day-schools, there is no reason why our purpose should stop short of making English the language of the Indians. Can it be done? Yes, if we have a starting point. There can be no progress, however, from the *unknown*. We must take what lies within the Indian's knowledge — the words he uses, and show him how they are built up of letters into syllables, and how divided into parts of speech, moods and tenses. We can then take him into English to — *stay there*.

Gwaudqum Time. ANSHIBANSQU, giel shim gia gagētqm agō 'l ginam 'l Lakha ge laun, ni'l nēt 'le

TIME - in. Yai ni'l nēt 'le gandidēls-in gi nē a'l 'la lū-dūtqut ge a'l zim gē'lgin. Ni'l gan welt, gusgau 'l anoiim gwaudqu 'l time-in gusgau 'l anoiim didēlisin! A ze da gwaudqu 'l giel 'lgū dālāin pisquin mi dum uk wat; gi gup a ze da gwaudqu 'l giel 'lgū hour laun n'da mi dum wil uk wat ge 'n? Gusgau 'l za'lin wil anoiim gwaudqu 'le gap 'l tkanētqu'l me'la giel sha. Gakba gal naqu 'l wogin a'l hī'lug; gakba gal naqu 'l ak giē'lin a'l akqu; gakba anoiim gwi'l yēin; gakba anoiim lū welin a'l zim kaldim - waudqu; gakba zin-in a'l zim wilp 'l delbanin a'l gi nigi ligi shkī ze gau'in; gakba kshak lū dāin a'l lip zim wilbin; ni'l wila gwaudqu 'l time-in — 'le gagētqum gan-didēlisin. Nigi dī nēt ze ak tkal-āmit laun a'l dum gakba gwi'l lū ām'l gaudin ze gan hēi; yai t'kōnā, wil kshak 'le shmaiim giadin 'l giāin ni'l gan hēi. N'da 'la t' hēzimukin 'le angaum 'lip'lanin ni'l gi widesim hākquin mi shigi'l diag'iqu 'la hashagt. Ze nēt nigi mi dī shi-wadit a'l ganhākqu. Wai, agō mi gan ak dī ginam 'le gap 'l time-in a'l haiqum giadin mi dum gwiladant ge a'l gan-wilaigilst?

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