

DAWN AT KITAMAAT.

Continued.

"FOR, BEHOLD, THE DARKNESS SHALL COVER THE EARTH, AND GROSS DARKNESS THE PEOPLE."

At the conclusion of the fight between the christians and heathens narrated in the last Nanakwa, the members of the noonithlgost met in solemn conclave, and again put the christians under the ban, but Wahuks gumalayou the champion for the cause of Christ, not intimidated by their threats, sent forth Insualik and Ohmakaso with little bells, to call the christians together again.

At this season of the year a woman, Ungwaskunok, of great repute amongst the people as one versed in the occult art, used certain incantations, and cast a spell over the small fish or oclachan, whereby they, fascinated, and drawn forth from the vasty deep into the river, filled the fish traps of the people. The ringing of the bell enraged the people, for Ungwaskunok had declared the small fish would hear the sound and being alarmed would withdraw in a panic from the river, thus the village would be deprived of an important means of livelihood. Kupsiahkaks a chief rushed out to stop the bell boy, but Insuat kept on ringing "Jesus bell", then Kupsiahkaks struggled with him to get possession of the bell, however the boy was firm, and said "you can kill me if you like, but the bell must ring," whereupon one of the christians rescued both boy and bell from the hand of the assailant.

After this the christians had rest for awhile, Chief Jessea promised protection to the teacher and his wife. Bro. Edgar remained for the greater part of two years and did valiant work for God. He was succeeded by a Tsimpshean, Chief Dudo ward, who taught here for a short time.

To be continued.

"Lo! the day of God is breaking:
See the gleaming from afar!
Sons of earth, from slumber waking,
Hail the bright and Morning Star."
—W. F. SHERWIN.

In the early days, and in some heathen villages, a man endeavored to gain favour with his totem by dressing himself in the skin or other parts of the totemic animal, this was the custom among the Tlinkets of Southern Alaska. The Queen Charlotte Island Indians mutilated their bodies by tattooing their totems thereon. Some of the Coast tribes would paint their totems upon their foreheads.

Totemism has most rigid laws in regard to marriage and descent. Husbands and wives must be of opposite totems. It is considered a gross and culpable offence for a grizzly bear to marry a grizzly bear, or for a salmon to marry a salmon, but it would be quite a proper thing for a grizzly bear to marry a raven, or salmon an eagle. The descent is in the female line, i.e. the children always take the totem of their mother and belong to their mothers family so that they are by totemic law nothing to their father. Should trouble arise between the totem clan of the father and that of the mother, in spite of personal feeling children must enter the field against the father, and champion the mother's side.

The image of the totem is often carved on the four corner posts of large houses, sometimes over the door as a coat-of-arms, this is called a *chrahugh*.

A totem pole, *skylouksilah*, is made from a red cedar tree, and is curiously shaped and fashioned with carved figures of totems and human beings. The process of carving is watched jealously by rival clans, for if the chief whose totem pole is being carved introduces into it any portion of a carving peculiar to that of another chief, there is liable to be a conflict of clans. These poles are erected before the houses of chiefs and people of importance, either to show the rank of the living, or commemorate the dead. On these colossal monuments, which are sometimes nearly 100 ft. high, instead of written inscriptions, are totemic hieroglyphics representing the genealogy, history, and weird mythology of the race. These records stand in almost every Indian village, and at Skidigate and Masset are to be seen a perfect forests of totem poles. The cut of totem poles was kindly lent to Nanakwa by a gentleman in Victoria.