

# NANAKWA

OR

*Dawn on the Northwest Coast.*

No. 6.

KITAMAAT. B. C.

April, 1899.

Dear Friends:—

My intention in issuing this little paper was that it should be a multifold letter to my friends, and relieve somewhat the burden of written correspondence, you can better tell than I, how far it has subserved, in lieu of, or supplementary to, my manuscript letters.

The encouraging words received during the past few months seem to justify its continuance. I know the evidences of hurry and lack of careful arrangement and attention to detail will be overlooked, if it is remembered that the time for the preparation of these few pages has to be snatched at odd moments, and very often when the missionary is weary at the close of the day.

If the financial burden is not too great, I shall try to enliven NANAKWA with an engraving in each number representing mission work amongst the Indians of B. C.

At this season we anticipate for all our friends, the solemn enjoyment of Easter tide with its accompaniments of new life and hope. We have this request to make,

that prayer may be repeatedly offered for all benighted pagans of the North West Coast; there are many who know nothing

of THE CROSS, nor of THE EMPTY GRAVE.

Yours sincerely,  
Geo. H. Raley.

DAWN AT KITAMAAT.

*(Continued.)*

"The same came for a witness, to bear witness the Light."

Wahuksgumalayou and his followers turned to Kitamaat shortly after the New Year; taking with them their first teacher Tsimphean George Edgar, (Aiyayough) his wife and two children.

Four strong young men were appointed

christian watchmen (policemen) by the Hudson Bay factor Port Simpson, for the maintenance of order, and the keeping of the peace between the christians and heathens. The people were at home, and appeared glad to receive a teacher.

Shortly after his arrival they proceeded to the upper village, to make preparations for the oolachan festival.

During this season their faith was sorely tried. Some of those who went to Simpson quickly fell away under persecution; either they were unable to resist the offers of promotion to chieftianship if they would return to the dance, or endure the shame and ostracism which was the penalty of refusing to sustain the heathen customs or traditions of the tribe, such as feasting and potlatching.

But some were faithful, as will be seen from the following incident\*:

"Into Charley Amos brother's house (Noah Amos) wild dancers came right into our school, and Charley and his first wife try to stop them, but they were too strong for us, at last one of the men that eat dead bodies went to where Magnus was in his hanging bed asleep and try to get the boy and eat him alive, but by the help of God Mrs. Edgar was strong and young, was too quick for him, catch the boy alive in good time and hold him in her bosom, and the wild man went to Charley's little baby and try the same way to take baby, but Charley's wife took hold of the man's head\*\* for he had long hair on his head, and knocked him down, and Charley came and helped his wife. There were fifty or sixty people in the house and there was a good fight by all for about half an hour, some on our side and some on that side.

*(To be continued.)*

\*EXTRACT FROM A LETTER WRITTEN BY BRO. EDGAR.

\*\*KITKWUN, A HUMAN FLESH EATER.