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HAGAGA.

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During the Winter (I am now writing at the end of Feby.) I found it quite impossible to do any printing. With the exception of a few spells of mild weather, there was no time when the temperature of my office could be kept sufficiently above freezing point; consequently there has been no *Hagaga* issued for Novr. and Decr.

In illustration of what we might accomplish by a more systematic use of the vernacular, as an educational medium, let me cite a few cases from my own school: - GAIGIAT, a Git-winksilqu boy, became a pupil in May last. He knew nothing then, not even A B C.

I started him on the vernacular, — much to his disgust — and kept him at it for six months, by which time he could both read fluently and write legibly. I then started him on a method of spelling English, at which he has since been engaged. Now, this boy, by means of the vernacular, is *working* away at English most successfully; and he is bound to *master* the language, being able to *study* it intelligently. But I defy any Indian boy to *work* at English by means of English.

Three children (two girls and a boy) of GUNO, Chief of the Git-win-igöl, commenced attendance at school in Oct last, and began at once upon the native language. They are now able to read printed portions of Scripture in the vernacular. Now, supposing we had a NISHGA version of the NEW TESTAMENT (which, GOD willing, we may soon have), these children, when just five months out of heathenism, would come fully under the influence of CHRIST'S teaching. On the other hand, had they been started on English, how soon, may

I ask, would they come under the same transforming influence? Alas! they would hardly come under it at all, except, indeed, by oral instruction, which, however systematically carried on, can never take the place of the written Word.

It is undoubtedly therefore of the utmost importance that the vernacular be taught in our Indian day-schools; and that *everything which CAN be done SHOULD be done* towards opening up, in all their fulness, the teachings of CHRIST to the native mind. Intensity of feeling and religious fervour, without the guiding light of Knowledge, is morally certain to end in disaster: *we know that, but the Indian does not*; for the past is ours, but not his. At present therefore, when there is so much zeal among the native Christians, it is desirable that a *special effort* should be made to enable them to read such portions of Scripture, and Tracts, as may be circulated among them.

To this object I now devote the pages of the *Hagaga*, hoping that those who wish to use it may find it useful.

Before bringing out anything more in the Vernacular, I have decided to conform more completely to the Standard Alphabet by substituting *l* for *lth*, and *s* for *sh*. *Lth*, while the slenderest sound in the language, is the most frequently used — occurring in almost every word, and between the words. To express it therefore by three consonants beclouds the word, and exaggerates the importance of the sound.

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The *Hagaga* is printed & published monthly (when possible) at Aiyansh Mission, by The Rev. J. B. McCullagh.