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# NA-NA-KWA;

OR,

*Dawn on the Northwest Coast.*

No. 1.

KITAMAAT. B. C.

January, 1898.

Dear Friend:—

A Missionary's correspondence is necessarily large; the last two mails brought me such a budget, that now I have about fifty letters from friends, Epworth Leagues, Sunday-schools, in all parts of Canada, asking for information respecting our work here. It will give me great pleasure to reply to these letters at the earliest opportunity. It will however take time as only a long letter by way of answer, will satisfactorily meet any case.

The thought has occurred to me, that I might bring into play the little press I use in connection with the Kitamaat language, and send a small sheet bearing on the work here, if possible quarterly, to those interested. Please accept this copy as a message addressed to you personally. If you have a friend to whom you would like to send one, kindly drop me a line, I shall be happy to forward.

Sincerely yours,

Geo. H. Raley.

## DAWN AT KITAMAAT.

"HE DIRECTETH HIS LIGHT TO THE ENDS OF THE EARTH."

A bright old man, Apsileahkus, related the following to me about three years ago:—

"In my father's days the Sukine Indians came across the country to trade with us for the oil of the oolichan fish. They told my father that the Great Spirit had sent 'Beni' with a strange and wonderful message to

this effect, that the 'Chief of the Above' is our father; He wishes us to be good, if we do good and live at peace he will reward us, if we do evil he will punish us."

This ray of the true light was but imperfectly reflected by the Stikine Indians, and did not shine brightly enough to produce the dawn of gospel day at Kitamaat.

About the year 1869 one of the Hudson Bay Company's ships came into the inlet to trade with the Indians for their furs. There was on board a Roman Catholic priest who remained at Kitamaat a few days teaching the people prayers, hymns, and chants, also preaching in Chinook, which was interpreted into the vernacular by a native. He led the people to understand that Christianity was admirably adapted to their needs while it permitted the indulgence of their heathen practices, they could by offering the prayers he taught them merit the protection and obtain forgiveness from the Great Father. He left with them gown and crucifix.

This gleam of light, as reflected by the Church of Rome, was so overshadowed by error, that it could not penetrate the darkness of heathenism at Kitamaat. The heathens preferring paganism pure and simple to such an admixture.

About 20 years ago a young Kitamaat chief Wahukgunalayu went to Victoria, and heard the "Story of the Cross," from the lips of Rev. Wm. Pollard. His heart was moved by the Holy Spirit as he listened, he became convinced of sin, and sought the mercy of God. Following the strong impulse to repeat the "good news" to his fellow-traders, he determined to make the return journey to Kitamaat without delay. Before he left Victoria, Mr. Geo. Robinson who took a kindly interest in the Indian Church presented him with a bible. THE LIGHT OF THE WORLD as it was reflected by Wahukgunalayu was the beginning of Dawn at Kitamaat.

SHORT FOR VENIAMINOFF. THE NEAREST APPROACH TO THE NAME CONTRACTED, AS PRO-  
NOUNCED BY THE COAST INDIANS.

## ENTERTAINMENT.

The children gave an entertainment on Xmas night in the new school-house. All the old people who were not sick, or too infirm to walk were present. They were charmed with the manner in which the boys and girls rendered the programme, which was repeated the following thursday for the public.

### PROGRAMME.

#### FIRST PART

PRAYER,	
OPENING CHORUS,	
"Hurrah, Hurrah."	Boys, & Girls.
INFANTS' SONG,	
"Wrist Exercise."	Little Girls.
BOAT SONG,	
"Merrily, Merrily."	Girls.
KINDERGARTEN SONG	
"Umbrellas to mend."	Girls.
CHORUS	
"Wood Sawing."	Boys.
MUSICAL DRILL,	
"Calisthenics."	Little Girls.
QUARTETTE,	
"Humbly my Saviour."	Mrs. Raley.
	Miss Long. Mr. Raley. Mr. Anderson.
EXERCISE,	
"Swimming Drill."	Boys.

#### SECOND PART

CHORUS,	
"Sparkling Eyes."	Girls.
MOTION SONG,	
"Finger Play."	Little Girls.
RECITATION,	
"Rum's Maniac."	Mr. Anderson.
CHORUS,	
"New Mowing Song."	Girls.
MOTION SONG,	
"The Blacksmith."	Girls.
QUARTETTE.	
"Xmas Carol."	Jeremiah (Weyah)

RECITATION,	Mr. Robinson.
DRILL,	
"Ring Drill."	Girls.
RECITATION,	
"Choosing of Trades."	Boys.
CHORUS,	
"Drum and Fife."	Boys.

### CHRISTMAS AT THE HOME.

Christmas has come and gone. You all know how dear the season is to white children, it is equally so to Indian children, not because of a profusion of Xmas gifts, but on account of the general feeling of good cheer which pervades. The day was quite mild, snow fell in the evening. There was a hurry to get ready for the morning service. The older girls assisted the choir with the specially prepared singing; in fact they supplied the best voices for both soprano and alto-parts. The church looked very pretty in its Xmas dress of evergreen and mottoes. After church came dinner, this was the first meal in the NEW HOME, it is not finished but we were able to use the kitchen, and the sewing room. Of course I had an extra good dinner for the children it consisted of canned roast beef, vegetables, a big plum pudding made by Mrs. Raley, and stirred by all the girls in orthodox style, also nuts and home-made candy for dessert.

The children went to see their friends in the afternoon, that gave us a chance to have our dinner together at the mission-house.

At four o'clock we gave the old people soup, bread, and tea in the school-house; and the children furnished an entertainment for which Mr. Raley printed programmes. The varied entertainment consisted of choruses, motion songs, quartettes, recitations, and calisthenics, it took a lot of time and patience training the boys and girls, but they did so well it quite repaid us.

They have good voices and learn both words and music quickly. The girls are trying very hard to be good, they are better, more obedient and easier to manage than formerly; I hope all our friends will pray that the instruction and training they

## ESSAY ON BREAD-MAKING.

First thing when we make bread they get the flour out and put hot water in it and mix the flour with it and put spoon full of salt in it and then put three cups full of yeast and mix the flour with it we work it with our hands up and down and when they finished we wrap them up with two quilts and put it near the fire to come up and in the morning we get the tins ready and we put it in a tin to get ready for the oven and when they come up we put it in the oven and when they done we put it in the table to get the hot out when we get the hot out we put it in the bread box.

Flora (Dahluks).

## CANOE MAKING.

A first thing of a make canoe to go where the big tree and cut down one and he cut out his inside of the canoe and he make his two sides and he make his stern and he make a fire in their camp and he get many stones and he put in the fire and he many pail water in canoe and when the stones warm and he put it in the inside of the canoe and the water boil and cook canoe and make canoe wide and when he finished and he put canoe in the water up in the river and he get some small fish and he put his net in the water and he get many fish

Jeremiah (Weyahkay).

[The above essays are the first attempts by two of "our boys and girls". They are very crude, but we give them just as they were written, some might say "not much to boast of" however they give us much encouragement for the difficulties which have to be surmounted by the native children in the study of English are great.

Flora is an orphan, not very strong but quite bright and intelligent. The "Home" has indeed been to her a "City of Refuge" protecting her helpless girlhood, and saving her from the most miserable of lives. An orphan's lot amongst the Coast Tribes is not a happy one. Jeremiah is nephew of the powerful chief Jessea, and will probably succeed him to the head-chieftanship of this tribe. This young chief wants to learn and we are anxious to teach "his young ideas how to shoot."

## "THE LORD'S PRAYER."

in the Oowcekillu or Kitamaat Language.

## KEY UMYAHAINI BUGWAHKTEE.

Key Opb anus, luk key aigiahey, shathlan Dountaouks. Bahwhidoits gia giukgulut giuse. Kwiheyyaouks kun gwihl gia giukdumma gia nuhw, kun gwihli su aigiahey deyt sin tlanuhw li gi kugizoals.giagia liais haithlits wai humzimus. Mamathls gia yiahthtligini gianuhw haidis gwihle mamathli gia nuhw key yiathl lau tla nuhw.

Kitzemaampptllinnuhw luk key paeywhatl-gia owuwahate gia nuhw. Kwikwullohd sin tlanuhw luk kay yiahkahey, Wilit kow giukgwullutaouks. Wilit kow thlawgwiniyaouks. Wilit hatloodde hey. Wil aigilitlem gwihlatli. Amen.

## THANKSGIVING DAY.

The church instead of being decorated for the festival with sheaves of golden grain was becomingly trimmed with dried salmon smoked oolichan, cakes of seaweed, dried fish eggs, cakes of dried berries, and furs.

It presented rather a unique appearance, but quite apropos, for these people instead of giving thanks to God for a harvest reaped from the soil, praise Him for one gathered from the sea. The wide heaving sea is the Coast-Indian's rolling prairie, the bait his seed, the net his reaper, the canoe his wagon, the "wings of the wind" his horses, the smoke-house his barn, the cedar store box his granary. His staff of life is not bread, but dried salmon accompanied by oolichan grease for butter.

## MR. G. L. ANDERSON.

Mr. Anderson who for several years has been identified with our work here has resigned. He will be relieved of the school on the arrival of a teacher, whom we expect early in April.

Mr. Anderson has been an earnest mission worker; always he has endeavoured to promote the best interests of the work of God, of the missionary society, and of the people by all means in his power.

We are glad to say he is not going far as it is his intention to become the first settler in the Kitamaat valley. Mr. Anderson no doubt will commence a colony.

News which fills our hearts with devout gratitude has reached us.— The Woman's Missionary Society has again regarded the work of the Kitamaat Home with favor and voted a substantial grant; enabling us once more to demonstrate the truth of our motto to JEHOVAH—JIREH. We sincerely wish some of the ladies of the W. M. S. could visit Kitamaat, and see what a noble work they are doing by sustaining it.

C. Todd Esq. Indian Agent North West Coast Agency, paid an official visit to our village last Nov. He held a council with all the people; after which inspected the school examined the register, and in a brief address to the children, expressed himself pleased with their industry and neatness. He commended the work of the Home.

The Methodist Missionary Society has now possession of a very fine property here. It consists of a commodious church, comfortable mission-house, and school-house, all comparatively new. The dimensions of the school (built last summer) are length 80 ft., breadth 18 ft., posts 12 ft. Cottage roof, rustic outside, single-dressed cedar lining.

In October the Superintendent of this mission took three Indians and made a canoe journey to Hartley Bay, an appointment of the mission 50 miles distant from Kitamaat. What the Indians call the Hammer wind caught the canoe, and in spite of close reefed sail shelter had to be sought.

A pleasant time was spent with the people who were at the village. All were visited. Services were held. The Sacrament of The Lord's Supper was administered. Two children were baptized. A couple who had previously been united by the village council according to ancient custom were lawfully married. The people seem very anxious to understand the Word of God. Bro. Reid the Lay Agent is working hard, and Mrs. Reid is a good example for the people of the christian wife and mother.

Mr. Ed. Wilkinson C. E., and party were at the mission house for two days in September arranging with their packers. Mr. Wilkinson is under instructions from the Provincial Government to explore the Kitamaat Valley, and ascertain if there is a pass through the Coast Range to the interior practicable for a railway.

For 1000 miles the Coast Range of British Columbia and Alaska presents a high and almost impassable barrier. It is never broken at Kitamaat by the Inlet Valley, nature provides a nearly level plain which no doubt will be found to be an easy gateway to the interior—the Klondyke, the Skeena, Cassiar, and Omineca.

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Mail received at Kitamaat, before Xmas via Hartley Bay, by canoe.

The average daily attendance at our mission school for the last quarter, ending Dec 31st. is 47.

Several schools of whales (fin-backs) passed up the Inlet this fall in search of food, one monster came within 200 yds of the mission house on 10th. Oct.

A chief and five Kimahnu people are remaining the winter here, and may remain permanently. They speak the Kitamaat language.

The Kitamaat tribe is not decreasing. During the year there have been:—

13 births.

8 marriages.

12 deaths. ( THIS NUMBER INCLUDES THOSE BROUGHT HERE FOR BURIAL, BUT WHO WERE NOT BEEN RESIDENTS FOR SOME YEARS. )

Our people are very poor this year. The cannery season was a failure so far as Kitamaats were concerned. They report trapping discouraging not many furs have been obtained.

A short account of the life and death of Charlie Amos (Wahuksgumalayou) the Kitamaat martyr who died last August has been sent to The Missionary Outlook. It is interesting; try and read it.

In our next issue of Na-na-kwa we will continue "Dawn at Kitamaat", and give a short history of the Home and a description of the present accommodation of the children.

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Errata.— PAGE 1 FOR INTERESTING READ INTERESTING; PAGE 2 THURSDAY READ THURSDAY

The Na-na-kwa is printed at Kitamaat.