

The "Chinook Jargon," or Oregon Trade language, is a curious composite form of speech, being partly Chinook, partly Nootka, partly French, partly English, and partly the result of onomatopoeia. During the early intercourse of Europeans with the West coast, Nootka was the emporium of the traffic, and the Indians gradually picked up from the sailors some English words. Later on, when traders began to frequent the Columbia River, they used the words learned at Nootka, and in this way the Chinooks, always quick in catching sounds, added Nootka and English words to their own vocabulary. As early as 1804 a *lingua franca* had thus come into use on the coast. The Northwest, Astor and Hudson's Bay Companies' servants, and the French *voyageurs*, all contributed their share to the jargon. When Mr. Horatio Hale, whose manual is a work of authority, first visited the coast, it consisted of about 250 words. Of these 18 were of Nootka origin, 47 of English source, while 24 were French and 111 formed the Chinook substratum. That was more than fifty years ago. In 1863, when the Smithsonian Institution published its dictionary of the language, the number of words had grown to 500. Of these 221 were considered Chinook, 94 French, 67 English, while the Salish or Flathead Indians were credited with 39.

The nationalities of their civilized visitors were designated respectively *Pasin* (Francans); *Kint-nosh* (King George, whose medals are known all through the North-West, being the type of an Englishman, and Boston from the French-Canadian *Bostonnais*). A man named Pelton, going insane, furnished a term for fool or madman. The term of salutation — *lak-oh-ah-yak* — used to be traced to the visit of Clark, and his friends' enquiries after his health, and their origin satisfied Mr. D. Wilson. Mr. Hale, however, prefers to assign it a Chinook origin. *Tum-tum* is a sound word for heart (from the pulsation) and is used for will, purpose, desire. *Up lip* (to both) is another such word, imitating boiling water. *Kole-sick-waum-sick* is the expressive jargon for fever and ague. *Sick* is used for tree or anything made of wood. *Lee hee* clearly denotes laughter, and is used for any kind of diversion. One of the commonest words is *zawook* (to make), and can be used with any noun to indicate every kind of operation or proceeding. *Ma hee* (ground) is also used in all sorts of ways, as *Boston ilahee* (the United States), *minimoose ilahee* (death ground, cemetery), *agatic ilahee* (mountain, highlands). All strong liquors are called *lum* (rum). Ship, pea, tea, sick, stone, sing, nose, soap, mama, papa, and other words, are good Chinook as well as good English. The French words adopted have mostly undergone some change, as *malice* (merch), *malich*, *ma-ri*, *pe* (quint used for "and"), *lametin* (a tomahawk), etc. The Nootka word *lyas* (great) is used with other words to indicate a larger animal, etc. resembling a smaller one, as *puss-puss*, or *wh-ri-oh* (a cat), *lyas puss-puss* (a panther). The Nootka *palalich* (gift) is also largely used both as noun and verb. These few examples will show that the Chinook Jargon is not without interest to the student of language. For missionaries and others who have intimate dealings with the Indians of the Pacific province it is essential to profane intercourse. There is some slight divergence between the spelling of Mr. Hale and that of the "Kamloops Wawa," but the phonetic system solves all such difficulties. Apart from the good work that it is doing among the Indians, their little paper is well worthy of attention as affording a key to one of the most interesting of composite tongues. How many of the languages of civilization have developed in similar fashion by accessions from outside sources?—and in the obscure prehistoric past how many of this very process have been repeated to form what we deem the *usurpate* of some great birth of speech? Those who are curious on the subject may obtain fuller satisfaction by addressing the Editor of the "Wawa," at Kamloops, B. C., enclosing a dollar.

"Kamloops Wawa" hereby thanks Mr. H. M. Pernin, of Detroit, Mich., for an article in the April number of "Pernin's Monthly Stenographer," "Shorthand among Indians."

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"Pernin's Monthly Stenographer" is a very interesting magazine concerning shorthand, typewriting, etc., with shorthand lessons and exercises in every issue. One dollar per year. Single copies, ten cents. We have also received, through the kindness of Mr. H. M. Pernin, a copy of "Pernin's Universal Phonography in Ten Lessons," "the simplest, most legible and rapid shorthand method in the world; the only strictly phonetic, light-line, non-position, and connective vowel system in use." Sixth edition, 25,000 copies. Price, \$2.00. "Pernin's Universal Phonography" was awarded the medal and diploma at the World's Fair. Only a few years before the public, it is now used by thousands of stenographers, and has been adopted by four hundred of the leading schools and colleges. Notice that the Pernin phonographic alphabet is nearly the same as the one used throughout this paper in Chinook, in the Indian languages, as well as in English or French. Some of the vowels have been changed, and a number of combinations adopted in the Pernin system, in order to attain as much brevity as possible in writing the English language.

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"The Missionary Record" for May, 1895, is at hand. It has reproduced the article of the "Chicago Sunday Herald," of November 25th, 1894, concerning the "Kamloops Wawa," by Mathele Justice. "The Missionary Record" is full, every month, of very interesting items concerning the missions of the Oblates of Mary Immaculate throughout the world. The May number opens with an article on "The Catholic Church in Western Australia," by Very Rev. M. H. Gaughren, O.M.I.; then the "Consecration of His Grace Archbishop Langevin, of St. Boniface, Manitoba"; "The Western Dénés," by Rev. Father A. D. Morice; last of all, condensed news from all quarters. "The Catholic Record" is well worth its price, fifty cents a year. To be had at Burns & Oates, London, England; M. H. Gill & Son, Dublin, or at the Catholic Publication Society Co., New York.