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Vol. IV. No. 5.

KAMLOOPS WAWA.

May, 1895.

The shortest way to learn the Shorthand is through the Chinook, and the shortest way to learn the Chinook is through the Shorthand.

On the cover of this paper you have all that is necessary for learning this System of Shorthand.

Take the Alphabet at the top of next page, and go on to decipher every word that comes along. You will hardly have deciphered all the matter on this cover, when you will be surprised to find yourself familiar with all the secrets of this shorthand.

This paper is now produced by Photo Engraving, a process which allows space for nearly five times as much reading as before. One page of this contains as much as five pages of the former numbers. By comparing the space occupied by English text in full type and the same in Phonography, as in next page it will be seen that one page in shorthand is equal to ten pages ordinary type.

This paper issued monthly, at \$ 1.00 per annum. Post Stamps accepted. English, Canadian or U.S..

To our Readers.

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Address: Editor of
Kamloops Wawa.
Kamloops, B.C.

Apprenez la Sténographie à l'aide du Chinook et le Chinook à l'aide de la Sténographie.

Il n'y a pas de chemin plus court pour apprendre la Sténographie que par le Chinook, et il n'y a pas de chemin plus court pour apprendre le Chinook que par la Sténographie.

La Sténographie Déployée est une Sténographie universelle, s'adoptant aussi facilement à toutes les langues, mortes ou vivantes, barbares ou civilisées.

Le Chinook est aussi un langage universel, cent fois plus facile que le *Volapük*; il s'apprend mille fois plus vite. Des milliers de personnes de toutes nations s'en sont servies et s'en servent tous les jours.

L'Abonnement à ce petit papier est de un Dollar, ou Cinq Francs par an. Numéro Spécimen, Dix cents Cinquante Centimes

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THE DUPLOYAN PHONOGRAPHY

Duployan Phonetic Alphabet.

I. Simple, for Chinook.

ā ō ɔw ɔw wa ɛ ū
 h p t k l sh s n m

II Complete, for English.

ā ō ɔw ɔw wa ā ai ɛ ū ā an in on un
 hpbt d f v kg l r sh ch s ts n ng mbhct

III. Numerals.

1 2 3 4 5 6 7 8 9 0.

Rules. I. Write sounds only.

II. Avoid Angles.

III. Write l and r upwards.

Remark The whole shorthand is there: you need only work it out.

[A large block of handwritten shorthand symbols, including some dated notes like '1867', '1870', and '1871'.]

This system of Shorthand was first published in France by the Duploye Brothers, in 1867. — It was first taught to the Indians of British Columbia, at Coldwater, in the fall of 1890.

A novel idea, some will say, to teach the Indians to read shorthand! Would it not be better to teach them common writing? — Somebody remarked in 1891: They are not able to learn the old hand writing, how can they learn shorthand? — Because this shorthand is one hundred, nay one thousand times simpler than the old writing. Any one can learn it in a few hours, and become expert in it in a few days.

Thousands of Indians all over this country are now able to read and write this shorthand. Most of them learned it in two or three days. They are thankful to God for the blessing of being able to read the shorthand. — "We receive now, they say, more instruction in one week than we could learn before in several months, when we had no other way of learning than by end repetition... Many of them can now begin to learn the English Language, for the writing of which this shorthand is as well adapted.

Why not adopt this system of shorthand for use in the English schools, as it is used extensively, to great advantage, throughout France and Lower Canada.

Children can learn to read this Phonography in two weeks, with a fifteen minute lesson every day. — Then, instead of dictation, exercises may be written in shorthand, on the blackboard or otherwise, to be transcribed into ordinary writing. Used in that way, this Phonography would become a powerful means of teaching orthography. Besides that, pupils trained in that way, would come out of School perfect Stenographers.

J.M.R

In this number (page 68) you will find the miniature designs of the Indian churches at Shushwap and the one at Shekalkmah, or Shushwap Centre, a log building of 50 x 25. Rural on the outside, it retains its rustic appearance in the interior. It has been opened since July, 1892. A sweet-toned bell, of 200 lbs., from the celebrated Meneely Bell Foundry, of Troy, N.Y., swings in the steeple.

The other church or chapel, still unfinished, is that of Halowt, or the Lower Shushwap. It is a frame building, 76 feet long by 20 feet wide, with a transept 4 x 20. The sanctuary occupies 16 x 20 feet, and the vestry or priest's apartment, with a private room upstairs, is also 20 feet by 16. This chapel was erected by the Indians themselves during last summer, and was opened on November 4th, 1891. From the same Meneely foundry, a 500 lb. bell, the largest and finest in the district thus far, is set close to the church on a temporary frame, until its place is ready in the tower, now being constructed.

The third drawing on page 68 gives the ground plan of the Halowt church.

The half-tone, on page 69, is from a photograph of the house and church of St. Louis Mission, Kamloops, B. C. The church, with the vocable of the Sacred Heart, was built in 1887, and the house in 1889. It is situated on an elevation close behind the city of Kamloops, looks northward, and affords a view as desirable as can be had of the city of Kamloops, of the forks of the Thompson river, of the Indian village and reserve on the opposite side, and of the magnificent mountain scenery in the background. As soon as a photograph of all this can be obtained, it will be sent to the engraver, for the "Kamloops Wawa."

The first missionary who came to Kamloops was Father Demers, afterwards first Bishop of Victoria and Vancouver Island. That was about fifty years ago. A second one came a few years later, whose name the Indians no more remember. Then Rev. Father Durieu, now Bishop of New Westminster, Rev. Father Richard, Rev. Father Gendre, Rev. Father Baudre, Rev. Father Padosy; but they only came to Kamloops as visitors from the Okanagan Lake Mission, where they resided.

Rev. Father Grandidier was the first to reside at Kamloops, with Father Martin as his companion and Bro. Henry Devries for assistant, in 1878-79.

In the summer of 1880, Rev. Father LeJacq was recalled from the Stewart's Lake Mission, which he had established and conducted for thirteen years, to take charge of the St. Louis Mission, Kamloops, which was then constituted as a regular house of the O. M. I., with Rev. Father LeJacq as Superior and Fathers Grandidier and Peytavin as assessors. In 1881 Father Grandidier was replaced by Father Coccoia, and in 1882 Father Peytavin was succeeded by Father LeJeune. There was no change then until 1887, when Bishop D'Herbomez, on his return from the Chapter-General, left Father J. A. Bédard at Kamloops instead of Father Coccoia, who was sent to take charge of St. Eugene's Mission, Kootenay, which position he has since filled with great distinction.

Rev. Father LeJacq attended to the Shushwap Indians of the district for twelve years, from his arrival in 1880 until 1892, when his services were required at the head of the St. Joseph's Mission, William's Lake, where an industrial school for Indian boys and girls was being organized under his auspices.

On Father LeJacq's departure, Father Bédard became Superior of the Mission at Kamloops, with Fathers LeJeune and Guertin as assessors, the former to attend to the Indians of the whole district, the latter to visit the Catholics along the C. P. R. line from Kamloops east to the summit of the Rocky Mountains (including the mines of West Kootenay), or limit of British Columbia, which mission had been attended to, since 1884, in turn by Fathers Fay 1884, LeJeune 1885, Coccoia 1886, LeJeune 1887, Bédard 1888. In November, 1893, Rev. Father Bédard taking charge again of the West Kootenay and Railway district, Father LeJeune became the Superior, with Father Guertin as Procurator. Early in 1894 Rev. Father Carion arrived at Kamloops to take the direction of the industrial school. Father Bédard went to William's Lake, and Father Peytavin came to Kamloops, where, after aiding the Indian missions among the Shushwaps during the winter months, he went, in the early spring, to attend to the miners of West Kootenay and the railroaders of the Selkirk and Rocky Mountain districts.

The St. Louis Mission, to the present date, is under the same Superior, with Fathers Carion and Guertin as assessors, and Brothers Surel and John Mulvaney as helpers.

**What is Chinook anyhow, and how can
It pretend to be a Universal
Language?**

Such was a question found in one of the "Kamloops Wawa's" exchanges, to which it was necessary to answer. As the answer may be of some interest and information to the readers of this paper, it will be reproduced here.

Chinook, as used in the "Wawa," is not an Indian language: it is only a Jargon. Our Indians are not Chinook Indians, but British Columbia Indians, what the ethnologists call the Salish stock of Indians — Salish, after the word *Shaleesh*, means "knife" in the Thompson language, the old Indians of that tribe being always on the defensive, and constantly carrying a knife with them under their clothing, — hence the name of *Shaleesh* or *Salish*. They speak Thompson, Stalo, Okanagan, Lillooet, Shushwap, Skwamish, Seashel and other Salish dialects.

What, then, are the Chinook Indians? The Chinooks proper are, or rather were, a tribe of Indians from Oregon, somewhere about the mouth of the Columbia river. Their language, the Chinook proper, was as different from the Chinook Jargon as Greek is from Gaelic. In the Jargon used in the "Kamloops Wawa" there are scarcely over fifty words of Chinook origin. The origin of each word in our Chinook vocabulary will be given in some future issue of this paper.

How can this Jargon pretend to be a universal language? At least as reasonably as the Volapük; for where is the Volapük spoken? — whereas, without pretending to make the Chinook the language of the twentieth century, it is true to say that it is understood by 20,000 or 30,000 people in British Columbia, Washington and Oregon. As it is a trade or international language, it is used by Indians, Chinamen and Whites and Europeans of all descriptions. Hundreds of people, former residents of these countries, have now carried with them their little knowledge of Chinook to every corner of the world. There are some very amusing instances of Chi-

nook becoming very handy on the streets of London, England, in South Africa or in Australia.

In the Chinook vocabulary given in the "Kamloops Wawa," can be remarked, in the spelling of the words, a difference to that found in English hand-books of Chinook. Here we have *Aiak*, instead of *Iy-ack*. In answer, it is sufficient to state that neither French nor English orthography is here used, but simply a phonography of sounds. See next issue for the explanation of our Chinook pronunciation. Indeed, the "Wawa" has already succeeded in unifying the writing and pronunciation of the Chinook among its readers.

Our Chinook up this way may have very striking differences from the one spoken in Oregon or Washington, and even along the sea coast of British Columbia and on Vancouver Island. Phonography has not yet been introduced in those countries, and we have not had many opportunities of comparison. But the discrepancies are not such as to prevent mutual understanding. As soon as the advantages of the Chinook writing are made known in those other districts, all those difficulties will be smoothed away.

The "Kamloops Wawa," complete from the beginning, has been taken by the British Museum, London, by the Smithsonian Institute, Washington, by the Provincial Library of British Columbia; by the Laval University, Quebec, who all remitted very willingly for the paper.

"Kamloops Wawa" would be glad to know of other places where it might find a similar welcome.

This paper has, thus far, pretty well supported itself, notwithstanding some extra expenses which were unavoidable at the start. Yet it is still a source of anxiety to us. It costs now from \$700 to \$1,000 per annum, and we are not too confident of finding all that among the Indians of this country. Indians are very slow in paying; and, in truth, they are not so very well off. We wish there were resources enough from the outside to let them have their paper at a nominal figure.

Will any bookseller or news-agent happening to read this, and willing to handle the paper at a liberal commission, please correspond.

Here is a list of our Exchanges from the first:—

1. *La Lumière Sténographique*, the inventor's own paper. Forty cents a year. A monthly issue, similar in size to the "Kamloops Wawa." Address, E. Duployé, Sinceny (Aisne), France.
2. *The Stenographer*, 38 Sixth South street, Philadelphia, Pa. Justly called the finest paper on shorthand matters published in America. Only \$1 per annum. Send for sample copy; do.
3. *The Inland Sentinel*, Kamloops, B.C. A repertory of information concerning the mining, agricultural, etc., resources of the interior of British Columbia. Weekly. \$2 per annum. See advertisement.
4. *The Weekly World*, Vancouver, B.C. \$1.50 per annum.
5. *The Weekly Columbian*, New Westminster, B. C. \$2 per annum.
6. *The Weekly Colonist*, Victoria, B.C. The pioneer paper of British Columbia. \$2 per annum.
7. *Le Sténographe Canadien*, entering now in its seventh year of publication. The pioneer organ of the Duployan stenography in Canada. \$1 per annum. Address, Box 1587, Montreal, Canada.
8. *The Month*, New Westminster, B.C. \$1 per annum.
9. *La Croix du Canada*. \$2 per annum.
10. *La Semaine Religieuse de Montreal*. \$1 per annum. Box 1624.
11. *The Northwest Review*, Winnipeg, Man. \$2 a year.
12. *The Messenger of the Sacred Heart*, 27 West 16th street, New York City. The finest monthly of its kind in existence. Profusely illustrated with half-tones. Well worth its price —\$2 per annum.
13. *The Chicago Sunday Herald*. The largest paper that comes to hand. An immense volume of reading every week, each issue weighing nearly one pound. Only \$2 per annum.
14. *The Catholic Record*, London, Ont. A weekly, got up in first-class style. Price of subscription, \$2 per annum.
15. *La Voix du Précieux Sang*, St. Hyacinthe, P.Q. \$1 per annum.
16. *Le Rosaire*, St. Hyacinthe, P.Q. \$1 per annum.
17. *Le Propagateur des Bons Livres*, 1603 Notre Dame street, Montreal. Only 50 cents per annum. Issues twice a month. Worth twice its price.
18. *La Ruche Sténographique*, Louis Feuillet, Editor, Boe le Hard, Seine Inf., France. Price, 50 cents per annum.
19. *La Plume Sténographique*, 2 Cours Montaigne, Périgueux, Dordogne, France.
20. *La Gazette Sténographique*, 166 Rue Lafayette, Paris, France. \$1 per annum.
21. *Le Grande Sténographe*, 165 Rue Lafayette, Paris, France. The leading paper of the Duployan stenography. Issues monthly. \$1 per annum.
22. *The Phonographic Journal*, Pt. Jervis, N. Y. A monthly periodical concerning shorthand and typewriting. Very interesting reading. Only 50 cents per annum.
23. *The Shorthand Educator*, 44a Greene avenue, Brooklyn, N. Y. Got up in first-class style. 50 cents per annum.
24. *Le Journal des Sténographes*, Paris, France. Address not on hand at this writing.
25. *The Weekly Gazette*, Montreal, Canada. \$1 per annum.

(To be continued eventually.)

Mention me, I will mention you; advertise me, I will advertise you.

KAMLOOPS WAWA.

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ST. LOUIS MISSION, KAMLOOPS, B.C.

Tloos alta nsaika.

The first system of musical notation consists of two staves. The top staff is a treble clef with a key signature of one sharp (F#) and a 3/4 time signature. It contains a melodic line with various note values including quarter, eighth, and sixteenth notes, along with rests. The bottom staff is a bass clef with a key signature of one sharp (F#) and a 3/4 time signature. It contains a bass line with similar note values and rests. Below the bass staff is a line of rhythmic notation consisting of a series of vertical stems with flags, indicating the timing of the notes.

-1-

The first system of the second system is labeled '-1-'. It contains a melodic line and a bass line with rhythmic notation below, similar in style to the first system.

-2-

The second system of the second system is labeled '-2-'. It contains a melodic line and a bass line with rhythmic notation below.

-3-

The third system of the second system is labeled '-3-'. It contains a melodic line and a bass line with rhythmic notation below.

-4-

The first system of the third system is labeled '-4-'. It contains a melodic line and a bass line with rhythmic notation below.

-5-

The second system of the third system is labeled '-5-'. It contains a melodic line and a bass line with rhythmic notation below.

-6-

The third system of the third system is labeled '-6-'. It contains a melodic line and a bass line with rhythmic notation below.

51. *Why do we make the Sign of the Cross before we pray or do anything?*

To offer our prayer and our work to God, and that He may help us to do them well.

52. *Why do we make the Sign of the Cross when we are incited to do evil?*

To ask God to help us not to do evil.

VII

53. *Where do we find what God wants us to do?*

In the Ten Commandments of God.

54. *How shall we keep exactly the Ten Commandments of God?*

We shall keep exactly the Ten Commandments of God if we love God with all our hearts, and our neighbor as ourselves.

55. *And what about the precepts of the Church?*

God wants us to obey the precepts of the Church.

56. *Say the precepts of the Church.*

.

VIII

57. *Are we able alone to do what God commands?*

No: We must have the help of God.

58. *What must we do to obtain the help of God?*

We must pray and receive the Sacraments.

59. *Which is the best among all prayers?*

That prayer which Jesus Christ taught us, and which is called "the Lord's Prayer."

60. *Recite this prayer.*

Our Father, etc.

61. *Which is the second prayer which we must know?*

The Salutation of the Angel in which we speak to the Blessed Virgin Mary, Mother of Jesus Christ.

62. *Recite that prayer.*

Hail Mary, etc.

IX

63. *What is sin?*

To disobey God, that is called sin.

64. *How many kinds of sin are there?*

Two: One, original sin, that is in our hearts when we are born; the other, actual sin, that we commit ourselves.

65. *Which is that sin that is in our hearts when we are born?*

It is that sin which Adam committed when he disobeyed God.

66. *And which is that sin which we commit ourselves?*

It is that which we commit when of our own accord we disobey God.



Médailles d'Or, Paris 1878 et 1889

Méthode pour apprendre sans maître en 2 heures, 16^e édition, franco : 3 francs. E. DUPLOYÉ, à Sinceny (Aisne)

VOYELLES

A O Ou É È I Eu U An On In Un
 • ○ ⊙ ∪ ∩ ∪ ∩ ∪ ∩ ∪ ∩

CONSONNES

Pe Be Te De Fe Ve Ke Gue Le Re Me Ne Gne Je Che Se Ze
 | | - - \ \ / / / / ())) ∪ ∪ ∪ ∪

RÈGLE GÉNÉRALE : Écrire les SONS et non pas les LETTRES.
 RÈGLE des CONSONNES : Seules L et R s'écrivent en remontant.
 RÈGLE des VOYELLES : Les tourner de manière à éviter les angles.
 Nota. — Les points et accents ajoutés à certains signes s'omettent habituellement.

EXPLICATION DE L'ALPHABET DUPLOYEN

VOYELLES

- A ○ Petit cercle.
- O ○ Grand cercle.
- Ou ⊙ Grand cercle bouclé.
- EU ∪ 1/4 de grand cercle avec point.
- U ∩ 1/4 de grand cercle sans point.
- É ∪ Petit 1/2 cercle sans point.
- È ∩ Petit 1/2 cercle avec point au-dessous.
- I ∩ Petit 1/2 cercle avec point au-dessus.
- AN ∩ 1/4 de petit cercle avec accent aigu au-dessus.
- ON ∩ 1/4 de petit cercle avec accent aigu au-dessous.
- IN ∩ 1/4 de petit cercle avec accent grave au-dessus.
- ON ∩ 1/4 de petit cercle avec accent grave au-dessous.

CONSONNES

- PE | Petite verticale.
- TE - Petite horizontale.
- FE \ Petite oblique, de gauche à droite.
- KE / Petite oblique, de droite à gauche.
- LE / Petite oblique ascendante.
- JE ∪ Grand 1/2 cercle en forme de voûte.
- SE ∪ Grand 1/2 cercle en forme de bassin.
- NE) Grand 1/2 cercle en forme de C retourné.
- ME (Grand 1/2 cercle en forme de C.
- X S'écrit comme ES ou GZ.
- BE | Grande verticale.
- DE - Grande horizontale.
- VE \ Grande oblique, de gauche à droite.
- GUE / Grande oblique, de droite à gauche.
- RE / Grande oblique ascendante.
- CHE ∪ Grand 1/2 cercle pointé, en forme de voûte.
- ZE ∪ Grand 1/2 cercle pointé, en forme de bassin.
- GNE) Grand 1/2 cercle pointé, en forme de C retourné.
- ILL S'écrit comme plusieurs I ~.

Signes euphoniques Z ∪ T - N) R / K ∪

Les voyelles se tracent dans le sens qui permet de les unir SANS ANGLE aux consonnes. Les consonnes se tracent toujours dans le sens indiqué. Les deux consonnes L et R se tracent seules de bas en haut, en remontant.

pb td fv kg lr m ngn j ch s z o a ou eu u é è i an on in un
 | | - - \ \ / / / / ())) ∪ ∪ ∪ ∪ ○ ○ ⊙ ∪ ∪ ∩ ∪ ∩ ∪ ∩
 1 2 3 4 5 6 7 8 9 0 0 séparation des chiffres droits répétés

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