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Vol. IV. No. 11.

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November, 1895.

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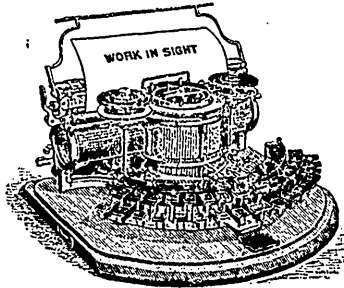
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Volume IV. of "Kamloops Wawa" will soon be complete, and a certain number of copies will be bound at once. The volume, bound in red cloth, with calf back and corners, will cost \$1.50. Those already having sets can have the same bound in the same style for 50 cents, including postage both ways; or a cheaper binding, the same as former volumes, for 35 cents, also including postage both ways.

* *

At Liège, Belgium, says a correspondent in Mr. Duployé's paper, "La Lumière Sténographique," shorthand is now in great honour. The number of stenographers has increased these last two years from three to thirty. They are French, Belgians, Dutch, Irish, Italians and Prussians. They receive, every month, twelve copies of the "Kamloops Wawa," which they find very interesting. They say one day's study is enough to master the Chinook, and then one is able to understand and read fluently.

* *

The largest musical house in the world is that of Lyon & Healy, Chicago. They have, for thirty-one years past, furnished most of the band instruments used in the United States. They will be pleased to send a catalogue of musical instruments to any one writing for it. Their factories produce over 100,000 musical instruments annually.

* *

The "Kamloops Wawa" exchange list has been increased lately by the following:

37. "The Illustrated Phonographic World," 45 Liberty street, New York.

38. "The Ave Maria," Notre Dame, Indiana. \$2 a year.

39. "The Virginia Stenographer," published monthly at Richmond, Va., at 50 cents a year.

40. "The Harvest," an organ of Catholic works. Address, Mr. J. Costigan, Bishop's House, Salford, England. A monthly, well illustrated. Only one shilling and sixpence, or less than 40 cents, per annum.

41. "The Poor Soul's Friend and St. Joseph's Monitor," published at Chudley, Devon, England. Same price as the preceding.

42. "Le Messager de St. Antoine," Chicoutimi, P. Q. Monthly. Only 25 cents a year.

"The Illustrated Phonographic World," for June, 1895, has a fine article on the "Kamloops Wawa," with a reproduction of the first page of the "Sugar Cane Tintin," of last March "Wawa." Many thanks. The "Illustrated Phonographic World" is, besides, full of highly interesting reading for all concerned in shorthand matters. The price hereafter is only 50 cents a year. E. N. Miner, editor, 45 Liberty street, New York.

* *

On page 162 of this number the Chinook vocabulary is given, as complete as it is necessary to have it for the rapid learning of the Chinook Jargon. A few words are omitted because they are of very rare occurrence, and would make an unnecessary burden for the memory. Special mention will be made of them in future numbers of the "Wawa." In this vocabulary all words borrowed from French and English have been left aside, and the "Chinook" words only are recorded. The more one confines himself to the words in this vocabulary for expressing his ideas, the purer his Chinook will be. Whenever the Chinook vocabulary is not sufficient to express one idea, an English word must be used,—the simplest and most common that can be found. A short way to master this vocabulary is to read it over, and repeat every word of it once a day for a week or so; or, better still, read it over every evening before retiring, and again the first thing in the morning, until well mastered. If that reading is made with proper attention, three or four days will be sufficient for most people.

The apostrophe in each word of the following vocabulary denotes the accented syllable. The pronunciation is the Latin pronunciation, in which the consonants sound the same as in English. Whenever the "j" or "ch" occur they are sounded as in English, but the vowels must be sounded uniformly as follows:

- "a," as in "fat."
- "e," as in "met."
- "i," as in "fill."
- "o," as in "no."
- "oo," as in "good."

The vowel "u" is to be sounded as in "use," except the word "humm," where it sounds as "u" in "us." The consonant "h" has a strongly guttural sound wherever it appears, except in connection with "c" and "s" in "ch" and "sh."

CHINOOK AND ENGLISH VOCABULARY, CONDENSED.

<i>a'l'ke,</i>	by-and-by	<i>kla'twa,</i>	to go	<i>poola'kle,</i>	night
<i>a'l'ta,</i>	now	<i>kli's'kes,</i>	mats	<i>poo'lale,</i>	dust
<i>a'n'kate,</i>	formerly	<i>klooch'min,</i>	a woman	<i>sa'hale,</i>	above
<i>a'yak,</i>	fast	<i>kloo'nas,</i>	perhaps	<i>sa'ya,</i>	far
<i>a'yas,</i>	great	<i>kenim',</i>	a canoe	<i>saka'lools,</i>	pants
<i>a'yoo,</i>	many	<i>kolan',</i>	ear	<i>sa'lix,</i>	angry
<i>cha'ko,</i>	to come	<i>kontax',</i>	to know	<i>sa'p'el,</i>	bread
<i>chi,</i>	new	<i>ko'pa,</i>	to, in. at	<i>se'le,</i>	soul
<i>chik'min,</i>	metal	<i>kopel',</i>	finished	<i>seumoxl',</i>	seven
<i>chok,</i>	water	<i>koyookoyoo,</i>	a ring	<i>si'hoos,</i>	the face
<i>dret,</i>	direct	<i>kwan'sem,</i>	} always	<i>si'essem,</i>	to relate
<i>e'hc,</i>	to laugh	<i>kwanesem,</i>			<i>sik'am,</i>
<i>ch'pooi,</i>	shut	<i>kwash,</i>	afraid	<i>skoo'koom,</i>	strong
<i>e'l'hc,</i>	the earth	<i>kwaten,</i>	the belly	<i>snaz,</i>	rain
<i>ela'i'ten,</i>	slave	<i>kwenam,</i>	five	<i>st'lo,</i>	a river
<i>e'lo,</i>	none	<i>la'ket,</i>	four	<i>sti'wilh,</i>	to pray
<i>enata'i,</i>	across	<i>le'le,</i>	a long time	<i>ta'ham,</i>	six
<i>es'kom,</i>	to take	<i>lep'lep,</i>	to boil	<i>takmoo'nak,</i>	one hundred
<i>ha'ha,</i>	awful	<i>lo'lo,</i>	to carry	<i>tama'noaz,</i>	magic
<i>ha'lak,</i>	to open	<i>ma'ika,</i>	thou	<i>tanas',</i>	small
<i>h'to'ima,</i>	different	<i>ma'kook,</i>	to buy	<i>tan'ke son,</i>	yesterday
<i>humh,</i>	smell	<i>mash,</i>	to eat	<i>ta'tilam,</i>	ten
<i>ihl,</i>	one	<i>mash'chi,</i>	to throw away	<i>ta'ye,</i>	chief
<i>ik'ta?</i>	what?	<i>men'loos,</i>	bad	<i>te'ke,</i>	to like
<i>ik'tas,</i>	goods	<i>mi'l'ait,</i>	dead	<i>tekop',</i>	white
<i>il'ep,</i>	first	<i>mi'ooit,</i>	to stay at	<i>tel,</i>	tired
<i>ip'soot,</i>	to hide	<i>moos moos,</i>	to stand up	<i>te'likom,</i>	people
<i>is'ik,</i>	paddle	<i>moosum,</i>	cattle	<i>tep'so,</i>	grass
<i>i'looilh,</i>	flesh	<i>mo'wich,</i>	to sleep	<i>tik,</i>	telegraph
<i>kah,</i>	where	<i>msa'ika,</i>	a deer	<i>tik'tik,</i>	watch
<i>kak'shet,</i>	broken	<i>na'ika,</i>	you	<i>tin'tin,</i>	bell
<i>ka'kwa,</i>	like	<i>na'nich,</i>	I or me	<i>tlap,</i>	to find
<i>kalla'han,</i>	like	<i>na'wilka,</i>	to see	<i>lla'wa,</i>	slowly
<i>kal'kala,</i>	fence	<i>nsa'ika,</i>	yes	<i>lle'men,</i>	soft
<i>kal'tash,</i>	birds	<i>o'ihat,</i>	us	<i>lle'men,</i>	} all in pieces
<i>ka'mooks,</i>	useless	<i>o'ihoi,</i>	road	<i>lle'menoit,</i>	
<i>ka'nawe,</i>	dog	<i>o'lali,</i>	to exchange	<i>llap,</i>	deep
<i>ka'namoxt,</i>	all	<i>o'lo,</i>	berries	<i>llil,</i>	black
<i>kan'sih,</i>	together	<i>oo'kook,</i>	hungry	<i>lloon,</i>	three
<i>kap'ho,</i>	how many	<i>oo'poots,</i>	this	<i>lloos,</i>	good
<i>kap'shwala,</i>	elder brother	<i>ow,</i>	the hind part	<i>tsem,</i>	mark, writing
<i>ka'ta,</i>	how	<i>pa'ya,</i>	{ younger	<i>ts'e'pe,</i>	mistaken
<i>khell,</i>	hard	<i>pa'pooos',</i>	brother	<i>tsi,</i>	sweet
<i>kho,</i>	to reach	<i>pa'sisi,</i>	fire	<i>tsik'tsik,</i>	carriage
<i>khow,</i>	to tie	<i>pa'llach,</i>	child	<i>tsil'tsil,</i>	stars
<i>ki'koolc,</i>	below	<i>pel,</i>	blanket	<i>utl,</i>	glad
<i>ki'lapai,</i>	to return	<i>pel'pel,</i>	full	<i>ul'kat,</i>	long
<i>kim'ta,</i>	after	<i>pehl'ten,</i>	to give	<i>wah,</i>	to pour out
<i>ki'pooil,</i>	a needle	<i>pi,</i>	red	<i>wa'wa,</i>	to speak
<i>kis'kis,</i>	to drive	<i>poo,</i>	blood	<i>wchl,</i>	again
<i>ki'etan,</i>	horse	<i>pooos,</i>	crazy	<i>wck,</i>	no
<i>kla'hane,</i>	out doors	<i>pooos'pooos,</i>	and	<i>ya'ka,</i>	he or she
<i>kla'howyam,</i>	poor		gun shot	<i>ya'k'so,</i>	hair
<i>klak'sta,</i>	who?		if	<i>ya'k'wa,</i>	here
<i>klus'ka,</i>	they		a cat	<i>ya'wa,</i>	there

The figure on page 161 is that of the late Father Martinet, Assistant-General of the Oblate of M. I., who came to British Columbia as Visitor in 1882. He was born in France on February 10th, 1829, and died at Bordeaux on December 11th, 1891. R. I. P.

**

Page 165 reproduces the miniature Life of St. Cecily. Over 5,000 Chinook words, equal to 7,500 English words, all in one page.

**

The six following pages are taken by the continuation of Bishop Durieu's Old Testament. Only two pages and a-half are left for the December "Wawa."

**

On pages 172 and 173 are the continuation of the History of the New Testament, by the same author.

**

Pages 174 and 175 are of the size of the pages of our future Prayer Book, and contain Hymns for Benediction.

**

On page 176 is a reproduction of the Indian Calendar, which is so useful to the Indians.

A Prayer to be Said Every Day before a Picture of the Holy Family.

O most loving Jesus, who didst hal-
low by Thy surpassing virtues and
the example of Thy home life the
household Thou didst choose to live
in while upon earth, mercifully look
down upon this family, whose mem-
bers, humbly prostrate before Thee,
implore Thy protection. Remember
that we are Thine, bound and consec-
rated to Thee by special devotion.
Protect us in Thy mercy, help us
in our necessities, deliver us from
danger, and impart to us strength to
persevere always in the imitation of
Thy Holy Family, so that, by serving
Thee and loving Thee faithfully dur-
ing this mortal life, we may at length
give Thee eternal praise in Heaven.
O Mary, dearest Mother, we implore
thy assistance, knowing that thy Di-
vine Son will hearken to thy petitions.
And do thou, O most glorious patri-
arch St. Joseph, help with thy power-
ful patronage, and place our petitions
in Mary's hands, that she may offer
them to Jesus Christ. Amen.

OUR INDIAN CATECHISM.

XVI.

136. *What is Matrimony?*

Matrimony is a Sacrament which sanctifies the union of man and woman.

137. *What are the effects of the Sacrament of Matrimony?*

The effects of the Sacrament of Matrimony are—1st, To sanctify the love of husband and wife; 2nd, To give them grace to bear with each other's weaknesses; 3rd, To enable them to bring up their children in the fear and love of God.

138. *What should young people do in order to make a good marriage?*

They should first pray to God to find their proper consorts; they should also consult their parents.

139. *How should parents act when they know their children's intentions?*

They should consult the will of God, and advise their children in accordance with that divine will.

140. *What does God forbid to parents in regard to their children's marriage?*

God expressly forbids parents to sell their children in Matrimony; to prevent them, unreasonably, from marrying the party they have chosen, and to compel them to marry another party against their will.

141. *When a couple have agreed to get married, what shall they do?*

They must not live together until they are married before the Priest; their banns should be published on three consecutive Sundays; they should duly prepare for marriage by learning all their prayers and the Catechism.

142. *Does the Church forbid marriage between certain persons?*

Yes; the Church forbids marriage between certain persons who are prevented from marrying by some impediments.

Ch. 41. The Power of the Keys given to the Apostles.

1. ...

2. ...

3. ...

4. ...

5. ...

6. ...

Ch. 42. The Good Samaritan.

1. ...

2. ...

3. ...

4. ...

5. ...

6. ...

7. ...

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9. ...

10. ...

11. ...

12. ...

13. ...

14. ...

15. ...

16. ...

17. ...

18. ...

19. ...

20. ...

21. ...

22. ...

Handwritten musical notation for a hymn, consisting of ten staves of music. The notation is square-note style with various rhythmic markings and accidentals.

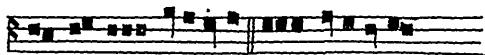
Parce, Domine

Handwritten musical notation for the phrase "Parce, Domine".

Handwritten musical notation for the phrase "Miserere mei Deus".

Miserere mei Deus

Handwritten musical notation for the phrase "Miserere mei Deus".



Handwritten musical notation in a single system, divided into two columns by a vertical line. The notation consists of various symbols, including letters, numbers, and rhythmic markings, typical of early manuscript notation. The left column contains approximately 15 lines of notation, and the right column contains approximately 15 lines. The notation is dense and appears to be a form of shorthand or a specific dialect of musical notation.

1, Work day.—S, Sunday.—O, Fast day.—Q, Fast day where flesh meat is allowed.—F, Feast of obligation.—X, Christmas.

1895.

1896.

JY.	7.	S	I	I	I	I	I		JA.	1.		F	I	I	I
	14.	S	I	I	I	I	I			5.	S	I	I	I	I
	21.	S	I	I	I	I	I			12.	S	I	I	I	I
	28.	S	I	I	I	I	I			19.	S	I	I	I	I
AU.	4.	S	I	I	I	I	I			26.	S	I	I	I	I
	11.	S	I	I	I	I	O		FE.	2.	S	I	I	I	I
	18.	S	I	I	I	I	I			9.	S	I	I	I	I
	25.	S	I	I	I	I	I			16.	S	I	O	Q	O
SE.	1.	S	I	I	I	I	I			23.	S	Q	Q	O	Q
	8.	S	I	I	I	I	I		MA.	1.	S	Q	Q	O	Q
	15.	S	I	O	O	O	O			8.	S	Q	Q	O	Q
	22.	S	I	I	I	I	I			15.	S	Q	Q	O	Q
	29.	S	I	I	I	I	I			22.	S	Q	Q	O	Q
OC.	6.	S	I	I	I	I	I			29.	S	Q	Q	O	O
	13.	S	I	I	I	I	I		AP.	5.	S	I	I	I	I
	20.	S	I	I	I	I	I			12.	S	I	I	I	I
	27.	S	I	I	O	F	I			19.	S	I	I	I	I
NO.	3.	S	I	I	I	I	I			26.	S	I	I	I	I
	10.	S	I	I	I	I	I		MY.	3.	S	I	I	I	I
	17.	S	I	I	I	I	I			10.	S	I	I	F	I
	24.	S	I	I	I	I	I			17.	S	I	I	O	O
DE.	1.	S	I	O	O	O	O			24.	S	I	O	O	O
	8.	F	I	O	O	O	O			31.	S	I	I	I	I
	15.	S	I	O	O	O	O		JU.	7.	S	I	I	I	I
	22.	S	O	X	I	I	I			14.	S	I	I	I	I
	29.	S	I	I						21.	S	I	I	I	I
										28.	S	I	I	O	O

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