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THE DUPLOYAN PHONOGRAPHY

Duployan Phonetic Alphabet.

I. Simple, for Chinook.

II. Complete, for English.

III. Numerals.

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.

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 Goldwater, 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<sup>less</sup> repetitions.

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 will be seen engravings of two most illustrious personages: Mgr. De Mazenod, the saintly founder of "The Oblate Missionaries," and His Grace the late Archbishop Taché, of St. Boniface.

The two next pages give an account of the origin of the Chinook jargon. They are well worth reading.

"Our Monthly Budget," page 52, is pretty well filled up this month, and it has been necessary to reduce it to one-eighth, that all might be inserted in a single page. That page contains about 2,500 Chinook words, equal to about 3,750 English words, or five pages of this size. It is no *tour de force*; it can be read by all who understand the phonographic writing as easily as this text can be read by common English readers. It simply shows how much shorter is the phonographic writing than the old long hand. Whereas a character here represents only a letter, it represents a syllable, or a full word, in page 52.

If you want to learn the easiest system of shorthand in the world, learn this by all means. It is the shortest of all to learn. Full instructions are given in No. 125 of this paper; English exercises every month in the "Catechism" pages. If you have any use for the Chinook, the shortest way to learn the shorthand is through the Chinook. How can that be? Because only half the alphabet is sufficient to write the Chinook, and because Chinook has only a very limited number of words, which recur repeatedly under the eyes of the student, and give him every facility possible to get accustomed to them in a very short time. By the time he is well used to the Chinook, he will find out, also, that he is able to decipher shorthand in English or any other language. Indeed, it is worth the trouble of studying the Chinook, were it only for the purpose of learning shorthand.

A number of persons from France, Switzerland, Germany and the United States, have applied for methods with which to learn the Chinook.

About thirty young students in a school in Belgium have learned the Chinook to a nicety, and they find it useful to them in more than one way. An editor of a well-known newspaper in Paris, France, is now applying for lessons to learn it.

You may have no interest in Chinook or shorthand, but surely you will not withdraw your sympathy and co-operation from the good work carried on by this paper. You will most heartily send in your subscription, and induce your friends to do the same. A few pages of English reading, the illustrations of the paper, every page of which is a photo-engraving, will well repay the sacrifice of a dollar a year.

The Responses of Mass are given in Latin, page 53. All the Indians that know the Chinook writing can read them. The little boys are repeating them, so as to be able to answer Mass in a short time.

See — pages 54 and 55 — how useful this system of phonography can be made to teach the Indians to read, write and speak English. The first column on page 54 is in Chinook, and all our Indians can read and understand it. The second column on the same page is English, in phonography, and a great number of our Indians can read this also, and teach it to the others. After learning the sounds and meaning of the words on that page, they can proceed to spell and write down the words which are printed in full letters on the opposite page, 55.

"Kamloops Wawa" hereby expresses its best wishes to its numerous exchanges, of which special mention will be made in subsequent issues.

#### A VALUABLE BOOK.

Printed by the Elzevirii in 1661.

The complete works of Cicero in Latin.

The title-page is in an engraving, showing Cicero in the act of lecturing the Romans. The Roman Forum is in the background above two eagles, which are holding a sign with the inscription: M. TULLII CICERONIS OPERA OMNIA cum Gruteri et selectis variorum notis et indicibus Locupletissimis. Accurante C. SCHREVELLIO. At the bottom: AMSTELODAMI. Apud Ludovicum et Danielum Elzeverios. LUGD. Batavorum. Apud Franciscum Hackium. A° 1661. 1339 pages, bound in red calf, with gilding on back and corners, gilt edges, wonderfully well preserved. For fuller particulars, apply to Editor "Wawa," Kamloops, B. C.

## ORIGIN OF THE CHINOOK JARGON.

In the preface to the "Chinook Dictionary," etc., by Father Demers and others, is a statement concerning the origin of the Chinook Jargon, as follows:—

"The Chinook Jargon was invented by the Hudson Bay Company traders, who were mostly French-Canadians. Having to trade with the numerous tribes inhabiting the countries west of the Rocky Mountains, it was necessary to have a language understood by all. Hence the idea of composing the Chinook Jargon. Fort Vancouver being the principal post, the traders of the twenty-nine forts belonging to the Company on the western slope, and the Indians from every part of that immense country had to come to Vancouver for the trading season. They used to learn the Chinook (Jargon), and then teach it to others. In this manner it became universally known.

"The two first missionaries to Oregon, Rev. F. N. Blanchet, afterwards Archbishop of Portland, Oregon, and his worthy companion, Rev. Mod. Demers, afterwards first Bishop of Victoria, B. C., arrived from Canada at Vancouver on the 24th of November, 1838. They had to instruct numerous tribes of Indians, and the wives and children of the whites, who spoke only the Chinook. The two missionaries set to work to learn it; and in a few weeks Father Demers had mastered it, and began to preach. He composed a vocabulary, which was very useful to other missionaries. He composed several canticles, which the Indians learned, and sang with taste and delight. He also translated all the Christian prayers into the same language.

"Such is the origin of the Chinook Jargon, which enabled the two first missionaries in the country to do a great deal of good among the Indians and half-breeds."—*Rev. L. N. St. Onge, in Demers' Chinook Dictionary.*

The above is completed by the following extract from Dr. Geo. Gibbs' preface to his Chinook Dictionary, published by the Smithsonian Institution at Washington, D. C., in March, 1863.

"The origin of this Jargon—a conventional language, similar to the Lingua Franca of the Mediterranean, the Negro-English-Dutch of Surinam, the Pigeon-English of China, and several other mixed tongues—dates back to the fur *droquers* of the last century. Those mariners, whose enterprise in the fifteen years preceding 1800 explored the intricacies of the north-west coast of America, picked up at their general rendezvous, Nootka Sound, various native words useful in barter, and thence transplanted them, with additions from the English, to the shores of Oregon. Even before their day, the coasting trade and warlike expeditions of the northern tribes, themselves a seafaring race, had opened up a partial understanding of each other's speech, for when, in 1792, Vancouver's officers visited Gray's Harbour, they found that the natives, though speaking a different language, understood many words of the Nootka.

"On the arrival of Lewis and Clarke at the mouth of the Columbia, in 1806, the new language, from the sentences given by them, had evidently attained some form. It was with the arrival of Astor's party, however, that the Jargon received its principal impulse.



MGR. DE MAZENOD,  
FOUNDER OF "THE OBLATE MISSIONARIES."

Many more words of English were then brought in, and for the first time the French, or rather the Canadian and Missouri *patois* of the French, was introduced. The principal seat of the Company being at Astoria, not only a large addition of Chinook words was made, but a considerable number was taken from the Ghehalis, who immediately bordered that tribe on the north, each owning a portion of Shoalwater Bay. The words adopted from the several languages were, naturally enough, those most easily uttered by all, except, of course, that objects new to the natives found their names in French or English, and such modifications were made in pronunciation as suited tongues accustomed to different sounds. Thus the gutturals of the Indians were softened, or dropped, and the *f* and *r* of the English and French, to them unpronounceable, were modified into *p* and *l*. Grammatical forms were reduced to their simplest expression, and variations in mood and tense conveyed only by adverbs or by the context. The language continued to receive additions, and assumed a more distinct and settled meaning under the North-West and Hudson Bay Companies, who succeeded Astor's party, as well as through the American settlers in Oregon. Its advantage was soon perceived by the Indians, and the Jargon became, to some extent, a means of communication between natives of different speech, as well as between them and the whites. It was even used as such between Americans and Canadians. It was at first most in vogue upon the Lower Columbia and the Willamette, whence it spread to Puget Sound, and, with the extension of trade, found its way far up the coast, as well as the Columbia and Fraser rivers; and there are now few tribes between the 42nd and 57th parallels of latitude in which there are not to be found interpreters through its medium. Its prevalence and easy acquisition, while of vast convenience to traders and settlers, has tended greatly to hinder the acquirement of the original Indian languages; so much that, except by a few missionaries and pioneers, hardly one of them is spoken or understood by white men in all Oregon and Washington Territory. Notwithstanding

its apparent poverty in number of words and the absence of grammatical forms, it possesses much more flexibility and power of expression than might be imagined, and really serves almost every purpose of ordinary intercourse.

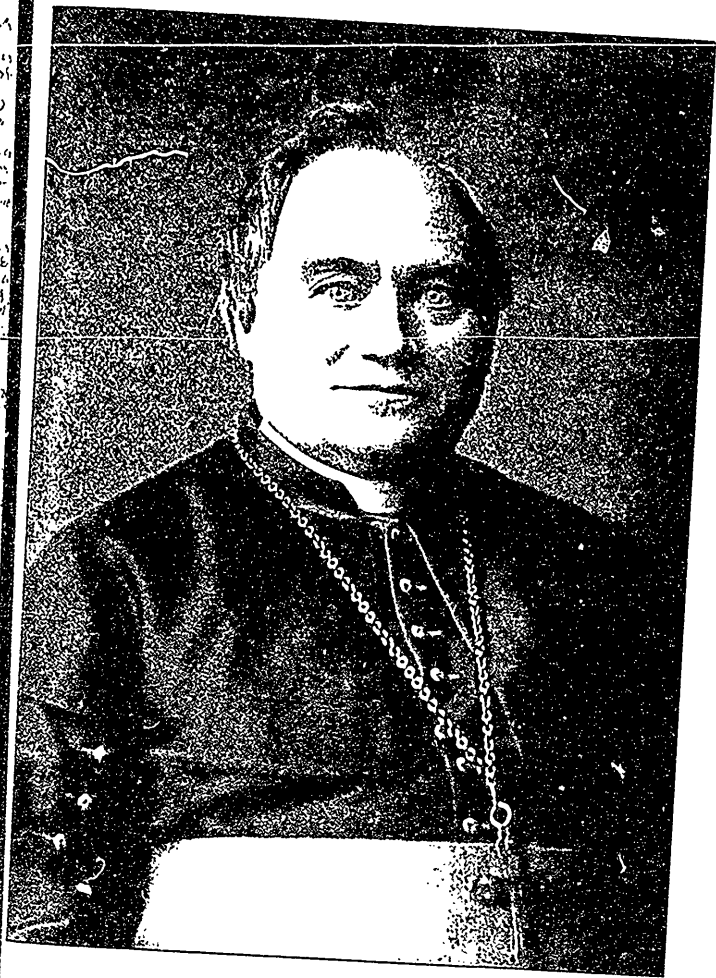
"The number of words constituting the Jargon proper has been variously stated. Many formerly employed have become in great measure obsolete, while others have been locally introduced. Thus, at the Dalles of the Columbia, various terms are common which would not be intelligible at Astoria or Puget Sound. In making the following selection, I have included all those which, on reference to a number of vocabularies, I have found current at any of these places, rejecting, on the other hand, such as individuals partially acquainted with the native languages have employed for their own convenience. The total number falls a little short of five hundred words."

Mr. James Constantine Pilling, Smithsonian Institute, Washington, after inserting the above in the preface of his "Bibliography of the Chinookan Languages," goes on to state that "this international idiom is yet a live language, and, though lapsing into disuse (being superseded by the English) in the land of its birth, is gradually extending along the north-west coast, adding to its vocabulary as it travels, until it has become the means of inter-tribal communication between the Indians speaking different languages, and between them and the white dwellers in British Columbia and portions of Alaska." Indeed, there seems to be almost a revival of the early interest shown in it, if we may judge from the amount of manuscript material relating to it now being made ready to put into print. One of the most curious and interesting of all the curious attempts which have been made to instruct and benefit the Indians, by means of written characters, is that known as the "Kamloops Wawa." . . . . . Written in an international language, 'set up' in stenographic characters, and printed on a mimeograph, by its inventor, editor, reporter, printer and publisher, all in one, this little weekly seems to leave nothing in the way of novelty to be desired."

The above was written March 10th, 1833, about twenty months before the "Kamloops Wawa" began to be photo-engraved.







THE LATE MOST REV. A. TACHÉ O.M.I.





39. *Does he commit a great sin, he who rejects the teaching of the Church?*

He who rejects the teaching of the Church commits a sin of pride, which is called heresy; and which leads to Hell.

## V

40. *What must we do to go to Heaven?*

We must act as good children of God.

41. *Who is a good child of God?*

He who is baptized, and believes and acts according to the true word of God.

42. *Where is what we are to believe?*

What we are to believe is in the Apostles' Creed.

43. *Say the Apostles' Creed.*

I believe in God, etc.

44. *Do you believe all that is contained in the Apostles' Creed?*

Yes, I believe all that is contained in the Apostles' Creed, because in Baptism God gave me faith to believe what He has revealed.

## VI

45. *By what do we recognize the children of God?*

By the Sign of the Cross.

46. *How do you make the Sign of the Cross?*

I sign the forehead, then the breast, then the left shoulder, then the right, and say: "In the name of the Father, and of the Son, and of the Holy Ghost, Amen"

47. *What do you remember when you make the Sign of the Cross?*

I remember the Blessed Trinity, and Jesus Christ dying on the Cross.

48. *How do you remember the Blessed Trinity?*

Because I name the Father, the Son, and the Holy Ghost.

49. *How do you remember the death of Jesus Christ on the Cross?*

Because I form on myself the Cross on which Jesus Christ died.

50. *When shall we make the Sign of the Cross?*

Always when we pray, and when we do anything, and when we are tempted to do any evil.

The Way of the Cross

O Cruz ave O ...

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Preparatory Prayer

...

I Station. Adramuste

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Consideration

...

Prayer

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Pater Ave Gloria Miserere nostri

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Fidelium

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II Station

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Pr...

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III Station

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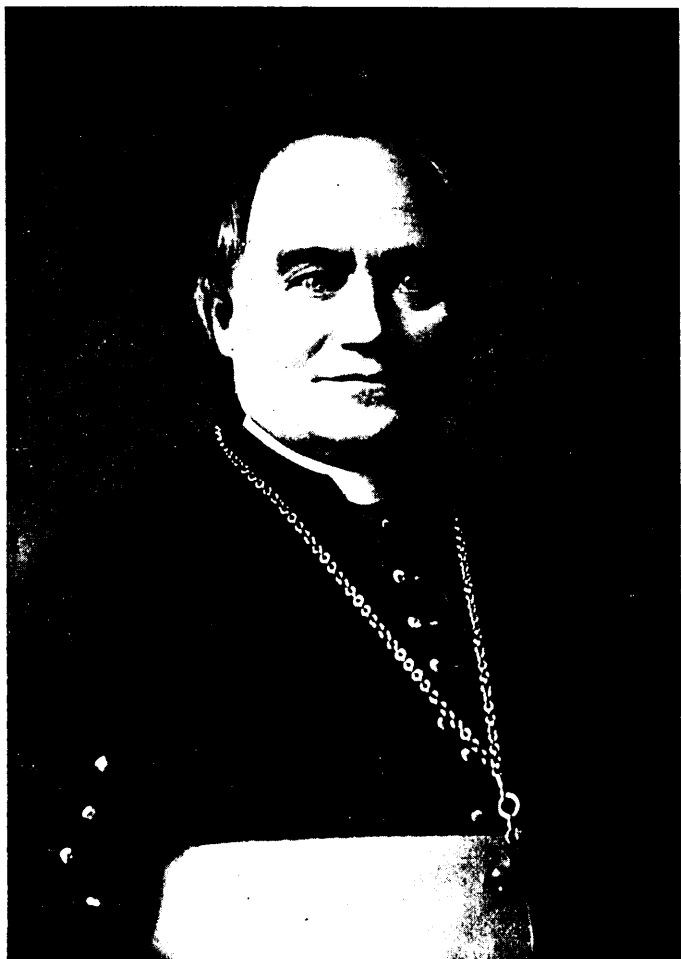












THE LATE MOST REV. A. TACHÉ, O.M.I.





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