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Vol. IV. No. 7.

KAMLOOPS WAWA.

July, 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 100 pages ordinary type.

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

To our Readers.

Handwritten shorthand text in the middle column, including phrases like 'To our Readers' and various symbols.

Handwritten shorthand text in the middle column, continuing the list of symbols and words.

Handwritten shorthand text in the middle column, continuing the list of symbols and words.

Handwritten shorthand text in the middle column, continuing the list of symbols and words.

Handwritten shorthand text in the middle column, continuing the list of symbols and words.

Handwritten shorthand text in the middle column, continuing the list of symbols and words.

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 Duployé 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.

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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 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<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

The first engraving in this paper is that of the Coldwater Indian Village, in Nicola, B.C. Coldwater was a mere desert, or simply a hunting ground, twenty years ago. An oldish Indian, Paul Satchie, came there with his family and some friends, and induced half of the Boston Bar Indians to follow him, for the purpose of rearing horses, tilling the ground, and procuring a more certain means of livelihood than the fish and game on which hitherto they had to rely as sole sustenance. He had another object in view, which was to make Christians of all those people, which project could not have been so easily accomplished at Boston Bar, where they were constantly in contact with indifferent and heathen Indians. He set to work with all the might of his soul, conducting the prayers morning and night, showing himself the example he wanted them to follow. As early as five a.m. in the summer and six in the winter he would rise and summon his people to prayer. He could not be induced to drink liquor, eat meat on Friday, or work on Sunday, either by the bribe of a reward or by the direst threats. He was always opposed to the Tamanoaz, or Medicine Man, and did all he could to diminish their influence over his people. It was he who started the construction of the first chapel at Coldwater, and built it nearly all himself. Paul was a strong and healthy man in his younger days. He accompanied and guided the early parties of surveys and explorers in the country. Lieut.-Gov. Dewdney and Judge O'Reilly had him in their company during their pioneer excursions throughout the country, and held him in high esteem. Twenty-five years ago, Paul accompanied Bishop d'Herbomez and another Father from Yale up to

Cariboo. He would start on foot ahead of the party, arrive first at the rendezvous and light the fire; then, as soon as the Bishop and party had arrived, he would take care of the horses, prepare the supper, pitch the tents, and arrange whatever they had that could be called a bed—I mean green grass or leaves with the blankets on top. He would watch the horses, and retire to rest last of all, but not before having spent some time in saying most fervently his nightly prayers. Next morning he would be the first on foot. Before the others were awake he would say his prayers, then attend to the animals, prepare the breakfast, get the horses ready, pack up everything, and start again on foot, to be still the first at next evening's rendezvous. After leaving the party at Cariboo, he came back to Yale on foot in eight days—that is, at the rate of fifty miles a day.

\*.\*

The second plate in this number shows all the Indian Chiefs of British Columbia who were present at the great meeting at Sechelt, in June, 1890.

\*.\*

The Catechism pages were not ready for this month, but we hope to have them in next number.

\*.\*

The usual pages of New Testament are also missing in this issue. They are replaced by two extra pages of the Old Testament.

\*.\*

The balance of the paper is taken up by the Shushwap prayers. As there is a large meeting of Shushwap Indians to take place at Sugar Cane, near William's Lake, in the first half of July, and as those Indians are

anxious to have their prayers in print, it has been found advisable to collect in the same number as many as possible of their prayers.

\*\*\*

It will be noticed that all those pages of Shushwap prayers are divided in four. The intention is to use the plates afterwards for printing a small size prayer book.

\*\*\*

A young Indian, from Lillooet Meadows, named Ignace Dick, was present at the High Bar meeting, on the last Sunday in April. Seeing some paper written in Chinook, he took it up and began to read it plainly, evidently with the desire of being remarked. Next day he took an envelope with some French printed on it in shorthand, which he also read to the best of his ability. He also read a few lines of English in shorthand, then Indian languages different from his own, etc. Before returning home he left a small script in shorthand, which read plainly: "You want to beat me, but you can't beat me; I know all the Chinook writing."

\*\*\*

In the Nicola country, B. C., there are three old men—Temih-skool-han, Haap-kan and Shoo-yaska—who are still pagans, and who have spent their early lives in the Semilkameen, or between the Semilkameen and the Nicola. But they are neither Semilkameen nor Nicola Indians. They belong to another family, of which they are now the only survivors. Temih-skool-han still remembers a few words of his old language, which he was not allowed to speak by the Nicola Indians. Here is a list of those words:—*Sk-ha*, woman; *shua-hle t sek-ha*, a lazy woman; *rapentle' he rain lle'hen*, a lazy man; *sh-ho*, horns; *khec*, arrow; *nalsisi*, arrow point; *rossess*, soup olali; *tencenn*, bearberry; *llaolth*, strap or band for packing;

*roroltooty*, small fish; *kentkshin*, another kind of fish; *selh-ka-ke*, ground hog; *skowm*, to-morrow; *a we k'ha*, come, child.

\*\*\*

A book well worth reading is that of Rev. Father Alf. Young, "Catholic and Protestant Countries compared in Civilization, Popular Happiness, General Intelligence and Morality." Published by the Catholic Book Exchange, 120 West 60th street, New York.

\*\*\*

Another book, of importance to all people interested in British Columbia, is "The History of British Columbia, from its Earliest Discovery to the Present Time," by Alexander Begg, an octavo volume of 568 pages. It should be in every house in the country. Price, \$3.00. Address: Alexander Begg, 22 Kingstons street, Victoria, B. C.

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Here is a clipping from the "Montreal Gazette," of November 29th, 1891, concerning the "Kamloops Wawa" and the Chinook jargon, which will be found interesting:—

Some four years ago, the "Gazette" published an article on the Chinook Jargon or Oregon Trade Language, under the heading of "Chinook *crans* Greek." The title was suggested by a rule just adopted by the Course of Study Committee of the Methodist General Conference, allowing students who were candidates for mission work in the North-West to substitute Cree or Chinook for Greek in preparing for their ministry. The value of Chinook as a medium for communicating with certain Indian tribes of British Columbia has also been recognized by other denominations. Some time ago we received, through Messrs. D. & J. Sadler & Co., a copy of an interesting monthly paper, published at Kamloops, B. C., and bearing the title of "Kamloops Wawa." The word "wawa" means "speech" or "language," and the object of this little periodical is to teach the Indians to read and write their own tongue in shorthand, and also to teach both Chinook and shorthand to persons of French or English origin. The system of phonography employed is that of the Duploye Brothers, first made known in 1867, and first taught to the natives of British Columbia in the fall of 1870. The first issue of the "Kamloops Wawa" appeared on the end of May, 1891, and it has been published regularly every month since then. This novel plan has the stamp of success. There are sixteen extremely simple characters or signs in use for writing Chinook, a fuller alphabet being necessary for French or English. It takes up much less space than the Cree or Ojibwa or Ojibway syllabaries, and, as is claimed, is very easily learned by the Indians. The "Wawa" contains sixteen pages 7 x 3½ inches of which fifteen are printed in shorthand, with English or French explanations, the whole being produced by photo-engraving. One sample page (three columns) in a script that is to diamond! is diamond is to long primer, is said to comprise 5,000 Chinook, equal to 7,500 English words. The Duploye stenography is said to be adapted to all languages, and to be largely used in France and this province.

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 lee* 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 *hoston 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"), *lamustin* (la machomet), 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 *ursprache* of some great family 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.

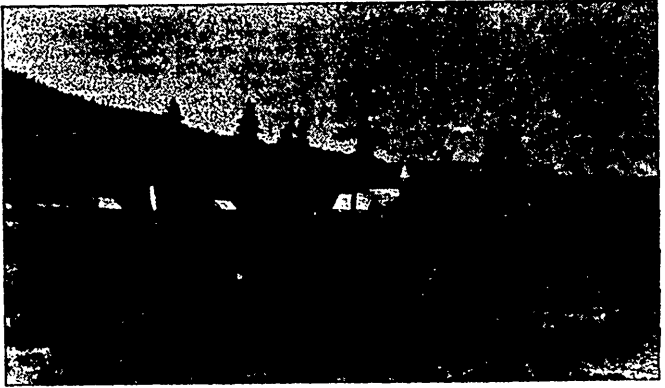
"Kamloops Wawa" hereby thanks Mr. H. M. Pernin, of Detroit, Mich., for an article in the April number of "Pernin's Monthly Stenographer," "Shorthand among Indians."

\* \*

"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.

\* \*

"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.



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186. ...  
 187. ...  
 188. ...  
 189. ...  
 Ch. 46: David.

A.M. 2934. x A.C. 1066.

183. ...  
 184. ...  
 Ch. 47: David and Goliath.

185. ...  
 186. ...  
 187. ...  
 188. ...  
 189. ...  
 Ch. 48: Jonathan's Love and Saul's Hatred.

A.M. 2944. x A.C. 1076.

190. ...  
 191. ...

186. ...  
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187. ...  
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189. ...  
 Ch. 48: Jonathan's Love and Saul's Hatred.

A.M. 2944. x A.C. 1076.

190. ...  
 191. ...

191. ...

15-00: ... 200, ...

192. ...

193. ...

194. ...

Ch. 49. David's Generosity  
A.M. 2949. ... A.C. 1051

195. ... 3000 ...

196. ...

197. ...

198. ...

Ch. 50. The Great King David  
A.M. 2969. ... A.C. 1051

199. ...

200. ...

201. ...

202. ...





THE INDIAN CHIEFS OF BRITISH COLUMBIA.

XIII. ...

XIV. ...

XV. ...

Night Prayers

Veni Sancte.

Acts of Faith, etc.

...

Adoration.

...

...

Thanksgiving.

...

Prayer for light.

...

...

Examen.

...

Firm Purpose.

...

...

Confiteor.

...

Miseratur. ...

Indulgentiam. ...

The Ten Commandments.

1. ...
2. ...
3. ...
4. ...
5. ...
6. ...
7. ...
8. ...
9. ...
10. ...

Precepts of the Church.

1. ...
2. ...
3. ...
4. ...
5. ...
6. ...

Seven Capital Sins.

...

Night offering.

...

...

Prayer for the living and the dead.

...

...

The Angelus ...  
Sub tuum ...

Ejaculations to the S. Sacrament

...

Prayers for Communion.

1. Before Communion

Hymn. ...

Faith. ...

...







... Leader. ...

Prayer to obtain Contrition.

... Leader. 1. 0 + ! ...

... Leader. 2. 0 + ! ...

Leader. ...

Second Consideration.

Leader. ... All together: ...

First Consideration.

Leader. ...

All together: ...

... All together: ...





## OTHER PUBLICATIONS:

**Bishop Durieu's Chinook Bible History.** With English interleaved. 1 vol. bound, post paid, . . . . . \$1.25

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