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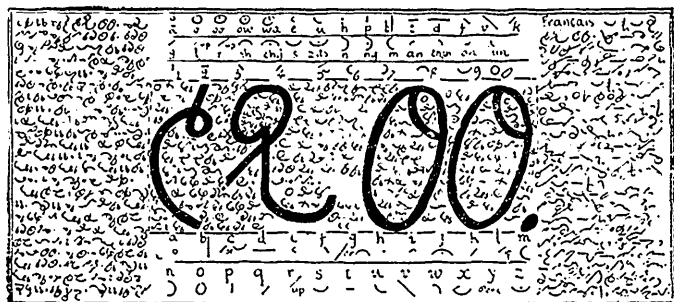
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Vol. vi., No. 5.

KAMLOOPS WAWA.

May, 1897.

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KAMLOOPS, B.C.

Kamloops, May 1, 1897.

With this number the Wawa again becomes illustrated. Now that the Indian Prayer Book in eleven languages has been completed, we will be able to give more time to improving the appearance of the little paper.

In this issue we have a few cuts illustrating Pagan Rome in the first centuries after Christ, and, whenever possible, two or three pages of illustrations will be given in each issue of Wawa.

We are sorry that all the plates for this issue were prepared and made up before a curious letter came in from Alkali Lake, signed Pit N'hinaskret. If possible it will be reproduced in the next issue.

Going from Kamloops to Vancouver, April 23rd, we ventured to ask the News Agent on the train if he had any amusing caricatures in his papers, and showed him Pit's letter.

The first picture shows Pit last fall at the top of his third big stack of hay, with hat and hay fork high in the air. "I have now plenty of hay for the winter. Let us go up in the woods and kill and eat some deer in the meantime." The second shows Pit as he must have felt after the first fall of snow last November: "I did not put up plenty of hay for nothing! Let us go and feed our cows." The third shows Pit in the middle of the winter; two of his stacks are gone already. "I am getting afraid now," says he. In the fourth picture Pit is feeding out his last handful of hay to his cows. No more hay left and plenty of snow on the ground. In the fifth Pit is trying to lift up his last cow, which is dying, but it is no use. All are gone! "But, after all," says he, "I am no worse off

than many other people. I am an Indian and not a white man. White man is repining over his losses day and night and does not sleep, but I can sleep plenty all the time. And what is the use getting sick-hearted over it? I cannot make my dead cattle come to life again."

A letter from the Museum Department at Ottawa, which unfortunately we cannot find at the present writing, inquires whether, to our knowledge, the Indians had any system of computing dates or keeping records of past events. To this we can only answer that the only instances that have come within our observation are, first of an old Indian at Coldwater, some twelve years ago, who had a flat piece of wood, on the edges of which he had marked with notches the number of Sundays which had elapsed since the priest's last visit, etc.; and about the same time of an old woman at Douglas Lake, who had a very long string full of knots, which knots designated the number of Sundays which had elapsed between some events of interest to her. The deaths of her children and grandchildren were marked there with knots made on the main string with pieces of blue or red strips of cloth.

The first missionaries in the country had no other way of advising the Indians of their visits than by marking down for them on pieces of paper the days and Sundays that were to elapse before their return to the same tribe. The Sundays were marked by crosses, and the week days by straight lines. Hence the origin of our Indian calendar which appears every now and then in the Wawa.

can you say that and fruit for you, and
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 " " c u + o - — ✓ — ✓ " "
 of c c — —

my child? There are and sends you butters
 " ch.i.l.d th.e.r.i.a.r " s.e.n.d.s " b.ü.t.e.r

" — — — — — ✓ — — ✓
 " — — — — — ✓ — — ✓
 of — — ? — — ✓ — — ✓

thousands waiting milk, cheese, eggs and
 th.ou.s.an.ds wä.t.ing m.i.l.k, ch.ē.s, ē.g.s "

+ o u r u — — — — —
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on you. There is poultry. The baker makes
 " " — — — — — p.o.l.t.r.i. " b.a.k.e.r.m.ä.k.s

the farmer, who bread for you, and the
 — — — — — b.r.e.d " " " "

— — — — — ✓ — — ✓
 " — — — — — ✓ — — ✓
 — — — — — ✓ — — ✓

raises grain, vegetables butcher supplies you
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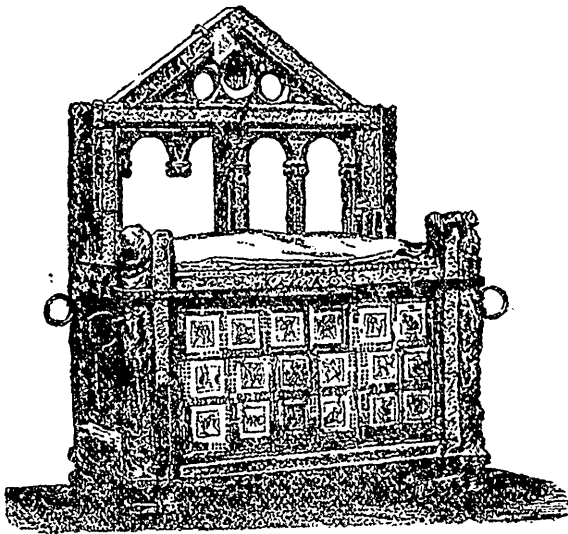
world, men, women, stuffs into clothes
 w.o.r.l.d, m.e.n, w.i.m.e.n, s.t.u.f.s int.o kl.o.z

and children, who are for you. Besides,
 " ch.i.l.d.r.e.n " " " b.e.s.i.d.s

busy weaving cotton there is the tanner who
 b.i.s.y w.e.v.i.n.g k.o.t.o.n " " " " " "

wool, and silk for dresses leather, and the
 w.o.o.l, " s.i.l.k " dr.ēs.es l.ē.th.e.r, " "

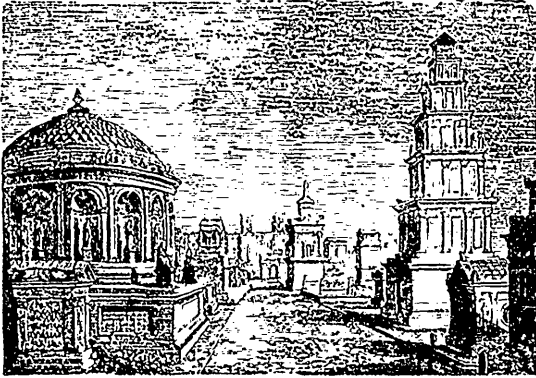
your use; and the Shoemaker, who makes
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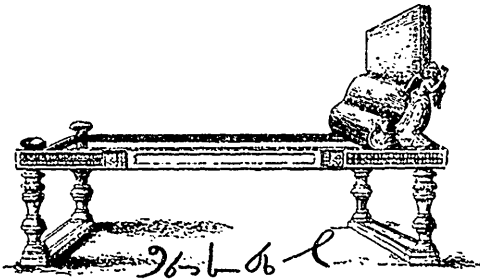
Spuzzum, Mar. 11.
 1883. The 11th day of the month of March. The weather is very cold and the wind is blowing from the north. The snow is deep and the ground is very hard. The people are all dressed in heavy clothing and are very busy with their work. The children are playing in the snow and the dogs are running around. The birds are not flying and the trees are bare. The sun is shining but it is not warm. The moon is in the sky and the stars are visible. The water is frozen and the ice is very thick. The people are all very happy and are enjoying the winter. The children are playing for hours and the dogs are very happy. The birds are not flying and the trees are bare. The sun is shining but it is not warm. The moon is in the sky and the stars are visible. The water is frozen and the ice is very thick. The people are all very happy and are enjoying the winter.

Our Illustrations.
 The illustration shows a wooden bed with a decorative headboard and footboard. The headboard has a gabled top with two circular motifs and a central arched opening. The footboard is decorated with a grid of square panels. The bed is supported by four legs and has rings on the side rails. The bed is shown in a simple, functional style, typical of traditional wooden furniture.

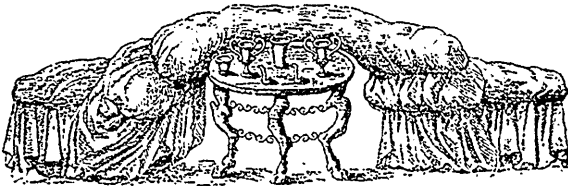
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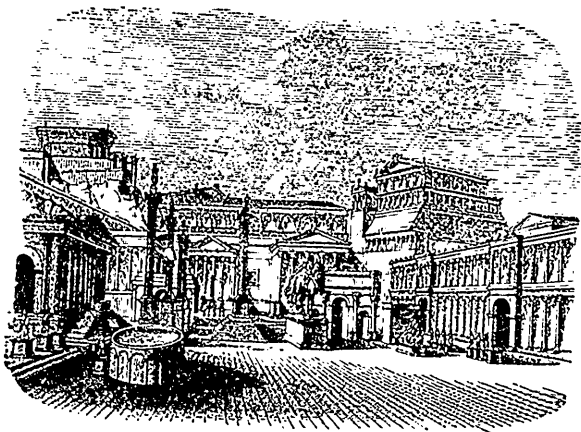
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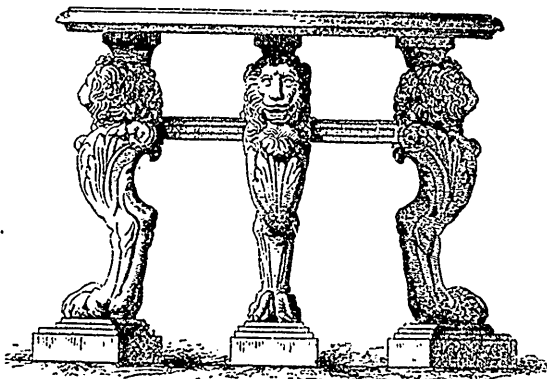
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A handwritten musical score for a hymn, consisting of four staves. The notation is written on a single-line staff with a treble clef and a key signature of one flat (B-flat). The notes are a mix of quarter, eighth, and sixteenth notes, with some rests. Below the notes are several lines of handwritten text in a non-Latin script, which appear to be syllables corresponding to the melody.

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2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 ;
 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 .

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