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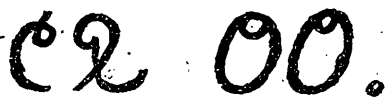
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Vol. IV. No. 6.

KAMLOOPS WAWA.

June, 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 10 pages ordinary type.

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

To our Readers.

Handwritten text in Chinook syllabary, including the number '100' and other characters.

Handwritten text in Chinook syllabary, including the number '25' and other characters.

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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 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.

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

Envoyez des Timbres Posté Français, Anglais, Canadiens ou Américains. Adressez à l'Éditeur du Kamloops Wawa. Kamloops. B.C. (Canada)

THE DUPIO. AN PHONOGRAPHY

Duployan Phonetic Alphabet.

I. Simple, for Chinook.

o o o o wa e u
 a o oo ow wa e u
 h p l k l sh s n m

II. Complete, for English.

o o o o u i e u u an in on un
 a o oo ow wa a ai e u u an in on un
 h p b t d f v k g l r sh ch s ts n ng m the t e

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.

[Handwritten examples of Duployan shorthand symbols and words, including the word 'Hallelujah' and other phrases.]

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 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 DUPLOYAN SHORTHAND

Grâce à toi, Duployé, du fougueux orateur

W . o — ve — 0 0

Je fixe, en me jouant, la rapide parole;

^ z : (0 ' t — 0 0

Des élans de l'esprit je seconde l'ardeur

— ' — w ^ z — 0 0

Et saisis la pensée avant qu'elle s'envole;

. w ' u \ " 0 0

De l'élève et du maître, épargnant les instants.

— ^ . — w z ' w

Sous les yeux de l'enfant je place la dictée :

o ' u — ^ (w ' — z

Du commerçant actif je décuple le temps :

— 0 0 0 (z ' —

Qu'ourd'hui, j'apprends à parler sa pensée;

o 0 0 0 0 0 0 0

Je suis le Fiat tua pour la classe illettrée.

(s ' — z 0 ' w —

Sur demande envoi franco du Catalogue de la Bibliothèque sténographique
Écrire à M DUPLOYÉ, à Sinceny (Aisne).

This publication is enlarged by four pages. It is now 24 pages, instead of 20 from cover to cover. The more support the little paper receives the more it will improve.

The two next pages are devoted to a lesson in Chinook; in fact, they contain the Chinook method in English complete enough to allow a person to learn to read very readily from it the Chinook in shorthand, and to understand mostly everything in Chinook.

Page 84 is a picture of the Sacred Heart, the plate having been presented by Mr. Ph. A. Kemper, of Dayton, Ohio. Many thanks indeed for the kind gift. It is very appropriate for the month of June, which is consecrated to the Sacred Heart of Jesus, with the object of reminding men that their Saviour has a heart full of love for them, ever burning with the desire to make them happy for ever in Heaven.

Nothing more opportune, also, than the Promises of the Sacred Heart to its devout worshippers, which find a place on page 85, having been translated into Chinook by his Lordship Bishop Durieu, of New Westminster.

Mr. Ph. A. Kemper has published a collection of the above-mentioned Promises in 235 languages. It is a very interesting collection to possess, and is offered at a very reasonable price.

Page 86 shows an illustration of the Sechelt church, built by the Indians in 1889. It is a very fine church, richly decorated inside, possessing all the necessary requisites for divine worship. It does very much credit to the Sechelt Indians.

The three pages, 86, 87 and 88, are equal to eight or ten pages like this. The writing, which appeared at first so small, has become natural to the readers of the "Wawa," and is as legible to them as this text is to the ordinary reader. Even more so. Compare only the characters on page 86 with the letters on this page.

Page 88 is devoted to Hygienic Councils, by Mgr. Kneipp, whose picture is shown at the top.

Page 89 gives the portraits of a group of missionaries working among the Indians, who were together at the dedication of the Sechelt church, in June, 1889.

Chinook and English Catechism, left out of this number, will be continued next month, and thereafter.

Pages 94, 95 and 96 are $2\frac{1}{2} \times 4\frac{1}{2}$, or half the regular size. They are in-

tended for a pocket-size prayer book, after all the plates are made. The work now goes on very slowly, owing to curtailed means. Should subscriptions come in more liberally, six or eight pages of the same kind could be issued every month.

"Welcome to the Bishop," page 96, was lately worded up by Rev. Father Le Jacq, O.M.I., Superior of St. Joseph's Mission, William's Lake. The notes adapted to the words are the only ones at hand to the same rhythm. Other tunes to the same words, if received, will find place in some future issue.

Holy Week at Kamloops.

As early as dawn of Palm Sunday, upwards of 400 Indians had already gathered at Kamloops for the exercises of Holy Week. About 100 more came in during the week. Naturally with such numbers, most of whom could join in the chanting of Gloria, Credo, etc., at High Mass, and the responses to the Litanies, etc., the ceremonies were very impressive, especially the Adoration of the Cross on Good Friday, which lasted about one hour and a half, the 500 people choosing to adore the Cross by triple prostration. 250 Communion on Holy Thursday, 100 more on Easter Sunday, 450 Confessions,—such were the results of the Exercises.

In the April number a description was given of a pretty old book. Another volume, still older, is at hand. It is the Commentary of St. Thomas Aquinas on the Epistles of St. Paul, printed at Paris by Jehan Petit, in 1541, three hundred and fifty-four years ago! The book is still in very good condition.

The new Price List from James McMillan & Co., 200-212 First Avenue North, Minneapolis, Minn., the largest fur dealers in the North-West, has been received, and can be referred to by any one at any time. Their advertisement appears regularly in this paper.

The "Wawa," being prepared in British Columbia, engraved and printed in Eastern Canada, mailed in bulk to Kamloops, to be thence distributed to subscribers as from the Editorial office, has, consequently, to be got up at least forty days ahead of date of issue.

First Lesson in Chinook.

<i>An'kate</i>	formerly	<i>clche</i>	earth	<i>pi</i>	and
<i>S. T.</i>	God	<i>Iaka</i>	He	<i>iaka</i>	he (he)
<i>ma'mook</i>	made	<i>mamook</i>	made	<i>ta'pe</i>	chief
<i>sa'hale</i>	(the) above	<i>chako</i>	come	<i>kopa</i>	over
<i>e'lehe</i>	land	<i>kana'we</i>	all	<i>kana'we</i>	every
<i>pi</i>	and	<i>ikta</i>	things	<i>ikta</i>	thing
<i>ook'ook</i>	earth.	<i>lep'so</i>	grass	<i>millait</i>	(that) is
<i>clche.</i>	Only	<i>pi</i>	and	<i>kopa</i>	on
<i>Kopel'</i>	water	<i>a you (a-u)</i>	many	<i>clche</i>	earth.
<i>chok</i>	and	<i>He'oi'ma</i>	different	<i>Ia'wa</i>	There
<i>pi</i>	night	<i>stick</i>	trees	<i>S. T.</i>	God
<i>poola'kle</i>	was	<i>pi</i>	and	<i>es'kom</i>	took
<i>millait</i>	on	<i>kana'we</i>	all	<i>lanas'</i>	a little
<i>ko'pa</i>	this	<i>tloos</i>	(the) fine	<i>clche</i>	earth
<i>ookook</i>	earth.	<i>flowers.</i>	flowers.	<i>pi</i>	and
<i>e'lehe.</i>	And	<i>Kopa</i>	On	<i>lanas</i>	a little
<i>Pi</i>	God	<i>lakel</i>	the fourth	<i>chok.</i>	water.
<i>S. T.</i>	said:	<i>son.</i>	day	<i>Iaka</i>	He
<i>wa'wa :</i>	let	<i>S. T.</i>	God	<i>mamook</i>	made
<i>Tloos</i>	come	<i>mamook</i>	made	<i>klas'ka</i>	them
<i>cha'ko</i>	light.	<i>son</i>	the sun	<i>kanamokst</i>	together
<i>light (lait).</i>	At once	<i>moon</i>	the moon	<i>pi</i>	and
<i>A yak</i>	came	<i>pi</i>	and	<i>iaka</i>	He
<i>chako</i>	light.	<i>tsil'tsil</i>	the stars	<i>eskom</i>	took
<i>light</i>	on	<i>kopa</i>	in the	<i>ookook</i>	that
<i>kopa</i>	earth.	<i>sahale.</i>	above.	<i>clche</i>	earth
<i>e'lehe.</i>	God	<i>Kopa</i>	On	<i>poos</i>	to
<i>S. T.</i>	made	<i>lwe'nam</i>	the fifth	<i>mamook</i>	make
<i>mamook</i>	thus	<i>son.</i>	day	<i>iht</i>	one
<i>ka'kwa</i>	on	<i>Iaka</i>	He	<i>man</i>	man
<i>kopa</i>	the first	<i>mamook</i>	made	<i>iaka</i>	his
<i>iht</i>	day.	<i>kanawe</i>	all	<i>i'tlooilh</i>	body
<i>son.</i>	On	<i>heloima</i>	f (the)	<i>kopa</i>	into
<i>Kopa</i>	the second	<i>fish</i>	different.	<i>ookook</i>	this
<i>moxl</i>	day	<i>kopa.</i>	fish (es)	<i>clche</i>	earth (en)
<i>son</i>	God	<i>chok</i>	in	<i>man</i>	man.
<i>S. T.</i>	made	<i>pi</i>	the water	<i>Iaka</i>	He
<i>mamook</i>	that	<i>ka'nawe</i>	and	<i>mamook</i>	made
<i>ookook</i>	sky	<i>ookook</i>	all	<i>klawa</i>	go
<i>sky (ska'i)</i>	we	<i>kal'akala</i>	those	<i>iht</i>	one
<i>nsa'ika</i>	see	<i>klas'ka</i>	birds	<i>se'le</i>	soul
<i>na'nich</i>	in the	<i>fly</i>	which	<i>ookook</i>	this
<i>kopa</i>	above.	<i>kopa</i>	fly	<i>sele</i>	soul
<i>sahale.</i>	On	<i>wind.</i>	in the	<i>wek kan'sih</i>	never
<i>Kopa</i>	the third	<i>Kopa</i>	wind.	<i>atke</i>	in the future
<i>loon</i>	day	<i>ta'ham</i>	On the	<i>mementoos</i>	dead.
<i>son</i>	He	<i>son</i>	sixth	<i>S. T.</i>	God
<i>Iaka</i>	cast	<i>S. T.</i>	day	<i>mamook</i>	made
<i>mash</i>	the water	<i>mamook</i>	God	<i>name</i>	name
<i>chok</i>	all	<i>now'ich</i>	made	<i>ookook</i>	this
<i>kan'awe</i>	together	<i>pi</i>	the deer	<i>chi</i>	new
<i>kan'amoxl</i>	and	<i>kana'we</i>	and	<i>man</i>	man
<i>pi</i>	He	<i>ikta</i>	every	<i>Adam</i>	Adam,
<i>Iaka</i>	said	<i>koo'ti</i>	thing	<i>kakwa</i>	as
<i>wawa</i>	that	<i>kopa</i>	that runs	<i>poos</i>	if
<i>poos</i>	salt	<i>clche</i>	on	<i>wawa</i>	to say
<i>salt</i>	water	<i>kakwa.</i>	the earth	<i>clche</i>	earth
<i>chok</i>	(he) its	<i>mowich</i>	like	<i>iaka.</i>	he (is).
<i>iaka</i>	name.	<i>kin ta</i>	deer.	<i>S. T.</i>	God
<i>name (nem)</i>	Afterwards	<i>S. T.</i>	After	<i>nanich</i>	saw
<i>Kim'ta</i>	He	<i>wawa</i>	God	<i>kanawe</i>	all
<i>Iaka</i>	said	<i>tloos</i>	said,	<i>ookook</i>	{ those
<i>wawa</i>	that	<i>nsa'ika</i>	let	<i>Iaka</i>	(things)
<i>poos</i>	become	<i>mamook</i>	us	<i>mamook</i>	He
<i>chako</i>	dry	<i>man</i>	make	<i>pi</i>	made
<i>dry (drai)</i>	the Earth.	<i>poos</i>	man	<i>kanawe</i>	and
<i>clche.</i>	On	<i>ka'kwa</i>	that (he be)	<i>klaska</i>	all
<i>Kopa</i>	this	<i>nsa'ika</i>	like	<i>tloos</i>	they (werel)
<i>ookook</i>	dry	<i>tsem</i>	our		good.
<i>dry</i>			figure		

NOTES AND EXPLANATIONS.

S. T., abbreviation for *Sahale Tays*—the above chief, God.

THE VERB *mamook*.

PRESENT.

Naika mamook—I work, or I make.
Maika mamook—Thou workest.
Iaka mamook—He works.
Nsaika mamook—We work.
Msaika mamook—You work.
Klasku mamook—They work.

PAST.

Ankate naika mamook—I did work, I made.
Ankate maika mamook—Thou didst work.
Ankate iaka mamook—He did work.
Ankate nsaika mamook—We did work.
Ankate msaika mamook—You did work.
Ankate klasku mamook—They did work.

FUTURE.

Alke naika mamook—I shall work.
Alke maika mamook—Thou wilt work.
Alke iaka mamook—He will work.
Alke nsaika mamook—We shall work.
Alke msaika mamook—You will work.
Alke klasku mamook—They will work.

OTHER VERB—*wawa*.

PRESENT.

Naika wawa—I speak, etc.
Maika wawa, *Nsaika wawa*,
Iaka wawa, *Msaika wawa*,
Klasku wawa.

PAST.—*Ankate naika wawa*, etc.

FUTURE.—*Alke niika wawa*, etc.

And so on, in the same manner, for all verbs.

Poos naika mamook, etc.—If I work.

Naika kopet mamook—I have done working.

REMARKS.

1. The word *loos* is used as an imperative form: *loos naika klawa*—let me go; *loos maika chako*—pray come; *loos iaka millait*—let him stay, etc.

2. *Sahale eleche*—the above land, heaven; *cold eleche*—winter, when the earth is cold; *tanus warm eleche*—spring, when the earth begins to get warm; *warm eleche*, the summer, when

the earth is warm; *tanus cold eleche*—autumn, when the earth begins to cool. *Naika eleche* means my garden or my country, as the case may be, or also my place, when in a room or in a specified place. EX.—Stay in your place—*loos maika millait kopa maika eleche*.

3. *Kopa ilep*.—*Ilep* means the first, ahead of. *Kopa ilep*—at first.

4. *Kopet* means, in first instance, done, finished. *Naika kopet mamook*—I have finished my work; *Naika kopet makmah*—I have done eating. As it is here it means, only, nothing else but: *kopet chok pi poolakle*—only water, etc.

5. *Chako* is a wonderful word in Chinook. It helps to give a hundred different meanings to other words. *Chako* alone means come; *iaka chako sun*—day comes; *iaka chako warm*—it gets warm; *chako tanus* or *chako man* or *chako kopa eleche*—to be born; *chako tanus aias*, *chako aias*, *chako dyet aias*—to grow a little, or to grow big, or to grow very big; *chako clo*—to vanish, to disappear; *chako loos*—to become good; *chako kallash*—to turn bad, etc., etc.

6. *Iht sun*—one day, the first day.

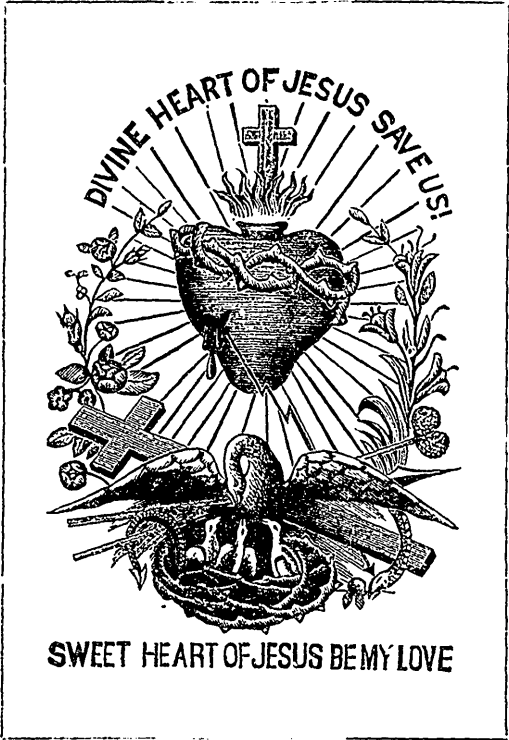
7. *Iht iht*, or *ihl, pi iht, pi iht*, means a few.

8. *Memoos* means dead. There is no word in Chinook to signify "death." When speaking of "death," the sentence must always be turned in such a way as to bring in the participle "dead." At the hour of death—"When will come the day to be dead."

As soon as possible, a new edition of the condensed Chinook vocabulary will be issued in the "Kamloops Wawa," and a study made of the words, explaining the origin of each word.

Some of the words have a curious origin. For an instance, the word *mash*—to throw away—is nothing else than the French word *marche, ra-t-en*—"go your way"—very extensively used for dismissing people in the old Hudson's Bay times.

The word *pehllen*—insane, crazy—comes from "*Pilion*," the name of an employee of the Hudson's Bay, who became insane. Between the French and English pronunciation of that name, the Indians made it *pilio, pilian*, and at last *pehllen*, and adopted the name to mean insane in general.





VIEW OF SECHELT CHURCH, B.C.

Month of June. *[Hebrew text]*
[Hebrew text]
[Hebrew text]

Picture of the Fathers. *[Hebrew text]*
[Hebrew text]
Sechelt Indian Church. *[Hebrew text]*
[Hebrew text]

Coldwater. *[Hebrew text]*
[Hebrew text]
[Hebrew text]
[Hebrew text]

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[Hebrew text]
[Hebrew text]
[Hebrew text]
[Hebrew text]
North Blvd. *[Hebrew text]*
Hamlopi. *[Hebrew text]*
[Hebrew text]
300 *[Hebrew text]*

[Hebrew text]
[Hebrew text]
[Hebrew text]
[Hebrew text]

1. *Handwashing*
 Wash hands thoroughly with soap and water before and after meals, after using the toilet, and after touching anything that may be contaminated.

2. *Personal Hygiene*
 Keep your body clean and dry. Use soap and water for bathing. Change your underwear and socks daily.

3. *Dietary Hygiene*

Eat a balanced diet consisting of fruits, vegetables, grains, and lean proteins. Avoid excessive consumption of sugar, salt, and fat.

4. *Exercise*
 Engage in regular physical activity to maintain good health and vitality.

5. *Rest and Sleep*
 Get adequate rest and sleep each night to allow your body to recover and rejuvenate.

6. *Environmental Hygiene*
 Keep your living and working environments clean and free from clutter and germs.

7. *Prevention of Disease*
 Stay up to date with your vaccinations and avoid contact with sick individuals.

8. *General Health*
 Maintain a positive attitude and practice stress management techniques to promote overall well-being.



Mgr Knipp.

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 Get adequate rest and sleep each night to allow your body to recover and rejuvenate.

6. *Environmental Hygiene*
 Keep your living and working environments clean and free from clutter and germs.

7. *Prevention of Disease*
 Stay up to date with your vaccinations and avoid contact with sick individuals.

8. *General Health*
 Maintain a positive attitude and practice stress management techniques to promote overall well-being.

9. *Additional Instructions*
 Avoid smoking and excessive alcohol consumption. Practice safe sex to prevent the spread of sexually transmitted infections.

10. *Handwashing*
 Wash hands thoroughly with soap and water before and after meals, after using the toilet, and after touching anything that may be contaminated.

11. *Personal Hygiene*
 Keep your body clean and dry. Use soap and water for bathing. Change your underwear and socks daily.

12. *Dietary Hygiene*
 Eat a balanced diet consisting of fruits, vegetables, grains, and lean proteins. Avoid excessive consumption of sugar, salt, and fat.

13. *Exercise*
 Engage in regular physical activity to maintain good health and vitality.

14. *Rest and Sleep*
 Get adequate rest and sleep each night to allow your body to recover and rejuvenate.

15. *Environmental Hygiene*
 Keep your living and working environments clean and free from clutter and germs.

16. *Prevention of Disease*
 Stay up to date with your vaccinations and avoid contact with sick individuals.

17. *General Health*
 Maintain a positive attitude and practice stress management techniques to promote overall well-being.

18. *Additional Instructions*
 Avoid smoking and excessive alcohol consumption. Practice safe sex to prevent the spread of sexually transmitted infections.

19. *Handwashing*
 Wash hands thoroughly with soap and water before and after meals, after using the toilet, and after touching anything that may be contaminated.

20. *Personal Hygiene*
 Keep your body clean and dry. Use soap and water for bathing. Change your underwear and socks daily.



A GROUP OF MISSIONARIES IN H.C.

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115.
116.

Ch. 42. The Israelites enter the Promised Land.
A.M. 2553. x. A.C. 1447.

116.
117.
118.

Ch. 42. The Judges.
16

119.
180.

180.
181.

1. ...	5. ...	9. ...	13. ...
2. ...	6. ...	10. ...	14. ...
3. ...	7. ...	11. ...	15. ...
4. ...	8. ...	12. ...	16. ...

Ch. 43. The Pious Ruth.
A.M. 2708. x. B.C. 1292.

181.
182.

182.

... וְהָיָה כִּי יִשְׁמַע הָעָם אֵת אֲשֶׁר עָשָׂה לָּהֶם יֵשׁוּעַ בְּהוֹצֵאתוֹ מִן הַיָּם וְיֹאמְרוּ אִי אֱלֹהִים הוּא
... וְיֹאמְרוּ אִי אֱלֹהִים הוּא

... וְיֹאמְרוּ אִי אֱלֹהִים הוּא
... וְיֹאמְרוּ אִי אֱלֹהִים הוּא

8. וְיֹאמְרוּ אִי אֱלֹהִים הוּא
... וְיֹאמְרוּ אִי אֱלֹהִים הוּא

9. וְיֹאמְרוּ אִי אֱלֹהִים הוּא
... וְיֹאמְרוּ אִי אֱלֹהִים הוּא

10. וְיֹאמְרוּ אִי אֱלֹהִים הוּא
... וְיֹאמְרוּ אִי אֱלֹהִים הוּא

11. וְיֹאמְרוּ אִי אֱלֹהִים הוּא
... וְיֹאמְרוּ אִי אֱלֹהִים הוּא

Ch. XXX. The tempest calmed.

1. וְיֹאמְרוּ אִי אֱלֹהִים הוּא
... וְיֹאמְרוּ אִי אֱלֹהִים הוּא

... וְיֹאמְרוּ אִי אֱלֹהִים הוּא
... וְיֹאמְרוּ אִי אֱלֹהִים הוּא

2. וְיֹאמְרוּ אִי אֱלֹהִים הוּא
... וְיֹאמְרוּ אִי אֱלֹהִים הוּא

3. וְיֹאמְרוּ אִי אֱלֹהִים הוּא
... וְיֹאמְרוּ אִי אֱלֹהִים הוּא

Ch. XXXI. The Daughter of Jairus.

1. וְיֹאמְרוּ אִי אֱלֹהִים הוּא
... וְיֹאמְרוּ אִי אֱלֹהִים הוּא

... וְיֹאמְרוּ אִי אֱלֹהִים הוּא
... וְיֹאמְרוּ אִי אֱלֹהִים הוּא

Naika chako wawa tloos merci.

Musical score for the hymn 'Naika chako wawa tloos merci.' The score is written on three staves in G major (one sharp) and 2/4 time. The melody is simple and repetitive. Below the staves, there are two lines of text in a script that appears to be a mix of Latin and a local language, possibly representing the original lyrics or a transliteration.

-2-

60 4 0 1 2 3 4 5
 6 7 8 9 10 11 12
 13 14 15 16 17 18
 19 20 21 22 23 24
 25 26 27 28 29 30
 31 32 33 34 35 36
 37 38 39 40 41 42
 43 44 45 46 47 48
 49 50 51 52 53 54
 55 56 57 58 59 60

-3-

61 62 63 64 65
 66 67 68 69 70
 71 72 73 74 75
 76 77 78 79 80
 81 82 83 84 85
 86 87 88 89 90
 91 92 93 94 95
 96 97 98 99 100

-4-

101 102 103 104
 105 106 107 108
 109 110 111 112
 113 114 115 116
 117 118 119 120
 121 122 123 124
 125 126 127 128
 129 130 131 132
 133 134 135 136
 137 138 139 140

-5-

141 142 143 144
 145 146 147 148
 149 150 151 152
 153 154 155 156
 157 158 159 160
 161 162 163 164
 165 166 167 168
 169 170 171 172
 173 174 175 176
 177 178 179 180

CRINGING HYMN TO THE BLESSED SACRAMENT.

Pange lingua

x̄ȳ r̄b̄ l̄ō ūr̄ b̄r̄ ē
 x̄d̄h̄ r̄d̄h̄ r̄z̄ s̄ r̄v̄r̄

3̄b̄ 2̄b̄ r̄ōū ē s̄ḡ r̄ē
 - 3̄ 9̄ ōḡ v̄ r̄ ē x̄ō v̄ l̄ ūḡ

r̄z̄ r̄z̄ r̄z̄ r̄z̄ r̄z̄ r̄z̄
 r̄z̄ ē s̄ ō r̄ z̄ p̄ ā n̄ d̄

x̄s̄ v̄r̄s̄ ē ō ū r̄ z̄ b̄ ȳ ē s̄ t̄
 x̄v̄b̄ ō b̄ ē z̄ v̄ l̄ v̄b̄ z̄ ū r̄s̄

9̄ r̄ō ū r̄ z̄ ū s̄ h̄ s̄ h̄
 ō b̄ z̄ ē r̄ s̄ l̄ - ū ḡ r̄ ē s̄

v̄b̄ l̄ ō ū r̄ z̄ ē s̄ s̄
 v̄ḡ ē s̄ z̄ ū l̄ ē r̄ v̄ ū r̄s̄

Tantum Ergo.

3̄ ē b̄ ē s̄ ē z̄ ē z̄ ē
 ē ō ō ō ō ō ō ō

- ē ō ō z̄ ē d̄ ō ū s̄ r̄ ē
 ē n̄ ō ȳ v̄ r̄ ō b̄ ū - b̄ r̄ ō

r̄ō z̄ ī v̄b̄ ē s̄ r̄ ō ū ō

WELCOME TO THE BISHOP.

Allegretto

Handwritten musical notation for the first system, consisting of two staves. The top staff is in treble clef with a key signature of one sharp (F#) and a 6/8 time signature. The bottom staff is in bass clef with the same key signature and time signature. The notation includes various note values, rests, and accidentals.

1	7
2	8
3	9
4	10
5	11
6	12

FRENCH AND CHINOOK METHOD

Version Chinook.

French	Traduction.	Chinook	Remarques.
Je suis	Je suis	oo	oo
Tu es	Tu es	oo	oo
Il est	Il est	oo	oo
Elle est	Elle est	oo	oo
Nous sommes	Nous sommes	oo	oo
Vous êtes	Vous êtes	oo	oo
Ils sont	Ils sont	oo	oo
Elles sont	Elles sont	oo	oo
Notes. S. T. ...			
Conjugaison du Verbe.			
Présent:			
Je	oo	oo	oo
Tu	oo	oo	oo
Il	oo	oo	oo
Elle	oo	oo	oo
Nous	oo	oo	oo
Vous	oo	oo	oo
Ils	oo	oo	oo
Elles	oo	oo	oo
Passé:			
Je	oo	oo	oo
Tu	oo	oo	oo
Il	oo	oo	oo
Elle	oo	oo	oo
Nous	oo	oo	oo
Vous	oo	oo	oo
Ils	oo	oo	oo
Elles	oo	oo	oo
Futur:			
Je	oo	oo	oo
Tu	oo	oo	oo
Il	oo	oo	oo
Elle	oo	oo	oo
Nous	oo	oo	oo
Vous	oo	oo	oo
Ils	oo	oo	oo
Elles	oo	oo	oo
Autre Verbe:			
Je	oo	oo	oo
Tu	oo	oo	oo
Il	oo	oo	oo
Elle	oo	oo	oo
Nous	oo	oo	oo
Vous	oo	oo	oo
Ils	oo	oo	oo
Elles	oo	oo	oo
Passé:			
Je	oo	oo	oo
Tu	oo	oo	oo
Il	oo	oo	oo
Elle	oo	oo	oo
Nous	oo	oo	oo
Vous	oo	oo	oo
Ils	oo	oo	oo
Elles	oo	oo	oo
Futur:			
Je	oo	oo	oo
Tu	oo	oo	oo
Il	oo	oo	oo
Elle	oo	oo	oo
Nous	oo	oo	oo
Vous	oo	oo	oo
Ils	oo	oo	oo
Elles	oo	oo	oo

OTHER PUBLICATIONS:

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

Kamloops Wawa, 1892, 1893, or 1894. With Indian Prayers. Three volumes, bound; now rare, . . . each, \$2.50

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VOYELLES

A O Ou É È I Eu U Au On lu Un
 ○ ○ ⊙ ʌ ˆ ɛ ɛ̃ ʏ ʏ̃ ɔ̃ ɔ̃̃ ɔ̃̃̃

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.
 RÈGLES 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 ʌ 1/4 de grand cercle avec point.
- U ʏ 1/4 de grand cercle sans point.
- É ɛ Petit 1/2 cercle sans point.
- È ɛ̃ Petit 1/2 cercle avec point au-dessous.
- I ʏ Petit 1/2 cercle avec point au-dessus.
- AN ʏ̃ 1/4 de petit cercle avec accent aigu au-dessus.
- ON ʏ̃̃ 1/4 de petit cercle avec accent aigu au-dessous.
- IN ʏ̃̃̃ 1/4 de petit cercle avec accent grave au-dessus.
- UN ʏ̃̃̃̃ 1/4 de petit cercle avec accent grave au-dessous.

CONSONNES

- | | | |
|---|--|--|
| <ul style="list-style-type: none"> PE Petite verticale. TE - Petite horizontale. FE \ Petite oblique, de gauche à droite. KE / Petite oblique de droite à gauche. LE ʌ Petite oblique ascendante. JE ʏ Grand 1/2 cercle en forme de voûte. SE ʏ̃ 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. | <ul style="list-style-type: none"> BE Grande verticale. DE - Grande horizontale. VE \ Grande oblique de gauche à droite. GE / Grande oblique de droite à gauche. RE ʌ Grande oblique ascendante. GHE ʏ Grand 1/2 cercle pointé, en forme de voûte. ZE ʏ̃ Grand 1/2 cercle pointé, en forme de bassin. GNE) Grand 1/2 cercle pointé, en forme de C retourné. | <ul style="list-style-type: none"> ILL S'écrit comme plusieurs I ~. |
|---|--|--|

Signes euphoniques Z ʏ T - N) R / K +
 Les voyelles se tracent dans le sens qui permet de les avoir SANS ANGLE aux consonnes. Les consonnes se tracent toujours dans le sens indiqué. Les deux consonnes L et R se tracent toutes deux de bas en haut, en remontant.

pb td fy kg lr m ngu j ch s z ʏ a ou en u é è i an on lu un
 | | - - \ \ / / / / ()) ()) ○ ○ ⊙ ʌ ˆ ɛ ɛ̃ ʏ ʏ̃ ɔ̃ ɔ̃̃ ɔ̃̃̃
 1. 2 3 4 5 6 7 8 9 0 0 séparation des chiffres droits répétés