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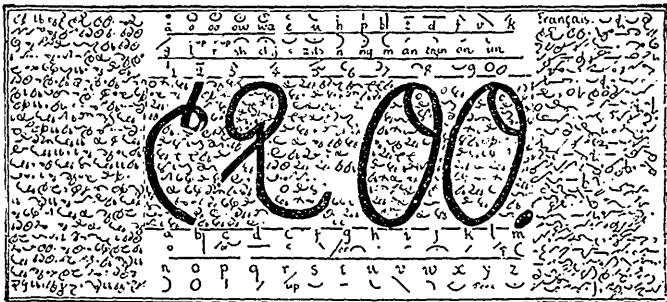
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Vol. v., No. 12.

KAMLOOPS WAWA.

December, 1896

THE WAWA SHORTHAND!

The simplest system of Shorthand in the world. The easiest to learn. A hundred times easier than the old writing.

Two million people (2,000,000) throughout the world already using the same shorthand. It is adapted to over twenty different languages.

Can be learned without a teacher in one to three hours.

If you are a stranger to Shorthand, take this paper and become acquainted with this useful art.

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THE KAMLOOPS WAWA!

SHORTHAND AMONG INDIANS

A Newspaper in Shorthand Circulating Among the Natives.

Two Thousand Indians reading and writing Phonography. . . .

The Plainest Proof of the Simplicity of the System. . . .

A NOVEL IDEA TO TEACH THE INDIANS SHORTHAND

HOW CAN INDIANS LEARN SHORTHAND?

Because Shorthand is a hundred, nay a 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. Many of our Indians learned it in two or three days.

If you are a lover of curious specimens, you must have this paper. It is!

"The Queerest Newspaper in the World"

Subscribe for this paper, and help to civilize our Indians, to enlighten those who were sitting "in darkness and the shadow of death."

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All orders are given our personal attention, and we are daily in receipt of highly complimentary letters from all parts of the country.

November 24, 1896.

This is the last issue of this year, and the "Wawa" appeals a last time to its friends for their generous support by sending in their subscriptions.

Do not say, "We have no use for shorthand or Chinook." A great many of our patrons take the little paper, although they have no use for its contents, but for encouragement's sake, to help it to carry on its "noble work." May God be their reward.

Is not the "Wawa" a monthly message, that carries to its readers in a few lines what it has to tell them about its doings and its difficulties, without annoying them with long tales done up to fill the paper. And after you have looked over the pages that you can read, do you not find the very titles of the shorthand matter very expressive in testifying to the wonderful work that the "Wawa" is doing for the spreading of the gospel and civilization among those who were sitting in darkness and the shadow of death? Can you help sympathizing with it, and do you not feel that it is an act of christian charity to keep up your subscription?

From November 6th to Nov. 12th we were at Seton Lake Mission in company of Father Thomas, who was making his usual fall visit throughout the district. About 150 Indians were present at the exercises. We succeeded in writing down the vocabulary of the Lillooet language, also the prayers, hymns and catechism in the same language.

The name of Lillooet is derived from the French name L'allouette, a lark, because the first explorers through the country

met there with a number of birds that reminded them of the lark.

On our return to Lillooet, snow began to fall heavily; a severe storm of snow and wind prevailed during the whole night, and on the morning of November 13 the main street was full of drifts three and four feet high. We left on the stage same morning in company of Captain Tatlow of Victoria. At the start we had a brisk north wind blowing the snow into our faces for three miles, then we had to deal with snow drifts which delayed us for nearly an hour. Our progress was very slow, the snow and wind storm continuing unabated. The snow was nearly two feet deep when we came to the foot of Pavilion mountain, where an exchange was made of the express wagon for a bob-sleigh. A fresh team of horses replaced the weary ones, and thus we succeeded in reaching Carson's place after a continuous ascent of seven or eight miles. We arrived at supper time instead of for dinner, and spent a comfortable night's rest, for which our best praises are due to Mrs. Curson and family. Next morning we found our bob-sleigh covered with 12 inches of snow. Two more horses were added, and thus, with four-in-hand, Eddie Bell, our courageous driver, was able to pull us over Pavilion mountain. It took three hours to reach the top, about $5\frac{1}{2}$ miles from Carson's. The descent was made pretty lively, but along the shore of Kelly's Lake we met a couple of snow-slides, and were delayed three hours. At last Clinton was reached about five in the evening, twenty-four hours behind time.

On Monday, Nov. 16, it was 35 below zero at Clinton.

WHAT IS SAID OF THE "WAWA" SHORTHAND

"This style of Phonography is the easiest learned of all that I have seen, and I think I have seen nearly all of them."—*From Yreka, California, May, 1855.*

* * *

"Four days ago I began to examine the elements of shorthand you sent me, and in three hours I learned every sign it included. The next day I went to work and began to decipher the meaning of the 'Kamloops Wawa,' and went through it in one day. Now I can read it pretty readily, and write it faster than I can read it. I am proud of my success, because I thought that I was too old to have the patience and memory to master it. And I must thank you for having been the means of my learning it. I am proud of enlisting myself as one of your pupils. Though my hair is white as snow, I see one is never too old to learn."—*From Troy, N. Y., May 1st, 1852.*

* * *

"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 paper seems to leave nothing in the way of novelty to be desired."—*From the Smithsonian Institute, Bibliography of the Chinookan Languages by Jas. C. Pilling.*

* * *

"The Salish Indians in British Columbia are the first nation which has adopted a truly short method of writing, which is at the same time quite philosophical, as the national means of representing spoken language. By this system the Chinook tongue is spelled exactly as it is pronounced, and thus all the great difficulties of learning to read which exist in most modern languages, and especially in English and French, are avoided, and the British Columbia Indians educated in this manner are enabled to read and write their own language in an incredibly short time. It is admitted by all scholars that the phonetic representation of any language removes the difficulties of learning to read and spell; and it is just this that the British Columbia Indians are taught to use. And not only are they able, when instructed by this method, to read and spell in a few days, but they are able in a short time to write as quickly as they think, and to keep pace with the fastest speaker."—*Catholic Record.*

Do not think because this phonography is so readily learned by the Indians, that it is only a savage shorthand. This system of shorthand has already sold over 300,000 methods in England; it is now taught in 500 schools and colleges in the United States, and it is becoming general throughout France.

* * *

This system in Phonography has now adaptations in French, English, German, Armenian, Chinook and Salish languages in British Columbia, Danish, Flemish, Italian, Latin, Spanish, Portuguese and Turkish. The German Method has already reached its fourth edition and the Jewish its second. The French Method Complete has already exhausted sixteen editions, and the Abridged Method seventeen.—*July, 1855.*

* * *

"It was in July, 1850, that the following remark was made: 'Why not teach the Indians to read in shorthand?—It is so simple!' The first trial was a success. At the end of September, 1850, a poor Indian cripple, named Charlie Alexis Mayous, from the Lower Nicola, saw the writing for the first time, and got the intuition of the system at first sight. He set to work to decipher a few Indian prayers, and in less than two months had learned the whole method thoroughly, and he soon began to communicate his learning to his friends and relatives. From that time the Indians took up the system, and were anxious to learn on all sides. When once a few Indians know the system in one camp, their ambition is to teach it to others. During the summer the progress is slow, but when winter comes they spend whole nights at it. One young Indian, especially bright, took interest in the writing as soon as he saw it. He spent the whole night in repeating the lesson over and over again with two or three companions, and in two or three days more completed his studies. In less than a month he could read the Indian language as well as the Chinook, and soon was able to read and write English in shorthand. Not only do little children learn to read and write readily, but even old people study with success.

"After 600 or 800 Indians had learned the system, it became necessary that their interests should be kept up by placing instructive matter before them. Then came the idea of editing the 'Kamloops Wawa,' the strangest little newspaper in America."

WHAT IS SAID OF THE "WAWA" SHORTHAND

"The 'Wawa' is really a full-fledged newspaper, and it first saw the light of day in the month of May, 1891. 'Wawa' is a Chinook word, meaning 'talk, speak or echo.' Hence the title signifies 'Kamloops Echoes.' Kamloops, the name of the town in which it was inaugurated, is a Shushwap word, meaning 'the forking together of rivers'—in this instance, the north and south forks of the Thompson River.

"The 'Kamloops Wawa' was first printed on the mimeograph, at 100 copies, from May, 1891, till March, 1892. From that date, till December of the same year, 200 copies were issued, four pages weekly. From January, 1893, it was issued at sixteen pages monthly, with covers, instead of four pages weekly. In March following the number of copies issued had to be increased to 500 in June to 1,000, and later on to 1,200. Since January, 1895, it has issued 2,000 monthly, and the number will soon be increased to 3,000, and more.

"The printing of the paper is marvellous. At first the news was auto-graphed, then duplicated on the mimeograph by Indian women. The first volumes of this wonderful little paper have been bound, and copies sent to the Smithsonian Institution to the British Museum, to the Astor Library, to the Library of the University of the State of New York, etc.

"There still remain in stock a few copies of the original volumes. These, in a few years, as well as in the present, may be considered valuable curiosities.

"Now the whole process of mimeographing has been abandoned, and the paper is produced by photo engraving, at 2,000 copies per month. It costs sixty dollars a month to issue the paper as it now is, which sum it is rather difficult to find readily among the Indians alone. The object in issuing these sample copies is to obtain from the outside resources enough to let subscribers have their paper at a nominal figure."

[Most of the above items were published in the "Chicago Sunday Herald," of November 25th, 1894, from the pen of Miss Matabelle Justice.]

* * *

Besides Chinook and Indian phonography, this paper contains, every month, three or four pages of English reading on topics connected with the Chinook,—its origin, etc.; concerning the system of shorthand employed; its progress among the natives, as well as to be of continual interest to all its readers.

One of our distinguished Prelates in the United States, after referring to the complications of a Shorthand Phrase Book, writes: "How different with your system! It so plain and simple. I am extremely thankful to you for bringing this system of shorthand to my observation. It was a revelation to me. The more I see of it, the more I like it."

* * *

Mr. Edward Seigneur, born in Paris, France, June 16, 1879, has always been victorious in all contests for speed in reporting into which he has entered. He writes easily 150 words a minute, in full style, using dots and accents. The system he uses is exactly the same as in the Wawa.

* * *

On the cover of the Wawa Shorthand Instructor and Exercise book is found a table "Shorthand Versus Longhand," which proves to evidence that this style of shorthand, without any abbreviations, is five times shorter than common longhand, so that if you can write 30 words a minute in longhand, you will easily write 150 words a minute in this style of shorthand, when you have acquired the same natural ease in writing shorthand as you now have in longhand.

* * *

We have Indians in British Columbia who can write 45 to 50 Chinook words a minute, which is equal to double the number of English words, seeing that in Chinook the words are long and cut into syllables.

* * *

A prayer book for our Indians is now under preparation. It will contain the Prayers, Hymns and Catechism in use among our Indians in 10 different languages, about 60 pages of shorthand, equal to 120 pages of typography each. Viz: English, Chinook, Shushwap, Okanagan, Thompson, Llocoet, Stalo, Skwanish, Sheshel and Slayamen, besides sixty pages of Latin chant and music, each language separate: 30 cents.

* * *

A few Libraries and Private persons have already secured complete sets of the "Wawa." A few are still on hand and will be delivered for the following prices:

Kamloops Wawa, 1891.....	\$1 50
" " 1893.....	1 50
" " 1894.....	1 50
" " 1895.....	1 00
" " 1896.....	1 00
Indian Prayer Book, mimeographed	1 50
Chinook Vocabulary, "	25
The Kamloops Phonographer, 1892...	1 00

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Handwritten shorthand notes in the left column, consisting of various symbols and abbreviations.

Handwritten shorthand notes in the right column, consisting of various symbols and abbreviations.

XIII. -

1. Handwritten shorthand notes, numbered 1 through 11, in the left column.

Handwritten shorthand notes in the right column, corresponding to the numbered list on the left.

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XIV. - *[Handwritten shorthand]*

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XV. The Opossum.

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20. *[Handwritten shorthand]*

S—Sunday ; I—Work Day ; F—Feast of Obligation ;
O—Fast ; Q—Fast where flesh meat is allowed ; CF—Feast
and fast ; X—Christmas.

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