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Vol. IV. No. 3. KAMLOOPS WAWA. March, 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 3 or 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 phrases like 'To our Readers' and 'Apprenez la Sténographie'.

Handwritten text in Chinook syllabary.

Handwritten text in Chinook syllabary.

Handwritten text in Chinook syllabary.

Handwritten text in Chinook syllabary.

Handwritten text in Chinook syllabary.

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 Déployée 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 Sélapuk; 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 Cinqante Centimes

Envoyez des Timbres Posté Français, Anglais, Canadiens ou Américains.

Adressez à L'Editeur du Kamloops Wawa Kamloops. B.C. (Canada)

Duployan Phonetic Alphabet.

I. Simple, for Chinook.

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

II. Complete, for English.

a o oo ou wa ai e u u an in on un  
 hpbt d f v kg l r sh ch s ts n ng mthete

III. Numerals.

1 2 3 4 5 6 7 8 9 0.

Rules. I. Write sounds only.

II. Avoid Angles.

III. Write landr upwards.

Remark. The whole shorthand is there: you need only work it out.

1867. x... 1870. ... 1871. ...

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 views of this issue show: the one, the little chapel at North Bend; the other, the Chilliwack Indian Brass Band.

This number, besides the Monthly Budget on next page which is equal nearly to a whole number of twelve months ago - contains two pages of Old Testament, two pages of New Testament by Bishop Durieu, and two pages of a very interesting paper, "The Sugar Cane Bell," of which a detailed description is given on page 16. Those six pages are equal to 32 pages of the issues of 12 months ago.

Chinook and English Catechism is unavoidably left out of this issue.

Send ten cents for No. 121 of this paper, where full instructions are given in English for learning the system of shorthand used.

Send ten cents in postage or coin for No. 122 of this paper, where Chinook and English Vocabulary is found complete in one page. In the same number you will find a Chinook and French Vocabulary complete in one page; and in another page sufficient instructions in French to learn the Chinook jargon.

About 350 Indians of the Shushwap tribe spent the interval between Christmas and New Year at Kamloops. The time was spent according to the following rule: At 6 a.m., rising; from 7 to 8, morning prayers, Holy Mass and instruction; from 8 to 10.30, breakfast and household work; from 10.30 to 1.30 p.m., meeting in the Catechism house; 1.30 to 5, leisure hour for dinner and out-door work; from 5 to 6.30, Rosary, night prayers, Benediction and sermon; 6.30 to 8, supper time, etc.; 8 to 10.30, second meeting in the Catechism house; 11, bed time. The time at the meetings in the Catechism house is spent: 1stly, In a revision or repetition of the instruction; 2ndly, Reading, translating and explaining a chapter of the Old or New Testament published in the "Kamloops Wawa"; 3rdly, Studying, in groups of two, three or four, another chapter or two from the "Kamloops Wawa"; 4thly, Explaining a few questions of Catechism; 5thly, Practising some piece of chant or music; 6thly, Writing, or copying some portions of the materials revised during the meeting, etc.

How quickly this shorthand is learned by the Indians, is evidenced from the fact that, at Yale, it was sufficient for the missionary to write, in large characters, on a sheet of manilla paper, a few lines of Chinook. As many as cared for the study circled around, and, with the help of a couple of bright fellows, went on repeating the lesson over and over again until it was perfectly well understood by every one. Then a new lesson was written, and before night a third one. In less than two days the little band was able to study by itself out of the "Kamloops Wawa" papers.

Most of the Indians learn first to read the words, then, after a few days' practice, they become able to distinguish the syllables, and, last of all, the letters. But there are in every camp a few Indians who can read by spelling from the beginning, and they soon teach the others the proper way of reading and writing.

Michel, from Soda Creek, who learned the Chinook writing a year ago by himself, has devoted much care to help his people. There are already 20 subscribers to the "Kamloops Wawa" at Soda Creek. Soda Creek is on the Cariboo road, about 175 miles north of Ashcroft station.

Indian William, at Canoe Creek, is trying hard to bring all his country people to the knowledge of the Chinook writing. Early in January he sent 16 names from Canoe Creek as subscribers to the "Kamloops Wawa." Canoe Creek is 90 miles north of Ashcroft.

At Kenim Lake, about 120 miles from Ashcroft, Emile Teimaskret and his people take great delight in the reading of the "Kamloops Wawa."

John Jackson and Peter Kwal, at Lillooet, Morice Saxy, at Pavilion, and Francis Joseph, at the Fountain, are very anxious that all the people around them shall become acquainted with the Chinook paper this winter. They are having their schools every evening, and, no doubt, their efforts will be crowned with success.

We expect to soon receive similar reports from Alkali Lake and William's Lake.

J. M. R.

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**News from the World.**

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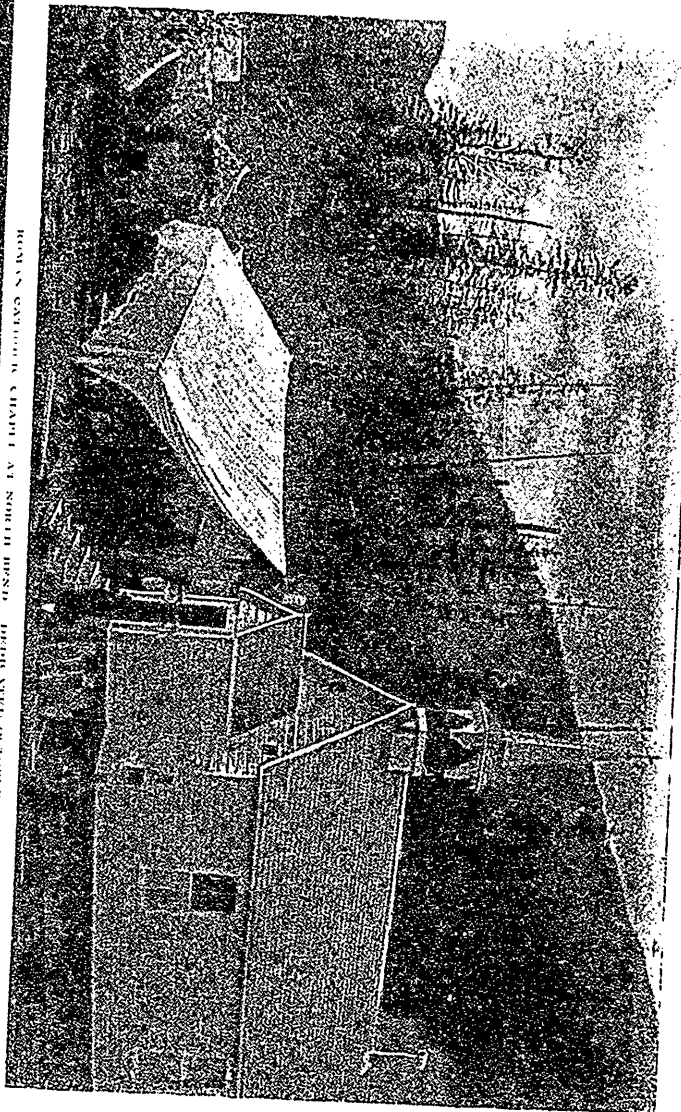
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ROMAN CATHEDRAL CHURCH AT NORTH BEND. PHOTO TAKEN OCTOBER 9, 1890.





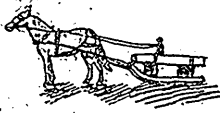
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Large block of handwritten text in Hebrew script, located to the right of the central illustrations and above the plow illustration. It contains several paragraphs of text.



Handwritten text in Hebrew script, located below the illustration of the building. It appears to be a description or a list of items.



Handwritten text in Hebrew script, located to the right of the plow illustration. It appears to be a list or a set of instructions.





121. 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. 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.

121. 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. 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.

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| 5. | 7878 | 2433 | 2553 | 120 |

III. 2. 3. The Birth of Moses.

A.M. 2433. x. A.C. 1567. 123. 124. 125.

Ch. 29. The Call of Moses.

A.M. 2513. x. A.C. 1647. 126. 127.

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Ch. 30. The Ten Plagues of Egypt

A.M. 2513. x. 10. 10. 10. x. A.C. 1487.

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Ch. XXII. The Paralytic

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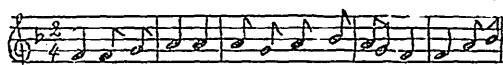
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Ch. XXIII. The Sermon on the Mount.

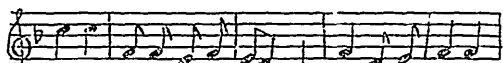
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A SPECIMEN PAGE OF OUR FUTURE PRAYER BOOK.

O kloss St Joseph. (*Air Gaëlitum Joseph*)

o kloss St Joseph, o kloss St Joseph.



o kloss St Joseph, o kloss St Joseph.

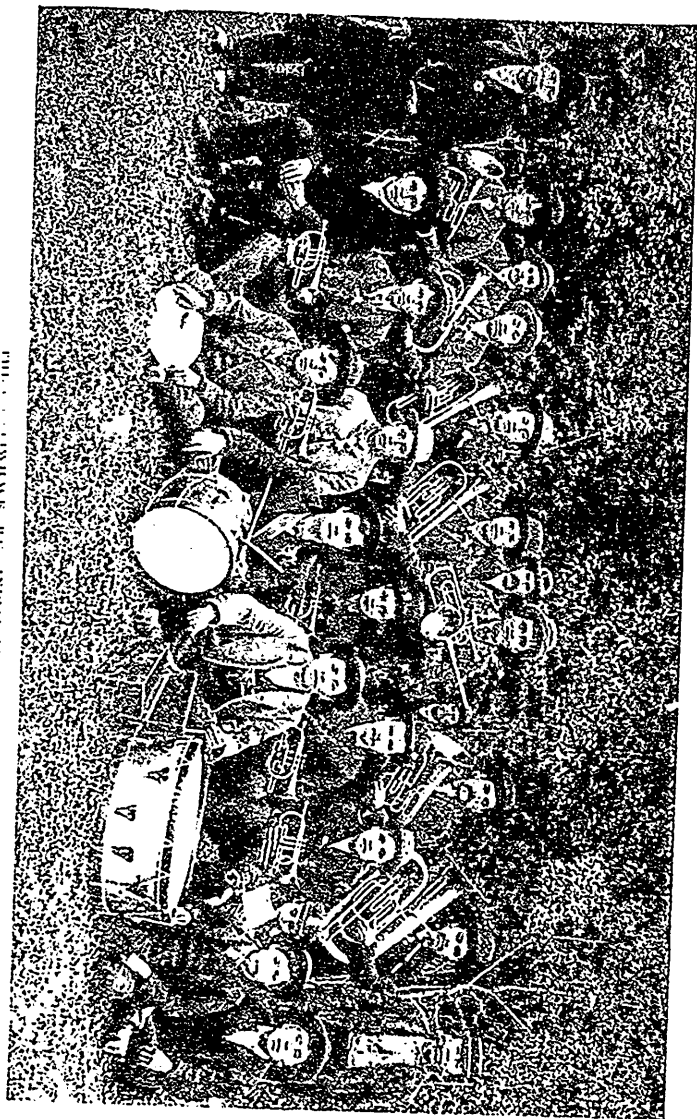


o kloss St Joseph, o kloss St Joseph.

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o kloss St Joseph, o kloss St Joseph,  
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 o kloss St Joseph.

THE CHIEFS OF THE NATION OF THE INDIAN BUSINESS MEN









## THE 'SUGAR CANE BELL.

Towards Christmas Eve, Chief Louis at Kamloops received a curious paper from William's Lake, which excited much interest and hilarity at Kamloops. The paper was got up in newspaper style. It is reproduced in miniature form on pages 36 and 37. The title is "Sugar Cane's Tintin," which is the same as the "Sugar Cane Bell."

It opens with a dialogue between "Sugar Cane's Bell" and "Kamloops Wawa."

*S. C. Tintin*—Good morning, "Kamloops Wawa." How do you do?

*K. Wawa*—Who are you, young man?

*S. C. Tintin*—I am your brother.

*Wawa*—My brother! I did not know that I had a brother.

*Tintin*—Possibly so. I am not very old. I am newly born. But who is your father and who is your mother?

*Wawa*—I have no father and no mother. I came by chance into the world.

*Tintin*—So with me: I have no father and no mother, and I came per chance into the world. So, you see, we are brothers.

*Wawa*—And what is your name? Where are you from?

*Tintin*—They call me "Sugar Cane Tintin." I come from a place called William's Lake.

*Wawa*—And for what purpose do you come to Kamloops?

*Tintin*—I came to see you. My people told me I had a brother named "Kamloops Wawa." They told me so much about my brother that I wanted to come and see you. I want to learn from you how to speak and teach the people. Tell them: 1st, About the news of the country—who is sick and who is dead, what strange things happen, and where the people try hard to improve themselves.

2nd. What takes place away in the world where they fight, where something remarkable happens, where something wonderful is discovered.

3rd. What took place in the old time.

4th. How to follow the right teachings of God and Christ.

Such is my purpose. What do you think of it?

*Wawa*—Look out, young man. I am afraid you have become proud of yourself. You are still very young; people would laugh at you. You will be sorry; you will become ashamed.

*Tintin*—Not so, my brother. I am not proud; I only want to help my people to improve themselves. You say they may laugh at me. May be not. If you tell them, Take care of "Sugar Cane Tintin;" he is my brother, they will do as you say, they will honor me. Wherever I go, if I tell them I am "Kamloops Wawa's" brother, they will welcome me—they will listen to me.

If you like, I will relate to you how they treated me on the way. By that you will see how powerful is your name.

*Wawa*—Speak. I listen.

*Tintin*—I first went to the Mission. There was an old priest, smoking. He has a long beard, but his head is as bare as a pumpkin. I went to him, and said, "Good morning, my father, the priest. My name is 'Sugar Cane Tintin,' 'Kamloops Wawa's' brother." He welcomed me, and had all the Mission people make acquaintance with me. He showed me into the house. I went into the school-room, where I saw 20 Indian boys at school. I then went to the harness shop, where I saw very good harness and very good saddles, which the Indian boys had made. Afterwards I went into the carpenter shop, where I saw many things which the boys had made. At a short distance there was another large house, where a number of Indian girls are at school. I heard there are 21, but I had no time to go and see their school. Before I left the Mission the boys came and bid me farewell, and played on their instruments in my honor.

I started on my way to Kamloops. I was on foot, and the road was very bad with snow. I soon grew tired. I heard a sleigh coming behind me. I looked to see; it was the stage. I stood on the roadside, and the stage stopped. The conductor asked me, "Where are you going, young fellow?" "To Kamloops," says I. "To see my brother, 'Kamloops Wawa.'"

When he heard "Kamloops Wawa" he took me up readily, and gave me a free ride down to Ashcroft. I had the same luck with the conductor of the train from Ashcroft to Kamloops, and thus I see you now.

*Wawa*—How are your tillikoms at William's Lake?

*Tintin*—Before starting on my way to Kamloops, I wanted to go and see all my people around William's Lake.

I went to five different places. When I started there was no snow on the ground, but when I came back there was plenty of it.

**SUGAR CANE**—My country's first name was not Sugar Cane. It was the white folks which gave that name to my country. The proper name is PELCHUCKSHIHSHIHSHEN.

There is a bell at Sugar Cane, and my people are building up a tower for it. They are building a new church at Sugar Cane.

In the morning, when the bell rings, a number of the people hasten to get up, and go to church for the morning prayers: but a few do not listen to the bell, and stay in their beds, which pains me very much.

I counted my people at Sugar Cane. I found 45 men, 41 women and about 20 children. One man and one woman are blind.

**SODA CREEK**—There is a bell at Soda Creek. It is quite small, but it rings very loud. Everybody listens to that bell, and they do not tarry to get up. They are becoming very good; nine women made their first Communion.

They have no belfry at Soda Creek, but the church is very nice. It has been painted all over this summer, which is a great improvement.

There are not very many people at Soda Creek. I counted about 60 altogether. None blind.

While at Soda Creek I saw a big machine they call a threshing machine.

There are no small fish at Soda Creek, but there are plenty of salmon, plenty of berries, plenty of deer, plenty of cattle, plenty of horses and hay.

**ALCALI LAKE**—There is a bell at Alkali Lake. It is of pretty good size, and sounds quite loud. The people there love to hear the bell. When it rings, everybody hurries to go to church.

Their church is not quite finished yet. It is quite decent inside. Rev.

Father Marchal did the work, and he is quite a mechanic. When the church is finished and painted it will be very nice.

I did not see everybody at Alkali Lake. They say when they are all together they number upwards of 200. I found 15 blind people at Alkali Lake. What could be the cause of that?

Last spring, a man from Alkali Lake shot another man, who died afterwards. Now he is punished for it. He himself is in jail, and four of his children are dead. He had five children, and only one is now left. Be careful not to shoot at other people. They are not, like deer, to shoot at.

**CANOE CREEK**—At Canoe Creek I got very sad. There is no bell there. They use a cow's horn instead of a bell. It sounds like the bellowing of a bull. It says, hoo! hoo! hoo! When I heard it I was ashamed, and left the place.

Canoe Creek people want to build a new church. They have already all the lumber on the place. They will also buy a bell, and do away with that horn.

Canoe Creek Reserve is very small. I saw about 60 people there.

**KENIM LAKE**—There is no bell at Kenim Lake. They have a church there, but it is very small and very high. Its roof is very high too, and very sharp, something like the edge of an axe. Kenim Lake people are good, but few—about 50. Ever since last June they are sorrowing over a little girl, 12 years old, who was drowned, and whose body they have never been able to find.

They say they are going to do away with their cow's horn and buy a bell: so I was very much pleased.

"Sugar Cane Tintin" wanted to go and see the Chilcoten people, but they did not receive him there, neither do they know about the "Kamloops Wawa."

Then follows a letter from Chief William, of Sugar Cane, and another from all the Sugar Cane people, recommending the Kamloops people to take great care of "Sugar Cane Tintin."

The paper ends with the advertisements. Moyses Shakhiah's boots have grown too small; he wants to trade them for a cap and a butcher's knife, etc.



# RAW FURS. - READ THIS!

உயர்ந்த தோல்கள்:

கேள்விகள், வினாக்கள், உதவிகள், உதவிகள்,  
 {; கேள்விகள், வினாக்கள், உதவிகள், உதவிகள்,  
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 உயர்ந்த தோல்கள், உயர்ந்த தோல்கள்.

JAS. McMILLAN & CO., - Minneapolis, Minn.

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Established 1883,

DEALER IN

*Dry Goods, Groceries,  
 Boots and Shoes,  
 Clothing, Millinery,  
 Carpets,  
 House Furnishings, Etc.*

**KAMLOOPS, B.C.**

## Old Man's Home,

KAMLOOPS, B.C.

JOS. RATCHFORD,  
*Superintendent.*

Near the Center of

NICOLA LAKE,

50 Miles South of KAMLOOPS,

*Health and  
 Summer Resort,*

BEAUTIFUL SCENERY  
 AND CLIMATE.

ED. O'ROURKE,  
*Proprietor.*

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