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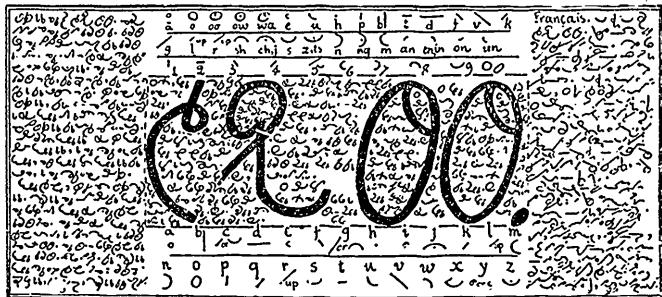
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Vol. VII., No. 3.

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March, 1898.

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March 15th, 1898.
WE have the sadness of recording the death of the Honorable Theodore Davie, Chief Justice of British Columbia, which took place at St. Joseph Hospital, Victoria, on March 7th. R. I. P.

--:--:

An Indian boy, going by the name of Hughie, was sadly murdered near Savonas on Feb. 21st last. He was tending cattle for John Wilson at "The Indian Gardens" with a white man, who sent him to fetch a bottle of spirits on Sunday night. Drinking was followed by a quarrel, the result of which was the stabbing of the Indian boy. There being nobody in the neighborhood, and the man having turned Hughie out of the cabin, he remained out in the snow all night, and was furthermore threatened with being shot, in the morning, unless he cleared off. With great pain he succeeded in tying up his wounds (he had a big cut in the belly, through which the entrails were protruding), got his horse from the stable, and about noon arrived at John Wilson's cabin, at Savonas Ferry. He died next morning, rather from the effects of the exposure during a cold clear night.

--:--:

Whiskey is the cause of premature death to scores of our young Indians, and yet they continue madly craving for it, no matter under what circumstances. They will give any price for it, and do not seem to have any difficulty in obtaining it, notwithstanding the law prohibits the selling or giving intoxicants to Indians. There are always sufficient unprincipled people to be found who make it a practice to obtain liquor for the Indians, who will pay them

good for it. Hardly a week elapses at Kamloops without the papers recording a drunken spree among the Indians, and the punishing of the culprits at the court. Many people seem to infer that all Indians are foad of liquor, but there are only about half a dozen desperate cases among them, who, with the co-operation of as many more young men who will most willingly enjoy the occasion, are the cause of all the trouble. Only search the records and see that it is always the same ones who are in trouble. Mostly, too, the party supplying the liquor escapes punishment.

--:--:

As a rule the punishment consists of imprisonment, redeemable by a fine. A few weeks ago one of our Kamloops boys, a fine young man if he only left liquor alone, was taken before the magistrates for having been drunk, and as it was the second or third offense already this year, he was sentenced to a few months' imprisonment, or a fine of \$50. In two or three days his friends succeeded in selling out his property sufficient to pay the fine, and he got out of jail. Scarcely a week elapsed when he was found drinking again, brought up, and sent back to prison for a few weeks. Here, again, a fine would have redeemed him and set him waiting for another occasion to obtain liquor. We find that in most cases this allowing the Indians to redeem themselves by paying a fine has no apparent effect upon them; but it results in punishing innocent creatures for the guilty ones, for the wife and children have to suffer privation for the sake of paying the fine.

--:--:

An Indian that has such a passion for drinking will not be con-

tent with a pretty strong dose of the liquor, but will take in as much as he can—even a whole bottle at a time. He will then be able to speak the vocabulary used by the worst kind of English-speaking wretches. It was the sight of the sad effects of intoxicants upon the Indians of British Columbia that induced the first missionaries, over thirty years ago, to establish the Indian temperance that has spread throughout the whole country. It would make a doleful tale to recite all the victims that whiskey has made among the Indians since its appearance in the country, and even during the last ten or fifteen years.

—:—:—

It is not an easy thing to please everybody with a little paper like the KAMLOOPS WAWA. Some claim that there is so little information in the little paper. It is not an easy thing to please everybody; the WAWA feels it also. Some find that there is not sufficient English reading, while a number of Indians do not find as much Chinook matter as they desire. Others would like more illustrations, and others again more about Shorthand, with English reading in Phonography and articles on abbreviations. The French page was welcome to a limited number of readers, and perfectly useless to all the rest.

—:—:—

The severest criticism was that which emanated from the Indians, and even some of the missionaries, to the effect that for some time the chinook pages had been curtailed to make room for other material which was of no interest to the Indians. These remarks applied especially to the issues of 1896, when nearly ten pages were devoted monthly to English reading and the explanation of our system of Shorthand. But it should be considered that at the same time there

were inserted in the paper as many pages of Chinook reading as in the issues of the previous year, and as many as could have been given in the issues of 1896 if the ten pages mentioned above had not been added to the paper. Notice that the issues of 1896 were of 28 pages each, including cover.

—:—:—

The Indians were satisfied with the mimeographed papers of 1893 and 1894; then the whole paper was in Chinook, and they had 16 pages of Chinook reading every month. Yes, but notice that the contents of four pages, say of the first regular number of the WAWA, otherwise No. 9, dated Jan. 15th, 1892, contained only forty-five lines of six or seven words, which can be reproduced entirely in twenty-four lines, or a quarter page of the photo-engraved matter. Yes, each page of the present issue is equal to four times the contents of No. 9 of 1892, and the ten pages of Chinook matter in this present issue carry as much reading as forty numbers equal to No. 9, which would have taken ten months to issue.

—:—:—

The issues of 1897 were the shortest ones, as far as Chinook reading is concerned, owing to the illustrations, to which nobody objected, yet contained as much as the issue of 1893 or 1894, with their sixteen pages of mimeographic writing. This year we have not yet found our way to obtain picture plates, but the Chinook matter has been doubled, and our Indian readers seem to peruse them with increased attention. We would be very glad to increase it still more, if the state of the WAWA'S finances would justify it. But every extra four pages would mean an increase of \$10 per month, or \$120 per annum, in the expense bill, counting up the plates and printing, but making no allowance for the work of autographing.

וְהָיָה כִּי יִשְׁמַע הָעָם אֶת-קוֹל הַשָּׁרָף
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 הַשָּׁרָף וְיִשְׁמַע אֶת-קוֹל הַשָּׁרָף

tel	1	tired
te'likom	70	people
tep'so	70	grass
tik	7	telegraph
tik'tik	77	watch
tin'tin	33	bell
tlap	1	to find
tlac'wa	10	slowly
tlemen	15	soft
tlemenlemm	15	all in pieces
tlemenooit	10	tell a lie.
ilep	1	deep
tilil	1	black
iloon	3	three
tlloos	2	good
tsem	2	writing.
tsepe.	1	mistaken
tsi	1	sweet
tsiktik	1	carriage.
tsiltsil	1	stars
uti	1	glad
ul'kat	1	long
wah	0	pour out.
wa'wa	00	speak
weht	0-	again
wek	0	no
ya'ka	0	he, she, it
yak'so	0	hair
ya'kwa	0	here
ya'wa	0	there

Words from French.

la bouche	1	mouth
la bouteille	1	bottle
la carotte	1	carrots
la cassette	1	box
la clef	1	key
la croix	1	cross
la hache	1	axe
la langue	1	tongue
la medecine	1	drugs
la messe	1	Mass
la montagne	1	mountain
la pelle	1	shovel
la penitence	1	penance
la pioche	1	pick
la pipe	1	pipe
la planche	1	lumber-
la porte	1	door
la table	1	table
la tête	1	head
la vicille	1	old woman
le Baptême	1	Baptism
le carême	1	Lent
le chapelet	1	beads
le clou	1	nail
le diable	1	devil
le loup	1	wolf
le mariage	1	marriage
le mouton	1	sheep
le pape	1	pope
le peché	1	sin
le pied	1	foot

le plat	sp	dish
le pot	st	pot
le prêtre	sp	priest
les anges	ng	angel.
les Apôtres	ng	apostle
les dents	st	teeth
les Evêques	ng	bishop
malie	st	medal
marie'	st	married
mulet	st	mule
patate	st	potatoes
paye'	st	paid
pourri	st	rotten

English words.

basket	st	help.	st
bed	st	house	st
bone	st	ice	st
broom	st	island	st
coat	st	kettle	st
cold	st	kiss	st
cup	st	knife	st
dollar	st	lake	st
dry	st	lasy	st
eight	st	law	st
fight	st	leaves	st
fish	st	life	st
fly	st	light	st
get up	st	man	st
gold	st	moon	st
grease	st	mountain	st
hammer	st	musket	st

name	st	snake	st
necktie	st	snow	st
nine	st	spoon	st
nose	st	steamboat	st
old	st	stick	st
papa	st	sugar	st
pin	st	sun	st
pipe	st	sunday	st
play	st	swim	st
quarter	st	tea	st
rope	st	to-morrow	st
sail	st	warm	st
salt	st	wash	st
shame	st	watch	st
ship	st	wheat	st
shirt	st	whip	st
sick	st	wild	st
skin	st	wind	st
sky	st	window	st
sleep	st	wine	st
smoke	st		

The above vocabulary is about as complete as is necessary for quickly learning the chinook. A great many other english words are used, which it would be too long to enumerate here. The above are the commonest and the best understood by nearly all the indians.

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