The Sounds of Kamloops: The Sound System of Chinook Jargon as Represented in the Transcription Systems Used by J.-M. R. Le Jeune, the publisher of Kamloops Wawa

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This paper is a preliminary study of the sound system of Chinook Jargon (CJ) as represented in the shorthand and Roman transcription used for the language by Jean-Marie Le Jeune (LJ). The discussion is based on the inspection of LJ's own presentation of his original shorthand and Roman transcription systems in *Chinook and Shorthand Rudiments* (1898) and *Chinook Rudiments* (1924), as well as the inspection of their use in the texts of the Kamloops Wawa.

I first provide a brief description of Chinook Jargon texts contained in my corpus (Section 1) and a short historical background about the author/editor and publisher of the texts, Father J.-M. R. Le Jeune (Section 2). Then (Section 3), I turn to the 'reconstruction' of the sound system of Kamloops Wawa CJ (KW CJ) based on individual inspection and then, comparison of the two transcription systems used by LJ. I also compare the 'reconstructed' KW CJ sound system to the sound system given for the language in Thomson and Kaufman 1988 (based on Kaufman 1966).

1. **Texts: Kamloops Wawa and Kamloops Miscellany**

   I transcribed and translated texts that I compiled from the newspaper *Kamloops Wawa* (KW), and from a collection of other publications of the St. Louis Mission in Kamloops, British Columbia named *Kamloops Miscellany* (KM).

   KW was a newspaper published by a Catholic priest, Father Jean-Marie Raphaël Le Jeune (see Section 2 below) from 1891 to 1904 in Kamloops, B.C. as a part of his missionary activity at the St. Louis Mission in Kamloops. In 1891, the first year of its publication it was a monthly, it was a weekly from 1892 to 1893, a monthly again from 1894 to 1900, and finally, a quarterly from 1901 to 1904 when its regular publication was stopped (Reinecke 1975:720). The paper was largely handwritten and mimeographed, and for several years, printed by photographing. At the peak of its popularity it had a circulation of about 3,000 copies (Reinecke 1975, KW 5:12). All CJ texts in KW are transcribed in Duployan shorthand and therefore, handwritten. The early issues mostly contained texts in CJ. The later issues contained increasingly more material in English.

   At this point, my corpus consists of six texts from KW and one text from KM. I also use two short texts in LJ 1924 written in both Duployan shorthand and in Roman transcription. The texts are of diverse genres, four news articles, one story, a catechism and a religious play. They span a period from 1892 to 1924. While the mentioned corpus for illustration.

   According to his own account (KW, 9:3-10, 1900), Father Le Jeune (LJ) left Paris for the 'New World' on September 1, 1879. He was accompanied on his trip by Rev. Father Durieu, Bishop of the Diocese of New Westminster, B.C., Father E. C. Chirouse and Father J. M. Le Jacq, all members of the Catholic Congregation of the O.M.I., or Oblates of Mary immaculate. They travelled over New York, Buffalo and Detroit to San Francisco, and then to Victoria and finally New Westminster, B. C. where they arrived on October 17, 1879.

   The first Catholic missionaries to the Pacific Northwest were the Quebec Mission members, Father F. N. Blanchet, later the first Archbishop of Oregon, and Father M. Derners, later the first Bishop of Victoria and Vancouver Island (Munnick 1972, Notice 1956, Derners et al. 1871, KW 1904, 13:1). They arrived to Oregon in 1838.

   According to LJ (KW 5:6, 1896), Rev. Father Ricard, Superior of the O.M.I. at the Notre Dame de Lumiére, France, was the first Oblate appointed in 1847 to 'go and found missions in the extreme Northwest of North America (p. 123)'

   According to his 1891-1892 and 1896-1897, along with Father Demers, the Bishop of Victoria, Father Durieu was the first Oblate to enter into the Pacific Northwest for missions to the Indians (see outfitting the Bishop of Walla Walla (brother of Father F. N. Blanchet). In 1850, the second group of French Oblates (Rev. Father D'Héremuze, the first Vicar Apostolic of British Columbia, and Brothers Janin and Surel) came to the Pacific Northwest (presumably to British Columbia). The third group of Oblates from France (LJ doesn't give a year) consisted of Rev. Father Durieu who at the time of LJ's writing in 1896 was the Bishop of New Westminster and Rev. Father Richard who was at Mission City. It seems that LJ arrived to British Columbia with the fourth group of French O.M.I. missionaries to the Pacific Northwest.

   LJ came to the St. Louis Mission in Kamloops in 1880 and stayed there until his retirement in 1929 (Morse 1958). St. Louis Mission was founded by Father Derners in 1845 as a site of his yearly visits to the place. Following Demers, the Mission was regularly visited by other missionaries, among them the Oblate Father Durieu. The first resident priest, Father Grandd😊ier, was brought to the St. Louis Mission in 1878, two years before LJ was sent there (Morse 1958). He started publishing the *Kamloops Wawa* [Voice of Kamloops] in 1891 at 100 copies, and continued its regular publication until 1904. It had increasing popularity until 1898, and seems to have reached a circulation of 3000 copies (Reinecke 1975). The newspaper was intended primarily for the Indians (mostly various Salish tribes—Shuswap, Thompson, Okanagan and Lillooet), and contained writings in CJ, but also in French and, moreso, English. The texts in CJ were written in the "wawa shorthand" (i.e. Duployan stenography) which was used (read and/or written), as claimed by LJ, by about 2,000 Indians (LJ 1898). In the last issue of the paper for the year 1898, at the time when the popularity of the paper seems to have started waning (Reinecke 1975), LJ invites the readers to keep their subscriptions by appealing to "a wonderful work that the "Wawa" [i.e. the Kamloops Wawa] is doing for the spreading of the gospel and civilization among those who were sitting in darkness and the shadow of death" (KW 5:12 1898). Over the years LJ issued a considerable number of other publications (in both mimeographed and printed form; see Reinecke 1975 for a partial bibliography), consisting of manuals and vocabularies of CJ as well as other Indian languages of the area, a publication *Kamloops Phonographer* intended to teach Duployan shorthand (as applied to CJ, English and French), prayers and hymn collections in CJ and other Indian languages, etc. (see *Kamloops Miscellany*).

   LJ mentions starting learning CJ, the language used for preaching by Catholic priests across the Northwest (see for example Demers, Blanchet, and St. Onge, 1871, Notice 1956), during his trip from Europe

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2 The requests for O.M.I. missionaries made by the Bishop of Walla Walla (LJ does not give his name) seemed to have been successful at an earlier time as well. He obtained three Oblates from Reverend Father Guigues, Superior of the O.M.I. in eastern Canada and Bishop of Ottawa.

3 It does not appear that either Durieu or Le Jeune were aware of the existence of the "Chinook dictionary, catechism, prayers, and hymns" prepared by the Catholic priests of the Quebec Mission, M. Demers, F. N. Blanchet and L. N. St. Onge, and published in 1871 in the Quebec Mission in Montreal. Le Jeune mentions two of the authors, Demers and Blanchet, at various instances in his accounts in KW (e.g. KW 5:5 1896, KW 13:1 1904), but does not show awareness of the existence of their dictionary and texts. I find this a somewhat surprising possibility since LJ's short account of the establishment of the O.M.I. in the Pacific Northwest clearly shows that the Oblates were in contact with the catholic missionaries members of the Quebec Mission, in particular Father Blanchet, Bishop of Oregon who was Father Demers' contemporary and who revised, corrected and completed the "Chinook Dictionary..." in 1867, four years before it was published. Father Demers became the first Bishop of Victoria and Vancouver Island, and paid Kamloops a visit several times from 1842 on.

1 Several special issues appeared from time to time since then until 1924 (Reinecke 1975).
to British Columbia from the 'flying sheets' given to him (and prepared) by Bishop Durieu. The sheets contained some 250 to 300 words (and were recopied by LJ in LJ 1924; this list of CJ words is separate from his own CJ vocabulary given there). It is known that CJ was spoken in British Columbia and southern Alaska by various groups of Indians (see Boas 1933, Kaufman 1971, Thomason 1983, etc.). The preliminary account of CJ sound system given in the following section actually supports the indigenous transmission/spread of CJ from its place of origin in Oregon to Canada. At the same time, it should be noted that it seems likely that the Catholic priests (both in Oregon and Washington, and later in Canada) might have had a role in spreading CJ as well. LJ's own efforts in spreading literacy through the periodicals Kamloops Wawa and Kamloops Phonograph are one evidence of this. Also, from the reminiscences about "Bishop Durieu and his work among the Indians" written by CJ (KW 9:1-10) it is learned that not all Indians encountered by the Catholic missionaries in B.C. were proficient in CJ. On occasions, when holding sermons and conducting religious education in CJ, the priests (LJ mentions Bishop Durieu and himself) were using translators, Indians speaking both CJ used by the priests, and the local Indian language.

3. The transcription and sound system of the Kamloops Wawa Chinook Jargon (KW CJ)

As mentioned earlier, Le Jeune (LJ) uses two different transcription systems for CJ (see LJ 1898 and LJ 1924)—the Duployan shorthand (that he also calls 'phonography' and the 'wawa shorthand') and Roman transcription. Most texts in CJ in KW are in shorthand only. In LJ 1924 vocabulary items and exercices are given in both systems. Each transcription system is relatively consistent but not entirely identical to the other as will be discussed below. They were altered only in isolated cases over the course of LJ's publishing activity in CJ.

His Roman transcription contains certain English conventions, as exemplified by the use of <sh>, <ch> or <oo> digraphs, and <*> with their usual English phonetic values. Overall, his Roman transcription system is phonetic, and mostly independent of either English or French spelling. In most cases (but not all, see below), it also correlates closely with the transcription of the language in the strictly phonetic Duployan shorthand. This earlier version of the CJ shorthand/Roman alphabet does not contain unique shorthand symbols for /ts/ and /tv/ sounds which LJ introduces later (see (2) below). For example, in a text dating from 1892 "Shosep pi yaka telikom", LJ transcribes /ts/ by using a combination of symbols <t-s> (e.g. <t-s-e-p-e> for what shows up later as <ts-e-p-e>) where /ts/ is represented by a special symbol related to a symbol for <*>. Similarly, he transcribes /tv/ as a combination of symbols <t-v> (e.g. <n-a-n-t-t-t> for a word that is transcribed later as <n-a-n-t-t-t> where /tv/ is represented by special symbol related to a symbol for <*>.

In LJ 1924 (p. 5) the 'phonetic alphabet' is given in the expanded and compounded form* (see (2) below), and contains symbols for consonant and vowel sounds that seem to be both those of CJ as given in (1) above, and English.

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Demers is also claimed to have established the St. Louis Mission in Kamloops (Morse 1958). LJ refers to one of the visits as happening "about the year 1845" (KW 13:1:24 1904).

A brief comparison of the transcription systems used by Demers et al. and Le Jeune respectively shows that Le Jeune's work must have been independent. According to Thomason 1983 (p.828) "[...] the transcriptions in this work [i.e. Demers et al.] agree very closely with later transcriptions of CJ elicited from Indians by linguists*. While LJ shows more inconsistances, especially in the spelling (some of which might be explained as typos—all KW texts in shorthand and LJ's 1924 "Chinook Rudiments*" were handwritten), he seems to have captured most of the phonological features of CJ that were captured in Demers et al. according to Thomason.


Also, LJ and other Catholic priests found it necessary and useful to translate religious texts not only into CJ, but also various local Indian languages.

A number of French and English words are an exception to this. LJ (1924) often gives these in their original spelling which differs, sometimes dramatically, from the shorthand transcription and the presumed CJ pronunciation of the word, e.g. la vieille 'old woman' is a lexical item that has a shorthand form lamiai (p. 14).

However, LJ is often inconsistent in the way he writes French and English words when using the Roman alphabet. He switches between the actual English/French spelling—this method being particularly common for what might be more recent English borrowings in his list, a 'phonetic' spelling approximating the way a word was pronounced in CJ, e.g. lemo 'hand' from French les mains, and the combination of the two, e.g. couli 'to walk' from French courir 'to run'. LJ is occasionally inconsistent, and gives different spellings of the same word in different places, e.g. he normally writes couli 'to walk' in addition to the above mentioned couli.

4 L' (1896) also gives a version of the 'phonetic alphabet' to be used for English.

It applies presumably to both English/French and CJ, but LJ 1924 doesn't explicitly state that.

The shorthand symbol corresponding to letter <*> in this list is used in words spelled with <*> in the 1924 vocabulary, e.g. yutl 'glad', yoolkat 'long'. In Kaufman's (1966) dictionary the words are yetl and yulgt.
and <kr> seem to represent one and the same sound, and further correlate with the more commonly used
represent a lateral fricative. However, this spelling is never used by LJ to transcribe words that have these sounds
be 'one sound'. However, he clearly distinguished <k> followed by labialization or as represented by him, by
in 'Indian' CJ. The
represented by a combination of shorthand symbols <k-w>, and therefore, it is unlikely that LJ considered it to
be 'reconstructed' from LJ's Roman and shorthand transcriptions presented above. The following sounds distinctions
seem to have been recognized by LJ. 12

Anticipating somewhat the following discussion, Table 1 below shows the sound system of KW CJ as
'reconstructed' from LJ's Roman and shorthand transcriptions presented above. The following sounds distinctions
seem to have been recognized by LJ. 12

(5) Table 1

<table>
<thead>
<tr>
<th>Sound System</th>
<th>KAMLOOPS WAWA CJ (KW CJ) SOUND SYSTEM</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>p t ts s x X k [kw]</td>
</tr>
<tr>
<td></td>
<td>(b d g)</td>
</tr>
<tr>
<td></td>
<td>m n (l) y</td>
</tr>
<tr>
<td></td>
<td>i u</td>
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<td></td>
<td>e 3 o</td>
</tr>
</tbody>
</table>

With the exception of <t> and <th>, and more occasional <kh> and <kr>, no other symbols are used in
LJ 1924 and the KW texts I inspected. 11

The sounds separated by a slash, /k'/ and /q'/ are not distinguished from each other, and are represented
by one shorthand sign meant to render a "guttural, explosive" sound in LJ's own description. This sound is often
but not regularly written as a letter <k'> followed by an apostrophe, i.e. as <kk'. However, the presence of
labialization on velar and uvular stops is not marked on all the lexemes where its presence can be noted in
Kaufman's (1966) dictionary of CJ. 14 It is marked in words like k'el 'hard', k'o 'to arrive' and k'ow 'bied', but it is
not marked by LJ in other words that Kaufman gives as having labialization, e.g. LJ's kilapay 'to return' given by
Kaufman as k'ilapoy, or LJ's kaka 'crow' given by Kaufman as k'aka'. 15

The voiced stops, /b d g/, and /v/ are rare in CJ basic vocabulary given in LJ 1924 in two separate lists,
"The 163 original words" and "Chinook words more or less used'. The voiced stops all occur in words of
English and French origin, such as diet 'really, truly' from (Canadian) French droit (direct?) / dr(o)et/ (Kaufman
1968, Zenk 1996), dìat 'dry' from English dry and gîit 'grease' from English grease (with the possible exception
of behe 'kiss' 16). The phoneme /v/ is also uncommon in CJ basic vocabulary. There, in words of English and
French origin the original /v/ is normally replaced by /w/ as shown in dìat and dìct above. 17 The only instance
where LJ uses /v/ to transcribe a sound in a CJ word of a basic vocabulary is râtrat 'geeze' where it corresponds
to the uvalar fricative /X/ (see Table 2 below) in Kaufman 1966, i.e. XsXsX 'mallard duck'. The "wet l, lla, lya
" described by LJ, and singled out for a separate shorthand symbol, occurs in a few words only, such as thulh 'flesh, body, pelten 'crazy', and pelten 'thick'. It is not clear what the phonetic value of this sound might have
been in KW CJ (I represent it tentatively as a palatal lateral /l/ only because that approximates LJ's description)
as it seems to correspond to different sounds in 'Indian' CJ as shown by Kaufman's phonemic transcription of
the same lexemes, i.e. thu'wel(i), p3333n, and p3444 respectively.

I now turn to the discussion of vowels. Most of the vowel system is unproblematic. However, the letter/sound that does not appear on LJ's lists given under (1) and (2) above, but which exists in his Roman
transcription is /i/. LJ distinguishes between /e/ and /i/, e.g. tepe 'mistaken' and ts'i 'sweet'. In these two words (and a few other examples) the distinction is also made in the shorthand transcription. 18 LJ gives separate
symbols for 'ow', 'wa' and 'yu', etc. (see (1), (2) and (3) above). It does not seem that these should be considered
to have a phonemic status. They are likely to have been devised as shorthand presentations of common
combinations of glides /w/ and /y/ and vowels.

In summary, LJ's transcription system clearly reflects his European linguistic background in ways to be
discussed further below. However, LJ also recognizes several marked, Indian features of CJ phonology (see
CJ sound system in (5) above with the full Indian CJ sound system presented in T&K 1988, given below.

10 No Roman character is given as a correlate of this shorthand symbol.
11 It is not clear at this point why LJ finds it necessary to single out clusters <bl>, <hl> and <kh> from other clusters occurring in KW CJ. The symbol for <hl> described by LJ as "combined" could be an effort to
represent a lateral fricative. However, this spelling is never used by LJ to transcribe words that have these sounds
in 'Indian' CJ. The "very soft r" as well as <hl> and <th> are also not used by LJ to transcribe CJ. The symbols
<kh> and <kr> seem to represent one and the same sound, and further correlate with the more commonly used
<kh> discussed later in the text. For example, LJ commonly transcribes the lexeme 'to arrive' as k'ö (LJ 1924:12),
but transcriptions such as kro and kho are found while rare (see one example in Appendix 2).
12 For comparative purposes, I use the same sound symbols for CJ as Thomason and Kaufman 1988 (see
Table 2).
/a/ as a plain <h> instead, e.g. elebhe 'land, place' (Kaufinan 11ahk/ll/), or ihh 'one' (Kaufinan ihh).27 Most of the
time, word-initial velar fricative /s/ is dropped, e.g. ehe 'laugh' (Kaufinan ihhi), ayas 'big, greatly' (Kaufinan
cayas), ayas 'many' (Kaufinan hoya), elo 'not' (Kaufinan ihii), etc.28

4. Conclusion

LJ transcription systems for CJ capture a fair amount of phonological features associated with the 'Indian'
CJ, often lacking from presentations of the language by French and English speaking authors. As a matter of
fact, the number and kind of phonological contrasts that has been captured by LJ is quite comparable to Demers et al.
(1871) whose representation of CJ (as spoken in Oregon) has claimed to come very close to the
transcription of CJ later elicited from Indians by linguists (Thomason 1983:828). At the same time, LJ is more
consistent in marking certain features, such as the contrast /k/ ~ /k/1 or /q/, /s/ ~ /h/, or the presence of /h/,
whether in Roman characters or in Diployan shorthand.

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conclusion, notices, etc., of Fathers Blanchet and Demers... mission to the engages of the
Hudson's Bay Company and the pagan natives, 1838 to 1847. Portland, OR: Oregon Historical

---.1981. "Another feature that comes out in LJ's Roman transcription of CJ shows its awareness of additional
phonological properties of CJ.

In his 1924 vocabulary LJ consistently marks stress on all words that have more than one syllable. The
stress is usually on the first syllable, and occurs on other syllables much more rarely. The match between the
assignment of stress in LJ 1924 and Kaufinan 1956 is very close, and

The uwlar fricative 

This justifies the addition of /h/ to the vocalic system of CJ in the

Finally, in Roman transcription (but not in shorthand) LJ marks the opposition between the velar and
uvular fricatives /h/ and /h/. The uvular fricative /h/ is transcribed using a letter <h> followed by an apostrophe--

19 There does not seem to be any internal linguistic reason as to why some words use /h/ and others /hl/.

20 Not every 'shewka' in Kaufinan's vocabulary collates to a vowel marked short in LJ's list, e.g. kaksehet
'seek' (Kaufinan kasketh/kaksett) and kalkala 'birds' (Kaufinan kllakakla). Equally, not every vowel marked short
in CJ corresponds to a 'shewka' in Kaufinan, e.g. hulhul 'mouse' (Kaufinan hulun).

It is beyond the goals and scope of this paper to discuss the issue of whether LJ's marking of shortness on
vowels should be taken as a reason to posit the phonemic existence of short vowels or, rather, as a fact that
points in the direction of the existence of a 'shewka' phoneme. For simplicity reasons, I accept the latter possibility
here which also goes along with T&K 1988 CJ phonological system.

21 Kaufinan 1966 marks the velar and uvular fricatives as /h/ and /h/ respectively.
Appendix 1

The spelling conventions used in the transcription of KW CJ texts

In my transcription of CJ I essentially follow LJ's spelling. However, I have modified it slightly to avoid inconsistencies, to provide a closer match to the language as it is represented in the shorthand and to represent all phonological contrast that were noticed by LJ whether marked in the shorthand and/or Roman spelling. The modifications are the following.

1. I replace <oo> by <u>, e.g. tloos is thus.
2. I do not mark stress.
3. I do not mark length on vowels, cf. chi will be given as chi since the marking of length does not seem to correlate with Kaufman's 1966 system.
4. I mark geminate consonants only when their marking correlates with the existence of geminate consonantal symbols in the shorthand and/or in Kaufman's system, hence, in elle 'to leave', but not in kallaham 'fence' or paxiss 'blanket(s)'.
5. I do not use <k> in transcription if the symbol for /k/ is used in the shorthand transcription, e.g. LJ lists ayz 'big' with a <k> in spelling although the shorthand version of the lexeme has a symbol for /k/ instead. In support of this (and other similar examples), Kaufman 1966 gives /k/ as well.
6. As mentioned earlier, Le Jeune varies in how he spells words of French and English origin in CJ. One point of oscillation are English words with <j> or <g> standing for the voiced (alveo)alveolar affricate /j/ and /g/ and French word with <j> or <g> representing the voiced (alveo)alveolar affricate /j/ and /g/. In shorthand the symbol representing /j/ stands where English <j> and <g> are found in LJ's spelling, e.g. the lexical entry Vigil is transcribed in shorthand as <vichil>, stafjen from French sturgeon is transcribed as <stachen>. The symbol for /j/ stands in the shorthand for the French <j> and <g>, e.g. the lexical entry Les Anges is transcribed as <lesshaj>, Lejooj from French Les Juifs is transcribed as <leshupj>. I will follow the shorthand in my transcription of all words coming from French and English as it seems to come closer to the form these words had in CJ (cf. Kaufman also has stachen 'sturgeon', I did not find other lexemes mentioned above in his dictionary, but cf. Kaufman's sawou, where /d/ = /s/, from French sauvage 'Indian').
7. I give below the spelling key for the transcription of KW CJ I use. For that purpose I repeat the Table 1 representing the KW CJ sound system, and mark the spelling letter for each sound underneath it in bold face. The spelling convention follows closely LJ's system with the exception of the symbol <3>, and other modifications discussed earlier. Each lexical entry will be consistently represented in one way. Of the two or several alternative forms appearing in 1924, the one closer to 'Indian' CJ as represented by Kaufman will be chosen (e.g. t3ilkom over telikom 'Indians, people', k'olan over kolan 'to hear'). At this point and with the previous discussion in mind, it seems reasonable to me that the variation in presentation of some lexical items in LJ's dictionary is due to his inconsistency rather than, for instance, a sign of variation in pronunciation that he tried to capture.

(i)

<table>
<thead>
<tr>
<th>KAMLOOPS WAWA CJ (KW CJ) SOUND SYSTEM AND SPELLING KEY</th>
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<tbody>
<tr>
<td>p t ts tš k</td>
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<tr>
<td>b d g</td>
</tr>
<tr>
<td>s š x X</td>
</tr>
<tr>
<td>m n r l</td>
</tr>
<tr>
<td>w y u</td>
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<tr>
<td>i e a</td>
</tr>
</tbody>
</table>

Appendix 2

Excerpt from a CJ text originally written in shorthand

The Wreck of the Clallam (KW, 1904, 13 (1):10-16)

1. Kopa flaidi 8 shanwari, iht ayas
2. stimpot, yaka nem kiallam, yaka mash siatI town
3. teke chako kopa viktoria: kwanesem yaka kuli
4. kopa siatI pi kopa viktoria.


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5. I do not use <k> in transcription if the symbol for /k/ is used in the shorthand transcription, e.g. LJ lists ayz 'big' with a <k> in spelling although the shorthand version of the lexeme has a symbol for /k/ instead. In support of this (and other similar examples), Kaufman 1966 gives /k/ as well.
6. As mentioned earlier, Le Jeune varies in how he spells words of French and English origin in CJ. One point of oscillation are English words with <j> or <g> standing for the voiced (alveo)alveolar affricate /j/ and /g/ and French word with <j> or <g> representing the voiced (alveo)alveolar affricate /j/ and /g/. In shorthand the symbol representing /j/ stands where English <j> and <g> are found in LJ's spelling, e.g. the lexical entry Vigil is transcribed in shorthand as <vichil>, stafjen from French sturgeon is transcribed as <stachen>. The symbol for /j/ stands in the shorthand for the French <j> and <g>, e.g. the lexical entry Les Anges is transcribed as <lesshaj>, Lejooj from French Les Juifs is transcribed as <leshupj>. I will follow the shorthand in my transcription of all words coming from French and English as it seems to come closer to the form these words had in CJ (cf. Kaufman also has stachen 'sturgeon', I did not find other lexemes mentioned above in his dictionary, but cf. Kaufman's sawou, where /d/ = /s/, from French sauvage 'Indian').
7. I give below the spelling key for the transcription of KW CJ I use. For that purpose I repeat the Table 1 representing the KW CJ sound system, and mark the spelling letter for each sound underneath it in bold face. The spelling convention follows closely LJ's system with the exception of the symbol <3>, and other modifications discussed earlier. Each lexical entry will be consistently represented in one way. Of the two or several alternative forms appearing in 1924, the one closer to 'Indian' CJ as represented by Kaufman will be chosen (e.g. t3ilkom over telikom 'Indians, people', k'olan over kolan 'to hear'). At this point and with the previous discussion in mind, it seems reasonable to me that the variation in presentation of some lexical items in LJ's dictionary is due to his inconsistency rather than, for instance, a sign of variation in pronunciation that he tried to capture.
On Friday January 8th a big steamboat called Clallam left Seattle to go to Victoria. It travelled between Seattle and Victoria all the time.

On that Friday January 8th 55 white people who went on the steamboat wanted to go to Victoria. 44 men worked on the steamboat. Hence, they were 99 people in all on the steamboat.

They almost arrived to Victoria. Maybe another hour and they would have gotten to Victoria. But they met a strong wind and this was bad. Many times it met a strong wind and it wasn't scared away. This boat was really big, it was really very good. The people who went on the steamboat were thinking how pleased they would get later, when they arrive to Victoria. But God, he thought differently.