

1609-1664. INDIANS OF NEW NETHERLANDS. PANTOMIME AND INTERPRETERS.

Original Narratives of Early American History. Narratives of New Netherland. Edited by J. Franklin Jameson. New York. 1909.

1609. Master Robert Juet. Hudson River. Third Voyage of Henry Hudson.

(18) This day the people of the Countrey came aboard of us, seeming very glad of our comming, and brought green Tobacco, and gave us of it for Knives and Beads. --- This day many of the people came aboard, some in Mantles of Feathers, and some in Skinnes of divers sorts of good Furses. Some women also came to us with Hempe.

(19) The people came aboard us, and brought Tabacco and Indian Wheat, to exchange for Knives and Beads, and offered us no violence.

(20) The people of the Countrey came aboard of us, making shew of love, and gave us Tabacco and Indian Wheat, and departed for that night; but we durst not trust them.

(21) This morning our two Savages got out of a Port and swam away. After we were under sayle, they called to us in scorne. --- This morning the people came aboard, and brought us eares of Indian Corne, and Pompions, and Tabacco, which wee bought for trifles.

(23) So at three of the clocke in the after-noone they came aboard, and brought Tabacco, and more Beades, and gave them to our Master, and made an Oration, and shewed him all the Countrey round about. Then they sent one of their companie on land, who presently returned, and brought a great Platter full of Venison dressed by themselves; and they caused him to eate with them: then they made him reverence, and departed all save the old man that lay aboard.

(24) Our Master gave one of the old men a Knife, and they gave him and us Tabacco. And at one of the clocke they departed downe the River, making signes that wee should come down to them; for wee were within two leagues of the place where they dwelt. --- The old man came aboard, and would have had us anchor, and goe on Land to eate with him: but the wind being faire, we would not yeeld to his request; so hee left us, being very sorrowfull for our departure.

1625, 1630, 1633, 1640. Johan de Laet, "The New World."

(49) In latitude 42° 18' the said Hudson landed. He says: --- 'The natives are a very good people; for, when they saw that I would not remain, they supposed that I was afraid of their bows, and taking the arrows, they broke them in pieces, and threw them into the fire,' etc.

(1609)

(57) The barbarians being divided into many nations and people, differ much from one another in language though very little in manners; they posses the same constitution of body as those that inhabit the greatpart of New France.

Februar

February, 1624. Historisch Verhael by Nicolaes Van Wassenaer. 1624-1630.

(67) Virginia, a country lying in 42½ degrees, is one of these. It was first peopled by the French, afterwards by the English and is to-day a flourishing colony.

(72) 'Tis worthy of remark that, with so many tribes, there is so great a diversity of language. They vary frequently not over five or six leagues; forthwith comes another language; if they meet they can hardly understand one another. There are some who come sixty leagues from the interior, and can not at all understand those on the river. --- It appears ~~by the statements~~ by the statements of the highlanders, there are larger animals in the interior. On seeing the head of the Bull, one of the signs of the heavens, the women know how to explain that it is a horned head of a big, wild animal which inhabits the distant country, but not theirs, and when it rises to a certain part of the heavens, at a

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Wassenaer's Historisch Verhael for February, 1624.

(72) time known to them, then it is the season for planting;

(73) Their numerals run no higher than ours; twenty being twice ten.

When they desire twenty of anything, they stick the ten fingers up and point them to the feet on which are ten toes. ---

and as the Spaniards have made many incursions as well above as below, in Florida, Virginia and thereabouts, ---

(87) (November, 1626) This Pieter Barentz., already spoken of, can understand all the tribes thereabout; he trades with the Sickenames, to whom the whole north coast is tributary; with the Zinnekox, Wappenox, Maquaes and Maikans, so that he visits all the tribes with sloops and trades in a friendly manner with them, only for peltries.

1628. Letter of Reverend Jonas Michaelius.

(128) For these people have difficult aspirates and many guttural letters, which are formed more in the throat than by the mouth, teeth and lips, to which our people not being accustomed, make a bold stroke at the thing and imagine that they have accomplished something wonderful. It is true one can easily learn as much as is sufficient for the purpose of trading, but this is done almost as much by signs with the thumb and fingers as by speaking; and this cannot be done in religious matters. It also seems to us that they rather design to conceal their language from us than to properly communicate it, except in things which happen in daily trade; saying that it is sufficient for us to understand them in that; and then they speak only half sentences, shortened words, and frequently call out a dozen things and even more; and all things which have only a rude resemblance to each other, they frequently call by the same name. In truth it is a made-up, childish language; so that even those who can best of all speak with the savages, and get along well in trade, are nevertheless wholly in the dark and bewildered when they hear the savages talking among themselves.

1635. Narrative of a Journey into the Mohawk and Oneida Country, 1634-1635.

(151) (January 3, 1635) After we sat for a considerable time, an old man came to us, and translated it to us in the other language, and told us that we did not answer yet whether they were to have four hands of sewan or not for their skins.

(157-162) (1635) Vocabulary of the Maquas.

(1644) Megapolensis on the Mohawks.

(172) So I stand oftentimes and look, but do not know how to put it (their language) down. And as they have declensions and conjugations also, and have their augments like the Greeks, I am like one distracted, and frequently cannot tell what to do, and there is no one to set me right.

I shall have to speculate in this alone, in order to become in time an Indian grammarian. When I first observed that they pronounced their words so differently, I asked the commissary of the company what it

(173) meant. He answered me that he did not know, but imagined they changed their language every two or three years; I argued against this that it could never be that a whole nation should change its language with one consent;—and, although he has been connected with them here these twenty years, he can afford me no assistance.

INTERPRETERS. BRADFORD. MASSACHUSETTS INDIANS. 1620-1621. (THE PILGRIMS).

Original Narratives of Early American History, Bradford's History of Plymouth Plantation, 1606-1646, Edited by William P. Davis, New York, 1908.

(95) (1620) "And the next day they gott into the Cape-harbor wher they ridd in saftie. A word or too by the way of this cape; it was thus first named by Captain Gosnolte and his company, ano. 1602, and after by Captain Smith was caled Cape James, but it retains the former name amongst seamen."

(110) (1621) "All the while the Indians came skulking about them, and would sometine show themselves aloofe of, but when any aproach near them, they would run away. And once they stoale away their tools wher they had been at worke, and were gone to diner. But about the 16. of March a certaine Indian came boouldly mongst them, and spoke to them in broken English, which they could well understand, but marvelled at it. At length they understood by discourse with him, that he was not of these parts, but belonged to the eastrene parts, wher some English-ships came to fish, with whom he was acquainted, and could name sundrie of them by their names, amongst whom he had gott his language. He became profitable to them in acquainting them with many things concerning the state of the cuntry in the east-parts wher he lived, which was afterwards profitable unto them; as also of the people hear, of their names, number, and strength; of their situation and distance from this place, and who was cheefe amongst them. His name was Samaset (A Mohican of Maine); he toldd them also of another Indian whos name was Squanto, a native of this place, who had been in Englad and could speake better English then himselfe. Being, after some time of entertainente and gifts, dismiss, a while after he came againe, and 5. more with him, and they brought againe all the tooles that were stolen away before, and made way for the coming of their great Sachem, called Massasoyt; who, about 4. or 5. days

(111) after, came with the cheefe of his friends and other attendance, with the aforesaid Squanto. With whom, after frendly entertainment, and some gifts given him, they made a peace with him (which hath now continued this. 24. years (it continued more than 50 years)---- After these things he returned to his place caled Sewams, (Warren, R.I.) some 40. mile from this place, but Squanto continued with them, and was their interpreter, and was a spetiall instrument sent of God for their good beyond their expectation. He directed them how to set their corne, wher to take fish, and to procure other comodities, and was also their pilott to bring them to unknowne places for their profitt, and never left them till he dyed. He was a native of this place, and scarce any left alive besids himselfe. He was caried away with divers others by one Hunt (Thomas Hunt, captain of one of the ships in the John Smith expedition to New England in 1614, captured twenty of the Patuxet Indians and seven Nausets and carried them to Malaga, where he sold them. The friars caused them to be released and Squanto found his way to England, where he was a servant of Mr. John Slanie, a merchant of London. Before the return of Squanto to New England the Patuxet tribe had been swept away by disease), a mr. of a ship, who thought to sell them for (112) slaves in Spaine; but he got away for England, and was entertained by a marchant in London, and imployed to New-foundland and other parts, and lastly brought hither into these parts by one Mr. Dermer, a gentle-man imployed by Sr. Ferdinando Gorges and others, for discovery, and other designes in these parts."

PANTOMIME? VIZCAINO. 1602-1603. COAST OF CALIFORNIA INDIANS.

Original Narratives of Early American History. Spanish Exploration in the Southwest. 1542-1706. Edited by Herbert Eugene Bolton. New York, 1916. Diary of Sebastian Vizcaino, 1602-1603. pp. 52-103.

(72) "We found in the rancherias of the Indians some horns larger than those of bulls and small ones like those of goats; they said that the large ones were buffalo horns, and the Indians said by signs that there were cattle inland."

(74) "Mass was said, and some Indians came and listened to it with great attention, as if exalted. They were told by signs, in answer to their questions, that it had to do with heaven; and the said Indians bowed their heads, kissed the cross, and said the prayers and all the words we told them in our language. The general gave food to the Indians at his table, and they said by signs that there were many Indians inland who shot them with arrows, and that we should go with them."

(78) "These Indians were very insolent, to the extent of drawing their bows and picking up stones to throw at us. Without taking notice of them except to make signs of peace, the captain and ensign embarked, and having come on board reported to the general what had happened. ----- Ensign Pasqual de Alarcon went out to meet them, telling them by signs that they must be quiet, and that they should be friends. Thereupon the Indians said that they would do so upon condition that we would not fire any more arquebuses at them, which appeared to them many."

(83) "They came alongside without the least fear and came on board our ships, mooring their own. They showed great pleasure at seeing us, telling us by signs that we must land, and guiding us like pilots to the anchorage."

(84) "and listened attentively to the saying of mass, and asked by signs what it was about. They were told that it was about heaven, whereat they marvelled ~~more~~-----On the night of the eve of San Andres. the 29th of the said month, we set sail, for the Indians had told us by signs that farther along on this same island they had their houses and there was food."

(86) "On being asked what he had found on the island, Ensign Melendez said that there were many Indians, who had told him by signs that upon it there were men who were bearded and clothed like ourselves." Thinking them to be Spaniards, he sent them a note, and eight Indians came to him in a canoe, bearded and clothed in skins of animals, but they could learn nothing more. Accordingly the general ordered that we should continue our voyage without further delay, because our men were all becoming ill, leaving for the return any efforts to verify what the Indians of the island of Santa Catalina had told us by signs, for, as we could not understand their language, all was confusion and there was little certainty as to what they said."

(87) "The general ordered them to be given a cloth, with bread. They received it, and gave in return the fish they had, without any pay, and this done they said by signs that they wished to go."

(88) "Before coming alongside they stopped and he saluted us three times, making many ceremonious gestures with his head and body, and ordering the Indians to row around. This was done so swiftly that in a moment they went around us twice and immediately came aft. Only the old man spoke, he saying by signs that we must go to his land, where they would give us much food and water, for there was a river. He gave us a flask of it which he had brought, and a willow basket of food, a sort of porridge made of acorn meal. This Indian made himself so well understood by signs that he lacked nothing but ability to speak

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(88) to speak our language. He cameto say that as a pledge of the truth of what he said one of us should get into his canoe and go to his land, and that he would remain on board ship with us as a hostage. The general in order to test the Indian's good faith, ordered a soldier to get into the canoe, and at once the Indian came aboard our ship with great satisfaction, telling the others who were in the canoe to go ashore and prepare food for all of us. --- It was agreed that the Indians should depart, being given to understand by signs that next day we would go to their land; but such were the efforts of this Indian to get us to go to it that as a greater inducement he said he would give to each one of us ten women to sleep with. This Indian was so intelligent that he appeared to be not a barbarian but a person of great understanding." We showed him lead, tin, and plates of silver. He sounded them with his finger and said that the silver was good but the others not."

(91) "The land is fertile, with a climate and soil like those of Cadtile; there is much wild game, such as harts, like young bulls, deer, buffalo, very large bears, rabbits, hares, and many other animals (92) and many game birds such as geese, partridges, quail, crane, ducks, vultures and many other kinds of birds which I will not mention lest it be wearisome. The land is thickly populated with numberless Indians, of whom a great many came several times to our camp. They said by signs that inland there are many settlements. The food which these Indians most commonly eat, besides fish and crustaceans, consists of acorns and another nut larger than a chesnut. That is what we were able to understand from them."

(95) "As we were sailing, two canoes, with an Indian in each, came out from the bay calling to us to come to the port, and saying they were awaiting us."

(96) January, 1603. in 41 N. Lat. January 20. 42 N. Lat.

(97) Turn south on return voyage.

(104) Report of Father Ascension, Discovery of the South Sea, 1602-1603.

(116) November 10, 1602, Port of San Diego. See Vizcaino Diary, p. 80, above.

Here the ships were cleaned and oiled again, the place being quiet, and there being many friendly and affable Indians there. --- They pronounced so very well in our language what they heard us speak that anyone hearing them and not seeing them would say they were Spaniards.

(117) The Indians paint themselves white, and black, and dark London blue. This color comes from certain very heavy blue stones, --- These stones seem to be of rich silver ore, and the Indians told us by signs that from similar stones a people living inland, of form and figure like our Spaniards, bearded and wearing collars and breeches, and other fine garments like ours, secured silver in abundance, and that they had a name for it in their own language. To ascertain whether these Indians knew silver, the general showed them some silver bowls and a plate. They took it in their hands and spun it around, and, pleased by the sound, said it was good, and was the same as that possessed and valued highly by the people of whom they had told us. Then he put in their hands a pewter bowl, but when they struck it the sound did not please them and, spitting, they wanted to throw it into the sea.

(118) There are many people in this land, so many that the petty king, seeing that there were no women on the ships, offered by signs to give to everyone ten women

SIGNS AND PANTOMIME. ASCENSION. 1602-1603. COAST OF CALIFORNIA INDIANS.

apiece if they would all go to his land, which shows how thickly populated it all is. (119) Monterey Bay. 37 N. Lat.

(119) Monterey Bay. When the ships from China arrive at this place they have already sailed four months and they come in need of repairs, which in this harbor they can make very well, and with perfect convenience; therefore it would be a very good thing for the Spaniards to settle this port for the assistance of navigators, and to undertake the conversion to our Holy Faith of those Indians, who are numerous, docile, and friendly. And from here they might trade and traffic with the people of China and Japan, opportunity for that being favorable because of propinquity.--- Among the animals are large, fierce bears, and other animals called elks, from which they make elk-leather jackets, and others the size of young bulls, shaped and formed like deer, with thick, large horns. (Possibly antelope)

(125) Recommendations. These things (gifts) should be divided among the religious and soldiers, so that in places where they may go on shore or where they may choose sites for settlements in the lands of the heathen, they may distribute them, with signs of love and good will, in the name of his Majesty, in order that with these pleasing gifts the heathen Indians may come to feel love and affection for the Christians.

(128) Likewise it would be well and proper to choose from among the Indians some of the brightest, selecting among the young men and boys such as appear the most docile, talented and capable; and they should be taught and instructed in the Christian doctrine and to read the Spanish primers, in order that along with the reading they may learn the Spanish language, and that they may learn to write and sing, and to play all the musical instruments; because a good foundation makes the edifice firm, and according as care is given in this matter to the beginnings, so will the middle parts and the ends be good. It is a very easy matter, by this method, to teach the children our language, and they, as they grow up, will teach it to their companions and to their children and families, and in a few years all will know the Spanish language, which will be a very great boon.

(142) Declaration of Bustamante, Rodriguez Expedition, New Mexico, 1581-1582.

(146) Inquiry being made as to whether there were more settlements of people, by signs the natives replied in the affirmative.

(149) Reaching some plains and water-holes, which they gave the names Lds Llanos de San Francisco and Aguas Zarcas, they saw many herds of cows that come theretto drink. They go in herds of two and three hundred; they are hump-backed, shaggy, small-horned, thick set, and low of body. There they found a rancheria of naked Indians of a different nation from those they had left behind, going to kill cattle for their food. They carried their provisions of maize and dates loaded on dogs which they raise for this purpose. This witness and his companions killed with their arquebuses as many as forty cattle, made jerked beef, and returned to the settlement whence they had set out. From there they returned down the river through the same country they had traversed, until they came to a pueblo called Puaray (Note: 2, p. 146: Bernalillo, N.M., Bendelier).

(149) According to the signs which the Indians made, they understood that two of the pueblos were very large, and that in all of them large quantities of cotton were raised, more than in any other place which they had seen.

(151) Declaration of Barrado, 1582.

(152) 1582. Fray Francisco Lopez killed by Indians of Puaray.

SIGNS AND PANTOMIME. ESCALANTE AND BARRADO, 1583. NEW MEXICO INDIANS.1581-1582.

(154) Our Lord was pleased to show us a naked Indian. We asked him by signs where maize could be found, and he replied that one day's journey from there we should find it in plenty. This information was obtained by showing him two or three kernels of maize. He said there was a great quantity, and told us that the natives were dressed

(155) in clothing the color of our shirts, and that they had houses. All this was by gestures and by signs which he made upon the ground. --- At the end of two days a cacique came with three Indians to see who we were, and by signs we saluted one another. --- We remained four days in their midst, and in that space of time we learned from them, through signs, that beyond as well as to the sides there were great numbers of pueblos.

(156) We, the said nine companions and the three fathers, discovered also, about thirty leagues to one side of said pueblos, an immense number of humpbacked cows, which have on their shoulders humps a cubit high. These cows are found over a continuous space of more than two hundred leagues in length; the width we do not know. They are not very wild

(157) cattle, and they run but little. Their meat is better than that of this country, and the cattle are larger than those of this country.

(168) 1582. Account of Journey to New Mexico of Antonio Espejo, 1582-1583.

(171) We assembled as many of them (the Indians) as we could, erected crosses for them in the rancherias, and by interpreters of their own language whom we had with us the meaning of the crosses and something about ~~the~~ holy Catholic faith was explained to them. --- We gave some things to the caciques, and through interpreters gave them to understand that we had not come to capture them or to injure them in any manner.

(172) They (the Indians) retired to a mountain range, where six of us went next morning with Pedro, the interpreter, a native of their nation, and found them, quieted them, made peace with them, and took them to their own pueblo. We told them what we had told the others, and that they should inform the people of their nation not to flee nor hide, but to come out to see us.

(173) On the banks of this river Indians of this nation are settled for a distance of twelve days' journey. Some of them have flat-roofed houses, and others live in grass huts. The caciques came out to receive us, each with his people, without bows or arrows, giving us portions of our food, while some gave us gamuzas (buckskins) and buffalo hides, very well tanned. The gamuzas they make of the hides of deer; they also are tanned, as it is done in Flanders. The hides are from the humpbacked cows which they call civola, and whose hair is like that of cows of Ireland. The natives dress the hides of these cows as hides are dressed in Flanders, and make shoes of them. Others they dress in different ways, some of the natives using them for clothes. These Indians appear to have some knowledge of our Holy Catholic faith, because they point to God our Lord, looking up to the heavens. They call him Apalito in their tongue, and say that it is He whom they recognize as their Lord and who gives them what they have. Many of them, men, women, and children, came to have the religious and us Spaniards bless them, which made them appear very happy. They told us and gave us to understand through interpreters that three Christians and a negro had passed through there, and by the indications they gave they appear to have been Alonso Nuñez Cabeza de Vaca, Dorantes Castillo Maldonado, and a negro, who had all escaped from the fleet with which Panfilo Narvaez entered Florida. They were left friendly and very peaceful and satisfied, and some of them went with us up the Rio del Norte, serving and accompanying us.

(174) Continuing up the river, always to the north, there came out to receive us a great number of Indians, men, women, and children, dressed or covered with buckskins; but we did not learn of what nation they were, through lack of interpreters.

PANTOMIME, INTERPRETERS AND BISON. ESPEJO, 1582-1583. NEW MEXICO INDIANS.

(174) They brought us many things made of feathers of different colors, and some small cotton mantas, striped with blue and white, like some of those they bring from China; and they gave us to understand by signs that another nation that adjoins theirs, towards the west, brought those things to barter with them for other goods which these had and which appeared from what they told us by signs to be dressed hides of cows and deer; and showing them shining ores, which in other places usually bear silver, and others of the same kind which we carried, they pointed towards the west five days' journey, saying that they were taking us to where there was an immense quantity of those metals and many people of that nation. They went forth with us four days' journey, which must have been a distance of twenty-two leagues. (1583)

(175) These Indians having stopped, and we having travelled four days more up the said river, we found a great number of people living near some lagoons through the midst of which the Rio del Norte flows. (Below El Paso). --- They gave us to understand that there were many people of this nation at a distance from there, but we did not learn of what nation they were, for lack of interpreters. Among them we found an Indian of the Concho nation who gave us to understand, pointing to the west, that fifteen days' journey from there there was a very large lake, where there were many settlements, with houses of many stories, and that there were Indians of the Concho nation settled there, people wearing clothes and having plentiful supplies of maize and turkeys and other provisions in great quantity, and he offered to take us there.

(179) After a stay of four days in this province we set out, and half a league from its boundary we found another, which is called the province of the Tiguas. --- Here we found that the Indians of this province had killed Fray Francisco Lopez and Fray Augustin Ruiz, three boys, and a half-breed, whom we were going to succor and take back. Here we secured a very correct report that Francisco Vasquez Coronado had been in the province, and that they had killed nine of his soldiers and forty horses, and that because of this he had completely destroyed the people of one pueblo of the province. Of all this the natives of those pueblos informed us by signs which we understood.

(181) Having reached the camp we heard of another province called Quires (Keranan family, Hodge) up the Rio del Norte one days' journey, a distance of about six leagues from where we had our camp. With the entire force we set out for the province of the Quires. --- Here the latitude was taken, and we found ourselves to be in exactly 37 and one half degrees north.

(182) We set out from this province towards the west, and after going three days, or about fifteen leagues, we found a pueblo called Acoma.

(183) Here they gave us many mantas, deerskins, and strips of buffalo-hide, tanned as they tan them in Flanders. The mountain people come to aid those of the settlements, who call the mountain people Querechos. (Querecho was a Pueblo name for the buffalo-hunting Apache Indians east of New Mexico, Hodge, Handbook, II, 338). In our honor they (the people of Acoma) performed a very ceremonious mitote and dance, the people coming out in fine array. They performed many juggling feats, some of them very clever, with live snakes.

(191) We found many different tongues among the natives of those provinces, different modes of dress, and different customs. --- We therefore endeavored by all means at our disposal to see and understand everything, learning the facts through interpreters where there were any, or by signs where there were none, the Indians of those provinces showing us by lines which they made on the ground and by their hands the number of days' journey from one province to another, and the number of pueblos in each province, or by the best means at our command for understanding.

(223) Mendoza account of discovery of buffalo, 1599.

(224) Next day they travelled six leagues and reached some rain water. There three Indians came out from a mountain, and being asked where their rancheria was, they

PANTOMIME, SIGN LANGUAGE, BISON. MENDOCA-OÑATE. 1598. NEW MEXICO INDIANS.

(224) said that it was a league from there, --- He told them by means of an interpreter whom he had with him, named Jusepillo, one of the Indians who had been brought by Humayna and Leyba, and who had gone with them to a very great river to the east, in the direction of Florida.

(225) When he was about three-quarters of a league from his camp a great number of people came out to meet him, by fours and sixes. They asked for the Spaniards' friendship, their method of making the request being to extend the palm of the right hand to the sun and then to bring it down on the person whose friendship they desire. (NOTE: The upraised palm is a sign for halt, and also a sign of inquiry, in the sign language. The touching of the person with the hand, following such a sign would mean "who are you?" These Indians were evidently using sign talk)

--- He gave them some presents and told them by means of the interpreter that Governor Don Juan de Oñate had sent him that they might know that he could protect those who were loyal to his Majesty and punish those who were not.

(226) Shortly afterward more than three hundred buffalo were seen in some pools. During the next day they travelled about seven leagues when they encountered as many as a thousand head of cattle. In that place there were found very good facilities for the construction of a corral with wings. Orders having been given for its construction, the cattle went inland more than eight leagues. ---- He camped for the night at that river, and on the following day, on his way back to the camp, he found a rancheria in which there were fifty tents made of tanned hides, very bright red and white in color and bell-shaped, with flaps and openings, and built as skillfully as those of Italy and so large that in the most ordinary ones four different mattresses and beds were easily accomodated. The tanning is so fine that although it should rain bucketfuls it will not pass through nor stiffen the hide, but rather upon drying it remains as soft and pliable as before. This being so wonderful, he wanted to experiment, and, cutting off a piece of hide from one of the tents, it was soaked and placed to dry in the sun, but it remained as before, and as pliable as if it had never been wet. The sargento mayor bartered for a tent and brought it to his camp.

(227) and although it was so very large, as has been stated, it did not weigh over two arrobas (an arroba is 25 pounds). To carry this load, the poles that they use to set it up, and a knapsack of meat and their pinole, or maize, the Indians use a medium-sized shaggy dog, which is their substitute for mules. They drive great trains of them. Each, girt round its breast and haunches, and carrying a load of flour of at least one hundred pounds, travels as fast as his master. It is a sight worth seeing and very laughable to see them travelling, the ends of the poles dragging on the ground, nearly all of them snarling in their encounters, travelling one after another on their journey. In order to load them the Indian women seize their heads between their kness and thus load them, or adjust the load, which is seldom required, because they travel along at a steady gait as if they had been trained by means of reins.

(233) Don Juan Oñate, 1599. Account of the Journey to the Salines, Xumanas and the Sea.

(235) Zufi. (1598) The Indians speak a few Mexican words, as two of Coronado's Indians, now dead, had remained there. One of them, called Gaspar, left two sons. We saw the one named Alonso. He spoke a few Mexican words but understood none.

(238) Next day, from that point his Lordship sent Don Tomas, Indian interpreter, who was the one who had remained in the country from Castano's expedition and who has been of great service, to inform the seven explorers who remained in Mohoqui of what had happened and to warn them not to come by way of Acoma, but to follow our trail, so that they might arrive safely at the camp.

(239) 1599. Account of the Discovery of the Mines by Don Juan Oñate.

(241) The witness treated them very well, (the Indians) showing them marks of friendship, caressing them, giving them beads and other presents. He sent them back to their own rancheria, telling them by signs that they should reassure the rest of the people, because they were not going to injure them but to be their friends, and to find out where they secured the ore which the witness showed them.

PANTOMIME AND SIGN LANGUAGE. INTERPRETERS. ONATE. 1598. NEW MEXICO.

(242) The witness dismounted and embraced the captain and the other Indians, making signs of peace and friendship, giving them beads and presents of what he had with him, as a token of peace, and making a cross with his fingers, which is the sign they make when they desire peace. (NOTE: The peace sign here mentioned of crossed fingers is not found at present, or so far as is known, in the past as a peace sign in the sign language of the North American Indians. The old Indian sign language sign for trade was made by striking the forefinger of the right hand across the extended forefinger of the left hand).

(245) 1598. Probably west of the Colorado. They (the Indians) said and indicated by signs, joining them on the ground with a rod, that the said three rivers and two others which joined them further on, all united and passed through a gorge which they pointed out to them, and that beyond the gorge the river was extremely wide and copious, and that on the banks on both sides there were immense settlements of people who planted very large fields of maize, beans, and gourds in a very level country of good climate; and (referring to the snow which they showed him on the mountain which they were leaving behind) they said that neither on the mountain of the mines nor in the settlements of the rivers does it ever snow, because the climate is mild and almost hot. ---- The witness asked them where they got some shells which they wore suspended from their noses and foreheads, which are pearl-bearing, they said by signs that they got them from this said salt water, which is thirty days' journey from their rancherias, which, according to their rate of travel, must be eighty or ninety leagues. And making signs with the hands, placing one hand over the other in the form of a shell, they opened it on one side. They said that there these shells were to be found, and that they opened them and found some white and round objects as large as grains

(246) of maize; and that it is from the shells that they get them; and that in that neighborhood there are many and very large settlements.

(250) 1601. Expedition of Juan Onate toward the East.

(252) Footnotes: San Buenaventura river is the Pecos river. Magdalena river is the Canadian river. Here some Indians of the nation called Apachi came out with signs of peace. The governor and the other men who were with him made them so many presents that they felt compelled, in view of the small number who had come at the first to see us, to return, and in a little while to come back to our camp with men, women and children, who ratified (the actions of the others) by raising their hands to the sun, which is the ceremony they use as a sign of friendship. (NOTE: In the plains Indian sign language, raising of one or both hand, palms outward, could be a sign of peace, and was so used. It showed that the hands held no weapons).

(253) In some places we came across camps of people of the "pache nation, who are the ones who possess these plains, and who, having neither fixed place nor site of their own, go from place to place with the cattle always following them.

(254) Proceeding on the day of the Glorious Levite and Martyr, San Lorenzo, God was pleased that we should begin to see those most monstrous cattle called cibola. Although they were very fleet of foot, on this day four or five of the bulls were killed, which caused great rejoicing.

(257) From this point the maese de campo began again to explore the country, and having travelled three leagues he discovered a large rancheria, with more than five thousand souls; and although the people were warlike, as it later developed, and although at first they began to place themselves in readiness to fight, by signs of peace they were given to understand that we were no warriors, and they became so friendly with us that some of them came that night to our camp and entertained us with wonderful reports of the people further on. ---- From there the governor and the religious went with more than thirty armed horsemen to reconnoitre the people and the rancheria, and they, all drawn up in regular order in front of their ranchos, began to raise the palms of their hands towards the sun, which is the sign of peace among them. Assuring them that peace was what we wanted, all the people, women, youths, and small children, came to where we were; and they consented to our visiting their houses, which all consisted of branches an estado (the height of a man) and a

PANTOMIME AND SIGN LANGUAGE. INTERPRETERS. OÑATE. 1601. NEW MEXICO. BUFFALO TRIBES.

(257) half long, placed in a circle, some of them being so wide that they were ninety feet in diameter. Most of them were covered with tanned hides, which made them resemble tents. They were not a people who sowed or reaped, but they lived solely on the cattle. They were ruled

(258) and governed by chiefs, and like communities which are freed from subjection to any lord, they obeyed their chiefs but little. They had large quantities of hides which, wrapped about their bodies, served them as clothing, but the weather being hot, all of the men went about nearly naked, the women being clothed from the waist down. Men and women alike used bows and arrows, with which they were very dexterous.

(259) Although hostile to this nation they came on, inviting us to battle and war, shouting and throwing dirt into the air, which is the sign used in all this region to proclaim cruel war. (NOTE: In a sham battle on the Fort Belknap Reservation in Montana, I observed the Assiniboin make the same sign in 1907! Logan, the Agent of the Assiniboin, and an old Indian scout, explained that the buffalo bull pawed up the ground when he was angry, and tossed up the dirt with his horns, and hence the Assiniboin tossed up dirt to show they were angry, like the buffalo bull. JGC) Three or four hundred people awaited us in peace, and by the signs which one side was able to make to the other we were assured of friendship. Peace being made, some of these people came to us, and throwing among us some beads which they wore about their necks, proclaimed themselves our friends.

(260) Having travelled half a league we came to a settlement containing more than twelve hundred houses, all established along the bank of another good-sized river which flowed into the larger one. (the Arkansas) They were all round, built of forked poles and bound with rods, and on the outside covered to the ground with dry grass. Within, on the sides, they had frameworks or platforms which served them as beds on which they slept. Most of them were large enough to hold eight or ten persons. They were two lance-lengths high and all had granaries or platforms, an estado high, which they must have used in summer, and which would hold three or four persons, being most appropriate for enjoying the fresh air. They enter them through a small grass door. They ascend to this platform by means of a movable wooden ladder. Not a house lacked these platforms. We found the pueblo entirely deserted but not lacking maize, of which there was much and of good quality.

(263) When he reached the point where the people were they failed to come out with signs of peace, but on the run began to surround him and his companions, with bows and arrows in their hands. ---- But although they did all this, and entered with the signal which the Indians used, which was to raise their hands as a token of peace, those who most desired war began it with great fury, presenting in their first stand more than fifteen hundred persons, who, placed in order in a semicircle, attacked with great valor and force.

(263) 1604. Journey of Oñate to California by land, (Zarate, 1626).

(263) He took in his company Father Fray Francisco de Escobar, who was then commissary of those provinces, ---- and the Father Commissary was a very learned man and had a gift for languages, as he learned them all with great facility.

(271) Then arose an Indian who was called Curraca, which in their language means Lord, and made a long speech, giving to understand, as was supposed, that he was pleased to have seen the Spaniards and that he desired their friendship. Here they heard the first news of the Lake of Copalla, whence they supposed the Mexicans set out who settled this New Spain. They described this lake and land and all its

(272) banks as densely populated. An Indian said Copalla very plainly, and Captain Geronimo Marques told me that, hearing those Indians talk to a Mexican Indian, servant of a soldier, one of them asked, "Whence comes this man? Is he perhaps from Copalla? because those from there talk thus." And those Indians also said that those of that language wore bracelets of gold, on the wrists and on the fleshy part of the arms and in their ears, and that from there they were fourteen days' journey, of those which they travelled. They pointed to this language between west and northwest.

PANTOMIME, SIGN LANGUAGE AND INTERPRETERS. ONATE. 1604. NEW MEXICO-CALIFORNIA.

(272) It did not seem proper to the adelantado to leave off following the river down stream, so he continued, travelling through its bottom lands, seeing always many Indians, asking all of them about the sea, which they now knew was called "acillia," and all answered pointing to the west, northwest, north, northeast, and east, saying that thus the sea curved, and was rather near, for they said that from the other side of the river it was only four days' journey, and that that Gulf of California is not closed, but is an arm of the sea which corresponds to the North Sea and coast of Florida.

(273) Having passed this nation of Amacabos, of which, as of the others, they saw only what was along the road, they arrived at the nation of Bahacechas (Pandelier thinks these Indians to be either a branch of the Mohave or of the Huallapais). The language is almost the same, they are friends, and they communicate with each other. ----- This Indians and his people told of many things and secrets of the land. They asked them about the lake of Copalla and he said the same as has been told; and on showing them a gold toothpick, he put it to his wrist as if putting it around, giving to understand that the Indians of that lake wore bracelets of that material. The adelantado showed them a coral, and being asked where there was some of that, they pointed toward the south. They said that the Indians of the coast took them out of the sea, and that the sea when it was rough casts many ashore, and that the Indians dig in the sand and take it out to sell. This about the coral was said by all the Indians where they passed, and it was seen to be the truth, as much was found in the possession of the Indian women. After having passed this place, and while resting in the pueblo of Captain Otata, of the same nation, they asked him and his people some questions and showed them some silver buttons; and they declared, in the presence of many soldiers, that near there, pointing toward the west, there was much of that substance, and that it was called ñañe querro. They showed them a silver spoon, and as soon as they saw it they said that the bowls and pots from which they ate were

(274) of the same substance, and they indicated that they were very big and deep. They rolled a plate of silver so that it would make a noise, giving to understand that the others sound the same when they fall on the ground, and that they do not break; and putting a silver plate on the fire with water in it they said that in the place they told about they boiled meat in those articles; but that the others, although they were of the same material, were large. And this performance was of their own accord, without anyone's suggesting it to them. And striking the plate several times with a knife and letting it fall upon it with violence, so that it would make more noise, they said that the others sounded the same, and that they were no farther than five days' journey from there, drawing on the ground the sea, and in the middle of it an island, which they call Zifnogaba, which is the name of the nation that inhabits it. To this island one goes by sea in canoes or boats, and since from the coast there is only one days' sail, they set out in the morning and are there before sunset. They showed on the ground the size of the boat, drawing a line on the ground; he commenced to measure, and the boat was seventy feet long and twenty wide. On asking them if the boat carried a sail in the middle, the Indian took a stick and put it in the middle of the boat which he had drawn, with an Indian at the stern, making as if he managed the rudder. He then took a cloth and, stretching out his arms on the stick that he had set up, started to run as fast as he could, saying that thus the others ran through the water, and much faster. It is certain that if the Indians had not seen it they would not know how to draw it so perfectly. They said also that the inhabitants of that island all wear around the neck and in the ears pearl shells, which they call "xicullo." They also told of an instrument with which they make the sound when they dance. It is a long stick from which are pendant many pieces of that metal of which they make dishes from which they eat; and, making a great noise, they dance in pairs to the sound.

(276) And showing them a pearl, they gave it a name and said there were many and very large. And one Indian coming up to Father Commissary and taking a rosary of large beads

PANTOMIME, SIGN LANGUAGE AND INTERPRETERS. ONATE. 1604. NEW MEXICO-CALIFORNIA.

(276) that he wore on his neck, said that there were pearls as large and thick as the beads of that rosary; and in regard to the island of Zinogaba, they said that the mistress or chieftainess of it was a giantess, and that she was called Cinacacobola, which means chieftainess or mistress. They pictured her as the height of a man-and-a-half of those of the coast, and like them very corpulent, very broad, and with big feet; and that she was old, and that she had a sister, also a giantess, and that there was no man of her kind, and that she did not mingle with anyone of the island. The mystery of her reigning on that island could not be solved, whether it was by inheritance, or tyranny by force of arms. And they said that all on the island were bald, having no hair on the head. (NOTE: The Cabrillo expedition?).

(279) Father Fray Francisco de Escobar found that from the province of New Mexico to the sea, on the road alone, there were ten different languages (Leguas, a misprint for lenguas-Lummis). This priest was so able and had so fine a memory that wherever he went he promptly learned the tongue, and so on the return journey he talked with all the nations and they all understood him. They arrived at the Bahacechas where, on going, Chief Otata and the others had given so many reports of the country, of the lake of Copalla, and of the gold, and of the island of gold and silver. On examining them again, they made the same statement as on the journey going, without varying it in any respect. They went through the same performance with the plate of silver as on the outward journey, as has been said; only they added that this silver was taken out of the top of a hill which was on the further side of the island, behind which the sun hides when it sets; and they said that they cut it out with a hard instrument. Being asked if it was of the same they said no, and gave to understand that it was something dark-yellow; and being shown a small sheet of brass, they said it was not of that material. Seeing that they were not understood, one of them rose and went to the adelantado's kitchen and took hold of a copper kettle and said that the instrument with which was cut the metal of which they made their bowls and pots was like that.

(280) The Spaniards set out from here, and Chief Otata came forth on the road to receive them, with a great following and a tumult of ceremonies, as is their custom, flinging their bows and arrows to earth.

(291) 1675. Diary of Fernando del Bosque. (New Mexico)

(296) I arrived at ancarrojo between hills, where I found fifty-four adult heathen Indians of the Yorica and Jeapa nations, loaded with tierces of jerked buffalo meat. I had them examined through interpretation of Don Lasaro Augustio, the governor, who is versed in their language and in Castilian; and having asked many questions, they said that they came to kill buffaloes and get meat for sustenance for themselves and their families and rancherias, since they were obliged, through having no food in the places where they lived, to come to seek it

(297) at a distance.

(298) I, said lieutenant alcalde mayor, certify and testify that in my presence there were killed by said Indians and Spaniards three buffalo bulls and two buffalo cows for the people to eat. The meat is very savory. The form of the buffalo is very ugly. Although large, they resemble cows and bulls. Their hair is shaggy. The withers are very high, making them appear humpbacked, and their necks are large. The head is short and very shaggy, so that the wool covers the eyes and prevents them from seeing well. The horns are small and thick, but like those of the bull. The hips and haunches are like those of a hog, and the tail is bare except at the end, where there are long bristles. The hoofs are

PANTOMIME, SIGN LANGUAGE, INTERPRETERS, BISON. BOSQUE. 1675. NEW MEXICO.

(298) cloven, and at the knees and from there up to the shoulder there is much bristle-like hair, like he-goats. The females are of the same sort and have four teats. They gaze at the people sidewise like wild hogs, with hair abristle. They are of the size of cattle. ----

I examined them through interpretation of Don Lasaro Augustin, who speaks their language and Castilian. ("them" that is the Indians). And having asked them various questions, they said that for a long time they had desired to be Christians, and that some of them, having gone to the Villa of Saltillo, had succeeded, but that to the rest it had been impossible, because of being distant and unable to take out their people, of whom many had died from smallpox without receiving the water of baptism.

(299) I had them (the Indians) examined through interpretation of Don Lasaro Augustin, who knows both Castilian and their language; and having asked them what they had come for, they said to see me in the name of their chiefs and to render obedience to his Majesty, thus ratifying that rendered Don Esteban in their name.----- I had them (the Indians) examined through sworn interpreters who understood their language, Mexican, and Castilian, namely Don Alonso Augustin, governor of the pueblo of San Miguel de Luna of the city of Guadalupe of this province, and an Indian named Pasqual.

(301) After it (Mass) was concluded they (the Indians) asked the said father to baptise them; and when they were given to understand by him through an interpreter that he could not baptise them until they knew their prayers, to console them he baptised fifty-five infants.----- On said day, month, and year (May 16, 1675) in said post (on river San Ysidro), before me, said lieutenant alcalde mayor, a heathen Indian of the Gueiquesal nation, made a demonstration and brought to my presence a Spanish boy apparently about twelve years of age, with a black streak on his face running from the forehead to the nose, and two on the cheeks, one on each, like o's, and many rows of them on the left arm and one on the right. And having examined said Indian, through the interpretation of Don Lasaro Augustin, versed in their language and in Castilian, and through an Indian named Pasqual, likewise versed in it, and

(302) asking him where he had got him, he replied that his mother had raised him, he having been given by her to the Cabezas many years ago; that they had told him that they had brought him with others from Yndee, near Parral; and that although they loved him like a brother, and were keeping him in this place, they would give him to me as a sign of friendship for the Spaniards, and that he might be sent to his relatives. The boy was not examined for the present to learn what other Spaniards they have, because he cannot speak the Castilian language. The Indian was asked if there were any other Spanish boys among the Indians. He replied that all he knew was that at the time they brought the boy the Cabezas brought another boy and a Spanish girl; that they killed the boy with arrows, having made him stand up for that purpose; that when the boy saw this he took a cross in his hands and began to say his prayers, and was praying till he died; that the Spanish girl they brought with them likewise, as a servant, and because during an expedition which the Cabezas made to rob and kill, they killed one of their companions, they captured and shot her with arrows until she died, leaving her lying where she fell; that two years later they passed by there and found her just as they had left her, the body being undecayed and the animals not having eaten it. In view of this they took it and carried it to a cave, where it now is; and that it has long hair; that he knows no more, and that this is the truth.

PANTOMIME, SIGN LANGUAGE, INTERPRETERS. BISON. MENDOZA. 1683-1684.  
NEW MEXICO-JUMANOS.

- (320) 1684. Itinerary of Juan Dominguez de Mendoza.
- (325) December 29, 1683. (Rio Grande river) These rancherias are of people of the Julimes nation; they are versed in the Mexican language, and all sow maize and wheat.
- (333) January 28 and 29, 1684. Bison. Here God our Lord was pleased to let us find an abundance of cattle and pasturage and sufficient wood. --- Thirty-four beeves were killed. --- On the 29th day of said month and year we set out from this place, which was given the name San Marcos, because upon arriving at it a bull was killed within the camp. --- Including the first beef animal, thirty-two were killed in this place.
- (335) February 10, 1684. The hostile Apaches stole nine animals, seven from the Jumana Indians, and the others, a horse and a mule, from the chief and Ensign Diego de Luna, respectively.
- (336) February 22, 1684. Eleven beeves were killed for the sustenance of the camp.
- (337) May 1, 1684. Captain Hernando Martin Serrano, whom I have named as interpreter of the Jumana language.
- (338) The number of buffalo is so great that only the divine Majesty, as owner of all, is able to count them. --- The stay in this place was to await forty-eight nations - not counting those who were present with us, who were sixteen - besides many others whom, through their ambassadors, I was awaiting. Afterwards, they will be set down with their names, although curious.
- (339) In order that they may go with all specification, by their names the aforesaid nations will be given. First, the Jumana nation; the Ororosos (the horrible ones), the Beitonijures, the Achubales, the Cujalos, the Toremes, the Gediondos (the stinking ones), the Siacuchas, the Suajos, the Isuchos, the Cujacos, the Hinchis, the Ylames, the Cunquebacos, the Quitacas, the Quicuhabes, Los que asen Arcos (the bow makers), the Hanasines. These nations are those who are accompanying us. Those for whom we are waiting are the following: People of the Rio de los Tejas (Texas?), who had sent me a message that they would come, the Huicasique, the Aielis, the Aguidas, the Flechas Chiquitas (the little arrows), the Enchancotes, the Anchimes, the Bobidas, the Injames, the Dijus, the Colabrotos, the Unojitas, the Juanas, the Yoyehis, the Acanis, the Humez, the Bibis,
- (340) the Conchumuchas (the people of many shells), the Teandas, the Hinsas, the Pojues, the Quisabas, the Paiabunas, the Papanes, the Puchas, the Puguahianes, the Isconis (this name is nearly identical with that of the Iscanis, a Wichita tribe), the Tojumas, the Pagaiames, the Abas, the Bajuneros, the Nobraches, the Pylchas, the Detobitis, the Puchames, the Abau, the Oranchos. The foregoing nations could not be awaited for the aforesaid reasons, but they remain friendly toward us. And an agreement was made with the messengers of the nations who were not present that a return would be made at their appointment, the time set before the aforesaid year of twenty-five (an error for "eighty-five."). Separating ourselves, some nations departed toward their land with the Indians who governed them, who is a Christian and is proficient in the Mexican language and in Castilian (this might be taken as an indication that these tribes had come from the south).
- (353) 1690 (1687). Letter of Fray Damian Massanet to Don Carlos de Sigüenza relative to the discovery of the bay of Espiritu Santo.
- (353) The following is the narrative for which you ask me, of the discovery of the bay of Espiritu Santo (up to this time the name Bahia

PANTOMIME, SIGN LANGUAGE, INTERPRETERS, BISON, FRENCHMEN. MASSANET.  
1685-1686-1687-1688-1689-1690. TEXAS. GULF COAST-TRINITY RIVER.

(356) Survivors of La Salle expedition picked up. 1688-1689.

The said Indian Juanillo found the said Frenchman, told him that I was asking for him, and took him to another rancheria, leaving word with the Indians that they should not be afraid, and that I desired to visit them. Returning, he told me how he had left the Frenchman, and that we might without fear go after him. I notified Captain Alonso de Leon, who, with twelve men, went quite undisturbed, and

(357) they brought the Frenchman, painted like the Indians, old and naked (this was in May, 1688). His name was Juan Francisco So-and-so, and he says that he is a native of Cheblie in New France. This Frenchman Captain Alonso de Leon placed in the hands of His Excellency the Conde de la Moncloba, and in all his testimony the said Frenchman always lied.

(360) As to the soldier who was lost, when he met with the Indians who had the buffalo, the spoke to him by signs, and he understood them to tell him to make a fire. This he must have inferred from seeing the meat they had, or he was frightened at seeing himself lost among barbarian Indians; he spilled on his cloak the powder he was carrying in a flask, and on his striking the light a spark fell on the powder, and it burned his whole side from head to foot.

(361) The next day they brought him his horse, and, since he was so badly burned that he could not help himself, the Indians themselves saddled it for him, and assisted him to mount, telling him by signs to go with them. ---- The Indians who brought him, not wishing to approach us, signified to him that he should go on, using signs to indicate to him where we were, at the foot of a hill which he saw there.

(363) May 2, 1689. Two Frenchmen came, naked except for an antelope's skin, and with their faces, breasts, and arms painted like the Indians, and with them came the governor of the Tejas (Texas?) and eight of his Indians. ---- Speaking Spanish, and using as an interpreter one of the Frenchmen whom we had with us, I said to the governor that his people should become Christians.

✓✓(364) We arrived at Coahuila (on May 13, Itinerary), and Captain Alonso de Leon sent two Frenchmen - the one named Juan Archebepe (L'Archeveque), of Bayonne, the other Santiago Grolette - from Coahuila to Mexico, with Captain Francisco Martinez, and His Excellency the Conde de Galbe had the Frenchmen provided with suitable clothes and dispatched to Spain on shipboard the same year, '89. (NOTE: L'Archeveque remained in New Mexico, saw much service with the Spanish forces, and was killed by the Pawnee Indians on the river Platte, with Villasur's expedition in 1702. See After Coronado for original documents referring to L'Archeveque's life among the Spaniards and his death with Villasur. The plains Indians told de la Verendrye the younger of this fight in 1789. See Champlain Papers, The Verendrye Journals. L'Archeveque was one of La Salle's men, who assisted in his murder. See Joutal's Journal, in Louisiana Historical Papers, French, 1846.)

(372) May 3, 1690. We crossed the San Marcos (Colorado) River on the feast of the Cross, May 3. The next day, as we were still travelling north, it being already late, about five o'clock in the afternoon, all of us weary now with the seven days' journey, we saw some buffaloes, and the soldiers went

(373) out to kill something for supper that evening.

(374) The Quems Indian came near the place where we had seen the Indians, and soon one of them came out towards him. The Quems (former tribe of Coahuila, Mexico, probably belonging to the Coahuilatecan family, Bull. 30? B.A.E., Pt. 2, p. 338) waited for him, and the spoke at great length.

PANTOMIME, SIGN LANGUAGE, INTERPRETERS, BISON. LEON-MASSANET. 1690.  
FRENCHMEN. TEXAS AND NEW MEXICO.

(374) And our Indian told him by signs - this being the most usual language - not to be afraid, and that he might safely come to us, for we were good people, and the Indian, seeing the Quems painted like himself, believed all that he told him and the two came on together. After we had talked by signs a long time to the aforesaid Indian, he led us to his ranchito (hut) and we found his wife and boy about ten, and there were no other people. These were of the Tejas nation, and had come to hunt buffaloes and carry the meat to their village.

(375) About three leagues away they found an Indian, a very tall youth, on an excellent bay horse; the Indian was hunting buffalo, and though he was by himself he began to raise a hue and cry as soon as he saw the four soldiers, riding around as if he had no fear. The soldiers drew near him without exposing their guns or making any show of fight, and they made signs to him that he should come with them. And they brought him, and we gave him of what we had, and told him that if he would go with a message to the governor of the Tejas we would give him a horse. ----- After four days, our company reached the San Marcos (Colorado) River, and came upon the Indians of the rancheria Emat, Too, Toaa, and others, and these Indians said that further along there were other Indians and with them two Frenchmen. Leon, remaining with a few soldiers, sent for them and they came (De Leon went after Talon himself, accompanied by eight soldiers, travelling twenty six leagues, Itinerary). The one was named Pedro Muni, a Creole from the city of Paris, the other Pedro Talo, a Creole, from New France; these had firelocks, a sack of powder, and shot, more than twenty reales of the lowest value, in silver, Spanish money, and eighty gold eight-dollar doubloons, French money. After the doubloons had been passed from hand to hand, there were only thirty-nine left. One of the two Frenchmen mentioned, P. Muni, must have been twenty years old; the other, Pedro Talo, eleven or twelve. (Pierre Meunier and Pierre Talon. See the latter's deposition in Margry, Decouvertes et Etablissements des Francais, III, 610-621. The real was then as now, equivalent to about twelve and one-half cents.) The main body of the soldiers reached the place where we were, and the day after they came Captain Leon arrived with the two Frenchmen (De Leon returned with Talon, and took a part of the camp across the San Marcos Colorado - on the 11th; on the 12th - May - three Indians brought Muni - Itinerary). There came also to that spot an In-

(376) dian who was thoroughly acquainted with the road into the country of the Tejas, and showed us the way until we met with the governor of the Tejas (on the 18th, after crossing the Brazos). The governor was met less than nine and a half leagues west of the Trinity river - Itinerary), together with fourteen or fifteen of his Indians, and the Indians whom we had sent to him with our message. --- As soon as the governor saw me he came forward to embrace me; we sat down to talk by signs - this being the most common mode of communication in those regions.

(377) May 22, 1690. Tejas Indians. The house is built oftstakes thatched over with grass, it is about twenty varas high, is round, and has no windows, daylight entering through the door only; this door is like a room-door such as we have here.

(379) Using the Franchman as an interpreter I told the governor with many kind expressions that his house was very fine.

(381) Later we were told by an Indian who was then with the Tejas but came from the country beyond - from Coahuila - and who spoke Mexican, that the above-mentioned priest b@dtheTejas had told all the captains and other Tejas, "Now you will no longer need me, for these priests who

PANTOMIME, SIGN LANGUAGE, INTERPRETERS, BISON. LEON-MASSANET. 1690. TEXAS.  
FRENCHMEN.

(381) have come to you are the true priests of Ayimat Caddi" - which name signifies in their language, "the Great Captain."

(388) 1689. Itinerary of the de Leon Expedition.

(389) Tuesday, March 23, 1689. We set out toward the northeast. Before daybreak the French prisoner sent out one of the Indians whom we were bringing because of their loyalty, to tell the Indians, his acquaintances, that we were going through their village. As a result, more than seventy Indians, some armed, others unarmed, came out to meet us a league before we arrived at the village, and accompanied us thither. They had a hut ready, covered with buffalo hides; there they put the Frenchman, toward whom they made many demonstrations of affection. (Note 2, the name of the French prisoner, according to de Leon's muster roll, was Andres).

(390) April 1, 1689. Now we had with us a faithful Indian guide (of the Rio Bravos), who assured us that he knew the country, and that he would bring us where there were some men like ourselves, in a settlement of six or seven houses; that they had wives and children, and that they were about six days' journey distant from the said Rio Bravo. This Indian cannot speak Castilian, but we got some light on what he was saying through another Indian who acted as interpreter, albeit a poor one.

(395) Saturday, April 16, 1689. After travelling about three leagues with the sixty men, the rear-guard caught sight of an Indian in the timber (They were some place in the region of the San Antonio river). When he was taken before the governor and examined - through a poor interpreter - he declared that his rancheria was nearby, and that four Frenchmen were there. ---- Then we found invalthicket a village of more than two hundred and fifty persons, where we tried to find the Frenchmen, our French guide always serving as interpreter. They replied that the Frenchmen had gone to the Texas Indians four days before, and that the rest who had settled on the little sea (which is the bay) had all died at the hands of the coast Indians; that the Frenchmen had six houses; and that the event had occurred three moons, that is, three months, before; that previous to this there had been an epidemic of smallpox, of which most of them had died.

(397) Thursday, April 21, 1689. The land was all very pleasing; and we came across many buffalo.

(401) On the 25th of April we set out from there and went to the camp. There we found an answer to the letter that had been written to the two Frenchmen who had gone to the Texas. The letter, read by the alferez, contained in substance that within two days they would come to where we were, for by that time they were tired of being among barbarians. There was only one signature - that of Juan Larchieverque (Jean L'Archeveque) of Bayonne. It was written with red ochre.

(402) April 26, 1689. Colorado River. It appeared to us that it was about a league and a half from the mouth of the San Marcos to the mouth of the creek on which the Frenchmen had lived (the Garcitas), and the same distance from the mouth of the creek to the settlement. We travelled that day fifteen leagues. We took an observation on the shore of the creek, and found ourselves, allowing for mistakes on account of the defect in the astrolabe, in latitude 26 degrees 3 minutes, more or less. We named this river San Marcos, because we discovered it the day after that saint's feast. ---- Sunday, May 1, 1689. About evening prayer (vespers), the governor arrived with his companions, bringing two Frenchmen, streaked with paint after the Indian fashion. He had found them twenty-five leagues and more from where we had set out with the main body (near the Colorado river). One of them, the one who had written

PANTOMIME, SIGN LANGUAGE, INTERPRETERS, BISON. LEON-MASSANET. 1689.  
FRENCHMEN. TEXAS.

(402) the letter, was named Juan; the other, a native of Rochelle, was  
 (403) named Jacome (called Santiago Grolette in Massanet's letter).

They gave an account of the death of their people, the first saying that an epidemic of smallpox had killed more than a hundred persons; that the rest had been on friendly terms with the Indians of all that region, and had no suspicion of them; that a little more than a month before five Indians had come to their settlement under pretext of telling them something and had stopped at the most remote house in the settlement; that the Frenchmen, having no suspicion, all went to the house unarmed to see them; that after they were inside other Indians kept coming and embracing them; that another party of Indians came in from the creek at the same time, and killed them all, including two religious and a priest, with daggers and sticks, and sacked all the houses; that they were not there at the time, having gone to the Texas; but that when they heard the news of this occurrence, (the) four of them came, and, finding their companions dead, they buried the fourteen they found; that they exploded nearly a hundred barrels of powder, so that the Indians could not carry it off; and that the settlement had been well provided with all sorts of firearms, swords, broadswords, three chalices, and a large collection of books, with very rare bindings. The two Frenchmen were streaked with paint after the fashion of the Indians, and covered with antelope and buffalo hides. We found them in a rancheria of the chief of the Texas, who were giving them sustenance and keeping them with great care.

(405) 1690. Itinerary of de Leon's Expedition.

(406) Monday, April 3, 1690. We set out towards the north over level land and went to the bank of an arroyo where we found the Indians of the Frenchman, to whom we gave tobacco and clothing. We travelled this day four leagues.

(409) Wednesday, April 26, 1690. We arrived at the French settlement, which we saw last year.

(411) Thursday, May 4, 1690. An Indian came to see us, and, having spoken with him by signs, he told us that he was of the Texas, that this day we would arrive at a rancheria, and that he, with his wife and a young brother-in-law of his who loved there, would guide us.

(412) Tuesday, May 9, 1690. Having crossed the San Marcos (Colorado) River, about noon I met two Indians, and, at a little distance, Captain Francisco de Benavides and three soldiers, with an Indian who spoke the Mexican language. From him we learned that a French boy was in the rancheria about two days march to the westward and another in another rancheria to the east. ---- Wednesday, May 10, 1690. Continuing to the west about nine leagues, we marched through a forest of oaks and grapevines another five leagues, and upon the edge of the wood met some Indians and a French boy named Pedro Talon (Talon must have been found in the region of Gonzales, probably to the northward of that place). As he told us that there was no other in that vicinity, we returned to sleep near the camp of the night before, having marched that day in going and coming twenty-seven leagues.

(413) Friday, May 12, 1690. In the morning the French boy arrived with three Indians and said his name was Pedro Muni; at the same time came the soldiers whom I sent to summon from the camp.

(415) Monday, May 22, 1690. We reached a valley thickly settled with the houses of the Texas Indians. About them were fields of maize, beans, pumpkins and watermelons, and we gave the valley the name of San Francis Xavier.

(416) May 25, 1690, Thursday. I delivered to the governor a staff with a

PANTOMIME, SIGN LANGUAGE, INTERPRETERS, FRENCHMEN, BISON. LEON-MASSANET.  
TEXAS. 1690.

(416) cross, giving him the title of governor of all his people, in order that he might rule and govern them, giving him to understand by means of an interpreter that which he should observe and do.

(419) Sunday, June 18, 1690. We continued from there over some very large plains where there were a great number of buffalo, to the edge of a small river.

(420) Wednesday, June 21, 1690. We set out towards the south and after about one league we met two Indians who were coming, on horseback, from the nation which had the French children. They took us to their rancheria which was on the headland of a small bay. Here were Roberto and Magdalena Talon. I discussed their ransom, and having given them presents and paid the ransom which they asked, they came with us with a thousand impertinencies, begging of us all the horses, and

(421) and even the clothing which we wore upon our backs. Meanwhile they went to get the other French boy, who was two leagues from there in the same nation. Having brought him, they proceeded further with their impertinence, carrying bows and arrows, a large number of the Indians coming with shields, begging exorbitant things, and saying that if we did not give them to them they would have to shoot and kill us all.

(433) 1710. Report and Relation of the new conversions by Father Kino.

(454) Behring Strait described: And afterwards the narrow Strait of Anian, which is no more than ten or twelve leagues across, and has the convenience of an island in the middle by which to pass to Great Tartary, and from there to Great China. For lately the very learned author of the very curious New Geographic Mirror, Don Pedro de Mendosa, gentleman of the Order of Calatrabe, notes that a few years ago Father Grimaldi, of our Company, having gone from Great China to Great Tartary, near those places and countries, learned that the sea, where I know that the Strait of Anian enters, was no farther distant than forty days' journey. And it is patent that there is no other Strait of Anian than this which I here mention.

(460) Another of the advantages and means which here facilitate the desired service of both Majesties, is the fact that this Pima language which we speak here extends more than two hundred leagues into the interior, even among the other and distinct nations of the Cocomaricopas, Yumas, and Quiquimas, for in all places are found intermingled some natives who speak both languages, that of the nation where they are and our Pima language, and therefore everywhere we have plenty of good interpreters, both men and women, for the reduction and teaching of all, and to explain to them promptly the Christian doctrine and the mysteries of our holy Catholic faith.

PANTOMIME. INDIANS OF THE WEST INDIES. THOMAS GAGES. 1625.

The English-American, A New Survey of the West Indies, 1648, by Thomas Gage. Edited by Sir E. Dennison Ross. The Broadway Travellers. London. 1928.

(19) (Island of Guadalupe, August 20, 1625). we could not but much wonder at that sight never yet seen by us of people naked, with their hair hanging down to the middle of their backs, with their faces cut out in several fashions, with thin plates hanging at their noses like hog-rings, and fawning upon us like children, some speaking in their unknown tongue, others using signs for such things as we imagined they desired. Their sign for some of our Spanish wine was easily perceived, and their request most willingly granted to by our men, who with one reasonable cup of Spanish sack presently tumbled upon their heels, and left them like swine tumbling on the deck of our ship.

(20-21) (Guadalupe, August 21, 1625). (With the Jesuits from another vessel of the fleet Gage found a mullato by the name of Lewis, an escaped slave from the Spaniards, who had lived among these Indians for the past twelve years, and knew their language. They attempt to persuade Lewis to rejoin the Spaniards with his Indian wife and children. Lewis finally consents to do so, but says he fears that the Indians will object if they suspect his object.)

(24) (Lewis does not appear as he promised, but the Indians attack the Spaniards, killing some of them. Some thought Lewis instigated the attack, fearing capture by the Spaniards, and that he would again become a Spanish slave.)

BUFFALO-PANTOMIME-LANGUAGE. WHITE. 1634-1677. MARYLAND.

Narrative of a Journey into Maryland (Relatio Itineris in Marilandiam), Andrew White, S.J. Force Collection of Historic Tracts, Vol. IV, No. 12.

Chesapeake Bay and Potomac River described.

(5) There are two arms of the sea on each side - bays most abundant in fish. The one whose name is Chesapeake is twelve miles broad, and flowing between two regions, rolls from south to north one hundred and sixty miles, is able to contain great navies, and is marked by various large islands fit for grazing, where they fish actively for shad. (Lagois).

(6) There are various noble rivers, the chief of which they call Patawomek (Potomac), suitable for navigation, flowing one hundred and forty miles towards the east, where a trade with the Indians is so profitable, that a certain merchant, the last year, shipped beaver skins at a price of forty thousand pieces of gold, and the labor of traffic is compensated by thirty-fold profit.

Buffalo and other game.

(6) Cows also are innumerable, and oxen suitable for bearing burdens or for food; besides five other kinds of

(7) large beasts unknown to us, which our neighbors (of Virginia) admit to their table. Sheep will have to be taken hence or from the Canaries; asses also, and mules and horses. The neighboring forests are full of wild bulls and heifers, of which five hundred or six hundred thousand are annually carried to Saville from that part which lies toward New Mexico.

Language learned by pantomime.

(23) They (the Indians) come of their own accord, with a cheerful countenance, and offer whatever they have taken in hunting or fishing, victuals also at times, and oysters boiled or roasted, when invited by the few words of their vernacular tongue, which we have hitherto learned by signs, as well as we could.

Difficulty of learning the Indian languages.

(23) Ignorance of their language renders it still doubtful for me to state what views they entertain concerning religion; for we trust less to protestant interpreters. (from Virginia).

(24) 1635. From this mission which was lately commenced, there has been as yet but small fruit, on account of the very many difficulties which occur in it, especially among barbarians, whose language is slowly acquired by our countrymen.

(29) 1639. There are in this mission four priests and one coadjutor. All are in places far distant - thus, doubtless, that so they expect to obtain an earlier acquaintance with the barbarian language.

(40) 1642. For the difficulty of this language is so great that none of us can yet converse with the Indians without an interpreter. Father Rigby has made a little progress, so that he hopes he may be able by a short time to converse with them, upon things of ordinary importance, as far as may be necessary to instruct them to be admitted to baptism; for he has composed a short catechism, by the aid of an interpreter. These things, I say, being considered, it appears miraculous that we have been able to effect anything with them; especially when we have no interpreter, except a young man, who is not himself so well acquainted with the language, but that he sometimes excites their laughter; so that when, for a time, we seemed almost to despair in mind, nevertheless, by patience we are succeeding, and in a gradual way are bringing them over to what we desire.

PANTOMIME AND CONVENTIONAL PEACE SIGNS. LE-JEUNE-LALEMANT. 1634-1647-8. MONTAGNAIS-IROQUOIS, CANADA.

Reuben Gold-Thwaites, Jesuit Relations and Allied Documents.

(Vol. VII, p. 87) Le Jeune Relation, 1634. Montagnais Indians.

He was astonished, and told me that he would be very glad if we knew his language, for you must be aware that we were making each other understand more through our eyes and hands than through our lips.

(Vol. XXXII, p. 143) Lalemant Relation. 1647. Huron Indians. (1647-8)

May 18, 1648. When the barbarians (the Iroquois) observed them (the French), they halted and made signs that they wished to parley. Two interpreters were sent, and remained with them a very long time.

(Vol. XXXII, p. 149) Lalemant Relation. 1647-1648.

May 30, 1648. A Hiroquois, who lay hidden in the forest, observed their shallop and swam out to it. As he was alone, he was received without any distrust; and he did his best to explain, by signs, that he was a friend of the French.

(Vol. XXXII, p. 173) Lalemant Relation. 1647-1648.

July 17, 1648. When the Hiroquois saw us advancing, they halted, and made signs that they wished to confer with us peaceably.

The Indians of North America, selected and edited by Edna Kenton from The Jesuit Relations and Allied Documents: Travels and Explorations of the Jesuit Missionaries in New France, 1610-1791, edited by Reuben Gold Thwaites, in Two Volumes. New York, 1937.

(vol. I, pp76-7 Le Jeune's Relation, 1633-1633) I have noticed in the study of their language that there is a certain jargon between the French and the Savages, which is neither French nor Savage; and yet, when the French use it, they think they are speaking the Savage tongue, and the savages, in using it, think they are speaking good French. (Thwaites, vol 5, pp. 114-115)

(p. 77) They invited the Frenchmen to come into the houses which had been made ready for them, but neither side understood the other.

(p. 77, footnote: Letter from Father Biard, Port Royal, January 31, 1613)

Add to this, if you please, the great difficulty of obtaining from them even the words they have. For, as they neither know our language nor we theirs, except a very little which pertains to daily and commercial life, we are compelled to make a thousand gesticulations and signs to express to them our ideas, and thus to draw from them the names of some of the things which cannot be pointed out to them. For example, to think, to forget, to remember, to doubt; to know these four words, you will be obliged to amuse our gentleman for a whole afternoon at least by playing the clown; and then, after all that, you will find yourself deceived and mocked anew, having received, as the saying is, the mortar for the level, and the hammer for the trowel.

PANTOMIME. INDIANS OF CANADA, ST. LAWRENCE BASIN AND GREAT LAKES AREA.  
JESUIT RELATIONS AND ALLIED DOCUMENTS. NEW FRANCE. 1610-1791.

(vol. I, p. 137. Le Jeune's Relation, 1633-1634) I believe, nevertheless, that any one who knew their language perfectly, in order to give them good reasons promptly, would make them laugh at their own stupidity; for sometimes I have made them ashamed and confused, although I speak almost entirely by my hands, I mean by signs. (Thwaites, vol. 6, p. 226)

(vol. II, pp. 269-270, Marquette's First Voyage, 1673-1677. Illinois) When one speaks the word "Ilinnis," it is as if one said in their language, "the men," - As if the other Savages were looked upon by them merely as animals.---They are divided into many villages, some of which are quite distant from that of which we speak, which is called pecuarea (Peoria). This causes some difference in their language, which, on the whole, resembles Algonquin, so that we easily understood each other. (Thwaites, vol. 59, p. 136)

(vol. II, p. 399, Letter by Poisson, near mouth of Mississippi. Tonicas) (June 10, 1727) We took a savage from the little Tonicas to act as our guide. On the 10th, then, we entered these woods, this sea, this torrent - for it was these at once. Our guide, whose language no one understood, spoke to us by signs; some interpreted these in one way, some in another, thus we were going at random. (Thwaites, vol. 67, p. 305)

NO SIGN LANGUAGE. ROGER WILLIAMS. 1643. TRIBES OF NEW ENGLAND.

A Key into the Language of America, or an Help to the Language of the Natives in that part of America called New England, etc. London, 1643. Roger Williams. Reprinted in Volume 1, Collections of the Rhode-Island Historical Society, Providence, 1827.

Vocabularies, and sentences given in the "Native Language," with much material on the manners and customs and beliefs of the Indian Tribes of New England. There is no reference to a sign language used by those tribes.

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SIGN LANGUAGE. JOUTEL. 1687. PIOUS, (CADDON?)

Mr. Joutel's Journal of his Voyage to Mexico, etc. London, 1719.

(116) Piou village, north end northwest of Colorado river, Texas.  
April 1, 1687. (These people were neighbors of the Caddo).

I drove on my little trade for provisions, and had frequent visits from the elders, who entertained me by signs, with an account of their intended war; to which I still answered, nodding my head, though very often I knew not what they meant

(118) Piou village, April 2, 1687.

The next and the following days, I continued trading, and the elders their visits, and their discourse by signs, concerning their intended war.

(126) Piou village, May, 1687.

During our stay, and our warriors being abroad upon that expedition, the old men often visited us, and told us news from the army by signs, which we understood nothing of.

(141) Caddo village, June 28, 1687.

During that time we were frequently visited by the Indians, both old and young, and of both sexes, and even the chiefs of the nation called Janiquo, came to see us, and with them we often conversed in dumb show, and every evening the women, attended by the warriors, with their bows and arrows, resorted to our cottage, to sing a doleful sort of song, shedding tears at the same time.

Historical Collections of Louisiana, Part I, B.F. French, New York, 1846.

Memoir by the Sieur de la Tonty entitled: "Memoir sent in 1693, on the discovery of the Mississippi and the neighboring nations by M. de la Salle, from the year 1678 to the time of his death, and by the sieur de Tonty to the year 1691."

(59) October, 1681. We went in canoes to the River Chicagou, where there was a portage which joins that of the Illinois. The rivers being frozen, we made sledges and dragged our baggage thirty leagues below the village of Illinois, where, finding the navigation open, we arrived at the end of January (1682) at the great river Mississippi. The distance from Chicagou was estimated at 140 leagues. We descended the river, and found, six leagues below, on the right, a great river, which comes from the west (Missouri), on which there were numerous nations.

(60) --- We made marks to inform the savages that we had passed, and continued our route as far as the river Ouabache (Ohio), which is eighty leagues from that of Illinois.

(60) Country of the Arkansas, 1682. Their country is very beautiful, (61) having abundance of peach, plum and apple trees, and vines flourish there; buffaloes, deer, stags, bears, turkeys, are very numerous. They have domestic fowls. They have very little snow during the winter, and the ice is not thicker than a dollar.