NOTES ON NORTH AMERICAN INDIAN SIGN LANGUAGE.

II.

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EARLY EXPLORERS. COMMUNICATION WITH INDIANS.

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. Volume II, New York, 1927.

(Letter from Father Gabriel Marest, Missionary of the Society of Jesus, to Father Germon, of the same Society. At Cascaskias, an Illinois village, otherwise called "the Immaculate Conception of the blessed Virgin"; November 9, 1712.)

(357) Our Illinois inhabit a very pleasant country. Nevertheless, it is not so enchanting as it is represented to us by the Author of the new relation of southern America which has appeared under the name of Monsieur the Chevalier de Tonti. I have heard it said of Monsieur de Tonti himself that he disavowed this work, and that he recognized in it only his own name, which is at the beginning.

(565) ((Notes to Volume II).(Footnote 1, to p. 357.) Regarding this spurious relation of Tonty's, see Kenton, vol. ii, p. 340, note 1.

(340) (Relation or Journal of the boyage of Father Gravier of the Society of Jesus in 1700, from the Country of the Illinois To the Mouth of the Mississipii River. Written to Father de Lamberville, and sent from Fort Mississipi, 17 Leagues from its discharge into the Mexican Gulf or sea, on The 16th of February, 1701.) (Natchez Indians): After inspecting everything in the temple, I saw, either there or elsewhere, neither the gold, nor the silver, nor The precious stones, nor the Riches, nor the nine brasses of fine pearls mentioned by the author of a relation, printed under the name of Monsieur de Tonty, but which he disavowed to him (Monsieur Iberville) who reproached him with all the flasehoods with which it is filled.

(562) (Notes to Volume II, Footnote 1, page 340.) The book here referred to was published at Paris in 1697 under the title Dernieres decouvertes dans l'Amerique Septentrionale de M. de la Sale; Mises au jour par M. le Chevalier Tonti. Cf. Charlevoix's Nouv. France, t. i, pp. 460, 464; t. ii, p. 360. Margry has published two genuine relations by Tonty, dated 1684 and 1693 (Decouv. et etabl. t. i, p. 573). - Id. lxv, note 26.

SIGNS AND PANTOMIME. SIGN LANGUAGE. TONTY-JOUTEL. CADDOAN. 1678-1691. BISON.

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

Tonty. 1682. April 7. (63) We proceed on our course, and after sailing 40 leagues, arrived at the sea on the 7th of April, 1682.
(64) On the Mississippi. There are but few beavers, but to make amends, there is a large number of buffaloes, ---
(73) February 28, 1690. The Cadadoquis are united with two other villages called Natchitoches and Nasoui, situated on Red River. All the nations of this tribe speak the same language. --- They fish and hunt. There is plenty of game, but few cattle (boeufs).
Joutel's Historical Journal of Monsieur de la Salle's last voyage to discover the Mississippi River. (Page 85).
(97) January 13, 1685. Coast of Gulf of Mexico, probably west of mouth of Mississipi river. When the savages perceived we had stopped, they made signs to us with skins, to go to them, showed us their bows, which they laid down upon the ground, and drew near to the edge of the shore; but because we could not get ashore, and still they continued their signals, I put my handkerchief on the end of my firelock, after the manner of a flag, and made signs to them to come to us. They were some time considering of it, and at last some of them ran into the water up to their shoulders. --- M. de la Salle was very well pleased to see them, imagining they might give him some account of the river he sought after; but to no purpose, for he spoke to them in several languages of the savages, which he knew, and made many signs to them, but still he understood not what he meant, or if they did comprehend anything, they made signs that they knew nothing of what he asked; so that having made them smoke and eat, we showed them our arms and the ship, and when they saw at one end of it some sheep, swine, hens, and turkeys, and the hide of a cow we had killed, they made signs that they had all of these creatures among them. --- They went and joined the others who expected them, and were making signs to us to go to them; but not being able to make the shore, we stood off again and returned to our ship. It is to be observed, that when we were carrying them back, they made some signs (98) to us, by which we conceived they would signify to us that there was a great river that way we were passed, and that it occasioned the shoals we had seen.
(103) Gulf of Mexico, February 12, 1685. It was agreed that we should spare our provisions to endeavor to go on to some place where we might find bullocks (bison); but it was requisite to cross the river, and we knew not how, because we were too many of us, and therefore it was decreed to set some carpenters there were among us at work to build a little boat, which took them up to the eleventh and twelfth of February.
(104) February 20, 1685. Probably west of mouth of Mississippi, on Gulf of Mexico watershed. M. de la Salle being desirous to join those savages, to endeavor to get some information from them, ordered ten of us to lay down our arms and draw near them, making signs to them at the same time, to come to us. When they saw us in that posture and unarmed, most of them also laid down their bows and arrows and came to meet us, caressing us after their manner, and stroking first their own breasts and then ours, then their own arms and afterwards ours. By these signs they gave us to understand that they had a friendship for us, which they expressed by laying their hands on their hearts, and we did the same on our part.

PANTOMIME. SIGN LANGUAGE. BISON. TONTY-JOUTEL. CADDOAN AND GULF TRIBES. 1678-1691.

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

(104) Those who went
(105) with us were made much of, but M. de la Salle could learn nothing of them, either by signs or otherwise; all they could make us understand was, that there was good hunting of bullocks in the country. --- We arrived at the camp of the savages, which stood upon an eminence, and consisted of about fifty cottages made of rush mats, and others of dried skins, and built with long poles bowed round at the top, like great ovens, and most of the savages sitting about, as if they were upon the watch.
(106) We soon arrived at our camp, and found the misfortune M. de la Salle had apprehended was but too certain.
(107) Whilst we were upon this melancholy employment, about a hundred or a hundred and twenty of the natives came to our camp with their bows and arrows. --- Some time after, when the Indians were about departing, they made signs to us to go hunting with them; but, besides that there was sufficient cause to suspect them, we had enough other business to do. However, we asked whether they would barter any of their canoes, which they agreed to. --- Having spied a cottage near the bank of a lake, we drew towards it, and found an old woman in it, who fled as soon as she saw us; but having overtaken her and given her to understand that we would do her no harm, she returned to her cottage, where we found some pitchers of water, of which we all drank.
(108) March 5, 1685. Camp at Trinity River, Texas (Joutel), Alabama River, (Hennepin). Joutel more reliable as he was there. Hennepin was not. Going into the cottages they found others, to whom M. du Hamelle endeavored to signify by signs that he would
(109) have the blankets they had found restored; but the misfortune was that none of them understood one another.
(116) Trinity river district. Camp. --- it was a very fine country, --- and watered by many little rivers, whereof that on which we had built our habitation was the least. We called it La Riviere aux Boeufs, that is, the River of Bullocks, by reason of the great number of them there was about it. These bullocks are very like ours; there are thousands of them, but instead of hair they have a very long curled sort of wool.
(118) Trinity River, Texas, January, 1686. We killed beeves. some of which I caused to be dried, and they were a considerable help to subsist us.
(120) We were in about the 27th degree of north latitude, two leagues
(121) up the country, near the bay of St. Louis and the bank of the river aux Boeufs (trinity river, Texas), on a little hillock, whence we discovered vast and beautiful plains, extending very far to the westward, all level and full of greens, which affored pasture to an infinite number of beeves (bison) and other creatures.
(126) Trinity River, Texas. 1686. Some days after, we perceived a herd of bullocks flying, and guessed they were pursued by the savages, which afterward appeared to be true.
(127) Some time passed in which nothing happened to us worth observing; however, I will mention two things which befel our Recollet Fathers. One was, that Father Anastasius, being a hunting bullocks with me, and coming too near one I had shot, and was fallen, the beast, as much hurt as he was, started up, attacked and threw him down; he had much ado to get off, and I to rescue him, because I durst not shoot for fear of killing him. The bullock being weak, fell again; the Father was delivered, but lay ill some months.

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(130) Start north from Trinity in search of Mississippi. We set out on the 12th of January, in the year 1687, being seventeen in number, viz. M. de la Salle, M. Cavalier, the priest, his brother, Father Anastasius, the Recollet, MM. Moranget and Cavalier, nephews to M. de la Salle, the Sieurs Dehaut, the elder, L'Archeveque, Hiens, Lotiot, surgeon, young Talon, an Indian, and a footman belonging to M. de la Salle, &c. --- We went that day to the place we called Le Boucan, because there we had often dried flesh (which the French call boucanner from the Indian word). This place was not far from our habitation. The 13th we crossed a plain, about two leagues over, where we saw several herds of beeves, ---

(131) En route. When the savage saw himself among us, he concluded he was a lost man; --- M. de la Salle gave him to understand that he came not to hurt any man, but to settle peace in all places, and so dismissed him. The Indian recovered himself a little of his fright, but being still dubious what his fate might be, he at first walked away gently, ---

(132) January 14, 1687. Before our entrenchment was finished, we discovered, first one Indian, then two, and afterwards three, coming one after another; which giving M. de la Salle some jealousy (suspicion), he caused us to handle our arms, with orders to stand upon our guard, for fear of being surprised, and went towards them. They signified to him, that their people had told them we did not hurt anybody, which was very well, and that they were come to see us. They were entertained as the others had been, and then signs were made to them to withdraw, because night drew on, and having observed that they took notice of our fortifying ourselves, we kept a good guard all the night, without any disturbance.

(133) January 17, 1687. After a march of some hours, our Indian having found a herd of beeves, we killed seven or eight, took the best of the meat, and held on our way across a wood.

(134) January 21, 1687. Whilst we were hewing down some little wood to entrench ourselves, we heard a voice, whereupon, handling our arms and going to the place where we heard it, we saw a company of fifteen savages who were coming towards us, and made signs to us to go to them, laying down their bows in token of peace. We also made our sign to them to draw near; they did so, and caressed us after their manner. We made them sit down and smoke, after which M. de la Salle began to converse with them by signs, and by help of some words of the Cenis (Pawnees), which he was skilful in, he understood that these were their neighbors and allies; that their village was not far off, and that their nation was called Hebahamo. Some small presents were given them, and they withdrew, promising to return the next day. The 22d, our horses being spent and hurt, and we much tired, the day was given to rest, and the natives did not fail to come, being twenty-five in number, some of whom had bucklers or targets made of the strongest part of the bullock's hides. They gave us to understand that they were engaged in war towards the N.W., and told us they had seen men like us, who were but ten days' journey from that place. Other tokens they gave made us suppose it was New Spain that they talked of. M. de la Salle took several words of their language, which is very different from that of the Cenis (Pawnees), and more difficult. As for their customs, they are much alike.

(135) The next day, being the first of February, 1687, M. de la Salle left me to guard the camp, and took along with him M. Cavalier, his brother, and seven men, to go see whether he could find anybody in several cottages our hunters had discovered. --- The savages were some-

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(135) what surprised at M. de la Salle's coming; however, they received him in a friendly manner, and conducted him to their commander's hut, which was immediately filled with people, who came to see him. --- They gave them hung beef to eat, and then signified to them that some of their allies had given them notice of our being in this country, and that we were going to the Cenis (Pawnees), and they had imagined that we would pass through their country.
(136) February 8, 1687. We made them (the Indians) smoke, and always gave them some small presents. They admired that after we had written down some words they spoke to us, we repeated them, looking on the paper.
(137) February 17, 1687. When M. de la Salle entered the village, the savages seeing him, came to meet and conduct him to the cottage of their chief, where he and his company were seated on bullock's hides. The elder being come, he signified to them the occasion of his coming, as he had done the other nations, with which they seemed to rest satisfied.
(138) February 19, 1687. The natives who were hunting spying us, sent out two of their number. --- We made signs to them to come, which they did, and we made them smoke till M. de la Salle returned, being gone a little way to observe the body of those people.
(139) The 20th (February, 1687), M. de la Salle sent M. Moranget and some others to the village of those natives, to try whether they could barter with them for some horses. In the mean time two savages came to us, one of them being the same that was with us the night before, and they expressed much friendship for us. That particular Indian told us his name was Palaquechaune, that they were allies to the Cenis (Pawnees), that their chief had been among the Choumans with the Spaniards; that the Choumans were friends to the Spaniards, from whom they got horses, and added some farther farther particulars, which the others had before signified to us; so that we had good reason to judge we were not far from North Mexico. He also told us, that the Choumans had given their chief some presents to persuade him to conduct us to them; that most of the said nation had flat heads; that they had Indian corn, which gave M. de la Salle ground to believe, that those people were some of the same he had seen upon his first discovery. --- Some time after M. Moranget returned, gave M. de la Salle an account of his short journey. --- That after these first ceremonies the chief had given them to understand that some of their people had been conducted, by a man like us, to our habitation, and that the said man had promised to bring them to talk with us, in order to treat of peace; but that, on the contrary, we had fired on them and killed one of their men, which had obliged them to kill the man that led them, and that then they returned. It is not improper here to put the reader in mind, that I have before mentioned this accident, when the Sieur Barbier, crossing the river in a canoe, was called upon by some person, who was among the natives on the bank of the river, who had made two shots, as it had only been the priming of a piece, which the Sieur Barbier had looked upon as an insult, and therefore he had also
(140) fired, with all the other particulars, as mentioned before; an accident that happened for want of understanding one another.
(140) February 22, 1687. Thence we descried two natives driving of bullocks, which made us stand upon our guard, and it appeared to be our Indian, who had met another, with whom he had been acquainted among

the [illegible] (Pawnees)

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(140) among the Cenis (Pawnees), and whom he had brought along with him. M. de la Salle was very glad to see him, and remembered he was one of those of whom he had purchased a horse. He asked several questions of him, and among the rest, whether he had not seen the four men who deserted in his former journey, or heard any talk of the others, to whom he had given leave to return to our dwelling.

(142) Moranget angers the hunters by taking from them the marrow bones of bison they had killed, which belonged to them by established custom of the hunt. Moranget and his companions murdered by Duhaut, Hiens (Hans), Liotot, Teissier and Larcheveque. La Salle's murder planned. These murders took place March 16, 1687.

(143) March 30, 1687. La Salle leaves Joutel in command, and goes to seek Moranget and his companions. Larcheveque engages La Salle in conversation, and Dehaut murders La Salle by shooting him.(Larcheveque).

(144) He they called Larcheveque, who, as I have said, was one of the conspirators, had some kindness for me, and knowing they designed to make me away too, if I stood upon my defense, he parted from them, to give me notice of their mischevious resolution.

(145) Larcheveque.

(146) Being come up to him I spoke some words of Spanish abd Italian, to which he returned no answer; but, on the contrary, made use of the word caussica, which, in the language of the Cenis (Pawnees) , signifies I do not understand you;(147

(147) (Pawnee) After several questions, to which we had no very satisfactory answers, we lighted fire to make them smoke, and they presented us with two panniers full of meal, giving us to understand that their chief expected us in the village, and having signified that they were sent to meet us, we gave them some knives and strings of beads. --- We made signs to them to draw near and eat with us; which they did, and then went along with us towards the village, which we would not go into, because it was night. --- Being come up to us in that manner, he that conducted us made a sign for us to halt, which, when we had done, all the old men lifted up their right hands above their heads, crying out in a most ridiculous manner; but it behooved us to have a care of laughing.

(150) As to the knowledge of a God, they did not seem to us to have any fixed notion of him; it is true, we met with some on our way, who, as far as we could judge, believed there was some superior Being, which was above all things, and this they testified by lifting

(151) up their hands and eyes to heaven, yet without any manner of concern, as believing that the said exalted Being does not regard at all what is done here below.

(153) (Pawnee village, April 1, 1687). I drove 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.

(154) (Pawnee village. April 3-4 -?-, 1687). The next and following days I continued trading, and the elders their visits, and their discourse, by signs, concerning their intended war. Some of them gave me to understand that they had been among the Spaniards, who are, nevertheless, about two hundred leagues from them. They spoke some words of broken Spanish, -- etc.

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(156)(Pawnee. April 10, 1687). F. Zenobius --- who would be servicable to us, having been with M. de la Salle upon his first discovery, he understood the language of the natives about the Mississippi river.
(159) (Pawnee. April 17, 1687). We laid hold of that opportunity to give them to understand that we paid our duty to one God, the only supreme sovereign of all things pointing to the heaven, and endeavoring in the best manner we were able, to signify to them that he was almighty, that he had made all things, that he caused the earth to produce its fruits, to prosper, and the growth of it, which maintained them to thrive; but this being only by signs, they did not understand us, and we labored in vain.
(164) (Pawnee. May, 1687). The next morning the elders came to us again, They had provided mats without the cottage, and made signs to us to go thither and sit down upon them, as we did, leaving two of our company to guard the baggage. We repeated to them what we had said the night before, and made them some presents of axes, knives, strings of beads and rings. They signified they were sorry we would go away, and endeavored the best they could to make us sensible of the same obstacles the others had signified to us, but it was all in vain; however, we staid till the first of June, all the while bartering and gathering the best stock of provisions we could.
(165)(June 22, 1687.) And as we inquired the best we could of those our Indians concerning the neighboring nations and those we were going towards, among others they named to us, that they called Cappa.
(165) (June 23, 1687) (Assony (?) Indians). As soon as that chief came up to us, he expressed very much kindness and affection; we gave him to understand that we did nobody any harm, unless we were first attacked. Then we made him smoke, and when that was done he made signs to us to follow him, which we did till we came to the bank of a river, where he again desired us to stay whilst he went to give notice to the village. Soon after a number of them came, and having joined us, signified that they were come to carry us to the village.
(166) (Assony village, June 23, 1687). After this second ceremony, the chief made signs to us to sit down on a sort of little scaffold raised about four feet above the ground, and made of wood and canes, where, when we were placed, the chiefs of the villages, being four in number, came and made speeches to us one after another. We listened to them with patience, though we understood not one word of what they said to us.
(167) (Caddo? Indians. Assony? June 24, 1687). The 24th the elders met in our cottage. We gave them to understand they would oblige us in furnishing guides, to conduct us to the village of Cappa.
(Burial of M. de Marle, who was drowned.) We prayed, reading our books, particularly M. Cavalier, the priest and Father Anastasius, the Indians gazed on us with amazement, because we talked, looking upon the leaves, and we endeavored to give them to understand that we prayed to God for the dead man, pointing up to heaven.
(169) (June 29, 1687). We signified our design to them, and they gave us to understand they would be glad to bear us company. In the conversation we had with them they made us comprehend that they had seen people like us, who had firelocks and a house, and that they were acquainted with the Cappas, which was very pleasing to us. Because they were not to depart till two days after, we resolved to stay for them. We observed, that there was a difference between the language of those people and the inhabitants of the village we were in from that of the Cenis. (Pawnee).

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(170) (Wednesday, July 3, 1687). (To the village of Cohainihoua). We had not travelled above a league, before our guide gave us to understand that he had forgotten a piece of hard dried skin he had to make him shoes, which he would go fetch and return to us, pointing to us with his hand which way we were to go, and telling us we should soon come to a river.
(170) (July 6, 1687). He (an Indian) made signs to us to come to him, and gave us to understand that he was sent by the elders of the villages whither we were going to meet us, carressing us after an extraordinary manner.
(171) (At Cohanuihoua village). That chief (of the village) stayed with us some hours; he seemed to be very ingenious and discreet, and easily understood our signs, which were most of the language we had.
(172) (Ceremony at same village. July 7, 1687). The singing still continued all that time, so that M. Cavalier grown weary of its tediousness, and ashamed to see himself in that posture between two maids (they were placed facing each other with their legs interlocked, and the French priests legs placed over their legs), without knowing to what purpose, made signs to us to signify the same to the chief, and having given him to understand that he was not well, two of the Indians immediately took hold of him under the arms, conducted him back to the cottage, and made signs to him to take his rest.
(172) (Same village. July 8, 1687). About nine in the morning, the sun growing very hot, and M. Cavalier being bare headed, made signs that it did him harm. Then at last they gave over singing, and conducted him back into the cottage, took the pipe, put it into a case made of wild goats skin, with the two wooden forks and the red stick that lay across them, all which one of the elders offered to M. Cavalier assuring him that he might pass through all the nations that were allied to them by virtue of that token of peace, and should everywhere be well received.
(173) (July 9-10, 1687). The 9th and 10th were spent in visits, and we were informed by one of the Indians that we were not far from a great river, which he described with a stick on the sand, and shewed it had two branches at the same time pronouncing the word Cappa, which, I have said, is a nation near the Mississippi. (Caddo).
We travelled several different ways, which we could never have found, had we wanted guides, and so proceeded, till on the 13th one of our guides pretended to be sick, and made signs that he would go back; but observing that we seemed to be no way concerned, which we did on purpose, he consulted with his companion, and then came to tell us he had recovered
(173) The 14th our Indians having seen the track of bullocks - signified they would go kill some, to eat the flesh, which made us halt for two or three hours. --- We held our way till the 24th,
(July, 1687) when we met a company of Indians, with axes, going to fetch barks of trees, to cover their cottages. They were surprised to see us, but having made signs to them to draw near, they came, carressed, and presented us with some watermelons they had.
(175) (Mississippi River, July, 1687). The convenience of an interpreter, we then had, gave us the opportunity of making ourselves easily understood.
(178) (Mississippi River, July 27, 1687). Immediately he (the chief) made a sign to his officers to go call them (the women who were to grind corn)

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(178) and they went as readily.
(180)(Ascending the Mississippi River, August 7, 1687). We proceeded on, continually undergoing the same toil, till the 7th when we saw the first bullock (bison) we had met on our way since our coming among the Accomceas (Kansa?) . The Indians who had a great mind to eat flesh, made a sign to me to go kill it.
(181) (Below mouth of Ohio River, ascending Mississippi River, August 14, 1687). We held on our way till the 19th, when we met a herd of bullocks, whereof we killed five, dried part of them, and proceeded till the 18th. The 19th, we came to the mouth of the Houabache (Wabash or Ohio River).
(182) (August, 1687).(Going up the Mississippi above the Ohio). The 27th having discovered a herd of beeves (bison) we went ashore to kill some.
(182) Held on the 30th and 31st, and the 1st of September passed by the mouth of a river called the Missouri. ---
We proceeded (up the Mississippi) coasting along a range of mountains, and at length, on the 3d (September, 1687) left the Mississippi, to enter the Illinois. -- Thus we wnet on till the 8th (September, 1687) without stopping any longer than to kill a bullock (bison).
(183) (Pimatou Lake on Illinois River, september, 1687). The 9th we came into a lake, about half a league over, which we crossed. -- The 10th we crossed another lake called Primtehouy (Pimatou).
(183) (On Illinois above Pimatou lake). When the Indian was near, he stood gazing on us without speaking a word, and then drawing still nearer, we gave him to understand that we were sent by M. de la Salle (murdered march 19, 1687), and came from him. Then he made signs to us to advance towards his people.
(189) (At Fort St. Louis, and fix end of February, 1688 as time of departure from this fort on the Illinois to canada and France).
(End of Joutel narrative)

Discovery of the Mississippi River, Account by Father Hennepin.
(205) (February 29th, 1680, left Fort Crevecoeur on Illinois river, and descended river 50 leagues to its junction with the Mississippi River). The ice which came down (the Mississippi) stopt us here (at the mouth of the Illinois River). till the 12th of March (1680). Then after prayers we embarked, and after continuing on our course down the (Mississippi) river, we discovered three savages on the 15th, and landing marched up to them, whereupon they ran away; but after some signs, one returned, and presented us the calumet of peace, which, when we had received, the two others came back. We could not understand one word of their language; we named two or
(206) three different nations to them, one of them answered three times (Chickasaw?) Chiquacha --- Two days after, we saw many savages near the river, crying aloud, Sasacouest, that is, Who goes there? as I have been informed. They sent a pirogue or heavy wooden canoe towards us, wherein were the three savages we had met two days before. We presented our calumet of peace, which they received, but gave us to understand by signs, that we must go to the Arkansa, pointing to the savages ashore. --- We made them (the Arkansa) also a present of some of our European commodities, which they admired, putting their fingers upon their mouths, (a gesture of astonishment still used by old time Indians of the plains) especially when they saw our guns.
(206) (March 24, 1680)(Mississippi delta and Gulf of Mexico). No Indians seen.
(207) (April 1, 1680. Hennepin and party turn at the mouth of the

PANTOMIME. SIGN LANGUAGE. BISON. HENNEPIN. TRIBES OF MISSISSIPPI. 1680. 1684-1687.
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(207) Mississippi River, and proceed up that river to explore its source).
(208) (April 13, 1680, Hennepin and party on Mississippi above the mouth of the Illinois River are taken prisoner by war party of Sioux).
(209) --- and one hundred of their leaders coming up to us, made us to understand by signs, that their warriors were resolved upon our death. This obliged me to apply myself to their chiefs, and presented them with six hatchets, fifteen knives and some pieces of tobacco, after which bending my neck and pointing to a hatchet, I signified to them, by that submission, that we threw ourselves on their mercy.
(209) (April 13, 1680). --- then he (the Indian captain) made sign that we must go along with them into their country, to which they were then returning.
(209) (Sioux, with their prisoners, row 19 days up Mississippi. Hennepin and party were 150 leagues above the Illinois when captured, and were taken 350 leagues up the Mississippi by their captors).
(210) (May 2, 1680) --- we came to within six leagues of the fall of St. Anthony, where they (the Sioux) held an assembly to consult what they should do with us.
(211) (May, June, July, 1680, on Mississippi, or near it, above falls of St. Anthony). I spent three months very ill in this place among the Issati and Nadovessians (Sioux).
(212) (At the end of July, 1680, Du Luth comes to Issati camp from Canada) I had some knowledge of the Issati (language).
(213) (Du Luth takes Hennepin and party back with them. At Easter, 1681, they arrive, having proceeded overland and by canoe, at Michilimackinac).

(End of Narrative of Hennepin's discovery of the Mississippi River). 1684-1687.

(214) Account of M. de la Salle's undertaking to discover the River Mississippi, by way of the Gulf of Mexico, by Father Louis Hennepin.
(214) La Salle sails from Rochelle August 5, 1684.
(215) February, 1685, arrive at Bay of Sprirtu Santo, 10 leagues from Bay of St. Louis. Looking for mouth of Mississippi River. On Gulf of Mexico. French at St. Louis Bay attacked by Indians, March 1685.
(216) March 12, 1685. Beaujeau leaves La Salle and sails for France. La Salle razes his first fort and builds new one. Sets out with 50 men to discover Mississippi River.
(216) February 13, 1686. La Salle on gulf coast seeking mouth of Mississippi River.
(217) April 22, 1686. La Salle with 30 men and 1 Indian resolves to get to Canada overland, after losing his ship.
(217) La Salle turns eastward, April 25, 1686. Kill 10 buffalo of big herd
(218) Reaches Pawnee. Returns to Ft. St. Louis, October 17, 1686.
(219) January 7, 1687. La Salle again sets out for Illinois from St. Louis
(219) March 17, 1687. Men murder Moranget in mutiny.
(220) March 19, 1687. La Salle murdered by the mutineers.
(221) September 5, 1687. Joutel and party arrive at Illinois River.
(221) September 14, 1687. Joutel and party arrive at French fort on Illinois River.

(End of Hennepin's short narrative. No sign language or pantomime).

PANTOMIME. SIGN LANGUAGE. BISON. HENNEPIN. MISSISSIPPI AND PLAINS TRIBES. 1680-1686-7.

Father Louis Hennepin's A New Discovery, Edited by Reuben Gold-Thwaites.

(232) (April 13, 1680, on Mississippi below falls of St. Anthony). -- After this he (the Indian) made signs, that we must go with them into their country, whither they were about to return.
(233) In fine, the Barbarians understood by the word Quackauche, that the Book (breviary) in which I read, was an evil spirit, as I afterwards understood by being amongst them. However, I then knew by their Gestures, that they had an aversion for it.
(242)(Upper Mississippi, April, 1680. Buffalo). Sometimes they sent the swiftest amongst them by land to seek for prey, who would drive whole drvoes of wild Bulls before them, and force them to swim the river. Of these they sometimes killed forty or fifty, but took only the tongues, and some other of the best pieces.
(246) (April, 1680. On Mississippi River below falls of St. Anthony). --- he made me smoak in a calumet, or Pipe of Peace, and then acquainted us by signs, that within sixteen days we should be at home.
(249) (On Mississippi, 5 leagues below falls of St. Anthony). The most reasonable amongst them made us understand by signs that they would give their (our) canoe men several castor skins in return for what they had taken.
(404)(La Salle's journey overland from gulf of Mexico to Mississippi to find the Illinois and return to Canada, by Hennepin. See Joutel for first hand account of this journey. Hennepin speaks from information only. April, 1686).
The reader may judge that all this (talk with the Indians) was transacted by signs, for they did not understand one another.
(407) These people understood something of it by his signs and were struck with a wonderful admiration.
(408)They (the Indians) embraced M. de la Salle according to their way, and invited him by signs to go to their village, which he consented to.
(414)At which, says Father Anastase, they put their fingers in their mouths- to express their admiration. (Still used as a gesture of astonishment by old time plains Indians). Surely this is a fiction, or at best, too long a comment upon a conversation which was acted by signs.
(435) (1686. Among Pawnee). The two religious Europeans (M. Cavalier, the priest and Father Anastasius) took occasion from hence, to give them some lessons concerning the true God, and the principal mysteries of Christianity; 'tis supposed all this was done by signs.
(662) (May, 1680, Hennepin on lower Mississippi. Personal narrative). --- two of them (the Indians)advanced to the water side throwing their arrows and quivers into our canows, as a sign of peace, - desiring us by signs to come ashore, which we did with great apprehension. I spoke to them in six different languages of which they understood none; but they brought an old man who spoke Illinois, whom we told, that we designed to go to the sea, and made them some small presents. (between words to come in above, and word ashore, insert -663-)
(663) --- but we judged from the bellowing of the bulls, that the meadows were very near.

H.L. SCOTT MANUSCRIPT. BUREAU OF AMERICAN ETHNOLOGY. TEXAS. 1718.

There is a letter extant, for instance, written about the time of the founding of San Antonio, Texas, which is now in Austin, in the Bexar Archives of San Antonio, in the University of Texas. This letter complains of the great number of small tribes, speaking alien tongues, unable to understand each other, a great hindrance to a missionary. But, he says,"there is one language spoken with the hands they all understand, by which they communicate with each other, not for hours only, but for entire days, which we Priests learn first, for by it, we are able the more readily to spread the doctrines of our Holy Religion."

A priest wrote about 1718, about the time of the founding of San Antonio, complaining of the great number of small tribes in that vicinity with different languages, unable to understand one another. "but there is one language spoken by gestures of the hands which they are all able to understand, by which they converse with each other not for hours only, but for entire days, which we preists learn first, because by its means we are the more quickly enabled to spread the doctrines of our holy religion." and so this language may be traced in history down to the present day.

In another page of manuscript the above is given as from the Diarion of Solis, 1739, as follows:
"Mas todas las naciones tienen una cosa que equivale a unalengua comun, que es las serias con que se estan hablando no solo horas sino dias enteros (cuteros?), y asi los Religiosos que cutran de nuevo en estas tienas lerego se imponen en estas senas para entender (cutender?) y darsee a rutender (entender) de todos los Yndios de tantas y tan divers n nacinones."

SIGN LANGUAGE. VILLASUR. 1720. PAWNEE, ON THE RIVER PLATTE.

After Coronado, Spanish Exploration Northeast of New Mexico, 1696-1727, Translated and Edited by Alfred Barnaby Thomas, University of Oklahoma Press. 1935.

A portion of the Diary of the Reconnaissance Expedition of Colonel Don Pedro de Villasur, along the Platte River, 1720. On August 10, 1720, Villasur encountered a village of Pawnee on the Jesus-Maria, or Platte River. A Pawnee captive with the Spaniards, who was to act as interpreter for the Spaniards, went to the village and did not return. The following day the Pawnee crossed the river and ambushed the Spaniards, and but few of Villasur's men escaped. See also pp. 226-228 and 228-230, for accounts of survivors.

(136) Friday August 9, 1720.
Having halted on the bank of the said stream, after dismounting, he (the Pawnee captive) called to the people who were crossing the river, making signs of friendship and of peace, which are the usual ones, to the savages. -----
(137) Saturday August 10, 1720.
We made signs, which me mentioned before, of peace and friendship. ----
They made signs, looking towards the sun, which meant that the Spaniards and they could not confer together that same day.

NOTE: Tompkins (William) Universal Indian Sign Language, 1936 Edition, gives the sign for TOMORROW at page 57, as follows:

Make the sign for NIGHT, then sign for DAY; then with left hand indicate SUN rising in the east.

SIGN LANGUAGE. NO MENTION. LA VERENDRYE. 1738-1742. MANDAN AND WESTERN TRIBES.
(Cree, Chippewa and Assiniboin.)

Journals and Letters of La Verendry and his sons, Edited by Lawrence J. Burpee, Toronto, The Champlain Society, Vol. 16. 1927.

(60) Sieur de la Verendrye, Journal of 1729.
The Cree are trading with the English, finding interpreters in the Indians of the neighborhood, and it is natural that they should speak there of the prospect of having French among them,
(87) Beauharnois and Hocquart, Quebec, October 10, 1731, on Verendrye.
It was also recommended to him when he left not to go south of the 46th degree of north latitude, so as not to risk finding himself in the country of the Spaniards, and so as to avoid meeting them.
(88) Beauharnois and Hocquart, continued:
It has not seemed necessary to take any Abnaki for the journey, and after reflection on the possible motives of the author of the report in suggesting their employment we have not been able to discover any utility in the idea. Out policy at all times has been to withhold from our nearer savages all knowledge of the upper countries, and what
(89) advantage could the Sieur de la Verendry possibly have derived from people who have no idea whatever of those regions nor the slightest knowledge of the languages spoken there?
(90) Beauharnois and Hocquart, continued:
But if the project of the Sieur de la Verendrye has the success he expects, we might instead send young Canadians old enough to learn the language of the savages amongst whom they are left, and to serve the purpose proposed.
(114) Beauharnois to Maurepas. Quebec, October 8, 1734.
The Sieur de la Verendrye is to take with him Sieur de la Jemeraye and one of his children who has great facility in learning the languages of the savages, and whom he expects he will get to learn that of the Ouachipouannes (Mandans), so as to be able to act as interpreter with that people, for the purpose of drawing from them the information he will require in order to carry out his ideas regarding this discovery.
(131) Beauharnois to Maurepas. Without place or date.
He expects to be able to get one of his children who has great talent in that way to learn the language, so that he may serve as an interpreter with that tribe, and draw from them the information that he will require in order to follow out his enterprise.
(146) Journal of Verendrye, May 27, 1733 to July 12, 1734.
December 31, 1733. The Council was held on the 31st. The nephew of a chief spoke in the Cree language in the name of his whole tribe.
(Crees and Assiniboin present at the Council)
(159) Journal of Verendrye, January 2, 1734.
But let us return to our Assiniboin interpreter. I asked him further questions as follows: Do you understand the language of the Ouachipouannes (Mandans), and could you tell me a few of their words like 'fire,' 'water,' etc. He said no, that he employed an interpreter and did not stay long enough to retain any words of their language.
(163) Journal of Verendrye, January 9, 1734.
They told me that, on their return home, the matter would be considered and the men prepared for the journey, on condition that two Crees should be taken along at the same time under the leadership of one of my sons who speaks their language.

Journals and Letters of La Verendrye and his sons, Edited by Lawrence J. Burpee, Toronto, The Champlain Society, Vol. 16. 1927.

(179) Journal of Verendrye, May 9, 1734 at Fort Charles.
In order that I might be understood, I spoke to my son, my son to the Monsoni interpreter who spoke Cree, and he repeated it to the Cree.
(320) Journal of Verendrye, November 28, 1738, on road to Mandans.
The (Mandan) chief spoke to me in Assiniboin testifying the joy which my arrival caused to all their people.
(327) Journal of Verendrye, December 3, 1738, Verendrye at Mandans.
I marched in good order to the fort, which I entered on the 3rd December at four in the afternoon, escorted by all the French and the Assiniboin.
(333) Journal of Verendrye, December 4, 1738. Mandan village.
A Mandan chief made a sign to me to wait and that the report about the Sioux was only to get the Assiniboin to go.
(334) Journal of Verendrye. December 6, 1738. Mandan village.
Shortly afterwards I was informed that my interpreter, whom I had paid well to make sure of him, had decamped, in spite of all the offers my son the Chevalier could make him, in order to follow an Assiniboin woman of whom he was enamoured, but who had refused to remain with him. He was a young man, a Cree by nationality, who spoke good Assiniboin, and as there are several Mandans who speak it pretty well I made myself perfectly understood. My son spoke in Cree, and the Cree interpreted it into Assiniboin; but, now to crown our misfortune, we were reduced to trying to make ourselves understood by signs and gestures.
(345) Journal of Verendrye, December 7, 1738. Mandan village.
Often they would interrupt one another through impatience to speak. When asked about one thing they reply about something else through failure to comprehend.
(347) Journal of Verendrye, December 8, 1738. Mandan village.
And above all we had no interpreter nor any chance of getting one during the winter.----After having weighed all the arguments, we decided that we had best start(on our return), leaving two
(348) men only, competent to learn the language quickly, one in the fort where we were, and one in that nearest to it; each being thus left by himself with the savages would learn the language much more quickly and would be able later to give us all information. ---having thus settled matters regarding the two men I was leaving, I notified our five Assiniboins that I wished to
(349) start in a short time, which greatly delighted them. I indicated to them by signs, having no other means of communication, that two of them were to leave with two Frenchmen the next morning.----
(351) I made them understand as well as I could that I left them this token in memory of the French who had come into their territory. I should greatly have wished to be able to make myself understood in order to say a number of things which would have been very useful both to them and to us; this, however, was impossible, to their great regret and mine.
(352) Journal of Verendrye, December 13, 1738, leaving Mandans.
On the 13th of December I started, to the great regret of all the Mandan. I was still ill, but hoped it would not be anything serious, and that, on arriving at the village,
(353) I should recover my box in which I had some medicine. A chief accompanied us for a league and a half, when I sent him back. He made great demonstrations of the regret he felt at my departure, making

Journals and Letters of La Verendrye and his sons, Edited by Lawrence J. Burpee, Toronto, The Champlain Society, Vol. 16. 1927.

signs to me not to abandon him, but to return, and he would accompany us. I made him a little present of powder, recommending to him again the two Frenchmen I was leaving behind. He made signs that he would take one of them to live with him, and I dismissed him with many thanks.

(387) Beauharnois to Maurepas, Quebec, October 12, 1742.

On the strength of the report made to him by his eldest son, of which I have just had the honour of giving you an account, he sent him back to the

(388) Mandan with one of his brothers and two Frenchmen, one of whom can serve as an interpreter among those savages.

(409) Journal of Verendrye the younger, September 14, 1742.

Somewhere west of the Missouri river.

I sent a Frenchman with our Mandan, and they found a village of the Beaux Hommes, who received them well. They gave them to understand by signs that there were three more Frenchmen of us and that we had put up a dwelling not far from there. ---

(410) We left there on the 9th of November, by which time we were beginning to understand them easily enough for our needs.

(415) Journal of Verendrye the younger, November 31, 1742.

I attached myself to that chief (of the Gens de l'Arc), who merited all our kindly feelings. In a short time, through the pains he took to teach me, I learned the language sufficiently to make myself understood and also to understand what they said to me. ----

(416) He (the Gens de l'Arc chief) spoke a few words of their language which I recognized as Spanish, being confirmed in my opinion by the recital he gave me of the massacre of the Spanish who were going in search of the Missouri, a thing I had heard spoken

(417) of. All that cooled my ardour considerably for a sea already known; nevertheless I should greatly have wished to go there had the thing been possible.

NOTE: See defeat of Villasur by Pawnee on Platte River, August, 1720, After Coronado, Alfred Barnaby Thomas, pp. 136-137.

1754-1755. NO SIGN TALK NOTED. BLACKFOOT. ANTHONY HENDRY (HENDAY).

York Factory to the Blackfoot Country, The Journal of Anthony Hendry, 1754-1755. Edited by Lawrence J. Burpee. Royal Society of Canada, 1907, Proceedings and Transactions, Third Series, Volume I, pp. 307-354.

(309) After the death of the elder La verendrye, in 1749, Jacques Legardeur de Saint-Pierre was sent to continue his explorations in the far west. A party of his men are said to have ascended one of the branches of the Saskatchewan to the foot of the Rocky Mountains, in 1751, and built there Fort La Jonquiere. This will be referred to again. Two years later Saint-Luc de La Corne, who had been sent to replace Saint-Pierre.

(337) Monday, October 14, 1754. He made signs for me to sit down on his right hand; which I did. Our leader set on several grand-pipes, and smoked all round, according to their usual custom: not a word was yet spoke on either side. Smoking being over, buffalo flesh boiled was served round in baskets of a species of bent, and I was presented with 10 buffalo tongues.

(338) Tuesday, October 15, 1754. I departed and took a view of the camp. Their tents were pitched close to one another in two regular lines, which formed a broad street, open at both ends. Their horses are turned out to grass, their legs being fettered: and when wanted, are fastened to lines cut of buffalo skin, that stretches along and is fastened to stakes drove in the ground. They have hair halters, buffalo skin spads, and stirrups of the same. The horses are fine tractable animals, about 14 hands high; lively and clean made. The natives are good horsemen and kill the buffalo on them.

There is no direct mention of the Sign Language in this journal. The Blackfoot were encountered in the neighborhood of the Bow River.

1771. ATAKAPA. VERMIDLIONXRIV. LANGUAGE AND GESTURES. BELLE ISLE. GALVESTON BAY.

First Annual Report of Bureau of American Ethnology, 1879-1880. Sign Language Among North American Indians. Garrick Mallery.

(324) In Bossu's Travels through that part of North America formerly called Louisiana, London, 1772, (Forster's translation), an account is given of Monsieur de Belle-Isle some years previously captured by the Atak-apa, who remained with them two years and "conversed in their pantomime with them." He was rescued by Governor Bienville and was sufficiently expert in the sign language to interpret between Bienville and the tribe.

Bulletin 43, Bureau of American Ethnology. 1911. Indian Tribes of the Lower Mississippi Valley, John R. Swanton.

(35) Of the Atakapa proper there were at least three bands, on the Vermillion, Mermentau, and Calcasieu rivers, respectively. ---- That portion of their country about Galveston bay was the scene of the adventures of Simars de Belle-Isle, a Frenchman abandoned by the vessel in which he was making the voyage to Louisiana. After wandering about for some time and being on the point of starving, he fell in with a band of these people, by whom he was held captive until rescued by the Hasinai and taken to St. Denis at Natchitoches. Later he acted as La Harpe's guide when the latter was sent to examine the feasibility of establishing a French post in that country, and from his own account preserved in Margry and the narratives of La Harpe we have considerable information regarding the life and manners of these Indians (Margry, Decouvertes, vi, 320-347; La Harpe, 363-376, 1831). Unfortunately, although he declares that he was familiar with the language, M. de Belle-Isle has not left us any specimen of it. The fact that these people are also called Atakapa may have some significance, but it is very slight.

No mention by Swanton of Belle-Isle or the Atakapa using Sign Talk. They appear, in any event to have been located pretty close to the buffalo plains.

Bulletin 43, Swanton, p. 362 says further concerning Belle-Isle amng the Atakapa: This tribe became noted as that among which M. de Belle-Isle was abandoned and among whom he lived for a number of years. (Margry-editor- Decouvertes et Etablissements des Francais dans l'ouest et dans le sud de l'Amerique Septentrionale, 1614-1754, Paris, 1877-1880, vi, pp. 320347) Unfortunately he has not left a record of any of the words of their language, and we are unable to affirm their relationship positively, but there is good reason to believe that it was with the Atakapa of Louisiana.

Edwin T. Denig, The Assiniboin Indians. Report prepared for Governor Isaac I. Stevens, 1854-1855. 46th Annual Report, Bureau of American Ethnology, Smithsonian Institution, Washington, D.C., 1928-1929. Pages 375-626. FOOD, pages 581 and 582.

(581) Clay pots and other earthen vessels are still in use among the Mandan, Gros Ventres, and Arikara, being of their own manufacture, though they also have metallic cooking utensils. ----

(582) In former times meat was boiled in the rawhide, in holes in the ground smeared with mud, and heated stones dropped in, or in pots made of clay and soft stone, but metallic cooking utensils, consisting of kettles of every size and description, have entirely replaced these. Tin cupts and pans, with some frying pans, wooden bowls, and horn spoons, are yet common. (among the Assiniboin).

1772-1773. NO SIGN TALK NOTED. BLACKFOOT. MATTHEW COCKING.

An Adventurer from Hudson Bay. Journal of Matthew Cocking from York Factory to the Blackfeet Country, 1772-1773. Edited by Lawrence J. Burpee. Royal Society of Canada, Proceedings and Transactions, 1908, Third Series, Volume II, pp. 91-119.

(110)Tuesday, December 10, 1772. Our Archithinue friends came to us and pitched a small distance from us; on one side the pound 31 tents of them, the other seven are pitched another way. One of the leaders talks the Asinepoet language well, so that we shall understand each other, as my leader understands it also. This tribe is named Powestic-Athinuewuck (i.e.) Water-fall Indians. There are 4 Tribes, or Nations, more, which are all Equestrian Indians, Viz., Mithco-Athinuwuck or Bloody Indians, Koskitow-Wathestock or Blackfooted Indians, Pegonow or Muddy-Water Indians and Sassewuck or Woody Country Indians.
(111) Wednesday, December 3, 1772. ----
Friday, December 4, 1772.The Archithinue Natives drove into the pound 3 male and one female buffalo, and brought several considerable droves very near. They set off in the evening, and drive the cattle all night. Indeed not only at this time, but in all their actions they far excel the other Natives. They are all well mounted on light, sprightly animals; their weapons, bows and arrows: several have on jackets of moose leather, six fold, quilted and without sleeves. They likewise use pack-horses, which give their women a great advantage over the other women who are either carrying or hauling on sledges every day in the year. They appear to me more like Europeans than Americans.
Saturday, December 5, 1772. Our Archithinue friends are very hospitable, continually inviting us to partake of their best fare; generally berries infused in water with fat, very agreeable eating. Their manner of showing respect to strangers is, in holding the pipe while they smoke; this is done three times. Afterwards every person smokes in common; the women excepted; whom I did not observe take the Pipe. The tobacco they use is of their own planting, which hath a disagreeable flavour; I have preserved a specimen. These people are much more cleanly in their clothing and food, than my companions. Their victuals are dressed in earthen pots of their own manufacturing; much in the same form as Newcastle pots, but without feet; their fire tackling a black stone used as flint, and a kind of ore as steel, using tuss balls as tinder (i.e.) a kind of moss.

Near Hair Hills, or Bow River. No Sign Language. Earthen pots confirm what John Buckman told me about the Atsina of Fort Belknap, Montana, in July, 1909. He said the Atsina formerly used to make earthen pots of white clay, and were so called White Clay people. J.G.C.
Contributions, Historical Society of Montana, Missoula, Montana, 1923, vol. IX, Lieutenant James H. Bradley Manuscript, Characteristics of the Blackfeet.
(356) Kettles. They made in early times a sort of rude kettle of moistened clay, shaped with the hands, dried in the sun and then burned in the fire. These kettles ordinarily held about two (2) gallons and were of cylindrical shape and usually of greater breadth than depth. They were replaced by vessels of tin, brass, copper and iron as fast as they were
(357) able to buy them of the traders and they are no longer manufactured. It is doubtful whether a single specimen has been preserved to the present day. (Bradley began his notes in 1871, and he was killed in the battle of the Big Hole in 1877.)

NO SIGN LANGUAGE. HENRY (THE ELDER). 1760-1776. CHIPEWA, CREE, OTAWA, ASSINIBOIN.

Travels and Adventures in Canada and the Indian Territories Between the years 1760 and 1776 by Alexander Henry, Esquire, New York, 1809.

There is no reference in Henry to a sign language among the Indians he lived among. There are a few references to signs being made, but the context would strongly imply that they were pantomime. Henry early became acquainted with the Chipewa language, and used interpreters among the other tribes.

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(256) 1775. Henry describes the structure of the lodges of a Pisquayah village upon the upper Saskatchewan. They were erected just as a tipi, but with a center pole which supported the tipi poles at their point of junction. (See Bradley, Affairs at Fort Benton, Mont. Hist. Soc. Contributions: This was the structure of the Piegan Sun Dance lodge in 1845). The Bradley citation is: 9 Contributions Montana Historical Society, p. 266, James F. Bradley on "Characteristics of the Blackfeet."

Bradley, Characteristics of the Blackfeet, citation, supra:
Sun Dance. The principal religious ceremony is the sun dance. About the last of August each band resorts to a suitable locality where poles can be obtained for building the lodge in which the dance takes place. The poles are cut from twenty-five to thirty feet long and inclined together line the poles of the ordinary lodge, the upper ends being secured to a single upright pole standing in the center of the enclosed space and projecting some three or four feet above the rest. The exterior is then thatched with pine or other evergreen boughs so as to exclude the sun, only one opening being left, which serves as the entrance. The lodge thus prepared is capable of holding from three to four hundred persons. (Bradley was stationed mainly in the Piegan country, at Fort Shaw and Fort Benton, Montana, from 1871 to his death in 1877. He was killed at the battle of the Big Hole in 1877. In 1876 he marched with General John Gibbon's Montana column, in the Sioux campaign of that year.) McClintock, Old North Trailand Old Indian Trails, describes, and has photographs of the Blackfoot (Piegan) sun dance, or Medicine Lodge, for the year 1891-1892. The lodge there depicted is the Arapaho type, as at present used. Bradley's sun dance lodge is the Crow type of lodge, with a center pole inserted. The Arapaho type of sun dance lodge goes one step further. It adds side posts and cross pieces to support the but ends of the lodge poles, holding them up about five feet from the ground, and adding a side wall to the lodge. Plains Cree and Assiniboin use the same, Arapaho type, of lodge, for their sun dance.

SIGN LANGUAGE. CARVER. 1766-1769. TRIBES OF GREAT LAKES AND WEST TO MISSISSIPPI USE CHIPEWA AS MEANS OF COMMUNICATION.

Three Years Travel through the Interior of North America, by Captain Jonathan Carver. Philadelphia, 1796.

(273) The principal languages of the natives of North-America may be divided into four classes, as they consist of such as are made use of by the nations of the Iroquois towards the eastern parts of it, the Chipeways or Algonkins to the north-west, the Naudowessies to the west, and the Cherokees, Chickasaws, &c. to the south. One or other of these four are used by all the Indians who inhabit the parts that lie between the coast of Labrador north, the Floridas south, the Atlantic ocean east, and, as far as we can judge from the discoveries hitherto made, the Pacific ocean on the west.

But of all these, the Chipeway tongue appears to be the most prevailing; it being held in such esteem, that the chiefs of every tribe, dwelling about the great lakes, or to the westward of these on the banks of the Mississippi, with those as far south as the Ohio, and as far north as Hudson's Bay, consisting of more than thirty different tribes, speak this language alone in their councils, notwithstanding each has a peculiar language of their own.

Pitchlyn, the Choctaw chief, says that sign language was unknown east of the Mississippi. He first saw it used when sent west of the Missippi as an envoy to the Osage in 1828. Carver holds that Chippewa was the common intertribal language used east of the Mississippi river and north of the Ohio river. Carver makes no mention of sign language in his Travels.

Carver obtained his information from one Rogers. Carver was to have taken part in an expedition to explore the interior of North America. The expedition was to have organized on the Red River of the North, but it never got under way. Carver never got west of the Red River, if he got that far. The statements of his book also bear internal evidence of this. His remarks about conditions west of Red River are purely speculative. Carver is very evasive as to his doings and his whereabouts throughout this book. He is right in one statements. North of the Great Lakes and St. Lawrence and south of Hudson's Bay, the Ojibway language could be understood from the mouth of the Gulf of Saint Lawrence, west to the Rocky Mountains.

NO SIGN LANGUAGE. CREES AND ATHAPASCANS. 1769-1772. HEARNE. MC KENZIE RIVER.

A Journey from Prince of Wales Fort in Hudson's Bay to the Northern Ocean, in the years 1769, 1770, 1771, 1772 by Samuel Hearne. Edited by J.B. Tyrrell. Toronto, The Champlain Society, Vol. VI. 1911.

Cree, Chippewa, Athapascan, and Esquimo Indians on McKenzie and Coppermine rivers. No sign language noted.