

PANTOMIME. INDIANS OF ALASKAN COAST. 1787. PORTLOCK & DIXON.

A Voyage Round the World, but more particularly to the North West Coast of America, Performed in 1785, 1786, 1787 and 1788 in the King George and Queen Charlotte, Captains Portlock and Dixon. London, 1789.

(207) Tuesday, April 24, 1787. Before I left the ship we were visited by five canoes, some with one man in, and others with two; nnt I was rather surprised to find that they had not the skin of any animal among them. They had many beads of various sorts, particularly some small green and some yellow ones, which they seemed to value very much; and I observed they were of the same kind we saw at Cook's River last summer. Our visitors frequently repeated the word Nootka, pointing at the same time up the sound. Never having either at this place or in Cook's river heard the natives make use of this word before, I was induced to think they had been taught the word by some visitors who had recently been at Nootka, and I was presently convinced that there had lately been some people trading with them; for, on my asking after the sea otter skin, I was given to understand that they had sold all their skins to a Thomas Molloy, who I could understand had left the sound.

(218) Thursday, May 10, 1787. Early in the morning of the 10th captain Dixon returned with the boats from Snug Corner Cove. During this excursion they had purchased about thirty-six sea otter skins of different qualities, and a few other furs; tthe chief part were procured near Cape Hinchinbrooke, to which place we first went, and afterwards proceeded towards Snug Corner Cove; as the Indian gave them to understand there was a vessel in that neighbourhood. The natives spoke several English words very plainly, and pointed out to captain Dixon the place where this vessel lay. In consequence of this information he set off, attended by some of the Indians in their canoe, to the place they directed him to, and in the evening of the 8th arrived on board. He found her to be the snow Nootka, captain John Meares, from Bengal. Captain Meares had left that place in March 1786, and arrived in Prince William's Sound some time in October, where he wintered, and had buried great part of his ship's company, who died of the scurvey, and the survivors were in a very weak sickly state.

(222) Sunday, May 13, 1787. In the afternoon of the 13th we were visited by two large Indian boats, containing about forty men, women, and children; a number os small canoes attended them. They brought only two very indifferent skins and a few fish, which I bought, and made their chief, whose name I understood to be Shee-na-waa, a handsome present. Shee-na-waa I found was chief of the most powerful tribe in the Sound; they were audacious thieves, and, what was very remarkable, even the little boys were furnished with small hooked sticks for the purpose of picking pocket. Our visitors remained about the ship till near six o'clock, when they left us and went out of the harbour. At this time the Queen Charlotte's boat was about two miles without the harbour with a fishing party; and the Indian boats immediately joined her. Being rather uneasy for fear of their pillaging the boat, I kept a look-out on them with my glass, and presently perceived a struggle between the two parties; on this I immediately set off in my whale boat, she being always ready armed; and I leaving directions with my mate to follow in the yawl, pushed out towards them with all speed. The Indians no sooner saw

(223) the boat round the point than they took to their paddles and went off as fast as they were able. I rowed out and joined the Charlotte's boat, and found the Indians had taken away all their fishing-lines, and and were just forcing their anchor out of the boat when I hove in sight. On enquiry I found captain Dixon's people had no fire-arms in the boat; which was very unlucky, as even the sight of a musket will prevent the Indians from attempting any violence; so thoroughly have the Russians

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(232) taught them by experience the fatal effects of fire-arms. Captain Meares told me (and he had hid information from the Russians whom he saw at Kodiak, where he touched on his way hither) that a party of them, since our visit in the Resolution, had wintered in the Sound, and (according to their description of the place) in the very harbour we now were at anchor in, where they had a battle with the natives, who were beaten off; but seven Russians lost their lives in the skirmish.

(236) Wednesday, May 16, 1787. In the course of the day several canoes came along-side from whom I purchased ten or twelve good sea-otter skins.

(236) Friday, June 22, 1787. In the afternoon a party of Indians visited us, from whom I bought some good sea-otter skins. They pointed towards the south west, and gave me to understand that we might procure plenty of good furs from that quarter.

(237) Monday, June 25, 1787. Next morning at five o'clock our new visitors came along-side in one of their large boats; the party consisted of about twenty-five men, women, and children. Their chief appeared to be a well-disposed man, rather low in stature, with a long beard, and seemed about sixty years of age; he was entirely disabled on one side, probably by a paralytic stroke. The old man made me a present of a good skin, but had little to sell except a few salmon, which we bought of him. I made the chief, whose name I understood was Taatucktellingnuke, a present, and one to each of those who seemed to be of consequence; I also distributed some trinkets among the women and children. Taatucktellingnuke gave me to understand that the country he came from was called Cheeneecock, and situated in the South West part of the Sound. Our new friends staid along-side during the whole day, and went on shore in the evening, perfectly well satisfied. I found the whole of this party very friendly and well disposed; and indeed most of those who had visited us were so; particularly the natives belonging to Tacklaccimute, who I am inclined to think inhabit Comptroller's Bay, and the Shucklamute people, who take up their abode in the North side of Montague Island. I learned from my late visitors that the country where Sheenawaa and his tribe take up their residence, is called Taaticklagmute; that they were the most powerful tribe

(238) about the Sound, and hated by all their neighbours, with whom they were continually at variance.

(239) Tuesday, June 26, 1787. Taatucktellingnuke paid me a visit on the 26th, and was particularly anxious to take one or two of our people with him on shore to spend the night, offering at the same time to leave some of his people on board as hostages till their return. I complied with this singular request, and gave two of the people leave to accompany him on shore; he left three of his tribe on board, being desirous to convince me that he intended no harm. Early the next morning the friendly old chief came on board in one of his boats, and brought our people with him. After we had exchanged hostages, I made the old man and his companions some trifling presents, and they went on shore highly pleased.

(254, 255, ~~256~~) In regard to the dialect of these people, it may be proper to introduce a few specimens, though it appeared to be such a confused, unintelligible jargon, that it was not without some difficulty that we could collect these instances. Follows vocabulary of 43 words.

(259) Monday, August 6, 1787. Soon after we moored, the Indian boat, which had followed us in, came along-side, and the people gave us a song in the usual Indian manner. I found their language totally different from that spoken by the natives in Prince William's Sound; but they extended their

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(259) arms as a token of peace, nearly the same as those people. ---- I made my new visitors a few trifling presents, and inquired for the sea-otter skin, by the name it bears at Prince William's Sound; but they not understanding me, I showed them a sea-otter skin, and made signs for them to bring me some, which they seemed inclined to do. They were ornamented with beads of various sorts, and had some other articles, which induced me to think that the Queen Charlotte had touched near this neighbourhood on her way to King George's Sound, particularly a tin kettle and some toys, exactly the same sort as ours. They made me understand by signs, that the vessel from which they procured those articles had been in a port to the Eastward of Cape Edgecombe, and described her as having two masts. ----

(260) I showed a man in the boat, who appeared to be the chief, a marked skin, which he immediately knew (probably by the mark) what country it came from, and described the inhabitants as having their under lips slit, and wearing ornaments in them. He also described their canoes, with their method of paddling; and on being shown a model of the Prince William's Sound canoes, he gave me to understand that it was the same sort with those he had been describing. I learned that they had an intercourse with the natives of Prince William's Sound; in the course of which, quarrels often ensued; and one of the men showed me a deep wound near his lip, which he received in an engagement with them

(264) Wednesday, August 8, 1787. (The Indians) On leaving the ship they gave me to understand that they had some excellent skins to dispose of, and would bring them in the morning; accordingly, soon after daylight the Indians again came along-side, bringing five very good sea-otter skins (which were all they had of the kind) and a number of beautiful black skins, such as I had never seen before; but am apt to think they were a species of seal.

(266) Thursday, August 9, 1787. These Indians had a number of beads about them of quite a different sort to any I ever saw; they had also a carpenter's adze made in a different manner to ours, with the letter B and three fleur-de-lis on it. The chief informed me that he received these articles from two vessels which had been with them to the North West, and described them as having three masts; he gave me to understand that they had ardrumoonboard, and a number of great guns. These circumstances inclined me to think that the vessels described by this chief were the French men of war that were fitting out for discovery at the time we left England.

(271) Sunday, August 12, 1787. I observed the oldest of the men to be very much marked with the small-pox, as was a girl who appeared to be about fourteen years old. The old man endeavoured to describe the excessive torments he endured whilst he was afflicted with the disorder that had marked his face, and gave me to understand that it happened some years ago. --- I have great reason to suppose that the disorder raged a little more than that number of years ago; and as the Spaniards were on this part of the coast in 1775, it is very probable that from them these poor wretches caught this fatal infection.

(293) Tuesday, August 21, 1787. Their language is harsh and unpleasant to the ear; a specimen of which I have here given, spelled as near the manner of their pronunciation as I could give it. Follows a vocabulary of 35 words in that language.

PANTOMIME. MACKENZIE. 1789-1793. ATHABASCAN, ESKIMO, CREE, CHIPPEWA, AND PACIFIC LANGUAGE AND INTERPRETERS. COAST INDIANS.

Voyages from Montreal, on the River St. Laurence, through the Continent of North America to the Frozen and Pacific Oceans, in the years 1789 and 1793, etc. by Alexander Mackenzie, Esq. London, 1801.

(cxvii) Extent of Chipewan language group. Those who trade with us have a smattering of the Knisteneaux tongue.

(33) Indians met Sunday July 3, 1789, understand Mackenzie's Indians when spoken to in Chipewan. Down Mackenzie River, north of Slave Lake.

(47) July 9, 1789, lower Mackenzie River. Guide speaks to Indians and is understood. Speak same language but with different pronunciation.

(73) July 21, 1789. Going up Mackenzie. Encounter Indians who may be Esquimo. Mackenzie's Indians talk to them, but they either cannot or will not understand.

(139) January 1, 1793, going up Peace River. Mackenzie sends his interpreter to inquire of Indians why a gun is being discharged at night.

(152) Starts his exploration from Peace river to west of Rockies with party and interpreters.

(193) Near source of headwaters of Peace river, June 9, 1793. Interpreter talks to Indians encountered and reassures them of Mackenzie's peaceful intentions.

(203) Same date and place. Mackenzie doubts fidelity of his interpreter, who is tired of the voyage and might misinterpret in order to have it abandoned.

(235) June 19, 1793. On Columbia river, near its source. Mackenzie's Indians encounter some Indians but cannot speak their language.

(242) June 21, 1793. Upper Columbia. Mackenzie's Indians able to converse with Indians they encounter.

(244) Same date. Mackenzie makes signs to Indians to land, displaying beads, looking glasses and alluring trinkets. He finds that his hunter can talk to these Indians.

(248) These people differ little in language from Rocky Mountain Indians.

(251) June 22, 1793. Shakes hands with Indians and asks his interpreter to tell them that this is a sign of friendship.

(252) Find a Knisteneaux woman among these Indians. His Indians can talk to her.

(262) June 23, 1793. "I endeavored to explain to the other by signs, the cause of my sudden return, which he appeared to understand."

(290) Asks guides to take burden of sick man. They do not understand him.

(292) His interpreter readily converses with an Indian they meet.

(294) One of the Indians very well understood by my interpreter.

(299) July 10, 1793. The interpreters understood very little of what was said by Indians Mackenzie encountered so he did not expect much information from them.

(301) From Columbia to head of Salmon. July 11, 1793. His interpreters dissatisfied.

(307-308) "From what we could understand from our imperfect knowledge of the language and the incidental errors of interpretation."

(318) They made signs to me to go to the large house, July, Salmon river, or near.

(319) Signs of our protector seemed to indicate we should sleep in the house, but as we did not understand him with a sufficient degree of certainty, the men were ordered to sleep outside, for fear of giving offense.

(322) Our ignorance of the language prevented us knowing the cause. Their language is totally different from any I had heard.

(326) The chief now made me signs to follow him. He dipped into dish, and eating, indicated by his gestures how palatable he thought the food was.

(328) Had no interpreter so talked by signs, the communication being awkward and inconvenient. (July, 1793, going down Salmon river)

(344) Indians met speak same language as one met before, but different accent.

(348) His Indian understands the language of the Indians in canoe.

(349) Our guide did not understand the language of these Indians.

(350) The men in the canoe made signs to our Indian to go over the hill, and that they would take him on board on the other side of it.

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- (353) I recognized the man whom I have already mentioned as being so troublesome to us, and who now repeated the names of Macubah and Benzins, signifying at the same time by his actions, as on a former occasion, that he had been shot at by them.
- (354) We now drew up to the house and made signs for some one to come down to us.
- (355) Return up the Salmon river, going east again.
- (364) They (the Indians) made signs for me to go to his house.
- (365) He made signs for me to discharge my pistol and give him my hangar which Mr. Mackay had brought me, but I did not pay the least attention to either of his demands.
- (380) Our interpreters gave them, the Indians, information concerning us.
- (383) Diffusion of Chipewan language. A Chipewan might leave Churchill river, and proceed in every direction to the northwest of this line (53 or 54 degrees N. Lat.) without knowing any language except his own, and would understand them all.

INTERPRETERS. TRUDEAU. 1794. CHEYENNE AND PAWNEE.

Trudeau's Journal, South Dakota Historical Collections, Vol VII,  
(1914), pp. 403 to 474, May 12, 1794 to June 1, 1795.

(463) June 12, 1794. The Cheyenne and the Pawnee use an interpreter,  
they speaking different languages.

Thompson's Narrative of Explorations in Western America, 1784-1812.  
Tyrrell. The Champlain Society, XII, Toronto, 1916. (500 Copies.)

(314) "They" (the Iroquois) "soon came to a small camp of Piegans the owners of the country, and all their enquiry was where the Beavers were most plenty as if they were masters of the country. As they did not understand each other, the whole was by signs, at which the Indians were tolerably expert. The Piegans did not know what to make of them, but let them pass. In this manner they passed two more small camps to the fourth which was a large camp of Willow" (Atsina) "Indians. Having now proceeded about eighty miles, they agreed to go no farther spend a few days and return. Although the Natives did not much like their behaviour, they treated them hospitably as usual to strangers. After smoking and feasting, they performed a dance; and then sitting down, by signs invited the Willow Indians to a gambling match, this soon brought on a quarrel, in which (315) the arrogant gestures of the Iroquois made the other party seize their arms, and with their guns and Arrows lay dead twenty five of them; the others fled, leaving their blankets and a few other things to the Willow Indians, and returned to Fort Augustus in a sad state."

(329) Saukamappee, a Cree by birth, and member of Piegan tribe.  
His account to David Thompson of Piegan history back to 1730.  
 "When we" (Piegans with 20 Cree allies) "had crossed and numbered our men, we were about 350 warriors (this he showed by counting every finger to be ten, and holding up both hands three times and then one hand) they had their scouts out, and came to meet us."

(478) "Their language is a dialect of Saleesh; my Canadian interpreter (Michel Bourdeaux) could not understand them, altho' they understood him; my two Simpoils now became our interpreters,"

(493) Near the Blue Mountains on the Columbia. "my Native Interpreter would not speak to them, and all the signs I could make gave them no confidence."

(500). June 12, 1811. At the Great Shoots or Bridge of the Gods.  
 "I was anxious to learn the state of the River below us, but could learn only by signs that there were Falls and Carrying places."

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See Pages 191, 444, 445, 537 and 538, for description and account of belief of white Canadians and Indians that mammoths, or very large animals ranged in the pass across the Rocky Mountains above the source of the Athabasca river. Also see entry for January 5, 1811, for the discovery of tracks in the snow, about six hours old of a very large animal, declared by Indian trackers to be a small mammoth, and described by David Thompson as a very large track, running north to south and visible for one hundred yards, the track consisting of prints of feet, toes four inches long, total length of foot fourteen inches by eight inches, the ball of the foot sunk three inches deeper than the toe. These prints were on ice, covered by snow to depth of six inches.

SIGN LANGUAGE. DUNBAR. 1800. INDIANS WEST OF MISSISSIPPI.

Transactions of the American Philosophical Society, Vol. vi, pp. 1-8.

On the language of signs among certain North American Indians. Signs made use of by the Indian Nations to the West of the Mississippi, referred to in the foregoing letter. The letter begins as follows: Natchez, June 30, 1800. Read January 16, 1801, and communicated by Thomas Jefferson, President of the Society. Sir: Mr. Nolan's man of signs has been here, but was so occupied that a long time elapsed ere I could have an opportunity of conversing with him, and afterwards falling sick was seized with such an invincible desire of returning to his own country, that I had little hopes of gaining much upon his impatience. A commencement however we have made, and although little has been done, it is sufficient to convince me, that this language by signs has been artfully and systematically framed. Etc. signed by William Dunbar. A list of signs is submitted with the letter, and forms the bulk of the paper.

Dunbar's list of signs is to be found in Notebook IV, pages 223-225, this note book. q.v.

SIGN LANGUAGE AND COMMUNICATION. TANNER. 1800-1830. CHIPEWA AND ASSINIBOINE.

Narrative of the Captivity and Adventures of John Tanner, During Thirty Years Residence among the Indians in the Interior of North America, Prepared for the Press by Edwin James, M.D. New York, 1830.

(144) "So many Ojibbeways and Crees live among them," (Assiniboine) "that they are most commonly able to understand something of the Ojibbeway language, though their own dialect is very unlike it, resembling closely that of the Sioux." ---

(146) ---"and though we" (Tanner and the Assiniboin) "could not converse on account of the dissimilarity of our dialects, I motioned to him to sit down on the ground beside me, with which request he immediately complied, --- and after resting for a few moments, I signified to him that I would accompany him to his lodge."

(147) "He" (the Assiniboin) "then went and took up the goose, and returning communicated to me by signs, which I had no difficulty to understand, that I must go to his lodge and eat with him, before I could leave the village."

(224) "And though on account of difference of language, I could not say much to him" (the Assiniboin) "I endeavored to console him,"

(233) "(Wa-bebe-nais-sa, a Chipewa) "made the squaws gesture of contempt toward my lodge."

Tanner lived almost entirely among the Chipewa and Cree, with occasional contact with the Assiniboin. He makes no definite statement or reference to sign language.

SIGN LANGUAGE. LE RAYE. 1801/ YELLOWSTONE AND BIG HORN.

Le Raye Journal, 1801. South Dakota Historical Collection, Vol. IV. (1908), p. 171, et seq.

NO MENTION OF SIGN LANGUAGE OR OF ITS USE.

- p. 171. Describes buffalo surround with the Sioux. (Aug. 12, 1801)
- p. 172. October 15, 1801. Big Horn River. Sees camp of 43 earth lodges of the Crow. Used as winter lodges. Entrance through smoke hole by ladder of notched tree.
- p. 173. Head flattening of Flatheads described, evidently hearsay.
- p. 175. No buffalo west of the Rocky Mountains.

W.D. Strong tells me that the reliability of Le Raye has been very seriously challenged. JGC.

SIGN LANGUAGE. LEWIS. 1805.SHOSHONI INDIANS.Original Journals of the Lewis and Clark Expedition, 1804-1806,  
Edited by Reuben Gold-Thwaites, (1904). Volume 2.(346) (Near the Three Forks of the Missouri River with the Shoshoni).Captain Lewis Journal, Wednesday, August 14, 1805.

The means I had of communicating with these people was by way of Drewyer who understood perfectly the common language of jesticulation or signs which seems to be universally understood by all the Nations we have yet seen. It is true that

(347) that this language is imperfect and liable to error, but is much less so than would be expected. The strong parts of the ideas are seldom mistaken.

History of the Expedition of Captains Lewis and Clark, 1804-5-6, Reprinted from the Edition of 1814. Chicago, 1917. (Hosmer). 2 Vols.

(I:388) (Across Continental Divide. Capt. Lewis. Shoshoni. Aug. 13, 1805) After they had become composed, he informed them by signs of his wish to go to their camp in order to see their chiefs and warriors; they readily obeyed, and conducted the party along the same road down the river.

(I:406-7) (Capt. Clark. Shoshoni. Aug. 17, 1805. West of divide.)

On setting out at seven o'clock, Captain Clark, with Chaboneau and his wife, walked on shore; but they had not gone more than a mile before captain Clark saw Sacajawea, who was with her husband one hundred yards ahead, begin to dance and show every mark of the most extravagant joy, turning round him and pointing to several Indians, whom he now saw advancing on horseback, sucking her fingers at the same time (407) to indicate that they were her native tribe.

(I:433-434) (Drewyer. Shoshoni. East of divide. August 21, 1805.)

While hunting this morning in the Shoshonee cove he (Drewyer) came suddenly upon an Indian camp, at which were an old man, a young one, three women, and a boy; they showed no surprise at the sight of (434) him, and he therefore rode up to them, and after turning his horse loose to graze, sat down and began to converse with them by signs.

(I:474) (Shoshni guide. Flatheads. West of divide. September 10, 1805.)

Our Shoshonee guide could not speak the language of these people, but by the universal language of signs and gesticulations, which is perfectly intelligible among the Indians, he found that these were three Tushepaw Flatheads in pursuit of two men, supposed to be Shoshonees, who had stolen twenty-three of their horses.

(I:483) (Capt. Clark. Nez Perces. West of divide. September 20, 1805.)

The conductor now informed Captain Clark, by signs, that the spacious tent was the residence of the great chief, who had set out three days ago with all the warriors to attack some of their enemies towards the southwest; that he would not return before fifteen or eighteen days, and that in the meantime there were only a few men left to guard the women and children.

(I:488-489) (Sept. 22, 1805) The plains were now crowded with Indians who came to see the persons of the whites and the strange things they brought with them; but as our guide was perfectly a stranger to their language, we could converse by signs only. (489) (Sept. 23, 1805) This (talk) being conveyed by signs, might not have been perfectly comprehended, but appeared to give perfect satisfaction.

(II:374) (Capt. Lewis. Marias River. July 26, 1806). (Near Missouri.)

Captain Lewis now asked them (the Indians) by signs if they were the Minnetarces of the north (Atsina), and was sorry to learn by their answer that his suspicion was too true.

SIGN LANGUAGE. LAROQUE. 1805. CROWS. UPPER YELLOWSTONE.

Publications of the Canadian Archives - No. 3, Ottawa, 1910.

Journal of Larocque from the Assiniboine to the Yellowstone, 1805.(44) Monday, September 9th, 1805. (With Crow, Upper Yellowstone)

----At night a young man arrived who saw and conversed (I cannot say he spoke for the whole conversation was carried on by signs they not understanding one another language) with a fort de prairie Big Belly (Atsina), they wanted to bring each other to their respective Camps but both were afraid and neither of them dared to go to the other Camp.

(70) A Few Observations on the Rocky Mountain Indians, Larocque.

They (the Crows) make very expressive signs with their hands to person(s) that does not understand their language, they often told me long stories without hardly opening their lips & I understood very well. They represent a Sioux by passing the edge of their hand across their neck, a Panis by showing large ears, a Flat-head by pressing both hands on each side of their head, etc.

SIGN LANGUAGE. INTERPRETERS. PIKE. 1805-1807. SACS, SIOUX, CHIPPEWA, INDIANS OF  
COLORADO, NEW MEXICO AND MEXICO.

The Expeditionsof Zebulon Montgomery Pike, Edited by Elliott Coues, New York, 1895.

(Vol. I, p. 212) Upper Mississippi river, April 23, 1806. (Short distance above the  
junction of the Mississippi and the Missouri rivers.)

"Met four canoes of the Sacs, with wicker baskets filled with young pigeons. They made motions to exchange them for liquor, to which I returned the back of my hand."

The sign for "no" is made by holding the right hand, back of the hand outward and away from the body, and then executing a slight turn of the wrist, thus turning the hand outward and away from the body. Sign language, or some few gestures of it, were evidently employed in the above meeting between Pike and the Sacs. This is the only reference in Pike that would indicate the use of sign talk. He makes no reference to an Indian sign language. Throughout his travels on the upper Mississippi, through Colorado, Kansas, New Mexico, Texas and Mexico, he employed interpreters.

SIGN LANGUAGE.      HENRY.      1806.      MANDAN, MINITARI, CHEYENNE.

New Light on the History of the Greater Northwest, The Henry-Thompson Journals, 3 Vols. Elliott Coues. New York, 1897.

Volume I, p. 335. Sunday, July 20, 1806. In Mandan village on the south bank of the Missouri river. The Mandans and Minitari are discussed.

Their (the Mandan) language is entirely different from that of the natives of this place (the Minitari), and it is mainly by signs that they communicate with each other, though there are a few of each who understand the other's language. Sign-language serves as interpreter in every affair of importance. It is surprising how dexterous all these natives of the plains are in communicating their ideas by signs. They hold conferences for several hours, upon different subjects, during the whole of which time not a single word is pronounced upon either side, and still they appear to comprehend each other perfectly well. This mode of communication is natural to them; their gestures are made with the greatest ease, and they never seem to be at a loss for a sign to express their meaning.

Volume I, p. 383. Monday, July 24, 1806. In the Cheyenne village east of the Mandan villages on the south side of the Missouri. Mandan and Minitari have peace conference with Cheyenne.

It is a very hard task to deal with them (the Cheyenne), all must go by signs, unless one understands the Assiniboine language, and then he must get a Sioux to interpret. But some of them (the Cheyenne) understand the Pawnee tongue, and as some of our party spoke that language, their conversation between one another was principally by means of an interpreter. The natives themselves can very well dispense with that, and communicate by signs; both parties being so accustomed to this manner of conversation that they comprehend each other with the greatest ease. I saw Le Borgne (Minitari) hold a conference with some of the Schians (Cheyenne) for more than an hour, during which not a word was spoken by either party, and all appeared to comprehend perfectly well every question and answer.

Volume II, pp. 818-819: January 25, 1814. Columbia River, Cayuse Indians  
(818)

"seeing him" (the Grand Nepisangue) "ready to fire, they stopped, and by signs showed they intended no harm."

(819)

"They" (the Cayuse Indians) "have leather tents and buffalo robes, and live like the Meadow" (Plains) "Indians on the E. side of the Rocky Mountains. The robes they get from the Nez percea, who go for buffalo every year with the Flat Heads."

SIGN LANGUAGE. BRACKENRIDGE. 1811. SIOUX. WHITE RIVER, 1130 MILES  
UP THE MISSOURI RIVER.

Views of Louisiana together with a Journal of a Voyage up the  
Missouri River, in 1811, by H.M. Brackenridge, Pittsburg, 1814.

Encounter with the Sioux or Dakota on the Missouri River above the  
White River, Saturday June 1, 1811.

(237) Having no interpreter at this critical juncture, we were fearful of not being understood: however, with the aid of signs, a language with which Mr. Lisa was well acquainted, he was enabled to communicate tolerably well. He told them that he was their trader, but that he had been very unfortunate, all the peltries which he had collected amongst them having been burnt, and his young men, who had passed 2 years before to go to the head of the Missouri, were attacked and distressed by the Indians of those parts, who are bad people. That he was now poor, and much to be pitied; that he was going to bring back his young men, having resolved to confine himself to the lower country. He concluded, by telling them that he intended to return in three months to establish a trading house at Cedar island, and requested the chief to send word of it to all the Sioux bands. This story, together with a handsome present, produced the desired effect, though not without some reluctance.

SIGN LANGUAGE. BRADBURY. 1811. CHEYENNE, ARICARA, MANDAN, DAKOTA.

Travels in the Interior of America in the Years 1809, 1810 and 1811, by John Bradbury, Liverpool, 1817.

(124) Aricara village on the Missouri, June 17, 1811.

I found that these Indians (the Cheyenne) could not speak the Aricara language, having need of an interpreter. This place was supplied by one of the Aricaras, who could speak their language.

(154) Mandan and Minitari villages. July 1, 1811.

He (an Indian) showed me by signs that he knew very well I was collecting those roots and plants for medicine, and immediately laying hold of my shirt, he made the motion usual when traffic or exchange is proposed. It consists in crossing the two fore fingers one over the other alternately. On his pointing to a little distance from us, I perceived a squaw coming up, followed by two dogs, each of which drew a sledge, containing some moccasins and other small articles. The signs which he afterwards made were of a nature not to be misunderstood, and implied a wish to make a certain exchange for my shirt, wherein the squaw would have been the temporary object of barter. To this proposition I did not accede, but replied, in the Osage language, Honkoska, (no) which he seemed to understand, and immediately took hold of my belt, which was of scarlet worsted, worked with blue and white beads, and made the same proposition with the same success. After looking at me fiercely for a few moments, he took his gun from his shoulder, and said in French, Sacre Crapaud, which was also repeated by the squaw.

SIGN LANGUAGE. NUTTALL. 1819. TRIBES WEST OF MISSISSIPPI.

Journal of Travels into the Arkansa Territory during the year 1819, etc. Thomas Nuttall. Philadelphia, 1821.

Nuttall encountered no Indians on his journey down the Ohio from Pittsburg, until he arrived at the mouth of the Ohio, where he met Shawnee and Delaware Indians who lived west of Saint Louis. He then proceeded down the Mississippi to the Arkansas, and up the Arkansas.

(42) At the mouth of the Ohio, December 18, 1818. "These Indians" (Shawnee and Delaware) "posses the same symbolical or pantomime language, as that which is employed by most of the nations with which I have become acquainted. It appears to be a compact invented by necessity, which gives that facility to communication denied to oral speech."

(130) April 15, 1819. "that Nancy Ward, called by way of eminence and esteem 'the beloved,' first introduced among them" (the Cherokee) "the domesticated cow. From her have sprung several men of distinction in the nation."

SIGN LANGUAGE. LONG. 1819-1820. PAWNEE, KANSAS, OTOS, MISSOURIS,  
IOWAS, OMAHAS, AND OTHER SOUTHERN  
BRANCHES OF THE DAKOTA FAMILY.

An Account of an Expedition from Pittsburg to the Rocky Mountains,  
performed in the years 1819-1820, 2 Vols. Philadelphia, 1823, by  
Major Stephen H. Long, compiled by Edwin James. Sign list by T. Say.

(378) A list of 104 signs of the Indian Language of signs.

(390) A list of the signs compiled by William Dunbar in 1800.

(200) Account of the Omawhaws --- From the notes of Mr. Say.

A great portion of the information contained in the following pages, respecting the Missouri Indians, and particularly the Omawhaws, was obtained from Mr. John Dougherty, deputy Indian agent for the Missouri, ---

(202) Omaha villages, customs. --- When the guests are all arranged, the pipe is lighted, and the indispensable ceremony of smoking succeeds. The principal chief Ongpatonga then rises, and extending his expanded hand towards each in succession, (see language of signs, No. 43 \*p. 378, and following-). gives thanks to them individually by name, for the honour of their company, and requests their patient attention to what he is about to say.

Both the Dunbar and T. Say sign language lists above referred to will be found in Book IV, pp. 236-232. of this note book.

JEDEDIAH SMITH. 1821-1838. PLAINS INDIANS. CALIFORNIA, OREGON, UTAH  
SIGN LANGUAGE. PANTOMIME. LANGUAGE. NEVADA AND NEW MEXICO.

The Travels of Jedediah Smith, A Documentary Outline. Edited by  
Maurice S. Sullivan. Fine Arts Press, Santa Ana, California, 1934.

(1-18) Upper Missouri country. No mention of Sign language. 1821-1826.

(23) Utah, 1827. Bannock Indians. they were somewhat alarmed, but friendly, and when we made signs to them of being hungry they cheerfully divided with us some antelope meat. They spoke like the Snake Indians and by enquiry I found that they were Pahnakee's from Lewis' River. They had some pieces of buffalo robes and told me that after a few days travel to the north east buffalo were plenty. Although they knew the Shoshoni I could not learn anything from them in relation to the Salt Lake.

(36) Bear Lake, Utah, July 2, 1827. Twenty miles northeast made our way to the Cache. But just before arriving there I saw some Indians on the opposite side of the creek. It was hardly worth while as I thought, to be any wise careful, so I went directly to them and found as near as I could judge by what I knew of the language to be a band of the Snakes.

(37) Utah, heading to Nevada. Summer of 1827. Every little party (of Indians) told me by signs and words so that I could understand them, of the party of white men that had passed there the year before, having left a knife and other articles at the encampment when the

(38) Indians had ran away.

(39) Mohave villages. Summer 1827. As there had been no Indians to carry news of our approach, on our arrival at the village the Indians all ran off, but finding an opportunity to talk with one of them, they soon returned and seemed as friendly as when I was there before.

(57) Near Calaveras River, California, January 23, 1828. There was in camp several Indians of the same band and among the rest one who called himself a chief. I told him of the theft of the blanket by signs which he understood. He remained at camp and after sending out twice brought in the blanket. These Indians are nearly naked and have less modesty than any I have ever been with.

(64) Near American River, February 23, 1828. They (the Indians) were trembling with fear and made signs for us to go away. I gave them an awl and some pieces of flannel that I had in my shot bags at the same time I gave them some fish that the men found in one of the lodges. This seemed to satisfy them and they altered their tone so much as to invite me to sit down.

(67) Near Feather River, March 8, 1828. Opposite to my

(68) camp was an Indian village and not far below one or two more. Their lodges were built like those of the Pawnees. After we had encamped several of them came and sat on the bank opposite talking but in a language which I did not understand.

(69) Near Feather River, March 11, 1828. After this business was finished they (the Indians) I suppose felt under obligation to make some presents in return and commenced bringing me fishing nets and dishes but I returned them expressing by signs my satisfaction and my desire to return.

(77) Near Sacramento river, April 5, 1828. They (the Indians) were under the impression that the horses could understand them and when they were passing they talked to them and made signs as to the men.

(81) Up Sacramento river, April 16, 1828. The Indians had been following us all day --- I took several men with me and went within gun shot endeavoring by signs to persuade the Indians to come to me being desirous to convince them of my disposition to be

(82) friendly. But they had their bows strung and their arrows in their hands and by the violence of their gestures, their constant yelling and their refusal to come to me left no doubt on my mind of their inclination

JEDEDIAH SMITH, 1831-1838. PLAINS INDIANS. CALIFORNIA, OREGON, UTAH, SIGN LANGUAGE. PANTOMIME. LANGUAGE. NEVADA, AND NEW MEXICO.

MC LEOD, 1838. SOUTH OF COLUMBIA RIVER.

The Travels of Jedediah Smith. A Documentray Outline. Edited by Maurice S. Sullivan. Fine Arts Press, Santa Ana, California, 1934.

(82) to be hostile.

(83) Across the divide into Trinity National Forest, California, April 19, 1838. I went close to them (the Indians) with Arthur Black made friendly signs and invited them to come to me. But they answered by prancing about and making preparations to throw their arrows. I therefore told Black to fire.

(88) Near Klamath river, May 6, 1838. After camping ascane came down the river with a good many deer skins on board. I made signs for them to come to me but they would not.

(89) Near Klamath river, May 7, 1838. They (the Indians) appeared friendly and made signs they wished to trade deer skins for axes and knives.

(89) Near Klamath river, May 9, 1838. Northwest six miles following the river three miles but it turning more to the north and the Indians informing me by signs that it was rocky along the bank of the river.

(91) Klamath river, May 16, 1838. I endeavored to make them (the Indians) understand by signs the direction in which I wished to travel and to ascertain something of the character of the country but they could not understand me.

(96) June 5, 1838. Klamath river, near Del Norte-Humbolt county line, California. Two Indians following in the rear of our party in company

(97) with one of my men offered him some berries which he took and ate and made signs to them to come on to camp. But they did not understand him and insisted on being paid for the berries. He had nothing to give them and they attempted to take some of his clothing by force, on which he presented his gun and they ran off, he firing as they ran. As he was not a good marksman I presume he did them no hurt. His account of the affair was somewhat different from this but I presume mine is near the truth.

(113) Alex R. McLeod, Journal of Voyage south of Columbia River. Monday, September 8, 1838. Between Newberg and Butteville, Oregon. At a in the afternoon about a mile short of the place, met Mr. Thomas McKay, Michel Framboise &

(113) three men in a canoe, who returned with us, the latter arrived today from the Umpqua - he had no personal communication with any of those Indians, he returned from near the Old Fort, Nasti who accompanied him, acted as Linguist carried a message to the principal chief of that tribe who seems still to value our support.

(135) October 13, Sunday, 1838. Mr. Smith when told of this, observed that he did not doubt of it, but it was without his knowledge and must have been intimated to the Indians through the medium of a slave boy attached to his party, a native of the Wullamette - he could converse freely with those Indians.

**ARTICLES**

**THE PROBLEM OF THE FUTURE OF THE MEDICAL PROFESSION**  
By [Illegible Name]  
[Illegible text]

**THE FUTURE OF THE MEDICAL PROFESSION**  
By [Illegible Name]  
[Illegible text]

**THE FUTURE OF THE MEDICAL PROFESSION**  
By [Illegible Name]  
[Illegible text]

**THE FUTURE OF THE MEDICAL PROFESSION**  
By [Illegible Name]  
[Illegible text]

**THE FUTURE OF THE MEDICAL PROFESSION**  
By [Illegible Name]  
[Illegible text]

**THE FUTURE OF THE MEDICAL PROFESSION**  
By [Illegible Name]  
[Illegible text]

**THE FUTURE OF THE MEDICAL PROFESSION**  
By [Illegible Name]  
[Illegible text]

SIGN LANGUAGE. PRINCE MAXIMILIAN OF WIED NUWIED. 1832-1834. UPPER  
MISSOURI  
TRIBES.

Reise in das Innere Nord-America in den Jahren 1832 bis 1834, by  
Prince Maximilian von Wied Neu wied. ("The Baron von Barneburg, alias  
Prince von Neu Neu Wied," Kurz Journal, Bull. 115, B.A.E., p. 130.)  
Coblentz, 1839-1841. Paris 1840. London, 1843.

Maximilian gives a list of sign language signs. In the earlier editions and translations of his work, this list of signs does not appear in the English translation, but only in the German and the French editions of his work.

This list is contained in the Reuben Gold Thwaites edition of Maximilian's Travels in North America. A copy of this list is to be found in Book IV, pp. 233-239. of this note book.

SIGN LANGUAGE. DUNBAR, JOHN. 1834. PAWNEE.

Journal of John Dunbar, Presbyterian Missionary to Pawnee, 1834.  
Kansas Historical Collections, Volume XIV, p. 597.

October 19, 1834. With the Pawnee going up the Platte river.

"Our conversation, so far as we had any, was carried on by signs."

No reference to sign language in Dunbar. He spent winter among Pawnee to learn the language, which he succeeded in doing.