INDIAN SIGN LANGUAGE LISTS. 1800-1893.

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SIGN LANGUAGE LIST OF WILLIAM DUNBAR. MISSISSIPPI. 1800.

On the Language of Signs among certain North American Indians by William Dunbar, Esq., Transactions of the American Philosophical Society, vol. vi, pp. 1-8. Communicated by latter dated June 30, 1800. Read: January 16,1801. (The communication was addressed to Thomas Jefferson, President of the Society). List of signs submitted with communication as follows: (Signs of Indians west of the Mississippi river).

White - With the under side of the fingers of the right hand, rub gently upon that part of the left hand which corresponds with the knitting of the bones of the fore finger and thumb.

Egg - The right hand held up with the fingers and thumb extended, and approaching each other as if holding an egg within.

The same, or similar to what went before - Place the two fore fingers parallel to each other, and push them forward a little.

Snow - Begin with the sign of rain, then the sign of air or cold, and conclude with the sign of white.

Ice - Begin with the sign of water, then of cold, then the earth, and lastly a stone, with the sign of sameness or similarity.

Hail - Begin with the sign of water, then the sign of cold, next the sign of stone, then the same, then the sign of white, and lastly conclude with the sign of an egg; all which, combined gives the idea of hail.

Frost - Begin with the sign of water, then the sign of night or darkness, then the sign of cold, then the sign of white, and lastly the earth.

Cloud - Begin with the sign of water, then raise the two hands as high as the forehead, and placing them with an inclination of 15 degrees, let them gently cross one another.

Fire - The two hands brought near the breast touching, or approaching each other, and half shut, then moved outwards, moderately quick, the fingers being extended, and the hands a little separated at the same time, as if to imitate the appearance of flame.

Bring, fetch, or give me - The hand half shut, with the thumb pressing against the fore finger, being first moderately extended either to the right or left, is brought with a moderate jerk to the opposite side, as if something was pulled along by the hand. Consequently the sign of water preceding this would convey the expression "give me water."

Earth - The two hands opened and extended, brought horizontally near each other opposite to either knee, then carried to the opposite side, and raised in a curve movement, until brought round and opposite to the face.

Cold, or Air - The right hand held perpendicularly upwards, and brought forwards with a tremulous or vibratory motion, until it passes beyond the face.

Big, great, or large - The two hands open placed wide apart on each side of the body, and moved forwards.

Fear, to be afraid, to cause fear - The two hands with the fingers turned inwards opposite to the lower ribs, then brought upwards with a tremulous movement, as if to represent the common idea of the heart rising up in the throat, the three last signs placed in the order given, would convey the idea of a violent hurricane.

Moon - The thumb and finger open are elevated towards the right ear; this last sign is generally preceded by the sign of the night, or darkness.

Heat - The two hands raised as high as the head, and bending forwards horizontally, with the points of the fingers curving a little downwards.

Clear - The hands are uplifted and spread both ways from the head.

Thunder - The sign of rain, accompanied by the voice imitating the rumbling sound of thunder.

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Lightning-- First the sign of thunder, then open, or separate the hands, and lastly bring the right hand down towards the earth, in the center of the opening just made.
Male and female - Note, to distinguish between male and female, in all cases add for the male a fillip with the forefinger of the right hand on the cheek, and for the female bring the two hands open towards the breast, the fingers approaching, and then move them outwards.
Gelt - Bring the fingers and thumb of the left hand together as if something was held by them, then approach the right hand, and make the motion of cutting across what is supposed to be held in the left hand, and then draw off the right hand, as if pulling away what has been cut.
Dunghill fowl - Bring the thumb and fingers of the right hand together, and holding the hand moderately elevated, move it across imitating the motion of the head of a cock in walking.
Turkey - The open hands brought up opposite the shoulders, and imitating slowly the motion of the wings of a bird, to which add the last sign.
Duck - The last sign, then the sign of water, and lastly the sign of swimming, which last is performed by the fore finger of the right hand extended outwards, and moved to and fro.
Horse - The right hand with the dge downwards, the fingers joined, the thumb recumbent, extended forwards.
Deer - The right hand extended upwards by the right ear, with a quick puff from the mouth.
Man - With the fore finger of the right hand extended, and the hand shut, describe a line, beginning at the pit of the stomach, and passing down the middle of the body as far as the hand conveniently reaches, holding the hand a moment between the lower extremities.
Woman - The finger and thumb of the right hand partly open, and placed as if laying hold of the breast.
Child - Bring the fingers and thumb of the right hand, and place them against the lips, then draw them away, and bring the right hand against the fore of the left, as if holding an infant. Should the child be male, prefix the sign ofaman before the last sign, and if a female, do so by the sign of the woman.
Boy - Bring the fingers and thumb of the right hand to touch the lips, then extend the hands and make the sign of man, then raise the hand with the fingers upwards, placed at the height of a boy.
Girl - Begin with the above sign, and make the sign of woman, and then raise the hand to the height of the girl.
You - The hand held upwards obliquely, and pointing forward.
He, or another - The fore fingers extended, and the hands shut, the fingers brought over one another, or nearly touching, and then separated moderately quick.
Many or much - The flat of the right hand patting on the back of the left hand; which is repeated in proportion to the greater or lesser quantity.
Know - The fore finger of the right hand, held up nearly opposite to the nose, and brought with a half turn to the right and carried a little outwards. Place any of the articles before the last sign; which will then signify, I nkow, you know, he knows; - both hands being made use of in the manner described, implies to know much.
Now, or at present - The two hands forming each a hollow, and brought

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near each other, and put in a tremulous motion upwards and downwards.
Come here - The hand stretched outwards, with the palm under, and brought back with a curve motion downwards, and inclining to the body.
Go - The back of the hand stretched out and upwards.
What say you - The palm of the hand upwards, and carried circularly outwards and depressed.
No, nothing, I have none - The hand held up before the face, with the palm outwards, and vibrated too and fro.
From whence come you, say - First the sign of you, then the hand extended open and drawn to the breast; and lastly, the sign of, what say you?
Come - The fore finger moved from right to left, with an interrupted motion, as if imitating the alternate movement of stepping.
Mine - The hand shut and held up to the view.
House - The hand half open, and the fore fingers extended and separated, then raising the hand upwards, and give it a half turn, as if screwing something.
Done, or finished - The hands placed edge up and down, parallel to each other, the right hand without, which latter is drawn back, as if cutting something.
Spring season - The sign of cold, to which add the last sign for being done or finished.
Body - The hands with the fingers pointed to the lower part of the body, and then drawn upwards.
Hair - The movement of combing.

INDIAN SIGN LANGUAGE LIST OF T. SAY, LONG EXPEDITION, 1819-1820.

Account of an Expedition from Pittsburgh to the Rocky Mountains performed in the years 1819 and 1820, by order of the Hon. J.C. Calhoun, Secretary of War, under the direction of Major Stephen H. Long. From the Notes of Major Long, Mr. T. Say, and other Gentlemen of the Exploring Party. Compiled by Edwin James, Botanist and Geologist of the Exploring Party. Philadelphia, 1823. List of Signs in Sign Language of Plains Tribes compiled by T. Say. Pages 378-390.

INDIAN LANGUAGE OF SIGNS.

1. Sun - The fore finger and thumb are brought together at tip, so as to form a circle, and held up toward the sun's track. To indicate any particular time of the day, the hand with the sign of the sun, is stretched out towards the east horizon, and then gradually elevated, to show the ascent of that luminary, until the hand arrives at the proper direction, to indicate the part of the heavens in which the sun will be at the given time.
2. Night, or sleeping - The head, with the eyes closed is laterally inclined for a moment upon the hand. As many times as this is repeated, so many nights are indicated; very frequently the sign of the sun is traced over the heavens, from east to west, to indicate the lapse of a day, and precedes the motion; it also precedes the following -
3. Darkness - The hands extended horizontally forwards, and back upwards, pass one over the other, two or three times, touching it.
4. Combat - The clenched hands are held about as high as the neck, and five or six inches asunder, then waved two or three times laterally, to show the advance and retreat of the combatants; after which the fingers of each hand are suffered to spring from the thumb towards each other, as in the act of sprinkling water, to represent the flight of missles.
5. Prisoner - The fore finger and thumb of the left hand, are held in the form of a semicircle, opening outwards, and near the breast, and the fore finger of the right representing the prisoner, is placed upright within the curve, and passed from one side to another, in order to show that it will not be permitted to pass out.
6. Man - A finger held vertically.
7. Seeing - The fore finger, in the attitude of pointing, is passed from the eye towards the real or imaginary object.
8. Seen, or discerned - The sign of a man, or other animal, is made, after which the finger is pointed towards, and approached to your own eye; it is the preceding sign reversed.
9. Entering a house or lodge - The left hand is held with the back upward, and the right hand also with the back up, is passed in a curvilinear direction, down under the other, so as to rub against its palm, then up on the other side of it. The left hand here represents the low door of the skin lodge, and the right, the man stooping down to pass in
10. Theft - The left fore arm is held horizontally, a little forward or across the body, and the right hand passing under it, with a quick motion, seems to grasp something, and is suddenly withdrawn.
11. Hunting - The fore finger is brought near the eye, and placed in the attitude of pointing, it is then wagged from side to side, the eye following its devious motion, and seeming to look in the direction indicated. Sometimes the hand is extended far before the eye, and the same motion is given to the finger.

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12. Pretty - The fingers and thumb, so opposed as to form a curve, are passed over the face nearly touching it, from the forehead to the chin, then add the sign of Good, No. 42.
13. Eating - The fingers and thumb are brought together in opposition to each other, into something of a wedge shape, and passed to and from the mouth four or five times, within the distance of three or four inches of it; to imitate the action of food passing to the mouth.
14. Drinking, or water - The hand is partially clenched, so as to have something of a cup shape, and the opening between the thumb and fingers is raised to the mouth, as in the act of drinking. If the idea of water only is to be conveyed, the hand does not stop at the mouth but is continued above it.
15. Enough, or a belly full - The sign for eating is first made, then the fore finger and thumb are opposed to each other, so as to form a semicircular curve, which is elevated along the body from the belly to the neck, in order to indicate that the interior is filled with food up to that part.
16. Squaw - The hands are passed from the top down each side of the head, indicating the parting of the hair on the top, and its flowing down each side.
17. The discharging of a gun - Is indicated by slapping the back of the right hand partially closed, into the palm of the left.
18. Death - By throwing the fore finger from the perpendicular, into a horizontal position towards the earth, with the back downwards.
19. Killing - The hands are held with the edge upwards, and the right hand strikes the other transversely, as in the act of chopping. This sign seems to be more particularly applicable to convey the idea of death, produced by a blow of the tomahawk or war-club.
20. Bison - The two fore fingers are placed near the ears, projecting, so as to represent the horns of the animal.
21. Surrounding the Bison - The sign No. 20, is first made, the hands with the fore fingers and thumbs in a semicircle, are brought two or three times together.
22. Discharging the arrow - The hands are placed as in the attitude of drawing the arrow in the bow, (this is also the sign for the bow) and its departure is indicated by springing the fingers from the thumbs, as in the act of sprinkling water.
23. To speak - The motion is like sprinkling water from the mouth by springing the fore finger from the thumb, the hand following a short distance from the mouth at each resilience, to show the direction of the word, or to whom it is addressed; this motion is repeated three or four times.
24. Haranguing - The above motion repeated rapidly, the hand at each motion pursuing a different direction, to show that the talk is addressed to various persons.
25. Quantity, or great number - The hands and arms are passed in a curvilinear direction outwards and downwards, as if we were showing the form of a large globe; then the hands are closed and elevated, as if something was grasped in each hand, and held up about as high as the face.
26. Exchange - The two fore fingers are extended perpendicularly, and the hands are then passed by each other transversely in front of the breast, so as nearly to exchange positions.

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27. Inquiry - The hand held up with the thumb near the face, and the palm directed towards the person at whom the inquiry is making, it is then rotated upon the wrist two or three times edgewise, to denote uncertainty.
28. Truth - The fore finger passed, in the attitude of pointing, from the mouth forward in a line curving a little upward, the other fingers being carefully closed.
29. Lie - The fore and middle fingers extended, passed two or three times from the mouth forward, they are joined at the mouth, but separate as they depart from it, indicating that the words go in different directions.
30. It is so - The motion is somewhat like 28, but the finger is held rather more upright, and is passed nearly straight forward from opposite the breast, and when at the end of its course, it seems gently to strike something, though with a rather slow and not suddenly accelerated motion.
31. Sit down - The fist is clenched, and the motion of it is then the same as if it held a staff, and gently stamped it upon the earth, two or three times.
32. Travelling with great rapidity - The hands are held edge up, extended forward and a little sideways, one in advance of the other, though paralle they are then agitated a little in the manner of a fan, though with a much more rapid and not so wide a motion, the arms being at rest.
33. Running - The arm nearly doubled upon itself, and then the elbow thrown forward and backward, as in the act of running.
34. Riding on horseback - The index and middle finger of the right hand, are straddled over the left index finger, representing the rider and the horse, these are then jolted forward to represent the trotting motion of the horse.
35. Knife - Hold the left hand clenched near the mouth, as if it held one end of a strip of meat, the other end of which was between the teeth, then pass the edge of the right hand, as in the act of cutting, obliquing a little upwards from right to left, between the other hand and mouth, so as to appear to divide the supposed meat.
36. Awl - The left fore finger is extended, and the right, also extended, is placed across it, and is then turned on its axis, so as to imitate the action of the awl in making a hole.
37. My offspring - If an Indian wishes to tell you that an individual present is his offspring, he points to the person, and then with the finger still extended, passes it forward from his loins in a line curving downwards, then slightly upwards, sometimes saying, "That is my child, illum minxi; (I ejaculated him)," Da-shinga-shinga-we-weet-tah-ohn-na-je.
38. Strength - The hands are clenched, the left fore arm is held almost almost perpendicularly near the breast, so that the fist is nearly opposite the throat; the right arm is then carried up between the left and the breast, and continued on over the left fist to the outside of the latter; the right arm is then brought down so as to have the same direction with the other, and the fists rest opposite to each other in a line from the breast. This motion resembles the act of wringing a thick towel. If he would say, "I am strong," he strikes himself upon the breast two or three times with his fist, previously to the motion above described. If he would say, "You are strong," he previously points to you, &c.
39. Fire - The act of striking fire with the flint and steel is represented, after which, the ascent of the smoke is indicated, by closing the fingers and thumb of the right hand, holding them in a vertical position

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with the hand as low as convenient, the hand then gradually lelvated, and the fingers and thumb a little expanded, to show the ascent and expansion of the volume of smoke.
40. Rabbit - The fore and little finger of the right hand are extended, representing the ears of the animal, the hand is then bobbed forward to show the leaping motion of the animal.
41. Deer - The fore finger of the right hand extended vertically, with the back towards the breast, it is then turned from side to side, to imitate the motion of the tail of the animal when he walks at his leisure.
42. Good - The hand held horizontally, back upwards, describes with the arm a horizontal curve outwards.
43. Be quiet, or be not alarmed, or have patience - The palm of the hand is held towards the person.
44. Copulation - The back of the right hand with the fore finger extended, is slapped three or four times in the palm of the left, which is partially closed so as to admit the motion of the other hand within it; at each motion the right hand advances forward in the left, until at the last motion, its fingers are so far advanced as to admit of being sprung two or three times from the thumb, as in the act of sprinkling water.
45. I will kill you - Direct the right hand towards the offender, and spring the fingers from the thumb, as in the act of sprinkling water.
46. Fish - Hold the upper edge of the hand horizontally, and agitate it in the manner of a fan but more rapidly, in imitation of the motion of the tail of the fish.
47. Poor - The two fore fingers extended, with the right as if it was a knife, imitate the motion of cutting the flesh off the left finger, beginning towards the tip, and cutting with a quick motion directed towards the base; at the same time turn the left finger a little round, so as to expose the different parts to the action of cutting; intimating that the flesh has diminished from starvation.
48. House or lodge - The two hands are reared together in the form of the roof of a house, the ends of the fingers upward.
49. Husband, companion, or in company - The two fore fingers are extended and placed together, with their backs upward.
50. Snow - The hand is held up about as high as the head, with the fingers suffered to dangle downwards, it is then bobbed a little up and down, as if to throw off drops from the ends of the fingers.
51. Rain - The sign for water (No. 14,) precedes that for snow.
52. Robe - The hands are placed near the shoulders, as if holding the ends of the robe, and then crossed, as if drawing the robe tight around the shoulders.
53. The coming of a person from a distance - Place the fore finger in a vertical position, the arm extended towards the point from which the person came, or is to come, then bring it gradually near the body, but not in contact with it, or if he continued on, carry it in the direction he passed.
54. Snake - The fore finger is extended horizontally, and passed along forward in a serpentine line. This is also used to indicate the Snake nation of Indians.
55. Crow nation of Indians - The hands held out each side, and striking the air in the manner of flying.
56. Light - Make the sign of the sun in the eastern horizon, and then extend the hands together, with the palm upwards, and carry them from each other outwards.

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57. Flat-head nation - One hand placed on the top of the head, and the other on the back of the head.
58. Pierced-nose nation - The finger extended, pass it horizontally by the nostrils.
59. Trade - First make the sign of exchange, (No. 26), then pat the left arm with the right finger, with a rapid motion from the hand passing it towards the shoulder.
60. Sioux nation - The edge of the hand passed across the throat, as in the act of cutting that part.
61. Black-foot nation - The finger and thumb encircle the ancle (ankle).
62. Arrapaho nation - The fingers of one hand touch the breast in different parts, to indicate tattooing of that part in points.
63. Carrying a pack - The hands are placed each side of the head, as if they held a strap of the hoppas, which passes around the forehead, in order to relieve that part, by supporting a portion of the weight of the burden; with this motion, two or three slight inclinations of the head and corresponding movements of the hands are also made.
64. Pretty - Another sign, beside that marked No. 43, is the following: curve the fore finger of the right hand, and place the tip on the ridge of the nose between the eyes, so as to represent a high Roman nose, then bring down the hand in a curvilinear manner, until the wrist touches the breast, after which add the sign, No. 42.
65. No, not, or none - The hand waved outwards, with the thumb upward, For yes see No. 30.
66. Destroyed, or all gone, no more - The hands held horizontally, and the palms rubbed together, two or three times round, the right hand is then carried off from the other, in a short horizontal curve.
67. Anger - The fingers and thumb of the right hand, with the ends together and near the breast, then turn the hand round two or three times, so as to describe vertical circles; indicating that the heart is disturbed.
68. Dissatisfaction, or discontent - The extended finger placed transversely before the situation of the heart, rotate the wrist two or three times gently, forming a quarter of a circle each time.
69. Indecision - The index and middle finger extended and diverged, place them transversely before the situation of the heart, and rotate the wrist two or three times gently, forming each time a quarter of a circle.
70. Fool - The finger is pointed to the forehead, and the hand is then held vertically above the head, and rotated on the wrist two or three times.
71. Swiftness - The two index fingers are held parallel together, and pointed forward, the right one is then passed rapidly forward.
72. Shienne (Cheyenne) nation - With the index finger of the right hand, proceed as if cutting the left arm in different places with a sawing motion from the wrist upwards - to represent the cuts or burns on the arms of that nation.
73. Left-handed - The left hand clenched is held up before the neck, the elbow is then brought in to the side, at the same time giving the fore arm a twist, so as to bring the closed palm opposite the breast.
74. I do not understand - The fingers and thumb of the right hand brought together near their tips, and then approached, and receded, to and from the ear, two or three times, with a quick motion, made within the distance of two or three inches; finish with the sign, No. 65.

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75. I understand - The same sign with the preceding, excepting No. 65, which is omitted. The motion of the fingers, is designed to represent sound entering the ear.
76. Love or affection - The clenched hand, pressed hard upon the breast.
77. Me (I) - The clenched hand struck gently, and with a quick motion, two or three times, upon the breast. Or, the fingers brought together are placed perpendicularly upon the breast.
78. You - Is expressed by simply pointing at the persons, and the same for other objects in view.
79. Multitude - First indicate a man, No. 6, or whatever object it may be, and then the sign for a great many, No. 25.
80. Opposite - A clenched hand held up on each side of the head, at the distance of a foot or more from it.
81. Hill - A clenched hand held up on the side of the head, at the distance of a foot or more from it.
82. River - The hand, in the form of a scoop or ladle, is carried to the mouth as if conveying water, and then drawn along in a horizontal line with the edge downward, about the height of the breast.
83. Counting, or enumeration - The fingers and thumbs expanded, count ten; in order to proceed with the enumeration by tens, the hands must be clenched, and if again expanded it counts twenty, and so on, the hands being clenched between every ten. In order to indicate the digits, clench the hands and extend the little finger of the left hand for one, extend also the ring finger for two, and so on, the thumb for five; these must remain extended, whilst the thumb of the right hand is extended for six, &c. Any number within five, above any number of tens, is indicated by clenching the left hand and crossing the right over it, with the requisite number of fingers extended. For the number of sixteen, exhibit the sign of ten and then extend four fingers, and the two thumbs in the order of enumeration; for seventeen, proceed by extending the forefinger of the right hand, and so on to twenty. In this manner any sum can be denoted, always holding the backs of the hands upward. When enumerating a small number, where a considerable exertion of the memory is requisite, the Indians extend the left hand with the palm upward, whilst, with the index of the right, the fingers are successively bent in to the palm, beginning as before with the little finger, and the greater difficulty in recalling to mind the numbers or events, the more apparent resistance is offered to the inflexion of the fingers.
84. A Chief - The fore finger of the right hand extended, pass it perpendicularly downward, then turn it upward, and raise it in a right line as high as the head.
85. Bad - Make the sign of good (No. 42), and then that of not, (No. 65.)
86. Gun - Hold out the left hand, as in the act of supporting the gun when directed horizontally, and with the right appear to cock it.
87. Gun-powder - Appear to take up a pinch of the powder, and to rub it between the finger and thumb, then turning the hand, spring the fingers from the thumb upward, so as to represent the exploding of the powder.
88. Ball, or bullet - Make the sign of the exploding of the powder, then grasp the fore finger of the hand with the remaining fingers and thumb, so that the tip of it, will so extend beyond them, as to represent the ball.
89. Scissors - With the fore and middle fingers, imitate the opening and shutting of the blades of the scissors.

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90. Looking-glass - The palm of the hand held before the face, the fingers pointing upward.
91. Writing - The act of writing is imitated by the finger, in the palm of the opposite hand.
92. Brother - The sign for a man (No. 6), succeeded by placing the ends of the fore and middle fingers of one hand, together in the mouth.
93. Sister - The sign for squaw (No. 16), after which place the fingers in the mouth as in No. 92.
94. Cold - The arms with clenched hands, held up before the breast, thrown into a tremulous motion as if shivering with cold.
95. Cowardice - The head stooped down, and the arm thrown up to protect it; a quick motion.
96. Marching, or travelling moderately - The hand held vertically as high as the neck, with slightly divided fingers, and rocked edgewise forward and backward upon the wrist, extending the arm a little forwards. The sign resembles that for inquiry (No. 27), but differs in the direction of the motion of the hand.
97. The return of a party through fear - Begin with the preceding motion, then draw the tips of the fingers and thumb together, and retreat the hand to the body.
98. Hunting Shirt - The fore finger and thumb so opposed as to form a curve, are passed near the surface of the body, from the forehead to the abdomen.
99. Surprise, or astonishment - Is indicated by placing the hand upon the mouth, to show that language is inadequate to communicate their sensations.
100. Calumet Dance - The hand extended with the edge upward, and with the arms waving sideways, with a motion like that of a swing.
101. Beaver trap - The two forefingers brought suddenly together, in a parallel manner, so as to represent the snapping of the steel trap.
102. Stone - Close the right hand, and strike the palm of the left hand two or three times with it.
103. Give it to me - The hand extended in a pointing position towards the object in request, then brought towards the body with the finger raised vertically, and laid against the breast.
104. Mountains - When speaking of the Rocky Mountains, Tarrarecawaho, held up the fingers of his left hand, a little diverging from each other; and to convey the idea of the streams flowing from them, he placed the index finger of his right hand alternately between each two of them, and drew it away in a serpentine manner.

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NOTE: Sign No. 83, Counting and enumeration. Narrative of David Thompson, p. 329. (Note Book II, p. 102); Denig, The Assiniboin Indians, 46 Annual Report, Bureau of American Ethnology, p. 420. (Note Book II, p. 132). These give manner of enumerating among Piegan and Assiniboin.

INDIAN SIGN LANGUAGE LIST OF MAXIMILIAN PRINCE OF WIED, 1832-1834.

Travels in the Interior of North America, 1832-1834, by Maximilian, Prince of Wied-Neu-Wied (Baron von Barneburg*), Edited by Rueben Gold Thwaites, Early Western Travels, 1748-1846, Volume XXIV, Part III, pp. 303-312, "List of the Prince of Wied-Neu-Wied." (*Journal of Rudolph Friederich Kurz, Bulletin 115, Bureau of American Ethnology, Smithsonian Institution, p. 130.)

1. Good: Place the right hand horizontally in front of the breast, and move it forward. - This gesture is more fully described by a recent observer, as follows: "Place the right hand horizontally in front of the breast, and touching it, fingers and thumbs closed and extended, back of hand up, move rather sharply to the front until the forearm is nearly extended." It may convey the suggestion of "level," "no difficulty," and resembles some signs for "content." Many Indians and deaf mutes use gestures to express a pleasant taste in the mouth, for "good" even in a moral sense.
2. Bad: Close the hand and open it whilst passing it downwards. - This sign is still frequent, the idea of dropping out the supposed contents of the hand as not worth keeping, being obvious.
3. See: Pass the extended index-finger forward from the eye.
4. Come: Elevate the index-finger near the face, extend the hand and return it with a number of gentle jerks. - In the prevalent sign noticed now for "come," in the sense of "come here," the index, after forearm (not hand alone) is extended, is crooked slightly as if hooking an object, and drawn sharply toward the person. The degree of motion is, however, proportioned to the occasion, and the successive "gentle jerks" of the author indicate less urgency than one sharp redrawal.
5. Arrive: Clap the hands, elevating the index-finger of the right hand. - To express arrival at a place indicated by previous gestures, some of the upper Missouri tribes now hold the left hand fingers extended and closed, well out in front of the body, palm toward it, forearm horizontal, right hand between left and body, index extended vertically, other fingers and thumb closed, nails outward, then the right hand is carried sharply out until it strikes the left. The same sign is used in a direction to go to a place indicated, and that for returning from a place is the same with reversed position of hands. It is conjectural that the clapping of the hands mentioned by the author as commencing the sign refers to the accomplishment of the motion, as southern negroes say "done come."
6. Go, depart: Like come; but begin near the face and extend the hand with a number of gentle jerks.
7. Speak: Place the flat hand back downward before the mouth and move it forward two or three times.
8. Another speaks: Place the hand in the same position, beginnimg farther from the mouth, drawing it nearer and nearer.
9. Man: Elevate the index-finger and turn the hand hither and thither. - The "turning of the hand hither and thither" probably signifies more than the simple idea of man, and is used for "only one man" or "a man who is alone." The finger represents the male organ of generation, and among some tribes the finger is held erect or crooked downward, to indicate mature or declining age.
10. Woman: Pass the palm of the extended hand downward over the hair on the side of the head, or downward over the cheeks.
11. Child: Push the index-finger rapidly into the air then draw the hand back downward. - The distance of the hand from the ground when the motion ceases, indicates the height of the child referred to. Indians often

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indicate the height of human beings by the hand placed at the proper elevation, back downward, and that of inanimate objects or animals not human by the hand held back upward.
12. Kill: Clinch the hand and strike from above downward. - This motion, which may be more clearly expressed as the downward thrust of a knife held in the clinched hand, is still used by many tribes for the general idea of "kill," and illustrates the antiquity of the knife as a weapon. The actual employment of arrow, gun, or club in taking life, is, however, often specified by appropriate gestures.
13. Arrow, to shoot an: Place the tips of the fingers downward upon the thumb, then snap them forward.
14. Gun, discharge of a: Place both hands as in No. 13, extend the left arm, contract the right before the face, then snap the ends of the fingers forward.
15. Arrow, to hit with an: After the fingers have been snapped, strike the hands together and elevate the index-finger of the right hand.
16. Gunshot, to hit with a: After the fingers have been snapped, strike the hands together as in No. 15.
17. God, Great Spirit: Blow upon the open hand, point upward with the extended index-finger whilst turning the closed hand hither and thither, then sweep it above the earth and allow it to drop.
18. Medicine: Stir with the right hand into the left, and afterwards blow into the latter. - All persons familiar with Indians will understand that the term "medicine" foolishly enough adopted by both French and English to express the aboriginal magic arts, has no therapeutic significance. Very few even pretended remedies were administered to the natives, and probably never by the professional shaman, who worked by incantation, often pulverizing and mixing the substances mystically used, to prevent their detection. The same mixtures were employed in divination. The author particularly mentions Mandan ceremonies, in which a white "medicine" stone, as hard as pyrites, was produced by rubbing in the hand snow, or the white feathers of a bird. The blowing away of the disease, considered to be a malign power foreign to the body, was a common part of the juggling performance.
19. Gun: Close the fingers against the thumb, elevate the hand and open the fingers with a quick snap.
20. Bow: Draw the right arm back completely, as if drawing the bow string, whilst the left arm is extended with clinched hand.
21. Arrow: Pass the indes-finger of the right hand several times across the left arm.
22. Arrowhead, iron: With the index-finger of the right hand, touch the tip of the extended forefinger of the left hand several times.
23. Gunflint: With the index-finger of the right hand cut off a piece of the extended thumb, so that the finger is laid across the thumb nail.
24. Gun-screw: Elevate the hand to indicate a gun, and twist the fingers spirally around the thumb.
25. Question: Extend the open hand perpendicularly with the palm outward, and move from side to side several times.
26. Gunpowder: Rub the thumb and index-finger together repeatedly.
27. Coat: Separate the thumb and index-finger of each hand and pass them downward over the sides of the body.
28. Leggings: Open the fingers as before and draw the upward along both legs.

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29. Moccasins, shoes: Raise the foot and stroke it from front to back with the index-finger of the hand on the same side.
30. Breechcloth: Pass the flat hand from between the legs upward toward the belly.
31. Hat: Pass the parted thumb and index-finger about both sides of the head where the hat rests upon it.
32. True, it is: Lower the hand in front of the breast, then extend the index-finger, raise and move it straight before the person.
33. Lie: Pass the second and third finger of the right hand toward the left side in front of the mouth. - By the expression "second and third" finger the author means, as appears in other connections, the index and middle finger. The idea of double tongued, two kinds of talk, prevails now among all Indian tribes, though it is sometimes made by one finger, the index, moved successively from the mouth in two different directions.
34. Know: Spread the thumb and index-finger of the right hand, sweep toward the breast, moving them forward and outward so that the palm turns up.
35. Do not know: First place the fingers in the preceding position, then turn the right hand upward with spread fingers so that they point outward toward the right side.
36. Much: Move both hands toward one another and slightly upward. - This is the formation of a "heap."
37. Little: Pass the nearly closed hand hands several times by jerks over one another, the right hand above.
38. Trade: Strike the extended index-finger of the right hand several times upon the left.
39. Exchange: Pass both hands with extended forefingers across each other before the breast.-- In the authors mind "exchange" was probably intended for one transaction, in which each of two articles took the place before occupied by the other, and "trade" was intended for a more general and systematic barter, indicated by the repetition of strokes, in which the index-fingers mutaully changed positions.
40. Horse: Place the index and third fingers of the right hand astraddle the index-finger of the left. - By the "third" the author means the middle finger. He counts the thumb as the first.
41. Horse, to ride a: As before stated, but with this difference, that the right hand extends farther and the gesture is made quickly.
42. Dog: Pass the flat hand from above downward, stopping at the height of a dog's back.
43. Beaver: With the back of the open right hand, strike the palm of the left several times.
44. Otter: Draw the nose slightly upward with the first two fingers of the right hand.
45. Bison, female: Curve the two fore fingers, place them on the sides of the head, and move them several times.
46. Bison, male: Place the tightly closed hands on both sides of the head with the fingers thrust forward.
47. Antelope: Pass the open right hand outward from the small of the back. - This, as explained by Indians examined by the present writer (Gold Thwaites), indicates the lighter coloration upon the animal's flanks. A Ute who could speak Spanish accompanied it with the word blanco, as if recognizing that it required explanation.
48. Sheep, big horn: (Ovis montana): Move the hands in the direction of the horns on the side of the head by passing them backward and forward in

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the form of a half circle.
49. Mule: Hold the open hands high beside the head, and move them from back to front several times like wings.
50. Elk: (Cervus can.): Stretch the arms above and alongside of the head.
51. Deer: Pass the uplifted hand to and fro several times in front of the face.
52. Deer, black tail: First make the preceding gesture, then indicate a tail.
53. Buffalo-robe: Pass both fists crossing in front of the breast, as if wrapping one's self up.
54. Day: Place both hands at some distance in front of the breast, apart and back downward, elevate the index-finger and move it forward to indicat one, twice for two days, etc. When counting on the fingers begin with the left hand.
55. Night: Move both hands open and flat, that is horizontal, the backs up and in small curves in front of the breast and over one another. - The conception is covering, and consequently obscurity. In the foregoing sign for day the author probably meant that the hands, palms up, were moved apart, to denote openess.
56. Sun: Form a small circle with the forefingers and hold them toward heaven.
57. Moon: Make the same sign, after having made that for night.
58. River: Open the right hand and pass it before the mouth from above downward.
59. Forest: Slightly spread and raise the ten fingers bringing the hands together in front of the face, then separate them. - The numerous trees and their branches are indicated.
60. Mountain: Raise the arm from the elbow without moving the latter, the back of the clinched hand directed toward the front.
61. Prairie, plain: Lay the hands flat upon their backs and move them straight from one another in a horizontal line.
62. Village: Place the opened thumb and forefinger of each hand opposite to each other, as if to make a circle, but leaving between them a small interval, afterward move them from above downward simultaneously. - The villages of the tribes with which the author was longest resident, particularly the Mandans and Arikaras, were surrounded by a strong, circular stockade, spaces or breaks in the circle being left for entrance and exit.
63. Kettle: Same sign as for village, but is made closer to the earth. - Singularly enough, the configuration of a common kettle (the utensil obtained from the whites in trade being, of course, the one referred to) is the same as that of the stockaded villages, the intervals left between the hands representing in this case the interruption in the circle made by the handles. The differentiation is effected by the position closer to the earth.
64. Lodge: The same, with the addition that the finger is elevated to indicate the number, one.
65. Lodge, entering a: Pass the right hand in short curves under the left, which is held a short distance forward. - The conception is of the stooping to pass through the low entrance, which is often covered by a common flap, and the subsequent rising when the entrance has been accomplished. In the same tribes now, if the intention is to speak of a person entering the gesturer's own lodge, the right hand is passed under

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the left and toward the body, near which the left hand is held; if of a person entering the lodge of another, the left hand is held further from the body and the right is passed under it outward. In both cases both hands are slightly curved and compressed.

66. Robe, red: First indicate the wrapping about the shoulders, then rub the right cheek to indicate the red color. - The red refers to the paint habitually used on the cheeks, not to the natural skin. The Indians know better than to designate between each other their natural color as red, and have been known to give the designation red man to the visiting Caucasian, whose blistered skin often better deserves the epithet, which they only apply to themselves in converse with the conquering race that insisted upon it.

67. Robe, green: Indicate the wrapping about the shoulders, and with the back of the left hand make the gesture of stroking grass upon the earth.

68. Robe, blue: Indicate the wrapping, then with two fingers of the right hand rub the back of the left. - It is conjectured that the veins on the back of the hand are indicated.

69. Ax: Cross the arms and slide the edge of the right hand held vertically, down over the left arm.

70. Beads, glass: Stroke the fingers of the right hand over the upper arm of the left.

71. Vermillion, cinnabar: Rub the right cheek with the fingers of the right hand. - The chief use of this pigment was to paint the cheeks.

72. Knife: Cut past the mouth with the raised right hand. - This clearly refers to the general practice of cutting off food, as much being crammed into the mouth as can be managed and then separated by a stroke of a knife from the remaining mass. This is specially the case with fat entrails entrails, the aboriginal delicacies.

73. Fire: Hold the fingers of the right hand slightly opened and upward, and elevate the hand several times. - This portrays the forked tongues of the flames arising.

74. Water: Same as "river."

75. Smoke: Snuffle the nose and raise the fingers of both hands several times, rubbing the fingers against each other. - The rubbing may indicate the former mode of obtaining fire by friction, accompanied by smoke, which is further indicated by the wrinkled nose.

76. Partisan: First make the sign of the pipe, then open the thumb and index-finger of the right hand, back of the hand outward, move it forward and upward in a curve. - By the title of "partisan" the author meant, as indeed was the common expression of the Canadian voyageurs, a leader of an occasional or volunteer war party. The sign is explained by his account in a different connection, that to become recognized as a leader of such a war party, the first act among the tribes using the sign was the consecration, by fasting succeeded by feasting, of a medicine pipe without ornament, which the leader of the expedition afterward bore with him as his badge of authority, and it therefore naturally became an emblematic sign. There may be interest in noting that the "Calendar of the Dakota Nation" (Bulletin U.S.G. and G. Survey, vol. iii, No. I) gives a figure (No. 43, A.D. 1843) showing "One Feather," a Sioux chief, who raised in the year a large war party against the Crows, which fact is simply denoted by his holding out, demonstratively, an unornamented pipe.

77. Chief: Raise the index-finger of the right hand, holding it

straight upward, then turn it in a circle, and bring it straight down a little toward the earth. - If this gesture is accurately described by the author, its conception may be "elevated in the midst of surrounding inferiors." In view, however, of the fact that Indians now make a forward curve instead of a horizontal circle, the former instead of the latter may have been intended in the curt expression. The prevailing delineation of the superior authority of the chiefs is by superior height, one form of which is reported as follows: Right forearm nearly vertical, index extended, thumb and other fingers closed, nails toward cheek and about eight inches from it. Extend right arm vertically about eight inches; turn index as an arrow turns in the air and bring down in front of the face between the eyes until about opposite the chin.

78. White man, American: Place the open index-finger and thumb of the right hand toward the face, then pass it to the right in front of the forehead to indicate the hat. The fist can also be used in same way.

79. Negro: First make the sign for white man, then rub the hair on the right side of the head with the flat hand. - The present common sign for "black" is to rub or touch the hair, which, among Indians, is universally of that color.

80. Fool: Place the hand in front of the head, back outward, then turn it round in a circle several times.

81. Scalp: Grasp the hair with the left hand, and with the right one flattened cut away over the left.

82. Content, satisfied: With the raised right hand, pass with a serpentine movement upward from the breast and face above the head.

83. Mine, this belongs to me: With the fist, pass upward in front of the breast, then push it forward with a slight jerk.

84. Belongs to another: Pass the hand quickly before the face as if to say, "go away," then make gesture No. 83.

85. This does not belong to me: First make gesture No. 83, then wave the right hand quickly by and in front of the face toward the right.

86. Perhaps I will get it: First No. 83, then move the right hand right and left before the face, the thumb turned toward the face.

87. Brave: Close the fists, place the left near the breast, and move the right over the left toward the left side.

88. Coward: Point forward with the index followed by the remaining fingers, each time that is done draw back the index. - Impossible to keep the coward to the front.

89. Hard: Open the hand, and strike against it several times with the right (with the backs of the fingers).

90. Soft: Make gesture No. 89, then strike on the opposite side so as to indicate the reunion.

91. Hard, excessively: Sign No. 89, then place the left index-finger upon the right shoulder, at the same time extend and raise the right arm high, extending the index finger upwards, perpendicularly.

92. Repeat (a thing) often: Extend the left arm, also the index-finger, and with the latter strike the arm at regular intervals from front backward several times.

93. Heard, I have: Open wide the thumb and index-finger of the right hand, place them over the ear, and in this position move them quickly past the chin and nose.

94. Listen: Place the open thumb and index-finger over the right ear and move them hither and thither.

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95. Run: Lay both hands flat, palm downward, and pass the right rapidly high and far over the left, so that the body is somewhat raised.
96. Slow: Extend the left arm, curving the forefinger and holding it still. The right arm does the same but is drawn back with several short and circular movements.
97. Fat: Raise the left arm with fist closed back outward, grasp the arm with the right hand, and rub downward thereon.
98. Lean: Hold the flattened hands toward one another before the breast, separate them, moving all the fingers several times inward and outward toward and from the breast.
99. Sick: Hold the hands as just stated, toward one another, bring them, held stiff, in front of the breast, and move them forward and backward from and to the same.
100. Dead: Hold the left hand flat over the face, back outward, and pass with the similarly held right hand below the former, gently striking or touching it.

NOTE: In the above the remarks following . - are evidently the comment of Reuben Gold Thwaites, the editor. Those preceding the . - are a translation of the Sign Language list of Prince Maximilian. The Editor also gave corss references to Garrick Mallery's Gesture Sppech, and to his Sign Language, which are not given in the above transcription.

INDIAN SIGN TALK BY FRANCIS F. HADLEY, CHICAGO, 1893.*

*In 1887, 1890 and 1893, three works on "Primary Gestures," "Sign Talk," and "Indian Sign Talk," were produced by Lewis F. Hadley, a missionary in the Indian Territory. The latter was the more important, and was produced in an edition of but 75 copies. Of these but few copies are known to exist. There is one in the Smithsonian Institute, one in the Library of Congress, one in the Metropolitan Library, New York, one owned by Ernest Thompson Seton, and one in the Library of Prof. J.C. Elstrom of the University of Wisconsin. (Universal Indian Sign Language by William Tomkins, San Diego, California, 1937, Introductory Notes.)

A copy of the text of Francis F. Hadley's Indian Sign Talk, without the illustrations, obtained from the Library, Bureau of American Ethnology, Smithsonian Institution, follows:

INDIAN SIGN TALK.

ABANDON-ED, DEPOSE-D, DIVORCE-D, DISCHARGE-D. This is the sign for BAD, intensified by being made with both hands.
Sign: Both fists at breasts, thrust them obliquely downward letting the hands fly open at the end of the movement.
ABOVE, UP, HIGH. The lower hand representing the lower object, or place.
Sign: Both hands backs up in front of body, the right resting on the left. Then raise the right more or less above the left.
ACHE-ING, IT PAINS, THROBBING, IT HURTS. Any severe, or darting pain is located by thrusting the index over the part affected.
Sign: Hold the back of the left fist in front of the body, back up. Then thrust the right index across the left fist in various directions.
ACCOMPANY-ING, TRAVELLING TOGETHER. Any two things being carried on together.
Sign: Extend both index fingers in front of the body, one a little in rear of the other, and thrust both forward simultaneously.
ACCOST, TO QUESTION. This may mean: Who are you? What tribe do you belong to? What are you doing?
Sign: When the person is near. Hold right hand toward the party and rock the wrist.
TO ACCOST, TO QUESTION. When the party is at some distance, hold the right hand well up, palm out, and wave it right and left, several times.
TO ACCOST, TO HAIL, TO ATTRACT ATTENTION.
Sign: When the party is very distant, swing your hat, or wave a blanket.
ACCOUNT-ING, COUNT-ING, HOW MUCH? HOW MANY? &c.
Sign: Hold the left hand in view, then beginning with the little finger turn down two or more fingers, looking intently at the party addressed.
ACROSS, TO GO ACROSS. As across the country, prairie, etc.
Sign: Left hand back up. Right hand thumb up, thrust it over across the back of the left hand, and a little below.
TO ADD, BY PILING, OR, COUNTING.
Sign: Make as if taking things from one place, and putting them in another.
AHEAD, BEYOND, ADVANCE, GO AHEAD. This gesture is also used in the sense of, More than, Ahead of, etc.
Sign: Hold the left hand in front of the body, and beginning at the wrist, pass the right index finger across the back of the left hand beyond the ends of the fingers.

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ADVANCE GUARD, A SCOUT. One who goes ahead and looks around.
Sign: Hold the right hand in front, then, beginning at the wrist, move the right index finger over the back of the left hand, and beyond; opening the middle finger, and thrusting both in various directions.
ADVANCE-ING. As soldiers; their guns describing similar curves.
Sign: Hands palms facing each other in front of head, move them up and down, advancing them outward.
ADVANCE TEPEES, TO MOVE CAMP.
Sign: Put thumbs and index fingers together, and move them forward together
AFTER-WARDS, IN A LITTLE WHILE, SOON OR PRETTY SOON, PRESENTLY, IN A MINUTE, &c. &c. Always refers to the near future.
Sign: Extend the left index finger in front of breasts, then place the end of right index finger at root of nail and draw it toward the wrist about an inch.
A LONG TIME AFTER. For a very long time after, draw the right index past the shoulder, thrusting the left well out, separating them as far as possible.
Sign: Like preceding gesture for AFTERWARDS, the right index finger being drawn farther back.
AFTERNOON. The sun, P.M.
Sign: Wide spread thumb and index carried high above the head, then moved to the right.
AFRAID, FEAR-FUL, FRIGHT-EN-ED, SCARE-D.
Sign: Throw up both spread hands and shrink backward, as if startled by lightning.
AGAIN AND AGAIN, REPEAT-ED-LY, OFTEN, FREQUENT-LY.
Sign: Hold the left arm in front, then touch it in several places from the wrist toward the elbow.
AHEAD, BEYOND, MORE THAN. As the Indian says: This horse is ahead fat (is fattest).
Sign: Hold the left hand, back up, in front of breast, then thrust the right index from the wrist, across, passing it beyond the end of fingers of left hand.
ALL, THE WHOLE.
Sign: Right hand, back up, in front of the right breast. Thence upward, outward and downward, describing the fourth of a circle.
ALL THE EARTH.
Sign: Both index fingers side by side, pointing downward to the feet. Then raise them up, out and downward, describing semi circle in opposite directions.
ALL GONE, GOT NONE.
Sign: Strike backs of hands into the palms alternately, two or three times.
ALL GONE, WIPED OUT, EXTERMINATED.
Sign: Left hand, palm up, in front. Then place the ball of right hand into the palm of the left hand near the wrist, then quickly brush the right across the left hand.
ALIVE, WELL. A man moving about.
Sign: Raise the right index finger to front of face, then with it describe a horizontal figure 8 in front.
ALONE, SOLITUDE. Whichever place he goes he is by himself.
Sign: Raise right index with back of hand toward the face, then move it from left to right, and from right to left a few times.
ALWAYS, FOREVER, ETERNALLY.
Sign: With the palm of right hand near the right ear, then move it backward and forward three or four times.

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ANGRY, WRATHY, GETTING MAD.
Sign: Hold the clinched fist in front of forehead and twist the wrist, assuming a threatening facial expression.
AMONG. As among other things. (WITH, I LIVE WITH, ONE WITH OTHERS, q.v.)
Sign: Hold the loosely flexed fingers of the left hand upright in front of face, then pass the right index upward among them.
ANOTHER. Refers to person, place or thing.
Sign: Hold the palm of the right hand against the right breast, then carry leftward and outward to arms length, and opposite the left breast.
APACHE, POVERTY, POOR IN POSSESSION. Apaches are considered poor by other Indians from the fact of their being in poorer circumstances than the plains Indians.
Sign: Extend the left forefinger in front and with the right forefinger make several strokes from root of nail to ball of thumb at wrist, back and forth a few times.
APPLE, POTATO. Any vegetable or fruit. Can add sweet, sour, bitter, good, bad, small or big, &c., for a closer description.
Sign: Gather all the fingers of the left hand in bunch, and grasp them with the right hand.
ARRANGE. To fix any matter, or mend something. (as ROAD, TRAIL, PATH, A LAW, A GUIDE, A PLAN. See ROAD).
Sign: Hold the left hand palm up in front, then strike the lower edge of the open right hand against the wrist at base of thumb, and again on back of base of thumb, and again between thumb and forefinger.
ARRAPAHOE. Some say this means a big nose, some snot nose. I do not know for certain.
Sign: Place the right index by the side of the nose.
ARREST-ED, A PRISONER.
Sign: Hold the left fist in front of the face and grasp the left wrist with the right hand. Shake it a little.
ARISE, GET UP. To arise from a recumbent position.
Sign: Hold the right index horizontally out to the right, then bring it to an upright position at about half arms length.
ARRIVED HERE, CAME-TO-THIS-PLACE. Arrived here. Came to this place. This is more intensified than come. (See COME, COME TO ME.)
Sign: Hold the palm of the left hand on the left breast, then bring the end of the right index from a distance of arms length until it touches the back of the left hand.
ARRIVE-D THERE, WENT TO THAT PLACE. In this, as in the preceding sign, ARRIVED HERE, the right index finger represents a person.
Sign: Hold the open left hand well out in front of the left breast. Extend the right index and thrust the ball of the right hand into the palm of the left, rather forcibly.
ARRIVE IN VIEW, TO COME IN SIGHT. As a person coming over a hill and appearing in view.
Sign: Hold the open laft hand, palm before the face. Then extend the right index as man, and shove it upward between the face and left hand, until the end would come in view of a person looking towards the gesturer.
ASHES, DIRT, POWDER. Also fine cloth, as velvet, silk, satin, soft fur, &c. Sift this way and then blow in the palm of hand signifies medicine, powder, &c.
Sign: Make as if picking up dirt, powder or ashes, and sifting it between the ends of the fingers.
ASTONISH-ED-ING, SURPRISING, MARVELOUS. When acquaintances meet after some absence, they place the palms of hands softly together and then cover the

mouth with the right hand and look surprised.
Sign: Hold the hand over the mouth and open the eyes wide as if surprised.
ASTRIDE. As to straddle a fence, sometimes used as a command to saddle a horse.
Sign: Hold open flat left hand in front and place the fingers of the right hand forked over one or all the fingers of the left.
BAD, THROW IT AWAY. Because it is not worth keeping. Signs of possession and throwing it away.
Sign: Motion of grasping something, carrying it to the breast (mine). Then thrust the same clinched fist obliquely downward as if spurning to keep it, that thing.
BADGER, STRIPED NOSE. Stripes on the nose of a badger or coon.
Sign: Fork the first and second fingers of the right hand, and with palm toward the face, place one finger on each side of the nose and draw them upward.
BAG, SACK. Putting things in a hole as in a sack, dish or bucket. (See BASIN, &c.)
Sign: First make a round opening with the thumbs and fingers of both hands then with the left half of the opening remaining thrust the whole of the right hand downwards through that opening.
BALD, TOP OF HEAD, HAIR. For BALD add GOT NONE or RUBBED OUT. See EXTERMINATED.
Sign: Place the palm of the hand on the top of the head, and then sign ALL GONE or EXTERMINATED.
BASIN, BASKET, BOWL, KETTLE, PAN, PAIL. Any round, open toped vessel.
Sign: Place ends of thumbs and fingers together so as to form a round opening. Show this to the observer.
BATTLE, CHARGING AND REPELLING, ADVANCING AND RETREATING.
Sign: Gather all the spread fingers of both hands in a circular form with their ends touching. Then move both hands to and from each other.
BAY, SHAPE, FORM. Anything, as a field or portion of country, is mapped out in the same way.
Sign: First sign for WATER, then with the right index finger indicate the form or outline of the bay.
BEADS, STRINGING BEADS. Imitate the stringing of beads. For bead work add a design or sign for work.
Sign: Make believe putting something in between the thumb and forefinger of the left hand as if threading a needle.
BEAR, BEAR CLAWS. Scratching like a brear or other wild beast.
Sign: Extend thumbs and little fingers of both hands, the rest of the fingers closed. Then with the hands in front of face, strike them both downward simultaneously.
BEARD, WHISKERS.
Sign: Touch the sides of beard or chin with the backs of the fingers two or three times.
BECAUSE OF, THE REASON FOR, WHY, &c.
Sign: The right hand back up in front of the left breast. Then carry it upward and over to the right, when it will be palm up. Do this three times, emphatically.
BED, SPREAD. Spread your blanket there!
Sign: Hold the left hand palm up, level in front of the left breast. Then lay the back of the open right hand into the palm of the left hand, and from that position carry it in a horizontal arc well to the right of body.