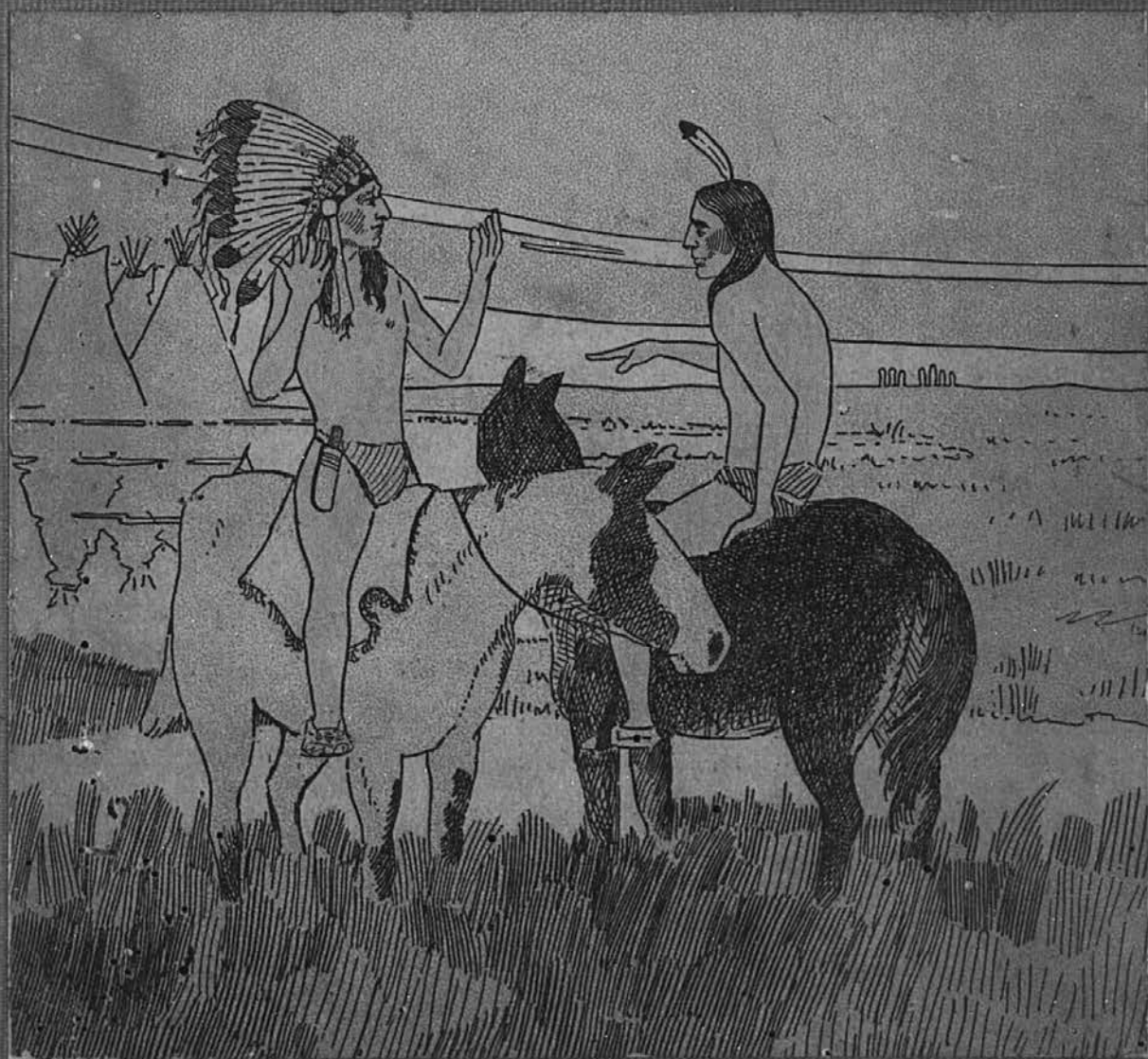


UNIVERSAL  
INDIAN SIGN LANGUAGE

BY

WILLIAM TOMPKINS.



To H. R. W.,

The King of Siam  
Chief Seat for Siam  
An old friend of mine once

said to me, in sign  
language, at pointing -  
"May the great mystery -  
make sense in your heart"

With Deep Respect,  
and every kind wish  
Yours Truly,  
Jim Joukani's

Sunka Wakan Wahtagla  
(Siam's Seal for "Wild Horses")

UNIVERSAL  
INDIAN SIGN LANGUAGE  
OF THE PLAINS INDIANS  
OF NORTH AMERICA

TOGETHER WITH

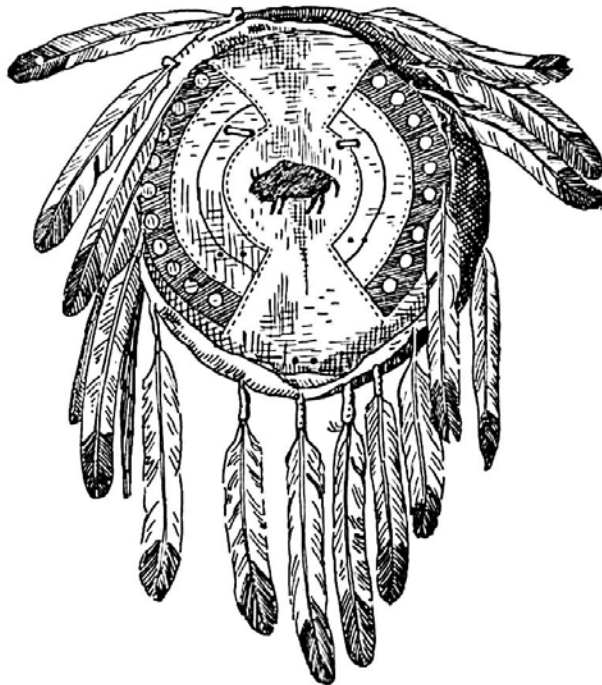
A SIMPLIFIED METHOD OF STUDY, A LIST OF WORDS IN MOST  
GENERAL USE, A CODIFICATION OF PICTOGRAPHIC  
SYMBOLS OF THE SIOUX AND OJIBWAY

A DICTIONARY OF SYNONYMS, A HISTORY OF SIGN LANGUAGE,  
CHAPTERS ON SMOKE SIGNALING, USE OF IDIOMS. ETC.

BY

WILLIAM TOMKINS

THIS BOOK HAS BEEN ADOPTED BY THE BOY SCOUTS OF AMERICA  
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## INTRODUCTORY NOTES

When a boy, from 1884 to 1894, the author lived on the edge of the Sioux Indian Reservation in Dakota Territory, located at Fort Sully, Cheyenne Agency, Pierre, and surrounding sections. He worked on the cow range and associated continuously with Indians. He learned some of the Sioux language, and made a study of sign. Since then, for many years, the interest has continued, and all known authorities on sign have been studied, as well as continued investigations with Blackfoot, Cheyenne, Sioux, Arapahoe, and other Indians of recognized sign-talking ability.

Of later years this effort has been inspired by the fact that there does not exist today any publication in print that can readily be obtained, covering exclusively the so-called Universal Indian Sign Language of the Plains Indians of North America.

There is a sentiment connected with the Indian Sign Language that attaches to no other. It is probably the first American language. It is the first and only American universal language. It may be the first universal language produced by any people. It is a genuine Indian language of great antiquity. It has a beauty and imagery possessed by few, if any, other languages. It is the foremost gesture language that the world has ever produced.

The author has lectured on Indian problems to many audiences, and at all times the keenest interest was shown in sign language demonstrations, and he has been requested, hundreds of times, to make the record permanent, and to thereby preserve and perpetuate the original American language which otherwise is fast passing away. This is shown by the fact that in 1885 Lewis F. Hadley, at that time a foremost authority on sign, claimed that as a result of extensive investigation he had determined that there were over 110,000 sign-talking Indians in the United States. Today there is a very small percentage of this number, due to the inroads of modern education, and many of our Indians, with college and university training, can speak better English than they can talk sign. This language was not created by anybody living today. If it belongs to anybody it belongs to Americans, and it is for the purpose of having it carried on by the youth of the United States that this little volume is compiled.

Very few works on the Indian Sign Language have ever been published. The first of importance was by Major Stephen H. Long in 1823, and gave about 100 signs. It is long since out of print.

In 1880 and 1881 Lieut.-Col. Garrick Mallery, writing for the Bureau of American Ethnology of the Smithsonian Institute, produced two valuable works, entitled, "Gesture Signs and Signals of the North American Indians," and "Sign Language Among the North American Indians." These were partially illustrated and are now out of print.

The next, and by far the most authoritative, work on Indian Sign Language was by Captain Wm. Philo Clark, U. S. Army. He was with the army in the Indian country from 1875 to 1880, and made a deep study of sign, with the result that in 1880 he was detailed by his commanding general to devote his time exclusively to the production of a book on same. He worked steadily on its preparation until 1884, when he died. The work was published in 1885, a small edition, and is now out of print and extremely difficult to obtain. It was not illustrated. This being America's leading authority on Indian sign, and differentiating as to the true Indian and deaf and dumb codes, the author has consulted it extensively in checking against his personal knowledge and studies extending over many years.

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. I. C. Elsom of the University of Wisconsin, and through the kindness of Prof. Elsom the author possesses a photostatic copy. Next to the work by Capt. Clark, this is the foremost contribution to the study of Indian Sign Language, particularly as it contains several hundred graphic illustrations.

In 1918, Ernest Thompson Seton, the noted author of animal stories, compiled a splendid work, 282 pages and about 1700 signs, profusely illustrated. The work was named "Sign Talk", and it does not pretend to adhere to Indian signs but includes many desirable signs of the deaf and dumb, and other sources, comprising a very fine work, of value to any library.

Owing to the idiomatic form of the language there are certain fundamental differences which must be remembered. Every interrogation is made either wholly or in part by the question sign. Instead of saying "Where are you going?" the signs would be, QUESTION, YOU, GOING. Instead of "What do you want?" the signs would be QUESTION, YOU, WANT. The sign for "question" covers the words WHAT,

**WHERE, WHY and WHEN.** It is made to attract attention, to ask, to inquire, to examine.

The old-time Indian never used the terms "Good morning," or "Good evening," but had his own forms of greeting. The Sioux vocal language uses the term "How Coula?" meaning "How do you do, my friend?" The modern educated Indian uses the terms of the white man: so we believe that in this age the use of the terms, "Good morning" and "Good evening", should not be out of place in talking sign between Whites or Indians, particularly as these words exist in sign language and are generally understood.

In sign language it is not customary to ask "What is your name?" because it has a different way of asking this question, viz: "What are you called?" the signs for which are **QUESTION, YOU, CALLED.**

In speaking of the age of a person, or of past or future time, the general custom is to say, "So many winters."

For time of day, make sign for **SUN**, holding hand toward the point in the heavens where the sun is at the time indicated. To specify a certain length of time during the day, indicate space on sky over which the sun passes.

Time is reckoned by the Indians as follows:—Days, by nights or sleeps; months, by moons; and years, by winters.

Present time is expressed by Indians by the sign **NOW**, and also by the sign **TO-DAY**, while occasionally, for emphasis, both signs are used.

What is understood to be the first person singular, is indicated by pointing to one's-self. The plural **WE** is made by the signs **ME** and **ALL**. **YOU, ALL**, means **YE**; while **HE, ALL** means **THEY**.

Gender is shown by adding the signs **MAN** or **WOMAN**.

Past tense is shown by adding **LONG TIME**.

Such words or articles, as **A, THE, AN, IT**, etc., are not used in sign language.

The syntax or sentence construction is naturally elemental and simple.

The verb is not placed as with us, but generally between the subject and the object.

One very wide difference between the Indian Sign Language and the signs used by deaf and dumb, is shown in the word **THINK**. The originators of the Indian signs thought that thinking or understanding was done with the heart, and made the sign "drawn from the heart". Deaf mutes place extended fingers of the right hand against the forehead, to give the same meaning.

The deaf use a great deal of facial contortion and grimace. The Indian seldom uses facial expression, but maintains a composed and dignified countenance, the signs being sufficient of themselves.

The sign used by practically all plains Indians for **TREE**, is made by holding the right hand before the body, back forward, fingers and thumb separated, then pushing it slightly upward. The sign for **GRASS** is the same, made near the ground. For **FIRE**, while the same general hand is used, the fingers are thrown forward from under the thumb in upward motion, two or three times. For distant **SMOKE**, make sign for **FIRE**, and continue raising hand until higher than the head. To make the sign for **SUN**, make incomplete circle of index and thumb of right hand, tips one inch apart, and point to position in the sky. The same hand, held in front of right breast, with back to right, indicates **MONEY**.

With the passage of time some gestures have changed, as can be readily seen by the following. Before the introduction of the coffee-mill among the Indians, coffee was represented as a grain, or, more elaborately, by describing the process of preparing and drinking the beverage. The little coffee-mill killed off these gestures at once, and the motion made, as though turning the crank of the mill to grind the parched berry, is today understood as meaning **COFFEE** by practically all the plains Indians.

While not generally thought of as such, it is nevertheless a fact, that there is one composite group of over twenty million citizens of the United States who use a wonderfully comprehensive sign language every day, in fact could not get along without it, and, furthermore, they must use it or be guilty of violation of law. I refer to the gestures made by the great army of automobile drivers to indicate "Right turn," "Left turn," "Stop," etc.

Clark says: "It is very difficult to describe the most simple movements of the hands in space, so that a person who had never seen the movements would, by following the descriptions, make the correct motions."

In order to offset the possibility of mistake in this regard, I have herein illustrated practically all of the principal or root signs, in a manner which it is hoped will be clear to all.

On account of the lucid explanation shown in the cuts, it has been found possible to make verbal description very brief, thereby preventing the confusion which results from lengthy details.

It should be remembered that this is in large measure a skeleton language, because synonyms in general are covered by the basic word. For instance, the word ABANDONED means DIVORCED; THROWN AWAY, DISPLACED; DESERTED, FORSAKEN. The word ABUSE can, according to its connection, mean SCOLD, ILL-TREAT, UPBRAID, DEFAME, DETRACT. The word AFRAID can mean SHRINK FROM, COWARDLY, SUSPICION, TEMERITY, DREAD, NERVOUS, FEARFUL.

Some slight liberties in spelling have been taken by the author, in order to simplify pronunciation. For instance, the word representing lodge, the conventional tent home, correctly speaking should be spelled TIPI; whereas phonetically the pronunciation is TEEPEE. We have therefore used the latter spelling.

Sign language is so faithful to nature and so natural in its expression that it is not probable that it will ever die. It has a practical utility, and should not be looked upon merely as a repetition of motions to be memorized from a limited list, but as a cultivated art, founded upon principles which can be readily applied by travelers. Sign language may be used to advantage at a distance, which the eye can reach but not the ear, and still more frequently when silence or secrecy is desired.

The author's thanks are due to a number of people who have helped him with the sign language. One of the first of these was William Fielder, a noted interpreter at Cheyenne Agency, Dakota; to Muzza Humpa (Iron Moccasin), and Cawgee Tonka (Big Crow), two Sioux living near Fort Sully, Dakota, and in general, to many other Indians with whom he was acquainted at Cheyenne Agency, Pierre, Fort Pierre, and many places on the Sioux Reservation from 1885 to 1894.

Mr. R. C. Block of San Diego, California, a well-educated Cheyenne Indian and a fine sign-talker, has checked my manuscripts and passed favorably upon them.

In particular I wish to thank Mr. J. C. Clark, a Blackfoot Indian sculptor now located at Glacier Park, Montana, and who with great patience and kindness has gone over the entire language with me. Mr. Clark has the misfortune to be deaf and dumb, and this has developed him greatly as a sign talker. He is America's foremost Indian sculptor, and carves bears and other wild animals from blocks of wood, true to life.

Every author of a work on sign language in the past 100 years has emphasized the importance of illustration of same, therefore, realizing this fact, I have given much time to an endeavor to secure a capable artist. I have been most fortunate in securing the services of Mr. A. J. Stover of San Diego, an artist of wide experience and ability, and graduate of the Cleveland Art School. To his earnest devotion to the work much credit for the book is due, and he certainly has my best thanks. All of the sketches were posed by the author.

I have held back one thought for conclusion, and it is this: The beauty of Sign talk depends upon the manner of making the gestures. Movements should not be angular or jerky, but should rather be rounded and sweeping in their rendition. It is inspiring, and a thing of beauty, to witness a sign conversation between two capable Indian sign talkers. They are living in many parts of our country and should be cultivated wherever found.





Every sign in this work is a true Indian sign. Nothing has been borrowed from the deaf or from other sources, the compiler having adhered strictly to Indian origins. This, of necessity, makes for a briefer book than would otherwise be possible, but a conscientious effort has been made to make the book exactly what it purports to be, viz: the Indian Sign Language.



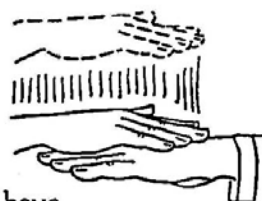
It is the most earnest hope of the author that this little work will so kindle enthusiasm in the breasts of thousands of boys and girls in America, that the future, through this medium, will develop young Americans who will be able to talk sign language with as great facility, grace and beauty as it was ever presented by any Indian in past time.




This work is therefore dedicated to the boys and girls of America, in the belief that through the study of this subject there may, among them, be developed Sign Talkers as fluent, graceful and rapid as our Indians themselves.

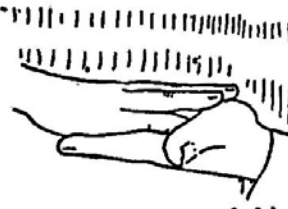


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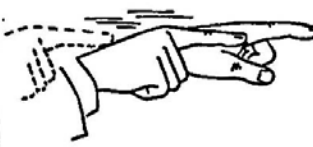






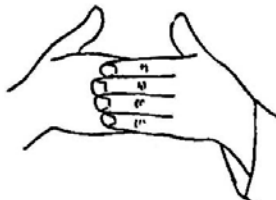
 <p>I Hand</p>	 <p>II Hand</p>	 <p>IV Hand</p>	 <p>V Hand</p>
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 <p>Abandon</p>	 <p>Aboard</p>	 <p>Above</p>
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 <p>Abuse</p>	 <p>Ache</p>	 <p>Across</p>
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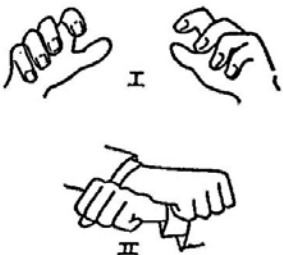




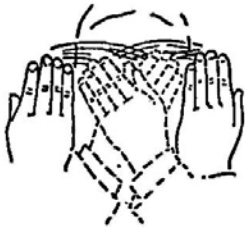


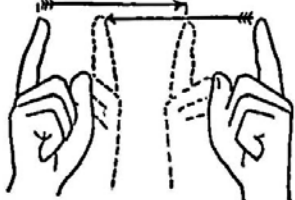

 <p>Add</p>	 <p>Advance</p>	 <p>Afraid</p>
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 <p>After</p>	 <p>Afternoon</p>	 <p>Alight</p>
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 <p>Alive</p>	 <p>All</p>	 <p>All Gone</p>
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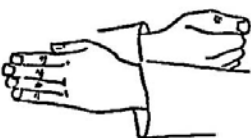








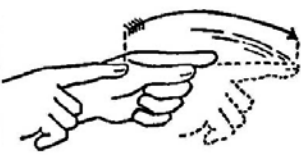




## A

- ABANDON** (meaning: throw away). With both closed hands held at left side near breast, drop them downwards and to rear, at same time opening them as though expelling some article.
- ABOARD** (meaning: sitting down on). Hold left hand flat, ten inches from body, palm up. Place right fist on left palm, with little finger down.
- ABOVE** (meaning one thing above another). Both hands backs up in front of body, the right resting on the left. Then raise the right more or less above the left.
- ABSENT**. Make signs for **SIT** and **NO**.
- ABUSE** (meaning: throwing lies against one). Bring right 2 hand in front of mouth; move the hand sharply outwards or towards person indicated; repeat.
- ACCOMPANY**. See **WITH**.
- ACCOST**. Make the sign for **QUESTION**.
- ACCOST** (meaning: to question). When party is at some distance hold right hand well up and wave to right and left two or three times.
- ACHE** (meaning: the darting sensations of pain). Push the right index finger over and parallel to the part afflicted; then make the sign for **SICK**.
- ACROSS**. The flat left hand, with back up, is held about twelve inches out from body. Then pass the partially compressed right hand over left on a curve.
- ADD**. Place right flat hand on palm of left in front of body, and lift them upwards several times in moves of about 3 inches, to indicate piling up.
- ADVANCE**. Point right flat hand forward, palm down, ten inches from body. Bring left hand in same position but between right hand and body. Then move both hands forward in slight jerks.
- ADVANCE GUARD** (The person in front). Left flat hand ten inches from center of body. Right 1 hand in front of left pointing upwards, then change to 2 hand, and move around to indicate **LOOKING**.
- AFRAID** (meaning: shrinks back from). Bring both 1 hands well out in front of breast; bring hands back a few inches and slightly downwards, while curving index fingers. Usually only right hand is used in making this sign.
- AFRAID OF NO ONE**. Point right index in several directions; then make signs for **AFRAID** and **NO**.
- AFTER** (meaning: falling behind). Left and right 1 hands well out in front of left breast, hands tandem, but right hand behind, index fingers parallel; then draw right hand to right and rear. This refers to time—a short move for short time—longer move for longer time.
- AFTERNOON**. Form an incomplete circle with thumb and index of right hand. Then raise toward a point directly overhead, and sweep down towards the horizon.
- AGE**. Indicate by showing number of winters. (See **WINTER**.)
- AGENT** (meaning: Indian Agent). Make signs for **WHITE MAJ**, **CHIEF**, **GIVE**, and **FOOD**.
- AGREEMENT**. See **TREATY**.
- AHEAD** Make the sign for **BEFORE**.
- AID**. Make signs for **WORK** and **WITH**.
- AIM** (meaning: "From the manner of using weapon"). If with rifle—aim accordingly; if with bow and arrow—bring hands up before breast with motion of drawing bow string.
- AIRPLANE**. Extend both arms straight out to each side, sway body imitating motion of plane; then swing hand in a curve from waist towards the sky. Then sign **BIRD** and **EQUAL** (a flexible modern sign, understood by Indians).
- ALIGHT** (to). Indicate whether from horse, wagon, etc. Then sweep 2 hand towards the ground.
- ALIKE** (meaning: that 2 people look alike). Make the signs for **FACE** and **SAME**.
- ALIVE** (meaning: walking about). Bring right 1 hand 10 inches from breast, then by wrist action make 3 zigzags.
- ALL**. Move right flat hand in horizontal circle from right to left, breast high.
- ALL GONE**. Point both extended hands at each other in front of breast. Then loosely wipe ends of fingers of right hand across palm and fingers of left, and vice versa.
- ALLIANCE**. Make sign for **PEACE**, and if for war purposes add signs **GOING**, **WAR**, **WITH**.
- ALL RIGHT**. Make sign for **ALL** and sign for **GOOD**.

 <p>Alone</p>	 <p>Among</p>	 <p>Angry</p>
 <p>Another</p>	 <p>Arise</p>	 <p>Arrest</p>
 <p>Arrive Here</p>	 <p>Arrive There</p>	 <p>Arrow</p>
 <p>Ascend</p>	 <p>Ashamed</p>	 <p>Astonish</p>
 <p>Astride</p>	 <p>Avoid</p>	 <p>Awl</p>



- ALONE.** Hold right 1 hand upwards in front of neck. Then move outwards in sinuous motion.
- ALWAYS.** Make the sign for FOREVER.
- AMBITIOUS.** Make sign for the person and sign for PUSH.
- AMONG.** Bring extended left 5 hand ten inches from breast, then weave right index through fingers of left.
- ANCESTORS.** Most Indians usually make sign for OLD PEOPLE. Some add LONG TIME.
- AND.** Make the sign for WITH.
- ANGRY** (meaning: mind twisted). Place closed right hand close to forehead, with lack of thumb touching same; move hand slightly outwards and by wrist action give small twisting motion.
- ANNIHILATE.** See EXTERMINATE.
- ANNOY** (meaning: fluttering heart). Make the sign for HEART. Then flutter the 5 hand over the heart.
- ANNUITIES.** Make the sign for BLANKET, for FOOD and for DISTRIBUTE.
- ANOTHER.** Place compressed right hand over left breast, sweep hand upwards, outwards to right and downwards ending with back down.
- ANTELOPE** (meaning: pronged horns of animals). Hold both 4 hands beside head, palms forward.
- APACHE**—Indian (meaning: Elk horn fiddlers). Make the sign for Indian, then with right index rub the left index from end of finger to wrist and back again—2 or 3 times.
- APPAREL.** Pass both 4 hands over such position of body as is necessary to explain the clothing.
- ARAPAHOE**—Indian (meaning: MOTHER of all Tribes). First make sign for Indian, then with compressed right hand tap left breast two or three times, which is the MOTHER sign.
- ARISE** (meaning: to get up). Right 1 hand with back down, pointed to front, raise mostly by wrist action until back is outwards and index points upwards.
- ARRANGE.** Make signs for WORK and FIX.
- ARREST** (meaning: to seize hold of and tie at wrist). With both hands in front of body make as though seizing hold of a person. Then cross the wrists, hands closed.
- ARRIVE HERE.** Place flat left hand against left breast with back out. Hold right 1 hand one foot from body, then bring same briskly against back of left.
- ARRIVE THERE.** This is the reverse of previous sign. The left flat hand is held out in front; the right 1 hand held against breast, strikes out to palm of left.
- ARROW** (meaning: drawing an arrow from left hand). Near left breast, hold left cupped hand, then indicate drawing an arrow from same.
- ARTILLERYMAN.** Make sign for WHITE MAN, for SOLDIER, for WITH, and for CANNON.
- ASCEND.** Indicate in what way and what was ascended; for instance, a mountain, sign same with left hand, place right 1 hand with index on left wrist and gradually move same upward.
- ASHAMED** (meaning: drawing blanket over face). Both flat hands—opposite either cheek, backs outward. Cross right hand to left and left hand to right.
- ASTONISH.** Palm of left hand held over mouth. Many Indians also raise right hand. This gesture denotes great surprise, great pleasure, or great disappointment.
- ASTRAY.** Make the sign for HIDE.
- ASTRIDE.** Separate first and second fingers of right hand and set them astride of upright flat left hand.
- ATTACK.** Make sign for CHARGE.
- ATTEMPT.** Make the signs for WORK and PUSH.
- ATTENTION.** See QUESTION.
- AUNT.** Make signs for FATHER and SISTER, or MOTHER and SISTER.
- AUTOMOBILE.** Make the sign for WAGON and then imitate holding steering wheel. (Another modern sign understood by Indians.) A Cheyenne Indian used the sign WAGON, BY ITSELF, GO.
- AUTUMN** (meaning: falling leaf time). Make sign for TREE, for LEAF. Then let right hand pass slowly downwards to right with wavy motion.
- AVOID.** Hold 1 hands in front of shoulders pointing upwards. Pass right hand to left and left hand to right and have them miss in passing.
- AWL.** From manner of using same in sewing with sinew. Use right index as an awl and bore over left index.




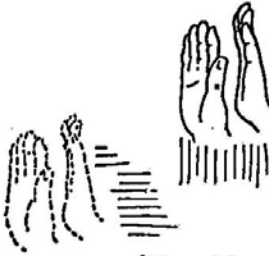




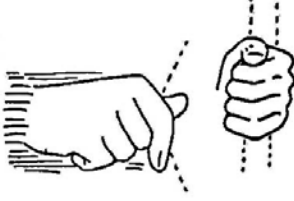




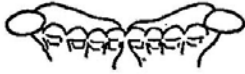

 <p>Axe</p>	 <p>Baby</p>	 <p>Bacon</p>
 <p>Bad</p>	 <p>Bag</p>	 <p>Bashful</p>
 <p>Bear</p>	 <p>Beard</p>	 <p>Beaver</p>
 <p>Bed</p>	 <p>Before</p>	 <p>Below</p>
 <p>Beside</p>	 <p>Bet</p>	 <p>Beyond</p>



**AXE.** Hold right elbow with left hand, extend right arm with hand held flat, and make as though chopping.

## B

- BABY.** Place right closed hand across left wrist, palm side up, in position of holding a baby.
- BACHELOR.** Make the signs for **MAN**, **MARRY** and **NO**.
- BACON.** Bring extended left hand in front of breast pointing outwards; with right thumb and index clasp base of little finger and rub towards wrist and back again 2 or 3 times; then make the sign for **EAT**.
- BAD** (meaning: thrown away). Hold right fist near breast. Throw it out and down to right, and while doing so open the hand.
- BAG.** Hold left hand in form of opening of bag; then pass compressed right hand into opening. Finish by indicating sides of bag. Demonstrate a large bag by inside of circled arm.
- BALD.** Make the sign for **HAIR**. Touch top of head with flat hand. Then make sign **WIPED OUT**.
- BARRACKS.** Make the signs for **WHITE SOLDIER** and **HOUSE**.
- BASHFUL.** Make sign for **ASHAMED**.
- BASIN** (meaning: depression in the ground). With both 4 hands form a partial circle, then left hand holds position while compressed right hand scoops the ground.
- BASKET.** Make sign for **KETTLE**. Then interlock fingers to denote manner of construction.
- BATTLE.** Make sign for **FIGHT**, then sign for **SHOOT**, with both hands pointing towards each other.
- BATTLESHIP.** Make sign for **BOAT**, for **FIRE**, for **BIG**, and for **BIG GUNS**. (A flexible modern sign—understood by Indians.)
- BAY.** (Water). Make sign for **WATER**, then with right 4 hand out in front of body indicate form or shape of bay.
- BAYONET.** Make sign for **GUN**. Then place both 1 hands alongside one another, right index projecting beyond.
- BEAR.** The Crows and some other tribes hold partly closed hands alongside of head to indicate large ears—Others add to this a clawing motion with hands in front clawing downwards.
- BEARD.** For chin whiskers hang compressed hand below chin—for other kinds of whiskers place hands accordingly.
- BEAUTIFUL.** The preference seems to be to pass right flat hand downwards over face, then make sign for **GOOD**—some tribes hold up left hand and look into it as into a mirror.
- BEAVER** (meaning: tail of beaver striking mud or water). Hold left flat hand in front of body, right flat hand below same, then back of right hand strikes up against left palm sharply.
- BED** (meaning: spread blankets). Left hand, palm up, fingers extended pointing right front, close to left breast, right hand palm up, on same plane and close to left—move right hand well out in front and to right as though spreading blanket; add sign for **SLEEP**.
- BETWEEN** (meaning: sense of time). Both 1 hands in first position of **AFTER**, then pass right 1 hand over and beyond the left.
- BEGIN.** Make the sign for **PUSH**.
- BEHIND.** Make sign for **AFTER**, showing length of time or distance by space between hands.
- BELOW.** Both hands backs up in front of body, the left resting on the right; then drop the right more or less below the left to indicate desired distance.
- BELT.** Use the hands as though clasping on a belt.
- BESIDE** or **BY.** Make sign for **WITH**.
- BET** (meaning: to gamble). Inasmuch as the betting assumes card playing, the sign is made as though placing 2 stacks of money or chips.
- BEYOND.** Bring extended left hand, back up in front of body about ten inches, fingers pointing to right; bring extended right hand, back up, between left and body, same height, fingers pointing to left; swing the right hand outwards and upwards in a curve beyond left hand, turning right hand back down in movement.

 <p data-bbox="396 418 447 455">Big</p>	 <p data-bbox="705 418 756 455">Bird</p>	 <p data-bbox="1014 418 1115 455">Blanket</p>
 <p data-bbox="308 737 441 773">Bless You</p>	 <p data-bbox="711 737 787 773">Blood</p>	 <p data-bbox="1033 737 1102 773">Boat</p>
 <p data-bbox="365 1046 459 1082">Bonnet</p>	 <p data-bbox="711 1046 787 1082">Book</p>	 <p data-bbox="1039 1046 1102 1082">Bow</p>
 <p data-bbox="365 1355 447 1392">Bowl</p>	 <p data-bbox="686 1355 781 1392">Brand</p>	 <p data-bbox="1039 1355 1115 1392">Brave</p>
 <p data-bbox="371 1665 459 1701">Break</p>	 <p data-bbox="693 1665 787 1701">Bridge</p>	 <p data-bbox="1014 1665 1102 1701">Bring</p>

**BIBLE.** Make the signs for **BOOK**, **MEDICINE**, and **GREAT**.

**BIG.** Bring compressed 5 hands in front of body, close together, palms in, fingers extended flat, upright, pointing to front, separate the hands—bringing them apart, but keeping them opposite each other.

**BIRD** (meaning: wings). With flat hands at shoulders, imitate motion of wings. Small birds rapidly, large birds slowly.

**BITTER.** Touch the tongue with tip of index of right hand and make the sign for **BAD**.

**BLACK.** The method most used by Indians is to point to something black. Have seen Indians simply use sign for **COLOR** as indicating **BLACK**; others make the sign for **COLOR** and touch hair or eyebrows.

**BLACKFEET**—Indians. Make sign for **MOCCASIN** and for **BLACK**.

**BLANKET** (meaning: wrapping about shoulders). Hold the closed hands at height of shoulders near neck, move the right hand to left, left to right, closing movement when wrists are crossed, right hand nearest body.

**BLESS YOU.** Raise both hands, palm outward, hands pointing front and upward, lower hands several inches, then push them slightly towards person.

**BLIND.** Place palmar surface of ends of fingers against closed eyes, then sign **LOOK** and **NO**.

**BLOOD.** Bring right hand in front of mouth, first and second fingers against nostrils, move hand to right and downwards with tremulous motion.

**BLUE.** Make the sign for **COLOR**, then point to something blue in color, preferably the sky when clear.

**BLUFF.** Make the sign for **MOUNTAIN**, raising or lowering fist to indicate height.

**BOAT.** Hollowed hands held together indicate shape of boat, push out in front to show direction; for canoe make as though paddling; for row boat as though rowing; for steamboat add sign for **FIRE**.

**BOIL** (to). Make sign for **WATER** or **FOOD**; then sign for **KETTLE** and **FIRE**.

**BONE.** Make sign for the animal for **DIE**, **LONG TIME**. Touch part of body that produced bone, then point to something **WHITE**.

**BONNET** (war). Carry extended hands from front to rear alongside of head, then carry right hand from crown of head down to below body.

**BOOK.** Hold both hands in front of body, side by side, palms up, and look at them as if reading. Have seen Indians place palms together and open hands as though opening a book.

**BORROW.** Make the sign for **GIVE** (to you or to me) then **BY** and **BY** or little while, and then **GIVE**—meaning, "Give to me a little while and I will give it back" They have no such word as loan.

**BOW** (meaning: bending bow to shoot). Left closed hand well out in front of body as though holding bow. Right closed hand held just back of same draws the bow string.

**BOWL.** Indicate shape with curved hands, held close together.

**BOY.** Make the sign for **WHITE MAN** or **INDIAN**, as the case may be, then bring hand down on right side to height of boy, fingers compressed and pointing up.

**BRAIN.** Touch forehead with first 2 fingers of right hand.

**BRAND.** With index and thumb of right hand, form partial circle, other fingers closed—then press hand against left shoulder for shoulder brand, or against hip for hip brand.

**BRAVE.** Hold left fist 8 inches from center of body, bring right fist six inches above and a little in front of same. Strike downwards with right fist, by elbow action, second joints of right hand passing close to knuckles of left. Some Indians make the signs **HEART** and **STRONG**.

**BREAD.** Make sign for **FLOUR**. Then clap hands together as though making a cake, right hand on top; then reverse and repeat, left hand on top. The Indian method of making small fried bread.








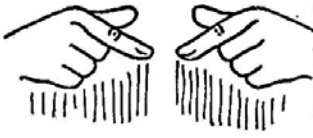

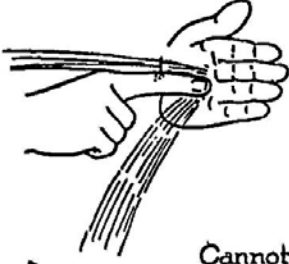

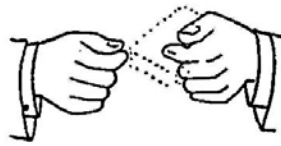
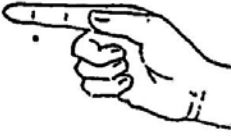


**BREAK** (meaning: breaking a stick held horizontally in the closed hands). Hold closed hands together, backs up, then twist right to right, left to left, as though breaking a stick.

**BREAKFAST.** See **EAT**.

**BRIDGE.** Both flat hands, backs down, pointing to front, then make sign for **RIVER** and sign for **ACROSS**.

**BRING.** Move the right 1 hand well in front of body, index extended, then draw hand towards body, while curving index finger.








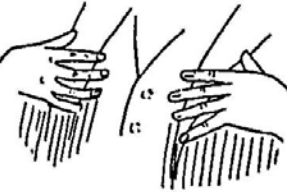
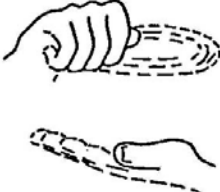



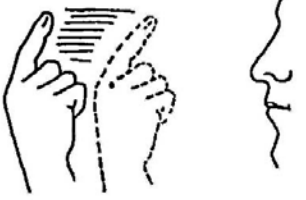


**BROAD.** Make the sign for **BIG**.

 <p data-bbox="337 424 443 451">Brother</p>	 <p data-bbox="582 424 783 451">Brother in Law</p>	 <p data-bbox="1001 424 1096 451">Buffalo</p>
 <p data-bbox="321 728 453 755">By and By</p>	 <p data-bbox="655 728 774 755">By Itself</p>	 <p data-bbox="1039 728 1096 755">Call</p>
 <p data-bbox="359 1046 434 1073">Camp</p>	 <p data-bbox="623 1046 787 1073">Camp cont.d</p>	 <p data-bbox="1008 1046 1102 1073">Candle</p>
 <p data-bbox="340 1355 434 1383">Cannot</p>	 <p data-bbox="693 1355 787 1383">Canyon</p>	 <p data-bbox="1026 1355 1108 1383">Cards</p>
 <p data-bbox="315 1665 434 1692">Cartridge</p>	 <p data-bbox="693 1665 774 1692">Carry</p>	 <p data-bbox="1052 1665 1102 1692">Cat</p>

- BROTHER.** Bring tips of extended and touching first and second fingers of right hand against lips, fingers horizontal, back up, carry hand straight out from mouth, then make sign for MAN.
- BROTHER-IN-LAW.** Cross arms on breasts, left arm inside, hands extended, then strike downwards in front with right hand.
- BROOK.** Make the signs for RIVER and SMALL.
- BROWN.** Make the sign for COLOR, then point to something BROWN.
- BRUSH.** Hold the hands as for GRASS, but with arms extended outward from the waist.
- BUFFALO** (meaning: horns of buffalo). Bring partly closed hands, palms inward, close to sides of head. Raise hands slightly until wrists are on edges of head, and carry slightly forward.
- BUFFALO ROBE.** Make sign for BUFFALO and for BLANKET.
- BURN.** Make the sign for FIRE. Then indicate what was burned or injured by the fire. If entirely consumed add WIPED OUT.
- BURY.** Make the signs for BLANKET, WRAP and DIG.
- BUT.** Make the sign for PERHAPS.
- BUY.** Make sign for MONEY and for EXCHANGE.
- BY AND BY.** Make the sign for AFTER, drawing the right hand back but two or three inches—Some Indians make the sign for WAIT.
- BY ITSELF.** Hold extended right hand in front of right breast, with back down and fingers pointing to front; by wrist action strike the hand to left and towards body with a jerk, repeating two or three times. This is a metaphoric idiom used with other gestures. A gift with this sign becomes a "free gift." No gift expected in return. It also means FREEDOM, ALONE and SOLITARY.

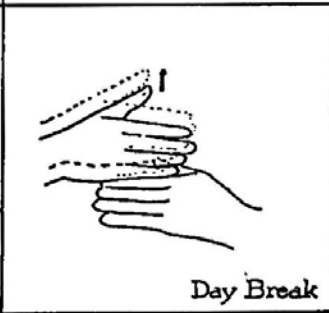
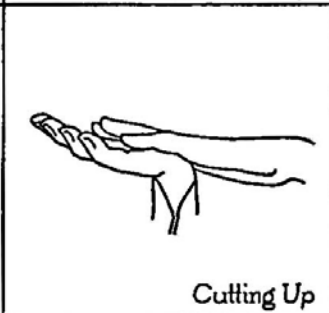
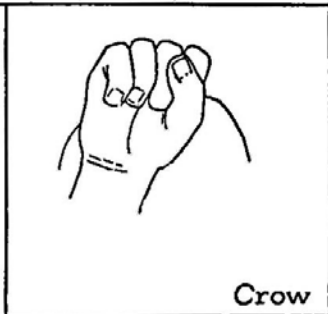
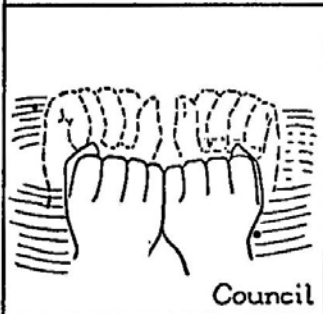
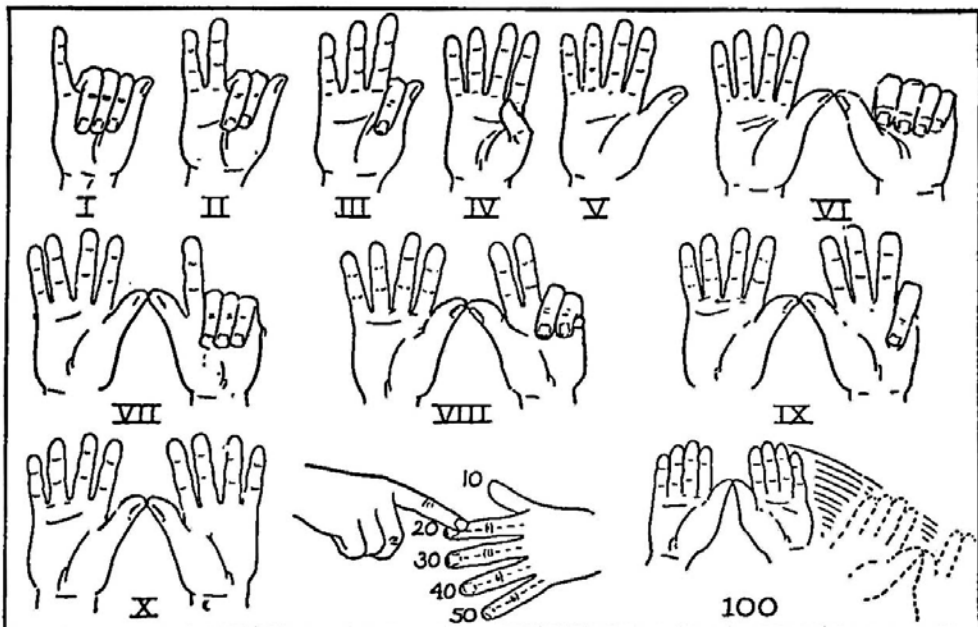
## C

- CACHE.** Make the sign for HIDE.
- CALL OR CALLED.** This is an important and much used sign. Use right hand with thumb touching index. Then snap out index finger as in word talk, but continue extending index. This is used for "Question you called"—meaning, "what are you called" or "what is your name."
- CAMP.** Make the sign for TEEPEE. Then with arms held about horizontal in front of body form with thumbs and indexes an incomplete circle, tips 1 inch apart. Lower the hands briskly few inches by elbow action.
- CAMPFIRE.** Make as though gathering something. Then make the signs for WOOD, FIRE, SIT and TALK.
- CANDID.** Make the sign for TRUE, for DAY and GOOD, indicating openness and clearness like the day, truth and goodness.
- CANDLE.** Hold left 1 hand in front of left shoulder, index pointing upwards. Make sign for FIRE with right hand pointed at left index and show length of candle on left arm.
- CANDY.** Make sign for SUGAR. Then hold left index vertically in front of body and with right index indicate stripes on same.
- CANNON** (meaning: large gun). Make sign for GUN and for LARGE.
- CANNOT** (meaning: cannot go through, or bounced back). Hold left flat hand edgewise, well out in front of body. Point right index at center of left, then move right index forward until it strikes left palm, then bounces off and down to right.
- CANOE.** Make sign for BOAT, then with curved right hand held well out in front of body, indicate the curved bow of canoe.
- CANYON** (also GORGE, DEFILE, CHASM, GAP) (meaning: mountain, both sides). Hold both closed hands in front of face—several inches apart, then, still holding left hand in position, make as though to pass the right hand through the chasm.
- CARDS.** In nearly closed left hand make as though holding a deck of cards, then with right hand indicate dealing same to several players.
- CARTRIDGE.** Hold right 1 hand back nearly up, in front of body, index extended horizontally and pointing to front, thumb pressing against side of index, with tip just back of second joint indicating cartridge. Sometimes signs for GUN and SHOOT are also made.
- CARRY.** Place thumb side of right fist against right shoulder, then thumb side of left fist against right fist—in other words tandem—stoop slightly forward as though carrying a heavy bag or pack.
- CAT** (meaning: flat nose). With right thumb and index touching nose, tilt same slightly upwards, also indicate size of animal.
- CATCH.** Make the sign for TAKE.
- CATTLE** (meaning: spotted buffalo). Make signs for BUFFALO and SPOTTED.

 <p>Centre</p>	 <p>Charge</p>	 <p>Cheyenne</p>
 <p>Chief</p>	 <p>Chop</p>	 <p>Close</p>
 <p>Cloud</p>	 <p>Coat</p>	 <p>Coffee</p>
 <p>Cold</p>	 <p>Color</p>	 <p>Color Spotted, Mottled, Brindle, Roan</p>
 <p>Come</p>	 <p>Corn</p>	 <p>Corral</p>

- CAVALRYMAN.** Make signs for **WHITE MAN**, **SOLDIER** and **RIDE**.
- CENTRE.** Make horizontal circle with index fingers and thumbs. Then holding left in same position place point of right index in circle just formed.
- CERTAIN.** Make the signs for **I**, **KNOW** and **GOOD**.
- CHARGE** (meaning: to charge against others). With backs up place closed hands near right shoulder, move hands sharply to front and left, at same time snapping them open.
- CHARGE** (meaning: charging against us). Reverse the above by holding fists well out in front and snapping hands open towards face.
- CHEAT.** Make signs for **LYING** and **STEALING**.
- CHEYENNE**—Indian (meaning: finger choppers). Make sign for **INDIAN**, then extend left index and with right index make as though to cut or slash same. A sign of mourning.
- CHICKEN.** Make sign for **BIRD**, sign for **RED**. Then place extended right hand on top of head, indicating comb.
- CHIEF** (meaning: elevated, rising above others and looking down at them). Hold right hand at side pointing upwards, raise hand in gradual circle as high as top of head, then arch toward front and downward.
- CHILD.** Make the sign for **MALE** or **FEMALE**. Then hold compressed right hand upward at right side and drop to the height of the child.
- CHIPPEWA**—Indian. Make the signs for **TREES** and **PEOPLE**.
- CHOP.** Bring right flat hand near right breast, then by elbow action strike downwards to left, then reverse to left breast and strike downwards to right.
- CHURCH.** Make signs for **GOD** and **HOUSE**.
- CIGAR.** Make sign for **TOBACCO**. Then lay both indexes horizontally alongside of each and rotate one around the other (meaning: it's rolled).
- CIGARETTE.** Same as **CIGAR** but add **LITTLE**.
- CITY.** Make the sign for **HOUSE** and for **MANY**.
- CLOSE** (meaning: draw near). Slightly curved right hand well out in front of right shoulder, draw hand downwards and in towards body, holding hand flat and upright.
- CLOUD.** Hold extended hands horizontally, backs up, in front and higher than head, indexes touching; swing hands downwards in curve to each side, to signify dome of sky.
- COAL.** Make signs for **HARD**, **FIRE**, and **GOOD**.
- COAT.** Place spread hands on breasts then carry them down as though over garment.
- COFFEE** (meaning: grinding coffee in mill). Extend left hand, back down, in front of body; bring closed right hand few inches over left and move in small horizontal circle, as though turning a crank.
- COLD.** Both closed hands close to front of body, height of shoulder, body slightly bent. Give tremulous motion to hands and arms as though shivering from cold.
- COLOR.** Rub tips of right hand fingers in circle on back of left. Do not confuse this with the sign for Indian which is made by rubbing back of left hand with flat palmar surfaces of all the right hand fingers. A popular sign with all Indians when designating a color, is to look around, locate the color desired, and point to it.
- COLOR (2)** (spotted, mottled, brindle, roan). Rub the backs of the hands together. This represents any spotted or off color.
- CONSIDER.** See **PERHAPS**.
- COMANCHE**—Indian (meaning: snake). Make the sign for **INDIAN** and for **SNAKE** pushing right hand outwards with sinuous motion.
- COME.** Extend right hand then sweep same toward face.
- COMMENCE.** Make the sign for **PUSH**.
- COMPASS.** Points of the compass are shown by the way an Indian records the sun. Thumb and index of right hand held across at left side indicates the sun rising in the east. In this manner the right side would indicate west, straight ahead would indicate south, and conversely would be north. A somewhat modern conception given by a leading Sioux authority.
- CONCEAL.** Make sign for **HIDE**.
- CONGRESS.** Make sign for **BIG WHITE CHIEF'S HOUSE**. Sign for **BRING**, from several directions, and sign for **SITTING IN COUNCIL**.
- COOK.** Make sign for **MAKE** (or **WORK**) and **EAT** (or **FOOD**).
- CORN** (meaning: shelling the corn). Project left index and thumb as though they were an ear of corn, then twist them with right index and thumb.
- CORRAL.** Make sign for **TREE**, lock fingers of right and left hands, then indicate circular enclosure by bringing them separately left and right in semi-circle.










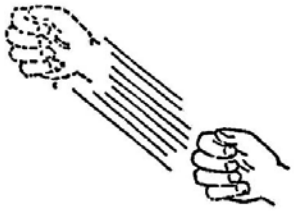






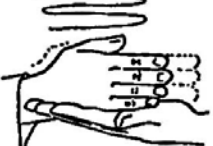




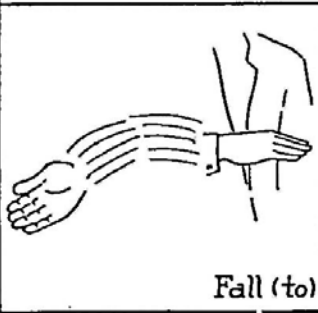
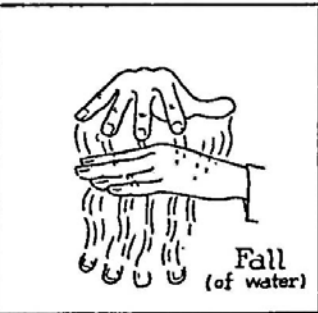
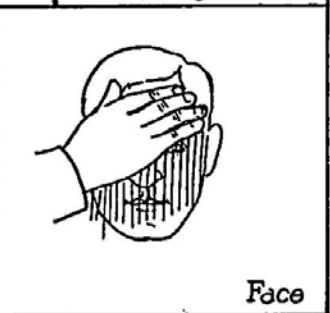
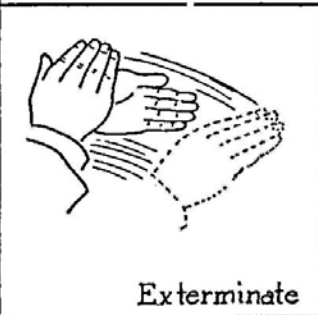
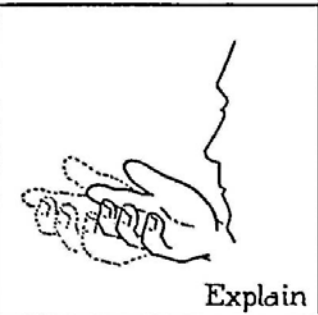
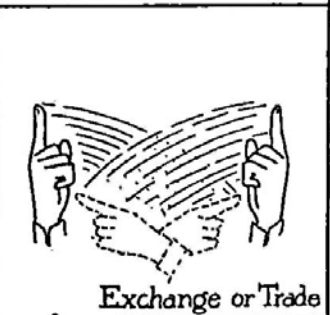
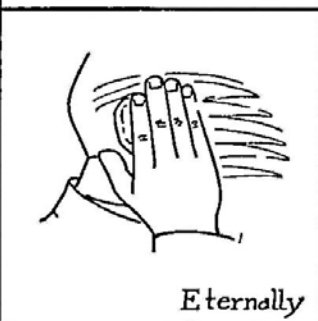
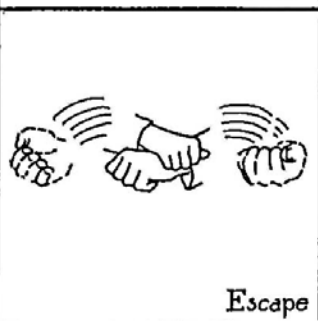
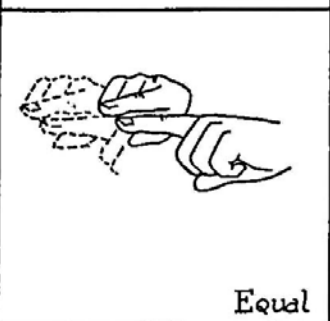
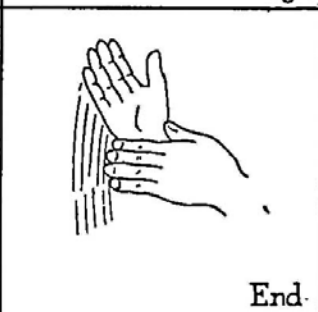
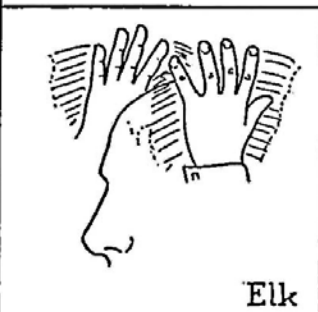
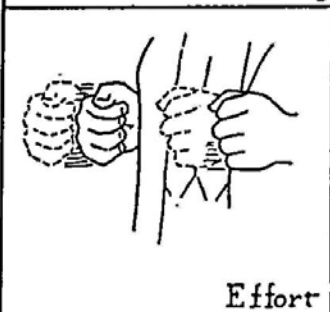
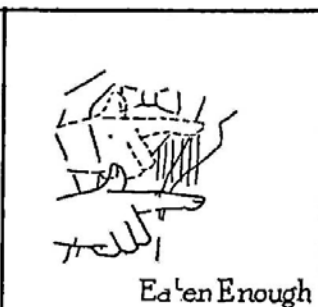
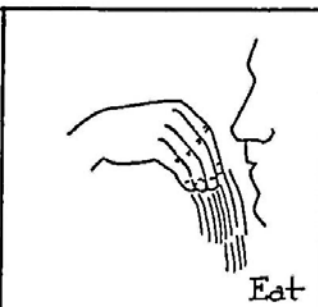
- COUNCIL** (meaning: sitting in a circle and talking). Closed hands well out in front of body, little fingers touching, move hands in horizontal circle towards body to meet with backs to body—then add TALK to right and left.
- COUNTING.** The system of tens is universally used by our Indians in enumeration. In counting from one to ten, the usual way is to hold the closed right hand in front, the back towards and about height of shoulder, edges of hand pointing up; for one, the little finger is extended; two, the third; three, second; four, index; five, thumb; keeping fingers extended, separated, and pointing upwards; six, bring the closed left hand at same height, equally advanced, and near right, and extend the thumb; seven, extend left index; eight, second finger; nine, third finger; ten, little finger.  
For twenty, open and close both hands twice.  
Many tribes indicate a number of tens by first making the sign for ten, then hold extended left hand horizontally in front of body, and draw the tip of extended right index from base over the back of each finger to its tip, each motion of this kind representing ten and going as far as fifty; then holding the right hand in similar manner, mark the backs of its thumb and fingers with tip of left index to indicate from sixty to one hundred.  
For counting hundreds hold up both 5 hands with both thumbs touching, hands held near right shoulder; then swing in a circle across to left and downwards.  
A number of hundreds are counted on backs of hands same as in counting tens, first indicating that you are now dealing with hundreds.
- COUNTRY.** Make signs by pointing to the ground with right 1 hand; then spread both hands low to right and left.
- COWARD.** Point to or make sign for the person, and then make sign for AFRAID.
- COYOTE.** Make sign for WOLF and for SMALL.
- CRAZY** (meaning: brain in a whirl). Bring compressed right hand pointing upwards close to forehead. Turn the hand so as to make small horizontal circle, turning upwards to left with the sun. (To turn to right would mean MEDICINE).
- CROSS** (meaning: sulky). Make the signs HEART and BAD
- CROSS** (meaning to cross a stream). Make the sign ACROSS.
- CROW—Indian.** Two signs have been used in this connection, for that in most general use sign BIRD and INDIAN. A less used sign as follows:—first make the sign for INDIAN, then hold fist above forehead, palm out, to indicate their manner of dressing the hair, i. e., pompadour.
- CRY** (meaning: tears). With both 1 hands at eyes indicate that tears are flowing by tracing their course down the face.
- CUNNING.** Make sign for WOLF.
- CUTTING UP.** With flat left hand, back upwards, held in front of left breast, use right flat hand as though to cut slice off palm of left, and repeat.

## D

- DAKOTA—Indians.** (See SIOUX.)
- DAM.** Make sign for RIVER, and for HOLD.
- DANCE** (meaning: hopping action). Place both 5 hands in front of breast, pointing up, palms 6 inches apart; move up and down 3 inches, for 2 or 3 times.
- DANGEROUS.** With respect to a person, make the signs HEART and BAD. If of a place, specify in what way it is dangerous.
- DARK.** Make sign for NIGHT and SAME; or hold extended hands in front of and close to eyes.
- DAUGHTER.** Make the sign for FEMALE, then with right compressed hand held upright indicate the height of girl.
- DAY.** Hold level flat hands, backs up, in front of face, and 4 inches apart; sweep hands up and out in a curve, ending opposite shoulders with palms up. For TODAY, first make sign NOW.
- DAYBREAK.** Place both extended hands, backs out, in same horizontal plane, right hand above with little finger touching left index; then raise the right hand a few inches.
- DEAD.** Make signs for DIE and SLEEP.
- DEAF.** Press palm of flat right hand against right ear; then make small circular motion with hand close to ear, and sign NO.
- DECEIVE** (meaning: he gives the lie). Make sign for GIVE and for LIE.
- DEEP.** To show depth of river or water, make sign for RIVER or WATER; then point downwards. If depth is slight, place hand on person to show how far the water rises on person or horse.

 <p>Deer</p>	 <p>Defame</p>	 <p>Defy</p>
 <p>Depart</p>	 <p>Die</p>	 <p>Dig</p>
 <p>Dirt</p>	 <p>Distant</p>	 <p>Distribute</p>
 <p>Dive</p>	 <p>Dog</p>	 <p>Done</p>
 <p>Dress</p>	 <p>Drink</p>	 <p>Dull</p>

- DEER.** Indicate deer horns with both spread 5 hands held above sides of head.
- DEFAME.** Make the sign for ABUSE.
- DEFY.** Place thumb between index and second finger of right hand; push it sharply towards the person.
- DEPART.** Make sign for GO.
- DESTROY.** Make sign for EXTERMINATE.
- DIE** (meaning: going under). Hold the left flat hand, back out, well in front of body, fingers horizontal; bring right 1 hand on same plane and pointing to left hand, move right hand downwards and outwards.
- DIC.** Execute with both hands a pawing motion, moving hands from right front downwards, to left and rear on curve; repeating motion.
- DINNER.** See EAT.
- DIRT.** Point to ground with right 1 hand.
- DISGUST.** Make the signs for HEART and TIRED. The head is sometimes turned to one side, and the idea conveyed by facial expression.
- DISMOUNT.** Make sign for HORSE; then raise right 2 hand and lower it, pointing fingers at ground.
- DISTANT.** Right hand, back to right, in front of right breast, a little lower than shoulder, hand partly closed and close to body; push the hand to front, raising it slightly. Very distant would be shown by extending arm to full length.
- DISTRIBUTE** (meaning: handing out). Bring right flat hand, back of same to right, well in front and a little to right of body; move hand slightly upwards to front, and then a little downwards; then take first position and make similar motion to left, as though giving to several persons.
- DIVE.** Hold left flat hand, back outwards, well in front of body, fingers pointing to right; hold right flat hand, back out, behind and little above left hand, fingers pointing downward; then move right hand down and out under left hand.
- DIVORCE.** Make the signs for HIS, WOMAN, and ABANDONED.
- DO.** Make the sign for WORK.
- DO NOT.** Make signs for WORK and NO.
- DOCTOR.** Make the signs for WHITE MAN, CHIEF and MEDICINE.
- DOG** (meaning: wolf drawing teepee poles). Draw right 2 hand across in front of body, from left to right.
- DOLLAR.** Make the sign for MONEY, and raise right index finger to indicate one.
- DONE.** Make the sign for END.
- DOOR.** Make the sign for TEEPEE or for HOUSE; hold left flat hand well in front of breast, back outwards and pointing to right; then place flat right hand on palm, and turn same over to right, as though little finger was a hinge.
- DOUBT.** Make the sign for PERHAPS.
- DOWN.** Point downwards with right index finger.
- DREAM.** Make signs for SLEEP, and SEE, and GOOD.
- DRESS.** Pass the spread thumb and index finger over that part of body represented as covered.
- DRINK** (meaning: drinking from the curved right hand). With fingers tight together partly compress the right hand as though to form a cup; carry to mouth from above downwards, as though drinking water.
- DROUTH.** Make signs for LONGTIME, RAIN, and NO.
- DROWN.** Make the sign for WATER; then sign whether LAKE or RIVER, and make sign for DIE.
- DRUM.** Place hands in first motion for KETTLE; then with left hand still in position, use partly closed right hand as drum-stick, and strike down several times.
- DRUNKARD.** Make sign for WHISKEY and sign for DRINK, repeating four or five times, and signs for MUCH and CRAZY.
- DRY.** To indicate that stream or spring is dry, make sign for STREAM (LITTLE RIVER), for WATER, and for ALL GONE.
- DUCK.** Make signs for BIRD and WATER, and gesture with right flat hand for flat hill.
- DULL.** Hold left flat hand in front of body, back down; then with lower edge of flat right hand saw back and forth 3 or 4 times; then make sign for BAD.
- DUMB.** Palm of right hand over mouth; then make the signs TALK and NO.





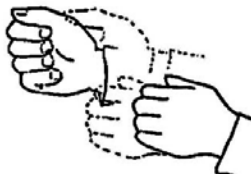




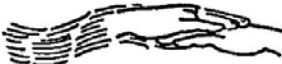

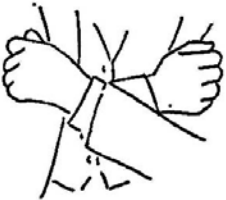





## E

- EAGLE** (meaning: wings, and black tips of tail feathers). Make sign for BIRD; then hold horizontally the extended left flat hand, back up, in front of left breast, fingers pointing to front and right; then lay the lower edge of vertical extended right hand, back to right and outwards, fingers pointing to left and front, on back of left, on knuckles; move the right hand outwards and to right; then make sign for BLACK, representing the black end of the tail feathers. Occasionally the sign for TAIL is made.
- EARLY**. If early in the morning make signs for DAYBREAK, and LITTLE; if early in the evening, make signs for SUNSET, and LITTLE.
- EARRING** (meaning: long, narrow pendant). Point extended index fingers downward, other fingers and thumbs closed, alongside of ears, backs of hands towards head; shake hands a trifle, giving a trembling motion to index fingers.
- EARTH**. Point with right index to the ground, then reach down and rub thumb and tips of fingers together.
- EAT**. With nearly compressed right hand, pass tips of fingers in curve downward past mouth two or three times by wrist action.  
Add location of sun in the sky to indicate breakfast, dinner or supper. (Modern).
- EATEN ENOUGH** (meaning: filled to the throat). Make the sign for EAT; then spread index and thumb of right hand close to breast; move the hand upwards to height of chin.
- EFFORT**. Make the sign for PUSH.
- ELK** (meaning: horns). With fingers extended and pointing upwards, place hands above head; move them to front and rear two or three times.
- ELOPE**. The Indian method of eloping is to STEAL the woman; so the proper signs are accordingly made, i.e., STEAL and WOMAN.
- END** (meaning: cut off). Hold left flat hand out in front of left breast, thumb upward; then with right flat hand strike down past finger tips of left hand.
- ENEMY**. Make the signs FRIEND and NO. Have seen Indians make the signs SHAKE HANDS and NO, though first sign is more general.
- ENLIST**. Make the signs for WORK and SOLDIER.
- ENTER** (meaning: to enter a TEEPEE, or stooping position in entering a lodge). Make sign for HOUSE; then hold compressed left hand well in front of body; bring partly compressed right hand downwards and outwards, under left.
- EQUAL** (meaning: even race). Hold 1 hands in front of breast, indexes two inches apart; move them both to front, keeping tips opposite, indicating an even race.
- ESCAPE**. With hands closed, cross the wrists; then separate hands quickly by swinging them to right and left and slightly upwards; then make the sign for GO.
- ETERNALLY**. Make the sign for FOREVER.
- EVENING**. With extended right hand, make the sign of SUN sinking in the west; then signs NIGHT, and LITTLE.
- EXCHANGE or TRADE**. Hold up 1 hands; then in semi-circle strike them past each other.
- EXPLAIN**. Hold extended right hand, back down, in front of, close to, and little lower than mouth, fingers pointing to left; by wrist action move hand outwards a few inches. To be spoken to or explained to, reverse the action, moving hand towards face.
- EXTERMINATE** (meaning: wiped out). Hold left flat hand in front of body; then wipe flat right hand across same.





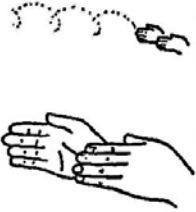

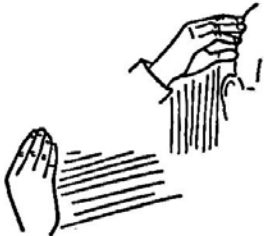





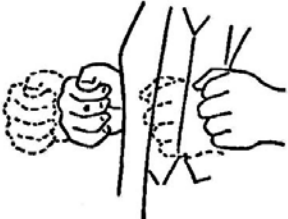
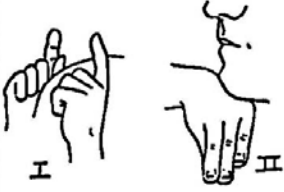

## F

- FACE**. Bring right flat hand down across front of face.
- FAINT**. Make the sign for DIE and for RECOVER.
- FALL** (Season). Make sign for AUTUMN.
- FALL** (of water). Make sign for RIVER; then hold flat hand, back out, in front of body; bring right hand, fingers slightly apart, over top of left hand and down with wavy motion.
- FALL, (to)**. Right flat hand in front of body, pointing to left, back up; swing hand in a curve, upwards and outwards, to right, then downwards while turning hand palm up.
- FAME**. The highest compliment you can pay an Indian is to say that he is a CHIEF, BRAVE; therefore make these signs to express fame.
- FAR**. Make the sign for DISTANT.
- FARM**. Make the sign for CORN and for WORK.

 <p data-bbox="371 409 434 445">Fast</p>	 <p data-bbox="686 409 774 445">Father</p>	 <p data-bbox="1001 409 1102 445">Female</p>
 <p data-bbox="384 728 447 764">Few</p>	 <p data-bbox="699 728 787 764">Fight</p>	 <p data-bbox="1039 728 1102 764">Fire</p>
 <p data-bbox="396 1046 459 1082">Fish</p>	 <p data-bbox="724 1046 787 1082">Fix</p>	 <p data-bbox="1045 1046 1108 1082">Flag</p>
 <p data-bbox="365 1365 441 1401">Float</p>	 <p data-bbox="693 1365 793 1401">Flower</p>	 <p data-bbox="1052 1365 1115 1401">Fond</p>
 <p data-bbox="359 1674 447 1710">Forest</p>	 <p data-bbox="674 1674 787 1710">Forever</p>	 <p data-bbox="1026 1674 1115 1710">Forget</p>

- FAST** (meaning: pass by). Hold left flat hand in front of body, back to left; then hold right flat hand, back to right, six inches to rear of left. Make right hand go swiftly past left in a curve very slightly downwards and then upwards.
- FATHER**. With compressed right hand gently tap right breast two or three times; then make the sign for **MALE**.
- FATHER-IN-LAW**. Make the sign for **WIFE** or **HUSBAND**, then **FATHER**.
- FEAST**. Make sign for **WORK**, for two or three kettles in a row, for **BRING** (from several directions); first part of sign for **COUNCIL**, and for **EAT**. (Repeat this latter two or three times).
- FEATHER**. For one feather worn as a decoration on the head, make sign for **BIRD**, for **TAIL**, and place extended index of right hand pointing up at back of head.
- FEMALE** (meaning: combing the hair). Place both hands on either side of head, fingers hooked; then stroke downwards as though combing the hair. Use of but right hand also correct.
- FEW** (meaning: compressed). Hold partly closed hands in front of body, palms towards each other, lower edges pointing to front, hands opposite, but heel of right hand height of index of left, and eight inches apart; move right hand to left, left to right until right is over left.
- FIGHT**. Bring loose fists, palms toward each other, in front of body, at height of shoulders, and three inches apart. Move right hand few inches towards body, while left goes outwards same distance; then reverse and repeat.
- FINISHED**. Make the sign for **END**.
- FIRE** (meaning: blaze). Carry right arm well down in front of body, fingers partially closed; raise hand slightly and snap fingers upwards. Repeat.
- FIRE** (meaning: discharge of weapon). See **SHOOT**.
- FISH**. Make sign for **WATER**, then hold flat right hand, back to right, at right of body near waist; then move the hand to front sinuously.
- FIX**. Hold left flat hand upwards, right flat hand crossing it at right angles; push edge of right across left, while left flattens with back up.
- FLAG**. Bring right flat hand out in front right shoulder; place fingers of left hand on wrist of right, then oscillate or wave right hand several times.
- FLOAT**. Indicate the **WATER**, **RIVER**, **LAKE**, etc. Bring extended left hand in front of breast, back up; lay right hand on it; then move hands with wavy motion to right.
- FLOUR**. Hold right hand, back to right, in front of body, and rub tips of fingers with tip of thumb; then point to something white and make sign for **BREAD**.
- FLOWER**. Make the sign for **GRASS** at waistline. Then make circle of thumb and index of both hands; then turn outside of hands under, until little fingers touch and thumbs and indexes point up. Some add **SMELL** and **GOOD**.
- FLY**. Make sign for **WINGS**, as in **BIRD**.
- FOG**. Make sign for **WATER**; then cross hands, fingers open, in front of eyes.
- FOLLOW**. With palms facing, left hand ahead, thrust both hands forward with zigzag motion.
- FOND** (meaning: pressed to the heart). Cross wrists, a little in front and above the heart, right nearest body, hands closed, backs out; press right forearm against body and left wrist against right. This expresses regard, liking, fondness, affection and love.
- FOOD**. Make the sign for **EAT**.
- FOOL**. Make the sign for **CRAZY**. (For **UNWISE**, **INDISCREET** or **FOOLISH**, add sign for **LITTLE**.)
- FOOTPRINTS**. Make sign for **WALK** and for **SEE**; fingers pointing to ground.
- FOOTRACE**. Make sign for **RUN** and for **EQUAL**. If one comes out ahead, move one finger to front.
- FOREST**. Make sign for **TREES** with both arms upright, all fingers spread; then extend right arm to right and front, indicating trees extend great distance; then add **PLENTY**.
- FOREVER**. Place the open right hand, palm towards right side of head, just clear of head; then move it forward and backward twice, past front and rear of head. In general use fifty years ago, according to Hadley.
- FORGET** (meaning: mental darkness). Almost make sign for **NIGHT**, by holding left hand steady in front and sweeping right hand around to left.
- FORT** (meaning: white soldier's house). Make the sign for **WHITE**, for **SOLDIER**, and for **HOUSE**.
- FOUND**. This is represented by **I SAW IT, PICKED IT UP**.







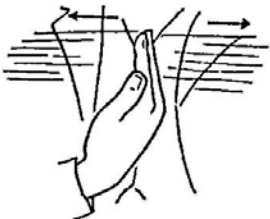


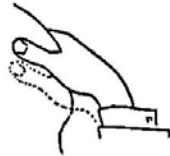
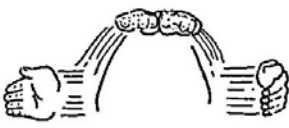


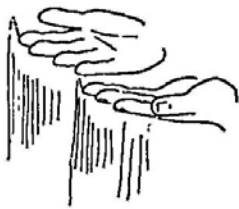

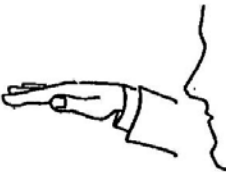

 <p>Fragrant</p>	 <p>Friend</p>	 <p>Frog</p>
 <p>Future</p>	 <p>Gallop</p>	 <p>Gap</p>
 <p>Girl</p>	 <p>Give</p>	 <p>Give Me</p>
 <p>Gloomy</p>	 <p>Glove</p>	 <p>Go</p>
 <p>Go Ahead</p>	 <p>Goat</p>	 <p>Good</p>



- FOX.** Show size of animal and large, long tail with white tip.
- FRAGRANT** (meaning: smells good). Move the right 2 hand by wrist action upwards from chin, nose passing between tips of fingers; then sign **GOOD**.
- FREEZE.** Make the sign for **COLD**, for **WATER**, and for **HARD**.
- FREEZE OVER** (meaning: ice closing over a stream). Make sign for **COLD** and for **WATER** or **RIVER**; then hold flat hands, backs up, opposite shoulders, fingers pointing to front; move hands toward each other until index fingers touch. Representing ice formed on surface of water.
- FRIEND** (meaning: brothers growing up together). Hold right hand in front of neck, palm outwards, index and second fingers extending upwards; raise the hand until tips of fingers are high as head. Southern Indians make sign of shaking their own hands, which all Indians now understand.
- FROG.** Make sign for **WATER**; then compress right hand near right shoulder and make motion of frog jumping.
- FUTURE.** Draw hands apart as in **BY AND BY**. To denote indefinite future time.

## G

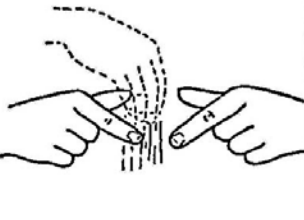

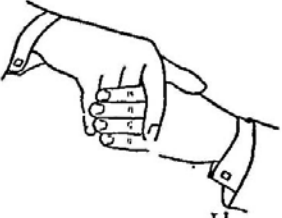
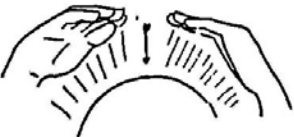


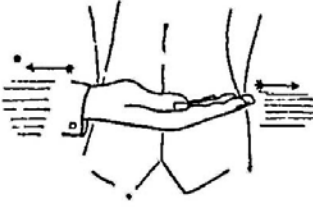
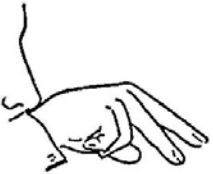

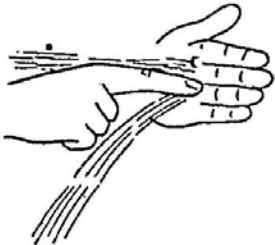





- GALLOP.** Make sign for **RIDE**; then bring hands in front of center of body, hands held edgewise, left near the body, right in front of same; move the hands simultaneously up and down several times in vertical curves, to imitate action of horse.
- GAP** (meaning: mountain pass). With index and thumb spread, hold left hand out in front of breast, in form of gap; then pass right hand edgewise through the gap.
- GENEROUS.** Make signs for **HEART** and **BIG**.
- GET.** Make the sign for **POSSESSION**.
- GIRL.** Make the sign for **WOMAN**; then bring hand down on right side to indicate height; fingers compressed and pointing up.
- GIVE.** Hold right flat hand, back to right, pointing to front and upwards, in front of body at height of shoulder; move hand out and down.
- GIVE ME.** About height of neck, bring right well out in front of body, back of hand downwards and slightly to left, lower edge nearest to body, hand flat and pointing upwards; bring hand in towards body and lower slightly.
- GIVE NAME TO.** Make the signs for **CALL** and **GIVE**. Clark says: "A young man, after making his maiden effort on the war path, if he has met with success, 'sheds' his boyish name, and is given frequently the name by which some of the old men of his tribe have always been known."
- GLAD** (meaning: sunshine in the heart). Make sign for **HEART**; then sign for **DAY** or **OPENING UP**, and **SUNRISE**. By carrying hands into position on curves as indicated gives grace and beauty to movements.
- GLOOMY** (meaning: the clouds are close). Make the sign for **CLOUDS**; then draw them down to near the head.
- GLOVE.** Pass the spread thumb and index of right over left hand, meaning any covering for the hands.
- GO.** Hold flat right hand in front of body, back to right, pointing front and downwards; move hand to front, and by wrist action, raise fingers to front and upwards.
- GO AHEAD.** Make the sign for **PUSH**.
- GOAT** (meaning: horns, and whiskers under chin). Bring 1 hands alongside of head, pointing upwards, hands held just over ears; then place back of right wrist against under side of chin, hand compressed and pointing downward.
- GOD** (meaning: the great mystery). Make signs for **MEDICINE** and **GREAT**, and point to zenith.
- GOLD.** Make the sign for **MONEY**; then point to something **YELLOW** in color.
- GONE.** Make the signs for **GO** and **LONG TIME**.
- GOOD** (meaning: level with the heart). Hold the flat right hand, back up, in front of and close to left breast, pointing to left; move hand briskly well out to front and to right, keeping it in a horizontal plane.
- GOOD EVENING.** Make the signs for **GOOD**, **DAY** and **SUNSET**. (The true Indian version would be **SUNSET**, **DAY** and **GOOD**.)
- GOOD MORNING.** Make the signs for **GOOD**, **DAY** and **SUNRISE**. (To be exact, the Indian would say **SUNRISE**, **DAY**, and **GOOD**.)
- GOOSE.** Make slow sign for **BIRD**; then indicate triangular shape taken by flocks of geese in their migrations.
- GRANDFATHER.** Make the sign for **FATHER**, and for **OLD**, by rotating right hand by right ear to indicate that hearing was poor.
- GRANDMOTHER.** Make the sign for **MOTHER**, and for **OLD**, by rotating right hand by right ear to indicate that hearing was poor.

 <p>Grass</p>	 <p>Great</p>	 <p>Grow</p>
 <p>Half</p>	 <p>Half Breed</p>	 <p>Hang</p>
 <p>Hard</p>	 <p>Hat</p>	 <p>Heap</p>
 <p>Hear</p>	 <p>Heart</p>	 <p>Heavy</p>
 <p>Hide</p>	 <p>High</p>	 <p>Hold</p>

- GRASS.** Hold the hands, back downwards, arms extended downwards to full length, in front of body, fingers extended, separated and slightly curved, pointing upwards; then swing hands apart.
- GRAVE.** Make signs for DIE and BURY.
- GRAY** (meaning: white and black). Make the signs for WHITE, LITTLE, BLACK, LITTLE, or make sign for COLOR and point to something gray.
- GREAT.** With palms toward each other bring extended hands out in front of breast; then separate the hands to right and left.
- GREAT MYSTERY.** Make the signs for MEDICINE and GREAT.
- GREEN.** Make the sign for COLOR; then point to the grass if convenient, otherwise to something green.
- GRIEVE.** Make sign for CRY, and for cutting off hair.
- GROW.** Hold right hand, back down, index extended, and pointing upwards, in front of body; hand held near the ground; raise hand by gentle jerks.
- GUN.** Make as though shooting gun, then add sign for FIRE. For rifle add working of lever.

## H






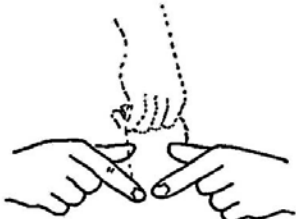





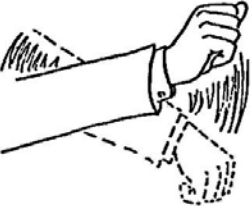

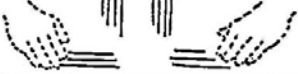



- HAIL.** Make the sign for RAIN, for COLD; then indicate size of hailstones with curved index and thumb of right hand.
- HAIR.** To denote hair of human being, touch hair of head.
- HALF.** Hold flat left hand out in front of breast with back out; lay lower edge of right hand on upper edge of left, resting at knuckle of left index, back to right and front, fingers extending, touching; move right hand to right and outwards.
- HALF BREED** (meaning: half of body one kind, half of another). Place flat right hand upwards, in center of breast, little finger near breast; move hand one foot to left, then back and one foot to right. Have seen Sioux make the sign "One-half Indian, one-half white man."
- HALT.** Hold flat right hand palm outward, in front of body, height of shoulders; move hand sharply to front and downwards, stopping it suddenly. Some Indians add sign for SIT.
- HANDSOME.** Make sign for BEAUTIFUL.
- HANG** (to) (meaning: as pendant). The left index is extended and held horizontally in front of body, other fingers closed, and the right index curved and hooked to it.
- HAPPY.** Make the sign for GLAD.
- HARD.** Hold out left hand palm, straight up; strike it with right fist two or three times.
- HAT.** Bring right hand, back outwards, in front close to and a little above head, index and thumb spread and nearly horizontal, other fingers closed; lower the hand until thumb and index are about opposite the eyes; spread thumb and index, passing down close to forehead, index to left, thumb to right.
- HATCHET.** Make signs for AXE and SMALL.
- HAVE.** Make the sign for POSSESSION.
- HAWK.** Make the sign for BIRD; then hold partially compressed right hand a little higher and in front of right shoulder; move swiftly to front and down with slight curve up, imitating a hawk's dive through the air after its prey.
- HE** or **HIM.** Point right index at person indicated.
- HEADACHE.** Make the sign for SICK, by imitating throbbing in front of head.
- HEAP.** First indicate gathering in from the sides, then bring hands upwards in curve to show the shape.
- HEAR.** Hold right cupped hand behind right ear.
- HEART.** Bring compressed right hand pointing downwards over heart.
- HEAVEN.** Point upwards with right hand.
- HEAVY** (meaning: cannot hold up). Hold out flat hands in front of body, palms up; raise hands slightly and let them drop a few inches.
- HELP.** Make the signs for WORK and WITH.
- HER.** Point right index at person indicated.
- HERE.** Make sign for SIT.
- HIDE** (to). Hold out left flat hand, pointing oblique to right; hold right hand in same relative position, pointing at left hand; then pass right down under left.
- HIGH.** Hold right flat hand, back up, in front of right shoulder; then raise or lower to height desired to be shown.
- HILL.** Make the signs for MOUNTAIN and LITTLE.
- HIS** or **HERS.** Point to person and make sign for POSSESSION.
- HOLD.** Hold both hands, back out, with fingers spread; lay the fingers of one hand over the interstices of the other, as if to prevent anything passing through between the fingers; move the hands, held in this position, slightly to right and left, by elbow and shoulder action.

 <p>Hole</p>	 <p>Honest</p>	 <p>Horse</p>
 <p>Hot</p>	 <p>House</p>	 <p>How Many</p>
 <p>Hungry</p>	 <p>Hunt</p>	 <p>I or Me</p>
 <p>Impossible</p>	 <p>Imprison</p>	 <p>Increase</p>
 <p>Indian</p>	 <p>Inferior</p>	 <p>Island</p>

- HOLE.** Make circle with thumb and index of both hands; then, holding left in position, press compressed right through hole.
- HOMELY.** Pass palm of hand over face and make sign for **BAD**.
- HONEST.** Make the sign for **TRUE**.
- HORSE.** Hold left flat hand edgewise, back to left in front of left breast. Some Indians to make the sign more emphatic place the right index and second fingers astride the left hand.  
The sign used in illustration is most generally used.
- HORSERACE.** Make sign for **HORSE** and for **RACE**.
- HOSPITAL.** Make signs for **HOUSE**, **SICK**, and **MANY**. Some Indians make signs for **HOUSE** and **MEDICINE**.
- HOT** (meaning: rays of sun pressing down). Hold flat hands above head, few inches apart; then bring hands down and slightly towards head.
- HOUSE** (meaning: corner of log house). With hands in front of body, interlace fingers near tips, fingers at right angles, horizontal. This is the primitive sign for house, though Cheyennes frequently indicate shape of gable roof with both 5 hands pointing up.
- HOW MANY.** Sign **INTERROGATE** or **QUESTION**; point left hand at 45 deg. angle to right and front; then with index of right hand strike little finger and others in succession. As fingers are struck they remain down.
- HOW MUCH.** Expressed by **HOW MANY**. How much money would be, how many dollars?
- HUNDRED.** See **COUNTING**.
- HUNGRY** (meaning: cuts one in two). Hold little finger edge of hand against center of body; then move to right and left as though cutting in two.
- HUNT.** Make sign for **WOLF**, that is bring 2 hand near eye and move it around.
- HURRY.** Make the signs for **WORK**, and **FAST**.
- HUSBAND.** Make the signs for **MALE**, and **MARRY**.

## I

- I** (meaning: myself). With right extended thumb touch center of breast.
- ICE.** Make signs for **WATER**, for **COLD**, and bring hands together as in **FREEZE OVER**.
- ICICLE.** Make sign for **WATER**, for **COLD**, and hold right index in front of body, pointing downward.
- IMPOSSIBLE.** Make sign for **CANNOT**.
- IMPRISON** (meaning: seizing hold of). Hold left fist, back to left, a little higher and in front of left shoulder; then seize left wrist with right hand and pull it some inches to right; then cross wrists in front of body, right on top, hands closed.
- IN.** For a person "in my house," make signs for **HOUSE** and **SIT**.
- INCREASE.** Hold hands out in front of body, palms toward each other, few inches apart, fingers pointing to front; separate hands and move them out and apart by gentle jerks.
- INDIAN.** Hold the flat left hand, back up, in front, and rub it from wrist to knuckles, back and forth, twice.
- INFANTRY.** Make signs for **WHITE**, **SOLDIERS** and **WALK**.
- INFERIOR** (meaning: in rank or influence). Index fingers side by side, extended pointing upwards; one index to represent the inferior is held a little lower than the other. For several persons inferior to one, right index is held a little higher than the extended fingers of left.
- INJURE** (meaning: doing evil to). Referring to someone else, make signs for **WORK** and **BAD**. Referring to one's self, make the signs for **DO**, **TO ME**, **BAD**.
- INTERPRETER.** Make the signs for **HE**, **TALKS**, **LITTLE**, **WHITE MAN**, **TALK** and name particular language.
- INTERROGATE.** As this means **QUESTION**, the reader is referred to the explanation given under that head.
- IRON.** Make the sign for **HARD** and point to something metallic.
- ISLAND.** Form an incomplete circle with thumbs and indexes of both hands out in front of body, ends of thumbs and indexes an inch apart; leave left hand in position, and make sign for **WATER** with right hand; then with tips of compressed right hand draw a circle outside the circle first formed.

 <p>Jealous</p>	 <p>Joke</p>	 <p>Jump</p>
 <p>Keep</p>	 <p>Kettle</p>	 <p>Kettle Cont.d</p>
 <p>Kill</p>	 <p>Knife</p>	 <p>Know</p>
 <p>I</p>  <p>II</p> <p>Lake</p>	 <p>Lame</p>	 <p>Land</p> 
 <p>Large</p>	 <p>Laugh</p>	 <p>Lead</p>

## J


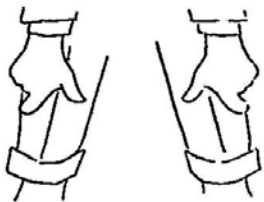




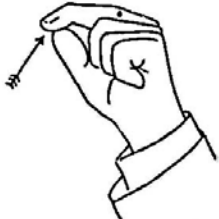

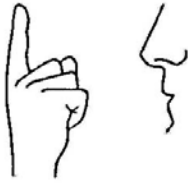






- JEALOUS** (meaning: elbowing to one side). Hold closed hands near right and left breasts; move right elbow a little to right and rear, then left elbow a little to left and rear. Repeat.
- JOKE**. Hold right hand with back down, in front of mouth, fingers separated, partly curved and pointing forward; move hand to front and upwards. This is a recognized Indian sign, but not in general use.
- JOYOUS**. Make signs for **HEART** and **GLAD**.
- JUMP**. Hold compressed right hand, with back to right, close to right shoulder, fingers pointing to front; move hand to front, upwards, over, and down in vertical curve.
- JUNIOR**. For persons or officers this is generally indicated as in **INFERIOR**. The tip of one index lower than the other, the distance determining the difference in rank.

## K

- KEEP**. With right hand grasp left index firmly and move hands slightly to right and left.
- KEEP CLOSE**. Make the signs for **GOOD** and **CLOSE**.
- KEEP QUIET**. Make sign for **HALT**, and repeat; then by lowering the hand gently the meaning would be, "Fear not," "Do not be anxious," etc.
- KETTLE**. Form an incomplete circle as in **ISLAND**; then with left hand in position carry partially-closed right hand across and down over imaginary kettle, making motion as though about to lift it by the handle.
- KILL**. Bring right hand in front of right shoulder, hand nearly closed; strike to front downwards and a little to left, stopping hand suddenly with slight rebound.
- KINSHIP** (meaning: near or distant from one source). Bring tips of extended, touching first and second fingers of right hand against lips, as in sign for **BROTHER**; then make the sign for **CLOSE** or **DISTANT**, as relationship may be.
- KNIFE** (meaning: cutting a piece of meat, held with the left hand and with teeth). Hold right flat hand close to face, lower edge just over mouth; move the hand upwards and to left two or three times, as if trying to cut with lower edge of hand. Sometimes left hand is held in front of and a little higher than right, as though holding meat.
- KNOW**. Hold right hand, back up, close to left breast; sweep hand outwards and slightly upwards, turning hand by wrist action until palm nearly up; thumb and index extended, other fingers closed, thumb and index horizontal, index pointing nearly to left, thumb pointing to front.
- KNOW NOT**. Make the sign for **KNOW**, then open hand and sweep it to the right, making the sign **NO**.

## L

- LAKE** (meaning: water and shape). Make sign for **WATER**; then with thumbs and index fingers make an incomplete horizontal circle with space of one inch between tips; then swing wrists together, tips of indexes apart.
- LAME** (meaning: limping motion of animals). Hold closed right hand, palm down, one foot in front of right breast; move hand slightly to front, and by wrist action bend the hand downwards and to left, repeating motion.
- LAND**. Push both flat hands toward the ground, then spread them sideways.
- LARGE**. Make the sign for **BIG**, and if very big, add sign for **HIGH**.
- LASSO**. Make sign for **ROPE**; then make as though to swing and throw same forward; then draw the hand back quickly as though catching the animal.
- LAST**. Bring right and left indexes together well out to left of body, representing a race; then pull right hand away back, representing last in the race.
- LAST YEAR**. Make the signs for **WINTER** and **BEYOND**.
- LAUGH**. Hold both hands partly closed, in front of both breasts, palms up; then move them up and down.
- LAW**. Make the sign for **TRUE**.
- LEAD** (to) (meaning: leading a pony with lariat). Hold closed right hand, back to right, in front, close to and a little higher than right shoulder; move the hand to front by gentle jerks.






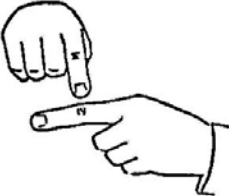




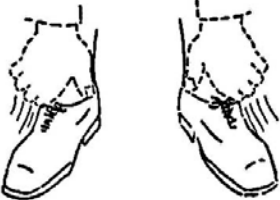



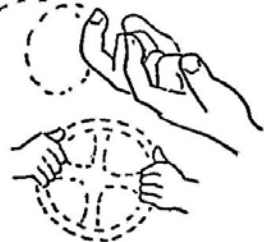
 <p>Leaf</p>	 <p>Leggings</p>	 <p>Lie</p>
 <p>Light</p>	 <p>Lightning</p>	 <p>Listen</p>
 <p>Little</p>	 <p>Lung</p>	 <p>Man</p>
 <p>Many</p>	 <p>Many Times</p>	 <p>Marry</p>
 <p>Match</p>	 <p>Meat</p>	 <p>Medal</p>




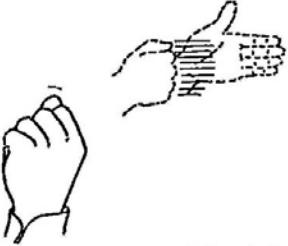
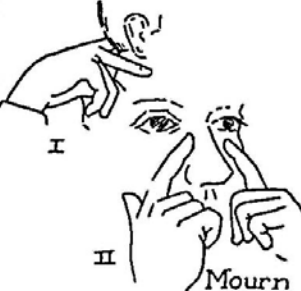

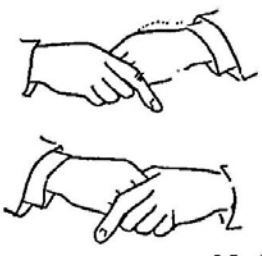

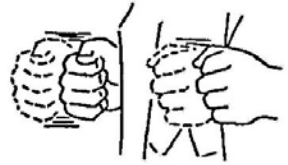

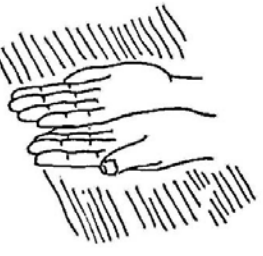

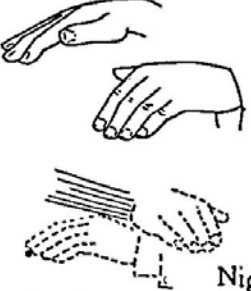


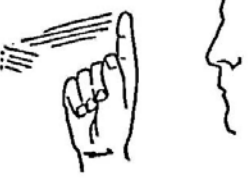

- LEAF.** Make the sign for TREE; then hold right hand out in front of shoulder, index and thumb curved, one inch between tips, other fingers closed, back of hand nearly to right, lower edge pointing to front and upwards; give a wavy motion to hand to represent leaf on limb of tree.
- LEGGINGS.** Pass hands upwards over that portion of legs covered by leggings, thumb and index spread, backs of hands outwards.
- LEND.** See BORROW.
- LIAR.** Make sign for the person and for LIE.
- LIBERATE.** Make signs for HOLD and GO.
- LIE** (meaning: two tongues or forked tongue). Bring right 2 hand to right of mouth, fingers pointing to left; move the hand to left past mouth.
- LIGHT** (not heavy). Hold extended flat hands, back down, at same height in front of body, few inches apart, fingers pointing to front; raise hands briskly by wrist action.
- LIGHT** (not dark). Make the sign for DAY.
- LIGHTNING** (meaning: zigzag flash). Point right index upward; then move hand to right, rear and downwards in jerky motion, to imitate lightning flash.
- LIKE.** Make sign for EQUAL.
- LISTEN.** Hold right 4 hand, cupped near right ear; turn hand slightly back and forth by wrist action.
- LITTLE.** Hold right hand at height of shoulder, back to right, end of thumb pressing against inner surface of index, so that only the end of index is seen beyond the thumb nail.
- LITTLE TALK.** See TALK.
- LIVE.** See ALIVE; also RECOVER.
- LIVER.** Place extended hands over location of liver, then give them a tremulous motion.
- LODGE.** See TEEPEE.
- LONG TIME.** Make the sign for AFTER, drawing the hands well apart.
- LOOK.** Make the sign for SEE.
- LOST.** Make sign for HIDE.
- LOVE.** Make the sign for FOND, with more intense pressure.
- LOW.** Hold right flat hand, back up, towards the ground at height desired.
- LUNG.** Hold right hand, fingers nearly extended and separated, over breast.

## M

- MAD.** Make sign for ANGRY.
- MAKE.** Use sign for WORK.
- MALE.** Elevate the right index, back out, in front of face. Same as MAN.
- MAN.** Elevate the right index, back out, in front of face. Same as MALE.
- MANY.** Hold hands well in front, to right and left of body, fingers curved and pointing to front; move hands towards each other on vertical curve downwards; move them slightly upwards as though grasping hands, and finish full movement with hands opposite and few inches apart.
- MANY TIMES** (also, EVERY LITTLE WHILE). Hold left forearm horizontally in front of left breast, pointing front and right; touch forearm of left several times with side of tip of extended index of right hand, other fingers and thumb closed, back of hand nearly to front; commencing near left wrist and moving hand towards elbow. This is also used to mean: OFTEN, ALL THE TIME, and WHILE.
- MARRY** (meaning: trade or purchase). Make sign for TRADE; then join index fingers, side by side, pointing to front.
- MARVELOUS.** See MEDICINE.
- MATCH** (lucifer). With right hand hold match between thumb and index; then rub quickly against left forearm, as though scratching a match.
- MATE** or CHUM. Make the signs for FRIEND and EQUAL.
- MAY-BE-SO.** Same as PERHAPS.
- ME.** Point right thumb at breast.
- MEAN** (meaning: compressed heart). Make the signs for HEART and SMALL.
- MEAT.** Hold flat left hand, back up, in front of left breast; then with the flat right hand, palm up, slice imaginary pieces off the left palm.
- MEDAL.** Make an incomplete circle with thumb and index of right hand, spaced one inch between tips, other fingers closed, and place little finger on center of breast.

 <p>Medicine</p>	 <p>Meet</p>	 <p>Memory</p>
 <p>Metal</p>	 <p>Mid-day</p>	 <p>Middle</p>
 <p>Mingle</p>	 <p>Mirror</p>	 <p>Miss</p>
 <p>Mistake</p>	 <p>Moccasin</p>	 <p>Money</p>
 <p>Moon</p>	 <p>Mother</p>	 <p>Motor Car</p>

- MEDICINE** (meaning: mysterious and unknown). Hold right 2 hand close to forehead, palm outwards; index and second fingers separated and pointing upwards, others and thumb closed; move hand upwards while turning from right to left in a spiral.
- MEDICINE MAN.** Make the sign for MAN and for MEDICINE.
- MAKING BAD MEDICINE, or MAKING GOOD MEDICINE.** Many Indians use this idiom, which is somewhat typical. To express either of the above, make signs accordingly.
- MEET (to).** Hold 1 hands opposite each other, pointing upwards; bring the hands towards each other until tips of index fingers touch.
- MELANCHOLY.** Make the signs for HEART and SICK.
- MEMORY.** Make the signs for HEART and KNOW.
- METAL.** There is no general sign for this except that for HARD. Anything made of metal must be pointed to or touched.
- METEOR.** Make sign for STAR, and with hand in that position make sign for FIRE; and then let it drop in a wavy, tremulous motion.
- MID-DAY.** Indicate that the sun is exactly overhead, or make the signs for DAY and MIDDLE.
- MIDDLE.** Hold left 1 hand well in front of left breast, with back to left; hold right 1 hand in front of right breast, raise it slightly up and over in small semi-circle until tip of right index rests on middle joint of left index.
- MIDNIGHT.** Make the signs for NIGHT and MIDDLE.
- MIDWINTER.** Make the sign for WINTER and for MIDDLE.
- MIGRATE** (meaning: of birds). Make sign for BIRD, MANY and FLYING to south or north.
- MILKY-WAY** (meaning: ghosts, or dead men's road). Make sign for DIE, for TRAIL; then with right flat hand fully extended sweep in a segment of circle across that part of the sky.
- MIND.** Touch the two first fingers of right hand to forehead.
- MINGLE.** Hold slightly compressed hands out in front of body, opposite neck, hands pointing upward, close together, move them one about the other in circles, surfaces touching.
- MIRROR.** Hold up flat right hand with palm twelve inches from face, fingers pointing upwards. This represents a hand mirror.
- MISLEAD.** Make sign for TRAIL; then show deception by pushing right index out at a different angle.
- MISS (to).** Make the sign for AVOID.
- MISTAKE.** Make the signs for WORK and HIDE.
- MIX.** To mix by stirring imitate the motion. To mix otherwise, make the sign for MINGLE.
- MCCASIN.** Pass spread thumbs and indexes up from toes, over feet to ankles; right over right, left over left, palms close to feet.
- MONEY.** Hold right hand, back to right, well out in front of right breast, index and thumb curved, forming an incomplete circle, space half inch between tips, other fingers closed.
- MONKEY** (meaning: half white man, half dog). Pass the spread thumb and index finger of each hand, other fingers closed, over and near the surface of body from waist upwards, palms towards body; then make sign for WHITES; then pass the hand similarly from waist down, and make sign for DOG. The upper portion like white man, lower like dog.
- MONTHS or MOONS.** See pages 58 and 79.
- MOON** (meaning: night sun). Make the sign for NIGHT; then with curved thumb and index of right hand form a segment or quarter moon, and hold it in line of vision to where moon should be on high.
- MORNING.** Make the signs for DAY and SUNRISE.
- MOTHER.** With partially curved compressed right hand give two or three gentle taps or pluckings at left breast.
- MOTHER-IN-LAW.** Make the sign for HUSBAND or WIFE, and then for MOTHER.
- MOTION PICTURES.** This is a strictly recent proposition, and must be so regarded. The modern Indian, however, knows all about the pictures, and thousands act in them. Have seen different descriptive signs made, the most common being to extend both flat hands, upright, and vibrate them rapidly, to show flicker of the picture, and sign LOOK. One Indian who had been to Hollywood made sign similar to OWL, as though looking into opera glass, and then sign for turning crank.
- MOTOR CAR.** Make the sign for automobile.

 <p>Mound</p>	 <p>Mountain</p>	 <p>Mourn</p>
 <p>Much</p>	 <p>Mud</p>	 <p>Mule</p>
 <p>Must</p>	 <p>My or Mine</p>	 <p>Newspaper</p>
 <p>Nez Percé'</p>	 <p>Night</p>	 <p>No</p>
 <p>Noon</p>	 <p>Now</p>	 <p>Oath</p>


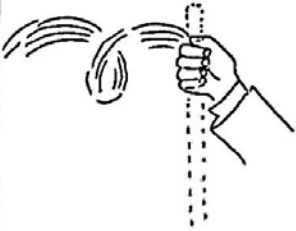
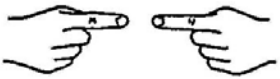

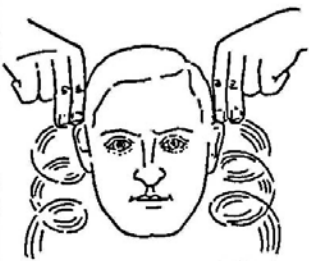









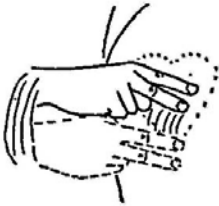
- MOUND.** Partially curve the hands and, with backs up, bring them alongside each other in front of body; separate the hands in downward curves, to right with right hand, to left with left.
- MOUNTAIN.** Push up the closed hand as in bluff, but raised higher; then make the sign for **HARD**. Use both hands to represent a mountainous country.
- MOUNTAIN LION.** Make the signs for **CAT**, for **LONG TAIL**, and for **JUMP**.
- MOURN** (meaning: cutting off the hair and crying). With extended separated right hand make as though to cut off hair horizontally just below ears; then make the sign for **CRY**.
- MOUSE.** To represent height hold the right flat hand close to ground, and partially closing same hand imitate its movements in running; then make sign for **NIGHT**, and with right thumb and index nibble at left index.
- MOVE** (meaning: to move camp). Make sign for **TEEPER**: then lower hands from this position as though taking down the lodge poles; then make the signs for **WORK**, for **PACK**, and **GO**.
- MUCH.** Make the sign for **MANY**.
- MUD.** With left compressed, catch or hold right compressed hand and drag down over same; then reverse and repeat (imitating an animal pulling its feet out of the mud); point to ground. For soft in any other sense, use signs for **HARD** and **NO**.
- MULE.** Hold extended hands alongside of ears, palms to front, fingers pointing upwards; by wrist action move hands forward and back to represent their motion.
- MUST.** Make the sign for **PUSH**. (Used as a command.)
- MY** or **MINE.** Make the sign for **POSSESSION**.

## N

- NAME.** In asking the name of a person the Indian method would be to make the signs **QUESTION**, **YOU**, **CALLED**—"What are you called?" meaning: "What are you named?"
- NARROW.** Make the sign for **FEW**.
- NAVAJO**—Indian (meaning: makes striped blankets): Make the signs for **WORK**, **BLANKET** and **STRIPED**.
- NEAR.** Make the sign for **CLOSE**.
- NEEDLE.** Make the sign for **SEW**.
- NEGRO** (meaning: black white man). Make sign for **WHITE MAN**, and sign for **BLACK**.
- NEW.** Make the signs for **OLD**, **NO**, and **GOOD**.
- NEWSPAPER.** Hold the flat hands side by side, palm up; then move hands apart as though spread out, and sign **LOOK**. To this I have known an Indian to add the signs **WRITING** and **TALK**.
- NEXT YEAR.** You must indicate the season. If in winter you wish to say, "next summer," make signs for **WINTER**, for **FINISHED**, and for **GRASS**. Showing high grass. If in Summer you wish to say, "next Winter," make signs for **AUTUMN**, for **FINISHED**, and for **WINTER**.
- NEZ PERCE**—Indian (meaning: pierced noses). Hold right index slightly under and to right of nose, then push index across to left below the nose.
- NIGHT** (meaning: earth covered over). Extend flat hands in front of body, ten inches apart, backs up, right hand a little higher; move right hand to left and left to right turning hands a trifle by wrist action.
- NO.** Hold extended flat right hand, back up, in front of body, fingers pointing to left and front; swing the hand to right and front while turning hand so that thumb is up and back downwards.
- NOON.** With right thumb and index forming incomplete circle one inch between tips, show position of sun overhead.
- NOTIFY.** Make the sign for **TALK**.
- NOW.** Bring extended index finger of right hand about 8 inches in front of face, and without stopping carry it quickly several inches to front, stopping with a rebound.
- NUMBERS.** See **COUNT**.

## O

- OATH.** In early times there were several ways of imposing this obligation. Pointing to the zenith and the earth was an oath with many tribes. An ancient oath, with eyes and hands (flat) upraised, meant "God see my hands, they are clean." Holding up the right hand is now understood by all Indians, and is called "The white man's way."

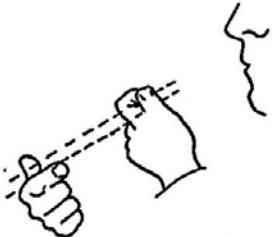
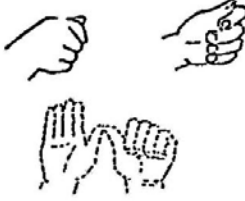
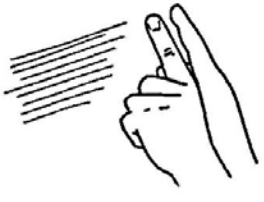



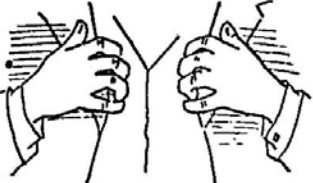






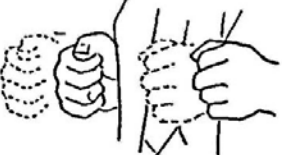

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- OBEY.** Make the sign for LISTEN.
- OCEAN.** Make the signs for WATER and BIG.
- OFFICER.** Make the sign for CHIEF.
- OFTEN (MANY TIMES, REPEAT).** Hold left forearm horizontally in front of left breast, pointing to front; then with right index touch left forearm several times commencing at wrist and passing upwards towards elbow.
- OJIBWAY.** See CHIPPEWA.
- OLD (meaning: walking with a stick).** Hold closed right hand, back to right, twelve inches in front of right shoulder, at height of breast; move hand upwards, to front, downwards and back to first position in a curve. Repeat motion.
- OPPOSITE.** Point both extended index fingers toward each other, at same height, other fingers and thumbs closed.
- OSAGE—Indian (meaning: shaved heads).** Bring backs of extended hands alongside of head, fingers pointing to rear; move hands downwards as though cutting the hair with lower edges of hands. Repeat this.
- OTTER (meaning: decorating the hair).** Hold right hand near top of right ear, thumb, index and second fingers extended together; lower the hand while making a small spiral with tips of fingers. There is a general custom among all plains Indians of decorating the hair with strips of otter skin.
- OUTSIDE.** Make sign to show whether outside of teepee, house or camp; then with left hand still in position make sign for HERE with right hand, beyond or outside of the left hand.
- OVER.** Make the sign for ACROSS.
- OVERTAKE.** Extend left flat hand with palm outwards, fingers pointing to front and up; hold right hand near breast, palm outwards, index pointing front and up; move right hand out till it touches left.
- OWL (meaning: big eyes).** Make sign for BIRD; then make circles of thumbs and indexes of both hands and place them in front of eyes.
- OWN.** Make the sign for POSSESSION.

## P

- PACK.** Hold partly compressed left hand in front of body, back out; then with partly compressed right hand pat upper surface of left; then pat back of left; then reverse and in same manner pat right hand with left. This represents loading a pack animal.
- PADDLE.** Make the sign for BOAT, and indicate use of paddle.
- PAINT.** With fingers extended rub the cheeks and front of face with palm of right hand.
- PALSY.** Bring the hands close to breast, back up, then shake them with a quivering motion.
- PARADE.** Make sign for WHITE MAN, for SOLDIER, and for WALK. Sometimes add RIDING HORSE BACK, and GO.
- PART.** If one-half, make sign for HALF; if more or less indicate accordingly.
- PARTNER.** Make sign for BROTHER. Indians seem averse to partnership, but often adopt a man as friend or brother.
- PAWNEE (meaning: Wolf).** Make the sign for INDIAN, then hold right 2 hand, fingers extended, close to right shoulder, palm outwards; carry hand slightly upwards and six inches to front.
- PAYMASTER.** Make the signs for MONEY and CHIEF.
- PEACE.** Clasp the hands in front of body, with back of left hand down.
- PEAK.** Compress fingers of right hand tightly together, cone shape; then raise hand in front of body, back outwards.
- PEOPLE.** Hold up both 5 hands close in front of breast.
- PERHAPS (meaning: two hearts).** Hold right 2 hand over heart, pointing to left, fingers separated; then by forearm movement roll the hand back and forth. When expressing many conflicting emotions or many doubts, vibrate or roll the extended 5 hand. This would represent deep consideration.
- PHONOGRAPH.** With right hand make as though to wind it up; then show turning disk; then make signs for LISTEN, and GOOD. (A flexible modern sign, well understood by Indians.)
- PICKET—To picket a horse (meaning: to drive picket pin in the ground).** Make the sign for HORSE, for TIMBER; then bring closed left hand, thumb up, in front of body, and strike it a few times with closed right hand.




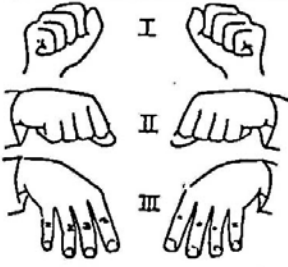

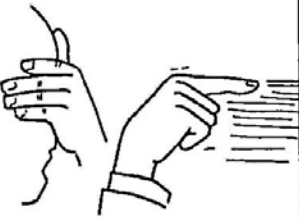

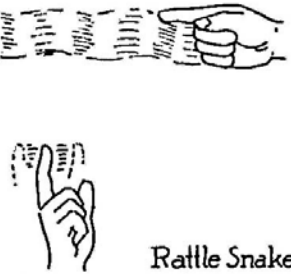


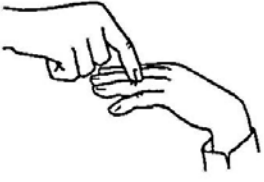
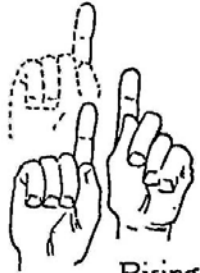





 <p>Pipe</p>	 <p>Pistol</p>	 <p>Pity</p>
 <p>Pity Me</p>	 <p>Plenty</p>	 <p>Poor</p>
 <p>Poor in flesh</p>	 <p>Portrait</p>	 <p>Possession</p>
 <p>Powder</p>	 <p>Prairie</p>	 <p>Prisoner</p>
 <p>Private Talk</p>	 <p>Push</p>	 <p>Quarrel</p>

- PIPE** (meaning: holding long wooden stem). Bring the hands in front of neck, backs down, left hand four inches from chin, right hand several inches in front of left; move hands to front and downwards short distance, as though lowering pipe; then repeat. (Stem is held between thumb and index.)
- PISTOL**. Make the sign for GUN; then with both hands indicate "six", for six shooter, by holding up right hand, fingers and thumb extended, separated, and holding up left thumb, left fingers closed.
- PITY** or **THANKS**—towards another. Both 1 hands, backs up, carried outward and downward toward another person.
- PITY ME**. Hold both 1 hands, well out, and draw them to the breast.
- PLANT**. Make sign for CORN, for WORK; then with right hand near shoulder make as though dropping seed in the ground.
- PLENTY**. Hold extended 5 hands well out to right and left; then bring them in together as though gathering something up.
- POINY**. Make the signs for HORSE and LITTLE, showing height with left flat hand.
- POOR** (in possession). Hold up left 1 hand, back out, index pointed upwards; then with right index make as though to scrape left index bare, striking from tip of finger downwards.
- POOR** (meaning: flesh clawed off). Bring curved hands close to center of body and make as though to claw the flesh off the ribs, first with right then with left. Repeat.
- PORCUPINE**. Show size of animal; then point up with fingers as in grass; then indicate working on moccasin.
- PORTRAIT**. Hold left hand same as in MIRROR, and with right hand indicate as though making sketch on left palm.
- POSSESSION** (for such words as HIS, HERS, YOURS, MINE, ETC.). Hold closed fist in front of neck, back to right; swing hand slightly downwards and by wrist action have thumb point to front.
- POWDER**. Hold left flat hand in front of body, back down, and rub tips of fingers and thumb of right hand slightly above left palm.
- PRAIRIE**. Extend both hands out in front, touching, palms up, fingers pointing to front; then separate hands moving right to right, left to left on an even plane.
- PRAIRIE DOG**. To right of body hold right hand near ground, showing height of animal; then make sign for HOLE; then push compressed right hand through closed left hand, until tips emerge; then with thumb and index snap them as in LITTLE TALK, representing their chattering noise.
- PRAY**. Make the signs for WORK (meaning: making), and MEDICINE. Some Southern Indians hold both flat hands, palms up, high above the sides of the head—meaning: "God sees my hands; there is no blood on them, I am innocent."
- PRESIDENT**. Make the sign for WHITES, for CHIEF, and for BIG, and with left hand point afar as if towards Washington.
- PRIEST** (meaning: black robes). Make the sign for COAT, carrying hands well down, and for BLACK.  
The earliest Missionaries among the Indians were The Catholic Priests, known as "Black Robes," and Episcopalian ministers, known as "White Robes."
- PRISONER** (meaning: bound at wrists). Close the hands, cross the wrists in front of body, the right resting on left, palms down.
- PRIVATE TALK**. Hold extended left hand, back up, in front of left breast; with right thumb and index make sign for LITTLE TALK under and close to left palm.
- PROUD**. Used by Indians as meaning vain. Make sign for PAINT, for DRESS and for FOND—meaning, fond of GOOD DRESS.
- PUEBLO**—Indian. Make sign for MEXICAN, for WORK, for BLANKET, and for STRIPED.
- PUSH**. Place both fists near breasts holding arms rigid; then move them a few inches forward as with an effort.

## Q

- QUARREL**. Bring index fingers, pointing up, several inches apart, opposite each other, in front of body, level with shoulders; now move right tip towards left, then left tip towards right, and repeat. Make motions sharply. Also means SCOLDING.
- QUEEN**. Make signs for FEMALE, CHIEF, and EIG.
- QUENCH**. Make the sign for PIRE; then, with back up, hold extended right hand over place where sign for FIRE was made, and lower the hand; then make sign for WIPED OUT.

 <p>Question</p>	 <p>Quiet Down</p>	 <p>Race</p>
 <p>Rain</p>	 <p>Rapids</p>	 <p>Rash</p>
 <p>Rattle</p>	 <p>Rattle Snake</p>	 <p>Recover</p>
 <p>Red</p>	 <p>Ring</p>	 <p>Rising Man</p>
 <p>River</p>	 <p>Rope</p>	 <p>Rose</p>

**QUESTION.** Hold right 5 hand, palm outwards, at height of shoulders, fingers and thumb extended, separated and pointing upwards, turn the hand slightly by wrist action two or three times. If the person is distant, hold the hand higher and move it considerably to right and left. This particularly means **WHAT**—and partially means **WHY, WHERE, WHEN**; which see.

**QUICK.** Make the sign for **HURRY**.

**QUIET DOWN.** Hold flat hands, back up, out in front of body, as high as shoulders, fingers pointing to front; lower the hands slowly.

## R

**RABBIT.** Show the height of rabbit; then make the sign for **JUMP**.

**RACE.** State kind of race. Then move index fingers forward as in **EQUAL**.

**RAILWAY.** Make the sign for **WAGON**; then for **FIRE** with right hand held well up in front of head, then sign **FAST**.

**RAIN** (meaning: falling from clouds). In front of head hold closed hands, near each other, backs up, in same relative positions; lower hands a trifle by wrist action, and while doing so open the hands. Repeat motion twice, slowly.

**RAINBOW.** Make the sign for **RAIN**, and for **FINISHED**; then with extended right hand, back up, imitate circle of rainbow in sky.

**RAPIDS.** Make the sign for **RIVER** and for **ROCK**; then hold right 5 hand near breast, pointing downwards; with tremulous motion move hand quickly to front and down.

**RASH.** Hold the left flat hand over the eyes, then thrust the right index outward from back of left hand.

**RATTLE.** With closed right hand held in front and above right shoulder, shake the hand as if it was a rattle. (The rattle is an important musical instrument in Indian ceremonies.)

**RATTLESNAKE.** Make the sign for **SNAKE**; then extend right index upwards in front of right shoulder and vibrate sharply.

**REACH** (to). See **ARRIVE THERE**.

**READING.** Make signs for **BOOK** and **LOOK**.

**RECEIVE.** Make the sign for **POSSESSION**.

**RECOVER.** Place right 1 hand before right breast, back up, forearm horizontal; raise the hand until forearm straight up, turning hand until back is to front. This means recovery from sickness or escape from danger.

**RED** (meaning: paint used on face). With fingers pointing upward, rub right cheek with inside first joints of right hand, making circular motion.

**REMAIN.** Make the sign for **SIT**.

**REMEMBER.** Make the signs for **HEART**, and **KNOW**.

**REPEAT.** Make the sign for **OFTEN**.

**RESTRAIN.** Make the sign for **HOLD**, and for **KEEP QUIET**.

**RETREAT.** Make the sign for **CHARGE**, to show the attack; then by wrist action turn the hands so that fingers point to rear.

**RICH.** Make the signs for **POSSESS, MANY, PONIES** (or **HORSES**).

**RIDE.** If animal is meant, make the sign for **HORSE**, and then move hands forward in small curves. If riding a vehicle make the sign for same, and then make sign for **SIT** on left palm.

**RING** (finger). Hold left 5 hand in front of breast, lying flat, back up; then touch back of finger on third joint with right index.

**RISING MAN.** Make sign for person; then hold left hand at height of neck, palm outwards, index pointing upwards; bring extended index of right hand beside and lower than left; raise right slowly until well above other hand.

**RIVER** (meaning: water flowing). Make the sign for water; then move right hand to left of face, height of neck, index extended pointing left, move hand to right until opposite right shoulder, with index horizontal.


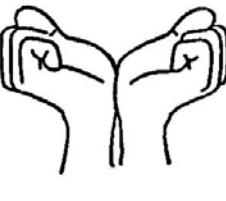






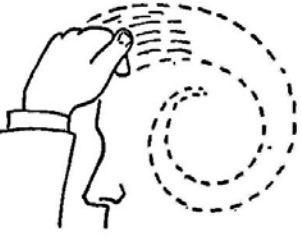

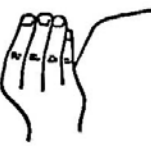
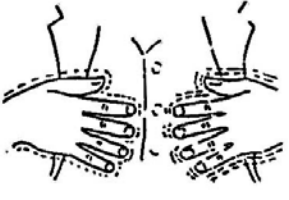



**ROAD.** With both open hand palms up, alternately push hands back and forth. A modern sign gives **TRAIL** and **WAGON**.

**ROCK.** Make the sign for **HARD**, and indicate shape.

**ROPE.** Hold hands as in **AFTER**; then with tip of right index make a spiral curve by wrist action while drawing right hand to rear.

**ROSE.** Hold slightly compressed left hand out in front; then with right compressed pluck at ends of fingers.

**RUN** (to). Make the sign for **WALK** and for **FAST**.

 <p>Run Against</p>	 <p>Saddle</p>	 <p>See</p>
 <p>Seize</p>	 <p>Separate</p>	 <p>Sew</p>
 <p>Shake Hands</p>	 <p>Sharp</p>	 <p>Sheep</p>
 <p>Shoot</p>	 <p>Short</p>	 <p>Sick</p>
 <p>Sign Language</p>	 <p>Silent</p>	 <p>Sing</p>

**RUN AGAINST.** Hold flat left hand in front of breast, back out; hold right in same relative position but nearer body; move right briskly so that back strikes inside of left hand.

## S

**SACRED.** Make the sign for MEDICINE.

**SAD** (meaning: heart laid on the ground). Make the sign for HEART; then swing hand out and downwards toward the ground, turning palm up.

**SADDLE.** Place inside of both wrists together in front of breast; then holding this position, push both closed hands as far back as possible.

**SALT.** Touch the tongue with tip of extended right index, other fingers and thumb closed; then make the sign for BAD. Sometimes the sign for WHITE is made.

**SAME.** Make the sign for EQUAL.

**SERGEANT.** Make the sign for WHITES, for SOLDIER, and with right index mark position, extent and number of stripes on the arms.

**SAW.** Imitate using the tool.

**SCHOOL HOUSE.** Make the sign for HOUSE, for WHITES, for LOOK (2 fingers pointing towards left palm), and for KNOW.

**SCOLD.** Make the signs for TALK and BAD.

**SCOUT.** Make the sign for WOLF.

**SCOUT (to).** Make the sign for WOLF; then sign for LOOK.

**SEARCH.** See SCOUT.

**SEASONS.** The usual names for the seasons are, WINTER, SPRING, SUMMER, FALL.

**SEE.** Bring right 2 hand to opposite eyes, and the two fingers should point in the direction one is looking.

**SEIZE.** Move open hands out in front of body; close them briskly and draw towards body, as though seizing something.

**SELL.** See EXCHANGE.

**SEPARATE.** Hold the 1 hands close together in front, indexes pointing forward; by wrist action turn the hands so that right index points to right and front, left index to left and front; moving right hand to right and front, left to left and front.

**SEW.** Hold flat left hand, back to left, in front of body; use right index as an awl or needle, bringing it just over thumb, pointing to left, inner surface pressed against inner surface of index; move right hand slightly to left, and by wrist action turn back of index down as it passes. Repeat motion two or three times.

**SHAKE HANDS.** Clasp hands in front of body. In former times Ind'ans only clasped hands in concluding a treaty or making peace. They now, in dealing with whites observe the custom.

**SHARP.** Hold flat right hand, back down, in front of right breast; then lightly touch lower edge of right hand with ball of left thumb; then make sign for GOOD.

**SHAWL.** Make sign for FEMALE; then sign for BLANKET.

**SHE.** Make the sign for WOMAN.

**SHEEP—Mountain** (meaning; horns). Compress and slightly curve the hands in front and above the head—have them curve in a way similar to that made by the big horns of the sheep.

**SHEEP—Domestic.** Make sign for MOUNTAIN SHEEP, for WHITES, and for WITH.

**SHOE.** Make the signs for MOCCASIN and WHITES.

**SHOOT.** Hold nearly closed right hand, back up, in front of breast, tips of first three fingers pressed against ball of thumb; move hand out, down and to left, while snapping the fingers out from under the thumb.

**SHORT.** Hold compressed right hand to right and front of body, fingers pointing upward and hand at height to be represented.

**SHOSHONE—Indian** (meaning: sheep eater). Make the sign for INDIAN, for SHEEP, and for EAT.

**SICK.** Hold extended 5 hands in front of body; then wave them out and in, two or three times, to denote throbbing.






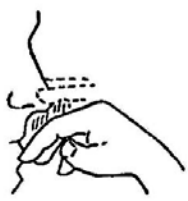
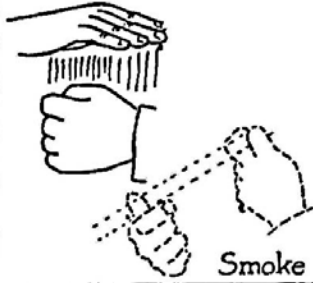



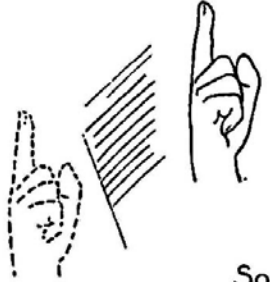

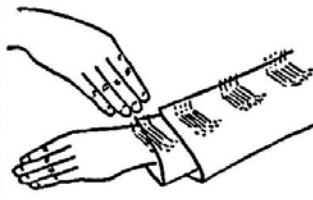


**SIGN LANGUAGE.** Hold out flat left hand, back up, touch back of fingers with inside of fingers of right hand; then reverse this process; then make sign for TALK.

**SILENT.** Place tips of fingers of right hand over lips, and incline the head slightly to front.

**SILVER.** Make the signs for MONEY and WHITE.

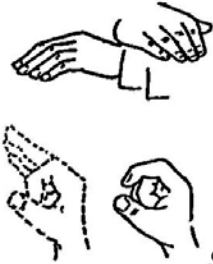


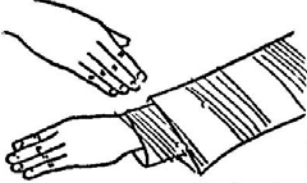










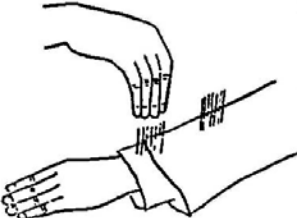
**SINCE.** See AFTER.

**SING.** Hold right 2 hand in front of mouth and make sign for ALL.

 <p>Sioux</p>	 <p>Sit or Remain</p>	 <p>Sled</p>
 <p>Sleep</p>	 <p>Slow</p>	 <p>Smell</p>
 <p>Smoke</p>	 <p>Snake</p>	 <p>Snow</p>
 <p>Soldier</p>	 <p>Son</p>	 <p>Sour</p>
 <p>Spotted</p>	 <p>Spring</p>	 <p>Stand</p>



- SIoux**—Indian (meaning: cutting off heads). Draw right flat hand across, from left, in front of neck as though cutting off the head. This is the sign of the Sioux or Dakota Nation.
- SISTER**. Make the sign for FEMALE; then place the tips of extended index and second finger against lips, fingers horizontal, backs up, other fingers and thumb closed; move the hand horizontally several inches to the front.
- SISTER-IN-LAW**. Make the sign for BROTHER, for HIS, and for WIFE.
- SIT or REMAIN**. Hold closed right hand in front of and little below right shoulder; then move hand downward several inches.
- SLED**. Hold the 1 hands, backs down, in front of body, equally advanced, several inches apart, indexes curved, move hands forward simultaneously.
- SLEEP**. Lower the extended flat hands with a sweep into following position: left hand in front of right breast pointing to right, right hand six inches to right of left, pointing to front and right; then incline head to right.
- SLOW**. With both palms facing and three inches apart, move hands slowly forward by short stops.
- SMALL**. If referring to an animal, indicate the height. For small quantity of anything make the sign for FEW.
- SMELL**. Bring right 2 hand, fingers separated, back up, in front of chin pointing to face; then by wrist action move the hand upwards, so that nose passes between tips of fingers.
- SMOKE**. For distant or signal fire smoke, make sign for FIRE, and continue raising hand until higher than head.
- SMOKE (meaning: to smoke a pipe)**. Hold left fist in front of body; then with flat right hand held three inches above left strike down two or three times; then make sign for PIPE.
- SMOOTH**. Make the sign for PRAIRIE, and add ROCK or BLUFF, and WIPED OUT.
- SNAKE**. Hold right 1 hand at right side, waist high, move hand one foot forward with a wavy motion.
- SNOW**. Hold extended 5 hands in front of face, fingers pointing downward, lower in circular zigzags, to indicate whirling, sifting snow.
- SNOW SHOE**. Indicate the shape and size with right index; then make signs for WALK, SNOW, and GOOD.
- SOAP**. With hands held in front of body, rub them together as though washing them.
- SOFT**. Make the signs for HARD and NO.
- SOLDIER**. Bring closed fists in front of breast, thumbs touching; then separate hands horizontally to right and left.
- SON**. Make sign for man; then with right index pointing upwards, lower hand to indicate height of child.
- SORREL**. Touch something yellow and make sign for LITTLE.
- SOUR**. With tip of extended index of right hand touch the tongue; then make sign for BAD.
- SPEAK**. See TALK.
- SPOON**. Make the sign for BUFFALO, and leaving right hand in position touch it with left; then use right hand to dip into some vessel, and carry to mouth.
- SPOTTED**. Hold out flat left hand and arm, pointing right and front; then hold right hand above left wrist, fingers slightly separated; then with right finger tips starting at left wrist, touch left forearm every two inches towards elbow, merely brushing with ends of fingers. Southern Indians lay back of hands on each other, fingers over fingers, then rub them back and forth several times, to represent spotted, mottled, brindle, roan, or any off color.
- SPRING (meaning: grass coming out of ground)**. Make the signs for GRASS and LITTLE.
- SPRING (meaning: a spring of water)**. Make the sign for WATER; then with thumbs and index fingers form a circle in front of body; then, still holding left in position, bring compressed right under the circle, fingers held under the thumb; then release them with a snap to indicate bubbling spring. Repeat last movement.
- SPY**. Make the sign for WOLF.
- STAND**. To indicate anything standing upright, bring right 1 hand to right and front and higher than right shoulder; index pointing upwards.
- STANDING ROCK (meaning: an agency on the MISSOURI RIVER)**. Make the signs for STAND and ROCK.

 <p>Star</p>	 <p>Steal</p>	 <p>Strike</p>
 <p>Striped</p>	 <p>Sun</p>	 <p>Superior</p>
 <p>Sunrise</p>	 <p>Surround</p>	 <p>Swim</p>
 <p>Take</p>	 <p>Little Talk</p>	 <p>Talk</p>
 <p>Tangled</p>	 <p>Taste</p>	 <p>Tattoo</p>

- STAR.** Make the sign for NIGHT; then form a small incomplete circle with right thumb and index, and raise hand toward sky. For brilliant star, snap index against thumb to denote twinkling.
- START.** Make the sign for GO.
- STAY.** Make the sign for SIT.
- STEAL.** Hold extended left hand in front of left breast, back up, pass right 1 hand under and close to left hand, until right wrist is close to left palm, right index extended; then draw back the right hand, at same time crooking index.
- STEAMBOAT** (meaning: fire-boat). Make the sign for BOAT; then sign for FIRE, holding hand a little higher than the head.
- STR'NGY.** Make the signs for HEART and FEW.
- STONE.** Make the sign for HARD, and indicate shape as of a boulder.
- STOP.** See HALT.
- STORE.** Make signs for HOUSE and TRADE.
- STRAIGHT.** See TRUE.
- STRIKE.** Hold left flat hand out in front of left breast, back down; use right hand like a hatchet and strike palm of left. Generally used to represent a blow given with a weapon.
- STRIPED.** Hold left arm as in SPOTTED; then draw palm of extended right hand from left to right across left forearm in various places.
- STRONG.** The sign for BRAVE was formerly used by many. The later preference is to hold right fist above left fist and strike over and downwards with twisting motion, as though breaking a small stick.
- SUGAR.** Touch the tongue with tip of right index; then make the sign for GOOD.
- SUMMER.** Make the sign for GRASS, holding hands very high. Some Indians also denote SUN passing overhead, and HOT.
- SUN.** Form, with index and thumb of right hand, an incomplete circle, space of one inch between tips; hold hand towards the east; then move it in a curve across the heavens towards the west. Also used to denote the time of day. (Right hand held towards left indicates eastward).
- SUNDAY.** Make signs for DAY and MEDICINE. Have seen Indians describe other days of the week by indicating so many days before or after Medicine Day.
- SUNRISE.** With right index and thumb make an incomplete circle, other fingers closed. Hold arm horizontal pointing to left; then raise hand about a foot.
- SUNSET**—Opposite to SUNRISE. With thumb and index of right hand forming an incomplete circle, extend right hand to right, about 1 foot above horizontal; then lower same 12 inches.
- SUPERIOR.** In comparing two persons or things, place the two extended indexes side by side, pointing up, one held higher than the other, the highest representing the superior. When one is superior to several, place index of right hand above extended thumb and four fingers of left.
- SUPPER.** See EAT.
- SURPRISE.** Make the sign for ASTONISH.
- SURROUND.** Hold thumbs and indexes in semi-circle several inches apart and opposite each other; then bring them together to form a flat circle.
- SWEET.** See SUGAR.
- SWIM.** Make the sign for WATER; then strike the arms out well in front as though swimming.

## T

- TAIL.** Place right 1 hand to rear of center of body, index finger pointing to rear and downwards.
- TAKE.** Push the right 1 hand well out in front, to right of body, index extended, pointing to front; pull hand quickly towards body while curving index finger into a hook.
- TALK.** A "little talk", or "one person talking to another", is expressed as follows: with nail of right index pressing against thumb, move hand a trifle to front and snap the index straight forward (these words "are thrown out"). Repeat motion. For a council to "speak at length", hold right flat hand, back down, in front of mouth, and move hand outward a few inches; repeating the motion.
- TALL.** Hold right hand as in STAND, but at full length of extended arm.
- TANGLED.** Move the hands, one about the other, with fingers slightly separated.
- TASTE.** Touch the tongue with tip of right index.
- TATTOO.** Compress the right hand, and tap with ends of fingers that portion of body which has been marked.
- TEA** Make the sign for TREE, for LEAF, for DRINK, and for GOOD.



Teepee



Tell Me



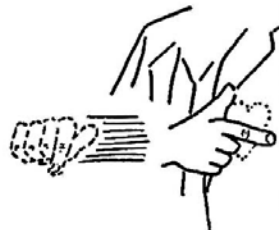
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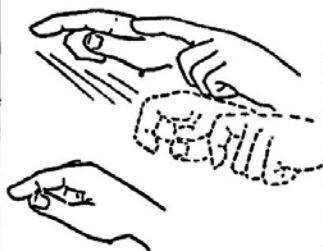
Thick



Thin



Think



Timorous



Tired



Tobacco



Together



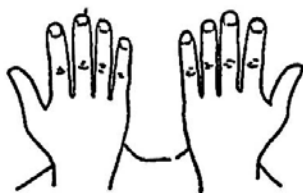
Tomahawk



Trade



Trap

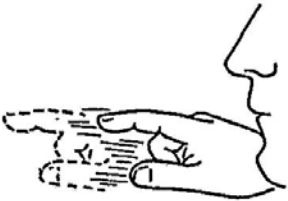
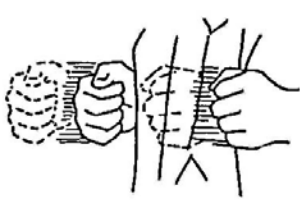
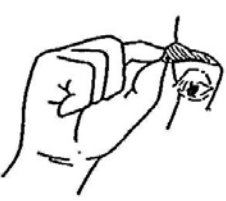














Tree



Trot

- TEEPEE.** With index fingers, touching at tips, form an angle of 60 degrees. Sometimes index fingers are crossed at first joints, to indicate extended teepee poles.
- TELEGRAPH.** Make sign for WRITE; then hold flat hand back out, in front of breast; with lower edge of extended right hand strike upper edge of left, with a rebound, and then make sign for GO, quickly. A flexible modern sign.
- TELL ME—TALK TO ME** (meaning bring the word to me). The open right hand is placed palm up in front of mouth; then draw toward the lips with a quick jerk.
- THANK YOU.** Extend both flat hands, backs up, in sweeping curve outward and downward, toward another person.
- THERE.** Make the sign for SIT, moving the hand well out from body. Have seen Indians simply point with middle finger.
- THEY or THEM.** Point to person and make sign ALL.
- THICK.** Hold up flat left hand sideways in front of breast, with right hand reach around from below and clasp thickest part; move thumb and finger back and forth few times.
- THIEF.** Make the sign for PERSON and for STEAL.
- THIN.** If possible point to something thin; otherwise with right thumb and two fingers rub lower edge of left hand just back of little finger. This is a somewhat confusing sign, as it also stands for BACON. If making sign for BACON, add the sign EAT.
- THINK** (meaning: drawn from the heart). Hold right hand, back up, against left breast, index extended and pointing to left; move hand horizontally outwards eight or ten inches.
- THOUSAND.** Make sign for HUNDRED and for TEN.
- THREAD.** As though twisting thread rub inner surface of tips of thumb and index; make the sign for SEW, ending by carrying right hand well out to right to imitate motion of sewing.
- THUNDER.** Make the sign for BIRD, and for FIRE, holding the hand a little in front of and higher than head. (Indian lore records thunder as being caused by the "Thunder Bird".)
- TIME.** (In reckoning the age of a person the custom is to say, "so many WINTERS".) For time of day make sign for SUN, holding hand at point in sky where sun is supposed to be represented. Indians estimate days by SLEEPS, or NIGHTS, months by MOONS, and years by WINTERS. See LONG TIME.
- TIMOROUS.** Make the signs for COWARD, and LITTLE.
- TIRED.** Hold out 1 hands together, backs up; lower hands a few inches while drawing them slightly towards body.
- TOBACCO.** Hold the flat left hand, back down, in front of body; place lower edge, or heel, of closed right hand on left palm; then with heel of right hand rub left palm with a circular motion.
- TODAY.** Make the signs for DAY and NOW. Many Indians merely use NOW.
- TOGETHER.** Make the sign for WITH.
- TOMAHAWK.** Generally indicated by using right forearm and hand as a hatchet, by elbow action, striking forward and downward with flat hand held edgewise.
- TOMORROW.** Make the sign for NIGHT, then sign for DAY; then with left hand indicate SUN rising in east.
- TONGUE.** Protrude tongue a trifle and touch with first finger.
- TORNADO** (meaning: the wind charges). Make the sign for WIND, and for CHARGE.
- TOWN.** Make signs for CITY and LITTLE.
- TRACK.** Make the sign for WALK and point to the ground.
- TRADE.** Make the sign for EXCHANGE.
- TRADER.** Make the signs for WHITES, CHIEF and TRADE.
- TRAIL (to).** Make the signs for TRACK and LOOK.
- TRAP.** For iron or steel traps, touch or point to something made of metal; hold closed hands side by side, knuckles touching, index fingers curved and touching; then bring sides of indexes together, to represent closing of jaws of trap.
- TREATY.** If the treaty is between two tribes make the signs for MAKE, SMOKE, and SHAKE HANDS. If treaty is with the whites, make signs for SHAKE HANDS and WRITE.
- TREES.** Hold extended 5 hands out in front, a little higher than shoulders, backs outward. This indicates plural. For one tree hold up left 5 hand only.
- TROT.** Make sign for the animal; then bring both fists in front of body, same height, equally advanced, and few inches apart; then imitate action of front feet in trotting by alternately striking to front and downwards.

 <p data-bbox="388 409 453 436">True</p>	 <p data-bbox="718 409 774 436">Try</p>	 <p data-bbox="989 409 1108 436">Tweezers</p>
 <p data-bbox="340 728 447 755">Twinkle</p>	 <p data-bbox="724 728 787 755">Ugly</p>	 <p data-bbox="1001 728 1121 755">Uncertain</p>
 <p data-bbox="315 1037 459 1064">Understand</p>	 <p data-bbox="718 1037 787 1064">Unite</p>	 <p data-bbox="1064 1037 1102 1064">Up</p>
 <p data-bbox="365 1355 459 1383">Wagon</p>	 <p data-bbox="604 1355 800 1383">Wagon (covered)</p>	 <p data-bbox="1039 1355 1102 1383">Wait</p>
 <p data-bbox="365 1665 441 1692">Walk</p>	 <p data-bbox="705 1665 781 1692">Want</p>	 <p data-bbox="1052 1665 1115 1692">War</p>

- TROUBLE.** Make sign for HEART; then hold right hand over heart, palm almost touching, and by wrist action vibrate as in PERHAPS.
- TRUE** (meaning: one way or tongue straight). Hold right hand, back up, under chin, close to neck; move index finger straight to the front. This means straight from heart and tongue.
- TRY.** Make the sign for PUSH.
- TURKEY** (meaning: beard). Make the sign for BIRD; then place compressed right hand under chin, pointing downwards; vibrate hand slightly by wrist action.
- TWEEZERS.** With tip of thumb and index, make as though same were a small pair of tweezers; then indicate pulling out hair from face or eyebrows with a jerk. This is a constant practice with Indians.
- TWINKLE.** Make the sign for STAR, and while holding hand in that position snap index and thumb as in LITTLE TALK.

## U

- UGLY.** Pass the palm of flat right hand in a circle close to face; then make the sign for BAD.
- UNCERTAIN.** Make the sign for PERHAPS.
- UNDECIDED.** Make the sign for PERHAPS.
- UNDERSTAND.** Make the sign for KNOW.
- UNITE.** Make the sign for WITH.
- UNLUCKY.** Make the signs for MEDICINE and BAD.
- UP.** Point upward with right index.
- US.** Make the signs for ME, ALL.
- UTE—Indian.** Make sign for INDIAN and for BLACK, and rub the face as in RED.




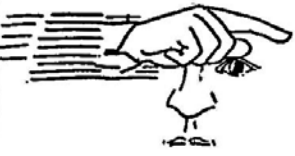
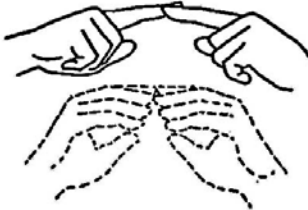





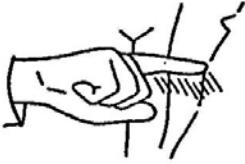




## V

- VACCINATE.** Make the signs for WHITES, MEDICINE, MAN, and with extended right index finger strike left arm between shoulder and elbow.
- VIGILANT.** Make sign for LOOK, pointing in different directions and moving hand rapidly; then signs MUCH, SLEEP, NO.
- VILLAGE.** Make sign for TEEPEE, and for MANY.

## W

- WAGON** (meaning: wheels). Hold hands, backs down, at equal distance in front of body, four inches apart, index fingers curved, others and thumb closed; indicate motion of wheels by making small circle with indexes.
- WAGON (COVERED).** Make the sign for WAGON; then hold both flat hands, backs up, indexes touching, height of face, and sweep them out and down in a curve to indicate wagon top.
- WAGON-ROAD.** Make the signs for ROAD and WAGON.
- WAIT.** Make sign for HALT, but more gently and not stopping abruptly. Repeat gesture.
- WALK** (meaning: motion of feet). For a person, hold flat hands in front of body equally advanced; move right to front, upwards and downwards describing an oval circle; move left to front in same way; as left is brought down draw right hand to rear and repeat first motion, thereby alternating the motions of the feet. For an animal, close the hands and make same motions as above.
- WANT** (meaning: give me). Hold the right hand close to chin back to right, form an unclosed circle with thumb and index, back of index at height of mouth, half inch space between tips of index and thumb, plane of circle vertical; move hand in slight curve downwards, outwards and upwards; turning hand by wrist action, ending with little finger as high as index.
- WAR.** Make the sign for FIGHT.
- WAR BONNET.** Carry the flat hands from front to rear, close to sides of head, fingers pointing upwards, palms toward head; then carry right hand from top of head well down to rear of body.
- WAR-CLUB.** Show the size of war-club stone; denote rawhide covering of handle by clasp left index with right hand; then strike to front and down with right hand.



 <p>Watch</p>	 <p>Water</p>	 <p>Whip</p>
 <p>Whites</p>	 <p>Wickey-up</p>	 <p>Wind</p>
 <p>Winter</p>	 <p>With</p>	 <p>Wolf</p>
 <p>Work</p>	 <p>Wound</p>	 <p>Wrap</p>
 <p>Write</p>	 <p>Yes</p>	 <p>Yesterday</p>

- WAR-DANCE.** Make the signs for WAR, and DANCE.
- WARRIOR.** Make the signs for MAN, and WAR.
- WASH.** Make the sign for WATER; then by motions imitate the act of washing.
- WASTE.** See DESTROY.
- WATCH.** With thumb and index of left hand form a horizontal circle; then hold right index over same and move tip around the indicated circle; make sign for LOOK pointing at circle; make sign for KNOW, and for SUN—all of which indicates size of watch, movement of hands—by looking at same you will know where the Sun is.
- WATER** (meaning: drinking out of palm of hand). Hold the cupped right hand, back down, in front of and little above mouth; fingers pointing to left and upwards; then move hand downwards, turning palm towards mouth.
- WE.** Make the signs for I or ME and ALL.
- WEAK.** Make signs for STRONG and NO.
- WHEN.** Make the sign for QUESTION, for HOW MANY, and, indicate whether SLEEPS, MOONS, or WINTERS.
- WHERE** (meaning: what point). Make the sign for QUESTION, then point with right index in different directions.
- WHIP.** With closed right hand strike from front to right and rear, as though riding a horse and whipping him with a quirt.
- WHISKEY.** Make the signs for FIRE and WATER.
- WHITE.** Make the sign for COLOR; then rub with tip of right index the small segment at upper end of left thumb nail, or point to something white.
- WHITES** (meaning: cap wearers). Hold right hand to left of face on level of eyes, back up, index pointing to left; draw hand over to right side, index finger passing across above the eyes.
- WHITE MAN.** Make the sign for WHITES and for MAN.
- WHY.** Make the sign for INTERROGATE or QUESTION, but turn the hand very slowly.
- WICKLEY-UP.** Hold hands several inches apart in front of body, indexes extended and lapping; from this position change the hands, back up, edges pointing to front, fingers separated and slightly curved, move hands downward on curve.
- WIFE.** Make the signs for FEMALE and MARRY.
- WILD.** Make the sign for BY ITSELF.
- WILL** (meaning: I will). Make the sign for PUSH.
- WIND.** Hold the hands with backs up, near body at height of shoulders, and with wavy motion move the hands in direction of the wind.
- WINTER.** Hold up the closed hands in front of body, forearms vertical, hands several inches apart; then give a shivering, tremulous motion to hands. With most Indians a year is called a winter, or one cold.
- WIPED OUT.** See EXTERMINATE.
- WISE** (meaning: heart and head both good). Make the sign for HEART, touch forehead, and make sign for GOOD.
- WITH.** Hold flat left hand, back to left, in front; bring side of extended right index against center of left palm, index pointing to front.
- WOLF.** Hold the right hand with palm outwards near right shoulder, first and second fingers extended and separated and pointing up; move the hand several inches to front and upwards.
- WOMAN.** Make the sign for FEMALE and indicate height.
- WONDERFUL.** Make the sign for MEDICINE.
- WOOD.** Make the signs for TREE and CHOP.
- WOODPECKER.** Make the sign for BIRD; then hold left forearm about vertical in front of left shoulder; now bring partially compressed right hand and place it near elbow of left forearm, right side; move hand with a jump to left side; then to little higher up, showing manner of hopping around a tree; then lower left hand and tap palm several times with tip of curved index of right hand.
- WORK.** Bring flat hands in front of body edgewise, few inches apart, right hand higher and back of left; then raise and lower the hands by wrist action, to indicate working.
- WOUND.** Hold right hand in front of body; move hand briskly towards body, turning index finger to left or right so that it grazes surface of body.

**WRAP.** Bring slightly compressed hands, backs outward, in front of body, backs of fingers of right hand resting against palm of left, fingers horizontal; then move hands around each other in rotary motion.

**WRITE.** Hold flat left hand, back to front and down, out in front of body, fingers pointing to right; then as if with pencil between thumb and index of right hand, make as though writing on left palm.

## Y

**YEAR.** Make the sign for WINTER, for this year add sign for NOW.

**YELLOW.** Make the sign for COLOR; then point to something Yellow.

**YES** (meaning: bowing the head and body). Hold right hand, back to right, in front of right breast, height of shoulder, index extended and pointing upwards, other fingers nearly closed, thumb resting on side of second finger; move the hand slightly to left and a little downwards, at same time closing index over thumb.

**YESTERDAY.** Make sign for NIGHT; then, still holding left hand in a position, sweep the right upwards and to right in a semi-circle, until it is at same height as left hand, terminating with back of hand down.

**YOU.** Point right hand at person addressed.

**YOUR or YOURS.** Point to person indicated and make sign for POSSESSION.

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## INDIAN MOONS OR MONTHS

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This work would be incomplete without some reference and information regarding the Indian "moons" or months.

We have approached this subject with hesitation, because the Indian moons correspond only in a general way to our own months and with certain tribes the names vary greatly.

The following moons, or months, are those adopted by the American Indian Association after careful study, and are approved as being most nearly correct by Dr. Charles Eastman, Strong Wolf, Running Bear and other prominent Indians. Where two or more names are given for the same month, we have selected the one which can be gestured and pictured most easily, and is most generally used.

**JANUARY.** Snow Moon (or Cold Moon), make signs for MOON and SNOW.

**FEBRUARY.** Hunger Moon; make signs for MOON and HUNGRY.

**MARCH.** Crow Moon (Awaking Moon or Warm Moon); make signs for MOON, BIRD and BLACK.

**APRIL.** Grass Moon (Geese Moon); make signs for MOON and GRASS.

**MAY.** Planting Moon (Flower Moon); make signs for MOON, DIG and GROW.

**JUNE.** Rose Moon (Buck Moon); make signs for MOON and ROSE.

**JULY.** Heat Moon (Blood Moon); make signs for MOON, SUN and HOT.

**AUGUST.** Thunder Moon (Sturgeon Moon); make signs for MOON and THUNDER.

**SEPTEMBER.** Hunting Moon (Corn Festival Moon); make signs for MOON and HUNT.

**OCTOBER.** Falling Leaf Moon (Traveling Moon); make signs for MOON and LEAF, with a falling motion.

**NOVEMBER.** Beaver Moon (Mad Moon); make signs for MOON and BEAVER.

**DECEMBER.** Long Night Moon; make signs for MOON, NIGHT and LONG.

**NOTE:** The meaning and derivation of our common month names may be of interest for comparison: 1. January; Janus, a two-faced God. 2. February; To purify. 3. March; Mars, God of War. 4. April; Aperio, to open. 5. May; Maia, Goddess of Growth. 6. June; Junius, a Roman Gentile name. 7. July; for Julius Caesar. 8. August; for Augustus Caesar. 9. September; seventh month. 10. October; eighth month. 11. November; ninth month. 12. December; tenth month.

## SIGN LANGUAGE SIMPLIFIED

The Indian Sign Language is the world's most easily learned language because it is elemental, basic, logical, and the signs in general are what should properly be made to illustrate the idea—the language being largely idiomatic—conveying ideas.

When you beckon with your finger you are saying the word COME; when you wave your hand outwards you say GO. When you point upwards with your index finger you say UP. When you point downwards you say DOWN. When you elevate the flat right hand, you say HIGH, and when you hold it down near the ground, you say LOW.

All nations of earth have nodded the head for YES, and have shaken it for NO. If you will nod the right index finger beside the head, you say YES; and if, waist high, you simply turn the right hand over, you say NO. GOOD means "level with the heart," and, therefore, if you will swing the right flat hand out in a semi-circle from the heart towards the right you say the word GOOD. BAD means "thrown away." Therefore, the motion of expelling something downwards with the right hand makes the word BAD. When you point your right thumb at your breast, you say ME. When you point your right index finger at the person you are with, you say YOU. When you point the same finger at someone else in the party, you say HIM or HER.

When you point the separated first and second fingers of the right hand out in front of the eyes, you say SEE or LOOK. When you pass the partly closed right hand downwards past the mouth, you say EAT or FOOD. When you elevate the cupped hand near the mouth, you say DRINK; and when, waist high, you make as though dipping a handful of something with cupped hand, you say WATER.

The flat hands passed alternately one beyond the other means WALK, and the same sign made more rapidly means RUN. To incline the head to right, towards the palms of both hands, means SLEEP, and to pass the flat hand slightly outwards from the chin means SPEAK or TALK. To cup the right hand behind the right ear means to LISTEN. The right index finger pointed upwards beside the face means MAN, or "the upright one"; and to pass the slightly hooked fingers of the right hand downwards over the hair means WOMAN, the basic conception being "she combs her hair." DAY means the opening up and NIGHT means the closing over, and the signs are simple and logical. (Pages 19 and 39.)

The thumb and index finger of right hand held in an incomplete circle and pointed at the sky means SUN. The same sign held flat near the waist means MONEY—a coin; the same sign with hand laid on the breast means a MEDAL, and if made against the left shoulder means a BRAND, while if tipped to the mouth like a cup it means WANT, or "I am thirsty for."

The fingers curved and pointing up, held near the ground, naturally means GRASS. The same sign, waist high, means BRUSH, while one hand held out in front at height of shoulder, fingers all pointing up, means a TREE, both hands held similarly means a FOREST. The same two hands held close to the breast means PEOPLE. One fist held up out in front of breast means a MOUNTAIN, while both fists means a chain of MOUNTAINS. Counting is indicated by the fingers, starting with the little finger of right hand.

As all articles and small qualifying adjectives are left entirely out—this being a skeleton language of ideas—a smaller vocabulary or code is used, the verbs and nouns being almost enough to convey the intelligence. Remember that 85% of all signs are made with the right hand. I believe the foregoing forty words will prove my opening statement that the language is entirely logical and elemental. I would suggest that you go over each of these words carefully, by checking them against the illustrations and their explanations in the book.

Splendid results in the study of sign have been attained by those who, as they go along, occasionally have a session with someone else who is interested in sign. If you

are in scouting, you might start with a few available scouts or scout masters, otherwise with a few friends, and meet with them once a week for a definite session for an hour or two. You will be surprised at the way the interest and inquiry thus caused will increase your own knowledge, and how quickly the others will commence to bring out ideas that will greatly help you. After one or two meetings of the little club, require everybody to make up and bring to the next meeting some short phrases or sentences in the sign language. Working carefully along these lines you will undoubtedly be gratified at the advancement you will make.

## TWO HUNDRED SIGNS IN MOST GENERAL USE

YES, NO, GOOD, BAD, COME, GO, WATER, EAT, DRINK, SEE, UP, DOWN, HIGH, LOW, ALL, ME, YOU, HIM, ME-ALL (Us or We), YOU-ALL (Ye), HIM-ALL (They), WALK, RUN, SLEEP, SMALL, FEW, BIG, BUY OR SELL, EXCHANGE, TRADE, STOP, WAIT, HOUSE, TEEPEE, TEN, COUNTING, QUESTION, WAGON, WANT, WRITING, READING, HUNT, SPEAK, LISTEN, LIE, LOOK, LITTLE TALK, SPEECH, TREE, NOW, FOREST, MAN, WOMAN, BOY, GIRL, WHITE MAN, NEGRO, INDIAN, HORSE, MEDICINE, CRAZY, WORK, YEAR, STEAL, FISH, SNAKE, SMELL, BREAKFAST, DINNER, SUPPER, STRONG, BRAVE, HARD, PERHAPS, CONSIDER, MOTHER, FATHER, MOUNTAIN, MOUNTAINS, HEAP, CALLED, TIME, LONG TIME, BEFORE, AFTER, RIVER, NIGHT, DAY, COFFEE, LOVE, FOND, SUN, GOOD MORNING, GOOD EVENING, GAP (Mountain), MANY TIMES, TOWN OR CITY, EVERY LITTLE WHILE, PRISONER, WINTER OR YEAR, SIGN LANGUAGE, MORNING, NOON, EVENING, ABUSE, ACROSS, AFTERNOON, ALL GONE, AMONG, ANGRY, ARROW, ASTONISH, BEAR, BEAVER, BESIDE, WITH, TOGETHER, BIRD, BLANKET, BOAT, BROOK, BROTHER, BUFFALO, CAMP, CANNOT, CHEYENNE, CHIEF, COLD, COLOR, COUNCIL, CROW, CRY, DANCE, DEER, DOG, DONE, EATEN ENOUGH, EFFORT, ELK, END, ESCAPE, EXPLAIN, FIRE, FLAG, GIVE, GIVE ME, GRASS, GROW, HALF, HALF BREED, HEART, HIDE, HOLE, HOW MANY, HUNGRY, JEALOUS, KEEP, KNIFE, KNOW, LAKE, LAUGH, LEAF, MANY, MUCH, MEDAL, MEMORY, METAL, MIRROR, MONEY, MOON, MOTOR CAR, MY OR MINE, POSSESSION, NEZ PERCE, OLD, OWL, PAWNEE, PEOPLE, PIPE, POOR, POOR IN FLESH, PORTRAIT, POWDER, PRAIRIE, PRIVATE TALK, PUSH, RAIN, RATTLESNAKE, RED, RING, ROPE, SHARP, SICK, SILENT, SING, SIOUX, SIT OR REMAIN, SNOW, SOLDIER, SPOTTED, STAR, STRIPED, SWIM, TASTE, THINK, THICK, THIN, TOBACCO, TOGETHER, UNDERSTAND, WAR.

## BOY SCOUT OATH EXPRESSED IN IDIOM

For "on my honor" use OATH (God see my hands, they are clean): I — WORK — GOOD — WITH — ME — POSSESSION — COUNTRY — LISTEN — SCOUT — LAW — I — WORK — WITH — ALL — PEOPLE — MANY TIMES — I — KEEP — STRONG — MIND — LIKE — WOLF — HEART — MIND — GOOD.


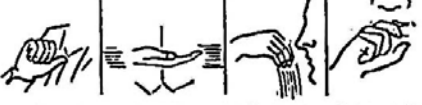








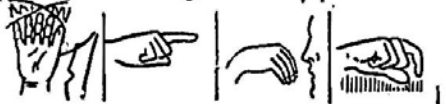

## AN INDIAN BLESSING

May the Great Mystery make sunrise in your heart: GREAT MYSTERY—WORK —SUNRISE—YOU—POSSESSION—HEART.



EXAMPLES OF SENTENCE FORMATION

The following are a few examples of sentence formation, illustrating some of the Indian idiomatic construction and forms of sentence construction generally. Certain liberties of modern usage have been taken, such as the word "supper", which an old-time Indian would not have used. First we give the sentence with modern English construction, carrying the idea to be conveyed. Then in rotation are shown the signs to be made. Then in capitals we show the same thought, as interpreted in the idioms of sign language.

<p><i>What is your name ?</i></p>  <p>QUESTION - YOU - CALLED</p>	<p><i>I am hungry and want something to eat.</i></p>  <p>I - HUNGRY - FOOD - WANT</p>
<p><i>Where is your home.?</i></p>  <p>QUESTION-YOU-POSSESSION-HOUSE</p>	<p><i>I am going home.</i></p>  <p>I - GO - HOUSE</p>
<p><i>How old are you ?</i></p>  <p>QUESTION-HOW MANY-YOU - WINTER</p>	<p><i>I feel very sad.</i></p>  <p>I - HEART - ON - THE - GROUND</p>
<p><i>The man became very old.</i></p>  <p>MAN - MUCH - OLD - ARRIVE - THERE</p>	<p><i>I have not seen you for a long time.</i></p>  <p>LONG TIME - SEE - NOT</p>
<p><i>Where do you live ?</i></p>  <p>QUESTION - YOU - SIT</p>	<p><i>I live here.</i></p>  <p>I - HOUSE - SIT</p>
<p><i>Have you had your supper ?</i></p>  <p>QUESTION-YOU-EAT-SUNSET</p>	<p><i>Where is your horse ?</i></p>  <p>QUESTION-POSSESSION-HORSE</p>



<p><i>Where are you going today?</i></p>  <p>QUESTION-YOU-GO- DAY-NOW</p>	<p><i>I am going to make camp.</i></p>  <p>I - MAKE - CAMP</p>
<p><i>What do you do at camp?</i></p>  <p>QUESTION-YOU-WORK-CAMP</p>	<p><i>I build a fire.</i></p>  <p>I - MAKE - FIRE</p>
<p><i>I make coffee</i></p>  <p>I - MAKE - COFFEE</p>	<p><i>I set up a tent.</i></p>  <p>I - ARISE - TEEPEE</p>
<p><i>I chop wood</i></p>  <p>I - CHOP - WOOD</p>	<p><i>I make supper</i></p>  <p>I-MAKE-EAT-SUNSET</p>
<p><i>I go walking.</i></p>  <p>I - GO - WALK</p>	<p><i>I go catch fish.</i></p>  <p>I - GO - TAKE - FISH</p>
<p><i>I go swimming.</i></p>  <p>I - GO - SWIM</p>	<p><i>I go hunting.</i></p>  <p>I - GO - HUNT</p>
<p><i>I see deer, bear, wolf.</i></p>  <p>I - SEE - DEER; BEAR; WOLF</p>	<p><i>I have a good time.</i></p>  <p>I-POSSESSION-HEART-SUNRISE</p>



*Who was that Indian I saw you with to day.*



QUESTION INDIAN I SEE YOU WITH DAY NOW

*His name is Little Beaver, he is a brave man.*



HE CALLED LITTLE BEAVER HE HEART STRONG

*I understand Two Owls lost a good horse some time ago.*



I KNOW TWO OWLS GOOD HORSE GO HIDE LONG TIME

*I went to the mountains with Big Bear and shot 5 deer.*



I GO MOUNTAINS WITH BIG BEAR SHOOT 5 DEER

*Did you go over the Big Elk river to hunt.*



QUESTION YOU GO ACROSS BIG ELK RIVER HUNT

*Yes we swam two of our horses across the river.*



YES ME ALL SWIM 2 HORSE ACROSS RIVER

*We met many Sioux Indians in Council.*



ME ALL MEET MANY SIOUX INDIANS SIT COUNCIL

## SYNONYMS

*Words of Similar Meaning to Basic Word Signs Contained in the Foregoing Work*

- ABANDONED**—divorced, thrown away, displaced, deserted, forsaken.  
**ABOARD**—sitting down, on top of.  
**ABUSE**—Scold, ill-treat, upbraid, defame, detract.  
**ACCOMPANY**—w<sup>th</sup>, escort.  
**ACCOST**—hail, salute, interrogate.  
**ACHE**—physical pain, sick.  
**ACROSS**—on the other side of, to cross, to pass over.  
**ADD**—join, increase, put to.  
**ADVANCE**—move, march.  
**ADVANCE GUARD**—scout, before, ahead, foremost, to be in front.  
**AFRAID**—shrink from, cowardly, suspicious, temerity, dread, nervous, fearful.  
**AFRAID OF NO ONE**—brave, courageous, lion-hearted, fearless.  
**AFTER**—since, by and by, later.  
**AID**—assist, counsel, advice, help.  
**AIM, TO**—point at.  
**ALIGHT**—dismount.  
**ALIKE**—sam<sup>3</sup>, even.  
**ALIVE**—living, above ground, breathing.  
**ALL GONE**—wiped out, consumed.  
**ALLIANCE**—co-operation, confederacy, league.  
**AMBITIOUS**—aspire after, long for, desire, crave.  
**AMONG**—in the midst of, commingle.  
**ANCESTORS**—progenitors, forefathers.  
**ANGRY**—mad, rageful, savage, quarrelsome, ill-tempered, passionate.  
**ANNIHILATE**—destroy.  
**ANNOY**—disturb, agitate, trouble.  
**APPAREL**—dress, clothing.  
**ARISE**—start up, rise.  
**ARRANGE**—plan, settle, adjust.  
**ARREST**—seize.  
**ARRIVE HERE**—reach here, come to a place, return  
**ASCEND**—climb  
**ASHAMED**—humbled, abashed, diffident, mortified.  
**ASTONISH**—surprise, astound, awe.  
**ASTRAY**—lost, deceived, wander.  
**ATTACK**—assault, storm, fall upon, march against, advance against, fire at.  
**ATTEMPT**—try, endeavor, strive.  
**AVOID**—shun, pass by, elude.  
  
**BACON**—fat, greasy.  
**BAD**—mean, wrong, vile, detestable.  
**BARRACKS**—soldiers' house.  
**BASHFUL**—diffident, modest, youthful, shy, timid.  
**BASIN**—buffalo-wallow.  
**BATTLE**—volley firing, engagement.  
**BEAUTIFUL**—good face, fine, handsome, pretty.  
**BEFORE** (in time)—prior to, previously, anterior.  
**BELOW**—beneath, under.  
**BET**—wager, gamble, raffle, stake.  
**BEYOND**—other side of.  
**BIG**—great, wide, large, broad.

**BITTER**—unpalatable, unsavory, nasty, ill-flavored, sour.

**BLESS YOU**—thank, pray for, gratitude.

**BOIL, TO**—bubble, stew, cook.

**BRAND, TO**—mark, figure.

**BRAVE**—fearless, daring, bold, heroic.

**BREAK**—sunder, rend.

**BRING**—fetch.

**BROAD**—wide.

**BROOK**—small stream.

**BURN**—consume.

**BURY**—rite, sepulture.

**BUY**—purchase, procure, bargain.

**BY AND BY**—wait.

**CACHE**—conceal, hide away.

**CALL**—to name, known as, summon, cry out, invite.

**CAMP**—village, bivouac.

**CANDID**—sincere, honorable, frank, open, straightforward, undisguised.

**CANNOT**—impossible, will not do, beyond power.

**CANYON**—gorge, defile, chasm, gap.

**CHARGE**—assault, attack, onslaught, storm.

**CHEAT**—steal, fraud, deceit.

**CHIEF**—leader, headman, partisan, great, distinguished, renowned, famous.

**CHILD**—youth, progeny, issue, offspring.

**CHOP**—cut up, hew, divide.

**CLOSE**—near, internate, compact, compress.

**COLD**—chill, frigid.

**COLOP**—tinge, hue, stain.

**COME**—approach, draw near.

**COMMENCE**—begin.

**CONCEAL**—cover, disguise, secrete, hide.

**CORRAL**—enclosure.

**COUNCIL**—meeting.

**COUNT**—numeration.

**COWARD**—poltroon, dastard.

**CRAZY**—mad, foolish, doting, flighty.

**CROSS**—sulky, ill-tempered.

**CROSS (to)**—ford, go over.

**CRY**—shed tears, desire, suffer.

**CUNNING**—subtle, sly, wily.

**DECEIVE**—lead astray.

**DEFAME**—slander, villify.

**DEFY**—hatred, abhorance, defiance, threaten.

**DESTROY**—waste, demolish.

**DIE**—expire, depart.

**DISGUST**—weary, dislike.

**DISTANT**—remote, far away.

**DISTRIBUTE**—give, divide.

**DIVE**—plunge.

**DO**—work, act, attend to.

**DOCTOR**—medicine-man, physician, priest, juggler.

**DRESS**—apparel, clothing.

**DUMB**—mute, silent, still.

**EFFORT**—trial, attempt, essay.

**ELOPE**—steal.

END—finish, close, stop.

ENEMY—foe.

EQUAL—same, even.

ESCAPE—elude, evade.

EXCHANGE—trade, barter, bargain, purchase, sell, dispose of, traffic.

EXTERMINATE—destroy, wipe out, eradicate, consume, sweep away, ravage, annihilate, extinguish.

FAME—renowned, celebrated.

FAST—swift, pass by.

FEAST—meal, repast.

FEW—compressed, close, crowded, near together.

FIGHT—skirmish, outbreak, battle, encounter.

FINISHED—ended, done.

FIX—settle, arrange, determine.

FOND—love, regard, liking.

FOOL—stupid, unwise, indiscreet, rash, silly.

FOREST—timber.

FORGET—lost.

FORT—barracks, post, garrison.

FRAGRANT—perfume, sweet-smelling, balmy.

FRIEND—companion, comrade, partner.

GALLOP—lope, canter, ride.

GAP—mountain, pass, depression, defile, ravine.

GENEROUS—good-hearted, big-hearted, liberal, hospitable, noble.

GIVE—grant, bestow.

GLAD—heart good.

GLOOMY—sad.

GO—depart, leave.

GOD—mystery, medicine.

GRAVE—tomb, burial-place.

GREAT—wide, broad, large.

HAIL—ice, sleet.

HALT—stop, pause, stand still.

HANG (to)—suspend, pendant from.

HARD—difficult, firm, brave, unfeeling, inexorable.

HEAP—mound.

HEAR—attention.

HEAVY—weighty.

HELP—work with, assist, support.

HIDE (to)—secretly, privately, confidentially, lost, hidden away.

HOLD—detain, stop, limit, keep, retain.

HOMELY—bad face.

HUNT—search, look for.

HURRY—hasten, expedite.

IMPOSSIBLE—cannot.

IMPRISON—confine, lock up, bind.

INCREASE—augment.

INFERIOR—lower, behind, minor, subordinate, secondary.

INJURE—harm, hurt.

INTERROGATE—question, attract attention, ask, inquire, examine.

JEALOUS—envious.

JOKE—sport.

JOYOUS—glad, light-hearted.

KEEP—remember, hold on to, retain, guard, keep close, near.

KEEP QUIET—fear not, quiet down.

KNOW—understand, comprehend.

LARGE—great, capacious.

LAST—hindmost.

LIE—to mistake, invent, false, fabrication, fiction.

LIKE—same, even, similar, resemble.

LISTEN—hear, pay attention to.

LITTLE—minute.

LIVE—reside, dwell, exist.

LONG TIME—always.

LOOK—inspect, see, view, behold.

LOVE—esteem, liking, affection.

MANY—crowd, numerous, host, much.

MANY TIMES—often, repeat.

MEAN—small-hearted, stingy, selfish, miserly, penurious, shabby, greedy, rapacious, sordid, niggardly, low.

MEDICINE—mysterious, unknown, holiness, luck, vision, dream, fortune, chance.

MEDICINE-MAN—physician, prophet, juggler, dreamer, priest, magician, conjurer, seer, wizard, soothsayer, charmer.

MEET (to)—come together.

MEMORY—heart knows.

METAL—hard.

MIGRATE—move.

MINGLE—mix.

MISLEAD—deceive, lead astray.

MISS ( )—pass by,

MIX—blend, mingle.

MONEY—currency, cash, specie.

MOURN—grieve, cry for, lament, bewail

MOVE—march

NAME—called, cognomen.

NEAR—close by, contiguous, adjacent.

NOTIFY—tell, talk to.

NOW—present time, today.

OATH—Vow, to swear.

OBEY—listen to, pay attention to.

OLD—decrepit, aged, infirm.

PACK—place.

PARADE—troops.

PART—half.

PARTNER—brother, comrade.

PAYMASTER—money chief.

PEACE—truce.

PEAK—apex, summit, tip, crest.

PEOPLE—persons.

PERHAPS—to be possible, may be, doubtful, contingent.

PICKET—fasten.

PITY (to pity some one else)—sympathize, compassion, mercy, tender.

PLANT—to farm.

POOR—poverty, indigence, want, distress, destitute, pinched.

POOR—emaciated, weak, sinewless, wasted, leanness, puny, thin, starved, shrunk, skinny.

POSSESSION—ownership.

- PRAIRIE—plains.  
PRAY—supplicate, ask, beg, request, petition, demand, implore, entreat, address, impertune.  
PRIVATE—secretly, confidentially, in confidence, sacredly.  
PROUD—vain, conceited.  
PUSH—must, try.  
  
QUARREL—scold, disputatious.  
QUIET DOWN—subdue, silence.  
  
RACE—to run, contest.  
RAPIDS—swift-flowing waters.  
RASH—foolish, brave, reckless, careless, adventurous.  
REACH—arrive there.  
RECOVER—restore.  
REMAIN—stay.  
REMEMBER—hold on to.  
RESTRAIN—hold, confine, restrict.  
RETREAT—flee from, escape.  
RING—finger ornament.  
RISING MAN—chief.  
RIVER—stream.  
ROAD—trail, way, route, pack, course.  
ROCK—hard.  
ROPE—cord, line.  
RUN AGAINST—stumble.  
  
SACRED—divine, holy, mysterious.  
SAD—mournful, dejected, disappointed.  
SADDLE (to)—to pack.  
SAME—equal.  
SAW—cut.  
SCOLD—quarrel, find fault with.  
SCOUT—advance-guard, picket, sentinel.  
SCOUT (to)—search, watch, to trail, follow, hunt.  
SEARCH—examine, scrutiny.  
SEE—look.  
SEIZE—grasp, imprison, find.  
SEPARATE—diverge, branch off, to part, wander from.  
SEW—fasten, stitch, tack.  
SHARP—cutting edge, edge-tool.  
SHAWL—wrap.  
SHEEP—big-horn.  
SHOOT—fire at, discharge.  
SICK—ill, infirm, indisposed, suffer, diseased.  
SILENT—dumb, close one's mouth, taciturn.  
SINCE—after.  
SIT—rest, wait, stay.  
SLEEP—rest, lie down.  
SLOW—loiter, behindhand.  
SMALL—short, low.  
SMOOTH—even, level.  
SOFT—miry.  
SOUR—acid, tart.  
SPEAK—talk, tell, say, relate.  
SPY—scout, hunt, look.  
STINGY—mean, penurious.

- STOP—halt, wait.  
STRAIGHT—true, direct.  
STRONG—brave, vigorous, hearty, powerful.  
SUPERIOR—greater, higher, above.  
SURROUND—encircle, concentrate.
- TAKE—appropriate, capture, catch, dispossess, confiscate, seize.  
TALK—converse, speak, tell.  
TASTE—flavor, sapidity.  
TATTOO—mark.  
TEPEE—lodge, wigwam, tent.  
THERE—at that place.  
THINK—believe, opine, look upon, regard.  
THREAD—line.  
TIMBER—forest, trees.  
TIRED—weary, fatigued, prostrated, faint, exhausted, overtasked.  
TRACK—footprint.  
TRADER—storekeeper, salesman.  
TRAIL (to)—follow, search, look for, pursue, hunt.  
TROUBLE—anxious, disturbed, restless, annoyed.  
TRUE—straightforward, honest, reliable, candid.
- UGLY—bad face, ill-favored, repulsive.  
UNCERTAIN—doubtful, precarious.  
UNDERSTAND—know.  
UNLUCKY—unfortunate, bad.
- VIGILANT—attention, heedful, watchful.  
VILLAGE—camp, town.
- WANT—wish, desire.  
WATCH—time-piece.  
WEAK—tired, feeble.  
WHEN—at what time.  
WHERE—at what place.  
WHISKEY—liquor.  
WHITES—people not indigenous to America.  
WICKEY-UP—temporary shelter,  
WIPED OUT—exterminated.  
WISE—shrewd, sagacious, sharp, clever, keen, sound, long-headed.  
WRAP—fold, pack up.



## PICTOGRAPHY AND IDEOGRAPHY OF THE SIOUX AND OJIBWAY TRIBES OF NORTH AMERICAN INDIANS

It is hoped that the following very brief treatise on the Pictographic writing of the American Indians, will excite interest in that branch of study by all boys and girls and others who are interested in anthropological research.

The attentions and investigations of the author have been for a long time devoted to pictography and to sign language, two studies so closely connected that neither can be successfully pursued to the exclusion of the other.

The depiction of gesture and posture signs is considered in more than a general way, showing the intimate relation between a thought as expressed without words by signs, and a thought expressed without words by pictures, sometimes corresponding to those signs.

Picture writing is a mode of expressing thoughts, or noting facts, by marks. It is one distinctive form of thought writing without reference to sound—gesture language being the earlier form. Picture writing should be studied as a phase in the evolution of human culture.

While not specifically reported in history it is thought from general evidence that picture writing preceded and generated the graphic systems of Egypt, Assyria and China, but in North America its use is still current. It can be studied here without inference or hypothesis, in actual existence, as applied to records and communications. In this connection it should be noted that picture writing is found in sustained vigor on this continent—the same continent where sign language has prevailed and has continued in active operation to an extent historically unknown in other parts of the world.

Petroglyphs, or rock carvings, are most frequently found in those parts of the world which are still, or recently have been, inhabited by savage or barbarian tribes, who, when questioned about the authorship of rock drawings, generally attributed them to supernatural beings. Man has invariably attributed to supernatural action whatever he did not understand.

Authorities are disagreed as to whether sign language, which is closely connected with picture writing, preceded articulate speech. It is sufficient to admit the undoubted antiquity of thought writing in both its forms.

Investigation has proven the interesting psychologic fact that primitive or at least very ancient man made the same figures in widely separated regions, though it is not established that the same figures had a common significance. The modern specimens of picture writing shown on skins, bark and pottery, are far more readily interpreted than those on rocks, and have already afforded verification as to points of history, religion, customs and other details. American pictographs are not to be regarded as mere curiosities, but rather as representing the only intellectual remains of the early inhabitants, and bearing significantly upon the evolution of the human mind.

A knowledge of Indian customs, costumes, histories and traditions is, of course, essential to the understanding of their drawings. It is probable that many were intended to commemorate events which to their authors were of moment, but would be of little importance as history.

Though the picture writings do not, and probably never will, disclose the kind of information hoped for by some enthusiasts, they surely are valuable in marking the steps in one period of human evolution, and in presenting evidence of man's early practices.

The word signs presented in this work are of both ancient and modern American origin, and found either as petroglyphs, or rock carvings; petrographs, or rock writings; or as pictographs or writings on skins, bark, pottery, etc.

Petroglyphs and pictographs have been found and catalogued from the pyramids of Egypt to India, from Australia to Brazil, from Japan to Scotland, and in Mexico,

and in many cases have handed down important traditional history of the times and peoples represented.

More distinctive examples of evolution in ideography and in other details of picture writing are found still extant among the Dakota (or Sioux) Indians, than among any other North American tribes.

The word "pictography" used in this codification is taken from some of the most important known pictographs of the North American Indians. The classification and correlation of the matter collected has required more effort than is apparent, because the sources of information are so meager.

The more modern forms are explained by Indians who have kept up the pictographic practice, and these frequently throw light upon the more ancient.

This simple work is prepared for those men who desire brief, preliminary information on the subject, and does not assume to be anything further than that. During a series of lectures given by the author on sign language and pictography he was greatly impressed with the general lack of any knowledge on the subject, but most of all with the deep and kindly interest displayed by thousands of people in picture writing, which suggested the advisability of including a brief outline of some of the most generally used symbols.

Again, it is done in the hope that it will prove of interest and value to the youth of the United States, and develop in them an earnest desire for further study and research along this line.

Many of the pictographs herein contained are from the 10th annual report of the Bureau of American Ethnology, by Lieut.-Col. Garrick Mallery, 1888, and from historical information of the Bureau of Indian Affairs, prepared by Henry R. Schoolcraft, 1851, and from other similar authoritative sources.



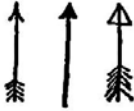















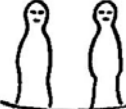




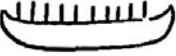

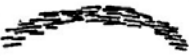
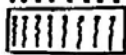













THE AUTHOR.










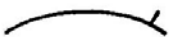


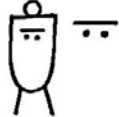
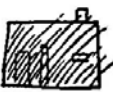






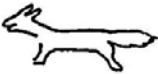



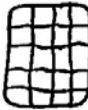















Longfellow was deeply interested in pictography, and gave the best and briefest description of nine symbols that has ever been compiled. It is given in the following verse from *Hiawatha*.







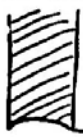
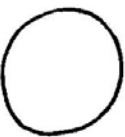






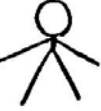

























"For the earth he drew a straight line,  
For the sky a bow above it;  
White the space between for day-time,  
Filled with little stars for night-time;  
On the left a point for sunrise,  
On the right a point for sunset,  
On the top a point for noontide,  
And for rain and cloudy weather  
Waving lines descending from it."
















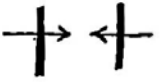

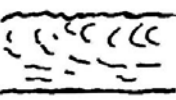








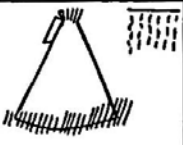









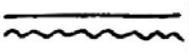



There is no doubt but that gesture language has had an immense use and value in the past. The question now arises as to whether or not its usefulness is gone. Has mankind so far advanced that he can entirely disregard the refinements of primitive man? As an argument to the contrary we might offer the following:



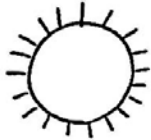
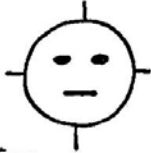









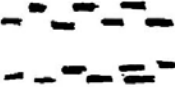




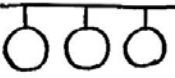
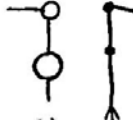







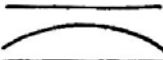
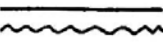




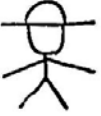






When the obelisk of Luxor was installed in Paris, and the best minds of that modern nation were called on to determine in what manner they should inscribe the record of the Paris of today, did they do it in the current French language? Did they do it in Greek or Latin? No, they inscribed it in primitive pictography, so that future generations countless thousands of years from now, when the French and Greek and Latin languages are gone and forgotten, can readily read the inscriptions made at this time.

				
American	Antelope	Arrows	Bad	Bear alive
				
Bear dead	Bear sad heart.	Bear glad heart	Beaver	Beaver in his house
				
Beaver Tail	Big Voice	Bird Tracks	Black Deer	Blanket
				
Headless Bodies	Bow and Arrow	Boy	Brothers	Buffalo
				
White Buffalo	Indian Camp	Canoe	Canoe and warriors	Cheyenne
				
Cloud	Cold and Snow	Come or Call for	Plenty Corn	Whooping Cough
				
Big Crow	White Crow	Calumet Dance	Council	Crane
				
Dakota or Sioux:	Dakotas and Cheyennes Make Peace	Day	Death	Dear Tracks


























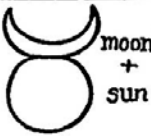














				
Deer Moose	Direction	Discovery	Dog	Duck
				
Eagle	Eagle Tail	Eat	Encampment	Evening
				
Famine	Fear	Fear	Fire	Camp Fire
				
Fish	Peace Flag	Grave Flag	Plenty Food	Fort
				
Fox	Black Fox	Froze to Death	Girl	Goods
				
Goose	Grasp	Gun	White Hawk	Heart
				
Hard	Hear	Hit	Horse	Spotted Horse
				
Horse Tracks	Hungry	Stole Horses	Fast Horse	Ropes Horses

				
Hunt	Island	Knife	Lake	Wild Horse
				
Lariat	Leggings	Life	Lightning	Long Hair
				
Lynx	Man on horse back	Man holding gun	Man	Man
				
Tall white man	Wise Man	Man Grieves	Man holding bow	Man disabled
				
Mandan	Measles	Many, cash, heap.	Medicine Man	Medicine Teepee
				
Medicine Lodge	Medicine Man	Medicine Man	Plenty Meat	Moon, night sun
				
Morning sunrise	Moose	Mountain	Negation	Night
				
Night	Three Nights	Noon	Omaha Indian	Old













				
Making Peace	Peace Pipe	Pipe	Pipe	Thunder Pipe
				
Medicinal Plants	Porcupine	Power	Prisoners	Jack Rabbit
				
Rain and Cloudy	Ran	Rattle Snake	Rest	River
				
River Fight	River Flood	Road	See	Sea
				
Shell	Mountain Goat	Sick	Sky	Smallpox
				
Snake	Deep Snow	Deep Snow	Sociability	Soldier
				
Spotted Face	Spirit	Spirits Above	Bad Spirit Medicine	Great Spirit Everywhere
				
Speaks	Storm and Windy	It Struck	Starvation	Stars

				
Sunrise	Sunset	Sun	Sun	Swallow
				
Talk	Talk together	Teepee (Man Reached)	Teepee	Thirty
				
Thunder bird	Tree	Same Tribe	Tracks	Trade
				
Treaty	Tomahawk	Top Man	Three Years	Wading Birds
				
Walked - passed	War Bonnet	Raising War Party	War	War
				
Water Carrier	Calling for Rain	Weather Clear	Weather Stormy	Whirlwind
				
Horse (White Mans)	White Beaver	White Hawk	White Man	Whooping Cough
				
Wind	Wolf	Woman	Woman	Winter


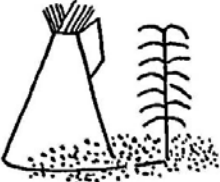

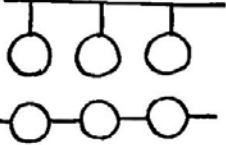














				
Cactus	Canyon	Christian	Corn	Dead
				
Drum and Stick	Drumstick	Earth Lodge	Geese	Grass
				
Stone Hammer	I did it.	Hidden, Obscure	House	I or Me
				
Inspired.	Meteor.	Moon (new hung)	Moon (reached half)	Moon (full)
				
Mouse.	Old.	Otter.	Prayer	Prisoner.
				
Shining, Bright	Singing	Snow.	Strong.	Rising Sun.
				
Supplication.	Talk (intense).	Thunder Bird	Travois.	Old Tree.
				
Turkey.	Turtle.	Walk.	War.	Woods.

PICTOGRAPHS AND IDEOGRAPHS

 <p>Holds the Arrows</p>	 <p>Little Dog</p>	 <p>High Eagle</p>	 <p>Caught the Enemy</p>
 <p>Spotted Elk</p>	 <p>Two Eagles</p>	 <p>Chief Standing Bear</p>	 <p>Laughs the Rope</p>
 <p>Big Chief</p>	 <p>Swimming Swan</p>	 <p>Loud Talker</p>	 <p>Takes Prisoner</p>

The above twelve pictographs represent proper names of Indians

 <p>Little Elk - size is indicated by the relative proportion.</p>	 <p>Food was scarce and they had to live on acorns Cloud Shield's winter count for year 1787</p>	 <p>"Your own tongue kill you" Bitter words denoted by an arrow pointed towards himself.</p>	 <p>Two ways of expressing time. A circle represents one year, each device represents 3 years.</p>
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SNOW MOON January	HUNGER MOON February	CROW MOON March	GRASS MOON April	PLANTING MOON May	ROSE MOON June
					
HEAT MOON July	THUNDER MOON August	HUNTING MOON September	FALLING LEAF MOON October	BEAVER MOON November	LONG NIGHT MOON December

## A PICTOGRAPHIC STORY FOR OUR YOUNG FRIENDS

Here is a story that might be entitled, "Sioux Bros., Arrow Makers." It is told in the pictography of the Sioux and Ojibways.

To read this story, which is written on a hide, the reader begins in the center and reads to the left, following the circular course to the end.

This story begins with the two men, who by virtue of the connecting line between them, are brothers. Followed by an Indian and an arrow, they are arrow makers.

Next comes a series of lines illustrating tracks; so they "make tracks," or "go" to those three peaks which are obviously mountains. The head with the line going from the eye indicates that they are looking. Looking for what? For arrow head, or by implication, for material with which to make arrow heads. The story so far, therefore, would read:

"Two brothers, Indian arrow makers, went to the mountains to look for material for arrows."

It is implied that they found the needed rock, for the story goes on to say they built a fire—those three crossed sticks with flame about them, on the mountain to heat the rock. Then the figure of the man with the pail in his hand indicates that they poured water on the rock.

The next symbol is a "cache"—a mound or hiding place in which many things are kept. This symbol is used to indicate "many." On heating the rock, therefore, it burst into many pieces, of which they made the arrowheads, as indicated by the picture of an arrowhead. The story therefore continues:

"They found a flint-rock, lit a big fire, heated the rock, carried water and poured it on the rock, and it burst into many pieces suitable for arrowmaking."

Then comes the sign indicating "to see," with the line pointing at a tree (from which they could obtain wood for arrows). Then follows an arrow pointing to an eagle, indicating that they then shot an eagle, which they killed—for the eagle is repeated, lying on its side. In other words, "They shot and killed an eagle to obtain feathers for the arrows."

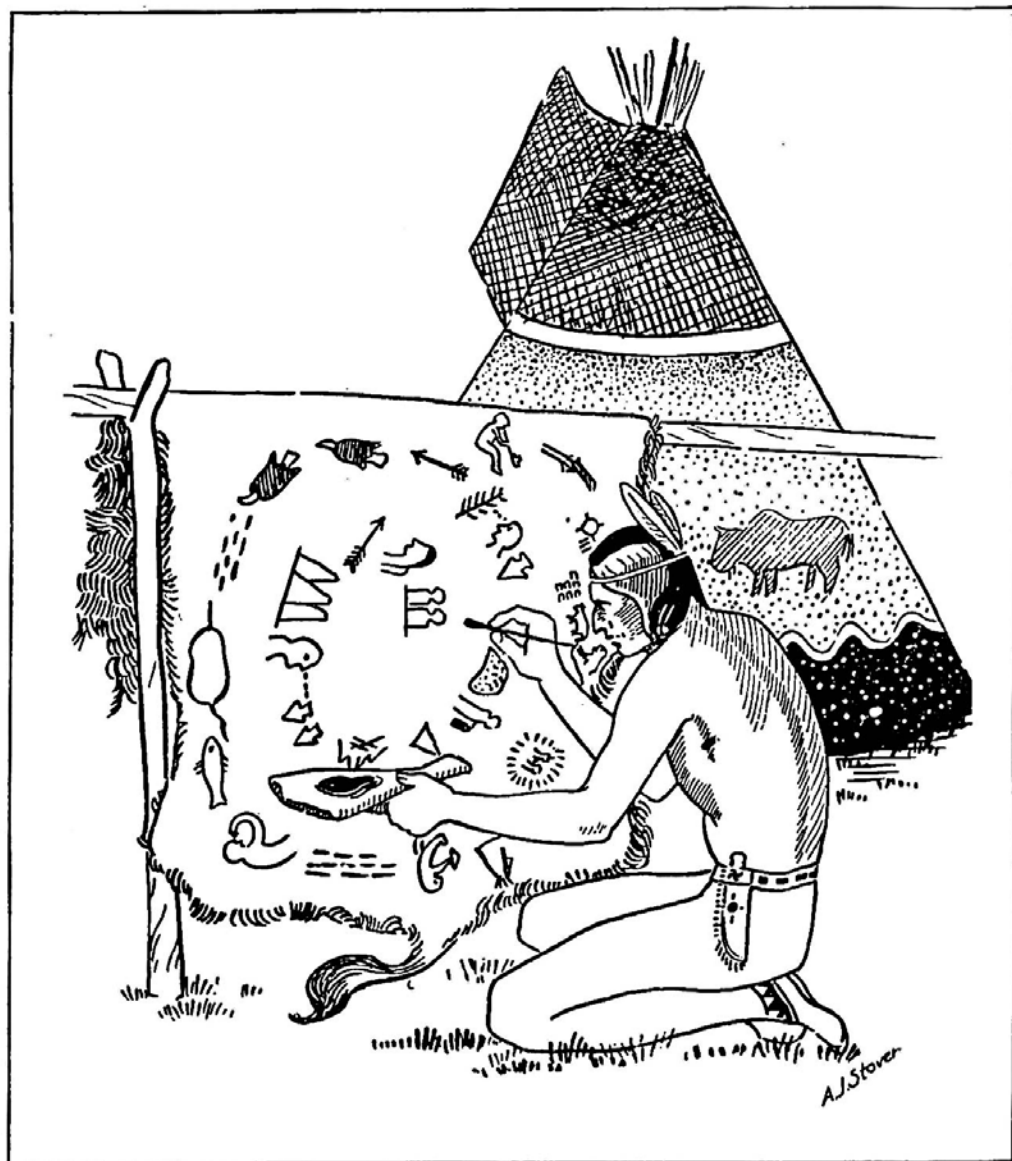
After this, they "make tracks" again, and come to a lake, in which they catch a fish. The figure of the man with his hand to his mouth tells that they ate the fish. Again they "make tracks" until they come to their home, or teepee. Freely trans-

lated, "They started for home and came to a lake where they caught a fish, and, after eating it, they went on until they reached home."

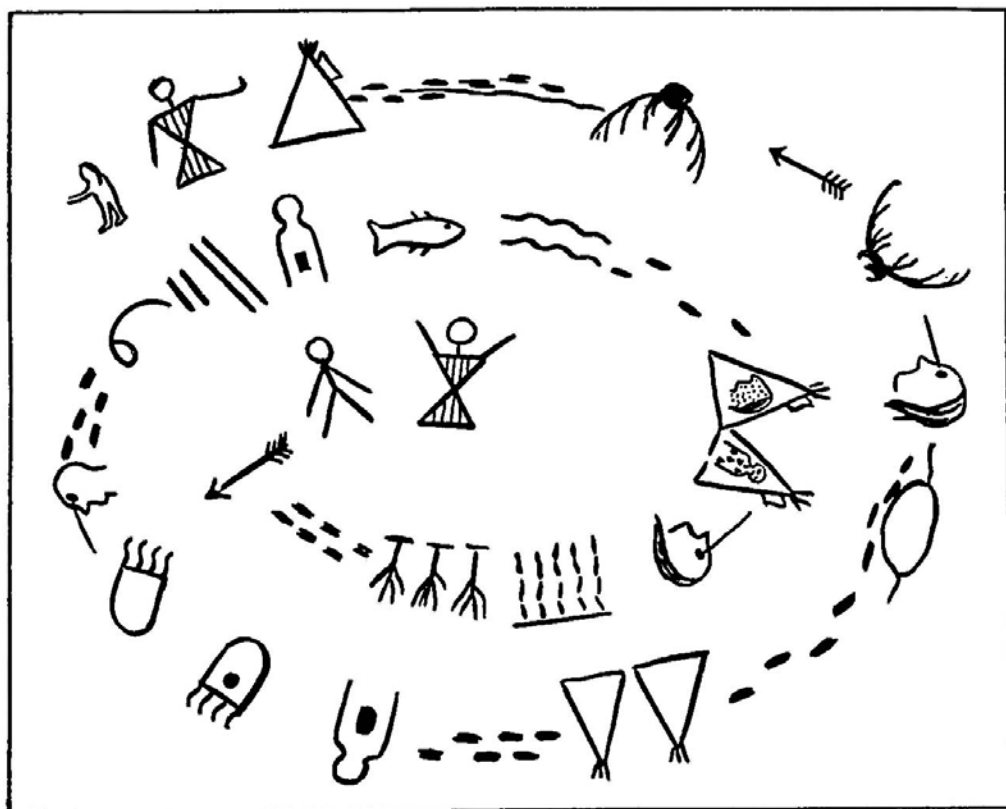
Next we see two Indians, one of them a chief, as indicated by the feather in his hair, surrounded by a lot of lines. These lines are other Indians sitting in a circle, and the whole is the picture of a council. The next pictures tell the reason for the council; a Cheyenne (Cheyennes are "finger choppers") with a lariat, a horse and a number of horse hoofs, indicates that a Cheyenne had stolen some of their horses.

Three lines followed by a sun indicates that the council lasted three days, after which they joined hands—made peace—and smoked the pipe of peace. The story therefore concludes:

"They found a council in session on account of trouble with the Cheyennes, due to the fact that a Cheyenne had stolen some of their horses. The council was held for three days, and resulted in their making peace with the Cheyennes, after which they smoked the pipe of peace and everybody was happy."







*Interpretation of Above Pictographic Story*

An Indian and his wife had a quarrel; he wanted to go hunting and she did not want him to go. He gave the sign of negation, would not do what she wanted, and he took his bow and arrows and started into the forest. A snow storm came upon him and he looked for shelter. He saw two teepees, went over to them, but found that they contained two people who were sick, in one teepee a boy with the measles, in the other teepee a man with the smallpox. He ran away as fast as he could and shortly came to a river. He saw some fish in the river, so he caught a fish, ate it, and rested there for two days. After that he started out again and saw a bear. He shot and killed the bear and had quite a feast. Then he started on again and saw an Indian village, but as they proved to be enemies he ran away until he came to a little lake. While walking around the lake he saw a deer. He shot and killed it and dragged it home to his teepee, to his wife and his little boy.

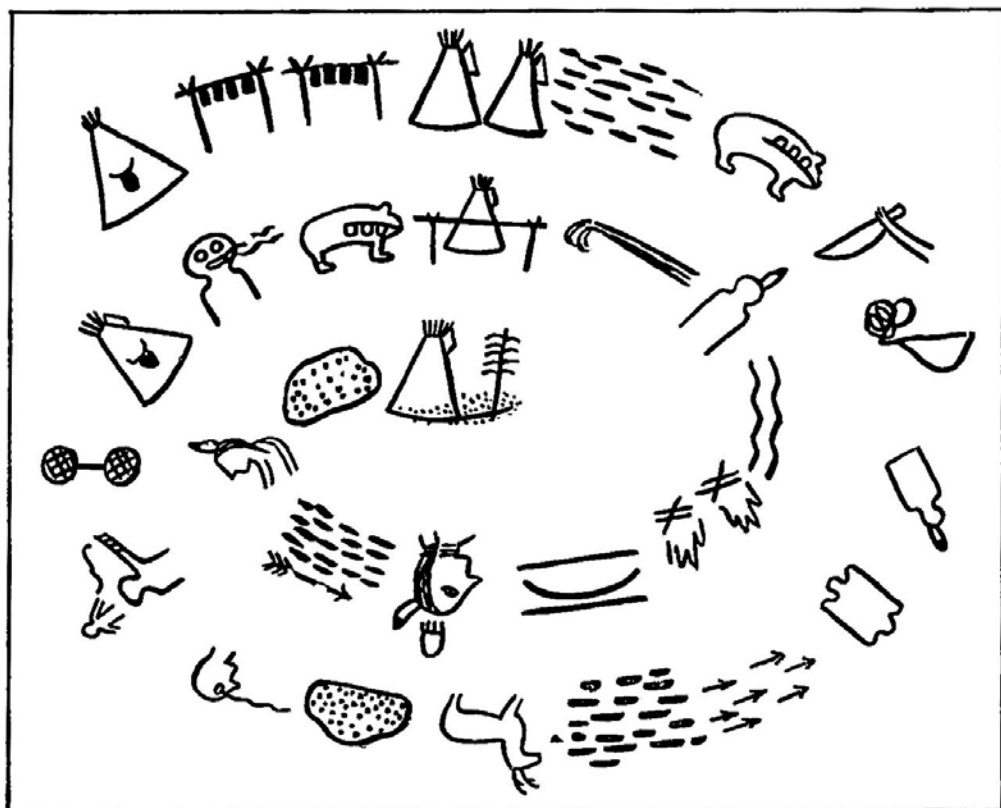
Death of an animal is indicated by the animal being shown in an inverted position, viz. upside down.

In case of a deer being shown by a set of deer horns, reverse the horns to represent death. Where a bear is shown by the bear's paw, reverse the paw with claws up to represent death.

In case of a person, have animal representing family totem shown upside down to represent death.





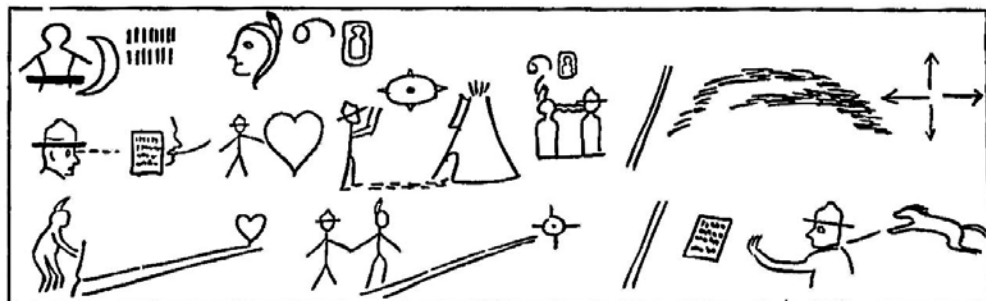


*Interpretation of Above Pictographic Story*

During the great famine of 1787 the Indians were forced, for a time, to live on acorns, so a great many Sioux, in desperation, organized a big hunt and started out headed by their Chief, White Bear. The weather was clear, fine hunting weather. The first night out they camped by a river. The Chief was filled by fear of famine to his tribe, and his heart was very sad. He therefore called his council together and told them they must go to the Medicine Lodge and make Hunting Medicine for two days and nights. At the end of that time a friendly Cheyenne Indian by the name of Drags-the-Rope came into camp and said that he had seen a great many antelope. They believed him and a large party went out on the hunt and secured a large amount of antelope meat. The Chief, however, was disabled. A wild horse was dragging a rope which caught him, but he drew his knife and cut the rope and was saved, and all the tribe was happy. They went back to the village and took the antelope meat along. Then they all went to the Medicine Lodge and gave thanks for the successful hunt.

PICTOGRAPHIC CORRESPONDENCE OF TODAY

Some time ago Keesakawasis, Chief Day Child, of the Rocky Boy Tribe of Chippewa Indians, located at Rocky Boy, Montana, through his talented secretary Sitting Eagle, wrote to the author regarding his endeavors to trace certain records with reference to the lost tribe of Chippewas of which his people are descendants. As Keesakawasis himself can neither speak nor write English, and as the writer has no knowledge of Chippewa, it became necessary for us to communicate by means of Indian pictography, which proved to be quite satisfactory. The first letter and its interpretation follows:—

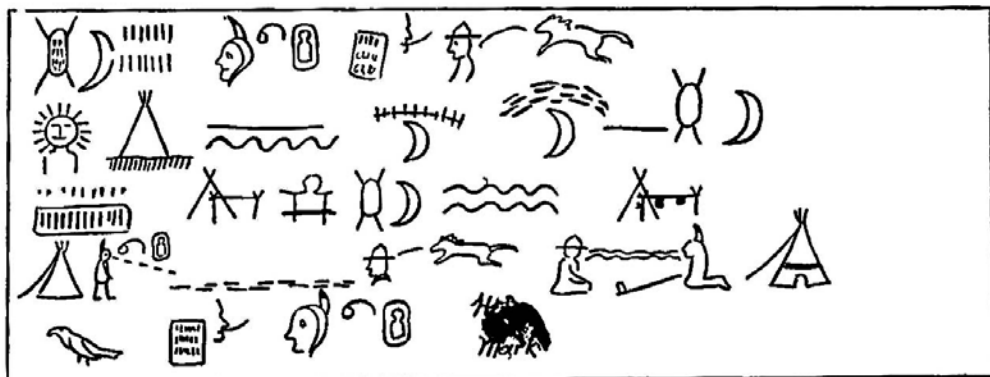


In the upper left hand corner is the date, Feb. 15, indicated as the 15th day of the hunger moon. Then comes the chief's name; the Indian with the feather is the chief, and the next two signs are "day" and "child". A careful translation of the letter is as follows:

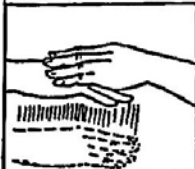


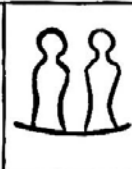
















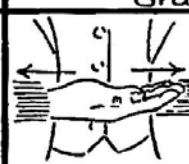



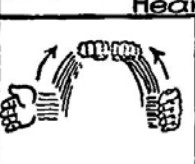





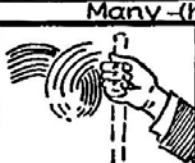

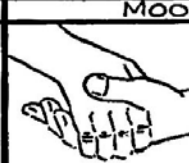
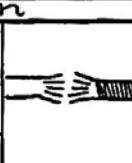


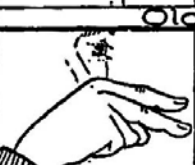
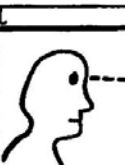
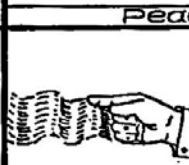
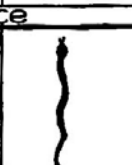

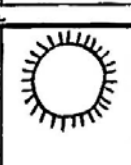



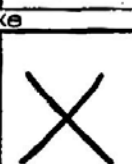


"I see y<sup>r</sup> talking leaf and my heart is big for you. I pray the great mystery that I may travel to your teepee, and that we may have a long talk together as brothers. (The two figures at the right of the teepee are having the long talk, the chief designated by his symbol, Tomkins by the hat which makes him a white man. The line joining them at the bottom makes them brothers.) The Indian sky is everywhere overcast with clouds. The old Indian trail was good. The Chief and his white brother will travel the ancient path together toward the light. I look eagerly for your pictured message of reply.

(Signed) SUNKA WAKAN WAHTOGLA".

Keesakawasis was delighted to find that he had a white brother to whom he could write his ancient pictorial language. He is over 70 years old but still in the full possession of his faculties, and actively heads the tribe of which he is a member. To his Sioux brothers William Tomkins has been known for many years as Sunka Wakan Wahtogla, or Wild Horse. The text of the Chief's letter of reply and its interpretation follows:



"In the 14th day of the Frog Moon, Day Child writes to his friend Wild Horse, who is a wise man. The winter was cold and stormy from the Frost Moon. The Fog Moon there was much snow and cold, and in our teepees we were hungry. Now it is the Frog Moon and the river runs and we again have a little meat. I look for the coming of my friend Wild Horse when we can sit in my teepee, talk and smoke much kinni kinnick. Sitting Eagle helps me write. Your friend DAY CHILD."

					
Below		Brothers		Come	
					
Day		Deer		Eat	
					
Fear		Grass		Hear	
					
Heart		Hungry		Lightning	
					
Many-heap		Moon		Mountain	
					
Old		Peace		Rain	
					
See		Snake		Sun	
					
Talk		Trade		Tree	

## CO-RELATING SIGN LANGUAGE AND PICTOGRAPHY

All Indian language is highly figurative and poetical compared to ours, resembling the Chinese in its idiomatic construction, but I know of nothing that gives so complete an insight into the peculiarities of Indian thought and expression as does a thorough study of their universal sign language.

Whatever form of picture writing Indians adopt, it must necessarily be based upon the same general sequence of thought as their spoken or gestured language, and in this way alone sign language becomes of prime importance in all pictographic study.

Whether there is any direct connection between the gestured and pictured signs themselves is a question that has been largely ignored, the general presumption probably being that there is little if any relation between the two. With the exception of Garrick Mallery's monograph very little if any effort seems to have been made to correlate the Indian Sign Language and Indian Pictography. Perhaps the question seems too remote to merit serious consideration. But if something could be done to prove such a connection it would be of the greatest importance in view of the fact that so little is known of pre-Columbian America.

It is evident that the Indian pictographs and the more ancient rock carvings are the most important basis we have for a comparison of the life and habits of past races of early man in America with the Indians of today.

Some of the pictographic symbols which have been used for long periods of time by the Sioux and Ojibway tribes seem to indicate that further research may show a definite relationship between the gestured and written signs.

A few of the most striking examples supporting this assumption are shown on page eighty-six.

The above is offered for the consideration of our readers, and we hope may point the way to still more important findings in this direction.

"In primitive picture-writing, each sign meant a whole sentence and even more—the image of a situation or of an incident being given as a whole; this developed into an ideographic writing of each word by itself; this system was succeeded by syllabic methods, which had in their turn to give place to alphabetic writing, in which each letter stands for, or is supposed to stand for, one sound."

JESPERSON, the Danish philologist.

"Gesture language stands on the threshold of picture and sign writing, as it consists chiefly of successive and transient delineations of objects, phenomena and symbols."

PROF. TERRIEN DE LACOUPERIE.

"Spoken sounds preceded written figures, and, before the invention of written symbols, dealings by means of knotted cords came into existence. These were followed by cutting notches on wooden materials, WHICH GAVE WAY, IN TURN, TO FIGURES REPRESENTING NATURAL OBJECTS, AND FORMS INDICATIVE OF ACTIONS, states or relations, cut out into lines to serve as counterparts of the spoken names of the same objects, actions, states or relations. With these came graving knives, and tablets for graving upon, and this was writing, the whole object of which was to make speech visible."

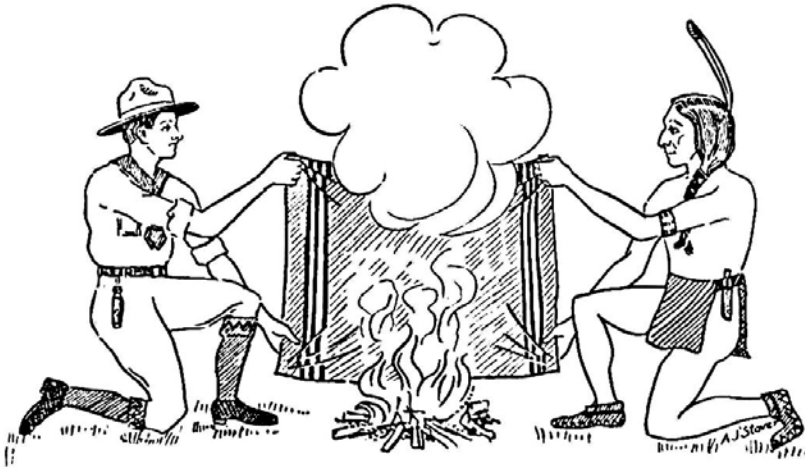
TIA TUNG, 1300 A. D.

"Ideographic writing directs the mind of the reader by means of a picture or a symbol directly to the idea existing in the mind of the one who uses it, while alphabetic or literal writing is simply the written expression of the sound, and only indirectly expresses the idea."

PROF. C. J. RYAN, Theosophical University, San Diego.

"There is one great broad line that divides the nations and civilizations of the earth, past and present, in all their arts of expression. We may call it that of the ideographic or general, as against the literal or definite. It controls the inner form of language and of languages; it manifests in the passage of thought from man to man; it determines whether the writing of the people shall be hieroglyphic or alphabetic."

PROF. WILLIAM GATES, Peabody Institute.



## SMOKE SIGNALS

The author has been asked many times to include a code of smoke signals in this book, for the benefit of the Boy Scouts and others. Smoke signals were not a standardized code as in the sign language. Inasmuch as they aimed to transmit secret knowledge, most or many of the signs were devised privately and to suit a particular purpose or the caprice of the transmitter.

As the signals were visible to all, unless they had a secretly understood significance they would be conveying the information alike to friend and enemy. There were, however, certain more or less recognized abstract smoke signals, of which the following are a few. One puff meant ATTENTION. Two puffs meant ALL'S WELL. Three puffs of smoke, or three fires in a row, signifies DANGER, TROUBLE OR A CALL FOR HELP.

An interesting diversion can be had by a party of Boy Scouts or others who will first pre-arrange their code of signals, then some members of the party go to an adjacent high hill or mountain, where they build a fire for the purpose on a visible point. After bringing the small fire to a blaze, a smoke fire is created by adding some handfuls of grass or with some green branches which may have been carried up for the purpose. Apart from the fire the most necessary adjunct is a blanket or tarp' to control the smoke, which when the fire is smoking well is liberated in a series of puffs, which convey the message.

At this point we would like to emphasize the importance of three signals of any kind as indicating danger or a call for help. If any boy is ever in serious trouble where he needs to call for help, three shouts, three whistles, three shots from a gun, three smoke signals, three fires in a row at night in a place where they might be visible, all should be interpreted to convey the message that a person is in danger or requires assistance.

It should be impressed upon all boys that the number three, whether in shots, fires, whistles or smokes, is the distress signal of Boy Scouts and of all woodsmen, plainmen, and outdoor people generally. The importance of this signal cannot be overestimated. It should always be borne in mind that under no circumstances should this signal ever be given except in case of actual necessity, and never in a joking or foolish manner.

## HISTORY OF SIGN LANGUAGE

SOME RESEARCH WITH REFERENCE TO THE ORIGIN AND WIDE  
DISSEMINATION OF INDIAN SIGN LANGUAGE  
IN NORTH AMERICA.

Much deserved credit is due the Plains Indians for having developed and perpetuated the Indian sign language. So much credit has been given them in this regard that the language has been commonly known as the sign language of the Plains Indians, by which title, in keeping with general usage, it is referred to on the title page of this work. Inasmuch, however, as investigation has served to indicate that the language has other and more remote origin, the author has made something of a hobby of research along this line and is pleased to freely offer his findings, for such conclusion as more capable students may determine.

Some authorities contend that because gesture is practically unknown among the present Indians of the Southwest, that it was never known in that region. This alone has been enough to stimulate the author to research along this line, if only in a spirit of fairness, and we offer our findings for the consideration of the jury of those who shall peruse these pages.

Every record of the landing of Columbus tells of how they communicated with the Indians by signs. The records of all early explorers have information of this nature. It is contended that these general statements are true of all parts of the world, therefore the task devolves of proving by research and deduction that the North American signs comprised a more perfect language and were the forerunner of the sign language contained herein. Let us take for example the story of the landing of Cabrillo in San Diego Bay in September, 1542. A free translation of the visit, contained in the U. S. Geographic Report of 1879, reads as follows:

"And the following day, in the morning, there came to the ship three large Indians, and by signs they said that there were traveling in the interior men like us, with beards, and clothes and armed like those of the ships, and they made signs that they carried cross-bows and swords, and made gestures with the right arm as if they were throwing lances, and went running in a posture as if riding on horseback, and made signs that they killed many of the native Indians, and that for this they were afraid. This people are well disposed and advanced; they go covered with the skins of animals."

In Coronado's Journal, 1540, speaking of the Tonkawa, or Comanche, tribes that inhabited the district now known as Western Texas, he states:

"That they were very intelligent is evident from the fact that although they conversed by means of signs, they made themselves understood so well that there was no need of an interpreter." . . . "They are kind people and not cruel, they are faithful, they are able to make themselves very well understood by means of signs."

Garrick Mallery, of the Smithsonian Institute, said in 1879 that though some suggest a Spanish origin of sign, there is ample evidence that the Spaniards met signs in their early explorations north of and in the northern parts of Mexico, and availed themselves of them, but did not invent them. He said it is also believed by some authorities that the elaborate system of picture writing of Mexico was founded on gesture signs.

Dr. Wm. H. Corbusier, Surgeon U. S. Army, a deep student of Indian affairs, said in 1878:

"The traditions of the Indians point towards the South as the direction from which the sign language came." "The Comanches acquired it in Mexico." "The Plains Indians did not invent it."

Dr. Francis H. Atkins, Surgeon U. S. Army, in his early writings over fifty years ago, alludes to the effect of the Spanish, or rather the "lingua Mexicana," upon all the Southern tribes as well as upon some of those to the North, by which "recourse to signs is now rendered less necessary."



Rev. J. O. Dorsey contended fifty years ago that the Poncas in Indian Territory never saw sign language until they were sent south to that district.

Cabeza de Vaca in 1528 said that the Indians of Tampa Bay were active in the use of signs, and in his journeying for eight subsequent years through Texas and Mexico, remarked that he passed through many dissimilar tongues, but that he questioned and received the answers of the Indians by signs "Just as if they spoke our language and we theirs."

Ruxton, in his "Adventures in Mexico and the Rocky Mountains," (New York, 1843,) sums up his experiences with regard to the southwestern tribes so well as to require quotation.

"The language of signs is so perfectly understood in the Western country, and the Indians themselves are such admirable sign talkers, that, after a little use, no difficulty whatever exists in carrying on a conversation by such a channel; and there are few mountain men who are at a loss in thoroughly understanding and making themselves intelligible by signs alone, although they neither speak or understand a word of the Indian tongue."

Mr. Ben Clark the skillful interpreter at Fort Reno, stated:

"The Cheyennes think the sign language originated with the Kiowas, who brought it from Mexico."

Col. Richard I. Dodge, U. S. Army, considered in 1875, through an experience of over 30 studious years among the American Indians, to be an authority, said:

"The Plains Indians believe that the sign language was invented by the Kiowas." (who lived to the Southward.) "It is certain that the Kiowas are more universally proficient than any other Plains tribe."

In Bossu's "Travels through that part of North America formerly called Louisiana," (Forsler's translation, London, 1771,) an account is given of a party who remained with them two years and "Conversed in their pantomimes with them."

In the report of Fremont's expedition of 1844 special and repeated allusion is made to the expertness of the Piutes in signs, also regarding a band of Indians near the summit of the Sierra Nevada, and a band of "Digger" Indians encountered on a tributary of the Rio Virgen who were likewise well versed in signs.

Ernest Thompson Seton says that he found sign language, many years ago, to be a daily necessity when traveling among the natives of New Mexico, also that in Western Manitoba and Montana he found it used among the various Indian tribes as a common language.

Dr. E. B. Tyler, the eminent authority who wrote "Researches into the early history of mankind," after a lifetime of study stated that "The same signs serve as a medium of converse from Hudson Bay to the Gulf of Mexico."

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Many of the Indians, in a variety of tribes, have stated that in former times the sign language was the one common and universal means of communication between all the tribes of American Indians who spoke different vocal languages. As he expressed it, "All the old people in all the tribes used it."

Little Raven, the former head chief of the Southern Arapahoes, said in regard to the use of gestures: "I have met Comanches, Kiowas, Apaches, Caddos, Gros Ventres, Snakes, Crows, Pawnees, Osages, Arickarees, Nez Perces, Cherokees, Choctaws, Chickasaws, Sacs and Foxes, Pottawatomies, and other tribes whose vocal languages, like those of the tribes named, we did not understand, but we communicated freely in sign language."

"The summer after President Lincoln was killed we had a grand gathering of all the tribes to the east and south of us. Twenty-five different tribes met near old Fort Abercrombie on the Wichita River. The Caddos had a different sign for horse, and also for moving, but the rest were made the same by all the tribes."

Chief Joseph of the Nez Perces said that his tribe learned the language from the



Blackfeet, some 80 years earlier, and yet it is a well-known fact that these Indians used gesture speech long before that time.

Nichelle, chief of the Pend d'Oreilles, said: "All the tribes talk in signs when they meet if they cannot understand each other's vocal language. The Blackfeet, Crows, Flatheads, Kootenays, Peleuses, Cayuses, Pend d'Oreilles, Coeur d'Alenes, Spokanes, Nez Perces, Yakimas and others all make the same signs.

"When I was a boy my grandfather told me that a long time ago when two tribes met that did not speak the same vocal language, they always talked in signs."

In the record of Major Long's expedition, of which he wrote in 1822, it tells how on his way down the Mississippi a number of strange Indians came into his camp, and Mr. Nolin, who was present, addressed them in such of the languages as he was acquainted with and was not understood. He then conversed by certain signs. These were fully understood by the Indians and were answered in like manner. Directly a conversation ensued in which not a word was spoken. "This," said Nolin, "is a universal language common to the Western Tribes."

Dr. W. Matthews and Dr. W. C. Bateler, who made comparisons of the signs reported by the Peince of Wied in 1832, proved the remarkable degree of permanency of the signs, most of which have persisted unchanged in their essentials.

In the report of Major Long's expedition of 1819 among a number of scattered Indian tribes it states that being ignorant of each others' languages, "many of them when they met would communicate by means of signs, without difficulty or interruption."

Michaelius, writing in 1628, says of the Algonquins on or near the Hudson River: "For purposes of trading as much was done by signs with the thumb and fingers as by speaking."

There is some recorded testimony and evidence of extensive early use of gesture signs by several tribes of Iroquoian and Algonkian families, although their advanced social condition worked against its continuance. The gradual decadence of signs used by our Indians in general arose from their general acquaintance with the English language.

The Rev. Edward Jacker, in 1878, contributed to the Bureau of American Ethnology valuable information upon the use of gesture language in earlier times by the Ojibways of Lake Superior.

From remoter parts of North America we learn, prior to 1879, from Mr. J. W. Powell, Indian Superintendent, of the use of sign language among the Kutine; and from Mr. James Lenihan, Indian Agent to the Selish, of their using signs; both tribes of British Columbia.

The pueblo of Taos is, of all the pueblos, the farthest east and north, and has at all times been the connecting link between the Plains Indians and the Desert Indians. Inter-marriage was frequent, and as a result the sign language, if it had not been there already, would naturally have been disseminated through the entire Southwest.

Two widely separated historic incidents illustrate the use to which natural sign language had been put when white men first met Indians. When Captain John Smith and some of his followers had their first conference with Indians, after a skirmish in which the Indians had been repulsed with the loss of their idol, the record says:

Captain John Smith, stepping forward, stood face to face with the dark-skinned messenger, and BY DINT OF MANY GESTURES made himself understood.

This was the message he made the Indians understand "by dint of gestures:"

"If you will send six unarmed men to load my boat with provisions, I will return your idol and give you beads and copper, and will be your friend. Say this to your comrades while we await their answer."

On the western side of the continent, up in Oregon, French traders met the Indians many years later. Telling of the first meeting, the chief of the Nez Perces said: "Our people could not talk with these white-faced men, but they used signs, which all people understand."

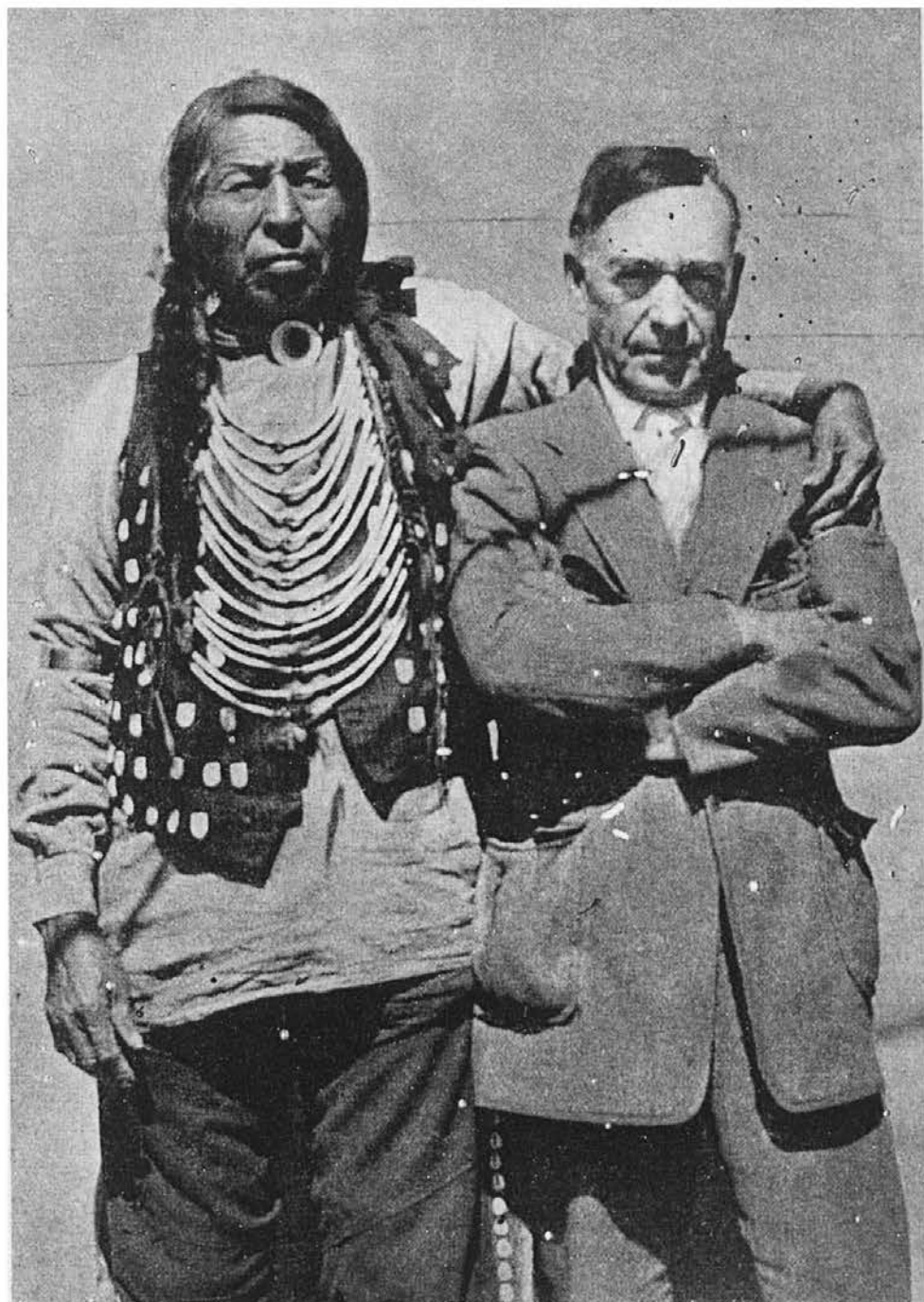
## GENERAL USE OF IDIOMS

While the idiom is held in small esteem by some schoolmasters and old-fashioned grammarians, good writers in general admire and use it, for it is, in truth, "the life and spirit of language."

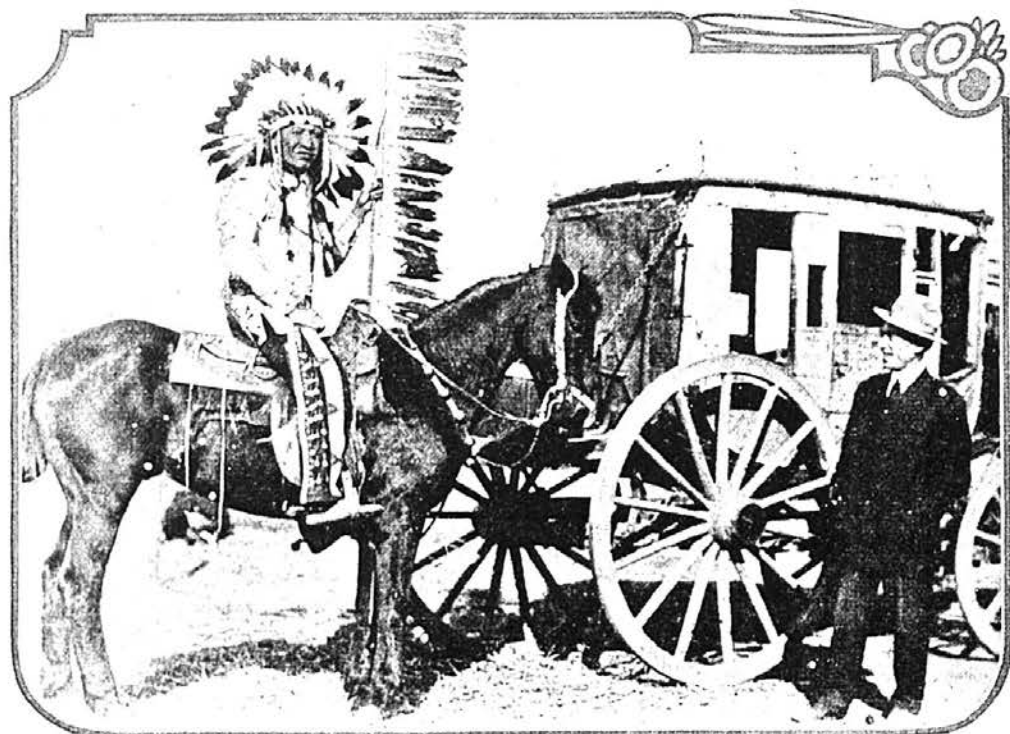
Throughout this work various examples are shown of seemingly peculiar idiomatic construction. This is no different from the English language, which is just as idiomatic in its construction and use. The writer has found over 2100 idioms in the English language, some of which follow:

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|-----------------------------------|-------------------------------------|
| At beck and call.                 | On his high horse.                  |
| To cut and run.                   | To take the bit in one's teeth.     |
| Fits and starts.                  | At one fell swoop.                  |
| Over head and ears.               | To take with a grain of salt.       |
| At sixes and sevens.              | In a nutshell.                      |
| By hook or by crook.              | Be there with bells on.             |
| To sink or swim.                  | A chip of the old block.            |
| Off and on.                       | He is a bad egg                     |
| As bold as brass.                 | All roads lead to Rome.             |
| As cool as a cucumber.            | To cudgel one's brains.             |
| To cool one's heels.              | To lend a hand.                     |
| Right off the reel.               | As fit as a fiddle.                 |
| To show one's colors.             | To take heart.                      |
| To keep your head.                | To lose heart.                      |
| To keep your head above water.    | To take to heart.                   |
| To lose your head.                | To set your heart on.               |
| To hold your head high.           | To have at heart.                   |
| To hang your head.                | To be the heart and soul of.        |
| To have a head on your shoulders. | To have a soft (or hard) heart.     |
| To have your head turned          | To give one's heart.                |
| To have a swelled head.           | To lose your heart.                 |
| To take into your head.           | To win someone's heart.             |
| To put out of your head.          | To touch the heart of.              |
| To put into someone's head.       | To make one's heart leap.           |
| To talk your head off.            | To have a soft place in your heart. |
| To bite your head off.            | To do your heart good.              |
| To beat your head against a wall. | To have your heart in your mouth.   |
| To throw yourself at the head of. | To wear your heart on your sleeve.  |
| To put your head in a noose.      | From the bottom of the heart.       |
| To put your heads together.       | With all one's heart.               |
| To come to a head.                | Sick at heart.                      |
| To bring—on your head.            | Heavy of heart.                     |
| Head over heels.                  | Down hearted.                       |
| Head and shoulders above.         | Heart-broken.                       |
| From head to foot.                | Heart whole.                        |





Chief Flying Hawk (Sioux) and William Tomkins.



The author and some of his friends.



Sons of Dakota's.





The author and "BLAZE" in 1890.

