

DOWNLOAD PDF UNIVERSAL INDIAN SIGN LANGUAGE OF THE PLAINS INDIANS OF NORTH AMERICA

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in English - An unabridged and corrected republication of the fifth edition, , published under The title Universal Indian sign language of the plainS Indians of North America.

When it was time to pass off the requirements at summer camp however, there was no one who knew any sign and they had to borrow my book to test me. I was the only person that the counselors had ever heard of who did the sign language requirement. So, there was a sense of *deja vu* as I began the process of becoming a member of the AMM and studying sign again. The thin volume of Tompkins finally ended its long lonely vigil of some 27 years on the top shelf, and I again began the study with eagerness. It was a joy to meet brothers who shared an enthusiasm for learning the skill and had the devotion to stay with it and attempt to make it a useful part of their bag of wilderness skills. I was immediately impressed by the depth of knowledge many possessed and I became highly motivated. My new approach began with the systematic learning of the basic words recommended by Tompkins. By the time that was accomplished I was tired of toting Tompkins book around with me and so I began copying pages from the book, cutting out the individual signs and pasting them to 50 count sets of spiral bound index cards. I became obsessed with this and will confess to having spent quite a few hours at work engrossed in this project. After having produced 8 fifty card decks my obsession finally wore thin. A friend and co-worker at the time noticed my intense interest, and himself became involved. We set up a regimen of meeting daily for 15 minutes and reviewing the flash cards. It became a contest to see who could learn the most the fastest. During the course of doing this, I attended several AMM events where sign classes were given or where several of us practiced. Between my own daily sessions with my buddy and the AMM camps I began to notice a few problems. One was that each of us did certain signs slightly differently from each other and everyone assumed their way was correct. Another common problem I observed were folks who having spent some time studying the subject began to speak and teach with an air of definitiveness. Many examples were shown of how to give a proper sign along with commentary on the origin of the sign. I poured through the pages of this new book often stopping to compare the signs with Tomkins work. Fortunately, I found more agreements than disparity, but enough differences existed to cause some confusion. He does an exceptional job of introducing the art and his years of study are apparent. Again, through Gene I was introduced to other sources of sign knowledge. One source I found very interesting yet frustrating is a video tape of a conference of tribal representatives done in the early part of the last century. A visual confirmation from actual Indians! After several more viewings with a lot of rewinding I began to pick out a few, but eventually gave up on it as a source of significance. Over the last few years I have continued to attempt to learn more sign, but my workable knowledge waxes and wanes according to my diligence of study. I have picked up a number of new resources along the way and the balance of this article will be devoted to sharing those with you. I will state up front that this will not be anything like an exhaustive analysis of each work. I will simply state my own opinion on each book as to its merits and will include a few comparisons of signs across several of the works. Perhaps in the future I will endeavor to do a more in-depth comparison of a larger number of signs, unless one of you has more energy and gets to it first. To date I have accumulated nine different books devoted to Indian Sign Talk, each has it good points. Some are obviously much better than others. I will mention them in no particular order, only that in which they are heaped here on the desk beside me. Tomkins, William, Indian Sign Language. If I could only have one sign book, this would be it for me. Tomkins apparently had access to several older works on sign and spent many years in practical research among members of several Northern Plains tribes during the twilight years of the 19th century. Some have even gone as far as to claim that this book was written specifically for the BSA. I believe this is false. I know of several people who have bought this book and flipped right to page ten and began memorizing. They missed a wealth of info in the first nine pages. Be sure to read all the book, there are many interesting and entertaining inclusions. This book is widely available and very inexpensive. University of Nebraska Press.

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This work has a wealth of information besides simply describing signs. It makes a fascinating read as you thumb through the signs. There are no illustrations which is somewhat of a weakness, but this is a must have in your sign library. Widely available, Reasonably priced. Written for a very juvenile audience, it would be a good primer for children or younger scouts. It has simple illustrations. It does help develop sentence building. Originally published in it was unavailable for years and fortunately recently re-released. Almost an overwhelming amount of information, there is hours of interesting reading here. It also contains a list of other original works on Indian Sign which have become next to impossible to find. It has great full torso illustrations, is easy to find and inexpensive. North American Indian Sign Language. Another aimed at the younger crowd. Has some good illustrations of signs, good logical approach to learning. Easily available, and cheap. Dover Publications, , An excellent work which I highly recommend. Put together in a dictionary like format with many small illustrations. Many of the illustrations show the hands in reference to the body, which is helpful. Good Availability and cheap. A nice little book to have, but it makes no further contributions to the standard works already listed. It does have some good illustrations showing facial expressions along with the hand signs. I recommend it if you can find a reasonably priced copy. University of Texas Press, Wow, what can I say about this one? It is not very helpful for the beginner in learning sign. It was done as a thesis and is definitely aimed at the academician. However, it does contain some fascinating reading if you can concentrate long enough to decipher the meaning. Let me illustrate by quoting from the preface a bit. Now, for those of you who are really into sign like Gene Hickman, you might want to consider this one. Readily available, reasonable cost. Full Color illustrations and photos make this book very visually appealing. I know of some other works that I have yet to collect, but these are probably more than I will ever fully digest. My main purpose in getting this many different sources was to try to come to a consensus on some of the signs that are often confused and locate words that were left out of my earliest collected works. I suspect that some of the later written books drew heavily from the earlier ones. During the AMM rendezvous this past July, I had the pleasure of working with a couple brothers as they attempted to pass off their sign language requirement. Our discussion and gestures attracted several other brothers and a good conversation followed. After we discussed and debated several ways to do signs and looked up many that we disagreed on, it became even more clear to me that a standard must be adhered to if we ever hope to be able to understand each other. Few if any of us will ever progress to the point of complete fluency in sign talk. It is likely that none of us will ever use the knowledge to converse with our Native American friends, so the utility of knowing many different ways of giving the same sign is negligible. We will probably only use sign talk with fellow AMM brothers. Having made a close study of all the above books, I advocate using Tomkins book as a logical basis, augmented by the others where Tomkins fails to give us a sign. When attempting to converse with brothers in sign talk, may I suggest the following. Let the listener reader? 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. Practice every time you camp with brothers and brush up on your own. Here is a good link for you computer literate types to use:

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Chapter 2 : Universal Indian sign language of the plains Indians of North America | Open Library

Universal Indian Sign Language of the Plains Indians of North America [William Tomkins] on calendrierdelascience.com
FREE shipping on qualifying offers. A Simplified Method Of Study, A List Of Words In Most General Use, A Codification Of Pictographic Symbols Of The Sioux And Ojibway.

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. In as much, 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. A free translation of the visit, contained in the U. Geographic Report of , reads as follows: This people are well disposed and advanced; they go covered with the skins of animals. He said it is also, believed by some authorities that the elaborate system of picture writing of Mexico was founded on gesture signs. Army, a deep student of Indian affairs, said in 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. Dorsey contended fifty years ago that the Poncas in Inratho Territory never saw sign language until they were sent south to that district. Cabeca de Vaca in said that the Indians of Tampa Bay were active in the use of signs, and in his journeying for eight subsequent years through Texm and Mexico, remarked that he passed through many dissimilar tongues, but that he questions and received the answers of the Indians by signs "Just as if they spoke our language and we theirs. Ben Clark, the skillful interpreter at Fort Reno, stated: Army, considered in , through an experience of over 30 studious years among the American Indians, to be an authority, said: 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. 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. As he expressed it, "All the old people in all the tribes used it. Twenty-five different tribes met near old Fort Abercrombie on the Wichita River. The Caddos had a different sign if for horse, and also for moving, but the rest were made the same by all the tribes. Nohn, 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. Bateler, who made comparisons of the signs reported by the Prince of Wied in , proved the remarkable degree of permanency of the signs, most of which have persisted unchanged in their essentials. The gradual decadence of signs used by our Indians in general arose from their general acquaintance with the English language. Edward Jacker, in , 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 , from Mr. Powell, Indian Superintendent, of the use of sign language among the Kutine; and from Mr. The pueblo of Taos is, of all the pueblos, the farthest east

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and north, and has at all times been the connecting link between the Plains Indians and the Desert Indians. Intermarriage 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: This was the message he made the Indians understand "by dint of gestures: Say this to your comrades while we await their answer. Telling of the first meeting, the chief of the Nez Perces said:

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**FREE* shipping on qualifying offers. This scarce antiquarian book is a facsimile reprint of the original.*

The necessity for intercommunication between Indian tribes having different vocal speech developed gesture speech or sign language Clark; pg. Although there is no record or era dating the use of sign language, American Indian people have communicated with Indian Sign Language for thousands of years. The signs illustrated ideas and the language conveyed a message. Many of the simplistic nonverbal gestures that were used by the Indian tribes across the United States are still in use around the world today. Most of the credit for the development and implementation of Native American Sign Language has been given to the Plains Indians. However, it is believed that the Comanche tribe of Texas actually learned signing in Mexico and much of this information migrated north into the United States Tomkins. For centuries, most of the Native Americans had been scattered throughout North America, living in the areas where early European explorers and settlers had found them. By the time Christopher Columbus brought word of the "new world" to Europe, the Indian population in North America was well established. There is no doubt that gesture sign language has had immense use and value in the past. It was a learned skill that was once taught to children before they could even speak. Children less than 3 years of age could communicate efficiently with not only adult members of their own tribe and language, but literally any other Indian they came in contact with, no matter what tribe they came from Comanche Lodge. With the introduction of modern education, one has to ponder whether the usefulness of sign language is now gone. Many Indians with college and university training can speak better English than they can sign talk. Native American Sign Language was the first universal language produced by people. Every record of the landing of Columbus on North American soil, tells of how he and his group communicated with the Indians using sign language. The same is also true of other explorers that came to this country. Lewis and Clark communicated successfully with the tribes of the west during their exploration efforts. In the 17th century, the language of sign was so well understood throughout the western part of the country that there was little difficulty in conversations being carried on between tribes, traders, and mountain men. Basic Native American sign language is easy to learn; it is much easier to learn Indian signing than it is to learn a spoken language. The combination of meaning and movement in signing, allows you to learn the meaning of a gesture, while you visualize the movement. One important factor to remember is that eighty-five percent of the Native American Sign Language was done with the right hand; this system kept the communication process very simple Some very simple signs are easily commanded More complex movements can be commanded as follows Bring both hands, backs outwards, fingers extended, touching and pointing upwards, in front of face, a few inches from it, right opposite right, and left opposite left check; move the right hand to the left, left hand to the right, mostly by wrist action, keeping hands nearly parallel to the face with the right nearest to it, terminating the movement when wrists are crossed. BAD - Suddenly thrown away. Hold hand closed, back up, in front of the body; move hand outward and down while simultaneously opening it with a partial snap, terminating the movement with the fingers extended and separated. BLESS YOU - Raise both hands, palms outwards, upwards and to the front, arms fully extended, hands are raised towards the person, fingers extended touching, and pointing upwards; lower hands several inches, at the same time pushing them outwards slightly towards the person, repeat motion. Sometimes the palms of hands are first held towards the sun, and then towards the earth, and then above, thus asking the blessing of the Father and Mother of all life and power to rest upon the person being blessed. Bring the hands in front of the body to about the height of the breast, with lower edges horizontal and pointing to the front, palms towards each other, about six inches apart, right hand slightly higher than left, lower edge of same about on line with the center of the left palm, fingers slightly curved and a little separated,

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Chapter 4 : Indian sign language : Tomkins, William : Free Download, Borrow, and Streaming : Internet Archive

Plains Indian Sign Language (PISL), also known as Plains Sign Talk, Plains Sign Language and First Nation Sign Language, is a trade language (or international auxiliary language), formerly trade pidgin, that was once the lingua franca across central Canada, central and western United States and northern Mexico, used among the various Plains Nations.

Chapter 5 : Plains Indian Sign Language - Wikipedia

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., and other important co.

Chapter 6 : 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., and other important co-related matter.

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., and other important co-related matter.

Chapter 7 : Sign Language: Nonverbal Communication of the Native Americans - Research Paper

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., and other important co.

Chapter 8 : A History of Native (Indian) Sign Language

Universal Indian Sign Language of the Plains Indians of North America (William Tomkins) at calendrierdelascience.com Kessinger Publishing is the place to find hundreds of thousands of rare and hard-to-find books with something of interest for everyone.

Chapter 9 : Universal Indian sign language of the plains Indians of North America (edition) | Open Library

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.