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 return and give to his people the message of inspiration. Frequently these vigils were undertaken at the request of friends of sick people to obtain spiritual knowledge of the proper remedies to be applied, or at the request of surviving relatives who wished to hear from their departed friends in the other world. He is now about 55 years of age, quiet and dignified in manner, with a thoughtful cast of countenance which accords well with his character as a priest and seer. His intellectual bent is further shown by the fact that he has invented a system of ideographic writing which is nearly as distinct from the ordinary Indian pictograph system as it is from our own alphabet. It is based on the sign language of the plains tribes, the primary effort being to convey the idea by a pictured representation of the gesture sign; but, as in the evolution of the alphabet, a part is frequently put for the whole, and numerous arbitrary or auxiliary characters are added, until the result is a well-developed germ of an alphabetic system. He has taught the system to his sons, and by this means was able to keep up a correspondence with them while they were attending Carlisle school. It is unintelligible to the rest of the tribe. I have specimens of this curious graphic method, obtained from the father and his sons, which may be treated at length at some future time. In the picture of Āsa'ti-to'la (plate CVI), he holds in one hand a paper on which is depicted one of his visions, while in the other is the pointer with which he explains its meaning.

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 Plate CVII herewith represents this vision. On this occasion, after reaching the spirit world he found himself on a vast prairie covered with herds of buffalo and ponies, represented respectively in the picture by short black and green lines at the top. He went on through the buffalo, the way being indicated by the dotted green lines, until he came to a large Kiowa camp, in which, according to their old custom, nearly every tipi had its distinctive style of painting or ornamentation to show to what family it belonged, all these families being still represented in the tribe. He went on to the point indicated by the first heavy blue mark, where he met four young women, whom he knew as having died years before, returning on horseback with their saddle-pouches filled with wild plums. After some conversation he asked them about two brothers, his relatives, who had died some time ago. He went in the direction pointed out by the young women and soon met the two young men coming into camp with a load of fresh buffalo meat hung at their saddles. Their names were Emanki'na, "Can't-hold-it," a policeman, and E'pea, "Afraid-of-him," who had died while held as a prisoner of war in Florida about fifteen years before. It will be noted that they are represented in the picture as armed only with bows and arrows, in agreement with the Ghost-dance doctrine of a return to aboriginal things. After proceeding some distance he retraced his steps and met two curious beings, represented in the picture by green figures with crosses instead of heads. These told him