

## STANLEY AND EMIN PACHA.

WHILE the Arabs in Suakin were reported to have captured Emin Pacha and Stanley, news reached Leopoldville that Stanley had returned to the Kongo, and the indications are that this report is trustworthy. The first telegram was from Zanzibar, dated Dec. 21:—

"Letters dated Stanley Falls, Aug. 28, have been delivered here by Tippo-Tip's men. They state that a letter was received at Stanley Falls from Henry M. Stanley on Aug. 28. Stanley was then at Banyala, on the Aruvimi, where he had arrived on Aug. 17. He had left Emin Pacha eighty-two days before, in perfect health, and provided with plenty of food. Stanley had returned to Banyala for the loads of stores in charge of his rear guard, and intended to leave ten days later to rejoin Emin. He reported all the whites in the expedition as healthy, and said the expedition wanted nothing. In the Stanley Falls advices it is stated that Stanley wrote that Emin was in possession of vast stores of ivory and many oxen, and that he had an abundance of food. Stanley intended to leave Banyala at the end of August."

This was followed by another despatch, stating that these messengers came by way of Ujdidji and Unyanyembe. They were said to confirm the other accounts, that Stanley had left Emin with Casati, and that both were perfectly well.

On Dec. 22 this news was amplified, and the following detailed telegram sent from Zanzibar:—

"One of the special messengers sent into the interior in October, in the hope of obtaining news of Emin and Stanley from caravans, has sent a despatch announcing that he met Arab traders from Wadelai, who positively affirmed that Stanley met Emin there about Jan. 20. Stanley, the traders said, had 330 men and plenty of stores. He had endured great privations, but he and all his party were well, although extremely exhausted. The delay in reaching Wadelai was due to difficulties encountered on the route, the expedition having to make a long détour toward the north-east in order to avoid swamps and hostile tribes.

"Emin was then in a fairly good position, although some of his Egyptian officers were grumbling, and many of his soldiers had deserted. The Kings of Uganda and Unyoro were hostile to Emin, who was obliged in November to repel predatory incursions from the east. His general health was good, but he had been suffering from an affection of the eyes for two months.

"A fortnight after Stanley's arrival, Emin received, *via* Lado, a message from the Mahdi pompously intimating his intention to subdue the whole country as far as the great lakes, and promising good treatment if Emin submitted. Emin replied that before evacuating he must wait for the Mahdi to prove the legitimacy of his claim to the province.

"Stanley, in the mean time, applied himself to restoring order among the troops, and distributing stores and munitions. Emin told Stanley that he did not desire to leave Wadelai. The entire route to the east coast was most dangerous on account of the incessant agitation among the tribes and the hostility of Mwanga. Toward the middle of April, hearing that a force of Mahdists was coming, Emin ordered his advanced posts between Dufile and Lado to retire to Wadelai, and Stanley sent messengers to the Kings of Uganda and Unyoro.

"About the end of April, when the traders left Wadelai, Stanley was anxious, owing to the absence of news from the rear guard on the Aruvimi, and was arranging to send a strong detachment in search of them along the route which he himself had followed. Stanley also again urged Emin to leave Wadelai with him and regain the coast. Stanley sent out several couriers with news for Europe. One was the courier who was sent by the foreign consuls at Zanzibar to apprise Emin of the departure of the relief expedition. This courier had remained at Wadelai, and was sent back to the east coast after the arrival of Stanley. Another courier was sent in the direction of the Aruvimi."

By a remarkable coincidence a despatch giving information of a similar character was sent from St. Thomas on Dec. 21, 2 P.M. It was stated that Stanley, with Emin Pacha, had arrived on the Aruvimi. This news was confirmed on the following day in a telegram to King Leopold of Belgium.

It would be interesting to learn the exact time when the detailed Zanzibar telegram was despatched. Former events show that reports received from West Africa were telegraphed to Zanzibar, and returned wonderfully amplified. It is at least worth remarking, that on Dec. 23 the London *Times* received a despatch from Zanzibar stating that "no details have been received here of the reported meeting of Stanley and Emin." The Brussels telegrams, on the other hand, have generally proved trustworthy regarding the main facts.

There can be no doubt that Stanley had reached Emin about the beginning of the current year, and that he has retraced his steps to the Kongo. The news does not disprove the alleged capture of Emin Pacha. We may hope to receive further and more detailed news in a fortnight or three weeks.

## SCIENTIFIC NEWS IN WASHINGTON.

## Ojibwa Folk-Lore.

DR. W. J. HOFFMAN of the Bureau of Ethnology read a short paper at a recent meeting of the Anthropological Society of Washington, entitled 'Notes on Ojibwa Folk-Lore,' in which a brief review was given of his researches among that tribe of Indians during the years 1887 and 1888. He has finally succeeded in obtaining the ritual, mnemonic songs, initiation and pictographic charts embracing the cosmogony, and institution of the Midéwiwin, or Grand Medicine Society, and of the *Dji bai Midéwigân*, or Ghost Lodge.

The former consists of four distinct degrees, each of which may be entered by one, if properly prepared by the necessary preliminary fasts and visions, progress and acquirement of information in chants and prayers, and proficiency in the skill expected of a Midé, or Grand Medicine Man.

In addition to this, life-size sketches were exhibited to show the facial ornamentation adopted, and recognized as characteristic of each degree. The 'Ghost Society' is an organization closely connected with the Grand Medicine Society, and is considered to be the "lodge in which the departed Midé meet, to hold sessions, and initiations of newly arrived spirits of Midé who occupied honorable positions among the Indians of this world." When a boy who had been dedicated to the Grand Medicine Society dies, his father or mother may become members of the first degree of the Grand Medicine Society through the representatives of the Ghost Society, this partaking of the character of a proxy.

All the information about these two societies is now in preparation for publication by the Bureau of Ethnology.

## Teton Folk-Lore.

The following statements were made by Rev. J. Owen Dorsey, in a paper entitled 'Teton Folk-Lore,' read before the Anthropological Society. The material used in the preparation of this paper was translated by Mr. Dorsey from a collection of Teton texts, written by George Bushotter, a Dakota Indian.

The Tetons believe that the buffalo used to dwell in subterranean lodges. When one sees a buffalo in a vision, the animal becomes his guardian, rendering him almost invulnerable, putting a real buffalo inside of him, and conferring on him the right to take part in the buffalo dance. In the olden times there was also another species of buffalo, about which marvellous tales are told.

On one occasion some Indians were attacked by one of these mysterious animals, and one of the party was killed. But the monster walked four times around the corpse, and said, "Arise!" Immediately the dead man revived. The monster said, "Hereafter you shall be mysterious. The sun, moon, four winds, day, and night shall serve you." From that time the man could assume any shape.

Gophers shoot at persons with the tip end of a species of grass, wounding them in the neck, and causing scrofulous sores. Warts betray a thief. If the skin of the hard palate peels off, the person is given to lying. Whoever makes a practice of eating the large intestines of cattle (the *ta-shi-ya-ka*) is sure to "be hit by the *shi-ya-ka*;" i.e., he will have a boil. *Shi-ya-ka* is the name of the dabchick or grebe. The boil will be on some covered part of the body. The Tetons dare not go out on a windy night, lest the cause of